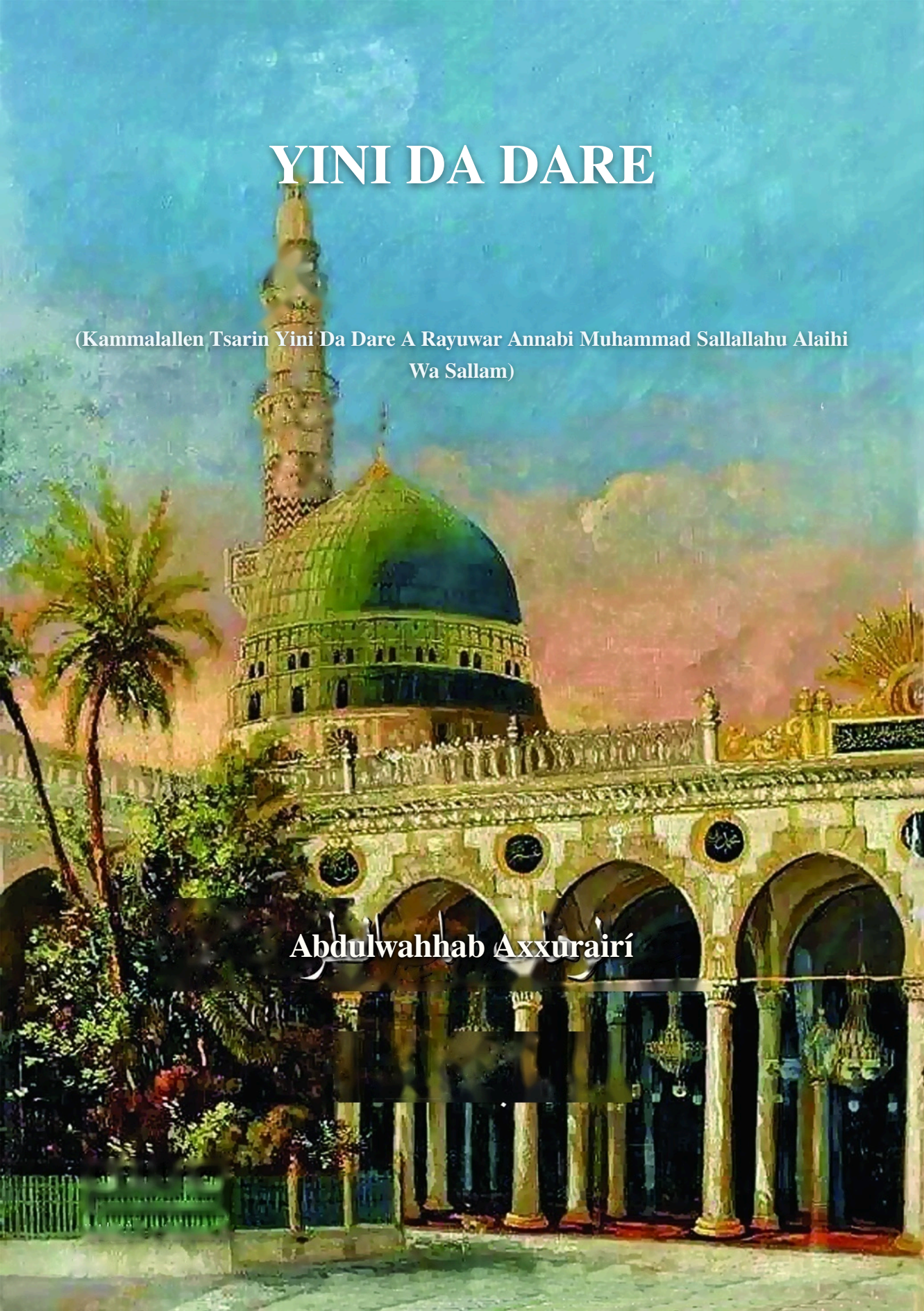


YINI DA DARE

(Kammalallen Tsarin Yini Da Dare A Rayuwar Annabi Muhammad Sallallahu Alaihi
Wa Sallam)

Abdulwahhab Axxurairí





SADAUKARWA

An sadaukar da wannan aiki:

Zuwa ga wanda ya yi tasiri a cikin rayuwata kamar qanshin turare ko kufan haske.

Zuwa ga wanda ya bar duniyarmu, ya zauna a cikin farfajiyar zuciyata da cikin idanuna.

Zuwa ga wanda ya sa min tunanin yin wannan aiki, ya kuma kama hannuna ya xora a kan inda ya kamata in fara.

Zuwa ga xan'uwa Abdul-Aziz bin Muhammad Al-Majid, rahimahullah

Zuwa ga xansa Usamah

Zuwa ga 'ya'yansa mata: Amal, da Sarah, da Afaf.

Rayuwarsu ci gaban rayuwarsa ce Numfashinsu ci gaban numfaninsa ne.

Ya Ubangiji! Haqiqa rayuwarmu a wannan duniya taqaitacciya ce. Don haka ya Allah! ka sa mu yi kyakkyawan qarshe a duniya. A lahira kuma ka nufe mu da daumammiyar rayuwa. Ka sanya mu a gidan dauwama bisa falalarka, mu zama 'yan'uwan juna, a kan gadaje muna fuskantar juna.



GODIYA DA JINJINA

Kafin in fara rubuta wannan littafi, ina miqa tatacciyar godiya, kuma cikakkiya zuwa ga Maigirma Sheikh Abdallah bin Sheikh Al-Mahfuz bin Bayya', da Maigirma Sheikh Dr. Abdulwahhab bin Ibrahim Abu Sulaiman, da Dr. Ahmad Aibaira'a Al-amiri, da Dr. Abdullaha bin Muhammad Al-gazami, da Dr. Sa'ad bin Axiyya Al-gamidi, da Dr. Abdallah bin Nasir Al-subaih, da Dr. Ahmad bin Muhammad As-saqar, da Dr. Sámí bin Abdul-Aziz Al-majid, da Dr. Abdallah bin Hamad As-sakakir, da Dr. Khalid bin Fahd Al-buhlal, da Ustaz Jamil Muhammad Ali Farisi, da Ustaz Saleh bin Hamud Al-fauzan, da Ustaz Yasir bin Badar Al- hazimi, da Sheikh Mahmud Sha'aban Abdul-Maqsud. Babu xaya daga cikin waxannan Malamai da, ban gabatar wa wannan littafi ba a matakinsa na farko. Sun duba shi sun kuma yi wasu gyare-gyare a cikinsa tare da bayar da shawarwari masu ma'ana. Sun kuma ba ni qwarin gwiwa, na amfana matuqa da abin da suka yi. Don haka na sake gyara shi, na qara wasu abubuwan, na cika shi. Saboda haka ya kai mai karatu! Ka sani, ni da su, babu wanda za a ce shi ne ya rubuta wannan littafi shi kaxai ransa. Don haka ina miqa tatacciyar godiya da addu'a zuwa gare su.



GABATARWA

Qissar tana farawa ne a cikin wani birni mai yawan itatuwan dabinai. Birnin mutanen qwarai farare masu farar aniya da zukata masu haske. Babu wani birni a bisa doron qasa da, zuciyar Annabi sallallahu alaihi wa sallam take samun nutsuwa da kwanciyar hankali, idanuwansa suke sanyi domin shi, kamar wannan Birni. Wuri da Allah Maxaukakin Sarki ya samar domin Annabi sallallahu alaihi wa sallam. Madina garin Manzo, mutanenta masoya Manzo. Tun lokacin da Manzon Allah sallallahu alaihi wa sallam ya taka qafarsa a cikin Birnin Madina komai a cikinsa ya xauki haramin haske da annúri, mutane da gaba xaya halittar da take cikinsa suka so shi, so irin wanda babu irinsa. Dutsen Uhudu ya ishe ka misali; yana son Manzon Allah sallallahu alaihi wa sallam, Manzon Allah yana son sa.

Daga wannan lokaci har zuwa ranar da zai kwanta dama sallallahu alaihi wa sallam, hanyoyin wannan Birni za su cigaba da karvar baquncin tafunan qafafunsa. Masallacin nan da ya gina da xan qaramin xakin can da ya girka, za su yi masa ganxo dama da hagu. Sa'annan jinsunan mazaje biyu, Muhajiruna da Ansaru, da suke tare da shi dare da rana, safiya da marece, za su cigaba da yi masa qawanya, suna musayar soyayya da qauna a tsakaninsu da shi. Wani lokaci

su haxu, wani lokaci kuma ya bar su; ke Vance tare da Allah Maxaukakin Sarki Ubangijinsa.

A cikin wannan Tarihi na rayuwar Manzon Allah sallallahu alaihi wa sallam ta yau da kullum, za mu yi bayani a kan yadda ya ke sarrafa awoyin rayuwarsa, kamar muna tare da shi ne ya shimfixa kilisan waccan rayuwa tasa mai girma da alfarma. Rayuwa irin ta girma da xiyauci da yi da gaske, a cikin siga ta ba wa kowane vangare na rayuwa haqqinsa domin ganin kowane rukuni ya bayar da tasa gudunmawa har a wayi gari, gaba xayan buqatu sun biya.

A cikin hoton rayuwar Annabi sallallahu alaihi wa sallam, kamar yadda za mu kawo shi, mai karatu zai ga irin yadda ya kamata a rayu, rayuwa mai ma'ana. Wadda a cikin awoyi suke tunkuxar juna, da in-ba-ka-yi-ba-ni-wuri. Babu wata awa da za ta zo ta shuxe a rayuwar Manzon Allah sallallahu alaihi wa sallam, ba tare da an ci moriyarta ba.

Manzon Allah sallallahu alaihi wa sallam ya tsara yadda zai gudanar da rayuwarsa da abubuwan da zai yi a cikin kowane sakan. A cikin gidansa ne, ko a Masallaci, ko a kan hanya da lunguna da saqo-saqo na Birnin Madina, da gidajen Sahabbansa, ko a kan shimfixar da yake zama, da wurin cin abinci da kan shimfixar barcinsa.

Idanuwan waxanda suke kewaye da Manzon Allah sallallahu alaihi wa sallam, suna matuqar kula tare da bibiyar shi, ta yadda dare ma ba zai hana zukatan waxannan masoya nashi, kula da abin da yake yi ba. Ba don komai ba, sai don suna son su san yadda yake qare darsa. Kai! Har katanga ma ba ta yi tsawon da za ta iya yin shamaki a tsakaninsu da rayuwarsa ta iyali ba, sallallahu alaihi wa

sallam. Ya kuwa za a yi ta iya komai tsawonta, tunda zukata da na'urorin idanuwansu na qurya, suna nan kafe kuma buxe, kamar tauraron xan Adam. Tare da su yake shiga cikin gida, ya gama duk abin da zai yi har ya shiga bacci. Komai nauyin baccin kuwa suna nan faxake har zuwa lokacin da zai farka a buxa sabon shafi.

Annabi sallallahu alaihi wa sallam ba irin kowa ba ne, da yake fara rayuwarsa da safe ya qare da yamma. A'a, shi saboda tsananin nishaxinsa kai ka ce kowane lokaci shi ne lokaci ne da alfijirinsa ya keto. Shi mutum ne mai amfani da duk wata dama da lokaci. Tunani da hankali irin na Manzon Allah sallallahu alaihi wa sallam sun sa ya fahimci kowane minti xaya na rayuwa ana lissafa masa shi. Saboda haka, kamar yadda aka faxa a bayan kaxan, babu wata daqiqa da za ta buga, face akwai wani abu mai amfani da zai yi a cikinta. Ajali kuwa da ranar mutuwa kamar bai san da su ba saboda himma da qoqari. Ya dai yi imani da cewa, ba zai mutu ba sai kwanansa sun qare.

A cikin waxannan 'yan takardu za mu rayu ne tare da Manzon Allah sallallahu alaihi wa sallam tun daga wayewar garinsa har zuwa yamma. Za mu tafi kasuwannin Madinah tare da shi, mu ci daga abin da ya samu, mu saurari muryarsa mai daxi a matsayinsa na Malami, da muryarsa mai xauke da qanqan da kai a yayin da yake Sallah. Za mu zauna a kan tabarmarsa 'yar qarama ta kaba da yake zama a kanta, mu ci daga cikin xan abincinsa da bai wuce ya xauka ya bayar sadaka ko kyauta ba, shi kuma ya saka wa ikon Allah na shafin kwallai, ba.

Za ka iya jin kamar ga ka nan kana shiga gidansa sallallahu alaihi wa sallam, saboda irin yadda sahabbansa suka sifanta yadda gidan yake. Za ka iya ganin

nutsuwarsa yayin da yake barci, ka kuma ga nishaxinsa yayin da yake farke. Ta yiwu ma ka ga jariri ya runguma a cinyarsa, ko yaro xan qarami ya xauke shi a kan gadon bayansa, yana samun xumin jikinsa da albarkarsa, duk albarkacin qwalailaicewar da Sahabban suka yi wa rayuwarsa sallallahu alaihi wa sallam. To ta yaya wannan mutum mai girman daraja, kuma Annabi babba yake gudanar da rayuwarsa a matsayinsa na mutum, wanda aka xora wa nauyin aikin isar da saqon Manzanci?! Yaya yake mu'amala da lokaci na yau da kullum?! Yaya yake qare yininsa.

Wannan yini da muke qoqarin bayani a kan sa, yini ne da ya ga karakainar kaiwa da komowar Manzon Allah sallallahu alaihi wa sallam, a matsayinsa na Annabi, Manzo, Mutum, Shugaba, Uba, Miji kuma Aboki. Wannan Yini na Manzon Allah sallallahu alaihi wa salam ya qunshi gaba xayan waxannan sifofi a cikinsa. saboda haka muka raxa wa littafin suna: 'Yini da Dare' a Rayuwar Annabi Muhammad sallallahu alaihi wa sallam. Ga kuma littafin nan a gabanka.

Abdulwahab bin Nasir Ax-xurairi

Makkah, Tsakar Ranar Juma'a 20/7/1431H



BABI NA XAYA: HUDOWAR ALFIJIR

Wannan babi kamar yadda ake gani shi ne babi na farko a wannan aiki, zai kuma bayar da bayani a kan yadda Manzon Allah sallallahu alaihi wa sallam yake fara rayuwarsa a Yini. Wato, daga lokacin da alfijir ya keto har zuwa wayewar safiya. Zai kuma ce wani abu a kan Majalisinsa, da tafiyarsa a kasuwa, da yadda yake kai ziyara ga ‘yan’uwa da maqwabta da masoya, musamman marasa lafiya, da lambunan Madina inda yakan kai ‘yar ziyarar shan isaka da xebe kewa, hutawa ba barcin rana a gida, da kuma tafiya Unguwar Quba'.

1.1Hasken Alfijir:

A duk lokacin da hasken alfijir ya yaye duhun dare a Birnin Madina, kiran Sallar Sayyidina Bilal radhiyallahu anhu a hannu xaya zai yaye hijabin shiru da kawaici har ya isa ga kunnen Manzon Allah sallallahu alaihi wa sallam yayin da yake barci, don jikinsa mai girma ya huta na xan wani lokaci kafin asuba, bayan doguwar sallar dare da ya yi.

Idan Bilal radhiyallahu anhu ya kira Sallah, sai Manzon Allah sallallahu alaihi wa sallam ya farka. Farkon abin da zai fara yi shi ne xaukar asuwaki ya yi. Sa’annan ya ce: “Godiya ta tabbata ga Allah, wanda ya raya mu bayan mutuwarmu, kuma zuwa gare shi makoma take.”¹²

Sa'annan sai ya amsa wa Sayyidina Bilal radhiyallahu anhu da irin abin da yake faxa. Duk lokacin da ya kawo kan gavar faxar: "Allahu Akbar! Allahu Akbar!!" sai shi kuma Manzon Allah sallallahu alaihi wa sallam ya maimaita faxar: "Allahu Akbar! Allahu Akbar!!" Idan kuma Bilal ya ce: "As-hadu An- La'ilaha Illal- Láh," sai shi kuma ya ce: "Wa ana Ash'hadu An- La'ilaha Illal- Láh." Idan Bilal ya ce: "Ash'hadu Anna Muhammadar- Rasulullah" sai shi kuma ya ce: "Wa ana Ash'hadu Anna Muhammadar- Rasullullah." Idan Bilal ya ce: "Hayya Alas-Salah," sai shi kuma ya ce: "Lá haula walá quwwata Illá bil- Lah." Idan ya ce: "Hayya Alal Falah," sai ya ce: "La haula Walá Quuwata Illa Bil- Lah." Idan ya ce: "Allahu Akbar! Allahu Akbar!! Sai ya ce: "Allahu Akbar! Allahu Akbar!! Idan ya ce: "Lá Ilaha Illal- Láhu," sai shi ma Manzon Allah sallallahu alaihi wa sallam ya ce: "Lá Ilaha Illal- Láhu."³

Bayan kammala wannan kiran Sallah daga bakin Sayyidina Bilal radhiyallahu anhu, sai Manzon Allah sallallahu alaihi wa sallam, ya karanta wannan addu'a: "Allahumma Rabba Házihid- Da'awatit- Támmah, Was- salátil- Qá'imah, Áti Muhammadanil- Wasílatá Wal- Fadhilah, Wab'as'hul- Láhu Maqáman Mahmudanil- Lazí Wa'adtah." Ma'anah: "Ya Allah Ubangijin wannan kira cikakke, da Sallar da zata tsaya! Ka ba wa Muhammadu wasila da fadhila, kuma ka tayar da shi matsayi abin yabo wanda ka yi masa alqawari" .⁴

Sa'annan sai Manzon Allah sallallahu alaihi wa sallam ya tashi. Idan yana da buqatar wanka kuma, sai ya yi. Idan kuma yana da buqatar alwala, ita ma sai ya yi. Wani lokacin Manzon Allah sallallahu alaihi wa sallam yakan tashi ya tafi Masallaci domin yin Sallah, ba tare da ya yi alwala ba. Da aka yi masa magana, sai ya ce: "Idanuwana suke barci, amma zuciyata ba ta yi." Sa'annan ya sallaci

raka'atayil fajri. Babu wasu salloli na nafila da yake yin sauri a cikinsu kamar raka'o'i biyu na kafin Sallar Asuba wato raka'atayil Fajri. Yana Sallatar su a taqaice, ta yadda wanda yake kusa da shi zai ji a ransa cewa: "Shin har ya karanta fatiha a cikin wannan Sallah kuwa? Saboda tsananin yadda Manzon Allah sallallahu alaihi wa sallam yake taqaita waxannan raka'o'i."⁵⁶

A raka'ar farko yakan karanta Qul Ya Ayyuhal Kafiruun bayan ya karanta fatiha. A raka'a ta biyu kuma ya karanta Qul Huwal Lahu Ahad. Wani lokaci kuma yana karanta Qulu Amanna Bil- Lahi Wa ma Unzila Ilaina [Al-baqara: 136] a raka'ar farko. A raka'a ta biyu kuma ya karanta Qul Ya ahlal Kitabi Ta'alau Ila Kalimatina Sawa'in Bainana Wa Bainakum [Ali-Imran: 64]. Wani lokacin kuma ya karanta Falamma Ahassa Isa Minhumul Kufra [Ali-Imran: 52-53]⁷

Babu wasu nafilfilo da Manzon Allah sallallahu alaihi wa sallam yake tsananin kula da su kamar waxannan raka'o'i guda biyu na kafin Sallar Asuba. Ya kasance yana cewa: "Waxannan raka'o'i guda biyu sun fi soyuwa a wurina fiye da duniya da abin da ke cikinta." Idan ya qare Sallarsa kuma, sai ya duba idan idon matarsa biyu sai su yi hiran xebe kewa da jin daki.⁸⁹

Idan kuma barci take, sai ya kishingixa a kan vangarensa na dama, har zuwa lokacin ta da Sallah." Idan Bilal radhiyallahu anhu ya ga mutane sun taru a Masallacin, sai ya zo wajen Annabi sallallahu alaihi wa sallam ya ce, "lokacin Sallah ya yi, ya Manzon Allah". Sai Manzon Allah sallallahu alaihi wa sallam ya fito wajensu. Yayin da ya fito daga gidansa, sai ya xaga ganinsa sama, ya ce: "Da sunan Allah, na dogara ga Allah, Ya ubangiji ina neman tsarinka daga in vace ko

a vatar da ni, ko in karkace ko a karkatar da ni, ko in yi zalunci ko a zalunce ni, ko in yi wauta, ko a yi mini wauta”.¹⁰¹¹¹²

Idan zai shiga Masallacin sai ya ce: “Da sunan Allah, tsira da aminci su tabbata ga Manzon Allah, Ya Allah ka gafarta mini zunubaina, ka buxe min qofofin rahamarka, ina neman tsarin Allah mai girma, da fuskarsa mai girma, da ikonsa daxaxxe, ka tsare ni daga Shaixan Jifaffe’. Idan Bilal ya ga ya shigo Masallacin, sai ya tayar da Sallah. Haka ma idan sahabbansa suka ga ya shigo sai su miqe don yin Sallah, su daidaita sahunsu.”¹³¹⁴¹⁵

Ta yiwu wani lokacin ya shigo Masallaci ruwan wanka yana xigowa daga kansa. Haka nan tana yiwuwa ya fito, a tayar da Sallah, a daidaita sahu, ya tsaya a wurin Sallarsa, sai kuma ya tuna cewa yana da janaba, kuma bai yi wanka ba, don haka sai ya yi nuni da hannunsa, ya ce musu: “Ku tsaya a wurin da kuke”. Sa’annan sai ya koma gidansa, ya yi wanka, ya fito kansa yana xigar ruwa.” Manzon Allah sallallahu alaihi wa sallam ba ya voye waxannan abubuwa, ko ya ji damuwa wajen bayyana su, domin shi mutum ne daga cikin mutane, kuma mutane suna ganin abubuwan da suke faruwa a rayuwarsu a cikin rayuwarsa sallallahu alaihi wa sallam. Allah yana cewa: “Da mun sanya shi Mala’ika to to da mun mayar da shi mutum” [Al-an’am: 9].

Idan ya tsaya a wurin Sallarsa, sai ya daidaita sahu, ya ce wa sahabbansa: “Ku daidaita sahunku, ku jeru, saboda daidaita sahu yana cikin cikas Sallah.” Sa’annan sai ya yi kabbarar harama, ya xaga hannayensa daidai da kafaxunsa, ya xora hannunsa na dama a kan na hagu.” Ya yi shiru kaxan, gwargwadon yadda zai ce: “Ya Allah ka nisantar da tsakanina da zunubaina kamar yadda ka nisantar da

tsakanin gabas da yamma. Ya Allah ka tsarkake ni daga zunubaina, kamar yadda ake tsarkake farar riga daga datti. Ya Allah ka wanke ni daga zunubaina da qanqara da ruwa da sanyi.” Sa’annan ya bayyana karatun Fatiha, ya yi karatu a rarrabe a cikin nutsuwa, yana raba karatun nasa aya aya, misali idan ya ce: “Alhamdu Lillahi Rabbil Alamin” sa’annan sai ya tsaya, sai kuma ya ce: “Arrahmanir Raheem” sai ya tsaya, sai ya ce: “Maaliki Yaumid Deen”. Ya kasance yana jan karatunsa, yana jan “Arrahmaan” yana jan “Arrahiim”.

Yana yin karatun Sallar asuba, yana tsawaita karatu a raka’a ta farko, ya taqaita a raka’a ta biyu, yana karanta ayoyi 60 zuwa 100 a cikin Sallarsa ta asuba. Allah ya ce: “Da karatun Sallar asuba, haqiqa karatun Sallar asuba ya kasance abin halarta ne” [Al-Isra’i: 87]. Idan ranar Juma’a ce, a raka’ar farko sai ya karanta: “Alif Laam min.. Tanzilun...” [Assajdah]. A raka’a ta biyu kuma, sai ya karanta: “Hal Ataa Alal Insani Hinun Mind dahri Lam Yakun Shai’an Mazkura...” [Al-insaan:1]. Wani lokacin yana yin alqunut bayan ruku’u a raka’a ta biyu, saboda wata musifa da ta saukarwa musulmi, sai ya yi addu’a, ya roqi Allah ya kawar da wannan masifa, ya ba su nasara a kan abokan gabarsu. Abdullahi bin Rawaha radhiyallahu anhu yana suranta mana wannan yanayi da wannan karatu, yana cewa: "A cikinmu akwai Manzoon Allah yana karanta littafinsa. A yayin da alfijir xin da aka sani mai haske ya keto"..

Idan ya idar da Sallarsa, ya yi Sallama, sai ya zauna a wurinsa, fuskarsa tana kallon alqibla ya ce: “Ina neman gafarar Allah, ina neman gafarar Allah, ina neman gafarar Allah. Ya Allah kai ne Assalamu (mai aminci), kuma daga wurinka aminci yake, albarkar ka ta yawaita, ma’abocin girma da xaukaka.” Sa’annan ya juya ya fuskanci mamu ta vangaren dama kaxan, wani lokacin yana

juyawa zuwa vangaren hagu. Farkon abin da sahabbansa zasu ji daga gare shi, yayin da ya juyo da fuskarsa wajensu, shi ne faxinsa: “Ya Ubangiji ka tseratar da ni azabarka, a ranar da zaka tashi bayinka.” Sa’annan ya ce, “Babu wanda ya cancanci bauta sai Allah, shi kaxai, ba shi da abokin tarayya, mulki nasa ne, godiya ta tabbata a gare shi, kuma shi mai iko ne a kan komai, babu dabara, babu qarfi sai ga Allah. Babu wanda ya cancanci bauta sai Allah, kuma ba mu bauta wa kowa sai shi, ni’ima tasa ce, haka ma falala tasa ce, yana da kyakkyawan yabo. Babu wanda ya cancanci bauta sai Allah, muna masu tsarkake addini a gare shi, koda kafirai sun qi. Ya Allah babu mai hana abin da ka bayar, kuma babu mai bayar da abin da ka hana, haka kuma mai wadata ko matsayi ba su iya amfanar sa a wurinka”. Sa’annan sai ya tsarkake Allah, ya gode masa, ya girmama shi. Sa’annan sai ya yi dukkan zikirai waxanda yake fuskantar wayewar garin yininsa da su, daga cikinsu akwai faxinsa:¹⁶

“Mun wayi gari, kuma an wayi gari mulki na ga Allah, godiya ta tabbata ga Allah, babu wanda ya cancanci bauta sai Allah, shi kaxai, ba shi da abokin tarayya, mulki nasa ne, godiya ta tabbata a gare shi, kuma shi mai iko ne a kan dukkan komai. Ya Allah ina roqon ka alherin wannan rana, da alherin da yake cikin ta, da alherin da yake bayan ta, ina neman tsari daga sharrin wannan rana, da sharrin da yake cikin ta, da sharrin da yake bayan ta. Ya Ubangiji ina neman tsari daga kasala, da mummunan girman kai. Ya Ubangiji ina neman tsarinka daga azaba a cikin wuta, da azabar qabari”. Idan ya kai yammaci kuma sai ya faxi wannan zikirin, ya ce, “Mun shiga yammaci, kuma mulki ma ya kai yammaci yana ga Allah...”¹⁷

“Ya Allah ina roqon ka lafiya a duniya da lahira. Ya Allah ina roqon ka afuwa da lafiya a addinina da duniyata, da iyalaina, da dukiyata. Ya Allah ka suturta al’aurata, ka amintar da tsorona, Ya Allah ka kiyaye ni ta gabana da bayana, da damana da haguna, da samana, ina neman tsari da girmanka kada a shammace ni ta qarqashi na”. Ba ya barin wannan addu’a da safe ko da yamma. “Allah ka ba ni lafiya a jikina, Ya Allah ka ba ni lafiya a ji na, Ya Allah ka ba ni lafiya a ganina, babu wanda ya cancanci bauta sai kai. Ya Allah ina neman tsarinka daga kafirci da talauci. Ya Allah ina neman tsarinka daga azabar qabari, babu wanda ya cancanci bauta sai kai”. Yana maimaita wannan addu’a sau uku, da safe da kuma yamma.¹⁸¹⁹²⁰

A wannan lokaci sai masu hidima a garin Madinah su zo, da akushin ruwa a hannayensu, suna neman albarkar Manzon Allah sallallahu alaihi wa sallam ta hanyar ya sa hannunsa mai albarka a cikin akushinsu, ba wata qwarya da za a zo da ita, face Manzon Allah sallallahu alaihi wa sallam ya sa hannunsa a ciki. Wani lokacin ma suna zuwa da waxannan kwanukan ruwan a cikin tsananin sanyi, sai ya sanya hannunsa a cikin kwanukansu.²¹

Babu abin da ya fi wannan lokaci na safe ban qaye, ta yadda Annabi sallallahu alaihi wa sallam wanda Allah ya haskaka shi da hasken Annabta, hannuwan yara qanana, masu tsarki, waxanda suke kuvutattu daga laifuka suke tahowa suna kwasar albarka daga hannun damar Manzon Allah, a lokacin da danginsu suke kallon abin da yake faruwa., suna kallon wannan abu mai ban qaye, kai ma a yanzu kamar kana ganin abin da yake faruwa da idonka, ga Annabinka yana sa hannunsa a cikin kwanukansu, son sa da qaunarsa ta lulluve zukatansu²²

Fuskokin da suka kasance suna buxe yininsu da ganin fuskar Annabinsu sallallahu alaihi wa sallam sun rabauta.

1.2Safiyar Annabi

Sa'annan sai a gyara sahu, su kusanci juna, sahabban Manzon Allah sallallahu alaihi wa sallam su kewaye shi, yana zaune a wurin da ya yi Sallah, yana mai fuskantar su da fuskarsa, sai hasken safiya ya bayyana musu hasken fuskar Manzon Allah sallallahu alaihi wa sallam. Manzon Allah sallallahu alaihi wa sallam ya kasance fari kyakkyawa, kai kace rana ce take gudana a kan fuskarsa, wanda yake kallon fuskarsa zai ga alamun gaskiya a cikin ta, kamar yadda Abdullahi bin Salam radhiyallahu anhu ya ce, "Yayin da fuskarsa ta bayyana, sai na gane cewa fuskarsa ba fuskar maqaryaci ba ce".²³

Wani lokacin yana fara musu da wa'azi, kamar yadda ya zo a hadisin Al-irbad bin Sariyah radhiyallahu anhu ya ce: Wata rana Manzon Allah sallallahu alaihi wa sallam ya yi mana wa'azi bayan Sallar asuba, wa'azi mai isarwa, idanuwa sun zubar da hawaye, zukata kuma sun ji tsoro, sai wani mutum ya ce, Wannan kamar wa'azin mai ban-kwana ne, don haka me kake shiryyar da mu zuwa gare shi ya Manzon Allah? Sai ya ce: "Ina muku wasici da tsoron Allah, da ji da biyayya, ko da bawa xan Habasha ne (Shugabanku), domin duk wanda ya rayu a cikin ku zai ga savani mai yawa, ku kiyayi qirqirarrun al'amurra, saboda su vata ne, duk wanda ya riski haka daga cikinku, to na hore shi da Sunnata da sunnonin halifofina shiryayyu, masu shiryyarwa a bayana, ku cije wannan sunnar da turamen haqoranku".²⁴

Amma Manzon Allah sallallahu alaihi wa sallam bai kasance yana yawaita yi musu irin waxannan wa'azuzzuka ba, ya kasance yana yi musu wa'azin ne lokaci bayan lokaci, yana yi musu ba tare da qosawa ba.²⁵

Wani lokacin yana fuskantarsu idan suka taru, ya ce da su: "A cikinku akwai wani maras lafiya in je in duba shi?" idan suka ce, a'a, sai ya ce: "To a cikinku akwai jana'izar da zan bi ta?".²⁶

Wani lokacin kuma sai ya tambayi wanda bai gani ba a cikin sahabbansa. Ya tambaya ina matar nan da take share Masallaci, sai suka ce, "Ta rasu" sai ya ce, "Me ya sa baku sanar da ni ba?" saboda ba su xauki lamarinta da girma ba, sai suka ce: "Ya Manzon Allah, ai ta mutu da daddare ne, an binne ta, kuma mun ji ba mu son taso ka, sai Manzon Allah sallallahu alaihi wa sallam ya ce, "Ku nuna min qabarinta" sai ya zo wajen qabarinta ya yi mata Sallah, ya yi mata addu'a".²⁷

Haka nan yayin da bai ga Sabitu xan Qaisu xan Shammash radhiyallahu anhu ba, sai ya tambaya, ya ce, "Me ya faru da Sabit xan Qaisu ba a ganin sa, bai da lafiya ne?" Sai Sa'ad xan Mu'azu ya ce, "Ai maqocina ne, kuma ban san yana da wata rashin lafiya ba". Sai Sa'ad ya je ya same shi, sai ya tarar da shi ya shiga xakinsa ya kulle qofa yana ta kuka, sai ya ce masa: "Me ya same ka?" sai ya ce, "Sharri ne, domin kuwa Allah yana cewa: "Ya ku waxanda suka yi Imani! Kada ku xaga muryoyinku sama da Annabi, kuma kada ku bayyana masa magana kamar yadda sashenku yake bayyana wa sashe, sai ayyukanku su rushe, alhalin ku baku sani ba". [Al-hujurat: 2]. Ni kuma mutum ne mai murya babba, don haka ina jin tsoron rushewar ayyukana, saboda haka ni xan wuta ne". Sai Manzon Allah

sallallahu alaihi wa sallam ya ce, “Ba ka cikin su, za ka rayu da alheri, kuma ka mutu da alheri, kuma kai xan Aljanna ne”.²⁸

Haka yake bibiyar sahabbansa, babu abin da yake vuya daga tunaninsa, haka kuma babu wanda yake saraya daga idonsa, duk wanda ya zo majalisinsa to yana da rabonsa na daga kula da girmamawa, haka kuma wanda baya nan shi ma yana da rabonsa na kulawa da bibiya, wanda wannan yana qarfafa haxuwar kan al’umma, kuma yana qara dangantuwa zuwa ga jama’a.

Wani a wannan majalisin na safe yana tambayar su mafarkin da suka yi, ya ce, “Wa ye a cikinku ya ga mafarki, ya faxa min, in yi masa fassara?”. Sai su ba shi labarin mafarkinsu, sai ya fassara musu, ko kuma ya faxa musu abin da Allah ya ga damar ya faxa musu.

Daga cikin haka, akwai hadisin Abdullahi bin Salam radhiyallahu anhu ya ce: “Na yi mafarki a zamanin Manzon Allah sallallahu alaihi wa sallam, na gan ni kamar ina cikin wani dausayi – ya fahi faxin dausayin da kyansa – a tsakiyarsa akwai wani ginshiqi na qarfe, qasansa yana cikin qasa, samansa kuma ya yi sama, a can saman akwai wani abin da za a riqe, sai aka ce da ni: hau, sai na ce, ba zan iya ba, sai wani mai hidima ya zo, ya xaga kayana daga baya, sai na hau, har sai da na zo samansa, na kama wannan mariqin, sai aka ce da ni, ka riqe shi. Sai na farka, abin yana hannuna. Da na ba wa Manzon Allah wannan labarin, sai ya ce, “Wannan dausayin musulunci ne, wannan ginshiqin kuwa shi ne ginshiqin musulunci, wannan mariqin kuma, shi ne igiya mai qarfi (kalmar shahada), don haka kai kana kan musulunci har ka mutu”.²⁹

Abdullahi bin Salam radhiyallahu anhu bayahude ne ya musulunta, kuma ya rayu bayan Manzon Allah sallallahu alaihi wa sallam ya bar duniya kusan shekaru talatin da biyar, a cikin su an samu guguwar ridda da yaqar waxanda suka yi riddar, amma Abdullahi bin Salam radhiyallahu anhu ya tabbata a cikin musulunci, yana mai riqo da wannan igiyar mai qarfi (kalmar Shahada) har ya mutu, kamar yadda Manzon Allah sallallahu alaihi wa sallam ya ba da labari, ranar da ya fassara masa wancan mafarkin nasa. Kai ka ce a cikin wannan fassarar mafarki da Manzon Allah sallallahu alaihi wa sallam ya yi, akwai nuni cewa za a samu mutane da yawa za su yi ridda, sai dai Abdullahi bin Salam ba zai kasance daga cikinsu ba. Haka kuma ya kasance, Allah ya yarda da shi. Wannan dalili ne daga cikin dalilan da suke nuna annabtarsa sallallahu alaihi wa sallam.

Wani lokaci da ya cewa sahabbansa: “Waye ya yi mafarki daga cikinku, ya ba da labarinsa, in fassara masa?” Sai wani mutum ya ce: “Ya Manzon Allah! Na yi mafarki da daddare na ga wani girgije yana xigar da mai da zuma, kuma na ga mutane suna tara hannayensu, akwai wanda ya samu da yawa, akwai wanda ya samu kaxan, kuma na ga wata igiya daga sama zuwa qasa, sai na ga ka kama ta - ya Manzon Allah - ka hau, sa’annan sai wani mutum a bayanka shi ma ya hau, sai kuma wani mutum shi ma ya hau, sai kuma wani mutumin ya kama, sai ta tsinke, sai aka haxa masa ita, sai ya hau. Sai Abubakar ya ce, ya Manzon Allah, na fanshe ka da babana da babata, ina rantsuwa da Allah ka kyale ni wallahi zan fassara wannan mafarkin. Sai Manzon Allah sallallahu alaihi wa sallam ya ce, “To fassara shi”. Sai Abubakar ya ce: “Wannan girgije musulunci ne, amma wannan abin da yake xiga na mai da zuma to Alqur’ani ne, daxinsa ne da sauqinsa. Amma tarar da mutane suke yi na wannan abun, to wanda ya yawaita karanta Alqur’ani

ne da wanda ya qaranta. Amma igiyar da take daga sama zuwa qasa, wannan ita ce gaskiyar da kake kai, zaka yi riqo da ita, sai Allah ya xaukaka ka, wani mutum ma a bayanka ya yi riqo da ita, sai shi ma ya xauakaka, sa'annan wani ma ya kama, ya xaukaka da ita, sai kuma wani ya kama, sai ta tsinke, sai a haxa masa ita, sai ya xaukaka. Faxe min ya Manzon Allah, na fanshe ka da babana da babata, na yi daidai ko na yi kuskure? Sai Manzon Allah sallallahu alaihi wa sallam ya ce, "Ka yi daidai a wani vangare, kuma ka yi kuskure a wani vangare". Sai Abubakar ya ce, "Ya Manzon Allah na rantse sai ka faxe min mene ne na yi kuskuren? Sai Manzon Allah sallallahu alaihi wa sallam ya ce, "Kada ka rantse".³⁰

Abin lura a nan shi ne, mafarkan da Sahabbai suke ba wa Manzon Allah sallallahu alaihi wa sallam labarinsu, suna samuwa ne daga babban abin da ya dame su, kuma ya zama shi ne abu na farko a wurinsu, shi ne addininsu da Annabinsu, suna rayuwa a farke cikin qoqari da jihadi ga addininsu, haka nan ma suna rayuwa a cikinsa a cikin mafarkinsu idan sun yi barci. Waxannan waxanne irin mutane ne suke kewaye da Manzon Allah sallallahu alaihi wa sallam, waxanda himmarsu ta zarce suna farke zuwa suna barci da mafarkansu.

Wani lokaci sai ya ba su labarin abin da ya gani, kuma ya fassara musu, kamar yadda yake cikin hadisin Samura radhiyallahu anhu ya ce, Manzon Allah sallallahu alaihi wa sallam ya tambaye mu wata rana, ya ce, "Shin akwai wanda ya yi mafarki a cikinku?" Sai muka ce, a'a, sai ya ce: "To ni a wannan dare na ga mutane biyu, sun zo wajena, sun kama hannayena, sun fita da ni zuwa qasa mai tsarki....." ya fahi mafarki dogo, a cikinsa ya fahi wasu waxanda ake azabtawa, da dalilin da ake yi musu azaba, kuma ya fahi wasu abubuwan lahira.³¹

A wannan majalisi sahabbai suna hira a gaban Manzon Allah sallallahu alaihi wa sallam sai su yi hira tare, su saurara tare, wani lokacin ma suna hira rayuwarsu ta jahiliyya, da irin abubuwan da suka aikata na wautar jahiliyya, waxanda suka gane ba daidai ba ne bayan Allah ya yi musu baiwar musulunci, idan suka ambaci waxannan abubuwa sai su yi dariya a kan wautarsu ta jahiliyya, Manzon Allah sallallahu alaihi wa sallam kuma sai ya yi murmushi, saboda shi dariyarsa murmushi ce. Haka Manzon Allah sallallahu alaihi wa sallam zai kasance a wannan majalisi har sai rana ta vullo ta xaga.³²

Sa'annan sai Manzon Allah sallallahu alaihi wa sallam ya tashi zuwa xakunan matansa. Idan zai fito daga Masallaci, sai ya ce: “Da sunan Allah, tsira da aminci su tabbata ga Manzon Allah, Ya Allah ka gafarta min zunubaina, ka buxe min qofofin falalarka” Farkon abin da yake farawa da shi idan ya shiga gidansa, shi ne asuwaki, sai ya tsaftace bakinsa mai tsarki da shi, ya yi wa iyalansa Sallama, ya ce, “Assalamu Alaikum, yaya kuke mutanen gidana?” Sai ya kewaya matansa gaba xaya, yana shiga xakin kowace daga cikinsu, yana yi musu sallama, yana musu addu'a, amma ba ya daxewa a wurin su.³³³⁴

Wani lokacin zai shiga wurin wata daga cikinsu, sai ya same ta a wurin sallarta, kuma ya fita ya bar ta a haka, kamar yadda ya shiga wurin Juwairiyya radhiyallahu anha tana wurin sallarta, tana ambaton Allah, kuma ya fita ya bar ta tana cikin wannan hali na zikiri.³⁵

Wani lokacin yana tambayar abinci, ya ce: “Shin kuna da wani abu? Idan akwai abinci sai a kawo masa, kuma sau da yawa yakan zama abinci ne maras nauyi, kamar dabino da hais da cukui. Ko wani abin sha, kamar nono ko tsimi, da

makamancin haka. Wani lokaci ya tambaya, sai suka ce masa, “Ya Manzon Allah, ba mu da komai. Sai ya ce, “To ni azumi nake”.³⁶³⁷³⁸

1.3Majalisin Annabi sallallahu alaihi wa sallam

Idan Manzon Allah sallallahu alaihi wa sallam ya gama kewaye wurin matansa, sai ya dawo Masallaci, idan ya shiga sai ya yi Sallah gaisuwar Masallaci, a wajen wani ginshiqi da ake kira da Ginshiqin Muhajirai wanda yake tsakiyar Rauda mai girma. Manzon Allah sallallahu alaihi wa sallam ya kasance yana kirdadon yin Sallah a wajen wannan ginshiqin.³⁹

Sa’annan sai ya zauna a vangaren gabas a cikin Masallacin, wajen Rauda mai girma, ya jingina da xakin Aisha radhiyallahu anha, sahabbansa su taru a wajensa. Wannan haxuwa ce da aka saba da ita, ta yadda duk wanda yake son ganin Annabi sallallahu alaihi wa sallam a wannan lokacin sai ya zo wannan wurin a cikin Masallaci, wani lokacin sahabban da suke wajen suna da yawa, wani lokaci kuma suna zama yan kaxan, gwargwadon samun damarsu da al’amuran rayuwa na yau da kullum. Idan su ‘yan kaxan ne sai su kewaye shi, idan kuwa suna da yawa sai su zauna sahu biyu, dama da hagunsa, don wanda ya zo wajensa ya iya isa zuwa gare shi, kuma mai tambaya ya iya zuwa kusa da shi.⁴⁰

Idan ya zauna da sahabbansa sai ya yi hira da su, kuma ya kasance mafi fasahar bayin Allah wajen magana, mafi dakin zance, mafi iya bayani, ba da sauri yake magana ba, kuma a hankali yana yanyankewa yake yi ba, a’a, yana magana ne daki-daki, wanda idan mai qirgawa ya ga dama zai iya qirgawa, kamar yadda Nana Aisha radhiyallahu anha take cewa, “Manzon Allah sallallahu alaihi wa

sallam bai kasance yana sakin zance ba, kamar yadda kuke yi, a'a, ya kasance yana magana ne da zance bayyananne daki-daki, wanda ya zauna a wurinsa zai iya hardace shi".⁴¹

Sau da yawa hira ta kan xau salon farawa da tambaya. Wani lokaci ya fara musu da tambaya don su tambaye shi, kamar faxinsa: "Ba na ba ku labarin mafi girman zunubai ba?" sai suka ce, "Haka ne ya Manzoon Allah" sai ya ce: "Shirka da Allah, da savawa iyaye, da shaidar zur".⁴²

Wani lokacin yakan tambaye su don ya jawo hankalinsu zuwa ga wata ma'ana mai girma, kamar faxinsa: "Ko kun san wa ye matsiyaci?" sai suka ce: "Matsiyaci a cikinmu shi ne wanda ba shi da dirhami, ba shi da wasu kaya". Sai ya ce, "Haqiqanin matsiyaci a cikin al'ummata shi ne wanda zai zo ranar alqiyama da Sallah da Azumi da Zakkah, amma ya zagi wannan, ya yi wa wancan qazafi, ya ci dukiyar wannan, ya zubar da jinin wannan, ya doki wancan, sai a ba wa wannan kyawawan ayyukansa, a ba wancan kyawawan ayyukansa, idan sun qare kafin a biya abin da yake kansa, sai a xebo zunubansu a xora a kansa, sa'annan a jefa shi a wuta".⁴³

Wani lokaci kuma yakan motsa qwalqwalwarsu da tambaya don su amsa masa, kamar yadda wani lokaci ya fara yi musu tambaya, a lokacin an kawo masa wani dabino mai daki, sai ya ce da su: "Ku ba ni labarin wata bishiyar da ta yi kama da mutum musulmi, ganyenta ba ya zubewa, kuma tana bayar da abin cin da yake jikinta a koyaushe?" sai suka shiga kawo bishiyoyin da suke daji, suna ta faxawa Manzoon Allah sallallahu alaihi wa sallam, shi kuma yana cewa "A'a, a'a ba ita ba ce", sai ya xarsu a zuciyar Abdullahi xan Umar radhiyallahu anhu – wanda shi ne

cikon na goma a cikin mutanen da suke wajen, kuma shi ne qaraminsu – sai ya xarsu a zuciyarsa cewa, wannan bishiya ita ce bishiyar dabino, amma sai ya duba, ya ga a majalisin akwai Abubakar da Umar, sai ya ji kunyar ya faxa. Sai Manzon Allah sallallahu alaihi wa sallam ya ce, “Ita ce bishiyar dabino”.⁴⁴

Ya kasance yana maimaita wani daga cikin zancensa sau uku, don a gane, ko kuma don ya bayyana muhimmancinsa, wani lokacin ma yakan maimaita fiye da hakan, don kai matuqa wajen ba wa zancen muhimmanci, kamar faxinsa yayin da yake ambaton manya-manyan zunubai ya ce, “Ku saurara! Da shaidar zur, ku saurara! Da shaidar zur”. Bai gushe ba yana maimaita hakan, har sai da suka ce, wai! Ina ma ya yi shiru a haka. Sun ce haka ne don tausaya masa, saboda yadda suka ga tasirantuwar Manzon Allah sallallahu alaihi wa sallam da abin.⁴⁵

Wani lokacin yakan fara musu da tambaya katsahan, don ya kai su zuwa ga wata amsa mai ban mamaki, kamar yadda ya fara ce musu: “Wa ye ya wayi gari yau a cikinku yana Azumi?”. Ya mamaye su da tambaya, don ba su shirya ba, don da sun san zai tambaye su, da dukkansu sun yi Azumi, don haka sai gabaxayansu suka yi shiru, sai Abubakar ya ce: “Ni ne ya Manzon Allah”. Sai ya ce, “Wa ye a cikinku yau ya je gaida maras lafiya?”. Sai suka yi shiru, sai Abubakar ya amsa ya ce: “Ni ne ya Manzon Allah”. Sai ya ce: “Wa ye a cikinku yau ya bi jana’iza?”. Sai suka yi shiru, sai Abubakar ya ce, “Ni ne ya Manzon Allah”. Sai ya ce, “Waye a cikinku yau ya ciyar da Miskini?” Sai suka yi shiru, sai Abubakar ya ce, “Ni ne ya Manzon Allah”. Sai ya ce, “Waxannan abubuwa guda huxu ba sa haxuwa a tare da mutum a rana xaya, face sai ya shiga Aljannah”.⁴⁶

A wani lokacin yakan yi amfani da abin da zai sa a gane abin da yake bayani a kai, a lokacin da yake magana, kamar yadda wani lokaci ya bada labarin yadda za a xauke amana, ya ce: “Mutum zai yi barci, sai a xauke amana daga zuciyarsa, sai alamunta ya yi saura kamar tabon wuta a jikin fata, sa’annan sai ya sake barci, sai a xauke amana daga zuciyarsa, sai alamunta ya yi saura kamar alamun kanta a hannu., kai ka ce wani gawayi ne ka doke shi da qafarka, ya kumbura, ka gan shi ya yi babba., amma babu komai a cikinsa” sa’annan sai Manzon Allah sallallahu alaihi wa sallam ya xauki tsakuwa ya gurza ta ga qafarsa.⁴⁷⁴⁸⁴⁹

A wani lokacin yakan yi amfani da zanen da zai bayyana abin da yake nufi, kamar yadda ya yi zane a qasa, zane mai kwana huxu, ya kuma yi wani zanen a tsakiyarsa ya fito waje, sa’annan kuma ya yi wasu qananan zane, a gefen zanen da yake tsakiya, sa’annan ya ce, “Kun san wannan mine ne?” sai suka ce: “Allah da Manzonsa ne suka sani”. Sai ya ce, “Wannan zanen da yake tsakiya mutum ne, waxannan qananan zanen da suke gefensa abubuwan da suke bijirowa mutum, suna kawo masa hari daga kowane waje, in wannan ya kuskure masa, sai wannan ya kawo masa hari, idan wannan ya kuskure masa, sai wannan ya kawo masa hari. Wannan zanen mai kwana huxu kuwa ajalinsa ne, wanda yake kewaye da shi. Wannan zanen da ya fito waje kuma burinsa ne, yana burin wani abu, amma ajalinsa ya shiga tsakaninsa da shi”.⁵⁰

Yadda Zanen Yake

Wannan majalisi na Manzon Allah sallallahu alaihi wa sallam ya kasance majalisin ilmantarwa da wa’azantarwa, amma wa’azin da ilmantarwar ba mutum xaya ba ne yake yi shi kaxai, a’a, ana bin salo ne na muhawara, wanda yake

haxawa tsakanin malami da wanda ake koyarwa, salo ne da yake dogara a kan tattaunawa wadda za ta qara hankali da tunanin mai koyo.

Ya kasance yana raya wannan majalisi da yawan neman gafara. Sahabbai sun lura cewa Manzon Allah sallallahu alaihi wa sallam ba ya gajiya da neman gafara da tuba, don wani lokacin suna qirga masa neman gafara da tuba har sau xari a majalisi xaya, kafin ya tashi, yakan ce: “Ya Allah, ka gafarta min, ka karvi tuba na, haqiqa kai mai yawan karvar tuba ne, mai yawan gafara”.⁵¹

A wannan majalisi ana kawo masa qananan yaran Madinah, ya yi musu addu’a, sa’annan ya sa dabino a bakinsa, ya tauna shi, sa’annan ya musu a bakinsu tare da yawunsa mai tsarki, sai kuma ya sa musu suna, ya sa musu albarka. Misali akan haka: Abu Usaid Malik xan Rabi’a As-sa’idiy radhiyallahu anhu ya kawo xansa, wanda ake kira Al-munzir wajen Manzon Allah sallallahu alaihi wa sallam yayin da aka haife shi, sai Manzon Allah sallallahu alaihi wa sallam ya xora shi a kan cinyarsa, Abu Usaid kuma yana zaune a gefe, sai Manzon Allah sallallahu alaihi wa sallam ya shagalta da wani abu da yake gabansa, don haka sai Abu Usaid ya sa aka xauke xansa daga kan cinyar Annabi sallallahu alaihi wa sallam, aka mayar da shi wurin iyalansa, daga baya sai Manzon Allah sallallahu alaihi wa sallam ya faxaka., sai ya ce: “Ina yaron?” Sai Abu Usaid ya ce: “Mun mayar da shi gida ya Manzon Allah, sai ya ce: “Ya sunansa?” sai ya faxi sunan, sai Manzon Allah sallallahu alaihi wa sallam ya ce: “A’a sunansa Al-Munzir”. Daga wannan rana sai ya sa masa suna Al-munzir.⁵²⁵³⁵⁴

Ana kawo sabon dabino a majalisin Manzon Allah sallallahu alaihi wa sallam, saboda dabino ne kayan marmarin mutanen Madinah, shi ne qarfinsu, kuma shi

ne abincinsu, don haka sun kasance suna farin ciki idan suka ga sabon dabino ya zo, suna kawo shi wurin Annabi sallallahu alaihi wa sallam, idan ya karwa sai ya ce: “Ya Allah ka yi mana albarka a cikin ‘ya’yan itacenmu, ka yi mana albarka a cikin Madinarmu, ka yi mana albarka a cikin sa’inmu (kwanon awo), ka yi mana albarka a cikin mudunmu, albarka akan albarka. Ya Allah! Haqiqa Ibrahim bawanka ne, badaxayinka ne, kuma Annabinka, ni ma bawanka ne Annabinka, shi Annabi Ibrahim ya roqe ka a kan Makkah, ni kuma ina roqonka ga Madinah da irin abin da ya roqe ka ga Makkah da wani irinsa a tare da shi”. Sa’annan sai Manzon Allah sallallahu alaihi wa sallam ya kirawo yaron da ya fi qanqanta a cikin yaran da suka zo, sai ya ba shi wannan xan itacen.⁵⁵

A wannan majalisi akwai damar yin hirar abin dariya da farin ciki, da raha mai kyau, nutsuwar dake majalisin Manzon Allah sallallahu alaihi wa sallam da kwarjinin fuskarsa ba sa hana sahabbansa sakewa a cikin rayuwa, ga shi ma Manzon Allah sallallahu alaihi wa sallam yana ba sahabbansa labarin wani mutum daga cikin mutanen qauye, ya ce: “Wani mutum daga cikin ‘yan Aljannah ya nemi izinin Ubangijinsa ya yi shuka, sai Allah ya ce da shi, ba kana cikin abin da kake so ba?!, sai ya ce: Haka ne ya Ubangiji, sai dai ina so in yi shuka. Manzon Allah ya ce: sai ya yi shuka, nan da nan cikin qiftawar ido sai shukar ta girma, ta daidaita, aka girbe ta. Ta zama kamar dutse. Sai Allah ya ce: “Ga abin da kake so nan ya xan Adam, ba abin da zai qosar da kai!”. Yayin da Annabi sallallahu alaihi wa sallam ya gama ba da labarinsa, sai wani mutumin qauye ya ce: Ya Manzon Allah, wallahi wannan mutumin ba kowa ba ne face baquraishe ko mutumin Madinah, su ne manoma. Sai duk wanda yake wurin ya yi dariya, Manzon Allah sallallahu alaihi wa sallam shi ma ya yi dariya.⁵⁶⁵⁷

Wannan majalisi, majalisi ne na tarbar baƙi, saboda a al'adar matafiya sukan kwana ne a wajen garin Madinah, sai su shigo a lokacin hantsi, a gamu da Manzon Allah sallallahu alaihi wa sallam a wannan majalisi. Daga irin waxannan baƙi akwai mutanen qabilar Mudar, sun zo wajen Manzon Allah sallallahu alaihi wa sallam a farkon yini, Manzon Allah sallallahu alaihi wa sallam ya ga abin da suke ciki na talauci da rashi, sai fuskarsa ta canza, saboda damuwa da halin da suke ciki. Sai ya yi wa mutane huxuba bayan Sallar azzahar, ya kwaxaitar a kan sadaka, har aka samu tarin abinci da tufafi guda biyu a wurinsa.⁵⁸⁵⁹

Haka nan ma mutane Abdu Qaisi, waxanda suka zo wajen Manzon Allah sallallahu alaihi wa sallam daga garin Ahsa, ya yi maraba da su, ya ce: “Maraba da baƙi, masu girma, ba wulaqantattu ba, ba wanxanda suke nadama ba.” Kuma wannan majalisi, shi ne majalisin da Mala'ika Jibrilu ya zo wajen Manzon Allah sallallahu alaihi wa sallam a cikinsa, a surar mutum, mai tsananin farin tufafi, mai tsananin baƙin gashi, babu alamun tafiya a tare da shi, kuma babu wanda ya san shi, ya tambayi Manzon Allah sallallahu alaihi wa sallam a kan musulunci da imani da kyautatawa, da alamun tashin alqiyama. Kuma shi ne majalisin da Dimamu xan Sa'alaba radhiyallahu anhu ya zo a cikinsa, ya xaure raquminsa a Masallaci, sa'annan ya ce wa Manzon Allah sallallahu alaihi wa sallam: “Kai xan Abdulmuxxalib!”. Sai Manzon Allah sallallahu alaihi wa sallam ya ce “Na amsa, ina jin ka” sai ya ce: “Zan tambaye ka, kuma zan tsananta maka tambaya, kar ka ji haushi na a zuciyarka. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Tambayi duk abin da kake so”. Sai ya tambaye shi rukunan musulunci, sai ya ce: “Na rantse da wanda ya aiko ka da gaskiya, ba zan qara a kan waxannan abubuwa ba, kuma ba zan rage ba”. Da ya juya sai Manzon Allah sallallahu alaihi wa

sallam ya ce: “Wannan mutumin ya fahimta, ya gane, kuma tabbas zai shiga Aljannah in da gaske yake”.⁶⁰⁶¹⁶²

Wannan majalisi shi ne majalisin shawara na musulmi, akan dukkan abin da ya faru a gare su, anan ka yi shawarar fita yaqin Uhud, kuma a nan aka tabbatar da haqa gwalalo, da makamantan irin waxannan abubuwa, waxanda suke faruwa a rayuwarsu. Babu wanda ya kai Manzoon Allah sallallahu alaihi wa sallam yawan shawartar sahabbansa, domin shi ne wanda aka saukar masa da faxin Allah: “Ka shawarce su a cikin al’amura” [Al-Imran: 159].

Sahabbai sun kasance suna wakiltar juna wajen zuwa wannan majalisi na Annabta, kamar yadda ya zo a hadisin Umar radhiyallahu anhu ya ce: Na kasance ni da wani maqocina daga mutanen Madinah a unguwar Awali a Madinah, muna wakiltar juna wajen zuwa wurin Manzoon Allah sallallahu alaihi wa sallam, ya je yini xaya, ni ma in je yini xaya, idan na je sai in zo masa da labarin wannan rana na wahayi da sauransu, shi ma idan ya je sai ya yi min haka.⁶³

Manzoon Allah sallallahu alaihi wa sallam ya kasance yana zama a wannan majalisi tare da sahabbai kamar xaya daga cikinsu, ba shi da wata alama da za ta bambance shi da su, don haka sai baqo ya zo, ba zai gane shi a cikinsu ba, wani lokacin ma sai ya tambaya ya ce: “Wa ye xan Abdulmuxxalib a cikinku?” don babu wani abu da za su bambance Manzoon Allah sallallahu alaihi wa sallam da shi, sai dai hasken fuskarsa da kwarjininsa. Sai sahabbai su ce: shi ne wannan farin da yake kishingixe. Sun shawarci Annabi sallallahu alaihi wa sallam a kan su gina masa wani wurin zama na musamman, don duk wanda ya zo ya gane shi, sai

ya yi musu izini, amma wannan a qarshen rayuwarsa ne, shekarar da baƙi suka riƙa zuwa Madinah, shekara ta tara.⁶⁴

Manzon Allah sallallahu alaihi wa sallam ya kasance yana raba sakin fuskarsa da fuskantarsa a tsakanin sahabbansa, har zuwa tashi daga wurinsa, kowane yana zaton shi ya fi kowa samun karvuwa a wurin Annabi sallallahu alaihi wa sallam.⁶⁵

A wani lokaci ana yi wa Manzon Allah sallallahu alaihi wa sallam kyautar abinci, yana tare da sahabbansa, sai su ci gabaxaya. Samura xan Jundub radhiyallahu anhu yana cewa: “Muna wajen Manzon Allah sallallahu alaihi wa sallam sai aka zo masa da wani kwano a cikinsa da abincin Sarid (Abinci ne da ake haxa gurasu da nama a cikinsa). Ya ce, sai Manzon Allah sallallahu alaihi wa sallam ya ci, sahabbansa ma suka ci, kuma basu gushe ba suna ba wa junansu wannan abinci har kusan zuwa azzahar, waxannan suna ci su tashi, wasu mutanen su zo, su ci su tashi, haka dai.. Sai wani mutum ya ce da shi, shin ana qaro abincin ne? sai ya ce: “Daga qasa dai a’a’ sai ko daga sama ake qaro shi”..⁶⁶

Hakan nan an ba Manzon Allah sallallahu alaihi wa sallam kyautar akuya ko tinkiya, a lokacin kuwa akwai qarancin abinci, don haka sai ya ce wa iyalinsa: “Ku gyara wannan akuyar ko tinkiyar, ku duba waccan gurasar, ku haxa su, ku zuba a kan sa”. Manzon Allah sallallahu alaihi wa sallam yana da wani abin zuba abinci, ana ce masa: Al-garra’u, mutane huxu suke xaukansa. Yayin da suka wayi gari, suka yi Sallar walha, sai aka zo da wannan abin zuba abincin, suka kewaye shi, yayin da suka yi yawa, sai Manzon Allah ya zauna a kan gwiwowinsa. Sai wani balaraben qauye ya ce: wannan wane irin zama ne ya Manzon Allah? Sai Manzon Allah ya ce: “Haqika Allah mai girma da buwaya ya sanya ni bawa mai

girma, bai sanya ni mai taurin kai mai tsanani ba, ku ci gefen kwanon, kuma saman abincin., za ai muku albarka a ciki”. Sa’annan sai Manzon Allah ya ce: “Ku karva, ku ci, na rantse da wanda ran Muhammad yake hannunsa, tabbas za a buxe muku qasar Farisa da Ruma, har sai abinci ya yi yawa, ba a ambaton sunan Allah a kai” .⁶⁷⁶⁸

Wannan majalisi na Annabi yana yin tsawo, kuma yana zama gajere, gwargwadon hali, da sha’anin da yake faruwa a cikinsa, har sai rana ta xaga, sai Manzon Allah sallallahu alaihi wa sallam ya tashi. Kuma ba ya tashi daga majalisinsa har sai ya yi addu’a ya ce: “Tsarki da godiya sun tabbata gare ka Ubangijina, na shaida babu wanda ya cancanci bauta sai kai, ina neman gafararka, ina tuba zuwa gare ka”. Sai suka ce: Ya Manzon Allah, wannan wata addu’a ce da bamu kasance muna jin ta ba a wajenka, a baya, sai ya ce: “Kaffarar abin da ya faru ne a majalisi”.⁶⁹

Nana Aisha radhiyallahu anha ta tambaye shi, ta ce: Ya Manzon Allah, ina ganinka kana cika majalisinka da karatunka da Sallarka da waxannan kalmomi? Sai ya ce: “Duk wanda ya faxi alheri, to waxannan kalmomi za su zamar masa ciko gare shi, har zuwa ranar alqiyama. Wanda kuwa ya faxi sharri, to waxannan kalmomi za su zama kaffara a gare shi” .⁷⁰

Da wuya ya tashi daga wani wurin zama face sai ya yi wa sahabbansa waxannan addu’o’i: “Ya Allah ka bamu wani rabo na tsoronka wanda zaka kare mu da shi daga savonka, ka bamu xa’arka wadda za ka kaimu Aljannarka da ita, ka bamu yaqini wanda zaka sauwaqe mana masifar duniya da shi. Ya Allah ka jiyar da mu daxi da jinmu da ganinmu da qarfinmu, matuqar ka raya mu, ka sanya wannan jin dixin ya zarce zuwa mutuwarmu, ka sanya xaukan fansanmu a kan wanda ya

zalunce mu, ka taimake mu a kan wanda ya yi gaba da mu, kada ka sanya musifarmu a cikin addininmu, kuma kada ka sanya duniya ita ce babbar damuwarmu, ko iyakar iliminmu, kada ka xora mana wanda baya jinqanmu” .Sa’annan sai sahabban su watse zuwa ayyukansu, ko zuwa gidajensu, don yin barcin rana kafin azzahar.⁷¹

Amma Manzon Allah sallallahu alaihi wa sallam sai ya koma gida don yin barcin rana, ko kuma a gan shi yana tafiya a cikin kasuwannin Madinah, don amsa wata gayyata da aka yi masa, ko kuma don ziyara, ko zuwa wata biyan buqata daga cikin buqatunsa.

1.4Yana Tafiya A Kasuwanni

Manzon Allah sallallahu alaihi wa sallam ya kasance idan yana tafiya, yana tafiya da qarfi da azama, ba tare da irin jiji da kai ba, irin yadda masu girma suke yi. Yana xaga qafafunsa da qarfi wajen tafiyarsa, kamar zai cira daga qasa, yana yin gaba kamar wanda yake gangarowa daga sama, duk wanda ya gan shi zai gane cewa ba gajiyayye ba ne ko mai kasala, idan kuma ya waiwaya, yana waiwayawa ne gabaxaya. Idan yana tafiya tare da sahabbansa, to suna tafiya ne a gabansa da gefensa, suna barin bayansa ga Mala’iku, basa bin sa a baya, babu wasu mutane guda biyu da suka tava bin sa a baya.⁷²

Wannan yana cikin tawali’un Manzon Allah sallallahu alaihi wa sallam ta yadda baya shiga gaban sahabbansa, ya bar su a baya suna binsa kamar yadda masu girman kai suke yi, haka kuma bai yarda da qasqanci da wulaqanci ba ga sahabbansa, yana tafiya a cikinsu da tsakaninsu. Wani lokacin idan yana tafiya,

yana dogara a kan sandar da aka yi ta daga bishiyar dabino, wani lokacin yana riqe da nonon dabino ko kwagiri a hannunsa, wannan kuma al'adar larabawa ce, domin sau da yawa wani abin da suke buqata sai ya bijiro musu.⁷³

Wani lokacin baiwa daga cikin bayin Madinah za ta gamu da shi, sai ta kama hannunsa, ta tafi da shi inda take so, saboda buqatarta, shi kuma sai ya bi ta, ba zai cire hannunsa daga hannunta ba, har sai ta gama abin da take yi ta koma.⁷⁴

Kuma ya kasance yana murmushi ga duk wanda ya gamu da shi, Jarir bin Abdullahi radhiyallahu anhu ya ce: “Manzon Allah sallallahu alaihi wa sallam bai tava gamuwa da ni ba, face sai ya yi min murmushi”.⁷⁵

Me ya fi wannan murmushin mai haske da maraba kyau, wanda yake nuna so da matsayi na daban, har hakan ya sa Jarir yake zaton Manzon Allah sallallahu alaihi wa sallam yana yin hakan idan yana tare da shi, kuma shi kaxai yake yi wa haka, don haka sai abin ya yi masa wannan tasiri, duk da cewa Manzon Allah sallallahu alaihi wa sallam yana yi wa dukkan mutane haka, kamar yadda Abdullahi bin Haris bin Jaz'u radhiyallahu anhu ya faza: “Ban tava ganin wanda yake yawan murmushi ba, fiye da Manzon Allah sallallahu alaihi wa sallam”.⁷⁶

Manzon Allah sallallahu alaihi wa sallam ya kasance idan ya wuce ta wurin yara, yana yi musu Sallama, sa'annan ya shafi fuskarsu. Jabir bin Samura radhiyallahu anhu ya ce: “Manzon Allah sallallahu alaihi wa sallam ya fita tare da shi, sai yara suka tarye shi, sai ya riqa shafar kumatunsu xaya bayan xaya, ni ma ya shafi kuncina, sai na ji sanyi da qanshi a hannunsa, kai kace an fito da hannun ne daga jakar mai turare. Sai kuncin da Manzon Allah sallallahu alaihi wa sallam ya shafa ya zama ya fi xayan kyau.⁷⁷⁷⁸

Ya kasance yana ziyartar gidajen mutanen Madinah, idan ya zo gidajensu, sai yaransu su zo wajen sa, su kewaye shi, sai ya yi musu addu'a, ya shafi kawunansu, ya yi musu Sallama. Wata rana ya wuce ta wajen gidajen qabilar banin Najjar, sai 'yan mata na Madinah suka tare shi, suna buga Mandiri suna waqa suna cewa: Mu 'yan mata ne daga banin Najjar. Madallah da Muhammad a matsayin maqoci. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Allah ya san zuciyata tana son ku, Allah ka yi musu albarka".⁷⁹⁸⁰

Wata rana ya wuce ta Masallaci, a lokacin taron mata suna zaune a wurin, sai ya yi nuni da hannunsa zuwa gare su, yana mai yi musu Sallama. Ya kasance idan ya gamu da wani daga cikin sahabbansa, sai ya fara masa da Sallama, ya yi musafaha da shi, ya yi masa addu'a, kuma ya kasance idan ya yi musafaha da wani, ba ya cire hannunsa daga hannunsa har sai shi ya cire, kuma idan ya gamu da mutum sai ya yi masa Sallama, kuma ba zai juyar da fuskarsa ba, har sai in mutumin ne ya juyar da fuskarsa.⁸¹⁸²⁸³

Ya kasance yana tsaya wa duk wanda ya tsayar da shi, wani lokacin ma mace ce ko baiwa zata tsayar da shi, kuma ya tsaya. Adiyu xan Hatim ya ba da labarin farkon haxuwarsa da Manzon Allah sallallahu alaihi wa sallam ya ce: "Kawai ina tafiya tare da Manzon Allah sallallahu alaihi wa sallam sai wata mace da wani yaro tare da ita ta kira shi, ta ce: Ya Manzon Allah, ina da wata buqata, sai suka koma gefe, ya tsaya tare da ita, har sai da na tausaya masa saboda daxewa a tsaye, sai na ce a raina: "Na shaida ka barranta daga addinina da addinin Nu'uman bin Almunzir. Kuma da kai sarki ne da baka tsaya da mace da yaro tsawon lokacin da nake gani ba yanzu, don haka sai Allah ya sanya min son sa a zuciyata."⁸⁴⁸⁵

Manzon Allah sallallahu alaihi wa sallam ya kasance yana tafiya ta xabi'a, da sauri matsakaici, kuma ba tare da nuna isa ko jiji-da-kai ba. Wani lokaci ya wuce wani matashi a kan hanya yana fexe akuya, amma bai iya fixar ba, sai Manzon Allah ya zo wajensa, ya ce masa: "Matsa, in nuna maka yadda zaka yi, don na ga baka iya fixar ba". Sai Manzon Allah ya sanya hannunsa tsakanin fata da nama, ya cusa hannunsa a ciki, har sai da ya zo kafaxarsa, sa'annan sai Manzon Allah ya ce: "To haka ake yin fixa ya kai xan samari". Sa'annan ya tafi.⁸⁶⁸⁷

Da irin wannan ne Manzon Allah sallallahu alaihi wa sallam ya kafa alaqa tsakanin mutane, ta hanyar haxewa da su a cikin halin da suke ciki, da shigarsa cikin al'amurran rayuwarsu. Wayyo! Yaya wannan matashi zai ji, ya ga Annabinsa sallallahu alaihi wa sallam ya dulmiya cikin wani sha'ani da ya shafe shi shi kaxai a rayuwarsa. Wani lokaci yana gidan wani mutum daga cikin sahabbansa, sai Bilal radhiyallahu anhu ya zo wajensa, yana sanar da shi lokacin Sallah, sai Manzon Allah ya fito, a hanya sai ya wuce wani mutum ya xora tukunyarsa a kan wuta, sai Manzon Allah sallallahu alaihi wa sallam ya ce masa: "Tukunyar taka ta nuna, ta yi daki?" sai ya ce: "Eh, na fanshe ka da babana da babata ya Manzon Allah" sai Manzon Allah ya xauki wata tsoka ya sa a baki, yana taunawa, alhali yana tafiya, har sai da ya kabbarta Sallah".⁸⁸⁸⁹⁹⁰

Rayuwa ce mai sauqi, da yake yin ta tare da sahabbansa, ga shi yana xaukar 'yar tsoka qarama, yana tauna ta, yana cikin tafiya. Wannan yana nuna yadda Manzon Allah sallallahu alaihi wa sallam ya nesanta daga halayen masu girman kai da nuna isa. Yanzu mai wannan tukunyar, kamar ga shi nan yana ba da labarin yadda Manzon Allah sallallahu alaihi wa sallam ya nemi wata 'yar tsoka daga abincin da

yake dafawa, sa'annan ya cinye a gabansa, ai wannan matsayi kambe ne na girma a rayuwarsa.

Wannan wani irin rami mai zurfi ne Manzon Allah sallallahu alaihi wa sallam yake shiga a cikin rayuwar mutane, ta hanyar irin wannan abu mai kama zuciya da yake aikata musu. Manzon Allah ya kasance idan ya zo qofar gidan mutane, baya sa qofar gidan a gaba, yana kallonsa fuska da fuska, yana komawa vangaren dama ne ko hagu saboda gidaje a wannan lokaci qanana ne, kuma babu qofar da take suturta su. sa'annan Manzon Allah sallallahu alaihi wa sallam yana cewa: "Assalamu Alaikum Warahmatullahi Wabarakatuhu" idan bai ji an amsa ba, sai ya maimaita Sallamar sau uku, sa'annan ya juya.

Misalin haka: Qissarsa tare da Sa'ad xan Ubadah radhiyallahu anhu, Manzon Allah sallallahu alaihi wa sallam ya zo wajen sa, ya yi musu Sallama, ya ce: "Assalamu Alaikum Wa Rahmatullahi Wa barakatuhu" sai Sa'ad ya ji, ya amsawa Manzon Allah sallallahu alaihi wa sallam amma Manzon Allah sallallahu alaihi wa sallam bai ji amsawar ba, sai Manzon Allah ya sake cewa: "Assalamu Alaikum Wa Rahmatullahi Wa barakatuhu" sai Sa'ad ya amsa, amma Manzon Allah sallallahu alaihi wa sallam bai ji ba, haka aka yi har sau uku. Shi kuma Manzon Allah sallallahu alaihi wa sallam baya qarawa akan Sallama uku, idan an yi masa izini sai ya shiga, in kuwa ba a yi masa izini ba, sai ya juya, don haka sai Manzon Allah sallallahu alaihi wa sallam ya juya, nan da nan Sa'ad ya zo da sauri, ya ce: Ya Annabin Allah, na rantse da wanda ya aiko ka da gaskiya, ba wata Sallama da ka yi face na ji, kuma na amsa ta, sai dai ina so ne ka yawaita mana addu'ar aminci da rahama". (Ma'ana ya amsa ne da murya qasa qasa don ya yi ta maimaitawa suna samun albarkacin addu'arsa).⁹¹

1.5 Ziyarorin Annabi sallallahu alaihi wa sallam

A wani lokacin Manzon Allah sallallahu alaihi wa sallam yana fita ziyarar wanda yake so ya ziyarta daga cikin ‘yan uwansa da sahabbansa a lokacin walha, lokacin da rana ta xan xaga sama. Daga cikin haka akwai tafiyar da ya yi zuwa gidan Nana Faximatu don ya haxu da jikansa Alhasan xan Aliyyu radhiyallahu anhu. Abu Hurairai radhiyallahu anhu yana bamu labari yana cewa: Wata rana Manzon Allah sallallahu alaihi wa sallam ya fita da hantsi, sai ya same ni a Masallaci, sai ya kama hannuna, na tafi tare da shi, ya dogara a kan hannuna, bai yi min magana ba ni ma ban yi masa ba, har muka zo kasuwar bani Qainuqa’a, ya kewayar cikin kasuwar ya duba ta, sa’annan ya juya ni ma na juya tare da shi, sai ya zo farfajiyar gidan Faximatu ya zauna, ya kira Hasan ya ce: “Ina xan qaramin yaron nan, ina xan qaramin yaron nan, ina xan qaramin yaron nan, yana kiran Hasan xan Aliyu” ba wanda ya amsa masa, Faximatu ta riqe shi, sai muke zaton wanka take yi masa, tana sanya masa ratayen turare, sai Manzon Allah sallallahu alaihi wa sallam ya juya, ni ma na juya tare da shi, har muka zo Masallaci, sai ya zauna, ya haxe qafafunsa ya xaga su, ya riqe su da hannayensu, sa’annan ya ce: “Ina xan qaramin yaron nan? Ka kira min xan qaramin yaron nan” bai daxe ba sai ga Hasan ya zo, yana jan ratayen da yake wuyansa, sai Manzon Allah sallallahu alaihi wa sallam ya buxe hannayensa, ya miqa su, haka shi ma Hasan sai ya buxe hannayensa, ya miqar da su, ya rungume Annabi sallallahu alaihi wa sallam, suka rungume juna, Manzon Allah sallallahu alaihi wa sallam ya rungume shi, ya sumbace shi, ya qara rungume shi, sai Hasan ya shigar da hannunsa a cikin gemun Manzon Allah sallallahu alaihi wa sallam, Manzon Allah sallallahu alaihi wa sallam ya riqa buxe bakinsa yana sanya wa a bakin Hasan, sa’annan ya ce: “Ya

Allah haqiqa ni ina son sa, kai ma ka so shi, kuma ka so wanda yake son shi". Har sau uku. Abu Huraira radhiyallahu anhu yana tuna wannan lokaci, yana cewa: "Duk lokacin da na ga Hasan sai idanuwa sun zubar da hawaye"⁹²⁹³

Haka nan wani lokaci ya tafi gidan Faximatu radhiyallahu anha ya tambaye ta mijinta ya ce: "Ina xan baffanki?" sai ta ce: "Wani abu ya shiga tsakanin mu, sai ya fita. Sai Manzon Allah sallallahu alaihi wa sallam ya aika a nemo shi, sai aka ce masa: ga shi can yana barci a Masallaci, sai Manzon Allah ya zo wajensa, yana kishingixe a Masallaci, mayafin da yake jikinsa ya faxi a qasa, ya xevi qasa a jikinsa, sai Manzon Allah ya riqa goge masa qasar yana cewa: "Ta shi baban qasa (Abu Turab), tashi baban qasa".⁹⁴

Manzon Allah ya kasance yana zuwa wurin Ummu Hani' radhiyallahu anha wadda ita ce ta rene shi yana qarami, don haka yake kai mata ziyara, wani lokaci ya je wajenta, ta kawo masa abinci ko abin sha, ko dai Manzon Allah yana Azumi ne, ko kuma baya buqatar abin, don haka ya mayar bai ci ba, sai ta fuskanci Manzon Allah sallallahu alaihi wa sallam tana masa magana, ta damu, ta yi fushi, ta xaga muryarta tana masa magana, saboda bai ci abincin ba.⁹⁵

Wannan Ummu Hani' kenan radhiyallahu anha saboda renon Manzon Allah sallallahu alaihi wa sallam da ta yi, shi ya sa take xaga murya, tana damuwa, saboda yadda take son shi, kamar yadda uwa take yi wa xanta. Allah ya yi salati ga wannan Annabi mai girma, wanda yake karwar irin wannan yanayi cikin girmamawa da kyakkyawar bibiya.

Daga cikin ziyarorin Annabi: Akwai ziyarar da yake kaiwa sahabbansa, domin ya kasance yana zuwa wurin raunanan musulmi, yana ziyartar su, yana duba marasa

lafiyarsu, yana amsa gayyatarsu, wani lokaci ma shi kaxai yake tafiya. Misalin haka: Amsa kiran Mulaikah, kakar Anas xan Malik – Allah ya yarda da su -. Ta gayyaci Manzon Allah sallallahu alaihi wa sallam zuwa cin abincin da ta yi masa, sai ya je, kuma ya ci abincin, sa’annan ya ce: “Ku tashi in yi muku Sallah”. Anas ya ce: Sai na tashi na tafi wajen wata tabarmarmu wadda ta yi baqi saboda an daxe ana amfani da ita, na yayyafa mata ruwa, sai Manzon Allah sallallahu alaihi wa sallam ya tashi, muka yi sahu ni da wani maraya a bayansa, ita kuwa wannan tsohuwar tana bayanmu, Manzon Allah sallallahu alaihi wa sallam ya yi mana Sallah raka’a biyu, sa’annan ya juya ya tafi.⁹⁶

Wani lokacin yana tafiya tare da mutanen gidansa. An karvo daga Anas radhiyallahu anhu ya ce: Wani maqocin Manzon Allah sallallahu alaihi wa sallam Bafarise, ya kasance yana da dakin romo, qanshin romonsa ya fi komai daki, sai ya yi wa Manzon Allah sallallahu alaihi wa sallam irin wannan romon wata rana, sa’annan ya zo ya gayyace shi, sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Zan zo tare da Aisha” sai ya ce, A’a. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “A’a”. Sai ya sake zuwa ya gayyaci Manzon Allah, sai Manzon Allah ya ce: “A tare da ni da Aisha” sai ya ce: “A’a. Sa’annan sai ya sake zuwa karo na uku, ya gayyaci Manzon Allah sallallahu alaihi wa sallam, sai Manzon Allah ya ce: “Da Wannan fa” sai ya ce, “To” a karo na uku, sai Manzon Allah da nana Aisha suka tashi suna tafiya, har suka zo gidansa.⁹⁷

Wata rana wani tela daga cikin ‘yantattun bayi ya gayyaci Annabi sallallahu alaihi wa sallam zuwa cin wani abinci da ya yi masa. Anas ya ce: Sai muka tafi tare da Manzon Allah sallallahu alaihi wa sallam zuwa wajen wannan abincin, sai ya kawo wa Manzon Allah sallallahu alaihi wa sallam gurasar alkama da miya,

wadda akwai kabewa a cikinta, da busasshen nama, sannan ya koma ya ci gaba da aikinsa. Sai Manzon Allah sallallahu alaihi wa sallam ya riqa cin wannan kabewar, kuma yana jin daxi, kabewar tana birge shi, na ga yana bin inda take a cikin kwanon, da na ga haka, sai na riqa jecho masa ita, na daina cin ta, kuma tun daga wannan rana ban gushe ba ina son kabewa.⁹⁸

Wani lokacin yana tafiya tare da sahabbansa. Kamar ziyararsa ga It'ban xan Malik radhiyallahu anhu wanda ya gayyaci Manzon Allah sallallahu alaihi wa sallam don ya yi Sallah a gidansa, ya ce: Ya Manzon Allah, idona yana da matsala, kuma ni nake yi wa mutanena limanci. Idan aka samu ruwan sama sai ramin da yake tsakanina da su ya kawo ruwa, don haka ba zan iya zuwa Masallacinsu in yi musu Sallah ba, don haka nake so ya Manzon Allah ka zo gidana ka yi Sallah, sai in riqi wurin ya zama wurin Sallata, sai Manzon Allah sallallahu alaihi wa sallam ya ce: "In sha Allahu zan zo". Washegari sai ya je gidansa da hantsi, tare da Abubakar da Umar da wasu sahabbansa. Da ya je sai ya ce da shi: "A ina kake so in yi maka Sallar a cikin gidanka?" sai ya nuna masa wani wuri a cikin gidansa, ya shimfixa masa tabarma, ya yayyafa ruwa a gefenta. Sai Manzon Allah sallallahu alaihi wa sallam ya ja su Sallah raka'a biyu. Sai It'baan ya tsayar da Manzon Allah sallallahu alaihi wa sallam don ya kawo masa abincin da ya yi masa. Sai Manzon Allah sallallahu alaihi wa sallam ya zauna, ya ci abincin.⁹⁹

Ya kasance yana xebe wa waxanda ya ziyarta kewa, kowa da kowa yana samun rabo daga kyawawan halayensa da kyautatawarsa, har 'yan yaransu da qananansu. Anas radhiyallahu anhu yana cewa: Manzon Allah ya kasance ya fi dukkan mutane kyawawan halaye, ya kasance yana zuwa wajenmu, yana cakuxuwa da mu, don na kasance ina da wani xan uwa, yayayye (xan shekara uku) ana ce masa:

Abu Umair, sai ya zama in Manzon Allah sallallahu alaihi wa sallam ya ziyarce mu, yana yi masa wasa, yana raha da shi, yana yi masa dariya. Wata rana ya ziyarce mu, sai ya same shi yana cikin baqin ciki, sai ya ce: “Ya Ummu Sulaim, ya aka yi na ga xanki Abu Umair cikin damuwa babu nishaxi?.” Sai ta ce: “Ya Manzon Allah! Tsuntsunsa Nugair ne wanda yake wasa da shi ya mutu, sai Manzon Allah ya fuskance shi, ya riqa shafa kansa, yana cewa: “Ya Abu Umair, me ya samu Nugair? Ya Abu Umair, me ya samu Nugair?” Mahmud xan Rabe’u radhiyallahu anhu yana cewa: “Na tuna wani ruwa da Manzon Allah ya cika bakinsa da shi daga wata guga da take kan rijiyar gidanmu, ya watsa min a fuskata, a lokacin ina xan shekara biyar”. Ka duba irin wannan wasa mai xebe kewa, wanda ya tabbata a cikin qwaqwalwar Mahmud, kuma ka yi mamakin yadda Manzon Allah sallallahu alaihi wa sallam ya sauko, ya yi tawali’u, ya sa damuwarsa cikin damuwar yaro, har yana tambayarsa a kan tsuntsunsa Nugair, wani yaron kuma yana yi masa wasa, yana fesa masa ruwa a fuska.¹⁰⁰¹⁰¹¹⁰²¹⁰³

Wannan wane irin kusanci ne yara suke samu a wajen Manzon Allah sallallahu alaihi wa sallam? kuma wane abu sahabbai suke ji yayin da suka ga ‘ya’yansu sun samu irin wannan matsayi? Manzon Allah sallallahu alaihi wa sallam ya kasance idan ya ziyarci wani daga cikin sahabbansa, ya ci abinci a wurinsa, sai ya yi musu addu’a, kamar yadda ya ziyarci Sa’ad xan Ubadah radhiyallahu anhu sai ya kawo masa gurasa da mai, sai Manzon Allah sallallahu alaihi wa sallam ya ci, sa’annan ya yi addu’a ya ce: “Masu Azumi sun yi buxa baki a wurinku, mutanen qwarai sun ci abincinku, Mala’iku sun yi muku addu’a”.¹⁰⁴

Ya ziyarci Busru xan Abu Busru radhiyallahu anhu, da ya kusa zuwa gidansa sai Busru da matarsa suka fito, suka taryi Manzon Allah sallallahu alaihi wa sallam

suka yi maraba da shi, suka shimfixa masa wata katifa da suke da ita, sa'annan Busru ya ce wa matarsa: kawo abincin da kika yi. Sai ta zo da wata kwarya a cikinta akwai gari da ruwa da gishiri da aka haxa su, ta ajiye gaban Manzon Allah sallallahu alaihi wa sallam sai Manzon Allah ya ci, sahabbai suka ci tare da shi, har abincin ya yi saura, sa'annan Manzon Allah sallallahu alaihi wa sallam ya ce: "Ya Allah ka yi musu gafara, ka yi musu rahama, ka yi musu albarka, ka yalwata musu arzikinsu".¹⁰⁵

Haka nan ya ziyarci Jabir xan Abdullahi radhiyallahu anhu a gidansa, sai jabir ya ce wa matarsa: Ki sani Manzon Allah sallallahu alaihi wa sallam zai zo nan gidan da rana, to kada ki cutar da shi, kada ki yi masa magana, kuma kada ki tambaye shi, sa'annan sai ya yankawa Manzon Allah sallallahu alaihi wa sallam wata akuya mai qiba da yake da ita, da ya ajiye ta gaban Manzon Allah sallallahu alaihi wa sallam sai ya kalleta ya ce: "Ya Jabir kamar ka san yadda muke son nama?" sai Manzon Allah ya ci, shi da waxanda suke tare da shi. Da ya gama zai fita ta qofa, sai matar Jabir ta kira shi, domin dama tana wani wuri a gidan a voye, ta ce: Ya Manzon Allah, ka yi mana addu'a, ni da mijina". Sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Allah ya yi salati a gare ki da mijinki". Sai Jabir ya ce: Ashe ban hana ki, ki yi wa Manzon Allah sallallahu alaihi wa sallam magana ba? Sai ta ce: "Kana zaton Allah zai kawo Annabi sallallahu alaihi wa sallam har gidana, sa'annan ya fita ba tare da na tambaye shi ya yi mana addu'a ni da mijina ba, kafin ya fita?!".¹⁰⁶

Rayuwar sahabbai ta kasance cike da girmamawar Manzon Allah sallallahu alaihi wa sallam da addu'o'insa da sanya albarkarsa gare su. kuma haqiqa falalar Allah a kan Annabinsa mai girma ce. Ziyarorin da Manzon Allah sallallahu alaihi wa

sallam yake kai wa sahabbansa, xebe kewa ne gare su, da gimama manyansu, da kyautatawa yaransu, da yi musu addu'a da sanya albarka, kuma ta kasance cike take da koyarwa da faxakarwa, da gina kyawawan halaye a cikin zukatansu, ta hanyar wannan salo na tarbiyya na Annabta mai girma.

Abdullahi xan Amir xan Rabi'a radhiyallahu anhu yana cewa: Manzon Allah sallallahu alaihi wa sallam ya zo gidanmu, a lokacin ina xan yaro, sai na je zan fita, in tafi wasa, sai mahaifiyata ta ce: Abdallah ka zo ka karwa. Sai Manzon Allah sallallahu alaihi wa sallam ya ce mata, "Me kike niyyar ba shi?" sai ta ce: "Dabino". Sai Manzon Allah sallallahu alaihi wa sallam ya ce, "Da baki ba shi komai ba, da an rubuta miki kin yi qarya".¹⁰⁷

Wannan faxakarwar da Manzon Allah sallallahu alaihi wa sallam ya yi wa wannan uwa, wani abu ne mai zurfi a kan gaskiya da ya gina shi a cikin zuciyar wannan yaron, ka duba ka ga yadda ya kiyaye abin, kuma ya rawaito shi ga al'ummar Annabi sallallahu alaihi wa sallam har ya iso wajena a yau ni da kai!.

Manzon Allah sallallahu alaihi wa sallam ya ziyarci Sa'ad xan Ubadah radhiyallahu anhu, suna zaune a majalisinsa, sai Bashir xan Sa'ad radhiyallahu anhu ya ce: Allah ya umarce mu, mu yi maka salati ya Manzon Allah, to yaya zamu yi maka salati? Sai Manzon Allah sallallahu alaihi wa sallam ya yi shiru, har sai da sahabbai suka yi burin ina ma bai tambaye shi ba, sa'annan sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Ku ce, Allah ka yi salati ga Muhammad, da iyalan gidan Muhammad, kamar yadda ka yi salati ga Ibrahim. Ka yi albarka ga Muhammad, da iyalan gidan Muhammad, kamar yadda ka yi albarka ga iyalan

Ibrahim a cikin talikai. Haqiqa kai abin godewa ne kuma abin yabo”. Sallama kuma kamar yadda kuka sani”.¹⁰⁸

Zaka iya mamakin shirun da Annabi sallallahu alaihi wa sallam ya yi na xan wani lokaci, yadda qwaqwale suka tafi ko’ina, suna tunani, sa’annan suna jiran amsar da Manzon Allah sallallahu alaihi wa sallam zai bayar, shi ya sa yayin da ya amsa musu, sai amsar ta gamu da shauqi da jira wanda zasu sa ba za a manta amsar da aka bayar ba. Tsira da aminci su tabbata ga mafi alherin malamin da yake koya wa mutane alheri.

A lokacin da ya ziyarci It’ban xan Malik radhiyallahu anhu sai mutane masu yawa suka taru a gidansa, sai wani mutum ya ce: Me ya samu Malik xan Dukhshum ne, ba na ganin sa? Sai wani mutum ya ce: Wannan munafuki ne da ba ya son Allah da Manzonsa. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “kada ka ce haka, ba ka ga ya ce: “La’ilha Illal lahu ba, yana neman yardar Allah da ita?”. Sai Wannan mutumin ya ce: “Allah da Manzonsa ne ke da sani, amma mu dai muna ganin soyayyar da yake nunawa da zancensa ba komai ba ne, face munafunci!”. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Haqiqa Allah ya haramata ma wuta cin duk wanda ya ce: La’ilaha Illal lahu, yana mai neman yardar Allah da ita”.¹⁰⁹

Duba ka ga yadda Manzon Allah sallallahu alaihi wa sallam ya sanya wannan majalisi wurin koyarwa da ilmantarwa, wajen kare mutuncin mutum musulmi, da kare yin gulmar sa, ya jawo hankali zuwa ga mafi muhimmancin abubuwan yabo a jikin kowane mutum, shi ne shiga qofar tauhidi, inda yake cewa: “baka ga ya ce:

“La’ilha Illal lahu ba.” Kayya! Yaya majalisanmu zasu kasance masu tsarki da tsafta, yayin da muka kasance ba mu yin gulmar wanda ya ce: La’ilah Illal lahu?!

1.5.1Ga Marasa Lafiya

Daga cikin ziyarorin Annabi sallallahu alaihi wa sallam akwai ziyararsa don duba marasa lafiya, saboda zuwan Manzon Allah sallallahu alaihi wa sallam ya kasance a matsayin mai bada magani da tausayawa, a yayin da ake cikin raxaxi da damuwar rashin lafiya.¹¹⁰

Misalin haka: Sa’adu xan Ubada radhiyallahu anhu ya yi rashin lafiya, sai Manzon Allah sallallahu alaihi wa sallam ya zo duba shi, shi da Abdurrahman xan Aufu, da Sa’ad xan Abi Waqqas, da Abdullahi xan Mas’ud – Allah ya yarda da su -. Yayin da Manzon Allah sallallahu alaihi wa sallam ya shiga inda yake, sai ya same shi ya suma, ga iyalansa a gafensa. Sai Manzon Allah ya ce, “Ya cika ne?” sai suka ce: “A’a ya Manzon Allah. Sai Manzon Allah sallallahu alaihi wa sallam ya yi kuka. Yayin da mutane suka ga Manzon Allah sallallahu alaihi wa sallam yana kuka, sai su ma suka yi kuka, sai Manzon Allah ya ce: “Ku saurara! Allah ba ya azabtarwa don an zubar da hawaye, ko don zuciya ta yi baqin ciki, kawai yana azabtarwa ne da wannan – ya nuna harshensa – ko kuma ya yi rahama da shi”.¹¹¹

Wannan tausayi ne da rahama na Manzon Allah sallallahu alaihi wa sallam ta yadda idanuwnansa suka zubar da hawaye, saboda wani daga cikin sahabbansa ya suma. Yaya Sa’ad xan Ubadah zai ji, bayan ya farfaxo ya dawo hayyacinsa idan ya

san cewa Manzon Allah sallallahu alaihi wa sallam ya yi kuka saboda halin da ya gan shi a ciki?!.¹¹²

Yaya kake ganin tasirin wannan abu a wurin ‘ya’yansa da makusantansa da waxanda suke kewaye da shi, su ga Manzon Allah sallallahu alaihi wa sallam yana damuwa da damuwarsu, ya haxe da su a cikin abin da suke ji, kai ka ce raxaxin da suke ji a jikinsa yake, haka ma baqin cikin zuciyarsu, kamar a zuciyarsa yake.

Wannan tausayin Annabi sallallahu alaihi wa sallam da rahamarsa kenan, wadda Mahaliccinsa, wanda ya san shi ya siffata shi da ita, ya ce: “Dangane da Muminai mai tausayi ne mai jinqai” [Attauba: 128].

Daga irin waxannan ziyarori akwai ziyarar duba Jabir xan Abdullahi radhiyallahu anhu da ya yi. Jabir ya ce: Na yi rashin lafiya, sai Manzon Allah sallallahu alaihi wa sallam ya zo duba ni, shi da Abubakar, suna tafiya a qafa, ni kuma ina cikin mutane na Bani Salima, sai ya same ni na suma, ba na gane komai, sai Manzon Allah sallallahu alaihi wa sallam ya yi alwala, ya watsa min ruwan alwalarsa, sai na farfaxyo, kawai sai na ga Manzon Allah sallallahu alaihi wa sallam sai na ce: Ya Manzon Allah, ya ya zan yi da dukiyata, ga shi ba ni da uba ko xa? Manzon Allah sallallahu alaihi wa sallam bai ce min komai ba, har sai da ayar rabon gado ta sauka.¹¹³

A nan yana da kyau ka sani – ya kai mai karatu cewa – Jabir xin da yake tambayar Manzon Allah sallallahu alaihi wa sallam akan rabon gadonsa, idan ya mutu a cikin rashin lafiyarsa, ya rayu bayan wafatin Manzon Allah sallallahu alaihi wa sallam kusan shekaru saba’in. Amma duk da haka wannan abin da ya faru yana nan a cikin ransa!.¹¹⁴

Ka lura da faxinsa “Sai na farfaxo, sai kawai na ga Manzon Allah sallallahu alaihi wa sallam” a cikin wannan magana ta shi kamar ka ce ga shi nan a yanzu yana ganin Manzon Allah sallallahu alaihi wa sallam xin, yana mamakin yadda ya gan shi kwatsam.

Babu abin da ya fi tasiri a zukatan mutane fiye da ka zama kusa da su, yayin da suke cikin jin raxaxi da rauni, to haka Annabinmu sallallahu alaihi wa sallam yake tare da sahabbansa, ba sa neman sa su rasa a lokacin da suke buqatar tausayawarsa, ko lokacin da suke neman a xebe musu kewa, don haka sai Manzon Allah sallallahu alaihi wa sallam ya shiga cikin zuciyarsu.

1.6A Cikin Lambunan Madinah

A wani lokaci Manzon Allah sallallahu alaihi wa sallam yakan tafi lambunan da suke cikin garin Madinah a cikin ziyarorin da yake yi, ya sha inuwarsu, ya zauna da kevantattun sahabbansa. Ya kasance yana zuwa lambun Bairuha’a, wani lambu na abu Xalhah Al-ansariy radhiyallahu anhu, ya shiga cikin lambun, ya sha inuwa, ya sha ruwan da yake cikinsa mai daxi. Rijiyar tana fuskantar Masallacin Annabi sallallahu alaihi wa sallam ne ta arewa, a wannan zamani an binne wannan rijiya, ta shiga cikin aikin faxaxa Masallacin Annabi sallallahu alaihi wa sallam.¹¹⁵

Wani lokacin yana tafiya wani lambu daga cikin lambunan mutanen Madinah. Misali: Abin da Abu Hurairata radhiyallahu anhu ya bada labari, ya ce: Mun kasance a zaune a kusa da Manzon Allah sallallahu alaihi wa sallam a tare da mu akwai Abubakar da Umar da wasu mutane, sai Manzon Allah sallallahu alaihi wa sallam ya tashi ya fita daga cikinmu, ya daxe bai dawo ba, sai muka ji tsoron kar

wani abu ya same shi, mu muna nan, don haka sai muka firgita, muka tashi, nine farkon wanda na ji tsoro, na fita ina neman Manzon Allah sallallahu alaihi wa sallam, har na zo wani lambu daga lambunan mutanen Madinah, na qabilar banin Najjar, sai na kewayu lambun, ko zan samu wata qofa, amma ban samu ba, sai na ga wata hanya da ruwa yake shiga cikin lambun, daga wata rijiya da take waje, sai na haxe jikina, kamar yadda dila yake haxe jikinsa, don in samu in shiga, da na shiga, sai ga Manzon Allah sallallahu alaihi wa sallam, sai ya ce: “Abu Huraira ne?” sai na ce: “Eh, shi ne ya Manzon Allah” Sai ya ce: “Ka tafi da waxannan takalman nawa, duk wanda ka gamu da shi a bayan wannan lambun, yana mai shaidawa babu wanda ya cancanci bauta sai Allah, yana mai sakankancewa da hakan a zuciyarsa, to ka yi masa bushara da Aljannah”.¹¹⁶

Idan ya tafi Quba, wani lokacin yana zuwa wajen rijiyar Arees, wata rijiya da take yamma da Masallacin Quba, ita ce wadda zoben Manzon Allah sallallahu alaihi wa sallam ya faxe a cikinta, a zamanin khalifancin Sayyidina Usman radhiyallahu anhu, aka kasa fito da shi. Daulolin musulunci sun kula da wannan rijiya, har zuwa lokacin da aka binne ta a wannan zamani. Daga cikin labarin wannan rijiya, ita ce wadda Abu Musa Al-ash'ariy radhiyallahu anhu ya bada labarin cewa: Manzon Allah ya shiga wajen rijiyar Arees, sai na zauna a bakin qofa, qofar ta bishiyar dabino ce, har Manzon Allah sallallahu alaihi wa sallam ya gama buqatarsa, ya yi alwala, sai na je wajensa, na same shi a zaune a bakin rijiyar Arees, ya zauna a tsakiyar ginin da yake bakinta, ya yaye qwaurinsa, ya zura qafafunsa cikin rijiyar, a hannunsa yana riqe da wani xan itace, yana dukan ruwa da tavo da shi, sai na yi masa Sallama, sa'annan na juya, na ce: “lallai yau zan zama mai gadin qofar Manzon Allah sallallahu alaihi wa sallam, amma ba shi ya

sa ni ba. Sai Abubakar radhiyallahu anhu ya zo yana neman izini, sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Yi masa izini, kuma ka yi masa bushara da Aljannah”. (Na faxa masa), sai ya gode wa Allah, ya shiga ya zauna a daman Annabi sallallahu alaihi wa sallam a bakin rijiyar. Sa’annan sai Umar radhiyallahu anhu ya zo yana neman izini, sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Ka yi masa izini, kuma ka yi masa bushara da Aljannah” (Da na faxa masa) sai ya godewa Allah ya shiga ya zauna tare da Manzon Allah sallallahu alaihi wa sallam a vangaren hagunsa, a bakin rijiyar. Sai Usman radhiyallahu anhu ya zo yana neman izini, sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Ka yi masa izini, kuma ka yi masa bushara da Aljannah tare da wata masifa da za ta same shi”. Sai na zo na ce masa: “ka shigo, kuma Manzon Allah sallallahu alaihi wa sallam yana yi maka bushara da Aljannah tare da wata masifa da zata same ka” sai ya godewa Allah, sa’annan ya ce: “Allah ne abin neman taimako, ya Allah ka ba ni haquri” sai ya shiga, ya samu bakin rijiyar ya cika, sai ya zauna yana fuskantarsu a xaya vangaren”.¹¹⁷

A cikin zuwan da Manzon Allah sallallahu alaihi wa sallam yake yi lambunan Madinah, akwai hutu ga rai, da shiga inuwar bishiyoyin lambunan don gujewa zafin Madinah mai tsanani, da sanyaya rayuwa, da jaddada nishaxi a wannan rana, da xebe wa masu lambun kewa, ta yadda zasu ga Manzon Allah sallallahu alaihi wa sallam yana zuwa lambunansu, suna samun albarkarsa da tsarkinsa, saboda shi mai albarka ne a duk inda yake.

1.7Hutawa Da Barcin Rana a Gida

Idan rana ta xaga, hantsi ya yi, Manzon Allah sallallahu alaihi wa sallam yana tafiya xakin matarsa, wadda yake xakinta a ranar. Idan ya shiga gidansa, farkon abin da yake yi da ya shiga shi ne Aswaki da yi wa iyalansa Sallama. Sa'annan sai ya yi Sallar walaha raka'a huxu, wani lokacin ya qara ta; ya sallace ta raka'a shida ko takwas.¹¹⁸¹¹⁹

Wani lokacin ya samu abinci ya ci, idan kuwa bai ci komai da safe ba, to za a iya kawo masa abincin yana Azumi, amma kuma sai ya ci. Wata rana Nana Aisha radhiyallahu anha ta ce: Ya Manzon Allah, an yi mana kyauta, ko wani ya kawo mana ziyara, don haka na voye maka wani abin ci, sai ya ce: "Mene ne?" sai ta ce "Hais" (abinci ne da ake yinsa da dabino da mai da cikwi, ake haxa su gabaxaya). Sai ya ce, "Kawo shi" sai ta kawo, sai ya ci, sa'annan ya ce: "Ai da na wayi gari ina Azumi ne".¹²⁰

A irin wannan shiga ne, Manzon Allah sallallahu alaihi wa sallam ya ga matarsa Juwairiyyah radhiyallahu anha a wurin sallarta, tana ambaton Allah, kuma dama da safe ya shigo wajenta ya same ta akan wannan hali, don haka ya ce: "Har yanzu kina nan akan yadda na barki a xazu?" sai ta ce: "eh" sai ya ce: "Na faxi kalmomi huxu sau uku bayan na barki, da za a auna su da abin da kika faxa a yau, da sun rinjaye su, su ne: "Tsarki ya tabbata ga Allah, da godiyarsa, adadin halittarsa, da yardarsa, da nauyin al'arshinsa, da tauwadar kalmominsa".¹²¹

Wannan lokaci shi ne lokacin da yake kaxaita da iyalansa a gida. Wani lokacin wasu muminaɗi daga cikin mata suna zuwa su tambaye shi wasu abubuwa da suka shafi addininsu, daga cikin irin abubuwan da ba zasu iya tambaya a kan su ba a gaban maza, za su yi tambayar ne a gaban iyayen muminaɗi, matan Annabi

sallallahu alaihi wa sallam don haka sai su hardace waxannan fatawowi na Annabi sallallahu alaihi wa sallam waxanda suka shafi al'amuran mata.

Misalin haka: Wata daga cikin matan mutanen Madinah ta zo wajen Manzon Allah sallallahu alaihi wa sallam a lokacin yana tare da Nana Aisha radhiyallahu anha, ta tambaye shi akan wankan haila, sai ya ce: “Xayarku ta xebi ruwanta da magaryarta, ta yi tsarki da su, ta kyautata tsarkin, sa’annan sai ta kwara ruwan a kanta, ta cuccuxa sosai, har ta tavo can qasan gashinta, sa’annan sai ta kwara ruwan, ta samu wata yar auduga, ta sama ta turare ta yi tsarki da ita”. Sai wannan macen ta ce: “Ta yaya zata yi tsarki da ita?”. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Subhanallahi (Tsarki ya tabbata ga Allah), ta yi tsarki da ita mana!”. Sai ya ji kunya ya juya. Nana Aisha ta ce, da na ga ya ji kunya, sai na jawo ta wurina, na ce da ita: Ki bi alamun jinin da audugar ake nufi. Annabi sallallahu alaihi wa sallam yana ji amma bai yi musun hakan ba.¹²²

Haka nan Ummu Sulaim ta zo wajensa, a lokacin da yake wajen matarsa Ummu Salamah radhiyallahu anha ta ce: Ya Manzon Allah, me zaka ce idan mace ta yi mafarki ta ga mijinta yana saduwa da ita, zata yi wanka?. Sai Ummu Salamah ta ce: “Kacconki ya ke Ummu Sulaim, kun fallasa mata a wajen Manzon Allah sallallahu alaihi wa sallam!. Sai Ummu Sulaim ta ce: Haqiqa Allah ba ya jin nauyin gaskiya, kuma mu mu tambayi Manzon Allah sallallahu alaihi wa sallam a kan abin da ya rikice mana ya fi a kan mu zama makafi a kan wannan abu!. Sai Manzon Allah sallallahu alaihi wa sallam ya ce ma Ummu Salamah, yana mai goyon bayan abin da Ummu Sulaim ta faxa, ya ce: “Ke ce dai kaiconki, ai mafi alherinku ita ce wadda zata tambayi abin da ya shafe ta. Eh Umma Sulaim, zata yi wanka idan ta ga maniyyi”. Sai Ummu Salamah ta ce: Ya Manzon Allah, mace

ma tana da maniyyi? Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “To ta ina yaronta yake kama da ita? Ai mata abokan tagwaicin maza ne”.¹²³

Matayen Madinah – Allah ya yarda da su – sun kasance suna da qarfin hali wajen tambaya da neman qarin bayani. Wannan ya sa Nana Aisha radhiyallahu anha take cewa: “Madallah da matan Madinah, kunya bata hana su fahimci addini ba”.¹²⁴

Wani lokacin wasu daga cikin kevantattun sahabbansa suna kawo masa ziyara a wannan lokaci, saboda wani abu da ya bijiro musu. Misalin haka: Manzon Allah sallallahu alaihi wa sallam ya kasance yana kishingixe a xakinsa, yana sanye da mayafin Nana Aisha, ya yaye cinyoyinsa ko qwafrinsa, sai Abubakar radhiyallahu anhu ya zo, ya nemi izini, aka yi masa izini, Manzon Allah sallallahu alaihi wa sallam yana nan yadda yake, sai Abubakar ya gama buqatarsa ya tafi, sa’annan sai Umar radhiyallahu anhu ya zo, ya nemi izini, aka yi masa izini, ya shigo Manzon Allah sallallahu alaihi wa sallam yana nan yadda yake, ya gama buqatarsa ya tafi. Sai Usman ya zo, ya nemi izini, sai Manzon Allah sallallahu alaihi wa sallam ya tashi ya zauna, ya gyara zamansa, sa’annan ya yi masa izini ya shigo, sai ya shigo, ya yi wa Manzon Allah magana, ya gama buqatarsa, sa’annan ya juya. Sai Nana Aisha radhiyallahu anha ta ce: Abubakar ya shigo, amma baka damu da shigowarsa ba, baka canza daga yadda kake ba, sa’annan umar ma ya shigo, shi ma baka damu da shigowarsa ba, ba ka canza daga yadda kake ba, sa’annan Usman ya shigo, sai ka tashi ka zauna, ka gyara zamanka!. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Yanzu ba zan ji kunyar mutumin da Mala’iku suke jin kunyarsa ba!. Haqiqa Usman mutum ne mai jin nauyi, don haka na ji

tsoron idan na yi masa izini ina kan wannan hali ya kasa faxa min buqatarsa”.¹²⁵¹²⁶¹²⁷

Amma idan Manzon Allah sallallahu alaihi wa sallam ya kevanta da matarsa a xakinsa, to ya kasance kamar yadda Nana Aisha radhiyallahu anha ta siffaita shi, ta ce: “Ya kasance idan ya kaxaita a xakinsa tare da iyalansa, ya fi dukkan mutane sauqin kai, ya fi su karamci, ya kasance namiji ne daga cikin mazajenku, sai dai yana da yawan dariya da murmushi, kuma shi mutum ne daga cikin mutane, yana kasancewa cikin hidimar iyalansa, yana gyara takalminsa, yana xinke tufafinsa, yana tatsar nonon akuyarsa, yana yi wa kansa hidima, yana aiki a gidansa, kamar yadda xayanku yake aiki a gidansa”.¹²⁸

Wannan wani misali ne daga cikin misalan haxewar miji da mata a zama abu xaya a rayuwar Annabi sallallahu alaihi wa sallam, saboda gidan Manzon Allah sallallahu alaihi wa sallam wanda yake xaki ne guda xaya, xan qarami, babu buqatar taimakawa iyalai a cikinsa, har da za a ce Manzon Allah yana cikin hidimar iyalinsa, amma saboda kyawawan halaye, sai Manzon Allah sallallahu alaihi wa sallam ya zama yana taya iyalansa aikin da suke yi, saboda ya sa iyalansa su ji cewa gidan nasu ne gaba xaya, kamar yadda rayuwar take tasu ce gaba xaya. Saqo nawa ne a cikin wannan abin da Manzon Allah sallallahu alaihi wa sallam ya yi, na kula da damuwa da iyalai. Tsira da aminci su tabbata ga wanda ya zama mafi alherin mutane ga mutane, kuma mafi alherin mutane ga iyalansa.

Kamar yadda ya zama a cikin gidan Manzon Allah sallallahu alaihi wa sallam akwai dama mai yawa da soyayya da tausayi, haka nan akwai dama mai yawa ga

xebe kewa da farin ciki, da yin rayuwa cikin sauqi da nishaxi. Wata rana Nana Saudatu ta ziyarci Nana Aisha a xakinsa, sai Manzon Allah sallallahu alaihi wa sallam ya zauna a tsakaninsu, ya xora qafarsa xaya a kan cinyar Aisha, xayar kuma akan cinyar Saudatu, a lokacin Nana Aisha ta yi wani fate-faten gari, don haka sai ta cewa Saudatu: “Ki ci” sai Saudatu ta qi ci, ta ce, “Ba na sha’awar ci”. Sai Nana Aisha ta ce: “Zan vata miki fuskarki da shi” sai ta qi ci, sai Nana Aisha ta sa hannunta a cikin kwanon, ta xebo faten nan ta vata fuskar Saudatu da shi, sai Manzon Allah ya yi dariya, sa’annan ya xauke qafarsa daga kan cinyar Saudatu, don ta rama abin da aka yi mata, ya sa hannunsa a kanta, ya ce: “Ke ma vata mata fuska”. Sai Saudatu ta sa hannunta a kwano ta xebo faten nan, ta vata fuskar Nana Aisha da shi, Manzon Allah sallallahu alaihi wa sallam kuwa yana dariya saboda abin da suke yi. Suna cikin dariya gaba xayansu, muryarsu ta cika xakin, sai suka ga Umar yana qwala kira a Masallaci yana cewa: “Abdullahi xan Umar, kai Abdullahi xan Umar”. Sai Manzon Allah sallallahu alaihi wa sallam ya ce musu: “Ku tashi ku wanke fuskokinku, don ina zaton Umar shigowa zai yi”. Sai Umar ya zo ya yi Sallama, ya ce: “Assalamu Alaika Ayyuhan Nabiyyu Warahmatullahi Wabarakatuhu, Assalamu Alaikum, In shigo? Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Shigo, Shigo”.¹²⁹¹³⁰

Irin wannan xebe kewa da raha wani fage ne mai yalwa da faxi, wanda Manzon Allah sallallahu alaihi wa sallam ya sanya shi, ya kuma samar da shi a cikin wannan rayuwa. Haqiqa a cikin addininmu akwai yalwa. Manzon Allah sallallahu alaihi wa sallam ya kasance yana yin barcin rana daf da Sallar azzahar, yana barcin ne a gidansa, a xakin matansa, saboda Manzon Allah sallallahu alaihi wa sallam ba ya shiga wurin kowa sai wajen matansa, sai kuma Ummu Sulaim

radhiyallahu anha, yana shiga yana barcin rana a wajenta, saboda tana cikin muharramansa, sai aka tambayi Manzon Allah sallallahu alaihi wa sallam a kan haka, sai ya ce: “Ina tausaya mata ne, saboda an kashe xan uwanta a tare da ni”.¹³¹¹³²

Wani lokaci yana shiga ya kwanta a kan shimfixarta, a yayin da bata nan. Wata rana sai aka zo aka ce mata: “Ga Annabi sallallahu alaihi wa sallam can yana barci a kan shimfixarki” sai ta zo, a lokacin zafi ne, Manzon Allah sallallahu alaihi wa sallam ya yi gumi a lokacin, har gumin nasa ya taru a jikin wata 'yar fatar da aka jeme a kan shimfixar, sai Ummu Sulaim ta riqa xebo wannan gumi tana zuba shi a cikin kwalba. Manzon Allah sallallahu alaihi wa sallam ya farka, ya ce da ita: “Me kike yi ne Ummu Sulaim?” sai ta ce: Ya Manzon Allah, guminka ne nake sa wa a cikin turare na, ina fatan samun albarkarsa ga yaranmu. Sai Manzon Allah ya ce: “Kin yi daidai”. Ya yi mata kyakkyawar addu'a.¹³³

1.8Zuwa Quba

Manzon Allah sallallahu alaihi wa sallam ya kasance yana zuwa Masallacin Quba a duk ranar assabar, ko akan abin hawa, ko kuma a qafa. Wani lokaci mutanen da suke zaune a Quba, su ne Banu Auf xan Haris, suna zuwa wajensa a Masallaci, su yi masa Sallama, yana Sallah, sai ya yi musu nuni da hannunsa. Idan ya tafi Quba, to yana yin barcin rana a wurin Ummu Haram 'yar Milhan, 'yar uwar Ummu Sulaim, matar Ubada xan Samit – Allah ya yarda da su -, ita ma tana cikin muharramansa.¹³⁴¹³⁵

Wata rana ya shiga wajenta, sai ta ba shi abinci ya ci, sa'annan ta riqa bincika kansa, sai Manzon Allah sallallahu alaihi wa sallam ya yi barci, sai kuma ya farka yana dariya, sai ta ce: "Me ya ba ka dariya ya Manzon Allah?" Sai ya ce: "Wasu mutane ne daga cikin al'ummata aka bijiro min su, suna mayaqa akan tafarkin Allah, za su hau wannan kogi, a kan gadaje kamar sarakuna". Sai ta ce: "Ya Manzon Allah ka roqa min Allah ya sanya ni a cikinsu". Sai Manzon Allah sallallahu alaihi wa sallam ya yi mata addu'a, sa'annan sai ya sake kwantar da kansa, ya yi barci, sa'annan ya farka yana dariya, sai ta ce: Me ya baka dariya ya Manzon Allah?" sai ya ce: "Wasu mutane ne daga cikin al'ummata aka bijiro min su, suna mayaqa akan tafarkin Allah" ya faxi irin abin da ya faka a farko. Sai ta ce: "Ya Manzon Allah, ka roqa min Allah ya sanya ni a cikinsu" Sai ya ce: "Ke kina cikin na farkon". Sai ta hau kogi a zamanin mulkin Mu'awiya xan Abu Sufyan radhiyallahu anhu, sai ta fako daga kan dabbarta, a yayin da suka sauka daga kan kogin, ta yi mutuwar shahada. Allah ya yarda da ita.¹³⁶¹³⁷

Ma sha Allah da irin waxannan bisharori na Annabta! Manzon Allah sallallahu alaihi wa sallam ya faxi wannan bushara a lokacin yana wani xan qaramin gari a gefen tsibirin larabawa, a lokacin suna yan kaxan, kuma talakawa, amma ya yi wa al'ummarsa busharar za su hau tekun Ruma (Mediterranean Sea) wanda shi ne tekun da ya fi kowane teku nisa da Madinah, a cikin qarfi da isa, kamar sarakuna a kan gadajen mulki. Kuma ga shi larabawa ba ma'abota hawan teku ba ne, ballantana har su zama masu yaqi a cikin sa!.

Don haka wanne ne abin mamakin: wannan busharar ta Annabta wadda ta wuce duk wani abin da kake tunani?! Ko kuwa yaqinin da Ummu Haram ta karvi wannan bushara da shi, saboda ba ta tambaya ba, ta ce: Ta yaya hakan zai faru

alhali muna nan? Kuma yausha zai faru? Kawai abin da ta yi saurin fada shi ne:
Ka roga mini Allah ya sanya ni daga cikinsu, kai ka ce tana ganin abin da idonta.



BABI NA BIYU: DA YAMMACI

Wannan babi zai yi magana ne a kan yadda Manzon Allah sallallahu alaihi wa sallam yake soma rayuwarsa da Yammacin kowace rana. Zai kuma dangane da Sallarsa ta La'asar har zuwa faxuwar rana, Sallar Magriba da Isha'i da Tsayuwar Dare. A qarshe kuma zai kammala da yadda yake xan kishingixawa kafin lokacin Sallar Asuba ya kama.

2.1Yammacin Manzon Allah sallallahu alaihi wa sallam

Idan rana ta yi zawali, sai Bilal ya yi kiran Sallar azzahar, sai Manzon Allah sallallahu alaihi wa sallam ya farka daga qailular da yake yi, idan har barci yake yi, ya amsawa mai kiran Sallah da irin abin da yake faxa. Idan yana buqatar alwala sai ya yi, sa'annan ya Sallaci raka'a huxu a gidansa. Ya kasance yana cewa: "Wannan wani lokaci ne da ake buxe qofofin sama a cikinsa, kuma ina so wani aiki nawa nagari ya hau sama a cikinsa."¹³⁸¹³⁹¹⁴⁰

Sa'annan sai ya jira lokacin Sallah ya yi a cikin gidansa, wani lokacin yana kasancewa akwai wasu daga cikin jikokinsa a tare da shi, kamar Hasan da Husain 'ya'yan Faximatu, ko Umamatu jikanyarsa ta wajen Zainab, sai ya yi musu wasa, har sai Bilal ya zo ya sanar da shi lokacin Sallah ya yi, sa'annan sai ya fita. Wani lokacin yana sumbatar xaya daga cikin matansa, a yayin da yake fita Sallah. Idan

ya fito sai Bilal ya tayar da Sallah, sahabbai – Allah ya yarda da su – sai su miqe idan sun gan shi.¹⁴¹¹⁴²¹⁴³

Wani lokacin yakan mamaye su, su gan shi ya fito yana xauke da Hasan ko Husaini – Amincin Allah ya tabbata a gare su – ko kuma yana xauke da jikanyarsa Umamatu a kafaxarsa, wani sa'in yakan ajiye yaron, ya yi Sallah yaron yana gefensa.

Misalin haka: Wani lokaci ya fito, yana xauke da Hasan ko Husain, ya shige gaba ya ajiye shi, sa'annan ya yi kabbara Sallah, ya ci gaba da Sallah, sai ya yi wata sujjada, ya tsawaita ta sosai, sai Shaddad xan Hadi radhiyallahu anhu ya xago kansa, sai ya ga yaro a kan bayan Manzon Allah sallallahu alaihi wa sallam shi kuma Manzon Allah yana sujjada. Da ya idar da Sallar, sai mutane suka ce: Ya Manzon Allah, ka yi sujjada ka tsawaita ta, har muka yi zaton wani abu ya faru, ko kuma ana maka wahayi ne!. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Duk ba abin da ya faru, sai dai jikana ne ya hau kaina, ni kuma sai na ji ba na so in yi masa gaggawa, don haka na qyale shi har ya gama buqatarsa” Wani sa'in ma yakan yi Sallah yarinya tana kan kafaxarsa, idan ya yi ruku'u sai ya ajiye ta, idan ya tashi sai ya xauke ta, kamar yadda ya yi haka yana xauke da Umamatu 'yar Zainab radhiyallahu anha.¹⁴⁴¹⁴⁵

Ya kasance yana Sallatar azzahar a farkon lokacinta, a raka'o'in biyun farko, a kowace raka'a yana karanta kusan aya talatin, yana tsawaitawa a raka'ar farko, ya taqaita a raka'a ta biyu. A raka'o'in biyun qarshe kuma yana karanta rabin abin da ya karanta a raka'o'in biyun farko. Wani lokacin yana tsawaita Sallah, har akan tayar da Sallah, sa'annan mai tafiya ya tafi Baqi'a, ya biya buqatarsa, sa'annan ya

dawo wurin iyalansa, ya yi alwala, sa'annan ya zo ya samu Manzon Allah sallallahu alaihi wa sallam yana raka'ar farko, saboda yadda yake tsawaita ta.¹⁴⁶¹⁴⁷

Manzon Allah sallallahu alaihi wa sallam ya kasance yana voye karatu a Sallarsa, sai dai su gane karatunsa da motsawar gemunsa, ta yiwu ma wani lokaci su ji aya xaya ko biyu daga wajensa. Idan ya idar da Sallarsa, sai ya fuskanci sahabbansa da fuskarsa, idan wani abu ya faru, ko ya bijiro, sai ya yi wa mutane huxuba bayan Sallar azzahar, saboda lokacin haxuwar mutane ne, don sun tashi daga barcin ranarsu, saboda haka ake taruwa sosai, kuma qwaqwalwa ta samu hutu, tana kiyaye abin da ake faxa.¹⁴⁸

Misalin hakan: Huxubar da ya yi, lokacin da jama'ar qabilar Mudar suka zo, ya ga abin da yake tare da su na yunwa da talauci, sai ya yi fushi, ya hau minbari, ya yi huxuba bayan Sallar azzahar, ya godewa Allah, ya yabe shi, sa'annan ya ce: “Bayan haka, haqiqa Allah ya saukar da faxinsa a cikin littafinsa, inda yake cewa: “Yaku mutane ku ji tsoron Ubangijinku wanda ya halicce ku daga (mai) rai guda xaya, kuma ya halitta masa matarsa daga gare shi, ya watsa maza da mata masu yawa daga gare su. ku ji tsoron Allah wanda kuke roqo da shi, da zumunci. Haqiqa Allah ya tabbata mai kula da ku” [An-Nisa'i: 1]. Da faxinsa: “Ya ku waxanda suka yi imani ku ji tsoron Allah, kuma kowace rai ta duba abin da ta gabatar don gobe. Ku ji tsoron Allah, haqiqa Allah masani ne mai bada labarin abin da kuke aikatawa” [Al-hashri:18]. Mutum ya yi sadaka da dinarinsa, ko dirhaminsa, ko rigarsa, ko kwanon alkamarsa, ko kwanon dabinonsa” har zuwa inda Manzon Allah ya ce: “Mutum ya yi sadaka ko da da rabin dabino ne” ya kwaxaitar da mutane a kan sadaka, ya zaburar da su.¹⁴⁹

Haka nan yana cikin misalin haka: Huxubar da ya yi a ranar da Ibnul Lutubiyya ya dawo daga karwar Zakkar da Manzon Allah sallallahu alaihi wa sallam ya aike shi, da ya dawo ya ce: Ya Manzon Allah, wannan naku ne, wannan kuma nawa ne an bani kyauta. Sai Manzon Allah sallallahu alaihi wa sallam ya yi wa mutane huxuba bayan Sallar azzahar, ya godewa Allah, ya yabe shi da abin da ya cancanta, sa'annan ya ce: "Bayan haka: Na xora wani mutum daga cikinku akan wani aiki daga cikin abin da Allah ya xora min, sai ya zo ya ce: Wannan dukiyarku ce, wannan kuma kyauta aka ba ni, to ai da ya zauna a gidan babansa da babarsa har kyautar ta zo ta same shi! Na rantse da wanda ran Muhammad yake hannunsa, xayanku ba zai xauki wani abu ba, ba tare da haqqi ba, face sai ya haxu da Allah yana xauke da shi a ranar alqiyama. Tabbas zan gane wani daga cikinku ya haxu da Allah yana xauke da raqumi yana kuka, ko saniya tana kuka, ko akuya tana kuka. Sa'annan sai Manzon Allah sallallahu alaihi wa sallam ya xaga hannunsa sama, har aka ga farin hammatarsa yana cewa: "Ya Allah shin na isar? Ya Allah shin na isar? Ya Allah shin na isar?".¹⁵⁰¹⁵¹

Wani lokaci ya yi Sallar azzahar, yayin da ya yi Sallama, sai ya tashi ya hau minbari, ya yi maganar alqiyama, ya ce gabaninta akwai wasu abubuwa masu girma, sa'annan ya ce: "Duk wanda yake son ya tambaye ni akan wani abu, to ya tambaye ni, na rantse da Allah, ba zaku tambaye ni wani abu ba face sai na ba ku labarinsa, matuqar ina wannan wuri a tsaye". Sai mutane suka yi ta kuka, shi kuma Manzon Allah ya yawaita faxin "Ku tambaye ni". Sai Abdullahi xan Huzafa As'sahmiy radhiyallahu anhu ya tashi, ya ce: Ya Manzon Allah wane ne babana? Don ya kasance idan suka yi faxe da wani sai a danganta shi ga wani wanda ba babansa ba. Sai Manzon Allah ya ce: "Babanka Huzafa". Yayin da Manzon Allah

sallallahu alaihi wa sallam ya ci gaba da yawaita cewa: “Ku tambaye ni” sai Umar ya zo ya tsuguna ya ce: Mun yarda da Allah Ubangiji, Musulunci addini, Muhammad Manzo. Da Umar ya faxi haka, sai Manzon Allah sallallahu alaihi wa sallam ya yi shiru, sa’annan ya ce: “Ku kiyaye., na rantse da wanda ran Muhammad yake hannunsa, an bijiro min da Aljannah da wuta ta vangaren wannan katangar, ban tava ganin sharri da alheri kamar yau ba, da kun san abin da na sani, da kun yi dariya kaxan, kun yi kuka da yawa”. Babu wani yini da ya zo wa sahabban Manzon Allah sallallahu alaihi wa sallam da ya fi wannan tsanani, don haka suka rufe kawunansu suna ta kuka”.¹⁵²¹⁵³

Haka nan ya yi huxuba bayan azzahar a ranar da aka jefe Ma’iz radhiyallahu anhu ya hau kan minbari, ya godewa Allah, ya yabe shi, sa’annan ya ce: “A duk lokacin da muka fita yaqi a kan tafarkin Allah, sai wani mutum ya tsaya a baya cikin iyalanmu, yana fitar da murya irin muryar xan bunsuru, yana ba wa mata wani xan nono kaxan (don ya biya buqatarsa). To Wallahi, babu wani mutum da za a zo min da shi, ya aikata haka, face sai na yi masa uquba”. Manzon Allah sallallahu alaihi wa sallam bai nemawa Ma’iz gafara ba, kuma mai zage shi ba.¹⁵⁴¹⁵⁵¹⁵⁶

Waxannan huxubobi suna kasancewa ne a wannan lokaci saboda wani abu da ya bijiro, ko wani sha’ani na gaggawa, wanda ba zai yiwu a jinkirta shi ba zuwa ranar Juma’a. Sa’annan sai Manzon Allah sallallahu alaihi wa sallam ya dawo gida, ya Sallaci raka’a biyu, su ne sunnonin da ake yi bayan Sallar azzahar.¹⁵⁷

Wani misalin akan haka: Tafiyar da Manzon Allah sallallahu alaihi wa sallam ya yi zuwa wani wuri da ake kira Al-aswaf arewa da Baqi’a, wajen ‘ya’yan Sa’ad xan

Rabē'u – Allah ya yarda da su – don ya raba musu gadon da babansu ya bari, kuma su ne mata na farko da suka yi gado a musulunci, ya tafi wajensu da hantsi, sai aka kawo masa abincin rana, gurasa da nama, sai Manzon Allah sallallahu alaihi wa sallam ya ci, mutanen ma da suke tare da shi suka ci, sa'annan ya yi alwala don Sallar azzahar, mutane ma suka yi alwala, sa'annan ya yi musu Sallar azzahar, sa'annan ya zauna don raba abin da ya rage masa, har lokacin Sallah ya yi, sa'annan ya gama musu rabon, suka kawo masa abin da ya rage daga abincin nan, gurasa da nama, ya sake ci, mutane ma suka ci tare da shi, sa'annan ya tashi ya yi musu Sallar la'asar, bai sake alwala ba, haka mutanen da suke tare da shi".¹⁵⁸

2.2Da La'asar

Idan an yi kiran Sallar la'asar, Manzon Allah sallallahu alaihi wa sallam yakan jira har mutane su taru. Kuma ya kasance yana kwaxaitar da yin Sallah raka'a huxu kafin la'asar, yana cewa: "Allah ya jiqan mutumin da ya yi Sallah, raka'a huxu kafin la'asar" Idan suka taru, sai ya fito ya yi musu Sallar la'asar. Ya kasance yana Sallatar ta a farkon lokacinta, a lokacin da rana take da qarfinta, har Anas radhiyallahu anhu yake cewa: "Babu wanda ya fi Manzon Allah sallallahu alaihi wa sallam tsananin gaggauta Sallar la'asar". Kuma ya kasance yana sanya karatunsa rabin wanda yake yi a Sallar azzahar.¹⁵⁹¹⁶⁰¹⁶¹

Idan ya idar da Sallah, sai ya fuskanto sahabbansa, idan akwai maganar da yake son ya faxa musu sai ya faxa musu. Wata rana ya fuskance su bayan gama Sallar la'asar ya ce: "Ban sani ba, in faxa muku wani abu ko kuwa in yi shiru!". Sai suka

ce: “Ya Manzon Allah, idan alheri ne ka faxa mana, idan kuwa kishiyar haka ne, to Allah da Manzonsa ke da sani”. Sai Manzon Allah ya ce: “Babu wani musulmi da zai yi tsarki, ya cika tsarkin da Allah da ya wajabta masa, sa’annan ya Sallaci waxannan sallolin guda biyar, face sai sun zama kaffara ga abin da yake tsakaninsu”.¹⁶²

Ya yi Sallar la’asar wani lokaci, sai ya tashi yana yi musu bayani, daga cikin abin da ya ce: “Babu wani daga cikin ku da zai yi alwala, ya kyautata alwala, sa’annan ya ce: “Na shaida babu wanda ya cancanci bauta sai Allah, kuma Muhammadu bawansa ne Manzonsa, face sai an buxe masa qofofin Aljannah guda takwas, ya shiga ta wadda yake so. Haka nan babu wani musulmi da zai yi alwala, ya kyautata alwalarsa, sa’annan ya tashi ya Sallaci raka’a biyu, yana mai fuskantar Sallar da zuciyarsa da fuskarsa, face sai Aljannah ta wajaba a gare shi”.¹⁶³

Bayaninsa ga sahabbansa bayan Sallar la’asar xan kaxan ne, idan an kwatanta da Sallar azzahar, saboda qosawar mutane, da yadda suke so su koma don qarasa ayyukansu, da shirya abincin daren da za su ci. Idan ya juya daga Sallar la’asar, sai ya shiga wurin matansa, ya kewaye su gaba xaya, ya zauna kusa da kowace mace daga cikinsu, ya yi sumbata, ya tava jikinsu amma ba tare da saduwa ba, a haka har ya qare a wajen wadda yake kwananta ne, sai ya kwana a wurin ta. Wani lokacin kuma matan suna taruwa a wajen wadda Manzon Allah sallallahu alaihi wa sallam yake wurinta. Wataqila suna yin haka ne a lokacin da rana take da gajarta, ta yadda lokacin bayan la’asar ba zai isa Manzon Allah ya kewaye wajensu gaba xaya ba, don haka sai su haxu a gidan wadda zai zo wajenta.¹⁶⁴

Misalin haka: Wani lokaci sun taru a xakin Nana Aisha radhiyallahu anha, sai Nana Zainab yar Jahshu radhiyallahu anha ta zo, yayin da Manzon Allah sallallahu alaihi wa sallam ya shigo, sai ya miqa hannunsa zai tava ta, sai nana Aisha ta ce masa: “Wannan fa Zainab ce” Sai Manzon Allah sallallahu alaihi wa sallam ya kame hannunsa, sai Nana Aisha da Zainab suka faxawa juna magana, har muryoyinsu suka yi sama, aka tayar da Sallah, sai Abubakar ya wuce, ya ji muryoyinsu, sai ya ce: “Ya Manzon Allah ka fito Sallah, ka watsawa bakunansu qasa” sai Manzon Allah sallallahu alaihi wa sallam ya fito. Sai Nana Aisha ta ce: “Ai yanzu Manzon Allah sallallahu alaihi wa sallam zai idar da Sallah, Abubakar ya zo ya yi min kaza da kaza. Da Manzon Allah sallallahu alaihi wa sallam ya idar da Sallah, sai Abubakar ya zo wurin nana Aisha ya faza mata magana mai tsanani, ya ce: “Yanzu ke kike aikata haka?”¹⁶⁵

Manzon Allah sallallahu alaihi wa sallam ya kasance idan ya shiga gidansa bayan Sallar la’asar, sai ya Sallaci raka’a biyu, yana yin haka ne saboda jama’ar Abdu Qais sun zo masa, suka shagaltar da shi daga yin raka’a biyu da yake yi bayan Sallar azzahar, don haka sai Manzon Allah sallallahu alaihi wa sallam ya rama su bayan la’asar, sai kuma ya tabbata a kan su, saboda ya kasance idan ya yi wata Sallah sai ya tabbata a kan yin ta, har Nana Aisha radhiyallahu anha take cewa: “Na rantse da wanda ya qarvi ran Manzon Allah sallallahu alaihi wa sallam bai tava barin su ba, wato raka’o’i biyu bayan la’sar, har zuwa lokacin da ya gamu da Allah mai girma da buwaya”. Mafi yawanci ya kasance yana cinye lokaci mai yawa a gidansa ne tare da matansa.¹⁶⁶

Kuma kamar yadda a majalisinsa da matansa ake hirar xebe kewa, haka kuma ake tattaunawa ta ilimi da tambayoyi a majalisin, kuma Manzon Allah yana

karvar waxannan tambayoyin cikin jin daxi da yalwar qirji. Misali, Nana Aisha radhiyallahu anha tana tambayar sa mafi tsananin abin da ya gamu da shi a wajen da'awarsa da jihadinsa, ta ce: “Ya Manzon Allah shin akwai wata rana da ta zo maka wadda ta fi ranar Uhud tsanani?” sai ya ce: “Na haxu da abubuwa daga mutanenki, amma mafi tsananin abin da na gamu da shi daga wajensu shi ne, abin da ya faru a daren Aqaba, yayin da na bijirar da kaina ga Abdu Yalila xan Abdu Kulal, amma bai amsa min ba, sai na tafi cikin damuwa ban san inda na nufa ba, ban farga ba sai ga ni a Qarnus Sa'alib. Sai na xaga kaina, sai na ga girgije yana yi min inuwa, sai na duba sai ga Jibrilu yana kirana, ya ce: “Haqiqa Allah mai girma da buwaya ya ji abin da mutanenka suka faxa maka, da amsar da suka ba ka, to ga shi ya aiko maka da Mala'ikan duwatsu, don ka umarce shi da abin da ka ga dama” ya ce: “Sai Mala'ikan duwatsu ya kira ni, ya yi min Sallama, sa'annan ya ce: Ya Muhammad! Haqiqa Allah ya ji abin da mutanenka suka faxa maka, ni ne Mala'ikan duwatsu, Ubangijina ya aiko ni wurinka, don ka umarce ni da abin da ka ga dama, in ka ga dama in haxe su a tsakanin duwatsu biyu”. Sai Manzon Allah sallallahu alaihi wa sallam ya ce da shi: “A'a ina fatar Allah ya fitar daga tsatsonsus waxanda za su bautawa Allah ba tare da sun haxa shi da wani ba”. ¹⁶⁷¹⁶⁸¹⁶⁹

Irin wannan tattaunawar tsakanin Nana Aisha da Manzon Allah sallallahu alaihi wa sallam akan irin damuwar da ya shiga, tana nuna damuwarta da abin da ya dami Manzon Allah sallallahu alaihi wa sallam wanda ya sa take tambayar sa mafi tsananin ranar da ta zo masa. Tsarki ya tabbata ga Allah! Wannan wace irin haxewa ce ta abin da ake ji tsakanin miji da mata.

Abin farin ciki da jin daxi ga wannan Annabi sallallahu alaihi wa sallam wanda Ubangijinsa ya girmama shi, ya zama bai haxu da Allah ba, har sai da idanuwansa suka yi sanyi, abin da yake fata ya tabbata, ya ga waxannan da suka fito daga tsatson iyayensu suna mushirikai, su koma suna bautawa Allah, ba su shirka da shi da komai, kuma su ba da jininsu don kare Manzon Allah sallallahu alaihi wa sallam da saqon da ya zo da shi.

A wani lokaci Manzon Allah sallallahu alaihi wa sallam ya ba wa matarsa Nana Aisha radhiyallahu anha labari yana cewa: “Duk wanda aka yi masa hisabi ranar alqiyama to sai an azabtar da shi”. Ita kuma ta kasance ba ta jin wani abu wanda ba ta sani ba, har sai ta tambaya, don haka sai ta kawo wata tambaya ta ce, “Ashe Allah mai girma da buwaya bai ce: (Wanda aka bawa littafinsa da hannun dama to da sannu za a yi masa hisabi, hisabi mai sauqi) ba? [Al-linshiqaq: 8]. Sai Manzon Allah ya ce: “Ai wannan xan bijirowa ne kawai za a yi, ai duk wanda aka yi wa hisabi ranar alqiyama to an azabtar da shi”.¹⁷⁰

Haka nan wani lokaci ya faza wa matarsa Hafsah radhiyallahu anha ya ce: “Haqiqa ina fatar duk wanda ya je yaqin Badar da Hudaibiyya ba zai shiga wuta ba, in Allah ya yarda” Sai ta ce: Haka ne ya Manzon Allah? sai ya yi mata tsawa, ta ce: “Ai kuma Allah ya ce (Babu wani daga cikinku face sai ya shige ta (Wato wuta) wannan ya kasance wani abu ne yankakke a wurin Ubangijinka) [Maryam: 71]. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “To ba ki ji Allah ya ce: (Sa’annan mu tseratar da waxanda suka ji tsoron Allah, mu bar azzalumi a gurfane a cikinta) ba? [Maryam: 72].¹⁷¹

Irin wannan tattaunawar da tambayoyin tsakanin Manzon Allah sallallahu alaihi wa sallam da matansa ba ta samu ba, sai don saboda Manzon Allah ya motsa hankula, ya buxe qofofin tunani, ya sanya tattaunawa wata hanya ce ta samun yaqini da gamsuwa. Wani lokacin kuma wasu daga cikin sahabbansa suna gayyatar sa zuwa halartar wani abu da suke so ya je, sai ya amsa musu. Wani mutum daga bani Salimah ya gayyace shi bayan Sallar la'asar, ya ce: "Ya Manzon Allah, muna so mu soke wani raquminmu, kuma muna son ka zo". Saboda wannan wani abin farin ciki ne a wurinsu, saboda qarancin nama a wancan lokaci. Sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Zan zo" sai ya taho tare da wasu sahabbansa, suka samu ba a soke raqumin ba, sai aka soke shi, aka yanyanka shi, sa'annan aka dafa wani abu daga cikin sa, suka ci, kafin rana ta faxi".¹⁷²

Abin mamaki! Manzon Allah sallallahu alaihi wa sallam ya tafi zuwa unguwar Bani Salima, a cikin wani yini mai zafi, zuwa can qarshen Madinah daga arewa, inda ya fi nisa daga Masallacinsa, kuma ma ina zaton a qafa ya tafi, don kawai ya yi tarayya da su cikin taron farin cikinsu da murnar soke raqumi, su qara farin cikin da zuwansa, farin cikinsu ya zama babba da zuwansa, wannan taro ya tashi daga murnar soke raqumi da cin namansa, zuwa murnar zuwan Annabi sallallahu alaihi wa sallam da soke raqumi da cin namansa.

Kana jin zuwa yausha Banu Salima zasu zauna suna hirar wannan abin da ya faru?!! Me ya fi zuciyar Manzon Allah sallallahu alaihi wa sallam sauqi da taushi, kai ka ce kamar Manzon Allah sallallahu alaihi wa sallam yana gaggawa ne ya samu dama ta wani farin ciki ya qara wa sahabbansa farin ciki, haka nan idan ya

samu wani xan lokaci ya qara musu farin ciki a cikinsa. Me ya kai wannan zuwa na Annabi sallallahu alaihi wa sallam tasiri da zurfi a rayuwar sahabbansa!.

2.3 Bayan Faxuwar Rana

Idan an kira Sallar magariba, Manzon Allah sallallahu alaihi wa sallam ba ya daxewa da yawa, sai ya fito zuwa Sallah, idan ya fito sai ya samu sahabbansa suna gaggawa zuwa ga ginshiyan Masallaci, suna Sallatar raka'a biyu kafin magariba, saboda yadda yake kwaxaitar da su yin ta, yana cewa: "Ku Sallaci raka'a biyu kafin magariba, ku Sallaci raka'a biyu kafin magariba, ku Sallaci raka'a biyu kafin magariba". A na ukun sai ya ce: "Ga wanda ya so". Raka'o'i ne guda biyu gajeru, saboda tsakanin kiran Sallar magariba da tayar da ita babu wani lokaci sai xan kaxan.¹⁷³

Idan ya fito sai a tayar da Sallah, ya yi Sallar magariba. Ya kasance yana Sallar magariba a farkon lokacinta, yana gamawa kafin duhu ya shigo, ta yadda da mutum zai fito ya yi harbi da ya ga inda kibiyarsa zata faxi, saboda yadda haske yake a ko'ina. Sallarsa da karatunsa sun kasance gajeru ne a mafi yawancin lokaci, amma wani lokaci yana tsawaita karatun Sallar. Ya tava karanta suratul A'araf, wani lokaci kuma suratut Xur. Sallar magariba ta kasance ita ce qarshen Sallar da ya yi da sahabbansa, ya karanta suratul Mursalat a cikinta.¹⁷⁴¹⁷⁵

Manzon Allah ba ya yin bayani ko wa'azi bayan Sallar magariba, kamar yadda yake yi a bayan sauran sallolin, saboda mutane suna da buqatar hutu da komawa don cin abincin dare. Idan ya yi Sallar magariba sai ya dawo gida ya yi Sallah raka'a biyu, nafilar magariba, sa'annan ya ci abincin dare, a wannan lokaci ne ya fi

cin abincin dare, amma wani lokaci sukan fara cin abincin kafin Sallar magariba idan suna Azumi, don haka ne ma Manzon Allah sallallahu alaihi wa sallam yake cewa: “Idan an kawo abincin dare, to ku fara da shi kafin ku yi Sallar magariba, kada ku yi gaggawa ku bar abincinku”.¹⁷⁶¹⁷⁷

Ya kasance yana umartar sahabbansa, su tafi da talakawan musulmi wajen cin abincin darsu, yana cewa: “Wanda yake da abincin mutum biyu, to ya tafi da na uku, wanda kuma yake da abincin mutum huxu, to ya tafi da na biyar... da na shida”. Wani lokaci Manzon Allah sallallahu alaihi wa sallam yana xaukar mutum goma ya tafi da su gidansa, don ya ci abincin dare tare da su, idan yana da wadataccen abinci. Wani lokaci kuma yana zuwa gidan, amma ba ya samun abin da zai ci sai dabino da ruwa, wani lokaci akan samu kwanaki a gidan Manzon Allah sallallahu alaihi wa sallam babu wani abin da mai rai zai ci..¹⁷⁸¹⁷⁹

Wata rana wani mutum gajiyayye mai jin yunwa ya zo wajen Annabi sallallahu alaihi wa sallam, alamun yunwa da gajiya sun bayyana a fuskarsa, sai ya yi bayanin abin da halin da yake ciki ya nuna ya ce: “Ya Manzon Allah yunwa da gajiya sun same ni”. Nan take sai Manzon Allah sallallahu alaihi wa sallam ya aikawa xaya daga cikin matansa, yana tambayarta ko akwai abin da zai ciyar da wannan baƙon da shi?. Sai ta ce: “Na rantse da wanda ya aiko ka da gaskiya, babu komai a wajena sai ruwa”. Sai ya aikawa wata daga cikin matansa, ita ma ta faxi abin da ta farko ta faxa, a haka har ya aikawa dukkan matansa, kuma duk amsarsu iri xaya ce, shi ne suna cewa: “Na rantse da wanda ya aiko ka da gaskiya ba komai a wajenmu sai ruwa”. Sai Manzon Allah ya fuskanci sahabbansa ya ce: “Wa zai karvi baƙuncin wannan baƙon, Allah ya yi masa rahama?” sai Abu Xalha

Al-ansariy radhiyallahu anhu ya ce: “Ni, ya Manzon Allah”. Sai Abu Xalha ya tafi da shi gida ya bashi masauki da abinci”.¹⁸⁰¹⁸¹

Ana ajiye wa Manzon Allah sallallahu alaihi wa sallam abincinsa ne a qasa, a kan shimfixar ajiye abinci, Manzon Allah sallallahu alaihi wa sallam bai tava cin abinci a kan teburin cin abinci ba. Idan an kawo masa abincinsa, sai ya ce “Bismillah”, sa’annan ya ci abin da yake gabansa, ‘yan yatsunsa basa qetare gabansa, kuma yana ci ne da ‘yan yatsu uku, sa’annan yana umarni da a ci gefen kwano, a bar tsakiyar. Yana cewa: “Albarka tana wurin”.¹⁸²¹⁸³¹⁸⁴

Haka nan Manzon Allah sallallahu alaihi wa sallam ba ya xorawa kansa abin da ya fi qarfinsa a wajen abinci, kawai yana cin abin da ya samu ne, yana tambayar iyalansa, “Akwai wani abu ne a wajenku?” wani lokacin su ce: “Babu komai a wajenmu”. Wani lokacin kuwa su ce: “Babu komai a wurin mu sai kunu, sai ya ce: “Madallah da Kunu mahaxin abinci ”. Bai tava aibata abinci ba, idan ya ba shi sha’awa sai ya ci, in kuma bai ba shi sha’awa ba, sai ya bar shi.¹⁸⁵

Idan ya zauna da sahabbansa don cin abinci, to ba ya barin majalisin haka ba tare da wata hira da za ta xebe kewa ba, ko bayanin wani ladabi da zai koyar, ko wani ilimi da zai yaxa. Misali: Umar xan Abu Salamah radhiyallahu anhu yaro ne da ya taso a wurin Annabi sallallahu alaihi wa sallam, saboda xan matarsa ne Ummu Salamah radhiyallahu anha, wani lokaci ya kasance yana cin abinci tare da Manzon Allah sallallahu alaihi wa sallam, sai hannunsa yake yawo a cikin kwanon abincin, yana bi yana xaukar naman da yake gefen kwanon, sai Manzon Allah sallallahu alaihi wa sallam ya ce masa: “Ya kai xan yaro, ka ambaci Allah,

ka ci a damanka, ka ci abin da yake gabanka”. Umar radhiyallahu anhu ya ce: “Tun lokacin haka nake cin abinci”.¹⁸⁶

Haka nan wani lokaci an kawo wa Manzon Allah sallallahu alaihi wa sallam wani kwano na fate-fate da nama a ciki, sai Manzon Allah sallallahu alaihi wa sallam ya xauki karfata – ita ce abin da ya fi so a naman tunkiya ko akuya – da ya yagi naman da bakinsa sai ya ce: “Ni ne shugaban mutane gaba xaya ranar alqiyama”. Sa’annan sai ya sake yaga ya ce: “Ni ne shugaban mutane ranar alqiyama” da ya ga sahabbansa basu tambaye shi ba, sai ya ce: “Ba zaku ce ta yaya ba?”. Sai suka ce: “Ta yaya ya Manzon Allah?” sai ya ce: “Allah zai tara mutanen farko da na qarshe ranar alqiyama a wuri xaya, ta yadda zasu iya jin kiran mai kira, kuma za a iya ganin su gaba xaya, rana za ta kusanto kusa da kawunansu, sai zafinta ya yi musu tsanani, kusantowar ranar ya zamar musu wahala, baqin ciki da damuwa su yi wa mutane yawa, ba za su iya jurewa ba, sai sashen mutane ya ce wa sashe: Ba kwa ganin abin da muke ciki, ba kwa ganin abin da ya same ku? Ba za ku nemi wanda zai yi muku ceto a wajen Ubangijinku ba? Sai mutane su ce wa junansu: “Ku je wajen Adam....” Sai Manzon Allah sallallahu alaihi wa sallam ya kawo hadisin ceto.. wannan hadisin mai tsawo.¹⁸⁷¹⁸⁸

Manzon Allah sallallahu alaihi wa sallam ya kasance idan ya gama cin abinci, sai ya suxe ‘yan yatsunsa, kuma ya kasance yana umarni da a suxe kwano, yana cewa: “Haqiqa ba ku san a ina ne albarkar abincinku take ba”. Idan aka xauke kwanon abincin sai ya ce: “Godiya ta tabbata ga Allah, godiya mai yawa mai daxi mai albarka. Godiya ta tabbata ga Allah wanda ya isar mana, ya qosar da mu. Allah Wanda ba ya buqatar a ciyar da shi, kuma wanda ba a musun falalarsa, kuma ba a qyale shi, ba a wadatuwa da shi; Ubangijinmu. Ya Allah haqiqa ka ciyar, ka

shayar, ka wadatar, ka ba da abin ajiyewa, ka shiryar, ka rayar. Ya Allah godiya ta tabbata a gare ka a kan abin da ka bayar”. Kuma ya kasance yana wanke bakinsa bayan ya ci abinci, haka ma idan ya sha nono yana wanke bakinsa, yana cewa: “Yana da maiqo”.¹⁸⁹¹⁹⁰¹⁹¹

Ya kasance idan ya ci abincin dare, sai ya sha tsimin da aka yi masa shi da safe. Kamar yadda idan ya ci abincin safe yana shan tsimin da aka yi masa da daddare. Idan yana cin abincin tare da wata daga cikin matansa, sai ya xebe mata kewa, saboda shi ne wanda yake cewa: “Har lomar da za ka xaga ta zuwa ga bakin matarka sadaka ce”. Misalin haka: Abin da Nana Aisha radhiyallahu anha ta ba da labari ta ce: “Manzon Allah sallallahu alaihi wa sallam ya kirawo ni in ci abinci tare da shi, a lokacin ina cikin jinin al’ada, sai ya kasance yana xaukar qashi – wanda yake xauke da nama – sai ya rantse sai na ci, sai in xauka in tsotsa, sa’annan sai in ajiye, sai shi ma ya xauka ya tsotsa, ya sa bakinsa inda na sa bakina a jikin qashin, sa’annan sai ya ce a kawo abin sha, sai ya rantse sai na sha, sai in xauka in sha, sa’annan in ajiye, sai shi ma ya xauka ya sha, ya sa bakinsa inda na sa nawa bakin a abin shan ruwan”.¹⁹²¹⁹³¹⁹⁴¹⁹⁵

Masha Allah! Wannan wane irin saqo ne na soyayya da yake isa zuwa ga zuciyar matar da ake so, daga mijinta mai son ta, ka duba ka ga yadda wannan abinci zai juya zuwa ga abincin zuciya, kamar yadda yake abincin jiki.

2.3.1Sallar Isha"

Manzon Allah sallallahu alaihi wa sallam yana zama a gida har sai zuwa lokacin kiran Sallar Isha", kuma ba ya gaggauta yin Sallar Isha" in, yana jira ne, idan ya

ga sahabbansa sun taru sai ya gaggauta ta, idan kuma ya ga sun yi jinkiri sai ya jinkirta, kuma ya kasance yana son jinkirta ta, ba don tsoron wahalar da mutane ba.¹⁹⁶

Wata rana ya jinkirta ta, sai Umar radhiyallahu anhu ya zo wajensa, ya kira shi, ya ce: Ya Manzon Allah, mata da yara duk sun kwanta, sai Manzon Allah sallallahu alaihi wa sallam ya fito kansa yana xigar da ruwa, yana shafe ruwa daga gefen jikinsa, yana cewa: “Haqiqa wannan ne lokacinta, ba don kada in matsanta wa al’ummata ba, da na umarce su da yin wannan Sallar a wannan lokacin”.¹⁹⁷

Wata rana da daddare an tayar da Sallar Isha", sai wani mutum ya tashi, ya ce: Ya Manzon Allah, ina da wata buqata a wajen ka. Sai Manzon Allah sallallahu alaihi wa sallam ya je yana ganawa da shi, har wasu daga cikin mutane suka fara gyangyaxi. Manzon Allah sallallahu alaihi wa sallam ya kasance yana sauwaqa ma mutane Sallah tare da cikawa. Anas radhiyallahu anhu ya ce: “Ban tava Sallah a bayan wani limami ba, wanda yake sauwaqa Sallah ya kuma cikata kamar Manzon Allah sallallahu alaihi wa sallam ”.¹⁹⁸¹⁹⁹

Ya kasance yana jin kukan yaro qarami a wajen mahaifiyarsa, a lokacin yana Sallah, sai ya karanta gajeruwar sura, don ba ya son ya takura wa uwar yaron, yana cewa: “Haqiqa nikan shiga Sallah da niyyar in tsawaita ta, amma sai in ji kukan yaro, sai in taqaita Sallar, saboda abin da na sani na yadda mahaifiyarsa take ji, saboda kukansa”. Idan ya gama Sallar Isha", sai ya yi magana da sahabbansa, idan da wani abu da ya bijiro da yake son ya yi musu magana, sai ya yi musu maganar shi. Misali: Wata rana ya yi Sallar Isha' a qarshen rayuwarsa, lokacin da ya yi Sallama sai ya tashi ya ce: “Kun ga wannan daren naku, to nan da

shekara xari, babu wani wanda yake doron qasa a yau da zai yi saura a cikinta". Wan rana ya jinkirta Sallar Isha', sa'annan ya Sallace ta da sahabbansa, sai ya yi musu huxuba, ya ce: "Ku saurara! Haqiqa mutane sun yi Sallah sun kwanta, amma ku ba za ku gushe ba kuna cikin Sallah matuqar kuna jiran Sallah". Wata rana ya jinkirta Sallar Isha' har rabin dare ya tafi. Sa'annan Manzon Allah sallallahu alaihi wa sallam ya fito, ya yi musu Sallah, da ya idar da Sallar, sai ya ce ma waxanda suka zo: "Ku dakata, ina yi muku bushara, yana daga cikin ni'imar Allah a gare ku, babu wani daga cikin mutane da yake yin Sallah a wannan lokaci, sai ku". Sai sahabbai suka koma gida suna farin ciki da murna da busharar da Manzon Allah sallallahu alaihi wa sallam ya yi musu".²⁰⁰²⁰¹²⁰²²⁰³²⁰⁴

Hiran Manzon Allah sallallahu alaihi wa sallam bayan Sallar Isha' yar kaxan ce kuma gajeriya, saboda gajiyar da mutane suke tare da ita, da kuma barci, saboda haka Manzon Allah sallallahu alaihi wa sallam ba ya son hira bayan ta. Ya kasance idan ya yi Sallama, sai ya zauna a wurin da yake, har zuwa lokacin da mata za su fita, su shiga gidajensu, kafin Manzon Allah sallallahu alaihi wa sallam ya tashi. Idan ya tashi sai sahabbansa maza su tashi tare da shi.²⁰⁵²⁰⁶

2.3.2Daren Manzon Allah sallallahu alaihi wa sallam

Sa'annan sai Manzon Allah sallallahu alaihi wa sallam ya koma gidansa, ya Sallaci raka'a biyu, nafilar Sallar Isha'. Sa'annan sai ya zauna wani xan lokaci kaxan, yana hira da iyalansa, yana xebe musu kewa, yana hira da su kafin ya yi barci. Wani lokacin yana tafiya hira wurin sahabbansa, yana hira wurin mutanen Madinah a wasu darurrukan, kuma yana hira tare da Abubakar da Umar – Allah

ya yarda da su – a gidan Abubakar, su tattauna a kan al’amarin musulmi, idan ya fito zai tafi sai su raka shi, suna cikin jin dixin kasancewa tare da shi a hanya, har su shiga Masallaci.²⁰⁷²⁰⁸

Wani lokacin ma yana wucewa ta wajen wani mai karatun Alqur’ani daga sahabbansa, mai dixin murya, sai ya tsaya yana sauraren wannan karatu mai daxi, kamar yadda a wani dare ya wuce ta wajen Abu Musa Al-ash’ariy radhiyallahu anhu, sai ya tsaya yana sauraren shi, da gari ya waye, ya haxu da shi, sai ya ce masa: “Ya Abu Musa, da ka ji jiya ina sauraron karatunka, haqiqa an ba ka xaxin murya daga cikin irin dixin muryar iyalan Annabi Dawud.”²⁰⁹

Ya shiga Masallaci a wani dare, sai ga Abdullahi xan Mas’ud radhiyallahu anhu a tsaye yana Sallah, yana rera karatun suratun Nisa’i, sai Manzon Allah sallallahu alaihi wa sallam ya tsaya yana jin karatunsa, sa’annan ya ce wa Abubakar da Umar – Allah ya yarda da su: “Duk wanda yake son ya karanta Alqur’ani xanyensa kamar yadda aka saukar da shi, to ya karanta shi a kan irin karatun xan Ummu Abdin – yana nufin Abdullahi xan Mas’ud” .²¹⁰

Idan ya shigo Masallaci sai ya yi Sallamar da za ta jiyar da wanda yake idonsa biyu, kuma ba zata tayar da wanda yake barci ba, saboda Masallacin ba ya rabuwa da talakawan musulmi waxanda suke barci a cikinsa, sa’annan sai ya yi nafila a cikin Masallacin kafin ya shiga gidansa. Idan ya shiga gidansa, kuma ya yi nufin ya yi barci, sai ya rage kayan jikinsa, ya xauki wani xan kyalle da ake ajiyewa a daidai wajen sa kai a shimfixarsa, ya yi kwarjalle da shi, ya cire rigunansa ya rataye su, sa’annan ya shiga mayafi shi da matarsa. Shimfixar Manzon Allah sallallahu alaihi wa sallam ta fata ce, da aka cusa mata zarbar

dabino, kuma yana da filo na fata, wanda shi ma aka cusa masa zarbar dabino yana sa kansa shi da matarsa a kan sa.²¹¹²¹²

Idan zai yi barci sai ya ajiye aswakinsa a daidai kansa, don ya yi aswaki da shi idan ya farka. Ya kasance ba ya farkawa da daddare ko da rana face sai ya fara da aswaki. Ya kasance idan ya yi aswaki yana ba nana Aisha aswakin, don ta wanke masa shi, amma sai ta yi aswaki da shi, don ta dace da gurbin yawunsa mai albarka.²¹³²¹⁴

Aswakinsa ya kasance mai tsafra ne, kuma yana kusa da shi, yana kula da bakinsa mai tsarki abin tsarkakewa kula mai tsanani, har ma ana jin tsoron kada haqoransa su cire saboda yadda yake yin aswaki.²¹⁵

Manzon Allah sallallahu alaihi wa sallam yana tsarkake bakinsa, wanda yake ganawa da Mala'iku da shi, kamar yadda yake nisantar ganyayyakin da 'ya'yan itacen da suke da wari. Idan wani ya tambaye shi a kan hakan, yana cewa: "Haqika ina jin kunyar Mala'ikun Allah, amma ba haramun ba ne, saboda ni ina ganawa da wanda ba ka ganawa".²¹⁶

Don haka ya kiyaye da yin aswaki, yana farawa da shi duk lokacin da ya farka, yana kawo shi kusa da kansa idan zai yi barci. Sa'annan sai ya yi hira da matarsa, ya xebe mata kewa xan lokaci kaxan. Ka yi tunanin ya ya dakin wannan ganawar take tsakanin miji da matarsa wadda yake so take, a irin wannan dare da nutsuwar garin Madinah, haqika wani abu ne mai daki da yake kwararawa rai farin ciki da jin daki da annashuwa, kuma wanda yake kawo alaqa mai qarfi tsakanin miji da mata.

Bayan wannan ganawar mai daxi, idan yana da buqatar iyalinsa, sai ya biya buqatarsa ta aure, wani lokacin akan dace da ranakun hailer matar ne, amma duk da haka baya hana ta jin dixin rayuwar aure, saboda ya kasance yana rungumar matarsa a halin tana al'ada, yana umartar ta ta sa kwarjalle, ya yi abin da mutum yake yi da matarsa, amma banda jima'i.²¹⁷

Wannan yana nuna ana son mace, kuma wannan abin da ya bijiro mata na al'ada ba ya hana wasu al'amura na jin daxi tsakanin miji da mata. Misalin haka: Hadisin Ummu Salamah radhiyallahu anha ta ce: Na kasance tare da Manzon Allah sallallahu alaihi wa sallam a cikin mayafinsa, sai na ji irin abin da mata suke ji na jinin al'ada, sai na zame na fita daga mayafin, sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Jini ne ya zo miki?" sai na ce: "Eh, abin da yake samun mata na al'ada ya same ni" Sai ya ce: "Wannan wani abu ne da Allah ya rubuta wa matan 'yan Adam" Sai ta ce: "Sai na zame na fita, na je na gyara jikina, sa'annan na dawo" Sai Manzon Allah sallallahu alaihi wa sallam ya ce min: "Zo, shigo mayafi tare da ni" Ta ce: "Sai ya shigo da ni cikin mayafi tare da shi".²¹⁸

Ya kasance yana yin wankan janaba kafin ya yi barci, ko kuma ya yi alwala, ya jinkirta wankan zuwa lokacin da zai farka daga barci. Wani lokacin yana yin wanka tare da matarsa a qwarya xaya, hannayensu suna savawa da juna, tana cewa: "Qyale min haka, qyale min haka" Shi ma yana cewa: "Qyale min, ke ma qyale min". Wannan yana cikin xebewa juna kewa da kyakkyawan wasa tsakanin ma'aurata.²¹⁹²²⁰

Ya kasance idan ya je kwanciya a shimfixarsa, sai ya ce: “Godiya ta tabbata ga Allah, wanda ya ciyar da mu, kuma ya shayar da mu, ya isar mana, kuma ya tattaro mu wuri xaya, mutum nawa ne wanda ba shi da wanda ya isar masa ya tattaro shi. Godiya ta tabbata ga Allah wanda ya yi mini baiwa da qari. Godiya ta tabbata ga Allah wanda ya ba ni ya kuma qara min. godiya ta tabbata ga Allah a kowane hali. Ya Allah Ubangijin komai, Mamallakin komai, Ubangijin komai, komai naka ne, ina neman tsarinka daga wuta”.²²¹

Sa’annan sai ya haxa tafukan hannayensa biyu, ya yi busa a cikinsu, ya karanta: “Qul huwal Lahu Ahad” da “Qul A’uzu Bi rabbil Falaq” da “Qul A’uzu bi rabbin Nasi”. Sa’annan sai ya shafi kansa da fuskarsa da abin da yake gaba daga jikinsa da su, har sau uku. Idan ya kishingixa sai ya kishingixa a vangaren dama, ya xora hannunsa na dama a qarqashin kuncinsa na dama, ya ce: “Ya Allah da sunanka nake mutuwa, kuma nake rayuwa. Ya Allah ka tsare ni daga azabarka ranar da za ka tashi bayinka”. “Da sunanka Allah na kwanta a gefe na. Ya Allah ka gafarta min zunubaina, ka nisantar da Shaixan daga wajena, ka kwance ni daga xaurin zunubaina, ka nauyaya ma’auni na, ka sanya ni cikin jama’a maxaukakiya” – Annabawa da Siddiqai da Shahidai da Salihan bayi -. ²²²²²³²²⁴

Manzon Allah sallallahu alaihi wa sallam yana da zikirai da yake faxa yayin da zai yi barci, daga cikinsu akwai: “Ya Allah Ubangijin sammai bakwai, Ubangijin qassai, Ubangijin Al’arshi mai girma. Ya Ubangijina Ubangijin dukkan komai, Mahaliccin qwallo da qwaya, wanda ya saukar da Attaura da Linjila da Alqur’ani, ina neman tsarinka daga dukkan wani mai sharri wanda kake riqe da makwarkwaxarsa. Ya Allah kai ne na farko, babu wani abu gabaninka, kuma kai ne na qarshe, babu wani abu a bayanka, kuma kai ne zahiri, babu wani abu a

samanka, kuma kai ne baxini, babu wani koma bayanka, ka biya mana bashinmu, ka wadatar da mu daga talauci”.²²⁵

“Ya Allah na Sallama raina gare ka, na fuskantar da fuskata zuwa gare ka, na fauwala lamarina gare ka, na sanya bayana zuwa gare ka, don kwaxayi da fargaba zuwa gare ka, babu wata mafaka ko matsera daga wajenka sai zuwa gare ka, na yi imani da littafinka da ka saukar, da Annabinka da ka aiko”.²²⁶

Wani lokacin yana karanta wasu surori daga cikin Alqur’ani, yana karanta: “Alif Laa Mim Tanzilul...” Suratus Sajada, wani lokacin kuma ya karanta (Suratuz Zumar) da (Isra’i). Sa’annan sai ya yi barci. Idan barcinsa ya yi nisa yana minshari. Idan ya juya daga shimfixarsa da daddare yana cewa: “Babu wanda ya cancanci bauta sai Allah, wanda yake shi kaxai mai rinjaye, Ubangijin Sammai da Qassai, da abin da yake tsakaninsu, Mabuwayi Mai yawan gafara”.²²⁷²²⁸

Ya kasance ba ya juyawa da daddare face sai ya yi aswaki a bakinsa, sa’annan ya koma ya ci gaba da barcinsa, har zuwa lokacin da dare zai raba. Kuma da alama wannan shi ne barci mafi tsawo da Annabi sallallahu alaihi wa sallam yake yi sallallahu alaihi wa sallam.²²⁹

2.4Tsayuwar Dare

Idan dare ya raba tsakiya, ko gabanin haka da kaxan ko bayan haka da kaxan, sai Manzon Allah sallallahu alaihi wa sallam ya farka, ya zauna, ya goge barci daga fuskarsa da hannunsa, sai kuma ya xauki aswakinsa, ya goge bakinsa mai albarka da shi, sa’annan ya xaga kansa sama, yana kallonta cikin tunani a cikin wannan nutsuwa ta dare, yana tunanin girman Allah da yake bayyana a cikin halittunsa,

yana karanta faxin Allah: “Haqiqa a cikin halittar sammai da qassai da savawar dare da yini akwai ayoyi ga masu hankali. Waxanda suke ambaton Allah a tsaye da zaune da kwance, kuma suna tunani a cikin halittar sammai da qassai (suna cewa) Ya Ubangijinmu baka halicci wannan ba don wasa, tsarki ta tabbata a gare ka, ka tseratar damu daga azabar wuta...”. Har zuwa qarshen ayoyi goma a suratu Ali-Imrana (190–200) sa’annan sai ya tashi zuwa wajen wata salka da take rataye, ya kwance qullinta, ya zuba ruwan a cikin wani akushi da yake wurinsa, sa’annan sai ya yi alwala gajera mai kyau, sa’annan sai ya sanya kwarjallensa da mayafinsa, ya cire mayafin da ya yi kwarjalle da shi, sa’annan ya yi Sallar dare.²³⁰

Wani lokacin yana ambaton Ubangijinsa da yawa, ta hanyar tsarkake shi da girmama shi kafin ya fara Sallar dare, yana yin wannan ne don qara shiryawa wajen buxe Sallar dare. Nana Aisha radhiyallahu anha tana cewa: “Manzon Allah sallallahu alaihi wa sallam ya kasance idan ya tashi da daddare, yana yin kabbara sau goma, ya godewa Allah sau uku, sa’annan ya ce: “Tsarki da godiya sun tabbata ga Allah” sau goma. Ya ce: “Tsarki ya tabbata ga Allah mai mulki abin tsarkakewa” sau goma, sa’annan ya yi istigfari sau goma, ya yi hailala sau goma, sa’annan ya ce: “Ya Allah haqiqa ni, ina neman tsari daga quncin duniya, da quncin ranar alqiyama” sau goma, sa’annan sai ya shiga Sallah.²³¹

Ya kasance yana buxe Sallarsa ta dare da raka’o’i guda biyu gajeru, kuma kamar yadda Manzon Allah sallallahu alaihi wa sallam yake mai sauqaqa Sallah idan yana yi wa mutane limanci, to kuma haka yake tsawaita Sallah idan zai yi Sallah shi kaxai, Sallarsa ta dare ta fi dukkan sallolinsa tsawo wajen addu’ar buxewa da karatu da addu’a, don kamanta faxin Ubangijinsa: “Ka tsaya a cikin dare sai xan kaxan” [Al-muzzamil: 2].²³²

Duk wanda ya lura da halin Manzon Allah sallallahu alaihi wa sallam a wajen Sallar dare, zai gane cewa Sallar darensa Sallah ce da ta haxa komai da komai, ta haxa dukkan abubuwan da yake ji wajen ganarwarsa, kai ka ce ransa ne ya hau sama, hasken shamakin Ubangiji ya lulluve shi, yana ganin Al'arshin Ubangijinsa a fili, yana gani da shi, shi kaxai, godiyar da yake yi wa Allah godiya ce da ta kai matuqa, yabonsa ga Allah yabo ne mai girma, addu'arsa addu'a ce gamammiya, wadda ta haxa komai da komai. Hakan ba abin mamaki ba ne, don shi ne wanda aka yi tafiyar dare da shi, aka keta sammai bakwai, ya yi sama ya kai inda yake jin qarar jujjuyawar alqaluma.²³³

Ya kasance ya fi dukkan halittu sanin Allah, da cika imani, da gaskiyar yaqini, yana cewa – kuma ya yi gaskiya cikin abin da ya faha: “Haqiqa ni ne wanda ya fi ku tsoron Allah da sanin Allah”. Idan ya tashi zai yi Sallah yana buxe ta, irin buxewar mai girmama Ubangijinsa, mai son shi, mai shauqin haxuwa da shi, buxewar da ta tattara dukkan wata girmamawa da yabo da godiya.²³⁴

Daga cikin addu'o'in da yake buxe Sallar daren shi da su idan zai yi Sallah, yana cewa: “Ya Allah Ubangijin Jabra'il da Mika'il da Israfil, Maqagin halittar sammai da qassai, masanin abin da yake voye da sarari, kana hukunci a tsakanin bayinka cikin abin da suka yi savani, ka shiryar da ni cikin abin da aka yi savani zuwa ga gaskiya da izininka, haqiqa kai kana shiryarwa zuwa ga tafarki madaidaici”.²³⁵

Daga cikin irin waxannan addu'o'i akwai cewa: “Ya Allah Ubangjinmu godiya ta tabbata a gare ka, kai ne hasken sammai da qassai da abin da yake cikinsu, godiya ta tabbata a gare ka, kai ne mai kula da sammai da qassai da waxanda suke cikinsu, godiya ta tabbata a gare ka, kai ne mamallakin sammai da qassai da

waxanda suke cikinsu, godiya ta tabbata a gare ka, kai gaskiya ne, alqawarinka gaskiya ne, haxuwa da kai gaskiya ce, maganarka gaskiya ce, Aljannah gaskiya ce, wuta ma gaskiya ce, Annabawa gaskiya ne, Annabi Muhammad sallallahu alaihi wa sallam gaskiya ne, alqiyama gaskiya ce. Ya Allah gare ka na miqa wuya, da kai na yi imani, gare ka na dogara, gare ka nake komawa, don kai nake husuma, kuma zuwa gare ka nake kai hukunci, ka gafarta min abin da na gabatar da wanda na jinkirtar, da abin da na voye, da wanda na bayyana, da abin da kai ne ka fi sanin sa fiye da ni. Allah kai ne mai gabatarwa, kuma kai ne mai jinkirtarwa. Babu abin bauta da gaskiya sai kai, babu wata dabara ko wani qarfi sai gare ka ya Allah”.²³⁶

Daga ciki akwai cewa: “Na fuskantar da fuskata zuwa ga wanda ya qirqiri halittar sammai da qassai, ina mai karkata zuwa ga gaskiya, kuma ni ba ni cikin masu shirka. Haqiqa Sallata da yankana da rayuwata da mutuwata duk na Allah ne Ubangijin talikai, ba shi da abokin tarayya, kuma da haka aka umarce ni, kuma ni ina cikin musulmi. Ya Allah kai ne mai mulki, babu wani abin bautawa da gaskiya sai kai. Kai Ubangijina ne, ni kuma bawanka ne, na zalunci kaina, na tabbatar da zunubi na, ka gafarta min zunubaina gaba xaya, don babu mai gafarta zunubai sai kai, ka shiryar da ni zuwa ga kyawawan halaye, babu mai shiryarwa zuwa ga kyawawan halaye sai kai, ka kawar min da munanansu, babu mai kawar wa daga munanansu sai kai, na amsa maka, na amsa maka, alheri duka yana hannunka, sharri kuwa ba shi izuwa gare ka, ni daga gare ka nake, kuma zuwa gare ka zan koma, albarkarka ta yawaita, kuma ka girmama, ina neman gafararka, kuma ina tuba zuwa gare ka”.²³⁷

Sa'annan idan yana karatun Sallar daren yana karatun hankali a jere, ba ya wuce ayar rahama face sai ya roqi Allah, haka ma ba ya wuce ayar azaba face sai ya nemi tsari, kuma ba ya wuce ayar da take cewa a tsarkake Allah, face sai ya tsarkake shi. Ya kasance idan ya tsaya yana tsawaita tsayuwarsa. Abdullahi xan Mas'ud radhiyallahu anhu ya ce: “Na yi Sallah tare da Manzon Allah sallallahu alaihi wa sallam a wani dare, bai gushe ba yana tsaye har sai da na yi niyyar aikata wani abu mummuna”. Aka ce: “Me ka yi niyyar aikatawa?” sai ya ce: “Na yi niyyar in zauna in bar Annabi sallallahu alaihi wa sallam”.²³⁸²³⁹

Ya kasance yana tsawaita karatu, yana karanta raka'o'i, wani lokaci yana taqaita karatu, ya qara yawan raka'o'i, amma Sallarsa ta dare baya wuce raka'a goma sha uku. Ya kasance yana tsawaita ruku'unsa, kuma ruku'unsa da tsayuwarsa suna kusa da juna wajen tsawo. Ya kasance yana cewa a cikin ruku'unsa: “Ya Allah gare ka na yi ruku'u, kuma da kai na yi imani, gare ka na miqa wuya, gare ka na dogara, kai ne Ubangijina, ji na da gani na da nama na da jini na da vargo na da qashi na da gavovi na da abin da digadigaina suke xauke da shi duk sun qanqan da kai ga Allah Ubangijin talikai. Tsarki ya tabbata ga ma'abocin girma da qasaita da xaukaka, tsarkakakke abin tsarkakewa, Ubangijin Mala'iku har da Mala'ika Jibrilu.”²⁴⁰²⁴¹²⁴²

A qarshen rayuwarsa yana cewa a cikin ruku'unsa da sujjadarsa: “Tsarki da godiya sun tabbata gare ka ya Allah Ubangijinmu, ya Allah ka gafarta min” sai Nana Aisha radhiyallahu anha ta tambayae shi akan hakan. Sai ya ce: “Ubangijina ya ba ni labari cewa zan ga wata alama a cikin al'ummata, idan na gan ta, to in yawaita faxin: “Tsarki da godiya sun tabbata ga Allah, ina neman gafarar Allah, ina tuba zuwa gare shi” To na ga wannan alamar. Allah ya ce: “Idan nasarar Allah

ta zo maka da buxinsa. Ka ga mutane suna shiga addinin Allah jama'a jama'a. To, ka tsarkake Ubangijinka da godiya a gare shi, kuma ka nemi gafararsa, haqiqa shi mai yawan karvar tuba ne". [An-Nasr: 1-3]. Faruwar hakan yana nuna kusantowar ajalin Manzon Allah sallallahu alaihi wa sallam da gamuwa da jama'a maxaukakiya.²⁴³

Ya kasance yana tsawaita sujjadarsa, har ta zama kusa da ruku'unsa, saboda Manzon Allah shi ne wanda yake cewa: "Lokacin da bawa ya fi kusa da Ubangijinsa shi ne lokacin da yake sujjada, don haka ku yawaita addu'a". Ya kasance in ya yi sujjada yana cewa: "Ya Allah gare ka na yi sujjada, kuma da kai na yi imani, gare ka na miqa wuya, kai ne Ubangijina, fuskata ta yi sujjada ga wanda ya halicce ta, ya suranta ta, ya kyautata surarta, ya tsaga jin ta da ganinta. Albarkar Allah mafi iyawar masu halitta ta yawaita. Ya Allah ka gafarta min zunubaina gaba xaya, qananansu da manyansu, farkonsu da qarshensu, na filinsu da na voyensu. Ya Allah ina neman tsarinka da yardarka daga fushinka, ina neman samun lafiyarka daga uqubarka. Ina neman tsarinka daga azabarka zuwa wajenka, ba zan iya qirga yabo a gare ka ba, lamarin kamar yadda ka yabi kanka yake, tsarkakakke abin tsarkakewa, Ubangijin Mala'iku har da Mala'ika Jibrilu.²⁴⁴²⁴⁵

Masha Allah abin mamaki a wannan Annabi mai girma, yana ganawa da Ubangijinsa a cikin duhun dare, yana ambaton Ubangijinsa irin wannan ambato mai cike da tsarkakewa da girmamawa da qanqan da kai, wane irin sama ne ruhin wannan Annabi yake hawa, kuma yake shauqi zuwa gare shi, yayin da yake wannan zikiri, yake wa Ubangijinsa wannan bauta, kai ka ce dukkan duwatsun bayan qasa suna sauraron sa, haka taurarin sama suna kallon sa, kai ka ce sun

haxu sun yi gani da juna suna cewa: wannan shi ne wanda aka saukarwa faxin Allah “Ka ambaci sunan Ubangijinka, kuma ka yanke komai ka koma zuwa gare shi yankewa”. [Al-muzzamil: 8].

Haka Annabinka sallallahu alaihi wa sallam – ya kai mai karatu – yake ba ya gushewa yana raya dare da karatu mai nutsuwa, da qanqan da kai wajen roqon Allah da tsarkake shi, har zuwa kashi xaya bisa shidan dare ya yi. Yana kwana yana mai nisantar da jikinsa daga shimfixarsa. A yayin da shimfixu suke xauke da nauyin jikin Mushirikai. Idan ya gama tsayuwar dare, ya yi niyyar Sallar witiri sai ya tayar da matarsa don ta yi witiri tare da shi.²⁴⁶

Ya kasance yana witiri da raka’a uku, a raka’ar farko yana karanta (Sabbih isma rabbikal A’ala) a raka’a ta biyu ya karanta: (Qul Ya Ayyuhal Kafiruun) a raka’a ta uku ya karanta: (Qul Huwal Lahu Ahaad) wani lokacin yana qarawa da (Qul A’uzu Bi Rabbil Falaq) da (Qul A’uzu Bi Rabbin Nasi). Ya kasance yana cewa a qarshen witrinsa: “Ya Allah ina neman tsarinka da yardarka daga fushinka, ina neman samun lafiyarka daga uqubarka. Ina neman tsarinka daga azabarka zuwa wajenka, ba zan iya qirga ba yabo a gare ka, lamarin kamar yadda ka yabi kanka yake”.²⁴⁷²⁴⁸

Idan ya gama witrinsa sai ya ce: “Tsarki ya tabbata ga sarki Allah tsarkakakke, Tsarki ya tabbata ga sarki Allah tsarkakakke, Tsarki ya tabbata ga sarki Allah tsarkakakke” yana tsawaitawa wajen faxin jumla ta ukun, yana mai jan muryarsa da ita. Manzon Allah sallallahu alaihi wa sallam ya kasance yana Sallah a cikin xakinsa wanda babu wani abu na dakin rayuwa da duniya a ciki, wani lokacin ma yana Sallah a kan tabarma yar qarama, wadda girmanta bai wuce yadda zaka yi

sujjada a kanta ba. Wani lokacin ma yana Sallah a inda babu wata shimfixa sai shimfixar matarsa, yana Sallah tana gicciye a gabansa, a lokacin a gidajensu babu fitila, idan zai yi sujjada sai ya tava ta, sai ta xauke qafarta daga inda zai yi sujjada, idan ya tashi sai ta mayar da qafafuwanta.²⁴⁹²⁵⁰

Wani lokaci yana fita ya yi Sallah a Masallaci, yakan yi hakan ne idan wani abu ya bijiro, wataqila saboda kada ya tashi matarsa idan yana Sallar, ita kuma tana barci, don haka sai ya yi Sallah a Masallaci. Nana Aisha radhiyallahu anha tana cewa: Wani dare na rasa Manzon Allah sallallahu alaihi wa sallam ban gan shi akan shimfixa ba, sai na tafi nemansa, sai hannayena suka faxe kan digadigansa, ya kafa su yana sujjada, yana cewa: “Ya Allah ina neman tsarinka da yardarka daga fushinka, ina neman samun lafiyarka daga uqubarka. Ina neman tsarinka daga azabarka zuwa wajenka, ba zan iya qirga yabo ba a gare ka, lamarin kamar yadda ka yabi kanka yake”.²⁵¹

Ta sake cewa: “Wani dare ban ga Manzon Allah sallallahu alaihi wa sallam ba, sai na yi zaton ya tafi wajen wata daga cikin matansa ne, sai na bincika, sa’annan na dawo, sai na same shi ya yi ruku’u ko sujjada, yana cewa: “Tsarki da godiya sun tabbata a gare ka, babu wanda ya cancanci bauta sai kai”. Ta ce: sai na ce a cikin raina: Na fanshe ka da babata da babana ya Manzon Allah, ni ina cikin wani sha’ani daban, kai kuma kana cikin wani sha’anin daban.²⁵²

2.4.1 Wasu Ayyuka A Cikin Tsakiyar Dare

Wani lokacin yana fita a qarshen dare, lokacin Sallar dare, ya tafi gidan ‘yar sa Faxima radhiyallahu anha da mijinta Aliyu radhiyallahu anhu ya buga musu gida,

ya kira su ya ce: “Ba zaku tashi ku yi Sallah ba?”. Aliyu radhiyallahu anhu ya ce: sai na ce: “Ya Manzon Allah, wallahi babu abin da muke Sallata sai abin da aka rubuta mana, kuma rayukanmu suna hannun Allah, idan ya ga dama ya tayar da mu, sai ya tayar da mu, sai Manzon Allah sallallahu alaihi wa sallam ya juya bai ce komai ba yayin da na faxe masa haka, sa’annan daga baya sai na ji shi yana dukan cinyarsa yana cewa: “Ba ma Sallata sai abin da aka rubuta mana! Kai "Mutum ya kasance ya fi komai jayayya” [Al-kahfi: 54].²⁵³

Haka nan ya kasance a qarshen rayuwarsa yana fita da daddare zuwa maqabartar Baqi’a, yana yi musu addu’a. Farkon abin shi ne wanda Nana Aisha radhiyallahu anha ta ba da labari ta ce: Ranar kwana na, daren da Manzon Allah sallallahu alaihi wa sallam yake xakina, sai na ga ya juya ya ajiye mayafinsa, ya cire takalmansa, ya ajiye su a daidai qafarsa, ya shimfixa gefen mayafinsa a kan shimfixarsa, ya kishingixa, bai daxe ba ya yi zaton na yi barci, sai ya xauki mayafinsa a hankali, ya sanya takalmansa a hankali, ya buxe qofa ya fita, sa’annan ya rufe ta a hankali. Sai na yafa mayafina a kaina, na yi lulluvi, na xaura kwarjalle na, sa’annan na tafi, na bi bayansa.²⁵⁴²⁵⁵

Har sai da ya zo maqabartar Baqi’a, ya tsaya ya daxe a tsaye, sa’annan ya xaga hannayensa sama har sau uku, sai kuma ya juyo, sai ni ma na juyo, ya yi sauri, nima na yi sauri, ya yi sassarfa, ni ma na yi sassarfa, ya yi gudu, ni ma na yi gudu. Sai na riga shi na shiga gida, ina kwanciya sai ya shigo, sai ya ce: “Me ya same ki ya Aisha, kike yin haki?”. Ta ce, sai na ce: “Babu komai” sai ya ce: “Ko ki bani labari, ko kuma wanda yake masanin qananan abubuwa ya bani labari”. Sai ta ce: “Ya Manzon Allah, na fanshe ka da babana da babata...” sai na bashi labari, sai ya ce: “Ke ce baqin da na gani a gabana?” sai na ce “Eh” sai ya doke ni a qirjina,

dukan da na ji zafinsa. Sa'annan ya ce: "Kina zaton Allah da Manzonsa zasu zalunce ki?"..²⁵⁶²⁵⁷²⁵⁸

Sai na ce: "Duk yadda muka voye abu Allah ya san shi" sai ya ce: "Haqiqa Mala'ika Jibrilu ne ya kira ni a lokacin da kika gan ni, ya kira ni ne amma na voye miki, na amsa masa, shi kuma ba zai iya shigowa ba, saboda kin cire kayanki, kuma na yi zaton kin yi barci, don haka ba na son in tashe ki, kuma na ji tsoron kada ki zama ke kaxai. Jibrilu ya ce min: "Haqiqa Ubangijinka ya umarce ka da ka je wurin mutanen Baqi'a, ka nema musu gafara". Ta ce, sai na ce: Me zan ce musu ya Manzon Allah – idan na ziyarce su? Sai ya ce, "Ki ce: Aminci ya tabbata a gareku ya ma'abota waxannan gidaje, daga cikin muminaɗi da musulmai. Allah ya jiqan waxanda suka yi gaba da waxanda suke baya, kuma haqiqa mu ma in Allah ya so masu zuwa ne".

Daga nan sai ya zama kowane qarshen dare yana fita zuwa maqabartar Baqi'a, yana cewa ; "Aminci ya tabbata a gare ku, gidan mutane muminaɗi, abin da ake muku alqawari ya zo, mu ma gobe masu cimma ajali ne, kuma insha Allahu zamu haxu da ku. Ya Allah ka gafarta wa mutanen Baqi'ar Garqad. Madallah da wannan Annabi, wanda yake fita a cikin tsakiyar dare don ya tsaya a gaban qaburburan sahabbansa, waxanda suka mutu, tun gabanin su ga nasara da buxin da Allah ya bayar, da shigar mutane cikin addinin Allah jama'a jama'a, sun koma zuwa ga Ubangijinsu a lokacin ana cikin qaranci da tsanani da haquri da wahala da juriya, sun koma zuwa ga Ubangijinsu, basu fara cin gajiyar ladarsu ba."²⁵⁹

Sai ga shi Manzon Allah sallallahu alaihi wa sallam mutanen da suke zuwa wajensa basu shagaltar da shi ba, haka ma qaruwar daular musulunci bai shagaltar

da shi ba, sai ga shi yana yanke wani lokaci na hutunsa da jin daxinsa yana tsayawa a cikinsa a gaban qaburburansu, ya tuna abubuwan da suka yi masu albarka, yana shimfixa hannunsa yana yi musu addu'a da cika alqawari.

Manzon Allah sallallahu alaihi wa sallam ya kusa ya yi bankwana da duniya, don haka sai yake bankwana da matattu da rayayyu kafin ya haxu da jama'a maxaukakiya, da bigire mai girma.

2.4.2'Yar Kishingixa Kafin Sallar Asuba

Idan awoyin dare suka shuxe, ya zama babu abin da ya yi ragowa sai xan kaxan, kamar kashi xaya bisa shida na daren, sai Manzon Allah sallallahu alaihi wa sallam ya tafi zuwa ga shimfixarsa, don ya hutar da jikinsa mai albarka, bayan doguwar nafilar dare, wadda ta qunshi zikiri da Sallah da addu'a, da bibiyar makusanta rayayyu, da sahabbansa waxanda suka mutu, sai ya kishingixa, ya kwanta, don jikinsa ya samu hutu bayan tsayuwar dare, ya kuma shirya shi don fuskantar Sallar asuba, da ayyukan rana cikin nishaxi da jin daxi, sai wannan xan gajeren lokacin na daf da asuba ya wuce Annabi sallallahu alaihi wa sallam ya yi nisa cikin barcinsa. Uwar Muminai Nana Aisha radhiyallahu anha tana cewa: "Wannan lokaci na kafin asuba bai tava samun Manzon Allah sallallahu alaihi wa sallam ba idan yana wurina face yana barci".²⁶⁰

Haka Manzon Allah sallallahu alaihi wa sallam zai ci gaba da barcinsa har zuwa lokacin da hasken alfijir zai keto daga cikin duhun dare, kiran Sallar Bilal ya ratsa cikin garin Madinah, sai Manzon Allah ya farka, ya fara sabuwar rana kuma, mai qanshi da qanshin Annabta, mai haske da hasken manzanci.



BABI NA UKU: RANAKUN ANNABI

Wannan babi na uku, zai yi magana ne a kan yadda Manzon Allah sallallahu alaihi wa sallam yake gudanar da rayuwarsa a waxansu muhimman ranakun mako, da kuma yadda waxannan ranaku suke da girma a idonsa sallallahu alaihi wa sallam. waxannan ranaku kuwa sun haxa da Ramar Juma'a, da Ranar Litinin da kuma Ranar Alhamis. Akwai kuma waxansu ranaku da sukan maimaitu a kowace shekara ta Allah, waxanda su ma suna da matsayi a Musulunci. Su ma wannan babi zai ce wani abu a kansu, game da rayuwar Ma'aiki sallallahu alaihi wa sallam; da wasu ranaku a cikin watan Ramadhan, da wasu muhimman ibadoji da yake gudanarwa sallallahu alaihi wa sallam a cikin waxansu ranaku na musamman.

3.1 Ranakun Mako

Ko shakka babu wasu ranakun mako sun fi wasu girma da daraja, sakamakon irin yadda Shari'ah ta yi umurni da gudanar da waxansu kyawawan ayyuka a cikinsu ta kuma ke vance su da waxansu hukunce-hukunce, waxanda ba ta sanya a cikin wasu kwanakin waxanda ba su ba. Annabi sallallahu alaihi wa sallam yana da darussa game da irin waxannan kwanaki, da suka haxa da:

3.1.1 Ranar Juma'a

Ranar Juma'a rana ce da, take da girma da muhimmanci a idon Annabi sallallahu alaihi wa sallam. Har ko da yausha yakan jinjina irin yadda Allah Maxaukakin Sarki ya xaukaka al'umarsa ta hanyar datar da su da wannan rana, wanda hakan ya xaukaka darajarsu a kan sauran al'umomi, waxanda ba su ba. Annabi sallallahu alaihi wa sallam yakan ce: "Allah ya vatar wa al'umomin da suka gabace mu dabara dangane da Ranar Juma'a. Yahudawa suka riqi Ranar Asabar, Nasara kuma suka riqi Ranar Lahadi. Mu kuma da Allah ya samar da mu, sai ya xora hannunmu a kan Ranar Juma'a. Da ma kuma Juma'a ce farko a mako, sa'annan Assabar, sai kuma Lahadi ta biyo baya. To, kamar haka ne kuwa duk waxannan al'ummomi za su biyo bayanmu ne a ranar Qiyama. Mu ne na qarshe a cikin al'umomin duniya, mu ne kuma za mu zama na farko a Ranar Alqiyama; waxanda za a fara yi wa hisabi kafin sauran halitta."²⁶¹

Haka kuma Annabi sallallahu alaihi wa sallam yakan bijiro wa Sahabbai da bayani a kan alhairan da suke a cikin wannan rana ta Juma'a, da kuma wasu al'amurra na halittar sammai da qassai da Allah Maxaukakin Sarki ya nufa su kasance a cikinta. A irin hakan ne ya ce: "Mafi alhairin yinin da rana ta fito a cikinsa, shi ne yinin Ranar Juma'a. A cikinsa ne kuma aka halicci Annabi Adamu, a cikinsa aka saka shi Aljanna, a cikinsa ne kuma aka fitar da shi daga cikinta."²⁶²

Ya kuma gaya musu cewa Ranar Juma'a ita ce Ranar Idin Mako. Saboda hakka lalle ne Musulmi su ba wannan rana girma, su kuma riqa yin ado a cikinta kamar yadda ya dace da matsayinta. Su kuma riqa haxuwa babban Masallacinsu suna Sallar Juma'a kamar yadda Shari'a ta yi umurni. Bisa wannan dalili ne ma, ya hana su yin Azumi a wannan rana sallallahu alaihi wa sallam, ya gaya musu cewa:

“Lalle haqiqa Ranar Juma’a, Rana ce ta Idi. Saboda haka kada ku xauki ranar Idinku ranar Azumi a gare ku.” A wani wurin kuma ya ce: “Kada xayanku ya kuskura ya yi Azumi ranar Juma’a kawai, sai idan zai yi ranar Alhamis ko ranar Assabar.” Ka ga da wannan hani, yinin Ranar Juma’a ya zama daidai da yinin Ranar Idi kenan, wanda Shari’ah ta haramta yin Azumi a cikinsa. Ba kuwa don komai Manzoon Allah sallallahu alaihi wa sallam ya kafa wannan doka ba, sai don irin yadda Azumi a waxannan ranaku zai kashe wa mutum jiki, ya hana shi kuzarin aiwatar da ibadojin da aka xora masa. Haka kuma murnar ado da haxuwa domin yin Sallar Juma’a a wannan rana, ba za su kammala ba idan mutane suna kame da baki. ²⁶³²⁶⁴

Manzoon Allah sallallahu alaihi wa sallam, yana matuqar girmama wannan rana ta Juma’a. Har ma yakan yi waxansu ibadoji na nafila da, ba kasafai yakan yi a waxansu ranaku da ba ita ba. Misalin waxannan ibadoji kuwa shi ne karatun Suratus- Sajdah da Suratul- Insan a sallar ta Ranar Juma’a. Ya zavi waxannan Surórí ne kuwa sallallahu alaihi wa sallam, saboda bayanar da suke qunshe da su, na má kána wa má yakúnu na halitta a cikin wannan Rana. A cikin su ne Allah Maxaukakin Sarki ya bayar da labarin halittar Annabi Adamu alaihissalam, da yadda al’amarin ranar Alqiyama zai kasance, da yadda za a tayar da bayi daga cikin qaburburansu. Duk waxannan manyan abubuwa fa, za su kasance ne a Ranar Juma’a. Haka kuma a cikin waxannan súrórí akwai bayani a kan kusan duk abin da zai kasance a ranar Lahira, da halin ‘yan Aljanna da irin ni’imar da za su haxu da ita a cikinta. A hannu xaya kuma da halin ‘yan Wuta su ma, da irin azabar da za su sami kansu a cikinta. Sa’annan kuma a cikin súrórín akwai gargaxi da tunatarwa.

Haka kuma Annabi sallallahu alaihi wa sallam ya hori al'umarsa da yin shiri na musamman domin zuwa Sallar Juma'a, ta hanyar yin cikakkar tsafata da saka tufafi mai kyau, da kuma shafa turare. Sa'annan da zaunawa cikin Masallaci a cikin natsuwa da ladabi. A bisa wannan tafarki ne ya yi umurni da yin wanka kafin a tafi Sallar Juma'a, ya ce: "Yin wanka Ranar Juma'a wajibi ne a kan dukan Musulmi baligi." An riwaito daga Xawús, wanda ya ce: 'Na ce wa xan Abbas: Na ji mutane na cewa: Annabi sallallahu alaihi wa sallam ya ce: "Ku yi wanka Ranar Juma'a; ku kuma wanke har da kawunanku ko ba ku da janaba. Sa'annan kuma ku shafa turare." Xan Abbas ya karwa mani da cewa: 'Zancen wanka kam tabbas haka ne! Amma turare, ban sani ba.'

²⁶⁵²⁶⁶

Haka kuma an samo daga Abdullahi xan Salam, wanda ta tabbata cewa, ya ji Manzon Allah sallallahu alaihi wa sallam, a kan Minbari, yana cewa: "Me zai hana bayan tufafin da xayanku yake da shi na yau da kullum, ya sayi wasu tufafin kala biyu domin Ranar Juma'a? Ba umurnin kawai ba, Manzon Allah sallallahu alaihi wa sallam ya kasance yana saka tufafi mai kyawo a Ranar Juma'a, domin nuna farin cikinsa da ibadar wannan rana da irin yadda mutane suke taruwa domin gudanar da ita. Daga cikin abin da suke tabbatar da kare mutuncin Ranar Juma'a da ibadar da ake gudanarwa a cikinta, da yake yi sallallahu alaihi wa sallam, akwai Hadisin Umar radhiyallahu anhu. Wata rana Umar radhiyallahu anhu, ya ga wani dillali yana tallar hulunan díbáj. Sai ya tasar wa Manzon Allah sallallahu alaihi wa sallam ya ce: 'Ya Manzon Allah! Na ga wani dillali yana tallar hulunan díbáj. Me zai hana in sawo maka xaya ka riqa sakawa domin tarbon baqi, da a Ranar Idi da kuma ranar Juma'a? Sai Annabi sallallahu alaihi wa sallam ya karwa masa da cewa: "Ai ba kowa yake saka tufafin alhariri ba, sai wanda ba shi

da rabo ranar Lahira.” Shi kuwa Umar radhiyallahu anhu, ba komai ya sa shi qudurin saya wa Manzon Allah sallallahu alaihi wa sallam wannan hula ba, ya kuma ce domin ya yi amfani da ita wajen tarbon baqi, da ranar Idi da ta Juma’a, sai irin yadda ya san al’adar Manzon Allah sallallahu alaihi wa sallam, ta yin ado a waxannan ranaku biyu na Idi da Juma’a.²⁶⁷²⁶⁸²⁶⁹

Daga cikin abubuwan da suke cika mizanin girman Ranar Juma’a ga Musulmi, akwai shafa turare irin wanda duk ya sauwaqa. Hakan shi zai sa taron da jama’a za su yi a cikin Masallaci ya zama mai tarin qamshi da tsarki da tsafta. Wannan shi ne dalilin da ya sa Annabi sallallahu alaihi wa sallam ya kwaxaitar da Musulmi shafa turare kafin su tafi Sallar Juma’a, ya ce: “Babu wanda zai yi wanka a Ranar Juma’a, ya kuma yi tsarki gwargwadon hali, ya shafa mai mai qanshi, ko ya shafa turare. Sa’annan ya fita da kansa soke ta yadda ba zai iya banbancewa tsakanin abubuwa biyu mabanbanta ba. sa’annan ya yi Sallah kamar yadda aka umurce shi. Kafin haka kuma idan Liman yana huxuba ya kashe kunne ya saurara; face an gafarta masa abin duk da yake tsakanin wannan Juma’a da Juma’a ta gaba.”²⁷⁰

Tun daga wannan lokaci ne, da irin yadda Allah Maxaukakin Sarki ya yalwata arzikin Sahabbai, suka wayi jari suna yi wa Masallatansu turaren wuta mai qanshin gaske a kowace rana ta Juma’a kafin a tayar da Sallah. Tabbacin hakan kuwa shi ne abin da aka riwaito daga Nu’aimu xan Abdullahi Almuja’mir cewa: ‘Umar xan Khaxxabi radhiyallahu anhu ya bayar da umurnin yi wa Masallacin Madina turaren wuta a kowace Ranar Juma’a idan kaskon rana ya raba tsakiyar samaniyyah. Shi Nu’aimu xan Abdullahi shi ne wanda aka xora wa wannan nauyi. Shi yake tattara qiraruwan itacen turaren wuta ya kuma turara shi a cikin

Masallacin. Saboda haka ne ake yi masa laqabi da Almuja'mir (mai turaren wuta).²⁷¹

Natsuwa a lokacin da ake tafiya zuwa Masallacin Juma'a, na daga cikin ladubban Ranar Juma'a, waxanda Manzoni Allah sallallahu alaihi wa sallam ya qarfafa, ya kuma umurci Sahabbansa da kiyayewa, da kuma nisantar tsallakar kanun mutane a cikin Masallaci domin hakan yana cutar da su. Ya kuma umurce su da saurarawa tsit, a lokacin da Liman yake gabatar da Huxuba; kada mutum ya yi wasa ko ya riqa magana da wanda yake kusa da shi. Manzoni Allah sallallahu alaihi wa sallam ya tattara waxannan ladubba tare da taqaita su a cikin faxarsa: "Wanda duk ya yi wanka Ranar Juma'a, ya shafa turare idan yana da shi, ya saka mafi kyawon tufafinsa. Sa'annan ya fita cikin natsuwa har ya isa Masallaci, ya yi nafila idan yana buqata, bai kuma cutar da kowa ba. Sa'annan ya zauna ya saurara har zuwa lokacin da Liman ya fito har zuwa lokacin da zai bayar da Sallah. Wannan ya zama kaffara tsakanin wannan Juma'a da ta wani sati."²⁷²

Waxannan ladubba da suka haxa da 'tsafta' da 'shiga mai kyau' da 'shafa turare' da 'kyakkyawar mu'amala' suna daga cikin tsare-tsaren ibadar wannan rana ta Juma'a mai albarka. Haka kuma wata babbar Makaranta ce da, take karantar da mutane ladubban rayuwa musamman a cikin manyan Masallatai, da suke tara xinbim jama'a. Idan an kula kuma waxannan darussa, Annabi sallallahu alaihi wa sallam ya bayar da su ne ga waxansu mutane talakawa da suke rayuwa a cikin qungurmin dajin sahara, waxanda ba su saba da irin wannan babban fanni na rayuwa ba, balle su kula da shi. Kenan darasin ya kasance wata matshiya da share fage ga wannan al'umma, domin xaukar nauyin mu'amala da al'umomi daban-daban ba tare da nuna wani bambanci ko wata kasawa ba.

Dama kuma wannan rana ta Juma'a, rana ce da mutanen Madina suke kwararowa zuwa Masallacin Annabi sallallahu alaihi wa sallam domin yin Sallar Juma'a tare da shi, da kuma sauraren huxuba daga bakinsa. Mutanen suna fitowa daga vangarora daban-daban na wannan birni na Madina; tudu da kware saqo da lungu. Ke nan wannan rana ta Juma'a, rana ce da mutanen Madina suke baro qauyuka da unguwanninsu na kusa da na nesa domin haxuwa da Annabi sallallahu alaihi wa sallam kamar yadda aka faza a baya kaxan, su xauki karatu kai tsaye daga bakinsa. Sa'annan kuma su haxu da juna a yi zumunci. Saboda haka Ranar Juma'a ta zama rana da take tara jama'a a cikinta.

Bayan mutane sun gama taruwa, rana kuma ta yi bankwana da tsakiyar samaniyya, sai Annabi sallallahu alaihi wa sallam ya fito kai tsaye. Farkon abin da zai yi idan ya shiga Masallaci shi ne 'Sallama ga mutane, sa'annan ya hau kan minbari ya fuskance su, ya kuma sake yin wata Sallama, sa'annan ya zauna. Sayyidina Bilal shi kuma a nasa vangare, sai ya yi kiran Sallah. Idan ya qare, sai Annabi sallallahu alaihi wa sallam ya miqe tsaye ya shiga huxuba kashi biyu, tare da zaunawa na xan qanqanin lokaci tsakanin ta farkon da ta biyu. Wannan minbari nasa yana da mataki uku ne, inda zai yi tsaye a kan mataki na biyu. Idan zai zauna kuma sai ya zauna a kan mataki na uku. A yau kuma minbarin yana nan yamma ga wannan Masallaci.

Kafin a samar masa da minbari, Annabi sallallahu alaihi wa sallam, ya kasance ne yana huxuba a kan kututturen dabino, da yake gabas a cikin Masallacin. Bayan da aka samar da minbari, ya kuma hau kansa domin gabatar da huxubarsa ta farko sallallahu alaihi wa sallam, sai kawai kututturun ya riqa kuka irin na taguwa mai tsohon ciki, har sai da duk wanda yake cikin Masallacin ya ji wannan kuka nasa.

Sai Manzon Allah sallallahu alaihi wa sallam ya sauko daga kan minbari ya dafa shi. Sai kuma aka ji sautin kukan nasa yana sauka qasa, kamar na yaron da ake lallashi. Manzon Allah sallallahu alaihi wa sallam ya ce: “Wallahi da zan qyale shi, da ya ci gaba da kukan nan har zuwa ranar tashin Alqiyama.”²⁷³²⁷⁴

A duk lokacin da yake huxuba kuma sallallahu alaihi wa sallam yakan fuskanci Sahabbai ne da fuskarsa, su kuma kowa daga cikinsu zai mayar da tashi fuska a kan fuskan Manzon Allah sallallahu alaihi wa sallam. Kafin ya fara kuma yakan umurce su da matsowa kusa da shi, tare da kashe kunne sosai domin su saurare shi. Sa’annan ya gaya musu cewa, su sani duk wanda ya buxi baki ya ce ma xan uwansa "saurar"! To, ya yi lagwu. Wanda ya saka hannu ya share tsakuwa a gabansa, shi ma ya yi lagwu. Wanda kuwa ya yi lagwu, ba shi da Sallar Juma’a. Gaba xayan huxubobin Annabi sallallahu alaihi wa sallam yakan gina su ne ta hanyar amfani da lafuzza masu qarfi da armashi da cikakkar ma'ana, tare da ratsa jiki, da tasiri a zukata, tattare da zaman su taqaitattu.²⁷⁵

Wata rana ya tashi yana huxuba sallallahu alaihi wa sallam, sai aka ji yana cewa: “Ko kuna son in yi muku gargaxi a kan Wuta! Ko kuna son in yi muku gargaxi a kan Wuta!! Ko kuna son in yi muku gargaxi a kan Wuta!!!?” Yana yi yana xaga sauti har duk wanda yake cikin kasuwar Madina ya ji. Kai! Har sai da aka kai ga mayafin da yake kan kafaxunsa ya sunvule ya faxyo a kan qafafunsa bai sani ba.²⁷⁶

Irin wannan yanayi da ake ganin Manzon Allah sallallahu alaihi wa sallam yana cikinsa, a irin wannan lokaci na gabatar da huxuba, yana nuna irin yadda kalmomin da suke fitowa daga bakinsa mai tsarki suke da cikakkar alaqa da gangar jikinsa. Irin wannan tasiri kuwa da yake bayyana a jikinsa, alama ce daga

cikin alamomin Annabta, domin yanayin yana nuna cewa, abin da yake fitowa daga bakin nasa ya yo ambaliya ne bayan ya gama cika lunguna da saqo-saqo na gangar jikinsa sallallahu alaihi wa sallam. Sa'annan kuma ya gama yin imani da shi, da samun cikakken yaqini da zaman abin gaskiya kuma abin gaskatawa. Bisa wannan dalili ne ake ganin al'amarin yana girgiza gavovi, yana kuma ratsa qwaqwalwarsa.

Sahabbai sun yi la'akari da wannan irin tasiri, da yanayi da yake samun kansa a ciki sallallahu alaihi wa sallam a lokacin da yake huxuba. Da wannan sai suka bayar da labarinsa cewa: Idan yana huxuba yakan xaga sautinsa sama, idanuwna su yi jawur, sa'annan ya cika da fushi kamar yadda kwamandan soja yake yi idan yana yi wa dakarun rundunarsa faha, yana yi yana cewa: “Sabbahakum wa massákum.” Wato, ‘hattararku dai safiya da marece!’ Kamar kuma yadda irin wannan yanayi yake nuna girman al'amarin da yake magana a kansa, yana kuma nuna cewa, wannan shi ne dalilin da ya sa ya yi wannan irin tasiri a kansa.²⁷⁷

Huxuba idan ka fara yi kan minbari,

Zai girgiza duk duniya sai ta ji.

Kuka zukata kau, su xauka su yi ta yi,

Ba mai hana su bare ya ce sai ya ji.²⁷⁸

Al'adace ga Annabi sallallahu alaihi wa sallam, idan yana huxuba ya dogara a kan sanda ko baka. Wannan kuwa wata tsohuwar al'ada ce ta Larabawa, a duk lokacin da mutum zai yi huxuba, ba zai yi ba sai ya riqe sanda ko baka ya dogara a kai. Yin haka da Annabi sallallahu alaihi wa sallam ya yi, tafarkin kyakkyawar al'adar

mutanensa ne, Larabawa. Kamar haka ne kuma, Annabi sallallahu alaihi wa sallam, ya al'adanci xaukar sanda ko karan iccen dabino a duk lokacin da yake tafiya cikin gari, kamar dai yadda Larabawa suke yi a wancan zamani. Saboda haka kenan, riqa sanda a lokacin yin huxuba Sunna ce ta al'ada ba ta Ibada ba.²⁷⁹²⁸⁰²⁸¹²⁸²²⁸³

Haka kuma a duk lokacin da zai yi huxuba sallallahu alaihi wa sallam, yakan fara ne da Godiya da yabo ga Allah Maxaukakin Sarki ta hanyar ambata masa duk abin da ya cancance shi subhanahu wa ta'alah. Sa'annan ya yi Kalimatush-Shahadah. Shi ne ma har yakae ce: "Duk huxubar da ba a yi kalmar shahada ba a cikinta kamar datsatsen hannu ce." Da yawa kuma a waxansu lokuta yakan tsarma ayoyin Alqur'ani da wasu surorinsa da suke xauke da wa'azi da gargaxi. Jabir xan Samrata ya ce: 'Annabi sallallahu alaihi wa sallam ya kasance yana huxuba a tsaye..... yana kuma karanta ayoyin Alqur'ani, sa'annan ya ambaci Allah Maxaukakin Sarki." Ummu Hisham Bintu Haris Ibn Nu'uman kuma ta ce: 'Ban hardace Suratu Qáf wal Qur'anil- Majid ba, sai ga bakin Manzon Allah sallallahu alaihi wa sallam, saboda irin yadda yake karanta ta a ranar Juma'a a kan Minbari idan yana yi wa mutane huxuba.²⁸⁴²⁸⁵²⁸⁶

Ita ma wannan Surah ta Qáf, ba don komai Manzon Allah sallallahu alaihi wa sallam yake huxuba da ita ba, illa saboda irin yadda take qunshe da wa'azi da tunatarwa a kan al'amurran mutuwa da tashin Alqiyama, da sauran al'amurran ranar sakamako. Duka huxubobin nasa na Ranar Juma'a sukan kasance ne a kan wannan tubali na wa'azi da tunatarwa a kan manyan al'amurran addini. Sukan kuma zo a cikin siga ta qarfafa imani da tuwasunsa. A hannu xaya kuma suna tunatar da mutane Aljanna da Wuta, da irin abin da Allah Maxaukakin Sarki ya

tanadar wa Waliyyansa. Mutane, waxanda suka qarar da rayuwarsu ta duniya a cikin yi masa xa'a da biyayya, da kuma abin da ya tanadarwa maqiyansa, da suka qaras da tasu rayuwa a cikin sava masa.

Ko da Annabi sallallahu alaihi wa sallam, zai qare huxubarsa ya sauko daga kan Mimbari, zukatan masu saurarensa sun cika maqil da imani da Allah Maxaukakin Sarki da girmamawa zuwa gare shi, da fargaban haxuwa da shi a gobe Alqiyama. Haka zai sauko daga kan Mimbari, mutane suna jin kamar dai ga Aljanna da Wuta a gabansu suna gani ra'ayal aini. A haka sai zukatan Sahabbai su girgiza, idanunsu su zubar da hawaye, har wasu daga cikinsu su sunkuyar da kawunansu qasa suna kuka.

Ba mamaki wannan shi ne dalilin da ya sa, ba a samu huxubobin da Annabi sallallahu alaihi wa sallam ya gabatar a Madina ba a hannu, tattare da tabbacin da ake da shi cewa, yawansu ya kai xari biyar. Wannan dalili na kasancewar huxubobin suna magana ne a kan gargaxi da tunatarwa a kan manyan al'amurran addini, waxanda abin da suke xauke da shi, ya yawaita a cikin ayoyin Alqur'ani da Hadisan Manzon Allah sallallahu alaihi wa sallam, shi ne babban dalili. Annabi sallallahu alaihi wa sallam yakan taqaita huxubobinsa na Juma'a, ya kuma tsawaita Sallah, har yakan ce: "Tabbas! Mutum ya tsawaita Sallah, ya taqaita huxuba alama ce ta ya san makamar addini. Saboda haka! ku tsawaita Sallah ku taqaita huxuba. Iya taqaita manyan ma'anoni a cikin taqaitattun kalmomi, wani abu ne mai sace hankalin mai saurare"²⁸⁷

Sai dai tattare da irin yadda Manzon Allah sallallahu alaihi wa sallam yake mayar da hankali ga yadda yake gabatar da huxubarsa, da yadda mutane suke mayar da

hankali a kansa domin su ji abin da yake faxi da kyau. Hakan ba ta tava sa shi ya ji wani girman kai, balle kallafa wa kansa abin da ba shi ne ba, ko bayyana wani nau'i na tsoron Allah, wanda ba na haqiqa ba. Haka kuma girma da haibar da yake da su a idon mutane da suke saurarensa sallallahu alaihi wa sallam, ba su tava hana wani daga cikinsu, iya yi masa tambaya ba alhali yana cikin huxubar. Shi kuma a nasa vangare, wancan yanayi na tsoron Allah da narkewa a cikin isar da saqonsa, bai tava hana shi yanke huxubar ya saurari xaya daga cikinsu ba, sallallahu alaihi wa sallam. Kai hasali ma! Babu wani abu mai muhimmanci da zai faru, face ya yanke huxubar ya magance shi, sa'annan ya koma ya kammala ta. A irin haka ne wata rana yana huxuba a Ranar Juma'a sallallahu alaihi wa sallam, sai ga wani mutum da ake kira Sulaiku Algaxafání ya shigo ya sami wuri ya zauna. Sai Annabi sallallahu alaihi wa sallam ya ce masa: "Sulaiku! Tashi ka yi raka'a biyu, amma ka taqaita su."²⁸⁸

Haka wata rana yana kan Mimbari yana huxuba, sallallahu alaihi wa sallam, sai ga Hassan da Husaini sun shigo sanye da waxansu jajayen riguna suna tafe suna tuva-tuvi. Sai kuwa ya sauko daga kan Minbarin ya kama hannuwansu ya hau da su kan Minbarin ya nuna su ga mutane ya kuma ce: "Tabbas! Allah ya yi gaskiya da ya ce: Lalle haqiqa, dukiyoyinku da 'ya'yanku fitina ne. Kamar yadda kuke gani, na ga waxannan yara guda biyu suna tafiya suna tuva-tuvi, sai na kasa haquri, sai da na yanke maganata na hau da su sama." Sa'annan sai ya cigaba da huxubarsa sallallahu alaihi wa sallam.

Haka kuma a wata ranar ta Juma'a mai kama da wannan, yana kan Minbari, sallallahu alaihi wa sallam, yana huxubar Juma'a. Sai wani Balaraben qaue ya shigo, ya matsa ya yi tsaye gaban Manzoni Allah sallallahu alaihi wa sallam, ya ce:

‘Ya Manzon Allah! Dukiyo yi sun halaka, iyalai sun shiga yunwa, hanyoyi sun yanke. Ka roqor mana Allah ya shayar da mu ruwa.’

Wallahi! Manzon Allah sallallahu alaihi wa sallam yana jin kalamann wannan Baqauye da bai ko jira ya samu wuri ya zauna ba, balle ya cigaba da sauraren huxuba, daga baya ya yi magana da Annabi sallallahu alaihi wa sallam. Amma duk wannan wautar tasa, ba ta fusatar da Annabi sallallahu alaihi wa sallam ba, balle ya qyace shi. A maimakon haka sai kawai aka ji ya shiga biya wa Baqauyen buqatarsa, wadda ta tilasta shi xaukar yin wannan qauyanci. Sai kawai aka ga ya xaga hannuwansa zuwa sama yana roqon Allah ya saukar da ruwan sama. Haka kuwa aka yi, Annabi sallallahu alaihi wa sallam bai sauko daga kan Minbarin ba sai da ruwan sama ya sauka kamar da bakin qwarya.²⁸⁹

Haka kuma wata rana Tamimu xan Asad ya shigo Masallaci a daidai lokacin da Manzon Allah sallallahu alaihi wa sallam yake huxuba, ya fuskance shi ya ce: ‘Ya Manzon Allah! Ga wani mutum nan baqo yana tambaya a kan addininsa; bai san makamar addininsa ba. Sai Manzon Allah sallallahu alaihi wa sallam ya fita batun huxubar ya gangaro har ya iso inda yake. Ganin haka sai aka xauko wata kujera mai qafafun qarfe da take kusa aka xora masa ya zauna, Sallallahu alaihi wa Sallam ya cigaba da karantar da shi abin da Allah Maxaukakin Sarki ya sanar da shi na addini. Bayan da ya kammala kuma sai ya koma kan huxubarsa ya kammala.²⁹⁰

Ga al’ada babu abu mai wuya da rashin daki kamar yanke mai huxuba a lokacin da yake yin ta, ko shi ya yanke da kansa ba tare da ya kai inda yake nufi ba. Amma, sai ga shi Manzon Allah sallallahu alaihi wa sallam, ya tari wannan

bawan Allah cikin fara'a da jin daxi da kuma matuqar kulawa. Qarshe kuma ya sauko ya tafi wurinsa maimakon ya kira shi ya zo wurinsa. ba tahowar kawai ba, har ma zaunawa ya yi kan kujera domin mutanen da suke gefe su ji abin da zai faxi su ma su qaru. Haka ya cigaba da sauraren mai tambayar yana ba shi amsa. Bayan sun qare ya koma ya kammala huxubarsa sallallahu alaihi wa sallam.

Ko shakka babu wannan wani yanayi ne da yake bayar da hoton karimci da kyawon halayen Manzon Allah sallallahu alaihi wa sallam, da tsananin tausayi da jinqayinsa zuwa ga mumintai. Annabi sallallahu alaihi wa sallam bai kasance yana huxuba kamar yadda manyan Fir'aunonin duniya masu taqama da girman kai, suke yi ba. Su, babu abin da ya dame su illa tabbatar da girma da matsayinsu. Savanin Manzon Allah sallallahu alaihi wa sallam, wanda shi yana huxuba ne a matsayin mai kira da wa'azi da shiryarwa. Har a irin wannan lokaci kuwa na huxuba, kyawawar mu'amala da tawalu'u da sauqin kansa ba su kasa bayyana ba. Ba kuma don komai ba sai don qoqarin biyan buqatun mutane, saboda fahimtar yanayi da xabi'un rayuwarsu. Saboda haka ne sallallahu alaihi wa sallam yake yanke huxubarsa a kan buqatar yaro qarami da ya zo wurinsa, ko wani baqo da ya zo domin neman wata fatawa, ko wani maqukaci da ya zo neman addu'a, da sauransu. Sai kawai a wayi gari karimcin Manzon Allah Sallallahu alaihi wa Sallam, ya wadaci kowa daga cikinsu.

Akwai wata rana ma da, Manzon Allah sallallahu alaihi wa sallam yana yi wa Sahabbansa huxuba, sai ga wani ayari na 'yan kasuwa ya zo daga qasar Sham xauke da kayan abinci. Sai kuwa kawai duk jama'ar da suke kewaye da shi suka watse suka tasar wa ayarin. Babu wanda ya rage a tare da shi sallallahu alaihi wa sallam sai mutum goma sha biyu. A nan ne fa aya ta sauka tana cewa: "Kuma

idan suka ga wani kasuwanci ko wasa, sai su watse zuwa gare ta, su bar ka tsaye.”²⁹¹

Amma tattare da haka ba a samu labarin cewa, Manzon Allah sallallahu alaihi wa sallam ya nuna damuwa ko ya ga laifinsu, ko ya kira xaya daga cikinsu ya turke shi a kan wannan abu ba. Gargaxi da jan kunne, da Allah Maxaukakin Sarki ya yi a cikin Alqur’ani sun wadatar. Ah! Me zai yi kuwa tunda Allah Maxaukakin Sarki ya ce: “ Ka ce: Abin da yake wurin Allah shi ne mafi zama alhairi a kan wasa da a kan kasuwanaci. Allah kuma shi ne mafi alhairin masu azurtawa.”

Wannan yana tabbatar da cewa, Manzon Allah sallallahu alaihi wa sallam Mai isar da saqon Allah ne, da zuciyarsa take cike da son halitta baki xaya, da qoqarin yi musu jinqayi. Babu abin da yake fatar gani kullu yaumin illa ya ga sun shiriyar sun kama tafarki madaidaici. Yana kuma xaukar waxannan mataakai ne sallallahu alaihi wa sallam, saboda cikakkar masaniyar da yake da ita game da raunin da yakan bijiro wa mutane, domin shi xora su a akan hanya ta hanyar amfani da salon tarbiyya na daban, a cikin hikima da tausayi da tausasawa, da kuma ruwan sanyi.

Idan Manzon Allaah sallallahu alaihi wa sallam ya kammala huxubarsa ta biyu, sai Sayyidina Bilal radhiyallahu anhu ya tashi ya yi kiran Sallah, Manzon Allah ya shiga gaba ya ba mutane Sallah. Surorin da yakan karanta kuma a cikin irin wannan Sallah ta Juma’a sun haxa da Sabbihisma Rabbikal- A’alah’ da Suratul- Gáshiyah. Wani lokaci kuma a maimakonta sai ya karanta Suratul- Juma’ah, saboda umurnin da take xauke da shi na ita Sallar ta Juma’a, da wajabcin yin

tattali da zuwa domin ta. A hannu xaya kuma da nisantar duk wani aiki da ka iya kawo tarnaqi ga tabbatar da ganin an yi ta.

A cikin raka'a ta biyu kuma, Manzon Allah sallallahu alaihi wa sallam yakan karanta Izá já'akal- munafiqúna, domin hakan ya zama gargaxi ga al'umma a kan munafucci, da jan kunne a kan kada su yarda 'ya'ya da dukiyoyinsu, su hana su tsare mutunci da alfarmar Sallar Juma'a da ambaton Allah Maxaukakin Sarki. Sa'annan kuma su sani, idan har suka aikata abin nan da aka hana su, to ko shakka babu sun yi hasara. Har wa yau kuma akwai kwaxaitarwa zuwa gare su a kan ciyarwa fisabilillahi, aiki wanda yana xaya daga cikin abubuwan da suke zama sanadin arzikin duniya da na Lahira. Sa'annan kuma an tsoratar da su a kan cewa fa, mutuwa na iya yi wa kowannensu farmaki a daidai lokacin da yake son kwantawa ya huta, amma ba su son zuwanta.²⁹²

Bayan Manzon Allah sallallahu alaihi wa sallam kuma ya kammala Sallar Juma'a, sai ya shiga cikin gidansa ya yi nafilar Juma'a raka'a biyu. Tabbacin hakan shi ne faxar Ibnu Umar da ya ce: 'Annabi sallallahu alaihi wa sallam ya kasance yana Sallar nafila raka'a biyu a cikin gida bayan kowace Sallar Juma'a.' Wanda duk kuma ya yi Sallar Juma'a xin tare da shi sallallahu alaihi wa sallam, to ya umurce shi da yin nafila raka'a huxu, ya ce: "Idan xayanku ya qare Sallar Juma'a, to, ya yi mata rakiya da nafila raka'a huxu." Wasu Malamai kuma suka yi fashin baqin wannan umurni nasa sallallahu alaihi wa sallam da wancan aiki nasa. Suka ce: Idan a Masallaci ne mutum zai yi wannan nafila, to, raka'a huxu zai yi, Idan kuwa a gidansa ne, to sai ya yi raka'a biyu.²⁹³²⁹⁴²⁹⁵

Haka kuma Manzon Allah sallallahu alaihi wa sallam ya kasance yakan gaggauta yin Sallar Juma'a tun a farkon lokacinta, ta yadda ko da mutane za su koma gida, sai dai su riqa biyar katanginne don samun inuwa. Salamah Ibnul- Akwa'i ya ce: 'Mun kasance muna yin Sallar Juma'a tare da Manzon Allah sallallahu alaihi wa sallam nan take da zarar rana ta yi zawali, sa'annan mu kama hanyoyin gidajenmu muna bibiyar inuwa saboda zamanta 'yar qanqanuwa ba ta riga ta shimfixa ba. A wata riwaya kuma aka ce, cewa ya yi: 'Mun kasance muna Sallar Juma'a tare da Manzon Allah sallallahu alaihi wa sallam katanginne ba su da wata isassar inuwa da za a shiga ciki a tsere wa zafin rana. Yana nufin wai 'yar inuwar da take jikinsu ba wata ba ce, har da za a iya shiga a kauce wa zafin rana; inuwa ce 'yar taqi.' Wannan riwaya ita ta taimaka aka gano takamaimai, abin da yake nufi da bibiyar ta.²⁹⁶²⁹⁷

Da zarar safiyar Ranar Juma'a ta kama kuma, babu sauran wani abu da zai xauki hankalin Manzon Allah sallallahu alaihi wa sallam ko Sahabbai, face shiri da tattalin zuwa Sallar Juma'ar. Saboda haka ne duk abin da suke gudanarwa a yinin Ranar Juma'a ya sha bamban da na sauran kwanaki. Misalin wannan shi ne cin abincin rana, sukan jinkirta a wannan rana. A sauran kwanaki sukan ci shi ne a farkon rana. Amma a Ranar Juma'a hakan ba za ta samu ba, sai bayan an kammala Sallar Juma'a sa'annan a ci, saboda sun riga sun shagalta da shirye-shiryen zuwa Masallaci tun a farkon yini. Hakan kuma xan barcin da suke yi na qailulah, kafin Sallar Azahar. Shi ma sukan jinkirta shi a wannan rana sai bayan an kammala Sallar Juma'a, saboda sun riga shi ma sun yi amfani da sababben lokacinsa a wurin hidima da tattalin Sallar Juma'a. Sahabi Sahal Ibn Sa'ad ya ce: 'Ba mu kasance muna qailula ko cin abincin rana ba, a zamanin Manzon Allah

sallallahu alaihi wa sallam sai bayan Sallar Juma'a. Ma'ana wai, a wannan rana ba zancen qailúla ko abincin rana ake yi ba; sawun giwa ya take na raqumi. Ana zancen Sallar Juma'a wa ke zancen barci da kalacin rana. Ai sai dai idan an kammala Sallar sa'annan su yi qara'i; a ci a kwanta. Jabir ya ce: 'Mun kasance muna Sallar Juma'a tare da Manzon Allah sallallahu alaihi wa sallam, sa'annan mu koma mu hutar da raqumanmu. Ma'ana wai, sai lokacin ne za su hau kan waxannan dabbobin nasu su koma, su sauke sirdi su kishingixa su huta, dabbobin ma su ji saqat.²⁹⁸²⁹⁹

Daga cikin kuma abubuwan da Manzon Allah sallallahu alaihi wa sallam ya ambata a matsayin falala da darajojin Ranar Juma'a akwai faxarsa cewa, akwai wata Sa'a a cikinta wadda babu wani bawa da zai dace da ita, ya kuma roqi Allah Maxaukakin Sarki wata buqata a cikinta ta alhairin duniya da Lahira face Allah ya karva roqonsa. Tabbacin hakan kuwa shi ne abin da aka riwaito daga Abu Hurairata radhiyallahu anhu cewa, Manzon Allah sallallahu alaihi wa sallam ya ambaci Ranar Juma'a, ya kuma ce: "Akwai wata Sa'a a cikinta wadda babu wani bawa Musulmi da zai dace da ita yana cikin Sallah a tsaye , ya kuma roqi Allah Maxaukakin Sarki wani abu a cikinta face Allah ya karva roqonsa." Ya kuma yi nuni da hannunsa yana nuna rashin tsawonta.³⁰⁰

Bakin Malamai bai haxu a kan kowane lokaci ne wannan ba. Amma dai mafi zama kusa ga daidai daga cikin zantukansu shi ne cewa, wannan Sa'a ko shakka babu tana nan cikin yinin Ranar Juma'a kuma a daidai tsakanin lokutan karvar du'ai. Waxannan lokuta kuwa sun haxa da lokacin da aka kai goshi qasa domin yin sujada, da qarshen Sallar. Tabbacin hakan kuwa shi ne wancan Hadisi da Manzon Allah sallallahu alaihi wa sallam ya ce: "Babu wani bawa Musulmi da zai

dace da ita yana cikin Sallah a tsaye , ya kuma roqi Allah Maxaukakin Sarki wani abu a cikinta face Allah ya karwa roqonsa.” Ka kuwa san babu wata Sallah a Ranar Juma’a da ta kai girma da xaukakar Sallar Juma’a. Wani Hadisi kuma da yake tabbatar da wannan zance shi ne Hadisin Abu Musa da yake magana a kan wannan Sa’a ta Ranar Juma’a, ya ce: ‘Na ji Manzon Allah sallallahu alaihi wa sallam yana cewa: “Wannan Sa’a tana nan tsakanin zaunawar Liman a kan Mimbari zuwa lokacin da za a qare Sallar.”³⁰¹

Amma dai ban samu wani Hadisi da ya nuna cewa, Annabi sallallahu alaihi wa sallam yana waxansu ayyuka na musamman a safiyar Ranar Juma’a kawai ba, ko kasancewar rayuwarsa na canzawa a qarshen yinin Ranar, yanayin rayuwarsa a ciki ya sava da na sauran kwanaki. Ban samu wani abu daga cikin abubuwan da aka riwaito daga Sahabbai, da yake nuna wani abu mai kama da haka ba. Allah shi ne mafi sani.

3.1.2Ranar Litinin

Manzon Allah sallallahu alaihi wa sallam ya kasance yana girmama Ranar Litinin ta hanyar yin Azumi. Yakan kuma nuna farin cikinsa dangane da abubuwan da suka faru cikinta na tarihi, da alhairai da falalolin da Allah Maxaukakin Sarki ya saukar a cikin ta. An samo daga Abu Qatadah radhiyallahu anhu cewa, an tambayi Manzon Allah sallallahu alaihi wa sallam game da ranar Litinin, sai ya ce: “Wannan ita ce ranar da aka haife ni a cikin ta. A cikin ta ne kuma aka aiko ni Manzo.”³⁰²

Kenan, ya tabbata cewa, a Ranar Litinin ne aka haifi Manzon Allah sallallahu alaihi wa sallam. A cikin ta ne kuma aka yi masa wahayin Annabta. Haka kuma a cikin ta ne ya yi hijira daga garin Makka, a cikinta ne kuma ya shiga garin Madina. Haka kuma a Ranar Litinin ne ya ci garin na Makka da yaqi. A cikinta ne kuma Allah Maxaukakin Sarki ya karvi rayuwarsa sallallahu alaihi wa sallam.³⁰³

3.1.3Ranar Alhamis

Kamar Ranar Litinin, ita ma Ranar Alhamis Manzon Allah sallallahu alaihi wa sallam yana karrama ta, ta hanyar yin Azumi a cikinta a kowane sati. Yana kuma bayanin darajoji da falalolin da suka yi tarayya a cikinsu da Ranar Litinin, da kuma lokuta masu albarka da suke karakainar maimaituwa a cikinsu, waxanda suka haxa da kamar xaukar ayyukan bayi tare da baje kolinsu da Mala'iku sukan yi a gaban Allah Maxaukakin Sarki a cikin waxannan ranaku guda biyu. Sa'annan kuma yakan faxi cewa, ranaku ne biyu da Allah Maxaukakin Saraki yake gafarta zunuban bayi a cikin su. Sa'annan kuma ana buxe qofofin Aljanna hayan-hayan cikin su.

Tabbacin wannan duka shi ne abin da aka riwaito daga Sayyida Nana A'isha radhiyallahu anha, da ta ce: 'Annabi sallallahu alaihi wa sallam ya kasance yana kirdadon Ranar Litinin da Alhamis. An kuma riwaito daga Abu Hurairata radhiyallahu anhu cewa: Manzon Allah sallallahu alaihi wa sallam ya ce: "Ana kai wa Allah Maxaukakin Sarki ayyukan bayi Ranar Litinin da Alhamis. Saboda haka nake fatar a kai ayyukana alhali ina xauke da Azumi."³⁰⁴³⁰⁵

An kuma samo daga Usamatu xan Zaidu radhiyallahu anhu wanda ya ce: ‘Na ce: Ya Manzon Allah! Mun ga irin yadda idan ka fara Azumi ba ji ba gani, kamar har abada ba za ka sha ruwa ba. Wani lokacin kuma idan ka dinga shan ruwa, kamar har abada ba za ka sake yin Azumi ba. Amma, kwanaki biyu idan sun dace kana cikin Azumi zaka azumce su. Idan kuma ba a kan gavar ake ba, za ka azumce su dai.’ Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Waxanne ranaku ne biyu waxannan kuma?” Sai na ce: ‘Ranar Litinin da Alhamis. Sai ya ce: “Ai waxannan ranaku ne guda biyu da ake kai wa Allah Maxaukakin Sarki ayyukan bayi. Saboda haka nake fatar duk lokacin da za kai nawa ayyukana ya kasance ina xauke da Azumi.”³⁰⁶

An kuma samo daga Abu Hurairata cewa, Manzon Allah sallallahu alaihi wa sallam ya ce: “Ana buxe qofofin Aljanna Ranar Litinin da Ranar Alhamis, a kuma gafarta wa duk wani bawa da bai haxa Allah da wani a cikin bauta ba, wanda kawai ba zai sami wannan garavasa ba, ko ba ya shirka, shi ne mutumin da tsakaninsa da xan’uwansa akwai gaba. Sai a gaya wa Mala’iku cewa: Waxannan kam a saurara sai sun shirya! Waxannan kam a saurara sai sun shirya!! waxannan kam a saurara sai sun shirya!!!³⁰⁷

Buxe qofofin Aljanna da ake ta zance a cikin waxannan Ranaku buxewa ce ta haqiqa. Za ayi haka ne kuma domin karvar baquncin rayukan da taka iya yiwuwa a karva a cikin waxannan ranaku, daga cikin waxanda suka samu cin nasarar waccan garavasa ta gafarar zunubai. Tana iya yiwuwa kuma buxewar wata alama ce da za ta nuna wa Mala’iku cewa Allah Maxaukakin Sarki ya gafarta wa waxanda har zuwa waxannan ranaku Tauhidinsu bai samu tangarxa ba ko kaxan.³⁰⁸

3.2 Ranakun Shekara

Akwai waxansu ranaku a cikin kowace shekara waxanda Allah Maxaukakin Sarki ya fifita ya kuma xaukaka darajarsu a kan saura. Wasu daga cikinsu an shar'ata aikata waxansu ibadoji ne a cikinsu, a yayin da wasu kuma waxansu hukunce-hukunce ne suka dangance su irin waxanda ba su danganci sauran kwanaki da ba su ba. To, irin waxannan kwanaki ma akwai yadda Annabi sallallahu alaihi wa sallam yake gudanar da rayuwarsa a ciki, ya kuma yi umurni da a gudanar. Daga cikinsu akwai:

3.2.1 Ranar Ídi

Ko da Annabi sallallahu alaihi wa sallam ya isa garin Madina, mutanenta suna da Ranaku biyu na Idi, waxanda suke wasanninsu na gargajiya a cikin su. Galibi kuwa bukukuwa ne na addinin bautar gumaka da suka gada iyaye da kakanni a Jahiliyyarsu ta Larabawa. Sai Manzon Allah sallallahu alaihi wa sallam ya maye musu gurbinsu da manyan Ranaku guda biyu masu girma, da suke da alaqa da ibadoji guda biyu daga cikin ginshiqan Musulunci. Idin Qaramar Sallah ana yinsa ne domin nuna murna da kammala kwanakin watan Azumin Ramadhan. A yayin da shi kuwa Idin Sallah Babba nuna farin ciki ne da, kammala ibadar aikin Hajji da Alhazai suka yi, da kuma ayyukan ibadar ranar goma ga watan na Hajji da sauran Musulmin duniya suka yi, su kuma a nasu nahiyyoyi. Al'umar Musulmi ba su da waxansu ranakun Idi bayan waxannan ranaku guda biyu.

Akwai ibadoji da Annabi sallallahu alaihi wa sallam yake yi tare da bayyanawa a ranakun Idi, da suke tabbatar da farin cikinsa da samun rahamar Allah

Maxaukakin Sarki da falalarsa, da girmamawa zuwa gare shi da kuma xa'a ga umurninsa subhanahu wa ta'alah. Hakan kuwa na tabbata ne ta hanyar gagarumin taron da akan yi, da cava ado da qawa, da nuna farin ciki da murna da annashawa.

Annabi sallallahu alaihi wa sallam a irin waxannan ranaku, yakan saka tufafi masu kyawon gaske domin zuwa Sallar Idi. Har ma yana da wata hula mai kyawon gaske da, ba ya saka wa sai Ranar Idi da Ranar Juma'a. A waxansu lokuta kuma yakan xaura tare da yafa maxauri da mayafi guda biyu koraye, wani lokaci kuma ya yafa mayafi ja, sallallahu alaihi wa sallam.³⁰⁹³¹⁰

Idan Idin qaramar Sallah ne, Manzon Allah sallallahu alaihi wa sallam yakan karya kumallo da qwarorin dabino mara, kafin ya fita zuwa Sallar Idi. Idan kuma Idin babbar Sallah ne ba yakan ci komai ba sai ya dawo daga Sallar Idi. Sai a xebo masa wani abu daga cikin naman dabbarsa ta layya ya ci. Kafin fita zuwa Sallar kuma yakan yi wanka. Sahabbai ma sun kasance suna yi, musamman da yake Ranar Idi rana ce mai kama da da Ranar Juma'a. Yakan kuma shafa turare kafin fitar. Wani abu da yake tabbatar da haka kuma shi ne irin yadda wasu daga cikin sahabbai suke shafawa su ma, da kuma tabbatar da ta yi cewa, an yi umurni da shafawa a Ranar Juma'a. Ko shakka babu yin wanka da saka tufafi masu kyau da shafa turare, abubuwa ne da suke nuna girmamawa ga wannan ibada ta Sallolin Idi guda biyu. Sa'annan kuma wata kulawa ce da yarda da buqatun kowane cikakken xan Adam na azaliyyah, da suka haxa da son qawa da qure adaka, da kyakkyawar fita a duk lokacin da za a haxu da taron jama'a.³¹¹³¹²³¹³³¹⁴

Masallacin da ake Sallar Idi da roqon ruwa a zamanin Annabi sallallahu alaihi wa sallam, shi ne inda anka gina Masallacin Gamamah a yau. Tsakaninsa da

Masallacin Annabi sallallahu alaihi wa sallam kuwa kimanin mita xari biyar ne, daga vangaren kudu maso yamma ga Masallacin. A zamanin Annabi sallallahu alaihi wa sallam, wannan wuri fili ne fallau a bayan garin Madina; ba a gina Masallaci ba a kai. Masallacin ma da aka gina a yau xin nan, ba gaba xaya ya cika filin ba yana kan wani xan qurbaye ne daidai inda Annabi sallallahu alaihi wa sallam yakan tsaya ya yi Sallah. Zuwa wannan wuri ne yake fita tare da mutane, ya jagorance su Sallar Idi a wannan faqo. Ya kuma yi haka ne saboda mutanen Madina, inda za su haxu wurin xaya domin Sallar Idi a Masallacinsa, ba zai wadace su ba. Musamman da yake Sallar Idi, Sallah ce da mutanen awali da sauran nahiyoyi da suke nesa da Harami, suke gangarowa domin gudanarwa.

Daga cikinsu kuma akwai mata, musamman saboda irin yadda Annabi sallallahu alaihi wa sallam ya kwaxaitar da su fita zuwa Sallar Idi. Ummu Axiyyah radhiyallahu anha ta ce: ‘Manzon Allah sallallahu alaihi wa sallam ya umurce mu da fitowa tare da mata masu hailsa da budare, zuwa Sallar Idi, domin su ga jama’ar Musulmi. Na kuwa kira su har sai mata masu hailsa suka dinga fitowa daga wuraren Sallahrsu. Sai wata mace ta ce: ‘Ya Manzon Allah! Wata daga cikinmu ba ta da rigar da za ta saka ta tafi. Sai ya ce: “Wata daga cikin qawayenta ta ara mata xaya daga cikin rigunanta.”³¹⁵

Wannan taro da mutane daga wurare daban-daban masu nisa sukan haxu a wannan farfajiya, yakan haxa maza da mata, wata haxuwa ce da take qarfafa danqon zumunci da haxin kan jama’a a wani babban mataki. Bayan haxuwar da sukan yi a kowace rana a unguwanninsu domin yin hamsus- salawati, da haxuwar da suke yi a kowane sati domin yin Sallar Juma’a, sai kuma wannan rana ta shekara-shekara wadda a cikinta za su haxu wuri xaya domin yn Sallar Idi. A nan

ne waxanda ba su samu haxuwa da ganin juna ba a tarukan ranaku da na sati-sati saboda nisa, za su haxu. Saboda haka ne Annabi sallallahu alaihi wa sallam ya umurci mata da fita zuwa Sallar Idi yana mai cewa, idan sun fita: “Za su ga taron jama’ar Musulmi,” saboda taro ne na xaukacin jama’ar Musulmi da yake haxa su wuri xaya.

Idan Annabi sallallahu alaihi wa sallam zai fita Sallar Idi akan xaukar masa wata ‘yar gorar mashi, a shiga gaba yana biye. Haka za a yi ta tafiya har a kai inda za a kafa masa ita. Ana yin haka ne kuwa saboda wurin da za a yi Sallar fili ne fallau da babu sitira a cikinsa. To, sai wannan ‘yar sandar ta zama ita ce sitira xin, wadda kuma mallakar Sahabi Zubairu ce radhiyallahu anhu, wadda Najjashi ya ba shi, shi kuma ya ba wa Annabi sallallahu alaihi wa sallam ita kyauta. Shi kuma ya riqa fita da ita a kowace shekara idan zai je Sallar Idi sallallahu alaihi wa sallam.³¹⁶³¹⁷

Yadda aka ga Sahabbai radhiyallahu anhum suna yawaita kabbarori a bayyane a kan hanyarsu ta tafiya wurin Sallar Idi, hakan ya nuna cewa Annabi sallallahu alaihi wa sallam ma haka yake yi. Suna kuma yin haka ne saboda biyayya ga umurnin Allah Maxaukakin Sarki da ya ce: “Domin kuma ku cika lissafi, kuma ku girmama Allah a kan abin da ya shirya da ku, tsammanin ku za ku gode.”³¹⁸

Idan Annabi sallallahu alaihi wa sallam ya isa Filin Idi yakan fara gabatar da Sallah ne ba kira ba iqama, sa’annan daga baya ya gabatar da Sallah kafin huxuba. Sallar da zai yi kuma raka’a biyu ce tare da yin kabbara bakwai a raka’a ta farko, haxe da kabbarar farko wata bayan wata, yana yi yana xan saurarawa tsakanin wata kabbara da wata.³¹⁹³²⁰

Idan ya qare kabbarorin kuma sallallahu alaihi wa sallam, sai ya shiga karatu inda zai fara da fatiha Sa'annan ya xora da: Qáf wal- Qur'anil- Majid, a raka'a ta farko. A raka'a ta biyu kuma sai ya xora: Iqtarabatis- Sa'atu Wan Shaqqal- Qamar. Wasu lokutan kuma yakan karanta: Sabbihisma Rabbikal- A'alah a raka'a ta farko. A raka'a ta biyu kuma ya karanta: Hal Atáka Hadisul Gáshiyah. Idan ya kammala karatun kuma sai ya duqa ya yi ruku'i. Bayan kuma ya kammala wannan raka'a ta hanyar tasowa daga sujada, sai ya yi waxansu kabbarori guda biyar biye da juna. Idan ya qare kabbarorin kuma sai ya shiga sabon karatu sallallahu alaihi wa sallam.³²¹³²²

Idan ya kammala Sallar kuma, sai ya miqe tsaye ya fuskanci mutane, suna zaune a cikin sahu. A wannan wuri babu Minbari da Manzon Allah Sallallahu alaihi wa sallam zai hau ya yi huxuba. Saboda haka sai ya gabatar da abarsa a tsaye a kan qasa. Yakan buxe wannan huxuba tasa ne da godiya ga Allah Maxaukakin Sarki, yana yi yana kabbarori da yawan gaske a cikin huxubar, tare da yi wa mutane wa'azi da gargaxi.

Abu Sa'idul- Khudriyyu ya ce: 'Manzon Allah sallallahu alaihi wa sallam ya kasance yana fita zuwa Musallah domin Sallar Idin Qarama da Babbar Sallah. Farkon abin da yake farawa da shi ne Sallar. Sa'annan ya juya ya miqe tsaye ya fuskanci mutane, su kuma suna zazzaune a cikin sahu. A haka zai shiga yi musu wasicci da umurni da hani. Idan yana da buqatar yankewa domin wani abu kuma sai ya yanke, ko ya umurce su da wani abu, sa'annan ya juya.' Ibn Abbas radhiyallahu anhu kuma ya ce: 'Na ga Manzon Allah sallallahu alaihi wa sallam yakan yi Sallah ne kafin ya gabatar da huxuba. Daga baya sai ya yi huxubarsa. Sai ya ga cewa, mata ba su jin abin da yake faxi. Saboda haka sai yake gangarowa

inda suke ya yi musu tasu tunatarwa da nasu gargaxi. A irin hakan ne ya kwaxaitar da su a kan yin sadaqa, ga Sayyidina Bilal ya shimfixa mayafinsa a kan hannuwansa. Sai kuwa mata suka yo ciri suna ta cire zubba da ‘yan kunnesu da wasu abubuwa suna sakawa.³²³³²⁴³²⁵

Jabir Ibn Abdullahi radhiyallahu anhu kuma ya ce: ‘Na yi Sallar Idi tare da Manzon Allah sallallahu alaihi wa sallam. Sai na ga ya fara gabatar da Sallah kafin huxuba. Ya kuma yi ta ne ba tare da an yi kiran Sallah ko iqama ba. Sa’annan ya miqe tsaye ya dafa kafaxar Sayyidina Bilal radhiyallahu anhu, ya shiga umurnin mutane da tsoron Allah Maxaukakin Sarki, ya kuma kwaxaitar tare da qarfafa musu a kan yi ma Allah xa’a subhanahu wa ta’alah. Kai! Mutane sun sha wa’azi sun sha gargaxi sun kuma sha tunatarwa. Daga nan inda yake ya zarce har inda mata suke, ya yi musu wa’azi ya kuma yi musu gargaxi na musamman, ya ce musu: “Ku yawaita yin sadaqa domin da mafi yawanku ne za a yi makamashin Wutar Jahannama.” Sai wata mata daga cikinsu mai matsakaiciyar nasaba da daraja, da kuma ‘yan kumatu fatsi-fatsi ta tashi ta ce: ‘Ya Manzon Allah, me ya sa al’amarin zai zama haka?’ Sai ya karwa mata da cewa: “Saboda kun faye mita da butulci.” Ya cigaba da cewa: ‘Sai kuwa suka shiga kwance kayan adonsu suna jefawa a cikin mayafin Sayyidina Bilal a matsayin sadaqa; daga masu jefa abin wuya sai masu jefa zobba.’³²⁶

Amma idan Sallar Idin Babbar Sallah ce, Manzon Allah sallallahu alaihi wa sallam a cikin huxubarsa yana gaya wa mutane wasu daga cikin hukunce-hukuncen layya ne. Misalin wannan shi ne abin da Bara’u xan Azib ya riwaito ya ce: ‘Annabi sallallahu alaihi wa sallam ya yi mana huxuba a lokacin Sallah Babba; bayan an gama Sallah, sai ya ce: “Haqiqa, farkon abin da za mu fara da shi a

wannan rana shi ne Sallah. Sa'annan mu koma gidajenmu mu yanka layya. Duk wanda ya yi haka ya dace da Sunnarmu. Wanda kuma ya yanka kafin a sauko Idi, to ya dai ci nama ne kawai shi da iyalinsa, amma ba shi da ladar ibada. Sai Abu Burdata Ibn Niyar ya tashi ya ce: 'Ya Manzon Allah! Wallahi ni kam har na riga na yanke tawa dabbar kafin in fito zuwa Sallar Idi. Na yi haka ne saboda masaniyar da nike da ita cewa yau ranar ci da sha ce. Saboda haka na gaggauta na ci na kuma ciyar da iyalina da maqwabta.' Sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Wannan dabba taka ta nama ce kawai ba layya ba." Sai shi kuma ya ce: Ina da 'yar burgumar akuya, zan iya yanka ta bayan an sauko Idi, ta fi ragon da na yanka kafin a fita?' Manzon Allah sallallahu alaihi wa sallam ya ce: Eh! Ka yanka ta, amma ba ta isar ma wani bayanka.³²⁷

An kuma samo daga Bara'u xan Azibin, ya ce: 'Manzon Allah sallallahu alaihi wa sallam ya tashi a cikinmu, ya xaga yatsun hannuwansa sama ya nuna. Yatsun hannuwansa sun fi nawa tsawo, yatsun hannuwana sun fi nasa rashin tsawo. Sai ya shiga nuni da xan yatsansa yana cewa: "Dabba huxu ba su layya: mai mataccen ido xaya a fili, Maras lafiya wadda kowa ya shaida, gurguwar da xingirshinta ba a voye yake ba, da ramamma wadda babu maiqo a jikinta."³²⁸

Annabi sallallahu alaihi wa sallam yakan yanke dabbarsa ta layya ne da kansa tun a can filin Idi, domin bayyana wannan ibada ta yadda mutane za su gani, su ma su yanka nasu idan sun koma gida. An karvo daga Jabir wanda ya ce: 'Na halarci Sallar Idin Babbar Sallah tare da Manzon Allah sallallahu alaihi wa sallam a faƙon Idi. Qare huxubarsa ke da wuya sai ya sauko daga kan Minbarinsa, aka kuma kawo masa ragonsa ya yanka da hannunsa, ya ce: "Bismillahi, Allahu Akbar. Wannan layyata ce da duk wanda bai samu yanka komai ba daga cikin

al'ummata.” A wani wurin kuma Ibnu Umar ya ce: ‘Manzon Allah sallallahu alaihi wa sallam ya kasance yana yankawa ko soke dabbar layyarsa a Masallacin Idi.’³²⁹³³⁰

A wasu lokuta yakan yanka ne kusa ga gidansa kamar yadda Sayyida Aisha ta bayar da labari cewa: ‘Manzon Allah sallallahu alaihi wa sallam ya yi umurni da a kawo masa ragonsa na layya mai qahoni da surkin baqi a idanunsa da cikinsa da kuma qafafunsa. Aka kuwa zo da shi domin ya yanka a matsayin layya. Sai ya ce: “Ya ke Aishah, kawo min yuqa.’ Sa’annan kuma ya ce: ‘wasu min ita a kan dutsen can.” Sai kuwa na aikata hakan. Daga nan sai ya karva a hannunsa ya kuma kama rago xaya ya kayar da shi, sa’annan ya yanka. Sa’annan kuma ya ce: “Bismillahi! Allahumma taqabbal Min Muhammadin wa Ummati Muhammadin.” Sa’annan ya yanka. Shi kuwa Anas cewa ya yi: ‘Annabi sallallahu alaihi wa sallam ya yi layya ne da raguna biyu farare masu manyan qahoni, ya kuma yanka su da hannunsa, yana yi yana ambaton sunan Allah yana kuma kabbara, ga kuma qafarsa can ya xora a kan cikinsu.’³³¹³³²³³³

Manzon Allah sallallahu alaihi wa sallam yakan darje iyakar zarafi ya zavi ragunansa na layya daga cikin mafi kyawon ragunan da suke da su; waxanda suka fi saura kyawon halitta da ma’ana. An samo daga Abu Hurairata radhiyallahu anhu cewa: Idan Manzon Allah sallallahu alaihi wa sallam ya tashi sayen ragunansa na layya yakan sayi manya ne sosai masu qiba, masu dogayen qahoni kuma dandaqacqu. Xaya ya yanka wa duk wanda ya yi imani da Allah Makaxaicin Sarki daga al’ummarsa, wanda ya kuma yarda da saqon da Manzo ya zo da shi, xayan kuma ya yanka wa kansa da iyalan gidansa sallallahu alaihi wa sallam.³³⁴

Wannan bambanci da aka samu a cikin bayanin adadin ragunan da Manzon Allah sallallahu alaihi wa sallam yake yankawa na layya, da yadda yake yankawar da kuma inda yake yankawar, ya faru ne sakamakon yadda al'amurra suka gudana. Shekaru da yawa ne ya yi a Madina yana yin layya. Wasu lokuta ya yanka a Masallacin Idi wani lokaci kuma ya yanka a gida. Wata shekara kuma ya yanka rago xaya, a yayin da wata shekarar kuma ya yanka raguna biyu. Mutane daban-daban kuma da suka ga waxannan yanaye-yanaye ne suka riwaito labaran. Wannan kuwa rahama ne ga al'umar Musulmi.

Haka kuma Manzon Allah sallallahu alaihi wa sallam ya yi rangwame ga wanda duk ya halarci Sallar Idi, idan ya so ya tsaya ya saurari huxuba ko idan ya so ya tafi abinsa. Ya kuma yi rangwame ga duk wanda ya halarci Sallar Idi ba sai ya dawo Sallar Juma'a ba, idan Idin ya faxe Ranar Juma'a. Wannan kuwa wani sauqi ne aka yi wa mutane a kan wannan ibada, domin sukan taho ne daga wurare daban-daban kuma masu nisa domin wannan Sallah ta Idi. Bayan sun koma gida kuma za su shagaltu ne da hidimomin bukin Sallah. Hakan na iya hana wasu daga cikinsu iya tsayawa sauraren huxuba na tsawon lokaci, ko dawowa Sallar Juma'a idan sun koma gida. Wannan kuwa kamar yadda aka faxe a baya kaxan, wani nau'i ne na irin yadda Shari'ar Musulunci take sauqaqa al'amurran ibada.³³⁵

Haka kuma Manzon Allah sallallahu alaihi wa sallam ba hanya xaya yake tafiya da dawowa Sallar Idi ba. Hanyar da ya xauka lokacin tafiya ba ita yake xaukowa idan zai dawo ba. Wasu malamai suka ce yana yin haka ne sallallahu alaihi wa sallam domin duk Musulmin da suke kan hanyoyin guda biyu su samu albarkar ganin sa a wannan rana. Domin, hakan wani xebe kewa ne ga mutanen unguwanni da gidajen da suke a kan hanyar zuwa da ta dawowar.³³⁶³³⁷

Sallar nan ta Idi kuma wata ibada ce mai girma da take da alaqa ta qud da qud da yanayin zaman jama'a. Wannan ibada kuwa ita ce sadaqa da ihsani, da ake yi a lokacin bukukuwan Idi. Ka ga a lokacin Idin qaramar Sallah Shari'ar ta umurci kowane Musulmi da fitar da Zakkar Kono da ciyar da ita ga mabuqata, domin hana su rabon ido da 'yan roqe-roqe a Ranar Idi. A lokacin Idin Babbar Sallah kuma Shari'a ta yi umurni da yanka dabbobin layya tare da bayar da namansu sadaqa tsakanin mutane. Ta wannan hanya sai a wayi gari wanda ba shi da nama ba shi da dalilin sa, daga cikin talakawa Musulmi, ya same shi ya ci har ya ajiye saura.

Bukukuwan Sallolin Idi guda biyun nan cike suke da murna da farin cikin ganin an kammala Azumin watan Ramadhan da aikin Hajjin shekara da Alhazai suka yi a birnin Makka. A hannu xaya kuma ga kyawawan ayyukan da Musulmi suke gudanarwa a cikin kwana goma na qarshen watan Zulhijjah. Saboda haka waxannan lokuta lokuta ne da falala da rahama da jinqayin Ubangiji Maxaukakin Sarki suke cika duniyar Musulunci. Hujja a waxannan bukukuwa kuwa ita ce faxar Allah Maxaukakin Sarki: "Ka ce saboda falalar Allah da jinqayinsa, sanadiyyar hakan, sai su yi farin ciki. Shi ne mafi zama alhairi daga abin da suke tarawa." Saboda haka ne Musulmi duk inda suke a faxin duniya, suke bayyana farin ciki da murnarsu a kowace rana ta Idi. Anas radhiyallahu anhu ya bayar da labari cewa: "Ko da Annabi sallallahu alaihi wa sallam ya iso garin Madina, suna da waxansu kwanaki guda biyu da suke wasanninsu na gargajiya a cikinsu,, sai ya gaya musu cewa: "Daga yau Allah Maxaukakin Sarki ya canza muku waxannan kwanaki da waxanda suka fi su zama alhairi: Ranar Babbar Sallah da Ranar Qaramar Sallah."³³⁸

Wannan babbar hujja ce da take nuna cewa, bayyana farin ciki a ranakun Idin nan biyu ibada ce mandubiyah. Abu ne kuma da Shari'ar Allah Maxaukakin Sarki ta yarda ta kuma amince da ita. Sa'annan maye gurbin bukukuwan Jahiliyyar Larabawan Madina da aka yi da waxannan kwanaki biyu na Idin Musulunci yana nuna cewa, halas ne ga Musulmi su yi duk wasannin da aka saba yi a Jahiliyyar Larabawa, a waxannan kwanaki na Idi matuqar ba su ci karo da tsarin Shari'ar Musulunci ba. domin, iyakar abin da Annabi sallallahu alaihi wa sallam ya yi shi ne sava wa lokuta guda biyu da aka saba gabatar da waxannan bukukuwa da shagulgula, ba abin da ake yi a cikinsu ba.

Daga cikin abubuwan da suke tabbatar da wannan shi ne, irin yadda Manzon Allah sallallahu alaihi wa sallam ya haramta yin Azumi a Ranakun Idi. Tabbacin hakan kuwa shi ne abin da Umar radhiyallahu anhu ya riwaito cewa: 'Manzon Allah sallallahu alaihi wa sallam ya yi mana huxuba a Ranar Layya yake cewa: "Ya ku mutane! Ku sani tabbas, Manzon Allah ya hana ku yin Azumi a waxannan ranaku guda biyu. Rana ta farko ita ce ranar da kuka kammala Azumi. Rana ta biyu kuma ita ce ranar da kuke cin naman layyarku."³³⁹

Hakan kuma ya zama wajibi tunda yanayin Azumi ba zai dace da yanayin buki da murna da farin ciki ba a ranaku irin na Idi waxanda Shari'a take son a gwangwaje a kuma sha shagali yadda ya kamata ta hanyar yin duk abin da Allah Maxaukakin Sarki bai haramta ba a wannan babi, bai kuma hana wa mutane su ba a matsayin arziki. Domin tabbatar da haka ne Manzon Allah sallallahu alaihi wa sallam ya ce: "Ranar Arafah da Ranar Layya da sauran ranaku uku na Aikin Hajji, Ranaku ne na shagulgulan Idi, ranaku ne na ci da sha."³⁴⁰

Haka kuma Hadisin Sayyida Aisha radhiyallahu anha yana qara tabbatar da haka, da ta ce: ‘Manzon Allah sallallahu alaihi wa sallam ya shigo wurina ina tare da waxansu ‘yan mata kuyangi guda biyu shafa dundufa suna waqar yaqin Bu’ás. Sai ya kwanta a kan shimfixa ya lulluve da mayafinsa, ya kuma mayar da fuskarsa wurin bango. Can sai ga Abubakar radhiyallahu anhu, ya tsawace su yana mai cewa: ‘Yau kalangun Shaixan a gidan Annabi sallallahu alaihi wa sallam?!’ Jin haka ke da wuya sai Manzon Allah sallallahu alaihi wa sallam ya buxe fuskarsa ya kalli Abubakar radhiyallahu anhu ya ce: “Fita batunsu ya kai Abubakar! Kowaxanne mutane suna da Idi. Yau ne mu namu Idin.”³⁴¹

Daga cikin shagulgulan nuna farin ciki a Ranar Idi da aka tava gudanarwa a gaban Annabi sallallahu alaihi wa sallam, akwai abin da mutanen Habasha suka yi a lokacin da suka taru a Masallacinsa suna raye-rayensu na al’ada suna baza walkuna da yazgogi. Yara kuma suka yi dandazo suna kallo suna sowa da tafi har sautinsu ya cika unguwa. Annabi sallallahu alaihi wa sallam da yake can, da ya ji su sai shi ma ya shiga kallon su. Sa’annan ya ce wa Aisha radhiyallahu anha: “Ya Humairá’u! Ko kina sha’awar ki kalle su?” Ta ce: ‘Eh! Ya Manzon Allah! Ina so.’ Sai ya ce ta tsaya daga bayansa ta xora havarta a kan kafaxarsa sallallahu alaihi wa sallam, ta yadda zai hana a ganta baki xaya; ta cigaba da regen su. Shi kuwa Manzon Allah sallallahu alaihi wa sallam, sai qara zuga Habashawan yake yi yana ce musu: “Da kyau 'ya'yan Arfadah! Ku cigaba don Yahudawa su san cewa akwai sakewa a cikin addininmu, kuma cewa ni, an aiko ni ne da addini mai sauqi.”³⁴²

Kaxan kenan daga cikin bukukuwa da shagulgulan murnar Ranar Idi, da aka gabatar a gaban Manzon Allah sallallahu alaihi wa sallam, bai kuma hana ba, har ma nuna farin cikinsa ya yi da abin. Saboda haka ne Malamai suka yanke

hukuncin cewa, bayyana murna da farin ciki a ranakun Idi ibada ce daga cikin ibadojin addinin Musulunci. Qaisu xan Sa'ad ya ce: 'Babu wani abu da ya faru a zamanin Manzon Allah sallallahu alaihi wa sallam face na gan shi, har kuwa da wani abu xaya, ganin yadda ake yin wasanni a ranar Idin Qaramar Sallah.' An kuma samo daga Iyad Al'ash'arí cewa, ya yi wata Sallar Idi a Anbar ya ga tsit ba wani motsi, sai ya ce musu: 'Me ya sa na ga ba kwa 'yan wasanni da 'yan raye-raye, da ake yi a zamanin Manzon Allah sallallahu alaihi wa sallam?' A ci kin wata riwaya kuma aka ce, cewa ya yi musu: 'Me ya sa na ga ba kwa 'yan wasanni da 'yan raye-raye, kamar yadda Manzon Allah sallallahu alaihi wa sallam ya kasace yana yi?!'³⁴³³⁴⁴³⁴⁵

Idan muka duba da kyau za mu ga cewa, wasanni da shagulgula a Ranakun Idi, abu ne da kowaxanne mutane suke yi gwargwadon wayewa da al'adunsu, ba ma tare da sun sansance ba. Abu ne kuma da duniya ta gada kaka da kakanni. Habashawan can sun gudanar da nasu wasannin ne kamar yadda mutanensu suke yi ta hanyar baza walkuna da yazgogin fata. Da raye-raye a cikin Masallaci. Haka su kuma waxancan kuyangi mata guda biyu, da suke xakin Sayyida Aisha radhiyallahu anha sun yi waqarsu ce ta al'adar 'yan mata, ta hanyar shafa dundufa da rera waqa da qasidu irin na Jahiliyya a kwanakin yaqin Bu'ás.³⁴⁶

Kowace al'umma da kowaxanne mutane, a daidai kowane zamani, suna irin nasu wasanni da suke yi, waxanda farfajiyar halasci a addinin Musulunci take iya karva. Dalili kuwa shi ne kasancewar rayuwar nan tamu ta duniya ba ta yi sai da 'yar walwala da 'yar shaqatawa. Sa'annan kuma Annabinmu sallallahu alaihi wa sallam, an aiko shi ne da addini mai sauqi.

3.2.2 Ranar Áshúrá

Manzon Allah sallallahu alaihi wa sallam ya kasance ko da yausha yana Azumin Ranar Áshúrá, wanda tun ana garin Makka yake azumtar wannan rana. Rana ce kuma wadda tun a zamanin Jahiliyya, Quraishawa suke girmama ta. Duk lokacin da ya kamata a canza wa xakin Ka'aba riga, Quraishawa sukan kirdadi wannan rana domin gudanar da wannan hidima. Lokacin da Annabi sallallahu alaihi wa sallam ya isa garin Madina, sai ya cigaba da wannan Azumi, ya kuma umurci jama'a da su yi. Lokacin da aka wajabta Azumin Ramadhan kuma, sai ya bar yin Azumin Ranar Ashura. Ya kuma bar shi haka nan; wanda ya ga damar yi ya yi, wanda kuma bai gani ba ya bari abinsa. Ga kalmomin da ya yi amfani da su sallallahu alaihi wa sallam: “Wanda ya ga damar yin Azumin Ashura, ya yi. Wanda kuma bai ga dama ba yana iya bari.” Da wannan ne Azumin Ranar Ashura ya cigaba da zama mustahabbi a kan Musulmi, umurnin kuma ya zama na kwaxaitarwa kawai.³⁴⁷

An samo daga Ibnu Abbas radhiyallahu anhu wanda ya ce: ‘Ko da Annabi sallallahu alaihi wa sallam ya iso garin Madina ya taras da Yahudawa suna Azumin Ranar Ashura. Sai ya tambaya: Mene ne wannan kuma? Sai suka gaya masa cewa: ‘Ai wannan rana ce mai tarihi a wurinmu, domin a cikinta ne Allah ya kuvutar da Bani Isra’ila daga maqiyansu. Sai Annabi Musa alaihissalamu ya azumci yinin.’ Sai Manzon Allah sallallahu alaihi wa sallam ya ce: “Ai kuwa na fi ku cancanta da yin koyi da Musa.” Sai kawai ya cigaba da yin Azumin wannan rana sallallahu alaihi wa sallam, ya kuma umurci mutane da su cigaba da yi.³⁴⁸

Annabi sallallahu alaihi wa sallam ya cigaba da Azumin Ranar Ashura kaxai, domin lokacin da ya zo Madina yana qoqarin kirdadon wasu al'adu na Yahudawa domin ya faranta musu rai wataqila su shiga Musulunci. Sa'annan daga baya sai ya yi qoqarin sava musu ta hanyar fara Azumin ranar da take bi wa Ranar Ashura, domin ya sava wa hanyarsu. Tabbacin haka shi ne abin da aka riwaito daga Ibnu Abbas radhiyallahu anhu, wanda ya ce: 'A lokacin da Manzon Allah sallallahu alaihi wa sallam ya azumci Ranar Ashura ya kuma yi umurni da a azumce ta, sai Sahabbai suka ce masa: Ya Manzon Allah! Wannan fa rana ce da Yahudawa da Nasara suke girmamawa.' Sai Manzon Allah sallallahu alaihi wa sallam ya ce: "Idan Allah ya kai mu baxi zan azumci rana ta tara in sha Allahu." Mai riwaya ya ce: 'Shekarar ba ta zagayo ba Allah ya karvi ransa sallallahu alaihi wa sallam.'³⁴⁹

Annabi sallallahu alaihi wa sallam ya cigaba da yin Azumin wannan Rana ta Ashura har Ibnu Abbas radhiyallahu anhu ya ce: 'Ban ga wata rana da Annabi sallallahu alaihi wa sallam yake kirdado domin azumtar ta ba, ya kuma fifita ta a kan sauran ranaku, kamar Ranar Ashura. Watan Ramadhan ne kawai bai fifita ranar a kansa ba.' Haka kuma Manzon Allah sallallahu alaihi wa sallam yana matuqar kwaxaitarwa a kan azumtar wannan rana ta Ashura, ta hanyar bayyana falala da fifikon da yake da shi. Yakan ce: "Ina fatar Allah Maxaukakin Sarki ya gafarta zunuban da aka yi a shekarar da ta wuce, saboda shi."³⁵⁰³⁵¹

3.2.3Ranar Arafah

Farkon abin da ake iya cewa a kan yanayin rayuwar Annabi sallallahu alaihi wa sallam a wannan Rana ta Arafa shi ne, yana yin Azumi a duk lokacin da ta kama,

a Madina. Abin da yake tabbatar da hakan kuwa shi ne abin da ya inganta daga gare shi sallallahu alaihi wa sallam na kwaxaitarwa a kan azumtar wannan rana. A wani Hadisin yana cewa: “Azumin Ranar Arafah, ina fatar Allah Maxaukakin Sarki ya gafarta zunuban sheakarar da ta gabata, da wadda za ta biyo bayanta, saboda shi.”³⁵²

Babu wani Azumi na nafila wanda Annabi sallallahu alaihi wa sallam ya bayyana cewa, za a samu irin wannan sakamako bayan Azumin Ranar Arafah. Hakan kuwa ta faru ne saboda girma da bambancin da Azumin yake da shi. Sai dai ta tabbata cewa, a lokacin da Annabi sallallahu alaihi wa sallam ya yi Hajjinsa na Bankwana, bai samu damar yin wannan Azumi ba. Ya kuma yi haka ne domin ya samu cikakken qarfin yin ibada da zikiri da du'ai. An samo daga Ummul Fadhl 'yar Haris cewa, wasu mutane sun yi jayayya a wurin ta a Ranar Arafah a kan ko Annabi yana Azumi a ranar ko ba ya yi. Wasu daga cikinsu suka ce: yana yi. Wasu kuma suka ce: Ba ya yi. Ta ce, sai na aika masa da qwaryar nono yana tsaye a kan raquminsa. Sai ya karva ya sha.³⁵³

An kuma samo daga Maimunatu radhiyallahu anha cewa, mutane sun samu kokwanto a kan Azumin Annabi sallallahu alaihi wa sallam a Ranar Arafah; yana yi ko ba ya yi? Sai na aika masa da qwaryar nono yana tsaye a inda ake tsayawa. Sai kuwa ya karva ya sha mutane kuma suna kallonsa. An kuma samo daga Ibnu Umar cewa: An tambaye shi a kan Azumin Ranar Arafah ga wanda yake a Arafah. Sai ya ce: ‘Na yi Hajji tare da Annabi sallallahu alaihi wa sallam. Amma ban ga ya yi Azumi ba a ranar. Na kuma yi Hajji tare da Umar radhiyallahu anhu ban ga ya yi Azumi ba a ranar. Na kuma yi Hajji tare da Usman radhiyallahu anhu. Shi

ma ban ga ya yi Azumi ba. Saboda haka ni ba zan yi ba, ba kuma zan umurci kowa da ya yi ba, ba kuma zan hana wanda duk ya ji yana son yi ba.³⁵⁴³⁵⁵³⁵⁶

Abin da kuma ya shafi tsarin rayuwarsa sallallahu alaihi wa sallam a Ranar Arafah a shekarar da ya yi Hajjinsa na Bankwana, na riga na yi cikakken bayani a kan sa, tun daga hudowar rana zuwa faxuwarta a cikin littafina mai suna: Ka’annaka Ma’ahu.’ Saboda haka ne ba zan kawo wannan bayani a nan ba saboda gudun tsawaitawa mara amfani.³⁵⁷

3.2.4Ranakun Watan Ramadhan

Watan Ramadhan shi ne farkon lokacin da aka fara saukar wa Annabi sallallahu alaihi wa sallam da wahayin Alqur’ani. A cikinsa ne kuma ya fara ganin Mala’ika Jibrilu Ruhul- Qudusi a ranar a Kogon Hira’. Wannan al’amari kuma ya faru ne a cikin Watan Ranadhan, kamar yadda Allah Maxaukakin Sarki ya ce: “Watan Ramadhan wanda aka saukar da Alqur’ani a cikin sa, domin shiriya da rahama ga mutane, da kuma bayanin shiriya, da rarrabe gaskiya.’

Saboda haka ne kuma da Allah Maxaukakin Sarki ya nufa, lokacin nazari da muraja’ar Alqur’ani tsakanin Manzon Allah sallallahu alaihi wa sallam, da Mala’ika Jibrilu ta shekara-shekara, Jibrilu alaihissalam ya riqa saukowa yana samun Annabi Muhammadu sallallahu alaihi wa sallam a cikin kowane wata na Ramadhan. A lokacin ne suke nazarin littafin Allah su biyu tun daga farko har qarshe. A kowane wata kuma na Azumin adadin abin da suke nazarin yana qaruwa gwargwadon saukarsa. Wannan nazari da muzakara sun cigaba da wanzuwa tsakaninsu zuwa watan Ramadhan na shekara ta goma bayan hijira. A

cikin wannan shekara sau biyu suka yi wannan muraja'a, bayan shekaru ashirin da uku da fara saukar Alqur'ani. Da wannan sai Manzon Allah sallallahu alaihi wa sallam ya fahimci cewa, maimaita wannan muraja'a ta Alqur'ani a cikin wannan wata na Ramadhan da aka yi, na nuna cewa an kammala saukar da shi kenan. Tun daga wannan lokaci kuwa ayoyin da suka sauka bayan haka, ba su da yawa. Dukansu kuma suna nuna cewa ne, aikin da aka aiko Manzon Allah Sallahlahu alaihi wa Sallam na isar da saqon Allah a bayan qasa ya kawo qarshe. Saboda haka ya zama wajibi a kan sa ya fara shiri da tattalin haxuwa da Ubangijinsa a wuri mafi xaukaka da tsarki..³⁵⁸

Ibnu Abbas radhiyallahu anhu ya bayar da labarin yadda wannan haxuwa ta watan Ramadhan takan kasance tsakanin Mala'ika Jibrilu da Annabinmu Muhammad sallallahu alaihi wa sallam, da irin yadda Manzon Allah yake tasirantuwa da wannan haxuwa, da take tuna masa ranar haxuwarsu ta farko. Ibnu Abbas ya ce: 'Manzon Allah sallallahu alaihi wa sallam ya kasance mai yawan kyauta. Amma, hannun baiwarsa yakan qara tsawo fiye da kowane lokaci, a cikin watan Ramadhan, lokacin da Mala'ika Jibrilu yake haxuwa da shi a cikin kowane dare na watan Ramadhan domin su yi muraja'ar Alqur'ani. Manzon Allah sallallahu alaihi wa sallam a fagen kyauta ya fi iskar damina yawan alhairi. Babu wani abu da za a tambaye shi, face ya bayar da shi..³⁵⁹

Ibn Abbas a cikin wannan Hadisi yana suranta mana irin farin cikin da yake cika Manzon Allah sallallahu alaihi wa sallam a cikin watan Ramadhan. Lokaci, wanda a cikinsa ne yake haxuwa da Mala'ika Jibrilu alaihissalamu a kowace shekara, su yi maraja'ar Alqur'ani a tsakaninsu a cikin wannan wata. Tuna wannan sai kawai farin ciki ya cika ransa, wanda hakan yake bayyana a cikin fara'a da

tsarkin karimcin da yake fita daga hannuwansa a wannan lokaci. Da wannan ne Ibnu Abbas ya sifanta wa duniya xaya daga cikin halayen da ke bayyana daga Annabi sallallahu alaihi wa sallam, wato yawaita kyauta fiye da kowane lokaci. Sai dai kuma wannan kyauta ba wai kawai sai cikin watan Ramadhan ne yake yin ta ba Sallallahu alaihi wa Sallam. Da ma shi mutum ne mai tsananin kyauta wanda babu wani mutum da ya kai shi ita. Sai dai mizanin kyauta da alhairin nasa yana qara cika da tumbatsa da ninkawa a cikin wannan wata mai alfarma na Azumi, saboda alaqar da yake da ita a wannan lokaci da duniyar sama, wato muraja'ar maganar Allah Maxaukakin Sarki da aka saukar gare shi, tare da wanda ya sauko da shi tun a farkon al'amari.

Tirqashi! Wasu kaya sai amale. Idan dai wannan shi ne hali da yanayin yadda Ma'aiki sallallahu alaihi wa sallam yake cika duniya da kyauta fiye da tauraruwar Sarfa. Ya kake zaton kyauta da alhairi Sarkin da ya aiko shi, za su kasance? Idan abin halitta irin sa ya zama haka sallallahu alaihi wa sallam, to ina ga Mahalicci, Allah subhanahu wa ta'alah? Ya za ka kwatanta tashi xinbin kyautar?!

A cikin wannan wata na Ramadhan ne kuma Annabi sallallahu alaihi wa sallam yake lalaben Daren Lailatul- Qadri a cikin kwanaki goma na qarshen watan.

Idan muka kalli yanayin rayuwar Annabi sallallahu alaihi wa sallam a cikin waxannan kwanaki goma na qarshen watan Ramadhan, za mu ga cewa mayar da hankali yake yi kacokam a kan xa'a da biyayya ga Allah Maxaukakin Sarki ta hanyar yawaita ibada da xaukar ta abin yi ita kaxai.

An riwaito daga Annabi sallallahu alaihi wa sallam cewa, idan watan Azumin Ramadhan ya kama yakan haxa tsayuwar dare da barci. Amma da zarar kwanaki

goma na qarshe sun kama, zancen barci ya qare sai dai ibada ba ji ba gani. Haka zai cigaba da raya darare da ibada, da ta haxa da muraja'ar Alqur'ani tare da Mala'ika Jibrilu, da tsayuwar dare, da kuma munajati da Ubangijinsa subhanahu wa ta'ala. Kenan babu wata daqiqa a cikin waxannan darare, wadda ba a farke yake ba sallallahu alaihi wa sallam. Mafi kyawo kuma mafi kammalar yanayi da halin da Manzon Allah sallallahu alaihi wa sallam yake kasancewa a cikin waxannan kwanaki goma na qarshen Ramadhan shi ne bayanin da Uwar Muminai Sayyida Aisha radhiyallahu anha, ta bayar a taqaice, a lokacin da take sifaita tsarin rayuwarsa a cikin kwanaki goma xin nan na watan Ramadhan, ta ce: 'Manzon Allah sallallahu alaihi wa sallam ya kasance idan kwanaki goma na qarshen watan Ramadhan suka kama, ya kan raya dare iyakar yinsa, ya kuma tanke gyaftonsa, sa'annan ya tayar da iyalinsa.'³⁶⁰

A cikin kwanakin Watan Ramadhan, Annabi sallallahu alaihi wa sallam ya saba da yakan kasa dare uku ne, ya raya kashi xaya daga ciki da ibada. Sauran kashi biyu xin kuma ya kwanta ya yi bacci. Amma, idan kwanaki goma na qarshen watan suka kama, yakan raya gaba xayan dare ne da Sallah da karatun Alqur'ani da addu'o'i da ganawa da Ubangijinsa Maxaukakin Sarki har zuwa lokacin Sahur. Idan yana da buqatar yin sahur xin sai ya dakata ya yi. Idan kuma ba shi da buqata, sai ya cigaba da Sallah da du'ai da zikiri abinsa har zuwa wayewar gari. Ga alama Manzon Allah sallallahu alaihi wa sallam ba ya son yin wani abu a cikin wannan lokaci, wanda ba Sallah ba.

Akwai waxansu nau'uka na ibada waxanda Manzon Allah sallallahu alaihi wa sallam ba ya yi a cikin gaba xayan kwanakin Watan Ramadhan, da suka haxa da Li'itikafi. Li'itikafi kuwa shi ne yankewa daga duk wata harka ta duniya tare da

mayar da hankali ga bautar Allah Maxaukakin Sarki ta hanyar ibada a cikin xaya daga cikin Masallatai. Annabi sallallahu alaihi wa sallam ya yakan yi Li'itikaf ne a cikin Masallacinsa a daidai kusurwar Yamma maso Kudu, domin nan ne qofar da ke kallon gidansa take. Sai a saki wata tabarma a tsakaninsa da mutane. Wani lokaci kuma yakan yi Li'itikafinsa sallallahu alaihi wa sallam a cikin Qubbah Turkiyyah. Tarewar Annabi sallallahu alaihi wa sallam a Masallaci domin yin Li'itikafi na nufin yankewa da nisantar mutane. A yayin da mai Azumi yake nisantar abinci da abin sha da kusantar iyali. Shi kuma wanda ya shiga Li'itikafi ya qara da nisantar mutane domin ya samu isasshen lokacin ganawa da Ubangijinsa.

Li'ikafin Annabi sallallahu alaihi wa sallam yana kasancewa ne a cikin Masallaci. Ba a cikin wani kogon dutse ko wani lungu a cikin Sahara ba. Hakan kuwa yana nuna cewa addinin da ya zo da shi sallallahu alaihi wa sallam addini ne da yake tafiya bisa tsarin rayuwa na xabi'a; ba kira yake yi zuwa ga qaurace wa mutane kwata-kwata ba. Tabbacin hakan shi ne faxar Allah Maxaukakin Sarki: “Ya ku waxanda suka yi imani! Ku karwa wa Allah da Manzo idan ya kira ku zuwa ga abin da zai raya ku.”

Daga cikin kuma ibadojin da Annabi sallallahu alaihi wa sallam yake yi sosai a cikin kwanaki goma na watan Ramadhan, akwai Sáje, wato sadar da azumi ta hanyar rashin yin buxin baki da sahur. Yakan kwashe kwana biyu ko uku ba tare da ya yi sahur ko ya sha ruwa ba sallallahu alaihi wa sallam. Sai Sahabbai suka yi matuqar mamakin wannan irin qauracewa da ya yi wa abinci, da mayar da hankali kwata-kwata ga ibada. Da suka kasa haqurewa sai suka yi masa magana cewa: Ya Manzon Allah! Muna son mu riqa yin Sáje kamar yadda kake yi. Sai ya

karva musu da cewa: “Ko alama! Ku ba irina ba ne. Ni, da nake kwana Ubangijina yana ciyar da ni, yana shayar da ni.” Babu wani mahaluki da yake da irin wannan gatanci a wurin Allah Maxaukakin Sarki baya ga Manzon Allah sallallahu alaihi wa sallam. Ba kuwa don komai ba, sai domin kasancewar irin yaqini da yake da shi sallallahu alaihi wa sallam, tsakaninsa da Ubangijinsa, babu wanda yake da shi a cikin mutane. Ah! Ashe ba shi ne Allah Maxaukakin Sarki ya keta sammai bakwai domin alfarmarsa ba? Aka kuma tafi da shi saman-sama, har yake jin amon qiqirniyar alqalumman qudurar Ubangiji a sidratul- muntahá. Sa’annan kuma Ubangijin nasa subhanahu wa ta’ala ya yi zance da shi ba tare da wani shamaki ba, a wuri mafi girma da xaukaka. Bayan haka nan aka kai shi ya yi rangadin gani da ido a gidan Aljanna da na Wuta. Saboda haka yadda Manzon Allah sallallahu alaihi wa sallam yake shauqi da jin garxin idaba, babu wanda yake jin haka a cikin mutane gaba xaya. Saboda haka ne idan ya nuta a cikin kogin idaba, ba ya jin sha’awa da buqatar abinci ko abin sha.³⁶¹

“In zuciya tai nutso a gareka ba ta ganin.

Komai na ci ko na sha balle ta san guzuri.

Fuskarka haskenta dauman ya ishe ta ado,

Zancenka nan gunta dauman ne abin nazari.

Da za ta koka ta ce ta kasa kai matuqa,

Ruhi ya himmaku zai raya ta tai katari.”³⁶²

Daga cikin koyarwarsa kuma sallallahu alaihi wa sallam dangane da waxannan kwanaki goma na qarshen watan Ramadhan shi ne, tayar da iyalinsa da yake yi cikin dare domin yin Sallar tahajjud. Tattare da cewa, yana tayar da su a cikin sauran darare domin su yi gwargwadon raka'o'in da suke iyawa. Idan an kai qarshen wata yakan qara qaimi tare da kwaxaitar da su tsayawa tare da shi a yi ibadar, domin su ma su samu nasu kaso na falalar waxannan darare masu alfarma. Sayyidina Aliyu xan Abu xalib radhiyallahu anhu ya ce: 'Manzon Allah sallallahu alaihi wa sallam ya kasance yana tayar da iyalinsa a cikin kwanaki goma na qarshen Watan Ramadhan. Manya da qanana daga cikinsu kuma duk, suna yin Sallar.' Hakan kuma da yake yi, yana yi ne domin qoqarin cika umurnin Allah Maxaukakin Sarki da yace: "Kuma ka umurci iyalinka da Sallah, sa'annan ka yi haquri a kan ta. Ba za mu tambaye ka wani arziki ba. Mu, muke arzuta ka. Kyakkyawan qarshe kuma yana ga masu tsoron Allah. Saboda haka ne mafi yawan abin da aka riwairto na rayuwarsa sallallahu alaihi wa sallam a cikin watan Ramadhan, an samo shi ne daga bakin Matansa Uwayen Muminai radhiyallahu anhuna, saboda irin yadda yake gudanar da komai na ibada a tare da su.³⁶³

Sai dai tattare da irin yadda Manzon Allah sallallahu alaihi wa sallam ya mayar da hankalinsa a kan ibada a cikin kwanakin nan goma na qarshen Watan Ramadhan. Hakan ba ta hana shi aikata sauran ayyukan xa'a ba, da xebe wa iyalinsa kewa sallallahu alaihi wa sallam; bai tava yankewa daga gare su ba. Sayyidah Aisha radhiyallahu anha tana cewa: 'Manzon Allah sallallahu alaihi wa sallam ya kasance yana miqo kansa zuwa gare ni in taje masa, alhali yana cikin Li'itikaf. Ba kuma yakan shigo gida ba sai da wata babbar buqata.'³⁶⁴

Ina kuma da yaqinin cewa, wannan taje kai, da yake sa ana yi masa sallallahu alaihi wa sallam, ba domin buqatarsa ne ba kawai. Yana yi ne domin ya xebe wa iyalinsa kewa. Domin, duk lokacin da mace take taje wa mijinta kai, tana samun jindaxi da farin ciki, domin babu wani lokaci da mata take jin tana kusa ga mijinta fiye da wannan. Saboda haka ne Manzon Allah sallallahu alaihi wa sallam ya yi nufin faranta wa iyalin nasa, ta hanyar fitowa da kansa daga cikin Masallaci domin ta taje masa. Ka qaddara irin jin dabin da Sayyida Aisha radhiyallahu anha za ta samu kanta a ciki lokacin da take rungume da kan maigidanta sallallahu alaihi wa sallam tana taje masa shi, suna kuma xan zance a tsakaninsu tattare da cewa yana cikin ibadar Li'itikafi. Wannan aiki kuwa na Annabi sallallahu alaihi wa sallam a daidai wannan lokaci yana xauke da ibada falan biyu. Ta farko ita ce ibadar Li'itikafi, ta biyu kuma ibadar kyautata wa iyali tare da kyakkyawar mu'amala da su.

Ba Sayyidah Aisha raliyallahu anaha kaxai ba, gaba xayan matansa sallallahu alaihi wa sallam sukan taru wurinsa bayan an sha ruwa yana cikin Li'itikafi xin. Ka ga kenan a Li'itikafi a wurin Manzon Allah sallallahu alaihi wa sallam ba ya nufin yankewa daga halastacciyar rayuwa kwata-kwata. Saboda haka ne iyalin nasa baki xaya suke taruwa wurinsa bayan an sha ruwa, tattare da cewa babu zancen kusantar ko xaya daga cikinsu a gare shi. Amma, saboda buqatar da take akwai a tsakanin miji da mata, wadda ba lalle ta zama saduwa a tsakani ba. A'a, buqata dai irin ta hira da zance da xebe kewa. Saboda ita ne matan nasa sallallahu alaihi wa sallam suke taruwa wurinsa su xan yi yauci. Sa'annan daga bisani su koma xakunansu.

Wata rana daga cikin irin waxannan ranaku da dare, tana yiwuwa daren kwanan Sayyidah Safiyya ne radhiyallahu anha, sai ta daxe ba wurin Manzon Allah sallallahu alaihi wa sallam, bayan gaba xayan matan sun tsiyaye abinsu. Da za ta wuce, kasancewar xakinta nesa da Masallaci, sai Manzon Allah sallallahu alaihi wa sallam ya xan taka mata, suna tafe suna fira a kan hanya kafin ta isa xakinta. Suna kaiwa qofar Masallaci, sai ga waxansu mazaje biyu daga cikin Ansaru, suka yi wa Manzon Allah sallallahu alaihi wa sallam Sallama. Da suka fahimci yana tare da wata mace, sai suka qara sauri. Ganin haka sai Manzon Allah sallallahu alaihi wa sallam ya ce musu: “Ku dakata! Ku zo ku gani matata ce Safiyyah ‘yar Huyaiyu.” Sai suka ce: ‘Subhanallah! Ai mun sani ya Manzon Allah.’ Suka dai ji nauyin abin. Ma’ana wai kamar suna cewa masa ne: ‘Ai ba za ta yiwu mu zarge ka da mugun abu ba. Sai Manzon Allah sallallahu alaihi wa sallam, a matsayinsa na Manzon rahama zuwa ga al’umarsa, ya ce musu: “Na san da haka. Amma ai Shaixan yana gudana a cikin jikin xan Adam kamar yadda jini yake zagayawa a cikin sa. Saboda haka ne na ji tsoron ya jefa wani shakku a kaina a cikin zukatanku.”³⁶⁵

Ko shakka babu wannan wani yanayi ne da, Shaixan ka iya amfani da shi, ya jefa shakku da zargin mugun abu a cikin zukatan waxannan Musulmi na gari. To, shi ne Annabi sallallahu alaihi wa sallam ya xauki wancan mataki domin ba da kariya da kandagarki ga zukatansu; kada makircin Shaixan ya samu mashiga a cikin su. Allah Sarkin har abada! A ganinka me zai sa Annabi sallallahu alaihi wa sallam fitowa daga Masallaci yana Li’itikafi domin kawai ya raka xaya daga cikin Matansa zuwa xakinta, yana kuma ji a ransa har a daidai wannan lokaci yana cikin ibadar Li’itikaf ne, bai yanke ba?! Me zai sa haka?! Abin da hakan yake

nunawa shi ne, wannan rakiya da ya yi wa Safiyya radhiyallahu anha, sallallahu alaihi wa sallam, zuwa xakinta, suna kuma tafe suna taxi a kan hanya kuma a cikin duhun dare, wata idaba ce cikamakin ibadar Li'itikaf. Idan wannan irin kulawa ita ce abar da, yake nuna wa iyalinsa, Manzon Allah sallallahu alaihi wa sallam, ta hanyar xebe musu kewa da kyautata musu, tattare da cewa ya narke a cikin ibadar Li'itikafi a cikin waxannan kwanaki, wace irin kulawa ce kake zaton zai nuna musu a lokacin da ba na ibadar Li'itikafi ba?!

Yá'ayyuhal- Lazína ámanú sallú alaihi wa sallimú taslíma.

3.3.Raya Waxansu Kwanakin Shekara

Babu wasu darare na musamman a shekara waxanda Manzon Allah sallallahu alaihi wa sallam yake rayawa da ibada, koma bayan abin da yake yi a cikin kwanaki goma na qarshen Watan Ramadhan. Amma, kwanaki waxanda ba waxannan ba daga cikin kwanakin mako ko na shekara, kamar Sallar farkon Watab Rajab, da ta tsakiyar Watan Sha'aban, da Sallar da ake yi a daren juma'ar farko ta Watan Rajab, da Sallar dararen Ranar Idi guda biyu, da Sallar daren Ashúrá. Duk Hadisan da ake riwaitowa daga Annabi sallallahu alaihi wa sallam a kan waxannan Salloli, ba su inganta ba. Babu abin da yake tabbatar da cewa Manzon Allah sallallahu alaihi wa sallam ya faxi waxannan Hadisai. Shaikhul-Islami Ibnu Taimiyyah ya ce: 'Dukansu Hadisai ne na qarya.' Saboda haka ba ya halasta a Shar'ance mutum ya ke Vance wata rana ya riqa yin wani abu a cikinta, wanda Shari'ah ba ta xora masa ba. Wanda kuma allah Maxaukakin Sarki ya hore wa, ya ji yana jin nishaxi, ya tashi a cikin wani dare ya yi ta ibada yana yi yana

qara qwazo. To, ya yi abin a zo a gani. Amma dai koyarwar Annabi Muhammadu sallallahu alaihi wa sallam, ita ce mafi zama alkhairi.³⁶⁶

3.3.1 Ibadojin Yau da Kullum

Daga cikin abubuwan da tsarin rayuwar Annabi sallallahu alaihi wa sallam ya qunsa na ibadar yau da kullum wadda ba ta yankewa, akwai abin da Malam Alqama ya faza cewa: ‘Na tambayi Uwar Muminai Aisha radhiyallahu anha cewa: ‘Ya ke Uwar Muminai! Ya tsarin rayuwar Annabi sallallahu alaihi wa sallam yake; ko tana da wata masaniya a kan yana keve wata rana da ibada?’ Sai ta karva mani da cewa: ‘Ko alama! Ayyukan Manzon Allah sallallahu alaihi wa sallam na yana yin su ne dauman ba ya farawa ya bari. Wa ye daga cikinku yake iya yin abin da Annabi sallallahu alaihi wa sallam yake yi?’³⁶⁷

Ayyukan nasa sallallahu alaihi wa sallam sun zama haka ne kuwa, saboda aiki xan kaxan idan aka iya xorewa da shi yau da kullum, ya fi mai yawan da ake yi ana yankewa. Bisa wannan dalili ne Sayyida Aisha radhiyallahu anha ta ce: ‘Manzon Allah sallallahu alaihi wa sallam ya kasance, a duk lokacin da ya shiga wani aiki, zai cigaba da yin sa ba tare da yankewa ba. Wato, babu lokacin da za a zo a taras ya yi watsi da shi. Abin da ya sa al’amarin ya zama haka kuwa shi ne kasancewar aikin alhairi xan kaxan da ake yi yau da kullum, ya fi mai yawa da za a fara a fasa. Daga cikin abubuwan da suke taimakawa kuwa a kan xorewar aikin alhairi, shi ne ya kasance mai sauqi. Aiki duk idan ya zama mai wuya sosai, to shi na da wuya a iya xorewa da shi. Saboda haka ne Manzon Allah sallallahu alaihi wa

sallam ya kira al'umarsa da cewa: "Duk aikin da za ku yi, ku yi wanda kuke iyawa. Ku sani! Allah ba zai gaji ba har sai in ku kun gaji." ³⁶⁸³⁶⁹

Wata rana da waxansu matasa su uku suka zo gidan Annabi sallallahu alaihi wa sallam suna tambayar irin ibadojin da yake yi, da aka gaya musu sai suka ji kamar sun yi musu kaxan. Anas xan Malik da yake bayar da labarin ya ce: 'Wasu samari guda uku sun zo gidan Annabi sallallahu alaihi wa sallam suna tambayar irin ibadojin da yake yi. Da aka yi musu bayani, sai suka ga kamar ibadojin sun yi musu kaxan. Sai suka ce: To, in dai Annabi kenan, a matsayinsa na wanda aka gafarta wa zunubansa na farko da na qarshe, ina ta ga mu?' sai xayansu ya ce: 'Ni kam zan cigaba da yin Sallar Dare har abada.' Xaya kuma ya ce: 'Ni kuwa zan cigaba da Azumin nafila har abada.' Na uku ya ce: 'Ni kuma ba zan sake kusantar mace ba har abada; auren ma ba zan yi ba.' Da wannan labari ya je kunnen Annabi sallallahu alaihi wa sallam, sai ya hau kan Mimbari ya yabi Allah Maxaukakin Sarki ya kuma gode masa. Sa'annan ya ce: "Me yake damun waxansu mutane ne? Na ji suna cewa kaza da kaza. To, ina son su sani wallahi! Na fi kowa daga cikinku tsoron Allah. Amma, ina Azumi ina kuma shan ruwa. Ina Sallah ina kuma kwantawa in yi barci. Sa'annan kuma ina kusantar iyalina. Duk wanda ya qyamaci Sunnata ba shi tare da ni." ³⁷⁰

Ba komai ya sa waxannan matasa suka ga kamar ibadojin da Annabi sallallahu alaihi wa sallam yake yi sun yi musu kaxan ba, sai don sun yi tambaya ne a kan waxansu kevantattun ibadoji, da suka haxa da Sallah da Azumi. Sai suka ji kamar abin ya yi musu kaxan, idan suka kwatanta da yadda su, suke niyyar yi. Sun manta cewa, gaba xayan lokutan Annabi sallallahu alaihi wa sallam cike suke da ibada. Waxanda ibadojin da yake yi sun fi mujarradin Azumi da Sallar nafila,

wato kula da al'amurran al'umarsa ta hanyar kira da wa'azi da shiryarwa da bibiyar halin da ake ciki, da kuma kulawa. Haka kuma radhiyallahu anhum, sun manta da cewa duk wanda ya aikata wani aiki na alhairi, daga cikin al'umar Musulmi, daga nan har zuwa Ranar Alqiyama. To, Manzon Allah sallallahu alaihi wa sallam yana da kamisho a ciki, saboda zamansa wanda shi ne ya xora gaba xayan halitta a kan tafarkin aikata alhairi. Saboda haka mayar da hankali da yake yi a kan karantar da al'umma da kiran su zuwa ga aikata ayyukan alhairi, ya fi lada da muhimmanci a wajensa.

Sun kuma manta da cewa duk abin da Annabi sallallahu alaihi wa sallam yake yi, yana yin sa ne ba tare da yankewa ba. Ba aiki ne irin na samartaka ba, da qwandar yinsa take faxawa a wayi gari an bari. Ayyukansa wani cikakken tsari ne da ya samar wa tabbataccen gindin zama a cikin kundin tsarin rayuwarsa da jadawalin gudanar da ita. Tabbacin haka kuwa shi ne, irin yadda idan wani uzuri ya shiga, ya kasa samun damar yin wani lāzimi, ba zai ba ri ya wuce hakanan ba, sai ya ranka shi sallallahu alaihi wa sallam. An samo daga Sayyidah Aisha radhiyallahu anha cewa: 'Idan Manzon Allah sallallahu alaihi wa sallam bai samu damar yin Sallar wani dare ba, saboda wani xan raxaxi da yake ji ko wani abu mai kama da haka. Idan rana ta yi zai yi Sallarsa raka'a goma.' Sun kuma manta radhiyallahu anhum cewa, babu wani aiki na idaba da Annabi sallallahu alaihi wa sallam zai bari, face akwai wani aikin da ya fi wannan muhimmanci, da yake yi a kodayaushe. Saboda haka ne ya tabbata cewa, Manzon Allah sallallahu alaihi wa sallam yana Sallar Dare kamar yadda Annabi Dawuda alaihissalamu yake yi; zai kwanta ya yi barci tsawon rabin dare, ya tashi ya yi Sallah tsawon sulusin dare. Sa'annan ya koma bacci na tsawon sudusin daren.³⁷¹³⁷²

Haka kuma ai Manzon Allah sallallahu alaihi wa sallam ya bayar da labarin cewa mafificin Azumin nafila shi ne irin wanda Annabi Dawud alaihissalam yake yi; idan ya yi Azumi yau gobe ya sha ruwa, haka-haka. Amma, tattare da haka Manzon Allah sallallahu alaihi wa sallam ba ya yin irin wannan Azumi. Da aka tambaye shi ko me ya sa? Sai ya karva da cewa: “In da Allah Maxaukakin Sarki ya ba mu qarfin yin haka da mun yi.” Ya kuma bayar da wannan amsa ne saboda irin yadda rayuwarsa take cike da wasu nau’ukan ibadu masu matuqar muhimmanci, da suka xauke masa hankali daga yin irin Azumin Annabi Dawud. Wato, shagaltuwa da hidimar shiryar da mutane da kula da sauran al’amurran al’umarsa sallallahu alaihi wa sallam.³⁷³

Kamar haka ne abin yake ga al’umarsa bayan ya cikawar sa. Ibadar da wanda shekarunsa suka miqa a rayuwa, wata qila ma ya yi ritaya daga al’amurran duniya, zai iya yi, kamar yawaita Azumi da Sallar Dare da zikiri dare da rana. Irin wannan nau’i na ibada bai dace da matashin Malami da yake kan ganiyarsa, yake zaunawa kullum don karantar da mutane da ba su fatawa da yi musu wa’azi da gargaxi ba. Haka kuma ba ta dace da Mawadaci ba, da hidimar ciyar da mutane da sauran ayyukan alhairi da jinqayi, tare da vatar da dukiya inda Allah Maxaukakin Sarki yake so.

Sadoda haka ne tarihi ya tabbatar da cewa Ibnu Abbas bai cika yin Azumin nafila ba. Tabbacin wannan kuwa shi ne abin da Abdurrahman xan Yazid ya ce: ‘Da wuya ne ka ga Abdullahi xan Abbas ya yi Azumin nafila. Sai wata rana muka tambaye shi ko me ya sa? Sai ya karva mana da cewa: Duk ranar da na yi Azumin nan, ko Sallah da qyar nake yin ta. Na kuma fi sha’awar Sallah bisa ga Azumi. Tarihin kuma ya tabbatar da irin yadda xan Abbas xin ya mayar da hankali

matuqa a lokacin da yake Kufa, a kan ilimi da karantarwa har aka wayi gari garin ya zama wata bakandamiyar Jami'ar Ilimi.

Ni ma kuma na lura da yanayin Malaminmu Shekh Abdul'aziz Ibnu Báz rahimahullahu. Sai na fahimci ya fi mayar da hankali a kan karantar da mutane da share musu hawaye gwargwadon abin da yake iyawa, da kaiwa da komowa a cikin al'amurransu fiye da yadda duk wani mahaluki yake tunani. Abin gwanin ban mamaki! Irin hidimomin da yake yi wa al'umma, wallahi da za a tara Malamai xari, da wuya ne in za su kamo qafarsa. Babu lokacin da kavakin kalaci a gidansa, za a ci shi ba tare da baqi masu ziyara, da sauran mabuqata masu rauni ba. Saboda ma ya samu qarfin xaukar nauyin irin waxannan hidindimu ne, ya sa ba ya wani Azumi na nafila baya ga na Ranar Ashura, saboda irin yadda hidimar jama'a ta tare masa gaba.

Wata rana Abdullahi xan Abdul'aziz Al-Umarí ya rubuta wa Imamu Maliku rahimahullahu takarda yana ba shi shawarar rage hulxa da mutane, da nisantar mayar da hankali da ya yi a kan karantarwa. A maimakon haka, in ji mai bayar da shawarar, yana ganin kamata ya yi Imamu Malik ya mayar da hankalinsa a kan yawan ibada. Bayan ya karanta takardar, Imamu Malik, sai ya ba shi amsa da cewa: 'Ai Allah Maxaukakin Sarki ya rabbaba ayyuka ne kamar yadda ya rarraba arzuka. Da yawa za ka ga waxansu mutane Allah ya hore musu Sallah, amma bai hore musu Azumi ba. Wasu kuma an hore musu yin sadaqa, amma ba su da qoqarin sallar nafila. Wasu kuwa jihadi ne aka hore musu, amma su da Sallah, sai dai ta Nafila. Shi kuwa karatu da yaxa ilimi yana daga cikin mafifitan ayyukan xa'a da biyayya ga Allah Maxaukakin Sarki. Na kuma yarda da abin da Allah ya hore mani subhanahu wa ta'alah daga cikin waxannan fannona. Ba ni kuma jin a

raina cewa abin nan da nake kansa, ya fi wanda kake kansa kai. Ina kuma farar dukanmu, mu kasance muna a kan alhairi ne. Ya kuma zama wajibi a kan kowane xaya daga cikinmu ya yarda da abin da Allah Maxaukakin Sarki ya hore masa. Wassalam! Ka huta Lafiya.³⁷⁴

Shaikhul- Islam Ibnu Taimiyyah ya yi wata magana mai armashi da take xauke da irin wannan ma'ana da ya ce: 'Mafificiyar ibada ta danganta ne da yanayin rayuwar mutane. daga cikin ayyukan ibada akwai waxanda a karan kansu suna da falala da fifiko. Amma, sai a wayi gari wani lokaci an samu wata ibadar ta fi su dacewa da bagiren. Kamar dai Sallah, ko shakka babu ta fi karatun Alqur'ani falala. Shi kuwa karatun Alqur'ani ya fi Zikiri Falala. Zikiri kuma ya fi Du'a'i. Amma ai ka ga Shari'a ta hana yin Sallah a lokuta irin bayan ketowar Alfijir da bayan Sallar La'asar da lokacin da Liman yake huxuba. Ka ga a irin waxannan lokuta, mutum ya mayar da hankali a kan karatun Alqur'ani ko Zikiri ko Du'a'i ko sauraren karatu, ya fi cancanta. Haka nan kuma karatun Alqur'ani ya fi Zikiri, amma Zikirin ne aka ce ayi a cikin sujada da ruku'i ba karatun Alqur'ani ba. Haka kuma Du'a'i, shi ne abin da aka shar'anta a qarshen kowace Sallah ba karatun Alqur'ani ko Zikiri ba.

Tana yiwuwa ma mutum ya gyara addininsa tare da qara masa armashi ta hanyar aikata waxansu ayyuka da a tare da su akwai waxanda suka fi su, waxanda kuma babu wani aiki daga cikinsu da zai iya bayar da kyakkyawan sakamakon da wannan zai bayar. Ka ga shi a wurinsa, wannan aiki da aka gani qasa-qasa, shi ne abin a zo a gani a wurinsa. Misalin wannan shi ne Aikin Hajji, wanda ya fi Jihadi muhimmanci a wurin Mata. Kamar haka ne za ka samu a cikin mutane, akwai wanda karatun Alqur'ani ya fi zama alhairi a wurin shi fiye da Sallah. Wani kuma

Zikiri ne mafifici a wurinsa bisa ga karatun Alqur'ani. A lokaci xaya kuma za ka samu wani daga cikinsu da za ka iske cewa, yawan roqon Allah domin biyan wasu buqatu nasa, ya fi zama alhairi a wurinsa a kan Zikiri, wanda bai koma kansa ba. Kai a mutum xaya ma, za ka samu wani, wannan aiki ya fi dacewa da matsayi da yanayin rayuwarsa a wani lokaci. A wani lokacin kuma sai abin ya canza, wani aikin ya maye gurbi da matsayin wannan.

Saboda haka babu wani littafi da za a wallafa ya iya qunsar cikakken bayani a kan halaye da xabi'un mutane, da kuma ko wane aikin ibada ta nafila ne, ya fi dacewa da shi. Abin da kawai ke iya walwale irin wannan matsala shi ne haske shiriyar ta Allah Maxaukakin Sarki. Idan ta samu ga mutum, sai ya iya gane aikin da ya fi dacewa da matsayinsa. Babu wani lokaci da bawa zai gaskata Allah Maxaukakin Sarki iyakar gaskatawa, face ya nuna masa ya isa subhanahu wa ta'alah.

A cikin wani Hadisi ingantacce an nuna cewa: Annabi Muhammadu sallallahu alaihi wa sallam, idan ya tashi cikin dare yakan roqi Allah Maxaukakin Sarki da wannan addu'a: "Ya Ubangijin Jibrilu, da Mika'ilu, da Israfilu, Mahaliccin Sammai da qassai. Masani abin da yake voye da wanda yake bayyane. Kai ne kake hukunci a tsakanin bayinka a cikin abin da suke savani a ciki. ka ganar da ni gaskiya a cikin abin da aka yi savani a cikinsa, da yardarka. Haqiqa lalle, kai kake shiriyar da wanda ka so zuwa tafarki madaidaici."³⁷⁵

3.3.1.1 Rana Mafi Tsanani³⁷⁶

Annabi sallallahu alaihi wa sallam ya haxu da tsanance-tsanance a tarihin rayuwarsa. Babu wani mataki na rayuwarsa da ba shi da nashi matsatsi, har ka

rasa gane wace rana ce ta fi wace tsanani a kansa sallallahu alaihi wa sallam? Shin tsananin da suka fuskanta ne a lokacin da Quraishawa suka yo musu gayyar taron dangi suka kewaye su? Ko kuwa dai matsalolin da ya haxu da su ne a shekarar ‘baqin ciki’ amul- huzni? Ko na kange su da aka yi Makka aka sus aye da sayarwa har tsawonn shekaru uku? Ko hijirar da ya yi ya bar garin Makka ba tare da son ransa ba? Ko abin da ya same shi a yaqin Uhudu, ko yaqin taron dangi? Ko kuma dai kashe masa Sahabbai makaranta Alqur’ani a ‘Rijiyar Ma’ûn’ ce rana mafi tsanani a kansa sallallahu alaihi wa sallam?

Sayyida Aisha radhiyallahu anha ta ba mu amsar gaba xayan waxannan tambayoyi a lokacin da ta tambayi Manzon Allah sallallahu alaihi wa sallam cewa: Ya Manzon Allah! Ko akwai wata rana da, a cikinta ka haxu da abin da ya fi wanda ka haxu da shi a wurin yaqin Uhudu? Ta yi wannan tambaya ne, saboda masaniyar da take da ita cewa, wannan Rana ta Uhudu ita ce rana mafi tsanani da ta sauka kan Manzon Allah sallallahu alaihi wa sallam. A cikinta ne aka kashe masa Sahabbai da daman gaske, da kuma yadda Amminsa ya kwanta dama, har ya tsaya a kan gawarsa, bayan an daddatsa ta. A lokacin ne kuma aka yi masa rotse a goshi sallallahu alaihi wa sallam aka kuma karya masa haqori. Aka kuma auna masa kausawa a kan goshi har ta yi masa rauni guda biyu, jini kuwa ya yi ta kwarara a kan fuskarsa mai alfarma sallallahu alaihi wa sallam. Wannan rana ce take tambayar Manzo sallallahu alaihi wa sallam a kanta, ko akwai wata rana da ya tava fuskantar tsanani kamar wannan? Sai ya karva mata da cewa: “Kai! Wallahi na haxu da abin da na haxu da shi a hannun mutanenki. Amma mafi tsananin abin da na haxu da shi shi ne na Ranar Aqabah, lokacin da na tallata wa 'ya'yan Abdi Yalîli Ibn Abdi Kulâlin abin da nake tafe da shi. Amma, ba su karva

kamar yadda nake so ba.” Wannan kuma ya faru ne lokacin da ya je wa’azi a Xa’if, ya tallata musu hajarsa ta Musulunci, ya kuma gana da shugabanninsu, amma suka qi yi masa dakin kai; suka bar shi da hajarsa a hannu. Wannan al’amari ya vata masa rai matuqa sallallahu alaihi wa sallam, domin ya ga zai koma cikin Quraishawa a haka, waxanda suka tsananta masa matuqa bayan wafatin Amminsa Abdulmuxxalib.³⁷⁷³⁷⁸³⁷⁹

To, wannan bijirewa da mutanen Xa’if suka yi masa sallallahu alaihi wa sallam, ta saka shi cikin mawuyaci kuma matsanancin hali da damuwa da baqin ciki fiye da kowane lokaci a tarihin rayuwarsa. Musamman, kamar yadda aka bayyana a baya kaxan, idan ya tuna irin tu’annutin da zai haxu da shi a hannun Quraishawa mutanen Makka idan ya koma. Annabi sallallahu alaihi wa sallam ya rasa inda zai sa kansa. Nan fa ne, sai ya xaga hannu ya shiga roqon Ubangijinsa da shahararrar addu’ar nan: “Ya Ubangiji! A wurinka nake kai kukan raunin qarfina, da qarancin dabarata, da rashin girmana a idon mutane, ya Mafi jinqayin masu jinqayi! Kai ne Ubangijin masu rauni. Kai ne kuma Ubangijina. Allah kada ka bar ni hannun báre su tozarta ni. Kada kuma ka bar ni hannun maqiya su wulaqanta ni. Ya Ubangiji! In dai babu wata matsala tsakanina da kai, to babu abin da ya dame ni. Domin na san rigar arziki da rufin asirinka ta wadace ni. Ina neman tsari da fuskarka, wadda ta yaye duffai suka koma haske, al’amurran duniya da Lahira suka inganta; kada fushinka ya sauka a kaina, ko qyacewarka ta yi mini rufi. Kai ne abin yi wa xa’a har a samu yardarka. Babu wani qarfi ko wata dabara sai gare ka.”³⁸⁰

Ko da Annabi sallallahu alaihi wa sallam ya dawo garin Makka yana cike da damuwa iyakar zarafi, ba shi ko ganin abin da yake gefensa. Annabi sallallahu

alaihi wa sallam ya cigaba da cewa: “Haka na baro Xa’if cike da baqin ciki idona a rufe. Ban farko ba sai da lokacin da na iso Qarnus- Sa’alib. Nan na xago kaina, sai na gan ni a qarqashin inuwar wani girgije. Da na xaga kaina sama na duba sai na ga Mala’ika Jibril, sai ya kira ni ya ce: Haqiqa, Allah ya ji abin da mutanenka suke faxe game da kai, ya kuma ji irin martanin da suka mayar maka. Ga Mala’ikan duwatsu nan ya aiko zuwa gare ka domin ka umurce shi da duk abin da kake so ya yi da su. Rufe bakinsa ke da wuya, sai Mala’ikan duwatsu ya kira ni, ya yi mani sallama. Sa’annan ya ce: Ya Muhammadu! Ka faxi duk abin da kake so. Idan kana so ne in haxa manyan duwatsun nan biyu a kansu, in halaka su.”³⁸¹

Subhanallah! Wane irin Annabi ne wannan da, Allah Maxaukaki zai aiko wa wannan irin gudunmawa, yana cikin irin wannan mawuyacin hali na damuwa da baqin ciki, da zullumin cutarwar da ka iya samun sa daga mutanensa! Ubangijinsa, ya aiko Mala’ikan duwatsu ya ba shi zavin a kan halakar da su, amma ya qi? Wato, kamar Mala’ikan yana ce masa ne: Ya Muhammad! Ga shi dai mutanenka sun saka ka cikin mawuyacin hali na baqin ciki da vacin rai. Me zai hana ka umurce ni in aikata musu duk abin da kake so. Idan ka yarda, zan kifa gaba xayan duwatsun Makka a kan su, in bizne su a qarqashinsu. A wannan lokaci duk abin da ya fito bakin Manzoni Allah sallallahu alaihi wa sallam ya ce a aikata da mutanen Makka, shi za a yi. Amma kuma Annabi sallallahu alaihi wa sallam, bai yi wata-wata ba. Rufe bakin Mala’ikan yake da wuya, ya ba shi amsa da cewa: “Ko alama! Ina fatar Allah Maxaukakin Sarki ya fitar da waxanda za su bauta wa Allah shi kaxai daga cikin zuri'arsu, ba tare da yi masa abokin tarayya ba.”³⁸²

Qarshe dai Manzon Allah sallallahu alaihi wa sallam sai ya zavi haquri da juriya da sauraren abin da Allah Maxaukakin Sarki zai yi da su a nan gaba. Ya kuma zavi ya cigaba da da'awarsa kamar yadda ya saba tare da jure wa kowace irin cutarwa da jiran sauqi daga wurin Allah Maxaukakin Sarki. A wannan mataki, Annabi sallallahu alaihi wa sallam bai saurari zuciyar ramuwa da xaukar fansa ba. Ba abin da yake cike da zuciyarsa sai babbar manufar da yake kanta, ta shiryar da al'umma da tsamo ta daga halaka. Tunanin xaukar fansa da mayar wa kura da aniyarta, ba su isa su xauke hankalinsa daga babbar manufar da yake a kanta ba, duk kuwa nauyin irin abin da ya haxu da shi, da raxaxin haquri da yake ciki. To, duk ma bari wannan zance, ai babu matsala irin yadda zai koma Makka, garin da Kakansa Qusayyu ya kafa. Kakansa Hashim shi ne abin alfaharinta, wani Kakan nasa kuma, Abdulmuxxalib shi ne Shugabanta. Amma, tattare da haka ba zai iya shiga wannan gari ba kai tsaye. Sai dai ya tsaya bakin gari sai ya samu xaya daga cikin manyan gari, ya yi masa giranto. Ba kuwa kowa ne ya yi masa shi ba, illa Mux'imu xan Adiyyu. Shi ne wanda ya raka Manzon Allah sallallahu alaihi wa sallam ya ba shi mafakar siyasa, domin ya tsere wa cutar Quraishawa.

Kai ka san babu wata wahala da ta kai wannan, a daidai wannan lokaci, da a cikinsa Annabi sallallahu alaihi wa sallam, ya rasa aminci a cikin Mahaifarsa. Gari, da iyaye da kakanninsa ne Maga'isa a cikinsa. Amma, ba zai iya shiga cikinsa ba, sai an yi masa iso an ba shi mafaka. Wane irin hali ne kake zaton Annabi sallallahu alaihi wa sallam ya samu kansa a ciki, a qoqarinsa na jure wa waxannan matsaloli, da yanke shawarar xaukar matakin tsamo Makka da mutanenta daga halaka? Da fatar samun xiya da jikoki daga cikinsu, da ake fatar su zama masu imani da tsoron Allah.

Sai ga shi a cikin xan qanqanin lokaci, Allah Maxaukakin Sarki ya faranta masa rai, ya ga yadda qasurguman Quraishawa suka sheqa Lahira a kan idanunsa. A hannu xaya kuma ya ga irin yadda ‘ya’ya da jikokinsu, waxanda yake dako da sauraren samuwarsu, suke tururuwar shiga Musulunci. Abu Jahil ya kwanta dama, xansa Ikrimah kuma ya musulunta. Shi ma Umayya Ibn Khalaf, bayan an aika shi Lahira, xansa Safwan ya karvi Musulunci. Haka shi ma Utbatu xan Rabi’ata, guguwar mutuwa ba ta bar shi ba. Xansa Abu Huzaifah kuma da ‘yarsa Hindu suka jefar da qwallon mangwaron kafirci suka huta da quda. Haka nan Utbatu xan Mu’aix, yana sheqawa Lahira, ‘yarsa Ummu Kulsum ta yi mubaya’ar Musulunci ga Annabi sallallahu alaihi wa sallam. Walidu xan Mugirata ma, ba a bar shi a baya ba; Lahira ta karvi baquncinsa, ‘ya’yansa kuma Walid da Khalid suka shiga Musulunci. Qarshe kuma buxi da taimakon Allah Maxaukakin Sarki suka tabbata, mutane suka cigaba da shiga addinin Allah qungiya-qungiya. Ko da ya yi Aikin Hajjin Bankwana sallallahu alaihi wa sallam a tare da shi akwai mutune fiye da dubu xari da suka taho daga kusan gaba xayan yankunan Jazirar Larabawa.

Wannan ita ce xabi’ar Annabi sallallahu alaihi wa sallam. Duk irin yadda al’amurra suka yi tsanani, ba zai manta da babban saqon da yake xauke da shi zuwa ga halitta ba. Matsaloli da tsanance-tsanancen rayuwa sukan zo ne su bar shi a cikin karsashi da mayar da hankali a kan manufofin da suke gabansa. Babban abin da yake bayyana irin wannan xabi’a kuwa kamar yadda aka ambata a baya kaxan, shi ne matsayin da ya xauka lokacin da Mala’ikan duwatsu ya ba shi waccan dama. Amma, maimakon ya bayar da izinin halakar da waxanda suka cutar da shi, sai ya ce: “Ko alama! Ina fatar Allah Maxaukakin Sarki ya fitar da

waxanda za su bauta wa Allah shi kaxai daga cikin jikokinsu, ba tare da yi masa abokin tarayya ba.” Da wannan za ka fahimci cewa wannan buri na Manzon Allah sallallahu alaihi wa sallam, bai tsaya a wannan zamani da yake ciki ba. Ko alama! Tunaninsa ya tsallake wannan qarni ya shiga qarnuka na gaba masu zuwa. Wannan ita ce manufa da burinsa. Duk kuwa irin yadda Mala’u xin nan za su dage a kan qoqarin qin yarda da amincewa da shi, wannan bai dame shi ba.³⁸³

Wani misalin kuma shi ne lokacin da Suraqatu ya riski Manzon Allah sallallahu alaihi wa sallam a kan hanyarsa ta yin hijira, qabilu sun haxe masa kai; gaba kura baya siyaki. A lokacin da dokin Suraqatu ya yi haniniya, ya fahimci dai ya gaji, sai ya buqaci yin magana da su. Lokacin da Suraqatu ya isa daidai inda Manzon Allah sallallahu alaihi wa sallam yake, sai ya taras da shi cikin kuzari da karsashi tare da cikakken yaqini. Qarshe kuma ya yi masa bushara da cin nasara da kaiwa qarshen mulkin Kisrá da Qaisara. Wannan bushara ta ba wa Suraqatu matuqar mamaki; bai san lokacin da ya ce: ‘Ya Manzon Allah! Kisrá Anú Sharwan? Manzon Allah sallallahu alaihi wa sallam ya ce: “Qwarai kuwa.” Ai kuwa wannan amsa ta tayar wa Suraqatu da hankali, ya kuma ji tsoron ranar da Musulunci zai karya mulkin Kisrá. Ashe kuwa a wannan Rana Annabi sallallahu alaihi wa sallam zai sa a nemo shi duk inda yake domin a mayar wa kura da aniyarta. Tunanin haka fa, sai ya nemi Manzon Allah ya ba shi rubutacciyar takardar aminci. Takarda mai ban mamaki a kundin tarihi, wadda wanda ake nema zai ba wanda yake neman sa ruwa a jallo. Ba kuwa da wani vata lokaci ba Abubakar radhiyallahu anhu, ya rubuta wannan takarda kamar yadda ya nema, ya kuma hannunta masa ita. Wani misalin kuma shi ne busharar da ya yi wa Sahabbai a ranar yaqin Khandaq, da cin qasar Sham da Farisa da Yamen, tattare da irin

yadda Musulmi a wannan lokaci suke cikin matsanancin takunkumi, da wahala, da yunwa, da baqin ciki, da tsoro.³⁸⁴

Wannan ita ce xabi'arsa sallallahu alaihi wa sallam, a duk lokacin da al'amurra suka yi tsanani, matsaloli suka kai mashafar turare, iko ya koma ga Allah. Za ka taras da shi yana bushara da fatar nasara da alhairi daga Allah Maxaukakin Sarki, a cikin yaqin da qwarin guiwa, kamar ga abin nan yana gani da qwayar idonsa sallallahu alaihi wa sallam. Duk abin da ya faru kuma ya faru kenan. Da zarar matsala ta wuce, tsanani ya kwashe kayansa, alhairin Allah da jinqayinsa sun maye gurbinsu, shi kenan. Manzon Allah sallallahu alaihi wa sallam, ya manta da abin kenan; ba zai qara tuna shi ba, balle ya riqe shi yana tawai. Wannan Hadisi babbar hujja ne a kan haka. Da a ce Sayyidah Aisha radhiyallahu anha ba ta yi masa wannan tambaya ba a kan mafi tsananin matsalar da ya fuskanta fiye da Ranar Uhudu, da kuwa babu wanda zai ji daga cikinmu, abin da ya faru. Domin babu wani Hadisin da ya zo xauke da wannan labari.

Ba kuwa komai ya hana labarin watsuwa a cikin Hadisai ba, sai irin yadda Manzon Allah sallallahu alaihi wa sallam ya manta da abin bayan bayansa. Bai tava zaunawa ya yi firar al'amarin ba, balle nazarinsa a cikin zuciya da qwaqwalwa. Ya riga ya manta da wannan shafi kamar yadda ya manta da sauran shafukan manyan kwanaki irin sa da yawa. Misalin wannan kuwa shi ne musibar da suka haxu da ita a yaqin Uhudu. Manzon Allah sallallahu alaihi wa sallam, bai sanya wannan rana ta zama ranar makoki da sabunta wannan baqin ciki ba a tsakanin su. A maimakon haka ma, sai ya dinga yi wa dutsen Uhudu, wanda a gindinsa ne wannan al'amari ya faru, kirari yana cewa: "Wannan dutse na Uhudu, dutse ne da yake son mu, muke son sa." Haka kuma tattare da irin so da qaunar da

yake yi wa Sayyida Khadijah radhiyallahu anha, Manzon Allah sallallahu alaihi wa sallam, bai tava zaunawa yana tamisi da juyayi ko alhini ko baqin cikin rasuwarta ba. Iyakar abin da yake yi shi ne bayyana wa duniya irin qaunar da yake yi mata, da cewa: Kai! Ai Khadija kaza! Khadija kaza!! Allah ya sa mani sonta a rai.”³⁸⁵³⁸⁶

Annabi sallallahu alaihi wa sallam mutum ne da, Allah Maxaukakin Sarki ya arzuta shi da iya ba wa matsala baya komai nauyinta, tare da buxa sabon shafi ba tare da an sansance ba. Babu wata matsala da zai tsallake face ko da zai tsallake ta xin, ya qara qarfi da kuzari da nishaxi. Kamar yadda aka faxa a baya kaxan kuma, ba ma kowa ne zai gane ya fita batun matsala ba, domin zai tsallake ta ne cikin qyaftawa da bisimillah. Kullum yana kallon manufar isar da saqon Musulunci da yake kan sa. Ita kuwa matsala idan ta zo, a kai kasuwa ba da shi ba a ciki sallallahu alaihi wa sallam. Saboda haka ne a lokacin da ya yi hijira daga garin Makka, garin da ya fi soyuwa a wurin Allah da wurinsa sallallahu alaihi wa sallam. Ya bar shi zuwa garin Madina. Bai tava waiwayawa baya ba, balle ya xauki hemomi da gine-ginenta wani abin tunawa da alhini, da mayar da hankali a kai. A maimakon haka sai dai kawai ya cigaba da rayuwarsa kamar yadda ya saba kamar daxai babu wani abu da ya faru a baya. Damuwarsa kullum ita ce abin da zai faru a gaba da gaban-gaba. Haka irin wannan xabi’ar tasa sallallahu alaihi wa sallam ta yi tasiri a kan Sahabbai Muhajiruna. Babu xaya daga cikinsu da, aka samu yana kucce-kucce da fatar komawa garin Makka domin xebe kewa da gidaje da unguwanninsu. Wannan kuwa hikima ce ta Allah Maxaukakin Sarki, da bai nufa suka koma Makka ba, ko zama a cikinta sama da kwana uku.

Ko lokacin da Annabi sallallahu alaihi wa sallam ya koma Makka a matsayin garin da aka ci da yaqi, ya sauka a Abxakh bai koma kan hemuna da gidaje da xakunansa ba, balle ya tambayi ina suke yanzu? Iyakar abin da ya ce shi ne: “Ina Aqilu ya bar muna wani abu daga cikin gidajenmu?.” Wannan shi ne abin da Sahabbai suka fahimta a Makarantar Manzon Allah sallallahu alaihi wa sallam. Saboda haka ne suna kakkave qasar qabarinsa sallallahu alaihi wa sallam daga hannuwansu, suka koma ga rayuwarsu ta Da’awa da kira zuwa ga Musulunci a matsayin saqon da Annabinsu sallallahu alaihi wa sallam ya bar musu amanar isarwa. Ka kuwa san babu wata musiba a duniya da ta kai mutuwar Manzon Allah sallallahu alaihi wa sallam. Amma, ba ta sa suka rafke hannuwa tare da mayar da ranar, ta zaman makoki ba a duk shekara. Ba tare da vata lokaci ba aka ji haniniya da gurnanin ingarman dawakansu a cikin rundunoni sun fantsama cikin qasa. Sun kuma tafi ne ba don su kai wa duniya goron gayyatar zaman makokin rasuwar Manzon Allah sallallahu alaihi wa sallam ba. Ina! Sun dai je ne da manufar cigaba daga inda ya tsaya sallallahu alaihi wa sallam, a fagen yaxa addinin Allah da saqon Manzanci. Eh! Na’am, nan take suka qaddamar da shiraruwan Da’awah suka xauki nauyin isar da saqon da Allah Maxaukakin Sarki ya aiko Annabi sallallahu alaihi wa sallam, inda bai kai ba. Maimakon su yi kwance da sirdi suna bege da zaman makoki har mutuwa ta iske su, a rufe su inda aka rufe Masoyinsu, sai ga shi yau ana karanta tarihin irin yadda qaburburansu suka watsu a manyan yankunan duniya guda uku, nan da can. Wannan duk a matsayinsu na jakadun Manzon Allah sallallahu alaihi wa sallam³⁸⁷

Kamar haka dai ne matsaloli suka cigaba da ratsa farfajiyar rayuwar Manzon Allah sallallahu alaihi wa sallam. Shi kuwa a nasa vangare ba abin da yake yi sai

karvar su da hannu bi-biyu imanan wa tasliman, ya shanye dafinsu ta hanyar haquri da juriya, da fatar samun lada daga wurin Allah subhanahu wa ta'alah. Amma, ba ya manta manufa da burin da yake a gabansa. Saboda haka nan take sai ya buxa sabon shafi a cikin qarfi da karsashi da himma fiye da inda aka fito, sallallahu alaihi wa sallam.

3.3.1.2 Rana Mafi Daxi³⁸⁸

Na yi tunanain cewa, wace Rana ce za a ce ita ce mafi daxi a rayuwar Annabi sallallahu alaihi wa sallam. Shin Ranar da ya samu gagarumar nasara a Badar ce? Ko ranar da aka ci makka da yaqi? Ko Ranar Arafah ce a Hajjinsa na Bankwana, lokacin da Allah Maxaukakin Sarki ya saukar masa da cewa: “A yau na cika maku addininku. Na kuma tunfaye ni'imata a kan ku, na kuma yarda da Mususlunci ya zama addininku.” Wace rana ce daga cikin waxannan ranaku kake ganin tana iya zama Rana mafi daxi a rayuwar Manzon Allah sallallahu alaihi wa sallam?

A gaskiya gaba xayan waxannan Ranaku, Ranaku ne da suke cike da farin ciki ga Annabi sallallahu alaihi wa sallam, saboda falala da rahamar Allah Maxaukakin Sarki da suka sauka a cikin su. Saboda haka kowace daga cikinsu, tana da nata tambarin murna da farin ciki da kuma arziki. Amma dai abinda yake shi ne qarara, ba don mun tara sani da Allah ba, shi ne: Rana mafi daxi a rayuwar Manzon Allah sallallahu alaihi wa sallam ita ce ranar da ya haxu da Ubangijinsa subhanahu wa ta'alah. Farin cikin da ya yi kuma a Ranar, bai yi irinsa a cikin wata rana a rayuwarsa ba.

Daga cikin abubuwan da suke tabbatar da wannan hasashe namu kuwa shi ne, faxarsa sallallahu alaihi waa sallaam: “Duk wanda ya yi farin cikin haxuwarsa da Allah Maxaukakin Sarki, Allah Maxaukakin Sarki zai yi farin cikin haxuwa da shi. Wanda kuma duk ya yi qyamar haxuwa da Allah Maxaukakin Sarki, Allah Maxaukakin Sarki zai yi qyamar haxuwa da shi. Shi Mumini, duk lokacin da mutuwa ta halarto masa, za a yi masa bushara da yarda da karimcin Allah Maxaukakin Sarki. To, sai ya ji babu wani abu da yake so kamar mutuwa domin abin nan da aka yi masa bushara da shi. Sai ya so haxuwa da Allah Maxaukakin Sarki. Saboda haka Allah Maxaukakin Sarki zai so haxuwa da shi, shi ma.”³⁸⁹

Idan Mumini ya zama yana farin cikin haxuwa da Allah Maxaukakin Sarki a lokacin da ya kai gargara. To, za a yi ta saukar masa da busharorin alkhairi a daidai lokacin da za a zare ransa. To, ina ga wanda aka riga aka yi wa wannan bushara tun yana kan qafafunsa, har ma aka nuna masa masaukinsa a gidan Aljanna, ya kuma riga ya san abin da Allah Maxaukakin Sarki ya yi masa tanadi a gidan Lahira sallallahu alaihi wa sallama? Manzon Allah sallallahu alaihi wa sallam ya tava bayar da labarin wani mafarki da ya yi mai tsawo, wanda a cikinsa ya ga ya shiga Aljanna tare da Mala'ika Jibrilu da Mika'ilu alaihimussalam, inda aka nuna masa masaukan Shahidai. Sa'annan Mala'ikun nan biyu suka ce masa: ‘Xaga kanka sama.’ Ya ce: “Sai na xaga. Sai na ga jama'ata kamar taurari. Sai kuma suka sake ce mani: ‘Wancan shi ne masaukinka.’ Na ce: “To, ku bari in shiga mana.” Suka ce: ‘Ai, kana da sauran shekarun da ba ka qarasa ba a duniya. Inda dai ka riga ka kammala su ne, to, ba abin da zai hana ka shiga wannan masauki naka.’ Wane irin farin ciki da shauqi ne kake zaton Manzon Allah sallallahu alaihi wa sallam zai ji a wannan lokaci da aka xauke shi kacokam zuwa

Sidratul- Muntahá. A nan ne ya ga hasken Allah mai shamaki ga bayi. Shi ne da aka tambaye shi: Ko ka ga Ubangijinka? Sai ya karwa da cewa: “Na dai ga haske.”³⁹⁰³⁹¹

Kenan, kamar yadda aka gani babu abin da ya rage tsakanin Manzon Allah sallallahu alaihi wa sallam da shiga Aljanna, illa kammala shekarunsa na duniya. Saboda haka ne ya gudanar da gaba xayan sauran shekarunsa na duniya, tun daga waccan rana da aka aje Sama da shi, yana saurare da shauqin tahowar ranar da zai yi bankwana da gidan duniya, ya haxu da alqawarin da Maxaukakin Sarki Allah ya yi masa a Lahira. Ashe kenan ko da Sahabbai radhiyallahu anhum suke zaune tare da shi, sallallahu alaihi wa sallam a nan duniya, shi a kullum tunaninsa yana can ga ranar da zai tattara nasa-ya nasa ya koma wurin Allah Maxaukakin Sarki. Gaba xaya tunani da muradunsa, sun tattara sun qare a can. Saboda haka ne gaba xayan shekarun da ya yi a duniya, sai suka zama kamar na wani baqo da ya zo isar da wani saqo, ya koma inda ya fito. Shi ya sa babu wani abin da ya tanada sallallahu alaihi wa sallam, da yake nuna cewa, ya yi shirin zaman duniya. Tabbacin wannan fashin baqi ma shi ne abin da ya faxe da kansa sallallahu alaihi wa sallam cewa: “Matsayina a cikin wannan gida na duniya bai wuce na mahayin dabba ba, wanda ya ya-da zango qarqashin wata itaciya domin ya sha inuwa ya sarara, sa’annan ya tafi abinsa ya bar ta inda take.” Wannan shi ne matsayin duniya a idon Manzon Allah sallallahu alaihi wa sallam. Tunaninsa bai wuce na zamanta wata ‘yar gada da zai hau ya qetare wani xan kadarko zuwa ga abin da yake wurin Allah Maxaukakin Sarki ba. “Wa ma indallahi khairun wa abqá.”³⁹²

Sai ga shi kuma kafin wafatin nasa sallallahu alaihi wa sallam, Allah Maxaukakin Sarki ya share wa al’amarin fage ta hanyar labarta masa yadda komai da komai

zai kasance. A irin haka ne Buwayayyen Sarki ya saukar masa da: “Idan taimakon Allah ya zo da buxi. Ka kuma ga mutane na shiga addinin Allah qungiya-qungiya. Sai ka yi tasbihi tare da gode wa Ubangijinka, ka kuma nemi gafararsa. Haqiqa lalle shi, mai yawan karvar tuba ne.” Ibnu Abbas ya ce, wannan yana nufin ajalin Annabi sallallahu alaihi wa sallam ya zo kenan. Shi ne Allah Maxaukakin Sarki yake yi masa kináyah. Da ya ce masa: “Idan taimakon Allah ya zo da buxi,” yana nufin cin garin makka da yaqi da aka yi. Wannan alama ce ta qaratowar ajalinsa sallallahu alaihi wa sallam. Saboda haka: “Sai ka yi tasbihi,” ya kai Manzo “tare da gode wa Ubangijinka, ka kuma nemi gafararsa. Haqiqa lalle shi, mai yawan karvar tuba ne.” Sayyida Aisha radhiyallahu anha ta ce: “Tun lokacin da Allah Maxaukakin Sarki ya saukar wa Manzo sallallahu alaihi wa sallam da: “Idan taimakon Allah ya zo da buxi,” babu wata Sallah da ya yi face ya karanta wannan addu’a: “Subhanaka Rabbana! Wa bi hamdika. Allahummag- Fir lí.”³⁹³

Kenan cin garin Makka da yaqi, da kuma shigar mutane addidin Allah qungiya-qungiya sun kasance su ne alamar kusantowar ajalin Manzoni Allah sallallahu alaihi wa sallam, saboda hakan na nufin aikin da aka aiko Manzo saboda shi ya kammala. Sa’annan kuma kwalliya ta gama biyan kuxin sabulu. Saboda haka ne aka umurce shi da ya shiga shirye-shiryen komawa wajen Ubangijinsa subhanahu wa ta’alah, ta hanyar yawaita tasbihi da istigfari. Waxannan abubuwa su ne cikamakin wannan ibada mai girma da yake kanta, ta isar da saqon Musulunci, kamar yadda ake yi istigfari da zikiri idan an kammala Sallah.

A cikin watan Ramadhan kuma na shekara ta goma bayan hijira, sai ga Mala’ika Jibrilu alaihissalamu ya zo suka yi muraja’ar Alqur’ani har sau biyu. Alhali kuwa a kowace shekara sukan yi wannan zama ne sau xaya. Da wannan sai Annabi

sallallahu alaihi wa sallam ya daxa fahimtar cewa, lokacin tafiya ya qarato. Domin, wannan ishara ce da take nuna masa cewa an gama saukar da Alqur'ani, aikin da aka xora masa kuma na isar da saqon Musulunci ya zo qarshe. Saboda haka lalle ne ya fara kankamtawa domin haxuwa da Mahaliccinsa a wuri maxaukaki; mai daraja. A lokacin da kuma ya yi Hajjin Bankwana, sai ya shiga yi wa mutane bankwana yana ce musu: "Ku koyi Aikin Hajji daga gare ni. Tana yiwuwa ba zan sake haxuwa da ku ba bayan wannan shekara." A Ranar Arafa kuma an ji shi yana cewa: "Labbaika! Innal aisha aishal- Akhirah." Ma'ana: "Na karva kiranka! Haqiqa rayuwar Lahira ita ce rayuwa." Kamar dai ka ce hankalinsa kacokam a wannan lokaci ya koma ga rayuwar Lahira, rayuwa mai daxi kuma ta haqiqa.³⁹⁴

A lokacin da kuma ya kwanta ciwon ajali sallallahu alaihi wa sallam, ya gaya wa 'yarsa Faxima a asirce cewa, ajalinsa fa ya kusa. Wannan jinya kuma da yake yi da wuya ne idan zai tashi. An karvo daga Aisha radhiyallahu anha wadda ta ce: 'ban tava ganin wani mutum da yake magana kamar yadda Manzon Allah sallallahu alaihi wa sallam yake yi ba, kamar 'yarsa Faxima. Duk lokacin da kuma ta shiga inda yake yakan tashi ya sumbace ta, ya yi maraba da ita. Sa'annan ya kama hannunta ya zaunar da ita a inda yake zaune. Haka ita ma duk lokacin da ya shiga inda take za ta tashi tsaye ta sumbance shi, ta kama hannunsa. Wata rana ta shiga inda yake kwance yana jinyar ajali. Sai ya faxa mata wata magana a asirce, sai muka ga tana kuka. Can kuma ya sake gaya mata wata a asirce, sai kuma muka ga tana dariya. Bayan da Manzon Allah sallallahu alaihi wa sallam ya kwanta dama, sai na tambaye ta ya aka yi haka ne? Sai ta gaya mani cewa: 'Da farko ya gaya mani ne cewa ba zai tashi daga wannan jinya ba, sai na fashe da

kuka. Sai kuma ya gaya mani cewa ni ce farkon wanda zai bi bayansa daga cikin iyalinsa, sai na yi dariya.’ Ashe dariyar da muka ga ta yi daga baya, ta yi ne saboda farin cikin za ta rufa masa baya ba tare da wani vata lokaci ba sallallahu alaihi wa sallam.’³⁹⁵

Kalli wannan irin salo da Annabi sallallahu alaihi wa sallam ya yi amfani da shi a lokacin da yake ba Faxima labarin yadda tashi za ta kasance, cewa lokacin mutuwar sa ya yi. Sai kuma nan take ya gaya mata cewa, ita ce farkon wanda zai bi shi daga cikin ‘ya’yansa. Bai ce mata: Ke ce wadda za ta fara mutuwa daga cikin iyalina ba. Saboda haka ne mutuwar ta ba ta zama makoki a gare ta ba. A maimakon haka sai abin ya zama wata bushara da ta cancanci murna da farin ciki har da dariya. Wato, ta ji cewa za ta riski mahaifinta kai tsaye bayan ya tafi. To, idan kuwa har Faxima radhiyallahu anha za ta yi wannan irin farin ciki, ina ta shi Uban tafiyar sallallahu alaihi wa sallam, da yake jin zai haxu ne da Ubangijinsa kuma Masoyinsa subhanahu wa ta’alah?³⁹⁶

Bayan haka kuma sai Manzon Allah sallallahu alaihi wa sallam ya fita zuwa wurin mutane tattare da yadda rashin lafiyar ta yi tsanani a kan sa, inda ya dafa Fadhlun xan Abbas, ya yafa wani mayafi a kan sa da wani mayafin kuma a kan kafaxarsa. Sai ya hau kan mimbari, hawa wanda bai sake yinsa ba bayan wannan rana. Sa’annan ya zauna mutane suna kewaye da shi, ya gode wa Allah ya kuma yabe shi. Sa’annan ya ce: “Lalle Allah ya ba wani bawa zavi tsakanin tara masa kayan duniya da avin da yake wurinsa, subhanahu wa ta’alah. Sai ya zavi abin da yake wurin Ubangijin nasa.” Jin haka fa sai Abubakar radhiyallahu anhu ya fashe da kuka, ya kuma ce: “Ya Manzon Allah! Me zai hana a xauki iyayenmu maza da mata a matsayin fansa a bar mana kai.” Gani da jin haka fa, sai Sahabbai suka yi

mamaki, suka ce: Me kuma ya sa wannan Dattijo kuka haka? Ko ya ji an ce an ba wa wani bawa zavi tsakanin a tara masa kayan duniya da abin da yake wurin Ubangijinsa, shi kuma ya zavi abin da yake wurin Ubangijin nasa.’ Sai Abu Sa’id ya ce: ‘Ku ba ku gane ba! Ai, Manzon Allah sallallahu alaihi wa sallam shi ne bawan da aka ba wa wannan zavi. Kun kuwa san Abubakar ya fi dukanmu sanin sa. A nan ne sai Manzon sallallahu alaihi wa sallam ya ce: “Inda zan zavi Badaxayi daga cikin mutanen da suke bayan qasa, da na zavi Abubakar a matsayin Badaxayi. Amma ni aminin naku na riga na zavi Allah Maxaukakin Sarki a matsayin Badaxayi.”³⁹⁷

To, ya kake zaton shauqin Badaxayi da yake da yaqinin haxuwa da Badaxayinsa, da son haxuwa da shi, su kasance? Tirqashi! Kai ka san matsayi da isar Annabi Muhammadu sallallahu alaihi wa sallam sun kai. Dubi irin yadda yake bayani filla-filla a kan soyayya da qaunar da suke tsakaninsa da Ubangijinsa, da kuma irin wadatuwar da ya yi da wannan soyayya. Ya riga ya san lokacin ajalinsa ya qarato; saura ‘yan kwanaki kaxan, zai sadu da Mahalicci kuma Masoyinsa subhanahu wa ta’alah.

Ita kuwa wannan Rana mafi daxi a rayuwarsa sallallahu alaihi wa sallam, wadda a cikinta ya haxu da Allah Maxaukakin Sarki, ita ce Ranar Litinin. Kafin wafatinsa, sai da aka fahimci cewa, ya samu lafiya a ranar. Ina kuwa da yaqinin ba komai ba ne illa kufan farin cikin kusantowar wannan haxuwa. Sai kawai aka ga jikin nan na Annabi sallallahu alaihi wa sallam, da rashin lafiya ta buge, ya cika da kuzari. A can baya kuwa ko tafiya ba ya iyawa sai mutum biyu sun riqa kafaxunsu sun kama masa, saboda irin yadda rashin lafiya ta niqe qafafunsa. Wayewar safiyar wannan rana ke da wuya sai aka ga ya taso da kansa sallallahu alaihi wa salla ya

nufi qofar xakinsa daga ciki ya tsaya a gaban Sahabbansa. Duk wanda ya kalle shi kuma zai ga irin yadda fuskarsa ta koma kamar yadda take a faro; ta cika ta kuma yi annuri da haske. Sahabbai kuwa suka yi matuqar farin cikin da ganin wannan fuska tasa sallallahu alaihi wa sallam, mai alfarma, bayan sun rabu da ganinta tsawon kwana biyar, waxanda suka yi ta fama da damuwa da baqin cikin abin a cikin su. Dalili kuwa shi ne rashin ganin Manzon Allah sallallahu alaihi wa sallam kamar yadda suka saba tsaye a cikin Mihrabinsa, wanda suka saba ganinsa a cikin.

Tsawon waxannan kwanaki Sahabbai radhiyallahu anhum, sun rabu da jin qirá'a da kabbarori daga bakinsa sallallahu alaihi wa sallam kamar yadda suka saba ji. Sun kuma rabu da ganin gangar jikinsa mai cike da annuri a tsaye gaban su. A daidai wannan lokaci da ya fito sallallahu alaihi wa sallam, Dattijon Arziki Sayyadi Abubakar Assiddiq shi ne tsaye gaban sahu yana ba su Sallar Asuba, kuka yana karkatse ayoyin da yake karantawa. Ba tare da sun sansance ba, sai kwaran suka ga an kware kabule, Manzon Allah sallallahu alaihi wa sallam ya vullo ya yi tsaye caf a gabansu yana murmushi, yana kallon yadda suka yi sahu a tsaye kamar yadda ya karantar da su ba ragi ba qari; cikin khushú'i da qanqan da kai ga Allah Maxaukakin Sarki kamar yadda ya koya musu. Ganin haka fa, sai kawai fuskarsa mai alfarma, ta cika da murna da farin ciki. Sahabbai sun bayar da labarin cewa, ba su tava ganin farin ciki ya rufe fuskar Manzon Allah sallallahu alaihi wa sallam ba, kamar yadda suka gani a wannan rana. Musamman, a lokacin da ya mayar da hankali yana kallon su yana murmushi da dariyar zuci. Saboda tsananin farin ciki su kuma a nasu vangare, Sahabbai, sai da suka fara mantawa da suna cikin Sallah. Daga nan kuma sai ya mayar da labulen qofarsa sallallahu

alaihi wa sallam ya koma cikin xakinsa. Wannan kuma shi ne gani na qarshe da Sahabbai suka yi masa sallallahu alaihi wa sallam yana raye. Shi ne kuma gani na qarshe da shi kuma ya yi musu radhiyallahu anhum, yana raye.³⁹⁸

Can hantsi ya fara dubin ludayi, sai Manzon Allah sallallahu alaihi wa sallam ya fara sakin nunfashinsa na qarshe yana bankwana da duniya, tare da jaddada zavin haxuwa da Ubangijinsa a kan ta. Da ma kuma a gabansa akwai wata 'yar kwacciya ta fata, da ruwa a cikinta. Sai ya riqa saka hannunsa a cikin ta yana shafawa a fuskarsa yana cewa: "Lá'iláha illal- Láh. Inna lil mauti la sakarát. Allahumma a'inní alá sakarátíl- mauti."³⁹⁹

Sayyidah Aisha radhiyallahu anha ta ce: 'Annabi sallallahu alaihi wa sallam a lokacin da yake raye kuma lafiye, yakan ce: "Babu wani Annabi da za a karvi ransa face kafin hakan, an nuna masa wurin zamansa a cikin Aljanna. Sa'annan a ba shi damar zavin zama ko tafiya." Sai ga shi kuma lokacin da ciyonsa ya yi tsanani, kansa yana kan jikina, sai kawai na ga ya suma. Yana farkawa sai na ga ya tayar da kansa ya kalli rufin xaki yana cewa: "Ya Ubangiji a dai xauke ni zuwa maxaukakin wuri." Sayyidah Aisha ta ce: 'Da wannan sai na gane cewa, bai zavi cigaba da zama tare da mu ba, sai na kuma gane cewa, zancen nan dai ne da ya kasance yana yi mana a lokacin da yake lafiya lau.' Ya kamata mai karatu ya lura da wannan irin fiqhu na Sayyidah Aisha radhiyallahu anha, yadda ta gane cewa da zarar an ba Annabi sallallahu alaihi wa sallam wannan zavi to, zai kuwa zavi haxuwa da Ubangijinsa ne subhanahu wa ta'alah. Domin, saninsa ne cewa, farin ciki da kyakkyawan sakamakonsa suna can wurin Ubangijin nasa subhanahu wa ta'alah. Babu abin da ya rage masa illa fitar ransa, ya je ya haxu da wannan babban sakamako da maqwabtaka wadda babu irin ta, da sauran abubuwan da

aka yi masa alqawali. Sayyida Aisha radhiyallahu anha ta cigaba da cewa: ‘Daga nan sai ya ajiye hannunsa yana cigaba da cewa: Fir- rafqil- A’alah. Sai na ga hannun nasa ya faxi.’⁴⁰⁰⁴⁰¹

Qarshen abin da ya fito daga bakin Annabi sallallahu alaihi wa sallam shi ne: “Allahummag- fir lí, waj’al ní ma’ar- rafíqil- A’aláh.” Sayyidah Aisha radhiyallahu anha ta cigaba da cewa: ‘Sai na duba don in ga abin da yake faruwa. Ina zuwa kuwa sai na ga ya cika.’ Numfashin Annabi sallallahu alaihi wa sallam na qarshe bai fita ba, sai da Sayyida Aisha radhiyallahu anha ta kama shi ta rungume; kansa a kan qirjinta. Tabbacin wannan kuwa shi ne abin da ta faxa da bakinta radhiyallahu anha cewa: ‘Manzon Allah sallallahu alaihi wa sallam ya yi wafati kansa yana kan gaba da qirjina. Lokacin da rayuwar tasa kuma ta fita, sai na ji wani irin qanshi da, ban tava jin irinsa ba a rayuwata.’⁴⁰²⁴⁰³⁴⁰⁴

Tun daga wannan lokaci ne fa rayuwa mafi tsarki a duniya ta fita daga jikin Manzon Allah sallallahu alaihi wa sallam, ta kama hanya zuwa sama wurin Ubangijinta tana yardadda abar yarda. Wannan kuma yana tabbatar da cewa, mutum mafi girma da xaukaka a wurin Allah Maxaukakin Sarki ya bar wannan gida na duniya kamar yadda ya taho cikinsa. Bai kuma bar wasu kuxi ko wata dukiya ba. Bai kuma bar wani xa ba face Sayyidah Faximah alaihassalam. Iyakar abin da ya bari baya shi ne saqon ‘shiriya’ da ‘imani’ da ‘bakandamiyar Shari’a kuma madauwamiya’ da kuma gádo na ‘hasken da ya zo da shi mai girma da xaukaka.’⁴⁰⁵

Ya mafi alkharin wanda aka rufe gangar jikinsa a cikin qabari,

Sai qabarin da likkafanin suka zama fadamar qanshi saboda qanshinsa.

Rayuwata fansa ce ga wanda ke cikin qabarin nan,

A cikinsa a kwai kamun kai, a cikinsa kuma akwai kyauta da karimci.

Kai ne mai ceton da ake fatar samun cetonsa

A wurin Siraxi, idan tafukan qafa suka fara zarmiya.⁴⁰⁶

Cikawar Annabi sallallahu alaihi wa sallam ke da wuya, sai aka daina saukar da wahayi daga sama. Duk abin da yake cikin Birnin Madina kuma, sai duhu ya yi masa rumfa. Da wannan kuma sai wannan wafati nasa sallallahu alaihi wa sallam, ya zama wata irin gagarumar musiba ga gaba xayan al'umma. Kamar yadda ya tava faza da bakinsa sallallahu alaihi wa sallam cewa: "Lalle, babu wani mutum daga cikin al'ummata da wata musiba za ta shafa bayana wadda ta kai tsananin musibar rasuwata." Me kuwa zai hana al'amarin zama haka, tunda Annabi sallallahu alaihi wa sallam, shi ne mahalukin da ba a tava samun irinsa a bayan qasa ba. Shi ne kuma wanda ba a tava samun mutuwa irin tasa ba.⁴⁰⁷

Waxanda suka wuce ba su tava rasa wani mutum kamar Muhammadu,

Ba kuma za a sake rasa wani kamarsa ba har Ranar Alqiyama.

Ga shi dai Manzon Allah sallallahu alaihi wa sallam ya bar duniya. Amma, saqon da ya zo mata da shi na Musulunci yana nan raye daram. A matsayinsa na Mai wa'azi da kira zuwa ga wannan addini, ya kwanta dama daga yau. Amma, Da'awar tasa tana nan raye. A matsayinsa kuma na Annabi, yau ya qaura. Amma, al'umar da Annabcin nasa ya samar, tana nan raye kuma wanje. Tabbatattar magana ce kuma cewa, ko da Manzon Allah sallallahu alaihi wa sallam ya kwanta

dama, Allah Maxaukakin Sarki ya cika addininsa ya kammala shi, a hannunsa sallallahu alaihi wa sallam. Tabbacin hakan kuwa shi ne faxarsa Maxaukakin Sarki: “A yau na cika addininku a gare ku. Na kuma tunfaye ni’imata a kan ku, na kuma yarda da Musulunci ya zama addininku.” Kenan, ko da Manzon Allah sallallahu alaihi wa sallam ya yi wafati ya qarqare isar da saqon Manzanci, ya kuma xauke nauyin amanar da take kansa. Sa’annan ya bar al’ummarsa a kan tafarki madaidaici, wanda darensa da rana duk haske ne. Babu kuma wanda zai karkace daga kan sa, sai halakakke:

Duk wanda ya karva kiranka ya Manzon Allah! Ya kuwa yi kukan mutuwarwa,

Ba kuma za mu tava manta qabarinka da yake Madina ba.

Allah ya saka wa Muhammadu da kowane irin alkhairi a madadinmu,

Haqiqa ya kasance mai shiryyarwa, jagora ko mai tsawatarwa.

Ya kuwa ma za a yi a manta Manzon Allah a matsayinsa na mafi girman waxanda duk suka shuxe,

Alhaki ga gurabunsa nan a Masallatai biyu kamar yadda suke.

Ya kasance mafi kyautatawar mutane ga gaba xayan mutane,

Mafi kuma girmansu asali, da mabiya.

Da yawa daga cikin alamomin shiriya da ya bayyana mana,

Duk yadda ya maraita a cikin damuwa kuma, safiya na yi ya wartsake.⁴⁰⁸



Kammalawa: Abin Lura A Yinin Annabi sallallahu alaihi wa sallam

Yinin Annabi sallallahu alaihi wa sallam wani yini ne da yake qunshe da rayuwar Annabta tun daga qasa har zuwa sama, kuma a cikin wannan yini abubuwa masu yawa suna bayyana gare mu kamar haka:

Wannan yini na Annabi sallallahu alaihi wa sallam wani lokaci da ya tattaro abubuwan da aka cimma masu yawa, waxanda suka tabbata ta hannun Annabi sallallahu alaihi wa sallam. Tarihi bai san wani abu da ya tabbata a hannun wani mutum kamar irin abin da ya tabbata ta vangaren Manzoni Allah sallallahu alaihi wa sallam ba.

Yanzu baka lura da irin hasken da yake cikin rayuwar Annabi sallallahu alaihi wa sallam ba ta yau da kullum, a rayuwarsa babu wasu abubuwa da suke cikin duhu, ko wani lokaci da ba a san me ya faru a ciki ba, duk halaye da lokutan rayuwar Annabi sallallahu alaihi wa sallam a bayyane suke, har abubuwan da suke faruwa da shi idan ya shiga gidansa ya kulle qofa muna sani, da halin da yake ciki idan yana kwance akan shimfiyarsa tare da iyalansa, da numfashin da yake yi idan yana barci, da farkon abin da yake faka idan ya farka.

A yayin da nake bibiyar tsarin rayuwar Annabi sallallahu alaihi wa sallam ta yini guda, sai na ji na san duk wani abin da ya shafi Annabina sallallahu alaihi wa

sallam fiye da yadda na sani dangane da babana, wanda ya haife ni, saboda Manzon Allah sallallahu alaihi wa sallam rayuwarsa a bayyane take, kuma Annabi ne da yake tafiya a qarqashin hasken rana kowa yana ganinsa.

A cikin wannan yini na Annabi sallallahu alaihi wa sallam zaka ga haqiqanin faxinsa: “An sanya sanyin idona a cikin Sallah”. Don haka koyaushe Sallah ce a cikin yinin, ta farilla da nafila da tsayuwar dare, saboda waxannan salloli su ne wuraren hutun zuciya a cikin yinin, kuma kai ka ce Manzon Allah yana samun taimako da buxi a cikin waxannan salloli, ya qara samun qarfi da azama bayan kowace Sallah, shi ya sa wani lokacin kamar yana ganin Sallar ta yi jinkirin zuwa, alhali lokacinta ya yi, amma saboda tsananin shauqi zuwa ga Sallah sai ya ce: “Hutar da mu da kiran ta ya Bilal”. Wannan umarni na Manzon Allah sallallahu alaihi wa sallam da yake cewa “Hutar da mu da ita ya Bilal” babu wani abu da zai nuna maka irin yadda zuciyar Manzon Allah sallallahu alaihi wa sallam take shauqin Sallah kamar sa. Sa’annan wannan shi ne yake nuna cikakkiyar saduwa da alaqa tsakaninsa da Mahaliccinsa.⁴⁰⁹⁴¹⁰⁴¹¹

Ibnul Qayyim ya faha ya ce: gaba xaya sallolin Annabi sallallahu alaihi wa sallam waxanda yake yi kullum, dare da yini raka’a arba’in ne, yana kiyaye su koyaushe, raka’a sha bakwai sallolin farilla, raka’a goma ko sha biyu nafilfilin yau da kullum, raka’a sha xaya ko sha uku tsayuwar dare, idan aka haxa raka’a arba’in kenan, duk abin da ya qaru akan haka to wani abu ne da ya bijiro ba na yau da kullum ba ne, kamar Sallar walaha, da Sallar da yake yayin da ya kai ziyara wurin wani, da gaisuwar Masallaci, da makamantansu, don haka ya dace bawa ya dage ya tabbata a kan waxannan salloli koyaushe, babu ko shakka qofar da ake bugawa kullum a yini da dare sau arba’in babu abin da ya fi ta saurin buxewa da amsawa.⁴¹²

Sallar da Manzon Allah sallallahu alaihi wa sallam yake yi da daddare ita ce Sallar da aka fi nutsuwa da halarto da Ubangiji da jin dakin ganawa. Sa'annan wani hali ne daga cikin halayen da zuciya take samun tsarki da nutsewa cikin bautar Allah.

Zaka yi mamaki sosai idan ka tuna cewa wannan Annabi sallallahu alaihi wa sallam shi ne wanda ya samu bushara daga Allah cewa an gafarta masa abin da ya gabata da abin bai zo ba na zunubansa, amma kuma shi ne ya fi dukkan mutane yawan neman gafarar Allah, domin yana buxar safiyar kowace rana da neman gafara sau xari, a zama xaya ana qirga ya yi istigafari sama da guda xari, yana cewa: “Ya Ubangiji ka gafarta min, ka karvi tuba na, haqika kai mai yawan karvar tuba ne, mai yawan gafara”. Sa'annan yana neman gafarar Ubangijinsa cikin qanqan da kai a Sallar dare, yana cewa: “Ya Allah ka gafarta min abin da na gabatar da wanda na jinkirtar, da abin da na bayyana da wanda na voye, da abin da ka fi ne saninsa, kai ne mai gabatarwa, kuma kai ne mai jinkirtarwa, babu wanda ya cancanci bauta sai kai”.⁴¹³⁴¹⁴

Yana irin wannan neman gafara, alhali shi ne wanda aka gafartawa abin da ya gabata da wanda zai zo daga zunubansa, kuma shi ne wanda aka tsare daga yin zunubi ko wani aikin laifi, to mu me zamu ce, waxanda lokutanmu da rayuwarmu bama iya kuvuta daga faxawa cikin kuskure, ko aikata zunubi. Ya Allah ka yi mana gafara!

Yadda Annabi sallallahu alaihi wa sallam yake zikiri zai sa ka gane cewa wannan Annabi yana rayuwa ne a cikin so da shauqi ga Allah Maxaukakin Sarki, yana ganin girman Ubangijinsa, don haka harshensa baya yankewa daga ambaton

Allah, shi ne abin da yake fara faha idan ya farka, kuma shi ne qarshen abin da bakinsa yake faha idan zai kwanta barci, yana buxe safiyar yininsa da ambaton Allah, haka ma da yamma, harshensa ba ya gushewa yana ambaton Allah a koyaushe. Haqiqa a cikin wannan lamari akwai halarto ma'anar bauta da so da girmamawa ga Allah Maxaukakin Sarki.

Zamu ga irin yadda Manzon Allah sallallahu alaihi wa sallam yake sammako wajen zuwa yin salloli a farkon lokacinsu, in banda Sallar Isha', saboda ita wani lokaci yakan xan jinkirta ta kaxan.

Bayanan Manzon Allah sallallahu alaihi wa sallam ga sahabbansa suna kasancewa bayan an yi Sallah, sau da dama yakan yi musu bayani bayan Sallar asuba da azzahar, saboda a lokacin ne mutane suke cikin nishaxi da hutu, kuma salloli ne da barcin dare da na rana suke gabatar su. Ya kan yi bayani a 'yan wasu lokuta bayan Sallar la'asar da Sallar Isha', saboda mutane a lokacin suna cikin gajiya da buqatar hutu.

Ba a naqalto cewa yana yi musu bayani bayan Sallar magariya ba, saboda mutane suna buqatar cin abincin darsu, don haka ne ma yake gaggauta yin ta a farkon lokacinta, kuma baya tsawaita karatu a cikinta, sa'annan baya hira a bayanta.

Akwai daidaito wajen sauka nauyi da haqqoqin da suke kansa, daidaito wajen yin nishaxi a rayuwa, da wajen yin ibada da isar da saqonnin Allah, da sauka nauyin iyali da danginsa da sahabbansa, da kuma kiyaye haqqin kansa, da sauran duk abubuwan da ake nema, duk waxannan abubuwa suna faruwa ne a daidaice kuma cikin tsari, ba tare da wata gazawa ba, ko barin wani aiki na wajibi, ana cika haqqin kowa da kowa, ta yadda zaka ga haqiqanin abin da ya yi wasiyya da shi a

aikace, inda yake cewa: “Haqiqa jikinka yana da haqqi a kanka, idonka yana da haqqi a kanka, matarka na da haqqi a kanka, baqinka suna da haqqi a kanka, xanka yana da haqqi a kanka, abokinka yana da haqqi a kanka”. Haqiqa Manzon Allah sallallahu alaihi wa sallam ya bawa kowane mai haqqi haqqinsa.⁴¹⁵

Rayuwar Manzon Allah sallallahu alaihi wa sallam cike take da abubuwa, sai dai ba a hargitse take ba, ko cikin rashin tsari, duk da yawan abubuwa da shagulgula da Manzon Allah yake da su, hankalinsa a kwance yake, babu rashin nutsuwa da hayaniya a tare da shi, don idan ka gan shi a wani lokaci sai ka yi zaton ba shi da wani aiki ko wani abu da zai yi kafin wannan lokacin ko bayansa, yadda yake a cikin gida baya nuna akwai waxansu abubuwa da suke jiransa na wahalhalun rayuwa da shagulgulanta da suke jiran sa a waje, haka ma zamansa tare da sahabbansa ba ya nuna cewa akwai damuwar wani aiki ko wani abu da yake jiran sa, yana fuskantar su gaba xaya, cikin sakin rai, kuma yana haxe su gaba xaya da kyawawan halayensa, kai ka ce ba shi da wani aiki sai a wannan majalisin da yake ciki. Haqiqa wannan wani hali ne da daidaita ayyuka da yin su gaba xaya ba tare da ruxewa ko wata rikicewa ba.

Rayuwar Manzon Allah sallallahu alaihi wa sallam rayuwa ce mai tsari, komai a tsare yake, kuma mai karvar sauyi, ta yadda takan dace da halin da ake ciki, a rayuwar Manzon Allah sallallahu alaihi wa sallam babu hayaniya ko ruxewa, kuma babu kafiya da cijewa, a’u rayuwa ce mai tsari mai karvar sauyi, misali lokutan Sallah a tsare suke, wanda hakan ya ba da damar tsara duk abin da yake bayansa, majalisin Manzon Allah sallallahu alaihi wa sallam zai iya zama mai tsawo ko gajere, gwargwadon yadda hali ya kasance, da wannan ne rayuwar

Manzon Allah ta samu cin gajiyyar tsari, kuma ta kuvuta daga abubuwan da basu da kyau.

A cikin rayuwar Manzon Allah sallallahu alaihi wa sallam akwai sauqi da rangwame, babu xorawa kai abin da ba za a iya ba, ko dasqarewa a wuri xaya.

Sauqi da rangwame suna cikin rayuwarsa, Manzon Allah sallallahu alaihi wa sallam yana farin ciki da abin farin ciki, yana samun xebewar kewa da abin da yake xebe kewa, yana girgiza da motsawa a lokacin da farin ciki ya kai qololuwa, har mayafinsa yana faxuwa wajen taren masoyin da ya dawo bayan ya daxe baya nan. Wata rana yana tafiya a kan hanya, sai ya biya wajen wani saurayi yana fexe wata akuya, sai Manzon Allah sallallahu alaihi wa sallam ya yaye dantsen hannunsa don ya nuna masa yadda zai yi fixa mai kyau. Haka nan ya wuce ta wajen wani mutum yana dafa nama a cikin tukunya, sai ya ce masa: “Tukunyarka ta nuna?” sa’annan sai ya xauki wata tsoka daga ciki ya ci.⁴¹⁶⁴¹⁷

Wannan yin abu cikin sauqi wajen mu’amala da mutane, shi ne ya rusa dukkan wani shamaki tsakaninsa da mutane, ta yadda ya karkata da zuciyarsa zuwa gare su, har suka ji a ransu cewa su kamar ‘ya’ya ne tare da babansu. Xebe kewa da farin ciki da annashuwa cike suke a gidan Manzon Allah sallallahu alaihi wa sallam, saboda ya kasance mai yawan dariya da murmushi a cikin gidansa, kuma akwai damar raha mai kyau da wasa mai xebe kewa, haka abin yake a rayuwarsa, yana fita waje yana kallon mutanen Habasha suna wasa a cikin Masallaci, ya ji daxi da ganin wasarsu, kuma ya kira matarsa don ta taya shi jin dakin kallon abin, sa’annan ya ce yana mai nuna asalin yin hakan ya ce: “Ya ku Bani Arfida ku yi

wasa, har Yahudawa da Nasara su gane a cikin addininmu akwai yalwa, kuma ni an aiko ni da addini mai sauqi”.⁴¹⁸

Tabbas a cikin addinisa akwai yalwa, haka ma a cikin rayuwarsa akwai yalwa da farin ciki.

14 –Bayanin qarfin alaqar da take tsakanin ma’aurata, da biyan buqatar rai, waxanda suke bayyana a wajen miqa qoqon ruwa, da miqa lomar abinci, da xebe kewa ta hanyar hira da daddare, da yin ziyara da rana, da tarayya cikin ayyukan gida, da ci gaba da mu’amalar aure a kan shimfixar aure a cikin mayafi.

15 – Yadda Manzon Allah sallallahu alaihi wa sallam ya fahimci halayen mutane da buqatunsu, har a wajen yin ibada, don haka ya zama ya fi dukkan mutane gajarta Sallah, duk da cewa ya fi su tsawaita ta idan shi kaxai zai yi. Kuma ya kasance yana shiga Sallah da niyyar ya tsawaita ta, amma sai ya ji kukan yaro, sai ya taqaita ta, saboda yadda ya san irin abin da mahaifiyarsa take ji.⁴¹⁹

16- A cikin wannan yinin na Annabi sallallahu alaihi wa sallam za a gane mafi girman ibadarsa, wadda ta fi cinye lokacinsa ita ce ibadodin da yake yi a voye a cikin gidansa, a cikin duhun dare, kuma ita ce ibadar da ya dauwama a kai har ya gamu da Ubangijinsa. Wannan dalili ne daga cikin dalilan da suke nuna Annabta, domin ba yadda za a yi a samu irin wannan yankewa da komawa zuwa ga Allah, wadda take xaukar irin wannan lokaci mai tsari ga wanda yake da’awar Annabta ko wanda yake maqaryaci – Allah ya kare Manzonsa daga haka -, don haka wannan dalili ne da yake nuna yaqini na gaskiya da imani mai qarfi da abin da yake faxa kuma yake isar da shi ga mutane sallallahu alaihi wa sallam.

17- Zamu iya raba lokutan nishaxin Annabi sallallahu alaihi wa sallam zuwa gida uku:

Lokacin nishaxi da wartsakewa da jin sakayau a wajen tsayuwar dare, saboda Sallarsa ta dare tana kasancewa ne bayan dogon barci da yake yi a rabin dare na farko, kamar yana hutawa ne, yana tara nishaxinsa don wannan lokaci, saboda Sallarsa ita ce hutunsa da sanyin idonsa.

Sai bayan Sallar asuba, saboda tana zuwa ne bayan xan kishingixar kafin asuba, don haka sai ya yi Sallar asuba, ya ambaci Ubangijinsa, ya zauna da sahabbansa don yi musu wa'azi da koyarwa da tarbiyyantarwa.

Sai kuma bayan Sallar azzahar, saboda tana zuwa bayan barcin qailula, yana yin Sallar azzahar, ya yi wa mutane huxuba idan wani abu ya faru, ko ya zauna tare da sahabbansa yana hira da su, yana biyan buqatunsu.

18- A lura salloli su ne suke rarrabewa tsakanin lokuta, domin kamar an kasa lokacin ne gida-gida Sallah ce take rarrabewa tsakaninsu.

Zamu iya kasa abubuwan da Manzon Allah sallallahu alaihi wa sallam yake gabatarwa a yini kamar haka:

A – Lokacin alfijir: Manzon Allah sallallahu alaihi wa sallam yana farkawa daga barci don yin Sallar asuba, bayan xan barcin da yake shingixa a lokacin daf da vullowar alfijir, sai ya zauna a wurin Sallarsa zuwa vullowar rana, sa'annan sai ya tashi yayi kewayen safe a wajen matansa, idan lokacin walaha ya yi sai ya zauna tare da sahabbansa a Masallaci. Wannan zama ne na zikiri da ilimi da tarbiyya,

sa'annan sai ya tashi zuwa ziyarori, kodai ya ziyarci 'yar sa, ko wani daga cikin sahabbansa, ko kuma ya tafi wani sha'anin nasa, wajen wata buqata ta shi.

Idan hantsi ya xaga, to wannan lokacin barci ne na qailula, yana yin sa ne bayan Sallar azzahar, kuma wannan barci hutu ne ga jiki, da kuma qara samun qarfin tsayuwar dare.

B – Lokacin Sallar azzahar: Manzon Allah sallallahu alaihi wa sallam yana farkawa don yin Sallar azzahar, sai ya yi Sallar, idan wani abu ya faru sai ya yi huxuba bayan Sallar azzahar xin, mafi yawancin huxobobinsa a wannan lokaci ne, sa'annan sai ya dawo gidansa ya Sallaci nafila, sai kuma ya fito ya zauna da sahabbansa, ko ya tafi zuwa wata buqatarsa, saboda lokacin da yake tsakanin azzahar da la'asar lokaci ne na biyan buqata.

C – Lokacin Sallar la'asar: Yana Sallatar la'asar a farkon lokacinta, sa'annan sai ya tashi zuwa zagayen yamma a wurin matansa, wani lokacin kuwa suna taruwa a xakin wadda yake da kwana a wurinta, kamar dai lokacin da yake tsakanin la'asar da magariba lokaci ne na hutu da iyali a mafi yawancin lokaci.

D- Lokacin Sallar Magariba: Yana Sallatar magariba a farkon lokacinta, sa'annan sai ya ci abincin dare, ya zauna a gida. Wannan shi ne lokacin cin abincin dare.

E – Lokacin Sallar Isha': Yana Sallatar isha, sa'annan ya dawo gida, ya yi hira da iyalansa, ko kuma ya tafi ziyara wurin wasu daga cikin mutanen Madinah, ko ya yi hira da Abubakar da Umar – Allah ya yarda da su – a gidan Abubakar radhiyallahu anhu don yin shawara a kan al'amuran qasa da musulmi, sa'annan sai ya dawo gida bayan wannan hirar, sai ya yi barci zuwa rabin dare, idan dare ya

raba sai ya farka don ya yi Sallar dare, yana cikin qololuwar nishaxi bayan dogon barci da ya yi, haka zai ci gaba da yin Sallah da ganawa da Allah har zuwa xaya bisa ukun dare, ya zama babu abin da ya rage a dare face xaya bisa shida na dare, sai ya koma shimfixarsa, don ya huta, ya xan kishingixa zuwa lokacin Sallar asuba.

19 – Abubuwan da suke faruwa a cikin rayuwar Manzon Allah sallallahu alaihi wa sallam ta yini guda, wani abu ne da yake nuna annabtarsa, domin babu wanda zai ga waxannan abubuwa face sai ya gane cewa wannan halin Annabi ne wanda Allah ya aiko shi, yake saukar masa da wahayi, ba maqaryaci ba ne cikin abin da yake faxa, ba kuma mai neman wani abu ba ne, wannan shi ne abin da Sumamah xan Usal ya fahimta yayin da aka zo da shi Madinah an kama shi a wurin yaqi, a lokacin babu wanda yake qi kamar Manzon Allah sallallahu alaihi wa sallam, sai Manzon Allah sallallahu alaihi wa sallam ya yi umarni a xaure shi ga ginshiqin Masallaci. Yayin da Sumamah ya ga halin Annabi sallallahu alaihi wa sallam a cikin dare da yini, ya ga shigarsa da fitarsa, ya ga yadda yake mu'amala da mutane da suke kewaye da shi, sai ya gane cewa wannan Annabi ne wanda Allah ya aiko, ba Sarki ba ne mai girman kai, don haka yayin da Manzon Allah sallallahu alaihi wa sallam ya ba da umarnin a sake shi, sai ya tafi ya yi wanka, sa'annan ya dawo wurin Manzon Allah sallallahu alaihi wa sallam ya ce: “Na shaida babu wanda ya cancanci bauta sai Allah, kuma na shaida Muhammadu Manzon Allah ne. Ya Muhammad! Wallahi babu fuskar da na tsana a bayan qasa kamar fuskarka, amma yau na wayi gari fuskarka ta fi soyuwa a wajena fiye dukkan fuskoki. Wallahi babu wani addini da na fi qi fiye da addininka, amma yanzu addininka ya fi soyuwa a wajena fiye da kowane addini. Haka nan babu

wani gari da na fi qi fiye da garinka, amma yanzu garinka shi ne garin da na fi so”.⁴²⁰

Haka ya kasance ga Adiyyu xan Hatim yayin da ya zo wajen Annabi sallallahu alaihi wa sallam a lokacin yana kirista, ya yi tafiya tare da Annabi sallallahu alaihi wa sallam suna kan hanya, sai wata mata tana xauke da wani yaro ta tsayar da shi, sai Manzon Allah sallallahu alaihi wa sallam ya tsaya. Adiyyu ya ce: “Har sai da na tausaya masa saboda daxewa a tsaye” sa’annan Adiyyu ya ce: “Sai na ce a cikin raina: Na shaida cewa kai ba ka kan addini na da addinin Nu’uman xan Munzir, domin da kai Sarki ne da ba ka tsaya saboda wata mace da yaro ba tsayuwa mai tsawo, don haka sai Allah ya sanya son sa a cikin zuciyata”. Bayan faruwar haka sai Adiyyu ya musulunta.⁴²¹

20 – Daga wannan tsarin na yini guda na Annabi sallallahu alaihi wa sallam zai bayyana cewa Manzon Allah yana rayuwa, rayuwa mai daxi.

Vangaren jin daxinsa na imani, wannan wani abu ne mai girma da babu wani xan adam da ya kai wannan matakin kafin Manzon Allah sallallahu alaihi wa sallam, saboda shi ya fi dukkan halitta sanin Allah, kuma shi ya fi su imani mai girma da gaskiyar yaqini.

Yaya kake zaton imanin wanda aka xaukaka zuwa saman bakwai har ya kai yana jin qarar juyawar alqaluma, kuma ya ga Aljannah ganin ido, har ma ya yi niyyar ciro wani abu daga cikin ta, kuma ya ga ruwan Alkausara, wanda Ubangijinsa ya ba shi, ya ga tavon wannan ruwa almiski ne mai qanshin gaske, kuma qananan duwatsunsa kamar lu’u’lu’i.⁴²²

Yaya halin Annabin da aka kusantar irin wannan kusantarwar zai kasance, kuma aka xaukaka shi zuwa matsayin da yake gani da Ubangijinsa, yake kiran sa, yake yabon sa, yake kambama shi, kuma yake cewa: “Haqiqa ni ina zama, Ubangijina yana ciyar da ni yana shayar da ni”.⁴²³

Jin daxi da zaqin ibada da Manzon Allah sallallahu alaihi wa sallam yake xanxana, ba zai yiwu ba a suranta shi ko a kwantanta shi da wani jin daxi daga abubuwan jin dakin rayuwar duniya.

Haka nan Manzon Allah sallallahu alaihi wa sallam yana cikin jin dakin rayuwar duniya, jin dakin da zaka same shi a dukkan rayuwarsa, kuma zaka gane yadda yake jin wannan dakin da godiyar da yake yi wa Ubangijinsa a kan wannan baiwa da ya yi masa ta jin daxi. Haqiqa Ubangijinsa ya tseratar da shi daga damuwa da fushi, ya tsare shi daga munanan cutuka, ya rayu cikin lafiyar jiki da zuciya da iyali, ya rayu cikin rangwame da dauwamammiyar lafiya.

Manzon Allah sallallahu alaihi wa sallam yana da kyakkyawar mata wadda yake son ta, ita ma take son sa, yana yi ma ta kyawawan abubuwan so da tausayawa. Yana da ‘ya mai tsarki da ‘ya’yanta guda biyu, waxanda suke ‘yan lelensa, yana lulluve su da tausayi da jin qan uba. Yana da abokai masu gaskiya: Abubakar da Umar – Allah ya yarda da su –yana tarayya da su cikin wahalhalun rayuwa, sau da dama ana jin sa yana yawan cewa: “Na shiga ni da Abubakar da Umar, na fita ni da Abubakar da Umar, na tafi ni da Abubakar da Umar”.⁴²⁴

Yana da siriki xan uwansa a dangantaka, kuma maqocinsa a gida, wanda yake son sa, kuma ya san cewa Allah yana son sa a sama, shi ne Abul Hasan Aliyu xan Abu Xalib radhiyallahu anhu. Yana da sirikai masu xa’a da cika alqawari, sun

faxa masa gaskiya a cikin maganganunsu, sun yi masa alqawari kuma sun cika, su ne Usman da Abul Asi xan Rabee'u – Allah ya yarda da su - Yana da sahabbai yardadaddu, waxanda wahayin Ubangijinsa ya sauka ya tsarkake abin da yake zuciarsu, Allah ya ce: “Ya san abin da yake cikin zuciyoyinsu, don haka sai ya saukar musu da nutsuwa” [Al-fathu: 18]. Don haka Manzon Allah sallallahu alaihi wa sallam ya kasance cikin jin daxi da waxanda suke tare da shi.

Sa'annan ya rayu, rayuwar da aka cimma manya-manyan abubuwa a cikinta, kuma mafi jin daxi a rayuwa shi ne cimma manya-manyan abubuwa, su ne isar da saqon Allah, da shigar mutane addinin Allah jama'a jama'a. Ba zan iya suranta maka irin jin daxi da yake zuciyar Manzon Allah sallallahu alaihi wa sallam a lokacin da ya ga taron sahabbai masu yawa a Masallacinsa kullum suna qaruwa, musulunci yana qara faxi, mutane suna shiga cikinsa jama'a-jama'a ba. Kai! Ba zan iya suranta maka yadda nake ji ba, saboda yadda Manzon Allah sallallahu alaihi wa sallam yake jin daxi a ransa, a lokacin da yake Hajjin bankwana, yana ganin taron mutanen da suke kewaye da shi daga kowane vangare na tsibirin larabawa, suna cewa da harshe xaya: “Mun shaida ka isar da saqo, ka yi nasiha, ka sauke nauyin da yake kanka”.

Dukkan wannan wani vangare ne na kyautar Allah mai yawa a gare shi. Allah yana cewa: “Da sannu Ubangijinka zai baka har sai ka yarda” [Adduha: 5].

21 – A rayuwar Annabi sallallahu alaihi wa sallam zaka samu xanxanon dakin ababen rayuwa, da ganin kyan abin da ake gani, da godiya ga Allah bisa ni'imar da ya yi ta waxannan abubuwa, a cikin maqwarwar ruwan da yake sha, ko lomar da yake ci, yana jin dakin baiwar da Allah ya yi masa ta waxannan abubuwa masu

girma, yana cewa: “Godiya ta tabbata ga Allah, godiya mai yawa mai daxi mai albarka. Godiya ta tabbata ga Allah wanda ya isar mana, ya qosar da mu. Allah, wanda ba ya buqatar a ciyar da shi, kuma wanda ba a musun falalarsa, kuma ba a qyale shi, ba a wadatuwa da shi; Ubangijinmu. Ya Allah haqiqa ka ciyar, ka shayar, ka wadatar, ka bada abin ajiyewa, ka shiryar, ka rayar. Ya Allah godiya ta tabbata a gare ka akan abin da ka bayar”.⁴²⁵

Haka nan Manzon Allah sallallahu alaihi wa sallam a cikin farkawarsa daga barci yana jin ni’imar da Allah ya yi masa, ta hanyar ba shi damar barci, wanda idanun da basa barci suke burin su samu, sa’annan ga shi ya farka cikin lafiya da nishaxi, sai ya tuna falalar Allah mai ba da falala, sai ya ce: “Godiya ta tabbata ga Allah, wanda ya raya mu bayan ya kashe mu, kuma makoma tana gare shi”.⁴²⁶

To idan wannan yana kasancewa a cikin cin abinci da barcin da aka saba da su yau da kullum, wanda sabo da su yake hana a gane cewa su ni’ima ne, to ina ga ni’imomin da suke sabunta a koyausha, haqiqa da wannan ne zaka gane cewa Manzon Allah yana jin kowace ni’ima, yana jin daxinta, sa’annan yana jin falalar Allah da ya yi masa na wannan ni’imar, kai ka ce ga shi nan kana jin sa yana cewa: “Godiya ta tabbata ga Allah, wanda ya yi min ni’ima da qari. Godiya ta tabbata ga Allah wanda ya ba ni kuma ya qara mini. Godiya ta tabbata ga Allah a kowane hali”.⁴²⁷

Haka nan idan ya zamana Manzon Allah sallallahu alaihi wa sallam yana jan hankalinmu zuwa ga lura da abin da muka saba da shi, wanda hakan ya sa bama jin abin a matsayin ni’ima, shi ne kwana cikin aminci, tare da samun abincin dare da lafiyar jiki, yana cewa: “Duk wanda ya wayi gari yana cikin aminci a gidansa,

yana da lafiya a jikinsa, yana da abincin da zai ci a cikin yininsa, to kamar an tara masa duniya ce gaba xaya”.⁴²⁸

To yaya Manzon Allah sallallahu alaihi wa sallam yake jin ni’imar da ta fi wannan yawa?! Tuna ni’ima da xanxanarta da girmama ta yana qara ma zuciya jin dixin samun ta, kuma yana qara ma rayuwa kwarjini da kyau da jin daxi, kuma hakan yana sanya zuciya ta zama mafi natsuwa da yarda da godiya ga Allah mai bayarwa, wanda waxannan ni’imomi kyautarsa ce, mai girma wanda waxannan abubuwa falalarsa ce, sai jin hakan ya qara haifar da wata ni’imar, ya qara wa rayuwa yalwa da sabunta da kwarjini.

22- Yayin da ka ga wannan rayuwa ta Annabi wadda take cike da nishaxi, kuma ka tuna irin abubuwa masu raxaxi da baqin ciki waxanda Manzon Allah sallallahu alaihi wa sallam ya fuskanta a rayuwarsa, amma ya tsallake su. A farkon rayuwarsa ya fuskanci maraici, wanda ya yi ta maimaita a yarintarsa, sa’annan ga cutarwa mai tsanani bayan an aiko shi, ga tashin hankalin rashin matarsa, wadda ya fi so a cikin mutane, sa’annan sai rasa ‘ya’yansa maza da mata a rayuwarsa, da barin garinsa wanda ya fi soyuwa a wurinsa, ya yi hijira daga garin, da abin da ya samu makusantansa da sahabbansa a yaqin Uhud, da abubuwa marasa daxi da suka faru kamar labarin qagen da aka yi ma maixakinsa Aisha, da sauran su na wahalhalun rayuwa da jarabawarta. Amma duk da haka Manzon Allah sallallahu alaihi wa sallam ya kasance yana da wani abin mamaki na qetare dukkan waxannan abubuwan marasa daxi, da iya sake sabuwar rayuwa, da samar da abubuwan da ake so a kowane lokaci!

Haqiqa idan ka kalli nishaxin da Manzon Allah sallallahu alaihi wa sallam yake yi a cikin kowane yini a rayuwarsa, kusan sai ka ce: wannan ai tarihin wanda bai tava haxuwa da wata damuwa ba ne, babu wani bala'i da ya tava samunsa. Amma ba haka abin yake ba, kawai dai Manzon Allah sallallahu alaihi wa sallam yana wuce waxannan abubuwan ne marasa daxi, ba ya zama da damuwarsu, don kowane lokaci a rayuwarsa yana da abin da zai yi, da abin da zai qawata ta, rayuwa ce mai sabunta a kullum, rayuwa ce kamar yadda ya dace ta kasance.

23 – Zaka yi mamakin irin yadda Manzon Allah sallallahu alaihi wa sallam yake shiga rayuwar sahabbansa, da yadda yake kula da su, kusan kana iya cewa kowane xaya daga cikinsu yana da wani abu, ko wani labari da ya faru da shi tare da Annabi sallallahu alaihi wa sallam: Yana tarbar 'ya'yansu a farkon tasowarsu, su taso a kan cinyarsa, ya zama farkon abin da suke fara sha a rayuwarsu shi ne yawunsa da albarkarsa sallallahu alaihi wa sallam. Bayinsu da masu yi musu hidima suna cincirindo a wurin da yake Sallah tun da farkon hasken safiya, ya sa hannunsa mai albarka a cikin kwanukan ruwansu. Yana tarbar 'ya'yansu qanana maza da mata a hanya, ya shafi fuskarsu, ya nuna qaunarsa gare su.⁴²⁹⁴³⁰⁴³¹

Yana gumtsar ruwa ya fesa a fuskar xan qaramin yaro. Yana sa wa 'yar yarinya kaya da hannayensa. Yana haskaka rayuwar kowane xaya daga cikinsu da kyakkyawan abin ambato mai kyau. Idan suka gamu da shi, sai murmushinsa ya haskaka su, hannayensa su samu albarkar hannunsa da qanshinsa. Takunsa yana fuskantar gidajensu, hannunsa yana tarayya da su a cikin abincinsu. Yana tarayya da su a cikin farin cikinsu, sai farin cikin ya girmama saboda zuwansa da farin cikinsa. Suna gayyatarsa don ya yi tarayya da su a cikin farin cikinsu na yanka raqumi, yana zuwa ya yi kallo ya jira komai tare da su.⁴³²⁴³³⁴³⁴⁴³⁵⁴³⁶

Yana kallon wasan mutanen Habasha, suna wasa a Masallaci, sai ya qara musu farin ciki da farin cikinsu, ya ce: “Ku yi wasa ya ku Bani Arfida”. Yana zuwa duba marasa lafiyarsu, idan suka farga sai suka gan shi yana kallon su, ga kuma sanyin hannunsa yana shafe musu zafin ciwo. Yana raka jana’izarsu, ya tsaya a kan qaburan danginsu da masoyansu, ya zubar da hawaye saboda baqin cikinsu. Idan bai gansu ba yana tambaya da bibiyar halin da suke ciki, sai rayuwarsa ta rarrabu a cikin rayuwarsu, rayuwarsu ta yi haske da rayuwarsa, saboda yadda yake shiga lamarinsu da kula da su.⁴³⁷⁴³⁸

Manzon Allah sallallahu alaihi wa sallam ya bar duniya, amma ya yi saura a raye a cikin zukatansu, yana nan a cikin ransu, yana haskaka idanuwansu, kowane xaya daga cikinsu yana da abin da zai tuna da shi, wanda ba zai mantu ba, kuma ba zai gogu ba. Idan suna firar sa kai ka ce suna ganin sa yana nan tare da su, idanuwansu suna kallon sa, shi ya sa suke cewa:

“Kamar ga ni nan ina kallon hasken qwabrinsa...”

“Kamar ga ni nan ina kallon hasken zobensa...”

“Kamar ga ni nan ina kallon qyallin turaren da yake jikin kansa...”.

“Ban gushe ba ina jin sanyin hannunsa...”.

“Sai ga shi hannunsa ya fi qanqara sanyi, kuma ya fi almiski qanshi...”.

“Yanzu haka ina jin kamar ina jin sanyin qafarsa a jikin tafi na...”.⁴³⁹

24 –Bibiyar yinin Manzon Allah sallallahu alaihi wa sallam yana qara son sa a cikin zukanmu, don haka sahabbai suka kasance sun fi kowa son sa, sun fi kowa

girmama shi, saboda duk abin da suke gani a rayuwarsa yana qara musu son sa da girmama shi, rayuwar Manzon Allah sallallahu alaihi wa sallam gaba xayanta rayuwa ce mai jan hankali, kuma ko da ganinsa ya wuce mu, to saninsa ba zai wuce mu ba, saboda haka ba za ka gushe kana qosar da qishirwarka daga abin da sahabbai suka ji, har sai zuciyarka ta cika da son sa, kamar yadda zuciyarsu ta cika da son sa. Haqiqa bibiyar Annabi sallallahu alaihi wa sallam a cikin abubuwa da suke faruwa a yininsa wani abu ne da yake qara son sa a zukatanmu, saboda Annabi sallallahu alaihi wa sallam shi ne wanda duk lokacin da ka qara sanin sa, kake qara son sa, duk lokacin da ka qara bibiyar labarinsa sai ka qara shauqin son ganin sa.

Labarai da abubuwa nawa ne zamani ya tattare mana su, muna rawaitar su kamar muna rayuwa da abin, ido da ido, sai in ji ina qara kusanci da shi, kamar na nutse cikin haskensa, in shaqi qanshin numfashinsa, in ji kamar in rungumi hannayensa don in ji sanyin tafukansa, a faza ya ji daga can cikin zuciyata in ce: Wallahi ya Manzon Allah kai ne wanda na fi so fiye da raina.

Allah mun yi imani da Annabinka Muhammad sallallahu alaihi wa sallam, mun so shi, mun bi shi, alhali bamu gan shi ba. Ya Allah kada ka haramta mana ganin sa ranar alqiyama, ka tashe mu cikin tawagarsa, ka bamu cetonsa, ka kaimu tafkinsa, ka azurta mu da zama da shi a cikin Aljannar Firdausi mai girma, tare da waxanda ka yi wa ni'ima daga cikin Annabawa da Siddiqai, da Shahidai da Salihan bayi, wannan zama tare ya yi kyau.

Ya Ubangijinmu mun yi imani da abin da ka saukar, mun bi Manzonka, ka rubuta mu cikin waxanda suka shaida. Allah ka yi salati ga Annabi Muhammad,

da iyalan Annabi Muhammad, kamar yadda ka yi salati ga Annabi Ibrahim da iyalan Annabi Ibrahim. Ka yi albarka ga Annabi Muhammad da iyalan Annabi Muhammad, kamar yadda ka yi albarka ga Annabi Ibrahim da iyalan Annabi Ibrahim. Haqiqa kai Allah abin godiya ne, abin yabo.



Yadda Littafin Ya Kasance

Tunanin wannan littafi ya faro ne tun shekaru ishirin baya, a wata fara da ta gudana tsakanina da xan uwana Abdul-Aziz Al-Majid – Allah ya jiqansa – tunanin rubuta littafin tunaninsa ne, ina tuna wata kalma daga cikin kalmominsa, ita ce: Cikakken yini na Annabi sallallahu alaihi wa sallam da yadda yake nuna hannunsa, yana ambaton yadda masu hidima suke kawo ruwa, Manzon Allah ya sanya hannunsa a ciki. Wannan abin da ya faru ya zauna min a zuciya, ina iya tuna lokacin, da wurin, kamar yanzu aka yi. Allah ya sanya wannan littafi cikin iliminsa da ake amfanuwa da shi bayan mutuwarsa, ya saka masa da alheri a kaina, irin sakamakon da yake yi wa xan uwa a kan xan uwansa.

Wannan tunani ya ci gaba da girma a cikin qwaqwalwata tsawon lokaci, ina ta tattara xaixaikun matashiyar littafin da abubuwan da za su shiga ciki, ina qoqarin jera su da sanya su wurin da ya dace da su, sa'annan sai na rubuta wani xan taqaitaccen abu akan “Yinin Annabi” na bai wa malamaina da ‘yan uwana waxanda na ambaci sunayensu a gabatarwar wannan littafi wajen godiya, na amfanu da gyare-gyarensu da shawarwarinsu da abubuwan da suka gani, kuma dukkan abin da suka bayar na fa’ida yana nan a warwatse a cikin wannan littafi. Allah ya saka musu da alheri.

Manufar wannan littafin: Gabatar da cikakken abin da yake faruwa a cikin yinin Annabi sallallahu alaihi wa sallam muna bibiyar yadda suke faruwa a yini don yin

koyi da kwaikwayo. Allah yana cewa: “Haqiqa kuna da abin koyi kyakkyawa dangane da Manzon Allah” [Al-ahzab: 21]. Muna xaukar abin da zai gyara mana rayuwa

Da sannu a cikin bibiyar abin da yake faruwa a cikin wannan yini zamu ga abin da ya dace da rayuwar xan adam, da duk abin da ta qunsa, mutane zasu ga kyakkyawan misali maxaukaki, kuma wanda ya fi kusa da haqiqanin rayuwarsu da mutuntakarsu, dama tuni Allah ya ce: “Ka ce tsarki ya tabbata ga Ubangijinka ni ba kowa ba ne face mutum kuma Manzo” [Al-isra’i: 93].

4 – Yawancin littafan Sira suna gabatar da tarihin rayuwar Manzon Allah sallallahu alaihi wa sallam ne a jere, don haka nake ganin wannan littafi wani salo ne na daban na gabatar a tarihin Annabi sallallahu alaihi wa sallam ta wani vangare daban, shi ne vangaren abubuwan da yake yi a yini, sai ya zama littafin yana gabatar da su a matsayin gogayya ta rayuwa, amma dai muna buqatar duka biyun, da kuma wasu salon, saboda rayuwar Annabi da girmanta na da yalwar da za a iya kowane salo.

Tabbas ka samu fagen magana yana da yalwa**

Don haka in ka samu harshe ka barbaje ka faxi.

Waxannan abubuwan da aka ambata a cikin wannan littafi basu faru a yini xaya ba, saboda abin da ya faru a wani yini, to ba lallai ba ne ya faru a kowane yini, sai dai a dunqle hakan yana ba mu surar kusan abubuwan da suke faruwa a yinin Manzon Allah sallallahu alaihi wa sallam.

6 –Wasu daga cikin abubuwan da suka zo a cikin wannan tsari na yini guda, riwayoyi sun zo sun nuna cewa tabbas wannan lokacin shi ne lokacin yin su a cikin yinin, wasu abubuwan kuma wasu dalilai suna nuna a wannan lokacin yake yin su, sai dai dalilan suna bambanta wajen qarfi da rauni, da fitowa fili ko akasin haka, don haka ijthadi aka yi da kirdadon lokutan. Na yi qoqarin kowane abu ya zama a wurin da ya dace da shi yake, gwargwadon yadda jerin riwayoyi da makamantansu suka nuna, sai dai ana iya samun gazawa, kuma akan iya kuskure, sai dai abin da na gamsu da shi, shi ne na yi qoqari ban gaza ba.

7 – Na yi qoqarin zavar ingantattun nassosi daidai gwargwado, amma zan iya kawo riwayoyi da labaran da sanadinsu bai inganta ba, don su zama ciko ga labaran da suka inganta, amma da sharaxin ya zama babu wani abin qi a cikin mataninsu, saboda haka riwayoyi sashe da sashe hakan yana sa wanda bai inganta ba ya bayyana, kamar yadda hakan yake qarfafa riwayar da take da rauni ko wata magana a kanta, saboda samun abin da yake shaida ne ga waccan riwayar, ko kuma saboda yadda tsarin qissar yake yana hukunta hakan, da sauransu.

8 – Idan labari yana da riwayoyi da yawa, to ba na lazimtar kawo riwaya xaya daga cikin su, sai dai ina haka riwayoyin gaba xaya in zavi wadda ta fi kusa da cika, don haka duk lokacin da zan yi nuni zuwa ga inda aka ruwaito waxannan riwayoyi to ina nuni ne zuwa ga nassin da tsarin riwayarsa ya tattara ta gaba xaya, duk da cewa ta rarraba a sauran wuraren.

9 –Ban lazimci kawo lafazin da sahabi ya faza ba, yayin da zan kawo qissar da ya ruwaito, duk da cewa ina qoqarin yin hakan daidai gwargwado, amma dai ina tasarrufi a cikin lafazin gwargwadon yadda zan haka shi da sauran nassosin, ya

haxe da sauran abubuwan da suka faru. Amma idan lafazin na Annabi ne, to ina kawo shi yadda yake, ba na tasarrufi a cikin sa, sai dai wajen zavi a tsakanin riwayoyi, ko wajen haxa tsakaninsu, don a samu nassi cikakke.

10 – Bayan haka, ina godewa kuma ina addu'a ga duk wanda ya karanta wannan littafi, ya aiko min da wani gyara ko faxakarwa don ya cika wata tawaya, ko ya toshe wata qofa, ko ya gyara wani kuskure, saboda ilimi zumunci ne a tsakanin ma'abotansa, kuma mutum yana da yawa idan yana tare da wasu, amma xan kaxan ne idan ya dogara da kansa, haka nan duk lokacin da wani sabon ilimi ya bayyana a gare mu yana tuna mana faxin Mahaliccinmu, inda yake cewa: “Ba a ba ku komai ba na daga ilimi ba face sai xan kaxan” [Al-isra'i: 85].

Manazarta

1. A duba: “Musnad Ahmad” (3541, 23242, 23336, 24269) da “Sahihul Bukhari” (246) da “Sahihu Muslim” (255, 746) da “Sunan Abi Dawud” (55, 56, 58, 1353) da “Sunan Bin Maja” (1191) da “Qiyamul Laili” Na Muhammad bin Nasri Al-marwazo (shafi na 110 – Taqaitaccensa na Al-miqrizi), da “Sunanun Nasa’i” (2, 1315, 1601, 1621, 1623, 1626, 1721) da “Sahihu Ibni Khuzaima” (1078) da “Sahihu bin Hibban” (1072, 1075, 2441) da “Amalul Yaumi Wallaili” Na Ibnu Sunni (762) da “Shu’abul Iman” (1936) da “Sunan Albaihaqi” 91/38, 39) da “Fathul Bari” (2/375) da “Fiqhul Ibada” Na sheikh Salman Al-auda (1/229 – 230).

2. A duba “Musnad Ahmad” (18603, 21366, 23286) da “Sahihul Bukhari” (6312, 7395) da “Sahihu Muslim” (2711) da “Sunan Abi Dawud” (5049) da “Jami’ut Tirmizi” (3417) da “Sunan bin Maja” (3880) da “Sahih bin Hibban” (5532, 5539).

3. A duba “Assalat” Na Abi Nu’aim, Fadlu bin Dukain (196, 198) da :Musnad Ad-darimi” (1202, 1238, 1239) da “Musnad Ahmad” (16828, 24933) da “Sahihul Bukhari (914) da “Sunan Abi Dawud” (526) da “Sahih bin Khuzaima” (414) da “Sahih bin Hibban” (1683, 1684) da “Almu’ujam Al-kabir” Na Xabarani (9/318, 372) (720, 874) da “Addu’a” Na Xabarani (437, 440, 442, 451) da “Almusdatrak” (1/204) da “sunan Albaihaqi” (1/409).

4. A duba “Musnad Ahmad” (14619, 14817) da “Sahihul Bukhari” (614, 4719) da “Sunan Abi Dawud” (529) da “Jami’ut Tirmizi” (211) da “Sunan bin Maja” (722) da “Sunanun Nasa’i” (680) da “Sahihu bin Khuzaima” (420) da “sharhu Ma’anil Asaar” (1/146) da “Sahihu bin Hibban” (1689) da “Addu’a” Na Xabarani (430, 431, 432) da “Adda’awatul Kabir” Na Al-baihaqi (49) da “Sunan Al-baihaqi” (1/410) da “Al-ilal” na Ibnu Abi Hatim (2011) da “Fathul bari” Na Ibnu Rajab (5/265 – 271) da “Irwa’ul Ghalil” (1/259 – 261).

5. A duba: “Musnad Ahmad” (1911, 24073) da “Sahihul Bukhari” (1147, 2013, 3569) da “Sahihu Muslim” (763) da “Sunan Abi Dawud” (1341) da “Jami’ut Tirmizi” (439) da “Sunanun Nasa’i” (1697) da “Sahihu bin Khuzaima” (48, 49, 1166) da “Sahihu bin Hibban” (2430, 6368).

6. A duba: “Musannaf Abdurrazzaq” (4792) da “Musnad Ahmad” (24125, 25824, 25315) da “Sahihul Bukhari” (618, 619, 1171) da “Sahihu Muslim” (723 – 725, 736) da “Sunan Abi Dawud” (1255) da “Jami’ut Tirmizi” (459) da “Sunan bin Maja” (1358) da “Sunanun Nasa’i” (685, 946, 1756) da “Sahihu bin Khuzaima” (1108, 1113) da “Sahihu bin Hibban” (2457, 2466) da “Sunan Albaihaqi” (3/43 – 44).

7. A duba: “Musnad Ahmad” (2038, 2045, 2386, 4909, 25510) da “Sahihu Muslim” (726, 727) da “Sunan Abi Dawud” (1256, 1260) da “Sunan bin Maja” (1148) da “Sunanun Nasa’i” (944, 945) da

“Sahihu bin Khuzaima” (1115) da “Sharhu Ma’anil Asaar” (1/298) da “Al-mu’ujamul Kabir” Na Xabarani (13123) da “Almusdatrak” (1/307) da “Sunan Al-baihaq” (3/42) da “Al-hadisul Mukhtara” Na Addiya’u (7/119) (2546) da “Aslu Sifati salatin Nabiyy sallallahu alaihi wa sallam” Na alban (2/448 – 456)

8. A duba: “Musannaf Abdurrazaq” (4778) da “Musnad Ahmad” (24167, 24241, 24271) da “Sahihu Muslim” (724, 725) da “Sunan Abi Dawud” (1254) da “Sahihu bin Khuzaima” (1107) da “Sahihu bin Hibban” (2457, 2458, 2463) da “Sunan Al-baihaqi” (2/470).

9. Ya kai mai karatu ya kake zaton matar da mijinta yake son ta, aka wayi gari ya tsokane ta da hira irin wannan ta soyayya, za ta ji?!

10. A duba: “Musnad Al-humaidi” (175) da “Sahihul Bukhari” (1160, 1161, 1178) da “Sahihu Muslim” (743) da “Sunan Abi Dawud” (1263) da “Jami’ut Tirmizi” (418) da “Sahihu bin Khuzaima” (1122) da “Musnad Abi Awaana” (2156, 2157) da “Sunan Al-baihaqi” (2/188) (3/45) da “Fathul Bari” (3/44).

11. A duba: “Musnad Ahmad” (2572) da “Sunanun Nasa’i” (686) da “As-sunanul Kubra” Na Nasa’i (399, 1338, 1650) da “Musnad Abi Awana” (2285) da “Akhlaqun Nabiyy S.A.W” Na Abi Ash-sheikh (460) da “Sunan Al-baihaqi” (3/7).

12. A duba: “Musnad Ax-xayalisiy” (1712, 1735) da “Musnad Ahmad” (26616, 26704, 26729) da “Musnad Abdu bin Humaid” (1536) da “Sunan Abi Dawud (5094) da “Jami’ut Tirmizi” (3427) da “Sunan bin Maja” (3884) da “Sunanun Nasa’i” (5486, 5539) da “Al-mu’ujamul Kabir” Na Xabarani (23/320) (726) (9/24) (11) da “Almu’ujamul Ausax” (2383) da “Addu’a” Na Xabarani (411 – 414, 416 – 420) da “Juz’u Alf Dinar” Na Qaxi’i (178), da “Almustadrak” (1/519) da “Adda’awatul Kabir” Na Baihaqi (62, 453) da “Sunan Albaihaqi (5.251) da “Nata’ijul Afkar” Na Alhafiz Ibnu Hajar (1/156 – 165).

13. A duba: “Musnad Ax-xayalisiy” (1712, 1735) da “Musnad Ahmad” (26616, 26704, 26729) da “Musnad Abdu bin Humaid” (1536) da “Sunan Abi Dawud (5094) da “Jami’ut Tirmizi” (3427) da “Sunan bin Maja” (3884) da “Sunanun Nasa’i” (5486, 5539) da “Al-mu’ujamul Kabir” Na Xabarani (23/320) (726) (9/24) (11) da “Almu’ujamul Ausax” (2383) da “Addu’a” Na Xabarani (411 – 414, 416 – 420) da “Juz’u Alf Dinar” Na Qaxi’i (178), da “Almustadrak” (1/519) da “Adda’awatul Kabir” Na Baihaqi (62, 453) da “Sunan Albaihaqi (5.251) da “Nata’ijul Afkar” Na Alhafiz Ibnu Hajar (1/156 – 165).

14. A duba: “Musnad Ahmad” (20804, 20849, 20852) da “Sahihu Muslim” (606) da “Sunan Abi Dawud” (537) da “Jami’ut Tirmizi” (202) da “Sahihu bin Khuzaima” (1525) da “Almu’ujamul Kabir” Na Xabarani (1912), da “Almusdadrak” (1/201 – 202, 213, 286) da “Sunan Al-baihaqi” (1/385) (2/19).

15. Saboda faxin Manzon Allah sallallahu alaihi wa sallam : “Idan aka tayar da Sallah, kada ku tashi har sai kun ganni na fito”. A duba: “Musnad Axxayalisi” (622) da “Musnad Ahmad” (7238, 22533, 22581, 22587) da “Sahihul Bukhari” (637, 638, 909) da “Sahihu Muslim” (604, 605) da “Sunan Abi Dawud”

(539, 540) da “Jami’ut Tirmizi” (592) da “Sunanun Nasa’I” (687, 790) da “Sahihu bin Khuzaima” (1526, 1644) da “Sahihu bin Hibban” (1755, 2236).

16. Ma’ana : Babu wani mai kuxi ko ‘ya’ya da za su amfane shi a wurin Allah. Wannan zikiri ya zo kala-kala, kamar: A – Ya ce “Tsarki ya tabbata ga Allah, godiya ta tabbata ga Allah, babu abin bautawa da gaskiya sai Allah, Allah ne mafi girma” ya faxa sau ishirin da biyar, idan aka haxa xari kenan. B – Ya ce : “Tsarki ya tabbata ga Allah, godiya ta tabbata ga Allah, Allah ne mafi girma” sau talatin da uku, cikon na xarin ya ce : “Babu abin bautawa da gaskiya sai Allah shi kaxai, ba shi da abokin tarayya, mulki nasa ne, godiya ta tabbata a gare shi, Shi mai iko ne a kan dukkan komai”. C – Ya cike na xarin da faxin “Allahu Akbar”. D- Ya ce : “Tsarki ya tabbata ga Allah, godiya ta tabbata ga Allah, Allah shi ne mafi girma”. Sau xari ba xaya, kuma ya tsaya nan ba tare da ya cike xarin ba. E – Ya fahi haka sau talatin da uku : “Tsarki ya tabbata ga Allah, godiya ta tabbata ga Allah, Allah shi ne mafi girma” kowane sau goma sha xaya. F- Ya fahi kowane sau goma. A duba littafin “Fiqihul ibada” Na shaikh Salman Al-auda (2/230- 231).

17. A duba “Musnad Ahmad” (4192) da “Sahihu Muslim” (2723) da “Sunan Abi Dawud” (5071) da “Jami’ut Tirmizi” (3390) da “Musnad Abi Ya’ala” (5014) da “Sahihu bin Hibban” (563) da “Almu’ujamul Kabir” Na Xabarani (1170) da “Addu’a” Na Xabarani (295) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (36, 37) da “Adda’awatul kabir” Na Albaihaqi (24).

18. Ana nufin Kisfewa.

19. A duba: “Musnad Ahmad” (4785) da “Musnad Abdu bin Humaid” (837) da “Al-adabul Mufrad” (1200) da “Sunan Abi Dawud” (5074) da “Sunan bin Maja” (3871) da “Sahihu bin Hibban” (961) da “Almu’ujamul Kabir” Na Xabarani (305) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (40) da “Adda’awatul Kabir” na Albaihaqi (32) da “Al-asma’u Was Siffaat” Na Baihaqi (276)

20. A duba: “Musnad Axxayalisi” (909) da “Musannaf bin Abi Shaiba” (29184) da “Musnad Ahmad” (20430) da “Al-adabul Mufrad” (701) da “Sunan Abi Dawud” (5090) da “Assunanul Kubra” Na Nasa’i (9850, 10407) da “Addu’a” Na Xabarani (345) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (69) da “Adda’awatul Kabir” Na Baihaqi (33).

21. A duba: “Musnad Ahmad” (12401) da “Musnad Abdu bin Humaid” (1274) da “Sahihu Muslim” (2324) da “Shu’abul Iman” (1361) da “Dala’ilun Nubuwa” Na Baihaqi (1/331) da “Sharhus Sunnah” (3677) da “Ithaful Mahara” Na Ibnu Hajar (653).

22. Ma’ana : so

23. A duba: “Musannaf bin Abi Shaiba” (25389, 25740, 35847) da “Musnad Ahmad” (23784) da “Musnad Addarimi” (1501, 2674) da “Jami’ut Tirmizi” (2485) da “Sunan bin Maja” (1334, 3251) da “Makarimul Akhlaq” Na Xabarani (153) da “Almusdadrak” (3/13) da (4/159) da “sunan Albaihaqi” (2/502) da “Al’ahadisul Mukhtara” Na Addi’ya’u (9/431 – 433) (399 – 404).

24. A duba: “Musnad Ahmad” (17142, 17144, 17145) da “Musnad Addarimi” (95) da “Sunan Abi Dawud” (4607) da “Jami’ut Tirmizi” (2676) da “Sunan bin Maja” (42 – 44) da “Assunnah” Na Ibnu Abi Asim (33, 254) da “Assunnah” Na Almarwazi (79-72) da “Sahihu bin Hibban” (5) da “Almu’ujamul Kabir” Na Xabarani (18/245 – 249, 257) (617 – 624, 642) da “Almu’ujamul Ausax” (66) da “Musnad Asshamiyiin” (437, 697, 1379) da “Almustadrak” (1/95 – 97) da “Sunan Albaihaqi” (10/114) da “Shu’abul Iman” (7109, 7110, 7315, 7516) da “Attargibu Wat Tarhibu” Na Qiwasun Sunnah (342, 485).

25. A duba: “Musnad Axxayalisi” (253) da “Musnad Ahmad” (3581, 3587, 4041) da “Sahihul Bukhari” (68, 6411) da “Sahihu Muslim” (2821) da “Jami’ut Tirmizi” (2855) da “Musnad Abi Ya’ala” (5032) da “Sahihu bin Hibban” (4524) da “Makarimul Akhlaq” Na Alkhara’ixi (273, 274) da “Alfaqihu Wal Mutaafaqqihu” Na Alkhaxibu (933) da “Sharhus Sunnah” (145).

26. A duba: “Tarikh Dimashq” (39/114). Duk da wannan hadisi sanadinsa yana da rauni, kuma yana cikin abin da Ibnu Asakir ya kaxaita da shi a saninmu, sai idan muka dubi rayuwar Annabi sallallahu alaihi wa sallam zamu ga tana nuna wannan halin.

27. A duba: “Musnad Axxayalisi” (2568) da “Musnad Ahmad” (8634, 9037) da “Sahihul Bukhari” (458, 1337) da “Sahihu Muslim” (956) da “Sunan Abi Dawud” (3203) da “Musnad Abi Ya’ala” (6429) da “Sahihu bin Hibban” (3086) da “Isbatu Azabil Qabri” Na Baihaqi (162) da Sunan Albaihaqi” (4/32 – 47) da “Qisasun Nabawiyya” Na mai wannan littafin (shafi na 195 – 200) babin “Yaumil Wishahi”.

28. A duba: “Musnad Ahmad” (12399, 12480, 14060) da “Sahihul Bukhari” (3613, 4846) da “Sahihu Muslim” (119) da “Al’ahad Wal Masani” (1921, 3399) da “Aljihad” Na Ibnu Abi Asim (225) da “Musnad Abi Ya’ala” (3331, 3381, 3427) da “Musnad Arrauyani” (1002) da “Sahihu bin Hibban” (7167 – 7169) da “Almu’ujamul Kabir” Na Xabarani (1309 – 1316, 1320) da “Al-iman” Na Ibnu Mandah (500, 501) da “Almusdadrak” (3/235) da “Sunanul Baihaqi” (6/356 – 357).

29. A duba: “Musnad Ahmad” (23787) da “Sahihul Bukhari” (3813, 7014) da “Sahihu Muslim” (2484) da “Almusdadrak” (4/394) da “Sharhus Sunnah” (3289) da “Tarikh Dimashqa” (29/222).

30. A duba: “Musnad Ahmad” (2113) da “Sahihul Bukhari” (7046) da “Sahihu Muslim” (2269) da “Sunan Abi Dawud” (3268, 4632) da “Jami’ut Tirmizi” (2293, 2294) da “Sunan bin Maja” (3918) da “Assunnah” Na Ibnu Abi Asim (1143) da “Almusdadrak” (3/71) da “Sunan Albaihaqi” (2/187, 188) (10/38, 39) da “Shu’abul Iman” (1826).

31. A duba: “Musnad Ahmad” (20165) da “Sahihul Bukhari” (1386) da “Sahihu Muslim” (2275) da “Jami’ut Tirmizi” (2294) da “Sahihu bin Hibban” (4659) da “Sunanul Baihaqi” (5/275) da “Isbatu Azabil Qabri” Na Baihaqi (97) da “Sharhus Sunnah” (2053).

32. A duba: “Musnad Ibnul Ja’ad” (2068, 2661) da “Musnad Ahmad” (20844) da “Sahihu Muslim” (670, 2322) da “Sunanun Nasa’i” (1358) da “Musnad Abi Awana” (1317) da “Sahihu bin Hibban” (6259) da

“Almu’ujamul Kabir” Na Xabarani (1933, 1999, 2017) da “Sunanul Baihaqi” (7/52) (10/240) da “Dala’ilun Nubuwwa” Na Baihaqi (1/323).

33. A duba bayanin da ya gabata akan yadda Manzon Allah sallallahu alaihi wa sallam yake shiga maSallahci a babin “Hasken Alfijir”.

34. A duba: “Musnad Ahmad” (13025, 13575, 24144, 24795) da “Sahihul Bukhari” (4794) da “Sahihu Muslim” (253, 1428) da “Sunan Abi Dawud” (51) da “Sunanun Nasa’i” (8) da “Musnad Abu Ya’ala” (3332) da “Sahihu bin Khuzaima” (134) da “Musnad Abi Awana” (477, 4180) da “Sahihu bin Hibban” (1074) da “sunanul Baihaqi” (1/34) (7/300, 56).

35. A duba: “Musnad Ahmad” (2334, 3308, 26758) da Al-adabul Mufrad” (647) da “Sahihu Muslim” (2726) da “Sunan Abi Dawud” (1503) da “Jami’ut Tirmizi” (3555) da “Sunan bin Maja” (3808) da “Al-arsh” Na Muhammad Usman bin Abi Shaiba” (4) da “Sunanun Nasa’i” (1352) da “Al-ahad Wal Masani” (3108) da “Sahihu bin Khuzaima” (753) da “Tauhid” Na Ibnu Khuzaima (5, 233) da “Sahihu bin Hibban” (828, 832) da “Addu’a” Na Xabarani (1741) da “Sunanul Baihaqi” (6/297) da “Shu’abul Iman” (596) da “Adda’awatul Kabir” Na Baihaqi (127).

36. Hais : Wani abinci ne da ake yi da cukwi da dabino da mai, ana haxa su a cakuxa gaba xaya, yawanci ana yinsa a halin tafiya saboda sauqin haxa shi.

37. Tsimi : shi ne wanda ake yi da dabino ko zabibi ko zuma, ba tare da an dafa shi ba, amma da sharaxin kada ya kai matsayin da zai bugar.

38. A duba : “Musnad Ahmad” (24220, 257331, 27301) da “Sahihul Bukhari” (1494) da “Sahihu Muslim” (1076, 1154) da “Sunan Abi Dawud” (2455) da “Jami’ut Tirmizi” (733, 734) da “Sunan bin Maja” (1701) da “Sunanun Nasa’i” (2322 – 2330) da “Sahihu bin Khuzaima” (2141, 2143) da “Sahihu bin Hibban” (3630) da “Sunanul Baihaqi” (4/203, 274) da abin da zai zo a babin “Barcin Qailula”.

39. A duba: “Xabaqatu bin Sa’ad” (4/307) da “Musnad Ahmad” (16516, 16542) da “Sahihul Bukhari” (502) da “Sahihu Muslim” (509) da “Sunan bin Maja” (1430) da “Sahihu bin Hibban” (1763, 2152) da “Almu’ujamul Kabir” Na Xabarani (6299) da “Sunanul Baihaqi” (2/271) (5/247) da “Addurratus Samina Fi Akhbaril Madinah” Na Ibnun Najjar (shafi na 105 – 107) da “It’hafuz Zaa’iri Wa Ixraful Muqim Lil Sa’iri Fi Ziyaratn nabiyy sallallahu alaihi wa sallam” Na Abi Yaman bin Asakir” (shafi na 102 – 103) da “Fat’hul Bari” Na Ibnu Rajab (4/49 -50).

40. A duba: “Sunan Abi Dawud” (4698) da abin da zai zo nan gaba kaxan, a wajen bayanin yadda Manzon Allah sallallahu alaihi wa sallam yake zama a cikin sahabbansa kamar xaya daga cikinsu.

41. A duba: “Musnad Ahmad” (24865, 25240) da “Sahihul Bukhari” (3568) da “Sahihu Muslim” (2493) da “Sunan Abi Dawud” (3654, 3655, 4839) da “Jami’ut Tirmizi” (3639) da “Assunanul Kubra” Na Nasa’i (10245) da “Musnad Abi Ya’ala” (4393) da “Sahihu bin Hibban” (100, 7153) da “Sunanul Baihaqi” (3/207) da “Aljami’u Li’aqlaqir rawi wa adabis Sami’i” Na Khaxibul Bagdadi (1002).

42. A duba: “Musnad Ahmad” (12336, 20394) da “Sahihul Bukhari” (2654, 5976) da “Al’adabul Mufrad” (15, 30) da “Sahihu Muslim” (87) da “Jami’ut Tirmizi” (1901, 2301, 3019) da “Musnad Arrauyani” (86) da “Musnad Abi Awana” (146) da “Al-iman” Na Ibnu Manda (470 – 475) da “Sunanul Baihaqi” (10/121, 156) da “Shu’abul Iman” (280, 7482, 7866).

43. A duba: “Musnad Ahmad” (8029, 8414) da “Sahihu Muslim” (2581) da “Jami’ut Tirmizi” (2418) da “Musnad Abi Ya’ala” (6491) da “Sahihu bin Hibban” (4411, 7359) da “Masawi’ul Akhlaq” Na Alkhara’ixi (40) da “Sunanul Baihaqi” (6/93) da “Shu’abul Iman” (338).

44. A duba: “Musnad Ahmad” (4599, 6468) da “Musnad Addarimi” (282) da “Sahihul Bukhari” (61, 2209, 5444) da “Sahihu Muslim” (2811) da “Jami’ut Tirmizi” (2867) da “Sahihu bin Hibban” (244 – 246) da “Almu’ujamul Kabir” Na Xabarani (13521) da “Amsalul Hadisi” Na Ramahurmuzi (33) da “Al’amsal” Na Abi Al-sheikh (355) da “Shu’abul Iman” (5889).

45. Ya gabata a baya.

46. A duba: “Fada’ilul Sahaba” Na Ahmad (6600) da “Al’adabul Mufrad” (515) da “Sahihu Muslim” (1028) da “Musnad Al-bazzar” (9754) da “Assunanul Kubra” Na Nasa’i (8107) da “Sahihu bin Khuzaima” (2131) da “Al’mu’ujamul Kabir” Na Xabarani (11300) da “Al’mu’ujamul Ausax” (3640) da “Shu’abul Iman” (8764) da “Gawamidul Asma’il Mubhima” Na Alkhaxibu (2/563 – 565).

47. Shi ne alamar da take fitowa a tafin hannu idan aka yi aiki, kuma da wuya ta vace.

48. Ciwon da yake cike da ruwa.

49. A duba: “Musnadu Axxayalisi” (425) da “Musnad Ahmad” (23255) da “Sahihul Bukhari” (6497, 7086) da “Sahihu Muslim” (143) da “Jami’ut Tirmizi” (2179) da “Sunan bin Maja” (4053) da “Musnad Abi Awana” (141) da “Al’iman” Na Ibnu Manda (336 – 338) da “Shu’abul Iman” (4890).

50. A duba: “Musnad Abi Shaiba” (293) da “Musnad Ahmad” (3652) da “Azzuhud” Na Ahmad (1960) da “Musnad Addarimi” (2771) da “Sahihul Bukhari” (6417) da “Jami’ut Tirmizi” (2454) da “Sunan bin Maja” (4231) da “Qisarul Amal” Na Ibnu Abid Dunya” (13) da “Musnad Abi Ya’ala” (5243) da “Musnad Ash-shashi” (799) da “Al-amsal” Na Ramahurmuzi (73) da “Hilyatul Auliya’a” (2/117) da “Shu’abul Iman” (10256) da “Sharhus Sunnah” (4093) da “Attargibu Wattarhibu” Na Qiwamus sunnah (173) da “Fat’hul Bari” (11/237).

51. A duba: “Musnad Ahmad” (4726, 5354, 9807, 17848, 18291 – 18294) da “Musnad Abdu bin Humaid” (786) da “Al-adabul Mufrad” (618) da “Musnad Addarimi” (2723) da “Sahihu Muslim” (2702) da “Sunan Abi Dawud” (1515, 1516) da Jami’ut Tirmizi (3434) da “Sunan bin Maja” (3814, 3815) da “Musnad Al-bazzar” (5906) da “Musnad Arrauyani” (460) da “Sahihu bin Hibban” (926, 927) da “addu’a’u” Na Xabarani (1810, 1835) da “Al’usdadrak” (1/510) (2/457) da “Sunanul Baihaqi” (7/52) da “Shu’abul Iman” (632) da “Adda’awatul Kabir” Na Baihaqi (144) da “Al-qada’u Wal Qadar” Na Baihaqi (320) da “Sharhus Sunnah” (1289).

52. A duba: “Musnad Ahmad” (12795, 19570, 26938) da “Sahihul Bukhari” (3909, 5470, 5467, 6198) da “Al-adabul Mufrad” (840) da “Sahihu Muslim” (2144 –2146) da “Al-ahad Wal Masani” (575) da “Sunanul Baihaqi” (6/204) (9/305) da “Shu’abul Iman” (8263, 8264, 8621)

53. Ma’ana ya lura da abin da yake ciki na shagala da tunani.

54. A duba: “Musnad bin Ja’ad” (2936) da “Sahihul Bukhar” (6191) da “Al-adabul Mufrad” (816) da “Sahihu Muslim” (2149) da “Musnad Arrauyani” (1037) da “Al’mu’ujamul Kabir” Na Xabarani (5793) da “Ma’arifatus Sahaba” Na Abu Nu’aim (6102) da “Sharhus Sunnah” (3376).

55. A duba: “Al-muwaxxa” (1568) da “Musnad Addarimi” (2072) da “Al-adabul Mufrad” (362) da “Sahihu Muslim” (1373) da “Jami’ut Tirmizi” (3454) da “Sunan bin Maja” (3329) da littafin “Al-iyal” Na Ibnu Abid Dunya (198) da “Assunanul Kubra” Na Nasa’I (10134) da “Fada’ilul Madinah” Na Abi Sa’ad Al-mufaddal bin Ibrahim Al-janad (3, 4) da “Musnad Abi Awana” (3740) da “Sharhu Mushkilil Aaasar” (1251) da “Sahihu bin Hibban” (3747) da “Amalul Yaumi Wal Laila” Na Ibnu Sunniy (278) da “Adda’awatul Kabir “ Na Baihaqi (512) da “Sharhus Sunnah” (2012).

56. Ta fito da girma aka girbe ta a cikin qiftawar ido.

57. A duba: “Musnad Ahmad” (10642) da “Sahihul Bukhari” (2348, 7519) da “Musnad Al-bazzar” (8759) da “Almu’ujamul Ausax” Na Xabarani (7272) da “Al-azama” Na Abis Sheikh (591) da “Sifatu Al-jannah” Na Abu Nu’aim (399) da “Al-ba’as Wan Nushuur” Na Baihaqi (382).

58. Ma’ana fuskarsa ta canza, alamun damuwa da halin da suke ciki ya bayyana a cikinta.

59. A duba : “Musnad Axxayalisi” (705) da “Musannf bin Abi Shaiba” (9803) da “Musnad Ahmad” (19174) da “Sahihu Muslim” (1017) da “Al-amwal” Na Ibnu Zanwaihi (1959) da “Jami’ut Tirmizi (2675) da “Sunan bin Maja” (203) da “Sunanun Nasa’I” (2554) da “Almu’ujamul Kabir” Na Xabarani (2372) da “Almu’ujamul Ausaxa” (4386) da “Sunan Albaihaqi” (4/175) da “Shu’abul Iman” (3048).

60. A duba: “Musnad Axxayalisi” (2870) da “Musnad Ahmad” (2020) da “Sahihul Bukhari” (53, 4368, 6176, 7266) da “Sahihu Muslim” (17) da “Tarikh Al-Madinah” Na Ibnu Shabba (2/591) da “Al-ahad Wal Masani” (1616) da “Sunanun Nasa’I” (5692) da “Sahihu bin Khuzaima” (307, 1879) da “Sahihu bin Hibban” (172, 7295) da “Al-iman” Na Ibnu Manda (21, 22) da “Sunanul Baihaqi” (4/199) (6/294).

61. A duba: “Musnad Ahmad” (184, 9501) da “Sahihul Bukhari” (50, 4777) da “Sahihu Muslim” (8 – 10).

62. A duba: “Musnad Ayyalisi” (2449) da “Musnad Ahmad” (2254), 2380, 22719) da “Sahihul Bukhari” (63) da “Sunan Abi Dawud” (486) da “Sunan bin Maja” (1402) da “Sunanun Nasa’I” (2092) da “Sahihu bin Khuzaima” (2358) da “Sahihu bin Hibban” (154) da “Al-mufhamat” Na Al-khaxib (1/55 – 58) da “Almufhim” Na Qurxubi (1/157 – 162) da “Al-isaba” (3/486 – 487) da “Fat’hul Bari” (1/106, 150) da

abin bayanin da zai zo nan gaba kaxan akan yadda Manzon Allah sallallahu alaihi wa sallam yake zama a cikinsu kamar xaya ne daga cikinsu.

63. A duba: “Musnad Ahmad” (222) da “Sahihul Bukhari” (79) da “Sahihu Musim” (1479) da “Jami’ut Tirmizi” (3318) da “Sahihu bin Hibban” (4187).

64. A duba: “Khalqu Af'alil Ibad” Na Bukhari (25) da “Sunan Abi Dawud” (4698) da “Musnad Al-bazzar” (4025) da “Sunanun Nasa'I” (4991) da “Ta'azimu Qadris Salati” (378) da “Fat'hul Bari”(1/16). A duba abin da ya gabata a wajen bayanin zuwan Dimamu xan Sa'alaba – Allah ya yarda da shi.

65. A duba: “Xabaqatu bin sa'ad” (1/365) da “Alma'arifatu Wat Tarikh” (3/286) da “Asshama'ilul Muhammadiyya” Na Tirmizi (319) da “Sifatun Nabiyyi sallallahu alaihi wa sallam Na Muhammad bin Harun bin Shu'aib, da “Assiqat” Na Ibnu Hibban (2/149) da “Almu'ujamul Kabir” Na Xabarani (22/155) (414) da “Al-ahadisux Xiwaal” Na Xabarani (29) da “Akhzaqun Nabiyyi S.A.W” Na Abi Sheikh (17) da “Asshari'a” Na Ajurriy (1022) da “Dala'ilun Nubuwwa” Na Abu Nu'aimu (565) da “Ma'arifatus Sahaba” Na Abu Nu'aim (5/2751) (6553) da “Shu'abul Iman” (1362) da “Dala'ilun Nubuwwa” Na Baihaqi (1/290) da “Tarikhu Dimashq”(3/341, 346, 350) da “Albidaya Wannihaya” (8/450). Abubuwan da suka faru a rayuwar Annabi sallallahu alaihi wa sallam na yau da kullum suna tabbatar da hakan.

66. A duba (Musannaf bin Abi Shaiba” (31708) da “Musnad Ahmad” (20135, 20196) da “Musnad Addarimi” (56) da “Jami'ut Tirmizi” (3625) da “Dala'ilun Nubuwwa” Na Alfiryabi (14, 15, 46) da “Assunan Alkubra” Na Nasa'I (6740) da “Musnad Arrauyani” (853) da “Almu'ujamul Kabir” Na Xabarani (6967) da “Almusdadrak” (2/618) da “Dala'ilun Nubuwwa” Na Baihaqi (6/93).

67. Ma'ana : Samanta.

68. A duba : “Sunan Abi Dawud” (3773) da “Sunan bin Maja” (3263, 3275) da “Akhlaqun Nabiyyi S.A.W” Na Abu Sheikh (578, 579) da “Sunanul Baihaqi” (7/283) da “Al-adaab” Na Baihaqi (440) da “Dala'ilun Nubuwwa” (6/334) da “Shu'abul Iman” (5461, 5847) da “Al'ahadisul Mukhtara” Na Addiya'u (9/92) (73, 74) da “Tarikhu Dimashqa” (1/394) (27/141)

69. A duba: “Musnad Ahmad” (10415, 19769, 19812, 24486) da “Musnad Addarimi” (2658) da “Sunan Abi Dawud” (4857, 4859) da “Jami'ut Tirmizi” (3433) da “Musnad Al-bazzar” (3848) da “Sunanun Nasa'I” (1327) da “Musnad Abi Ya'ala” (7426) da “Sahihu bin Hibban” (594) da “Addu'a'u” Na Xabarani (1912 – 1919) da “Almusdadrak” (1/496 –497, 537) da “Adda'awatul Kabir” Na Baihaqi (294) da “Al'adaab” Na Baihaqi (259) da “Shu'abul Iman” (620) da “Al-jami'u Li'akhlaqil Rawi Wa Adabis Sami'I” Na Khaxibi (1413).

70. A duba: “Musnad Ahmad” (24486) da “Sunanun Nasa'I” (1344) da “Assunanul Kubra” Na Nasa'I (1268, 10159, 10160) da Addu'a'u” Na Xabarani (1912) da “Shu'abul Iman” (620) da “Almusdadrak” (1/496). Anan nufin zobe.

71. A duba: “Jami’ut Tirmizi” (3502) da “Musnad Al-bazzar” (5989) da “Assunanul Kubra” Na Nasa’I (10234, 10235) da “Amalul Yaumi Wal Laila” Na Ibnu sunniy (445) da “Almu’ujamus Sagir” Na Xabarani (866) da “Addu’a’u” Na Xabarani (1911) da “Almusdadrak” (1/528) da “Adda’awatul Kabir” Na Baihaqi (244) da “Sharhus Sunnah” (1374) da “Almujalasa” Na Addinawariy (725) da “Isaratul Fawa’id” Na Ala’I (244).

72. A duba: “Xabaqatu bin Sa’ad” (1/379 – 380, 415, 417) da “Musnad Ahmad” (684, 1053, 3033, 8604, 14236, 14556, 15281, 17846) da “Sahihul Bukhari” (3561, 5912) da “Sahihu Muslim” (2330, 2340) da “Sunan Abi Dawud” (143, 4863, 4864) da “Jami’ut Tirmizi” (1754, 3637, 3648) da “Sunan bin Maja” (246) da “Sharhu Mushkilil Asaar” (5/321 – 324) da “Sahihu bin Hibban” (6309 – 6312) da “Akhlaqun Nabiyyi S.A.W” Na Abu Sheikh (216, 786) da “Almusdadrak” (1/148) (2/233, 411) (3/370) (3/370) (4/292) da “Sunanul Baihaqi” (1/51) da “Dala’ilun Nubuwwa” Na Baihaqi (1/274, 305, 378) da “Faidul Qadir” (5/162, 190) da “Aunul Ma’abud” (1/166) da “Silsilatul A’ahadisul Sahiha” (1238,2104)

73. A duba: “Musnad Abi Shaiba” (215) da “Musand Ahmad” (3688, 3898, 4248) da “Sahihul Bukhari” (125, 4721, 7297) da “Sahihu Muslim” (2794) da “Jami’ut Tirmizi” (3141) da “Musnad Abi Ya’ala” (5390) da “Sahihu bin Hibban” (97, 98) da “Masa’wil Akhlaq” Na Al-khara’ixi (788) da “Al-musnad” Na Shashi (369) da “Al-bidaya Wan Nihaya” (9/353) da “Bahjatul Mahafil Wa bugyatul Amasil Fi Talkhisul Mu’ujizat Was Siyar Wash Shama’il” (2/270).

74. A duba: “Musnad Ahmad” (12780, 13256) da “Sunan bin Maja” (4177) da “Attawaadi’u Wal Khumul” Na Ibnu Abid Dunya” (122) da “Musnad Al-bazzar” (7437) da “Musnad Abi Ya’ala” (3982) da “Akhlaqun nabiyyi S.A.W” Na Abu Sheikh (26).

75. A duba “Musnad Ahmad” (19173) da “Sahihul Bukhari” (3035) da “Sahihu Muslim” (2475) da “Jami’ut Tirmizi” (3821) da “Sunan bin Maja” (159) da “Sahihu Bin Hibban” (7200).

76. A duba: “Az-zuhd” Na Ibnul Mubarak (145) da “Musnad Ahmad” (17704, 17713) da “Jami’ut Tirmizi” (3641) da “Mudaraa’tun Nasi” Na Ibnu Abid Dunya (58) da “Akhlaqun Nabiyyi S.A.W” Na Abu Sheikh (23, 173) da “Shu’abul Iman” (7687) da “Sharhus Sunnah” (3350).

77. Xan qaramin kwando da ake ajiye turare a ciki.

78. A duba “Musnad Axxayalisi” (2144) da “Musnad Ahmad” (12337, 12724) da “Sahihul Bukhari” (6247) da “al-adabul Mufrad” (1043) da “Sahihu Muslim” (2168, 2329) da “Jami’ut Tirmizi” (2696) da “Almu’ujamul Kabir” Na Xabarani (1909, 1944) da “Al-adaab” Na Baihaqi (216) da “Al-jami’u Li Akhlaqir Rawi W Adabis Sami’i” Na Al-khaxibil Bagdadi (942) da “Sharhus Sunnah” (3659).

79. A duba: “Musnad Al-bazzar” (6872) da “Sharhu Mushkilil Assar” (1577) da “Al-adaab” Na Baihaqi (268, 470) da “Adda’awatul Kabir” Na Baihaqi (511). Da bayanin da zai na tafiyar Manzon Allah sallallahu alaihi wa sallam zuwa ga Sa’ad xan Ubada raliyallahu anhu a babin : “Ziyarorin Annabi).

80. A duba: “Sunan bin Maja” (1899) da “Musnad Al-bazzar” (7334) da “Musnad Abi Ya’ala” (3409) da “Al-amru bil Ma’arufi Wan nahyu Anil Munkari” Na Al-khallal (sh 60) da “Almu’ujamul Kabir” Xabarani (78) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (229) da “Hilyatul Auli’a” (3/120) da “Dala’ilin Nubuwwa” Na Baihaqi (2/508) da “Tarikh Bagdad” (13/58) da “Ahadisus Sha’ar” Na Abdulganiy Almaqdasiy (26) da “Mahajjatul Qurbi Ila Mahabbatil Arab” Na Al-iraqi (140 – 141) da “Silsilatus Sahiha” (3154).

81. Ma’na : Ya nuna.

82. A duba: “Musnad Al-humaidiy” (366) da “Xabaqatu bin Sa’ad” (8/10, 320) da “Musnad Ahmad” (19214, 27561, 27589) da “Musnad Addarimi” (2637) da “Al-adabul Mufrad” (1047) da “Sunan Abi Dawud” (5204) da “Jami’ut Tirmizi” (2697) da “Sunan bin Maja” (3701) da “Almu’ujamul Kabir” Na Xabarani (2486) (24/173) (436) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (224) da “Shu’abul Iman” (8509) da “Al-adaab” Na Baihaqi (217).

83. A duba: “Az-zuhdu” Na Ibnul Mubarak (392) da “Al-saar” Na Abu Yusuf (920) da “Xabaqatu bin sa’ad” (1/325) da “Musnad bin Ja’ad” (3443) da “Jami’ut Tirmizi” (2490) da “Sunan Maja” (3716) da “Al-ahad Wal Masani” (1232) da “Sunanun Nasa’i” (267) da “Assunanul Kubra” Na Nasa’i (265) da “Musnad Assiraj” (24) da “Hadisus Siraj” (2473, 2474) da “Sifatun Nabiyyi S.A.W” Na Muhammad bin Harun bin Shu’aib, da “Sahihu bin Hibban” (1258, 1370) da “Al-ahadisus Xiwal” Na Xabarani (29) da “Akhlauqun Nabiyyi S.A.W) na Abu Sheikh (28, 56, 59) da “Sunanul Baihaqi” (10/192) da “Shu’abul Iman” (7780) da “Al-adaab” Na Baihaqi (162) da “Sharhus Sunnah” (13/245) da “Tarikh Dimashqa” (3/348, 367, 369) (4/56) (39/106) da Al-ahadisul Mukhtara” Na Addiya’u (6/69-70) (2050) da “Dala’ilun Nubuwwa” Na Baihaqi (1/320).

84. Shi ne Nu’uman bin Munzir, sarkin Hira, kirista ne, sarkin Kisra ya kashe shi. A duba: “Al-ma’arif” Na Ibnu Qutaiba (sh 293) da “Al-mukhtasar Fi Aakhbaril bashar” (1/72) da “Tarikh binil Wardi” (1/60) da “Fat’hul Bari” (6/613) da “Al-aalam” Na Zirikli (8/43).

85. A duba: “Al-ahadisus Xiwal” Na Xabarani (1)

86. Ma’ana ya shigarta da ita da sanyata a ciki.

87. A duba: “Sunan Abi Dawud” (185) da “Sunan bin Maja” (3179) da “Sahihu bin Hibban” (1163) da “Sunanul Baihaqi” (1/22).

88. Tukunya.

89. Ya taunata.

90. A duba “Musnad Ahmad” (17702 – da Ta’aliqin da aka yi a wurin) da “Futuhu Misra” Na Ibnu Abdul Hakam(sh 333) da “Sunan Abi Dawud” (193) da “Al-kuna Wal Asama’a” Na Dolabi (3/1177) da “Al’ahadisul Mukhtara” (9/203 – 205) (187, 188).

91. A duba: “Musnad Ahmad” (12406, 17694) da “Al’adabul Mufrad” (1078) da “Sunan Abi Dawud” (5186) da “Musnad Al-bazzar” (6872) da “Sharhu Mushkilil Asaar” (1577) da “Sunanul Baihaqi” (7/287) (8339) da “Al-adaab” Na Baihaqi (207, 268, 470) da “Shu’abul Iman” (8437, 8438) da “Adda’awatul Kabir” Na Baihaqi (511) da “Aljami’u Li Akhlaqir Rawi Wa Adabis Sami’i” Na Alkhaxib (220) da “Sharhus Sunnah” (3319) da “Al-ahadisul Mukhtara” Na Addiya’u (5/157 – 158) (1783, 1784) (9/93 – 94) (76 – 78).

92. Sarqa ce da ake yin ta daga turare kala-kala.

93. A duba: “Musnad Al-humaidi” (1073) da “Musnad Ahmad” (7398, 8380, 10891) da “Fada’ilus Sahabati” Na Ahmad (1407) da “Sahihul Bukhari” (2122, 5884) da “Al-adabul Mufrad” (1152, 1183) da “Sahihu Muslim” (2421) da “Sunan bin Maja” (142) da “Sahihu bin Hibban” (6963) da “Almusdadrak” (3/169, 178) da “Hilyatul Auliya’i” (2/35).

94. A duba: “Musnad bin Abi Shaiba” (107) da “Sahihul Bukhari” (441, 3703) da “Sahihu Muslim” (2409) da “Sahihu bin Hibban” (6925) da “Sunanul Baihaqi” (2/446) da “Manaqibu Aliy” Na Ibnul Magazili (7) da “Tarikh Dimashqa” (42/17).

95. A duba: “Sahihu Muslim” (2453) da “Hilyatul Auliya” (2/68) da “Sunanul Baihaqi” (7/93) da “Dala’ilun Nubuwwa” Na Baihaqi (7/266) da “Almuttafiq Wal Muftariq” Na Al-khaxib (2/857) da “Kahful Mushkil” Na Ibnul Jauzi (3/313).

96. A duba: “Musnad Ahmad” (12507, 12680) da “Sahihul Bukhari” (380, 860) da “Sahihu Muslim” (658) da “Sunan Abi Dawud” (612) da “Jami’ut Tirmizi” (234) da “Sunanun nasa’i” (801) da “Sahihu bin Hibban” (2205) da “Sunanul Baihaqi” (3/96).

97. A duba: “Musnad Ahmad” (12243, 13869) da Musnad Abdu bin Humaid” (1290) da “Sahihu Muslim” (2037) da “Sunanun Nasa’i” (3436) da “Musnad Abi Ya’ala” (3354) da “Musnad Abi Awana” (8293) da “Sahihu bin Hibban” (5301) da “Al-arba’in Fi Manaqibi Ummahatil Muminin” Na Ibnu Asakir (Sh 87).

98. A duba: “Musnad Ahmad” (12052, 12861, 13643) da “Sahihul Bukhari” (2092, 5420, 5435, 5436, 5439) da “Sahihu Muslim” (2041) da “Sunan Abi Dawud” (3782) da “Musnad Abi Ya’ala” (2883) da “Sahihu bin Hibban” (4539, 5293) da “Sunanul Baihaqi” (7/273) da “Sharhus Sunnah” (2858) da “Fat’hul Bari” (9/525 – 526, 562) da “Irwa’il Ghalil” (7/44 – 46).

99. A duba: “Musnad Axxayalisi” (1337) da “Musnad Ahmad” (16481 – 16484) da “Sahihul Bukhari” (423, 425, 1186, 5401) da “Sahihu Muslim” (33) da Sunan bin Maja” (754) da “Sunanun Nasa’i” (788, 1327) da “Sahihu bin Khuzaima” (1653) da “Sahihu bin Hibban” (223) da “Fat’hul Bari” (1/267)

100. Ma’ana : Yana cikin kasala, baya cikin nishaxi ko jin daxi.

101. An-Nugair : Wani xan tsuntsu ne qarami.

- 102.** A duba: “Musnad Ahmad” (12137) da “Sahihul Bukhari” (6129, 6203) da “Sahihu Muslim” (2150).
- 103.** A duba: “Musnad Ahmad” (23620, 23638) da “Sahihul Bukhari” (77, 839, 6422) da “Sahihu Muslim” (33) da “Sunan bin Maja” (660, 754) da “Sahihu bin Khuzaima” (1709) da “Sahihu bin Hibban” (1292, 4534) da “Sunanul Baihaqi” (3/96).
- 104.** A duba: “Musnad Ahmad” (12177, 13086) da “Sunan Abi Dawud” (3854) da “Sunan bin Maja” (1747) da “Sahihu bin Hibban” (5296) da “Addu’a” Na Xabarani (922 – 927) da “Sunanul Baihaqi” (4/240) da “Shu’abul Iman” (6048). A duba bayanin da ya gabata na Sallahmar Manzon Allah sallallahu alaihi wa sallam ga Sa’ad xan Ubada raliyallahu anhu a babin “Yana tafiya a cikin Kasuwanni”
- 105.** A duba: “Musnad Axxayalisi” (1375) da “Musnad Ahmad” (17673, 17675, 17678, 17683, 17695) da “Musnadud Darimi” (2065) da “Sahihu Muslim” (2042) da “Sunan Abi Dawud” (3729) da “Jami’ut Tirmizi” (3576) da “Al-ahad Wal Masani” (1353) da “Musnad Abi Awana” (8329, 8330) da “Sahihu bin Hibban” (5297, 5299) da “Addu’a” Na Xabarani (920, 921) da “Almusdadrak” (4/107) da “Sunanul Baihaqi” (7/247) da “Adda’awatul Kabir” Na Baihaqi (509) da “Al-ahadisul Mukhtara” Na Addiya’u (9/66 – 70) (49 – 52).
- 106.** A duba: “Musnad Ahmad” (14245, 15281) da “Musnad Addarimi” (46) da “Sunan Abi Dawud” (1533) da “Fadlus Salati Alan Nabiyyi S.A.W” Na Isma’il Al-kadi (77) da “Musnad Abi Ya’ala” (2077) da “Sahihu bin Hibban” (916, 918, 984) da “Almusdadrak” (4/110 – 111) da “Sunanul Baihaqi” (2/152 – 153).
- 107.** A duba: “Musannaf bin Abi Shaiba” (25609) da “Musnad Ahmad” (15702) da “Sunan Abi Dawud” (4991) da “As-samtu” Na Ibnu Abid Dunya (648) da “Makarimul Akhlaq” NA Al-khara’ixi (202) da “Masawi Al-akhlaq” Na Al-khara’ixiy (136) da “Sunanul Baihaqi” (10/198) da “Al-ahadisul Mukhtara” (9/483) (466) da “Assilsilatus Sahiha” (748).
- 108.** A duba: “Musnad Axxayalisi” (1157) da “Musnad Ahmad” (17067, 17072, 18133, 22352, 22988) da “Musnad Addarimi” (13/81, 1382) da “Sahihul Bukhari” (3369, 4798, 6357) da “Sahihu Muslim” (405 – 407) da “Sunan Abi Dawud” (976 – 981) da “Jami’ut Tirmizi” (3220) da “Sunan bin Maja” (905) da “Fadlus Salatin Alan Nabiyyi S.A.W” Na Isma’il Alqadi (63, 69) da “Sahihu bin Khuzaima” (711) da “Sahihu bin Hibban” (912, 1959, 1965) da “Almusdadrak” (1/268) da “Sunanul Baihaqi” (2/146) da “Adda’awatul Kabir” Na Baihaqi (102 – 104).
- 109.** Ya gabata a gaya.
- 110.** Ma’ana mai yin magani
- 111.** A duba: “Sahihul Bukhari” (1304) da “Sahihu Muslim” (924) da “Sharhu Ma’anil Asaar” (6971) da “Sahihu bin Hibban” (3159) da “Shu’abul Iman” (9686) da “Sunanul Baihaqi” (4/69) da “Sharhus Sunnah” (1529).

112. Ma'ana : Ya warke

113. A duba: “Musnadul Humaidiy” (1229) da “Musnad Ahmad” (14186, 14298) da “Sahihul Bukhari” (6723) da “Sahihu Muslim” (1616) da “Sunan Abi Dawud” (2886, 2887) da “Jami’ut Tirmizi” (2096, 2097, 3015) da “Sunan bin Maja” (1436, 2728) da “Sunanun Nasa’i” (138) da “Sahihu Khuzaima” (106) da “Musnad Abi Awana” (5601- 5608)

114. A duba: “Siyaru A’alamin Nubala’a” (3/189 – 193) da “Al-isaba” (2/120 – 122).

115. A duba: “Musnad Ahmad” (12438) da “Musnad Addarimiy” (1695) da “Sahihul Bukhari” (1461, 2318, 4554, 5611) da “Sahihu bin Hibban” (3340, 7182) da “Sunanul Baihaqi” (6/164, 275).

116. A duba: “Sahihu Muslim” (31) da “Sahihu bin Hibban” (4543) da “Al-iman” Na Ibnu Manda (88) da “Mustakhraj Abi Nu’aim” (141) da “Al-I’tiqad” Na Baihaqi (Shafi 36).

117. A duba: “Musannf bin Abi Shaiba” (25130) da “Musnad Ahmad” (19509, 19643, 19653) da “Fada’ilul Sahaba” Na Ahmad (208, 209, 285) da “Sahihul Bukhari” (3674, 5866, 5873, 7097) da “Al-adabul Mufarad” (1151, 965) da “Sahihu Muslim”(2091, 2403) da “Sunan Abi Dawud” (4218) da “Sunanun Nasa’i” (5293) da “Musnad Arrauyani” (524) da “Mustakhraj Abi Awana” (8655) da “Sahihu bin Hibban” (5495, 6912) da “Sunanul Baihaqi” (2/424) (4/142).

118. A duba abin da ya gabata a wajen bayanin yadda Manzon Allah sallallahu alaihi wa sallam yake shiga wajen matansa a farkon rana a babin “Safiyar Annabi”.

119. A duba: “Musnad Ahmad” (24456, 24745, 25232, 25348) da “Sahihul Bukhari” (1104, 1176) da “Attarikhul Kabir” Na Bukhari (1/212) da “Sahihu Muslim” (336) da “Jami’ut Tirmizi” (474) da “Asshama’il” Na Tirmizi (289) da “Sahihu bin Khuzaima” (1228) da “Sahihu bin Hibban” (2531) da “Mu’ujamul Ausax” Na Xabarani (1276, 2724) da “Almusdadrak” (1/314) da “Hilyatul Auliya’a” (9/227) da “Al-ahadisul Mukhtara” Addiya’u (6/208) (2220) da “Za’adul Ma’ad” (1/344 – 345, 351) da “Fat’hul Bari” (3/54) da “Umdatul Qari” (11/423).

120. A duba abin da ya gaba a wajen bayanin yadda Manzon Allah sallallahu alaihi wa sallam yake shiga xakin matansa a farkon yini a babin “safiyar Annabi”.

121. A duba abin da ya gabata a wajen bayanin shigar Manzon Allah sallallahu alaihi wa sallam wurin nana Juwairiyya – Allah ya yarda da ita – da safe a babin “Safiyar Annabi”.

122. A duba: “Musnad Ahmad” (25145) da “sahihul Bukhari” (314, 315, 7357) da “Sahihu Muslim” (332) da “Sunan Abi Dawud” (314) da “Sunan Bin Maja” (642) da “Sunanun Nasa’i” (251, 427) da “Sahihu bin Khuzaima” (248) da “Musnad Abi Awana” (920, 921) da “Sunanul Baihaqi” (1/180).

123. A duba: “Musnad Ahmad” (26195, 26613, 27114, 27118) da “Sahihul Bukhari” (6091, 6121) da “Sahihu Muslim” (310 – 314) da “Musnad Addarimi” (763, 764) da “Sunan Abi Dawud” (236) da “Jami’ut Tirmizi” (113, 122) da “Sunan bin Maja” (600) da “Sahihu bin Khuzaima” (235) da “Musnad

Abi Ya'ala" (7004) da "Musand Abi Awana" (831, 843) da "Mu'ujamul Kabir" Na Xabarani (382) (553, 908) (25/127) (309) da "Sunanul Baihaqi" (1/167 – 168) da "Fat'hul Bari" (1/229) da "At-Talkhis Al-habir" (1/368 – 369).

124. Wani vangare ne daga hadisin Nana Aisha raliyallahu anha wanda wata mutumiyar Madinah ta yi tambaya a kan wankan al'ada.

125. Wata tufa ce da maza da mata suke sawa, tana iya zama kwarjalle ko mayafi.

126. Ana nufin sakin fuska, da kyakkyawar tarba, abin da take nufi baka canza yadda kake ba yayin da suka shigo.

127. A duba: "Musnad Ahmad" (514, 25216, 25339) da "Fada'ilul sahaba" Na Ahmad (760, 793, 794) da "Al-adabul Mufrad" (600, 603) da "Sahihu Muslim" (2401, 2402) da "Fada'ilu Usman" Na Abdullahi bin Ahmad (50, 85, 106) da "Musnad Abi Ya'ala" (4437, 4815, 4818) da "Sahihu bin Hibban" (6906, 6907) da "Sunanul Baihaqi" (2/231) da "Sharhus Sunnah" (3899) da "Tarikhu Dimashqa" (39/80 – 92) (64/232 – 233).

128. A duba: "Musnad Ishaq bin Rahawaihi" (1750) da "Xabaqatu bin sa'ad" (1/365 – 366) da "Musnad Ahmad" (24226, 24903, 26194, 25341) da "Azzuhud" Na Hannad (1269) da "Musnad Abdu bin Humaid" (1482) da "Sahihul Bukhari" (676, 5363) da "Al-adabul Mufrad" (538 – 541) da "Jami'ut Tirmizi" (2489) da "Makarimul Akhlaq" Na Ibnu Abid Dunya (397) da "Musnad Abi Ya'ala" (4873) da "Sahihu bin Hibban" (5675, 5677, 6440) da "Al-adaab" Na Baihaqi (670) da "Dala'ilun Nubuwwa" Na Baihaqi (1/327).

129. Ma'ana tana kare kanta.

130. A duba: "Hadisu Hisham bin Ammar" (125) da "Al-iyal" Na Ibnu Abid Dunya (567) da "Mudaara'tun Nasi" Na Ibnu Abid Dunya (159) da "Musnad Abi Ya'ala" (4476) da "Assunanul Kubra" Na Nasa'i (8917) da "Fada'ilus Sahaba" Na Ahmad (504 – Zawa'idul Qaxi'i" da "Al-gailaniyyat" (121) da "Tarikhu Dimashqa" (4/43) (44/90) da "Mu'ujamul bin Asakir" (65) da "Arriyadun Nadira Fi Manaqibil Ashra" Na Muhibbiddin Axxabari (2/301) da "Silsilatul A'ahadisus Sahiha" (3131).

131. Malamai sun haxu a akan shigar Manzon Allah sallallahu alaihi wa sallam wurin Ummu Sulaim ya kasance saboda babu aure tsakanin Manzon Allah sallallahu alaihi wa sallam da Ummu Sulaim, (Wato Muharramarsa)sai dai sun yi savanin menene dalilin da ya sa ya zama babu aure a tsakaninsu, nasaba ce ko kuwa a dalilin shayarwa ne, ko kuwa wani abu ne da Manzon Allah sallallahu alaihi wa sallam ya keanta da shi, saboda baya shiga wurin wasu mata sai matansa da Ummu Sulaim da 'yar Uwarta Ummu Haram, Allah ya yarda da su. Don ganin qarin bayani a duba: "Sharhun nawawi Ala Sahihu Muslim" (13/57 – 58) (10/16) da "Fat'hul Bari" Na Ibnu Hajar (9/203) (11/78 – 80).

132. A duba: "Sahihul Bukhari" (2844) da "Sahihu Muslim" (2455) da "Musnad Al-bazzar" (6432).

133. A duba: “Musnad Axxayalisi” (2191) da “Musnad Ahmad” (12000, 13310, 13366) da “Sahihu Muslim” (2331, 2332) da “Musnad Al-bazzar” (6767, 6796) da “Sunanun Nasa’i” (5371) da “Musnad Abi Ya’ala” (2791, 2795) da “Sahihu bin Khuzaima” (281) da “Sahihu bin Hibban” (4528) da “Almu’ujamul Kabir” Na Xabarani (25/122) (297) da “Sunanul Baihaqi” (1/254) (2/421).

134. A duba: “Musnad Ahmad” (5860, 23886) da “Sahihul Bukhari” (1191, 1193) da “Sahihu Muslim” (1399) da “Sunan Abi Dawud” (927) da “Jami’ut Tirmizi” (368) da “Musnad Al-bazzar” (1353, 2083) da “Musnad Abi Ya’ala” (5638) da “Sahihu bin Hibban” (1618, 1632) da “Sunanul Baihaqi” (2/259) (5/248) da “Al-ahadisul Mukhtara” Na Addiya’u (8/62) (55 – 58) da “Fat’hul Bari” (3/53).

135. A duba abin da ya gabata wajen bayanin inda Manzon Allah sallallahu alaihi wa sallam yake shiga wurin Ummu Sulai – Allah ya yarda da ita – a babin “Ziyarorin Annabi sallallahu alaihi wa sallam”.

136. Ana nufin tsakiyar Teku ko saman Teku.

137. A duba: “Musnad Ahmad” (13520) da “Sahihul Bukhari” (2788, 7001) da “Sahihu Muslim” (1912) da “Jami’ut Tirmizi” (1645) da “Sunanun Nasaa’i (3171) da “Musnad Abi Ya’ala” (3677) da “Musnad Abi Awana” (7456 – 7462) da “Sahihu bin Hibban” (6667) da “Dala’ilun Nubuwwa” Na Baihaqi (6/450 – 451) da “Fat’hul Bari” (11/73 – 74).

138. A duba bayanin da ya gabata a wajen farkawar Manzon Allah sallallahu alaihi wa sallam bayan alfijir ya keto a babin “Hasken Alfijir”

139. A duba “Musnad Ahmad” (24019) da “Sahihu Muslim” (730) da “Sunan Abi Dawud” (1251) da “Sahibu bin Khuzaima” (1199) da “Musnad Abi Awana” (2108) da “Sahihu bin Hibban” (2475) da “Sunanul Baihaqi” (2/471). * Ya zo cewa Manzon Allah sallallahu alaihi wa sallam yana Sallahtar raka’a biyu, amma ba a ce yana yin su a gida ba. A duba: “Musnad Ahmad” (4506) da “Musnad Addarimi” (1437) da “Sahihul Bukhari” (937, 1172, 1180) da “Sahihu Muslim” (723, 729) da “Sunan Abi Dawud” (1252) da “Sunanun Nasa’i (873) da “Sahihu bin Khuzaima” (1197) da “Musnad Abi Awana” (2109) da “Sunanul Baihaqi” (2/189- 471).

140. A duba: “Musnad Ahmad” (23551) da “Jami’ut Tirmizi” (478) da “Al-ahad Wal Masani” (2740) da “Tahzibul Asaar” (1105 – Musnad Umar) da “Almu’ujamul Kabir” Na Xabarani (4037, 4038) da “Almu’ujamul Ausax” (4412) da “Sharhus Sunnah” (890) da “Al-ahadisul Mukhtarah” Na Addiya’u (9/395) (367).

141. A duba: “Qisasun Nabawiyya” Na mai wannan littafin (Shafi 217 – 220) babin “Umama”.

142. A duba: “Musannaf bin Abi Shaiba” (485) da “Musnad Ahmad” (25766) da “Sunan Abi Dawud” (179) da “Jami’ut Tirmizi” (86) da “Ilalu Attirmizi Al-kabir” (shafi na 50) da “Sunan bin Maja” (502) da “Sunanun Nasa’i” (170) da “Sunan Addaraqunni” (1/137) da “Sunanul Baihaqi” (1/125) da “Sharhus Sunnah” (168).

143. A duba bayanin da ya gabata akan Sallar asuba a babin “Hasken Alfjir”.

144. A duba: “Musannaf bin Abi Shaiba” (32191) da “Musnad Ahmad” (16023, 27648) da “Al’iyal” Na Ibnu Abid Dunya (218, 218) da “ Al-ahad Wal Masani” (934) da “Sunanun Nasa’i” (1141) da “Sharhu Mushkilil Asaar” (5580) da “Almu’ujamul Kabir” Na Xabarani (7107) da “almusdadrak” (3/165 – 166, 626 – 627) da “Tarikhu Dimashq” (13/215 – 216) (14/160 – 161).

145. A duba: “Musnad Ahmad” (22524, 22579) da “Sahihul Bukhari” (516) da “Sahihu Muslim” (543) da “Sunan Abi Dawud” (917) da “Al-iyal” Na Ibnu Abid Dunya (226) da “Sunanun Nasa’i” (827, 1204, 1205) da “Musand Abin Awana” (1734 – 1740) da “Sahihu bin Hibban” (1109) da “Almu’ujamul Kabir” Na Xabarani (22/438, 442) (1067, 1078) da “Sunanul Baihaqi” (2/62, 311, 411).

146. A duba: “Musnad Axxayalisi” (806, 963) da “Musnad Ahmad” (11802, 14969, 19418, 21016 – 21019, 22654, 23097) da “Musnad Addarimi” (1288) da “Sahihul Bukhari” (759, 560, 565, 779) da “Sahihu Muslim” (452, 618, 619, 646) da “Sunan Abi Dawud” (397, 403, 411, 799, 804, 806) da “Jami’ut Tirmizi” (307) da “Sunan bin Maja” (673, 674, 680, 828) da “Musnad Al-bazzar” (4261) da “Sunanun Nasa’i” (475, 476, 527) da “Sahihu bin Khuzaima” (507 – 509) da “Sharhu Ma’anil Asaar” (1/185) da “Sahihu bin Hibban” (1825, 1828, 1831, 1858) da “Almu’ujamul Kabir” Na Xabarani (1484) da “Sunanul Baihaqi” (1/385, 434, 438) (2/59, 63, 64, 66).

147. A duba: “Musnad Ahmad” (11307) da “Al-qira’atu Khalfal Imam” Na Bukhari (243) da “Sahihu Muslim” (454) da “Sunan bin Maja” (825) da “Musnad Abi Awana” (1747) da “Sahihu bin Hibban” (854) da “Musnad Ash-shamiyiin” (306) da “Sunanul Baihaqi” (2/66, 390).

148. A duba: “Musnad Axxayalisi” (626) da “Musnad Ahmad” (19418, 21060, 21078, 22654, 27215) da “Musnad Addarimi” (1291) da “Sahihul Bukhari” (746, 759, 760, 762) da “Alqira’atu Khalfal Imam” Na Bukhari (289) da “Sahihu Muslim” (451) da “Sunan Abi Dawud” (798, 801) da “Sunan bin Maja” (826, 829) da “Sunanun Nasa’i” (975) da “Assunanul Alkubra” (12525) da “Sahihu bin Khuzaima” (503, 505, 507, 1588) da “Sahihu bin Hibban” (1826, 1829, 1831) da “Sunanul Baihaqi” (2/37, 54, 59, 193) da “Fat’hul Bari” (2/245).

149. A duba bayanin da ya gabata a wurin Majalisin sallallahu alaihi wa sallam bayan Sallar Asuba, a babin “Majalisin Annabi”.

150. Arruga’u : Kukan dabbar da take da kofato kenan. Al-khuwar : Kukan Shanu da Tumaki da Awaki.

151. A duba: “Musnad Ash-Shafi’i” (452) da “Al-amwal” Na Abu Ubaid (562) da “Musnad Ahmad” (23598) da “Sahihul Bukhari” (2597, 6636) da “Sahihu Muslim” (1832) da “Sunan Abi Dawud” (2946) da “Musnad Al-bazzar” (3707, 3708) da “Sahihu bin Khuzaima” (2339, 2382) da “Musnad Abi Awana” (7058 – 7074) da “Sahihu bin Hibban” (4515) da “Sunanul Baihaqi” (4/158).

152. Kalma ce ta tsoratarwa da narko, ma’anar abin da abin da kuke qi ya kusa.

153. A duba: “Musnad Ahmad” (10531, 12044, 12786, 12820) da “Sahihul Bukhari” (92, 93, 540, 7089, 7291) da “Al-adabul Mufrad” (1184) da “Sahihu Muslim” (2359) da “Musnad Abi Ya’ala” (3134, 3689, 3690) da “Sahihu bin Hibban” (106, 6245, 6429) da “al-musdadrak” (3/631) da “Al-ahadisul Mukhatarah” Na Addiya’u (6/216 –217) (2229) da “Saharhu Sahihul Bukhari” Na Ibnu Vaxxal (10/41) da “Irshadul Sariy” (1/489 – 490). Xaga murya da kuka da shessheka.

154. Kukan xan Bunsuru yayin da yake barbara.

155. Ana nufin xan kaxan daga cikinsa.

156. A duba: “Musnad Axxayalisi” (801) da “Musnad Ahmad” (20803, 20979) da “Musnad Addarimi” (2316) da “Sahihu Muslim” (1692, 1694) “Sunan Abi Dawud” (4422) da “Musnad Abi Awana” (6269, 6272) da “Sahihu bin Hibban” (4436) da “Almu’ujamul Kabir” Na Xabarani (1917, 2049) da “Sunanul Baihaqi” (8/212, 226, 227).

157. A duba bayanin da ya gabata, na cewa Manzon Allah sallallahu alaihi wa sallam yana Sallahtar raka’a huxu kafin Sallar azzahar a babin “Yammacin Manzon Allah sallallahu alaihi wa Sallahm.

158. A duba bayanin da zai zo akan Sallar Manzon Allah sallallahu alaihi wa sallam raka’a biyu bayan Sallar La’asar a babin “Da La’asar”.

159. A duba: “Musnad Ahmad” (22801, 22816, 22852) da “Sahihul Bukhari” (684, 1218, 7190) da “Sahihul Muslim” (421) da “Sunan Abi Dawud” (940, 941) da “Sunanun Nasa’i” (784, 5413) da “Musnad Abi Ya’ala” (7545) da “Sahihu bin Khuzaima” (853, 1623) da “Sharhu Mushkilil Asaar” (5651) da “Musnad Abi Awana” (2033) da “Sahihu bin Hibban” (2260, 2261) da “Mu’ujamul Kabir” Na Xabarani (5932) da “Sunanul Baihaqi” (2/245) (3/112, 122, 123).

160. A duba: “Xabaqatu bin Sa’ad” (3/524) da “Musnad Ahmad” (14798, 15020) da “Sunan Abi Dawud” (2891, 2892) da “Jami’ut Tirmizi” (2092) da “Sunan bin Maja” (2720) da “Musnad Abi Ya’ala” (2039) da “Sunan Addaraqunniy” (4/78) da “Sunanul Baihaqi” (6/216, 229) da “Asbabun Nuzul” Na Al-wahidi (sh 97).

161. A duba: “Musnad Axxayalisiy” (2048) da “Musnad Ahmad” (650, 1375, 5980) da “Sunan Abi Dawud” (1271) da “Jami’ut Tirmizi” (429, 430, 598) da “Sunan bin Maja” (1161) da “Musnad Al-bazzar” (673) da “Sunanun Nasa’i” (874) da “Sahihu bin Hibban” (2444, 2453) da “Sunanul Baihaqi” (2/473) da “At-Talkhis Al-habir” (2/35).

162. A duba: “Musnad Axxayalisi” (962) da “Musnad Ahmad” (14969, 19767, 19796, 19811) da “Musnad Addarimi” (1300) da “Sahihul Bukhari” (541, 599, 560, 565) da “Sahihu Muslim” (646, 647) da “Sunan Abi Dawud” (397, 398) da “Sunanun Nasa’i” (495, 525, 527) da “Musnad Abi Ya’ala” (2103) da “Sahihu bin Khuzaima” (323) da “Sahihu bin Hibban” (1528) da “Sharhu Ma’anil Assar” (1/189) da “Sunanul Baihaqi” (1/434, 436) da “Al-ahadisul Mukhtara” Na Addiya’u (1/202) (105).

163. A duba abin da ya gabata na karatun Manzon Allah sallallahu alaihi wa sallam a Sallar Azzahar a babin “Yammacin Manzon Allah sallallahu alaihi wa Sallahm.

164. A duba: “Musannaf bin abi Shaiba” (7648) da “Sahihu Muslim” (231) da “Musnad Abi Awana” (613) da “Shu’abul Iman” (2559). Kuma a duba: “Musnad Ahmad” (406) da “Sahihul Bukhari” (160, 164) da “Sahihu Muslim” (226).

165. A duba: “Musnad Ahmad” (17393) da “Sahihu Muslim” (234) da “Sunan Abi Dawud” (169) da “Musnad Arrauyani” (251) da “Sahihu bin Khuzaima” (222, 223, 906) da “Sahihu bin Hibban” (1050) da “Musnad Abi Awana” (606) da “Almu’ujamul Kabir” Na Xabarani (17/347) (956) da “Almusdadrak” (2/398, 399) da “Sunanul Baihaqi” (1/78) da “Shu’abul Iman” (2498).

166. A duba: “Musnad Ahmad” (24765) da “Sunan Abi Dawud” (2135) da “Almu’ujamul Kabir” Na Xabarani (24/31) (81) da “Almusdadrak” (2/186) da “Sunanul Baihaqi” (7/74, 300).

167. A duba: “Musnad Ahmad” (12014, 13136, 13490) da “Sahihu Muslim” (1462) da “Musnad Abi Ya’ala” (3745, 3767) da “Musnad Abi Awana” (4474) da “Mustakhraj Abi Nu’aim” (3428).

168. A duba “Musand Axxayalisi” (29, 1484) da “Musnad Ahmad” (118, 9953, 24235, 25359, 26560) da “Sahihul Bukhari” (586, 587, 590 – 593, 1233, 1631) da “Sahihu Muslim” (825, 834, 835) da “Jami’ut Tirmizi” (184) da “Sahihu bin Khuzaima” (1271, 1276 – 1278) da “Sahihu bin Hibban” (1543, 1570, 1573 – 1576) da “Sunanul Baihaqi” (2/262, 452).

169. Shi ne Qarnal Manazil, Miqatin mutanen Najdu

170. Suna duwatsu guda biyu na garin Makkah, dutsen Abi Qubais da wanda yake kusa da shi wato dutsen Qu’aica’an. An kira su da waxannan sunaye saboda qarfinsu da girman duwatsunsu.

171. A duba: “Sahihul Bukhari” (3231) da “Sahihu Muslim” (1795) da “Akhbaru Makkah” Na Fakihi (2624) da “Musnad Abi Awana” (6902, 6904) da “Sahihu bin Hibban” (6561) da “Dala’ilun Nubuwwa” Na Baihaqi (2/417).

172. A duba: “Musnad Ahmad” (24200) da “Sahihul Bukhari” (103, 6537) da “Sahihu Muslim” (2876) da “Sunan Abi Dawud” (3093) da “Sahihu bin Hibban” (7369) da “Almusdadrak” (1/57).

173. A duba: “Musnad Ahmad” (27042, 27362) da “Sahihu Muslim” (2496) da “Sunan bin Maja” (4281) da “Al-ahad Wal Masani” (3316) da “Musnad Abi Ya’ala” (7044) da “Sahihu bin Hibban” (4800) da “Almu’ujamul Kabir” Na Xabarani (23/206, 208) (358, 363) (25/102, 103) (266, 269) da “Al-asma’u Was Sifati” Na Baihaqi (344).

174. A duba: “Sahihu Muslim” (624) da “Musnad Abi Awana” (1038) da “Sahihu bin Hibban” (1516) da “Sunan Addaraqunxi” (1/255) da “Mustakhraj Abi Nu’aim” (1392) da “Sunanul Baihaqi” (1/442).

175. A duba: “Musnad Axxayalisi” (722) da “Musnad Ahmad” (13983, 20552) da “Sahihul Bukharoi” (503, 625, 1183, 7368) da “Sahihu Muslim” (837) da “Sunan Abi Dawud” (1281) da “Sunanun Nasa’i” (682) da “Musnad Arrauyani” (895) da “Sahihu bin Khuzaima” (12888, 1289) da “Sharhu Mushkilil Asaar” (5494) da “Sahihu bin Hibban” (1588, 1589) da “Sunan Addaraqunxi” (1/265, 267) da “Sunanul Baihaqi” (2/19, 474, 475).

176. A duba: “Musnad Ahmad” (12136, 17275) da “Sahihul Bukhari” (559) da “Sahihu Muslim” (637) da “Sunan Abi Dawud” (416) da “Sunan bin Maja” (687) da “Musnad Abi Ya’ala” (338) da “Sahihu bin Hibban” (1515) da “Almusdadrak” (1/192) da “Sunanul Baihaqi” (1/370).

177. A duba: “Musnad Ahmad” (7991, 8366, 10882) da “Sahihul Bukhari” (763 – 765, 4429) da “Sahihu Muslim” (462, 463) da “Sunan Abi Dawud” (810 – 812) da “Jami’ut Tirmizi” (308) da “Sunan bin Maja” (831, 832) da “Sunanun Nasa’i” (982) da “sahihu bin Khuzaima” (514 – 520) da “Sahihu bin Hibban” (1832 – 1837) da “Sunanul Baihaqi” (2/388, 392).

178. A bayanin da ya gabata akan Sallahtar raka’a huxu kafin Sallar azzahar, a babin “Yammacin Manzon Allah (S.A.W).

179. A duba: “Musnad Ahmad” (5806, 24246) da “Sahihul Bukhari” (672) da “Sahihu Muslim” (557 – 559) da “Jami’ut Tirmizi” (353) da “Sunan bin Maja” (933) da “Sunanun Nasa’i” (853) da “Sahihu bin Khuzaima” (934, 935, 1651) da “Musnad Abi Awana” (1286 – 1290) da “Sahihu bin Hibban” (5209) da “Sunanul Baihaqi” (3/73).

180. A duba: “Musnad Ahmad” (1704, 1712, 1713) da “Sahihul Bukhari” (602, 3581) da “Sahihu Muslim” (2057) da “Musnad Al-bazzar” (2263) da “Musnad Abi Awana” (8398) da “Dala’ilun Nubuwwa” Na Abu Nu’aim (498) da “Dala’ilun Nubuwwa” NA Baihaqi (6/103).

181. A duba: “Musnad Ahmad” (9249, 12212, 24232, 244561) da “Sahihul Bukhari” (2567, 3097, 5383, 6459) da “Sahihu Muslim” (2972 – 2975) da “Jami’ut Tirmizi” (2472, 3356) da “Sunan bin Maja” (151, 4144, 4145) da “Sahihu bin Hibban” (683, 5805) da “Almu’ujamul Kabir” Na Xabarani (22/90) (216) da “Almusdadrak” (4/105) da “Dala’ilun Nubuwwa” Na Abu Nu’aim (328) da “Sunanul Baihaqi” (7/47) da “Tarikh Dimashq” (35/346).

182. Da abin da ya gabata daga faxinsa sallallahu alaihi wa sallam: “Wanda yake da abincin mutum biyu...”. Wato mai jin yunwa.

183. A duba: “Sahihul Bukhari” (3798, 4889) da “Sahihu Muslim” (2054) da “Jami’ut Tirmizi” (3304) da “Musnad Abi Ya’ala” (6194) da “Sahihu bin Hibban” (5287, 7264) da “Almusdadrak” (4/130) da “Sunanul Baihaqi” (4/185) da “Fat’hul Bari” (7/119) (8/632) da “Qisasun Nabawiyya” Na mai wannan littafi (sh 95 – 100) “Diyafatun Ansariyya”.

184. A duba: “Az-zuhd” Na Hannad (20) da “Az-zuhd” Na Ahmad (38) da “Musnad Ahmad” (12325) da “Sahihul Bukhari” (5386, 5415, 6450) da “Jami’ut Tirmizi” (1788, 2363) da “Sunan bin Maja” (3292,

3293) da “Assunanul Kubra” Na Nasa’i (6634) da “Musnad Abi Ya’ala” (3014) da “Shu’abul Iman” (1384, 8192, 8193).

185. Shi ne abin da ake cin abinci a kansa, kamar teburi da makamancinsa. Sufra kuma ita ce abin da ake shimfexawa a qasa, sa’annan a xora abincin a kanta. Wato samanta.

186. A duba: “Musnad Ahmad” (16595, 17678, 18970, 23184, 27167, 27169) da “Musnad Addarimi” (2033) da “Sahihu Muslim” (2031 – 2035) da “Sunan Abi Dawud” (3773, 3848) da “Sunan bin Maja” (3275) da “Assunanul Kubra” Na Nasa’i (6898) da “Musnad Abi Awana” (8264 – 8285) da “Sahihu bin Hibban” (5251, 5253) da “Amalul Yaumi Wal laila” Na Ibnu Sunni (464) da “Al-aadab” Na Baihaqi (440) da “Shu’abul Iman” (5461). Da bayanin abin da ya gabata na abincin Manzon Allah sallallahu alaihi wa sallam tare da sahabbansa a babin “Majalisin Annabi” da kuma abin da zai zo na gaba kaxan wajen bayanin suxe ‘yan ‘yatsu da ambaton Allah bayan gama cin abinci.

187. A duba: “Musnad Ahmad” (9507, 10421, 14225, 15191) da “Az-zuhd” Na Ahmad (Sh 10) da “Musnad Addarimi” (2048) da “Sahihu Muslim” (2051, 2052, 2064) da “Sunan Abi Dawud” (3820) da “Jami’ut Tirmizi” (1839) da “Musnad Abi Awana” (8436 – 8444) da “Mu’ujamul Ausax” Na Xabarani (6934) da “Mu’ujamus Sagir” (951) da “Al-adaab” Na Baihaqi (424) da “Shu’abul Iman” (5479, 5545). Da bayanin da ya gabata wajen shigar Manzon Allah sallallahu alaihi wa sallam wajen matansa da safe, a babin “Safiyar Manzon Allah sallallahu alaihi wa Sallahm.

188. A duba: “Musnad Ahmad” (16332) da “Sahihul Bukhari” (5376) da “Sahihu Muslim” (2022) da “Sunan bin Maja” (3267) da “Musnad Abi Awana” (8253, 8257) da “Al-adaab” Na Baihaqi (399) da “Sunanul Baihaqi (7/277).

189. Annahsu : Shi ne a yagi nama da gefen haqora. Annahshu : Shi ne yagar nama da dukkan haqora gaba xaya.

190. A duba: “Musnad Ahmad” (9623) da “Sahihul Bukhari” (3340) da “Sahihu Muslim” (194) da “Jami’ut Tirmizi” (2434) da “Sunan bin Maja” (3307) da “Assunnah” Na Ibnu Abi Asim (811) da “Ta’azimu Qadris Salati” Na Muhammad Nasru Almarwazi (271) da “Sunanul Kubra” Na Nasa’i (11286) da “Musnad Abi Awana” (437) da “Sahihu bin Hibban” (6465) da “Al-iman” Na Ibnu Manda (882).

191. A duba: “Musnad Ahmad” (12815, 14089) da “Jami’ut Tirmizi” (1803) da “Assunanul Kubra” Na Nasa’i (6766) da “Musnad Abi Ya’ala” (3377). Da abin da ya gabata a baya a wajen yin bismillah yayin cin abinci

192. A duba: “Musnad Ahmad” (16595, 18071, 18970, 22168) da “Musnad Addarimi” (2023) da “Sahihul Bukhari” (5458, 5459) da “Sunan Abi Dawud” (3849) da “Jami’ut Tirmizi” (3456) da “Sunan bin Maja” (3284) da “As-Sunanul Kubra” Na Nisa’i (10115) da “Sahihu bin Hibban” (5217, 5218) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (486) da “Almu’ujamul Kabir” Na Xabarani (3372) da

“Almusdadrak” (4/136) da “Sunanul Baihaqi” (7/286) da “Adda’awatul Kabir” Na Baihaqi (503). Da bayanin da ya gabata a baya kaxan a kan yin bismillah wajen cin abinci.

193. A duba: “Musnad Ahmad” (1951, 3122, 26772) da “Sahihul Bukhari” (211, 5454, 5609) da “Sahihu Muslim” (358) da “Sunan Abi Dawud” (196) da “Jami’ut Tirmizi” (89) da “Sunan bin Maja” (498) da “Sunanun Nasa’i” (186, 187) da “Sahihu bin Khuzaima” (47) da “Sahihu bin Hibban” (1158) da “Akhlaqun nabiyyi S.A.W” Na Abu Sheikh (603) da “Sunanul Baihaqi” (1/159) da “al-adaab” Na Baihaqi (396) da “Fat’hul Bari” (9/577)

194. Tsimi : shi ne wanda ake yi da dabino ko zabibi ko zuma, ba tare da an dafa shi ba, amma da sharaxin kada ya kai matsayin da zai bugar.

195. A duba: “Musnad Axxayalisi” (2837, 2838) da “Musnad Ahmad” (2068, 2143) da “Al-ashriba” Na Ahmad (16) da “Sahihu Muslim” (1999, 2004, 2005) da “Sunan Abi Dawud” (3702, 3711, 3713) da “Sunan bin Maja” (3399) da “Sahihu bin Hibban” (5384, 5386) da “Sunanul Baihaqi” (8/300).

196. A duba “Musnad Axxayalisi” (193) da “Musnad Ahmad” (1480, 1546) da “Sahihul Bukhari” (2742) da “Sahihu Muslim” (1628) da “Sunan Abi Dawud” (2864) da “Jami’ut Tirmizi” (2116) da “Sahihu bin Hibban” (4249) da “Sunanul Baihaqi” (6/268).

197. A duba: “Musnad Axxayalisi” (1617) da “Musnad Ahmad” (24328, 24954) da “Sahihu Muslim” (300) da “Sunan Abi Dawud” (259) da “Sunan bin Maja” (643) da “Sunanun Nasa’i” (279, 377) da “Sahihu bin Khuzaima” (110) da “Sahihu bin Hibban” (1293, 1360).

198. A duba: “Musnad Ahmad” (4826, 5692, 9591, 14969) da “Sahihul Bukhari” (560, 565, 566, 569) da “Sahihu Muslim” (638, 646) da “Sunan Abi Dawud” (46, 397) da “Sunan bin Maja” (690, 691) da “Sunanun Nasa’i” (527) da “Sahihu bin Hibban” (1531, 1538, 1540) da “Almusdadrak” (1/146) da “Sunanul Baihaqi” (1/434, 449). Da bayanin da ya gabata akan lokutan sauran sallolin, da abin da zai zo akan jinkirta Sallar Isha’.

199. A duba: “Musnad Al-humaidiy” (492) da “Sahihul Bukhari” (7239) da “Sahihu Muslim” (639) da “Musnad Al-bazzar” (4953) da “Sunanun Nasa’i” (532) da “Musnad Abi Ya’ala” (2398) da “Sahihu bin Khuzaima” (342) da “Sahihu bin Hibban” (1533).

200. A duba: “Musnad Ahmad” (11987, 12881, 13503) da “Musnad Abdu bin Humaid” (1322) da “Sahihu Muslim” (376) da “Sunan Abi Dawud” (201) da “Musnad Abi Ya’ala” (3309, 3310) da “Musnad Abi Awana” (740, 1346) da “Sahihu bin Hibban” (2035, 4544) da “Sunanul Baihaqi” (1/120) (3/224).

201. A duba: “Musnad Axxayalisi” (2109) da “Musnad Ahmad” (12734, 14655) da “Musnad Addarimi” (1260) da “Sahihu Muslim” (469) da “Jami’ut Tirmizi” (237) da “Sunanun Nasa’i” (824) da “Musnad Abi Ya’ala” (2852) da “Sahihu bin Khuzaima” (1604) da “Sahihu bin Hibban” (1856) da “Almusdadrak” (1/216) da “Sunanul Baihaqi” (2/232) (3/115).

202. A duba: “Musnad Ahmad” (12067, 12547, 13445) da “Sahihul Bukhari” (707 – 710) da “Sahihu Muslim” (470) da “Sunan Abi Dawud” (789) da “Jami’ut Tirmzi” (376) da “Sunan bin Maja” (989 – 991) da “Sunanun Nasa’i” (825) da “Sahihu bin Khuzaima” (1609, 1610) da “Sahihu bin Hibban” (1886, 2139) da “Sunan Addaraqxni” (2/86) da “Sunanul Baihaqi” (2/393) (3/118).

203. A duba: “Musnad Ahmad” (5617, 6028) da “Sahihul Bukhari” (116, 564) da “Sahihu Muslim” (2537) da “Sunan Abi Dawud” (4348) da “Jami’ut Timizi” (2251) da “Sahihu bin Hibban” (2989) da “Sunanul Baihaqi” (1/453)

204. A duba: “Musannaf bin Abi Shaiba” (4074) da “Musnad Ahmad” (12880, 14743) da “Sahihul Bukhari” (847) da “Sahihu Muslim” (640) da “Sahihu bin Khuzaima” (353) da “Sahihu bin Hibban” (2033) da “Sunanul Baihaqi” (1/374) (3/65).

205. Ma’ana : Ya kai rabi.

206. A duba: “Musnad Ahmad” (3760, 5611, 6097, 24059) da “Sahihul Bukhari” (567, 570, 3760) da “Sahihu Muslim” (639, 641) da “As-sunanul Kubra” Na Nasa’i” (11073) da “Sahihu bin Hibban” (1530). Da bayanin da ya gabata na yadda Manzon Allah sallallahu alaihi wa sallam yake gaggauta yin Sallar Isha'.

207. A duba: “Musnad Axxayalisi” (962) da “Musnad Ahmad” (3686, 19781) da “Sahihul Bukhari” (568, 599, 771) da “Sahihu Muslim” (647) da “Sunan Abi Dawud” (4849) da “Sunan bin Maja” (701) da “Ta’azimu Qadris Salati” (108) da “Sunanun Nasa’i” (495) da “Sahihu bin Khuzaima” (1339) da “Musnad Abi Awana” (1079).

208. A duba: “Musnad Axxayalisi” (1709) da “Musnad Ahmad” (26541) da “Sahihul Bukhari” (849, 850, 870) da “Sunan Abi Dawud” (1040) da “Sunan bin Maja” (932) da “Sunanun Nasa’i” (1332) da “Musnad Abi Ya’ala” (7010) da “Sahihu bin Khuzaima” (1718, 1719) da “Almu’ujamul Kabir” Na Xabarani (23/355) (832) da “Sunanul Baihaqi” (2/182, 183) da “Sharhus Sunnah” (708).

209. A duba bayanin da ya gabata na yin raka’a huxu kafin Sallar azzahar a babin “Yammacin Manzon Allah sallallahu alaihi wa Sallahm.

210. A duba: “Musnad Axxayalisi” (1256) da “Musannaf bin Abi Shaiba” (6689) da “Musnad Ahmad” (175, 178, 4340) da “Sahihul Bukhari” (4569) da “Sahihu Muslim” (763, 2055) da “Jami’ut Tirmizi” (169) da “Assunanul Kubra” Na Nasa’i (8256) da “Musnad Abi Ya’ala” (194, 1517) da “Sahihu bin Khuzaima” (1156, 1341) da “Musnad Abi Awana” (1086) da “Sahihu bin Hibban” (2034) da “Almu’ujamul Kabir” Na Xabarani (8420, 8422, 12184) (20/242) (572) da “Dala’ilun Nubuwwa” Na Baihaqi (6/85) da “Adda’awatul Kabir” Na Baihaqi (232). Da bayanin da zai zo na shigar Manzon Allah sallallahu alaihi wa sallam maSallahci, a lokacin Ibnu Mas’ud raliyallahu anhu yana tsaye yana Sallah.

211. A duba: “Fada’ilul Qur’an” Na Abu Ubaid (188) da “Musnad Ahmad” (8646, 21033, 24097) da “Sahihul Bukhari” (5048) da “Sahihu Muslim” (793) da “Sahihu bin Hibban” (7197) da “Almu’ujamul

Kabir” Na Xabarani (6318) da “Sunanul Baihaqi” (3/12) (10/230) da “Sharhus Sunnah” (1219). Abin da ake nufi an ba shi murya mai daxi, kamar muryar iyalan Annabi Dawud.

212. A duba: “Musnad Axxayalisi” (332) da “Fada’ilul Qur’an” Na Abu Ubaid (678) da “Musnad Ahmad” (35, 175, 4340, 18457) da “Sunan bin Maja” (138) da “Musnad Abi Ya’ala” (16, 17, 194) da “Sahihu bin Khuzaima” (1156) da “Sahihu bin Hibban” (7067) da “Almu’ujamul Kabir” Na Xabarani (8420) da “Almusdadrak” (2/227) da “Sunanul Baihaqi” (1/452) da “Adda’awatul Kabir” Na Baihaqi (232) da “Al-ahadisul Mukhtara” Na Addiya’u (1/92, 93, 384) (13, 14, 268). Da bayanin da ya gabata a baya kaxan wajen bayanin hirar Manzon Allah sallallahu alaihi wa sallam da daddare.

213. A duba: “Musnad Axxayalisi” (1256) da “Musnad Ahmad” (23809, 27183) da “Al-adabul Mufrad” (1028) da “Sahihu Muslim” (2055) da “Jami’ut Tirmizi” (2719, 2987) da “Almu’ujamul Kabir” Na Xabarani (20/242) (572) da “Dala’ilun Nubuwwa” Na Baihaqi (6/85).

214. A duba: “Musnad Axxayalisi” (23) da “Musnad Ahmad” (2572, 3490) da “Az-zuhd” Na Hannad (741) da “Al-adabul Mufrad” (1163) da “Sahihu Muslim” (1479, 2082) da “Sunan bin Maja” (4151) da “Almu’ujamul Ausax” Na Xabarani (650) da “Akhalaqun Nabiyyi S.A.W” na Baihaqi (1/337).

215. A duba: “Musnad Axxayalisi” (409) da “Musannaf bin Abi Shaiba” (1791) da “Musnad Ahmad” (2488, 5979, 23313, 24900) da “Sahihul Bukhari” (245) da “Sahihu Muslim” (255) da “Sunan Abi Dawud” (57) da “Attahajjud Wa Qiyamul Laili” Na Ibnu Abid dunya (203) da “Musnad Abi Ya’ala” (5749) da “Sahihu bin Khuzaima” (136) da “Sahihu bin Hibban” (1072).

216. A duba: “Sunan Abi Dawud” (52) da “Sunanul Baihaqi” (1/39) da “Sharhus Sunnah” (204).

217. A duba: “Musnad Ahmad” (16007, 22269) da “Sunan bin Maja” (289) da “Musnad Arrauyani” (1221) da “Almu’ujamul Kabir” Na Xabarani (7847) (22/76) (189) da “Sunanul Baihaqi” (7/49).

218. A duba: “Sahihul Bukhari” (855) da “Sahihu Muslim” (564) da “Sunan Abi Dawud” (3822) da “Sahihu bin Khuzaima” (1670) da “Sahihu bin Hibban” (2092) da “Almu’ujamul Kabir” Na Xabarani (3996, 4077) da “Almusdadrak” (4/135) da “Sunanul Baihaqi” (3/76).

219. A duba: “Musnad Axxayalisi” (1624) da “Musnad Ahmad” (25416) da “Musnad Abdu bin Humaid” (1551) da “Sahihul Bukhari” (302) da “Sahihu Muslim” (293) da “Sunan Abi Dawud” (268, 273, 2167) da “Jami’ut Tirmizi” (132) da “Sunan bin Maja” (635, 638) da “Sunanun Nasa’i” (281) da “Sahihu bin Hibban” (1364) da “Sunanul Baihaqi” (1/310).

220. A duba: “Musnad Ahmad” (25416, 26525, 26703) da “Musnad Addarimi” (1044) da “Sahihul Bukhari” (298, 323) da “Sahihu Muslim” (296) da “Sunan bin Maja” (637) da “Musnad Abi Ya’ala” (7015) da “Sahihu bin Hibban” (1363) da “Sunanul Baihaqi” (1/311).

221. A duba: “Musnad Ahmad” (1804, 24453) da “Sahihu Muslim” (307) da “Jami’ut Tirmizi” (2924) da “Sunanun Nasa’i” (404) da “Musnad Abi Awana” (790) da “Almusdadrak” (1/153) da “Sunanul Baihaqi”

(1/200).

222. A duba: “Musnad Ahmad” (24723) da “Sahihul Bukhari” (261) da “Sahihu Muslim” (321) da “Sunanun Nasa’i” (239) da “Sunanul Baihaqi” (1/188) da “Sharhus Sunnah” (254).

223. A duba “Musnad Ahmad” (5983, 12552) da “Musnad Abdu bin Humaid” (1235, 1351) da “Sahihu Muslim” (2715) da “Sunan Abi Dawud” (5053, 5058) da “Jami’ut Tirmizi” (3396) da “As-sunanul Kubra” Na Nasa’i (10634) da “Musnad Abi Ya’ala” (3523, 5758) da “Sahihu bin Hibban” (5538, 5540) da “Addu’a” Na Xabarani (894) da “Adda’awatul Kabir” Na Baihaqi (397, 399).

224. A duba: “Musnad Ahmad” (24853) da “Sahihul Bukhari” (5017) da “Sahihu Muslim” (2192) da “Sunanu Bai Dawud” (5056) da “Jami’ut Tirmizi” (3402) da “As-sunanul Kubra” (10624) da “Sahihu bin Hibban” (5544) da “Addu’a” Na Xabarani (273) da “Akhlaqun Nabiyyi S.A.W” Na Abu Sheikh (477) da “Adda’awatul Kabir” Na Baihaqi (408).

225. A duba: “Musnad Axxayalisi” (744) da “Musnad Ahmad” (3796, 3931, 18472, 18603, 23286) da “Sahihul Bukhari” (6312, 6314, 6315, 6324, 7394) da “Al-adabul Mufrad” (1205, 1215) da “Sahihu Muslim” (2711) da “Sunan Abi Dawud” (5045, 5049) da “Jami’ut Tirmizi” (3398, 3417) da “Sunan bin Maja” (3877) da “Musnad Abi Ya’ala” (1711) da “Sahihu bin Hibban (5322, 5532, 5539) da “Addu’a” Na Xabarani (247 – 251, 259) da “Adda’awatul Kubra” Na Baihaqi (393, 394, 402).

226. A duba: “Sunan Abi Dawud” (5054) da “Al-ahad Wal Masani” (2778) da “Sharhu Mushkilil Asaar” (112) da “Almu’ujamul Kabir” Na Xabarani (22/298) (758, 759) da “Musnad Asshamiyin” (435) da “addu’a” Na Xabarani (264) da “Akhlaqun Nabiyyi S.A.W” Na Abu Sheikh (484) da “Amalul Yaumi Wal Laila” Na Ibnu Sunniy (714) da “Almusdadrak” (1/540 – 549) da “Addawa’atul Kabir” Na Baihaqi (396).

227. A duba: “Musnad Ahmad” (8960, 9247, 10924) da “Al-adabul Mufrad” (1212) da “Sahihu Muslim” (2713) da “Sunan Abi Dawud” (5051) da “Sunan bin Maja” (3873) da “As-sunanul Kubra” Na Nasa’i “(7668) da “Addu’a” Na Xabarani (261).

228. A duba: “Musnad Al-humaidi” (723) da “Musannaf bin Abi Shaiba” (26520) da “Sahihul Bukhari” (6315) da “Al-adabul Mufrad” (1211) da “As-sunanul Kubra” Na Nasa’i (106114) da “Sahihu bin Hibban” (5542) da “Almu’umajul Ausax” Na Xabarani (1248) da “Addu’a” Na Xabarani (239, 279) da “Akhlaqun Nabiyyi S.A.W) Na Abu Sheikh (518) da “Adda’awatul Kabir” Na Baihaqi (413) da “Shu’abul Iman” (4381, 4706) da “Sharhus Sunnah” (1316).

229. A duba: “Musnad Ahmad” (14659, 24388, 25556) da “Musnad Abdu bin Humaid” (1040) da “Sunan Addarimi” (3411) da “Jami’ut Tirmizi” (2892, 3405, 3406) da “As-sunanul Kubra” Na Nasa’i (10542 – 10545, 10551) da “Sahihu bin Khuzaima” (1163) da “Addu’a” Na Xabarani (266 – 272) da “Almusdadrak” (2/412) da “Adda’awatul Kabir” Na Baihaqi (410 – 412) da “Sharhus Sunnah” (1207, 1208).

230. A duba: “Musnad Ahmad” (3194) da “Sahihul Bukhari” (698) da “Sahihu Muslim” (763) da “As-sunanul Kubra” Na Nasa’i (7688, 10700) da “Sahihu bin Hibban” (2626) da “Addu’a’u” Na Xabarani (764) da “Almusdadrak” (1/540) da “Sunanul Kubra” (7/62) da “Adda’awatul kabir” Na Baihaqi (423).

231. A duba: “Musnad Abdu bin Humaid” (1127) da “Musnad Ahmad” (3541, 5979, 23461) da “Sahihul Bukhari” (245) da “Sahihu Muslim” (255, 256, 746) da “Sunanun Nasa’i” (1623) da “Musnad Abi Ya’ala” (5661) da “Almu’ujamul Kabir” Na Xabarani (13598). Da bayanin da ya gabata a baya kaxan wajen abin da Manzon Allah sallallahu alaihi wa sallam yake faxa idan zai yi barci.

232. A duba: “Musnad Ahmad” (2164, 2572, 3541) da “Sahihul Bukhari” (183, 992) da “Sahihu Muslim” (763) da “Sunan Abi Dawud” (56, 58, 1367) da “Sunan bin Maja” (1363) da “Sunanul Nasa’i” (1620, 1626) da “Sahihu bin Khuzaima” (1677) da “Sahihu bin Hibban” (2579) da “Sunanul Baihaqi” (1/39, 89) (3/7). Da bayanin da ya gabata cewa Manzon Allah sallallahu alaihi wa sallam yana jire kwarjallensa ya sa mayafi yayin da zai kwanta barci, da yin asawakinsa a duk lokacin da ya tashi daga barci, a babin “Darerakin Manzon Allah sallallahu alaihi wa sallam.

233. A duba: “Musnad Ahmad” (25102) da “sunan Abi Dawud” (766, 5085) da “Sunan bin Maja” (1356) da “Qiyamul Laili” Na Muhammad bin Nasri Al-marwazi (sh 114 – Mukhtasar na Al-miqrizi) da “As-sunanul Kubra” Na Nasa’i (10706, 1707) da “Amalul Yaumi Wal Laila” Na Ibnu Sunni (759) da “Nata’ijul Afkar” (1/119 – 120).

234. A duba: “Musnad Ahmad” (7748, 12734, 13126, 21680, 21908, 21912) da “Sahihul Bukhari” (708) da “Sahihu Muslim” (469, 765) da “Sunan Abi Dawud” (794, 1366) da “Jami’ut Tirmizi” (237) da “Sunan bin Maja” (1362) da “Qiyamul Laili” Na Muhammad Al-marwazi (128 – Mukhtasar na Miqrizi) da “Sunanun Nasa’i” (824) da “Sahihu bin Khuzaima” (1150, 1604) da “Musnad Abi Awana” (2243) da “Sahihu bin Hibban” (1856, 2608) da “Almu’ujamul Kabir” Na Xabarani (3310) da “Almusdadrak” (1/216) da “Sunanul Baihaqi” (2/232) (3/114 – 115,118).

235. A duba: “Musnad Ahmad” (21288) da “Sahihul Bukhari” (349, 3342) da “Sahihu Muslim” (163) da “Sahihu bin Hibban” (7406). Ana nufin qara alqaluma yayin da ake rubutu da su.

236. A duba: “Musnad Ahmad” (23682, 24319) da “Sahihul Bukhari” (20) da “Sunan Abi Dawud” (2389) da “Sahihu bin Khuzaima” (2926).

237. A duba: “Musnad Ahmad” (25225) da “Sahihu Muslim” (770) da “Sunan Abi Dawud” (767) da “Jami’ut Tirmizi” (3420) da “Sunan bin Maja” (1357) da “Qiyamul Laili” Na Muhammad bin Nasr Al-marwazi (Sh 113 – Mukhtasar na Miqrizi) da “Sunanun Nasa’i” (1625) da “Sahihu bin Hibban” (2600) da “Sunanul Baihaqi” (3/5) da “Adda’awatul Kabir” Na Baihaqi (425).

238. A duba: “Musnadul Humaidi” (503) da “Musnad Ahmad” (2710, 3368) da “Sahihul Bukhari” (1120, 6317, 7442, 7499) da “Sahihu Muslim” (769) da “Sunan Abi Dawud” (771) da “Jami’ut Tirmizi” (3418) da “Sunan bin Maja” (1355) da “Qiyamul Laili” Na Muhammad Nasr Al-marwazi (Sh 113 –

Mukhtasar na Miqrizi” da “Sunanun Nasa’I” (1619) da “Sahihu bin Khuzaima” (1151, 1152) da “Musnad Abi Awana” (2227 – 2233) da “Sahihu bin Hibban” (2597) da “Addu’a” Na Xabarani (753) da “Adda’awatul Kabir” Na Baihaqi (421) da “Sharhus Sunnah” (950) da “Fat’hul Bari” (3/4)

239. A duba: “Musnad Axxayalisi” (147) da “Musnad Ahmad” (729, 803) da “Sahihu Muslim” (771) da “Sunan Abi Dawud” (760) da “Jami’ut Tirmizi” (3421, 3423) da “Al-ahad Wal Masani” (1993) da “sunanun Nasa’i” (897) da “Musnad Abi Ya’ala (574) da “Sahihu bin Khuzaima” (462) da “Sahihu bin Hibban” (1771) da “Addu’a” Na Xabarani (494) “Sunanul Baihaqi” (2/32) da “Adda’awatul Kabir” Na Baihaqi (72). Da bayanin da zai zo na gaba kaxan wajen abin da Manzon Allah sallallahu alaihi wa sallam yake faxa a ruku’unsa da sujjadarsa.

240. A duba: “Musnad Ahmad” (23261, 23311) da “Sahihu Muslim” (772) da “Sunan bin Maja” (1351) da “Ta’azimu Qadris Salati” Na Muhammad bin Nasr Al-marwazi (315) da “Sunanun Nasa’I” (1009, 1664) da “Sahihu bin Khuzaima” (542, 684) da “Musnad Abi Awana” (1706) da “Sunanul Baihaqi” (2/309) Da bayanin da ya gabata a wajen karatun Manzon Allah a Sallar asuba, a babin “Hasken Safiya”.

241. A duba: “Musnad Ahmad” (3646, 3766, 4199) da “Sahihul Bukhari” (1135) da “Sahihu Muslim” (773) da “Sunan bin Maja” (1418) da “Qiyamul Laili” Na Muhammad Nasr Al-marwazi (Sh 129 – 130 – Mukhtasar na Miqrizi) da “Musnad Abi Ya’ala” (5165) da “Sahihu bin Khuzaima” (1154) da “Sahihu bin Hibban” (2141) da “Sunanul Baihaqi” (3/8).

242. A duba “Musnad Ahmad” (24073, 24116, 25447, 26358) da “Sahihul Bukhari” (1147, 1170, 3569) da ‘Sahihu Muslim” (737, 738) da “Sunan Abi Dawud” (1341) da “Jami’ut Tirmizi” (439) da “Qiyamul Laili” Na Muhammad bin Nasr Al-marwazi (120 -121 – Mukhtasar na Miqrizi) da “Sunanun Nasa’I” (1697) da “Sahihu bin Khuzaima” (1166, 2304) da “Musnad Abi Awana” (3052) da “Sahihu bin Hibban” (2430) da “Sunanul Baihaqi” (2/495) da “Fat’hul Bari” (3/21).

243. A duba: “Musnad Ahmad” (23367) da “Sahihu Muslim” (772). Da bayanin da ya gabata wajen yadda Manzon Allah sallallahu alaihi wa sallam yake karatu a hankali kuma bi-da-bi a babin “Hasken Alfijir”.

244. A duba: “Musnad Ahmad” (960, 23980, 27063) da “Sahihu Muslim” (487, 771) da “Sunan Abi Dawud” (872, 873) da “Qiyamul Laili” Na Muhammad bin Nasr Al-marwazi (Sh 182 – 183 –Mukhtasar na Miqrizi) da “Sunanun Nasa’i” (1049, 1051, 1052, 1134) da “Sahihu bin Khuzaima” (607) da “Sahihu bin Hibban” (1899) da “Almu’ujamul Kabir” Na Xabarani (525 – 530) da “Sunanul Baihaqi” (2/87, 310) da “Adda’awatul Kabir” Na Baihaqi (84). Da abin da ya gabata wajen bayanin buxe Manzon Allah sallallahu alaihi wa sallam Sallarsa da faxinsa : “Na fuskantar da fuska...”.

245. A duba “Musnad Ahmad” (24685, 25567) da “Sahihul Bukhari” (817, 4968) da “Sahihu Muslim” (484) da “Sunan Abi Dawud” (877) da “Sunan bin Maja” (889) da “Qiyamul Laili” Na Muhammad bin Nasr Al-marwazi (Sh 182 – Mukhtasar na Miqrizi) da “Sunanun Nasa’i” (1047) da “Sahihu bin Khuzaima” (605) da “Musnad Abi Awana” (1881 – 1885) da “Sahihu bin Hibban” (1929, 1930) da

“Addu’a” Na Xabarani (600 – 604) da “Adda’awatul Kabir” Na Baihaqi (2/109) da “Sharhus Sunnah” (6180).

246. A duba: “Musnad Ahmad” (9461) da “Sahihu Muslim” (482) da “Sunan Abi Dawud” (875) da “Ta’azimu Qadris Salati” Na Muhammad bin Nasr Al-marwazi (295 – 297) da “Sunanun Nasa’i” (1137) da “Sahihu bin Hibban” (1928) da “Addu’a” Na Xabarani (611 – 613) da “Sunanul Baihaqi” (2/110). Da bayanin da ya gabata a baya kaxan wajen yadda Manzon Allah sallallahu alaihi wa sallam yake tsawaita ruku’unsa.

247. A duba: “Musnad Ahmad” (24063, 24312, 25655) da “Sahihu Muslim” (483, 486, 487) da “Sunan Abi Dawud” (872, 878, 879) da “Jami’ut Tirmizi” (3493) da “Sunan bin Maja” (1054, 3841) da “Qiyamul Laili” Na Muhammad bin Nasr Al-marwazi (sh 182 – Mukhtasar na Al-miqrizi) da “Sunanun Nasa’i” (169, 1100, 1127, 1128, 1134) da “Sahihu bin Khuzaima” (654, 655, 671 – 673) da “Musnad Abi Awana” (1608, 1880) da “Sahihu bin Hibban” (1899, 1931, 1933, 1978) da “Addu’a” Na Xabarani (582, 607) da “Musdadrak” (1/263) da “Sunanul Baihaqi” (1/127) (2/87, 110) da “Sharhus Sunnah” (620). Da abin da ya gabata a baya kaxan wajen bayanin addu’ar buxe Sallah, faxin Manzon Allah sallallahu alaihi wa sallam “Na fuskantar da fuskata...” da faxinsa a cikin ruku’u “Ya Allah gare ka na yi ruku’u...”.

248. A duba: “Musnad Ahmad” (24236, 25599, 25696, 25697) da “Sahihul Bukhari” (512, 997) da “Sahihu Muslim” (512, 744) da “Sunan Abi Dawud” (711) da “Sunanun Nasa’i” (759) da “Sahihu bin Khuzaima” (823, 824) da “Musnad Abi Awana” (1419, 1420) da “Sahihu bin Hibban” (2344) da “Sunanul Baihaqi” (1/128).

249. A duba: “Musnad Axxayalisi” (548) da “Musnad Ahmad” (2720, 2725, 15354, 15362, 25906) da “Sunan Abi Dawud” (1423) da “Jami’ut Tirmizi” (462, 463) da “Sunan bin Maja” (1171 – 1173) da “kitabul Witri” Na Muhammad bin Nasr Al-marwazi (291, 303 – Mukhtasar na Al-miqrizi) da “Sunanun Nasa’i” (1699 – 1702, 1729 – 1733) da “Sahihu bin Hibban” (2442) da “Al-musdadrak” (1/305) (2/357, 520, 521) da “Sunanul Baihaqi” (3/37 – 38) da “Adda’awatul Kabir” Na Baihaqi (435, 436).

250. A duba: “Musnad Axxayalisi” (125) da “Musannaf bin Abi Shaiba” (6943, 29711) da “Musnad Ahmad” (751, 957, 1295) da “Musnad Abdu bin Humaid” (81) da “Sunan Abi Dawud” (1427) da “Jami’ut Tirmizi” (3566) da “Sunan bin Maja” (1179) da “Sunanun Nasa’i” (1747) da “Musnad Abi Ya’ala” (275) da “Addu’a” Na Xabarani (751) da “Almusdadrak” (1/306) da “Sunanul Baihaqi” (3/29) da “Adda’awatul Kabir” Na Baihaqi (437).

251. A duba: “Musnad Axxayalisi” (548) da “Musnad Ahmad” (15354 – 15362) da “Kitabul Witri” Na Muhammad bin Nasr Al-marwazi (sh 303 – Mukhtasar na Al-miqrizi) da “Sunanun Nasa’i” (1699, 1701, 1729, 1732, 1733) da “Adda’awatul Kabir” Na Baihaqi (435, 436). Da bayanin da ya gabata na karatun Manzon Allah sallallahu alaihi wa sallam a Sallar witiri.

252. A duba: “Musnad Axxayalisi” (1648, 1731) da “Musnad Ahmad” (2426, 5660, 25148, 25163, 25489, 26578, 26808) da “Sahihul Bukhari” (379, 381, 382, 1209) da “Sahihu Muslim” (512) da “Sunan Abi Dawud” (656) da “Jami’ut Tirmizi” (331) da “Sunan bin Maja” (1028) da “Sunanun Nasa’i” (168, 738) da “Musnad Abi Ya’ala” (4888, 6884) da “Sahihu bin Khuzaima” (1007) da “Sahihu bin Hibban” (2312, 2342, 2346, 2348) da “Sunanul Baihaqi” (1/128) (2/264, 421).

253. A duba: “Muwaxxa” (1/214) da “Musannaf Abdurrazaq” (2881 – 2883) da “Musannaf bin Abi Shaiba” (29140) da “Musnad Ishaq” (544, 1156) da “Musnad Ahmad” (25655) da “Sahihu Muslim” (486) da “Sunan Abi Dawud” (879) da “Sunan bin Maja” (3841) da “Qiyamul Laili” Na Muhammad Nasr Al-marwazi (sh 181 – Mukhtasar na Al-Miqrizi) da “Sunanun Nasa’i” (169) da “Sahihu bin Khuzaima” (654) da “Sahihu bin Hibban” (1932) da “Sunanul Baihaqi” (1/126) da “Adda’awatul Kabir” Na Baihaqi (219). Da bayanin da ya gabata na abin da Manzon Allah sallallahu alaihi wa sallam yake faxa a sujjadarsa.

254. A duba: “Musnad Ahmad” (25178, 25180) da “Sahihu Muslim” (485) da “Sunanun Nasa’i” (3961, 3962) da “Musnad Abi Awana” (1820) da “Addu’a” na Xabarani (605) da “Sharhus Sunnah” (619).

255. A duba: “Musnad Ahmad” (571, 705) da “Fada’ilul Sahaba” Na Ahmad (1050, 1184) da “Sahihul Bukhari” (1127, 7347) da “Sahihu Muslim” (775) da “Qiyamul Laili” Na Muhammad bn Nasr Al-marwazi (sh 100 – Mukhtasar na Al-miqrizi) da “Sunanun Nasa’i” (1611, 1612) da “Musnad Abi Ya’ala” (366) da “Sahihu bin Khuzaima” (1139, 1140) da “Sahihu bin Hibban” (2566) da “Musnad Abi Awana” (2206, 2209) da “Sunanul Baihaqi” (2/500).

256. Wato ka rufe shi a hankali.

257. Na sanya shi.

258. Wato sassarfa.

259. Duka da qarfi a qirji.

260. Wato zalunci da karkacewa.

261. Sahihu Muslim (856)

262. Sahihu Muslim (854)

263. Musnad Ahmad (8140)

264. Sahihul- Bukhari (1985), Sahihu Muslim (1144), da waxansu wuraren.

265. Sahihul- Bukhari (858), Sahihu Muslim (846).

266. Sahihul- Bukhari (448), Sahihu Muslim (848).

267. Sunanu Abi Dawud (1078)

268. Kalimar Uxárid ta Larabci ce muka fassara da ‘dillali.’
269. Musnadu Ahmad (6450).
270. Sahihul- Bukhari (883).
271. A duba: Siyaru A’alamin- Nubalá na Zahbi (5/227), Tahzibul- Kamal na Almuziyyi (1421).
272. Musnadu Ahmad (24055).
273. Kalmar Larabci ta Al’isháru tana nufin taguwa mai tsohon ciki da ya wuce wata goma. Wannan shi ne sunan da ake cigaba da ba ta har zuwa lokacin da ta haihu. An misalta kukan gutuutren ne da kukan taguwar, da takan yi a lokacin da za ta rabu da ‘ya’yanta. A duba: Umdatul- Qá’rí (6/217).
274. Sahihul- Bukhari (3584).
275. Musnadu Ahmad (719), Sahihul- Bukhari (934), Sahihu Muslim (851).
276. Musnadu Ahmad (18398).
277. Sahihu Muslim (867).
278. An tsakuro wannan baitin waqa daga cikin sanannar waqar nan Hamziyyah ta Sarkin Mawaqan Larabawan zamaninsa Ahmad Ash- Shauqi a cikin Diwaninsa mai suna Ash- Shauqiyyat shafi: 42
279. Musannafu Abdurrazaq (5400).
280. Musannafu Abdurrazaq (5330).
281. A duba: Albayani Wat- Tibyan (3/80), Tarikhu Adabil- Arabi na Shauqí Dhaif (6/4).
282. Sahihul- Bukhari (4721), Sahihu Muslim (2794).
283. A duba: Silsilatus- Sahihah (2/20).
284. Musnadu Ahmad (8018).
285. Sahihu Muslim (862).
286. Sahihu Muslim (873).
287. Sahihu Muslim (869).
288. Sahihu Muslim (875).
289. Sahihul- Bukhari (1013), Sahihu Muslim (897).
290. Sahihu Muslim (876).
291. Sahihul- Bukhari (4899).

- 292.** Zádul- Ma'ad na Ibni- Qayyim (1/529-530).
- 293.** Sahihul- Bukhari (937).
- 294.** Sahihu Muslim (881).
- 295.** A duba: Zádul- Ma'ad na Ibnul- Qayyim (4167), Sahihu Muslim (860).
- 296.** Sahihu Muslim (860).
- 297.** Sahihul- Bukhari (4168), Sahihu Muslim (860).
- 298.** Sahihul- Bukhari (9390), Sahihu Muslim (859).
- 299.** Sahihu Muslim (858)
- 300.** Sahihul Bukhari (935), Sahihu Muslim (852), Malam Ibnl- Qayyim ya kawo darajoji da falalolin Sallar Juma'a guda talatin da uku. Daga baya Imamus- Suyuxi ya qarasa lissafin zuwa xari xaya. A duba: Zádul- Ma'ad (363-425) da Nurul- Lam'ati Fi Khasá'isil- Jumu'ati na Suyuxi.
- 301.** Sahihu Muslim (853).
- 302.** Sahihu Muslim (1162).
- 303.** Dalá'ilun- Nubúwa na Albaihaqi (7/233), Attahzib na Ibn Abdilbarr (12/263).
- 304.** Jami'it- Tirmizi (745). Sunanun- Nasa'i (2359), Sunanu Abi Dawuda (1729).
- 305.** Jami'it- Tirmizi (745)
- 306.** Sunanu Abu Dawud (2436) Sunanun- Nasa'i (2358)
- 307.** Sahihu Muslim (3565), Sunanu Ibn Majah (1740).
- 308.** Almufhim na Qurxubi (6/540).
- 309.** Sunanu Abu Dawuda (3021)
- 310.** Axxabaqat Alkubra na Ibn Sa'ad (388).
- 311.** Sahihul- Bukhari (953).
- 312.** Musnadu Ahmad (22984).
- 313.** A duda : Albadrul- Munir na Ibnl- Mulaqqan (5/41).
- 314.** A duda : Albadrul- Munir (5/45).
- 315.** Sahihul- Bukhari (324), Sahihu Muslim (890).

316. Kalimar Larabci da muka fassara da ‘yar gorar mashi’ xin nan ita ce al’anzatu. A duba: Annihayah (3/308).

317. Sahihul- Bukhari (973) Sahihu Muslim (501).

318. Sahihul- Bukhari (971) Sahihu Muslim (890).

319. Sunanu Abi Dawud (1146).

320. Sunanu Abi Dawud (1146).

321. Sahihu Muslim (891).

322. Sahihu Muslim (878).

323. Sahihul- Bukhari (956)

324. Kalimar Larabci da muka fassara da ‘buxewa’ ita ce qá’ilun, wadda take nufin buxewa da niyyar karva. Abin da yake tabbatar da wannan fassara tamu kuwa shi ne wata riwaya wadda a cikinta aka yi amfani da kalimar básixun a maimakon qá’ilun xin. Ma’ana wai ya shimfixa mayafin a kan hannuwansa tare da sassaftawa har ya yi xan kwari a tsakiya, wanda yake nuna niyya da shirin karvar sadaqar da aka nemi su yi. A duba: Sharhun- Nawawi a kan Sharhul- Muslim (6/481)

325. Sahihul- Bukhari (1431), Sahihu Muslim (884). Kalimar Larabci ta alkhirsu ita ce muka fassara da ‘yan kunne. Da ma kuma tana nufin wani xan zobe da mata suke maqalawa a kunne domin ado. A duba: Annihayah (2/22).

326. Sahihul- Bukhari (304), Sahihu Muslim (885).

327. Sahihul- Bukhari (983,5563,6673), Sahihu Muslim (1961).

328. Sunanu Abu Dawuda (2802), Jami’ut- Tirmizi (1497), Sunanun- Nasa’i (4383). A duba: Annihayah (3/158), Tuhfatul- Ahwazi na Mubarak Faur (2/354).

329. Sunanu Abu Dawuda (2810), Jami’ut- Tirmizi (1521).

330. Sahihul- Bukhari (5552)

331. A duba: Annihayah (2/419)

332. Sahihu Muslim (1967)

333. Sahihul- Bukhari (5565), Sahihu Muslim (1966).

334. Sunanu Abu Dawuda (3122).

335. Sunanu Abu Dawuda (1070).

336. Sahihul- Bukhari (986).

- 337.** A duba Fathu: (2/472). Na bi waxannan hanyoyi biyu, ta zuwa da ta dawowar. Babu wadda take lungun. Tsakanin kowacce daga cikinsu kuma d Masallaci Annabi sallallahu alaihi wa Sallahm akwai fili mai yalwa.
- 338.** Sunanun Nasa'i (1556).
- 339.** Sahihul- Bukhari (5571).
- 340.** Sunanu Abu Dawuda (2419)
- 341.** Sahihul- Bukhari (2906), Sahihu Muslim (892).
- 342.** Sahihul Bukhari (986), Sahihu Muslim (892), Sunanun- Nasa'i (8902).
- 343.** Kalimar Larabci wadda muka fassara da 'wasanni' ita ce 'attaqallusu' wadda ke nufin wasanni irin na gargajiya da 'yan raye-rayen zanzana da kyarma da motsa jaruntaka.
- 344.** Musnadu Ahmad (15489).
- 345.** Sunanu Ibn Majah (1302) a duba: Al'ilalu na Ibn Abi Hatim (2/575).
- 346.** Sahihul- Bukhari (2906), Sahihu Muslim (892).
- 347.** —
- 348.** Sahihul- Bukhari (2004).
- 349.** Sahihu Muslim (1134).
- 350.** Sahihul- Bukhari (2006), Sahihu Muslim (1130)
- 351.** Sahihu Muslim (1162).
- 352.** Sahihu Muslim (1163).
- 353.** Sahihul- Bukhari (1661), Sahihu Muslim (1123).
- 354.** A duba: Alfathu (4/279).
- 355.** Sahihul Bukhari (1989), Sahihu Muslim (1123).
- 356.** Musnadu Ahmad (5080), Jami'ut- Tirmizi (751).
- 357.** A duba: Sifatu Hajjin- Nabiyyi sallallahu alaihi wa Sallahm, Ka'annaka Ma'ahu. namu (71-106).
- 358.** Sahihul- Bukhari (4998).
- 359.** Sahihul- Bukhari (6), Sahihu Muslim (2308).
- 360.** Sahihul- Bukhari (2024), Sahihu Muslim (1174). Da wasunsu.

361. Sahihul Bukhari (1961), Sahihu Muslim (1103).

362. Zadul- Ma'ad (2/31)

363. Almu'ujamul Ausax na Axxabri (7452).

364. Sahihul- Bukhari (2029), Sahihu Muslim (297).

365. Sahihul Bukhari (3038), Sahihu Muslim (2175).

366. A duba: Alfatawal- Kubra na Ibn Taimiyyah (2/358).

367. Sahihul- Bukhari (6466), Sahihu Muslim (783).

368. Sahihu Muslim (6466).

369. Sahihul- Bukhari (5861), Sahihu Muslim (782).

370. Sahihuk Bukhari (5063), Sahihu Muslim (1401), Sunanun- Nasa'i (3217).

371. Sahihu Muslim (746).

372. An samo hasken wannan fashin baqi ne daga Hadisin xan Abbas raliyallahu anhu da yake magana a kan yadda Annabi sallallahu alaihi wa Sallahm yake qiyamul- laili, inda ya ce: 'Yakan tashi ne tsakiyar dare, ko kafin haka da xan lokaci, ko bayansa da xan lokaci.' Daga nan kuma ya bayar da bayani dalla-dalla na yadda Sallar Darensa take kasancewa. Sa'annan kuma ya ce: Bayan haka sai ya kwanta har lokacin da Ladan zai zo wurinsa. Daga nan kuma sai ya tashi ya yi Sallah raka'a biyu gajeru. Sa'annan kuma sai ya fia ya ba wa mutane Sallar Asuba. A duba: Sahihul- Bukhari (1198), Sahihu Muslim (763).

373. Sahihu Muslim (1162).

374. Attamhíd (7/185).

375. Majmú'ul- Fatawa na Ibn Taimiyyah (22/308) Hadisin kuma Muslim ne ya fitar da shi.

376. An tsakuro wannan babi ne tare da taqaitawa daga cikin littafin 'Alhayatun- Nabawiyyah' babi mai take: arrasulu wash- shada'id.

377. Kalimar ruba'yyah ta Larabci ita ce muka fassara da haure. A duba: Sharhun- nawawy ala Sahihu Muslim (12/148).

378. Malamai sun yi savani a kan ko wace Aqabah ce wannan, wato 'Iyaka.' Wasu daga cikinsu suka ce ita ce Aqabah ta Minna a Birnin Makka. Wasu kuma suka ce ita ce dai wadda take a Qarnul- Manázil a tsakanin Makka da Xa'if. Akwai alamar ra'ayi na biyu shi ne mafi rinjaye, saboda waxanda Annabi sallallahu alaihi wa sallam ya tallata wa Musulunci suka qi karva a Mina suna yawa sosai. Amma duk wannan bai dame shi ba sallallahu alaihi wa sallam. Abin da dai ya dame shi sosai da gaske shi ne irin yadda ,utanen Xa'if suka bijire masa a lokacin da ya tallata musu Musulunci. Kenan, idan ya dawo Makka

zai haxu da gagarumin qalubale, domin Quraishawa za su yi masa dariya, su kuma qara matsa masa lamba.

379. Sahihul- Bukhari (3231), Sahihu Muslim (1795)

380. Siratu Ibn Hisham (1/420).

381. Sahihul- Bukhari (3231), Sahihu Muslim (1795).

382. Sahihul- Bukhari (3231), Sahihul- Bukhari (1795).

383. Sahihul- Bukhari (3231), Sahihu Muslim (1795).

384. Alisti'ab na Ibn Abdilbar (2/148).

385. Sahihul- Buhkari (4422), Sahihu Muslim (1392).

386. Sahihul- Bukhari (3818), Sahihu Muslim (1392).

387. Sahihul- Bukhari (4282), Sahihul Muslim (2435)

388. An tsakuro wannan bayani ne daga cikin littafin Alqabrl- Muqaddas aka kuma taqaita.

389. Sahihul- Bukhari (6507), Sahihu Muslim (2683).

390. Sahihul- Bukhari (1386).

391. Sahihu Muslim : (178)

392. Jami'u Tirmizi (2377).

393. Sahihul- Bukhari (817), Sahihu Muslim (484).

394. Sunanun- Nasa'i (3062)

395. Sahihul- Bukhari (3622), Sahihu Muslim (2450), Sahihu Ibn Hibban (6953).

396. Sharhu Nawawi Ala Sahihu Muslim (16/7).

397. Sahihul- Bukhari (467), Sahihu Muslim (2382, 2383).

398. Sahihul Bukhari (680), Sahihu Muslim (419).

399. Kalimar Larabci wadda muka fassara da 'kwacciya' ita ce arrak'wah. A fiqihun harshe tana nufin 'yar qanqanuwar qwarya, wadda aka yi da fata, kamar yadda ake yin guga. Ana kuma amfani da ita ne domin shan ruwa. A duba: Tajul- Arus (37/178).

400. Sahihul- Bukhari (4463), Sahihu Muslim (2344).

401. Sahihul- Bukhari (4449).

402. Sahihu Muslim (2191).

403. Kalimar Larabci da muka fassara da ‘gaba’ ita ce as- sahru, wadda kuma a qa’idar harshen take nufin daida inda qodoji suke a cikin mutum daga gaba. Amma dai haqiqanin abin da ake nufi da ita a nan shi ne qirji. A duba: Umdatul Qárí (18/70).

404. Musnadu Ahmad (24905), Sahihul- Bukhari (1389), Sahihu Muslim (2443).

405. An tsakuro wannan bayani ne tare da taqaitawa daga cikin littafin As- Siratun- Nabawiyyah As- Sahihah Fi Dhau’il Qur’ani Was- Sunnah na Dr. Muhammad Abu Shaibah rahimahullahu (2/594).

406. Alfutúhatur- Rabbaniyyah na As-siddaq (3/28).

407. Sunanu Abu Majah (1599)

408. Laxa’iful Ma’arif na Ibn Rajabin. (shafi:111-112).

409. A duba: “Musnad Axxayalisi” (1532) da “Musnad Ahmad” (8878, 24801, 25855) da “Sahihu Muslim” (974) da “Sunan Abi Dawud” (3237) da “Sunan bin Maja” (1546) da “Sunanun Nasa’i” (2037, 2039) da “Musnad Abi Ya’ala” (4593, 4619, 4758, 4831) da “Sahihu bin Hibban” (3172, 4523) da “Addu’a” Na Xabarani (2146) da “Sunanul Baihaqi” (4/78) (5/249).

410. A duba: “Musnad Axxayalisi” (1585) da “Musnad Ahmad” (25278, 25698) da “Sahihul Bukhari” (1133) da “Sahihu Muslim” (742) da “Sunan Abi Dawud” (1318) da “Musnad Abi Ya’ala” (4662) da “Sahihu bin Hibban” (2637) da “Sunanul Baihaqi” (3/3).

411. A duba: “Musnad Ahmad” (12293, 12294, 14037, 13057) da “Az-zuhdu” Na Ahmad (65) da “Ta’azimu Qadris Salati” Na Muhammad bin Nasr Al-marwazi (321, 322) da “Sunanun Nasa’i” (3939, 3940) da “Musnad Abi Ya’ala” (3482, 3530) da “Almusdadrak” (2/160).

412. A duba: “Musnad Ahmad” (23088, 23154) da “Sunan Abi Dawud” (4985, 4986) da “Sharhu Mushkilil Asaar” (5549) da “Almu’ujamul Kabir” Na Xabarani (6215).

413. A duba: “Wahyul Qalam” (2/9).

414. A duba: “Zadul Ma’ad” (1/327).

415. Ya gabata a babin “Majalisin Annabi”.

416. Ya gabata a babin “Tsayuwar Dare”.

417. A duba: “Musnad Ahmad” (6832, 6867, 26308) da “Sahihul Bukhari” (1968, 1974, 1975, 6139) da “Sahihu Muslim” (1159) da “Sunan Abi Dawud” (1369, 2432) da “Jami’ut Tirmizi” (748, 2413) da “Sunanun Nasa’i” (2391) da “Musnad Abi Ya’ala” (898, 7242) da “Sahihu bin Khuzaima” (2144) da “Sahihu bin Hibban” (316, 3571) DA “Almusdadrak” (4/60) da “Sunanul Baihaqi” (4/275, 299) da “Fat’hul Bari” (3/39) (4/218).

418. A duba: “Almuwaxxa” (2/545) da “Almusannaf na Abdurrazaq” (12646) da “Xabaqatu bin Sa’ad” (2/86) (6/86) da “Musannaf Ibnu Abi Shaiba” (32206, 33682, 36643) da “Jami’ut Tirmizi” (2732) da “Al’ahad Wal Masani” (363) da “sharhu Ma’anil Asaar” (4/281) da “Sharhu Mushkilil Asarr” (1384) da “Al-ahadis Axxiwaal na Xabarani” (14) da “Almusdadrak” (2/624) (3/208, 211) da “At-tamhid” (12/52) da “SunanulBaihaqi” (7/187) da “Al’adaab” na Baihaqi (227) da “Sharhus Sunnah” (3327) da “Fat’hul Bari” (11/52, 60) da “Silsilatus Sahiha” (2657).

419. Bayanin ya gabata a wajen bayanin “Yana Tafiya A Cikin Kasuwanni”.

420. A duba (Musnad Al-humaidi” (256) da “Musnad Ahmad” (24296, 24855) da “Sahihul Bukhari” (950, 988, 2907) da “Sahihu Muslim” (892) da “Musnad Abi Ya’ala” (4829) da “SunanulBaihaqi” (10/218) da “Qisasun Nabawiyya” Na mawallafin wannan littafin (sh 165 - 169)

421. Ya gabata a babin “Sallar Isha”

422. A duba “Musnad Ahmad” (9833) da “Sahihul Bukhari” (4372) da “Sahihu Muslim” (1764) da “Tarikhul Madinah” na Ibnu Shabba (2/434) da “SunanunNasa’i” (189) da “Sharhu Mushkilil Asaar” (4515) da “Sahihu bin Hibban” (1239) da “Ma’arifatus Sahaba” Na Abi Nu’aim (1/506) (1420) da “SunanulBaihaqi” (6/319), (9/65) da “Sharhus Sunnah” (2712) da “Tarikh Dimashqa (21/279).

423. Bayani ya gabata a babin “Yana Tafiya A Kasuwanni”.

424. A duba: “Musnadu Axxayalisi” (1861) da “Musnad Ahmad” (12675, 13425, 14800, 21250) da “Sahihul Bukhari” (1212) da “Sahihu Muslim” (901) da “Sunan Abi Dawud” (4748) da “Jami’ut Tirmizi” (3359) da “Sahihi bin Khuzaima” (1381) da “Sahihu bin Hibban” (2838) da “Musnadu Shamiyyin” (95) da “Sifatul Jannah” na Abi Nu’aim (350).

425. A duba: “Musnad Ahmad” (7437, 8902, 10433, 12740, 13461) da “Musnad Addarimiy” (1745 - 1748) da “Sahihu Muslim” (1102, 1105) da “Sunan Abi Dawud” (2361, 2362, 2374) da “Jami’ut Tirmizi” (778) da “Musnad Abi Ya’ala” (3099) da “Sahihu bin Khuzaima” (2071, 2072) da “Sahihu bin Hibban” (3574) da “Sunanul Baihaqi” (4/263).

426. A duba “Musnad Ahmad” (898) da “Fada’ilus Sahaba” Na Ahmad (327) da “Sahihul Bukhari” (3685) da “Sahihu Muslim” (2389) da “Sunan bin Maja” (98) da “Almusdadrak” (3/68).

427. Bayani ya gabata a babin “Bayan Faxuwar Rana”.

428. Bayanin ya gabata a babin “Hasken Alfijir”

429. Bayani ya gabata a babin “Bayan Faxuwar Rana”

430. A duba: “Musnad Alhumaidi” (443) da “Al-adabul Mufrad” (300) da “Jami’ut Tirmizi” (2346) da “Sunan bin Maja” (4141) da “Sahihu bin Hibban” (671) da “Hilyatul Auliya” (5/249) da “Shu’abul Iman” (9874, 9878) da “Silsilatus Sahiha” (2318).

431. Bayani ya gabata a babin “Majalisin Annabi S.A.W”.
432. Bayani y gabata a babin “Hasken Alfijir”.
433. Bayani ya gabata a babin “Yana Tafiya A Kasuwanni”.
434. Bayani ya gabata a babin “Ziyarorin Annabi S.A.W”
435. A duba: “Qisasun Nabawiyya” Na Mawallafin wannan littafi (sh 159 – 164/ “Ummu Khalid”.
436. Bayani ya gabata a babin “Yana Tafiya A Cikin Kasuwanni”.
437. Bayani ya gabata a babin “Ziyarorin Annabi S.A.W”.
438. Ya gabata a “Sallar La’asar”
439. —

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Yini Da Dare

Yinin Annabi sallallahu alaihi wa sallam ba yini ba ne irin na gama gari da yake farawa da safe ya qare da yamma. A'a, yini ne da saboda yawan ayyukan da ke cikinsa ka xauka kowane lokaci shi ne farkonsa, saboda Manzon Allah sallallahu alaihi wa sallam mutum ne mai amfani da dama da kuma lokaci, yana xaukar duk wani minti ko awa abar lissafawa ce a wurin sa, don haka tana da amfaninta, haka kowane yini akwai aikin da za a yi a cikinsa, ajali kuma yana kafa rumfarsa a kan rayuwa, yana jira lokaci ya yi ya qare.

A cikin waxannan takardun littafin zamu rayu tare da Manzon Allah sallallahu alaihi wa sallam a safiyarsa da yammacinsa, zamu tafi kasuwa tare da shi, mu ci daga abin da Allah ya ba shi, mu ji muryarsa mai daki yayin da yake koyarwa, da yayin da yake Sallah, mu zauna tare da shi a kan tabarmarsa, wadda yake zama a kai, mu ci xan abincin da aka tanada masa.

Zaka iya shiga gidan Annabi sallallahu alaihi wa sallam ta hanyar siffaita shi da sahabbai suka yi, kuma za ka iya ganin natsuwarsa yayin da yake barci, ka ga nishaxinsa yayin da yake zaune, wataqila ma ka ga jariri a kan cinyarsa, ko yaro xan qarami a kan bayansa, ya samu ximin jikinsa da albarkarsa.

Ta yaya wannan mutum mai girma irin Annabi sallallahu alaihi wa sallam yake mu'amala a matsayinsa na mutum da kuma saqon da aka aiko shi da shi?

Yaya yake mu'amala da lokacinsa na yau da kullum?! Yaya yake qare ranakunsa?! Me yake yi a cikinsu?!

Wannan shi ne bayanin yini guda na Annabi sallallahu alaihi wa sallam Manzo, mutum, wanda yake da nauyi a kansa, uba, miji, aboki. Wannan shi ne "Yinin Annabi sallallahu alaihi wa sallam" shi ne wannan littafin da yake gabanka.

Abdulwahhab Axxurairi

