

Kira da a farkar da zuciya dan *tawbah*

□ Dan Adam! Ka ga zunubin ka da wautanka da baka ganin ni'imomin Mai Yalwata ma. Bayan bata shekaru na rashi da'a da jimawa a rashin biyayya ga Ubangiji mai rahama, Wanda ya ba da dukkan daman jin dadinka da walwala – ba tare da kasancewan, *na`udhu bi Allah*, wani sawwalallen karuwa a gareShi ba – bayan keta haddodinSa, ka dauki rashin kunya da taurin kai zuwa kurewa, yanzu da kake nadama, son tsarkaka da tuba, Allah Ta'ala ya dauke ka azaman masoyinSa. Wannan irin yalwan rahama da yawan ni'ima! Ya Allah! Ba ma iya gode maka saboda ni'imominKa. Harsunan mu basa iya godiya da girmamaKa . Abun da zamu iya yi kawai shine mu sunkuyar da kai don kunya mu nemi gafaranKa don rashin kunyanmu. Ba mu dace da rahamanKa ba. Hakika, rahamanKa yafi yawa kuma ni'imomoinKa sun kunshi ababen ba aiya gwada su.

□ Mutum mai hikima zai tsawaita jin kunci da damuwa a zuciyarsa yadda da yardan Allah, zata kunna wutan nadama. Shi ne, ta hanyar tafakkuri kan mugun illan zunubi, da na sani sai ya yi karfi a zuciyarsa, da sanin sa sai ya kunna wauta mai tsarki, wutan da Alkur'ani ke cewa: *Wutar Allah hurarriya (tana huci) kan zukata, an yi mata hawa hawa, a ginshikai wanda aka mikar da su (104:6-8)*. Hura wutan nadama a zuciyarshi zai kona dukkan zunubbai ya kuma kona dukkan tsatsan da ke ciki. Zai san cewa da bai hura wutannan a kan shi a wannan duniyan ba kuma da bai bude wa kanshi kofar wannan Jahannaman da, ba shakka zai bar duniya zuwa na gaba ya fuskanci mugun wuta mai kuna wanda aka shirya shi a can. Dagan an kofofin Jahannama za su budu masa na Aljanna kuma su rufe. Mutum mai hikima zai gane mugun illolin zunubbansa.

□ Ya Allah! Bamu zuciya da ke kunne da wutan nadama. Ka bar zuciyar mu a hure da wutan duniyan nan ka kuma bar shi a hure ta hanyar wurga masa kyallin nadama. Cire tsatsan zukatan mu ka kuma dauke mu daga duniyan nan cikin yanci dga illolin zunubi. Tabbas kai ne Ubangijin ni'ima. [An tsakulo daga Al-Khumayni, *Forty Hadith*, Babi na 17, '*Tawbah*']

Conclusion:

□ Imam Zain al-Abidin (a) yace: “Allah na! Kai ne Shi da ya bude kofar yafewa Ka bas hi suna 'tuba' yadda Kace, ‘*Ku tubaya zuwa ga Allah mikakkiyar (ingattacciyar) tuba*’ (66: 8). Menene uzurin wanda ya tsaya a rude dan ya shiga ta kofa bayan bude shi?” [al-Sahifa al-Kamilah, The Whispered Prayer of the Repenters]

Don karin sani kan Islam na kwarai, ziyrci:

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Ya ku wadanda kuka yi Imani! Ku tuba ya zuwa Allah ingattacciyar tuba; Da fatan Ubangijinku zai kankare muku zunubban ku... (Alkur'an, 66: 8)

Annabin Allah (s) ya ce: Akwai alamomi guda hudu na wanda ya tuba: 1) Yana nufar Allah a ayyukan sa 2) Ya nisanci karya 3) Ya tsaya kyam akan gaskiya 4) Ya na gaggawar aikata alheri. [Al-Harani, *Tuhaf al-Uqool*, p. 20]

Fa'idodin Ruhi ...

Tuba (*tawbah*)

Imam Ja'far al-Sadiq (a) yace: “Lokacin da bawa ya karkata ga Allah da ingantacciyar tuba (*tawbatun nasuh*), Allah zai so shi kuma ya rufa masa asiri(na zunubbansa) a duniya da Lahira.” Na ce, “Ta yaya Yake rufa masa asiri?” Sai Imam (a) ya amsa, “Yana sa malai'ku biyu (masu rubuta ayyukan sa) su manta da abun da suka rubuta na zunubbansa. Sai Ya umurci gabobinsa (yana cewa), ‘Ku boye zunubbansa,’ kuma Ya umurci muhallen duniya (yana cewa), ‘Ku boye zunubban da yake aikatawa a cikinku.’ Saboda haka zai hadu da Allah a yanayin da ba wani abun da zai yi shaidar wani zunubi da ya aikata.”

[Al-Kulayni, *al-Kafi*, kitab *al-iman wa al-kufr*, bab *al-tawbah*, hadith #1]

Hakikanin tuba

Tuba na nufin komawar ruhi zuwa ga Allah bayan gushewar hasken ta na mutuntaka (*fitrah*) da kuma dushewar hasken dabi'arta saboda zunubbai da sabon Allah. The human soul in its initial state has neither any spiritual virtues nor any vices. It is capable of reaching any station, but in its original state it is pure, sinless and has an intrinsic luminosity. The perpetration of sins causes obscurity within the heart, and the light of intrinsic nature is extinguished and converted into darkness. However, before total darkness envelops the heart, if a person awakens from the slumber of negligence and makes repentance, the soul gradually returns from the darkness to the light of its original nature and essential spirituality. This is mentioned in the famous hadith from Imam Baqir (a):“**Wanda ya tuba daga zunubi Kaman wanda bai taba zunubi ba..**” [Al-Kulayni, *al-Kafi*, kitab *al-'iman wa al-kufr*, bab *al-tawbah*, hadith #10]

Ababe da sharadodin da ake bukata don *tawbah*

Ba a karban *Tawbah* daga wanda kawai yace, “Na tuba.” Akwai sharadodi da dama da sai an cika su kafun *tawbah* ya karbu. An fadi haka a cikin wannan hadis:

- An ruwito kan wani yace: *Astaghfirullah* (Ina neman gafaran Allah) a gaban Imam ‘Ali (a). Yace masa. "Uwarka ta yasheka! Ka san meye *istighfar*? Hakika *istighfar* wani daraja ne na *'illiyyun* (mutanen kololuwar matsayi) kuma kalma ce mai ma'ana shida. **Farko** shine nadama kana bun daya auku. **Na Biyu**, kuduta kar a sake komawa har abada. **Na Uku**, maida wa halittu (abun da aka handama) hakinsu saboda ka koma ga Allah mai girma a yanayin tsarkin da ba wanda ked a hakki a kanka. **Na Hudu**, ka cimma duk hakkin dake kanka saboda ka rama wajibin da ke kanka game dashi. **Na Biyar**, kan ka kula da naman jikin ka da ya ci daga haram saboda ya narke a dalilin kunci da jaje har fatan ka ya hadu da ‘kashi, bayan haka kuma wani nama ya girma a wajen sa. **Na Shida**,ka maida jikin ka ya ji wahalan biyayya yadda ya ji dadi zunubi. In ka yi wadannan ababe sai ka ce *Astaghfirullah!* [Nahj al-Balagha, saying # 417]

Wannan hadisi mai tsarki ya kawo bukату biyu na *tawbah* (nadama da kudurtawa), muhimman sharadodi biyu na karbanshi (maida hakkoki ga halittu da Mahallicci), a karshe kuma da abu biyu da ke kammala tuba.

Tawbatun nasuh (tuba mai inganci)

A matsayin wani babban mai bincike al-Shaykh al-Bahai (qs), akwai ma'anoni da dama na *tawbatun nasuh*. Kadan daga cikin su sune:

- *Tawbah* da ke 'shawartan' mutane, shine ke gayyatan mutane suyi

kwaikwayi (mai tuban) saboda kyaun misali da ya bayyana ga mai tuba, ko *tawbah* da ke 'nasiha' ga mai tuba dan tuge zunubi kuma kar a sake komawa.

- *Tawbah* da ake yi don Allah kadai, Kaman zuman da bai da dusa, saboda haka ana kiran shi *'asalun nasuh*. Ikhlasa na bukatan danasani don munin zunubi da fushin Allah, ba don tsoron wutan jahannama ba.

- Kalman *nasuh* yana da dangantaka da *nasabah* wanda ke nufin 'dinki, saboda *tawbah* yana dinka jikin imani ya zama tare da zunubi ya tsaga, saboda kuma yana hada mutum da yayi nadama da *awliya'* (abokan) Allah da masoyan Sa irin yadda kayan da basa tare ake hada su da dinki.

- Wani fassara kuma ya nuna *nasuh* wani lakanin mai tuba ne kuma *tawbatun nasuh* wani *tawbah* wanda mai yinsa yana yi wa kansa hudu don yayi igattacciyar tuba har zuwa lokacin da za a kore cutattuka daga zuci . Ana iya cimma wannan aiki ta hanyan dandana nadama da kunci da kuma goge duhunsu wanda zunubbansa suka kawo a hasken ayyuka na kwarai.

Da wurwuri, yafi dacewa...

Yin nasaran *tawbah* aiki mai wuya ne. Aikata zunubbai, musamman manya da masu kisa, suna sa mutum ya manta *tawbah* gaba daya. In bishiyar zunubbai ya girma a lambun zuciyar mutum har ya rika jijiyoyinsa suka yi karfi, zai haifar da barna, ya maida mutum nesa da tuba gaba daya. Ko da tunanin *tawbah* ya zo masa lokaci-lokaci, zai tsawaita shi daga yau zuwa wani rana, daga watan nan zuwa na gaba, yana ce ma kansa, "Zan tuba na kwarai in na kai karshen rayuwa na da kuma tsufa na." Wannan tunanin na shirme ne. Irin wannan mutumin ba zai iya yin *tawbah* ba bayan jijiyoyin zunubi sun gama dasa kansu da zurfi a mutuntakansa. Mafi kyawun lokaci na *tawbah* shine kuruciya da zunubbai kadan ne, duhun cikin zuciya bai gama cika ba kuma dukkan sharadodin *tawbah* ana iya cimma su. Ya kamata a yi amfani da wannan danma da Allah ya ba da ta ko da kaka kuma bai kamata mutum ya biye wa wasiwasin shaidan na tsawaita *tawbah* ba. Sabo da haka, ya kamata mutum yayi *tawbah* nan da nan bayan aikata zunubinas. Mutum mai hankali da ya fahimci wannan tabbacin, zai guji zunubbai, ya kuma gyara laifukan da yayi a baya. Zuciyar shi mai neman gyara cike da nadama, zai gina tsayayyen kuduri na barin rayuwan zunubi. Allah yana taimaka masa kuma in *tawba* mai ikhlasi ne, zai zama masoyin Allah yadda aka kawo a wannan aya mai tsarkin: “*Tabbas Allah yana so masu tubat*” (2: 222)

- Imam ‘Ali (a) ya ce: “**In kana son albarkan Sa a duniya mai zuwa, yau ne ranan shiri alhalin gobe ne ranan lada. Wajen zuwa shine Aljanna alhalin wajen halaka kuma shine Jahannama. Ba wani a cikin ku da zai tuba dan ayyukansa kafun mutuwansa, ya maida hakkokin laifukan da yayi, ya kuma yi ayyukan kirki kafun masifan sakamakon abun da aka aikata yah au kanshi?”** [Nahj al-Balagha, sermon #33]