MAHANGAN MUSULUNCI GAME DA SHA'AWAR DA AKA HALICCE DAN ADAM DA ITA

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INA FARAWA DA SUNAN ALLAH ME RAHAMA ME JIN KAI

Dukkan yabo da godiya sun tabbata ga Allah, tsira da amincin Allah su kara tabbata ga Annabin mu Muhammad da iyalansa da sahabbansa.

Lallai addinin musulunci yana kallon sha'awar dan Adam wanda Allah ya halicce sa da ita a matsayin lalurori wanda ya wajaba a kosar dasu, hasali ma yana daukansa ne abu me kyau wanda akayi umurni dashi matukar ya amfani dashi ta hanyar da Allah ya shar'anta, musulunci baya daukansa akan wani abun kyama wanda ya kamata a gujesa, Allah madaukakin sarki yana cewa: **"mun kawata wa mutane so da shawa'ar mata da yara da tarin dukiyoyi na zinari da azurfa da dawakai na kiwo da dabbobi da gonakin noma, wa'innan ababe dukansu ababen more rayuwan duniya ne, shi kuma Allah gareshi makoma da lada me kyau suke (14) "**[1].

Manzon Allah tsira da amincin Allah ya kara tabbata agareshi yana cewa: " an samun son mata da turare sannan kuma aka sanya mun sanyin ido na acikin salla"[2]

Hakika musulunci ya hana boyewa wannan sha'awa na halittan dan adam saboda kasancewar sa addini wanda ya dace

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[1] Suratu al'imran ayata 14

[2] Duba littafin mustadrak alassahihain, mujalladi na2, shafi 174, nambar hadina na 2676

kuma yake tafiya da yannayin da Allah ya halicci dan adam akan sa, yasanya hakan ya zama abu me kyau wanda ya zama aikatashi mustahabbi ne matukar mutum yabi dokoki da qa'idoji na shari'ar musulunci wajen kosar da kansa sha'awar wacce zata banbanta shi da dabbobi wajen biyan bukatunsu na sha'awa ta hanya mai muni abun kyama, wannan fidira na sha'awa da aka halicci mutum a kansa zai iya zama hanyar shigansa wuta idan yabi ta hanyar da shari'a ta hana wajen biya ma kansa bukata, hadisi yaza daga Abu Huraira Allah ya kara masa yarda yana cewa: **An tambayi manzon Allah s.a.w game da aikin da yafi shigar da mutane aljanna sai yace: " jin tsoron Allah da kuma kyakyawan mu'amala ga mutane, sannan kuma aka tambaye shi game da abun da yafi shigar da mutane wuta sai yace: baki da farji"**[3]

A cikin wannan dan karamin littafi zamuyi kokarin sanar da hanyoyin da musulunci ya shar'anta wajen biyan bukata ta sha'awar dan Adam wanda aka halicce sa akai ta yadda ya mayar da ita ibada matukar an bi hnyar da sharia ta zo dashi wajen hakan da kuma tanadin lada ga musulmi kamar yadda ake bashi ladan ayyukan alherin daya aikata, hadisi yazo daga Abu Zarri Allah yakara masa yarda cewa: wasu mutane cikin sahabban manzon Allah s.a.w sun kawo kara gun manzon Allah s.a.w suna cewa: " ya manzon Allah masu dukiya sun kwashe lada sun barmu, suna salla da azumi kamar yadda mukeyi kuma suna sadaka da dukiyoyin su, sai manzon allah s.a.w yace: shin Allah bai sanya maku ababen da zaku rika sadaka dasu ba

[3] Duba littafin sahihut tirmizi, mujalladi na4, shafi na 363, nambar hadisi na 2004

kuma, lallai ko wace tasbihi(fadin subhanallah) sadaka ce da takbiri(fadin Allahu Akbar) sadaka ce, da kuma fadin Alhamdulillah sadaka ce, da kuma fadin La'ilaha Illallah shima sadaka ce, da kuma yin umurni da aikin alheri shima sadaka ne da kuma yin hani ga mummunan aiki shima sadaka ne, da biyan bukatar mutum da matar sa shima sadaka ne, sai suka ce ya manzon Allah: yanzu dayan mu zai biyama kansa bukata kuma yasamu lada da hakan? Sai yace: ya kuke gane idan yaje ya biya bukatar sa ta hanyar da aka haramta zai samu zunubi da hakan? Kaman haka ne idan ya biya bukatar sa ta hanyar halal zai samu lada akan hakan "[4]

[5]Lallai musulunci ya sanya aure ya zama hanya me kyau ingantacciya wanda mutum zai biyama kansa bukata na sha'awa wacce aka halicci dan adam da ita dashi, sannan kuma ya kwadaitar da yin aure saboda haka, manzon Allah s.a.w yace: " yaku taron samari duk wanda yake da ikon aure (watan yana da karfin yin jima'I da ciyar da ita) to yayi auren domin kuwa shi ne mafi dacewa wajen kare idon mutum daga kalle kallen haramun, da kuma kiyaye farjin sa, duk wanda kuma bashi da iko to sai ya rika yin azumi dan zai zaman masa kariya daga afkawa cikin zina".[6]

Hakika addinin musulunci yana daukan aure akan abu na lalura agun mutum wacce Allah ya halicce sa akan haka dan ya samu natsuwa da kwanciyan hankali a cikinsa, ga zaman

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[4] Duba littafin sahihu muslim, mujalladi na 2, shafi na 697, nambar hadisi na 1006
[5] Mace tsakanin gida da al'umma
[6] Buhari da muslim sun rawaito hadisin

takewar mutane kuma musulunci na daukan aure a matsayin shinfida wanda yake haifar da so da tausayi da rahama a tsakanin mutane , ta bangaren mutum kuma aure shine hanyar tsare dangantakar mutum, ta bangare dukkanin abubuwan da suka gabata kuma aure ya zaman masu hanya na kamewa kai da samun yaduwa da daukaka da karamci ga mutum shi kadai ko kuma ga al'umma baki dayanta, saboda haka ne barin aure ya zama kamar barin wannan abubuwan ne wanda suka kara masu kima da daraja atsakanin mutane da kuma barin tafarkin dabi'ar dan adam wanda aka halicce sa akan haka.

Hakika manufar aure a musulunci shine samun natsuwa da kwanci yar hanakali da hayayyafa ga ma'aurata, Allah madaukaki yana cewa**:** **" yana daga cikin ayoyinsa ya halitta matayenku daga jikunku saboda ku samu natsuwa da kwanciyar hankali dasu sannan ya sanya soyayya da rahama atsakanin ku, lallai cikin wannan al'amari akwai ayoyi ga mutane ma'abota tunani (21) "**[7]

Sannan kuma yana daga cikin manufar aure a musulinci kama kai ga mutum daga aikata alfasha da kuma tsari ga ma'aurata daga fadawa cikin halayen kaskanci da kazanta, Allah madaukaki yana cewa: **" mata sun kasance sutura ne gare ku, kuma haka kun kasance sutura ne a garesu"**.[8]

Saboda haka ne musulunci ya samu masu yakarsa da sukansa cikin mutanen da fidirarsu ta halitta ta canza suna masu kira dacewa a samar da yanci ga dan Adam wanda bashi da wani

[7] Suratun rum ayata 21
[8] Suratul baqara ayata 187

dokoki ko shamaki cikin dokokin addinin, musulunci yafi karfin ya mayar da mabiyansa kamar dabbobi wurin biyama kansu bukata na sha'awa duk lokacin da suka samu amin cewar juna ga hakan kamar rayuwan dabbobi wanda suke rayuwa kara zube wurin biyama kansu bukatu na sha'awa ba tare da wani dokaba suna aikata abunda suka ga dama a lokacin da suke so, shin akwai wani babban ta'addanci da mummunan aikin da yakai mutumin da zai zuba miniyyinsa cikin farjin da mai halatta agareshi ba?, Manzon Allah s.a.w yana cewa: **" zina bazata bayyana ba cikin wasu al'umma face sun jayo ma kawunan su azabar Allah "**.[9]

Musulunci yana tarbiyyan tar da mabiyansa ne akan kame kai daga alfasha da tsarkake kai daga zina da sauran ayyukan alfasha da kuma daura su akan hanya madaidaiciya wacce da yardan Allah zata zama hanya me tabbaci ga gudanar da rayuwansu wurin kosar da kawunansu sha'awa irinta halitta wacce Allah ya halicce su da ita, Abu Umamatu ya rawaito hadisi yana cewa: wani saurayi yazo gun manzon Allah s.a.w yace masa: ya Manzon Allah kamin izini na rikayin zina!! Sai mutane suka yi masa ca suna ce masa: kayima mutane shiru, sai manzon Allah s.a.w yace ku matsomin dashi kusa dani yace yazauna sai yace masa: yanzo zakaso ayi zina da mahaifiyar ka sai yace wallahi a'a bazan so ba, sai yace masa haka suma mutane bazasu so ba ayi zina da iyayensu, sai yakara ce masa: zakaso ayi zina da yarinyar ka? Sai yace a'a wallahi ya manzon Allah bazanso ba sai yace masa suma mutane bazasu so ayi zina da yaransu ba, sai yakara ce masa: zakaso ayi zina da

[9] Duba littafin Sahihuttargib 1860

kanuwar ka? Sai yace a'a wallah bazanso haka ba, yace masa suma mutane bazasu so ayi zina da yannansu ba, sai kuma ya kara ce masa: to zaka so ayi zina da baffarka(kanuwa ko yayar mahaifin mutum) sai yace a'a wallah ya manzon allah bazan bata so hakan ba sai yace masa suma mutane bazasu taba so hakan ba, sai manzon Allah s.a.w ya daura hannunsa akirjinsa sai yace: ya Allah kagafarta masa zunubansa ka kuma tsarkake masa zuciyarsa da kuma kara masa farjinsa daga zina, daga wannan lokaci wannan saurayi bai karajin yana sha'awar aikata zina ba".[10]

Musulunci babu yanke hurda da mata acikinsa kuma babu barin duniya da ababen dadin cikinta wanda Allah ya halatta acikinta, Anasa Dan Malik Allah ya kara masa yarda ya rawaito hadisi yana cewa:" wasu mutune uku sunzo gidan manzon Allah s.a.w suna tambayan matayensa akan ibadar manzon Allah s.a.w, bayan sun fada masu yadda manzon Allah s.a.w yake ibada kamar sun raina iabar sai sukace: idan dai har manzon Allah s.a.w wanda aka gafarta masa zunubansa wanda yayi da wanda zayyi nan gaba zai rika yin irin wannan ibada haka mu kuma me mukeyi? Sai daya daga cikin su yace ni daga yau kullum sallar dare zan rikayi daga farkonta har karshenta, dayan kuma yace: ni daga yau kullum azumi zanta yi har nabar duniya, dayan shima yace: ni kuma daga yau zan yanke hurda da mata bazanyi aure ba har Abadan, sai labarin ya zo kunnan manzon Allah s.a.w yace masu: kune wanda kuka ce kaza da kaza? Lallai ina rantsuwa da Allah cewa nafiku tsoronsa kuma

[10] Duba cikin littafin musnad na imamu Ahmad, mujalladi na 5, shafi na 256, lambar hadisi na 22265

nafi ku kiyaye dokokinsa amma kuma ni ina azumi wata rana wata rana kuma na huta, sannan inayin sallah cikin dare kuma ina yin bacci, sannan kuma ina auren mata, saboda haka duk wanda ya kyamaci tafarki na to lallai baya tare dani".[11]

Musulunci yana kare mutum da tsameshi cikin fadawa hanya irinta dabbobi wurin biyan bukatarsa ta sha'awa, Muhammad khudub[12] yana cewa: bamu samu wata matsala dan gane da sha'awar dan Adam a musulunci domin kuma musulunci ya samar da mafita ga dukkani wani bukata na dan adam saboda haka bukatar sha'awa na mutum ba wani sabon abu bane a musulunci wacce aka barta kara zube ba tare da kulle duk wani hanyar barna ba acikinta kamar madatsar ruwa ne da akeyi, ba'ana yinsa bane don a rufema ruwan hanya anayinsa ne dan gyara masa hanya ta inda zai iya isa inda da anbarsa haka bazai iya isa gun ba dakansa Kaman haka ne iyakokin Allah suke wanka yamiyakance su ya kuma ce: " kada a ketare su", iyakoki ne wanda Allah cikin iliminsa yasan cewa sune zaman lafiya da alheri ga mutum da al'umma matukar zasu kiyaye su… zamanin zahiliyya an bada muhimmanci wurin tsari da dokoki ga dukkanin wanin buri na dan Adam na fidira sai shawa'ar sa ne kadai aka barshi kara zube!

Shawa'ar dan Adam ne kadai basa bashi muhimmanci ba wurin mashi tsari da dokoki suka barshi kara zube mutum ya aikata yadda yakeso gwargwadon yadda zafin sha'awar ta taso masa ta hauka!

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[11] Duba littafin sahihul buhari, mujalladi na 5, shafi na 1949, lambar hadisi 4776

[12] Littafin manhajut tarbiyatul islamiyya, juzu'I na biyu, shafi na 218-219

Lallai a lokacin jahiliyya basu halatta ma mutum mallakar dukiya ba ta hanyar burinsa na zuciya wanda yake dashi na tara dukiya basu barshi kara zube ba ba tare da dokoki ba da tsare tsare ta yadda idan yabi son zuciyar sa za'ace yayi sata sai a hukunta shi gwargwadon yadda dokan satar ya tanada, haka ta bangaren abinci da tufafi da wurin zama duk basu barsu kara zube ba kowa yayi yadda zuciyarsa ta raya masa …

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Hakika musulunci yana kallon sha'awar da aka halicci dan adam da ita akan laluri wanda ya zama wajibi ne ya gamsar da kansa da kuma rashin boye wannan siffa ta halitta da aka halicce sa da ita amma ga hanya na shari'a kamar yadda yayi bayani wanda Allah ya halicce dan Adam mace da namiji daga gudan maniyyi idan aka fitar dashi, sai Allah ya sanya aure ya zama hanya ta shari'a wurin biyan wannan buqata na sha'awa kuma ta hanyansa ne za'a samu gamsuwa daga wannan sha'awa tsakanin namiji da mace, sannan kuma ya tsawatar hakikanin tsawatar wa game da biyan buqata na sha'awa bata hanyan aure ba, sai Allah madaukaki yake fadi yana mai yabo ga masu bin wannan shari'a tashi sahu da kafa cewa: " hakika muminai sun rabauta (1) sune wanda suke kaskantar dakai da tsoron Allah cikin sallolinsu (2) sune kuma suke kamewa daga yin batsa ta Magana (3) sune dai wanda suke bayar da zakkan dukiyoyin su (4) sune dai har wayau suke kiyaye farjojin su (5) basa yin amfani da farjojinsu sai akan matayansu na aure ko kuma bayinsu wanda suka mallaka lallai su ba abun zargi bane game da hakan (6) duk wanda yayi amfani da wata hanya sabanin wannan hanyoyi da aka lissafo wurin biyan buqatar sa ta sha'awa to lallai wannan su ne yan ta'adda wanda suka ke tare dokokin Allah (7)[13]

Allah madaukaki sarki ya bayyana cewa lallai aure hanya ce ta annabawa amincin Allah yak are tabbata akansu saboda ya zama koyi da soyuwa garesu, sai Allah madaukaki yace:

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[13] Suratul muminun ayata 1-7

"hakika mun aiko da manzanni gabanin ka kuma muka sanya masu mataye da zuriyya"[14]

Kuma manzon Allah s.a.w me karamci ya kwadaitar da yin aure da neman zurriyya dan al'umma ta yawaita ta kuma wanzu, hakika manzon Allah s.a.w yace:" ku auri matayen da kukeso masu haihuwa saboda zanyi alfari da yawanku"[15]

Hasalima yayi umurni ga mabiyinsa ne da gaggawa wurin cimma manufa ga wanda yake neman biyan buqatansa na sha'awa ga hanya ta sharia'a, hadisi yazo daga Abu Huraira Allah yakara masa yarda yana cewa: manzon Allah s.a.w yana cewa:" idan wanda kuka yarda da addinin sa da dabi'unsa yazo maku yana neman aure agunku to ku aura masa idan kuma kuka ki aura masa to fitina da fasadi mai girma zai faru a doron kasa"[16]

Kuma musulunci ya kwadaitar da waliyyai da su sawwake aure ga masu nemansa inda manzon Allah s.a.w yace: " yana daga cikin albarkan mace wacce aka sawwake wurin nemanta da kuma sadakinta kuma lallai hakan zai sa Allay a sawwake mata wahalhalun cikinta da haihuwa"[17]

Kuma musulunci yayi umurni ga mabiyansa da kada su guje mutum su hanashi aure saboda tsoron talaucinsa inda

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[14] Suratul ra'ad ayata 38

[15] Duba littafin mustdrak ala sahihain, mujalladi na 2, shafi na 176, lambar hadisi na 2685

[16] Duba littafin mustdrak ala sahihain, mujalladi na 2, shafi na 179, lambar hadisi na 2695

[17] Duba littafin mustdrak ala sahihain, mujalladi na 2, shafi na 197, lambar hadisi na 2739

Allah madaukaki yace: " ku aurar da yayan ku mata da salihai daga cikin bayinku maza da mata, idan sun kasance talakawa da sannu Allah zai azurta su daga falalansa, lallai Allah ya kasance ya wayan yalwa kuma masani (32)"

Manzon Allah s.a.w kuma yana fadin cewa: " mutum uku lallai Allah ya wajabtama kansa taimakon so, me jihadi dan daukaka Kalmar Allah, da wanda yayi aure dan ya kame kansa daga aikata zina, da kuma bawa wanda yayi yarjejeniya da uban gidansa na yantashi akan wasu kudi wanda ya ambata masa"[18]

Sannan kuma har wayau Manzon Allah s.a.w ya umurci samari dayin rigegeniya warin yin aure sannan kuma yayi bayanin hanya ga wanda bashi da ikon haka zai bi wanda zai rage masa sha'awa ga masa magani wurin fadawa ga hanyar haramci inda yake fadin cewa: "yaku taron samari duk wanda ya samu iko acikinku na aure ko yayi aure domin itace hanya mafi dacewa wajen kame ido daga kale kallen haram da kuma kiyaye farji daga aikata zina, duk kuma wanda bashi da ikon haka acikin ku to ya rika azumi domin ta kasance kariya agareshi"[19]

Duk wanda bashi da ikon yin aure saboda karancin abun hannu ko kuma bashi da ikon daukan hidin dimun mace na ciyarwa da sauransu musulunci ya umurce shi da kame kansa da hakuri wurin biyama kansa buqata sabanin dabbobi, inda Allah madaukaki yake cewa: " wanda basu da abunda zasuyi

[18] Duba littafin mustdrak ala sahihain, mujalladi na 2, shafi na 174, lambar hadisi na 2678

[19] Sahihul buhari, mujalladi na 5, shafi na 1950, lambar hadisi na 4779

aure dashi to su kame kansu har Allah ya azurta su daga falalansa"[20]

Alkur'ani yayi bayanin misali mafi kyau wurin kame kai da hakuri wurin biyan buqata da kuma samun nasara akan sha'awa cikin labarin Annabi yusuf amincin Allah ya kara tabbata a gareshi dan yazama misali abun koyi ga samarin musulunc, Allah madaukaki yana cewa: " sai matan da yake gidansa ta neme shi da aikin alfasha ta rufe kofofin gidan tace masa na baka kaina, sai yace: ina neman tsarin Allah, lallai mijinki ubangida nane wanda ya kyautata matsayina a wurin sab azan iya cin amanarsa ba, domin lallai Allah baya tsiratar da azzalumai (23) hakika ta mutukar neman sa da ya aika zina da ita shima ya so hakan badan yaga hujjar ubangijinsa ba, da haka ne dan muke kamar masa da mummunan aiki da alfasha akansa, lallai ya kasance cikin bayin mu masu tsarki, zababbu, makusanta da falala da (24)"[21]

Duk da kuwa ya kasance sakamakon rashin amincewar sa ya biya mata buqata shine zaman kaso da cucarwa, allah madaukaki yana cewa cikin labarin Annabi yusuf: " sai matar sarki tace musu, irin haka ne kuke zargi na akansa, hakika na nemeshi da ya aikata alfasha dani sai yaki amincemun, kuma idan dai har yaki amincewa ya aikata abunda ya umurce shi dashi to lallai sai an kulleshi sannan kuma sai ya zama cikin makaskanta (32) sai Annabi yusuf yace ya Ubangiji zaman kaso yafi soyiwa a gareni akan na aikatawa abunda suke nema na dashi, idan kaba kawarmun da makircin su ba akaina zan

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[20] Suratun nur ayata 33
[21] Suratu yusuf ayata 23

fada cikin makircinsu na kasance cikin jahilai (33) sai Ubangijinsa ya amsa masa addu'arsa ya tsiratar dashi daga munanan ayyuka da alfasha, lallai yakasance mai jin kiran bayinsa kuma masani (34)"[22]

Dukda wannan haramta biyan bukata da sha'awa da musulunci yayi ta hanyan da ba ta shari'a ba sai dai ya halatta idan mutum ya tsinci kansa a hali na lalura wanda ko ya aikata zina ko kuma yayi wasa da gabansa yayi fitar da maniyya to musulunci ya halatta yayi wasa da gaban nasa a cikin irin wannan hali sai ya aikata karamin laifin acikinsu ya tsira daga babban domin zina babban laifi ce cikin manyan laifuka shi kuma wasa da gaba laifi ne wanda aka haramta kanana.

Hanyoyin da musulunci yabi wurin tsara hanyan biyan buqata na sha'awa wanda aka halicci mutum akai:

Musulunci ya haramta dukkanin wata hanya wanda mutum zaibi wurin gamsar da kansa sabanin miji da mata wurin yin amfani da wani hanya na gamsar da junansu, musulunci ya haramta hakan ne saboda tsoron kada hakan yaja mutum fadawa ga zina wanda ya haramta, babu shakka cewa duk wanda yake amfani da wani hanya na tayar da sha'awa ko na wasa ko kuma kallace kallace lallai zai rika tunannin neman hanyan biyama kansa bukata to da kuwa ta hanyar da aka haramta ne kamar su zina da luwadi koda kuwa hakan da yardan juna ne ko kuma da karfin tuwo ko kuma hanyar da bai kai wa'innan muni ba watan yin wasa da gaban mutum har ya fitar da maniyyi wanda shima musulunci ya haramta shi, daga

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[22] Suratu yusuf ayata 32-33

cikin hanyoyin da musulunci yazo dasu wurin katse abubuwan da suke tayar da sha'awa irin na fidira akwai:

- Musulunci ya rike hanya katse hanzari wanda zai magance irin wannan abubuwa a farkon al'amari yadda yayi umurni da araba yara maza da mata a wurin bacci, inda manzon Allah s.a.w yake cewa: " ku umurci yaranku dayin sallah idan suka kai shekaru bakwai, ku dukesu akanta idan suka kai shekaru goma basayin ta sannan kuma ku rarraba masu wurin kwanciya idan suka kai wannan shekaru"[23]

Ance haka ne saboda tsoron wani abu zai iya faruwa a cikin barcin su wanda zai iya motsa masu sha'awa.

- Musulunci ya umurce matan musulmai da su rika boye kwalliyansu da jikinsu ga mazaje wanda ba maharramansu ba saboda kariya da kuma makewa a garesu da nisantar dasu daga dukkanin wani gaba wanda zai iya motso sha'awa, Allah madaukaki yana cewa: " yakai wannan annabi ka fadama matayenka da yaranka da sauran matan muminai baki daya cewa su rika sanya hijabi a kawunan su, wannan shi yafi kyautatuwa aganesu da shi kuma bazasu cutar ba, Allah ya kasance me yawan gafara da jin kai (59)"[24]

Hakika musulunci yayi rangwame ga tsofaffin mata wanda bazasu auru ba basu da sauran sha'awa kuma baza'aji sha'awar su ba cewa zasu iya sanya tufafi wanda za'a iya ganin kwalliyansu amma wanda bazai kai ga bayyana tsiraicin su ba,

[23] Duba littafin mustdrak ala sahihain, mujalladi na 1, shafi na 311, lambar hadisi na 708

[24] Suratul ahzab ayata 59

kamar irin hijab dinnnan me nauyi da ake daurawa kan tufafi amma kuma ba tare da ta bayyana gashinta a waje ba shima, haka kuma ya halatta su bude fuskokin su da hannayensu tare da cewa su rufe din yafi. Allah madaukaki yana cewa: " da tsofaffin mata wanda aura ya fadi akansu babu laifi agaresu wurin sanya tufafi wanda ba'a yardan ma sauran mata su sanya ba wanda basu b aba tare da fitar da tsiraicin su ba amma su kame daga hakan yafi masu alheri, Allah ya kasance meji ne kuma masani (60)”[25]

- Musulunci yayi umurni da game ido daga kallace kallacen haramun, saboda daga wannan kallon sai ya koma kallo na sha'awa daganan kuma mutum ya fara tunanin aikata zina, Allah madaukaki yana cewa: " kace ma muminai maza su kama idanuwan su daga kallace kallacen banza kuma su kiyaye farjukansu, wannna shi yafi tsarkaka a garesu, lallai Allah me basu labara ne game da abunda suka kasance suna aikatawa (30) ka kuma fadama mataye muminai cewa su rika kama idanuwan su daga kallace kallacen banza sannan kuma su kiyaye farjukan su kada kuma su rika bayyanar da adonsu sai abunda ya yazama dole ya bayyana daga hakan"[26]

Ibn kayyim Allah ya kara masa rahama yana cewa[27]: a yayin da ya kasance cewa mafarin haka daga kallo yake farawa sai Allah yayi umurni da kame ido daga kallon saboda kare farji, saboda dukkanin wani abu da zai fara daga kallo yake farawa kamar yadda manyan ababen da ke kaiwa wuta suna farawa ne daga kananan abubuwa masu sharri, farko kallo yake farawa dashi

[25] Suratun nur ayata 60
Suratun nur ayata 30-31 [26]
Duba littafin jawabul kafi liman sa'ala aniddawa'I shafi, shafi na 172 [27]

daganan sai tunanin aikatawa daganan sai aikatawa, saboda haka ne akace duk wanda ya kiyaye wannan ababen guda huda ya kiyaye addinin sa: lokacin fara kallo, da tunani da furta lafuza da hanyoyin bi wurin aikita abu…

Bayan kallo ya kasance dole ya auku, kallon da aka haramta shine ci gaba da kallon da kuma maimatawa bayan kallon farko, manzon Allah s.aw yana fadama Aliyu dan Abi Dalib Allah ya akara masa yarda cewa: " ya Aliyu kada ka rika bibiyan kallo bayan kallo, domin kallon farko an yafe maka na biyu kuma za'a rubuta maka zunubi akansa"[28]

Saboda musulunci ya karama mabiyan sa kwarin gwewa wurin kiyaye kallon su da bashi kariya game da kallon haramun, manzon Allah s.a.w yayi bayanin kallon kuskuren da musulmi wanda ya kiyaye ganin sa domin tsoron Allah da kuma neman yardan sa yake tsintan kansa aciki yadda zayyi, Jarir dan Abdullahi yana cewa: "na tambayi manzon Allah s.a.w game da kallon da mutum kenan ba zato ya zayyi sai yace: ka kawar da kanka nan take"[29]

- Musulunci yayi umurni da wajabcin neman izinin masu gida wurin shiga masu gida saboda kada idon mutum ya kalli abunda shari'a ya haramta masa masa kallo, Allah madaukaki yace: " yaku wanda kukayi imani, lallai wanda suke karkashin ku (bayin ku masu maku hidima) da wanda basu balaga ba daga cikin yaran ku su rika neman izinin ku kafin su shigo maku daki cikin lokuta guda uku dinnan; gabanin sallar Asuba da

[28] Duba littafin mustdrak ala sahihain, mujalladi na 2, shafi na 212, lambar hadisi na 2788
[29] Duba littafin mustdrak ala sahihain, mujalladi na 4, shafi na 349, lambar hadisi na 7875

lokacin da kuke cire kayayyakin ku kusha iska bayan azahar da kuma bayan sallar Isha'I, lokaci ukun nan al'aura ne agareku, babu laifi agareku ko akansa bayan wannan lokuta su nemi izinin ku kafin su shigo, suna tare daku a koda yaushe suna kai komo a tsakanin ku, Kaman haka ne Allah yake bayyana maku ayoyin sa, Allah ya kasance masani kuma me hikima (58)"[30]

Allah madaukaki ya kara cewa: " idan yaranku suka balaga su rika neman iziniku kafin su shigo maku kamar yadda wanda suka gabace su suka nema izini, da Kaman haka ne Allah yake bayyana maku ayoyinsa, Allah yakasance masani kuma me hikima (59)" [31]

- Musulunci ya haramta maza su rika koyi da mata ko kuma mata su rika koyi da maza, hadisi yazo daga dan Abbas Allah ya kara masu yarda yana cewa:” manzon Allah s.a.w ya tsine ma namiji me kokayon mace da mace me kokayon na miji”.[32]
- Musulunci ya haramta kallon dukkanin wani abu da zai motsa sha'awa na daga kallon tsiraici na al'auran namiji ko mace, da sauran hotuna wanda masu muni da karancin kunya da tarbiyya, hadisi yazo daga Abdurrahman dan Abi sa'id Al-khudri daga mahaifinsa cewa lallai manzon Allah s.a.w yana cewa: " kada namiji ya kalli al'auran namiji dan uwansa haka ma mace kada ta kalli al'auran yar uwanta mace, kada kuma ku rufa da mayafi daya babu kaya ajikinsu".[33]

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[30] Suratun nur ayata 58

[31] Suratun nur ayata 59

[32] Duba cikin sahihul buhari, mujalladi na 5, shafi na 2207, lambar hadisi na 5546

[33] Duba cikin sahihu muslim, mujalladi na , shafi n 266, lambar hadisi na 338

- Haka kuma musulunci har wayau ya haramta sauraron abun da zai mosta sha'awa na daga wakoki da makamancin su, saboda a mafiya yawan lokuta suna saaya masa tunanin aikata laifi cikin kwakwalwan sa kuma suna kwadaitar dashi aikata ababen da aka haramta, lallai malamai magabata sunyi gaskiya da suke fadi akan sauraron wakan me motso sha'awa cewa lallai irin wakokin nan bayi ne na zina
- Musulunci ya haramta zama da maza masu kyawu sosai wanda hakan yasa sukayi kama da mata sannan kuma jikinsu baya fitar da gashi irin na maza(mata-maza) da kuma yawaita kallon sa musamman ma masu kyawun cikinsu, hadisi yazo daga Abu huraira, manzon Allah s.a.w yana cewa: " zinan idanun mutum shine kallo, zinan kunnuwa kuma sauraro, zinan harshe kuma Magana, zinan hannu kuma tabawa, zinan kafafuwa kuma takun da za'ayi dasu, zina zuciya kuma kwadayi da burin aikatawa, daganan kuma sai farjin mutum ya gasgata hakan ko kuma ya karyata shi"[34]
- Musulunci ya haramta kebanta da macen da ba muharraman mutum ba(macen da akwai aure a tsakani watan zai iya aurenta) sabaoda hakan hanya ne wanda shaidan zai yaudare su dashi da aikata alfasha, manzon Allah s.a.w yana cewa: "dayanku baya kebanta da mace face shedan ya kasance na ukun su a wurin…"[35]

Kamar yadda musulunci ya haramta cakuduwa tsakanin maza da mata saboda hakan yana jawo alaka mummuna wanda aka

[34] duba littafin sahihu muslim, mujalladi na 4, shafi na 2047, lambar hadisi na 2657

[35] Duba littafin sahihu ibn hibban, mujalladi na 10, shafi na 436, lambar hadisi na 4576

haramta ya auku a tsakanin su, kuma duk abunda zai kai mutum zuwa aikata haramun to wannan abun shima haramun, Ustaz Muhammad dan khudub yana cewa[36]: hakika cudanya tsakanin maza da mata yana daga cikin gwarazon abubuwan da turawa suka kirkiro dan ya magance burbushin sha'awa na dan Adam da yake da ita azuciya, sai malam fannin rayuwan dan adam da al'umma suka rika kuranta amfanin haka wanda yake game gari ga kowa…. Daganan ne sai turawa suka bijirema wannan koyarwan wanda ayau ya bace a harsunan mutane bayan an gano sakamakon abun da yake haifarwa…. Sai malamai da likitocin fannin kwakwalwa suka dawo daga ra'ayinsu na baya akan Kalmar cudanya tsakanin maza da mata saboda yadda ake amfanin wa muradin haka a wuraren rawa da gun shakatawa na shan shayi a karkashin kulawar iyaye da makarantu, suka koma suna fadi ayau cewa dukkanin wani cakuduwa tsakanin maza da mata yana motso sha'awa ne maimakon magance ta, idan ya kasance wannan alama za'a mantar da ita cikin harkokin al'umma wacce baza'a iya aiwatar da ita ko kuma saboda kunyan fitowa cikin mutane a fadeta ko kuma dai saboda wani dalili na daban, idan ko hakane wannan dabi'a da wani irin fuska na bushewan zuciya ko kuma na kabilanci za'aya iya fadama mutane ita bayan ta faku na wani lokaci cikin al'aumma, a irin wannan yanayi sai dai a fadi daya daga cikin abubuwa biyun nan: kodai ya mayar da saurayi zuwa wuani wuri na daban wannan babu abubuwan da zasu hanashi aikata hakan ko kuma ya zauna a karkashin bushewar ciwon zuciya, wani irin magani ne wannan da tarbiya haka to?!.

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[36] Duba littafin al'insan bainal madiyyatu wal islam

- Musulunci ya haramta mace ta rika suranta wa mijinta suran wata mata saboda hakan zai iya jawo ya kyamaci matarsa saboda wata siffa da yaji wata mace dashi wacce yakeson mace me irin wannan siffa ita kuma matan tashi bata da wannan siffa ko kuma shaidan zai iya yaudaransa ya kaishi ya nemi aikata zina da ita , hadisi yazo daga abdullahi dan Mas'ud Allah yakara masa yarda yana cewa: manzon Allah s.a.w yace: " kada wata mace ta rika siffatawa mijinta wata mace kamar yana kallon abunda aka haramtama maza kallo ajikinta da wannan siffatawa tata"[37]
- Musulunci ya hana mata fita da shigan banza wanda zai nuna kwalliyan su ko kuma suransu ba tare da sun rufe ba, saboda hakan zai jawo idanun maza ne zuwa gareta wanda hakan zai motsa masu da sha'awa sai hakan ya zama hanya ta fadawa zuwa ga abun da aka haramta, manzon Allah s.a.w yana cewa: " duk matan da ta fesa turare ajikinta sannan ta fita, sai ta bi ta gaban wasu mutane dan suji wannan kamshi nata na turare to wannan mata mazinaciya ce" hadisin yazo ne cikin littafin sahihu ibn Hibban

Kamar yadda musulunci ya haramta ma mata yin kisisina na Magana wanda zai jawo sha'awar namiji gareta saboda magance ciwon dake zuciyar sa na son yin zina, ya wajaba ga mace idan zatayi Magana tayi shi gwargwadon hali ba tare da tsawaitawa ba ko kuma yawaita yin Magana akoda yaushe dayin abun da zai jawo hankali maza aciki, Allah madaukaki yana cewa: " kada ku rika kisisina na Magana wanda zai jawo

[37] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 468. Lamabar hadisi na 4160

hankalin wanda zuciyarsa akwai ciwo, idan zakuyi Magana ku rikayin Magana sananniya (32)"[38].

Allah madaukaki kuma ya kara cewa: " idan zaku tambayesu wani abu na bukatar ku to ku rika tambayansu ta bayan shamaki atsakanin ku, hakan shi yafa zama tsarki ga zukatanku da zukatansu matan"[39]

Kuma ya haramta fitar da tsiraici da kuma bayyana duk wani wurin da zai jawo fita a jikin mace, Allah madaukaki yace: " yaku yan Adam mun saukar maku da tufafi wanda zaku rika rufe tsiraicin ku dashi da kuma wanda zaku rikayin ado dashi, tsoron Allah alkhairi ne babba, dukkanin wannan ababe suna daga cikin ayoyin Allah koda zasu tuna hakan (26)"[40]

Hadisi yazo daga Abu Huraira yace: manzon Allah s.a.w yace: "kalan mutane biyu cikin yan wuta ban gansu ba, mutane masu doruna doguwa kamar bindin sanuwa suna dukan mutane dashi da kuma mata masu sanya kayan tsiraici, masu jan hankula maza da rungwada a lokacin tafiya, suna kara abu akansu yayi Kaman tozon rakumi bazasu shiga aljanna ba sannan kuma bazasuji kamshin ta bama kwata-kwata, kamshin aljanna ana jiyushi ne tun daga nisan tafiya kaza da kaza"[41]

Hakika musulunci yayi bayanin wanda ya halatta mace ta nuna masu kwalliyanta wanda sune maharramanta(wanda babu aure a tsakanin su), Allah madaukaki yana cewa: " kada su bayyanar da kwalliyan su sai dai abunda ya zama wajibi ya bayyana a ciki, su sanya mayafansu su rufe kawunan su dashi,

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[38] suratul ahzab ayata 32

[39] Surstul ahzab ayata 53

Suratul a'araf ayata 76[40]

Duba cikin sahihu muslim, mujalladi na 3, shafi na 1680, lambar hadisi na 2128[41]

kada su bayyana kwalliyan su sai ga mazajensu na aure ko kuma iyayensu ko i'ya'yansu ko yaran mazajensu na aure ko kannansu da yayyansu ko yaran kannansu da yayyensu ko mata yan uwan su musulmai kawai banda mata wanda ba musulmai ba ko abun da suka mallaka na bayi ko kuma najimi wanda aka dandake wanda baya sha'awar mace gabaki daya ko kuma yara kanana wanda basuyi wayon sanin al'auran mace ba, kada ku rika kwaras kwaras da kafafuwansu gun tafiya wanda zai ankarar da maza kwalliyan da suka boye, ku tuba zuwa ga Allah gabaki dayanku koda zaku samu rabauta da tsira (31)"[42]

- Musulunci ya haramtawa mace tayi tafiya ita kadai batare da muharrami ba, mijinta ko mahaifinta ko dan kaninta ko wanta na miji ko wani dan uwanta na jini wanda ya haramta aure a tsakanin su cikin fadin manzon Allah s.a.w: " kada mace ta kebance da namiji sannan kuma kada tayi tafiya ita kadai ba tare da muharrami ba" sai wani mutum yace: ya manzon Allah s.a.w sunana na cikin sojoji masu zuwa yakin kaza da kaza, kuma matata ta fita zuwa aikin haji cikin ayarin mahajjata, sai manzon Allah s.a.w yace masa : " tafi ka hadu da matar ka kuyi aikin hajin tare"[43]

Wannan aikin na musulunci yayi ne don kiyaye martaba da darajan mace saboda kasancewar ita tafiya a mafiya yawan lokuta a kwai wahalhalu acikinsa, ita kuma dabi'ar mace an halicceta ne da rauni bazata iya jure wannan wahalhalu ba, saboda lalura irin na haila da yake zuwa mata da laluran ciki da shayarwa dama yanayin ta na raunin zuciya wanda yake saurin

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[42] Suratun nur ayata 31
[43] Duba cikin sahihul buhari, mujalladi na 3, shafi na 1094, lambar hadisi na 2844

mata tasiri wurin yin al'amura, saboda haka ne ya zama tanada bukatan mai taimako a lokacin tafiya wanda zai dauke mata irin wannan wahalhalun ko kuma ya kareta daga sharri irin na masu gurbatattun zuciya kamansu barayi ko kuma wanda zasu iya tareta su mata fyade ko ku keta mata mutuncin ta wanda dayawa bazata iya karema kanta wanannan abubuwan ba saboda raunin da aka halicceta dashi kamar yadda take da bukatan wanda zai taimaka mata wurin dauke mata hidin dimu da bukace bukacenta wanda zai sawwake mata tafiya, muharramin da musulunci yace mace kartayi tafiya sai dashi sai wanda zai iya dauke mata dukkanin wannan abubuwa wanda bazata bukaci wani taimakon na miji ba wanda ba muharramin ta ba.

- Musulunci ya umurci duk mutumin da yaga wata mace ta burgeshi ya komama matan sa don ta dauke mai wannan sha'awa ta hanya me kyau wanda shari'a ta yarda dashi, da kuma toshe hanyar kanzagin shedan a zuciyar mutum, manzon Allah s.a.w yana cewa: "idan dayan ku yaga wata mace a waje ta burgeshi to yayi sauri ya koma ma matarshi hakan shine maganin abunda yaji a zuciyar sa"[44]
- Musulunci yayi umurni ga ma'aurata da suyi gaggawan biyama junan su bukata duk lokacin da daya daga cikinsu sha'awa ta taso masa, sai musulunci ya haramta wa mace ta hana mijinta biyan bukata da ita saboda hakan zai iya jawowa yayi tunanin biyama kansa bukata ta hanyar da Allah ya haramta ko kuma hakan yayi sanadiyyar jawo masa wani cuta ta tabin hankali ko kuma wacce zata cutar masa da jikinsa

[44] Duba cikin sahihu muslim, mujalladi na 2, shafi na 1021, lambar hadisi na 1403

saboda haka ne musulunci yayi tsananta hukunci akan haka, manzon Allah s.a.w yana cewa: " idan miji ya nemi matarsa sai taki zata kwana mala'iku suna tsine mata har sai gari ya waye".[45]

Haka wannan hukunci yake dai dai akan namiji shima na gaggawan biyama matarsa bukata idan ta nemi hakan ta yada bazatayi tunanin biyama kanta bukata ba ta hanyar da aka haramta, Ibn Hazmi yana cewa: ya wajabtama namiji ya kusanci matarsa a kalla cikin tsarkin ta sau daya, in yanada ikon yin haka idan yaki kuma yana da laifi agun Allah, dalilin fadin haka kuma shine fadin Allah madaukaki cikin wannan aya: " idan sukayi tsarki daga haila to ku zo masu ta inda Allah ya umurce ku".[46]

Ya kamata musan cewa idan namiji yaki biyama matarsa bukata ko kuma yana toye mata hakki wurin biya mata bukata zata iya kai karansa gun alkali idan abun yakai ga haka dan ya kwatan mata hakkinta, musulunci yayi haka ne dan ya tsare al'umma da ga yaduwan ayyukan alfasha a tsakanin su

- Allah yayi tanadin azaba ga wanda yakeson yaduwan alfasha cikin al'ummar musulunci da azaba me girma inda yake cewa: " lallai wanda suke son yaduwan alfasha tsakanin al'ummar musulmai sunada azaba me girma anan duniya da lahira, Allah masani ne ku kuma baku da sani (19)"[47]

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[45] Duba cikin sahihu muslim, mujalladi na 2, shafi na 1060, lambar hadisi na 1436

[46] Suratul bakara ayata 222

[47] Suratun nur ayata 19

Ya kake gani ga wanda zai aikata alfashan ko kuma ya taimaka ko kuma shirya inda za'a aikata, wani irin azaba zai samu akan hakan?

AURE A MUSULUNCI:

Kasancewar muslunci be halatta wani hanya ba na biyan bukatan sha'awa wacce ba hanyar aure ba kacal[48], saboda Allah madaukaki baiso barin dan adam kamar sauran halittu ba na ya biya bukatansa na sha'awa kara zube batare da tsara masa hakan ba, Allah be bar haduwa tsanin namiji da mace ba hakanan babu wani tsari ba, ya sanya masa tsari da dokokin wanda zai kare martabansa ka karamcin sa, sai yasanya haduwa tsakanin namiji da mace haduwa ne me karamci bayyananne akarkashin yardanta, da kuma kalma ta nema da bayarwa a tsakani wanda zai nuna wannan yarda tata, sannan kuma da idon shedu wanda zasu shaida cewa ko wane daga ikin miji da mata ya zama mallakan juna, wannan hanya ce amincacciya ta biyan bukatan sha'awa na dan adam, wanda zai kare dangantaka daga bacewa, ya kuma tsare mace daga komawa Kaman abinci wanda ya halatta ga duk wani mejin yunwa ko kuma me sha'awan cinsa ko wasa dashi, yasanya jagorori na iyali wanda inuwar uwa ya lullube shi sannan tausayi na mahaifi yake kula dashi, sai a haifar da iri me nagarta da kyau a tsakin haka wanda zai haifar da tsirrai masu ban sha'awa da nagarta, wanann tsari shine wanda Allah ya yarda dashi kuma musulunci ya tabbatar dashi tare da rusa duk wani tsarin da bashi ba.

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48 Duba cikin fiqhus sunnah, mujalladi na 2, shafi na 7

Ya kamata a daidai wannan gaba mu bayyana hanyoyin aure a musulunci koda kuwa a takaice ne, sai muce ga Allah muka dogara.

FARAWA DA ZABIN MATA:

Lallai musulunci yanada tsarin zabin mata a lokacin aure ba wai kawai maganar biyan bukatan mutum bane dalilin yin aure, aure tsari ne na gina iyalai saboda haka ne muslunci ya kwadaitar da mabiyan sa zabin mace me hali wacce hakan zai zama sababi na dawwaman aure da samar da iyalai na gari wanda zasu rika bayar da hakkokin addinin daya wajaba akansu da hakkin zaman takewa na al'ummar da suke cikinta, wanda hakan baya samuwa sai ta hanyar mace ta gari me addini da dabi'u kyawawa, wacce takejin tsoron ubangijin ta zata rika bayar da hakkokinda Allah ya bata kiwo a karkashinta, tare kuma da la'akari da sauran siffofi na daya bangaren kamar kyau da sauran makamancin haka wanda mutum ke bukata ga mace, Allah madaukaki yana cewa: " ku aurar da iya'yanku mata da bayin ku nagari maza da mata, idan sun kasance talakawa da sannu Allah zai azurta su daga falalan sa, Allah ya kasance me yalwa kuma masani (32)"[49]

Manzon Allah s.a.w yayi bayani matuka irin ababen da akeson kallo da kuma lura dasu wurin zabin matan aure kamar yadda muka ambata baya akan kan abunda yafi muhimmanci da dawwama wanda shine shiriya da addinin mace, sai manzon Allah s.a.w yace: " ana auran mace ne saboda siffofi guda hudu,

[49] Suratun nur ayata 32

dan kudinta ko kuma matsayinta ko kyawunta ko addininta, ka nema rabauta da ma'abociya addini zaka zamu albarka"[50]

Musulunci da wannan tsari yana son samun miji irin wanda manzon Allah s.a.w ya bada labara akansa dacewa: " wanda yafi muminai cikin imani shine wanda yafisu kyawawan mu'amala, mafi alherinku shine mafi alheri a wurin iyalansa"[51]

Sannan kuma yanason mace irin wanda manzon Allah s.a.w ya bada labari akanta lokacin da aka tambayesa dacewa: "wace mace ce tafi alheri? Sai yace: itace wanda idan mijinta ya kalleta sai ta faranta masa rai, me masa biyayya idan ya bata umurni, kuma bata saba masa da Jikinta ko dukiyarsa da abunda bayaso"[52]

Musulunci yana son gidan musulmi wanda yake samar da al'ummar musulmai ya kasance irin wanda zai rika tunatar da juna da yi masu wasiyya da alheri da kuma kwadaitar wa da aikin alheri irin wanda manzon Allah s.a.w ya bada da labara da cewa: " Allah yayi rahama ga mutumin da ya tashi cikin dare yayi sallah sannan ya tada matarsa itama tayi sallahidan taki tashi ya jikan hannunsa da ruwa yashafa mata a fuska, Allah yayi rahama ga matar da ta tsahi da daddare tayi sallah sannan

[50] Duba cikin sahihul bukari, mujalladi na 5, shafi na 1958, lambar hadisi na 4802
[51] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 483, lambar hadisi na 4176
[52] Hadisi ne hasan, yazo cikin littafin irwa'il galil 1786

ta tayar da mijinta itama idan yaki tashi ta jiki hannunta da ruwa ta shafa masa a fuska"[53]

KALLO NA SHARI'A WANDA MUSULUNCI YA YADDA DA SHI KUMMA YA KWADAITAR A LOKACIN AURE:

Lallai musulunci yana kokarin gina aure me daurewa har Abada, idan ya kasance addini da dabi'u kyawawa sune ginshikan farko wurin zabin matan aure to lallai musulunci be manta da bukatu na waje ba ta yadda wani cikin ma'aurata bazai gamsu da juna ba cikakken gamsuwa ya kuma natsu da juna ba face ya gamsu dashi ta bangarin siffan halittan mutum, saboda haka ne musulunci ya halattama ma'aurata kowa ya kalli juna kafin aure amma kallo irin wand shari'a ta yarda dashi, manzon Allah s.a.w ne wani mutum yazo masa da labarin cewa ya nemi auren wata mata daga cikin matayen madina, sai yace masa:" ka ganta kuwa? Sai yace masa: a'a banganta ba, sai manzon Allah s.a.w yace masa: tafi ka ganta tukunna domin a cikin idanun mutanen madina akwai wani abu"[54]

Hakika manzon Allah s.a.w yayi bayani dalla dalla akan hikimar dake cikin kallon macen da mutum keson auren ta, hadisi yazo daga Anas cewa: mugira dan shu'uba ya nemi auren

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[53] Duba cikin sahihu ibn kuzaima, mujalladi na 2, shafi an 183, lambar hadisi na 1148

[54] Duba cikin sahihu muslim, mujalladi na 2, shafi na 1040, lamabar hadisi na 1424

wata mata sai manzon Allah s.a.w yace masa:" je ka ganta domin hakan zai zama dalilin daurewan auren ku da soyayya a tsakanin ku"[55]

Musulunci yana son haifar da al'umma tagari da nisantar dasu daga matsaloli na zamanta kewa, kasancewar so da kauna abu ne na dabi'ar dan adam, kuma so na daga cikin fidira na musulunci tsakanin namiji da mace saboda haka ne ya tabbatar da cikin wannan fidira so wanda ya barranta daga dukkanin wani munanan dabi'u makaskanta tare da tace shi ya rairaye shi daga hakan, ya kuma yi nuni ga hanya wanda zai kara dankon soyayya da kara masa karfi da tabbatuwa, sai manzon Allah s.a.w yace: " babu abun da yakai masoya suyi aure dadi"[56]

- Ba anan kawai muslunci ya tsaya ba yaci gaba da kwadaitar da mabiyansa neman ceto dan hada matsoya idan sun kasance na kwarai, da kuma nuna masu tausayi ta hanyar yin aiki tukuru wurin ganin ya aurar dasu ga junan su, hadisi yazo daga Abdullahi dan Abbas Allah yakara masu yarda yace: mijin barira ya kasance bawa lokacin da sukayi aure wanda ake kiransa da suna Mugis, bayan an iyantata sai tace batason zama a karkashin bawa, dan Abbas yace gashinan Kaman ina kallon sa yana binta abaya yana mata kuka hawaye nata zuba a idanunsa suna jika masa gemu sai manzon Allah s.a.w yace ma Abbas : " ya Abbas bakaji mamakin irin wannan son da Mugis yakema matarsa barira ba? Da kuma irin kiyayyar da Barira

[55] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 531, lambar hadisi na 4043
[56] Duba cikin mustadrak ala sisihain, mujallidi na 2, shafi na 174, lambar hadisi na2677

takema Mugis ba? Sai manzon Allah s.a.w yace mata inama da zaki dawo dashi ki yarda yaci gaba da zama mijinki, sai tace ya manzon Allah: umurni kake bani akan haka? Sai yace mata: a'a ba umurni bane kawai ina nema masa ceto ne a wurinki, sai tace: bani da bukatar sa ko kadan.[57]

- Musulunci yaci gaba da kwadaitar da mahaifin yarinya ko kuma marikinta ya kawo mata wani idan ta amince ta yarda dashi

Ko kuma yaje ya nemo mata auren miji na gari, saboda - waliyya mafiya yawancin lokuta yana duba maslaha ne akan yarinyansa, saboda haka wannan ba wani aibi bane ko kuma abun kyama, Allah madaukaki yace cikin labarin Annabi Musa s.a.w: "bayan ya tsallake ruwan garin madayana ya shiga garin sai ya iske wasu mutane a garin suna shayar da dabbobinsu sai yaga wasu mata biyu daban a gefen su sun killace dabbobinsu basu shiga cikin ayarin mutanen ba sai yace masu: menene labarin ku? sai sukace masa: muna jiransu ne sai sun gama shayar da dabbobin su sun bar wurin sai muje mu shayar da namu saboda mahaifin mu ya tsufa bazai iya fito dasu ya shayar dasu ba (23) dagana sai ya shayar masu da dabbobin nasu sai ya koma karkashin wata inuwar bishi ya daga hannu yace: ya ubangijina lallai ni fakiri ne zuwa gareka(24) sai daya daga cikin iyan matan nan biyu tazo wurin sa cikin jin kunya tace mahaifin mu yana kiranka dan ya saka maka da ladan shayar mana da dabbobi da kayi, lokacin da annabi musa yaje gunsa yabashi labarinsa sai yace masa kada kaji tsoron ka tsira daga azzaluman mutane (25) sai daya daga cikin matan tace ma

[57] Duba cikin sahihul bukari, mujalladi na 5, shafi na 2023, lambar hadisi na 4979

mahaifinta kadauke shi aiki domin mafi alheri wanda za'a dauka aiki shi ne ya zama me karfi da amana(26) sai yace ma annabi musa ina so na aurama daya daga cikin wannan yara nawa sadaki akan kayimun kiyon dabbobina na tsawon shekaru takwas, idan kayi sadaka ka cika ya zama shekara goma wannan kyautatawa ne daga gareka, banason na tsawwalama, kuma da sannu zaka sameni cikin salihan bayi masu cika alkawari(27) sai annabi musa yace masa wannan tsakanina ne dakai duk wanda na zaba cikin biyun ko shekaru takwas ko goma ban wuce gona da iri ba, kuma Allah shine mai shaida a tsakanin mu akan wannan alkawari da muka kulla (28)"[58]

An karbo hadisi daga salim dan Abdullahi yace yaji Abdullahi dan Umar Allah ya kara masu yarda yana fadin cewa: Umar dan Khaddab yace lokacin da mijin yarinyar sa Hafsa ya rasu wanda ake kira da suna Kunais dan Huzafatas-suhamiy daya ne daga cikin sababban manzon Allah s.a.w wanda ya rasu a madina, yaje gun Usman dan Affan ya bukaci ya auri Hafsa sai yace mun: sai yace zanyi tunani akan haka, bayan shudewan kwanaki suka hadu dashi yace masa ya ake ciki? Sai Usman yace masa: ya bayyarmun cewa kada nayi aure cikin kwanakin nan, sai Umar yace: daganan sai na hadu da Abubakar siddik sai nace masa: idan kanaso zan aurar ma da yarinya ta Hafsa, sai Abubakar yayi shiru bacemun komai ba, nafi jin bakin cikin abunda yayi mun fiye da Usman akan rashin amsa mun da yayi, bayan shedewan kwanaki sai Manzon Allah ya nemi aurenta na aura masa, bayan haka ne na hadu da Abubakar sai yacemun: nasan kila kaji haushi lokacin da kayimun maganan auran

[58] Suratul kasas ayata 27

iyarka nama shiru, sai Umar yace: eh kwarai kuwa, sai Abubakar yace: ba komai bane ya hana na amsa maka face naji manzon Alllah s.a.w yace yanasonta to kuma banason na fallasa sirrin manzon Allah s.a.w, da manzon Allah s.a.w ya barta be aure ta ba da zan aure ta.[59]

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[59] Duba cikin sahihul bukari, mujalladi na 5, shafi na 1968, lambar hadisi na 4830

DAURIN AURE DA SADAKI DA WALIMAH:

Daga cikin ginshikan aure da sharuddan ingancin sa a musulunci:

1. Yardan ma'aurata ga auren, saboda fadin manzon Allah s.a.w: "kada ku aurar da bazawara sai da yardanta, sannan kuma kada ku aurar da budurwa har sai kun nemi izininta" sai sukace ya manzon Allah s.a.w: ya izinin nata yake? Sai yace: shi ne tayi shiru"[60]

Ya halatta ga duk wacce aka aurar da ita ba da izininta ba ta nemi a raba auran a kotu, saboda hadisin Kansa'u yar Juzam al'ansariyyah, cewa: babanta ya aurar da ita tana bazawara sai batason haka ta tafi gun manzon Allah s.a.w ta kai mai kara sai ya raba auren[61]. Wannan duka saboda a tsare iyalai daga rugujewan su ne yasa akayi haka, saboda tsoron ya duwan munanan abu ta hanyar yaudara da cin amanar ma'aurata a tsakanin su wanda rashin son junan su yake haifarwa.

2. Samun waliyya da yardan shi yana da cikin sharadin ingancin aure, sabdoa fadin manzon Allah s.a.w: " babu aure sai da waliyi da shedu guda biyu adilai, dukkanin auren da ba akan haka ba to lalatacce ne, idan suka samu sabani to shugaba shine waliyyin wanda bata da waliyyi"[62]

Hakan saboda kiyaye dangantaka ne kada ta yanke, kuma saboda mafi yawan lokuta waliyyi yana duban abunda yafi

[60] Duba cikin sahihul bukari, mujalladi na 5, shafi na 1974, lambar hadisi na 4843

[61] Duba cikin sahihul bukari, mujalladi na 6, shafi na 2547, lambar hadisi na 6546

[62] Duba cikin sahihu ibn hibban, mujalaldi na 9, shafi na 386, lambar hadisi na 4075

zama maslaha ne ga abun walitakansa saboda haka bazai zaba mata ba ko kuma ya amince mata ba sai ga wanda yake fatan alherinsa a gareta da jin dadinta.

A halin da mace bata da waliyya ko kuma waliyai sunki amincewa su amsa walitakarta[63] sai walitakarta ta koma hannun shugaba, saboda fadin manzon Allah s.a.w cikin hadisin daya gabata ..."shugaba shine waliyyn wanda bashi da waliyyi"

An ruwaito daga dan Abbas Allah ya kara masu yarda karkashin ayar da Allah ke cwa: (yaku wanda sukayi imani baya halatta agareku ku gaji dukiyoyin mata ta hanyar fin karfi, kada kuma ku hanasu tafiya da wasu daga cikin ababen da kuka basu gabanin auren su) yace: sun kasance a lokacin jahiliyya idan mijin mata ya mutu mukusantan sa suke da iko da matayensa idan sunso su aure ta ko kuma su aurar da ita idan kuma sun so suki aurar da ita ga kowa, sunfi iko da ita akan iyayenta sai Allah ya saukar da wannan aya akan haka.[64]

3. Bayan ansamu yardan ma'aura ya zama wajibi akan miji ya biya sadaki ga matan, saboda fadin Allah madaukaki: "ku ba mata sadakinsu kyauta ne a garesu, idan suka baku wani abu daga cikin sadakin to kuci halak malak (4)"[65]

Baya dacewa a tsawwala sadaki, saboda fadin manzon Allah s.a.w: " yana daga cikin albarkan mace wacce aka sawwake wurin nemanta da wurin sadakinta kuma Allah zai sawwake mata wahalan laulayin ciki da haihuwa"[66]

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[63] Idan ya hanata aure bayan tasason mijin

[64] Duba cikin sahihul buhari, mujalladi na 4, shafi na 1670, lambar hadisi na 4303

[65] Suratun nisa ayata 3

[66] Duba cikin mustadrak ala sahihain, mujalladi na 2, shafi na 197, lambar hadisi na 2739

A wannan matsalan ne Umar dan kaddab Allah ya kara masa yarda yake cewa: ku saurara kuji kada ku tsawwala wurin sadakin mata saboda da hakan ya kasance wani karrama ne da yabo a duniya ko kuma kusanci ne zuga Allah da Annabi Muhammad s.a.w yafi cancanta da dacewa da aikata haka amma bai ba daya daga cikin matayensa ba sadaki ko kuma sanya sadakin daya daga cikin yaransa ya wuce Ukiyya goma sha biyu[67]. (Ukiyya ma'aunine da ake awo dashi wanda zai kai dai dai da giram dari biyu).

- Kamar yadda yazama wajibi acika sharadin[68] da akayi ittifaki akai kafin daura aure a tsakanin ma'aurata bayan an daura auren, saboda fadinsa s.a.w: " mafi cancantar alkawarin da za'a cika shine wanda kuka halatta farji dashi"[69]

- Sannan saboda a samu cikan farin ciki da murna kuma farin ciki ya game mutane sai musulunci ya wajabta yin walimar aure wanda mutum zai kira iyan uwansa da abokan sa saboda a bayyana auren, hadisi yazo daga Anas Allah yakara masa yarda yace: Abdurrahman dan Auf yazo garin madina sai manzon Allah s.a.w ya kulla iyan uwantaka tsakanin sa da Sa'ad dan Rabi'I al-ansary sai Sa'ad ya masa tayin yana raba dukiyar sa da matayen sa gida biyu ya bashi rabi, sai Abdurrahman yace masa: nagode Allah yam aka albarka cikin matayenka da dukiyanka ni kawai abunda nakeso daga gareka shine nuna mun hanyar kasuwa, sai ya nuna masa ya tafi ya samu riban wani abu na bushashen madaran shanu bayan yana

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[67] Duba cikin sahihu ibn hibban, mujalladi na 10, shafi na 480, lambar hadisi na 4620

[68] Sai dai sharadin ya halatta haramun ko kuma ya haramta halas

[69] Duba cikin sahihul bukari, mujalladi na 2, shafi na 970, lambar hadisi na 2572

yawo aka suwa yana tallan kitse da bushashen madaran shanu, sai manzon Allah s.a.w yaganshi bayan wasu kwanaki ajikinsa akwai alamar wani turare na safrah wanda akeyinsa daga za'afaran, sai manzon Allah s.a.w yace masa:" menene labarinka ya Abdurrahman? Sai yace: ya manzon Allah nayi aure ne daga cikin mutanen madina, sai yace masa: nawa ka bata na sadaki?" sai yace: zinari dai dai da nauyin kwallan dabino (dai dai da dirhami uku kenan da kwata), sai manzon Alah s.a.w yace: to kayi walima koda da akuya ne"[70]

Yanada kyau rashin yin almubazaranci da barna cikin yin walimar, saboda fadin Allah madaukaki: " kada ku rikayin almubazaranci hakikanin almubazaranci (26) lallai masuyin almubazaranci sun kasance iyan uwan shedan, shi kuma shedan yakasance me bijirewa ne ga Ubangijin sa (27)"[71]

Ya zama wajibi ga wanda aka gayyata zuwa walima ya amsa gayyata sai dai idan wani uziri ne babba ya hanashi, saboda fadin manzon Allah s.a.w: "idan aka gayyaci dayan ku zuwa ga walima to ya amsa kiran ya je"[72]

Ya dace da wanda ya halacci walima yayi addu'a ga masu walimar da abinda aka rawaito dag manzon Allah s.a.w yace: " ya Allah ina rokonka da ka gafarta masu ka kuma masu rahama ka musu albarka cikin abunda ka azurta su dashi"[73]

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[70] Duba cikin sahihul bukari, mujalladi na 3, shafi na 1432, lambar hadisi na 3722

[71] Suratul isra'I ayata 26-27

[72] Duba cikin sahihul bukari, mujalladi na 5, shafi na 1984, lambar hadisi na 4878

[73] Duba cikin sahihu ibn hibban, mujalladi na 12, shafi na 110, lambar hadisi na 5299

Kuma yayima ma'auratan addu'a da abunda aka rawaito daga manzon Allah s.a.w yace: "Allah ya maka albarka kuma ya saukar da albarkansa akanka kuma ya hada tsakanin ku da alheri".[74]

- Hakika Musulunci yayi rangwame cikin irin wannan lokaci na yin kade kade da wakoki wanda babu kalmomin alfasha acikinsu da kuma kalmomi irin wanda zai motso sha'awa don bayyana biki da kuma sanar da mutane game da shi, saboda fadin manzon Allah s.a.w ga Aisha Allah ya kara mata yarda lokacin da wata mata ta auri wani mutum daga mutanen madina cewa: "ya Aisha baku da wani irin wasa da zakuyi? Domin mutanen madina suna son wasa"[75]

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[74] Duba cikin mustadrak ala sahihain, mujalladi na 2, shafi na 199, lambar hadisi na 2745

[75] Duba cikin sahihul bukari, mujalladi an 5, shafi na 1980, lambar hadisi na 4867

LADUBBAN DAREN FARKO NA SHIGAN ANGO DAKI:

Yana da kyau ya lallashi amaryansa da abunda zayyi na yajo hankalinta wanda zai kawar mata da bakuncikinta a gareshi ta hanyar bata wasu labari wanda zai tafiyar mata da tsoro da kuma kusanto da zukata, saboda aikinsa manzon Allah s.a.w wanda aka rawaito yanayi, Asma'u yarinyar Yazid tana cewa: ni nayima Aisha kwalliya don manzon Allah s.a.w, sa'annan nakirasa dan yazo yaganta cikin wannan kwalliya, da yazo sai ya zauna a gefenta, sai aka kawo masa wata kwarya babba acikinta akwai nono, sai ya fara sha, dayasha ya miko mata tasha sai taki amsa tana kunyan manzon Allah s.a.w, sai Asma'u tace; sai na mata tsawa nace ta karba abunda hannnun manzon Allah s.a.w mai daraja ya miko mata, sai ta amsa tasha itama, daga nan sai manzon Allah s.a.w yace mata mikama kawarki to itama tasha mana, sai Asma'u tace: ya manzon Allah ka amsa kasha sai mu amsa daga hannun ka muma, sai ya amsa yasha sai ya mikomun, sai tace da na amsa sai nazauna na daurashi akan kafafuwana ina jujjuya wannan kwarya ina zagaye bakin wannan kwarya ina neman dai dai inda manzon Allah s.a.w yasha dan nasha a dai-dai wurin nima, daga nan sai yacema sauran matan da suke wurin: kunsha ne? sai sukace a'a mun koshi, sai manzon Allah s.a.w yace masu kada fa ku hada karya da yunwa.[76]

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[76] Duba cikin musnad na imamu Ahmad, mujalladi na 6, shafi na 458, lambar hadisi na 27632

LADUBBAN WASA TSAKANIN MATA DA MIJI

Lallai addinin musulunci kamar yadda muka fadi yana la'akari da sha'awa na dan adam kamar sauran bukatu nasa wanda ya zama dole ya gamsu dasu ta hanyar da aka shar'anta karkashin dokoki da sharudda, tunda ya kasance wannan shine mahangan musulunci game da sha'awar dan adam shiyasa ya kwadaitu dashi da kuma yin bayani yadda ma'aurata zasu rika motsata a tsakanin su, hadisi yazo daga Jabir dan Abdullahi yace:" na kasance cikin ayarin karshe a baya-baya sai manzon Allah s.a.w ya bigi rakumin nan nawa ko kuma ya zunbiresa sai Jabir yace: tun daga wannan ranan sai rakumin ya kasance da hanzari a gaba gaba sai dai idan ni na sashi yanayin jinkiri wurin tafiya, sai yace: sai manzon Allah s.a.w yazo mun yace: "zaka siyarmun dashi akan kudi kaza da kaza? Sai Jabir yace: ai duk kayanka ne ya manzon Allah s.a.w, sai yakara maimaita mai cewa: zaka siyarmun dashi akan kudi kaza da kaza? Sai ya kara cema: ai kayanka ne ya manzon Allah, sai yace: bansan sau nawa ya maimata mun haka ba sa'annan yace mun: shin kayi aure kuwa bayan rasuwan mahaifinka? Sai Jabir yace masa: eh nayi aure, sai yace masa: budurwa ka aura ko bazawara? Sai Jabir yace: bazawara ce na aura, sai yace: ya baka auri budurwa ba ai ka rika mata wasa itama tana maka wasa, kana bata dariya itama tana baka dariya.[77]

Hakika musulunci ya daukaka sha'anin wasa da tsokana tsakanin ma'aurata wanda ta hanyan su ne za'a kara samun dankon soyayya da Karin karfin alaka a tsakanin ma'aurata yayin da manzon Allah s.a.w yace: " dukkanin wani abunda ba

[77] Buhari da muslim sun rawaito hadisin

zikirin Allah bane to wasa ne na bata lokaci kawai sai abubuwa hudu kawai: bin dindigin harbin da mutum yayi dan cimma hadafin abunda ya harba, ko kuma ba dokinsa horo, ko kuma wasa da matarsa ko kuma koyon ninkaya"[78]

Kaman yadda ya dace ko wane daga cikin ma'aurata ya rika lura da tsabtar jikinsa da saka turare me kamshi, dayin kwalliya domin duka wannan ababe suna kara soyayya da shakuwa suna kuma kawar da nisantar juna a tsakanin su, saboda fadin manzon Allah s.a.w: "…. Lallai Allah me kyau ne kuma yana san kyau"[79]

Hadisi yazo daga Aisha Allah ya kara mata yarda tana cewa: na kasance ina sanyawa manzon Allah s.a.w turare irin wanda nake sakawa domin nima na rika jin kamshi irin wanda yakeji sai kaji kamshi me dadi yana tashi daga gashin kansa dana gemun sa.[80]

Abdullahi dan Abbas yana cewa: na kasance ina kwalliya ga matata kamar yadda takemun kwalliya, kuma inason na bata dukkanin hakkinta da yawa wajaba agareni domin nima ta bani nawa hakkin daya wajaba agareta, saboda Allah madaukaki yana cewa: " suma suna da hakki a kanku kwatankwacin hakkin da kuke dashi a kansu "[81]

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[78] Duba cikin sunanun nisa; i da dabari, hadisi ne sahihi
[79] Duba cikin sahihu muslim, mujalladi na 1, shafi na 93, lambar hadisi na 91
[80] Duba cikin sahihul buhari, mujalladi na 5, shafi na 2214, lambar hadisi na 5579
[81] Suratul bakara ayata 228

DAGA CIKIN WASA DA TSOKANA TSAKANIN MA'AURATA AKWAI ABUBUWA KAMAN HAKA:

- WASA DA TSOKANA AKAN GADON BARCI.

- Ya halatta ga ko wanne cikin ma'aurata ya tube kayansa agaban juna da jin dadi da juna na kallon junan su ba kaya, hadisi yazo daga Bahz dan Hakim daga mahaifinsa daga kakansa Allah ya kara masa yarda yana cewa: nace ya manzon Allah al'auran mu wa ya kamata mu budewa waye kuma be kamata mu bude mawa ba? Sai yace: " ka rufe al'auranka kada kowa ya gani sai matanka ko kuma abunda ka mallaka na bayi" sai nace: idan ya kansace mutane wasunsu akan wasun su ne fa ya kake gani? Sai yace: idan zaka iya kokari kada wanda yaganin ma al'aura kayi iya kokarin haka, sai nace: to ya kake gani idan ya kasance a wurin da ba kowa na fa? Sai yace: Allah shi yafi cancanta da aji kunyan sa"[82]

- Sannan ya halatta ga ma'aurata ko wannen su yaji dadi da dan uwansa a lokacin saduwa ta hanyar da yake so kuma zaiji dadi da ita da sharadin ya kasance saduwa ta gaba ne kawai, an rawaiyto daga abdullahi dan Abbas cewa: Umar dan kaddab yazo wurin Manzon Allah s.a.w yace masa: na halaka, sai yace masa:" me ya halaka ka? Sai yace: na sadu da matata ta baya a gaban ta, sai yace; manzon Allah s.a.w sai yamai shiru be cemai komai ba, sai allah ya masa wahayi da wannan aya: " matayenku gonakin ku ne, ku zoma gonakinku ta inda kukeso" sai yace: ku kwanta ta gaba ko ta baya ku dai guji saduwa ta dubura ne kawai da kuma saduwa lokacin al'ada".[83]

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[82] Duba cikin mustadrak ala sahihain, mujalladi na 4, shafi na 199, lambar hadisi na 7358

[83] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 516

Wannan hadisin bayana nufin a guji mata bane lokacin al'adan su da rashin zama tare da su a lokacin al'adansu bane ko kuma daina cin abinci tare dasu da yin shawara dasu a wannan lokaci, an rawaito hadisi daga Aisha cewa: na kasance ina shan abu a kwarya ina cikin al'ada bayan nasha sai na mikoma manzon Allah s.a.w yasa bakinsa a inda nasa bakina nasha shima yasha kuma ina cin nama ajikin kashi ina al'ada na mikama manzon Allah s.a.w shima yasanya bakin sa a inda na gutsira shima ya gutsira yaci.[84]

Kuma hadisin baya nufin haramcin jin dadin mijinta ba da ita ko kuma itama taji dadin mijin ta idan tana al'ada, an rawaito hadisi daga Anas cewa: yahudawa sun kasance idan matayensu suna al'ada basacin abinci dasu kuma basa zama tare dasu a cikin gida daya, sai sahabban manzon Allah s.a.w suka tambayi manzon Allah s.a.w game da haka sai Allah ya saukar da aya yana cewa: " suna tambayan ka game da mace me al'ada, kace masu cut ace saboda haka su nisanci saduwa da mata a lokacin al'ada…. Zuwa karshen ayar" sai manzon Allah s.a.w yace: ku aikata komai dasu a lokacin al'adarsu sai dai saduwa kawai, sai labarin hakan yaje gun yahudawa sai sukace: me wannan mutumin yake nufi ne duka wani abu da mukeyi sai ya saba mana acikin sa, sai Asid dan Hudair da Ubbad dan Bashir suka zo sukace: ya manzon Allah yahudawa sunce kaza da kaza, bazamu rika saduwa dasu ba tunda yahudawa basa saduwa dasu lokacin al'adarsu? Sai fuskar manzon Allah s.aw ta canza nan take har mukayi tsammanin yayi fushi ne dasu, sai suka fita

[84] Duba cikin sahihu muslim, mujalladi na 1, shafi na 245, lamabar hadisi na 300

suka tafi bayan fitansu aka kawo kautan nono ga manzon Allah s.a.w sai yace akira su yabasu wannan nono da aka kawo masa daganan sai muka gane cewa ba fushi yayi dasu ba.[85]

An kara rawaito hadasi daga Jabir Allah kara masu yarda yana cewa; yahudawa sunce: idan mutum ya sadu da matarsa ta goho idan ta samu ciki zata haifi yaron harara garke sai Allah yasaukar da aya cewa: (matayen ku gonakinku ne kuzo masu ta inda kukeso……. suratul bakara) duk ta inda yaso ya sadu da ita ko ta goho ko ta kwance idan ya kasnace ta hanya daya ne watan ta gabanta[86].

- Yana daga sunna idan mutum zai sadu da matarsa kafin ya fara gabatar da saduwa ya ambaci Allah yayi addu'a kamar yadda yazo daga cikin hadisin manzon Allah s.a.w yana cewa: " da ace dayan ku idan zaso saduwa da matarsa zai ce: Bismillah, ya Allah ka nisantar damu daga shedan kuma ka nisantar da abunda zaka azurtamu dashi daga shaidan shima, idan aka azaurta su da yaro daga wannan saduwar shedan bazai iya cucar dashi ba har Abadan"[87]

- Haka kuma yana dacewa yayi wasa da ita da sumbatarta dan motsa mata sha'awa da kuma jiranta da ta gamsu lokacin saduwa kafin ya gama.

- Sannan an sunnanta masa idan yanason yin kome bayan gama jima'in farko ya wanke gabansa da yin alwala kafin ya

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[85] Duba cikin sahihu muslim, mujalladi na 1, shafi na 246, lambar hadisi na 302

[86] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 474, lambar hadisi na 4166

[87] Duba cikin sahihul bukari, mujalladi na 5, shafi an 2347, lambar hadisi na 6025

koma sabada fadinsa s.a.w cewa: idan dayan ku ya sadu da matar sa kuma yaji yanason yayi kome to yayi alwalla kafin ya koma"[88]

Saboda hakan yaki zafi tsafata da samun nisha na komen da zayyi.

- Wasa da tsokana lokacin wanka, wasa da mata da tsokana bai takaita ba kawai akan gado yana daga cikin abun da yake kara dankon soyayya da kara karfin zamantakewa tsakanin ma'aurata wasa da tsokanan juna a cikin dukkanin yanayi wanda hakan zai iya faruwa da sharadin hakan ya nesanta daga idon wani ko kuma kunnen wani, an rawaito hadisi daga Aisha tace: nakasance ina wanka tare da manzon Allah s.a.w a cikin bokiti daya, munayin rigegeniya tsakanin juna, har yana cemun ki barmun sauran nima nace mai kabar mun sauran.[89]
- Wasa da tsokana a cikin gida, shuraihu dan Hani ya tambayi Aisha uwar muminai Allah yakara mata yarda cewa: wani abu ne manzon Allah yake farawa dashi idan ya shigo cikin gidan sa? Sai tace: asuwaki yake faraway dashi. Hadisin yana cikin littafin sahihu muslim.

Kila yana faraway da asuwaki ne dan ya tsabtace bakinsa don simbatan matansa dashi.

- Wasa da tsokana a wajen gida, hakan yanada sharuddan sa kamar yadda muka fada a baya cewa ya kasance ya nesanta daga idon wani ko kuma kunnen wani, hadisi yazo daga Abi salimata dan Abdurrahman yace: Aisha ta bani labara cewa ta

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[88] Duba cikin sahihu muslim, mujalladi na 1, shafa na 249, lambar hadisi na 308

[89] Duba cikin sahihun nisa'i

kasance tare da manzon Allah s.a.w a cikin balagurolokacin tana yan mata sai manzon Allah yacema sahabbansa kuyi gaba, da suka yi gaba sai yace mata zo muyi tsere, har namanta wanda muka tabayi a baya a lokacin ban kai yanzu nauyi ba, sai nace masa yazanyi tsere dakai ya manzon Allah ina cikin wannan yanayi haka? Sai yace sai fa munyi, sai mukayi ya tsere mun, sai yace mun na rama nima tsere mun da kika tabayi din nan"[90]

Ya zama wajibi mu fadakar a dai dai wannan gaban cewa haramun ne yada sirrin ma'aurata wanda ya kasance tsakanin su da mayar dashi labarin dariya a majalisai, saboda fadin sa s.a.w cewa: "mafiya sharrin mutane a wurin Allah ranan tashin alkiya sune mutumin da yake kebance wa da matansa ko matan da take kebancewa da mijinta sai daya yaje yana yada sirrin dayan"[91]

Dan samun daurewan zaman aure a tsakanin ma'aurata ta yadda zasu gina gida na musulunci wanda zai samar da al'umma wacce zata nesanta daga sabani da kiyayya da gaba tsakaninsu, musulunci yayi bayanin hakkokin wanda ya zama wajibi a tsakanin ma'aura kowa kan dan uwansa, saboda kowa yasan hakkinsa da kuma hakkin da yake kansa.

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[90] Duba cikin sunanul kubra, mujalladi na 5, shafi na 304, lambar hadisi na 8945

[91] Duba cikin sahihu muslim, mujalladi na 2, shafi na 1060, lambar hadisi na 1437

HAKKOKIN MATA AKAN MIJINTA:

Ya isa wurin bayanin wannan hakkoki mu koro wasu ayoyi da hadisai wanda sukayi bayanin hakkokin mata saboda gudun kar mu tsawaita Magana akan haka daga cikin ayoyin akwai:

1. Allah madaukaki yana cewa: " ku zauna dasu da halaye nagari, idan kukaji bakwason su to dayawa zakuji bakwason abu sai Allah yasa masa albarka acikinsa me yawa (19)"[92]
2. Allah madaukaki yace: " sunada kwatan kwacen hakkin da kuke dashi akansu akanku, kuma maza suna da wata daraja akansa"[93]
3. Manzon Allah s.a.w yace: "mafi alherin ku shine mafi alheri agun iyalansa, kuma nafiku alheri agun iyalaina"[94]
4. Manzon Allah s.a.w yace: " wanda yafi musulmai cikan imani shine wanda yafisu kyawawan dabi'u, kuma zababbin ku sune zababbu agun iyalansu"[95]
5. Manzon Allah s.a.w yace: " kuji tsoron Allah cikin al'amarin matayenku domin kun aure su ne da amincin Allah kuma kun halatta farjinsu da Kalmar Allah…"[96]
6. Manzon Allah s.a.w yace: "kada mumini yaki mumina mace, idan ya kyamaci wani hali daga gareta to zai so wani hali nata"[97]

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[92] Suratun nisa'I ayata 19

[93] Suratul bakara ayata 228

[94] Duba cikin sunan ibn majjah, mujalladi na 1, shafi na 636, lambar hadisi na 1977

[95] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 483, lambar hadisi na 4176

[96] Duba cikin sahihu muslim, mujalladi na 2, shafi na 886, lambar hadisi na 1218

7. An karbo daga Hakim dan mu'awuya al-kushairy daga mahaifinsa yace: ya manzon Allah menene hakkin matan mu akammu? Sai yace:" ka ciyar da ita idan kaci abinci, ka kuma tufatar da ita idan ka tufatar da kanka.[98]

Kamala na Allah ne shi kadai madaukakin sarki.

[97] Duba cikin sahihu muslim, mujalladi na 2, shafi na 1091, lambar hadisi an 1469

[98] Duba cikin sunani abi dawud, mujalladi na 2, shafi na 244, lambar hadisi na 2142

HAKKOKIN MIJI AKAN MATARSHI:

Zamu takaita da koro ayoyi da hadisai wanda sukayi bayani akan hakkin miji akan matarsa sun wadatar yadda basai mun tsawaita Magana ba akai:

1. Allah madaukaki yana cewa cikin siffanta mata na gari: " salihan mata masu yawan bauta da kiyaye kansu ga mazajensu idan basa nan"[99]
2. An karbo hadisi daga Husain dan Mihsin yace: goggota ta fadamun cewa: taje gun manzon Allah s.a.w akan wasu bukatunta, sai yace mun: kinada miji ne? sai tace masa eh inadashi, sai yace mun ya kike a wurinsa, sai tace bana wasa wurin masa hidima sai abunda yafi karfi na kawai, sai yace mun to yadda kike a wurinshi ki kiyaye domin shine aljannarki ko wutarki"[100]
3. An karbo daga Abu huraira yace, manzon Allah s.a.w yace: " idan mace tayi salloli a rana guda biyar kullum sannan tayi azumin ramadana kuma ta kiyaye farjinta sannan tayima mijin ta biyayya zata shiga aljannan ta kofar da takeso"[101]
4. An karbo daga mu'azu dan Jabal Allah ya kara masa yarda cewa lokacin da yaje kasar sham yaga kiristoci suna yima manyan malamsu da da masu wa'azin su sujjada, sai yaga yahudawa suma haka sunayi ma malamansu da manya manyan su sujjada ya tambayesu dan me yasa suke masu sujjada? Sai sukace masa ai gaisuwan Annabawan mu kenan, sai mu'azu

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[99] Suratun nisa'I ayata 34

Duba cikin mustadrak ala sahihain, mujalladi na 2, shafi na 206, lambar hadisi na 2769[100]

[101] Duba cikin sahihu ibn hibban, mujalladi na 9, shafi na 471, lambar hadisi na 4163

yace lallai mu mukafi ku cancanta da wannan aiki inda gaisuwar annabawan ku ne, sai manzon Allah s.a.w yace masa :" karya sukeyi kamar yadda suka canza littafinsu da ace zan umurci wani yayima wani sujjada dan girman sa da na umurci mata tayima mijinta sujjada saboda girman hakkinshi daya ke kanta, mace bazata samu dadin imani ba har sai tayima mijinta biyayya koda kuma ace zai nemeta ne da jima'i a kan rakumi"[102]

[102] Duba cikin mustadrak ala sahihain, mujalladi na 4, shafi na 190, lambar hadisi na 7325

SAKI A MUSULUNCI:

Lallai aure abu ne mai mutukar daraja da kima a musulunci, saboda haka ne musulunci yana dukkanin abun da zai iya wurin ganin ya inganta alaka da shakuwa tsakanin ma'aurata saboda kada sirrin ma'aurata ya rabu, daga cikin abunda zai nuna darajar wannan abu da kima a musulunci shine yadda Allah ya kirashi da suna alkawari me karfi, Allah madaukaki yace:"kuma suka amsa alkawari me karfi daga gare ku (21)"[103]

Ya ishemu nuni akan muhimmancin wannan abu a musulunci fadin manzon Allah s.a.w cewa: " duk wanda yaudari ko kuma ya lalata matar wani mutum ko uban gidan sa to baya tare damu, haka kuma duk wanda yayi rantsuwa da alkawari baya tare da mu shima"[104]

Duk da irin wannan daraja da muhimmanci da musulunci ya ba aure hakika ya shar'anta yin saki idan al'amari yayi kamari tsakanin ma'aurata bayan an rasa hanyar yin gyara da sulhu a tsakanin su ya kasance cewa babu wata mafita akan hakan daya wuce yin saki, musulunci ya shar'anta yin saki ne idan abu ya ta'azzara saboda rufe duk wata hanya da zata kawo yaudara da cin amana tsakanin ma'aurata da kuma abunda zai biyo baya na hadakan dangantaka(watan asamu yaran da bana mijin bane) da kuma bayar da gado ga wanda bayacin wannan gadon ko kuma hana gado ga wanda yake cin wannan gadon hakkin sa ne, da kuma ya duwar munanan dabi'u a tsakanin al'aumma, da kuma mafi munin abu asamu kiyayya a tsakanin yaran mutum

[103] Suratun nisa'I ayata 21

[104] Duba cikin sahihu ibn hibban, mujalladi na 10, shafi na 205, lambar hadisi na 4363

wanda sabani da kiyayyan dake tsakanin mata da miji ke haifarwa.

Sai dai kuma wannan abu da aka shar'anta an masa iyakoki da ka'idoji ba'a barshi haka kawai ba kara zube saboda kada wawayen mutane su mayar da saki ya koma wasa, hakika malamai sunyi bayanin cewa saki yana dauka daya daga cikin hukunce hukuncen masu zuwa Kaman haka:

1. Saki yana zama wajibi idan ya kasance cewa mahukunta ne suka yanke hukuncin haka idan bayan an kai masu karan sabanin da ma'aurata suke ciki, saboda fadin Allah madaukaki cewa: " idan kunji tsoron karuwar sabanin da suke ciki to ku tura masu mutum daya ta bangaren mata da mutum daya ta bangaren miji wanda zasu zauna suyi masu sulhu, idan suna son sulhu a tsakanin su to lallai Allah zai datar dasu su a sasanta a tsakaninsu, lallai Allah yakasance masani kuma me bada labara akan abunda ake aikatawa (35)" [105]

2. Saki na haramun, shine sakin da akayi shi ba tare da bukatan haka ba ko kuma bada wani laluran da yasa aka yishi ko kuma haka kawai akayi shi ba tare da wani dalili ba, irin wannan shine sakin da shedan tsinuwar Allah ta tabbata agareshi yake aiki tukuru akan ganin yasa anyi shi saboda fadin manzon Allah s.a.w cewa: "lallai shedan yana shinfida kujeransa akan ruwa sai ya aiko sojojinsa wanda yafi kusanci agareshi shine wanda yafi su aikin batar da mutane da nisantar dasu daga gaskiya, sai dayan su yazo yace masa ni ayau kaza da kaza nayi, sai yace masa: bakayi aikin komai ba, sai wani yakara zuwa yace masa ni yau na raba ma'aurata nasa anyi saki,

[105] Suratun nisa'I ayata 35

sai yace masa: matso kusa gare ni nan, lallai kai ne kayi aiki sai ya yabeshi"[106]

3. Saki yana zama halal ne idan ya kasance mace bata da hali na gari a gun zamantakewar aure, amma musani cewa a wannan hali ana son miji yayi hakuri da ita musamman ma idan sun haihu da ita.

4. Sakin da musulunci yayi umurni dashi, shine idan mace ta kasance taki ibada ko kuma bata da kama kai bayan an mata nasiha da duk matakin da Allah yace a dauka dan gyara akan haka taki jin nasiha kuma taki gyarawa.

Cikin irin wannan hali itama mace zata iya neman saki idan mijin nata ya kasance da irin wannan halaye ko kuma yanada nakasu na halitta wacce rayuwa dashi bazai yiwu ba Kaman misali ya kasance me karamin azzakari wanda baya iya jima'I da ita ko kuma kwata kwata baya sha'awar yin jima'i baki daya.

[106] Duba cikin sahihul bukari, mujalladi na 4, shafi na 2167, lamabar hadisi na 2813

HUKUNCIN MACE TA NEMI A RABA AURE DA MIJINTA A MUSULUNCI (KHUL'I):

Lallai rayuwar aure idan ba'a ginata ba akan soyayya da yardan juna da kuma kyakyawan zamantakewa a tsakanin ma'aurata ba, zai tashi daga kasance war sa tausayi da kwanciyar hankali ga ma'aurata zuwa kiyayya da gaba indai har aka samu daya daga cikin ma'aurata ya kyamace abokin zaman sa, musulunci a wannan hali yana umurni da ayi hakuri da juriya da juna, Allah madaukakin sarki yana cewa: " kuyi zamantakewa dasu da kyawawan mu'amala, idan kuka kyamace su to kusani dayawan lokuta kuna kyamatar wani abu sai Allah yasa masa albarka me yawa acikinsa (19)"[107]

Sai dai idan al'amarin yaci tura yakai matakin hakuri da juriya ya gagara to musulunci ya shar'anta mace ta nemi a raba aurenta da mijinta, saboda idan miji ne ya kayamace ta bayason zama da ita saki a hannunsa yake sai ya saketa, idan mace ce hakan ya kasance da ita zata iya neman a raba aure amma da sharadin zata biyasa abun da ya biya na sadaki sai araba auren wannan shine karshen adalci a cikin addinin musulunci saboda miji shine ya biya sadaki sannan yake daukan nauyin aure, Allah madaukaki yace: " baya halatta agareku ku kwace wani abu cikin abun da kuka basu lokacin aure sai dai idan bazasu tsayar da dokokin Allah ba, idan kukaji tsoron bazasu tsayar da dokokin Allah ba to babu laifi agare su su biyun suyi ittifaki akan abunda zata fansa kanta da shi "[108]

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[107] Suratun nisa'I ayata 19
[108] Suratul bakara ayata 229

An rawaito hadisi daga dan Abbas Allah yakara masu yarda cewa, Jamila yarinyar salul, tazo gun manzon Allah s.a.w tace masa: wallahi bana kushe Sabit akan addininsa nayarda na riko da addinin sa, haka kuma na yarda da kyawawan mu'amalar sa, sai dai ina gudun kafurci ne a musulunci, saboda bazan iya masa biyya ba dan bana sonsa, sai manzon Allah s.a.w yace mata zaki mayar masa da gonar da ya baki akan sadakin ki? Sai tace eh zan mayar masa, sai manzon Allah s.a.w ya umurci Sabit da ya amshi wannan gonar ya saketa kuma daka ya kara komai akan wannan gonar shi kawai zai amsa. Ibn majjah ne ya rawaito hadisin cikin littafinsa na sahihu ibn majjah.

Burin muslunci na shar'anta wannan abu shine dan ya kiyaye mutunci da karamcin mutane kada a wulakantar da ita a koma ana wasa da ita, haka kuma saboda kiyaye rayuwan al'aumma na rufe dukkanin wasu hanyoyi da zasu jawo fasadi ga al'umma, saboda zaman miji da matar da baya son ta ko kuma zaman mata da mijin da bata son shi hanyace ta barna matukar mutum bashi da karfin imani wanda zai hanashi sabama Allah na aikata alfasha, saboda haka ne Allah ya shar'anta saki, kuma lallai Allah yayi gaskiya daya cewa: " idan suka rabu Allah zai wadata kowannan su daga falalarsa"[109]

[109] Suratun nisa'I ayata130

WASU DAGA CIKIN SAKAMAKON AIKIN BARNA NA SHA'AWAR DAN ADAM:

Lallai musulunci ya haramta zina kuma yasanya shi daga cikin manya manyan laifuka a addinin kamar yadda ya haramta dukkanin wasu hanyoyi da zasu jawo aikata zina, Sayyid kudub Allah ya masa rahama yana cewa[110]: lallai musulunci yanason yakan dabi'ar dabbanci ne wanda yaba banbance wa tsakanin jikin na miji da mace, kuma musulunci yason gina wani irin gida ne da gida rayuwa da samar da rayuwa na taimakekeniya wanda bazata kare ba da mutuwar gangan jiki daya, da kuma samar da alaka tsakanin na miji da mace akan tafarki na yanayin halitta dan adam wanda haduwa tsakanin su ke kasance wa kwanciyan hankali da natsuwa wanda ya kunshi dukkanin wasu burin dan adam na haduwa tsakanin namiji da mace, wanda zai samar da wani irin alaka a tsakanin su me karfi da wanzuwa har Abadan da taimakekeniya tsakanin su dan gina rayuwan na nan gaba wacce zai samar masu da zurriyya wanda zasu samu hadin kai tsakanin da kuma tunkarar al'ummar da zasu rayu a cikin batare da haifar da wata matsala ba sakamakon tarbiyyan da uwa da uba suka basu, saboda haka ne musulunci ya tsawwala akan hukuncin zina da siffantashi da dabi'ar irinta dabbobi wacce take mayar da zaman takewar mutane ya koma babu wani banbancin tsakinsu da ta dabbobi wanda basa banbance wa tsakanin macen cikin su da namiji, wanda babban burinsa idan yaji yunwa shine ya cika cikinsa kawai baida wani tunani na gina ruwana me dadi ko kuma raya kasa bashi da wani buri da ya wuce cika ciki ko

[110] Cikin littafin zalalul kur'an

koma biyan bukatarsa na sha'awa, tunanin dan adam sabanin wannan hali shine kawai abunda ya bambance mu da dabbobi , lallai musulunci baya fada da sha'awa na fidira na dan adam ko kuma kyamatar sa kawai abunda yakeyi shine tsarashi da tsarkake shi da daukakashi daga matsayi irin na dabbobi, amma shi kuma zina musamman ma karuwai tozarta wannan sha'awa sukeyi na fidira na halittan dan Adam su mayar dashi abun kyama da gudu kamar yadda dabbobi suke gudanar da nasu koma fiye da hakan, saboda dayawa daga cikin dabbobi kamansu tsuntsaye da sauransu zakuga rayuwan ma'aurata sukeyi kowa da mijinta sannan da wuya kaga wani yana saduwa da matan wani wanda hakan ya nesanta daga rikicin da zina take yadawa cikin rayuwan dan adam.

Zamu ambaci wasu daga cikin munanan sakamako a dunkule wanda rashin tsari na sha'awa ke kawowa wanda daga cikin abunda dole zai haifar akwai yaduwar zina:

- Yaduwar annuba da cuta mai matukar muni me yaduwa wanda bata tsayawa akan mutum daya sai ta yadu cikin al'umma baki daya, Allah madaukaki yana cewa: " kada ku kusanci zina domin ta kasance alfasha da kuma mummunan hanya (32)"[111]

Manzon Allah s.a.w kuma yana cewa: "… yaku taron mutanen makkah, abubuwa biyar idan aka jarabeku dasu suka yadu a cikin ku ina neman tsarin Allah su ruske ku da rayuwan ku, alfasha bazata taba bayyana ba acikin mutane ta yadu bace annuba da munanan cuta ta bullo masu wanda basusan dashi ba a baya, sannan mutane bazasu rika toye ma'aunin suba face an

[111] Suratul isra'I ayata 32

saukar masu da fari da yunwa da mugun shugaba, sannan mutane bazasu hana zakkah ba face an hana masu ruwan sama dabadan dabbobin da suke rayuwa ba a cikin su bazasu sami ruwan sama ba, sannan bazasu warware alkawarin Allah ba da manzon sa face an turo masu da makiyansu su yi galaba akansu da kuma kwace masu arzikinsu, sannan bazasuki yin hukunci ba da littafin Allah face an jefa masu gaba a tsakanin su suka kasha kawunan su da cin zalin junan su"[112]

Sannan aikata munanan dabi'u yana gusar da kyawun mutum da canza masa rayuwa daga dan adam zuwa rayuwa irinta dabbobi wanda burinsa shine na gamsar da sha'awar da burinsa ta ko wani hanya sukayi ittifaki, sannan kuma yana gadar da talauci ga mutum saboda kudin da yake kashewa wurin morewa dadin rayuwa wanda ba'a shar'anta ba da lokacin da yake batawa dama karfin san a jika duka wurin wannan barna abunda daga karshe zai jawo masa da nasani da hasara da mummunan azaba a lahira, sannan tana daga cikin sababi na rage tsawon shekarun mutun a duniya saboda aikata alfasha yana jawoma mutum cututtuka wanda suke sanadiyyar halaka shi.

- Yaduwar yaran zina (shegu), babu shakka yana haifar da al'ummar banza saboda a dabiyar dan adam bazai iya tarbiyyar su ba ta inda zai nuna masu dukkanin wani tausayi na tsakanin da da uba, kuma su samu fadakarwa da fuskantarwa mai amfani game da dabi'un su, wanda babu wanda zai iya basu irin wannan sai iyaye su biyu, wanda wannan abu shi ke jawo kangararrun yara wanda daga karshe zasu zama annoba ga al'umma saboda rashin iyaye da suke fama dashi, (Anaa froid)

[112] Duba cikin mustadrak ala sahihain, mujalladi na 4, shafi na 583, lambar hadisi na 8623

tana cewa a cikin littafinta me suna yara ba iyaye, yaranda basuda iyaye irin cutar da ke damun su a zuciya wanda ke lazimtar yara a hemomin iyan gudun hijira, da wuraren kula da yara da abunda yake haifarwa na rashin tsari da kangarewa na musamman ilimin kula da rai bazai iya warware su ba sai fa ya sha bakar wahala in har zai iya[113]

- Yaduwar cutar tabin hankali wanda zai haifar da bushewar zuciya da rashin tausayi da rashin samun natsuwa, dajin kaskanci ga rayuwan mutun da wulakanci wurin gudanar da alaka haramcacciya, Allah me girma yayi gaskiya cikin fadin sa cewa: " daga cikin ayoyin sa ya halatta maku matayenku daga jikinku danku samu natsuwa da kwanciyar hankali dasu sannan yasanya soyayya da tausayi a tsakanin ku, lallai cikin haka akwai ayoyi abun lura ga mutane masu tunani (21)" suratun rum.
- Yaduwar munanan dabi'u na zina ce zinace yana haifar da yaduwar mumanan dabi'u cikin al'umma, kamar yadda muka sani ne cewa da kudi ake samun biyan bukata na more dadin rayuwan duniya, idan kudi ya kare a hannu irin mutanen nan masu amfani dashi ta hanyar haramtacciya wurin jin dadin su na zinace zinace da sauran su zasu nema hanya ta samun kudi ko yaya take ko dai suyi sata ko danfara ko karya ko kuma cin rashawa dan samun kudin da zasuyi harkan da suka saba yi dashi, ko bashi ne zasu iya ci dan hakan ko kuma yin fyade dan su biyama kansu bukata.
- Saukar ukuba daga Allah wandda yayi alkawari da ita ga mutanen da zina ke yaduwa a cikinsu, manzon Allah s.a.w yana

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[113] - littafin: mutum tsakanin ababen rayuwa da kuma musulunci/ muhammad qutub.

cewa:" al'umma ta bazata gushe ba tana cikin alheri matukar yaran zina basu yadu a cikinsu ba, idan kuwa yaran zina suka yadu acikin su to yakusa kiris Allah ya saukar masu da ukuba[114]

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[114] Duba cikin musnad na imam Ahmad, mujalladi na 6, shafi na 333, lamabar hadisi na 26873, sahihuttargib wattarhib 2400.

KARKARE LITTAFI:

Hakika mun bada isharori da bayani game da mahangan addinin musulunci game da sha'awar dan adam na fidira wanda ake halittansa dashi, burin mu akan haka shine wannan ababe da muka lissafo su zama mabudi ga duk wanda yakeson kara sani akan wannan al'amari me matukar muhimmanci ga rayuwan mutum da kuma hanyoyin da musulunci yabi na tacewa da kuma dorashi akan hanyar da zai zama ibada wanda za'a rika ba musulmi lada akansa idan ya aikata shi ta hanya me kyau kamar yadda musulunci ya tsara, kuma dan hakan ya zama ma'ingizi na neman Karin sani game da wannan addinin wanda ya kunshi komai na rayuwa wanda mutum ke bukata a zaman takewanshi na duniya da kuma bayan rayuwan sa yadda yayi bayanin cewa aiki musulmi na alheri idan ya ksance da niyya neman lada daga gun Allah baya yankewa da mutuwar sa, zai ci gaba da samun ladan wannan aiki na alheri da yayi ko kuma ya tunatar akayi har bayan mutuwar sa, manzon Allah s.a.w yace: " idan dan adam ya mutu dukkanin ayyukansa ya yanke sai ayyukansa din nan guda uku, sadakar da yayi lokacin rayuwan sa wanda take wanzuwa, ko yayi ilimi ya karantar ana mafanuwa dashi, ko kuma yabar yaro nagari wanda zai rika masa addu'a"[115]

Da kuma fadinsa s.a.w: " duk wanda yayi kira zuwa ga shiriya yana da lada na kwatankwacin wanda ya amsa kiransa, baza'a ragema wancan komai ba cikin ladansa, haka duk wanda yayi kira zuwa ga hanyar bata yana da zunubi na kwatankwacin

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[115] Duba cikin sahihu muslim, mujalladi na 3, shafi na 1255, lambar hadisi na 1631

wanda ya kira zuwa ga wannan bata, zaba'a toye masa komai ba daga cikin zunubin sa"[116]

Daga cikin abunda zayyi nuni gameda yadda musulunci ya karade komai be bar wani abu ba face yayi bayani dalla dalla akansa shine yadda ya bada muhimmanci akan wani bangare wanda yake da alaka da rayuwan mutune, an karbo dag Salman yana cewa: mushirikai sunce mana: mu muna ganin mutumin nan naku yana karantar daku komai da komai hatta ladabin shiga bayan gida sai da ya karantar daku, sai yace masu ku tsaya kuji ya hanamu yin tsarki da hannun damarmu ko kuma mu fuskanci alkibla lokacin bayan gidan mu, sannan kuma ya hanamu yin tsarki da kasha, kuma yace mana kada dayan yayi tsarki sai da duwatsu guda uku"[117]

Wani irin addini ne haka da kyawu wanda yake tare da mutum cikin dukkanin harkokinsa da hutunsa, sanna ya tsara masa dukkanin al'amuran sa, wannan addinin al'amarinsa babba ne a zukatan musulmai wanda suke riko dashi sosai, sannan kuma suke kiran mutane zuwa gareshi saboda alhei ya yadu akarkashin dausayin sa kuma wand aba musulmai basu su sanshi su kuma nema sanin hakikanin sa ba tare da nuna kabilanci ba dan su san ababen da ya banbanta dashi da sauran addini na kyawu kuma su more da halayensa na gari, lallai addini ne wanda ya zama mabudi ga dukkanin wani alheri kuma makulli ga dukkanin wani sharri.

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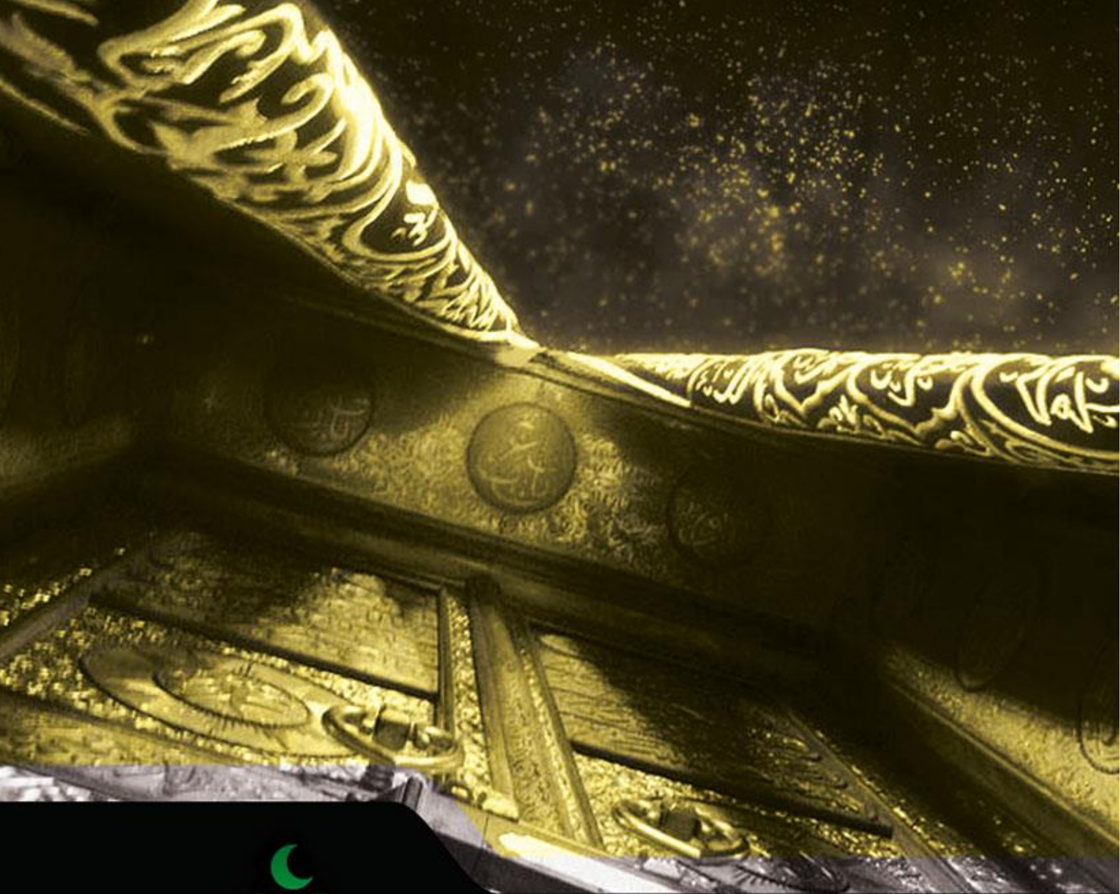
[116] Duba cikin sahihu muslim, mujalladi na 4, shafi na 2060, lambar hadisi na 2674

[117] Duba cikin sahihu muslim, mujalladi na, shafi na 224, lambar hadisi na 262



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