



**TAKAITACCEN KARIN-HASKE GAME
DA MUSULUNCI**

**Mawallafi:
I. A. Ibrahim**

Bitar ta gaba ɗaya	Bitar kimiyya
Dr. William (Daoud) Peachy	Proff. Harold Stewart Kuofi
Michael (Abdul-Hakim) Thomas	Proff. F. A. State
Tony (Abu-Khalil) Sylvester	Proff. Mahjoub O. Taha
Idris Palmer	Proff. Ahmad Allam
Jamaal Zarabozo	Proff. Salman Sultan
Ali al-Tamimi	Associate Proff. H. O. Sindi

Tarjama:

Saliyu Abubakar Kaura
salihukaura@yahoo.com





TAKAITACCEN KARIN-HASKE GAME DA MUSULNCI

Kayuta Daga:
Kungiyar Isar da Sakon Musulunci
Shafin yanar Gizo: www.islamic-message.net
Email: info_en@islamic-message.net
P.O Box 834- Alex- Egypt.
Tel: (002) 0106901838

Abin dake ciki

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Da Sunan Allah Mai Rahama Mai Jinkai

Gabatarwa

Wannan littafi taƙaitaccen ƙarin-haske ne domin fahimtar addinin Musulunci, yana ƙunshe da fasulla uku:

Fasali na farko: (wasu hujjoji ne da suke tabbatar da ingancin Musulunci) duka suna amsa wasu tambayoyi ne masu muhimmanci da wasu mutane suke yi, irinsu:

- Shin gaskiya ne cewa Alkur'ani maganar Allah ne, kuma daga gare shi ya zo mana ta hanyar wahayi?
- Shin gaskiya ne Muhammadu (Sallal-lahu alaihi wa sallam) annabi ne da Allah ya aiko?
- Shin gaskiya ne addinin Musulunci addini ne na Allah?

Saboda mu amsa waɗannan tambayoyi ne muka kawo nau'o'i shida na dalilai:

- 1)**Gagarar Alkur'ani mai girma cikin ilimin kimiyya:** wannan sashe da aka mara masa baya da hotuna, yana tattauna wasu tabbatattun abubuwa ne da ilimin kimiyya ya gano su a ɗan baya-bayan nan, waɗanda tuni Alkur'ani ya ambace su tun ƙarnoni goma sha huɗu da suka gabata.
- 2)**Babban ƙalu-bale na a zo da sura ɗaya da ta yi kama da surorin Alkur'ani mai girma:** Allah maɗaukakin sarki ne yake ƙalu-balantar mutane gaba ɗayansu game da Alkur'ani na su kawo sura ɗaya da ta yi kama



da surorin Alkur'ani, tun lokacin da Alkur'ani ya sauka ta hanyar wahayi a can karnoni goma sha huɗu da suka gabata har ya zuwa yau ba a sami wani da ya iya amsa wannan kalu-balen ba, koda kuwa a mafi gajercin surorin Alkur'ani ne, kamar suratu al-Kausar da take da kalmomi goma kacal.

3)Bayanin littafi mai tsarki game da aiko Muhammadu (Sallal-lahu alaihi wa sallam) a matsayin Annabin Musulunci: in da a nan ake tattauna waɗannan bayanai.

4)Ayoyin Alkur'ani da suka faɗi wasu abubuwa da zasu faru nan gaba, suka kuma faru: tabbas Alkur'ani ya ambaci wasu abubuwan da zasu faru nan gaba, irin: nasarar da Romawa zasu yi akan Parisawa.

5)Mu'ujizozin da suka bayyana a hannun Annabi Muhammadu (Sallal-lahu alaihi wa sallam): lallai mu'ujizozin masu yawa sun faru a hannun Annabi Muhammadu (Sallal-lahu alaihi wa sallam), mutane da dama kuma sun gani.

6)Rayuwar Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da ta sifantu da sauki: wanda haka ke tabbatar da cewa Annabi Muhammadu (Sallal-lahu alaihi wa sallam) bai yi da'awar Annabci domin ya samar ma kansa abin duniya ko girma ko faɗa a ji ba.

Ta waɗannan dalilai guda shida ne zamu gane cewa:

- Lallai dole ne Alkur'ani ya zamo magana ne na Allah da ya yi wahayinsa zuwa Annabi (Sallal-lahu alaihi wa sallam).
- Lallai tabbas Muhammadu (Sallal-lahu alaihi wa sallam) Annabin Allah ne na gaskiya da ya zo daga Allah.
- Lallai addinin Musulunci shi ne addinin Allah na gaskiya zuwa ga mutane baki ɗaya.

Idan muna son mu san haƙiƙanin kowane addini, to bai kamata mu dogara da zukaƙanmu da ra'ayoyinmu da al'adunmu ba, kamata ya yi mu dogara kan hankulanmu da fidirarmu. Duk sanda Allah zai aiko Annabawa ya kan karfafa su da mu'ujizoji da hujjoji da suke tabbatar da cewa su annabawa ne na gaskiya.

Fasali na biyu: (wasu daga cikin kyaututtuka da Musulunci yake bayarwa), in da ake karin haske game da kyaututtukan da Musulunci ya bai wa mutane, irinsu:

- 1)Kofar shiga zuwa aljanna.
- 2)Kubuta daga wutan jahannama.
- 3)Samun jin daƙi da kwanciyar hankali na gaskiya.
- 4)Gafarta dukkan zunubai ta hanyar tuba ta gaskiya zuwa ga Allah.

Fasali na uku kuma: (wasu muhimman bayanai ne game da Musulunci), in da yake taƙo wasu muhimman bayanai game da Musulunci, yake kuma gyara wasu munanan fahimta na kuskure da aka yi ma Musulunci, yake kuma amsa tambayoyin wasu mutane, irinsu:

- Mene ne Musulunci yake faɗi game da ta'addanci?
- Mene ne matsayin mace a Musulunci?
- Haƙƙoƙin bil-adama da adalci a Musulunci?
- Iyali a Musulunci.

Da ma wasu maulu'an da suka shafi ɗan adam.

* * *

Fasali Na Farko

Dalilan Da Suke Tabbatar

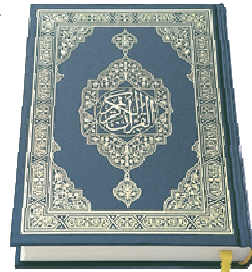
Da Gaskiyar Musulunci

Lallai Allah Madaukakin Sarki ya karfafi cikamakin Annabawa, Annabi Muhammadu (Sallallahu alaihi wa sallam) da mu'ujizozu da hujjaji masu yawa, da suke tabbatar da cewa shi Manzo ne daga Allah, kamar yadda Allah ya karfafi littafinSa na karshe (Alkur'ani Mai Girma) da mu'ujizozu masu yawa, da suke tabbatar da cewa lallai wannan Alkur'ani maganar Allah ne, da ya zo ta hanyar wahayi, babu wani mutum da yake da hannu wajen wallafa shi.

Wannan fasalin zai tattauna wasu daga aikin wadannan dalilan.

1) Gagarar Alkur'ani Mai Girma A Fagen Ilimin Kimiyya:

Alkur'ani maganar Allah ne da ya yi wahayi ma Annabi Muhammadu (Sallallahu alaihi wa sallam) ta hanyar Mala'ika Jibrilu (Alaihi al-Salam), tabbas Annabi Muhammadu (Sallallahu alaihi wa sallam) ya hadda ce shi akansa, sannan ya karanta wa sahabbansa, su ma suka haddace,



ALKUR'ANI MAI GIRMA

suka rubuta, suka kuma yi bitarsa tare da Annabi Muhammadu (Sallal-lahu alaihi wa sallam). Bugu da ƙari Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ma yana bitar Alkur'ani tare da Mala'ika Jibrilu (Alaihi al-Salam) a kowace shekara sau ɗaya, a ƙarshen rayuwarsa kuwa sun yi bitar da mala'ika Jibrilu (Alaihi al-Salam) sau biyu. Tun wancan lokacin da wahayin Alkur'ani ya sauka har ya zuwa yau ake samun Musulmai masu yawa da suke haddace Alkur'anin da ka, kalma-kalma. Kai wasu jama'a masu yawa ma sun samu sun haddace Alkur'anin tun suna 'yan shekaru goma, don haka ba a taɓa samun canjin koda harafi ɗaya a cikin Alkur'ani ba, duk da dadewar da ya yi.

Lallai Alkur'ani da aka yi wahayinsa tun ƙarnoni goma sha huɗu da suka wuce ya yi magana akan haƙifanin ilimomin kimiyya da dama, waɗanda ba a iya gano su ba sai a wanan zamani na mu, kuma malaman fannonin suka tabbatar da haka, wannan da kansa wani babban dalili ne da yake nuna cewa lallai Alkur'ani dole ne ya zamanto maganar Allah da aka yi wahayinsa zuwa ga Annabi Muhammadu (Sallal-lahu alaihi wa sallam), kuma Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ba shi ne ya wallafa Alkur'ani ba, ba kuma waninsa ba.

Kuma hakan ma yana ƙara tabbatar da cewa lallai Annabi Muhammadu (Sallal-lahu alaihi wa sallam) Manzo ne na gaskiya daga Allah, domin sam hankali ba zai taɓa ɗaukan a ce ga wani mutum -koma wane ne- da ya san waɗannan bayanai na ilimin kimiyya tun ƙarnoni goma sha huɗu da suka wuce ba, waɗanda ba a gano su ba sai ɗan baya-bayan nan, waɗanda ba a iya tabbatar da su ba sai da aka yi amfani da injunan zamani, ga dai wasu 'yan misalai da za su tabbatar da wannan maganar:

(A) Rayuwar Jariri A Cikin Mahaifiyarsa Kamar Yadda Ya Zo A Alkur'ani Mai Girma:

Allah mai girma da daukaka yana magana a cikin Alkur'ani mai girma kan matakan da jariri ke wucewa da su a cikin cikin mahaifiyarsa, yana cewa:

((Hakika mun halicci mutum daga tataccen yanbu, sannan muka mayar da shi maniyyi a cikin tabbataccen wuri (wato mahaifa) sannan muka mayar da maniyyi ya zama gudan jini daskararre, sannan muka mayar da gudan jini daskararre ya zamo dan nama, sai muka mayar da tsokar naman ta zamo kashi, sannan muka suturta kashin da nama, sannan muka mayar da shi wata halitta ta daban.... Mun ambaci tsarkin Ubangiji, fiyayyen masu halitta.)) [al-Muminun, 12-14]

Kalmar "**alakah**" a harshen Larabci tana da ma'anoni guda uku:

- Tsutsar gudan jini.
- Abin da yake a rataye.
- Jakar jini.

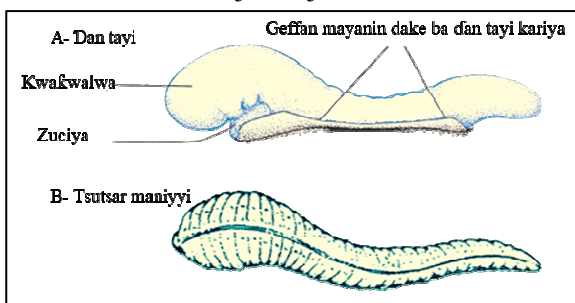
Idan muka gwada tsokar gudan jini da jariri a lokacin da yake matakin "**alakah**" zamu ga akwai kamanni a tsakaninsu⁽¹⁾ (kamar yadda yake bayyana a Hoto mai lamba 1), sannan a wannan matakin suna kama da juna wajen abincinsu, inda Jariri yake amfani

(¹) The Developing Human, Moore and Persaud, Bugu: 5, shafi: 8

da jinin mahaifiyarsa kai ka ce tsutsar da take dogara wajen abincinta akan jinin wasu.⁽¹⁾

Ma'ana ta biyu ta kalmar "**alakah**" ita ce: abin da yake a rataye, zamu iya ganin haka a Hotuna masu lambobi 2, 3, wanda shi ne kasancewar jariri a rataye da mahaifar Uwa a wannan mataki.

Ma'ana ta uku ta kalmar "**alakah**" ita ce: jakar jini, a nan zamu sami mahaifar da take dauke da jariri a lokacin da yake matakin "**alakah**" zamu ga ta yi kama da jakar jini; dalili kuwa shi ne, samun jini mai yawa dake tare da jariri a wannan lokaci⁽²⁾ (dubi Hoto mai lamba 4). Bugu da kari, jinin dake tare da jariri a wannan lokacin baya juyawa har sai bayan mako na uku⁽³⁾. Da haka ne zamu ce jariri a wannan lokacin yana matuƙar kama da jakar jini.



Hoto na 1: zane ne guda biyu da suke bayyanar da kama ta zahiri tsakani "alakah" (tsutsar jini) da jaririn mutum a lokacin da yake matakin "alakah". Wannan hoto an dauko shi ne daga littafin (Human Development as Described in the Qur'an and Sunnah, Moore and others, Shafi: 37) an riga an yi wa wannan hoto gyara daga littafin (Integrated Principles of Zoology, Hickman and others.) Hoton jariri

(¹) Human Development as Described in the Qur'an and Sunnah, Moore and others, Shafi: 36.

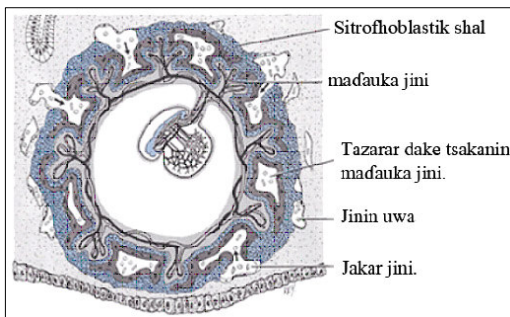
(²) Human Development as Described in the Qur'an and Sunnah, Moore and others, Shafi:37, 38

(³) The Developing Human, Moore and Persaud,Bugu: 5, shafi: 65.

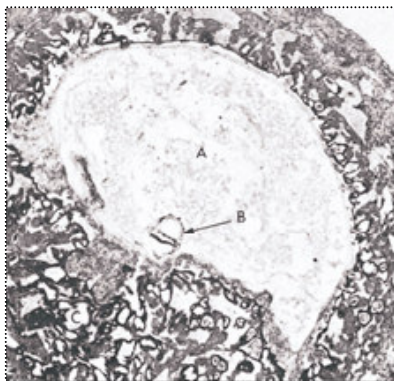
kuwa an dauko shi ne daga littafin (*The Developing Human, Moore and Persaud, Bugu: 5, shafi: 73*)

Hoto na 2:

zamu iya ganin zancn karin bayani yana nuna yadda jariri yake a rataye a lokaci da yake a matakin "alakah" a cikin mahaifar uwa... zancn an dauko ne daga littafin (*The Developing Human, Moore and Persaud, Bugu: 5, shafi: 66*)

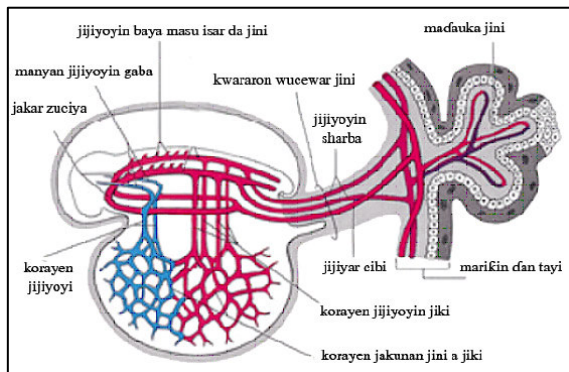


Hoto na 3: a cikin wannan hoton da aka dauka da na'urar kara wa abu girma, zamu iya ganin ratayuwu jariri (da aka yi masa alama da harafin B) lokacin da yake a matakin "alakah", (a lokacin yana dan kwanaki goma sha biyar 15) a cikin mahaifar uwa, girman jaririn a lokacin ya kai kimanin 0.6mm... daga littafin (*The Developing Human, Moore and Persaud, Bugu: 3, shafi: 66*) shi ma ya dauko ne daga littafin (*Histology, Leeson and Leeson*)



Hoto na 4:

zane ne na karin bayani kan yadda tsarin zuciya da jijiyoyi suke a cikin jariri, a lokacin da yake a matakin "alakah", surar hoton jaririn da mahaifarsa a zahiri suna bayyana abin da suka keɓanta da shi na kama



da jakar jini, saboda akwai jini mai yawa a cikin jariri. *Duba littafin (The Developing Human, Moore, Bugu: 5, shafi: 65)*

Ta haka ne zamu ga yadda dukkan ma'anoni guda uku na kalmar "**alakah**" suka yi daidai da sifofin jariri a lokacin da yake a matakin "**alakah**".

Mataki na biyu kuwa kamar yadda ayar Alkur'ani ta zo da shi, shi ne matakin tsokar nama "**Mudhgah**".... Mudhgah ita ce wani abu da aka tattauna shi da haƙora. Da mutum zai sami "Cingam" ya tattauna shi a bakinsa, sannan ya fito da shi ya gwada shi da Jariri a lokacin da yake a matakin "**Mudhgat**", wato tsokar nama, zai gano cewa, lallai Jariri a wannan lokacin yana kama da abin da aka tattauna da haƙora, hakan kuwa zai faru ne saboda kashin bayan mutum yana matuƙar kama da abin da haƙora suka yi wa tasiri na abin da aka tattauna, ta yadda zaka ga alamun tauna a fili.⁽¹⁾ (Dubi Hotuna masu lambobi 5, 6)

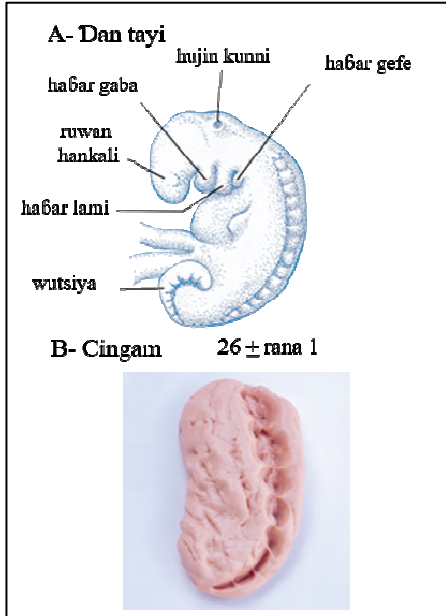
Ta yaya ne Annabi Muhammadu (Sallal-lahu alaihi wa sallam) zai iya sanin duka wannan bayanin tun karnoni goma sha huɗu da suka wuce.... Wanda malaman kimiyya ba su iya gano su ba, sai a ɗan baya-bayan nan? Kai, ma sai da suka yi amfani da manyan Injuna masu matuƙar ƙarfi da cigaba, irinsu (*Microscope*), waɗanda sam babu su a zamanin da ya shude?

(¹) The Developing Human, Moore and Persaud, Bugu: 5, shafi: 8

Hoto na 5: Hoto ne na jaririn da ya kai kwanaki ashirin da takwas (28) a matakin tsokar nama "Mudhga", jariri a wannan lokacin yana kama da Cingam din da aka tauna da haƙori, saboda kashin bayan jariri a wannan lokacin yana kama da alamun haƙora akan abin da aka tattauna (The Developing Human, Moore and Persaud, Bugu: 5, shafi: 82, daga Professor Hideo Nishimura, Kyoto University, Kyoto, Japan.)



Hoto na 6: idan muka gwada tsakanin surar Jariri a lokacin da yake matakin tsokar nama "Mudhga" da cingam din da aka tattauna zamu ga kamanni a tsakaninsu: Zanen Jariri a lokacin da yake matakin tsokar nama "Mudhga" zamu iya ganin kashin bayan jariri ya yi kama da alamun haƙora. Daga littafin (The Developing Human, Moore and Persaud, Bugu: 5, shafi: 79).
Hoto ne na cingam din da aka tattauna.



Lallai malam "*Hamm*" da malam "*Leeuwenhock*" su ne malamai guda biyu da suka gudanar da bincike akan maniyyin dan adam "*Spermatozoa*" a shekara ta 1677, ta hanyar amfani da na'urar da take kara wa abubuwa girma (ma'ana bayan zamanin Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da shekaru sama da dubu daya) wadannan malamai biyu sun yi imanin cewa kwayoyin halitta da suke cikin maniyyin dan Adam suna tare da wata kwayar halitta guda daya na mutum, sai dai 'yar karama ce kwarai, ita ce take girma idan aka sanya ta a mahaifa, wannan imani nasu kuwa kuskure ne⁽¹⁾.

Prof. Keith L. Moore shi ne shahararren malami a sashen tiyata da ilimin sanin al'amurran dan tayi "*anatomy and ambryology*" a duniya baki daya, shi ne marubucin littafin "*The Developing Human*" wanda aka tarjama zuwa harsuna takwas shahararru, wannan littafi abin dogara ne mai matuƙar muhimmanci a wajen bincike na ilimi, domin wani babban kwamiti na musamman da aka kafa a kasar Amurika ya zaɓi wannan littafin a matsayin shi ne mafi kyawon littafin da wani ya taɓa rubutawa da hannunsa shi kaɗai, (ma'ana a wannan ɓangare). *Prof. Keith L. Moore* malami ne na "*Anotomy and cell Biology*" a jami'ar Toronto ta kasar Canada, shi ne yake riƙe da matsayin shugaban da yake taimakawa muhimman ilmomin kimiyya "Basic Sciences" a tsangayar likitanci, har tsawon shekaru takwas yana jagorancin ɓangaren tiyata.

A shekara ta 1984 ne ya sami kyauta ta musamman da ake bayar wa a ɓangaren tiyata a kasar Canada, wannan kyauta ita ce aka fi sani da kyautar

(1) The Developing Human, Moore and Persaud, Bugu: 5, shafi: 9

(J.C.B), wato babban kyauta da kungiyar manyan malaman tiyata suke bayarwa a Kasar Canada.

Gogan namu ya shugabanci kungiyoyin kasa da kasa irinsu: kungiyar malaman tiyata na kasashen Canada da Amurika, da majalisar tarayyar ilmomin dan adam.

A shekaran ta 1981, a lokacin da ake taron likitoci mai lamba ta bakwai, da aka yi a garin Dammam a Kasar Saudiyya, *Prof.* ya fadi cewa: "Hakika na yi farin-ciki kwara sakamakon samun kai na da na yi cikin wadanda suke taimakawa wajen bayyanar da wasu abubuwa da suka zo a cikin Alkur'ani game da yadda mutum yake girma a cikin mahaifa, na riga na gane cewa dole ne wadannan bayanai su zamo cewa sun zo ma Muhammadu ne daga Allah; saboda kusan mu ce duka wannan ilmomin ba a gano su ba sai bayan karnoni da dama da suka wuce bayan zamaninSa, wannan yana tabbatar da cewa lallai Muhammadu Manzo ne daga Allah⁽¹⁾).

Game da haka ne aka tambayi *Prof. Moore* kan : shin wannan bayani naka yana nufin cewa lallai Alkur'ani maganar Allah ne? sai ya amsa da cewa: Ni ba ni da ja wajen amincewa da haka....."

Prof. Moore yana fadi a daya daga cikin tarurrukan da yake halarta cewa: Ganin cewa matakan da jaririn mutum yake wucewa da su wajen kara girma da yake yi suna da sarkakiya; saboda haka ina bayar da shawarar a samar da wani sabon tsari da za a tsara kalmomi ta hanyar amfani da lafuzzan da suka zo a cikin Alkur'ani da Sunnah, wannan tsari da muke bayar da shawara akai, tsari ne mai sauiki wanda kuma

(¹) kaset din bidiyo ne, prof. yake karin bayani akan haka, in kana bukatar ka mallaki naka kaset din ziyarci shafin: www.islam-guide.com/truth a yanar gizo.

zai game komai, kuma ya yi dai-dai da ilimin sanin al'amurran ɗan tayi wanda ake da shi a yanzu. Lallai binciken da aka yi mai zurfi akan Alkur'ani da Hadisi a 'yan shekaru huɗun baya-bayan nan game da tsarin ɗan tayin mutum, abu ne mai ban mamaki idan aka haɗa su da abubuwan da suke a rubuce a ƙarni na bakwai bayan haihuwar Annabi Isah (Alaihi al-salam); duk da cewa "*Aristotle*" shi ne ya kirƙiri ilimin sanin lamurran ɗan tayi, ya gano hakan ne ta hanyar bincike da nazarin da ya gudanar akan kwan kaza a ƙarni na huɗu kafin haihuwar Annabi Isah (Alaihi al-salam), ya gano cewa jariri ko ɗan tayin zakara yana girma ne mataki-mataki, sai dai duk da haka bai gabatar mana da cikakken bayani akan waɗannan matakan ba! Iyakan abin da za a iya amfana da shi a tarihin sanin lamurran ɗan tayi shi ne: lallai abu kaɗan ɗin da aka sani na matakai da tsarin ɗan tayin mutum ke wucewa da su a cikin Alkur'ani suna tabbatar da cewa, sam ba zai yiwu hakan su zamanto sakamakon binciken ilimi da tarihinsu ke komawa zuwa ga ƙarni na bakwai ba, abin da za a iya faɗi ya yi dai-dai da hankali akan wannan bayanai shi ne: tabbas waɗannan sifofi da bayanai sun zo ma Muhammadu (Sallal-lahu alaihi wa sallam) daga Allah ta hanyar wahayi, babu yadda za a yi ya iya sanin waɗannan bayanai dalla-dalla, musamman ma dai, shi mutum ne da bai iya rubutu da karatu ba, kuma bai shiga wata makaranta ta ilimi ba⁽¹⁾).

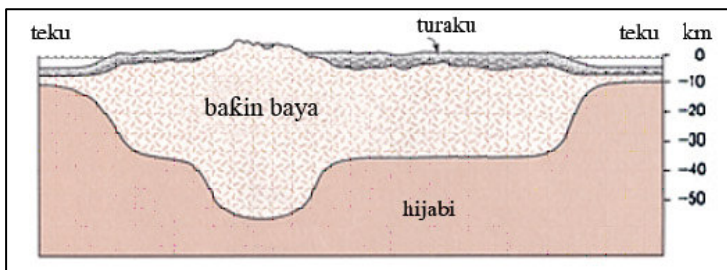
⁽¹⁾ kaset ɗin bidiyo ne, prof. yake ƙarin bayani akan haka, in kana buƙatar ka mallaki naka kaset ɗin ziyarci shafin: www.islam-guide.com/truth a yanar gizo.

(B) Duwatsu Kamar Yadda Suka Zo A Cikin Alkur'ani:

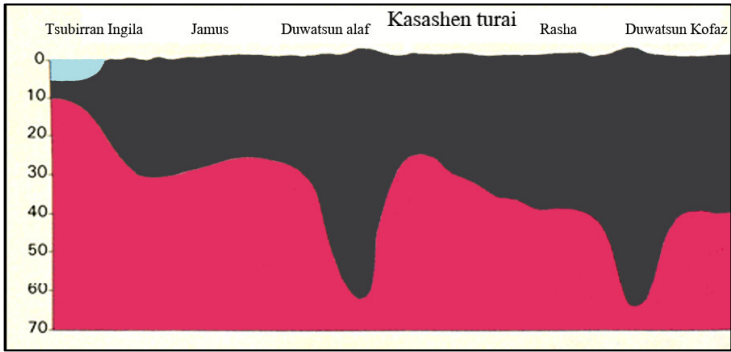
Akwai wani littafi mai suna "Earth" wato ilimin karkashin kasa, wanda Jami'o'i masu yawa a duniya suke dogara da shi, *Prof. Emeritus Frank Press* daya ne daga cikin mawallafa wannan litafin, ya riƙe muƙamin mai bayar da shawara ma tsohon shugaban kasar Amurika "Jimmy Carter" akan ilimin kimiyya, sannan ya yi shugabancin makarantar "National Academy of Sciences" da take a garin Washington, DC. har na tsawon shekaru goma sha biyu.

Ga abin da wannan littafin yake cewa: tabbas duwatsu suna da turaku a karkashin kasa, waɗannan turakun a binne suke a can cikin karkashin kasa, da haka zamu iya cewa lallai duwatsu suna da wata sifa da ta yi kama da turke (duba hoto na 7 da na 8 da na 9), kuma haka sifofin duwatsu suke a bayanin da ya zo a cikin Alkur'ani a in da Allah Mai girma da daukaka yake cewa:

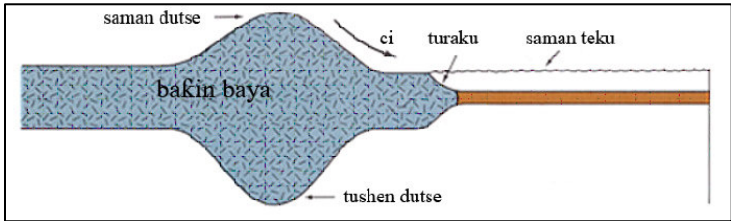
((Shin ba mu sanya kasa a shimfiɗe ba, muka kuma sanya duwatsu a matsayin turaku ba?))
[al-Naba'I, 6-7]



Hoto na 7: duwatsu na da turaku masu zurfi a cikin karkashin kasa (Earth, Press and Siever, p. 413)



Hoto na 8: (Schematic section) a wannan photo ga duwatsu nan sun bayyana kamar turaku, suna da tushe masu zurfi a karkashin kasa. (Anatomy of the Earth, Cailleux, p. 220)



Hoto na 9: Hoto ne dake nuna yadda duwatsu suke da kama da turaku, domin tushensu yana da zurfi a karkashin kasa. (Earth Science, Tarbuck and Lutgens, p. 158)

Lallai binciken ilimin kasa na zamani ya tabbatar da cewa duwatsu suna da tushe mai zurfi a cikin karkashin kasa (duba hoto na 9) kuma zurfin da duwatsun suke da su a karkashin kasa zai yiwu ya ninninka girman da bisan da duwatsun suke da ita a saman kasa⁽¹⁾. A sakamakon haka ne, fiyayyiyar kalmar da ta kamata ayi amfani da ita –idan mun lura da abin da binciken ilimi ya tabbatar- ita ce kalmar "Turke" wato "**Watad**" a Larabce.

⁽¹⁾ The Geological Concept of Mountains in the Qur'an, El-Naggar, p.5

Kuma tarihin ilimi yana tabbatar da cewa ganowar ilimin kasa dake nuna akwai waɗannan turakun, wani abu ne da ba a san shi ba sai a shekara ta 1865, ta hanyar shahararren malamin nan *Sir George Airy*⁽¹⁾.

Duwatsu na da matuƙar muhimmanci wajen tabbatar zaman lafiyar doron kasa⁽²⁾, saboda suna kare ta ga barin girgizar kasa, Allah mai girma ya faɗi a ciki Alkur'ani mai girma cewa:

((Ya Jefa tabbatattun duwatsu a kasa; domin ka da ta rinka rawa da ku, haka ma koguna da hanyoyi, duka ko zaku shiryu.)) [al-Nahl,15]

Kuma ya tabbata a cikin nazarin ilimi na zamani game da "*Tectonics*" cewa duwatsu suna aiki ne wajen tabbatar da kasa. Domin haka sanin wannan gudummuwa da duwatsu ke bayarwa wani abu ne da ba a fara fahimtarsa ba sai ta hanyar nazarin "*Plate Tectonics*" a tsakankanin shekara ta 1960-1969 na karni na ashirin.⁽³⁾

Shin zai yiwu a ce ga wani mutum a zamanin Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da ya san haƙifanin duwatsu a ilmance kamar haka?!

Shin zai yiwu ya iya suranta wannan babban dutsen da mutum yake gani iya ganinsa da cewa



⁽¹⁾ Earth, Press and Siever, p. 435. The Geological Concept of Mountains in the Qur'an, p.5.

⁽²⁾ The Geological Concept of Mountains in the Qur'an, p.44-45

⁽³⁾ The Geological Concept of Mountains in the Qur'an, p.5

tabbas yana da tushe mai zurfi a cikin karkashin kasa kamar yadda malamai suka tabbatar a wannan zamanin!?

Tabbas binciken ilimin kasa na zamani "*Modern geology*" ya tabbatar da wannan haƙiƙar da tuni Alkur'ani Mai girma ya ambata.

(C) Bayanin Alkur'ani Game Asalin Halitta:

Ilimin halitta na zamani, wanda ake iya gani a fili da kuma na nazari sun bayyanar da cewa duniya gaba ɗaya ta taɓa kasancewa a da girgijen hayaki (ma'ana wani gini mai duhu na tarin iskar "gas" da yake da zafi) wannan ɗaya ne daga cikin ilmomin gini na zamani "*modern cosmology*". Malaman kimiyya a yanzu suna iya ganin sabbin taurari da ake halittansu daga sauran wannan duhun (*duba hoto mai lamba 10, 11*) taurari masu haske da kake iya ganinsu da daddare a da dai-dai suke da sauran halittu, dukkansu suna cikin wannan hayakin, Allah mai girma da ɗaukaka ya faɗi a cikin Alkur'ani mai girma cewa:

((Sannan ya dai-daita a sama a lokacin tana matsayin hayaki...)) [Fusilat, 11]

Saboda kasancewar kasa da sama (da abubuwan da suke sama irinsu rana da wata da taurari da wasu duniyoyi da tarin ɗin taurari) duka asalinsu daga wannan hayakin ne, sannan suka rarraba da juna a wajen wannan hayakin da yake kame da juna, game da haka ne Allah mai girma yake faɗi a cikin Alkur'ani cewa:

((Shin wadanda suka kafirce ba sa ganin cewa sammai da kasa sun kasance a manne da juna suke ne, sannan muka raba tsakaninsu da iska?)) [al-Anbiya, 30]

Dr. Alfred Kroner daya ne daga cikin shahararrun malaman ilimin kasa "*Geology*", kuma shi ne shugaban sashen ilimin kasa "*Geology*" a tsangayar "*Institute of Geosciences*" dake Jami'ar "*Johannes Gutenberg University, Mainz, Germany*", ga abin da yake cewa: "Mu muna tunanin ta ina ne Muhammadu ya zo da wannan ilimin? Na yi imanin cewa –kusan-zai yi wuya ya san wani abu na asalin abin da ya tara halittu gaba daya, saboda malaman kimiyya ma ba su cimma haka ba sai a 'yan shekarun baya-bayan nan, su ma sai da suka yi amfani da injuna na zamani masu cigaba a harkar kere-keren fasaha..."

Ya sake cewa: "lallai mutumin da bai san komai akan ilimin Sinadarin Nukiliya ba "*Nuclear Physics*" tun karnoni goma sha huɗu da suka gabata, a ra'ayi na babu yadda za a yi ya sami kansa a matsayin da zai iya gano cewa: sammai da kassai daga asali daya suke ta hanyar hankalinsa shi kadai⁽¹⁾..!

(¹) This is the Truth (Videotape)

Hoto na 10: sabon tauraro ne da ake halittansa daga girgijen "Gas" mai haɗe da kura (Nebula), wannan wani sashe ne na hayakin da aka halicci dukkan halittu da shi. Daga littafin: The spa ce Atlas, Heather and Henbest, shafi: 50



Hoto na 11: tafki ne na gira-gizai "The lagoon nebula" da suke daga asalin kura da "Gas", karfin haskensa ya kai daraja 60, yana cikin taurarin da suke da zafin gaske, waɗanda ba a daɗe da samar da su ba. duba: (Hoirzons, Exploring the universe, Seeds, Plate 9, from Association of Universities for Research in Astronomy, Inc)

(D) Bayanin Alkur'ani Game Da Kwakwalwar Dan Adam:

Allah mai girma da daukaka ya fadi a cikin Alkur'ani mai girma game da daya daga cikin mafiya sharrin cikin mushrikan da suka hana Annabi Muhammadu (Sallallahu alaihi wa sallam) yin sallah a Ka'aba cewa:

((a'a, idan bai hanu ba lallai zamu dauke goshinsa, makaryacin goshi mai yawan kuskure.)) [al-aLaK 15-16]

Abin da ake cewa da shi "al-Nasiyat" shi ne gaban kai.... Saboda mene ne ya sa Alkur'ani mai girma ya sifanta gaban kai da cewa: mai karya mai yawan kuskure? Mene ne ya sa bai sifanta mutumin shi kansa da cewa shi ne makaryaci mai yawan kuskure ba? Mene ne dangantakar da take tsakanin gaban kai da karya da yawan kuskure?

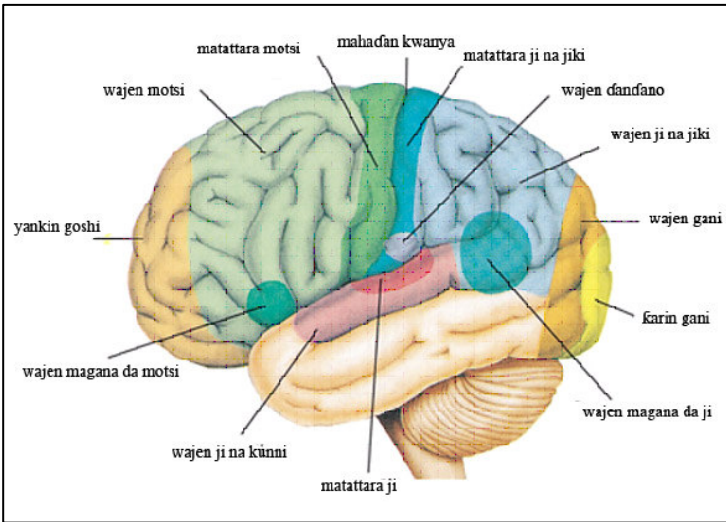
Idan muka lura da kokon kwakwalwar mutum, zamu ga tana gaban goshi ne. (Dubi photo mai lamba 12), mene ne abin da Ilimin Ayyukan Gabobi (*Physiology*) yake cewa game da ayyukan wannan sashe na jikin dan adam? Wani littafi mai suna "*Essential of Anotomy and Physiology*" ya fadi game da wannan sashen cewa: "Mai zuga da hangen nesa wajen tsari, mai fara motsawa, yana farawa ne a sashen gaba na goshi, in da nan ne yankin gaban goshi, nan ne matattarar kwakwalwa."⁽¹⁾

Littafin dai yana cewa: "Game da tarayyar da take yi wajen samar da zuga kuwa, ina ganin yankin sashen goshi ne matattarar ayyukan ta'addanci, saboda

⁽¹⁾ Essentials of Anatomy & physiology, Seeley and others, p. 211. Also see The Human Nervous System, Noback and others, p. 410-411.

haka sashen kwaƙwalwa ne ke tsarawa da farar da halayen alhairi ko na sharri, nan ne ke da alhakin samar da maganganun karya da na gaskiya, saboda haka ya cancanci a sifanta gaban kai (goshi) da yin karya gami da kuskure, idan mutum ya yi karya ko ya aikata wani aiki na sabo kamar yadda Allah madaukakin sarki ya fadi a cikin Alkur'ani mai girma cewa:

((Maƙaryacin goshi mai yawan kuskure)) (1)



Hoto na 12: wuraren ayyukan sashen hagu na rabin da'irar kwanya, in da kwaƙwalwa ke gaban goshi.

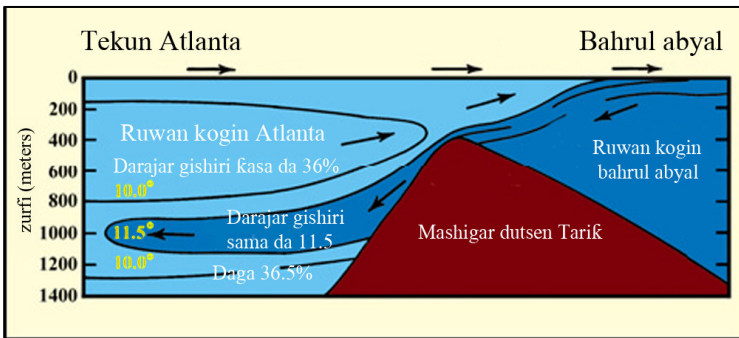
Malamai ba su gano ayyukan sashen gaban goshi ba sai 'yan shekaru sittin baya da suka wuce. Wannan abin da *Professor Keith L. Moore* ya fadi kenan⁽²⁾.

(1) Essentials of Anatomy & physiology, Seeley and others, p. 211

(2) Al-E'jaz al—Elmy fee al-Naseyah, Moore and others, p. 41

(E) Bayanin Alkur'ani Game Da Tekuna Da Koguna:

Ilimin zamani ya gano cewa lallai duk in da aka samu haduwar tekuna guda biyu masu bambanci da juna sai an samu wani abu da zai rabe tsakaninsu, wannan abu zai katange duka tekunan, ta yadda kowane teku zai cigaba da zama da abubuwan da ya kebanta da su, na darajar zafi ko gishiri da kauri⁽¹⁾. misali tekun "Bahrul abyal mutawassit" ya shiga babban tekun "Atlanta" ta dutsen Tariq, ya shiga wurin faru-ruwan kilo mita, a zurfi kuma wurin mita dubu, amma duk da haka yana nan da abubuwan da ya bambanta da su na zafi da gishiri da farancin kauri, duk da wannan zurfin tekun "Bahru abyal" yana nan a tabbace⁽²⁾. (Duba Hoto na 13)



Hoto na 13: Ruwan babban tekun "Bahrul abyal" ne ke shiga babban tekun "Atlanta" ta Jabal tariq, ruwansa bai canja ba ta wurin zafi da gishiri da kuma farancin kauri, saboda katangar dake tsakaninsu, (zafinsa ya kai darajar celcius)

Duk da yawan kumfar kogi da farfin igiyar ruwa da tambal-tambal din da wadannan tekuna suke yi, duk

⁽¹⁾ Principle of Oceanography, Davis, P 92-93

⁽²⁾ Principle of Oceanography, Davis, P 93

da haka ruwan bai haɗe ba, ta yadda zai ketare wannan katanga.

Allah maɗaukakin sarki yana faɗi a cikin Alkur`ani mai girma yana mai magana akan wannan katangar dake tsakanin tekuna guda biyu waɗanda suka haɗe da juna, sannan kuma ba sa gauraye wa juna:

((Ya saki tekuna guda biyu suna maƙwabtaka da juna. a tsakaninsu akwai katanga ba su gaurayewa juna balle su cakuda)) [al-Rahman, 19-20]

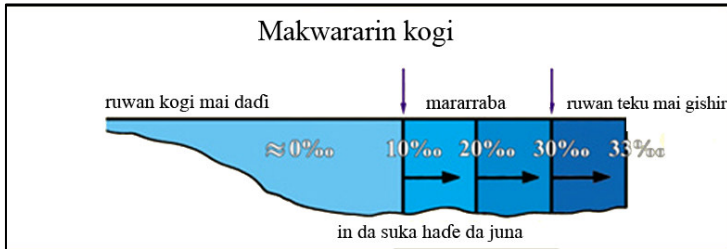
Lokacin da Alkur`ani ya yi magana game da yadda ya rabe tsakanin ruwan daɗi da ruwan gishiri, ya ambaci wata "tsayayyiyar katanga" tare da rabewar, yana cewa:

((Shi ne wanda ya saki tekuna guda biyu, wannan ruwa mai matukar daɗi, wannan kuma mai tsananin gishiri da zafi ko ɗaci, shi ya sanya iyaka a tsakaninsu ta yadda ba za su haɗe ba.)) [al-Fur`kan, 53]

Me yiwuwa ne wani ya yi tambaya: Me ya sa Allah a cikin Alkur`ani ya ambaci wannan katangar lokacin da yake bayani akan abin da ya raba tsakanin ruwan daɗi da ruwan gishiri, bai ambace ta ba wajen rabe tsakanin tekuna guda biyu?

Lallai ilimin zamani ya gano cewa a wurin da ruwan koguna ke haɗuwa (makwararar kogi) in da za a samu ruwan daɗi ya haɗe da na gishiri, in da wannan haɗewar yake bambanta idon ruwan daɗi ne daga wani kogin ne na daban; domin tabbas an gano cewa: abin da ke banbance ruwan daɗi da ruwan gishiri a makwararar koguna (pynocline) shi ne kaurin da rashin haɗewa da juna dake raba tsakanin ruwan guda biyu. Wannan

mararrabar ya sha bamban da ruwan dadi kamar yadda ya sha bamban da ruwan gishiri⁽¹⁾. (duba hoto na 14)



Hoto na 14: Yankin tsakiyar dogo dake nuna ruwan dadi (wani bangare daga 1000) a makwararar kogi. zamu iya ganin wannan bambancin tsakanin ruwan gishiri da ruwan dadi. Daga littafin (*Introductory Oceanography*, Thurman shafi: 301)

Ba a sami gano waɗannan ilmomi ba sai wannan zamani, shi ma sai da aka yi amfani da manyan injina masu karfi wajen gano darajar (mataki) zafi da na dadi da na kaurin ruwa da matakin narkewar "iskar oksijin" da makamantansu..... Idanuwan ɗan Adam ba su isa su ga bambancin ruwan dake cikin koguna biyu da suka haɗu da juna ba, domin a ido ganinsu kaman ruwa ɗaya ne (duk ruwa ruwa ne), haka idanuwan bil adama ba zasu iya ganin karkasuwan ruwa a makwararar kogi ba, ta yadda ya kasu zuwa nau`o'i uku: ruwan dadi, ruwan gishiri da kuma ruwan da ke rarrabe su. Shi ba na dadi ba, ba kuma na gishiri ba (tsakatsaki).

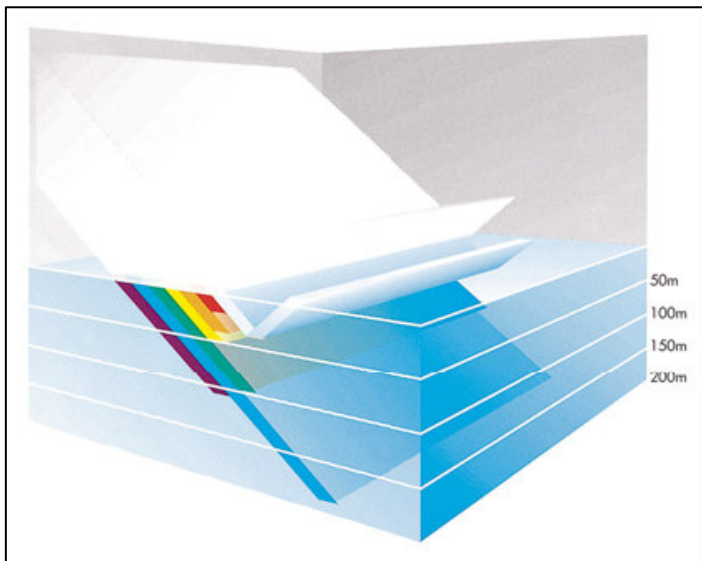
(¹) *Oceanography*, Gross, P. 242. da, *Introductory Oceanography*, Thurman shafi: 300-301.

(F) Bayanin Alkur`Ani Game Da Tekuna Masu Zurfi Da Kumfar Cikinsu.

Allah madaukakin sarki yana fadfi a cikin Alkur`ani mai girma cewa:

((Ko kuma kamar duffai ne a cikin teku mai zurfi da yawan ruwa wanda kumfar teku ya lullube shi, sama da ita akwai wata kumfar a samanta kuma akwai gira-gizai, duffai ne wani kan wani, idan ya fito da hannunsa kusan ba zai iya ganinsa ba, duk wanda Allah bai sanya masa haske ba to ba shi da wani haske.)) [an-Nur,40]

A wannan ayar ta Alkur`ani Allah mai girma yana sifanta duffan da suke cikin koguna da manyan tekuna masu zurfi, ta yadda idan mutum ya fito da hannunsa ya duba a cikin tekun mai zurfi ba zai iya ganinsa ba. Duffai dai a cikin koguna da manyan tekuna suna farawa ne daga zurfi kimanin mita 200, kasa da wannan zurfin kusan babu wani haske (Dubu hoto 15) kuma kwata-kwata babu haske a kasan mita 1000, dan adam bai isa ya yi iyo a ruwa sama da mita 40 ba tare da ya yi amfani da injinan yin iyo da aka samar don yin hakan ba.



Hoto na 15: Tsakanin mita 3 zuwa 30 cikin 100 (3-30%) na ruwan akwai hasken rana da yake tahowa daga saman tekun, a wannan lokacin kusan dukkan launuka guda bakwai da ake da su za su fara ja baya daya bayan daya a mitoci 200 na farko, ban da hasken bula-bula (Oceans, Elder and Pernatte, p.27)

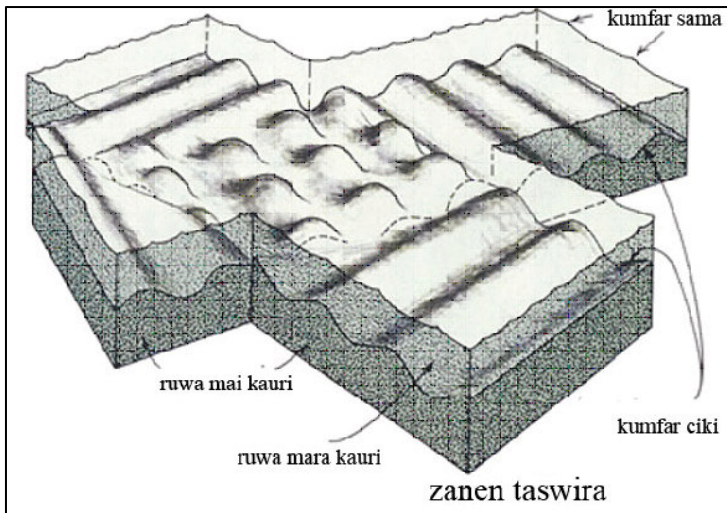
Lallai a wannan zamanin ne malamai suka gano wadannan duffan ta hanyar injinan da ake samar da su domin ninkaya, wanda hakan ya ba su daman kutsawa cikin zurfin manyan tekuna.

Zai yiwu mu sake fahimta daga ayar Al-kur`ani da ta gabata in da Allah yake cewa:

((...a cikin teku mai zurfi da yawan ruwa wanda kumfar teku ya lullube shi, sama da ita akwai wata kumfar a samanta kuma akwai gira-gizai)) [an-Nur,40]

Cewa lallai ruwan dake can cikin karkashin koguna da tekuna rufe yake da kumfa wani bisa wani, a bayyane

yake cewa tarin kumfa na biyu shi ne kumfar saman kogi, kamar yadda ake iya gani; saboda ayar ta fadi cewa lallai a saman kumfa ta biyu akwai gira-gizai, sai dai ina bayani game da kumfa ta farkon? Tabbas lallai malaman wannan zamani sun gano tarin kumfa a cikin kogi (tana faruwa ne sakamakon kaurin da yake rarrabe tsakanin hawa-hawa mai girma wanda suka sha bamban da juna"⁽¹⁾) (Duba hoto na 16)



Hoto na 16: Kumfar kogi ne na ciki (inter faces) tsakanin tarin ruwa guda biyu, wani yana kan wani, akwai kauri, suna kuma da bambanci da juna: daya mai kauri ne sosai (ita ce kumfar da take kasa), dayan kuma ba ta kai ta farkon kauri ba (ita ce ke sama) [Oceanography, Gross, shafi: 204.]

Kumfar da take ciki tana rufe ruwa mai zurfi a cikin koguna da tekuna; saboda ruwa mai zurfi yana da kauri sosai sama da ruwan da yake sama. Kumfar da take ciki tana aiki kamar yadda ta sama take yi, haka ma zata iya raurawa da toroko, kamar yadda kumfar sama take yi,

(¹) Oceanography, Gross, P. 205

sai dai ita kumfar ta ciki ido baya iya riskanta ta hanyar gani kuru-kuru, ana iya gano ta ne ta hanyar nazartan canje-canjen zafi ko gishiri a wasu keɓaɓɓun warare⁽¹⁾.

(G) Bayanin Alkur'ani Game Da Girgije:

Malamai sun nazarci nau'o'i mabambanta na gira-gizai, sun kuma gano cewa: lallai gira-gizan da suke bayar da ruwa suna haɗuwa ne daidai da wani tsayayyen tsari ta wata hanya da masana suka sani, suna cakudawa ne tare da wasu nau'o'i na iska. Daga cikin nau'o'in gira-gizan da suke bayar da ruwa akwai mai suna "*Cumulonimbus*". Malamai masana yanayin sararin samaniya sun nazarci hanyar haɗuwar wannan girgije wato "*Cumulonimbus*" da yadda yake samar da ruwa da kankara da tsawa, suka kuma gano cewa shi wannan girgije "*Cumulonimbus*" yana bin wannan hanyar ce wajen samar da ruwa:

ISKA MAI TUNKUDA GIRA-GIZAI: Girgijen "*Cumulonimbus*" yana farawa ne lokacin da iska ta kora wasu 'yan kananan gira-gizai "*Cumulus*" zuwa wajen da waɗannan gira-gizan suke taruwa. (Duba hotuna na 17 da 18)

HADEWA: A wannan lokacin sai kananan gira-gizan su haɗiyi juna, a karshe sai su zama babban girgije⁽²⁾. (Duba hotuna na 18 da 19)

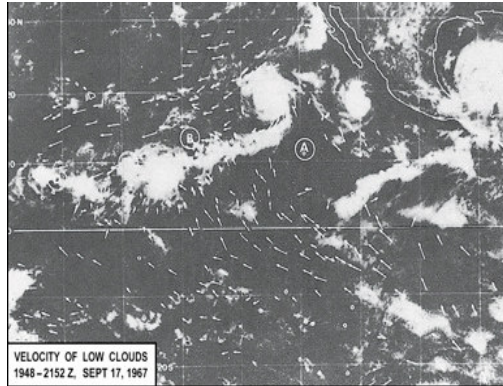
TARUWA: Lokacin da kananan gira-gizai suka haɗiyi juna duka sai su hauhawa kan juna cikin babban girgije ta hanyar karfin iska mai hauhawa, wannan hauhawar ta fi karfi kusa da tsakiyar girgijen

⁽¹⁾ Oceanography, Gross, P. 205

⁽²⁾ The Atmosphere, Anthes and others, p. 268-269. da Elements of Meteorology, Miller and Thompson, p. 141.

akan geffansa⁽¹⁾. Shi wannan karfi mai hauhawa shi ne dalili na girma da hauhawar wannan girgijen ta tsaye, har da ya kai zuwa ga cunkoson wannan girgijen. (Duba hotuna na 19 (b) da 20 da 21). Wannan girma ta tsaye ne ke sanya girgijen ya fara fadafa zuwa wuraren da suka fi sanyi a sararin samaniya, in da a nan ñige-ñigen ruwa da kankara suke taruwa, sai su cigaba da haɓaka da girma har ya kai ga ñige-ñigen ruwa da kankara su yi nauyin da wannan karfin iskar ba zai iya daukansu ba, a lokacin sai su fara fadowa daga girgije a matsayin ruwan sama da kankara⁽²⁾.

Hoto na 17: Hoto ne na tauraron ðan adam da yake bayyana gira-gizai a lokacin da suke matsawa zuwa bangaren B.C.D. su kuma waðannan kibiyoyi suna nuni ne zuwa ga mafuskantar iska. (The Use of Satellite Pictures in Weather Analysis and Fore-casting, Anderson and others, p.188)

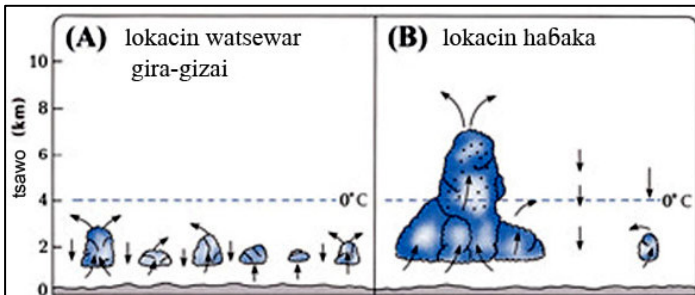


⁽¹⁾ Lallai wannan karfi na iskar mai hauhawa ya fi karfi a kusa da tsakiyar girgijen akan geffansa, saboda gira-gizan da suke kewaye da shi suna ba shi kariya ga barin sanyi.

⁽²⁾ The Atmosphere, Anthes and others, p. 268-269. da Elements of Meteorology, Miller and Thompson, p. 141.

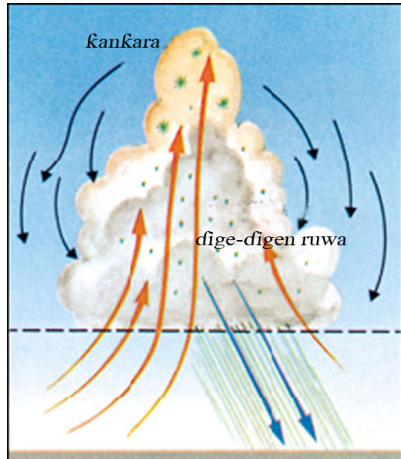


Hoto na 18: "Yan kanaan yankuna ne na gira-gizai "Cumulus" suke motsawa zuwa yankin taruwansu kusa da gefe, in da muke iya ganin babban girgijen "Cumulonimbus". (Clouds and storms, Ludlam, plate 7.4)



Hoto na 19: (a) kanaan gira-gizai ne da suke nesa da gira-gizan "Cumulus" lokacin da gira-gizan suke taruwa, an bambance dige-digen ruwa ne da alamar *. (The Atmosphere, Anhtes and others, p. 269)

Hoto na 20: Girgijen "Cumulonimbus" ne bayan taruwa, in da ruwa zai fara sauka daga cikinsa. (Weather and Climate, Bodin, p.123)



Allah maɗaukakin sarki ya faɗi cikin Alƙur'ani mai girma cewa:

((Ba ka ganin cewa tabbas Allah yana koro gira-gizai, sannan ya haɗa tsakaninsu, sannan ya mayar da su a dunkule, sai ka ga ruwan sama yana fita daga cikinsa...)) [an-Nur, 43]

Malamai masana ilimin sararin samaniya ba su isa zuwa ga cikakken bayani dalla-dalla game da gira-gizai da yadda suke haɗuwa da kuma ayyukansu da suke yi ba, sai a baya-bayan nan ta hanyar amfani da manyan na'urori na zamani irinsu jiragen sama da tauraron ɗan adam da na'ura mai kwaƙwalwa da wasunsu na injunan da aka samar da su domin nazartar iska da mafuskantar iska da gwajin danshin iska da canje-canjenta da kuma iyakance matsayinta da kuma canje-canjen ƙarfi iska⁽¹⁾.

⁽¹⁾ E'jaz al-Qur'an al-Kareem fee wasf al-Riyah al-ohob, al-Matar, Makky and others, p. 55

Bayan ayar Alkur'anin da ta gabata ta bayyana yadda gira-gizai da ruwan sama suke, sannan ta yi magana akan kankara da tsawa da cewa:

((...Allah yana saukar da duwatsu na kankara daga sama ya sami abin da ya so da su, ya kuma kautar da su ga barin abin da ya so, harsken walkiyarsa ya kusa ya makantar)) [an-Nur 43]. Malamai masana ilimin sararin samaniya sun samu cewa wadannan gira-gizan na "Cumulonimbus" wadanda suke faɗo da wani tari na kankara girmansu zai kai tsakanin kafa 25000 zuwa 30000 (ma'ana zai kai Mil 7.4 zuwa 7.5)⁽¹⁾ kaman dutse suke yadda Allah ya siffanta a cikin Alkur'ani mai girma da cewa:

((yana saukar da duwatsu na kankara daga sama))

(Dubu hoto na 21)



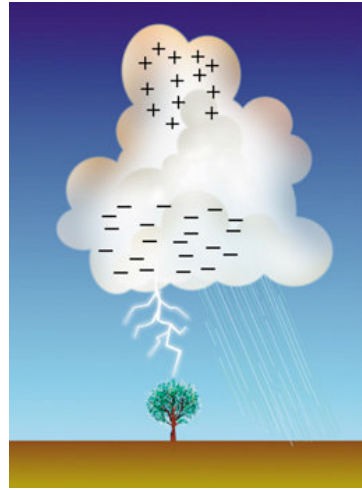
Hoto na 21: Girgijen "Cumulonimbus" ne.

⁽¹⁾ Elements of Meteorology, Miller and Thompson, p. 141.

Wannan ayar ta Alkur'ani zata iya ta haifar da tambayoyi kamar haka: saboda mene ne ayar ta ce: **(hasken walfiyarsa)**, a lokacin da take nuni zuwa ga kankara? Shin haka yana nufin cewa kankara ita ce babban dalilin samar da wal'kiya?

Tsaya mu ga mene ne littafin "*Meteorology Today*" yake cewa game da wannan al'amari... cewa yake yi: lallai girgije kan cika da karfin wutan lantarki idan kankara ta fado a wani yanki na sa, duk da cewa kankarar kamar dutse take, sai dai wani dan yanki kan daskare da zaran ta shafi girgijen sai wani zafi dake cikinsa ya fito. Wannan

ke sanya saman kankara mai kama da dutse ya yi dumin da ya wuce na geffan wannan kankarar, idan ta shafi gefen sai wani babban abu ya faru ta yadda wannan karfin wutan lantarkin zai tunkudo da karfi kan sashen da ya fi sanyi, sannan ya gangara zuwa ga sashen da ya fi dumi, daga nan



sai ya cika shi da iskar da babu komai tare da ita. Irin wannan tasirin ne ke faruwa lokacin da sashe mai tsananin sanyi zai shafe shi, sai wasu abubuwa masu kama da bakin wuta kanana su fito daga cikinsa suna dauke da karfin wutan lantarki. Wadannan sassa suna da karancin nauyi, wadanda aka cika su da karfin wutan lantarki, su ne kuma suke zuwa saman girgijen ta hanyar karfin iskar da take cirawa sama. Kankarar da take dauke da iskar babu komai a tare da ita kuma sai ta fado kasan girgijen. Ta haka ne kasar girgijen

zai zamo ba mai zafi ba, wadannan ne suke fita a matsayin tsawa, da haka zamu fahimci cewa lallai kankara babban ginshiki ne wajen samar da tsawa⁽¹⁾.

Wannan ilimi game da tsawa an gano shi ne daga baya-bayan nan, don har a shekara ta 1600 miladiyya, bayanin "Arasto" kan yanayin sararin samaniya shi ne ke kan gaba. Misali, cewa yake yi: lallai murfin sararin samaniya an yi shi ne da nau'o'i biyu na abubuwa matattu, daya danye da daya busasshe. Ya kuma ce: tsawa ita ce taho-mu-gaman busasshen da gira-gizan da suke maƙwabtaka da shi. Walkiya kuma konewar busasshen ne yake kuma ci da wuta a hankali.⁽²⁾

Wadannan wasu ne daga cikin bayanai game da sararin samaniya da suke kan gaba kafi saukar Alkur'ani mai girma ta hanyar wahayi, tun karnoni goma sha huɗu da suka gabata.

(H) Bayanin Malaman Kimiyya Akan Mu'ujizar Kimiyya Dake Cikin Alkur'ani Mai Girma

Bayanai masu zuwa tsokaci ne na malaman kimiyya game da mu'ujizar kimiyya dake cikin Alkur'ani Mai girma, duka an nakalto ne daga kaset ɗin bidiyo dake da taken: *"This is the Truth"* za ka iya ji da ganin wadannan malaman a cikin wannan kaset ɗin su ne suka gabatar da wadannan bayanai masu zuwa:

(Idan kana son ka mallaki kofin wannan kaset ko kuma kana son ganinsa ta na'ura mai kwaƙwalwa

⁽¹⁾ Elements of Meteorology, Miller and Thompson, p. 141.

⁽²⁾ Rubuce-rubucen Arasto "Aristotle" da aka tarjama zuwa harshen Turanci: Meteorologica, juzu'i na 3, shafi: 369a-369b.

"Cumputer" ka ziyarci wannan shafin a yanar gizo (www.islam-giude.com/truth).

(1) *Dr. T.V.V Persaud*, malami ne na tiyata, kuma likitan yara da cutukan mata da ilimin mazakuta a jami'ar "*University of Manitoba, Winnipeg, Manitoba, Canada.*" ya yi aiki a wannan jami'ar a matsayin shugaban sashen tiyata na tsawon shekaru goma sha shida, shi dai sananne ne kwarai a wannan bangaren, ya yi wallafa da bitar littafai ashirin da biyu (22), kamar yadda ya gabatar da binciken ilimin kimiyya guda dari da tamanin da ɗaya (181).

A shekara ta 1991 ne ya sami babban kyauta a bangaren tiyata a kasar Canada, kyautar "*J.C.B*" ita ce babbar kyauta da jami'iyyar masana a bangaren tiyata a kasar Canada ke bayarwa. A lokacin da aka tambayi *Dr. Persaud* akan mu'ujizar kimiyya dake cikin Alkur'ani Mai girma, wanda ya yi bincike da kansa, sai ya ce: "Hanyar da ta bayyana mini a cikin bincike na ita ce, tabbas Muhammadu mutum ne wanda bai san karatu ba balle rubutu, kai hasali ma umiyyi ne Shi ,wannan fa muna magana ne akan karnoni goma sha biyu -a yanzu karni na goma sha huɗu- da suka wuce, muna kuma maganar mutumin da bai iya karatu da rubutu ba, amma ya yi bayani mai zurfi da suke dai-dai ne a ilimin kimiyya, wannan abin mamaki ne kwarai. Ni dai kam ba zan iya cewa wannan abu ya faru ne kawai ba tare da asali ba, akwai abubuwa da yawa da suke dai-dai ne kwarai .Ni ma kamar *Dr. Moore* ne, ba na ganin wata wahala da za ta hana ni karɓan cewa akwai "*Ilhama*" ta Ubangiji da ta shiryar da Shi zuwa ga wannan ilmomi."

Dr. Persaud ya ambaci Ayoyi da Hadisai a wasu daga cikin littafansa, kamar yadda ya gabatar da waɗannan ayoyi da Hadisan a tarurruka masu dama.

(2) *Dr. Joe Leigh Simpson* malami ne kuma shugaban sashen cutukan mata da haihuwa da ilmomin gado a tsangayar ilimin likitanci a makarantar "*Baylor College of Medicine, Houston, Texas, USA.*" kuma shugaban sashen cututtukar mata da haihuwa a jami'ar "*University of Tennessee, Memphis, Tennessee, USA.*" Kuma ya yi shugabancin jam'iyyar likitocin mahaifa a kasar Amurika. Dr. Joe Leigh Simpson dai ya sami lambobin girma da yabo da dama, a ciki akwai lambar girma daga Jam'iyyar likitocin haihuwa da cututtukan mata a shekara ta 1992.

Prof. Simpson ya yi nazari ne kan Hadisai guda biyu na Annabi Muhammadu (Sallal-lahu alaihi wa sallam) waƙanda su ne:

- **"Lallai ana haɗa halittan kowane ɗayanku a cikin mahaifiyarsa ne a kwanaki arba'in⁽¹⁾."**
- **"Idan maniyyi ya wuce darare arba'in da biyu, Allah zai aiko Malaiika ya suranta shi, a lokacin zai halitta masa ji da gani da fata da nama (tsoka) da kashi⁽²⁾."**

A cikin bincikensa mai zurfi game da waƙannan Hadisai guda biyu, ya gano cewa kwanaki arba'in na farko, suna da wani matsayi na daban wajen halittan jini, ya kuma yi matuƙar tasirantuwa da yadda bayanin Hadisan ya zo dalla-dalla, da kuma ingancin waƙannan Hadisan, yana mai faɗi game da waƙannan Hadisan a ɗaya daga cikin tarukan da ya halarta cewa:

⁽¹⁾ 643, Muslim. 3208, Al-bukhari.

⁽²⁾ 2645, Muslim.

"Lallai waƙannan Hadisan guda biyu na Annabi sun ƙare ni da jadawalin lokaci na musamman na girma da bunkasar jariri kafin ya kai kwanaki arba'in, wasu malamai guda biyu sun riga ni ambaton haka a jawabinsu na safiyar yau. Babu yadda za a yi a ce waƙannan Hadisan guda biyu sun dogara ne akan ilimin kimiyyan da yake lokacin da ake rubuta su. Haka yana nuna cewa babu wani sababi tsakanin ilimin gado "*Genetics*" da Addini. Bugu da ƙari, Addini zai iya kama hannun ilimin kimiyya ya yi masa jagora zuwa ga fagage masu dama.... A Alkur'ani ana samun ilmomi masu dama da tun ƙarnoni masu yawa aka ambace su, aka kuma tabbatar da ingancinsu a 'yan kwanakin baya-bayan nan, haka yana tabbatar da cewa lallai Alkur'ani ya zo ne daga Allah Maƙaukakin Sarki.....

(3) *Dr. E. Marshall Jahnsen*, malami ne na ilimin tiyata da cigaban halittu "*Developmental Biology*" a Jami'ar "*Thomas Jefferson University, Philadelphia, pennsylvania, USA*" ya yi aiki a can a matsayin malami kuma shugaban sashen tiyata har na tsawon shekaru ashirin da biyu (22). Ya yi kuma daranktan makarantar "*Daniel Baught Institute*", ya kuma shugabanci jam'iyyar halittu masu ban al-ajabi.

Dr. Jahnsen ya wallafa bincike sama da ɗari biyu (200). A shekara ta 1981, lokacin da ake taron likitoci mai lamba ta bakwai (7) a garin Dammam na ƙasar Saudi Arabia, a lokacin da *Dr. Jahnsen* yake ƙaddamar da bincikensa ya ce: "A taƙaice lallai Alkur'ani ba wai ya sifanta yanayin girma da bunkasar jariri na zahiri ba ne kawai, a' a yana tabbatar da yadda yake girma shi kansa (wato matakan da jariri kan wuce da su) na halitta da

bunkasa, yana bayyana abubuwa masu muhimanci kamar yadda suke a cikin ilimin kimiyya na zamani."

Ya sake cewa: (Ni dīn nan a matsayina na malamin kimiyya, zan iya ta'amuli ne da abin da nika iya gani kuru-kuru kawai, zan iya in fahimci ilimin dān tayi "*Embryology*" da ilimin cigaban halitta "*Developmental Biology*", zan iya fahimtar kalmomin da aka tarjama su daga Alkur'ani, kamar yadda na riga na misilta maku, cewa : idan har zai yiwu a koma dani wancan zamanin (zamanin Annabi Muhammadu (Sallal-lahu alaihi wa sallam)) alhalin ina da ilimin da na sanshi a yau, ya kuma zamana ina da ikon sifanta abubuwa, to lallai ina mai tabbatar muku da cewa zai yi wuya in iya sifanta abubuwa da surar da Alkur'ani Mai girma ya sifantasu; don haka ni ba na ganin cewa akwai wani dalilin da zai hana karban cewa Muhammadu ya sami wannan ilimomin ne ta wata hanya ta daban, bugu da kari, bana ganin akwai wani sabani idan aka ce akwai sa hannun Allah a cikin abin da Muhammadu ya rubuta⁽¹⁾."

(4) *Dr. William W. Hay* shahararren malami ne a ilmomin kimiyyar kogi "*Marine Scientist*", kuma malami ne na ilimomin kimiyyar kasa "*Geological Sciences*" a Jami'ar "*University of Colorado, Boulder, Colorado, USA*". Ya taɓa zama shugaban "*Rosentiel School of Marine and Atmospheric Science*" a jami'ar "*University of Miami, Miami, Florida, USA*". Bayan tattaunawar da aka yi da *Dr. Hay* akan haƙiƙanin abin da Alkur'ani ke faɗi game da koguna, waɗanda aka gano su daga baya-

(¹) Annabi Muhammadu (Sallal-lahu alaihi wa sallam) Umiyyi ne, bai san karatu ba balle rubutu, ya kan yi ma SahabbanSa bayani, sannan ya umurci wasu daga cikinsu da su rubuta.

bayan nan, sai ya ce: "Abin mamaki ne a ce wannan ilimin yana cikin tsohon rubutun Alkur'ani Mai girma! ina ma a ce ina da wata dabara da zan iya sanin asalin waƙannan ilimomin. Babban abin mamaki a nan shi ne ilmomin duk suna nan (nuni ne zuwa ga Alkur'ani) kuma wannan binciken da muka yi mun yi ne kawai don gano wasu ayoyi kawai!!!.." da aka tambayi Dr. Hay cewa: a ganinka mene ne ya kamata ya zama shi ne asalin Alkur'ani? Sai ya amsa da cewa: "Da kyau, lallai ni dai ina ganin cewa asalinSa daga Ubangiji ne."

(5) *Dr. Gerald C. Georinger* malami ne mai karantar da ilimin yadda ake yin magungunan ɗan tayi "*Medical Embryology*" a tsangayar "*Cell Biology*" a makarantar magunguna "*School of Medicine*" dake Jami'ar "*Georgetown University, Washington, DC, USA*. Lokacin da ake taron liktoci magunguna mai lamba ta takwas (8), wanda aka yi a garin Riyad na kasar Saudi Arabia, *Dr. Georinger* ya faɗi a lokacin da yake gabatar da bincikensa cewa: "Wasu ayoyin Alkur'ani sun yi cikakken bayani akan yadda mutum yake girma da bunkasa tun daga lokacin da kwayoyin halittu da suke cikin maniyyi suka haɗu da juna har lokacin da ake halitta masa gaɓoɓi da kuma halittansa baki ɗaya. Kafin Alkur'ani babu wani littafi keɓaɓɓe da ya yi cikakken bayani kan girma da bunkasar jariri, ko ya yi amfani da kalmomi da siffofin da Alkur'ani ya yi, kai a mafi yawan lokuta, - in ma ba muce duka lokuta ba-, wannan sifantawar ta riga abubuwan da aka rubuta a cikin littafan kimiyya na da game da matakan da ɗan jariri ke wucewa da su da kuma bunkasarsa da karnoni masu yawa..."

(6) *Dr. Yoshihide Kozai* malami ne a Jami'ar "Tokyo University, Hongo, Japan" ya taɓa zama daraktan kasa mai lura da ilimin falaki "*National Astronomical Observatory, Mitaka, Tokyo, Japan*" ga abin da yake cewa: "Gaskiya ina mamaki kwarai akan a sami haƙifanin ingantaccen ilimin falaki a cikin Alkur'ani, a warinmu, malaman falaki na zamani sun yi bincike akan wani ɗan karamin yanki na wannan duniyar, mun faɗi kokarinmu ne domin mu gano wani ɗan yanki karami sosai ta hanyar amfani da na'urar da take kara ma abubuwa girma "*Telescopes*", duk da haka ba za mu iya ganin komai ba sai wani sashe kankani kwarai na sama, don haka ba mu yi ma tunanin mu gano duniya baki ɗaya ba. Saboda haka bayan mun karanta Alkur'ani, mun sami amsar wasu tambayoyi, ina zaton kam a yanzu zan iya samun hanyar da za ta bani dama nan gaba in gano duniya baki ɗaya..."

(7) *Professor Tejatat Tejasen*, shugaba ne na sashen tiyata a jami'ar "*Chiang Mai University, Chiang Mai, Thailand*". kafin nan, shi ne shugaban tsangayar likitoci a jami'ar.

A taron likitoci mai lamba takwas (8) da aka yi a garin Riyad na kasar Saudi Arabia, Professor Tejatat ya tashi ya ce: "a shekara uku na baya-bayan nan, na samu kai na ina mai bai wa Alkur'ani muhimmanci, a cikin nazarce-nazarce na da kuma abin da na karu da shi a wannan taron na yi imanin cewa komai yana nan a rubuce a cikin Alkur'ani tun karnoni goma sha huɗu da suka wuce, kuma ya kamata a ce wannan ita ce haƙifan da za a iya tabbatarwa a hanyar ilimi. Kasancewr Annabi Muhammadu (Sallal-lahu alaihi wa sallam) bai san rubutu ba balle karatu, to ya zama dole ya zamo Annabi ne shi da ya zo mana da wannan haƙifan, kuma wahayi ake yi masa; domin ya haskaka

ma duniya ta hanyar da ta kamata a ce lallai mai yin wannan wahayin shi ne Mahalicci. Kuma Shi wannan Mahaliccin dole ne ya zamo Shi ne Allah, don tabbas lokaci ya yi da za mu shaida cewa: **"La'ilaha illallahu, Muhammadur-rasulul-lahi"**, Wato babu abin bautawa da gaskiya sai Allah, sannan Muhammadu Manzon Allah ne.

A karshe ya kamata in yi godiya akan cikakken shirin da ake yi wajen tsara wannan taro, haƙiƙa na amfana, ba wai ta ɓangaren ilimi da addini kawai ba, har ma da damar da aka bani na haɗuwa da manya kuma mashahuran malamai masu yawa, na ƙara sabbin abokai cikin mahalarta wannan taro. Babban abin da na ribata a wannan wuri shi ne: **"La'ilaha illallahu, Muhammadur-rasulul-lahi"**, shi ke nan daga yau na zamo Musulmi."

Bayan waɗannan misalai da muka gani na mu'ujizozin kimiyya dake cikin Alƙur'ani, bayan dukkan waɗannan ƙarin bayanai da malaman kimiyya suka yi, yanzu sai mu tambayi kanmu waɗannan tambayoyi:

Shin wai dukkan ilimomin kimiyya da aka gano su a 'yan baya-bayan nan, a ɓangarori mabambanta an ambace su ne kawai -ba zata- a cikin Alƙurani da ya zo ta wahayi tun ƙarnoni goma sha huɗu da suka wuce?

Shin zai yiwu a ce wannan Alƙur'ani Muhammadu (Sallal-lahu alaihi wa sallam) ko waninsa ya wallafa shi?

Amsa ta gaskiya wadda hankali zai ɗauka ita ce lallai wannan Alƙur'ani magana ne na Allah, wanda Allah Mai girma da ɗaukaka ya yi wahayinsa zuwa ga Annabi Muhammadu (Sallal-lahu alaihi wa sallam).

Domin niman karin bayani a shafin yanar gizo: dubi kasidu da kaset din bidiyo game da mu'ujizozin kimiyya dake cikin Alkur'ani Mai girma, muna fatan ku ziyarci shafinmu: www.islam-guide.com/scence.

(2) Babban Kalu-Bale Na A Zo Da Sura Daya Mai Kama Da Surorin Alkur'ani Mai Girma

Allah Madaukakin Sarki yana cewa:

((Idan kuna shakku akan abin da muka saukar wa bawanMu (Annabi Muhammadu (Sallal-lahu alaihi wa sallam)), to ku zo da sura daya irin surorinsa, ku kira wadanda za su taimaka maku wadanda ba Allah ba, in dai har ku masu gaskiya ne. Idan ba ku aikata ba, to kuwa ba za ku taba aikatawa ba, don haka ku ji tsoron wuta da makamashinta mutane ne da duwatsu, an tattale ta ne ga kafirai. Ka yi bishara ga wadanda suka yi imani, sannan suka aikata ayyuka na gari cewa lallai suna da aljannar da koramu suke gudana a karkashinsu.....)) [al-Bakra, 23-25]

Tun lokacin da wahayin Alkur'ani ya sauka tun kafin karnoni goma sha huɗu da suka wuce, ba a sami wani mutum da ya iya zuwa da sura daya irin surorin Alkur'ani ba ta ɓangaren usulubi da balaga da kyan tsari, da hikimomin dake cikin hukunce-hukuncensa, da gaskiyan labaransa, wadanda suka riga suka faru, da wadanda za su faru, da wasu sifofi na kamala.

Mafi gajartar sura a cikin Alkur'ani ita ce "Suratu Al-kausar" mai lamba (108), kalmominta guda goma ne kawai, duk da haka an rasa wanda zai fuskanci wannan kalu-balen⁽¹⁾.

Tun zamanin da, da ma yanzu ake samun masu hada Allah da wani, wafanda suke kulla adawa da Annabi Muhammadu (Sallal-lahu alaihi wa sallam), suke ta koƙarin fuskantar wannan kalu-balen, domin su tabbatar da cewa Muhammadu ba Annabin gaskiya ba ne, sai dai ba su sami nasarar yin hakan ba.

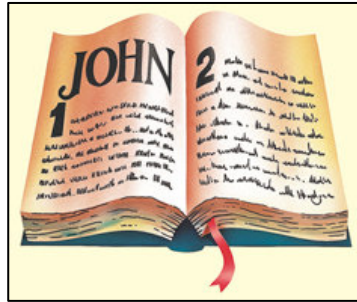


Sun sami rashin nasara duk da cewa Alkur'ani ya sauka ne da lahajarsu da harshensu, duk kuma da cewa Larabawa a zamanin Annabi Muhammadu (Sallal-lahu alaihi wa sallam) suna da ilimin balaga ba ɗan kaɗan ba, ga shi suna kirƙiran waƙa da take cike da tsari da balaga, har ya zuwa yanzu ana karanta waƙoƙinsu a wannan lokaci ana mamaki, saboda yanda suke burge makaranta!.

(¹) Al-Borhan fee Oloom Al-Qur'an, Al-Zarkashy, juzu'i: 2, shafi: 224.

(3) Bayanin Littafi Mai Tsarki (Attaurat Da Injila) Game Da Aiko Muhammadu (Sallal-Lahu Alaihi Wa Sallam) Annabin Musulunci:

Lallai bayanin Littafi Mai tsarki (Attaurat da Injila) game da aiko Muhammadu (Sallal-lahu alaihi wa sallam) dalili ne kan gaskiyar Addinin Musulunci, wannan gaskiyar a fili



take ga waƙanda suka yi imani da Littafi Mai tsarki. A cikin Maimaitawar Shari'a" na 18, Annabi Musa ya ce: (Ubangiji kuwa ya ce mini 'Abin da suka faɗa daidai ne. zan tayar musu da wani annabi kamarka daga 'yan'uwansu. Zan sa magana a bakinsa, zai faɗa musu duk abin da na umurce shi. Duk wanda bai saurari maganata wadda zai faɗa da sunana ba, ni da kaina zan nemi haƙƙinta a gare shi.)

A cikin wannan nassosin zamu iya gane cewa lallai Annabi a cikin wannan bayanan dole ne ya sifanta da sifofi masu zuwa:

- 1- Zai zama kamar Musa.
- 2- Zai zo ne daga 'yan-uwa bani-Isra'ila, wato 'ya'yan Isma'ila.
- 3- Lallai Allah zai sanya maganarsa a bakin wannan Annabin da zai bayyana abin da Allah ya umurce shi da shi.

Bari mu binciko waɗannan sifofi ta wata hanyar da ta ɗan fi wannan zurfi.

A. Annabi Kamar Musa:

Abu ne mai kamar wuya ka iya samun Annabawa guda biyu masu kama da juna irin Annabi Musa da Annabi Muhammadu (Tsira da aminci su tabbata a gare su), dukkansu sun zo da cikakkun dokoki da shari'o'in da suka game tsarin rayuwa, kowannensu ya yi fito-na-fito da abokan gabansa "mafiya", ya kuma sami nasara a kansu ta hanyar mu'ujiza, kowannensu ya sami karbuwa a matsayinsa na Annabi kuma shugaba, haka kowannensu ya yi hijira sakamakon makirci da aka shirya domin kashe shi.

Game da kamannun dake tsakanin Annabi Musa da Annabi Isah (Tsira da aminci su tabbata a gare su) za mu ce tabbas ba su kai kamannun da muka fada a baya ba, kai har ma wajen abin da ya shafi dabi'ar haihuwa, da rayuwar iyali, da wafatin Annabi Musa da Annabi Muhammadu (Tsira da aminci su tabbata a gare su), sa'ilin da Annabi Isah (Tsira da aminci ya tabbata a gare shi) bai yi wafati ba.

Bugu da kari, mabiya Annabi Isah (Alaihi al-salam) suna masa kallon dan Allah ne, ba wai Annabi daga Allah ba, sabanin Annabi Musa da Annabi Muhammadu (Tsira da aminci su tabbata a gare su) a wajen al'ummarsu, kamar yadda Musulmai suka yi imani da Annabcin Annabi Isah (Alaihi al-salam).

Sakamakon bayanin da ya gabata, tabbas bayanin Littafi Mai tsarki "Attaurat" bayani ne akan Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ba wai akan Annabi Isah (Alaihi al-salam) ba, saboda Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya fi kama da Annabi Musa (Alaihi al-salam) akan Annabi Isah (Alaihi al-salam).

A gefe daya kuma, idan aka lura Injilar yuhana za a ga cewa lallai Yahudawa suna sauraron tabbatuwan

bayanai ne guda uku masu bambanci da juna, suna sauraron:

1) Zuwan Isah 2) Zuwan Iliya 3) Zuwan Annabi.

Wannan bayani a fili yake a tambayoyi uku da ake yi wa Yuhana "al mi'imidan" (yahaya) dake cewa: (wannan ita ce shaidar Yuhana lokacin da Yahudawa daga garin "Arshalim" suka aiki wasu malaman Yahudawa domin su tambaye shi kai wane ne? ya amsa da cewa: ni ba Al-masih ba ne. sai suka sake tambayarsa kai wane ne? Iliya ne kai? Sai ya ce ba Iliya ne ni ba. Annabi ne kai? Sai ya amsa masu da cewa: a'a.) [yuhana 1: 19-21]

Idan muka duba Littafi Mai tsarki wanda yake da karin bayani a gefensa zamu sami in da kalmar Annabi "Prophet" take a [yuhana 1:21] Wannan kalma tana magana ne akan Annabcin da aka ambata a [Maimaitawar Shari'a, 18:15,18] in da zamu ga cewa ba Isah Al-masih ake nufi da Annabin da aka ambata a [Maimaitawar Shari'a: 18:18] ba.

B.'Yan-Uwan Bani-Isra'ila:

Annabi Ibrahim (Alaihi al-salam) yana da 'ya'ya biyu: Isma'il da Ishak (*Genesis 21*). Isma'il shi ne kakan Larabawa, Ishak kuma kakan Yahudawa. Annabin da ake magana a wannan bayanin ba daga cikin Yahudawa zai fito ba, zai fito ne daga cikin 'yan-uwansu. Ma'ana 'ya'yan Isma'ila. Kuma Muhammadu (Sallal-lahu alaihi wa sallam) ya fito ne daga tsatson Isma'ila, domin haka shi ne wannan Annabin.

Haka ya zo a cikin [Ishaya na Littafi Mai tsarki, 42: 1-13] yana magana akan bawan Allah "Abdullahi" wanda ya zaɓe shi da manzanci da za'a turo shi da

shari'a mai sauki: (ba zai fidda zuciya ko ya karai ba, zai kuma kafa gaskiya a duniya, Manisantan kasashen sun zaku suna jiran koyarwarsa.) [42: 4, Isaya]

Aya ta sha daya tana magana ne akan manzon da ake sauraron zuwansa daga tsatson Khidr. Khidr kamar yadda ya zo a cikin (Genesis 25:13) shi ne dan Isma'ila na biyu wato kakan Muhammadu (Sallal-lahu alaihi wa sallam).

C. Allah Zai Sanya Maganarsa A Bakin Wannan Annabin

Tabbas Allah ya sanya maganarsa (Alkur'ani Mai girma) a bakin Muhammadu (Sallal-lahu alaihi wa sallam), lallai Allah ya aiki Jibrilu domin ya sanar da Muhammadu (Sallal-lahu alaihi wa sallam) maganarsa, sannan Muhammadu (Sallal-lahu alaihi wa sallam) ya gaya ma mutane kamar yadda ya ji shi daga Jibrilu, saboda haka Alkur'ani Mai girma ba maganar Muhammadu (Sallal-lahu alaihi wa sallam) ba ne, ba kuma sun zo ne sakamakon tunaninsa ba, an sanya su ne a bakinsa ta hanyar Mala'ika Jibrilu. A lokacin da Muhammadu (Sallal-lahu alaihi wa sallam) yake raye, a farkashin kulawarsa da sa idonsa, SahabbanSa suka haddace wannan maganar, suka kuma rubuta ta.

Abin lura anan shi ne, Allah ya fadi a cikin wannan bayanin dake cikin: [Maimaitawar Shari'a, 18:19] cewa: (Duk wanda bai saurari maganata wadda zai fada da sunana ba, ni da kai na zan nemi hakƙinta a gare shi.)). Lallai wannan Annabin shi ne Muhammadu (Sallal-lahu alaihi wa sallam).

(ka ziyarci shafinmu: www.islam-guide.com/mib a yanar gizo "Internet" domin farin ilimi akan: Annabi

Muhammadu (Sallal-lahu alaihi wa sallam) a cikin Littafi Mai tsarki).

4) Ayoyin Alkur'ani Da Suka Fadi Wasu Abubuwa Da Za Su Faru A Gaba Kuma Suka Faru.

Daya daga cikin abubuwan da za su faru wanda Alkur'ani ya bayar da labarinsu shi ne, nasarar da Romawa suka samu akan Parisawa a tsakanin shekaru uku zuwa tara, bayan Romawa sun kwashi-kashinsu-a-hannu wajen Parisawa, Allah Mai girma ya fada a cikin Alkur'ani cewa:

((An ci Romawa da yaƙi a kusa da ƙasa (wato mafi kusan garin Romawa zuwa garin Parisawa.) su ɗin bayan wannan rinjaye da aka yi akansa, su ma za su yi rinjaye, a cikin 'yan shekaru kaɗan da ba su kai goma ba.)) [al-Roum, 2-4]

Abin da ake nufi da kusa da ƙasa: ƙasar da tafi kusa ƙasar Larabawa.

Bari mu ja baya mu bar ma tarihi fagen domin ya ba mu labarin waɗannan yaƙoƙa....

Littafin Tarihin Daular Binzitaƙa "*History of the Byzantine State*" yana cewa: "Lallai an rusa sojojin Roma da ƙarfin tsiya a garin Antakiya a shekara ta ɗari shida da goma sha uku (613), miladiyya. Dalili kuwa shi ne Parisawa sun yi mata tsinke ne ta kowane ɓangare. A wannan lokacin abu ne mai matuƙar wahala wani ya iya yin tunanin cewa zai yiwu Romawa su ɗauko fansa ta yadda za su karya Parisawa.... Duk da haka Alkur'ani ya bayar da labarin nasarar da Romawa zasu samu akan Parisa a

tsakanin shekaru uku zuwa tara masu zuwa. A shekara ta 622 miladiyya, wato bayan shekara tara da karya Romawa, sojojin Roma da na Parisa suka sake haɗuwa suka kƙwabra a garin Armeniya, sakamakon wannan yaƙin Roma ta sami nasara akan Parisa a karon farko tun bayan karayan da Romawa suka samu a shekara ta (613) miladiyya. Da haka ne wannan bayani na Alƙur'ani ya tabbata kamar yadda Allah Mai girma da ɗaukaka ya faɗi a cikin Alƙur'ani.

Akwai wasu ayoyin Alƙur'ani da Sunnonin Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da dama suka faɗi wasu abubuwa da za su faru a gaba, kuma suka faru⁽¹⁾.

5) Mu'ujizozin Da Suka Faru A Hannun Annabi Muhammadu (Sallal-Lahu Alaihi Wa Sallam)

Hakika mu'ujizozin masu yawa sun faru a hannun Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da izinin Allah Madaukakin Sarki, kuma tabbas mutane da yawa sun ga waɗannan mu'ujizozin, misali:

Lokacin da mushrikan garin Makka suka nemi Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da ya zo masu da wata mu'ujiza, ya nuna masu tsagewar wata⁽²⁾ (kamar yadda suka nema).

Wata mu'ujizar kuma ita ce buɓɓugowar ruwa daga 'yan yatsun Annabi Muhammadu (Sallal-lahu alaihi

(¹) Domin karin bayani za a iya komawa littafin (Dawwamammen Kalu-bale) (*al-Mu'ujizat al-Khalida*) wanda jam'iyatu Tablig Al-islam ta ɗauki nauyin bugawa (a harshen Larabci).

(²) 3637, Al-bukhari. 2802, Muslim.

wa sallam): an karbo Hadisi daga Jabir dan Abdullahi (Allah ya kara masu yarda) ya ce: Haƙiƙa ina tare da Annabi (Sallal-lahu alaihi wa sallam) lokacin sallar la'asar ya yi, ba mu da ruwa sai wani dan raguwa a cikin wata ƙwarya, sai aka kawo ma Annabi (Sallal-lahu alaihi wa sallam) sai ya sa hannunSa a ciki, ya bubbuƙe 'yan yatsunSa, sannan ya ce: "Zo ma ma'abota alola, dukkan albarka daga Allah ne." tabbas haƙiƙa na ga ruwa na buɓɓuga a tsakanin 'yan yastunSa, mutane suka yi alola suka kuma sha, na kasance ba na lura da yawan abin da na sa a cikin cikina (ma'ana yawan ruwan da na sha) daga nan na san cewa lallai albarka ce. aka ce ma Jabir :ku nawa ne a wannan ranar? Ya ce: dubu biyu da ɗari huɗu.... Hussain ɗan Amr Ibn Murrat suka ce sun karbo daga Salim shi kuma daga Jabir cewa: dubu ɗaya da ɗari biyar⁽¹⁾.

Wasu mu'ujizozin da dama sun faru a hannun Annabi (Sallal-lahu alaihi wa sallam), ko kuma su faru saboda shi⁽²⁾.

6) Saukin Rayuwar Annabi Muhammadu (Sallal-Lahu Alaihi Wa Sallam).

Idan muka gwada rayuwar Annabi Muhammadu (Sallal-lahu alaihi wa sallam) kafin a aiko Shi zuwa ga halitta da rayuwarSa bayan an aiko Shi a matsayin Annabi, za mu ga cewa, ba zai taɓa yiwuwa a ce hankali ya karɓi cewa Muhammadu (Sallal-lahu alaihi

⁽¹⁾ 3576, Al-bukhari. 1856, Muslim.

⁽²⁾ Domin ƙarin bayani za a iya komawa littafin (Dawwammen ƙalu-bale) (*al-Mu'ujizat al-Khalida*) wanda jam'iyatu Tablig Al- islam ta ɗauki nauyin bugawa (a harshen Larabci).

wa sallam) da'awan Annabta kawai yake yi, domin ya sami wani abu na duniya ko girma da matsayi ba.

Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ba shi da wata damuwa da abin duniya kafin a aiko Shi a matsayin Annabi, saboda Annabi a wannan lokacin dan kasuwa ne da yake samun ribar da take gamsar da Shi, don haka shi dan kasuwa ne mai sa'a, ga shi yana da suna mai kyau, bayan kuma an aiko shi ya zama mai rufin asiri kamar yadda aka sani. Bari mu kawo waɗannan bayanan domin mu tabbatar da hakan.

An karɓo hadisi daga Urwat daga A'ishat Allah ya kara ma ta yarda, ta ce da Urwat: ya dan 'yar-uwata, wallahi muna ganin jinjirn wata ya zo ya wuce na uku ma ya wuce a watanni biyu ba a kunna wuta (ɗaura tukunya) a gidan Manzon Allah (Sallal-lahu alaihi wa sallam) ba. Sai na ce: ya Innata da mai kuke rayuwa? Ta ce: baƙaƙe biyu (dabino da ruwa) koda Manzon Allah (Sallal-lahu alaihi wa sallam) yana da wasu maƙwabta Al-ansar (mutanen Madina) suna da dabbobi sukan bai wa Manzon Allah (Sallal-lahu alaihi wa sallam) nono Shi kuma ya shayar da mu.⁽¹⁾" Anas dan Malik -Allah Ya kara masa yarda- ya ce: "Ban sani ko Manzon Allah (Sallal-lahu alaihi wa sallam) ya taɓa ganin gurasa mai laushi kafin ya rasu ba.⁽²⁾"

Sayyida A'ishat -Allah Ya kara ma ta yarda- ta ce: "Shimfidar kwanciyar Manzon Allah (Sallal-lahu alaihi wa sallam) ba mai daɗin barci ko taushi ba ne, cikinsa ganyen dabino ne.⁽³⁾"

⁽¹⁾ 2972, Muslim. 2567, Al-bukhari.

⁽²⁾ 5413, Al-bukhari. 2364, Al-Tirmizi.

⁽³⁾ 2082, Muslim. 6456, Al-bukhari.

An karfo daga Amr ibn Al-harith ya ce: Manzon Allah (Sallal-lahu alaihi wa sallam) bai bar dinare ko dirhami ko bawa ko baiwa ba, sai dai ya bar alfadarinSa mai suna (Al-shahaba'u) da yake hawa da makaminSa "takobi" da kuma wani fili da ya bari fi sabilil-lahi.⁽¹⁾"

Manzon Allah (Sallal-lahu alaihi wa sallam) ya yi irin wannan rayuwa ta kunci har ya bar duniya, duk kuwa da cewa baitul-malin Musulmi yana hannunSa, kuma mafi yawan mazauna tsibirin Larabawa duk sun shiga Musulunci kafin rasuwarSa, in da Musulmai suka sami cikakkiyar nasara bayan shekara goma sha takwas (18) da aiko shi.

Shin zai yiwu a ce Manzon Allah (Sallal-lahu alaihi wa sallam) ya yi da'awar Annabta ne domin ya sami wani babban matsayi ko mulki? Domin dai jin dafi da babban matsayi ko mulki a al'adance sukan kasance tare da abin ci mai kyau da tufafi na alfarma da manyan gidaje da kuma masu gadi.... Wani daya ne daga cikin wadannan za a ce yana tare da Muhammadu (Sallal-lahu alaihi wa sallam)?

Lallai kallo daya a cikin rayuwarSa na gaggawa zai bayar da wannan amsar:

Duk da nauyin da yake dauke da shi a matsayinSa na Annabi, kuma malami, shugaba sannan kuma alkali, duk da haka Shi yake tatsar nono da kanSa⁽²⁾, ya kuma dinka tufafinSa, ya kuma gyara takalminSa⁽³⁾, ya kuma taimaka wajen gudanar da ayyukan gida⁽⁴⁾, ya kuma je ya gaisar da talakawa

⁽¹⁾ 2739, Al-bukhari. 17990, Mosnad Ahmad.

⁽²⁾ 25662, Mosnad Ahmad.

⁽³⁾ 676, Al-bukhari. 25517, Mosnad Ahmad.

⁽⁴⁾ 676, Al-bukhari. 23706, Mosnad Ahmad.

marasa lafiya⁽¹⁾, bugu da kari ya taimaka ma sahabbanSa wajen haka ramin "*Handak*" ta hanyar daukan rairayi tare da su⁽²⁾, saboda rayuwarSa babban misali ne ta sauki da tawali'u.

Sahabban Annabi Muhammadu (Sallal-lahu alaihi wa sallam) suna matuƙar sonShi da kuma girmama Shi, sun yi matuƙar yarda da Shi, yarda irin ta ban mamaki, sai dai kullum Shi yana kara tabbatar masu da cewa Allah Shi kafai ne ya cancanta a bauta masa, ba wai Shi ba.

Anas dan Malik -ɗaya daga cikin Sahabbai- Allah Ya kara masa yarda ya ce: Sahabban Annabi (Sallal-lahu alaihi wa sallam) ba su so wani mutum sama da yadda suke son Annabi (Sallal-lahu alaihi wa sallam) ba. Duk da haka idan ya zo in da suke ba sa miƙe masa, saboda ba ya so mutane su miƙe masa kamar yadda wasu al'ummatai suke yi ma shugabanninsu⁽³⁾.

Tun kafin a ga wata alama mai karfi ta samun nasarar Musulunci, a lokacin da aka dade ana tsangwamar Musulmai da yi masu azaba, Utbatu dan saƙon mushirikai ya zo wurin Manzon Allah Muhammadu (Sallal-lahu alaihi wa sallam) ya ce ma sa: "Wannan abin da ka zo da shi in dukiya kake so zamu tara maka dukiya a cikin dukiyarmu har kafi kowa, In kuma girma kake so za mu ba ka shugabancinmu ta hanyar da ba zamu yanke komai ba in ba ka, in kuma mulki kake so zamu mai da kai sarkinmu mai mulkinmu."

Duk da wannan abin da suka gabata, abin da suke nema da Muhammadu (Sallal-lahu alaihi wa sallam) bai wuce guda ɗaya ba kawai, shi ne ya bar kiran

(¹) 531, Mowatta' Malik.

(²) 3034, Al-bukhari. 1803, Muslim. 18017, Mosnad Ahmad.

(³) 12117, Mosnad Ahmad. 2754, Al-Tirmizi.

mutane zuwa ga Musulunci da bautan Allah shi kadai ba tare da abokin tarayya ba. Shin wannan tayin bai isa ya rudi wanda yake niman amfanin duniya ba? In dai haka ne shin Muhammadu (Sallal-lahu alaihi wa sallam) zai yi wata-wata wajen karban wannan tayin da ya zo masa daga mushirikai? Shin Muhammadu (Sallal-lahu alaihi wa sallam) ya ki amincewa da wannan tayin ne a matsayin dan jan da zai bar kofa a bude domin su kara masa wasu abubuwa da suka fi na farko? Ko kusa, amsar da ya ba su ita ce: "Da sunan Allah Mai rahama Mai jin kai" sannan ya karanta ma Utbatu aya ta daya zuwa ta talatin da takwas (1-38) na suratu fussilat.⁽¹⁾ Bari mu kawo wasu daga cikin wadannan ayoyin:

((Haamiim, Wannan littafin saukakke ne daga Mai rahama Mai jin kai. Littafi ne da ayoyinsa suka bambance tsakanin gaskiya da karya, da bishara da gargadi, da tsarkake zukata da buga misalai, da bayyanar da hukunce-hukunce, ana karanta shi da harshen Larabci mai saukin fahimta ga mutanen da suka sani. Mai bishara ga muminai kan abin da aka tanadar masu na ni'ima, mai gargadi ga masu karyaatawa game da abin da aka tanadar masu na azaba mai radadi, da yawansu sun juya masa baya, ba su amfana da shi ba, kai ka ce ba su ji shi ba ne.)) [Fussilat, 1-4]

⁽¹⁾ al-Sirat al-Nabawiyat, Ibn Hisham, juzu'i na (1), shafi: 293-294.

A wani karon kuma ya bai wa AmminSa amsa lokacin da ya neme shi da ya koma ga barin kiran mutane zuwa ga Musulunci, amsar Annabi Muhammadu (Sallal-lahu alaihi wa sallam) a fili ta zo kat cike da ikhlasi, yana cewa : "ya Ammi na, na rantse da Allah da zasu sanya rana a hannun dama na, wata kuma a hannun hagu na, ba zan taɓa barin wannan al'amarin ba (ma'ana kiran mutane zuwa ga Musulunci) har sai Allah ya cika shi ko kuma ni in mutu.⁽¹⁾"

Al'amarin tsangwama da matsin da Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da SahabbanSa suke ciki har tsawon shekara goma sha uku bai tsaya a haka ba, domin mushirikai sun yi kofarin kashe Muhammadu (Sallal-lahu alaihi wa sallam) sama da daya, suka yi kofarin su turo masa katon dutse ta samanSa ta yadda zai faɗo masa a kai, sannan kuma sun sa masa guba a abinci.

Mene ne zai sa Muhammadu (Sallal-lahu alaihi wa sallam) ya jure ma wannan wahalar a rayuwarSa har bayan ya sami nasara akan mushirikai? Da me za a iya fassara wannan tawali'u da aiki da hankalin da ya bayyanar a lokacin da ya sami bababr nasara, ya kuma dage da cewa wannan babban nasara da ya samu tana komawa ne zuwa ga taimakon Allah Shi kadai, ba wai gwaninta daga gare Shi ba!...?

Shin zai yiwu a ce waɗannan ɗabi'u su taru ga mutumin da yake son mulki da kuma son kansa?

Ya ubangiji Ka yi salati ga Muhammadu (Sallal-lahu alaihi wa sallam) da 'yan gidan Muhammadu (Sallal-lahu alaihi wa sallam) kamar yadda Ka yi salati ga Ibrahim da 'yan gidan Ibrahim, ka yi albarka ga Muhammadu da 'yan gidan Muhammadu, kamar

(¹) al-Sirat al-Nabawiyat, Ibn Hisham, juzu'i na (1), shafi: 265-266.

yadda Ka yi albarka ga Ibrahim da 'yan gidan Ibrahim a cikin talikai baki ɗaya, lallai kai abin gode ma wa ne kuma Mai girma.)

7) Yaɗuwar Musulunci.

A karshen wannan fasalin mai yiwuwa lokaci ya yi da zamu tabbatar da wani abu mai muhimmanci da zai tabbatar da ingancin Musulunci. Abin da kowa ya sani ne a Amurika da ma duniya baki ɗaya cewa Addinin Musulunci shi ne addinin da ya fi dukkan addinai yaɗuwa. Bari mu kawo wasu bayanai da suka lura da hakan:

- (Musulunci shi ne ya fi sauran addinai yaɗuwa a Amurika, shi jagora ne na shiriya, kuma ginshiki ne na zaman lafiya ga al'ummomi masu yawa) (*Hillary Rodham Clinton, Los Angeles Time*⁽¹⁾)
- (Musulmai su ne suka fi kowa ce al'umma bunƙasa a duniya.) (*The Population Reference Bureau, USA Today*⁽²⁾).
- (Musulunci ya fi dukkan addinai saurin yaɗuwa a wannan garin) (*Geraldine Baum; Newsday Religion Writer, Newsday*⁽³⁾).

⁽¹⁾ Larry B. Stammer: Marubuciyar al'amurran addini a jaridar (*Los Angeles Time*.) Los Angeles Time, Home Edition, Metro Section, Part B, MAY 31, 1996, P.3.

⁽²⁾ Timothy Kenny, "*Elsewhere in the World*", USA Today, Final Edition, News Section, February 17, 1989, p.4A.

⁽³⁾ Geraldine Baum; "*For Love of Allah*", Newsday, Nassau and Suffolk Edition, Part 2, March 7, 1989, p. 4.

- (Musulunci shi ne yafi dukkan addinai saurin yaƙuwa a ƙasar Amurika.) (*Ari.L. Goldman, New York Times.*¹)

Wannan halin yana tabbatar da cewa lallai Musulunci gaskiya ne daga Allah, domin dai sam hankali ba zai taƙa riya cewa wannan adadi mai yawa na Amurkawa da al'umman duniya mabambanta sun kai ga cewa Musulunci addini ne na gaskiya ba tare da sun yi tunani mai zurfi wajen tabbatar da cewa wannan addini ne daga Allah ba. Waɗannan da Allah ya shirye su daga garuruwa mabambanta a ɓangaren matsayi da al'adu da matsayi a zamantakewa, a cikinsu akwai malaman kimiyya da manyan malaman jami'a da masana falsafa da 'yan jarida da 'yan siyasa da 'yan fina-finai da 'yan wasa.....

Waɗannan haƙiƙanin al'amura da muka faɗa a cikin wannan fasali wasu 'yan dalilai ne da suke ƙara imanin cewa lallai Alƙur'ani maganar Allah ne, kuma Muhammadu (Sallal-lahu alaihi wa sallam) Annabi ne na gaskiya, ɗan sako daga Allah, kuma lallai Musulunci tabbas addinin Allah ne.

(¹) Ari L. Goldman, "Mainstream Islam Rapidly Embraced By Black Americans," New York Times, Late City Final Edition, February 21, 1989, p.1

Fasali Na Biyu

Wasu Kyaututtukan

Musulunci

Musulunci yana bai wa mutum da al'umma alhairai masu dimbin yawa, wannan fasalin zai yi bayani fa'idojin da mutum ke samu a Musulunci.

1)Kofa Zuwa Ga Madawwamiyar Al Janna:

Allah Madaukakin Sarki yana fadi a cikin Alkur'ani mai girma cewa:

((Ka yi bishara ga wafanda suka yi imani, suka kuma aikata ayyuka na gari, cewa lallai aljannar da koramai suke gudana a karkashinta ta tabbata a gare su)) [al-Bakrat, 25]

Ya kuma sake fadi a cikin Alkur'ani cewa:

((Ku yi rige-rige zuwa ga gafarar da ta zo daga Ubangijinku da al jannar da fadinta kamar fadin sama da kasa, wanda aka tanadar saboda wafanda suka yi imani da Allah da ManzanninSa)) [al-Hadid, 21]

Lallai Manzon Allah (Sallal-lahu alaihi wa sallam) ya ce mana: "Tabbas na san ɗan wutan da zai zamo na ƙarshen fita daga cikinta, kuma shi ne na ƙarshen shiga aljanna, wani mutum ne zai fito daga wuta, fuskarsa ta yi muni, sai Allah ya ce : jeka ka shiga aljanna. Sai ya tafi zuwa gareta, sai ya ga kamar ta cika, sai ya dawo ya ce: ya Ubangiji ta cika, sai ya ce: jeka ka shiga aljanna, sai ya tafi zuwa gareta sai ya ga kamar ta cika, sai ya dawo ya ce: ya Ubangiji ta cika, sai ya ce: jeka ka shiga aljanna, kana da kwatankwacin duniya da irinta sau goma.⁽¹⁾"

Mai tsira da aminci ya sake cewa: "ka wayi gari kana kan tafarkin Allah ko ka yammanta (kana kan tafarkin Allah) ya fi duniya da abin da ke cikinta alhairi, kai wallahi gwargwadon goron mashin ɗayanaku ko wurin sa ƙafarsa a cikin aljanna ya fi duniya da abin da ke cikinta alhairi.⁽²⁾"

Ya sake cewa: Allah ya ce: "Na tanadar ma bayiNa salihai abin da ido bai taɓa gani ba, kunni bai taɓa ji ba, bai kuma taɓa faɗawa a cikin zuciyar wani mutum ba.⁽³⁾"

Ya sake cewa: (za azo da mutumin da yafi kowa damuwa a duniya, daga cikin aljanna a canja shi a cikin aljanna, sai a ce masa ya kai ɗan adam shin ka taɓa ganin damuwa a rayuwarka? Shin ka taɓa samun kanka a cikin wani tsanani? Sai ya ce: ya Ubangiji wallahi ban taɓa samun kaina a cikin damuwa ba, ban kuma taɓa ganin tsanani ba.⁽⁴⁾"

Idan ka shiga aljanna za ka rayu har abada ba tare da ciwo ko raɗaɗi ko baƙin-ciki ko mutuwa ba, yardar Allah za ta mamayeka za ka rayu har abada kana

⁽¹⁾ 186, Muslim. 6571, Al-bukhari.

⁽²⁾ 6568, Al-bukhari. 168, Mosnad Ahmad.

⁽³⁾ 2825, Muslim. 8609, Mosnad Ahmad.

⁽⁴⁾ 2807, Muslim. 12699, Mosnad Ahmad.

dawwamamme. Allah Madaukakin Sarki ya fadi a cikin Alkur'ani cewa:

((Wadanda suka yi imani suka aikata ayyuka na gari zamu shigar da su aljannar da koramu suke gudana a farkashinsu, za su dawwama a cikinta har abada, suna da abokan zama tsarkaka, za mu shigar da su inuwa madawwamiya.)) [al-Nisa'I, 57]

muna fatan za ka ziyarci shafinmu www.islam-guide.com/hercfter domin karin ilimi akan aljanna da rayuwar da za ayi bayan mutuwa.

2) Kubuta Daga Wuta:

Allah Madaukakin Sarki ya fadi a cikin Alkur'ani cewa:

((Lallai wadanda suka kafirce kuma suka mutu suna kafirai, ba za a karba daga dayansu ba, koda ya cika doron kasa da zinare a matsayin fansa ba, wadannan suna da azaba mai radadi, ba su da mataimaka)) [Ali-imran, 91]

Saboda haka wannan ita ce dama ta shiga aljanna da samun kubuta ga barin wuta; domin idan mutum ya mutu yana kafiri, to ba shi da wata dama na sake dawowa zuwa wannan duniyar domin ya sake imani. Lallai Allah Madaukakin Sarki ya fadi abin da zai faru da kafirai ranar alkiyama, yana cewa:

((Da a ce zaka ga lokacin da aka tsayar da su akan wuta, suna cewa: kaiconmu ina ma za a koma da mu duniya ba za mu sake karyata ayoyin Ubangijinmu ba, mu zamanto cikin

Muminai.)) [al-An'am, 27] Ba za a bai wa wani dama na ya sake dawowa domin ya tuba ba.

Manzon Allah (Sallallahu alaihi wa sallam) ya ce: "... za a zo da wanda ya fi kowa jin-dadi a duniya daga cikin 'yan wuta a ranar alkiyama, a canja shi a cikin wuta, sai a ce masa: ya kai dan adam shin katafa ganin alhairi? Shin ka taɓa samun kanka a cikin wata ni'ima? Sai ya ce: wallahi ban taɓa ba ya Ubangiji.⁽¹⁾"

3) Jin Dadi Na Hakika Da Samun Kwanciyar Hankali:

Zai yiwu mu samu jin dadi da sa'ada tare da kwanciyar hankali ta hanyar yin biyayya ga umurnin Mahaliccin da ya tsayar da wannan duniyar. Allah Madaukakin Sarki yana cewa a cikin Alkur'ani:



((Wadanda suka yi imani zukatansu suka natsa da ambaton Allah.....)) [al-Ra'ad, 28]

A gefe daya kuma wanda ya kau da kai ga barin Alkur'ani zai rayu cikin kunci a cikin wannan duniyar, Allah Madaukakin Sarki yana cewa:

((Duk wanda ya kau da kai ga barin zikiri na, to kuwa yana da rayuwa mai kunci, a ranar lahira kuma mu tashe shi yana makaho.)) [Taha, 124]

Wannan shi ne dalilin da yake sanya wasu su kashe kansu duk kuwa da jin dadi da hutu da suke ji sakamakon duniyar da suka mallaka. Misali dubi *Cat*

⁽¹⁾ 2807, Muslim. 12699, Mosnad Ahmad.

Steven (wanda yanzu ya musulunta ya kuma sama kansa suna Yusuf Islam). A da mawaƙi ne shahararre, wani lokaci ya kan sami dalar Amurika dubu dari da hamsin (150,000) a dare ɗaya. Bayan ya rungumi Musulunci ne ya sami haƙifanin sa'ada da jin daɗi gami da kwanciyar hankali a rayuwarsa, wanda bai samu irinsa ba a nasarar da ya samu na samun kuɗi.

Idan kana son karanta labaran waɗanda suka Musulunta, kana iya ziyartanmu a shafinmu (www.islam-guide.com/stories) ko kuma ka duba littafi mai suna: "Me ya sa Musulunci ya zamo zabinmu" "*Why Islam is Our Only Choice*" a cikin wannan shafi na mu na yanar gizo da wannan littafi za ka karanta tunani da yadda waɗannan mutane suke ji waɗanda suka fito da garuruwa mabambanta, ga kuma bambanci dake tsakaninsu na wayewa da ilimi.

4) Gafarta Zunubban Da Suka Gabata Idan Aka Yi Tuba Ta Gaskiya Ga Allah.

Idan mutum ya karɓi Musulunci Allah zai gafarta masa zunubbansa da suka wuce da munanan ayyukansa da ya yi.

An ruwaito cewa Amr Ibn Al-Aas ya zo wajen Annabi (Sallal-lahu alaihi wa sallam) sai ya ce: na ce ma Annabi (Sallal-lahu alaihi wa sallam) ba ni hannunka in yi maka mubaya'a, sai ya ba ni damarsa, sai na dunkule hannuna, ya ce: "me ya same ka ya Amr?" na ce: ina son in sa sharafi ne, ya ce: "mene ne sharafin?" ya ce: sharafin shi ne a gafarta mini, ya ce: "ba ka san cewa lallai Musulunci yana rusa duk abin da aka yi kafin shi ba."⁽¹⁾

⁽¹⁾ 121, Muslim. 17357, Mosnada Ahmad.

Fasali Na Uku

Karin Bayani Game Da

Musulunci

Mene ne Musulunci?

Addinin Musulunci shi ne ka karfi kuma ka bi koyarwar Allah (Subhanahu wa ta'ala) da ya saukar ta hanyar wahayi ma Manzon Allah Annabi Muhammadu (Sallal-lahu alaihi wa sallam)

Ginshikan Akida A Musulunci

1)Imani Da Allah:

Musulmi ya yi imani da Allah shi kadai, wanda ba shi da da, ba kuma shi da abokin tarayya, kuma bai halatta ma wani ya bauta ma waninSa ba, shi ne Ubangijin gaskiya, duk wani Ubangiji da ba shi ne ba karya ne. Sunaye kyawawa da cikakkun sufofi sun tabbata a gare shi, babu wani da yake tarayya da shi a cikin allantakarSa da sufofinSa. Bayani ya zo a cikin Alkur'ani Allah Mai girma da daukaka Allah Yana sifanta kanSa da cewa:

((Ka ce: Shi Allah shi kadai ne, Allah Shi ne abin nufi da bukata, Bai haifa ba kuma ba a haife Shi ba, Kuma ba shi da wani kini "tamka")) [al-Ikhlās]

Babu wani da ya cancanci a roƙe shi, ko a kaskantar maSa da kai da sunan ibada, ko a yi maSa sallah, duka waƙannan na Allah ne shi kaƙai.



Allah shi ne kaƙai ke da cikakken ƙarfi, mahalicci mai mulki, wanda ya tsaya wa duk wani abin halitta a duniya baki ɗayanta. Shi ne ke tsara dukkan komai. Baya buƙatuwa zuwa ga wani daga cikin halittunsa, kuma dukkan halittunsa suna buƙatuwa da dogaro zuwa gare shi. Lallai shi ne mai ji, mai gani, masani. Iliminsa ya game dukkan komai ko ya yake, na fili da na boye, na gaba ɗaya da na keɓance, Allah maɗaukakin sarki ya san abin da ya riga ya faru, da wanda zai faru, da kuma ta yaya zai faru, babu wani abin da yake faruwa a cikin duniya fa ce da izininsa. Abin da Allah ya so sai ya kasance, abin da kuma bai so ba, ba zai kasance ba. Nufinsa na sama da nufin ɗaukacin halittansa. Ya fi komai ƙarfi, shi mai iko ne akan dukkan komai.. Shi mai rahama ne a duniya, mai jin kai a lahira, mai amfanar bayinsa.

Daya daga cikin Hadisan Annabi (Sallal-lahu alaihi wa sallam) yana bayyana mana cewa tausayin da Allah yake yi ma halittunSa ya fi tausayin dake tsakanin uwa da ɗa. [2754, Muslim]

Lallai Allah ba shi kusa da zalunci ko girman kai ba tare da wani haƙƙi ba, shi mai hikima ne a dukkan ayyukansa da umurninsa. Idan wani yana buƙatan wani abu a wajen Allah zai iya roƙonsa kai tsaye ba tare da wani ya yi masa tsani zuwa ga Allah ba.

Allah ba Annabi Isah ba ne⁽¹⁾, kuma Annabi Isah ba Allah ba ne, kai Annabi Isah ma da kan shi ya nuna kyamarsa akan hakan, Allah maɗaukakin sarki ya ce:

((Lallai waɗanda suka ce Allah shi ne al-masihū ɗan Maryam sun kafirta, Al-masihū (Isah) ya ce: ya bani Isra'ila ku bautawa Allah ubangiji na kuma Ubangijinku, ku sani duk wanda ya haɗa Allah da wani a wajen bauta, to kuwa Allah ya haramta masa aljanna (ba zai shige ta ba) makomarsa lallai ita ce wuta, lallai azzalumai ba su da mataimaka)) [al-Ma'ida, 72]

Allah ba uku ba ne, domin Allah maɗaukakin sarki yana faɗi cewa:

((Lallai waɗanda da suka ce Allah cikon uku ne sun kafirta, babu wani Ubangiji sai Ubangiji ɗaya, idan ba su daina faɗin abin da suke faɗi ba, lallai azaba mai raɗaɗi za ta shafi waɗanda suka kafirce daga cikinsu. ashe kuwa ba za su tuba zuwa ga Allah su nemi gafararsa ba? Allah mai gafara da rahama ne. Al-masihū ɗan Maryam ba komai ba ne ban

(¹) Majalisar 'Yan Jaridu a London ta bayar da sanarwa a ranar 25/6/1984 cewa: da yawa daga cikin Pastocin Angalican "Anglican bishops" sun ce: ba dole ne kiristoci su yi imani da Al-masihū a matsayin Allah ba. Adadin Pastocin da suka faɗi haka ya kai talatin da ɗaya (31) a cikin su talatin da tara (39), an yi haka ne a Kasar England, sha tara (19) daga cikin talatin da ɗaya (31) sun ce: kawai ya isa a yi imani da Al-masihū a matsayin "babban wakilin Allah"

da Manzo, kuma lallai manzanni sun shude kafinsa, mahaifiyarsa siddika ce (mai gaskiya) shi da ita suna cin abinci.... Dubi yadda muka bayyana musu ayoyi, sannan dubi yadda suke kawar da kai domin barin gaskiya!)) [al-Ma'idat, 73-75]

Lallai addinin Musulunci bai yarda da cewa Allah ya huta a rana ta bakwai na ranakun halitta ba, ko kuma Allah ya yi kokuwa da daya daga cikin mala'ikunsa ba. ko kuma Allah mahassadi ne, yana yi wa mutane zagon-kasa ba, ko kuma ya shiga cikin jikin mutum kowane ne shi kuwa. kamar yadda addinin Musulunci bai yarda a jingina wa Allah wata sifa ta mutum ba, duk yin haka a Musulunci kafirci ne. Allah shi ne madaukaki, ya yi nesa da kowace irin nakasa da aibi, Allah madaukakin sarki baya gajiya, kuma gyangyadi da barci ba sa iya daukanSa.!

Kalmar Larabci (Allahu) tana nufin: (Ubangiji, Allah shi kadai ne gaskiya, shi ne wanda ya halicci dukan halittu baki daya.) wannan kalma (Allah) suna ne na Ubangiji kuma Allah, masu magana da harshen Larabci suna amfani da ita suna nufin Ubangiji, shin su Larabawa Musulmai ne ko kuwa Kiristoci ne? Ba a amfani da wannan kalma akan komai in ba Ubangiji madaukakin sarki ba. An ambaci wannan kalma (Allah) a cikin Alkur'ani sau sama da dubu biyu da dari bakwai (2700). A harshen Al-armiyah, wanda yake da dangantaka da harshen Larabci kuma ita ce harshen da Annabi Isah yake magana da ita⁽¹⁾, abin da ake nufi da "Ilah" shi ne Allah.

⁽¹⁾ NIV Compact Dictionary of the Bible, Douglas, p. 42.

2) Imani Da Mala'iku:

Musulmai sun yi imani da mala'iku, kan cewa su bayin Allah ne masu daraja, suna bauta wa Allah shi kadai, suna yi masa biyayya da da'a, ba sa yin komai sai da umurninSa. a cikin mala'ikun akwai mala'ika Jibrilu (Alaihi al-salam) wanda ya zo ma Annabi Muhammadu (Sallallahu alaihi wa sallam) da wahayin Alkur'ani.

3) Imani Da Littafan Sama.

Musulmi sun yi imanin cewa Allah ya yi wahayin littafansa zuwa ga ManzanninSa a matsayin hujja ga mutane, kuma shiriya a gare su. A cikin littafan na sa akwai Alkur'ani da ya yi wahayinsa zuwa ga shugabanmu Annabi Muhammadu (Sallal-lahu alaihi wa sallam). Allah shi ya dauki alƙawarin kare shi daga dukkan canji ko batanci, Allah maɗaukakin sarki ya ce:

((Mu ne muka saukar da Alkur'ani, mu ne kuma za mu kare shi.)) [al-Hijr, 9]

4) Imani Da Annabawa Da Manzannin Allah.

Musulmai sun yi imani da Annabawan Allah da ManzanninSa tun daga Annabi Adam da Annabi Nuhu da Annabi Ibrahim da Annabi Isma'il da Annabi Ishaƙ da Annabi Ya'akub da Annabi Isah (Tsira da amincin Allah su tabbata a gare su). Sai dai saƙon Allah na ƙarshe zuwa ga mutane baki ɗaya, wanda yake ƙarfafa sauran saƙunan, shi ne wahayin da aka yi ma Annabi Muhammadu (Sallal-lahu alaihi wa sallam). Musulmi sun yi imanin cewa lallai

Annabi Muhammadu (Sallal-lahu alaihi wa sallam) shi ne Annabin Karshen da Allah ya aiko, kamar yadda Allah yake fadi cewa:

((Muhammadu ba baban kowwa daga cikinku ba ne, shi Manzon Allah ne kuma cikamakon Annabawa, Allah masani ne ga dukkan komai.)) [al-Ahzab, 40]

Musulmai sun yi imani cewa dukkan Annabawa mutane ne da aka halicce su, babu wani Annabi daga cikinsu da yake da sifa ko sufofin Allah.

5)Imani Da Ranar Lahira:

Musulmi sun yi imani da ranar lahira (ranar tashi) ta yadda mutane ga baki dayansu zasu tashi; saboda Allah ya saka masu akan imaninsu da ayyukansu.

6)Imani Da Kaddara:

Musulmi sun yi imani da kaddara, sai dai wannan imanin da kaddara ba yana nufin cewa 'yan-adam ba su da 'yanci wajen zaɓen ayyukansu ba ne, a'a Musulmai sun yi imanin cewa lallai Allah ya bai wa mutane 'yancin zaɓen aiki. ma'anar wannan magana kuwa ita ce: za su iya zaɓan abin da yake dai-dai ko abin da yake kuskure, kuma su ne zasu dauki alhakin zaɓinsu. Imani da kaddara ya haɗa abubuwa guda huɗu:

- 1- Lallai Allah ya san komai, ma'ana ya san abin da ya faru da wanda zai faru.
- 2- Lallai Allah ya rubuta duk abin da ya faru da wanda zai faru.

3- Abin da Allah ya so zai faru, abin da bai so ba ba zai faru ba.

4- Lallai Allah shi ne mahaliccin dukkan komai.

(ka ziyarci shafinmu (www.islam-guide.com/belief) domin karin bayani game da ginshikan akidan Musulunci.)

Shin Musulunci Yana Da Wata Madogara Ta Ubangiji Ban Da Al Kur'ani Mai Girma.

Ey haka ne, akwai sunnar Annabi (Sallal-lahu alaihi wa sallam) (maganar Annabi da ayyukanSa da abubuwan da ya tabbatar da su). Sunna ta kunshi Hadisan da aka nakalto cikin amana da inganci daga Sahabbai kan dukkan abin da Annabi (Sallal-lahu alaihi wa sallam) ya fadi ko ya aikata ko ya tabbatar. Imani da sunna wani babban ginshiƙi ne a cikin addini Musulunci.

Wasu Daga Cikin Hadisan Annabi Muhammadu

(Sallal-Lahu Alaihi Wa Sallam)

- Misalin muminai wajen soyayyar juna da yi wa juna rahama da tausayi kamar misalin jiki ne, idan wata gaba ta sami matsala dukkan jikin kan yitsami, sai rashin barci da zazzabi] [Muslim, al-Bukhari]
- Wanda imaninsa ya fi cika a cikin muminai shi ne wanda ya fi kyawawan dabi'u, zaɓeɓɓen cikinku kuwa shi ne zaɓaɓɓen wajen kyautata wa mata. [Ahmad, Tirmizi]



- Imanin dƙayanku ba ya cika har sai ya so wa dƙanuwansa abin da yake so wa kansa. [al-Bukhari, Muslim]
- Allah mai rahama zai yi rahama ga masu tausayi, ku ji tausayin wafanda suke kasa, wanda ke sama zai ji tasauyinku. [Tirmizi]
- Yin murmushi a gaban dƙanuwanka sadaka ne daga gare ka. [Tirmizi]
- Kalma mai dadi sadaka ce. [al-Bukhari, Muslim]
- Wanda ya yi imani da Allah da ranar lahira to ya kyautata wa mafwabcinsa. [al-Bukhari, Muslim]
- Lallai Allah ba ya duban jikinku ko surarku, yana duba ne zuwa ga zukatanku da ayyukanku. [Muslim]
- Ku bai wa dƙan kwadago ladarsa, tun kafin zulfarsa ta bushe. [Ibn Majah]
- Wata rana wani mutum yana tafiya cikin tsananin kishin ruwa, sai ya sami rijiya, sai ya shiga ya sha ruwa sannan ya fito, sai ga wani kare yana lallage yana cin taƙo saboda kishi, sai mutumin ya ce; lallai abin da ya dame ni na kishi shi ne ya dami wannan karen sai ya sake shiga rijiyar ya cika kafar takalminsa da ruwa ya riƙe shi da bakinsa har ya fito ya shayar da karen sai Allah ya gode masa ya kuma gafarta masa. sai Sahabbai suka ce: ya Manzon Allah shin muna da lada a cikin wafannan dabbobin? sai ya ce: a dukkan dƙanyar hanta akwai lada. [al-Bukhari, Muslim]

Mene Ne Musulunci Ya Fadi Game Da Tashin Kiyama?

Musulmai sun yi imanin cewa wannan rayuwar share fage ne zuwa ga rayuwar lahira. Tabbas rayuwar wannan duniya jarabawa ce ga kowa domin rayuwar

dake zuwa bayan mutuwa, da sannu wannan ranar na lahira za ta zo, yadda komai zai kawo farshe, a tayar da matattu domin sakamako a gaban Allah... Da sannu wannan ranar zata kasance farko ne na rayuwar da ba ta iyaka har abada, wannan rana ita ce ranar al-kiyama. Da sannu mutane baki dayansu zasu samu sakamako wurin Allah gwargwadon imaninsu da ayyukansu. wanda suka mutu suna da imanin cewa (babu abin bautawa da gaskiya sai Allah, kuma Muhammadu manzon Allah ne) suka zama Musulmi, zasu karbi sakamakonsu, zasu shiga al-janna, zasu dawwama a cikinta, kamar yadda Allah Madaukakin sarki ya fadi cewa:

((Wadanda suka yi imani kuma suka yi ayyuka na gari, wadannan su ne 'yan-al-janna, za su dawwama a cikinta)) [al-Bakrat, 82]

Su kuma wadanda suka mutu ba tare da sun yi imani da (La'ilaha illal-lahu, Muhammadur-Rasulullah) ba, ba su amshi Musulunci ba, ko shakka babu, zasu rasa al-janna har abada, da sannu za su shiga wutan jahannama. Allah Madaukakin sarki yana cewa:

((Duk wanda ya riki wani abu ba Musulunci ba a matsayin addini, Allah ba zai taɓa karɓa daga gare shi ba, kuma a lahira yana cikin masu asara)) [ali-Imran, 85]

Yana kuma cewa:

((Lallai wadanda suka kafirce, suka kuma mutu suna kafirai, ba za a karbi komai daga dayansu ba, koda kuwa ya zo da zinariya cike da duniya a matsayin fansa, wadannan suna

da azaba mai radafi, ba su da masu taimakawa)) [ali-Imran, 91]

Me yiwuwa mai tambaya ya yi tambaya cewa: ina zaton Musulunci addini ne me kyau, sai dai idan na shiga Musulunci dangi na da abokai na za su takura mini, su kuma yi mini izgilanci, shin in na shiga Musulunci zan shiga al-ljanna, in kuma tsira ga barin wuta?

Amsar wannan tambayar zamu same ta a cikin ayar Alkur'anin da ta gabata, in da Allah Mai girma da daukaka ke cewa:

((Duk wanda ya riƙi wani abu ba Musulunci ba a matsayin addini, Allah ba zai taƙa karfa daga gare shi ba, kuma a lahira yana cikin masu asara)) [ali-Imran, 85]

Tun lokacin da Allah ya aiko ManzonSa Muhammadu (Sallal-lahu alaihi wa sallam) domin ya kira mutane zuwa ga Musulunci, ba a amince ma wani ya kasance a cikin wani addini ba banda addinin Musulunci. Lallai Allah shi ne mahaliccinmu, kuma majibicin al'amuranmu, shi ne ya halitta mana duk abin dake kasa, dukkan kayan rahama da jin dafi da suke wajenmu daga gare shi ne, bayan dukkan wannan baiwa, idan aka sami wani mutum ya fi yin imani da Allah da ManzonSa Muhammadu (Sallal-lahu alaihi wa sallam) da addininSa wato Musulunci, to adalci anan shi ne a hukunta shi a lahira da ukuba. Amma yanzu a nan babban manufar halittarmu ita ce bauta wa Allah mai tsarki da yi masa da'a shi kadai, kamar yadda Allah Mai girma da buwaya ya fadi a cikin Alkur'ani mai girma cewa:

((Ban halicci mutum da aljan ba sai domin su bauta miNi)) [al-Zariyat, 56]

Lallai rayuwar da muke cikinta a yau gajeruwa ce, kuma da sannu ranar lahira kafirai zasu zaci cewa rayuwar da suka yi a duniya ba ta wuce yini daya ko wani sashe na yini ba. Allah yana cewa:

((Ya ce: shekaru nawa kuka zauna a bayan kasa? suka ce: mun zauna yini daya ne ko wani shashe na yini, ku tambayi masu kirgawa)) [al-Mu'uminun, 112-113]

Ya kuma sake cewa:

((Yanzu kuna zaton cewa saboda wasa muka halicceku? Kuma ku ba zaku dawo zuwa gare mu ba? Tabbas Allah sarki na gaskiya ya daukaka, babu abin bauta wa da gaskiya sai Shi, Ubangijin al-arshi mai girma)) [al-Mu'uminun, 115-116]

Lallai rayuwar lahira ita ce rayuwa ta hakika, ba wai rayuwa ce ta ruhi kawai ba, a'a har da gangan jiki..... Da sannu zamu rayu a can da rayukanmu da jikkunanmu. Game da bambanci tsakanin rayuwar duniya da lahira kuwa, Annabi (Sallal-lahu alaihi wa sallam) ya ce: Na rantse da Allah, duniya ba komai ba ce akan lahira fa ce kamar yadda dayanku zai sanya yatsarsa a cikin kogi, ya fito da ita ya ga abin da zata dauko. [Ahmad, Muslim]...

Wannan shi ne matsayin duniya idan aka gwada ta da lahira, ba ta wuce wani digo na ruwa daga cikin kogi ba!!!

Ta Yaya Mutum Zai Zama Musulmi..?

Da zaran mutum ya fadi kalmar *(la'ilaha illal lahu)* (*ma'ana: Na shaida babu abin bautawa*

da gaskiya sai Allah, na kuma shaida Muhammadu Manzon Allah ne, in ya fadi haka

yana mai imani, shi kenan ya zama Musulmi, Bangaren farko na wannan kalma tana nufin(babu wani Allah na gaskiya sai Allah, bai halatta wani ya bauta wa waninSa ba, ba shi da abokin tarayya kuma ba shi da da). Kafin mutum ya zama Musulmi dole ne ya kasance:

- Ya yi imani da cewa lallai Alkur'ani maganar Allah ne da ya saukar da shi ta hanyar wahayi
- Ya yi imani da ranar al-kiyama (ranar tashi) cewa wannan rana gaskiya ce, kuma tana nan zuwa kamar yadda Allah Madaukakin Sarki ya yi alƙawari a cikin Alƙur'ani.
- Ya yarda cewa Musulunci shi ne addini.
- Kar ya bauta wa komai da kowa sai Allah.

Manzon Allah (Sallal-lahu alaihi wa sallam) ya ce: (Allah yana matuƙar farin-ciki da bawanSa idan ya tuba fiye da ɗayankun da yake tare da abin hawansa a daji ,sai ta ɓace masa, a tare da ita akwai abincinsa da abin shansa har ya ɗebe ƙaunan ba zai ganta ba, sai ya zo ya kishingida a wata inuwa bayan ya ɗebe ƙaunar cewa ba zai ganta ba, a cikin wannan halin ne kawai kwatsam sai ga ta a gabansa, sai ya kama linzaminta, sannan ya ce: ya Ubangiji kai ne bawana ni ne ubangijinka.. ya yi kuskure ne saboda farin-ciki) [2747, Muslim da 6309,AI-bukari]



“Babu abin bauta wa da gaskiya sai Allah, Muhammadu manzon Allah ne”

Akan Mene Ne Alkur'ani Mai Girma Yake Magana?

Alkur'ani mai girma - karshen maganar Allah da ya saukar ta hanyar wahayi- shi ne madogaran kowane Musulmi wajen imani da aiki.... ya kunshi duk wani fage ko bangaren da ya shafi bil- adam baki daya, irin bangarorin: hikima da karantarwa da ibada da mu'amala da dokoki da dai makamantansu, sai dai babban abin da ya yi magana akai shi ne dangantakar Allah da halittunsa.. duk da haka ya kaddamar ma da Musulmi hanya ta shirya, da bayani dalla-dalla kan yadda al'umma mai adalci za ta kasance, da yadda za a sami mutum na gari , da tsarin tattalin arziki ko tsari da tsumi da tanadi na adalci.



Abin lura a nan shi ne: lallai Alkur'ani mai girma ya zo ma Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ta hanyar wahayi da harshen Larabci ne kawai, saboda haka duk tarjama ko fassara da aka yi na Alkur'ani shin da harshen Larabci ne ko da wani harshe, ba zai zama Alkur'ani ba, ba kuma kira'a ce

daga cikin kira'o'in Alkur'ani ba, sai dai kawai an tarjama ma'anonin Alkur'ani ne. Babu Alkur'ani sai wanda yake da nassin Larabci kamar yadda wahayi ya zo da shi.

Wane ne Annabi Muhammadu (Sallal-Lahu Alaihi Wa Sallam)?

An haifi Annabi Muhammadu (Sallal-lahu alaihi wa sallam) a garin Makka, shekara ta 570 bayan haihuwan Annabi Isah (Alaihi al-salam), mahaifinSa ya rasu kafin haihuwarsa, haka ma mahaifiyarSa ta rasu bayan haihuwarSa da dan wani lokaci kadan, Amminsa da yake daya ne daga cikin manyan kabilar nan ta Kuraishawa ya raine shi. Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya tashi yana ummiyyi ne, (ma'ana bai iya karatu ba balle rubutu), a kuma haka ya cigaba da rayuwa har ya bar duniya.

Jama'arsa kafin a aiko shi zuwa gare su su ma ba su san komai ba na ilimi, kai, mafi yawansu ma ummiyyai ne. lokacin da Muhammadu (Sallal-lahu alaihi wa sallam) ya girma ko'ina ji kake a na cewa lallai Shi mai gaskiya ne kuma amintacce, ga karamci ga ikhlasi.. AmanarSa ta kai matakin da suka yi masa lafabi da "Al- amin", lallai Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya kai matuka a addini, ya kasance yana tsananin kin halin-koma-baya da mutanenSa suke ciki, da bautar gumaka da suke yi.

Lokacin da ya kai shekara arba'in a duniya, sai ya fara karban farkon wahayi daga Allah ta hanyar Mala'ika Jibrilu (Alaihi al-salam), wahayi ya cigaba da sauka maSa har shekaru ashirin da uku (23), wato lokacin da Alkur'ani ya gama sauka. Annabi Muhammadu (Sallal-lahu alaihi wa sallam) yana fara karanta Alkur'ani da kira zuwa ga gaskiya da Allah ya yi masa wahayi ke da wuya, sai jama'arsa -'yan

kadan da suka bi shi- suka fara fuskantar tsangwama da takura a hannun mushrikai. Wannan tsangwama da takura suka cigaba da muni, har sai da Allah ya umurce su da su yi hijira a shekara ta 622 miladiyya. Hijira daga garin Makka zuwa garin Madina -wanda tsakanin Makka da Madina akwai tazarar mil 260 ta arewaci- ita ce babban alama a kalendar Musulunci, wato da ita ake fara kidaya.

Bayan wasu 'yan shekaru ne Manzon Allah (Sallallahu alaihi wa sallam) ya sami dama na dawowa garin Makka Shi da mabiyansa, suka kuma yi ma ma'kiyansu afuwa.



Masallacin Annabi Muhammadu (Sallallahu alaihi wa sallam)

Kafin ya rasu lokacin yana da shekaru sittin da uku (63) sai da mafi yawan mutane dake tsibirin Larabawa suka musulunta.

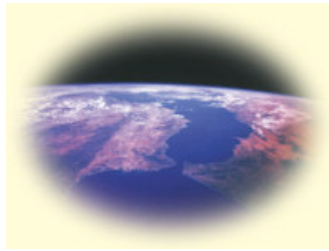
A cikin karni na ɗaya (shekaru ɗari na farko), bayan rasuwanSa, Musulunci ya yaɗu har zuwa kasar Spain ta yamma, da zuwa kasar Sin "China" ta gabashi. Gaskiya da yin abu dalla-dalla su ne suka sa wannan addini ya yi saurin yaɗuwa, kuma cikin kwanciyar hankali, haka ma ga sauƙin karantarwarsa, domin lallai addinin Musulunci yana kira ne zuwa ga imani da Ubangiji ɗaya, wanda ya cancanta a bauta maShi Shi kadai....

Manzon Allah (Sallal-lahu alaihi wa sallam) ya kasance abin koyi ne wajen girma da adalci da tausayi da rahama da gaskiya da gwarzanta. Duk da cewa shi mutum ne, sai dai ya yi nesa matuka da sifofi marasa kyau gaba dayansu. Dukkan kokarinSa gaba daya saboda Allah shi kadai ne, yana mai kaunar sakayarsa a lahira, bugu da kari ga Shi mai kiyaye Allah da tsoronSa a cikin dukkan ayyukanSa da mu'amalarSa.

Saboda farin bayani ko haske game da Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ziyarci shafinmu: www.islam-guide.com/Muhammad

Wane Taimako Yaƙuwar Musulunci Ya Bayar Ta Hanyar Cigaban Ilimi..?

Addinin Musulunci ya umurci mutum da ya yi amfani da kwakwalwarsa da basirar da Allah ya ba shi.



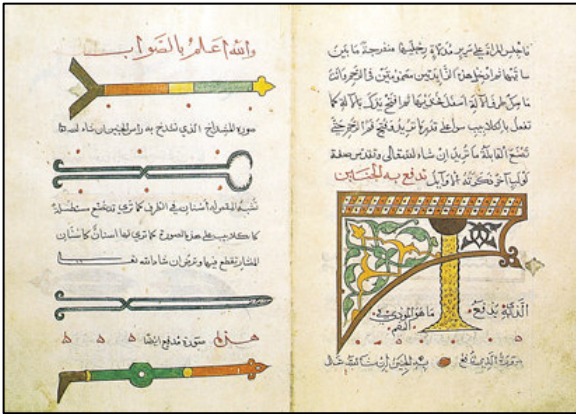
Bayan wasu 'yan shekaru kaƙan da yaƙuwar Musulunci; aka sake samun cigaba "Hadara" Jami'o'in ilimi suka yaƙu; a sakamakon haka tunani da ilimomin gabashin duniya suka cakuda da na yammacin duniya, tunanin irin na da, da na yanzu suka shiga juna, nan da nan sai aka sami cigaba a ilimomi irinsu:

Hotu: "astrolabe": *ɗaya ne daga cikin manyan abubuwan bincike da musulmai suka kirkiro, wanda ake yin matuƙar amfani da shi a wannan zamani a Kasashen turai.*



likitanci "medicine" da lissafi "mathematics" da kimiyya "physics" da falaki "astronomy" da ilimin

sanin taswirar duniya "Geography" da gine-gine "architecture" da fanni "art" da adabi "literature" da tarihi "history". Daga kasashen musulmai ne da yawa daga wadannan ilmomin suka shiga kasashen turai a zamanin tsakiya, kamar irinsu "algebra" da lambobin Larabawa, (wanda shi ne: 1 2 3 4 5 6 7 8 9 0) da tunanin samar da sifili (0) (wanda yake da matuƙar muhimmanci wajen cigaban ilimin lissafi). Lallai Musulmai ne suka kara ciyar da kayayyakin bincike gaba, ta yadda kasashen turai suka yi amfani da su wajen yawonsu na gano wurare, hakan kuma ya sa suka sami nasarori, misali kamar injin da ake gwada tazarar dake tsakanin duniyoyin sama "astrolabe", da inji mai kusurwa huɗu, da ingantacciyar taswira ta hanyoyi masu kyau a cikin ruwa.



Hoto: Malaman kimiyya na Musulunci sun bai wa tiyata muhimmanci, ta haka ne suka kirƙiri kayan tiyata masu yawa, kamar yadda yake hoton tsohon littafi da aka rubuta shi da hannu.

Yaya Musulmai Suke Imani Da Annabi Isah (Alaihi Al-Salam)?

Musulmai suna matuƙar girmama Annabi Isah (Alaihi al-salam), suna ganin Shi ɗaya ne daga cikin

manyan Annabawa da Manzanni da Allah ya aiko zuwa ga mutane. Alkur'ani ya tabbatar da cewa al-sayyidat Maryam al-azra'a ita ce ta haife Shi. A cikin Alkur'ani akwai sura ta musamman da sunanta (Suratu Maryam). Alkur'ani ya sufanta haihuwar Annabi Isah (Alaihi al-salam) kamar haka:

(("Ya Muhammadu" ka ambaci lokacin da Mala'iku suka ce: ya Maryam, lallai Allah yana miki bishara da kalma daga gare Shi, sunansa Al-masihū Isah dan Maryam, maigirma a duniya da lahira, yana cikin makusanta. Zai yi magana da mutane tun yana tsummar goyo, da bayan ya zama dattijo, yana cikin bayin Allah na gari. Sai ta ce: Ya Ubangiji ta yaya zan sami da alhalin babu namiji da ya taɓa taɓa ni? ya ce: Haka Allah yake halittar abin da ya so, idan har ya hukunta wani al'amari cewa da shi yake kawai kasance sai ya kasance.)) [ali-Imran, 45-47]

Haka aka haifi Annabi Isah (Alaihi al-salam) ta hanyar mu'ujiza da umarnin Allah Maɗaukakin Sarki, kamar yadda aka halicci Annabi Adam (Alaihi al-salam) ba tare da uba ko uwa ba, Allah Maɗaukakin Sarki ya ce:

((Lallai misalin Isah a wajen Allah kamar misalin Adamu ne, ya halicce shi daga turbaya, sannan ya ce da shi: kasance sai ya kasance)) [ali-Imran, 59]

Lallai Allah ya bai wa Annabi Isah (Alaihi al-salam) mu'ujizozi masu yawa a lokacin da yake isar

da manzancinSa, Allah Mai girma da daukaka ya ba mu labari a cikin Alkur'ani cewa Annabi Isah (Alaihi al-salam) ya ce:

((Ni din nan na zo maku da ayoyi daga Ubangijinku, ina kirkira muku tsuntsun laka sannan in yi huri a cikinsa sai ya zama tsuntsu na gaske da izinin Allah, ina warkad da makaho da kuturu, ina raya matattu da izinin Allah, ina ba ku labarin abin da kuka ci, da abin da kuka boye a cikin gidajenku)) [ali-Imran, 49]

Musulmai sun yi imani da cewa: ba a rataye Annabi Isah (Alaihi al-salam) ba, sai dai shirin da ma'kiyanSa suka yi na ratayewar, amma Allah Madaukakin Sarki ya tseratar da Shi, ta hanyar dauke shi zuwa gare Shi, sannan ya sanya wa wani mutum kamanni irin na Annabi Isah (Alaihi al-salam), su kuma ma'kiya Annabi Isah (Alaihi al-salam) suka kama wannan mutumin suka rataye shi, suna zato cewa shi ne Annabi Isah (Alaihi al-salam). Allah Madakakin Sarki yana cewa:

((...Da in da suke cewa mu mun kashe al-masihU Isah dan Maryam Manzon Allah (saboda izgilanci), ba su kashe shi ba kuma ba su rataye shi ba, sai dai an kamanta masu shi ne, lallai wadanda suka yi sabani akansa suna cikin shakka a cikin al'amarinsa, ba su da wani ilimi sai dai bin zato, a hakika dai ba su kashe shi ba)) [al-Nisa'i, 157]

Annabi Muhammadu (Sallal-lahu alaihi wa sallam) da Annabi Isah (Alaihi al-salam) ba su zo domin su canja asalin imani da Allah shi kadai ba, irin sakon da Annabawan farko suka zo da shi, Manzon Allah (Sallal-lahu alaihi wa sallam) da Annabi Isah (Alaihi al-salam) sun zo ne; domin tabbatar da wannan akidar da sake yada ta⁽¹⁾.

⁽¹⁾ Musulmai sun yi imanin cewa lallai Allah ya saukar da Injila ga shugabanmu Annabi Isah (Alaihi al-salam), wanda wani abu daga cikinsa ya yi saura a cikin tsohon alƙawari. Sai dai fa haka ba yana nufin cewa Musulmai sun yi imani da Injilar dake hannun mutane a yanzu ba ne, saboda ba kamar yadda aka saukar ma Annabi Isah (Alaihi al-salam) yake ba, an yi canje-canje da goge-goge da fare-fare a wasu bangarori, wannan shi ne abin da kwamitin da aka kafa domin bitar Littafi mai tsarki (at-taura da Injila) suka nuna a kofin da aka yi masa bita. Wannan kwamiti ya kunshi masu bincike guda talatin da biyu (32),ƙarƙashin jagorancin wakilan ƙungiyoyin addini masu taimakekeniya da juna guda hamsin (50). Kwamitin ya fadi a gabatarwar Littafi mai tsarki (kofin da aka yi masa bita) ƙarara cewa: "Lallai Littafin Injila ya sami wasu canje-canje da babu su a kofin asali, ma'ana kofin da aka dogara akai; saboda haka dole ne mu bi abin da masu bincike suka ƙaddamar akan cewa shi ne abin da yafi kusa da nassin asali, mun riga mun ƙara manuniya domin yin ishara zuwa ga wuraren da aka yi canje-canje ko ƙari ko kuma aka goge shi baki ɗaya."

Domin ƙarin bayani ko haske game da canje-canjen da aka yi a Injila, ziyarci shafinmu da muka fada a sama.



Masallacin Akসা a garin Kudus

Domin karin bayani ko haske game da Annabi Isah (Alaihi al-salam) ziyarci shafinmu: www.islam-guide.com/jesus

Mene Ne Musulunci Yake Cewa Game Da Ta'addanci...?

Musulunci addini ne na rahama, sam bai yarda da ta'addanci ba. Allah Madaukakin Sarki yana cewa:

((Allah bai hana ku ku yi adalci da kyautatawa ga waƙanda ba su yake ku a cikin addininku ba, ba su kuma fitar da ku daga gidajenku ba, lallai Allah yana son masu adalci)) [al-Mumtahinat, 8]

Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya hana mayaƙa kashe mata da yara⁽¹⁾, maimakon

⁽¹⁾ 1744, Muslim. 3015, Al-bukhari.

haka ma shiryatar da mayaka yake yi da cewa: kar su yi ha'inci, kada su wuce gona da iri wajen kisa, kada su kashe dan karamin yaro⁽¹⁾.

Ya kuma sake cewa: "Duk wanda ya kashe ran da muka yi yarjejeniyar zaman lafiya da ita (kafiran amana) ba zai taɓa shaƙar ƙamshin aljanna ba, kuma ana shaƙar ƙamshinta a tazarar tafiyar shekaru arba'in."⁽²⁾"

Lallai Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya haramta yin azaba (uƙuba) da wuta.⁽³⁾

Ya sanya laifin kisa a mataki na biyu na manyan zunubai⁽⁴⁾, sannan yana gargadi yana cewa: "farkon abin da za ayi shari'a a kai tsakanin mutane ranar alƙiyama shi ne jinanai."⁽⁵⁾" wato kisa da duka.

Kai, Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya ƙarfafa Musulmai akan tausayin dabbobi, ya kuma haramta cutar da su, yana mai cewa: "An azabtar da wata mata saboda mage, ta kulle ta ne har ta mutu, a dalilin haka ta shiga wuta, ita bata ba ta abinci ba, bata kuma ba ta ruwa ba a lokacin data kulle ta, ita kuma bata kyale ta ta ci kwarin da ke bayan ƙasa ba."⁽⁶⁾"

Mai tsira da aminci ya kuma sake cewa: " Wata rana wani mutum yana tafiya cikin tsananin kishin ruwa, sai ya sami rijiya, sai ya shiga ya sha ruwa sannan ya fito, sai ga wani kare yana lallage yana cin taɓo saboda kishi, sai mutumin ya ce; lallai abin da ya dame ni na kishi shi ne ya dami wannan karen sai ya sake shiga rijiyar ya cika ƙafar takalminsa da

⁽¹⁾ 1731, Muslim. 1408, Al-bukhari.

⁽²⁾ 3166, Al-bukhari. 2686, Ibn Majah.

⁽³⁾ 2675, Abu dawud.

⁽⁴⁾ 88, Muslim. 6871, Al-bukhari.

⁽⁵⁾ 1678, Muslim. 6533, Al-bukhari.

⁽⁶⁾ 2422, Muslim. 2365, Al-bukari.

ruwa ya rife shi da bakinsa har ya fito ya shayar da karen sai Allah ya gode masa ya kuma gafarta masa. sai Sahabbai suka ce: ya Manzon Allah shin muna da lada a cikin wafannan dabbobin? sai ya ce: a dukkan d'anyan hanta akwai lada.⁽¹⁾"

Bugu da kari, idan ya zama dole ne a yanka dabba saboda ci, dole ne Musulmai su bi umurni ta bin hanyar da za su iya gwargwadon iko wajen saukaƙa ma dabban tsoro da raɗaɗi a lokacin yankan, Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya ce: "Allah ya rubuta kyautatawa akan komai, idan zaku yi kisa ku kyautata kisan, idan za ku yi yanka ku kyautata yankan, kowane d'anyan ku ya wasa kaifinsa (wuka ko takobi ko mashi) saboda ya hutar da abin yankansa."⁽²⁾"

Saboda wafannan nassoshin Musulunci ne, da ma wasunsu ya sa duk wani aikin da zai sa zukatan fararen hula cikin tsoro da razana, ya kuma zama dalilin rusa gine-gine da kayan al'umma, da jefa bama-bamai, da cutar da waɗanda ba-su-ji-ba-ba-su-gani-ba, maza da mata da yara, duka wafannan ire-iren ayyukan haramun ne, domin haka Musulunci da Musulmai suna ƙin ire-irensa.

Lallai addinin Musulunci addinin rahama da rangwame ne, mafi yawan Musulmi ba su da dangantaka da ayyukan tashin hankalin da ake dangana su da wasu Musulmai. Idan wani Musulmi ya yi wani aikin ta'addanci, lallai Musulunci ya yi Allah-wadai da shi; saboda ya keta alfarfar shari'ar Musulunci....

⁽¹⁾ 2244, Muslim. 2466, Al-bukhari.

⁽²⁾ 1955, Muslim. 1409, Al-tirmizi.

Hakkin Dan-Adam Da Adalci A Addinin Musulunci

Musulunci ya bai wa kowane mutum hakƙoƙi masu yawa, bari mu kawo wasu daga cikin hakƙoƙin bil-adama da Musulunci yake karewa:

Ka ga hakkin mutum na rayuwa da hakkinsa na mallaka a cikin daular Musulunci wasu abubuwa ne masu tsarki da babu wanda ya isa ya taɓa su, shin wannan mutumin Musulmi ne ko ba Musulmi ne ba.

Sannan Musulunci yana kare mutunci, saboda haka ne ma Musulunci ya haramta zagin wasu ko yi masu izgilanci, Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya ce: "ku sani lallai jininku da mutuncinku haramun ne akanku."⁽¹⁾

Musulunci sam bai yarda da wariya ba, Alkur'ani ya fito ya karfafa daidaito tsakanin mutane, yana mai kira da babban murya cewa:

((Ya ku mutane, mu mun halicce ku daga namiji da mace, muka sanyaku al'ummomi da kabilu domin ku san juna, lallai mafi karamci a wajen Allah shi ne mafi tsoron Allah, lallai Allah masani ne kuma mai ba da labarin abin da kkuka aikata)) [al-Hujrat, 13]

Musulunci sam ba ya karɓar da'awar da wasu mutane ko al'ummomi suke yi, na cewa su sun bambamta da sauran mutane saboda dukiyarsu ko karfi da suke da shi, ko kuma launin fata, saboda

⁽¹⁾ 1739, Al-bukhari. (Ma'ana, haramun ne ka zuba da jinin wani mutum, shi ma haramun ne ya zuba da jininka, kamar yadda yake haramun ne ka ci mutuncin wani mutum, shi ma haramun ne ya ci mutuncinka)

Allah ya halicci mutane dai-dai wa dai-da ne, bambancin wani mutun da ɗan-uwansa an gina shi ne akn ingancin akida da tsoron Allah, saboda haka ne Manzon Allah (Sallal-lahu alaihi wa sallam) ya ce: "ya ku mutane ku saurara, lallai Ubangijinku ɗaya ne, lallai babanku ɗaya ne! ku saurara, babu wani fifiko ga Balarabe akan wanda ba Balarabe ba, babu wani fifiko ga wanda ba Balarabe ba akan Balarabe, babu wani fifiko ga farin mutum akan baƙin mutum, babu wani fifiko ga baƙin mutum akan farin mutum, sai da tsoron Allah.⁽¹⁾"

Cikin manyan hadfurra da bil-adama ke fama da su akwai wariya, kasashen da suka cigaba sun iya tura mutum zuwa duniyar wata, amma sun gaza wajen hana mutum kar ya yaƙi ɗan-uwansa mutum ko ya kashe shi. Tun zamanin Annabi



Muhammadu (Sallal-lahu alaihi wa sallam) Musulunci ya buga babban misali wajen kawo ƙarshen wariya, ka ga aikin Hajji da ake yi a kowace shekara zuwa garin Makka, wannan babbar hanya ce dake tabbatar da 'yan-uwanta ta haƙifa a Musulunci tsakanin jinsi da al'ummatai, yadda Musulmai sama da miliyan biyu (2,000,000) suke kwararowa daga ko'ina a faɗin duniya zuwa garin Makka domin bayar da faralin aikin Hajji.

Haka ma Musulunci addini ne na adalci, Allah Maɗaukakin Sarki ya ce:

⁽¹⁾ 22978, Ahmad.

((Lallai Allah yana umurtanku da ku mayar da amana zuwa ga masu ita, in za ku yi hukunci a tsakanin mutane ku yi hukunci da adalci.)) [al-Nisa'i, 58]

Allah Madaukakin Sarki ya sake cewa:

((Ku yi adalci, lallai Allah yana son masu adalci)) [al-Hujrat, 9]

Kai, Musulunci ya wajabta ma Musulmi ya yi adalci har a mu'amalarsa da wanda yake kinsa daga cikin mutane, Allah Madaukakin Sarki ya ce:

((kada kin da kuke yi ma wasu mutane ya sanya ku fi yi masu adalci, ku yi adalci yin haka shi ne ya fi kusa da tsoron Allah....)) [al-Ma'ida, 8]

Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya yi gargadi kada a takura wa wasu mutane ko a zalunce su ko kuma a yi masu mummunar mu'amala, a in da yake cewa: "ku ji tsoron zalunci, domin zalunci duffai ne a ranar alkiyama.⁽¹⁾"

Wadanda ba su sami hakkinsu a rayuwar duniya ba (ma'ana hakko kinsu da suka cancanta a ba su) zasu amsa a ranar alkiyama, kamar yadda Manzon Allah (Sallal-lahu alaihi wa sallam) yake fada cewa: "wallahi sai kun bayar da hakko ki ga masu su a ranar alkiyama.⁽²⁾"

⁽¹⁾ 5798, Ahmad. 2447, Al-bukhari.

⁽²⁾ 2582, Muslim. 7163, Ahmad.

Mene Ne Matsayin Mace A Musulunci...?

Addinin Musulunci yana kallon mace mai aure da mara aure akan mutum ne da yake da cikakken hakkinsa, tana da hakkoƙin ta mallaki abu na kanta, tana da hakkin ta yi tasarruƙi da abin da ta mallaka ba



tare da wani ya sa mata ido ba, (shi babanta ne ko mijinta koma wani da ba su ba) tana da hakki ta saya, tana da hakkin ta sayar, tana da hakkin ta yi kyauta ko ta bayar da taimako a hanyoyin alhairi, kai tana da hakkin ta kashe dukiyarta a duk yadda ta so.

Ango zai bai wa amaryarsa sadaki, domin ta yi amfani da shi yadda take so. kamar yadda za ta cigaba da amfani da sunan mahaifinta da danginsu, ba wai ta rika amfani da sunan mijinta bayan ta yi aure ba. Addinin Musulunci yana kiran maza kan su kyautata mu'amalarsu da matayensu, saboda Manzon Allah (Sallal-lahu alaihi wa sallam) ya ce: "wanda imaninsa yafi cika a cikin muminai shi ne, wanda ya fi su kyawawan dabi'u, zaɓaɓɓen cikinku shi ne zaɓaɓɓe a wajen matansa ta wajen kyawon dabi'a."⁽¹⁾

Iyaye mata a Musulunci suna da babban matsayi, domin Musulunci ya yi umurni ayi masu mu'amala mafi kyau, "wani mutum ya zo wajen Manzon Allah (Sallal-lahu alaihi wa sallam) sai ya ce: ya Manzon Allah wane ne ya fi cancanta in kyautata masa a cikin mutane? Sai ya ce" mahaifiyarka. Ya ce: sai wane? Ya ce: sannan mahaifiyarka. Ya ce: sai wane? Ya ce:

(¹) 1978, Ibn Majah. 3895, Al-tirmizi.

sannan mahaifiyarka. Ya ce: sai wane? Sannan ya ce: mahaifinka.⁽¹⁾"

Domin neman karin bayani game da matsayin mace a Musulunci, ziyarci shafinmu www.islam-guide.com/women

Dangi Ko Iyali A Musulunci

Dangi shi ne ginshikin cigaban dan-adam, sai dai a wannan zamanin yana fama da rarrabuwa da kuma yin kasa sosai, sa'ilin da tsarin dangi/iyali a tsarin Musulunci wani abu ne da tuni Musulunci ya tabbatar da hakokin miji da hakokin mata, da hakokin yara da hakokin makusanta a tsare ba tare da ya bar wani bangare ba. Shi addinin Musulunci yana kara kira zuwa ga fifita wasu akan kai, da karamci da soyayyan juna, duka a farkashin kyakkyawan tsari da ya gabatar na kyautata zamantakewa a cikin iyali. wannan duka abu ne da yake tabbatar da hadin kan iyali da zaman lafiya game da tsaro masu matuƙar muhimmanci. Musulunci yana kalon dangi/iyali a matsayin wani wuri ne mai muhimmanci wajen cigaban ruhi tsakanin mutanen da suka hada dangi daya, domin hakan shi ne ke kawo dai-daito a zamantakewa wajen bai wa 'ya'ya izza, da ba su muhimmanci.

Ya Musulmi Suke Mu'amala Da Tsofaffi (Masu Yawan Shekaru)?

Abu ne me kamar wuya ka sami gidan rainon tsofaffi masu yawan shekaru a kasashen Musulmai, saboda mutum ya kai matuƙa wajen damuwa da kyautata ma iyyayensa a lokacin da suka gajiya a

⁽¹⁾ 2548, Muslim. 5971, Al-bikhari.

rayuwarsu, wannan wani abu ne da Musulunci yake kallonsa a matsayin d'aukaka da neman albarka, kuma hakan wata dama ce da kuma d'aukakan ruhi za ta bayyana a fili. Addinin Musulunci bai tsaya kan da ya yi ma iyayesa addu'a ba kawai, a'a ya kara da wajabta masa kan ya yi masu mu'amala cikin rahama da tausayin da ba su da iyaka, yana mai tuna fifita shin da suke yi akan kansu lokacin da yake karamin da ba shi da farfi balle dubara. A dalilin haka ne iyaye mata suke da babban matsayi.

A lokacin da iyayen Musulmi guda biyu suka kai girma zai yi masu mu'amala cikin rahama da tausayi gami da fifita su akan kansa.

Shi wajabcin kyautata ma iyaye a Musulunci yana mataki na biyu ne bayan wajabcin bauta ma Allah (Subhanahu wa ta'ala), haramun ne wata kalma da zata sa iyaye su yi fushi ta fito daga bakin Musulmi, saboda wai sun tsufa ko suna da wuyan sha'ani, wannan bai dace ba, domin ba su da laifi akan hakan.

Allah Madaukakin Sarki ya ce:

((UbangijinKa ya hukunta kar ku bauta ma wani sai Shi, iyaye kuma a kyautata masu, idan d'ayansu ya kai girma (tsufa) ko dukansu su biyun kada ka soma ka ce masu tir, kada ka yi masu tsawa, ka gaya masu magana mai karamci/dadi. Ka shimfida masu fuka-fukan kaskantar da kai na rahama, ka ce ya Ubangiji ka yi masu rahama kamar yadda suka raine ni ina karami)) [al-Isra'i, 23-24]

Mene Ne Rukunnan Musulunci Guda Biyar....?

Rukunnan Musulunci guda biyar su ne magewayar rayuwar Musulmai baki daya, sun kunshi shaidawa babu abin bautawa da gaskiya sai Allah, da tsaida sallah, da bayar da zakka (ga mabukata), da azumin watan ramadan, da kuma aikin hajji ga wanda ya sami ikon zuwa:

1)Shedawa Babu Abin Bauta Wa Da Gaskiya Sai Allah:

Abin nufi a nan shi ne ka ce *"La'ilaha illallahu, Muhammadur-rasulul-lahi"*

Ma'ana babu abin bautawa da gaskiya sai Allah, Muhammadu Manzon Allah ne, kana mai imani. Bangaren farko na nufin (babu wani abin bautawa da gaskiya in ba Allah ba) ta haka ne zamu fahimci cewa babu wani da ya cancanci ibada sai Allah Shi kafai, kuma shi Allah ba Shi da abokin tarayya, ba kuma Shi da da. wannan shahadar mai saukin fadi, dole ne a fadfe ta cikin imani da ma'anar da take dauke da ita, in dai har mutum yana son shiga cikin Musulunci (kamar yadda ya gabata). Wannan shahadar ita ce mafi Muhimmanci a cikin ginshikan Musulunci guda biyar.

2) Tsayar Da Sallah:

Musulmi yana yin salloli guda biyar a rana. kowace daga cikinsu ba ta wuce wasu 'yan mintoci kaɗan. Sallah a Musulunci ita ce hanya ta kai-tsaye da take haɗe tsakanin mai sallah da Allah Ubangijinsa,

saboda babu wani tsani tsakanin Allah da bawanSa mai bauta. Mai sallah ya kan samu kansa cikin jin dadi da salama gami da sa'ada, zai rinka ji a cikin zuciyarsa cewa Allah ya yarda da shi. Annabi Muhammadu (Sallal-lahu alaihi wa sallam) ya ce da bilal game da al'amari sallah: "Bilal hutar da mu da ita⁽¹⁾", (ma'ana ya tashi ya kira sallah; saboda ingantaccen hutu yana cikin ganawa da Ubangiji ne "Sallah"). Bilal daya ne daga cikin sahabbai, shi ne aka daura ma alhakin kiran sallah.

Ana yin salloli guda biyar ne a lokutan fitowar Alfijir da lokacin Azahar da La'asar da Magariba da kuma Isha'i, Musulmi zai iya yin sallah a ko'ina yake ,shin gona ne ko ofis ko kamfani ko jami'a.

Domin farin bayani game da sallah⁽²⁾, ziyarci shafinmu www.islam-guide.com/prayer

3) Bayar Da Zakka Domin Taimakon Mabukata:

Komi da ka sani mallaka ne na Allah Madaukakin Sarki; saboda haka dukiyar dake hannun mutum amana ce aka ba shi.

Ainihin ma'anar kalmar "Zakka" ita ce: "tsarkakewa" da "habakawa" a tare. ma'anar bayar da zakka ita ce: "Bayar da wani kaso na wasu abubuwan



⁽¹⁾ 4985, Abu dawud. 22578, Ahmad.

⁽²⁾ duba littafin "A Guide to Prayer in Islam, M. A. K Saqib, zaka iya samun kwafi a shafin yanar gizon da aka ambata a sama.

da aka mallaka zuwa ga mabufata." kason da ake fitar masa da zakka a zinare da azurfa da kudfi shi ne wanda kimarsa ya kai (giram 85) na zinare, yana ajiye a hannun mai shi har na tsawon shekara ta kamariyya, kason da zai fitar shi ne biyu da rabi cikin dari (2.5%), haka na nufin mu fitar da wani kaso kadan daga cikin abin da muka mallaka domin bayar da shi ga mabufata, wanda haka shi ne tsarkake dukiyar... kamar dai yadda yake faruwa wajen yanke kayan marmari, wanda hakan ke kara ba su daman fitowa. Mutum zai iya kara yawan sadaka da yin ayyukan alhairi.

4)Azumin Watan Ramadan:

Musulmai su kan azumci watan Ramadan⁽¹⁾ din kowace shekara, tun daga fitowar alfijir har zuwa faduwar rana, mutum zai kame ga barin ci da sha da kusantar mata. Bugu da kari, ga fa'idojin da suke tattare da azumi na lafiya, sannan kuma uwa-uba azumi wani hanya ne na



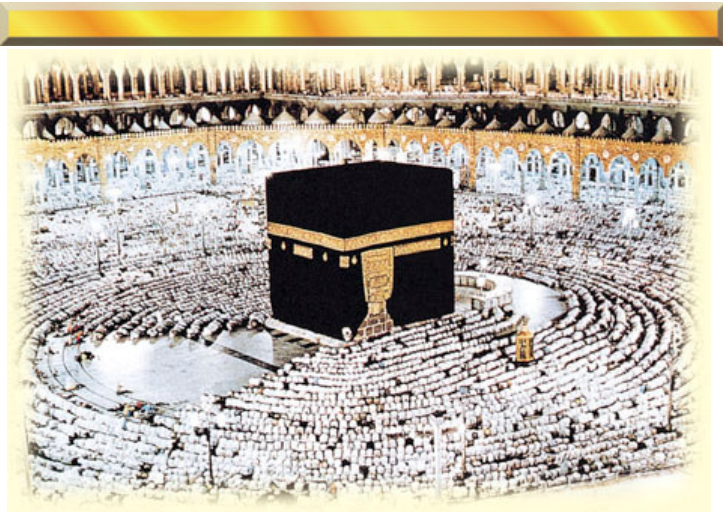
tsarkake rai. Idan mutum ya haramta ma kansa wasu abubuwan dadin duniya, koda na dan lokaci kadan ne, zai yi tarayya ta hakika da masu jin yunwa mabufata, kamar yadda yake samun cigaba a rayuwarsa ta ruhi.

⁽¹⁾ watan Ramadan shi ne wata na tara a cikin watannin shekarar Hijira.

5) Aikin Hajji Zuwa Makka:

Aikin Hajji wajibi ne sau ɗaya a rayuwa, da sharadin mutum yana da iko na karfi da lafiya da kuma dukiya, kimanin mutane miliyan biyu ne suke zuwa garin Makka kowace shekara, suna tasowa ne daga ko'ina na yankunan duniya. Duk da cewa garin Makka koda yausha a cike yake da maziyyarta, ana bayar da aikin Hajji ne a watan zul-hajji. kowane mai aikin hajji zai sa wasu kaya ne masu matuƙar sauƙi, wanda hakan zai kawar da kowane bambanci na dukiya ko na ilimi da wayewa a tsakaninsu, ta yanda dukkansu zasu tsaya gaban Allah ba tare da bambanci ba... ibadun aikin hajji sun kunshi "Dawafi" wato zagaye ka'aba sau bakwai, "Sa'ayi" wato kai-komo tsakanin "Safa" da "Marwa" sau bakwai, kamar yadda Hajara ta yi lokacin da take niman ruwa. Bayan haka masu aikin hajji za su tsaya gaba ɗayansu a filin "Arfa", suna masu roƙon Ubangijinsu dukkan buƙatu, masu neman afuwarSa a cikin wannan taro mai kwarjini da yake tunatar da mu ranar alkiyama.

Bayan aikin hajji kuma sai Sallar Idin layya (babban salla), in da Musulmai suke taruwa domin yin sallah, wannan Idin da idin alfitr wato ƙaramar sallah, wanda ake yi bayan watan Ramadan su ne Idi guda biyu da Musulmai suke yi a shekara.



Hoton mahajjata suna sallah a Haramin Makka, a wannan Masallacin ne akwai "ka'aba" wanda Musulmai suke fuskanta wajen yin sallolinsu.

Ka'aba ita ce alƙiblar ibada da Allah ya umurci Annabi Ibrahim da ɗanSa Annabi Isma'il su gina.

Domin neman ƙarin bayani game dsa rukunna Musulunci guda biyar ziyarci shafinmu: www.islam-guide.com/pillars

Sanarwa:

Domin neman ƙarin bayani akan Musulunci ko kuma samun kofin Inglishi na wannan littafi ziyarci: www.islam-guide.com

Idan kana so ka gabatar da shawarwari ko ƙarin bayani game da wannan littafin, za ka iya saduwa da mawallafinsa: I.A. IBRAHIM kai tsaye ta e-mail: ib@i-g.org Telephone: (+9661) 4541065, fax: (+9661) 4536842.

Akwatin gidan waya : 21679, al riyadh 11458, Saudi Arabia.

Idan kana son ƙara karatu akan Musulunci ga waɗannan littafan:

The True Religion, Na Bilal Philips.

This is the Truth, bugun Alharamain Islamic Foundation.

The Qur'an and Modern Science, Na Dr. Maurice Bucaile, Edita Dr. A.A. B. Philips

Towards Understanding Islam, Na Abul A'alal-Mawdudi

Life After Death (pamphlet), Na World Assembly of Muslim Youth.

The Muslim's Belief, Na Muhammad al-Uthaimin, tarjama: Dr. Maneh al-Johani.


Interpretation of the Meanings of The Noble Qur'an in the English Language, Na Dr. Muhammad Al-Hilali da Dr. Muhammad Khan.

Za'a iya samun waɗannan littafai a shafinmu na yanar gizo www.islam-guide.com

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Lambobin Hadisai:

Lambobin Hadisan da aka yi amfani da su a wannan littafin an dauko su ne daga:

- *Saheeh Muslim*: kamar yadda malam Muhammad F.Abdul-Bafy ya yi masu lambobi.
- *Saheeh Al-Bukhari*: kamar yadda malam *Fath Al-Bari* ya yi masu lambobi.
- *Al-Tirmizi*: kamar yadda malam Ahmad Shaker ya yi masu lambobi..
- *Mosnad Ahmad*: kamar yadda Dar Ehya' Al-Torath Al-Araby, Beirut suka yi masu lambobi..
- *Mowatta' Malek* kamar yadda lambobin *Mowatta' Malek*.
- *Abu-Dawood*: kamar yadda malam Muhammad Muhyi Al-Deen Abdul-Hameed ya yi masu lambobi.
- *Ibn Majah*: kamar yadda malam Muhammad F.Abdul-Bafy ya yi masu lambobi.
- *Al-Daremeey*: kamar yadda malamai Khalid Al-Saba Al-Alamy da Fawwaz Ahmad Zamarly. suka yi masu lambobi..