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Kari na 7b: Takardar Saki — Gaskiya da Tatsuniyoyi

Wannan shafi wani ɓangare ne na jerin shirye-shiryen nan game da auren da Allah yake karɓa, kuma yana bin wannan tsari:

1. Kari na 7a: Budurwai, Zawarawa, da Mata da Aka Saki: Auren da Allah Yake Karɓa
2. Kari na 7b: Takardar Saki — Gaskiya da Tatsuniyoyi (Shafin nan).
3. Kari na 7c: Markus 10:11-12 da Daidaita Zina ta Karya
4. Kari na 7d: Tambayoyi da Amsoshi — Budurwai, Zawarawa, da Mata da Aka Saki

Sau da yawa ana fahimtar "takardar saki" da aka ambata a cikin Littafi Mai Tsarki ba daidai ba, ana ɗaukarta a matsayin izinin Allah na warware aure da kuma ba da damar yin sabon aure. Wannan labarin yana fayyace ainihin ma'anar [**סֵפֶר כְּרִיתוּת** (sefer keritut)] a cikin Kubawar Shari'a 24:1-4 da kuma [**βιβλίον ἀποστασίου** (biblíon apostasíou)] a cikin Matiyu 5:31, yana ƙaryata koyarwar ƙarya da ke cewa macen da aka sallama tana da 'yancin sake yin aure. Bisa ga Nassi, mun nuna cewa Musa ya yi haƙurin wannan al'ada saboda taurin zuciyar mutane, amma ba umarni ne daga Allah ba. Wannan bincike ya nuna cewa, a wurin Allah, aure haɗin ruhaniya ne da ke ɗaure mace da mijinta har mutuwarsa, kuma "takardar saki" ba ta warware wannan dangantaka; mace tana nan a ɗaure muddin yana da rai.

TAMBAYA: ***Mene ne takardar saki da aka ambata a cikin Littafi Mai Tsarki?***

AMSA: A bayyana sarai cewa, akasin abin da yawancin shugabannin Yahudawa da Kiristoci suke koyarwa, babu wani umarni daga Allah game da irin wannan "takardar saki"—ballantana ra'ayin cewa macen da ta karɓe ta tana da 'yancin shiga sabon aure.

Musa ya ambaci “takardar saki” ne kawai a matsayin wani ɓangare na misali a cikin Kubawar Shari'a 24:1-4, da nufin kaiwa ga ainihin umarnin da ke cikin wannan nassi: ***hana mijin farko ya sake kwana da tsohuwar matarsa idan ta kwana da wani mutum*** (duba Irmiya 3:1). Af, mijin farko zai iya komawa da ita, amma ba zai ƙara yin jima'i da ita ba, kamar yadda muka gani a batun Dawuda da ƙwarƙwarorin da Absalom ya ƙazantar (2 Sama'ila 20:3).

Babbar shaida da ke nuna cewa Musa yana misalta wani yanayi ne kawai ita ce maimaita haɗin kalmar כִּי (ki, “idan”) a cikin nassin: **Idan** mutum ya auri mace… **Idan** ya sami wani abu marar kyau [עֶרְוָה, **ervah**, “tsiraici”] a cikinta… **Idan** mijin na biyu ya mutu… Musa yana gina yiwuwar wani yanayi ne a matsayin dabarar magana.

Yesu ya bayyana a sarari cewa Musa **bai hana** saki ba, amma hakan ba ya nufin cewa wannan nassi izini ne na hukuma. A hakikanin gaskiya, babu wani nassi da Musa ya **ba da izinin** saki a ciki. Abin da ya yi kawai shi ne ya tsaya a gefe, bai ɗauki mataki ba, saboda taurin zuciyar mutanen—mutanen da suka fito daga bautar kusan shekaru 400 a baya-bayan nan.

Wannan fahimta marar kyau game da Kubawar Shari'a 24 ta daɗe sosai. A zamanin Yesu, Rabbi Hillel da mabiyansa ma sun ciro wani abu daga wannan nassi da ba ya cikinsa: ra’ayin cewa mutum zai iya korar matarsa saboda kowane dalili.

Muhawarar ta ta’allaka ne a kan kalmomin Ibrananci guda biyu a aya ta 1: עֶרְוַת דָּבָר (ervat davar). Ervat yana nufin “tsiraici” ko “alfasha,” kuma davar yana nufin “wani al’amari” ko “wani abu.” Idan aka karanta su tare, kamar yadda nahawu ya buƙata, haɗin kalmomin yana nufin “wani abin alfasha.”

Makarantun koyarwar malamai na Yahudawa sun raba haɗin kalmomin. Gidan Shammai ya riƙe kalma ta farko, ervah (alfasha): saki saboda alfasha ta jima’i kawai. Gidan Hillel ya gina koyarwarsa a kan kalma ta biyu, davar (wani al’amari): mutum zai iya sakin matarsa saboda kowane al’amari da ya ɓata masa rai—har ma, kamar yadda Mishnah ta rubuta, saboda ta ƙona masa abinci (Mishnah Gittin 9:10; Talmud, Gittin 90a). Ta wajen ɗaukar haɗin kalmomi guda ɗaya a matsayin dalilai biyu dabam-dabam, sun mai da “wani abin alfasha” zuwa “alfasha ko kowane al’amari dabam.”

Sai Yesu ya gyara waɗannan kurakurai:

1. Ya jaddada cewa πορνείᾳ (**porneía** — wani abu marar kyau) shi ne dalili kaɗai da za a iya karɓa.
2. Ya bayyana a sarari cewa Musa ya yi haƙurin abin da suke yi wa mata ne kawai saboda taurin zuciyar mazajen Isra'ila.
3. A Huɗubar da Ya Yi a Kan Dutse, sa’ad da ya ambaci “takardar saki” kuma ya kammala da furucin “Amma ni ina gaya muku,” Yesu ya hana amfani da wannan takardar doka wajen raba rayukan ma’aurata (Matiyu 5:31-32).

> **LURA:** Kalmar Helenanci **πορνείᾳ** (*porneía*) daidai take da kalmar Ibrananci **עֶרְוָה** (*ervah*). A Ibrananci ma’anarta “tsiraici” ce, a Helenanci kuwa an faɗaɗa ma’anarta zuwa “wani abu marar kyau.” Porneía ba ta haɗa da zina ba [**μοιχείᾳ** (*moicheía*)] domin a zamanin Littafi Mai Tsarki hukuncinta mutuwa ne. A cikin Matiyu 5:32, Yesu ya yi amfani da kalmomin biyu a cikin jimla ɗaya, yana nuna cewa abubuwa biyu ne dabam.

Yana da muhimmanci a nanata cewa, idan Musa bai koyar da komai game da saki ba, to saboda Allah bai umurce shi ya yi hakan ba—domin Musa amintacce ne, kuma abin da ya ji daga Allah kawai yake faɗa.

Furucin **sefer keritut**, wanda a zahiri yake nufin “littafin rabuwa” ko “takardar saki,” sau ɗaya kawai ya bayyana a cikin dukan Attaura—ainihin a cikin Kubawar Shari'a 24:1-4. Wato, babu inda Musa ya koyar da cewa maza su yi amfani da wannan takarda su kori matansu. Wannan yana nuna cewa **wannan al’ada ta riga ta wanzu,** an gada ta ne tun lokacin bautar da aka yi a Masar. Musa ya ambaci abin da aka riga aka saba yi ne kawai, amma bai umurce shi a matsayin umarni daga Allah ba. Ya kamata a tuna cewa Musa da kansa ya zauna a Masar wajen shekaru arba’in kafin wannan, kuma babu shakka ya san irin wannan takardar doka.

A wajen Attaura, Tanakh ma ya yi amfani da **sefer keritut** sau biyu kawai—duka a alamance, suna magana game da dangantakar Allah da Isra'ila (Irmiya 3:8 da Ishaya 50:1).

A cikin waɗannan amfani biyu na alama, babu wata alamar cewa domin Allah ya ba Isra'ila “takardar saki,” al’ummar ta sami ’yancin haɗa kanta da wasu alloli. Akasin

haka, an la’anci cin amana ta ruhaniya a cikin nassin gaba ɗaya. Wato, **ko a alamance ma wannan “takardar saki” ba ta ba mace damar sabon aure**.

Yesu ma bai taɓa amincewa da wannan takarda a matsayin wani abu da Allah ya ba da izini domin ya halatta rabuwar rayukan ma’aurata ba. Sau biyu kawai ta bayyana a cikin Linjila, a cikin Matiyu—sannan sau ɗaya a cikin makamancin wannan labari a Markus (Markus 10:4):

1. Matiyu 19:7-8: Farisiyawa ne suka ambace ta, Yesu kuma ya amsa cewa Musa ya ba da izinin (**epétrepsen**) amfani da takardar ne kawai saboda taurin zuciyarsu—ma’ana, ba umarnin Allah ba ne.
2. Matiyu 5:31-32, a Huɗubar da Ya Yi a Kan Dutse, inda Yesu ya ce:

“An ce: ‘Duk wanda ya saki matarsa, sai ya ba ta takardar saki.’ Amma ni ina gaya muku: duk wanda ya saki matarsa, sai dai in saboda **porneía** ne, yana kai ta ga zama mazinaciya; duk wanda ya auri macen da aka saki kuwa **yana yin zina**.”

Saboda haka, wannan abin da ake kira “takardar saki” ba izini ne daga Allah ba; abu ne kawai da Musa ya yi haƙurinsa saboda taurin zuciyar mutane. Babu wani ɓangare na Nassi da ke goyon bayan ra’ayin cewa, idan mace ta karɓi wannan takarda, za ta sami ’yanci ta fuskar ruhaniya kuma ta sami ’yancin haɗa kanta da wani mutum. Wannan ra’ayi ba shi da tushe a cikin Kalmar Allah, kuma tatsuniya ce. Koyarwar Yesu a sarari kuma kai tsaye tana tabbatar da wannan gaskiya.