Lallai halal a bayyane yake kuma haram ma a bayyane yake

Daga Nu'umanu dan Bashir - Allah Ya yarda da shi - ya ce: Na ji Manzon Allah - tsira da amincin Allah su tabbata a gare shi yana cewa : - sai Nu'uman ya sakko da 'yan yatsunsa zuwa kunnuwansa -: "Lallai halal a bayyane yake kuma haram ma a bayyane yake, a tsakaninsu akwai wasu al'amura masu rikitarwa da yawa daga mutane ba sa saninsu, wanda ya kiyaye shubuhohi ya kuɓuta a addininsa da mutuncinsa, wanda ya afka cikin shubuhohi ya afka a cikin haram, kamar mai kiwo ne da yake kiwo a gefen shinge ya kusata ya yi kiwo a cikinsa, ku saurara! lallai kowane sarki yana da shinge, ku saurara! lallai shingen Allah shi ne abubuwan da ya haramta, ku saurara lallai! Lallai a jiki akwai wata tsoka, idan ta gyaru jiki ya gyaru dukkaninsa, idan ta ɓaci jiki ya ɓaci dukkaninsa, ku saurara! ita ce zuciya".

[Ingantacce ne] [Bukhari da Muslim suka Rawaito shi]

Annabi - tsira da amincin Allah su tabbata a gare shi - yana bayyana wata ƙa'ida mai gamewa game da abubuwa, cewa sun kasu a shari'a zuwa kashi uku: Bayyanannen halal, da bayyanannen haram, da al'amura masu rikitarwa waɗanda hukuncinsu ba a bayyane yake ba ta bangaren halacci da haramci, da yawa daga mutane basa sanin hukuncinsu. Wanda ya bar waɗannan abubuwan masu rikitarwa gareshi, to, addininsa ya kuɓuta ta hanyar nisanta daga fadawa a cikin haram, kuma mutuncinsa ya kuɓuta daga zancen mutane da abin da za su dinga aibatashi a kansa saboda aikata wannan abin rikitarwar. Wanda bai nisanci shubuhohi ba, to, haƙiƙa ya kai kansa ko dai ga faɗawa a cikin haram, ko aibatawar mutane ga mutuncinsa. Kuma Manzo - tsira da amincin Allah su tabbata a gare shi ya buga misali don ya bayyana halin wanda yake aikata shubuhohi, kuma cewa shi kamar mai kiwo ne da yake kiwon dabbobinsa kusa da ƙasar da mai ita ya sa mata shinge, dabbobin mai kiwon sun kusa su yi kiwon a cikin wannan shingen don kusancinsu gareshi, to, haka nan wanda yake aikata a bin da a cikinsa akwai shubha, to, shi da wannan ɗin yana kusantowa ga haram, kuma yana kusa da ya afka cikinsa. Bayan wannan Annabi - tsira da amincin Allah su tabbata a gare shi - ya ba da labarin cewa a cikin jiki akwai wata tsoka (ita ce zuciya) jiki yana gyaruwa da gyaruwarta, kuma yana ɓaci da ɓacinta.

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