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بقلم معالي الشيخ

صالح بن فوزان بن عبد الله الفوزان

عضو هيئة كبار العلماء

وعضو اللجنة الدائمة للإفتاء

**المرجمة: إسماعيل غرب علي**

**المراجع: تاج الدين عيسى**

BIDI’A

**MA’ANARTA – NAU’IKANTA – HUKUNCE-HUKUNCENTA**

**DA ALKALAMIN BABBAN MALAMI**

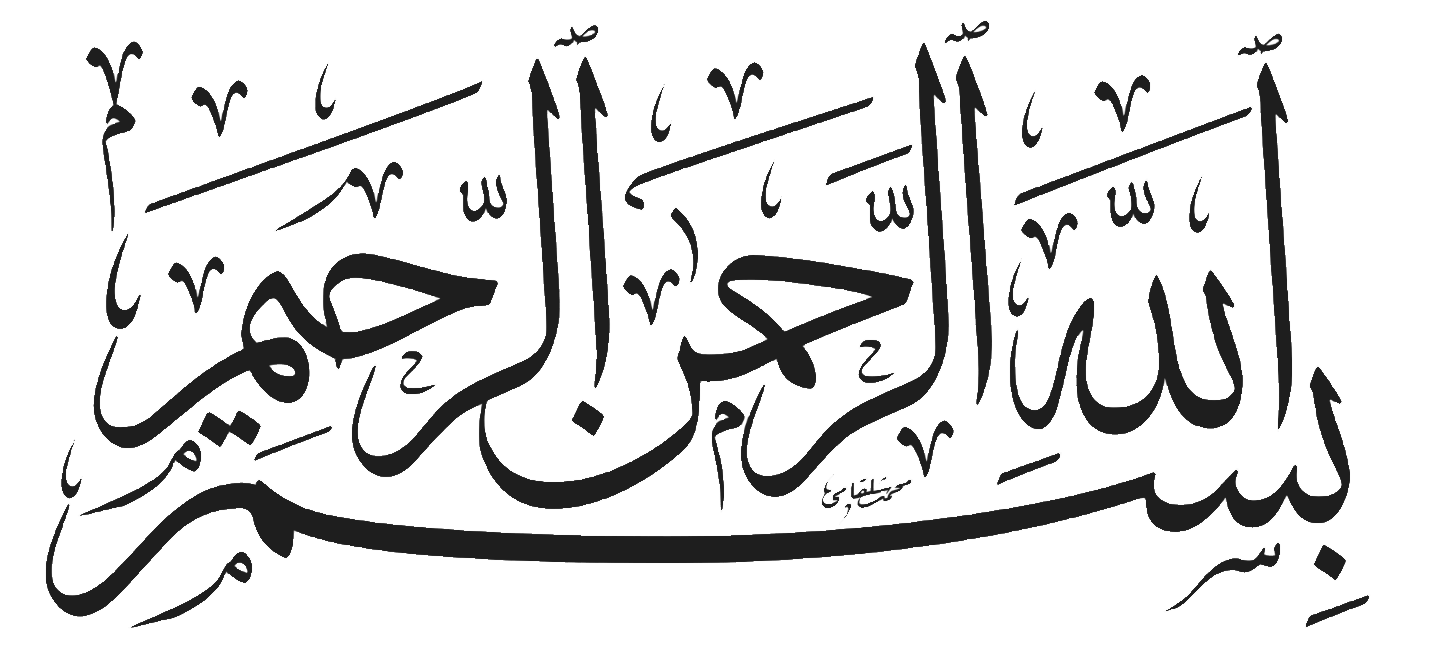
**SALEH BN FAUZAN AL-FAUZAN**

**MEMBA A KWAMITIN MANYAN MALAMAI**

**KUMA MEMBA A KWAMITIN DINDINDIN NA BADA FATAWA**

**FASSARA: ISMA’IL GARBA ALI**

**BITA: TAJUDDIN ISA**



**DA SUNAN ALLAH MAI RAHAMA MAI JINƙAI**

**GABATARWA**

Dukkan godiya ta tabbata ga Ubangijin talikai, Ya umarcemu da bi, kuma ya hanemu daga kirkira, Allah Yayi dadin tsira yayi aminci ga Annabinmu Muhammad, wanda Allah Ya aikoshi dan ayi koyi da shi kuma a bishi, da alayensa da sahabbansa da ragowar mabiya.

***Bayan haka:***

Wadan nan wasu fasalillika ne acikin bayanin nau’ikan bidi’o’i da hani daga garesu, rubutasu ya hukunta wajibin nasiha ne ga Allah, da littafinSa da ManzonSa, da shugabannin musulmai da dukkaninsu.

**FASALI NA FARKO**

**MA’ANAR BIDI’A**

**NAU’IKANTA DA HUKUNCE-HUKUNCENTA**

***MA’ANARTA:***

Bidi’a a Luga: An ciratota ne daga kirkira shine kirikira batare da wani misalin daya gabata ba, daga gareshi ne fadinSa – Madaukakin sarki -: {***Mai kirkirar sammai da kasa}*** **[Al-Bakara: 117].** Wato mai kirkirarsu ba tare da wani misalin da ya gabata ba, da fadinSa – Madaukakin sarki -: ***{Kace da na kasance farko daga manzanni}*** **[Al-Ahkaf: 9].** Wato banzama farkon wanda yazo da sako daga Allah ba zuwa ga bayi, kai da yawa daga manzanni sun gabace ni.

*Ana cewa:* Wane ya kirkiri wata bidi’a, ana nufin ya kirkiri wata hanyar da ba’a rigayeshi gareta ba.

**KIRKIRA YA RABU GIDA BIYU:**

Kirkira a cikin al’adu kamar kirkirar abubuwan da aka kirkira na zamani, to wannan halal ne; domin asali a cikin al’adu shine halacci.

Da kirkira a cikin Addini to wannan haramun ne; domin asali a cikinsa shine tsayawa, tsira da amincin Allah su tabbata agare shi ya ce: ***“Wanda ya farar a cikin al’amarinmu wannan abinda baya daga cikinsa to shi abin juyarwa ne”***[[1]](#footnote-1). A cikin wata riwayar***: “Wanda ya aikata wani aikin da baya kan al’amarinmu to shi abin juyarwa ne”***[[2]](#footnote-2).

**NAU’IKAN BIDI’O’I:**

***Bidi’a a cikin addini nau’i biyu ce:***

***Nau’i na farko:*** Bidi’a ta magana ta kudiri, kamar maganganun Jahamiyya da Mu’utazila, da Rafida da ragowar batattun kungiyoyi da kudirce-kudircensu.

***Nau’i na biyu:*** Bidi’a a cikin ibadu, kamar yiwa Allah bauta da ibadar da bai shara’antata ba, su nau’ika ne:

***Nau’i na farko:*** Wanda yake kasancewa a cikin asalin ibada, shine ya farar da wata ibadar da bata da tushe a cikin shari’a, kamar ya farar da wata sallar da ba’a shara’antata ba, ko wani azimin da ba’a shara’antashi ba, ko wasu idukan da ba’a shara’antasu ba, kamar idukan maulidai da wasunsu.

***Nau’i na biyu:*** Wanda yake kasancewa a cikin kari kan ibadar da aka shara’anta, kamar da ace zai kara wata raka’a ta biyar a cikin sallar Azahar ko La’asar misali.

***Nau’i na uku:*** Wanda yake kasancewa a siffar yin ibada shine yayita akan siffar da ba’a sharanta ba, hakan kamar yin wasu zikiran da ba’a shara’antasu ba da wasu sautuka na jama’a masu sa tsimi, kuma kamar tsanantawa kai a cikin ibadu har yakai matsayin da zai fitar daga sunnar Manzo – tsira da amincin Allah su tabbata agare shi -.

***Nau’i na hudu:*** Wanda yake kasancewa da kebance wani lokaci dan yin wata ibadar da aka shara’anta wacce shari’a bata kebanceshiba, kamar kebantar yinin rabin watan Sha’aban da darensa da yin azimi da kuma tsayuwar dare, domin cewa asalin azimi da tsayuwar dare abin shara’antawa ne, sai dai kebanceshi da wani lokaci daga lokuta yana bukatuwa zuwa ga dalili.

**HUKUNCIN BIDI’A A CIKIN ADDINI DA DUKKAN NAU’IKANTA:**

Dukkan bidi’a a cikin addini abar haramtawace kuma bata ce; saboda fadinsa – tsira da amincin Allah su tabbata agare shi – ***“Na haneku da fararrun al’amura, domin cewa dukkan fararren al’amari bidi’a ne, kuma dukkan bidi’a bata ce***”[[3]](#footnote-3). Da fadinsa - tsira da amincin Allah su tabbata agare shi: ***“Wanda ya farar a cikin al’amarinmu wannan abinda baya daga cikinsa to shi abin juyarwa ne”***. A cikin wata riwayar: ***“Wanda ya aikata wani aikin da baya kan al’amarinmu to shi abin juyarwa ne”.*** Sai hadisin yayi nuni akan cewa dukkan abinda aka farar a cikin addini to shi bidi’a ne, kuma dukkan bidi’a batace abar mayarwa, ma’anar hakan cewa bidi’o’i a cikin ibadu da kudirce-kudirce ababen haramtawa ne, sai dai haramcin yana banbantuwa gwargwadan nau’in bidi’ar, daga cikinsu akwai kafirci karara, kamar dawafi a kaburbura dan neman kusanci ga ma’abotansu, da gabatar da yanke-yanke da bakance garesu, da kiran ma’abotansu da neman agajinsu, kamar maganganun Jahamiyya wadanda suka wuce gona da iri da Mu’atazila, daga cikinsu akwai hanya zuwa shirka, kamar gini akan kaburbura, da sallah da addu’a a wurinsu, daga cikinsu akwai wanda fasikanci ne na kudiri, kamar bidi’ar Khawarij da Kadariyya, da Murji’ah a cikin maganganunsu da kudirce-kudircensu masu sabawa dalilai na shari’a, daga cikinsu akwai sabo, kamar bidi’ar kin yin aure, da azimi a tsaye a cikin rana, da yin dandaka da nufin yanke sha’awar jima’i[[4]](#footnote-4).

**FADAKARWA:**

Wanda ya karkasa bidi’a zuwa bidi’a mai kyau da bidi’a mummuna to shi mai galadine kuma mai kuskure ne kuma mai saba fadinsa ne – tsira da amincin Allah su tabbata agare shi -: ***“Domin dukkan bidi’a bata ce”***; domin cewa manzo – tsira da amincin Allah su tabbata agare shi – yayi hukunci ga dukkan bidi’a da cewa su bata ne, wannan kuma yana cewa ba dukkan bidi’a ce bata ba kai akwai bidi’a kyakkyawa, al-Hafiz Ibnu Hajar ya fada a cikin Sharhin Arba’in: (Fadinsa – tsira da amincin Allah su tabbata agare shi: ***“Dukkan bidi’a bata ce”*** suna daga matattarar maganganu wani abu bazai fitaba daga gareta, shi asali ne mai girma daga asalillikan addini, shi mai kama ne da fadinsa – tsira da amincin Allah su tabbata agare shi -: ***“Wanda ya farar da wani abu daga al’amarinmu wannan abinda baya daga cikinsa to shi abin juyarwa ne”*** dukkan wanda ya farar da wani abu kuma ya dangantashi zuwa ga addini kuma bashi da wani asali daga addinin da za’a koma gareshi to shi bata ne, addini ya kubuta daga gareshi, daidai ne a cikin hakan a mas’alolin kudirce-kudirce ne, ko ayyuka da maganganu na zahiri da na badini)[[5]](#footnote-5). Ya kare.

Wadan nan basu da wata hujja akan cewa akwai wata bidi’a kyakkyawa sai dai kawai fadin Umar – Allah Ya yarda da shi – a cikin sha’anin sallar Ashan: ***“Madalla da wannan bidi’ar”***. Kuma suka ce: Lallai an farar da wasu abubuwan da magabata na gari basuyi inkarinsu ba, misali hada al-Kur’ani a littafi daya, da rubuta hadisi da dawwana shi. Amsa game da hakan cewa wadan nan al’amura suna da asali a cikin shari’a, ba fararru bane, fadin Umar: ***“Madalla da bidi’a”*** yana nufin bidi’ar luga (yare) ba ta shari’a ba, abinda yake da asali a shari’a za’a koma gareshi, idan ance shi bidi’a ne to shi bidi’a ce ta luga bata shari’a ba, domin cewa bidi’a a shari’a shine abinda bashi da asali a cikin shari’a daza’a koma gareshi, hada al-Kur’ani a littafi daya yana da asali a shari’a; domin cewa Annabi – tsira da amincin Allah su tabbata agare shi – ya kasance yana umarni da rubuta al-Kur’ani, sai dai ya kasance a rubuce a rarrabe, sai sahabbai – Allah Ya yarda da su - suka hadashi a cikin mushafi daya dan kiyayeshi. Sallar Ashan kuwa hakika Annabi – tsira da amincin Allah su tabbata agare shi – ya sallaceta da sahabbansa wasu ‘yan darare sai yaki fitowa ana karshe dan jin tsoron a wajabta musu ita, sai sahabbai – Allah Ya yarda da su - suka cigaba da sallatarta a rarrabe a rayuwar Annabi – tsira da amincin Allah su tabbata agare shi -, bayan wafatinsa har zuwa (lokacin da) Umar dan Khaddab – Allah Ya yarda da shi - ya hadasu a bayan limami daya kamar yanda suka kasance a bayan Annabi – tsira da amincin Allah su tabbata agare shi -, wannan bai zama bidi’a a addini ba. Rubutun hadisi kuma yana da asali a shari’a, hakika Annbai – tsira da amincin Allah su tabbata agare shi – yayi umarni da rubuta wasu daga hadisai ga wasu daga sahabbai lokacin da aka nemi hakan daga gareshi, abin gudu daga rubutashi da siffa mai gamewa a zamaninsa – tsira da amincin Allah su tabbata agare shi – tsoron kada abinda baya daga cikin al-Kur’ani ya cakuda da shi, lokacin da Annabi – tsira da amincin Allah su tabbata agare shi – yayi wafati sai wannan abin gudun ya koru; domin al-Kur’ani ya riga ya cika kuma an kiyayeshi kafin wafatinsa – tsira da amincin Allah su tabbata agare shi -, sai musulamai suka dawwana sunna bayan hakan dan kiyayeta daga tozarta, Allah Yayi musu sakayya mafi alheri ga Musulunci da musulmai, yayin da suka kiyaye littafin Ubangijinsu da sunnar Annabinsu – tsira da amincin Allah su tabbata agare shi -, daga tozarta da wasan masu wasa.

**FASALI NA BIYU**

**BAYYANAR BIDI’O’I A CIKIN RAYUWAR MUSULMAI**

**DA SABUBBAN DA SUKA JAWO HAKAN**

**NA FARKO: BAYYANAR BIDI’O’I A RAYUWAR MUSULMAI:**

Karkashinsa akwai mas’aloli biyu:

**MAS’ALA TA FARKO: LOKACIN BAYYANAR BIDI’O’I:**

Babban malamin Musulunci Ibnu Taimiyya – Allah Yayi masa rahama – yace: Ka sani cewa dukkan bidi’o’in dake rataye da ilimummuka da kuma ibadu a wannan gwargwadan da waninsa kawai ya faru ne a cikin al’umma a karshen halifancin halifofi shiryayyu, kamar yanda Annabi – tsira da amincin Allah su tabbata agare shi – ya bada labari da shi, inda ya ce: ***“Wanda ya rayu a cikinku a bayana zaiga sabani mai yawa, to na horeku da sunnata da sunnar halifofina masu shiryarwa shiryayyu a bayana”***[[6]](#footnote-6). Kuma farkon bidi’ar da ta bayyana itace bidi’ar Kaddara, da bidi’ar Irja’i, da bidi’ar Shi’anci, da Khawarij, wadan nan bidi’o’in sun bayyana ne a karni na biyu, alhali sahabbai suna nan, hakika sunyiwa ma’abotansu inkari, sannan bidi’ar Mu’utazilanci ta bayyana, kuma fitintinu suka faru tsakanin musulmai, banbancin ra’ayuyyuka suka bayyana da karkata zuwa bidi’o’i da soye-soyen rayuka, sai kuma bidi’ar Tasawwuf ta bayyana, da bidi’ar gini akan kaburbura bayan zamaninnika masu falala, haka nan duk lokacin da ya jinkirta sai bidi’o’i su karu su zama nau’i-nau’i.

**MAS’ALA TA BIYU: GURIN BAYYANAR BIDI’O’I:**

Garuruwan musulunci sun saba a bayyanar bidi’o’i a cikinsu, Babban malamin Musulunci Ibnu Taimiyya ya ce: (Cewa manyan biranen da sahabban Manzon Allah – tsira da amincin Allah su tabbata agare shi – suka zauna a cikinsu, kuma ilimi da imani suka fita daga cikinsu guda biyar ne: Harami biyu (Makka da Madina) da Iraki biyu (Kufa da Basra) da Sham, daga garesu ne al-Kur’ani da hadisi da fikihu da ibada suka bayyana da abinda ke bin hakan na al’amuran Musulunci, kuma bidi’o’i na tushe suka fita daga wadan nan biranen banda Madinar Annabci, Kufa Shi’anci da Murji’anci sun fito daga gareta, kuma suka yadu bayan nan a waninta, Basra kuma Kadariyyanci da Mu’utazilanci da batattun ibadu sun fito daga daga gareta kuma suka yadu bayan nan a wanita, Sham kuwa akwai Nasibanci da Kadariyyanci a cikinta, amma Jahamiyyanci ya bayyana ne a bangaren Khurasan, shine mafi sharrin bidi’o’i. Bayyanar bidi’o’i ya kasance gwargwdan nisanta daga gidan Annabci, lokacin da kungiya ta faru bayan kashe Usman sai bidi’ar Haruriyya ta faru…..Amma Madinar Annabci ta kasance kubutacciya daga bayyanar bidi’o’i, duk da yake akwai mai boyewa a nan ya kasance a gurinsu abin wulakantarwa abin zargi dan akwai wasu mutane daga Kadariyya da wasunsu a can, sai dai sun kasance ababen zargi rinjaya ababen rinjaye, sabanin Shi’anci da Murji’anci a Kufa, da kuma Mu’utazilanci da bidi’o’in masu ibada a Basra, da Nasibanci a Sham, domin shi a bayyane yake. Hakika ya tabbata a cikin inagantaccen hadisi daga Annabi – tsira da amincin Allah su tabbata agare shi – a sha’anin Madina -: Cewa Dujal bazai shigeta ba….. ilimi da imani bai gushe ba a can har zuwa zamanin almajiran (Imam) Malik shi yana daga ma’abota karni na hudu)[[7]](#footnote-7), amma zamaninnikan nan uku masu falala babu wata bidi’a mabayyaniya a cikinsu a cikin Madinar Annabci kwatakwata, kuma wata bidi’a bata fito daga gareta a cikin tushen Addini kwatakwata ba, kamar yanda ta fita daga ragowar birane.

**NA BIYU: SABUBBAN DA SUKA JAWO BAYYANAR BIDI’O’I:**

Daga abinda babu kokwanto a cikinsa cewa riko da al-Kur’ani da sunna a cikinsa akwai tsira daga afkawa a cikin bidi’o’i da bata, Allah – Madaukakin sarki Ya ce: ***{Lallai wannan ne tafarkiNa, yana madaidaici sai kubishi, kuma kada kubi wasu hanyoyi sai su rarrabar da ku daga barin hanyarSa}*** **[al-An’am: 153].** Hakika Annabi – tsira da amincin Allah su tabbata agare shi – ya bayyana hakan a cikin abinda Ibnu Mas’ud – Allah Ya yarda da shi - ya ruwaito ya ce: ***“Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya zana mana waani zane sai ya ce: Wannan ne tafarkin Allah, sannan ya zana wasu zanuka daga damansa da kuma hagunsa, sannan ya ce: Wadan nan tafarkuna ne, akan kowane tafarki daga cikinsu akwai shaidanin da yake kira gareshi, sannan ya karanta: {Lallai wannan ne tafarkiNa, yana madaidaici sai kubishi, kuma kada kubi wasu hanyoyi sai su rarrabar da ku daga barin hanyarSa. Wancananku ne Allah Yayi muku wasiyya da shi, tsammaninku, kuna yin takawa}*** **[Al-An’am: 153][[8]](#footnote-8).**

Wanda ya bijirewa al-Kur’ani da sunna sai hanyoyi masu batarwa su rinka jansa da kuma bidi’o’i fararru, sabubban da suka sa faruwar bidi’o’i sun takaitu ne a cikin al’amuran nan masu zuwa: Jahiltar hukunce-hukuncen Addini, bin soye-soyen rayuka, ta’assubanci ga ra’ayuyyuka da mutane, kamanceceniya da kafirai da kuma kwaikwayonsu. Zamuyi bayanin wadan nan sabubban da wani abu na bayani a rarrabe:

**SABABI NA FARKO: JAHILATAR HUKUNCE-HUKUNCEN ADDINI:**

A duk lokacin da zamani ya mike mutane suka nisanta daga guraben manzanci sai ilimi ya karanta kuma jahilci ya yadu, kamar yanda Annabi – tsira da amincin Allah su tabbata agare shi – ya bada labari da hakan da fadinsa: ***“Wanda ya rayu daga cikinku zaiga sabani mai yawa”***[[9]](#footnote-9). Da fadinsa: “Lallai Allah baYa dauke ilimi daukewa da zai daukeshi daga bayi, sai dai yana karbar ilimi da karbar malamai, har idan bai wanzar da wani malami ba sai mutane su riki shugabanni jahilai sai ayi musu tambaya sai su bada fatawa ba tare da ilimi ba sun bata kuma sun batar”[[10]](#footnote-10). Babu abinda zaiyi fito na fito da bibi’o’i sai ilimi da malamai, idan an rasa ilimi da malamai sai a bada dama ga bidi’o’i su bayyana kuma su yadu, kuma ma’abotansu suyi nishadi.

**SABABI NA BIYU: BIN SOYE-SOYEN RAYUKA:**

Wanda ya bijirewa al-Kur’ani da sunna to ya bi son ransa, kamar yanda Madaukakin sarki Ya ce: ***{Idan basu amsa maka ba to ka sani kadai suna bin soye-soyen rayukansu ne, kuma wanene mafi bata irin wanda yabi son ransa ba tare da wata shiriya daga Allah ba? Allah baYa shiryar da mutane azzalumai}*** **[Al-Kasas: 50].** Kuma Madaukakin sarki Ya ce: ***{Shin kaga wanda ya riki son ransa shine abin bautarsa, kuma Allah Ya batar da shi akan wani ilimi, kuma Yayi yumki akan jinsa, da zuciyarsa, kuma Yasa wata yana akan ganinsa? To waye zai shiryar dashi bayan Allah}*** **[Al-Jasiyah: 23].** Bidi’o’i kadai sune masu saka son ran da ake bi.

**SABABI NA UKU: TA’ASSUBANCI GA RA’AYUKAN MAZAJE:**

Ta’assubanci ga ra’ayukan mazaje yana tsarewa tsakanin mutum da bin dalili da kuma sanin gaskiya, Madaukakin sarki Ya ce: ***{Idan akace da su kubi abinda Allah Ya saukar sai suce kai zamu bi abinda muka samu iyayenmu akansa}*** **[Al-Bakara: 170].** Wannan shine sha’anin masu ta’assubanci a yau daga sashin ma’abota mazahabobi da sufaye da masu bautar kaburbura, idan an kirasu zuwa bin al-Kur’ani da sunna da watsar da abinda suke akansa daga abinda ya saba musu sai su kafa hujja da mazahabobinsu da kuma shaihunnansu da iyayensu da kakanninsu.

**SABABI NA HUDU: KAMANCECENIYA DA KAFIRAI:**

Kamanceceniya da kafirai yana daga mafi tsananin abinda yake afkarwa cikin bidi’o’i, kamar yanda yake a cikin hadisin Abu Wakid al-Laisi ya ce: Mun fita tare da Manzon Allah – tsira da amincin Allah su tabbata agare shi – zuwa Hunain alhali mu muna sababbin barin kafirci, mushrikai suna da wata magarya da suke lazimtarta kuma suna rataya makamansu a gurinta, anace mata ma’abociyar rataya, sai muka wuce da magaryar, sai muka ce ya Manzon Allah ka sanya mana ma’abociyar rataya kamar yanda suke da ma’abociyar rataya, sai Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya ce: Allahu Akbar, lallai sune sunnoni kun fada na rantse da wanda raina yake a hannunSa kamar yanda Banu Isra’ila suka fadawa Musa: ***{Ka sanya mana wani Ubangiji kamar yanda suke da iyayyen giji, ya ce: Lallai ku mutanene da kuke jahilta}*** **[Al-A’araf: 138],** ***“lallai zaku aikata sunnonin wadanda ke gabanku”***[[11]](#footnote-11). A cikin wannan hadisin cewa kamanceceniya da kafirai shine ya dauki Banu Isra’il da wasu daga sahabban (Annabi) Muhammad – tsira da aminci su tabbata agare shi – da su nemi wannan mummunan abin neman daga Annabinsu, shine ya sanya musu iyayen gijin da zasu dinga bauta musu suna yin tabarruki da su koma bayan Allah, wannan shine abinda yake faruwa a yau domin cewa mafi yawan mutane daga musulmai sun kwaikwayi kafirai a cikin aikata bidi’o’i da shirkoki, kamar idukan maulidai da tsaida kwanuka da satittika dan kebantattun ayyuka, da taron biki da munasabobin addini da tunatarwa, da tsaida mutummutumi da kafa abubuwan tarihi, da tsaida tarukan bakin ciki, da bidi’o’in jana’izoji da gini akan kaburbura da wanin hakan.

**FASALI NA UKU**

**MATSAYAR AL’UMMAR MUSULUNCI DAGA ‘YAN BIDI’A**

**DA MANHAJIN AHALUSSUNNAH WAL JAMA’A AYI MUSU RADDI**

**MATSAYAR AHALUSSUNAH WAL JAMA’A DAGA ‘YAN BIDI’A:**

Ahlussunnah wal jama’ah basu gushe ba suna yin raddi ga ‘yan bidi’a, suna inkarin bidi’o’insu, suna hanasu yadata, ga wasu misalai daga hakan:

1. ***Daga Ummu al-Darda’i ta ce:*** *(Abu al-Darda’i ya shigo min yana mai fushi sai nace masa: Meya sameka? Sai ya ce: Wallahi bansan wani abu ba daga al’amarin (Annabi) Muhammad sai dai cewa su suna sallah a tare)*[[12]](#footnote-12).
2. ***Daga Amr dan Yahaya ya ce:*** *(Naji babana yana zantarwa daga babansa ya ce: Mun kasance muna zune a kofar Abdullahi dan Mas’ud kafin sallar Azzahar, idan ya fito zamu tafi tare da shi zuwa masallaci, sai Abu Musa al’Ash’ari yazo mana, sai ya ce: Shin Abu Abdurrahaman ya fito ne gareku bayan nan? Muka ce: A’a, sai ya zauna tare da mu har ya fito, lokacin da ya fito sai muka tashi gareshi gaba dayan mu, sai ya ce: Ya Abu Abdrahman lallai ni naga wani al’amarin da nayi inkarinsa dazu-dazun nan a cikin masallaci, amma banga (komai) ba - godiya ta tabbata ga Allah – sai alheri, ya ce: Menene shi? Ya ce: Idan ka rayu zaka ganshi, ya ce: Naga wasu mutane a cikin masallaci sunyi halka a zaune suna jiran sallah, a cikin kowace halka a kwai wani mutum a hannayensu akwai tsakwankwani, sai ya ce: Kuyi kabbara sau dari, sai suyi kabbara sau dari, sai ya ce: Kuyi Hailala sau dari, sai suyi Hailala sau dari, sai ya ce: Kuyi Tasbihi sau dari, sai suyi Tasbihi sau dari, ya ce: Shin me yasa baka umarcesu su kirga munanan ayyukansu ba kuma ka lamince musu cewa wani abu daga kyawawan ayyukansu bazai tozarta ba, sannan ya tafi muka tafi tare da shi, har yazo wata halka daga wadancan halkokin sai ya tsaya a kansu, sai ya ce: Meye wannan abinda naga kuna aikatawa?! Suka ce: Ya Abu Abdurrahman wasu tsakwankwani ne da muke kirga Kabbara da Hailala da Tasbihi da Tahmidi da su, ya ce: To ku kirga munanan ayyukanku ni mai lamince cewa wani abu daga kyawawan ayyukanku bazai tozarta ba, kaicanku ya al’ummar (Annabi) Muhammad ya mamakin gaggawar halakarku!! Wadan nan sahabbansa ne suna nan, wadan nan tufafinsa ne basu tsufafa ba, kwarransa basu karyeba, na rantse da wanda raina yake a hannunSa lallai cewa ku kuna kan wani tafarki wanda yafi shiriya daga tafarkin (Annabi) Muhammad, ko masu bude kofar bata ne!! Suka ce: Wallahi ya Abu Abdurrahman bamuyi nufin komai ba sai alheri, ya ce: Da yawa mai nufin alheri bazai sameshi ba, lallai Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya zantar da mu cewa wasu mutane zasu karanta al-Kur’ani bazai wuce hakarkarinsu ba, na rantse da Allah ban sani ba watakila mafi yawancinsu daga cikinku ne, sannan ya juya musu baya, sai Amr dan Salama ya ce: Munga dukkan wadan nan suna sukarmu a ranar Nahrawan tare da Khawarij)*[[13]](#footnote-13).
3. ***Wani mutum yazo gurin Imam Malik dan Anas*** – Allah Yayi masa rahama – sai ya ce: Daga ina zanyi harama? Sai ya ce: Daga mikatin da Manzon Allah – tsira da amincin Allah su tabbata agare shi – ya sanyashi mikati, kayi harama daga gareshi, sai mutumin ya ce: To idan nayi harama daga mafi nisa daga gareshi fa? Sai Malik ya ce: Bana ganin hakan, sai ya ce: Me kake ki daga hakan? Ya ce: Ina kin fitina daga gareka, ya ce: To wace fitina ce a karuwar alheri? Sai Malik ya ce: Lallai Allah – Madaukakin sarki - Yana cewa: ***{Wadanda suke sabawa al’amuransa su kiyayi kansu kada wata fitina ta samesu ko azaba mai radadi ta same su}*** **[Al-Nur: 63].** To wace fitina ce mafi girma daga cewa kai ka kebanci wata falala wacce Manzon Allah – tsira da amincin Allah su tabbata agare shi – bai kebanceta ba[[14]](#footnote-14). Wannan misali ne. Kuma malamai basu gushe ba suna yiwa ‘yan bidi’a inkari a kowane zamani godiya ta tabbata ga Allah.

**MANHAJIN AHLUSSUNNAH WAL JAMA’A A RADDI GA ‘YAN BIDI’A:**

Manhajinsu a cikin hakan abin ginawa ne akan al-Kur’ani da sunna, shine manhaji mai wadatarwa mai sa yin shiru, inda suke kawo shubuhohin ‘yan bidi’a kuma suna warwaresu, suna kafa hujja da al-Kur’ani da sunna akan wajabcin riko da sunnoni, da hani daga bidi’o’i da fararrun abubuwa, hakika sun wallafa littattafai masu yawa a hakan, sunyi raddi a cikin littattafan akidu akan Shi’a da Khawarij da Jahmiyya da Mu’utazila da Asha’ira a maganganunsu na kirkira a tushen imani da kuma akida, sun wallafa littattafai a kebance a cikin hakan, kamar yanda Imam Ahmad ya wallafa littafin raddi ga Jahmiyya, waninsa ma daga shugabanni sun wallafa a cikin hakan kamar Usman dan Sa’id al-Darimi, kuma kamar a cikin littattafan babban malamin Musulunci Ibnu Taimiyya, da dalibinsa Ibnul Kayyim, da babban malami Muhammad dan Abdulwahhab da wasunsu akan raddi ga wadan can kungiyoyin da kuma masu bautar kaburbura da Sufaye, amma kebantattun littattafai a cikin raddi ga ‘yan bidi’a to suna da yawa, daga cikinsu ta hanyar misaltawa:

***Daga tsofaffin littattafai:***

1. Littafin “al’Itisam” na Imam al-Shadibi.
2. Littafin “Iktida’ussiradil Mustakim: na Babban malamin Musulunci Ibnu Taimiyyah, hakika ya zirfafa wani yanki babba daga gareshi dan yin raddi ga ‘yan bidi’a.
3. Littafin “Inkaril hawadis wal bida’i” na Ibnu Waddah.
4. Littafin “Alhawadis wal bida’i” na Dardusi.
5. Littafin “Al-ba’is ala inkaril bida’i wal hawadis” na Abu Shamah.
6. Littafin “Minhajis Sunnatin Nabawiyya fil Raddi alal Rafidah wal Kadariyya” na Babban malamin Musulunci Ibnu Taimiyyah.

***Daga littattafai na zamani:***

1. Littafin “Al-Ibda’u fi madarrul ibtida’i” na babban malami Aliyu Mahfuz.
2. Littafin “Al-Sunan wal mubtadi’at almuta allika bil azkar was salawat” na Babban malami Muhammad ibnu Ahmad al-Shukairi al-Hawamidi.
3. Risala “Al-Tahzir minal bida’i” na Babban malami Abdul’azi Ibnu Baz.

Maluman Musulunci basu gushe ba – godiya ta tabbata ga Allah – suna inkarin bidi’o’i kuma suna yin raddi akan ‘yan bidi’a ta hanyar littattafai da mujallai da rediyoyi da hudubobin Juma’a da bitoci da laccoci, abinda yake da tasiri babba a cikin wayar da kan musulmai da kashe bidi’o’i da rushe ‘yanbidi’a.

**FASALI NA HUDU**

**WASU MISALAI DAGA BIDI’O’IN ZAMANI**

Bidi’o’i na zamani suna da yawa saboda hukuncin jinkirin zamani da karancin ilimi da yawan masu kira zuwa bidi’o’i da abubuwan da suka saba da nason kamanceceniya da kafirai a al’adunsu da yanayinsu, dan gasgatawa ga fadinsa – tsira da amincin Allah su tabbata agareshi -: ***“Lallai zaku bi hanyoyin wadanda suka gabaceku”***[[15]](#footnote-15).

**Daga wadan nan bidi’o’in:**

1. Taron maulidin Annabi.
2. Tabarruki da gurare da kuma gurabe da matattu da makancin hakan.
3. Bidi’o’i a fagen ibadu da neman kusanci zuwa ga Allah.

**1-TARO DAN MUNASABAR MAULUDIN ANNABI A RABI’UL AWWAL:**

Daga wan nan kamanceceniyar da Nasara a cikin wani aikin ake kira da taron maulidin Annabi, jahilan musulmai ko malamai masu batarwa suna taruwa a watan Rabi’ul Awwal a kowace shekara saboda munasabar haihuwar Manzo Muhammad – tsira da amincin Allah su tabbata agare shi -, daga cikin su akwai wanda yakeyin wannan maulidin a cikin masallatai, daga cikinsu akwai wanda yakeyinsa a cikin gidaje ko guraren da aka tanada dan hakan, taron jama’a mai yawa daga wawayen mutane da gamagarinsu suna halartarsa, suna aikata hakan dan kamanceceniya da Nasara a kirkirarsu ga taron maulidin Masihu – aminci ya tabbata agare shi -,mafi yawa wannan taron a bayyane yake akan kasancewarsa bidi’a da kuma kamanceceniya da Nasara domin cewa shi baya kadaitaka daga samun shirkoki da abubuwan ki, kamar yin wake-waken da a cikinsu akwai wuce gona da iri a hakkin Manzo – tsira da amincin Allah su tabbata agare shi – zuwa darajar kiransa koma bayan Allah da neman agajinsa, hakika Annabi – tsira da amincin Allah su tabbata agare shi – yayi hani daga wuce gona da iri a cikin yabonsa sai ya ce***: “Kada ku zirfafa yabona kamar yanda Nasara suka zirfafa yabo ga Dan Maryam, kadai ni bawa ne sai kuce bawan Allah kuma ManzonSa”***[[16]](#footnote-16).

Zirfafawa a yabo ma’anarsa shine wuce gona da iri a cikin yabo, watakila ma suna kudirce cewa Manzo – tsira da amincin Allah su tabbata agare shi – yana halartar tarukansu, daga abubuwan kin da suke tare da wadan nan tarukan wakoki na jam’i masu nagamu, da buga ganguna, da wanin hakan daga ayyukan Sufaye ‘yan bidi’a, yakan kasance a samu cakuduwa tsakanin maza da mata abinda zai iya sabbaba fitina, yakai zuwa afkawa cikin alfasha, kai koda wannan taron ya kadaita daga wadan nan abubuwan da ake gudun ya takaita akan taruwa kawai da cin abinci da bayyanar da farin ciki – kamar yanda suke fada – to cewa shi bidi’a ne fararre ***“Dukkan fararren abu bidi’a ne, kuma dukkan bidi’a bata ce”*** kuma shi tsani ne zuwa ya bunkasa abubuwan da suke faruwa a wasu tarukan daban na munkarai su faru a cikinsa.

***Munce: Shi bidi’a ne;*** domin cewa shi bashi da asali a cikin al-Kur’ani da sunna da aikin magabata na gari da zamaninnika mafifita, kawai ya faru ne a karshe bayan karni na hudu na hijira, Fadimawa ne ‘yan Shi’a suka farar da shi, Imam Abu Hafs Tajuddin al-Fakihani – Allah Yayi masa rahama - ya ce: (Bayan haka, hakika tambayar wasu mutane ‘yan albarka ta maimaitu akan taron da wasu mutane sukeyinsa a watan Rabi’ul Awwal suna anbatansa maulidi, shin shi yana da asali a cikin addini? Suna nufin amsa daga hakan da bayani daga gareshi abin ayyanawa, sai na ce – dacewa tana ga Allah -: Bansan wani asali ba acikin al-Kur’ani da sunna ga wannan maulidin, kuma ba’a ciratoshi aikinsa ba daga wani daga maluman addini wadanda sune ababen koyi a cikin addini, masu riko da guraben magabata, kai shi bidi’a ne wanda mabarnata suka farar da shi, da kuma sha’awar rai wanda maciya suka bada kulawa da shi)[[17]](#footnote-17).

Babban malamin musulunci Ibnu Taimiyya – Allah Yayi masa rahama – ya ce: (Haka nan abinda wasu daga mutane suke farar da shi, kodai kamanceceniya ne da Nasara a haihuwar Isa – aminci ya tabbata gare shi -, ko kuma dan soyayyar Annabi – tsira da amincin Allah su tabbata agare shi – da girmamawa, wanda ya riki maulidin Annabi – tsira da amincin Allah su tabbata agare shi – idi tare da sabanin mutane a lokacin haihuwarsa, to lallai wannan magabata basu aikata shi ba, da wannan alheri ne tsantsa ko mai rinjaye da magabata na gari – Allah Ya yarda da su – sun kasance mafi cancanta da shi daga mu, domin cewa su sun kasance mafi tsananin soyayya ga Annabi – tsira da amincin Allah su tabbata agare shi – da kuma girmama shi daga garemu kuma su sunfi kwadayin alheri, kawai sonsa da girmamashi ya kasance ne a cikin binsa, da bin umarninsa, da raya sunnarsa a badini da zahiri, da yada abinda aka aikoshi da shi, da yaki akan hakan da zuciya da hannu da kuma harshe, domin cewa wannan ce hanyar magabata na farko daga wadanda sukayi hijira da kuma mutanen Madina da wadanda suka biyosu da kyautatawa)[[18]](#footnote-18).

Hakika an wallafa littattafai da wasiku na da dana yanzu a cikin inkarin wannan bidi’ar, shi a bayyane yake akan kasancewarsa bidi’a ne da kuma kamanceceniya, kuma zai iya kaiwa zuwa yin wasu maulidan daban kamar maulidan waliyyai da shehunnai da shugabanni, sai ya bude kofofin sharri mai yawa.

**2- TABARRUKI DA GURARE DA KUMA GURABE DA MUTANE RAYAYYU DA MATATTU:**

***Tabarruki:*** Shine neman albarka, shine tabbatar alheri a cikin abu da karinsa, neman tabbatar alheri da karashi kawai yana kasancewa ne daga wanda ya mallaki hakan kuma yake da iko akansa, Shine Allah – tsarki ya tabbatar maSa – Shine wanda Yake saukar da albarka kuma yake tabbatar da ita, amma abin halitta shi bashi da iko akan bada albarka da samar da ita, ko akan wanzar da ita da tabbatar da ita, neman albarka da gurare da kuma gurabe da mutane rayayyu da matattu baya halatta; domin cewa shi kodai shirka ne idan ya kudirce cewa wannan abin zai bada albarka, ko tsani zuwa ga shirka idan ya kudirce cewa ziyararsa da tabashi da kuma shafashi sababine na faruwarta daga Allah, amma abinda sahabbai suka kasance suna aikatashi na tabarruki da gashin Annabi – tsira da amincin Allah su tabbata agare shi -, da yawunsa, da abinda ya rabu daga jikinsa – tsira da amincin Allah au tabbata agare shi -, to wannan ya kebanceshi ne – tsira da amincin Allah su tabbata agare shi – a halin rayuwarsa, da dalilin cewa sahabbai basu kasance suna tabarruki da dakinsa ba da kabarinsa bayan mutuwarsa, kuma basu kasance suna nufar guraren da yayi sallah a cikinsu ba ko ya zauna a cikinsu dan su nemi tubarrakin su, daga mafi cancanta makaman (guraren) waliyyai, kuma basu kasance suna tabarruki da mutane na gari ba, kamar Abubakar da Umar da wasunsu daga mafifitan sahabbai, ba a halin rayuwa ba kuma ba bayan mutuwa ba, kuma basu kasance suna tafiya kogon Hira dan yin sallah a cikinsa ba ko suyi addu’a, kuma basu kasance suna tafiya zuwa (dutsen) Dur wanda Allah Yayi zance da Musa – aminci ya tabbata agare shi – dan suyi sallah a cikinsa suyi addu’a ba, ko zuwa wanin wadan nan guraren daga duwatsun da ake cewa a cikinsu akwai makamomin Annabawa ko wasunsu, ko zuwa wata mahalarta ginanniya akan wani gurbin wani Annabi daga Annabawa ko wasunsu, kuma domin cewa gurin da Annabai – tsira da amincin Allah su tabbata agare shi – ya kasance yana sallah a cikinsa a Madinar Annabci har abada wani daga magabata bai kasance yana tabashi ko yana sunbatarsa ba, ko gurin da yayi sallah a cikinsa a Makka da waninta, idan gurin da ya kasance yana takashi da digadigansa masu girma kuma yana sallah a cikinsa ba’a shara’antawa al’ummarsa shafashi ko sunbatarsa ba, to ta yaya za’ace waninsa da yayi sallah a cikinsa ko yayi bacci a kansa, to sunbatar wani abu daga hakan da shafarsa hakika malamai sun sani da larura daga Addnin Musulunci cewa wannan baya daga shari’arsa – tsira da amincin Allah su tabbata agare shi -[[19]](#footnote-19).

**3-BIDI’O’I A FAGEN IBADU DA NEMAN KUSANCI ZUWA GA ALLAH:**

Bidi’o’in da aka farar a fagen ibadu a wannan zamanin masu yawa ne, domin cewa asali a ibadu shine tsayawa, ba’a shara’anta wani abu daga garesu ba sai da dalili, abinda dalili baiyi nuni akansa ba to shi bidi’a ne; saboda fadinsa – tsira da amincin Allah su tabbata agare shi -: ***“Wanda ya aikata wani aiki wanda babu umarninmu akansa to shi abin juyarwa ne”*** Ibadun da ake aikata su a yanzu kuma babu wani dalili a kansu suna da yawa sosai, daga cikinsu:

Bayyanar da niyya a sallah, shine ya ce: Nayi niyyar yin sallah saboda Allah kaza da kaza, to wannan bidi’a ne; domin cewa shi baya daga sunnar Annabi – tsira da amincin Allah su tabbata agare shi -, kuma domin cewa Allah – Madaukakin sarki – Yana cewa: ***{Kace shin zaku sanar da Allah Addininku ne alhali Allah Yana sanin abinda ke cikin sammai da abinda ke cikin kasa, Allah Masani ne ga dukkan komai}*** **[Al-Hujurat: 16].**

Niyya bigirenta shine zuciya, ita aikine na zuciya ba aikin harshe bane.

***Daga cikinsu:*** Zikiri na jam’i bayan sallah; domin abin shara’antawa shine kowane mutum yayi zikirinsa wanda yazo (a cikin hadisi) shi kadai.

***Daga cikinsu:*** Neman karanta Fatiha a munasabobi da kuma bayan addu’a haka ga mamata.

***Daga cikinsu:*** Yin taruka dan matattu da yin abincina, da dauko hayar makaranta suna riya cewa hakan yana daga babin ta’aziyya, ko cewa hakan zai anfani mamaci, dukkan wannan bidi’a ne basu da wani asali, kuma kukumai ne kuma marine abinda Allah Bai saukar da wata hujja garesu ba.

***Daga cikinsu:*** Taro dan munasabobin Addini, kamar munasabar Isra’i da Mi’iraji, da munasabar Hijirar Annabi, wannan taron da wadan nan munasabobin basu da wani asali a shari’a.

***Daga hakan:*** Abinda ake aikatawa a watan Rajab, kamar yin Umra ta Rajab, da abinda ake aikatawa a cikinsa na ibadun da suka kebance shi, kamar yin nafilar sallah da azimi a cikinsa, to cewa shi babu wata fifiko gareshi akan waninsa daga watanni, ba Umra da azimi da sallah da yanka dan ibada ba ko wanin hakan.

***Daga hakan:*** Zikiran Sufaye da dukkan nau’ikansu, dukkansu bidi’o’i ne kuma fararru ne; domin cewa su sun sabawa zikiran da aka shara’anta a cikin sigoginsu da yanayinsu da kuma lokutansu.

***Daga hakan:*** Kebance daren rabin Sha’aban da tsayuwa, da kuma yinin rabin Sha’aban da azimi, cewa wani abu daya kebanceshi bai tabbata daga Annabi – tsira da amincin Allah su tabbata agare shi – ba.

***Daga hakan:*** Gini akan kaburbura da rikonsu masallatai, da ziyatarsu dan neman tabarruki da su, da tawassuli da matattu, da wanin hakan daga manufofi na shirka, da ziyarar mata garesu, tare da cewa Manzo – tsira da amincin Allah su tabbata agare shi – ya la’anci mata masu yawan ziyartar kaburbura da masu rikonsu masallatai da fitulu.

**RUFEWA**

***A karshe:*** Muna cewa: Lallai bidi’o’i akwatin gidan wayar kafirci ne, su karin wani Addini ne wanda Allah ko manzonSa basu shara’anta shi ba, bidi’a itace mafi sharri daga babban zunubi, kuma Shaidan yana farin ciki da ita fiye daga yanda yake farin ciki da manyan zunubai; domin mai sabo yana aikata sabo alhali shi yana sanin cewa shi sabo ne sai ya tuba daga gare shi, dan bidi’a kuwa yana aikata bidi’a yana kudirce cewa ita Addini ce wacce zai nemi kusanci da ita zuwa ga Allah bazai tuba ba daga gareta, kuma bidi’o’i suna kashe sunnoni, kuma suna sa kiyayyar aikata sunnoni da Ahalissunnah ga ma’abotansu, kuma bidi’a tana nisantarwa daga Allah, tana wajabta fishinSa da ukubarSa, tana sabbaba karkatar zukata da bacinsu.

**ABINDA AKE MU’AMALANTAR ‘YAN BIDI’A DA SHI:**

Ziyarar dan bidi’a haramun ne da zama da shi sai dai ta fuskar yi masa nasiha da yi masa inkari, domin cewa cakuduwa da shi tana tasirantar sharri akan wanda aka cakuda da shi din, kuma gubarsa tana ketarewa zuwa waninsa, wajibi ne a kiyayesu da kuma sharrinsu idan bazai yiwu ayi riko da hannunsu ba da kuma hanasu daga yada bidi’o’i, inba haka bafa to yana wajaba akan musulmai da majinbinta al’amuransu hana bidi’o’i, da yin riko da hannun ‘yan bidi’a da tsawatar da su daga sharrinsu, domin hadarinsu mai tsanani ne akan musulunci, sannan yana wajaba a sani cewa kasashen kafirci suna karfafa ‘yan bidi’a akan yada bidi’o’insu, kuma suna taimakonsu akan haka ta mabanbantan hanyoyi, domin a hakan akwai gamawa da Musulunci da kuma bata surarsa.

Muna rokon Allah – Mai girm da daukaka – Ya taimaki AddininSa kuma Ya daukaka kalmarSa, Ya tabar da makiyanSa, Allah Yayi dadin tsira ga Annabinmu Muhammad da alayensa da sahabbansa Yayi aminci.

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1. - Bukhari da Muslim ne suka ruwaito shi. [↑](#footnote-ref-1)
2. - A cikin Sahihu Muslim. [↑](#footnote-ref-2)
3. - Abu Dawud ne ya ruwaito shi da Tirmizi kuma ya ce: Hadisine kyakkyawa ingantacce. [↑](#footnote-ref-3)
4. - Ka duba al-I’itisam na al-Shadibi (2/37). [↑](#footnote-ref-4)
5. - Jami’ul Ulumi wal Hikam p. (223). [↑](#footnote-ref-5)
6. - Majmu’ul Fatawa (10/354). [↑](#footnote-ref-6)
7. - Majmu’ul Fatawa (20/300-303). [↑](#footnote-ref-7)
8. - Ahmad ne ya ruwaito shi da Ibnu Majah da Hakim da wsasunsu. [↑](#footnote-ref-8)
9. - Daga hadisni da Abu Dawud ya ruwsaitoshi da Tirmizi kuma ya ce: Hadisi ne kyakkyawa ingantacce. [↑](#footnote-ref-9)
10. - Jami’ul Ulumi Wal Hikam na Ibnu Abdul-Bar (1/180). [↑](#footnote-ref-10)
11. - Tirmizi ne ya ruwaito shi kumaya inagntashi. [↑](#footnote-ref-11)
12. - Bukhari ne ya ruwaito shi. [↑](#footnote-ref-12)
13. - Tirmizi ne y ruwaito shi. [↑](#footnote-ref-13)
14. - Abu Shamah ya ambaceshi a cikin littafin al-Bahisul hasis ala inkaril bida’i wal hawadis, an cirato daga Abubakar al-Khallal, P (14). [↑](#footnote-ref-14)
15. - Tirmizi ne ya ruwaito shi. [↑](#footnote-ref-15)
16. - Bukhari da Muslim ne suka ruwaitoshi. [↑](#footnote-ref-16)
17. - Risalatul Maurid fi Amalil Maulid. [↑](#footnote-ref-17)
18. - Iktida’us Siradil Mustakim (2/615) Tahkikin din Dr. Nasir al-Akl. [↑](#footnote-ref-18)
19. - Ka duba Iktida’us Siradil Mustakim (2/795-802) Tahkikin din Nasir al-Akl. [↑](#footnote-ref-19)