

Littafin Daniyel — Na Dari da Hamsin da Huɗu

Fahimtar Wahayi na Karshe na Daniyel: Muhimmancin Belteshazzar da Bayyanar Annabci

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2024-03-23

Wahayi na ƙarshe na Daniyel ya ƙunshi surori uku na ƙarshe. Na farkon cikin waɗannan surori, kamar yadda na ƙarshe daga cikin waɗannan surori uku yake, yana bayyana abin da Daniyel ya fuskanta, kuma surar da take a tsakiya tana bayyana tarihin annabci da ke magana game da tashi da faɗuwar ƙarshe na sarkin arewa na ƙarya. Sura ta farko kamar ta ƙarshe take, kuma surar da take a tsakiya tana wakiltar tawaye na sarkin arewa na ƙarya. Wahayi na ƙarshe na Daniyel, wahayin Kogin Hiddekel, yana ɗauke da hatimin Alfa da Omega, wanda shi ne Gaskiya. Yayin da muka fara duban wahayi na ƙarshe na Daniyel, za mu fara da aya ta ɗaya.

A shekara ta uku ta Sairus, sarkin Farisa, an bayyana wani al’amari ga Daniyel, wanda ake kira Belteshazzar; al’amarin kuwa gaskiya ne, amma lokacin da aka kaddara ya yi tsawo: kuma ya fahimci al’amarin, ya kuma sami fahimtar wahayin. Daniyel 10:1.

Akwai gaskiya masu yawa da suke ƙunshe a cikin wannan aya. Na fari shi ne sunan Daniyel na “Belteshazzar”.

Shugaban bābayen fadawa ya ba su sabbin sunaye: ga Daniyel kuwa, ya ba shi suna Belteshazzar; ga Hananiya, Shadrach; ga Mishael, Meshach; ga Azariya kuma, Abednego. Daniyel 1:7.

An ba Daniyel suna “Belteshazzar” a sura ta ɗaya, kuma ba a ƙara kiran sa da “Belteshazzar” ba har sai da aka gabatar da wahayinsa na ƙarshe. Saboda haka, Belteshazzar shi ne sunansa a cikin shaidarsa ta farko da ta ƙarshe. Sauyin suna a cikin annabci yana wakiltar alama ta dangantakar alkawari tsakanin Allah da mutanensa. Sa’ad da Ubangiji ya shiga alkawari da Abram da Sarai, Ya canja sunayensu zuwa Ibrahim da Saratu. Ya canja sunan Yakubu zuwa Isra’ila, kuma Ya yi alkawarin ba mutanensa na alkawari na kwanaki na ƙarshe sabon suna.

Saboda Sihiyona ba zan yi shiru ba, kuma saboda Urushalima ba zan huta ba, sai adalcinta ya bayyana kamar haske, cetonta kuma kamar fitila mai ƙonewa. Al’ummai kuma za su ga adalcinki, dukan sarakuna kuma ɗaukakarki; za a kuma kira ki da sabon suna, wanda bakin Ubangiji zai sa. Ishaya 61:1, 2.

Ga Filadelfiyawa, waɗanda su ne dubu ɗari da arba’in da huɗu na kwanaki na ƙarshe, shi ma ya yi wannan alkawari.

Wanda ya yi nasara zan mai da shi ginshiƙi a cikin haikalin Allahna, kuma ba zai ƙara fita waje ba har abada; zan kuma rubuta a kansa sunan Allahna, da sunan birnin Allahna, wato sabuwar Urushalima, wadda take saukowa daga sama daga wurin Allahna; zan kuma rubuta a kansa sabon sunana. Wanda yake da kunne, bari ya ji abin da Ruhu yake faɗa wa ikkilisiyoyi. Ru’ya

ta Yohanna 3:12, 13.

Annabawa suna kwatanta mutanen Allah na kwanaki na ƙarshe, kuma ba kamar Ibrahim, Saratu da Isra'ila ba, ainihin ma'anar Belteshazzar ba a sani ba. Sunan da Allah yake bai wa mutanensa na kwanaki na ƙarshe domin ya wakilci dangantakar alkawarinsa da su, suna ne da ba a sani ba har zuwa lokacin da Ya ba su wannan suna. Sunan Belteshazzar yana nuna Daniyel a matsayin mutanen alkawarin Allah na Filadelfiya a kwanaki na ƙarshe, amma ainihin sunan yana boye har zuwa hatimcewa, gama an rubuta sunan a goshinsu, wuri ɗaya ne kuma da ake rubuta hatimin.

Sai na duba, ga kuma, Dan Ragon nan yana tsaye a kan Dutsen Sihiyona, tare da shi kuwa mutum dubu ɗari da arba'in da huɗu, suna da sunan Ubansa a rubuce a goshinsu. Ru'ya ta Yohanna 14:1.

An kira Daniyel da Belteshazzar a babi na ɗaya, sa'an nan kuma a babi na goma, ta haka yana bayyana kansa a matsayin alamar motsin mala'ika na fari, da kuma motsin mala'ika na uku; gama babi na ɗaya yana wakiltar saƙon mala'ika na fari, kamar yadda aka riga aka fayyace dalla-dalla a cikin rubuce-rubucen da suka gabata. Saboda haka babi na goma yana wakiltar motsin mala'ika na uku, da mutanen alkawari na kwanaki na ƙarshe. Sai ayar ta bayyana Belteshazzar a matsayin alamar waɗanda suke fahimtar ƙaruwar sani da aka warware hatiminta a cikin motsin gyara da ya fara a shekarar 1989. Ana wakiltar wannan ta wajen nanata abin da Daniyel (Belteshazzar) ya sani.

An bayyana Daniyel a matsayin wanda ya san “abu” ɗin da “aka bayyana wa Daniyel,” “kuma abin gaskiya ne, amma ƙayyadadden lokacin yana da tsawo: kuma ya fahimci abin, yana kuma da ganewa game da wahayin.” Daniyel ya fahimci “abin,” haka kuma “wahayin.” Kalmar Ibrananci “dabar,” an fassara ta da “abu” a cikin ayar, kuma ma'anarta ita ce “kalma.” A ma'anar annabci “kalmar” tana wakiltar duka wahayin “lokatai bakwai,” amma kuma tana wakiltar Almasihu, wanda shi ne Kalmar. Duka “lokatai bakwai,” da kuma Almasihu su ne Dutsen da magina suka ƙi, kuma Daniyel yana wakiltar mutane waɗanda suka fahimci duka waɗannan sassa biyu na alamar Kalmar.

A cikin littafin Daniyel sura ta tara, aya ta ashirin da uku, mun sami ɗaya daga cikin ayoyi mafi muhimmanci da suke da alaƙa da annabce-annabcen lokaci na shekaru dubu biyu da ɗari uku da kuma shekaru dubu biyu da ɗari biyar da ashirin, waɗanda tambayar da ke cikin Daniyel sura ta takwas, aya ta goma sha uku, da amsar da ke cikin aya ta goma sha huɗu suke wakilta. Tambayar tana cewa, “Har yausha ne wahayin ‘chazon’ zai kasance, wanda yake bayyana take-tsare Wuri Mai Tsarki da rundunar da arna suka aiwatar, sa'an nan kuma papanci?” Wannan take-tsare ya ɗauki shekaru dubu biyu da ɗari biyar da ashirin, cikin cika “sau bakwai” na Lawiyawa sura ta ashirin da shida.

Amsar tambayar aya ta goma sha uku ita ce: har shekaru dubu biyu da ɗari uku, sa'an nan kuma za a tsarkake Wuri Mai Tsarki da aka tattaka a ƙasa; kuma wahayin “mareh” na shekaru dubu biyu da ɗari uku yana ɗaure annabce-annabcen lokaci guda biyu tare, kuma a aya ta ashirin da uku ta Daniyel tara, Jibra'ilu yana jagorantar Daniyel ya fahimci dangantakar wahayoyin nan guda biyu.

A farkon roke-rokenka umarnin ya fito, ni kuwa na zo domin in bayyana maka shi; gama kai kaunatacce ne kwarai: saboda haka ka fahimci batun, ka kuma lura da wahayin. Daniyel 9:23.

Kalmar da aka fassara a cikin ayar da “fahimta,” “lura” ita ce kalmar Ibrananci “biyn,” kuma ma’anarta ita ce “rarrabe a cikin tunani.” Jibrilu ya sanar da Daniyel ya yi rarrabewa a cikin tunani tsakanin “al’amarin” da “wahayin.” “Wahayin” da yake cikin ayar ita ce kalmar Ibrananci “mareh,” kuma shi ne wahayin shekaru dubu biyu da dari uku da ya fare a ranar 22 ga Oktoba, 1844. Kalmar Ibrananci da aka fassara da “al’amari,” ita ce wannan kalma daya da aka fassara da “abu,” a aya ta daya ta sura ta goma. Ita ce kalmar Ibrananci “dabar,” kuma tana wakiltar wahayin shekaru dubu biyu da dari biyar da ashirin, wanda shi ma ya fare a ranar 22 ga Oktoba, 1844.

A aya ta daya ta sura ta goma, mutanen alkawarin Allah na kwanaki na karshe ana wakilta su da Beltashazzar, kuma sun fahimci karuwa ta ilimi da ta zo a lokacin karshe a shekarar 1989, wadda ta ba su damar fahimtar alaƙar da ke tsakanin wahayoyi biyu, waɗanda Milleriyawa na motsin mala’ika na fari suka fahimta ne kawai a ɓangare. A cikin ayar, wahayin da aka wakilta a matsayin “abin” an bayyana shi a matsayin mafi tsawo cikin annabce-annabce biyun, domin a tsakanin nassin ayar sau biyu da ke nuni ga “abin,” Daniyel ya bayyana cewa kayyadadden lokacin da aka sanya wa “abin” (dabar) ya kasance “mai tsawo”, dangane da wahayin (mareh).

A shekara ta uku ta Sarus, sarkin Farisa, an bayyana wani al’amari ga Daniyel, wanda ake kira da suna Belteshazzar; al’amarin kuwa gaskiya ne, amma lokacin da aka kayyade ya yi tsawo: kuma ya fahimci al’amarin, yana kuma da fahimtar wahayi. Daniyel 10:1.

Gaskiyar da ba ta bayyana fili ba cewa “lokuta bakwai” ita ce annabcin lokaci mafi tsawo da Millerites suka yi shela a kai, Adventism na Laodicea yana musunta ta, bisa ga wani nassi da suke karkatarwa zuwa ga hallakar kansu. Ta wurin kin amincewa da “lokuta bakwai” a cikin tawayar 1863, ba sa ganin dangantakar annabce-annabcen nan biyu, kuma za su iya ne kaɗai, ko kuwa za su so ne kaɗai, su ga nassi na gaba a matsayin wanda yake fayyace shekaru dubu biyu da dari uku.

“Kwarewar almajiran da suka yi wa’azin ‘bisharar mulki’ a zuwan Almasihu na fari, tana da kwatankwacinta a cikin kwarewar waɗanda suka yi shelar saƙon zuwansa na biyu. Kamar yadda almajiran suka fita suna wa’azi, suna cewa, ‘Lokaci ya cika, mulkin Allah ya kusa,’ haka kuma Miller da abokan aikinsa suka yi shelar cewa mafi tsawo kuma na karshe daga cikin lokutan annabci da aka bayyana a cikin Littafi Mai Tsarki yana gab da farewa, cewa shari’a ta kusa, kuma mulki madawwami yana gab da kafuwa. Wa’azin almajiran game da lokaci ya dogara ne a kan makonni saba’in na Daniyel 9. Saƙon da Miller da abokan aikinsa suka bayar ya sanar da farewar kwanaki 2300 na Daniyel 8:14, waɗanda makonni saba’in ɗin suke sashe daga cikinsu. Wa’azin kowannensu ya dogara ne a kan cikas wani sashe dabam na wannan babban lokaci guda na annabci.” The Great Controversy, 351.

Kada ku kasa gane hikimar da take cikin wannan sashe na karshe. Adventism na Laodicea ba ya koyar wa duniya cewa Millerites sun yi tunanin wurin tsarkaka da za a tsarkake shi shi ne wurin tsarkaka na sama, gama su, da kuma duk waɗanda suke son duba tarihin da aka rubuta, sun sani cewa Millerites sun gaskata cewa wurin tsarkaka da za a tsarkake shi shi ne duniya. Sashen da Adventism na Laodicea ke karkatarwa zuwa ga hallakarsu shi ne, “haka Miller da abokan aikinsa

suka yi shelar cewa mafi tsawo kuma na karshe daga cikin lokutan annabci da aka bayyana a cikin Littafi Mai Tsarki yana gab da cika”, wanda suke nacewa cewa shi ne shekaru dubu biyu da dari uku na Daniyel sura ta takwas, aya ta goma sha huɗu.

Littattafan tarihin Adventism nasu da kansu sun tabbatar da cewa dukkan masu wa’azin Millerite dari uku sun yi amfani da jadawalin majagaba na 1843 a cikin gabatarwarsu, kuma a sarari kwarai yake a kan jadawalin, da kuma a cikin sauran shaidar tarihin, cewa “lokuta bakwai,” (shekaru dubu biyu da dari biyar da ashirin), ita ce annabcin da suka bayyana a matsayin “mafi tsawo kuma na karshe cikin lokutan annabci,” wanda “ke gab da karewa.” Saboda tawayensu na 1863, sa’ad da suka ki dutsen ginshiki na “lokuta bakwai,” yanzu suna nacewa cikin makanta cewa ‘Yar’uwa White tana sake rubuta tarihin da aka riga aka kafa a cikin sashe daga The Great Controversy.

A cikin aya ta farko ta Daniyel sura ta goma, Belteshazzar yana wakiltar mutanen Allah na kwanaki na karshe, kuma suna fahimtar tambayar da amsar da ke cikin Daniyel sura ta takwas, aya ta goma sha uku da ta goma sha huɗu, waɗanda Sister White ta bayyana a matsayin tushen da ginshiki na tsakiya na bangaskiyar Advent. Siffantawar da Daniyel yake wakilta a cikin ayar, yana nuna bambanci tsakanin mutanen alkawarin Allah na kwanaki na karshe da Adventism na Laodicea, gama su ne waɗanda suka fahimci karuwa ta ilimi a shekara ta 1989.

A shekara ta uku ta Sarkin Farisa Sairus aka bayyana wa Daniyel wani abu, wanda ake kira da sunansa Belteshazzar; kuma abin gaskiya ne, amma kayyadadden lokacin yana da tsawo; kuma ya fahimci abin, ya kuma sami ganewa game da wahayin. Daniyel 10:1.

Aya ta ɗaya ita ce farkon wahayin da aka bayar a bakin Kogin Hiddekel wanda ya kare a sura ta goma sha biyu. A can ne muke samun buɗe littafin Daniyel a lokacin karshe, saboda haka wakilcin Daniyel yana fahimtar duka “abin” da kuma “wahayin,” yana da alaƙa da waɗanda suke fahimta, waɗanda kuma aka bayyana a matsayin “masu hikima,” sabanin waɗanda ba sa fahimta, waɗanda kuma aka bayyana a matsayin “miyagu.” A aya ta goma ta sura ta goma sha biyu, an wakilta bambancin da yake tsakanin rukunan nan biyu.

Mutane da yawa za a tsarkake su, a kuma mai da su farare, a kuma gwada su; amma mugaye za su aikata mugunta; ba kuwa wani daga cikin mugaye da zai fahimta; amma masu hikima za su fahimta. Daniyel 12:10.

“Masu hikima” suna fahimta, mugaye kuwa ba sa fahimta; kalmar da aka fassara da “fahimta” ita ce kalmar da muka gano a aya ta ashirin da uku ta sura ta tara. Ita ce kalmar Ibraniyanci “biyn,” wadda take nufin rarrabewa a cikin tunani. Mugaye ba sa fahimtar karuwar sani, gama ba sa son yin rarrabewar tunani tsakanin wahayi biyu waɗanda su ne gaskiyar da aka bayyana Belteshazzar yana fahimta a aya ta ɗaya, sa’ad da aka bayyana shi a matsayin Belteshazzar maimakon Daniel. A aya ta ɗaya an bayyana shi a matsayin mutanen alkawarin Allah na kwanaki na karshe, kuma an bayyana shi a matsayin waɗanda suka fahimci wahayi biyu, waɗanda ya kamata mutanen Allah su yi bambancin tunani a tsakaninsu. Yesu yana misalta karshen abu da farkon abu, kuma a sura ta goma sha biyu, masu hikima su ne waɗanda suka fahimci annabcin shekaru dubu biyu da dari uku, da dangantakarsa kai tsaye da annabcin lokaci “mafi tsawo kuma na karshe,” wanda shi ne shekaru dubu biyu da dari biyar da ashirin.

Za mu ci gaba da nazarinmu game da hangen nesa na karshe na Daniyel a talifi na gaba.

An hallaka mutanena saboda rashin sani: domin ka ki sani, ni ma zan ki ka, har ba za ka kara zama firist a gare ni ba: tun da ka manta da dokar Allahnka, ni ma zan manta da 'ya'yanka. Hosea 4:6.

Ku ma, kamar duwatsu masu rai, ana gina ku ku zama gidan ruhaniya, firistoci masu tsarki, domin ku miƙa hadayun ruhaniya, abin karɓa ga Allah ta wurin Yesu Almasihu. Saboda haka kuma an rubuta a cikin Nassi cewa, Ga shi, na sa a Sihiyona babban dutsen kusurwa, zaɓaɓɓe, mai daraja: kuma duk wanda ya gaskata gare shi ba zai kunyata ba. Saboda haka a gare ku masu bangaskiya yana da daraja: amma ga waɗanda suka ki yin biyayya, dutsen da magina suka ki, shi ne ya zama kan kusurwa, kuma dutse na tuntube, da dutsen kankarewa, ga waɗanda suke tuntube a maganar, domin suna kin yin biyayya: abin da kuma aka kaddara musu ke nan. Amma ku jinsi ne zaɓaɓɓe, firistoci na sarauta, al'umma mai tsarki, jama'a ta musamman; domin ku shelanta yabon wanda ya kira ku daga duhu zuwa haskensu mai banmamaki: ku waɗanda da can ba jama'a ba ne, amma yanzu ku ne jama'ar Allah: waɗanda ba su sami jinkai ba, amma yanzu sun sami jinkai. 1 Bitrus 2:5–10.

Ku dauka jimirin Ubangijinmu ceto ne; kamar yadda kaunataccen dan'uwanmu Bulus kuma, bisa ga hikimar da aka ba shi, ya rubuta muku; haka kuma a cikin dukan wasikunsa, yana magana a cikinsu game da waɗannan al'amura; a cikinsu akwai waɗansu abubuwa masu wuyar ganewa, waɗanda marasa ilimi da marasa karfi suke karkatarwa, kamar yadda kuma suke yi wa sauran Nassosi, zuwa ga hallakar kansu. Saboda haka ku, kaunatatatu, da yake kun san waɗannan abubuwa tun da farko, ku yi hattara kada ku ma, da aka kau da ku ta wurin rudin mugaye, ku fadi daga kakkarfan tsayuwarku. 2 Bitrus 3:15–17.

Ka riƙa tuna musu da waɗannan abubuwa, kana yi musu gargadi a gaban Ubangiji kada su yi gardama a kan kalmomi marasa amfani, waɗanda ba su da wani riba, sai dai su jawo rushewar masu sauraro. Ka himmatu ka nuna kanka a matsayin wanda Allah ya yarda da shi, ma'aikaci wanda ba ya buƙatar jin kunya, mai rarrabe maganar gaskiya daidai. Amma ka guji maganganu marasa tsarki da surutai na banza; gama za su kara kaiwa ga rashin bin Allah fiye da da. 2 Timothawus 2:14–16.