



LITTAFI MAI TAKEN

MA,ANAR HIJIRA DA KUMA ABUNDA KE KUNSA DASHI.

WANDA BABBAN MALAMI : FARFESA ABDUL FATTAH AL-
AWARI YA RUBUTA

KUMA SHINE SHUGABAN KULLIYAR HADISI DAKUMA AKIDA, TA
JAMI,AR MUSULUNCI AL-AZHAR

WANDA YAGABATAR DA LITTAFIN

SHINE :

FARFESA MUHD ABDUL-FUDAIL ALKUSI

DAYA DAGA CHIKIN GAGGA GAGGAN MALAMAN AL-
AZHARUSHAREEF , KUMA MATAIMAKIN SHUGABAN CIBIYAN
KULAWA DA AL,AMIRIN ADDINI TA DUNIYA ,MUSAMMAM GA
WADANDA SUKA GA AL-AZHAR

MAI SUNA MUNAZZAMATUL ALAMIYYA LIKIRRIJIL AZHAR.

GARGADI :

Ba,ayarda wani ya yayi sharhi ko Karin bayani awannan Littafin
batare da Izzinin cibiyar da tayada littafinba.

Dasunan Allah mai rahama mai jinkai

Gabatarwan

Farfesa Muhammad Abdul-fudail Alkusi, Daya daga cikin manyan malaman jami,ar musulunci ta al- azahar dake kasar masar.

Malam yafada acikin littafinshi na zamzaniya (maana bude makka) babban malami mai girba muhiyiddin yace lalle duk wata halitta da take sabuntuwa gaskiyace : kuma bayadda zata samu idan ta daina sabuntuwa to ta daina cigaba kenan, kuma tadaina samun daukaka, sabuda babu makawa wagan alakarta da mahaliccinta wanda shi ya halicci duniya da duk abinda ke cikin duniyar, saboda hakane yakasanci ran dan Adam yake samun cigaba wasu rayukan kuma suna samun rashin cigaba, wasu rayukam kuma suna samun cigaba tawasu fuskokin , duk randa tarasa wadannan abubuwa to zata kasance cikin mawuyacin hali ,wani lokaci kuma zaikai ga mutuwarta.

Saboda wannan abubuwa ana samun daukakan cikin rayukan wasu daga cikin yan adam ,duk dacewa duk wadanann abubuwa suna faruwane cikin karfin milkin ubangiji, saboda haka yasa halittu suke Kankan dakai ga ubangijinsu ta kowana fuska koda ba,afada abaki ba, kuma suke sujjada ga ubanjinsu saboda yanda suka tabbatar da samuwar uban gijinsu batare da sun ganshiba, amma suna sonshi kuma suna girmamashi, kuma suna samun nutsuwa da abubuwan da Allah madaukakin sarki yasanar dasu acikin wanan duniyar, kama daga abubuwanda ake gani dama wanda ba,agani.

Da wannan abubuwane zukatan magabata suka yarda dashi da, damuma munyarda dashi kuma muka rike musulunci yanda

yakamata damun samu cigaba sosai arayuwarmu, saidai kash yanzu akawi masu son gaskiyar amma basu samu masu nuna musa itaba, wasu kuma sun samu amma sunki binta, wasu kuma sun son yin adalci da kuma bin gaskiya amma babu hanyar yin hakan , saboda halinsu yanason yi zalunci dakuma yin abubuwa ba akan daidaiba.

Wallahi da ansami wanan abubuwan cikin musulman yanzu wanda suke bin Allah kuma suke yin adalci cikin komai nasu, dayanzu musulmai suna cikin rayuwa ta daukaka da kuma jin dadi, dakuma son juna da girmama juna , dakuma ba,asami sabani akan abinda baikai yakawoba , dakuma ba,a zubar dajiniba.

Wanda yanzu saboda wanan abubuwa dasuke faruwa atsakanin musulmai na rashin bada uzuri ajuna dakuma rashin tausayin juna yasa dayawa suke ganin chewa ai musuluncinma addinin taaddanci ne, saboda abubuwan da ake gani yake faruwa , wasu kuma suna ganin addinin musuluncin gabaki dayanshima ta,addanci ne kamar yadda wasu suke yin hukunci ga shuwagabanni dasuke kiran kansu da musulunci kuma azahiri abin bahaka yakeba sabada sonbar musuluncin abayan bayansu sun maida shi abun wasansu, da kuma hanyar naiman wasu abubuwasu wanda hakan bai haifar da da mai ido ba.

Sai kayi mamaki to ina mahangansu ta sharia take wanda suka samu daga magabata? Wanda lokacin magaba saboda shiyarsu da musulunci duk inda sukaje ko suka shiga ana samon nasara haryakai da samun nasara da musulmai sukayi a usdindaniya, saboda haka imaninsu Alla yatsare musu, basu biye fasdanda wanda shi baisan komai cikin addiniba sai zubar da jinin, sanan bayan haka wadanda suke tare dashi sun dauki koyarwasa da

irin siyasar dayake ,sai suka ding a rayuwa abayan kasa suna barna suna zubar da jinni,bayan sun lalata rayuwan matasa da abubunda yaba tsakaninsu da juna , kuma suka samusu gaba atsaninsu, sanana sai suka rabu dasu suna cece kuce atsaninsu : kowa cikinsu yanason yazama shine shugaba mai mulki, kaikace babu wani sauran tausayi acikin musulunci ko girmamawa sai mai mulki kadai, wanda hakan yasa suke zubar da jini wajan neman mulkin, kuma duk dawannan aika aikan dasukeyi suna cewa su suke bin koyarwar musulunci.

Ina koyarwar musuluncin anan yako wanda kuke cewa kune kuke bin tafarkin magabata? Kuma suke cewa sunema magada annabawa, bayan sunge suna aikata sabanin koyarwar musulunci, amma sun riki suna suna suturta kansu da ita. Wanda wannan buya ko rada suna cewa mune muke kan tafarkin gaskiya bayau aka farashiba anjima ana haka sanan aje ana taaddanci da sunan addinin musulunci, wanda addinin musulunci baiyi umurni da ta addanci, kuma wanan shine sanadiyar duk wata sharri dayake faruwa aduniya yanzu da sunan musulunci. Kuma da wananne aka samu kungiyoye masu jingina kansu da musulunci amma aiyukansu kuma yasaba dana musulunci, wanda acikinsu ake samun masu kasha musulmai ba gaira ba dalili , kuma duk wanda yakashe musulmai batare dawani daliliba ai sauran wanda basu karbi musulunciba basu tsira a hanunsuba , haryakai yanzu haka musulunci da musulmai basu da wata kima awajan wanda ba musulmai ba sakamakon aikin wadannan mutane masu bata sunan musulunci da musulmai.

Kuma abun mamaki da wannan mutane basu tunanin abunda sukeyi cewa barna ne da kuma lalata sunan musulunci da musulmai, sai mutum yarasa ina hankalunsu yake kuma yaya

suke tunane, har yakaisu da aikata irin wanan aiki , abin takaice shine sun shinga abinda sukeyi shine zai daukaka sunan musulunci da kuma musulmai,

Abun da dai za,ace anan shine irin wanan mutane basu san menene hakikanin ruyuba kuma basu san mai ake nufi da musulunci dakuma koyarwar manzon Allah ba.

Saboda haka insha Allahu zamuyi kokari a wanan littafi muga munkawo abubuwa suke daidai da koyarwar musulunci dakuma kokarin kawo gyara ga wanda suka fahimci addinin musulunci akan kuskure, dakuma nuna musu hanyar Allah da manzonsa.

ALLAH madaukakin sarki muke roka daya datar damu , kuma yakarbi aikin damukayi, shine mafificin wanda ake tambaya kuma mafi girman wanda ake komawa gareshi.

DA SUNAN ALLAH MAI RAHAMA MAI JINKAI

GABATARWAR WANDA YARUBUTA LITTAFIN :

Akwai kiraye-karaye da, aketayinsu ayanan gizo na (facebook, dakuma twitter, dasu g.mail) wanda suke kiran matasa dasuyi hijara daga kasashansu dakuma garurruwansu, wanda wadanan mutanan suna cewa babu kasashen musulunci ayanzu kai dukuma kasashinda suke kiran kansu kasashene na musulunci acewarsu , wadanan kasashen duk bana musuluncibane, duka kasashene nakafirce dason Allah, saboda haka suke cewa dolene musulmai yabar irin wanan kashashe saboda gudin kar yasamu matsala a, addininshi.

Saboda wanan Magana tasu marar tushi, suna ganin yin hijara daga irin wanan kashashe daidai yake da hijira daga makka zuwa madina wanda manzon Allah –tsira da amincin Allah su tabbata agareshi yayi, kuma wajibine ga duk musulmi yayi hijara yanzu Kaman yadda manzon Allah yayi, dasanu zakaji cewa wannan maganar kuskurece kuma tasaba wa koyarwar musulunci dakuma sauki da musulunci yazo dashi, kuma zaka ganen cewa musulunci ba, abune mai tsauriba, saboda musulunci addini ne mai sauki sosai kuma yana kulawa da rayuwar dan adam ta kowana fanni, sannan duk abinda musulunci yazo dashi na sharia na qur,ani da hadisai basa sabawa juna dakuma magan ganun sahabbai .

Abin mamakin shine zakaji wanda suke cewa yanzu dolene sai anyi hijira suna kafa hujja da ayoyin da suka sauka lokacin hijiran manzon Allah sallahu alihi wassalam, afarkon musulunci< lokacinda musulmai basu dayawa, kafirai kuma suna dayawan gaske awannan lokacin, to saboda haka yazama

dole suyi hijira awanana lokacin saboda sunada rauni sosai, kuma kafirai suna chuddar dasu, saboda haka yazama bayanda zasuyi imba suyi hijiraba shiyasa musulunci ya, umurcesu dayin hijira zuwa inda zasuyi addininsu batare da anci zarafinsuba.

Saigashi yau ansamu wasu wanda basu fahimci yadda abunyakeba suna cewa dole sai anyi hijira yanzu, bayan yanzu musulmai sunada yawa kuma suna yin addininsu cikin amince, kuma suna zaune akasashen da tsarin mulkin kasan yana cewa addinin musulunci shi asama da komai, kuma shine addinin kasa gaba daya, kuma musulmai suna kiran sallah, suna azumi suna komai cikin aminci.

In sha Allahu cikin wannan littafin zamuyi bayanin mai ake nufi da hijara, muna rokon Allah madaukakin sarki yadatar damu.

DALILAN WANDA SUKE GANIN DOLE SAI ANYI HIJARA YANZU :

Duk da cewa musulman farko dolece tasasu yin hajira kamar yadda musulunci ta umurcesu dayin haka , amma su suna ganin yanxuma dole sai anyi hijira bayan musulunci yasa yanci musulmai ma sun samu yanci a duk inda suke, suna yin addininsu batare da takuraba, amma su wadannan mutanan duk da haka suna dolene haryanzu musulmi yayi hijira daga kasarsa zuwa wata kasa in har kasarsa ana sabon Allah, suna cewa yin hijarar yana daga cikon imani, wanda basuyi hijiraba awannan lokacin sai sucemusun sunada matsala.

GA DALILANDA SUKA DOGARA DASU KAMAR HAKA :

NAFARKO Allah yafada acikin alqur,ani maigirma a suratul amfaal ayata saba,in da biyu : (wadanda sukayi imani amma basuyi hijiraba to wadannan basoyayya tsakaninku dasu har sai sunyi hijira).

Dakuma fadin Allah madaukakin sarki a suratul amfaal, aya ta saba,in da biyar : (wadanda mala,iku suka zo karban rayukarsu alhalin sun samosu suna masu zaluntar kansu zasu cemusu a ina kuke, sukuma zasu cemusu mu mun kasanci kaskantattune abayan kasa, mala,iku zasu cemusu shin kasar Allah batana da fadiba me yasa bakuyi hijira wadanan makomarsu wuta ce tir da wanan makomar)

Kafin mubasu amsa akan hujjan dasuka dogara dashi , duk da cewa baa bin dogaro bani , saboda ayoyin basa nuni akan yin hijira awanna lokacin ko takusa ko tanesa.

Amma kafin haka bari muduba menene ma,anar hijira acikin alqur,ani, dakuma abinda yake nuni akai acikin musulunci.

MA,ANAR HIJIRA DAGA ALQUR,ANI :

Hijira : shine dan kasa yabar kasarsa da nufin tafiya wata kasar, domin samun nutsuwa wajan bautawa Allah kamar dai yagujema al,ummarsa, yaguge musune saboda kar su cutardashi ko su halakashi, wanan shine asalin hijira ta kasance guduwa ake dan neman tsira darai dakuma samun daman yin ibada, kamar yadda musulman farko sukayi hijira zuwa kasar habasha, dakuma hijira dasukayi zuwa madina.

Ashe su sunyi hijarane saboda sukubuta da addininsu dakuma cutarwar da mushrikai suke musu. Kamar yadda Allah yake fada acikin alqurani mai girma cikin suratun aal,imraan (wadanda sukayi hijira kuma aka ciresu daga gidaddajinsu)

wannan yakasance kuran mutum akayi dabaki ko kuma da musgunawa duk dayane sunanshi kora, kamar yadda musulami da farko sunyi hijira zuwa habasha saboda cutarwar da mushrikai suke musu, sanan manzon Allah yayi hijirarsa zuwa madina da sauran musulmai saboda cutar dasu da,akeyi, kuma babu wani abu dayake nuna cewa mushrikaine suka kori manzon Allah daga makka, manzon Allah yafitane saboda cutar da musulmai da akeyi a makka, saboda aboye yafita gudin karsu hanashi fita

Kamar yadda wani yacewa sun fidda kai batara dakayi laifina, wanana yayi daidai dafin warakatu bn naufal (inama ina nan lokacinda zasu cereka mufita tare dakai lokacin, dakuma fadin manzon Allah yanzu zasu cireni daga garin makka) wanda waraka yacemar walahi bawanda zaizo da irin abinda kazoo dashi acikin annabawa face sai anyi adawa dashi.

Babban malami addini yanafada acikin tafsirinshi a suratun nisa, a aya tacesa, in da bakwai inda Allah madaukakin sarki yake cewa (shin kasar ubangiji bata kasance mai yalwaba) abinda mala, iko suke nufi da haka shine kufa zaku ficewa daga makka zuwa wata kasa wanda acan baza, a hanaku yin addininku, Kaman yadda musulmai sukaje habasha, dakuma wanda sukayi hajira zuwa madina , wanan daliline dayake nuna cewa idan mutum ahanashi yin addininshi a wata kasa to ananne zai fice daga wannan kasar zuwa kasar da za, a barshi yayi addininshi.

RADDI AKAN DALILAN WANDA SUKECE DOLE SAI ANYI HIJARA YANZU :

Dayawa daga cikin manyan malamai sunyi bayanai masu gamsarwa dangane da wanan batun , dakuma nuni ga

wadanda suke ganin dole sai anyi hijara yanzu , cewa wanan din kuskuran fahimtace , saboda haka zamu kawu kadan daga cikin maganganun manyan malamammu akan wannan batun saaboda nune dacewa musulunci addini ne mai sauki,

Babban malami fakari razi yana fada atafsirin wanann ayar bayan ya Ambato wasu maganganu wanda yace duk basu ingantaba, yace ni ga binda nafahimta da wanan ayar : shine duk wanda yasyi hijara zuwa wata kasa to lalle zai samu ni,imomi da kuma alkairai a wannan kasar, wanda wanan alkairi dazai samu ko mushrikai sunki saboda su asonsu inyaje can yasha wahala to insukaji yana jin dadi hakan zai bakan tamusu sosai, wanan shine abinda fakru razi yafahimta da wananan ayar.

Kamar dai abinda malam yake cewa shine : yakai dan adam idan ankore akasar dakake haryakai sai kayi hijira kabar kasarka to karkayi fushi Allah zai azurtaka cikin ni,imarsa kuma zai wadaka da abubuwan kake bukata awajan dakaje koda makiyanka sunki hakan, kama hakan zai zamto sababin samun arzikinka da kuma jin dadin rayuwa, saboda wadanana abubuwan ga wanda zaiyi hijara zaibar abubuwanshi na more rayuwa dakuma yan uwanshi, shine Allah yake sanar dashi cewa inkayi hijira zakasamu abubuwan morerayuwa acan sama da wanda kabari kuma hakan zai kasance koda wanda suka zamo sababin fatarka daga kasarka basa son hakan, shine Allah madaukakin sarki yafada acikin wata aya : (duk wanda yayi hijira to zai sami abubuwa masu yawa dakuma yalwa)

Abu na biyu da mutum yake jin tsoro lokacinda zaiyi hijara shine karfa naje nayi hijiran kuma nadawo ina shan wahala, saboda zai iya yiwuwa naje nasamu yalwa, zai iya yiwuwa kuma

naji narasa, sai yaga abinda yafiyemar shine kar yarasa jin dafi da yake ciki wanda nake ganinshi agabana, naji neman wanda yafeshi saboda nayi hijira naje narasa nawan canma kuma narasa, shine Allah madaukakin sarki yace (duk wanda yafita daga gidanshi da niyyar yin hijira zuwaga Allah da manzonsa sai mutuwa ta riske shi ahanya to hakika Allah zai bashi lada) maanar wanana ayar afili take, abinda ayar take nunawa shine duk wanda yayi nufin bautawa allah sai wani abu nadule yasameshi har yakai bazai iya wanann bautarba to Allah zai rubutamar lahda kamar yadda akasaamo hakan daga manzon Allah tsara da amincin Allah su tabbata agareshi.

Wasu malaman kuma cewa sukayi : abinda zai samu arin wanann yanayi shine ladan niyya dakuma gwargwadan kokarin dayayi wajan ganin ya aikata wanan aikin, amma ace yasamu lada irin na wanda ya aikata wannan aikin bazaiywuba.

Abida yakamata kasani acekin wanan zantuka guda biyun shine zancan farko shine daidai saboda Allah madaukakin sarki yafadi wannan ayarne saboda kwadaitar da mutane yin jihadi, wanda duk wanda yafitata doman yin jihadi to hakika yasami ladan wanda sukayi jihadi, kuma duk abinda sharia tayi alkawari tana cekawa bamakawa, saboda haka Magana tabiyu babu dalili ami karfi dayake tabbatar da ita nacewa ladan niyya kawai zai samu, saboda sharia tanuna cewa zaisamu ladan niyya to bamakaswa lalle ko zai samu , kamar yadda yazo ahadisi cewa (duk mutum yanada ladan niyyarsa) haka kuma hazo a kisser jundubi dan dumra lalle shi dayayi kusan mutuwa sai yafara juyawa hagin da damarsa yana cewa ya Allah wanan nakane wanann kuma na manzonka sanann nayi maka mubaya, a akan abinda manzonka yama mubayaa, alokacin sai ya rasu, da labarin

hakan ya isa zuwa wajan sahaban manzon allah sukace da amadina yarasu daya fimar, sai wanan ayar tasauka.

Sai mushrikai sukace wanann abinda yake nema yasamu,

Sukace duk wata hijira saboda neman ilimi koyin hajji, ko yin jihadi, ko taneman tshira dasamun daman yin bautan allah ko dan samun nutsuwa acan ko dan neman halal to dukan wadannan hijara zuwaga ALLAH da manzonsa, inyamutu ahanya to allah zai bashi lada.

Babban malami sheek Dahiru bn aashuur Allah yayimar rahama yace : (malamai sunyi ittafaki kan cewa wannan ayar da take Magana akan hijara tana wajabane ga mutanan makka , amma bayan fathu makka hijara bata zama wajibaba akan musulmai sai dai ko inda suke zaune anhanasu yin addininsu, saboda bayan fatahu makka musulmai sunsami karfe suna addininsu aduk inda suke cikin fadin duniya batareda isgilanciba, bayan da makka tazama kasar musuluni kuma da ananne ake hana musulmai yin addininsu sai yazomto yin hijarar dole takare, kamar yadda manzon Allah tsira da amincin Allah su tabbata agareshi yake cewa (babu hijara bayan fatahu makka , abinda yarage shine kuyawaita aikin alkairi wanda zasu zamto kwatankwancin jahadi dakuma yin niyya), sai yazomto daga wananna lokacin kowane musulmi zai kasance a garinda yake, baizama dole sai yayi hijaraba , saidai wanda yayi hija zuwa makka kuma bazai koma garinsaba, saboda manzon Allah tsira da amincin Allah su tabbata agareshi yana fada acikin wani hadisi (Allah kakarbi hajirar sahabbaina karka maidasu yanda suke da) manzon Allah yafadi hakane bayan fatahu makka.

Duk dacewa wannan ayar malama sunyi maganganu masu yawa akanta kuma sun cire hukunce hukunce masu yawa

acikinta, musamman wadda yake da nasaba da jihadi, abubuwa guda shida sun tattara maganganun malaman gaba daya gasu kamar haka :

Nafarko : shine musulmi yakasance awata kasa ko wani guri wanda kasantuwarshi awanna wuri zai iya samun matsala a Imaninshi harma abun yakaishi jin Kaman kafircinma balaifibane yinshi, to wanann dolene yayi hijara zuwa wajanda zai tsira da Imaninshi.

Nabiyu : shine yakasance akasar kafirai amma yasan bazai sai matsala a addininshiba koda yakasanci tare dasu, saidai bazaa kulamar da dukiyoyinshi ba dakuma iyalansa basu aminci awajan dayake zauni , harshi kanshima zai iya samun matsala harma in baayi saaba abun yakai ga kasheshi, wananma hukun cishi daya ne dana farko, irin wannan kasar ita ake cewa mutum yana zaune akasar yan adawansa.

Na uku : shine mutam yazauna akasar da mafiya yawansu kafiraine, saidai su baruwansu dashi ,zaiyi adininishi yadda yakeso, kuma baruwansu da dukiyanshi , haka zalika baruwansu da iyalanshi, saidai kasan tuwarshi a wannan kasar inyayi laifi zazmar hukuncine da darinsu na kafirce, haka duk wani abu inyatasumar awanana kasar zasumarni da tsarin kafirci, wannan shine misalign wanda suke zaune yau akasashin turai kamar Engila da sauransu, abinda Imamu malik yafada akan wanan mazaunin wannan kasa shine (zama a irin wannan kasa makaruhine sosai saboda yanda zaa diga yima musulmi hukunci da abubuwan arna awannan kasar, wannan abinda yake cikin babban littafin malikiya wato ' mudawana' yayinda yake bayani akan hukuncin yin kasuwanci akasar da akeyin yaki, daga nanne malam kasar kirawani sukace hukiuncinsu dayane da wanda

yake zaune akasar arna da irin bayanan da mukayi akansu. Kuma haka bayanin yake acikin littafin risala haka kuma manyan- manyan malaman daga cikin mazhabar malikiyya suka fassara kamar su : ibn muhruz dakuma Abdul- haq.

Na- hudu : shine kafirai suzo kasar musulmai su kwaceta tazama kamar tasu, amma basu hana musulman aikata ibadunsuba, kuma basu hanasu yin aiyukansi na yau da kullumba , abinda dai yake hanun kafirai awanan kasar shine karfin milki , amma shiriar wannan kasar da shiri ar musulmai akeyi, komai dakomai nasu na musulunci akeyi a wanna kasar. Koda wani yaje wanna kasar daga cikin musulmai hukun cinsu dayane awajansu, to awannan yaniyi zaa iya zama.

Nabiyar : shine yakasance asami swata kasa wanda wannan kasar ta musulmaice amma akwi wasu wand aba musulmaiba amma suna da ikon fada aji awanna kasar kuma sunema suke riki dawani yanke na wannan kasar, , musulmama suna iko sosai da kuma dama yin komai awannan kasar, kuma komai yanatafiya nafiya nafiya, amma shuwagabannin wannan kasar masu kulawa dasu ta hanyar yadda zaa tsara abubuwan kasar ba musulmaibane , kuma duk abinda zaayi akasar sai wadannan arnan sun yarda sannan ayishi, wannan tsarin shi ake cewa tsarin mulkin mallaka, to wannan tsarin babu laifi mutum ya zauna irin wanna kasar ba sai yayi hijaraba in har yana samun daman yin addinshi batara da tsangomaba.

Nashida : shine musulmi ya tsinci kanshi cikin wata kasa wanda barna yayi yawa cikin wannan kasar ta ko ina barna akeyi, sannan dayawa daga cikin hukunce-hukuncan musulunci ba,a aikatasu a wannan kasar , yadda yazamto a wannan kasar abubuwa dayawa an hadasu da masu kyu da marasa kyu da

wanda suke dai-dai dakuma wand abba daidaiba, amma baasa musulmi ya aikata barna saidai ko inshi yaso yin hakan to bawanda zai hanashi, sannan idan wasu suna aika barna bai isa yahansu da karfiba saidai yamusu nasiha da baki, wani lokaci kuma bazai samu daman yin hakan bama gaabadaya saboda abun yafi karfinsa. Irin wannna kasar imamu malik yace dolene abar wannna kasar, kamar yanda dan kasim ya rawaito daga imamu malik, saidai hakan tafaru akasar kirawani lokacinda bani ubaidi suke mulkin kasar, amma ba,aji wani daga cikin manya manyan malaman zamanin sunci mutane suyi hijaraba, kuma suma basuyiba, ga babban malamin nan ma lokacin yana nan kuma shima baiyi hijaraba ,wato abu raid wanda yarubuta littafin risala, sannan irin haka ta faru akasar masar lokacin mulkin fadimiyya, kuma ba daya daga cikin manyan manyan malamai da yayi hijira dan faruwar haka.

Banda wadannan guda shidan akwai wasu halayan da mutum zai iya tshintan kansa acikin wata kasa wanda abubuwan cikinta yasama abubuwa muka fada abindubawa shine miutun zai iya gabatarda addininshi batara da tsangomaba inaka takasance to babu laifi mutun zai iya zama, saboda kasancewar musulmai a irin wannan kasashi wani lokaci yanada amfani gasauran musulmai.

Wannan shine takaitattan bayani akan ma,anar hijara , daga nan zaka gane cewa lalle dayawa daga cikin wadanda suke cewa yanxu dolene sai anyi hijira to lalle basu fahimci me ake nufi da hijiraba, kuma basu bambamce hikimar dayake cikin hijiraba , saboda duk ayoyinda suka kawo suna maganane akan hijira lokacin manzon allah tsira da amincin Allah sutabbata agareshi ,kuma abum bah aka yakeba saboda abin dayasa akyi

hijira wannan lokacin yanzu babushi, tunda babushi to hijararma babu ita sai ansami irin wannan matsalar.

Sannan lokacin da akayi fatahu makka bayan hijira da shikara takwas , wannan lokacin makka tazamto kasar musulunci, manzon Allah tsira da amincin Allah sutabbata agareshi yace (babu hijira bayan fatahu makka, saidai kokarin yin aikin alkhairi da kuma niyyar yin aikin alkhairi, sannan idan ance kufito dan yin jihadi to kufito).

Sannan antambayi nana Aisha Allah yakara mata yadda akan yin hijira ? saitace (babu hijira ayanzu, tace mu,umini yana guduwane yatafi zuwa ga Allah da manzon yatsira da imaninsa dan kar afitinshi, tace amma yau Allah yafito da musulunci fili ako ina musulmi yake zai iya yin musuluncinshi batare da tsangwama ba)

Wannan kuma nassine wanda yake fili kuma yanune da cewa lokacin yin hijira ta wajibi shine lokacin da ayar hijira tasauka zuwa yin fatahu makka amma baya fatahu makka hijira bata zama wajibaba, saboda makkarma wanda da ake ficewa daga cikinta tadawo ta zama kasar musulunci, kuma musulmai sun samu yanci da nutsuwa da kwanciyar hankali, wannan shine ma,anar fadin manzon Allah tsira da amincin Allah sutabbata agareshi inda yake cewa (babu hijira bayan an bude makka ta zamto kasar musulunci) ma,anar haka shine baihalatta ga wani musulmi yafita daga makka zuwa madina da nufin wai zaiyi hijira bayan anyi fatahu makka, sannan baya halasta ga wanda yayi hijira daga makka zuwa madina kafin ayi fatahu makka yakoma makka , babban malami imamun nawawi yanafada lokacinda yake bayani akan wannan hadis yace : babban malami alkali iyad yace : al,umma sunyi igma,I cewa yanzu babu

hijira daga makka zuwa madina dakuma dawuwa daga madina bayan hijira, sukace wajibcin hakan lokacin manzon Allah -tsira da amincin Allah su tabbata agareshi- saboda taimakonshi dakuma sonshi, kukuma hakan takasancine kafin abude makka, amma bayan abude makka musulunci yayadu a duniya kafirai sun kaskanta ,musulmai kuma sun samu daukaka, daga lokacin wajibcin yin hijira yasauka, kamar yadda yazu ahadisi manzon Allah yace (babu hijira bayan an bude makka) yasake cewa (wanda sukayi hijira Allah ya tabbatar musu ladan hijirarsu)ma,ana wanda sukeyi hijira daga makka zuwa madina domin daukaka Kalmar la,ilaha ilallah suka bar gidaddajinsu da yan uwansu dakuma dukuyoyinsu kafin ayi fatahu makka, kuma duk sunyi hakanne saboda Allah da son manzon, da kuma taimakon addinin musulunci da kuma bin shari,ar Allah madaukakin sarki.

Babban malami alkali iyad yace : malamai basuyi sabaniba akan wajibcin yin hijira lokacin da musulmai suka makka aya tasauka dacewa suyi hijira zuwa madina wanda hakan takasancine kafin abude makka, inda malaman sukeyi sabani shine ga musulman da suka musulunta wannan lokacin amma sub a,a garin makka suke da zama shin suma dolene sai sunyi hijira ko ba dole bane? Wasu malaman sukace A,A ba dole bane ga wadanda suba,a garin makka suke da zama, amma inda sunyi hijira awannna lokacin to ba laifi, haka abu-ubaida yafada acikin liitafin amwaal, yace saboda manzon Allah bai umurce swadanda suzo daga garurruwa suka musulunta suka koma garinsu dasuma suyi hijiraba. Wasu kuma sukace hijira aswannan lokacin ga musulmai dama wanda basu musulunta ba saboda wanda suka saba awannan lokacin sun dsabane ga umurnun shari,a.

Sannan yace gaba da yin sharhe amaganan manzon Allah inda yake cewa (Lalle wanda sukayi hijira hijirarsu tayi, kuma tawuce abinda yarage yanzu a musulunci shinekokari wajan aika aikin da, a dakuma yin aikin alkhairi gay an uwanku musulmai) ma, anarsa shine; lalle hijira wanda Allah yayabi wanda sukayi itace wanda takasance kafin ayi fatahu makka. Yanzu kuma bayan hijira abinda yarage shine yin mubaya, a musulunci, dakuma yin jihadi idan hakan takama, dakuma sauran aiyukan alkairi, wanna batun malam yakawoshi karshin wani ka, ida da, akemata (fadin komai da komai bayan an fadi wani yanki daga cikinsa) saboda ai aika aikin alkhairi ai yashafi yin jihadi dakuam sauran aiyukan alkhairin gaba daya, ma, anar abinda yagabata shine ina maka mub aya, a cewa ka aikata dukkan wannan abubuwa aka ambata su duka.

Ma, anar fadin manzon Allah tsira da amincin Allah su tabbata agareshi – inda yake fada ranara bude makka (babu hijira bayan wannan ranar saidai aiyukan alkhairi dayin da, a ga Allah madaukakin sarki dakuma niyyar) a wata ruwayar kuma (babu hijira bayan anbude makka) wasu daga cikin malaman shafi, iyya da wasu malamai wand aba yan mazahabar sukace ; yin hijira daga kasar da ake fada zuwa kasar musulunci und aba, a fada har yau wannan kam nanan kai harma zuwa tashin duniya , sai suka fassara wannan hadisin da fassara guda biyu :

Nafarko sukace : fadin manzon Allah (babu hijira bayan bude makka) ai hadisin yana nunine da cewa babu hijira daga makka zuwa madina saboda makkan ma yanzu ta zamto kasar musulunci saboda haka bawani hijira daga makka zuwa madina.

Na biyu sukace : hijira wanda in anyita za, a samu lada dakuma falala wanda Allah yakeso kuma yake wajibi lokacinshi ya wuce

tunda akayi fatahu makka , wanda sukayi hijira wannan lokacin sukam sunsami falalar dake cikin hijira saboda musulunci nada karfi sananna karfin musulunci kafin abude maka dakuma bayan anbudxe makka yasha bambam, sai kuma ma,anar fadin manzon Allah –tsira da amincin Allah su tabbata agareshi (sai dai yin aikin alkhairi dakuma niyya) samun alkairi wai saboda yin hijira yakare da bude makka da akayi, amma anasamun irin wannan ladan da yin jihadi da kuma yin niyya mai kyu, wannan hadisin yana Magana akan yin niyyar alkhairi anasamun lada dashi koda ba,a samu daman yin aikin ba, kuma abubuwa suke faruwa yau sun nuna haka saboda duk musulmai suna garuruwansu kowa yana aika aikin musulunci batara da tsangwama, ko yanzu wata kasace ta musulmai wanda ake hanasu yin musulunci?

Kuma wata kasace wanda hakan yake faruwa da musulmai karara, inda ake hanasu yin musulunci ake cemusule sai sun bar musulunci sun koma wata addini daban wanda musulunciba wanda har zamuca musu subar wannan kasar sutafi wata kasar ?

To tayaya kuma wasu suke raya cewa dole sai anyi hijira daga inda ake saboda ayoyinda sukayi nune da yin hijira zamanin manzon Allah kafin ayi fatahu makka !

Daga nan zaka gane cewa wannan fahimtar ta sabawa daidai saboda tana nune da cewa duk garuryan musulmai yanzu garuruwane na kafirce, saboda abinda ke nuni akan cewa wannan kasar ta musulmai ce shine aga sha,airul islam abayyane kuma musulmai su zamto cikin aminci, saboda haka duk lokacin da aka sami musulmi yana zaune awata kasa wanda yake aika aikinsa na musulunci cikin sauki batara da

tsangwamaba to babu wajimcin cewa sai yayi hijira kodako wannan kasar ta kafiraice, saboda haka yin hijira ta dole itace wanda akayita daga makka zuwa madina kafin abude makka, saboda a lokacin suna cikin matsatsi wanda zai iya kaisu da su rasa rayukansu, saboda haka sai yazamto basu da nutsuwa a addininsu, saboda haka manzon Allah yayimusu umurni dasu tafi kasar habasha, kuma habasha kasace da mutanan cikinta bamusulmaibane saboda su addinin kiristanci sukeyi itacema addinin kasar gaba daya, kuma shugaban kasarma kiristane, amma da musulmai sukaje kasar sun zauna lafiya batatare da tashin hankaliba.

To kaga duk wanda yayi hukunci cewa duka kasashan musulmai kasashene nakafirai hakika yayi kuskure sosai, saboda tayaya kasar da akayin kiran sallah kuma akeyin sallar ake komai na musulunce kuma wannan kasar yazamo nakafirai harma wasu suna kiran ayi hijira daga wannan kasar zuwa wani kasa, sannan in anyi hijira daga kasar harma azagi shuwagabannin wannan kasar koma ayakesu.

Abin tanbaya anan shine wai an hanasu yin addininsu ne a inda suke zaune hartakai ga cewa lalle sais unbar kasar da suke zaune, kodai anhanasu yin sallah ko azumi ko sallah ko an hanasu yin aikin hajji maana anhanasu zuwa hajji kuma an hanasu bada zakka, sannan an hanasu yin aiyukan da musulunci ta tanadar, kodai anhanasu koyan addininsu ne, ko an hanasu mukamai ne akasar dasuke bayan sun nema ?

Sannan tayaya zaace kasa bata musulunci bace komai musulmai ne akasar kuma sun tabbatar da cewa musulunci ne addininsu?

Wannan fa daidai yake da cewa la,ilaha illallah, dakuma shaidawa cewa annabi muhammdu manzon Allah ne, yanzu mutane sun shaida babu abin bautawa dagaskiya sai Allah kuma annabi muhammadu- tsira da amincin Allah sutabbata agareshi – manzon Allah ne,sai muce musu kafiraine su saboda haka sai anyi hijira anbar inda suke?

To yakamata muson cewa ayoyin da suke Magana akan yin hijira suna maganane akan cewa dolene yin hijira daga makka zuwa madina lokacin manzon Allah kafin ayi fatahu makka, saboda haka musulman wannan lokacin sukayi hijira kuma suka taimaki junasu sukayi komai tare sukayi yaki tare don daukaka musulunci da musulmai, amma bayan da akayi fatahu makka to daga nan kuma wajamcin yakwu da fadin manzon Allah (babu hijira bayan an bude makka saidai yin jihadi in takama da kuma niyya, amma idan akace ku fito aje yaki to ku fito)

HUKUNNCI – HUKUNCAN HIJIRA

Hijira daga kasar kafirce zuwa kasar musulunci tananan kamar yadda take ada har zuwa tashi al-kiyama , amma abin tambayar itace shin dolene kokuma anso ayine kawai badole bane ? malamai sukace idan musulmi yaji tsoran samun matsala a addininsa, ko kuma a halayansa ,ko kuma a dukiyarsa, to a irin wannan yanayin dolene yayi hijira, amma idan baya jin tsoran faruwar hakan to badole bane, amma inyayi hijira awannan halimma ya aikata daidai da sunna, sai wasu malamai sunce idan yazamto kasantuwarshi a wannan kasar yana amfanar da sauran musulmai a wannan kasar kafiran, kamar misali yana koyar dasu addini, ko kuma yana taimakamusu wajan matsalolinsu, kodaima yana aikine a musulunce wajan yada musuluncin, kuma yana bada amsa ga wadanda suke zuwa da wasu abubuwa dasuke zuwa dan rikita tunanin musulmai, to

irin wannan mutanan samuwarsu a wannna kasar tafima dace yayi hijira zuwa wata kasa, ballema ace mutunne mai cikykyan imani dakuma tsoran Allah kuma anajin tsoranshi, saboda akwi wasu mutane azamanin da dasuka bada guda mawa mai yawa amusulunci ta irin wannan yanayin wasunsu yan kasuwane wasu kuma malamai kuma suma akasashan kafirai suka yi wannan hidimar.

Misalin haka kamar zaace ga wanda zasuyi hijira daga wuraran da suke zaune saboda wurin ana yawan aikata barna, shima sai aduba idan mutan yana tsoran yasami matsala a addinishi ko halayanshi ko shi bazai iya canza wannan barnar da akeyiba to yazama dole akansa yabar wannan wurin, amma idan yazamto mai karfin imanine kuma da kyawawan halayya kuma zai iya yin umurni da kyukkyawa to wannna zamansa awurin nan yafi tafiyarsa, zai iya zamtowa doleni ma akanshi yazauna awannan wurin wani lokaci, saboda babu wanda zaiyi hani da mummuna sais hi kadai, babban malami mawardi yace : yakamata wannan mutumin yasan yadda zamani take sannan yafahimci hadisin dayake Magana akan zamani da fitina zatayi yawa, harma adinga kira da abar addinin saboda rayiwa dakuma kiwan dabbobi a sahara, duk dan musulmi yagudu yatsira da addinisa, kamar yadda Allah madaukakin sarki yake cewa acikin alqurani mai girma (hakika ansaukar muku acikin alquani cewa insnji ayoyin Allah suna kafirce mata kuma sunayi isgilanci to ku karku zauna tare dasu har sai sun canza daga abinda sukeyi, saboda karku zamtu irinsu, Allah zai tattara munafikai da kafirai awuta gaba daya)

Sannan wanda suke cewa sai anyi hijira yanzu ina suke tafiya ? idan sunaso suje wata kasa wanda ba tasunba, zaka samu inda zasuje baifi kasansuba zaka hukuncin da akeyi a kasarsu shi

akeyi akasar dasuje, sannna hayan mutanan can kasar shima irin na kasar tasu ne, amma wannan ba kowa yasan hakaba sai wanda yayi mu, amala da wasu mutane wanda abayin kasar shiba, saboda kowane mutum yana zaton wata kasa tafi kasarsa amma in yayi hijira zuwa can kasar zai gani abun duk dayane, saboda babu wani wuri dazaka sameshi dari bisa dari komai maikyu ne,

Sannan duk wanda yadubi yanayin kasashan musulmai gaba daya zai babu wani abu dazaisa ayi hijira zuwa wata kasar saboda abubuwa Kaman haka, ;

Nafarko kasar dayake zaune bakasar kafirai bace, kuma ba kafirai bane akasar, kamar yadda mukayi bayani abaya,

Abu nabiyyu kasashan ba wasu mutane wanda basu da addineba ko kuma wanda basuda halaye marasa kyu wanda mutum bazai iya zama dasu saboda kasantuwar masu sabo wanda shi inyazauna tare dasu zai iya samun matsala a imaninsa kasan tuwarshi mai raunin imani, kuma bai gama wayewaba .

A nan ga wata tambaya shin idan yakasance akwai wasu abubuwa marasa kyu a mujtama ya halasta mutum yayi hijira yabar wannan wajan?

Amsa akan haka shine : ai bawata matattaran al,umma face sai ansami masu sabawa Allah awannan wurin, mattataran al,umma wanda baa sami sabo awannan al,umma itace ta manzon Allah da sahabansa, wanda wani lokaci cikin mujtama, ar ansamu amma manzon Allah baice ayi hijira abar wannan wurin saboda sabon da akayi, abinda yayi shine yayi kira ga mai aikata aikin sabon daya tuba, kuma yace tubar ita tafimar alkhairi, a wani hadisi manzon Allah yace (ya rantse da

wanda ransa yake hanunsa da ba,a sabama Allah gaba daya da Allah ya halakar da mutane gada daya yazo da wasu wanda zasu sabamar sannan sunemi yayafemu kuma yayefe musu da rahamarsa)

Daga nan zaka gani cewa baa barin cikin al,umma saboda wai ana aikata aikin laifi a cikinta, abinda yake wajibi a irin wannan lokacin shine kowa yatashi yatsaya da abin da yake wajibi akansa, dakuma yin nasiha ga sauran al,umma daidai gwargwadan iyawanshi,

Amma duk wanda yayi hijira a irin wannan lokacin to yataimaka wajan lalata al,umma, saboda kasan tuwarshi a wannan wurin zai taimaka wajan yin nasiha ga sauran mutane, manzon Allah tsira da amincin Allah su tabbata agareshi yace (misalign wanda yake tsayiwa wajan kiyaye dokokin Allah dakuma wanda yake tsundumuwa acikinta kamar misalin al,ummace dasukayi cincirindo akan jirgin kasa wasu daga cikinsu suka sami saman jirgin wasu kuma suka sami tsakiyan jirgin, sai yakasance wanda suke saman idan zasu sha ruwa zasu wuce daga wurin wadanda suke bakin jirgin sai suce idan da zamu rabata biyu bazamu cutar wanda suke cansamaba, su kuma idan suka barsu da abinda suke so to su duka zasu halaka, amma idan suka hanasu suka yimusu nasiha to duka zasu tsira tare idan kuma suka barsu to duka zasu halaka tare.

Wanda ya tarjama : Abubakar yunusa dalibin jami,ar musulunci al-azhar, daga Nigeria.

Allah shine mafi sani, wasallalhumma ala sayyidna wa nabiyyuna Muhammad wa ala alihi wasahbihi wa sallam.

ABUBUWANDA LITTAFIN KE DAUKE DASHI

٢ Gabatarwan

Farfesa . Muhammad Abdul-fudail Alkusi, Daya daga cikin manyan malaman jami,ar musulunci ta al- azahar dake kasar

٢ masar.

٧ GABATARWAR WANDA YARUBUTA LITTAFIN :

٩GA DALILANDA SUKA DOGARA DASU KAMAR HAKA :

٩ MA,ANAR HIJIRA DAGA ALQUR,ANI :