

HADISAN DUJAL A CIKIN SUNNAR ANNABI

TARE DA FAYYACESU DA TASWIRORI NA ZAMANI



WALLAFAR

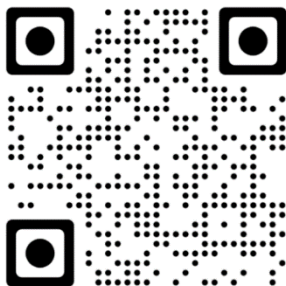
Dr. Abdulmuhsin

Dan Muhammad Alkasim

Liman kuma mai huduba a masallacin Annabi

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SUNNAR ANNABI
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TASWIRORI NA ZAMANI**

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ANNABI
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Dr. Abdulmuhsin Dan Muhammad Alkasim
Liman kuma mai Hufuɓa a Masallacin Annabi



Da Sunan Allah Mai Rahama Mai Jin Kai

Gabatarwa

Dukkan godiya sun tabbata ga Allah Ubangijin talikai, Yabo da aminci su tabbata ga Annabinmu Muhammad, da kuma iyalansa da sahabbansa baki daya.

Bayan Haka:

Lallai al-amarin tashin Alkiyama abune mai girma, kuma saboda rahamarSa ne tsarki ya tabbata a gareShi ya sanyawa tashin alkiyama alamomi; domin halittu su koma zuwa gareShi, kuma su yi shiri domin hisabi, kuma kamar yadda ya sanyawa tashin alkiyama alamomi, haka ya sanayawa wasu sashen alamomin nata wasu alamomi da ake saninta dasu, kuma daga cikin alamomin da suke da alamomi: fitowar Almasihu mai yawan karya [dujal].

Kuma saboda girman fitinarsa ne; kowane Annabi ya gargadi al-ummarsa daga gareshi, kuma Annabi -yabo da amincin Allah su tabbata a gare shi- ya gargadar gameda shi, kuma ya fayyace alamarinsa da mafi bayyanuwar alamomi.

Kuma saboda hatsarin fitinarsa na tattara hadisai ingantattu waɗanda suka zo kan Al-masihu mai yawan

ƙarya [dujal], kuma na bayyana baakin kalmominsu, kuma abinda ya kasance cikinsu na ambaton wasu wurare na bayyana inda suke da taswirori da hotuna, kuma na ambaci sabubban tsira daga gareshi; domin yaƙinin musulmi ya ƙaru da cewa lallai shine dujal, sai ya kiyaye shi, ya nisanƙi fitinarsa, kuma na sanya masa suna: «**HADISAN DUJAL A CIKIN SUNNAR ANNABI TARE DA FAYYACESU DA TASWIRORI NA ZAMANI**».

Ina rokon Allah ya amfanar da wannan littafin, kuma ya tsaremu daga fitinar Al-masihu mai yawan ƙarya [dujal].

Kuma Allah yayi yabo da aminci ga Annabinmu Muhammad da iyalansa da sahabbansa baki ɗaya.

Dr. Abdulmuhsin Dan Muhammad Alƙasim

Liman kuma mai huɗuɓa a masallacin Annabi.

Na gama shi a Ashirin da biyar ga watan Rajab, shekara ta dubu ɗaya da ɗari huɗu da Arba'in da uku na hijira.

TSARIN LITTAFIN

Na raba littafin zuwa ga wasu darrusa a bisa tsari mai zuwa:

Darasi na farko: Sunan Al-masihu mai yawan karya [dujal].

Darasi na biyu: Sababin sanya masa suna da «Al-masihu mai yawan karya [dujal]».

Darasi na uku: Tabbatuwar Hadisan Al-masihu mai yawan karya [dujal].

Darasi na huɗu: Al-masihu mai yawan karya [dujal] yana daga Alamomin tashin Alkiyama manya.

Darasi na biyar: Tsoratarwa daga Al-masihu mai yawan karya [dujal].

Darasi na shida: Tsoran sahabbai gamedar fitin Al-masihu mai yawan karya [dujal].

Darasi na bakwai: Siffon Al-masihu mai yawan karya [dujal].

Darasi na takwas: Haɓɓan Al-masihu mai yawan karya [dujal].

Darasi na tara: Raunin Al-masihu mai yawan karya [dujal].

Darasi na goma: Halin da Al-masihu mai yawan karya [dujal] yake ciki a yanzu.

Darasi na sha ɗaya: Alamomin bayyanar Al-masihu mai yawan karya [dujal].

Darasi na sha biyu: Yaushe Al-masihu mai yawan karya [dujal] zai bayyana.

Darasi na sha uku: Gurin da Al-masihu mai yawan karya [dujal] zai bayyana.

Darasi na sha huɗu: Sababin bayyanar Al-masihu mai yawan karya [dujal].

Darasi na sha biyar: Halin da mutane zasu kasance idan Al-masihu mai yawan karya [dujal] ya bayyana.

Darasi na sha shida: Saurin tafiyar Al-masihu mai yawan karya [dujal] a doron kasa.

Darasi na sha bakwai: Al-masihu mai yawan karya [dujal], bazai shiga Makka da Madina ba.

Darasi na sha takwas: Madina firgicin Al-masihu mai yawan karya [dujal] ba zai shigeta ba.

Darasi na sha tara: Gurin da Al-masihu mai yawan karya [dujal] zai sauka gefen Madina.

Darasi na ashirin: Gwargwadon zaman da Al-masihu mai yawan karya [dujal] zai yi a ban kasa.

Darasi na ashirin da ɗaya: Fitinar Al-masihu mai yawan karya [dujal].

Darasi na ashirin da biyu: Hikima gameda fitinar Al-masihu mai yawan karya [dujal].

Darasi na ashirin da uku: Hukuncin bin Al-masihu mai yawan karya [dujal].

Darasi na ashirin da huɗu: Mafiya tsananin mutane ga Al-masihu mai yawan karya [dujal].

Darasi na ashirin da biyar: Sabbuban tsira daga fitinar Al-masihu mai yawan karya [dujal].

Darasi na ashirin da shida: Kisan Al-masihu mai yawan karya [dujal].

Darasi na ashirin da bakwai: Taswirori masu fayyacewa game da wurare da suka zo a cikin hadisan Al-masihu mai yawan karya [dujal].

Sunan Al-masihu mai yawan karya [dujal].

An sanyawa Al-masihu mai yawan karya [dujal] suna da mafi shaharar siffofinsa; kuma yana da sunaye hudu:

1 - Al-masihu mai yawan karya [dujal].

Annabi -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Ku nemi tsarin Allah daga fitinar Al-masihu mai yawan karya [dujal]**». Muslim ya ruwaito shi⁽¹⁾.

2- Masihun Bata.

Annabi -yabo da amincin Allah su tabbata a gare shi- Yace: «**Masihun Bata zai fito ne daga bangaren gabas**» Ibnu Hibban ya ruwaito shi⁽²⁾.

3- Dujal Mai ido ɗaya:

Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai Dujal mai ido ɗaya –Masihun bata ne- zai fito daga yankin gabas, a lokaci na sabanin**

(1) Littafi kan masallatai da wuraren sallah, babin abinda ake neman tsari daga gareshi a cikin sallah, lamba ta (588), daga hadisin Abu Hurairah – Allah ya yarda dashi-.

(2) Littafi kan Tarihi, babin bada labarinsa -yabo da amincin Allah su tabbata a gare shi- kan abinda zai kasance cikin al-ummarsa na fitintinu da tashin tashina, lamba ta (6812), daga hadisin Abu Hurairah –Allah ya yarda dashi-.

mutane da kuma rarrabuwa». Ibnu Hibban ya ruwaito shi⁽¹⁾.

4. Mai ido daya mai yawan karya.

Annabi -yabo da amincin Allah su tabbata a gare shi- y ace: «**Ba'a Aiko wani Annabi ba face ya gargadi Al-ummarsa daga Mai ido daya mai yawan karya»** Bukhari da Muslim suka ruwaito shi⁽²⁾.

Sai dai ambatonsa da sunan «Almasikhu mai yawan karya (dujal)» bai inganta ba.

Ibnu Abdil barri -Allah ya jikansa- (ya rasu 463Ah): Yace: «Kuma lallai wani daga cikin maruwaita hadisin yana cewa kan dujal: Almisaha –da yin kasra a mimun da sinun-.

Kuma daga cikinsu akwai wanda ya ambaci hakan: da kha'un.

Kuma duka wannan kuskure ne a gurin malamai»⁽³⁾.



(1) Takreji: wanda ya gabace shi.

(2) Bukhari ya ruwaito shi, Littafin fitintinu, babin Ambaton dujal, lamba ta (7131), da Muslim, Littafin fitintinu da alamomin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2933), daga hadisin Anas dan Malik –Allah ya yarda dashi-.

(3) At-tamheed (14/188).

Sababin Sanya masa suna «Almasihu mai yawan karya (dujal)»

Sunan Almasihu mai yawan karya (dujal) yana ginuwa ne daga kalmomi guda biyu:

Dayansu shi ne: «Almasihu», Dayan kuma shi ne: «Dujal», kuma kowane ɗaya daga cikinsu na da wata ma'ana a kan sababin ambatonsa da wannan sunan.

Na farko: Sababin Sanya masa «Almasihu»:

1 – Saboda shafe ƙasa, ma'ana: zai kewaye ta, kuma zai shiga dukkan garuruwanta banda Makkha da Madinah.

2- Kuma aka ce: saboda shi mai shafaffen ido ɗaya ne⁽¹⁾.

Na biyu: Sababin Sanya masa suna «Dujal»:

1 – saboda shi maƙayaci ne, domin shi dujal yana karya ga mutane.

2- kuma aka ce: saboda baɗɗa kama ga mutane da yake yi, da cakudawa garesu⁽²⁾.

(1)At-tamheed (14/188), Tafserin Alqurđubi: (4/89).

(2) Sharhus Sunnah (15/27), Khasful Mushkil Min Hadisi Assahihain (1/381), Fathul bari na ibn Hajar (13/91).

Kuma an siffanta shi da dujal ne don ya banbanta da almasihu ɗan Maryam –aminci ya Allah ya tabbata a gare shi-.



Tabbatuwar Hadisan Almasihu Mai yawan karya (Dujal)

Hadisai da suka zo kan Almasihu Mai yawan karya (Dujal) hadisai ne ingantattu mutawatirai –daga hanyoyi masu yawa, da a al-adance baya yiwuwa maruwaitan su haɗu kan yin karya-, kuma wanda yake karya ta su bashida wata hujja, Ibnu khathir -Allah ya jikansa- ya ce (ya rasu: 774 Ah): «Amma hadisan ambton dujal kawai to masu yawa ne sosai, kuma sun wuce yawan a lissafe su; saboda yaɗuwarsu da yawan maruwaitansu a cikin Al-sihahi da Al-hisani da Al-masanidi, da wanin haka»⁽¹⁾.

Kuma yace -Allah ya jikansa-: «Kuma hakika kungiyoyi masu yawa daga khawarijawa da Jahmiyya da wasu sashen Mu'utazilawa sun musanta fitowar dujal gaba ɗaya, kuma sun watsar da hadisan da suka zo a kansa, kuma basuyi wani abu ba, kuma da hakan suka fice daga jerin malamai; saboda watsinsu da abinda labarai ingantattu sukayi tawaturi dashi ba ta fuska guda ba daga Manzon Allah -yabo da amincin Allah su tabbata a gare shi»⁽²⁾.

(1) Tafserin Ibnu khather (2/464).

(2) Albidaya wan Nihaya (19/193).

Alkattani -Allah ya jikansa- ya ce (ya rasu 1345): «Hadisan fitowar Almasihu mai yawan karya (dujal) mutane da dama sun ambata cewa sunzo ta hanyoyi masu yawa ingantattu daga jama'a masu yawa daga cikin sahabbai, kuma hadisai dari daga cikinsu sunzo a cikin «At-taudihu»⁽¹⁾ na shaukani, kuma suna cikin Sihahu da Ma'ajimu da Masanidu, kuma tawaturin yana aukuwa da abinda ke kasa da haka, to inaga haduwarsu?!

Wani daga cikinsu –malamai- yace: Labaran dujal zasu iya daukar mujalladai, kuma da dama daga cikin jiga-jigan malamai sun kebe su da wallafa»⁽²⁾.

To idan aka ce: me yasa ba'a ambaci Almasihu mai yawan karya (dujal) a cikin Alqur'ani mai girma baro-baro ba?.

Ibnu khatheer -Allah ya jikansa- yace: «Ba'a ambace shi da sunansa baro-baro ba a cikin Alqur'ani domin wulakanta shi, saboda shi yana da'awar Allantaka kuma shi mutum ne, kuma shi tare da zamansa mutum mai tawayar halitta ne, wanda yanayinsa yana kore Daukakar Ubangiji da girmansa da jiji da kansa, da tsarkakarsa daga tawaya, sai lamarinsa a gurin Ubangiji ya kasance mafi kaskanci a kan a ambace shi, kuma mafi karanta

(1) Ma'ana: Littafin «At-taudihu fi tawaturi ma ja'a fil mahadil muntazar wad dajjali wal masihi», kuma shi yana rubutun hanu ne, akwai kwafinsa a dakin karatu na shek Hammadul Ansari -Allah ya jikansa-.

(2) Nazmul Mutanathir (sh/228).

kuma mafi karayar a fayyace lamarin da'awarsa kuma a tsoratar.

Sai dai Manzanni sun bada kariya ga janibin Ubangiji mai izza da daukaka, sai suka fayyacewa Al-ummunsu gameda al-amarinsa, kuma suka tsoratar dasu gameda abin da ke tattare dashi na fitintinu masu batarwa, da kuma abubuwa da suka sabawa al'ada masu karewa masu watsewa.

Sai aka takaitu da bada labarin Annabawa, kuma haka yayi tawaturi -ya tabbata ta hanya yankan shakku-daga shugaban yāyān Adam jagoran masu tsoran Allah; daga a ambaci lamarinsa kasakantacce -idan an dangata da girman Allah-, a cikin Alqur'ani mai girma, sai aka dangana bayanin lamarinsa zuwa ga kowanne Annabi mai daraja.

To idan kace: ai tabbas an ambaci fir'auna a cikin Alqur'ani, kuma haƙiƙa yayi da'awar abinda yayi da'awa na Allantaka da karya da kire yayinda yace:

﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾

{Ni ne Ubangijinku mafi daukaka} [Annazi'at: 24].

To amsa itace: Lallai shi lamarin fir'auna ya kare, kuma karyaarsa ta bayyana ga kowanne mumini da mai hankali, al'amarin dujal kuma zai zo ne»⁽¹⁾.

(1) Al-bidaya wan Nihaya (19/197).

Almasihu mai yawan karya (dujal) yana daga Manyan Alamomin tashin Alkiyama

Alkiyama tana da alamomi kanana da manya, kuma manyan alamomin tashin alkiyama idan suka bayyana Alkiyama zata tsaya, kuma na daga manyan Alamomin tashin Alkiyama: Fitowar Almasihu mai yawan karya (dujal), kuma yana daga cikin abubuwan da sukazo kan haka:

1 – Huzaifa dan Aseed Algifari –Allah yarda da shi-yace: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya bullo mana alhali muna tattaunawa, sai yace: **Me kuke tattaunawa ne?**

Sai suka ce: muna ambaton Alkiyama.

Yace: **Lallai ita bazata tsaya ba har sai kun ga Ayoyi guda goma gabaninta.**

Sai ya ambci: Hayaki, da dujal, da dabba, da bullowar rana daga mafadarta, da saukowar Isa dan Maryam -yabo da amincin Allah su tabbata a gare shi- da yajuju da majuju.

Da kuma kisfewa guda uku: kisfewa guda a gabarci, da kisfewa guda a yammaci, da kisfewa guda a yankin Jazeera ta larabawa.

Kuma a karshen haka: wata wuta ce da zata fito daga yaman tana kora mutane zuwa matattararsu»

Muslim ne ya ruwaito shi⁽¹⁾.

2- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Abu uku idan suka fito {Imanin wata rai bazai amfaneta ba, idan bata kasance tayi imani ba a gabani, ko kuma ta aikata wani alkairi a cikin imaninta ba}: bullowar rana daga mafadarta, da kuma dujal, da kuma dabbar cikin kasa**» Muslim ne ya ruwaito shi⁽²⁾.

(1) Littafi kan fitintinu da alamomin tashin alkiyama, babi kan Ayoyi da zasu kasance gabanin tashin alkiyama, lamba ta (2901).

(2) Littafi kan Imani, babin bayanin lokacin da ba'a karɓar aikin imani cikinsa lamba ta (158) daga hadisin Abu Huraira –Allah yarda da shi- .

Tsoratarwa da Almasihu mai yawan karya (dujal)

Annabawa dukkansu sun gargadi Al'ummominsu daga Almasihu mai yawan karya (dujal) saboda tsananin fitinarsa, kuma bisa haka malamai suka kasance wajen tinatarwa kansa da tsoratarwa daga gare shi, kuma bayanin haka yana cikin abinda zai zo:

1 – Annabawa –aminci ya tabbata a gare su- sun kasance suna tsoratar da al'ummunsu game da dujal, Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Babu wani Annabi face hakika ya gargadi al'ummarsa game da mai ido daya mai yawan karya, ku saurara lallai shi mai ido daya ne, kuma lallai Ubangijinku ba mai ido daya bane, kuma (kafun, fa'aun, ra'un) na rubace tsakanin idanuwansa**», Bukhari da Muslim suka ruwaito shi, Muslim ya kara: «**Ku fa sani⁽¹⁾ cewa lallai ba wani daya daga cikinku da zai kalli Ubangijinsa mai izza da daukaka har sai ya mutu**»⁽²⁾.

Ibnu Hajar -Allah ya jikansa- yace (ya rasu 852 Ah): Fadinsa: (lallai shi mai ido daya ne, kuma shi Allah ba mai ido daya bane), abin sani ya takaita kan haka ne tare

(1) **Ta'allamu**: ku sani.

(2) Bukhari ya ruwaito shi, Littafi kan Jihadi da tafiye tafiye na ya'ki, babi kan yadda ake bijirar da Musulunci ga yaro, lamba ta (3057), da Muslim littafi kan fitintinu da alamomin tashin alkiyama, babin ambaton Ibnu sayyad, lamba ta (2931), daga hadisin Ibnu Umar Allah ya yarda dasu.

da cewa dalilan faruwa gameda dujal a bayyane suke; saboda kasancewar makantar ido ɗaya alamace da ake ganeta malami da gamagari duk suna iya riskarta, dama wanda baya iya kaiwa ga dalilai na hankali.

To idan yayi da'awar Ubangijintaka alhali yana mai tawayar halitta, kuma shi Allah yana ɗaukaka daga tawaya; daga nan ansan shi makaryaci ne.

Kuma cikin haka akwai: fadakarwa kan cewa lallai da'awarsa ta Ubangijintaka karya ce; saboda ganin Allah madaukaki an kayyade shi da mutuwa, kuma shi dujal yana da'awar Allantaka kuma tare da haka mutane suna ganinsa»⁽¹⁾.

2. Annabinmu muhammad -yabo da amincin Allah su tabbata a gare shi- ya tsoratar da al'ummarsa daga gare shi, sai yace: «**Lalli ni na gargade ku game da shi, babu wani Annabi face hakika ya gargadi al'ummarsa game da shi, hakika Nuhu ya gargadi al'ummarsa game da shi.**

Sai dai zan fada muku wani zance kansa wanda babu wani Annabi daya fadawa al'ummarsa shi, ku sani fa⁽²⁾ lallai shi mai ido ɗaya ne, amma kuma shi Allah albarkarsa ta kai matuka kuma ya daukaka ba mai ido ɗaya bane». Bukhari da Muslim suka ruwaito shi⁽³⁾.

(1)Fathul Bari (13/96).

(2) **Ta'allamu**: ku sani.

(3) Bukhari ya ruwaito shi, Littafi kan Jihadi da tafiye tafiye na yaƙi, babi kan yadda ake bijirar da Musulunci ga yaro, lamba ta (3057), da Muslim

Ibnu Hajar -Allah ya jikansa- yace: «Aka ce: lallai sirri wajen kebance Annabi -yabo da amincin Allah su tabbata a gare shi- da fadakarwar da aka ambata tare da cewa shi ne mafi fayyacewar dalilai wajen karyaata dujal: saboda cewa shi dujal zai fito ne a cikin al'ummarsa banda waninta daga cikin waƙanda suka gabata na al'ummu.

Kuma labarin yayi nuni: kan cewa ilimin kasancewar fitowarsa ta kebanci wannan al'ummar ne, an rufeshi daga wanin wannan al'ummar, kamar yadda aka boyewa kowa sanin lokacin tashin alkiyama»⁽¹⁾.

3- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya bada labari game da girman fitinarsa, sai yace: «**Tsakanin halittar Adam zuwa tashin alkiyama babu wata halitta da tafi girman dujal**», Muslim ya ruwaito shi, a wata ruwayar tasa kuma: «**Lamarin da yafi dujal girma**»⁽²⁾.

Wato :tsakanin halittar Annabi Adam zuwa tashin Alkiyama babu wata fitina da tafi girman dujal, saboda girman fitinarsa da bala'insa, kuma saboda tsananin rikitarwarsa da jarabawarsa⁽³⁾.

Alkali Iyad -Allah ya jikansa- yace (ya rasu 544

littafi kan fitintinu da alamomin tashin alkiyama, babin ambaton Ibnu sayyad, lamba ta (2931), daga hadisin Ibnu Umar Allah ya yarda dasu.

(1) Fathul Bari (13/96).

(2) littafi kan fitintinu da alamomin tashin alkiyama, babi kan sauran hadisan dujal, lamba ta (2946), daga hadisin Imran dan Hussain Allah ya yarda dasu.

(3) Mirkatul Mafatihi (8/3452).

Ah): «Fadinsa (Mafi girma daga dujal), shine girman sha'ani da girman fitina, ba girman jiki ba; wannan shine mafi bayyana.

Amma tayiwu yana iya daukar: cewa yana nuni ne ga girman jiki»⁽¹⁾.

4- Annabi -yabo da amincin Allah su tabbata a gare shi- ya kasance yana neman tsarin Allah daga fitinarsa a cikin sallah, Nana Aisha Allah ya yarda da ita tace: «Naji Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yana neman tsari cikin sallah daga fitinar mai yawan karya (djal)» Bukhari da Muslim ne suka ruwaito shi⁽²⁾.

5- Annabi -yabo da amincin Allah su tabbata a gare shi- ya umarci Al'ummarsa da su nemi tsarin Allah daga gare shi, sai yace: «**Ku nemi tsarin Allah daga azabar Allah, ku nemi tsarin Allah daga azabar kabari, ku nemi tsarin Allah daga fitinar Almasihu mai yawan karya (dujal), ku nemi tsarin Allah daga fitinar rayuwa da mutuwa**» Muslim ya ruwaito shi⁽³⁾.

6- Malamai sun kasance suna umurni da tinatarwa game da Almasihu mai yawan karya (dujal) lokaci bayan lokaci, domin su kiyayi fitinarsa, As-safarini -Allah ya

(1) Ikmalul Mu'ulim bi fawa'idi Muslim (8/504).

(2) Bukhari ya ruwaito shi, Littafi kan kiran sallah, babi kan Addu'a kafin sallah, lamba ta (832), da Muslim littafi kan Masallatai da wuraren sallah, babi kan abinda ake neman tsari daga gareshi cikin sallah, lamba ta (588), daga hadisin Abu Huraira Allah ya yarda dashi.

(3) littafi kan Masallatai da wuraren sallah, babi kan abinda ake neman tsari daga gareshi cikin sallah, lamba ta (588), daga hadisin Abu Huraira Allah ya yarda dashi.

jikansa- yace (ya rasu 1188 Ah): «yana daga cikin abinda ya kamata ga kowane malami ya yada hadisan dujal tsakanin yara da mata da mazaje, musamman a cikin wannan zamanin namu wanda fitintinu suka taso⁽¹⁾, kuma jarrabawowi sukayi yawa, kuma alamun sunnoni suka dusashe⁽²⁾»⁽³⁾.



(1) **Ishra'abbat**: Sun dāgu, sun dāukaku.

(2) **Indarasat**: Sun dusashe.

(3) Lami'ul Anwaril Bahiyyah (21/106).

Tsoran Sahabbai Allah ya yarda dasu daga fitinar Almasihu mai yawan karya (dujal)

Sahabbai Allah ya yarda dasu suna tattauna lamarin Almasihu mai yawan karya (dujal) saboda tsoran fitinarsa, kuma hakika abinda ke tafe yayi nuni kan haka:

1 – Abu Sa'idinil khudri -Allah ya yarda dashi- yace: «Mu mun kasance muna karɓa-karɓa a gurin manzon Allah sai mu kwana a gurinsa; wata bukata zata kasance masa, ko wani lamari zai kwankwaso masa da dare sai ya aika mu, sai masu aikin agaji don neman lada da masu karɓa-karɓa⁽¹⁾ su yawaita.

To mun kasance muna tattaunawa, sai Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya fito mana da daddare, sai yace: **wace irin ganawa ce wannan, shin ban hanaku ganawa ba?**

Yace: Mukace: Muna tuba ga Allah ya Annabin Allah, lallai mun kasance ne cikin ambaton Almasihu saboda firgici⁽²⁾ daga gareshi.

Sai ya ce: **Shin bazan baku labari ba da abinda yafi tsoruwa gareku a gurina daga Almasihu?**

Yace: Muka ce: Eh.

Yace: **Shirka boyayya, mutum ya tashi yana yin**

(1) **Ahlun nuwab:** Mazajen da suke karɓa-karɓa a gurinsa a kowanne dare.

(2) **Faraqan:** saboda tsoro.

aiki saboda wani mutumin». Ahmad ya ruwaito shi⁽¹⁾.

2. Daga An-nawwasi dan Sama'an -Allah ya yarda dasu- yace: Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ambaci dujal a wata safiya⁽²⁾, sai ya kankantar⁽³⁾ da maga kansa, sannan ya girmama⁽⁴⁾, har sai da mukayi tsammaninsa a wani yanki na gonakin dabino⁽⁵⁾.

Yayin da muka dawo da yamma ya fahimci haka daga garemu, sai yace: **meye sha'aninku?**

Muka ce: Ya Manzon Allah, ka ambaci dujal da safiya, sai ka kankanta sha'aninsa kuma ka girmama, har saida muka zace shi a cikin yankin dabino!

Sai yace: **wanin dujal yafi bani tsoro gareku, idan ya fito alhali ni ina cikinku to nine zan kalubance shi a madadin ku**⁽⁶⁾.

Idan Kuma ya fito alhali ni bana cikinku; to kowane mutum shine mai kalubanta a madadin kansa, kuma Allah shine khalifa na kan kowane Musulmi⁽⁷⁾», Muslim ya ruwaito shi⁽⁸⁾.

(1) A cikin Musnad, lamba ta (11252).

(2) **Gadatin**: farkon hantsi.

(3) **Kaffada**: ya kankantar da lamarinsa.

(4) **Rafa'a**: Ya girmama.

(5) **Da'ifatun Nakli**: yanki da gefansa.

(6) **Hajjuhu dunakum**: Nine mai galaba kansa da hujja a gabagareku, mai tunku shi daga gareku.

(7) **Allah shine khalifa na a kan kowane Musulmi**: Allah shine majibancin kowane musulmi, kuma mai kiyaye shi.

(8) Littafin fitintinu da alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba (2937).

Siffofin Almasihu mai yawan karya (dujal)

SunnarAnnabi tazo da bayanin siffofin Almasihu mai yawan karya (dujal) domin mumini ya kiyaye shi; Abu Abdillahi Muhammad Alqurđubi -Allah ya jikansa-yace (ya rasu 671): «Annabi -yabo da amincin Allah su tabbata a gare shi- ya siffanta dujal siffantawar da babu wani abu na matsala da ya rage ga mai hankali, waɗannan siffofin dukkansu na abin zargi ne suna bayyanawa ga duk wani ma'abocin lafiyayyun kafofin sadarwa na jiki, sai dai duk wanda Allah ya hukunta tabewa a gareshi zai bi dujal cikin abinda yake da'awarsa na karya da wauta, kuma aka haramta masa bin gaskiya da hasken tilawa»⁽¹⁾, waɗannan siffofin sune:

1 – Girman jiki.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari game da abinda Tamim Ad-dari -Allah ya yarda dashi- ya ce: «**Sai muka tafi da sauri, har muka shiga babbar fada**⁽²⁾, **sai ga wani mafi girman mutum ta fuskar halitta da muka taba ganinsa da dai**» Muslim ya ruwaito shi.

2- Mutum ne da kalarsa ja ce, wato: fari wanda yake karkata ga jaja-jaja.

Manzon Allah -yabo da amincin Allah su tabbata a

(1) At-tazkira fi Ahwalil Mauta wa umuril Akirah (sh/1279).

(2) **Ad-dair**: Coci da ta yanke daga gine-ginen gari, abin nufi anan: babbar fada.

gare shi- yace: «**Sannan sai na tafi ina waiwaye, sai ga wani mutum jaja-jaja mai girman jiki⁽¹⁾**» Bukhari da Muslim ne suka ruwaito shi.

3- Mai Makantar ido ɗaya; idonsa kamar ɗan Enabi⁽²⁾ ne, da ya bullo⁽³⁾.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «Kuma lallai Almasihu mai yawan karya (dujal), mai makantar ido na bangaren dama ne, idonsa kamar kace enabi ne daya bulluko⁽⁴⁾».

A wata riwayar ta Muslim: «**Dujal mai makantar idon barin hagu**»

Ibnu Abdi Ad-da'im An-nu'aimi -Allah ya jikansa-yace (831 Ah): «Al-a'awar daga kowane abu shine: marar dai-daito mai aibu, dukkan idanuwan dujal masu aibu ne, dayansu: da tafiyarta, ɗayar kuma: bullukowarta da aibinta»⁽⁵⁾.

Al-muzhari -Allah ya jikansa- (Ya rasu 727Ah): «To idan akace: Me cece hikima wajen yadda aka halicce shi mai ido ɗaya?

Ance: saboda da ace shi ya kasance mai fama ne da wata nakasa⁽⁶⁾ ta daban, ba makanta ta ido ɗaya ba, da bazai bayyana ba bayannar makantar ido ɗaya ba, ko

(1) **Jasim**: Mai girman jiki.

(2) **Dan enabi**: ɗan enabi da yake sananne.

(3) **Dafiya**: wanda ya bullo.

(4) A wata riwayar «**Dafi'a**»: wato haskenta ya tafi.

(5) Al-lami'us Sabih bi sharhi Aljami'u As-sahih (10/27) .

(6) **Mai fama da wata nakasa**: yana fama da wata musiba.

kuma sabo da ita zata kasance alama ce ta fili da take nuni kan karyarsa da sihirinsa.

to idan aka ce: da ya kasance makaho ne gaba daya da yafi bayyana daga makantar ido daya, to me yasa ba'a halicce shi makaho ba?

Akace: saboda cewa lallai Allah mai tsarki ya kaddara batar da wasu mutane da shi, da kuma ya kasance makaho da dulmiyarwa da batarwa bazata kasance daga gareshi ba»⁽¹⁾.

4- A bisa idanunsa shafaffe akwai wata fata mai kauri, wato: wata fata ce da take lulluƙe gani.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi yace:- «**Lallai dujal mai shafaffen ido daya ne⁽²⁾, akansa akwai wata fata mai kauri**» Muslim ne ya ruwaito shi.

5- A rubuce tsakanin idonsa: (kafun, fa'un, ra'un) wato: kafiri, kowane musulmi yana karanta shi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Dujal mai shafaffen ido daya ne, an rubuta kafiri tsakanin idanuwansa, sannan yayi tahajjinta: (kafun, fa'un, ra'un), kowane musulmi yana karanta shi**» Muslim ne ya ruwaito shi.

6- Mai tarin gashi ne, wato: mai yawan gashi.

Manzon Allah -yabo da amincin Allah sun tabbata a gare shi- yace: «**Dujal mai makantar idon hagu ne,**

(1) Almafatihi Fi Sharhil Masabihi (5/409).

(2) **Mai shafaffen ido ne:** gurbini ɗayan idonsa shafaffe ne kamar goshinsa.

mai tarin gashi» Muslim ya ruwaito shi.

7- Gashin kansa a cuccure suke sosai, wato: ba a sake ba, kuma almasihu mai yawa karya (dujal) mutum ne jaja-jaja, kuma curarren gashi bai dace da jan mutum ba; wannan siffa ce ta suka gare shi⁽¹⁾.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Kuma naga wani mutum mai curarren gashi gajeru⁽²⁾ a bayansa**» Bukhari da Muslim suka ruwaito shi.

Alkali Iyad -Allah ya jikansa- yace: «Kamar bakaken fata»⁽³⁾.

8- Baya haihuwa.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai shi baya haihuwa**» Muslim ya ruwaito shi.

(1) Al-lami'us Sabihi Bi sharhil jami'u As-sahihi (10/28).

(2) Qadāfa: Mai tsananin cukurkudewar gashi ne da gajarta. .

(3) Masharikul Anwar (2/183).

*** Kuma bayanin Hadisan da suka zo kan haka na cikin abinda zai zo:**

1 – Fadīma yār kaisin –Allah yarda da ita- ta ce: «Naji kiran mai kira –mai kiran sallar manzon Allah -yabo da amincin Allah su tabbata a gare shi- yana kira: Assalatu Jami'a –ku taru domin sallah-, sai muka fita zuwa masallaci, sai nayi sallah tare da manzon Allah -yabo da amincin Allah su tabbata a gare shi-, sai na kasance a sahun mata wanda yake biye da bayan mutanen.

to a yayinda Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya gama sallarsa ya zauna kan minbari alhali yana dariya, sai yace: **kowane mutum ya lazimci gurin sallarsa**, sannan sai yace: **shin kunsan abinda yasa na tara ku?**

Sai sukace: Allah da Manzonsa ne sukafi sani.

Yace: **Lallai ni wallahi ban taraku don kwadaitarwa ko don firgitarwa ba, sai dai na taraku ne saboda Tamim Ad-dari ya kasance mutum ne banasare, sai yazo yayi mubaya'a ya musulunta, sai ya zantamin wani labari ya da dace da abinda nake baku labari kan masihu mai yawan karya (dujal).**

Ya bani labari cewa shi ya hau kan wani jirgin ruwa, tare da mutum talatin daga kabilar Lakmin, da

Juzama⁽¹⁾, sai igiyar ruwa tayi wasa dasu tsawon wata guda a cikin kogi, sannan sai suka matso wani tsibiri da jirginsu⁽²⁾, a cikin kogi har zuwa faɗuwar rana.

Sai suka zauna a cikin kwale-kwale jirgin ruwan⁽³⁾, sai suka shiga tsibirin sai wata dabba ta haɗu dasu mai kaurin gashi⁽⁴⁾ mai yawansa, basa gane gabansa daga bayansa saboda yawan gashi, sai sukace: kaitonka waye kai?

Sai tace: nice Al-jassasa⁽⁵⁾.

Sai sukace menene kuma Aljassasa?

Sai tace: yaku waɗannan mutane ku tafi zuwa ga wancan mutumin a wancan babbar fadar, lallai shi mai shauki ne zuwa ga labarinku.

Yace: yayinda ta ambata mana wani mutum sai muka tsorata⁽⁶⁾ daga gareta kada ta kasance shaidaniya ce.

Yace: sai muka tafi da sauri, har muka shiga babbar fadar, sai ga wani mafi girman mutum a halitta da ɗai da muka taɓa gani cikinsa, mafi

(1) **Lakmin da Juzama:** Kabilu biyu ne daga yaman.

(2) **Sun karkata zuwa ga Jazeera:** sun kusantar da jirgin gareta.

(3) **Aqrubis Safinah:** Jam'i ne na kwale-kwale, shi wani jirgin ruwa ne karami, yana kasancewa tare da babban, mahaya jirgin ruwa suke amfani dashi don biyan buƙatunsu.

(4) **Ahlbu:** mai kaurin gashi.

(5) **Aljassasa:** An ambace ta da haka; saboda bibitar labarai gadujal.

(6) **Fariqna:** Mun tsorata.

tsananin dauruwa⁽¹⁾, hannuwansa suna daure⁽²⁾ ga wuyansa, abinda ke tsakanin gwiwoyinsa zuwa idon sawunsa da karfe ne» Muslim ne ya ruwaito shi⁽³⁾.

2- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Na ganni a wannan dare a mafarki a gurin ka'aba**, -a wata ruwayar tasu⁽⁴⁾, **A yayinda nake bacci na ganni ina dawafi ga ka'abah-**.

Sai ga wani mutumi fatsi⁽⁵⁾, kamar mafi kyawun abinda kake gani na mutane masu launi fatsi⁽⁶⁾, gashin kansa daya sakko⁽⁷⁾ yana tsakanin kafadunsa⁽⁸⁾, mai tajajjen gashi⁽⁹⁾, -a wata ruwayar tasu: mai kwancaccen gashi⁽¹⁰⁾, kansa yana disar da ruwa, ya dora hannayensa kan kafadun wasu mutane guda biyu, kuma shi yana tsakaninsu yana dawafi da dakin Allah, sai nace wane ne wannan?

Sai sukace: Almasihu dan maryam.

Sai naga wani mutum a bayansa mai curraren gashi gajeru, mai makantar idon dama.

(1) **Wathaqa**n: dabai-bayi na karfe.

(2) **Majmu'atun**: wanda suke hade.

(3) Littafi kan fitintinu da Alamomin tashin Alkiyama, babi kan kissar Aljassasa, lamba ta (2942).

(4) wato: Bukhari da Muslim.

(5) **Adamu**: Fatsi.

(6) **Admur Rijali**: fatsi daga cikin mazaje.

(7) **Limmatuhu**: Gashin kansa daya sakko wanda ya ketare fatun kunnuwansa

(8) **Rijilish sha'ari**: mai tajajjen gashi.

(9) **Mankibaihi**: biyun mankib ne, kuma shine mahadar kashin damtse da kafada. .

(10) **Sabidish sha'ari**: mai kwantaccen gashi.

-A wata ruwayar tasu: **Sannan na tafi ina waiwaye; sai ga wani mutum jaja-jaja mai girman jiki-, kamar mafi kamar wanda na taba gani cikin mutane da ɗan kaɗan⁽¹⁾, ya ɗora hannayensa a kan kafadun wasu mazaje guda biyu, yana kewaye ɗakin Allah.**

Sai nace: waye ne wannan?

Sukace: wannan shine Almasihu mai yawan karya (dujal)» Bukhari da Muslim ne suka ruwaitoshi⁽²⁾.

3- Ibnu Umar -Allah ya yarda dasu- yace: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya tsaya a cikin mutane, sai yayi kirari ga Allah da abinda ya cancanceshi, sannan ya ambaci dujal –Bukari yayi kari cikin wata ruwaya: sai ya kai makura⁽³⁾ wajen ambatonsa-.

Sai yace: **Lallai ni zan gargade ku gameda shi, babu wani Annabi face ya gargadi mutanensa gameda shi, hakika Annabi Nuhu ya gargadi mutanensa gameda shi.**

Sai dai zan fada muku wata magana kansa wanda ba wani Annabi da ya fade shi ga al'ummarsa,

(1) **Ibnu kaɗnin** shine: Adul Uzza ɗan kaɗani ɗan Amru Al-jahiliyyu Alkhuza'i, Mahaifiyasa itace Halatu yār khuwailid yār uwar khadijatu yār khuwailid –Allah yarda da su.

(2) Bukhari ya ruwaito shi, littafin Hadisan Annabawa, babin faɗin Allah: {Ka ambaci labarin Maryam cikin littafi yayinda tayi nesa daga iyalanta), lamba ta (3440), da Muslim, Littafi kan Imani, babin ambaton Almasihu ɗan Maryam, da kuma Almasihu mai yawan karya (dujal), lamba (169) daga hadisin Ibnu Umar -Allah ya yarda dasu-.

(3) **Fa Adnaba:** sai ya kai makura.

ku sani⁽¹⁾ lallai shi mai ido ɗaya ne, kuma shi Allah wanda yakai makurar Yin Albarka kuma ya ɗaukaka ba mai ido ɗaya bane» Bukhari da Muslim ne suka ruwaito shi⁽²⁾.

4- Ibnu Umar -Allah ya yarda dasu- Ya ce: «An ambaci dujal a gurin Annabi -yabo da amincin Allah su tabbata a gare shi- sai yace: **Lallai Allah baya boyuwa a gareku, lallai Allah ba mai ido ɗaya bane**, -kuma yayi nuni da hannunsa zuwa idonsa-.

Kuma lallai Almasihu mai yawan karya (dujal) mai makantar idon dama ne, idonsa kamar kace ɗan enabi ne daya bullo» Bukhari da Muslim ne suka ruwaito shi⁽³⁾.

5- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Dujal yana rubuce tsakanin idanuwansa: (kafun, fa'un, ra'un) wato: kafiri ne»** Muslim ne ya ruwaito shi⁽⁴⁾.

6- Annabi -yabo da amincin Allah su tabbata a gare shi- Yace: «**A rubuce tsakanin idanuwansa: kafiri ne»**

(1) **Ta'allamu:** Ku sani.

(2) Bukhari ya ruwaito shi, Littafi kan yake-yake, babi kan Hajjin bankwana, lamba ta (4402), da kuma Muslim Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton Ibnu Sayyad, lamba ta (169).

(3) Bukhari ya ruwaito shi, Littafi kan Tauhidi, babin Faɗin Allah {kuma domin a reneka a kan ido na}, «a ciyar da kai» da kuma Faɗinsa ambatonsa ya girmama: {tana gudana kan idanuwanmu} lamba ta (7407), da kuma Muslim Littafi kan imani, babin Ambaton Almasihu ɗan Maryam, da kuma Almasihu mai yawan karya (dujal), lamba ta (169).

(4) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2933), daga hadisin Anas ɗan Malik -Allah yarda da shi-.

Bukhari da Muslim ne suka ruwaito shi⁽¹⁾.

7- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai dujal mai shafaffen ido ne guda, a kansa –idon- akwai wata fata mai kauri, yana rubuce Tsakani idanuwanasa: kafiri ne, kowane mumini yana karantawa, -wanda ya iya karatu da wanda bai iya karatu ba**⁽²⁾» Muslim ne ya ruwaito shi⁽³⁾.

8- Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**Dujal mai makantar idanun hagu ne, mai tarin gashi**» Muslim ne ya ruwaito shi⁽⁴⁾.

9- Abu Sa'edin Alkhudiriyyi -Allah ya yarda dashi- yace: «Na aboci Ibnu Sa'id⁽⁵⁾ zuwa garin Makkha, sai yace min: to lallai na haɗu da wasu irin mutane, suna raya cewa lallai nine dujal, shin bakaji Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yana cewa: **lallai shi ba'a yi masa haihuwa ba?**

(1) Bukhari ya ruwaito shi, Littafi kan Tauhidi, babin Faɗin Allah {kuma domin a reneka a kan ido na}, «a ciyar da kai» da kuma Faɗinsa ambatonsa ya girmama: {tana gudana kan idanuwanmu} lamba ta (7407), da kuma Muslim Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton Ibnu Sayyad, lamba ta (169), daga hadisin Ibnu Umar -Allah ya yarda dashi-.

(2) **Katibun wa gairu Katib:** wanda ya iya karatu da wanda bai iya karatu ba.

(3) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2934), daga hadisin Huzaifatu ɗan Alyaman -Allah ya yarda dasu-.

(4) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2934), daga hadisin Huzaifatu ɗan Alyaman -Allah ya yarda dasu-.

(5) **Ibnu Sa'idin:** sunansa: Saafin, daga banu An-najjar.

Yace: sai nace: haka ne.

Yace: to ni hakika an haifa mini» Muslim ne ya ruwaito shi⁽¹⁾.

(1) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin Ambaton Ibnu Sayyad, lamba ta (2927)

Hakikanin Almasihu mai yawan karya (dujal)

Almasihu mai yawan karya (dujal) yana daga yāyān Adam, Allah zai jarrabi bayinsa dashi, zai bashi ikon yin wasu abubuwa, sannan sai ya gajiyyar dashi daga garesu.

Alkali Iyad -Allah ya jikansa yace-: «Hadisai da Muslim ya shigar dasu –wato: Imamu Muslim a cikin Sahihinsa – a cikin kissar dujal: hujja ce ta ma'abota tafarkin gskiya kan ingancin samuwarsa, kuma shi wani mutum ne ayyananne, Allah ya jarabci bayinsa dashi, kuma ya bashi ikon wasu abubuwa a cikin ikonSa; domin ya rarrabe marar kyau daga mai kyau:

Na tada mataccen da zai kashe shi.

Da bayyanar kyal-khalin duniya da yawaitar tsirrai dake tare dashi.

Da Aljnnarsa da wutarsa, da koramunsa guda biyu.

Da binsa da taskokin kasa zasuyi.

Da umartarsa ga sama da tayi ruwa, da kasa ta fitar da tsiro,

To hakan duka zai kasance ne da kaddarawar Allah da ganin damarSa, sannan sai Allah ya gajiyyar dashi bayan haka, kamar yadda ya fadi (baza'a kara dorashi ga waninsa ba).

Bazai samu ikon kashe wannan mutumin ba a karo na biyu, ko kan waninsa, al-amarinsa zai lalace bayan

haka, Annabi Isa –aminci ya tabbata a gare shi- zai kashe shi, Allah zai tabbatar da waɗanda sukayi imani.

Wannan shine matafiyar Ahlussunnah da jama'ar ma'abota Fiqhu da Hadisi da makamantansu»⁽¹⁾.



(1) Ikmalul Mu'ulim bi fawa'idi Muslim (8/474).

Raunin Almasihu Mai Yawan karya (dujal)

Almasihu Mai Yawan karya (dujal) mutum ne mai rauni, bashi da ikon gusar da makantar ɗayan idonsa, kuma idan mumini ya riski kwanakinsa to yayi ruƙo da Allah, kuma babu abinda zai cutar dashi da izinin Allah.

Almuzhari -Allah ya jikansa- yace cikin abinda yake nakaltowa daga Al'imamu Alkalabazhi -Allah ya jikansa- (ya rasu 384 Ah): «koda bai kasance mai makantar ido ɗaya ba, kuma ya kasance mai lafiyayyun idanuwa, da bazai kasance zai wajabta shubuha ba, sai dai kawai Annabi -yabo da amincin Allah su tabbata a gare shi- ya nufi:

Cewa shi mutum ne ba wata dabba ba ko wani shaidani ba.

Kuma bashi da wani fifiko na ƙarfi ko ƙarin wani hali da ake tsoransa sama da yadda ake tsoran wani ɗan fin ƙarfi azzalumi mai tsaurin kai, mai jiji da kai daga cikin mutane.

Kuma shi mutum ne da ya kamanta ginin jikinsa⁽¹⁾ da ginin jikinsu, abinda ke cutar dashi yana cutar dasu, kuma yana buƙatuwa zuwa ga abinda mutane ke buƙatuwa zuwa gare shi.

Kuma shi yana fama da cuta⁽²⁾ ta makantar ido ɗaya,

(1) **Binyatahu**: yanayin jikinsa.

(2) **Ma'ufun bi A'afah**: wata cuta ta same shi.

bashi da ikon gusar da ita ga kansa.

Idan Allah zai dōra wani sauro a gare shi zai kautar dashi daga dukkan abinda yake da'awarsu.

Idan da zai motsa masa wata jijiya da take kwance, ko ya dakatar da wani abu daga jikinsa mai motsi, da kɓarinsa zai gushe masa, halinsa zai bashi tsoro.

to shi wannan daga Annabi -yabo da amincin Allah su tabbata a gare shi- kɓarfafawa ce ga wanda aka jarrabe shi da kwanakinsa kuma kɓarfin ikonsa ya riskeshi; saboda kada tsoran da yake masa ya kasance yafi girma daga tsoransa daga wani daban daga cikin mutane wanda yake da iko a kansa»⁽¹⁾.

Almuzhari -Allah ya jikansa- yace: «Abinda tafsirin Alkalabazhi ya tattara: lallai Dujal mutum ne kamar ku; bama haka ba ya fiku rauni; saboda shi mai makantar ido dāya ne, kuma makantar ido dāya tawaya ce da aibu, to sai ya lazimtu daga hakan cewa shi bazai abin bauta ba sabo wasu fuskoki guda biyu:

Dayansu shine: lallai abin bauta yana wajaba zatinsa ya kuɓuta daga cutattuka da aibobi.

Na biyunsu shine: cewa shi da ya kasance abin bauta ne da ya gusar da aibin kansa, kuma da bazai yardarwa kansa da tawaya ba.

Sannan makantar dāyan idonsa: idan daga karan kansa ne, to abun bauta baya tauye siffofinsa.

Idan kuma daga waninsa ne –kamar yadda shine

(1) Almafatihi fi sharhi Almasabihi (5/410).

gaskiya- to shi abin halitta ne mai tawaya.

To zai lazimta ya kasance kamar sauran halittu ne mugaye azzalumai»⁽¹⁾.



(1) Almafatihi fi sharhi Almasabihi (5/410).

Halin da Almasihu mai yawan karya (dujal) yake cikin a yanzu

Yazo a cikin sunnar Annabi bayanin halin Almasihu mai yawan karya (dujal) yake ciki a yanzu, halinsa yana cikin abinda zai zo:

1 – cewa shi yana raye a yanzu.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari kan abinda Tamimu Ad-dari -Allah ya yarda dashi- yace gameda dujal:- **«Lallai ni⁽¹⁾ mai baku labari ne gameda ni, nine Almasihu, kuma lallai ni anyi kusa ayi min izini kan fitowa»** Muslim ya ruwaito shi.

2- Yana wani tsibiri daga tsibirin kogi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari gameda abinda Tamim Ad-dari -Allah ya yarda dashi- yace: **«Ya bani labari cewa shi ya hau kan wani jirgin ruwa, tare da mutum talatin daga kabilar Lakmin, da Juzama⁽²⁾, sai igiyar ruwa tayi wasa dasu tsawon wata guda a cikin kogi, sannan sai suka matso wani tsibiri da jirginsu⁽³⁾, a cikin kogi har zuwa faduwar rana.**

Sai suka zauna a cikin kwale-kwalen jirgin

(1) wato: Almasihu mai yawan karya (dujal).

(2) **Lakmin da Juzama:** Kabilu biyu ne daga yaman.

(3) **Sun karkata zuwa ga Jazeera:** sun kusantar da jirgin gareta.

ruwan⁽¹⁾, sai suka shiga tsibirin» Muslim ya ruwaito shi.

3- Yana daure da maɗauri mai ƙarfi na ƙarfe, kuma siffar hakan shine:

A –Hannuwansa suna kulle da wuyansa, kuma a daure suke da ƙarfe.

B- Abinda ke tsakanin gwiwoyinsa zuwa idan sawunsa a daure ne da ƙarfe kuma.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari kan abinda Tamim Ad-dari -Allah ya yarda dashi- yace: «**sai muka tafi da sauri, har muka shiga babbar fadar⁽²⁾, sai ga wani mafi girman mutum a halitta da ɗai da muka taba gani cikinsa, mafi tsananin ɗauruwa⁽³⁾, hannuwansa suna daure ga wuyansa, abinda ke tsakanin gwiwoyinsa zuwa idon sawunsa da ƙarfe ne»** Muslim ya ruwaito shi⁽⁴⁾.



(1) **Aqrubis Safinah:** Jam'i ne na kwale-kwale, shi wani jirgin ruwa ne ƙarami, yana kasancewa tare da babban, mahaya jirgin ruwa suke amfani dashi don biyan buƙatunsu.

(2) **Ad-dair:** Coci da ta yanke daga gine-ginen gari, abin nufi anan: babbar fada.

(3) **Wathaƙan:** dabai-bayi na ƙarfe.

(4) Littafin kan fitintinu da Alamomin tashin Alkiyama, babi kan kissar Aljassasa, lamba ta (2942) daga hadisin faɗima yâr ƙaisin –Allah yarda da ita-.

Alamomin fitowar Almasihu mai yawan karya (dujal)

Hadisai sunzo da ambaton alamomin fitowar Almasihu mai yawan karya (dujal), sune:

1 – cewa dabinon baisan bazai fitar da tsiro ba.

Kuma baisan wani birni ne a arewacin kasar Falasdeenu, kuma kudu da kogin dabariyya, yana nesa da ita (25) km, kuma yana nesa da garin dakin mai tsarki (kudus) (120) km.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yana mai bada labari kan abinda Tamim Ad-dari -Allah ya yarda dashi- yace: «**Sai yace-** wato: dujal-: **Ku bani labari gameda bishiyar dabinon baisan.**

Sai muka ce: game da wane sha'aninta ne kake neaman labari?

Yace: ina tambayarku ne gameda gonar dabinonta: shin yana fitar da yāyā? Muka ce masa: eh.

Yace: Amma yayi kusa da bazai fitar da yāyā ba» Muslim ne ya ruwaito shi.

Kuma hakika bayyanar wannan almar ya fara kafin kusa shekaru dari takwas, yakut Alhamawi -Allah ya

jikansa- yace (ya rasu 626): «kuma hakika na ganta yafi a kirga; amma ba abinda na gani cikinta banda wasu bishiyoyin dabino biyu ba marasa yāyā⁽¹⁾»⁽²⁾.

(1) **banda bishiyoyin dabino biyu marasa yāyā**: wato: yaga bishiyoyin dabino biyu da basa yāyā.

(2) Mu'ujamul Buldan (1/527).



dabinon baisan

2- Tafiyar ruwan kogin dābariyya.

Kuma ruwanta ya ragu yanzu, kuma shi yana ta kara tawaya.

Kuma shi kogin dābariyya: yana arewacin kasar falasdinu, a kusa da garin Al-jolan, tana nesa da garin kudas (150) km, kuma tana arewacin baisan, yana nesa dashi (25) km.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace yana mai bada labari game da abinda Tamim Ad-dari -Allah ya yarda dashi- yace: «**Yace:** wato: dujal-: **ku bani labari gameda kogin dābariyya.**

Mukace: game da wane sha'aninta kake tambaya?

Yace: shin akwai ruwa cikinsa? Sukace: yana da ruwa dayawa.

Yace: to lallai ruwansa ya kusa ya tafi». Muslim ne ya ruwaito shi.





kogin dabariyya



Kuma ruwanta ya ragu yanzu, kuma shi yana ta kara tawaya.

3- Tafiyyar idaniyar ruwan zugaru, kuma mutanen gurin bazasuyi noma da ruwansa ba.

Kuma shi Idaniyar ruwan zugar: Yana kasar Urdun (jordan) a bisa gabar teku matacce na kudancin gabas, a «Gauru As-safi», a kusa da magangarar kwarin Alhasa, tana nesa da Alkarak (27) km, kuma tana nesa da garin kudas (85) km.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace -yana mai bada labari game da abinda Tamim Ad-dari -Allah ya yarda dashi- yace-: «**Yace:** - wato dujal-: **ku bani labari game da idaniyar ruwan zugaru.**

Sukace game da wane sha'aninta kake neman labari?

Yace: shine akwai ruwa cikin idaniyar? Kuma shin mutanen gurin suna noma daga ruwanta» muslim ya ruwaito shi.

Abdul Hakki Ad-dahlawi -Allah ya jikansa- yace (ya rasu: 1052 Ah): «Zugaru: wani gari ne a kasar sham, kuma akwai idaniyar ruwa a garin, tafiyyar ruwansa⁽¹⁾ alama ce ta fitowar dujal⁽²⁾».

Kuma hakika Muhammadu Albishawi -Allah ya

(1) **Gu'uru maa iha:** tafiyyar ruwansa.

(2) Lama'atu At-tankihi fe sharhi mishkatil Masabihi (8/714).

jikansa- ya siffanta (ya rasu 380 Ah) garin «zugaru» da fadinsa: «gari ne mai kisan masu bakunta, yana da ruwa marar kyau, wanda mala'ika mutuwa yayi masa jinkirin zuwa to ya tafi can, kuma bansan wani abu dake kama da shi ba a musulunci a wannan babin, kuma hakika naga garuruwa da mai annoba⁽¹⁾, amma ba kamar wannan ba»⁽²⁾.

Kuma lallai mun dɔrawa wani daga cikin amintattu yin tafiya zuwa garin «zugar», da tambayar mutanen garin gameda «idaniyar zugar»; sai suka nuna masa ita, sannan ya dauki hoto mai rai tabbatacce, kuma suka fa'idantar dashi: «cewa idaniyar zugar ta kasance kafin shekaru goma a cike take da ruwa mai dadi, kuma suna ban ruwa da ita ga gonakinsu, kuma akanta suka dogara.

Amma a yanzu shekara ta (1443 Ah) ruwanta ɗan kaɗanne sosai; suna ce mata: (Idaniyar Abadhata)»⁽³⁾.

(1) **Wabiyyah**: mai annoba.

(2) Ahsanu At-kaseem fe ma'arifatil Aqaleem (sh/178).

(3) Abinda suka samo na fa'ida amintacce ne yana gurinmu da sauti da hoto.





**Tafiyar idaniyar ruwan zugaru, kuma mutanen gurin
bazasuyi noma da ruwansa ba.**

*** kuma bayanin hadisin da yazo kan haka yana cikin abinda zaizo:**

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari kan abinda Tamim Ad-dari -Allah ya yarda dashi- yace-: «**sai muka tafi da sauri, har muka shiga babbar fadar⁽¹⁾, sai ga wani mafi girman mutum a halitta da ɗai da muka taɓa gani cikinsa, mafi tsananin ɗauruwa⁽²⁾, hannuwansa suna ɗaure ga wuyansa, abinda ke tsakanin gwiwoyinsa zuwa idon sawunsa a ɗaure da karfe ne.**

Mukace: kaiconka meye kai?

Yace: wato kun iya kaiwa ga labarina, to ku bani labari ku suwaye?

Suka ce: mu wasu mutane ne daga cikin larabawa mun hau jirgin ruwa, sai muka samu kogin a yayin da ya harzuko⁽³⁾, sai kumfar teku tayi ta wasa damu tsawon wata guda.

Sannan sai muka karkato⁽⁴⁾ zuwa wannan tsibirin naka, sai muka zauna cikin kwale-khalen ta⁽⁵⁾, sai muka shiga tsibirin, sai wata irin dabba mai curin

(1) **Ad-dair:** Coci da ta yanke daga gine-ginen gari, abin nufi anan: babbar fada.

(2) **wathaqaan:** dabaibayi na karfe.

(3) **Igtalama:** ya harzuka ya wuce iyakarsa da aka saba.

(4) **Arfa'ana:** Ana cewa: kusanto da jirgin ruwa, idan karkato shi ga gaɓa, da kuma gurin da ake ɗaure ta cikinsa: Almarfa'u: gurin tsayawar jirgin ruwa.

(5) **Aqrubiha:** jam'i ne na kwale-kwale, wani jirgin ruwa ne karami, da yake kasancewa tare da babbar, mahaya jirgin ruwa suna amfani da ita don biyan bukatar su.

gashi⁽¹⁾ mai yawansa ta haɗu damu –a wata riwayar: wani mutum yana jan gashinsa a kasa-, ba'a san inane gabansa daga bayansa ba saboda yawan gashi.

Sai muka ce: kaiconki mece ceke?

Sai tace: nice Aljassasa⁽²⁾.

Mukace mece Aljassasa?

Tace: ku nufi wancan mutumin a wancan katafariyar fadar, saboda shi yana da shauki zuwa ga labarinku.

Sai muka fuskance ka muna gaggawa, kuma muka firgita daga gareta, kuma bamu aminta ba da ta kasance wata shaidaniya ce.

Sai yace: ku bani labari game da gonar dabinon baisan.

Muka ce: game da wane sha'aninta kake neman labari?

Yace: ina tambayarku game da dabinonta shin yana yin y'ay'a?

Mukace masa: eh.

Yace: amma lallai shi ya kusa da bazai yi y'ay' a ba.

Sai yace: ku bani labarin karamin kogin Ad-dabariyya.

(1) **Ahlabu:** mai curin gashi.

(2) **Aljassasa:** An sanya mata haka ne; sabo ita tana bibitar labarai ga dujal.

Muka ce: game da wane sha'aninta kake neman labari?

Yace: shin akwai ruwa cikinsa?

Sukace: yana da ruwa mai yawa.

Yace: to sai dai lallai ruwanta ya kusa ya tafi.

Yace: ku bani labari game da idaniyar ruwan zugar.

Sukace: game da wane sha'aninta kake neman labari?

Yace: shin a cikin idaniyar akwai ruwa? Kuma shin matanen gurin suna noma da ruwan idaniyar?

Muka ce masa: eh, tanada ruwa dayawa, kuma mutanen gurin suna noma daga ruwanta» Muslim ne ya ruwaito shi⁽¹⁾.

(1) Littafi kan fitintinu da alamomin tashin Alkiyama, babin kisar Aljassasa, lamba (2942), daga hadisin fadima yâr kaisin –Allah yarda da ita-.

Yaushe Almasihu Mai Yawan Karya (dujal) Zai Fito?

Almasihu Mai Yawan Karya (dujal) ya bada labari game da kansa da cewa fitowarsa kusa ce, kuma Annabi -yabo da amincin Allah su tabbata a gare shi- ya tabbatar da wannan labarin, Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari gameda abinda Tamim Ad-dari Allah ya yarda dashi game da dujal-: «**Lallai ni⁽¹⁾ zan baku labari na; lallai nine Almasihu, kuma lallai ni nayi kusa⁽²⁾ da amin izini fitowa**» Muslim ne ya ruwaito shi⁽³⁾.

Kuma yana daga alamomin fitowarsa buɗe Alkusɗandiniyya⁽⁴⁾, ba yaƙarta kawai ba tare da buɗeta ba.

(1) wato: Almasihu mai yawan karya (dujal).

(2) **Ushiku**: ya kusa.

(3) Littafi kan fitintinu da alamomin tashin Alkiyama, babin kisar Aljassasa, lamba (2942), daga hadisin faɗima yâr kaisin –Allah yarda da ita-.

(4) **Al-qusɗandiniyyah**: itace «Istanbul» a yanzu.

Kuma haƙiƙa Istanbul ɗan ɗaimawis ne ya gina ta, kuma ya mutu bai ƙarisa ta ba, sannan ɗan Qusɗandeen ya ƙarisa gininta; sai aka sanya mata suna «Istanbul» bisa dangantawa ga «Istanbul» mahaifin Qusɗandeen, kuma an sanya mata suna: «qusɗandiniyyah» bisa dangantawa da «Qusɗandeen» wanda ya kafa daular Romawa.

Kuma bayan buɗeta a hanun Muhammad Al-fatih -Allah ya jiƙansa- a shekara ta (857 Ah) sai ya sanya mata suna «Islambul» wato: birnin musulunci.

Kuma a shekara ta (1350 Ah) aka sauya sunanta zuwa: «Istanbul».

Domin musulmai sun yaketa yakoki dayawa, yaƙin farko ya kasance ne a zamanin mulkin Mu'awiya ɗan Abi Sufyan –Allah yarda da su- shekara ta (49 Ah), sai dai ba'a budeta ba.

Budeta kuma bisa mataki biyu ne:

Matakin farko: Muhammad ɗan Murad ɗan Muhammad -Allah ya jikansa- wanda ake masa laƙabi da «Muhammad Al-Fatih» ya budeta a shekara ta (857 Ah) bisa yaƙi, wannan budewa ba alama bace ta fitowar dujal; domin budewa ce bisa yaƙi.

Al-mulla Alƙari -Allah ya jikansa- yace (ya rasu 1014 Ah): «Qusɗandiniyyah: za'a budeta da yaƙi mai yawa»⁽¹⁾.

Mataki na biyu: za'a budeta a ƙarshen zamani da hailala da kabbara ba tare da yaƙi ba, wannan budewa alama ce ta fitowar dujal.

Kuma idan musulmai suka buɗe Alqusɗandiniyya a ƙarshen zamani da hailala da kabbara ba tare da yaƙi ba to Almasihu mai yawan ƙarya (dujal) zai fito, kuma abinda zai zo yayi nuni kan haka:

1 – Annabi -yabo da amincin Allah su tabbata a gare shi- yace: **«Shin kunji labarin wani birni ɓangarensa**

(1) Mirƙatul mafatihi (8/3416).

ɗaya na kan tudu⁽¹⁾, ɗaya ɓangaren nasa kuma na cikin ruwa⁽²⁾?

Sukace: Eh, ya Manzon Allah.

Yace: **Alkiyama bazata tsaya ba har sai mutum dubu saba'in daga yáyán Ishaq⁽³⁾ sun yake ta.**

To idan suka iso ta sai su sauka, baza suyi yaki da takwobi ba kuma baza suyi harbi da kibiya ba, zasu ce: La'ilaha illah Allah wa Allahu Akbar, sai ɗayan ɓangarorin ta ya faɗi⁽⁴⁾, -Thauru yace: bana tsaminsa⁽⁵⁾ face cewa yayi: wanda yake cikin kogi⁽⁶⁾-.

Sannan sai su faɗa na biyu: La'ilaha illah Allah wa Allahu Akbar, sai ɗaya ɓangaren nata ma ya faɗi.

Sannan sai su faɗa na uku: La ilaha illah Allahu wallahu Akbar, sai a yaye musu, sai su shigeta su samu ganima.

To a yayinda su suke raba ganima, sai ga sautin kururuwa⁽⁷⁾ ya zo musu, sai yace: lallai dujal ya fito,

(1) **Wani ɓangaren ta na kan tudu:** wato: wani ɓangaren nata yana bayyana kan ƙasa busashshiya ba kogi ba, shine ɓangaren ta na yammaci da gabasci.

(2) **Wani ɓangaren ta na cikin kogi:** wato: wani ɓangaren nata yana bayyana kan kogi, shine ɓangaren ta na arewa da kudu.

(3) **Daga yáyán ishaq:** wato: daga tsatson Annabi Ishaq aminci ya tabbata a gare shi, kuma su musulmai ne.

(4) **Sai ɗayan ɓangarorin ta ya faɗi:** wato: ɗaya daga katangun birnin.

(5) **La a'alamuhu:** wato: bana zaton Abu Hurairah -Allah ya yarda dashi-.

(6) **Wanda ke cikin kogi:** wato: ɗayan ɓangarorinta wanda ke cikin kogi.

(7) **Kururuwa:** wato: sautin mai neman agaji.

sai su bar kowane abu su koma» Muslim ne ya ruwaito shi⁽¹⁾.

2- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Sai su bude⁽²⁾ Qusdandiniyyah; to a yayin da su suke kan raba ganimu, sun rataye takkubansu a Zaitun, sai shaidan yayi kururuwa cikinsu: lallai Almasihu ya maye gurbinku cikin iyalenku, sai su fice, kuma wannan karya ce.**

To idan suka zo sham sai ya fito» Muslim ya ruwaito shi⁽³⁾.

Ibnu katheer -Allah ya jikansa- yace: «Za'ayi masa izinin –wato: dujal – fitowa a karshen zamani, bayan musulmai sun bude birnin romawa mai suna: (Qusdandiniyyah)»⁽⁴⁾.



(1) Littafi kan fitintinu da Alamomin tashin Alkiyama, babi kan cewa Alkiyama bazata tsaya ba har sai mutum ya wuce ta kabarin wani mutumin sai yayi fatan ya kasance gurbin wannan mamacin saboda bala'i, lamba ta (2920), daga hadisin Abu hurairah –Allah yarda da shi-.

(2) wato: Musulmai.

(3) Littafi kan fitintinu da Alamomin tashin Alkiyama, babi kan bude Qusdandiniyyah, da fitowar dujal, da sakkowar Annabi Isa dan Maryam,, lamba ta (2897), daga hadisin Abu hurairah –Allah yarda da shi-..

(4) Al-bidaya Wa Anmihaya (19/205).

Sababin fitowar Almasihu Mai yawan karya (dujal)

Allah ya sanyawa kowane abu sababi; sababin fitowar Almasihu Mai yawan karya (dujal) saboda wani fushi ne da zai yishi, Nafi'u Allah ya yarda da shi yace: «Ibnu Umar ya haɗu da ɗan Sa'idin a kan wata hanya daga hanyoyin madina, sai ya faɗa masa wata magana da ta fusata shi, sai ya kumbura⁽¹⁾ har saida ya cika⁽²⁾ kwararon⁽³⁾.

Sai Ibnu Umar ya shiga gurin Hafsa alhali labarin ya iso mata.

Sai tace masa: Allah ya jikanka mai ka nufa ga Ibni Sa'idin?! Shin baka san Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**zai fito ne saboda wani fushi da zai yi**» ba? Muslim ya ruwaito shi⁽⁴⁾.

As-san'ani -Allah ya jikansa- yace (ya rasu 1182 Ah): «bai ambaci sababinta ba, amma kuma abin nufi shine: cewa shi Allah maɗaukaki idan ya kaddari fitowarsa sai ya sabbaba abinda zai fusata shi»⁽⁵⁾.



(1) **Sai Ya kumbura**: jikinsa ya zama a kumbure saboda fushi.

(2) **Mala'a**: wato: jikinsa daya kumburan.

(3) **Assikkah**: kwararo..

(4) littafi kan fitintinu da Alamomin tashin Alkiyama, babin ambaton Ibnu sayyad, lamba ta (2932).

(5) At-tanweer sharhul Jami'I As-sageer (4/205)

Gurin fitowar Alamasihu mai yawan karya (dujal)

Sunnar Annabi tazo da bayanin gurin fitowar Alamasihu mai yawan karya (dujal), kuma bayanin haka yana cikin abu mai zuwa:

1 – cewa lallai shi zai fito ne daga gabasci, wato: gabascin madina.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**lallai shi yana kogin sha'am⁽¹⁾, ko kogin yaman⁽²⁾, ba haka bane tabbas daga bangaren gabas ne⁽³⁾**» Muslim ya ruwaito shi⁽⁴⁾.

2. Abu Abullahi Muhammad Alqurḍubi -Allah ya jikansa- yace :«shakku ne ko zato ne daga gare shi yabo da aminci su tabbata a gare shi, ko kuma ya nufi ya boye ga mai sauraro, sannan ya kore hakan, ya kawar daga hakan da tabbatarwa sai yace: (ba haka ba, tabbas daga bangaren gabas ne)⁽⁵⁾».

(1) **Bahru Ash-sha'am**: Farin kogi matsakaici.

(2) **Bahru Al-yaman**: Yana kudancin Yaman da Uman, a yanzu ana ce masa: «kogin larabawa».

(3) wannan kamantawa zata gasgata kan «kogin Qazween» wanda shine mafi girman kogi da kasa ta kewaye shi ta dukkan bangarori.

(4) Littafi kan fitintinu da alamomin tashin Alkiyama, babin kissar Aljassasa, lamba ta (2942), daga hadisin Fadima yār Qaisin -Allah ya yarda da ita-.

(5) At-tazkira bi Ahwali Almauta wa Umuri Al'akhirah (sh 1344).



3- Zai fito daga yankin khurasana.

Khurasa: wani yanki ne mai fadī da ya kunshi: kudancin kogin Qazween, da yammacinsa na kudu, da gabascinsa na kudu, tare da fadāḍarsa a kudanci⁽¹⁾.

Abubakar As-siddiq -Allah ya yarda dashi- yace: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya zanta mana: **lallai dujal zai fito daga wata kasa a gabasci da ake ce mata: Khurasanu, wasu mutane zasu bishi fuskokinsu kamar kace sulke⁽²⁾ ne da aka nunka shi⁽³⁾**». Ahmad ya ruwaito shi⁽⁴⁾.

(1) Iyakokin Khurasan: Arewaci: kogin Qazween, da koramar jaihun, Kudanci kuma: Kirman, Gabasci kuma: Kabul, Yammaci kuma: Jonikan.

(2) **Almajanni**: Jam'i ne na mijannin; shine sulke.

(3) **Almudḥarakah**: wanda sashinta ya nunku kan sashi; An-nawawi -Allah ya jikansa- yace a cikin sharhin Muslim (18/37): «Ma'anarsa shine: kamanta fuskokin turkawa a fadinsu da fitowar kuncinsu da sulke nunnuke».

(4) A Musnad, Lamba ta (12).



4- Mutum dubu saba'in daga yahudawan Asbahan zasu bishi, akwai mayafi samansu.

Asbahan: wani birni ne a kudancin Tehran, yana nesa dashi (450) km.

Ad-dailasan kuma: wani nau'i ne na tufafi, da yahudawa suke lulluƙe kawukansu, ko kafadunsu dashi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: « **Mutum dubu saba'in daga yahudawan Asbahan zasu bi dujal, akwai mayafi samansu**» Muslim ya ruwaito shi⁽¹⁾.

Ibnu Khatheer -Allah ya jikansa- yace: «farkon bayyanarsa daga Asbahan ne daga wata unguwa da yake da ake ce mata: (Alyahudiyya), Bayahude dubu saba'in daga cikin mutanen unguwar zasu taimaka masa, suna ɗauke da makamai da kuma mayafai –sune: korayen mayafai na yahudawa-, haka nan mutum dubu saba'in daga tatar –turkawa ƙauye- zasu taimaka masa, da wasu mutanen daga mutanen yankin khurasana⁽²⁾».

(1) Littafi kan fitintinu da Alamomin tashin Alkiyama, babi kan sauran hadisan dujal, lamba ta (2944), daga hadisin Anas ɗan Malik -Allah ya yarda dashi-.

(2) Al-bidayayatu wa An-nihayatu (19/205).





Ad-dailasan

5- Idan ya fito Niyyarsa da nufinsa zai kasance garin Madina ne.

Annabi -Yabo da amincin Allah su tabbata a gare shi- yace: «**Almasihu zai zo daga bangaren gabas, Niyyarsa⁽¹⁾ itace garin Madina**» Muslim ya ruwaito shi⁽²⁾.

Me yiwuwa sababi na nufatarsa garin Madina; saboda cewa imani a karshen zamani zai tare⁽³⁾ zuwa gare ta, Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai Imani zai tare zuwa Madina kamar yadda macijiya take tarewa zuwa raminta**» Bukhari da Muslim suka ruwaito shi⁽⁴⁾.

6- Zai tafi zuwa Madina a kan wata hanya tsakanin Sham da Iraqi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai shi zai fito ta wata hanya⁽⁵⁾ tsakanin Sham da Iraqi**» Muslim ya ruwaito shi⁽⁶⁾.

(1) **Himmatuhu**: Nufinsa da niyyarsa.

(2) Littafi kan Hajji, babi kan kare madina daga shigar annoba da dujal zuwa gareta, lamba ta (1380), daga hadisin Abu Hurairah Allah ya yarda dashi.

(3) **Ya'arizu**: Yana tattarewa zuwa gareta, sashinsa yana haduwa zuwa ga sashi.

(4) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa imani zai tare zuwa madina, lamba ta (1876), da Muslim, littafi kan imani, Babin bayanin cewa musulunci ya fara bako kuma zai koma bako, kuma zai tare tsakanin masallatai guda biyu, lamba ta (147), daga hadisin Abu Hurairah - Allah ya yarda dashi-.

(5) **Khallatan**: wata Hanya.

(6) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamaba ta (2937) daga hadisin Annawwas dan Sam'an Allah ya yarda dasu.

Abul Abbas Ahmad Alqurḍubi -Allah ya jikansa-yace (ya rasu: 656 Ah): «Farkon fitowar dujal daga khurasana ne, sannan sai ya fita zuwa yankin Hijaz a tsakanin Iraqi da Sham»⁽¹⁾.

(1) Almufhim lima Ashkala Min talkesi katibi Muslim (23/116).



Yanayin Mutane idan Almasihu mai yawan ƙarya (dujal) ya fito

Sunnar Annabi tazo da bayanin yanayin mutane idan Almasihu mai yawan ƙarya (dujal) ya fito, hakan kuma yana cikin abinda zaizo:

1 – cewa su zasu gudu daga gare shi zuwa kan duwatsu.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai mutane zasu gudu daga dujal cikin duwatsu**». Muslim ya ruwaito shi.

2- Musulmai zasu kasance cikin yaƙi da romawa, sannan sai musulmai suyi nasara a kansu, kuma su samu ganimu, sai suji labarin fitowar dujal, sai su watsar da abinda ke hannunsu na ganimomi da sauran dukiyoyi, sai su tafi zuwa ga iyalansu suna lalumen labarinsa.

Ibnu Mas'ud Allah ya yarda dashi yace: «to a yayin da su suke a haka, sai suji wani bala'in da yafi wannan girma, sai kururuwa⁽¹⁾ tazo musu: cewa lallai dujal ya maye gurbinku cikin iyalanku⁽²⁾.

Sai su watsar da abinda ke hannunsu, sai su fuskanto, sai su aika mahaya guda goma leƙen asiri⁽³⁾»

(1) **kururuwa**: Sautin mai neman agaji.

(2) **Zhararihim**: Azhzhari: jam'i ne na zuriyyah, abin nufi anan, mata da yara.

(3) **Masu leƙen asiri**: wanda ake turashi domin ya leƙo yanayin abokan gaba.

Muslim ya ruwaito shi.

3- Wani mutumi mumini zai fito zuwa gurinsa –yayi gabatowarsa a madina- daga mutane ta, sai yace masa: Ni ina shaidawa cewa kai ne dujal.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Sai wani mutumi ya fita zuwa gare shi a wannan lokacin shine mafi alkairin mutane –ko: daga mafiya alkairin mutane- sai yace masa: ina shaidawa lallai kaine dujal**» Bukhari da Muslim suka ruwaito shi.

*** kuma bayanin hadisan da suka zo kan haka, cikin abinda yake zuwa:**

1 – Daga ummu sharikin -Allah ya yarda da ita- «cewa ita taji Annabi -yabo da amincin Allah su tabbata a gare shi- yana cewa: **lallai mutane zasu gudu daga dujal cikin dutsi.**

Ummu shareekin tace: ya Manzon Allah, to ina larabawa a wannan lokacin?

Yace: **su yān kaḍān ne**» Muslim ya ruwaito shi⁽¹⁾.

2- Daga Yusair ḍān Jabir cewa Abdullahi ḍān Mas'ud –Allah yarda da shi- yace: «Lallai Alkiyama bazata tsaya ba har sai ba'a raba gado, kuma ba'a farin ciki da wata ganimu.

Sannan sai yayi haka da hanunsa kamar haka –ya nuna yankin sham- sai yace: wasu ma'kiya ne zasu taru ga Musulmai, suma musulmai zasu taru dominsu.

Nace: Romawa kake nufi?

Yace: eh; a lokacin wannan ya'kin za'a samu komawa da kaimi mai tsanani⁽²⁾.

Sai musulmai su haɗa wata tawaga⁽³⁾ ta shiga gaba don mutuwa bazata dawo ba sai tayi galaba, sai suyi ta ya'ki har sai dare yayi shamaki tsakaninsu, sai waɗannan

(1) Littafi kan fitintinu da alamomin tashin Alkiyama, babi kan sauran hadisan dujal, lamba ta (2945)..

(2) **Raddatun shadidatun**: samun kaimi mai tsanani.

(3) **Shurɗatun**: tawaga ta runduna da take gabata don ya'ki.

su komo⁽¹⁾, waɗannan ma haka, kowanne beyi galaba ba, tawagar ta kare.

Sa'annan sai musulmai su kara yin wata tawagar ta mutuwa, baza ta dawo ba har sai tayi galaba, sai suyi ta yaƙi har sai sun kai yammaci, sai waɗannan su komo waɗannan ma haka, kowanne beyi galaba ba, tawagar ta kare.

Sa'annan sai musulmai su kara yin wata tawagar ta mutuwa, baza ta dawo ba har sai tayi galaba, sai suyi ta yaƙi har sai sun kai yammaci, sai waɗannan su komo waɗannan ma haka, kowanne beyi galaba ba, tawagar ta kare.

Idan rana ta huɗu ta kasance sauran musulmai zasu yunkura⁽²⁾ su tunkaresu, sai Allah ya sanya fatattaka⁽³⁾ a garesu, sai a kashesu wani irin kisa –kodai yace: ba'a ganin irinsa, ko kuma yace: ba'a taba ganin irinsa ba-, har takai tsuntsu zai wuce ta yankinsu⁽⁴⁾, bazai ketare su ba⁽⁵⁾ har sai ya faɗo mace, sai yāyān uba guda suyi kiɗaya⁽⁶⁾, sun kasance su ɗari ne a baya, bazasu samu wanda ya rage cikinsu ba sai mutum guda, to da wace ganima za'ayi farin ciki?!, ko wane gado za'a raba?!

To a yayinda suke cikin haka sai suji wani bala'in da yafi wannan girma, sai kururuwa tazo musu: lallai fa

(1) **Fa yafi'a**: ya dawo.

(2) **Nahada**: ya yunkura.

(3) **Ad-dabara**: fatattaka.

(4) **Bi janabatihim**: yankinsu.

(5) **Yukallifu hum**: zai wucesu.

(6) **Fa ya'atadu**: sashinsu ya lissafa sashi.

dujal ya maye muku cikin iyalanku.

Sai su watsar da abinda ke hannuwansu, su fuskanto, sai su aika mahaya guda goma domin leken asiri.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: **lallai ni nasan sunayensu da sunayen iyayensu, da kalar dawakansu.**

Sune mafiya alkhairin mahaya a doron kasa a wannan lokacin- ko suna daga cikin mafi alkhairin mahaya a doron kasa a wannan lokacin» Muslim y a ruwaito shi⁽¹⁾.

Kuma fadin Manzon Allah -yabo da amincin Allah su tabbata a gare shi- cikin wannan hadisin: «**lallai ni nasan sunayensu da sunayen iyayensu, da kalar dawakansu**», da kuma fadinsa -yabo da amincin Allah su tabbata a gare shi- a daya hadisin: «**to a yayinda su suke kan raba ganimomi, sun rataye takkubansu kan bishiyoyin zaitun...**»⁽²⁾; yana nuni kan cewa yaƙi a ƙarshen zamani zai kasance ne kan dawakai da takkuba.

Kuma shin yaƙi zai kasance dasu ne kawai, ko tare da sauran hanyoyin yaƙi na zamani?

Ba wanda ya san haka sai Allah.

3- Manzon Allah -yabo da amincin Allah su tabbata a gare shi yace:- «**Dujal zai fito sai wani mutum daga cikin muminai ya tinkare shi, sai masu dauke da**

(1) Littafi kan fitintinu da alamomin tashin Alkiyama, babi kan gabatowar romawa cikin yawan kisa yayin fitowa dujal, lamba ta (2899).

(2) Bayanin inda aka fitar dashi ya gabata (sh 51).

takkuba⁽¹⁾ –takkuba na dujal- su haɗu dashi, sai suce masa: ina ka nufa?

Sai yace: ina nufar wannan da ya fito.

Sai suce masa: shin bakayi imani da Ubangijinmu bane?

Sai yace: babu wata boyuwa ga Ubangijinmu.

Sai su ce: ku kasha shi.

Sai sashinsu ya cewa sashe: shin ba Ubangijinku ya hanaku ku kashe wani ba ba tare da saninsa ba⁽²⁾?

Sai su tafi dashi zuwa gurin dujal, to idan muminin ya ganshi sai yace: ya ku mutane, wannan shine dujal wanda Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ambata.

Sai dujal yayi umurni a mikar dashi⁽³⁾.

Sai ya ce: ku kama shi ku jimasa ciwo a kan shi⁽⁴⁾,

sai a faɗaɗa masa duka a bayansa da cikinsa matuka.

Sai ya ce: shin baka yi imani dani ba?

Sai ya ce: kai ne Almasihun karya.

Sai ya bada umarni a kansa, sai a tsagashi⁽⁵⁾ da

(1) **Almasalih**: masu ɗauke da takobi.

(2) **Dunahu**: ba tare da iliminsa da umarninsa da izininsa ba.

(3) **Fa yushabbahu**: a mikar dashi bisa cikinsa.

(4) **wa shujjuhu**: ku jimasa ciwo a kayi.

(5) **Fa yu'usharu**: a tsagashi.

zarto⁽¹⁾ daga tsakiyarsa⁽²⁾, har sai an raba shi ta tsakanin kafafuwansa, sa'annan sai dujal yayi tafiya tsakanin wannan tsagi biyun, sannan sai yace masa: ka tashi tsaye, sai ya dai-daita a tsaye.

Sannan sai yace masa: shin zakayi imani dani?

Sai yace: ban kara komai ba kanka sai samun basira, sannan sai ya ce: ya ku mutane, lallai shi bazai kara aikata haka da wani daga cikin mutane ba a baya na.

Sai dujal ya kama shi domin ya yanka shi, sai a sanya abinda ke tsakanin wuyansa zuwa kwarmin hakarkarinsa dalma⁽³⁾, bazai iya samun dama kansa ba.

Sai ya kama hannuwansa da kafafuwansa sai yayi wurgi dashi, sai mutane suyi tsammani ya wurgashi zuwa wuta ne, amma ya wurgashi cikin Aljanna ne.

Sai Manzon Allah -yabo da amincin Allah su tabbata a gare shi yace:- wannan shine mafi girman mutane shahada a wajen Ubangijin talikai» Muslim ya ruwaito shi⁽⁴⁾.

5- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace -game da dujal:- «Sai ya kai zuwa ga

(1) **Bil mi'ishari**: zarto abin datsawa da rabawa.

(2) **Mafrāqihi**: tsakiyarsa.

(3) **Tarquwatihi**: kashin da ke tsakanin ramin wuya da kafada.

(4) littafi kan fitintinu da alamomin tashi alkiyama, babi kan siffar dujal, da haramta madina gare shi, da kashewarsa ga mumini da kuma raya shi, lamba ta (2938) daga hadisin Abu sa'ed Alkudri -Allah ya yarda dashi-.

wani yankin kasar kanwa⁽¹⁾, wacce take biye da Madina, sai wani mutum ya fito zuwa gare shi a wannan lokaci shine mafi alkairin mutane –ko: yana daga mafiya alkairin mutane-, sai yace masa: Na shaida lallai kaine dujal wanda Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya zanta mana labarinsa.

Sai dujal ya ce: shin kuna gani idan na kasha wannan sannan na raya shi; shin zakuyi shakku kan wannan al-amarin?

Sai su ce: a'a, sai ya kashe shi sannan ya raya shi.

To sai yace yayin da ya raya shi: wallahi ban kasance mafi tsananin basira akan ka ba da dai, kamar yadda nake yanzu.

Sai dujal ya nufi kashe shi amma baza'a bshi dama ba» Bukhari da Muslim suka ruwaito shi⁽²⁾.



(1) **As-sibakhi**: jam'i ne na Sabikha, itace: kasa da bata tsiro saboda gishirin kasarta.

(2) Bukhari ya ruwaito shi, littafi kan fitintinu, babi kan dujal bazai shiga madina ba, lamba ta (7132), da kuma muslim, littafi kan fitintinu da alamomin tashi alkiyama, babi kan siffar dujal, da haramta madina gare shi, da kashewarsa ga mumini da kuma raya shi, lamba ta (2938) daga hadisin Abu sa'ed Alkudri -Allah ya yarda dashi-.

Saurin Tafiyar Almasihu Mai Yawan Karya (dujal) A ciki Kasa

1 – Tafiyar Almasihu Mai Yawan Karya (dujal) a cikin kasa mai sauri ce, Annabi -yabo da amincin Allah su tabbata a gare shi- ya kamanta saurin tafiyarsa da saurin tafiyar girgije idan iska ta bashi baya.

An-nawwasu dan Sam'ana Allah ya yarda dasu yace: «Muka ce: Ya Manzon Allah, yaya saurinsa⁽¹⁾ yake a cikin kasa? Yace: **kamar hadari ne da iska ta bashi baya**» Muslim ya ruwaito shi⁽²⁾.

2- Yana daga saurin tafiyarsa a cikin kasa: bazai bar wata alkariya ba face ya shigeta cikin dare arba'in banda Makkah da Madina, domin su haramtattu ne a gare shi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace –yana mai bada labari kan abinda Tamim Addari Allah ya yarda dashi yace gameda dujal-: «**kuma lallai ni⁽³⁾ mai baku labari gameda kaina ne, lallai nine Almasihu.**

Kuma lallai ni nayi kusa ayi min izini kan fitowa, sai na fito sai nayi tafiya a cikin kasa bazan bar wata alkariya ba face na yada zango cikin kwanaki

(1) wato: Almasihu mai yawan karya (dujal).

(2) littafi kan fitintinu da alamomin tashi alkiyama, babi kan ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2937).

(3) wato: Almasihu mai yawan karya (dujal).

arba'in, banda Makkah da ɗaibah⁽¹⁾, to su haramtattu ne a gareni dukkansu biyu.

Duk sanda na nufi shiga cikin kwaya ɗaya –ko: ɗaya- daga cikinsu wani Mala'ika zai fuskanto ni a hanunsa akwai takobi zare⁽²⁾, yana kange ni daga gare ta, kuma a kan kowace kafarta ⁽³⁾ akwai Mala'iku suna gadinta» Muslim ya ruwaito shi⁽⁴⁾.

Ibnu khatheer -Allah ya jikansa- yace: «kuma zai gangara sai ya bi garuruwa gari-gari, ganuwa-ganuwa, yanki-yanki, da birni-birni⁽⁵⁾, bazai bar wani gari daga cikin garuruwa ba face ya taka shi da duk abinda yake da dama⁽⁶⁾, banda Makkah da Madina»⁽⁷⁾.



(1) Daiba: Madina.

(2) **Saltan**: a zaare.

(3) **Naqabun**: kafa.

(4) littafi kan fitintinu da alamomin tashi alkiyama, babi kan kissar Aljassasa lamba ta (2942) daga hadisin Fadimatu yâr qaisin -Allah ya yarda da ita-.

(5) **Kuuratan Kuuratan**: birni-birni.

(6) **Bi khailihi wa rajili**: abin nufi anan: da duk abinda yake da iko kai.

(7) Albidayatu wa Annihayatu: (19/205).

Almasihu Mai yawan Karya (dujal) baya shiga Makka da Madina

Almasihu Mai yawan Karya (dujal) zai yi tafiya a cikin kasa, kuma zai shiga garuruwanta face Makka da Madina saboda su garuruwa ne biyu masu girma, Allah ya haramta masa shigarsu.

*** Bayanin Hadisai kan haka cikin abinda ke zuwa:**

1 – Manzon Allah yabo da amincin Allah su tabbata a gare shi yace: «**Babu wani gari face dujal zai taka shi⁽¹⁾, sai dai Makka da Madina, babu wani kafa⁽²⁾ daga kafofinta face akwai Mala'iku jere suna gadinta**» Bukhari da Muslim suka ruwaito shi⁽³⁾.

2- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Lallai Madina zagaye take da Mala'iku akan kwane sako nata akwai Mala'iku guda biyu da suke gadinta, Annoba bazata shige ta ba, ko dujal.**

Wanda ya nufe ta da wani mummunan abu Allah zai narkar dashi kamar yadda gishiri yake narkewa

(1) **Sayafa'uhu**: zai shigeshi.

(2) **Naqabun**: kafa.

(3) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1881), da kuma Muslim, littafi kan fitintinu da alamomin tashin alkiyama, babin kissar Aljassasa, lamba ta (2943) daga hadisin Anas dan Malik -Allah ya yarda dashi-.

cikin ruwa» Ahmad ya ruwaito shi⁽¹⁾.

3- Manzon Allah yabo da amincin Allah su tabbata a gare shi ya ce: «**A kan kafofin Madina akwai Mala'iku, Annoba bazata shigeta ba ko ma dujal»** Bukhari da Muslim suka ruwaito shi⁽²⁾.



(1) A Almusnad lamba ta (8373), daga hadisin Sa'ad dan Malik da Abu Huraira Allah ya yarda dasu.

(2) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1880), da kuma Muslim, littafin Hajji, babi kan kariyar Madina daga shigar Annoba da dujal zuwa gare ta, lamba ta (1379) daga hadisin Abu Huraira -Allah ya yarda dashi-.

Madina Firgicin Almasihu Mai Yawan Karya (dujal) Bazai Shigeta ba

Na daga falalar Allah ga muminai a cikin Madina cewa Almasihu mai yawan karya (dujal) idan ya fito bazasu firgita ba kuma bazasu ji tsoransa ba, Daga Abu Bakrata Allah ya yarda dashi, daga Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**Firgicin⁽¹⁾ Almasihu mai yawan karya (dujal) bazai shiga madina ba, a wannan lokacin tana da kofofi guda bakwai, a kowacce kofa akwai Mala'iku guda biyu**» Bukhari ya ruwaito shi⁽²⁾.

Kuma idan ya sauka a cikin yankin Aljuruf –gefen madina- Madina zatayi girgiza har sau uku, sai kowane kafiri da Munafuki su fita zuwa gare shi, Mazon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Zai sauka⁽³⁾ a yankin kasar kanwa⁽⁴⁾**, a wata ruwaya ta Muslim: **sai yaje kasar kanwar Aljuruf⁽⁵⁾ sai ya kafa tantinsa⁽⁶⁾**-, **sai Madina tayi girgiza⁽⁷⁾ sau uku, sai kowane kafiri da munafuki daga cikinta su fita izuwa**

(1) **Ru'ubun**: Firgici.

(2) littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1879).

(3) Wato: Almasihu mai yawan karya (dujal).

(4) **Bis Sabakha**: kasar da bata tsiro saboda gishiri-gishirin kasarta.

(5) **Aljuruf**: wani guri ne a madina yammacin dutsen Uhud.

(6) **Riwaqahu**: Tantinsa.

(7) **Fa tarjufu**: ta motsa ta girgiza.

gare shi» Bukhari da Muslim suka ruwaito shi⁽¹⁾.

Ibnu Hajar -Allah ya jikansa- yace: «Fadinsa: (sannan Madina tayi girgiza) wato: girgiza zata auku mata daya bayan daya, sannan har ta uku, har duk wanda ba mai iklassi bane cikin imaninsa ya fice daga gareta, sai tsantsar mumina zasu rage rage cikinta, baza'a dora dujal kansu ba.

Kuma wannan baya cin karo da abinda ke cikin hadisin Abu Bakrata da ya gabata, cewa: (Firgicin dujal baya shiga madina); saboda abun nufi da firgici shine: Abinda zai faru na firgita daga ambatonsa, da tsoro daga tsaurin kansa, ba girgiza da zata faru daga raurawa ba, don fitar da wanda ba mai ikhlasi ba»⁽²⁾.

Al-kuurani -Allah ya jikansa- yace (ya rasu 893 Ah): «to idan kace: idan firgicinsa bai shiga madina ba, taya ma'abota kafirci da munafurci suka fita?

Nace: wadanda suka fita sun fita ne saboda tsoran girgiza, da kwadayin abinda ke gurinsa na Aljannah da alkairi»⁽³⁾.



(1) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1881), da kuma Muslim, littafin kan fitintinu da alamomin tashin alkiyama, babi kan kissar Aljassasa, lamba ta (2943) daga hadisin Anas dan Malik -Allah ya yarda dashi-.

(2) Fathul Bari (4/96).

(3) Alkautharul Jaari Ila Riyadi Ahadisil Bukhari (11/47).

Gurin da Almasihu mai yawan karya (dujal) zai sauka gefan Madina

Idan Almasihu mai yawan karya (dujal) ya fito babbar niyyarsa da nufinsa zai kasance Madina ne, bazai iya shigarta ba ko kuma shiga Makka, kuma zai shiga garuruwan ban kasa baki daya, Annabi -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Babu wani gari face dujal zai taka shi⁽¹⁾, sai dai Makka da Madina**» Bukhari da Muslim suka ruwaito shi⁽²⁾.

Sa'annan ya sauka a gefan Madina, wajen iyakokin Harami, a kasar kanwar Aljuruf bayan dutsen uhudu, sa'annan sai Mala'iku su sauya mafuskantarsa ga kasar sham, sai ya halaka a can.

Kuma hadisai sunzo da siffanta gurin da zai sauka a Madina, sune kamar haka:

1 – Zai sauka a gefen Madina, wato: bangarenta.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Har ya sauka a gefen Madina**» Bukhari yaruwaito shi.

(1) **Sayada'uhu**: zai shigeshi.

(2) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1881), da kuma Muslim, littafi kan fitintinu da alamomin tashin alkiyama, babin kissar Aljassasa, lamba ta (2943) daga hadisin Anas dan Malik -Allah ya yarda dashi-.

2- Zai sauka ta bayan dutsen Uhudu, wato: bayansa.

Kuma Uhudu: dutse ne dake arewacin madina, yana nesa da Masallacin Annabi (4) km.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: yace: «**har ya sauka ta bayan Uhudu**» Muslim ya ruwaito shi.

3- zai sauka a kasar kanwar Aljuruf.

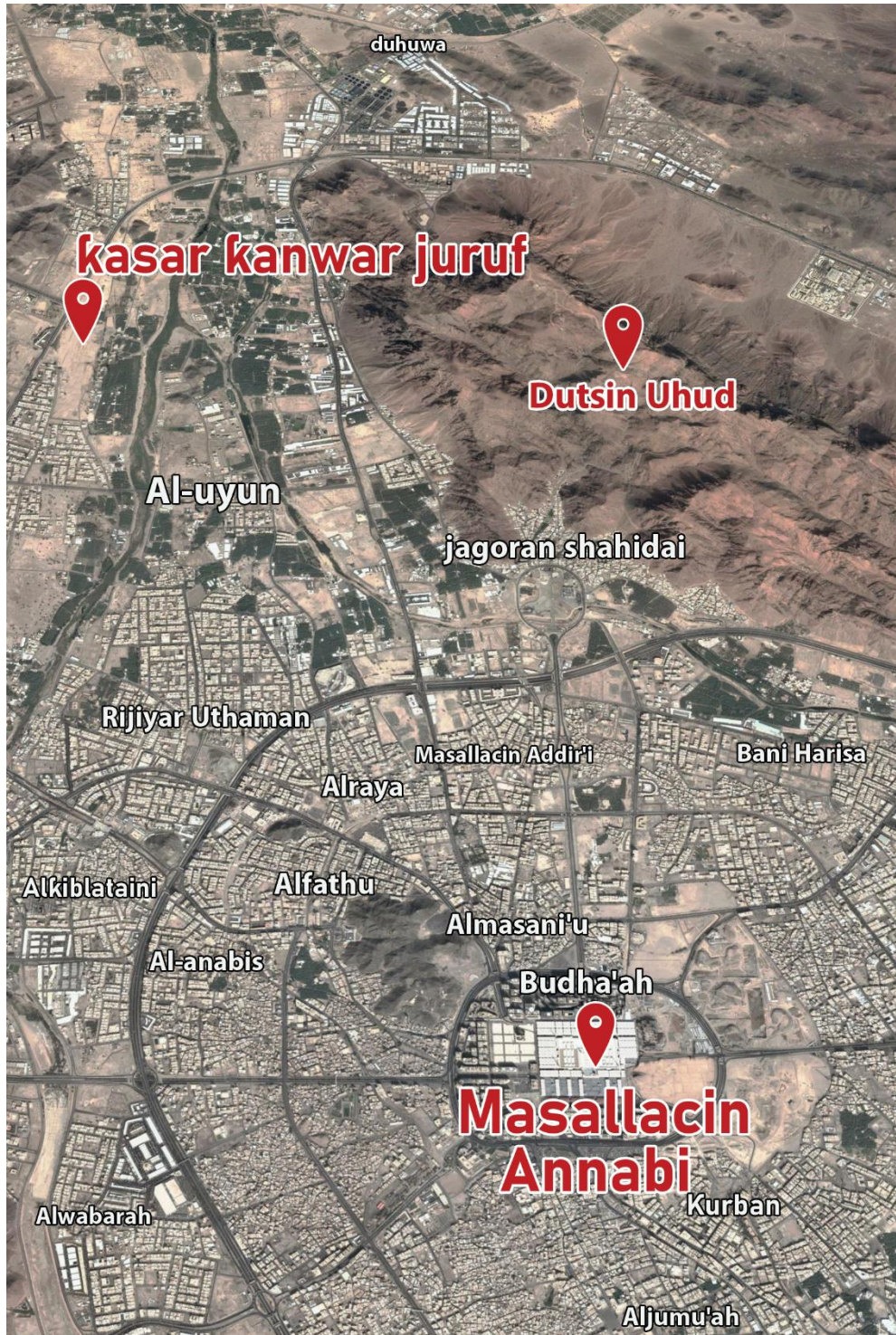
Aljuruf kuma waje ne a Madina a yamma da dutsen Uhud

Kasar kanwa kuma: itace kasar da bata yin tsiro saboda gishiri-gishirinta.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Sai ya zo kasar kanwar Aljuruf**» Muslim ya ruwaito.

4- Sa'annan sai Mal'iku su juya mafuskantar gabanin kasar sham.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi yace:- « **Sa'annan sai Mala'iku su juya mafuskantar sa bangaren kasar sham, kuma a can ne zai halaka**» Muslim ya ruwaito shi.





*** Kuma bayanin hadisan da suka zo kan haka na cikin abinda zo:**

1 – Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Dujal zai zo har ya sauka a gefen Madina, sannan Madina tayi girgiza⁽¹⁾ sau uku, sai kowane kafiri da munafuki ya fita zuwa gare shi**» Bukhari ya ruwaito shi⁽²⁾.

2- Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**Almasihu zai zo daga bangaren gabas, babbar niyyarsa itace Madina, har ya sauka a ta bayan Uhudu. Sa'annan sai Mala'iku su juya mafuskantarsa bangaren kasar sham, kuma a can zai halaka**» Muslim ya ruwaito shi⁽³⁾.

3- Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**Babu wani gari face dujal zai taka shi, sai dai Makka da Madina, babu wani kafa⁽⁴⁾ daga kafofinta face akwai Mala'iku jere suna gadinta.**

Sai ya sauka a yankin kasar kanwa, a wata ruwaya ta Muslim: **sai yaje kasar kanwar Aljuruf sai ya kafa tantinsa⁽⁵⁾**-, sai Madina tayi girgiza sau uku, sai kowane kafiri da munafuki daga cikinta su fita izuwa

(1) **Tarjufu**: zata motsa ta girgiza.

(2) littafi kan fitintinu, ambaton dujal, lamba ta (7124) daga hadisin Anas dan Malik -Allah ya yarda dashi-.

(3) littafin Hajji, babi tsare madina daga shigar annoba da dujal zuwa gareta , lamba ta (1380), daga hadisin Abu Huraira -Allah ya yarda dashi-.

(4) **Naqabun**: kafa.

(5) **Riwaqahu**: Tantinsa.

gare shi» Bukhari da Muslim suka ruwaito shi⁽¹⁾.



(1) Bukhari ya ruwaito shi, littafi kan falalolin madina, babi kan cewa dujal baya shiga Madina, lamba ta (1881), da kuma Muslim, littafin kan fitintinu da alamomin tashin alkiyama, babi kan kissar Aljassasa, lamba ta (2943) daga hadisin Anas dan Malik -Allah ya yarda dashi-.

Tsawon zaman Almasihu mai yawan karya (dujal) a ban kasa

Saboda girman fitinar Almasihu mai yawan karya (dujal) sahabbai Allah ya yarda dasu sun tambayi Annabi yabo da amincin Allah su tabbata a gare shi kan tsawon zamansa a ban kasa, Annawwasu dan Sam'ana -Allah ya yarda da su- ya ce: «Muka ce: ya Manzon Allah, kuma yaya tsawon zamansa⁽¹⁾ yake a ban kasa?

Yace: **kwana arba'in ne; wata ranar kamar shekara take, kuma wata rana kamar wata guda, wata ranar kuma kamar sati⁽²⁾, sauran ranakunsa kuma kamar ranakunku ne.**

Muka ce: ya Manzon Allah, to wannan ranar da take kamar shekara; shin sallar rana guda zata wadatar mana a cikinta?

Yace: **a'a, ku auna shi da gwargwadonsa**» Muslim ya ruwaito shi⁽³⁾.

Ibnu Khatheer -Allah ya jikansa- yace: «kuma gwargwadon haka shine shekara guda da wata biyu da rabi»⁽⁴⁾.



(1) Wato: Almasihu mai yawan karya (dujal).

(2) **Ka jumu'ah**: kamar sati.

(3) littafin kan fitintinu da alamomin tashin alkiyama, babin ambaton dujal da siffarsa da abinda ke tare da shi, lamba ta (2937).

(4) Albidayah wa An-nihayah (19/205).

Fitinar Almasihu mai yawan karya (dujal)

Dujal yana da fitina mai girma da Allah zai jarraba bayinsa da shi; da abinda zai halitta a tare dashi na abubuwa da suka saba al'ada wanda ake gani a zamaninsa, kuma Allah zai bashi ikon wasu abubuwa da abubuwan ikonSa.

daga cikin waɗannan abubuwa da suka saba da al'ada abinda ke zuwan nan:

1 – tare dashi akwai koramu guda biyu masu gudana:

Dayarsu: mai gani yana ganinta ruwa fari.

Dayar kuma: mai gani yana ganinta wuta ce da ake balbala.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Lallai ni nafi dujal sanin abinda ke a tare dashi, tare da shi akwai koramu guda biyu:**

dayarsu: a ganin ido ruwa ne fari.

dayan kuma: a ganin ido wuta ce take ci⁽¹⁾»
Muslim ya ruwaito shi.

2- Umurtarsa ga sama ta saukar da ruwa sai ta saukar, da kuma kasa ta fitar da tsiro kuma sai ta fitar.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Sai ya umurci sama sai ta saukar da**

(1) **Ta'ajjaju**: tana ci balbal.

ruwa, da kuma kasa sai ta fitar da tsiro» Muslim ya ruwaito shi.

3- waɗanda suke yin imani da shi suke amsa masa: yana umrtar sama ta saukar musu da ruwa sai ta saukar, kuma yana umurtar kasa ta fitar musa da tsiro sai ta fitar, sai dabbobinsu suyi kiwo su koshi, nonuwansu ya yawaita.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Sai ya je gurin mutane ya kirasu sai suyi imani dashi su amsa masa, sai ya umurci sama sai ta saukar da ruwa, da kuma kasa sai ta fitar da tsiro, sai dabbobinsu⁽¹⁾ su juyo musu da yamma⁽²⁾ mafi tsawon tozo⁽³⁾, mafiya cikar hantsa⁽⁴⁾, mafi yalwar geffa⁽⁵⁾**» Muslim ya ruwaito shi.

4- waɗanda basa amsa masa suke watsar masa da lamarinsa: Annoba da faƙo da fari da ƙaranci, da mutuwar dabbobi, da tawayar dukiya da rayuka da tsirrai zasu samesu.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Sa'annan sai yaje gurin mutane sai ya kirasu, sai su maido masa da maganarsa, sai ya tafi**

(1) **Taruhu**: zata dawo a ƙarshen yini.

(2) **Sarihatu hum**: dabbobin kiwonsu waɗanda suke fita a farkon yini zuwa gurin kiwo.

(3) **Aɗwalu ma kanat zhuran**: Jam'i ne na zharwa, shine sama da kuma tozo, alkunya ce kan yawan kitse.

(4) **Wa Asbaguhu dhuru'an**: dabbobin kiwonsu zasu dawo gare su masu kitse masu cikar nono sama da yadda suke a baya.

(5) **Wa amaddahu khawasira**: abinda ƙasan gefanta yana da yalwa; saboda cikar koshinta.

daga gare su, sai su wayi gari cikin fari⁽¹⁾, babu wani abu da ya rage na dukiyyoyinsu bisa hannunsu» Muslim ya ruwaito shi.

5- Bin taskokin kasa gare shi, wato: abinda aka binne ko ma'adanai.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**zai wuce ta wasu guraguzan ginin wata kasa⁽²⁾, sai yace mata: ki fitar da taskokinki, sai taskokinta su bishi kamar jagoran⁽³⁾ kudan zuma»** Muslim ya ruwaito shi.

6- Zai raya mutum matacce da yake kashe shi, sannan sai Allah madaukaki ya gajiyyar dashi bayan haka; ba zai samu ikon kashe wannan mutumin ba da ya raya shi bayan kashe shi, ko ma a kan waninsa.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**sa'annan ya kirayi wani mutum wanda yake cike da samarta, sai ya sare shi da takobi sai ya rabashi tsagi biyu⁽⁴⁾ kamar ratar harba kibiya⁽⁵⁾, sa'annan sai ya kirawo shi sai ya fuskanto, kuma fuskarsa ta rika sheki⁽⁶⁾ yana dariya»** Muslim ya ruwaito shi.

(1) **Mumhileen**: sun shiga cikin fari.

(2) **Bil kharibah**: da guraguzan kasa.

(3) **Ka ya'aaseebi**: Jam'i ne na ya'asuub, shine sarkin kudan zuma, wato: kamar yadda kudan zuma ke bin sarkinsa.

(4) **Jazlataini**: tsagi biyu.

(5) **Ramyatul garadhi**: nisa abinda ke tsakaninsu, gwargwadon harba kibiya.

(6) **Wa yata hallal**: yana kyalkyali yana haske.

Ibnu khatheer -Allah ya jikansa- yace: «Zai bayyana da farko a sura ta wani sarki daga cikin sarakuna masu nuna isa, sannan sai yayi da'awar Annabta, sannan sai yayi da'awar Ubangijintaka, sai jahilai daga cikin yān Adam su bishi kan haka, da kuma yuyuyu daga marasa daraja⁽¹⁾ da kuma gamagari, kuma za'a samu daga cikin waɗanda Allah ya shiryar ciki bayin Allah na gari, da rundunar Allah masu tsoran Allah wanda zai saba masa kuma yayi masa martani»⁽²⁾.

Al-aini -Allah ya jikansa- yace (ya rasu 855 Ah): «kuma fa'idar bashi duk waɗannan abubuwa da suka saba al'ada: jarraba bayi»⁽³⁾.

(1) **Ad-dugamu mina Ar-raa'i**: kasƙantattun mutane marasa darajarsu.

(2) Albidayah wa An-nihayah (19/205).

(3) Umdatul Qari sharhi sahihul bukhari (23/216).

*** Bayanin hadisan da suka zo kan haka na cikin abinda zai zo:**

1 –Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yace: «**Lallai a tare da dujal idan ya fito akwai ruwa da wuta.**

Amma abinda mutane suke gani itace wuta to ruwa ne mai sanyi.

Amma kuma wanda mutane ke gani shine ruwa mai sanyi to wuta ce mai kuna.

-Muslim ya kara a wata ruwaya: **kada ku halaka-**.

Wanda ya riski haka daga cikinku to ya auka cikin wanda yake gani cewa wuta ce, domin ruwa ne mai gardi mai sanyi –a wata ruwaya ta Muslim: **Mai gardi ne dadda-**» Bukhari da Muslim ne suka ruwaito shi⁽¹⁾.

2- Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce: «**Lallai ni na fi dujal sanin abinda ke tare dashi, tare dashi akwai koramu guda biyu suna gudana:**

Dayarsu: a ganin ido ruwane fari.

Dayar kuma: a ganin ido wutace mai balbala.

To idan ya riski wani daya, to yaje ga koramar

(1) Bukhari ya ruwaito shi, littafi kan hadisan Annabawa, babin abinda aka ambata game da banu Isra'el, lamba ta (3450), da kuma Muslim, littafi kan fitintinu da Alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2935), daga hadisin Huzhaifatu dan Yaman Allah ya yarda dasu.

da yake gani wuta ce, sai ya su runtsa ido, sannan ya sunkuyar⁽¹⁾ da da kansa ya sha daga gare shi, domin ruwa ne mai sanyi» Muslim ya ruwaito shi⁽²⁾.

3- Annabi -yabo da amincin Allah su tabbata a gare shi- ya ce: **«Sai ya jeshi gurin mutane ya kirasu sai suyi imani dashi su amsa masa, sai ya umurci sama sai ta saukar da ruwa, da kuma kasa sai ta fitar da tsiro, sai dabbobinsu su juyo musu da yamma mafi tsawon tozo, mafiya ciki nono, mafi yalwar geffa**

Sa'annan sai yaje gurin mutane sai ya kirasu, sai su maido masa da maganarsa, sai ya tafi daga gare su, sai su wayi gari cikin fari, babu wani abu da ya rage na dukiyoyinsu bisa hannunsu

kuma zai wuce ta wasu guraguzan ginin wata kasa, sai yace mata: ki fitar da taskokinki, sai taskokinta su bishi kamar jagoran kudan zuma sa'annan ya kirayi wani mutum wanda yake cike da samarta, sai ya sare shi da takobi sai ya rabashi tsagi biyu kamar ratar harba kibiya, sa'annan sai ya kirawo shi sai ya fuskanto, kuma fuskarsa ta rika sheki yana dariya» Muslim ya ruwaito shi⁽³⁾.

(1) **Li yu-da'a-dī'a:** lalle ya sunkuyar. .

(2) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2934), daga hadisin Huzhaifatu dan Yaman Allah ya yarda dasu.

(3) Littafi kan fitintinu da Alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba ta (2937), daga hadisin Annawwas Sam'ana Allah ya yarda dasu.

Hikima Gameda Fitinar Almasihu Mai Yawan Karya (dujal)

Allah zai yi umurni da fitowar da Almasihu Mai Yawan Karya (dujal) a karshen zamani domin jarraba bayi; domin muminai su kara Imani gameda karyarsa cewa shi Ubangiji ne, kuma domin waɗanda zukatansu akwai cuta da kuma kafirai suyi kokwanto, Ibnu khatheer Allah ya jikansa yace: «kuma haƙiƙa Allah ya halitta wasu abubuwa da suka sabawa al'ada dayawa a bisa hannunsa, Allah yana batar da wanda yaga dama dasu daga halittunsa, kuma muminai suna tabbatsu tare a gameda su, sai su kara imani tare da imaninsu saboda ita, da shiriya zuwa shiriya»⁽¹⁾.

Almugiratu ɗan Shu'ubah Allah ya yarda dashi yace: «Babu wani wanda ya tambayi Manzon Allah yabo da amincin Allah su tabbata a gare shi, gameda dujal sama da yadda na tambaye shi, Yace: **Meye tambayarka?**

Yace: Nace: lallai su suna cewa: a tare dashi akwai duwatsu na gura da nama, da kuma korama ta ruwa.

Yace: **Shi yafi kaskanci a gurin Allah daga wancan**» Muslim ya ruwaito shi⁽²⁾.

Alkali Iyad Allah ya jikansa yace: «(Shi yafi kaskanci a gurin Allah daga wancan) wato: da ya sanya

(1) Albidayah wa Annihayah (19/205).

(2) Littafi kan fitintinu da Alamomin tashin Alkiyama, babi kan dujal shine mafi kaskanci a gurin Allah Mai Izza da Girma, lamba ta (2939)..

abinda yake halittawa a bisa hannunsa mai dulmiyar da muminai ne, kuma mai saka shakku ne ga zukatan masu yakini, ba haka bane, sai dai don ya karawa waɗanda sukayi imani wani imani, kuma domin waɗanda zukatansu akwai cuta da kuma kafirai suyi tantama, kamar yadda wanda ya kashe shi sannan ya raya shi ya faɗa: (Ban kasance da ɗai nafi tsananin basira kanka ba kamar yanzu).

Ba wai cewa faɗinsa: (Shi yafi kaskanci a gurin Allah daga wancan) wato: babu wani abu daga cikin waɗancan dake tare dashi ba; ko kuwa a'a ya sanya wancan Alama ce kan gaskiyarsa, ta yaya kuma haka, alhali ya sanya alama kan karyarsa da kafircinsa a bayyane da karantawa da wanda baya karatu ma zai iya karantawa! Kari kan bayyanannu shaidun karyarsa na faruwarsa da tawayarsa»⁽¹⁾.



(1) Ikmalul Mu'ulim bi fawa'idi Muslim (8/492).

Hukuncin Bin Almasihu Mai yawan Karya (dujal)

Fitinar Almasihu mai yawan karya (dujal) mai girmace, baya hallata wani ɗaya ya bishi, da gangar jikinsa ko da harshensa, ko da ya san karyaarsa da zuciyaarsa.

Kuma baya halatta ya bishi sabo da kuncin hali, da tsananin bukata, kuma yayi tsammani akwai wani sassauci kan gasgata shi, kamar yaddaya halatta a kan waninsa.

Almuzhari Allah ya jikansa yace: «Fadinsa: (babu wani al'amari tsakanin halittar Adamu zuwa tashin Alkiyama da yafi dujal girma), wato: saboda girman fitinarsa, da firgicin bala'insa.

Kuma bala'insa da fitinarsa da tsoron da Annabi - yabo da amincin Allah su tabbata a gare shi- yake wa al'ummarsa gameda shi, ba don wata shubuha bace da zata sami muminaɗi masu yaƙini masana Allah maɗaukaki da siffofinsa.

Domin lallai muminaɗi sun san Allah maɗaukakin sarki sanin da zatuttuka basa fɪsgarsu⁽¹⁾kansa, kuma shubuha bata gitta musu; domin shi Allah maɗaukaki baya kama da wani abu, kuma wani abu baya kama dashi, kuma shi babu wani abu da yake kamarsa...

(1) **Tata khaljuhum**: tana fuzgarsu.

Kawai ya gargadi al'ummarsa ne cewa fitowarsa zata kasance a wani tsanani na zamani, da kuncin hali, da kuma cewa mutane tsanani zai same su, da kuma cewa zai mamaye dukiyarsu da dabbobin kiwonsu, to zai yiwu a samu wasu mutane su bishi da gangar jikinsu da harsunansu, ko da sun san karyarsa da zukatansu, da kuma cewa Allah madaukaki babu wani abu da yake kamarsa.

Kuma gasgatawarsu gare shi da binsa zai kasance taqiyya ce a bisa tsammanin tawilin fadinsa madaukaki:

﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾.

{Sai dai wanda aka tursasa shi alhali zuciyarsa tana natse da imani} [An-nahli: 106].

Suna tsammani cewa cikin gasgatawarsu akwai sassauci, kamar yadda ya halatta a waninsa.

To duk wanda ya bishi: Allah zai kautar da zuciyarsa, kuma Allah bazai karba masa imanin zuciyarsa da Allah ba, kuma Allah bazai bashi uziri a karan kansa ba, domin cewa babu wani abu da yazo na sassauci a cikin labarai wajen binsa a bisa taqiyya.

Don haka Annabi -yabo da amincin Allah su tabbata a gare shi- ya gargadi mutanensa, yaji musu tsoran fitinarsa domin haka...

To duk wanda ya bi dujal; a bisa taqiyya domin kwadayi kan abinda ke gurinsa da tsoro daga gare shi, Allah zai kautar da zukatansu daga imani dashi, sai su kafirta.

Kuma yana iya yuwuwa ya kasance sha'anin dujal da kuma binsa yana daga abubuwan hani waɗanda Allah ya tsananta kansu, kuma bai sanya sassauci kansu ba, da kuma cewa wanda ya bishi imaninsa bazai amfane shi ba, kamar yadda aka sanya bullowar rana daga yammacinta fitina ce da ba'a karɓar imani a bayanta, daga wanda bai kasance yayi imani ba a gabanin haka, ko da hakan yana kasancewa a cikin karfi da lafiya da damar yin aiki»⁽¹⁾.



(1) Almafatihi fi sharhil masabihi (5/409-410).

Mafiya Tsananin Mutane Kan Almasihu Mai Yawan Karya (dujal)

Idan Almasihu mai yawan karya (dujal) ya fito, to mafiya tsananin mutane a gare shi sune banu Tamim⁽¹⁾, Abu Hurairah Allah ya yarda dashi yace: «Ban gushe ba ina son banu Tamim tun daga wasu abu uku da naji daga Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yana cewa kansu.

Na jishi yana cewa: **sune mafiya tsananin al'ummata ga dujal.**

Kuma sadakokin su sunzo, sai Manzon Allah yabo da amincin Allah su tabbata a gareshi yace: **wadannan sadakokin mutanen mu ne.**

Kuma wata fursunar yaƙi daga cikinsu ta kasance a gurin nana Aisha, sai yace: **ki yanta ta domin ita tana daga yāyān Annabi Isma'el**» Bukhari da Muslim suka ruwaito shi⁽²⁾.

Ibnu Hubairah -Allah ya jikansa- yace (ya rasu 560 Ah): «to wannan yana nuni kan jarumtarsu –wato: Bani Tamim-, da tabbatuwar imaninsu a karshen zamani a

(1) **Banu Tamim**: kabila ce ta larabawa babba, gidajensu yana dahna'a, da arewacin Najad, da al'yamama.

(2) Bukhari ya ruwaito shi, littafi kan yantawa, babi kan wanda ya mallaki wani bawa daga larabawa, sai ya kyautar dashi ya sayar, lamba ta (2543), da kuma muslim, littafi falalolin Sahabbai, babi daga falalolin gifar da Aslam, da Juhaina, da Ashja'a, da Muzainah, da Tamim, da Daus, da kuma Dai'in, lamba ta (2525).

yayinda imanin mutane zai girgiza»⁽¹⁾.



(1) Al-ifsahu An Ma'ani As-sihahi (7/6).

Sabbuban Tsira Daga Fitinar Almasihu Mai Yawan Karya (dujal)

Fitinar Almasihu mai yawan Karya (dujal) mai girma ce; kuma samu tsari daga gare shi bayan datarwar Allah zai kasance ne da binda ke zuwa:

1 – Ruƙo da Musulunci, da yin makami da imani, da sanin sunayen Allah da siffofin mafiya kyawu; domin dujal mai makantar ido ɗaya ne, kuma shi Ubangiji maɗaukaki ba mai makantar ido guda bane.

2- Neman tsarin Allah daga fitinarsa.

Daga Aisha Allah ya yarda da ita: «Cewa Manzon Allah -yabo da amincin Allah su tabbata a gare shi- Ya kasance yana yin addu'a da waɗannan addu'o'in: **Allahumma Inni A'uzu bika min fitnatin nari wa azabin nari.**

[Ya Allah ina neman tsarinka daga fitinar wuta da azbar wuta].

Wa fitnatil qabari wa azabil qabari.

[da fitinar kabari da zabar kabari].

Wa min sharri fitnatil gina, wa min sharri fitnatil faqari.

[Da kuma sharrin fitinar wadata, da kuma sharrin fitinar talauci].

Wa a'uzu bika min sharri fitnati Almasihid dajjal.

[Kuma ina neman tsarin ka daga sharrin fitinar Almasihu mai yawan karya (dujal)]» Bukhari da Muslim suka ruwaito shi⁽¹⁾.

3- Haddace Ayoyi goma daga farkon suratul kahfi, ko daga karshenta.

Annabi -yabo da amincin Allah su tabbata a gare shi- ya ce: «**wanda ya kiyeye Ayoyi goma daga farkon suratul kahfi** –a wata ruwaya: **daga karshen kahfi; za'a tseratar dashi da dujal**» Muslim ya ruwaito shi⁽²⁾.

4- wanda yaji duriyar dujal to yayi nesa dashi kada yaje gurinsa; domin lallai mutum zai je gurinsa, -Alhali shi yana tsammanin mumini ne- sai ya bishi saboda abinda yake tayarwa na shubuhohi.

Manzon Allah -yabo da amincin Allah su tabbata a gare shi yace:- «Wanda duk yaji duriyar dujal, to yayi nesa daga gare shi⁽³⁾, domin ina rantsuwa da Allah lallai mutum yakan zo gurinsa alhali shi yana tsammani shi mumini ne, amma sai ya bishi, saboda abinda yake

(1) Bukhari ya ruwaito shi, Littafi kan Addu'o'I, babin nman tsari daga fitinar talauci, lamba ta (6377), da kuma Muslim Littafi kan zikiri da Addu'a da tuba' da Istigfari, babin kan neman tsari daga fitintinu da waninsu, lamba ta (589).

(2) Littafi kan sallar matafiya da kasarunta, babin falalar suratul kahfi, da Ayatul kursiy, lamba ta (809), daga hadisin abid darda'i Allah ya yarda dashi.

(3) **Fal Yan'a**: to yayi nesa.

tayarwa na shubuhohi» Abu dawuda ya ruwaito shi⁽¹⁾.

Almuzhari -Allah ya jikansa- yace: «to idan manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya tabbatar da bin dujal da wasu sashen al'ummarsa da rantsuwa da Allah mai tsarki, to ya kamata ga wanda yaji fitowarsa kada ya aminta daga fitinaarsa, yayi nesa dashi nisan gabas da yamma, domin kada ya auka cikin waccar fitinar, domin tana da girman gaske; ba haka bama itace mafi girman fitinfinu, kuma zata halakar da wanda zata halakar, kuma wanda ya samu tsari shine wanda Allah mai tsarki da daukaka ya tsare shi»⁽²⁾.

5- wanda ya riskeshi to ya karanta masa farkon suratul kahfi.

Daga An-nawwasi dan Sama'an -Allah ya yarda dasu- yace: Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ambaci dujal a wata safiya⁽³⁾, sai ya kankantar⁽⁴⁾ da magana kansa, sannan ya girmama⁽⁵⁾, har sai da mukayi tsammaninsa a wani yanki na gonakin dabino⁽⁶⁾.

Yayin da muka dawo da yamma ya fahimci haka daga garemu, sai yace: **me ya sha'aninku?**

Muka ce: Ya Manzon Allah, ka ambaci dujal da

(1) Littafi kan fitintinu, babin fitowar dujal, lamba ta (4319), daga Imrana dan Al-husain Allah ya yarda dasu.

(2) Almafatihi fi sharhil Masabihi (5/435).

(3) **Gadatin**: farkon hantsi.

(4) **Kaffada**: ya kankantar da lamarininsa.

(5) **Rafa'a**: Ya girmama fitinarsa.

(6) **Da'ifatun Nakli**: yanki da gefansa.

safiya, sai ka kaskanta sha'aninsa kuma ka girmama, har saida muka zace shi a cikin yankin dabino!

Sai yace: **wanin dujal yafi bani tsoro gareku, idan ya fito alhali ni ina cikinku to nine zan kalubance shi a madadin ku**⁽¹⁾.

idan kuma ya fito alhali ni bana cikinku; to kowane mutum shine mai kalubanta a madadin kansa, kuma Allah shine khalifa na kan kowane Musulmi⁽²⁾, **lallai shi wani matashi ne mai curarren**⁽³⁾ **gashi, idonsa ya dallaro**⁽⁴⁾, **kamar ni ina kamanta shi da Abduluzzah dan Qadaf**⁽⁵⁾.

To duk wanda ya riske shi daga cikinku, to ya karanta masa farkon suratul kahfi», Muslim ya ruwaito shi⁽⁶⁾.

Ibnul Jauzi Allah ya jikasansa yace (ya rasu: 597): «Amma kuma keɓance haka da ayoyi goma daga farkon suratul kahfi; abinda ke bayyana gare mu cikinsa na hikima shine

Lallai Fadinsa cewa:

(1) **Hajijuhu dunakum**: Nine mai galaba kansa da hujja a gabagareku, mai tunku shi daga gareku.

(2) **Allah shine khalifa na a kan kowane Musulmi**: Allah shine majibancin kowane musulmi, kuma mai kiyaye shi.

(3) **Qadaf**: gajeru masu tsananin curewa.

(4) **Dafi'a**: haskenta ya tafi.

(5) **Ibnu Qadnin**: shine: Abdul-uzzah dan qadnin dan Amru Aljahili Alkhuza'i, Mahaiƴiyarsa itace Halatu yâr khuwailid yâr uwar Khadija yâr khuwailid Allah ya yarda dasu..

(6) Littafin fitintinu da alamomin tashin Alkiyama, babin ambaton dujal da siffarsa da abinda ke tare dashi, lamba (2937).

﴿لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ﴾

{domin ya gargadar da wani bala'i mai tsanani daga gare shi}, yana kaskanta bala'in dujal.

Da kuma fadinsa:

﴿وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا *

مَا كَثُرَ فِيهِ أَبَدًا﴾

{kuma yana bushara ga muminaɓi waɗanda suke aikata aiki na gari cewa suna da lada mai girma * suna masu dawwama cikin ta har Abada}, yana raunana hakuri kan fitintinun dujal da abinda yake bayyanawa na ni'imominsa da azabarsa»⁽¹⁾.

An-nawawi -Allah ya jikansa- yace (ya rasu: 676): «Aka ce: sababin haka abinda ke farkonta na ban mamaki da kuma Ayoyi, duk wanda yayi nazarinta to bazai fitinu da dujal na, haka nan kuma yake a karshenta»⁽²⁾.

(1) Kashful Mushkil (2/165).

(2) Sharhun Nawawi Ala Muslim (6/93).

Kashe Almasihu Mai Yawa Karya (dujal)

Bayan fitina mai girma a ban kasa Isa dan Maryam aminci ya tabbata a gare shi zai sakko a dimaskus a wurin Farar Manara sai ya kashe dujal, Annabi -yabo da amincin Allah su tabbata a gare shi- yace: «**to a yayin da su suke kan shiri domin yaki⁽¹⁾, suna daidaita sahu, sai aka tayar da sallah sai Isa dan Maryam -yabo da amincin Allah su tabbata a gare shi- ya sakko, sai ya limance su, to idan makiyin Allah ya ganshi, sai ya narke kamar yadda gishiri yake narkewa a cikin ruwa, da ya barshi da ya gama narkewa har ya halaka, sai dai Allah zai kashe shi a bisa hannunsa, sai ya nuna musu jininsa a jikin wukarsa**» Muslim ya ruwaito shi⁽²⁾.

Kuma kasheshi a bisa hanun Isa dan Maryam aminci ya tabbata a gare shi; saboda imanin mumina ya karu da cewa ya kasance dujal ne (mai yawan karya).

Kuma kashe shi zai kasance ne a kasar falasdinu a kofar luddin –arewaci maso yammacin Baitul Maqdis, yana nesa daashi (50) km-, Manzon Allah -yabo da amincin Allah su tabbata a gare shi- yaace: «**Dan**

(1) Wato: Musulmai suna shiri don yakar romawa.

(2) Littafi kan fitintinu da almomin tashin alkiyama, babi kan bude Qusdandiniyyah, da kuma fitowar dujal, da sakkowar Isa dan Maryam, lamba ta (2897), daga hadisin Abu Huraiah Allah ya yarda dashi.

Maryama zai kashe dujal a kofar luddin» At-tirmizi ya ruwaito shi⁽¹⁾.

Ibnu khatheer -Allah ya jikansa- yace: «sakkowar Isa dan Maryam yabo da aminci su tabbata a gare shi – Masihun shiriya- acikin kwanakin Almasihu mai yawan karya (dujal) –Masihun bata- a kan almanara ta gabas a dimaskus, sai muminai su taru a gurinsa, kuma sai bayin Allah masu takawa su waiwaita tare dashi, sai yayi tafiya dasu yana mai nufatar inda dujal yake, kuma alhali shi ya fuskanci Baitul Maqadis.

Sai ya riskeshi a wurin Aqbatu Afeeq⁽²⁾, sai dujal ya gudu daga gare shi, sai ya same shi a gurin kofar birnin Luddin sai ya kashe shi da wukarsa alhali shi yana shigarsa, sai yace masa: lallai ina da wani sara kanka bazaka kubuce min ba.

Kuma idan dujal ya yi gaba da gaba dashi sai ya narke⁽³⁾ kamar yadda gishiri yake narkewa a cikin ruwa, sai ya riske shi a gurin kofar luddin, sai mutuwarasa ta kasance a nan»⁽⁴⁾.

(1) Babuka kan fititinu, babin abinda yazo kan kashe dujal da Isa dan Maryama zai yi, lamba ta (2244), daga hadisin Mujammi'u dan Jariya Al-nasari Allah yarda dashi.

(2) **Aqбата Afeeq**: gabascin kogin dabariyya, yana nesa dashi (5) km.

(3) **Inma'a**: sai ya narke.

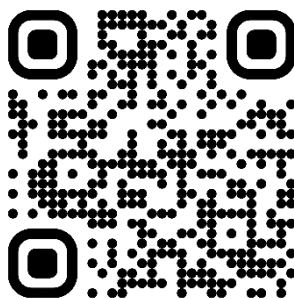
(4) Albidayatu wa An-nihayatu: (19/206).



Taswirori na fayyacewa ga wurare da suka zo a cikin hadisan Almasihu mai yawan karya (dujal).

A wannan linki da aka aza akwai bayani da sharhi fayyace kan taswirori na zamani ga wurare da suka zo a cikin hadisan Almasihu mai yawan karya (dujal):

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Muna rokon Allah da ya tseratar damu daga fitinar Almashu mai yawan karya (dujal), kuma ya kare mu daga fitintinu abinda ya bayyana daga gare su, da abinda ya boyu, kuma ya karɓi rayukan mu muna Musulmai.

Kuma Allah yayi yabo da aminci ga Annabinmu Muhammad da kuma iyalansa da sahabbansa baki ɗaya.

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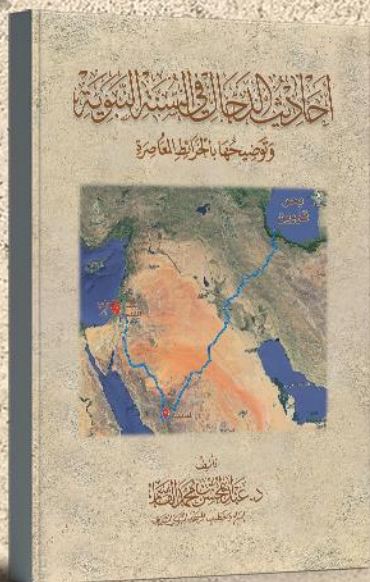
Mu'assasar d'alibul ilmi domin yadawa da kuma rabawa.

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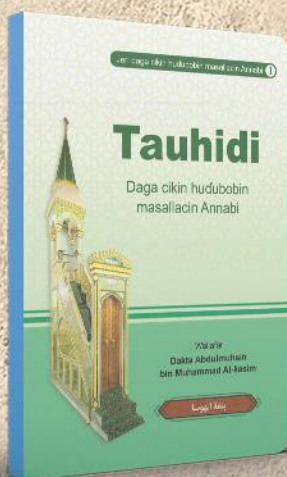
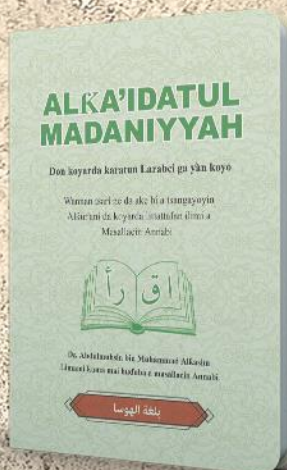


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