

WAJIBINMU GAME DA SAHABBAI

**WALLAFAR:
ABDURRAZAQ BN ABDULMUHSIN
AL-BADR**

**FASSARAR: TAJUDDIN ISA IBRAHIM
WANDA YAYI BITA: SURAJ BALA UMAR**

وَاجِبٌ نَاخِو
الصَّحَابَةُ

إِعْدَادُ
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**AN BUGA DA DAUKAR NAUYIN WASU DAGA MUHSINAI
ALLAH YAYI MUSU SAKAYYA DA ALHERI YA GIRMAMA LADANSU**

BUGU NA FARKO

1432H – 2011M

DA SUNAN ALLAH MAI RAHMA MAI JIN KAI

Godiya ta tabbata ga Allah, muna gode maSa, muna neman taimakonSa, kuma muna neman gafararSa. Muna neman tsarin Allah daga sharrukan kawunanmu da munanan ayyukanmu, wanda Allah Ya shiryar to babu maiiya batar dashi, kuma wanda Ya batar to babu mai iya shiryar dashi. Kuma ina shaidawa cewa babu abin bautawa da gaskiya sai Allah, Shi kadai ba Shi da abokin tarayya, kuma ina shaidawa lallai Annabi Muhammad bawanSa ne kuma ManzonSa ne, Allah Yayi tsira gareshi da alayensa da sahabbansa baki daya, yayi aminci, aminci mai yawa.

Bayan haka:-

Lallai taken wannan sakon: [Wajibin mu game da sahabbai masu girma – Allah Ya yarda da su], shi wajibi ne mai girma, kuma abin nema ne babba, yana cancanta garemu baki daya mu kiyaye shi iyakar himmar mu, kuma mu lura da shi matukar lura.

Kuma mai karatu mai girma ya sani, lallai wajibinmu game da sahabbai wani bangare ne daga wajibinmu game da addininmu, addinin Musulunci wanda Allah Ya yarda dashi ga bayinSa, kuma bazai karbi wani addini wannisa daga garesu ba, kamar yanda- Madaukakin Sarki- Ya ce: ***{Lalle ne, addini a wurin Allah, shine Musulunci.}*** [al-Imran: 19], kuma kamar yanda -Madaukakin Sarki- Ya ce: {Kuma wanda ya nemi wanin Musulunci ya zama addini, to, ba za'a karba daga gare shi ba. Kuma shi a Lahira yana daga cikin masu hasara} [al-Imran: 85], kuma kamar yanda- Madaukakin Sarki- Ya ce: ***{A yau Na kamala muku addininku, kuma Na cika ni'imaTa a kanku, kuma Na yarda da Musulunci ya zama addini a gare ku}*** [al-Ma'idah: 3].

To wannan addinin tsayayye da hanya mikakkiya, addinin Allah –Madaukakin Sarki-, hakika Allah Ya zabar masa mai isarwa amintacce, kuma mai nasiha mai hikima, Manzo mai girma, na'am shine (Annabi) Muhammad –tsira da amincin Allah su tabbata a gare shi-, sai ya isar da wannan addini mafi cikas isarwa, kuma ya bayyanashi mafi kamalar bayani, kuma ya tsaya da abinda Ubangijinsa - alherinSa ya yawaita kuma Ya daukaka - Ya umarceshi da shi akan mafi cikas fuska, kuma mafi kamalar hali, AllahYa fada gare shi: ***{Ya kai Manzo! Ka iyar da abinda aka saukar zuwa gare ka daga Ubangijin ka}***. [al-Ma'idah:67], sai ya isar

da sako, ya bayar da amana, ya yiwa al'umma nasiha, ya yi jihadi cikin lamarin Allah hakikanin jihadinsa har mutuwa tazo masa, bai bar wani alkhairi ba face ya shiryar da al'umma akansa, kokuma wani sharri face ya tsawartar dashi daga gare shi, Allah –Madaukakin Sarki- ya fada Yana Mai yin baiwa ga bayinSa: *{Shine wanda Ya aikowa (Larabawa), ummiyai (wadanda basa karatu da rubutu) Manzo daga cikinsu yana karanta musu ayoyinSa, kuma yana tsarkake su, kuma yana sanar da su Alkur'ani da Hikima ko da yake sun kasance daga gabaninsa lalle suna cikin bata mabayyani}* [Suratal-Jumu'ah:2].

Annabin mu –tsira da amincin Allah su tabbata a gare shi- ya isar da addini Allah akan cika da kamala, yayi nasiha ga al'umma matukar nasiha, kuma ya bayyana musu hujjah kuma ya bayyana musu hanya, tsira da amincin Allah su tabbata a gare shi.

Kuma hakika Allah –Madaukakin Sarki- Ya zabi sahabbai masu girma ga wannan Manzo mai girma, kuma mataimaka adalai, kuma al'umma amintattu, sun taimake shi, kuma sun girmama shi, sun karfafe shi, sun taimaki addinin Allah –alherinSa ya yawaita kuma Yadaukaka - sai suka kasance –Allah Ya kara yarda agare su- mafi alkhairin sahabbai ga mafi alkhairin wanda ya rayu a bayan kasa – Manzon Allah -tsira da amincin Allah su tabbata a gare shi-sun kasance sahabbai ne masu da'a, kuma 'yan uwa masu karamci, mataimaka karfafa, sun taimaki addinin Allah –Madaukakin Sarki- sun karfafeshi, sai suka kasance mafiya alkhairin mataimaka ga yada shi da kuma taimakonsa.

Mamakin ni'imar su da karamcin su! mamakin ni'imarsu da daukakar darajar su! Mamakin girman matsayin su! Mamakin kokarin da suka yi wajen taimakon addinin Allah – alherinSa ya yawaita kuma Ya daukaka -!.

Allah Ya zabi wadannan sahabbai ga annabin sa –tsira da amincin Allah su tabbata gare shi- akan ilimi da hikima, ya zabar masa adalai, sun kasance da shaidar Ubangijin talikai da shaidar Manzo mai girma –tsira da amincin Allah su tabbata gare shi- mafiya alkhairin mutane bayan annabawa, kamar yadda Allah – Madaukakin Sarki Ya fada: *{Kune mafi alherin al'umma wadda aka fitar daga mutane}* [al-Imran: 110], kuma farkon wadanda zasu shiga cikin wannan sune sahabban annabi-tsira da amincin Allah su tabbata a gare shi- su suna shiga cikin wannan yabon shiga na farko.

Yazo cikin (SAHIHAIN)¹ daga annabi –tsira da amincin Allah su tabbata a gare shi- yace: “Mafi alherin mutane karnina, sannan masu biyo mu su, sannan ma su biyo musu”.

Wannan zabi ne da sahabbai da Ubangijin talikai Yayi musu shaida da shi, kuma Manzon Allah mai girma –tsira da amincin Allah su tabbata a gare shi- yayi musu shaida da shi, sun kasance tabbas zababbu, adalai, amintattu, matabbata, shuwagabanni, shiryayyu, Allah Ya kara yarda a gare su.

Don haka, ya wajaba a gare mu mu kiyaye cewa zance game da sababbai – Allah Ya yarda a gare su- da abinda ya wajaba a kanmu a game dasu, shi wani yanki ne daga addini, kuma sashe ne daga akidar Musulunci, kuma sashe ne daga imani wanda muke bautawa Allah – alherinSa ya yawaita kuma Ya daukaka- da shi, domin idan aka duba littattafan akida wadanda shuwagabanni magabata suka rubuta a da can da yanzu, ba zaka sami littafi daga cikin su daya wofinta daga bayanin akida dangane da sahabbai ba.

❖ **TAMBAYAR DA TAKE TASOWA:**

Me yasa wajibin mu game da sahabbai ya zamo bangare ne daga wajibin mu game da addini?!

Ina cewa: Lallai sahabbai –Allah Ya yarda da su- sune madauka wannan addinin masu nakalto shi ga al’umma, hakika Allah –Madaukakin Sarki- Ya daukaka su, kuma Ya girmama su da jin addinin sa daga Manzon Allah –tsira da amincin Allah su tabbata a gare shi- kuma Ya daukaka su da ganin bullowar shi da ganinsa -tsira da amincin Allah su kara tabbata a gare shi - kuma Ya daukaka su da jin zancensa daga gare shi ba tare da wata wasidah ba, sai suka gan shi, suka ji hadisinsa, suka haddace shi, suka kiyaye shi, sukaciratoshi ga al’ummar Musulunci.

Shin za’ a sami wani hadisi daga hadisan Annabi –tsita da amincin Allah su kara tabbata a gare shi- da zasuyi daidai a zance ko a aikace- daya sadu damu bata hanyar sahabbai-Allah Ya yarda da su ba-?!

Idan ka bude littattafan sunnah, (Sahihul Bukhari) ko (Sahihu Muslim) ko (Sunan) ko (Masanid) ko (Ma’ajim) ko bangarori na hadisai, zaka samu isnadi yana farawa ne daga mawallafi: Wane ya bamu labari daga wane daga wane har

¹ Bukhari(2652), da Muslim (2533) daga hadisin Ibn Mas’ud- Allah Ya yarda da shi-

zuwa ya sadu zuwa ga sahabin daya rawaito daga annabi –tsira da amincin Allah su kara tabbata a gare shi. Dukkannin hadisai da suka inganta suka tabbata daga Manzon Allah –tsira da amincin su tabbata a gare shi- a hanyar mu zuwa ga annabi –tsira da amincin Allah su kara tabbata agare shi- (ta hanyar) wani sahabi ne babba.

❖ ADALAR SAHABBAI:

Sahabbai –Allah Ya yarda da su- gaba dayansu adalai ne, Allah-Madaukakin Sarki- Ya addalasu kuma Ya amintar da su a cikin littafinSa, kuma annabinSa-tsira da amincin Allah su kara tabbata a gare shi- ya amintar da su, da wannan ne hanyar shuwagabanni da magabata da malaman sunnah ta gudana a hadisan da aka rawaito daga annabi-tsira da amincin Allah su tabbata a gare shi- suyi bincike a adalar marawaitan su, da matsayin su na daga aminci da rauni, kuma suyi bincike cikin halin ko wane maruwaici a isnadi, shin amintacce ne ko mai rauni ne, shin adali ne ko ba adali bane, kuma idan isnadi ya sadu izuwa ga sahabi ba'a bincike a wannan mas'alar, domin sahabbai –Allah Ya yarda da su- adalai ne amintattu, saboda haka idan ka duba cikin littattafan Ilal da littattafan Rijal tun daga zamanin tabi'ai da wadanda suke bayan su zaka sami ko wane daya daga cikin su suna magana ne game da halinsa, suna cewa: Wane amintacce ne, wane tabbatacce ne, wane hafizi ne, wane mai rauni ne, wane kaza..... sai fa sahabbai babu wani wanda yake magana a kansu , shin su adalai ne ko ba adalai ba ne, shin amintattu ne ko ba amintattu ba ne?

Sababi a wannan cewa su dukkan su ababen addalawa ne, Ubangiji – Madaukakin Sarki- Ya addala su da ManzonSa –tsira da amincin Allah su tabbata a gare shi-, kuma wannan a cikin ayoyi ne da yawa daga Al-kur'ani, da hadisai masu yawa daga Manzo mai girma–tsira da amincin Allah su tabbata a gare shi-.

❖ SAHABBAI –ALLAH YA YARDA DA SU- SUNE MACIRATA WANNAN ADDININ:

Sahabbai –Allah Ya yarda da su- sune macirata wannan addinin, sun jiyo shi daga Manzon Allah –tsira da amincin Allah su tabbata a gare shi-, kuma sun kiyaye shi kamar yanda suka jiyo shi, kuma sun isar da shi ga al'umma da dukkan amana da aminci, kuma harshen halin kowane daya daga cikin su yana cewa: wannan shine abinda muka ji daga Manzon Allah –tsira da amincin Allah su

tabbata a gare shi- kuma mu muna isar da shi gare ku a cike a kammale kamar yanda muka jiyo shi.

Wadancan sahabbai sun sami hazzi mai yawa da rabo cikakkedaga addu'ar annabi –tsira da amincin Allah su tabbata a gare shi- yayin da yace “Allah Ya ni'imtar da mutumin da ya jiyo wani hadisi daga gare mu sai ya kiyaye shi har ya isar da shi”², shin kun san wani daya daga wannan al'ummar daya rabauta da wannan addu'ar mai girma irin yanda sahabbai – Allah Ya yarda da su - suka rabauta da ita?

Sun kiyaye addini kuma sun kiyaye hadisan Manzo mai karamci- tsira da amincin Allah su tabbata a gare shi-, kuma sun riskar da su ga al'umma tsarkakku, tatattu, cikikku kammalallu, da dukkan amana da aminci da dukkan zurfafawa da kula, haka nan sha'anin su yake –Allah Ya yarda da su-.

Sun kasance tare da annabi-tsira da amincin Allah su tabbata a gare shi- suna lazimtar majalisansa, kuma suna gogayya akan halartar su da jin hadisan sa, kuma suna haddace su, zuciyoyin su suna kula da su, kuma suna cirato su ga al'ummar Musulunci.

❖ HADISI DAGA SAHABBAI –ALLAH YA YARDA DA SU- SHI HADISI NE DAGA ADDINI:

Idan sahabbai-Allah Ya yarda da su- sun kasance da wannan martabar madaukikiya, da matsayi mai girma, shin hadisi daga gare su bazai zamo wani bangare daga hadisi daga addini ba, alhali sune maciratan sa kuma madaukan sa ga al'umma? kowane hadisi da yake isowa garemu daga annabi-tsira da amincin Allah su tabbata a gare shi- to daya daga sahabbai yana tsaka-tsaki a cikin isowarsa izuwa garemu, sai hadisi daga garesu ya zamo wani bangare daga hadisi a cikin wannan addinin.

² Abu Dawud ne ya rawaito(3662), da Tirmizi(2656), da Ibn Majah(230) daga hadisin Zaid bn Thabit-Allah Ya kara yarda a gare shi-, kuma an rawaito shi daga jama'a daga sahabbai da lafuzai mabanbanta kuma Albani ya inganta shi a cikin (SAHIHA)(404).

❖ SUKA GA SAHABBAI-ALLAH YA YARDA DA SU- SUKA NE GA ADDINI:

A daya bangaren kuma, lallai suka gare su –Allah Ya yarda da su- suka ne ga addinin kansa, kamar yanda malamai suka ce: (Suka ga mai ciratowa suka ne ga abin ciratowar). Idan wanda ya cirato addini izuwa garemu sune sahabbai – Allah Ya yarda da su- abin suka ne agaresu kuma abin magana ne a adalarsu, kuma abin magana ne a amincinsu da amanarsu, to ta yaya sha'anin addini zai kasance, idan wanda ya cirato addini izuwa garemu zai kasance abin suka? Addini a zatin sa zai kasance abin suka ne, saboda wannan malami mai girma kuma hafizi mai daraja Abu Zur'ah al-Razi – Allah Yayi masa rahma-yace: **'Idan kuka ga mutum yana tauye daya daga sahabban annabi –tsira da amincin Allah su tabbata a gare shi-, to ku sani shi zindiki ne, wannan domin Manzo- tsira da amincin Allah su tabbata a gare shi- gaskiya ne a wajenmu, kuma Al-kur'ani gaskiya ne, kadai sahabban Manzon Allah –tsira da amincin Allah su kara tabbata a gare shi- su suka isar da wannan Al-kur'anin izuwa gare mu da sunnah, kadai suna so su raunata shaidun mu don su bata Al-kur'ani da sunnah ne, kuma raunatawa gare su shi yafi, kuma su zindikai ne³.**

Idan sahabbai –Allah Ya yarda da su- suka kasance ba amintattu ba ba kuma adalai ba, to ina ga addinin da muke bautawa Allah da shi?

Kuma wasu jama'a daga mutane suna kutsawa cikin bata, sai su dinga suka ga sahabbai gaba dayan su sai jama'a kadan suna kirga su da yatsu, to sai ace musu: Idan al'amari ya kasance a wannan hali, to ina addinin (yake)? Ta yaya za'a san addinin Allah? Ta yaya za'a bautawa Allah? Ta yaya za'a yi maSa sallah ayi maSa sujjadah? Ta yaya za'a bada farillanSa? Ta yaya za'a yi hajji izuwa ga dakinSa? Ta yaya za'a tsaya ga yi maSa biyayya?!Ta yaya za'a kare daga umarnin Sa? Idan aka yi suka ga maciratan kuma madaukansa sune sahabban annabi mai girma, -tsira da amincin Allah su tabbata a gare shi-.

Don haka, yake wajaba a kan mu damu kiyaye cewa suka ga macirata addini-sune sahabbai- suka ne ga addinin kansa, kuma mu kiyaye a cike cewa wajabin mu game da sahabbai wani sashe ne daga wajabin mu game da addinin mu, domin su su suka cirato shi, to idan akayi suka gare su anyi suka ga addini.

³ (Al-kifayah fi ilmil ruwayah) na Khadib al-Bagdadi (shafi na 49).

❖ ADALAR SAHABBAI:

To ta yaya za'a yi suka gare su alhali wanda ya addala su shine Ubangijin talikai a littafinSa mabayyani a ayoyi masu yawa daga gare shi, bari dai Ubangiji – Madaukakin sarki- Ya bada labari cewa Ya yarda dasu suma sun yarda da Shi, Allah –Madaukakin Sarki Ya ce: *{Magabata na farko daga Muhajirina da Ansar da wadanda suka bi su da kyautatawa Allah Ya yarda daga gare su su kuma sun yarda daga gare Shi}* [al-Tauba:100].- Madaukakin Sarki- Ya bada labari cewa Ya yarda da su, shin Allah Zai yarda da wanda bai kasance amintacce ba a cikin nakalto addini? Shin –Madaukakin Sarki- Zai yarda da wanda yake maha'inci cikin isar da zancen Manzo mai girma - tsira da amincin Allah su tabbata a gare shi-?! Faufau-faufau! A'a ba haka ba! Allah Ya yarda da su, domin su amintattu ne adalali, kuma domin su shuwagabanni ne zababbu, kuma domin su masu isar da addininSa ne ta mafi cikar fuska da mafi kyawun hali,{ Allah Ya yarda da suma sun yarda da Shi }.

Kuma –tsarki ya tabbatar maSa- Ya fada cikin wata ayar daban: *{Lalle ne hakika, Allah Ya yarda da muminai a lokacin da suke yi maka mubaya'a a karkashin itaciyar nan}* [al-Fathi:18], adadin su ya kasance ya kasance sama da dubu, kumadukkansu hakika Allah Ya yarda dasu.

Kuma –tsira da amincin Allah su tabbata a gare shi- ya fada a cikin sha'anin ma'abota Badar: “Kuma me ya sanar da kai watakila Allah Ya kasance ya yi tsinkaye akan ma'abota Badar, sai Yace: ku aikata abinda kuke so, hakika Na gafarta muku”⁴, to wannan tsarkakewa ce a bayan tsarkakewa, da yabo a bayan yabo, da yabo mai girma mai bi a cikin Al-kur'ani mai girma da sunnar annabi – tsira da amincin Allah su tabbata a gare shi-, baza'a'iya kusa da kiyaye ayoyi da hadisan da suke yabo ga sahabbai- Allah ya kara yarda dasu - ba.

Bari dai yabo ga sahabbai bai zo a cikin Al-kur'ani kadai ba, bari lallai yabo garesu ya rigayi samuwarsu akan kasa, hakika yabo gare su yazo a Attaura da Injila tun kafin a haliccesu, kuma tun kafin a samar da su. A cikin wata ayar daban daga surar Al-Fathi Allah Ya fada game da sahabbai –Allah Ya yarda dasu -: {Muhammadu Manzon Allah ne. Kuma wadanda da ke tare da shi masu tsanani ne a kan kafirai, masu rahama ne a tsakanin su, kana ganin su suna masu ruku'i masu

⁴ Bukhari ne ya fitar dashi (3007), da Muslim (2494) daga hadisin Aliyu-Allah Ya kara yarda a gare shi-.

sujjada, suna neman falala daga Ubangijin su, da yardarSa. Alamar su tana a cikin fuskokinsu, daga kufan sujjada}. To Ubangiji- Madaukakin Sarki- Yana yabo ga sahabbai, to ina irin wannan misalin kuma a wane littafi?- Madaukakin sarki Yana cewa: *{Wannan shi ne siffar su a cikin Attaura. Kuma siffar su, a cikin Injila itace kamar tsiron shuka wanda ta fitar da reshenta, sa'an nan ta karfafa shi, yayi kauri, sa'an nan ta daidaita a kan tushiyarta, tarika kayatar da manoma domin, (Allah) Ya fusatar da kafirai game da su. Kuma Allah Ya yi wa'adi ga wadanda suka yi imani, kuma suka aikata ayyukan kwarai, daga cikinsu, da gafara da lada mai girma}*. [Surar al-Fathi: 29], wannan yabo ne mai kamshi ga sahabbai masu girma -Allah Ya yarda a da su- abin ambata a Attaurah, kuma abin ambata a Injila.

To wannan ayar mai girma tana bayyana maka –ya kai dan uwa musulmi- cewa Ubangiji Mai girma Yayi yabo ga sahabbai kuma Ya tsarkake su kuma Ya addala su a Attaurah da Injila da Al-kur'ani, yabo mai girma da yabo madaukaki da tsarkakewa madaukakiya ga wadannan zababbu da shuwagabanni adalai, sai Ya yabe su tun kafin a same su, kuma Ya yabe su tun kafin a halicce su a yayin da Ya saukar da littafinSa Attaurah ga (annabi) Musa- tsira da amincin Allah su tabbata a gare shi-, da yayin da Ya saukar da littafinSa (annabi) Injila ga (annabi) Isah-tsira da amincin Allah su tabbata a gare shi-, sannan Yayi yabo gare su alhalin su suna a bayan kasa a littafinSa Al-ku'ani wanda Ya saukar ga (annabi) Muhammad- tsira da amincin Allah su tabbata a gare shi-.

Haka nan muna karanta wani yabo daban ga sahabbai-Allah Ya yarda da su- daga Ubangijin talikai a surar al-Hashri a yayin da Allah –Madaukakin Sarki- Yake cewa: *{(Za'a bayar da dukiyar) ga mataulata masu hijira wadanda aka fitar dasu daga gidajen su da dukiyoyin su, don neman falala daga Allah da kuma yardarSa, kuma suna taimakon (addinin) Allah da ManzonSa! Wadannan sune masu gaskiya}* [Surar al-Hashri: 8]. Sai Allah –tsarki ya tabbatar maSa- Ya siffantasu da fadinSa {Wadannan sune masu gaskiya}, sannan Yace game da al-Ansar (Mutanen Madina): {Da wadanda suka tanadi gida (mutanen Madina) kuma suka (karbi) imani gabaninsu (masu hijira), suna son wadanda sukayi hijira zuwa garesu}, ai suna son al-Muhajirun (wadanda suka yi hijira), *{Kuma basa samun wani kyashi a cikin kirazan su daga abin da aka baiwa muhajiruna, kuma suna fifita (masu hijira) a kan kawunansu, kuma ko da suna da wata larula. Wanda*

aka kiyayeshi daga son kansa, to wadannan su ne masu babban rabo} [Surar al-Hashri:9].

To wannan yabo ne ga Muhajirun da Ansar, kuma sahabbai- kamar yanda baya buya- kaso biyu ne; Muhajirun da Ansar.

Muhajirun: Mutanen Makkah wadanda suka bar dukiyoyin su da gidajen su suka yi hijira saboda Allah, {Suna neman falala daga Ubangijinsu, da kuma yardarSa, kuma suna taimakon (addinin) Allah da ManzonSa!}. Sai suka bar komai a bayansu kuma suka zo Madina suna taimakon Allah da ManzonSa, sai Allah Ya fada game da su: {Wadannan sune masu gaskiya}, ai a cikin imaninsu, da cikin abotakarsu, da cikin biyayyarsu, da cikin binsu da addinin Allah –alherinSa ya yawaita kuma Ya daukaka-.

Allah –Madaukakin Sarki- Ya ce: *{Daga muminai akwai wadansu mazaje da suka cika abinda suka yiwa Allah alkawari da shi, sa’an nan a cikinsu, akwai wanda ya hadu da ajalinsa, kuma daga cikin su akwai wanda ke jira. Kuma basuyi kowace irin sabawa ba (game da alkawarin)}* [al-Ahzab:23].

Wadannan sune sahabbai -Allah Ya kara yarda agare su-, Ubangiji – Madaukakin Sarki- Yana yin yabo garesu (irin) wannan yabon mai albarka mai kamshi.

Kuma kamar yanda Allah Yayi yabo ga Muhajirun, haka kuma Yayi yabo ga Ansar, sai Ya ce: {Wadanda suka tanadi gida (mutanen Madina)}, abin nufi da gida: Madina, kuma Ansar sun zauna a Madina tun kafin Muhajirun, sai dai mai Ansar suka aikata a yayin da Muhajirun sukazo musu? Sun raba dasu cikin abubuwan mallakarsu, sai ya zamo (mutum) Ansar guda daya yana bawa (mutum) Muhajir rabin gidansa, da rabin dukiyarsa, kuma wannan fifitawa wadda Allah Ya yabe su da ita: {kuma suna fifita masu hijira a kan kawunan su, kuma koda suna da wata larura}, kuma Ansar da Muhajirun sun hadu akan taimakon addinin Allah-alherinSa ya yawaita kuma Ya daukaka-, dukkan su mataimaka ne ga addinin Allah, {kuma basu musanya ba, musanyawa}.

❖ MATSAYAR MUSULMI DANGANE DA SAHABBAI-ALLAH YA YARDA DA SU:-

Wannan shine sha'anin su, to yaya ga sha'anin wadanda suka zo a bayan suwato muminai wadanda suka bisu da kyautatawa-?

Babu makawa mu fadakar da ku a nan; domin cewa Allah –Madaukakin Sarki- da sannu Zai bayyana manhajin da ya kamata mumini ya zamo a kansa tare da Muhajirun da Ansar a bayan zamanin su.

Allah Ya ce: *{Kuma wadanda suka zo daga bayan su} ai bayan Muhajirun da Ansar, {Suna cewa, Ya Ubangijin mu! Ka yi gafara agare mu, kuma ga 'yan' uwanmu, wadanda suka riga mu yin imani, kuma kada ka sanya wani kulli a cikin zukatanmu ga wadanda sukayi imani. Ya Ubangijin mu! Lalle Kai ne Mai tausayi, Mai jin kai} [Surat al-Hashri:10].*

To wannan ayar tana bayyana manhajin da ya wajaba ko wane mumini ya kasance a kansa dangane da sahabbai -Allah Ya yarda da su-.

Kuma wannan wajibin yana takaita ne a cikin al'amura duga biyu -ka fadaka da su sosai Allah Zai amfanar da kai dasu:-

Al'amari na farko: Kubutar zuciyar dangane da sahabbai, zuciyarmu ta kasance kubutacciyar dangane da su, babu wani gilli ko hikidi ko kullaci, kuma babu wata kiyayya ko adawa a cikinta, kadai a cikinta akwai soyayya da kyautatawa da tausayi da kauna, kuma wannan muna karbarsa ne daga fadinSa: {Kuma kada ka sanya wani gilli a cikin zukatan mu ga wadanda suka yi imani}. Ai ka sanya zukatanmu su zama kubutattu dangane da wadanda suka rigayemu da imani, sune 'yan uwanmu, bari dai mafi alkhairin 'yan uwanmu Allah Ya kara yarda agare su, kuma saboda wannan Ya ce: *{Kuma wadanda suka zo daga bayansu, suna cewa, Ya Ubangijin mu! Kayi gafara agare mu, kuma ga 'yan uwan mu, wadanda suka rigamu yin imani}. A wata ayar daban kuma Ya ce: {Magabata a na farko daga Muhajirun da Ansar} [al-Taubah:100], wannan ne Allah -Madaukakin Sarki- Ya kebanse su da shi.*

Mu a yanzu muna cikin karni na goma sha hudu kumatsakanin mu da su akwai karni da yawa, kuma su sun kasance tare da annabi-tsira da amincin Allah su tabbata a gare shi- tun daga sanda aka turo shi, kuma suka taimake shi, kuma suka

girmama shi suka karfafe shi, kuma sun kasance tare da shi gefe da gefe, to mu yanzu a ina muke daga gare su?!

Sun rigaye mu da imani, kuma sun rigaye mu da taimakon addini, kuma sun rigaye mu da cewa Allah -Madaukakin Sarki- Ya daukaku da abotakar annabi mai girma- tsira da amincin Allah su tabbata a gare shi-, kuma saboda wannan- kuma kai kana addu'a ga sahabbai- ka tina rigayen su, kuma wannan ishara ce a cikin aya mai girma yayin da Yace: *{Ya Ubangijin mu! Kayi gafara agare mu, kuma ga 'yan uwanmu, wadanda suka rigamu yin imani}* suna da wani hakki a kanka a cikin wannan rigayen mai girma, kuma domin kasan darajarsu, ka halarto da rigayensu wanda Allah -Madaukakin Sarki- Ya yabesu da shi: *{wadanda suka rigayemu da imani}*.

Abin nufi dai hali na farko: Shine kubutar zuciyar dangane da sahabbai, kuma wannan muna rikarsa ne daga fadinSa: *{Kuma kada ka sanya wani kulli a zukanmu ga wadanda suka yi imani}*.

Hali na biyu: Kubutar harshe, babu zagi kuma babu alfasa babu la'anta kuma babu suka, kadai addu'a, muna rikar wannan daga fadinSa: {Suna cewa Ya Ubangijin mu! Kayi gafara garemuni, da 'yan uwanmu, wadanda suka rigamu}, shin suna zagin wadanda suka rigayesu da imani?! Shin suna sukarsu?! Shin suna cin mutuncinsu?! A'a ba haka ba, wannan baya daga sha'anin muminai, bari dai sha'aninsu, kamar yanda Allah Ya fada ne: *{Kuma wadanda suka zo daga bayansu, suna cewa, Ya Ubangijinmu! Kayi gafara agare mu, kuma ga 'yan uwanmu, wadanda suka rigamu yin imani, kuma kada Ka sanya wani kulli a cikin zukan mu ga wadanda suka yi imani. Ya Ubangijinmu! Lalle Kai ne Mai tausayi, Mai jin kai}* [Surar al-Hashri:10].

Saboda haka ne, manhajin ma'abota imani dangane da sahabbai -Allah Ya yarda da su-yake takaita a nukudodi guda biyu:

Ta farko: Kubutar zuciyar.

Ta biyu: Kubutar harshe.

Na'am, zuciyar tsarkakkiya, da harshe tatacce dangane da sahabbai masu girma - Allah Ya yarda da su-

❖ FALALAR SAHABBAI DA HARAMCIN ZAGIN SU:

Hadisi yazo cikin (SAHIHAIN) daga annabi -tsira da amincin Allah su tabbata agare shi- yana tsawatar da al'umma daga zagin shabbai, kuma a daidai lokacin yana bayyana musu matsayinsu, tsira da amincin Allah su kara tabbata agare shiya fa ce: **“Kada ku zagi sahabbaina, ina rantsuwa da wanda raina yake a hannunSa, da dayanku zai ciyar da misalin dutsen Uhud na zinare, ba zai kai mudun dayansu ko rabinsa ba”**⁵.

Da daya daga sahabbai-Allah Ya yarda da su-, zaiyi sadaka da mudu daya daga abinci ga miskinai, kai kuma kazo da misalin dutsen Uhud na zinare- kuma wannan babu wanda zai iya daga cikinmu duk yanda dukiyarsa ta kai daya zo da misalin Uhud na zinare yayi sadaka da shi-, kuma watakila da ace zinare zaizo masa kwatankwacin dutsen Uhud, da sai ya fitinshi, ya fuskantoshi kuma ya wayi gari yana mai kwauronsa yana mai rowa, sai dai, da za'a kaddara cewa daya daga cikinmu yana da zinare misalin dutsen Uhud kuma yayi sadaka da shi to da ba zai kai mudun daya daga sahabbai ba, to ku fadaka, kuma ku san darajar sahabbai da matsayinsu -Allah Ya yarda da su-.

(Kada ku zagi sahabbai na), wannan zancen annabi ne-tsira da amincin Allah su tabbata agare shi- kuma ba zancen daya daga mutane bane ko daga malamai, kadai zancen Manzo ne-tsira da amincin Allah su tabbata a gare shi-, yana yiwa al'umma nasiha kuma yana tsawatar da ita daga afkawa daya daga sahabbai ko tauyewa daya daga cikinsu - Allah Ya yarda da su -, kuma yana fadakar wa izuwa sanin darajarsu da matsayinsu.

Kuma hadisai daga gare shi-tsira da amincin Allah su kara tabbata a gare shi- a cikin wanann babin suna da yawa sosai, yana bayyana sha'anin sahabbai da matsayinsu da darajarsu a cikinsu, har sai da sashen malamai idan yana son ya ware darajojin sahabbai a cikin wani littafin, ba zai iya tarawa ba a cikin mujalladi daya, bari dai zai bukaci mujalladai da dai mujalladai da yawa, da manyan littattafai da dai manyan littattafai domin yawan hadisai tabbatattu daga annabi-tsira da amincin Allah su tabbata a gare shi- a cikin yabo ga sahabbai daidai ku da jama'u.

⁵ Bukhari (3673) daga hadisin Abu Sa'id al-Khudary-Allah Ya yarda da shi-, da Muslim (2540) daga hadisin Abu Hurairah-Allah Ya yarda da shi-.

Baibu abin bautawa da gaskiya sai Allah! Mamakin girman darajarsu, mamakin girman matsayinsu, mamakin daukakar sha'aninsu, mamakin girman wajibcin musulmai dangane da su, Allah Ya yarda da su.

To Allah -tsarki Ya tabbatar ma Sa-, Ya umarci ma'abota imani da addu'a ga sahabbai da nema musu gafara sai suka aikata, sai dai sashen mutane sun akasta umarnin sun juwa shi a baya, sai suka aikata akasin abinda aka nema daga gare su a cikin Al'kur'ani, da akasin abinda aka nema daga garesu a cikin sunnar anabi - tsira da amincin Allah su kara tabbata a gare shi-, sai suka sanya zagi a maimakon istigfari, suka a maimakon yabo, saboda haka ne yazo cikin (SAHIH MUSLIM)⁶ cewa A'isha -Allah Ya yarda daita- ta fadawa Urwatu dan Zubair: **Ya kai dan 'yar uwata! An umarcesu da sunemawa sahabban annabi – tsira da amincin Allah su tabbata agare shi –gafara amma sai suka zage su”**.

Sai dai akwai wata hikima ga Allah – Madaukakin sarki a hakan, A'isha - Allah Ya kara yarda a gareta- kamar yanda Ibn al'Asir ya kawo cikin littafinsa (JAMI'UL USUL)⁷:- daga Jabir bn Abdallah- Allah Ya yarda da su- ya ce: Ancewa A'isha: **“Lalle wasu mutane suna sukar sahabban annabi -tsira da amincin Allah su tabbata a gare su-, har Abu bakar da Umar, sai ta ce: To menene kuke mamaki a wannan? Aiki ne ya yanke daga gare su, sai Allah Ya so kar lada ya yanke daga garesu”**.

Ta yaya haka? Mu muna sani, sani a bayyane daga sunnah cewa, wanda yake suka ga waninsa tabbas za'a cire wannan daga kyawawan ayyukansa, ai daga kyawawan ayyukan wannan mai sukar kuma a bawa wanda aka soka ba tare da hakki ba, kamar yanda yazo a cikin hadisin maiwasoso, har kana sani daga cikinsa me zai faru a ranar alkiyama ga wanda yake suka ga sahabbai. Annabi-tsira da amincin Allah su tabbata a gare shi- ya fada ga sahabban sa wata rana: **(Shinkun san wanene mai wasoso?)** Sukace: Ya Manzon Allah! Mai wasoso a cikinmu shine wanda ba shi da dirhami ko kaya, sai yace: **(Lallai mai wasoso daga al'ummata zai zo ranar alkiyama da sallah da azumi da zakkah, kuma zaizo lallai ya zagi wannan, yayi wa wannan kazafi, yaci dukiyar wannan, ya zubar da jinin wannan, ya doki wannan, sai a bawa wannan daga kyawawan**

⁶Lamba ta (3022).

⁷ Lamba ta (6366) amma bai ambaci wanda ya fitar da shi ba, kuma Ibn Asakir ya rawaito shi a tsarin musnad a cikin (Tarikhu Dimashk) (44/387), da Khadib a cikin (Tarikhu Baghdad) (5/147).

ayyukansa, da wannan daga kyawawan ayyukansa, idan kyawawan ayyukansa suka kare kafin abiya abinda yake a kansa, sai a dakko daga kusakuransu sai a jefa a kansa sannan a jefashi cikin wuta)⁸. Muna rokon Allah lafiya da aminci.

Wannan ga wanda yake zagin daidaikun musulmai kenan, to ina ga wanda yake zagin sahabban annabi mai girma-tsira da amincin Allah su tabbata a gare shi-?! Na'am, mamakin girman musiba kuma mamakin tsananin musiba mai girma! A yayin da wannan mai zagin zai gabato a ranar lahira sai a dakko daga kyawawa ayyukansa a baiwa sahabbai masu girma, idan kyawawan ayyukansa suka kare a dakko daga munanan ayyukan wanda ya soka a jefo a kansa, sai a jefa shi cikin Jahannama. Babu abin bautawada gaskiya sai Allah! Ya mamakin girman musibar wanda yake sukar sahabbai! Kuma mamakin bala'insa kuma mamakin razanin babbar musibarsa a yayin da zaizo ranar alkiyamayana mai wasoso! Abu Bakar-Allah Ya yarda da shi- zai karba daga kyawawanayyukansa, Umar ma -Allah Ya yarda da shi-, zai karba daga kyawawan ayyukansa, Usman ma -Allah Ya yarda da shi- zai karba daga kyawawan ayyukansa, matan annabi ma - Allah Ya kara yarda a gare su- zasu karba daga kyawawan ayyukansa, hakanan sauran sahabbai masu girma - Allah Ya yarda da su -.

Abin mamaki, Uwar muminai A'isha -Allah Ya yarda da ita- bata kubuta daga sukarsu ba, tare da cewa Allah Ya kubutar da ita a cikin Al-kur'ani daga abinda ma'abota kage suka jefeta da shi. Kuma (Allah) Ya saukar da aya a wannan a cikin surat al-Nur, ana karantawa a harabobin musulmai har zuwa ranar alkiyama. Tare da haka bai gushe ba, ana samun wanda yake suka gare ta. To mai zai kasance ga A'isha a ranar alkiyama?lallai rabo ne mai girma daga kyawawan ayyuka, sannan wannan mai sukar zai zo ranar alkiyama yana mai wasoso, domin cewa shi ya maida kansa mai yawan suka, mai yawan la'anta ga sahabban annabi-tsira da amincin Allah su tabbata a gare shi-, har wani sashen mutane yana wayar gari yana tafiya yana mai suka da la'anta ga sahabban Manzon Allah -tsira da amincin Allah su tabbata a gare shi-, - (muna neman) tsarin Allah-; Wannan yaya halinsa zai kasance a ranar alkiyama a yayin da zai gamu da Allah - Madaukakin Sarki -!

Har ta kai sashen su yana cewa: Allah Ka la'anci gumakan Kuraishu guda biyu da Dagutansu guda biyu da Kibdawansu guda biyu da 'ya'yayensu, (sune) Abu

⁸ Muslim ne ya rawaito shi (2581) daga hadisin Abu Hurairah-Allah Ya yarda da shi-.

Bakar da Umar, tare da cewa annabi -tsira da amincin Allah su tabbata a gare shi- ya fada game da sha'anin mumini gaba daya: **“Mumini bai zamo mai yawan suka ba, kuma bai zamo mai yawan la'anta ba, kuma bai zamo mai alfahsha ba, kuma bai zamo mai zancen banza ba”**⁹; Bari dai a yayin da akace da annabi -tsira da amincin Allah su kara tabbata a gare shi-: Ya Manzon Allah! kayimummunar addu'a akan mushrikai, yace: **“Lallai ni ba'a turo ni mai yawan la'anta ba”**¹⁰; Sannan wasu jama'a daga tababbu suzo suna zabar tsarkakkun wannan al'umma da zababbunta suna la'antar su! Muna neman tsarin Allah daga tabewa.

❖ FIFIKO TSAKANIN SAHABBAI:

Hakika hadisi ingattace yazo daga annabi-tsira da amincin Allah su tabbata a gare shi- wanda sama da sahabi daya daga sahabbai suka rawaito, daga cikinsu akwai Aliyu bn Abi Dalib-Allah Ya yarda da shi- yana cewa: Tsira da amincin Allah su tabbata a gare shi ya ce: **“Abu Bakar da Umar sune shuwagabannin gwarazan ‘yan aljanna daga (mutanen) farko da na karshe sai dai annabawa da Manzanni”**¹¹, saboda wannan, lallai mafi alherin mutane a cikin aljanna bayan annabawa da manzanni (sune) Abu Bakar da Umar-Allah Ya yarda da su-, kuma sune mafifitan mutane bayan annabwa.

Yazo cikin (SAHIHUL BUKHARI)¹² daga Ibn Umar-Allah Ya yarda da su-, yace: **“Mun kasance muna zaba tsakanin mutane a zamanin annabi -tsira da amincin Allah su tabbata a gare shi-, sai muke zabar Abu Bakar, sannan Umar ibn al-Khaddab, sannan Usman bn Affan-Allah Ya kara yarda a gare su-”**¹³, a wani karin a wurin waninsa: **“Sai hakan ya isa zuwa ga annabi -tsira da amincin Allah su kara tabbata a gare shi- baya inkarin sa”**.

⁹Ahmad ne ya fitar da shi (3949), da Bukhari a cikin {al-Adabul mufrad} (312), da Tirmizi (1977), da Hakim (1/12) daga hadisin Ibn Mas'ud -Allah Ya kara yarda a gare shi-, Tirmizi ya fada: {Hadisi ne Hasan Garibi}, kuma Hakim ya fada: {Sahihi ne akan sharadin Malamai biyu (Bukhari da Muslim)} kuma Zahabi ya dace da shi, kuma Albani ya inganta shi a cikin {al-Sahiha} (312).

¹⁰ Muslim ne ya rawaito shi (2599) daga hadisin Abu Huraira-Allah Ya kara yarda a gare shi-.

¹¹Ahmad ne ya fitar da shi(602), da Tirmizy(3666), da Ibn Majah(95), kuma an rawaito daga jama'a daga sahabbai, kuma hakika Albani ya inganta su da dukkanin hanyoyin sa a cikin (al-Sahiha)(824).

¹²Lamba ta (3655).

¹³(al-sunnah) na ibn Asim (993), da (al-Musnad) da Abi Ya'ala (5604), da Dabarani cikin (Musnadul shamiyyin) (1764) kuma ita kari ce ingatacciya, Albani ya ingantata a cikin (Zilalul Jannah) (1193).

Bari dai yazo a cikin (SAHIHUL BUKHARI)¹⁴ daga Muhammad bn al-Hanafiyyah yace: Nace da babana-Aliyu bn Abi Dalib-Allah Ya yarda da shi-: **“Wane mutum ne mafi alkhairi bayan Manzon Allah-tsira da amincin Allah su tabbata agare shi-? yace Abu Bakar, nace: Sannan wa? Yace; sannan Umar, sai naji tsoron yace Usman, nace; Sannan kai! Yace: Ni ban zamo ba face mutum daga musulmai”**, wannan shine Aliyu-Allah Ya yarda da shi-.

Bari dai yazo daga Aliyu -Allah Ya yarda da shi- kamar yanda yazo cikin (AL-SUNNAH)¹⁵ na Ibn Abi Asim- cewa yace: **“Baya isowa gare ni daga wani daya da yake fifitani akan Abu Bakar da Umar, face nayi masa bulala haddin mai kage”**, wannan zancen Amirul muminina ne, khalifa shiryayye Aliyu bn Abi Dalib-Allah Ya yarda da shi-.

Don haka, yake kamata gare mu mu sani cewa daga wajibin mu game da sahabbai, mu san fifikon dake tsakaninsu, kuma menene jerantawar da take tsakanin su a fifiko; domin mu bawa ko wane mai hakki hakkinsa, shin ba Allah ne Ya fada ba a Alkur’ani: *{Wanda ya ciyar a gabanin bude (Makka), kuma yayi yaki, baya zama daidai (da wanda bai yi haka ba). Wadannan su sukafi girman daraja bisa ga wadanda suka ciyar daga baya kuma suka yi yaki, kuma dukkansu Allah Yayi musualkawarin aljanna, kuma Allah Masani ne ga abin da kuke aikatawa}* [Surat al-Hadid:10], mai kyau wato aljanna, kuma cin nasara shine bude Makkah, ance: Abin nufi dashi sulhun Hudaibiyyah. Wadanda suka yiwa annabi-tsira da amincin Allah su kara tabbata a gare shi- mubaya’a a karkashin wannan bishiyar a ranar sulhun Hudaibiyyah, basa zama daidai a imani da matsayi, da sha’ani, da daraja tare da sahabban da suka musulunta bayan cin nasara kuma suka yi yaki, banancine tsakanin wadancan da wadancan, kuma dukkansu sahabbai ne, kuma dukkansu ma’abota imani ne, kuma dukkansu suna aljanna.

❖ TO SAHABBAI AKWAI FIFIKO A TSAKANIN SU:

Mafifitan sahabbai: wadanda sukayi mubaya’a a karkashin wannan bishiyar, **kuma mafifitan wadannan:** wadanda suka halarci Badar, **kuma mafifitan wadannan dukkan su,** goma da aka yi wa albishir da aljanna, wadannan goma ne daga sahabban annabi-tsira da amincin Allah su kara tabbata a gare shi-, da yayi

¹⁴Lamba ta (3671).

¹⁵Lamba ta (1219), kuma Ahmad ya rawaito shi cikin (Fada’ilul Sahabah) (49).

musu shaida -tsira da amincin Allah su kara tabbata a gare shi-a majlisi daya da cewa suna cikin aljanna, tsira da amincin Allah su tabbata a gare shi- ya nassanto nassin daya kara musu daukaka cewa su suna cikin aljanna madawwamiya a majlisi daya, kamar yadda yazo a cikin hadisin da Tirmizi ya rawaito shi da Imam Ahmad da wasunsu, daga Abdurrahman bn Auf-Allah Ya kara yarda a gare shi-yace: Naji Manzon Allah -tsira da amincin Allah su tabbata a gare shi yana cewa: **“Abubakar yana cikin aljanna, Umar yana cikin aljanna, Usman yana cikin aljanna, Aliyu yana cikin aljanna, Dalha yana cikin aljanna, Zubair yana cikin aljanna, Abdurrahman bn Auf yana cikin aljanna, Sa’ad bn Abi Wakkas yana cikin aljanna, Sa’id bn Zaid bn Amr bn Nufail yana cikin aljanna, kuma Abu Ubaidah bn Al-Jarrah yana cikin aljannah”**,¹⁶ to wadnan goman, annabi-tsira da amincin Allah su tabbata a gare shi- yayi musu shaida da cewa suna cikin aljanna a majlisi daya, sai suka kasance suna tafiya akan kasa alhali su suna sanin cewa suna cikin aljanna, mai gaskiya amintacce-tsira da amincin Allah su tabbata a gare shi- yayi musu shaida, kuma mamakin girman ta kuma mamakin karamcin ta daga shaida, yana tafiya a bayan kasa alhalin yana sanin cewa shi ranar alkiyama yana daga ‘yan aljanna.

Kuma mafifitan wadannan goman: Khalifofi hudu, **kuma mafifitan khalifofin hudu:** Abu Bakar da Umar, **kuma mafificin sahabbai kai tsaye:** Abu Bakar al-Siddik, mai yawan gasgatawar al’umma.

Hakika an kebance Abu Bakar-Allah Ya yarda da shi- daga sahabai gaba dayansu da cewa an nassanta suhubarsa a cikin Alkur’ani: ***{Alokacin da yake cewa da sahibinsa:{Kada kayi bakin ciki, lalle ne Allah Yana tare da mu} [al-Taubah: 40]*** baza’asamu wani daga sahabbai da aka nassanto suhubarsa a Alkur’ani ba face Abu Bakar- Allah Ya yarda da shi-mai gasgatar al’umma, shine na farko daya musulunta daga maza, ya zamo mai yawan gasgatawa, babu wani abu da yake zuwar masa daga annabi-tsira da amincin Allah su tabbata a gare shi- face ya gasgata shi, har sai da mushrikai a yayin da annabi yazo-tsira da amincin Allah su tabbata a gare shi-, ya basu labari cewa anyi tafiya da shi cikin dare zuwa Baitil Makdis, kuma aka hau da shi izuwa sama, kuma yahau kan Buraka, sunji labaran da ba zasu iya gasgatasu ba, sai suka zo izuwa Abu Bakar-Allah Ya yarda shi-, sai suka ce: Shin kasan abinda abokinka yake fada? Yana cewa kaza da kaza, yace:

¹⁶ Ahmad ne ya rawaito (1675), da Tirmizi (3747), da Nasa’i a cikin (al-Kubrah) (8194) daga hadisin Abdurrahman bn Auf-Allah Ya yarda da shi-, kuma Albani ya inganta shi a cikin (Sahihul Jami’i) (50).

“In har ya kasance ya fadi haka, to hakika yayi gaskiya!”¹⁷; Shine mai yawan gasgatawar al’ummah -Allah Ya yarda da shi- babu wanda ya kai matsayin sa a cikin gasgatawa.

Allah –Madaukakin sarki- Ya face: ***{Kuma wadanda suka yi imani da Allah da manzanninSa, wadannan sune masu gasgatawa}*** [al-Hadid:19], to farkon al’umma a cikin shiga wannan daukakar da wannan lakabin: Abu Bakar al-Siddik-Allah Ya yarda da shi-, kuma babu wanda ya kai matsayinsa a wannan.

Kayi duba ga wannan siffar mai isuwa: Wani lokacin-tsira da amincin Allah su tabbata a gare shi- yana bawa sahabbansa labari, kuma a lokacin Abubakar da Umar basa wajen- basu kasance suna wajen ba-, Abu Hurairah -Allah Ya yarda da shi- yace: “Manzon Allah -tsira da amincin Allah su kara tabbata a gare shi- yayi sallar Asuba, sannan ya fuskanto mutane, sai yace: **“A tsakankanin wani mutum yana koro wata saniya, a yayin da ya hau ta sai ya doke ta, sai tace: Lallai mu ba’a halicce mu don wannan ba, kadai an halicce mu ne don noma, sai mutane suka ce: Subhanallah! Saniya tana magana!! Sai yace to lallai ni inayin imani da wannan ni da Abu Bakar da Umar- kuma su basa wajen-. Kuma tsakankanin wani mutum yana cikin dabbobinsa, a yayin da wata kerkeci tayi ta’addanci, saiya daukewata akuya daga gareta, sai ya nema har ya kasance kamar ya tseratar da ita daga gare ta (kerkecin), sai kerkercin tace da shi: Wannan, ka tseratar da ita daga gareni; to wa ke gare ta ranar zakoka, ranar da babu wani mai kiwo gare ta in ba ni ba, sai mutane suka ce: Subhanallah! Kerkeci tana magana!!Yace: to lallai cewa ni inayin imani da wannan, da Abu Bakar da Umar-kuma su basa wajen –“¹⁸.**

To kayi duba izuwa ga al-Siddik da imanin sa, kuma ka duba cikas shiriyar sahabbai-Allah Ya yarda da su-.

Da mun fara muna magama game da falalolin Abu Bakar da Umar-Allah Ya yarda da su- a ke bance daga tsakankanin Alkur’ani da tsakankanin sunnar annabi-tsira da amincin Allah su tabbata a agare shi-, da lacca daya ko laccoci basu ishemu ba, kuma da darasi daya ko darussa da yawa basu ishemu ba domin yawan

¹⁷ Hakimun ne ya fitar da shi (3/65), da Abu Nu’aim a cikin (Ma’arifatul sahabah) (1/82), da Baihaki a cikin (Dala’ilul Nubuwwah) (2/321) daga hadisin A’isha-Allah Ya yarda da ita- kuma Hakimun ya inganta shi, Zahabi ya dace da shi, kuma Albani ya inganta shi a cikin (Sahiha) (306).

¹⁸ Bukhari ne ya rawaito (3471).

falaloli, da yawan darajoji da aka kebanci wadannan sahabbai biyu da su-Allah Ya yarda da su-.

Saboda haka ne, muke fuskantowa zuwa ga Allah-Mai girma da buwaya-, muke rokonSa da sunayenSa kyawawa da siffofinSa madaukaka, kuma da cewa Shine Allah wanda babu abin bautawa da gaskiya sai Shi, kada Ya sanya gilli a zukatan mu ga wani daya daga sahabban annabi-tsira da amincin Allah su tabbata a gare shi-, ko wani daya daga muminai, kuma Ya gafarta mana da ‘yan uwanmu wadanda suka rigayemu da imani, kuma muna rokonSa-Madaukakin Sarki-, da sunayenSa kyawawa da siffofinSa madaukaka, Ya tashemu a ranar alkiyama tare da annabinSa mai girma, da sahabbansa na gari, kuma muna rokonSa-Madaukakin Sarki- Ya tashemu a ranar alkiyama tare da Abu Bakar, da Umar, da Usman, da Aliyu, da matayen Annabinmu -tsira da amincin Allah su tabbata a gare shi-, -Allah Ya yarda da su-, kuma Ya tashemu a ranar alkiyama tare da sahabbai gaba daya, ma’abota daraja madaukakiya da masaukai madaukaka da matsayu madaukaka.

❖ **NASIHA:** (KULAWA DA KARANTA SIRAR SAHABBAI-ALLAH YA YARDA DA SU-)

Kuma yana kamata gare mu- ya ku ‘yan uwan Musulunci!- mu kula da karantar halayen sahabbai, da darajojinsu, da falalolinsu, farawa da abinda yazo a cikin Alkur’ani mai girma, sannan da abinda yazo a cikin sunnar annabi mai girma -tsira da amincin Allah su tabbata a gare shi-, sannan -kuma- da abinda yazo na gurabe (hadisai) masu albarka da abubuwan da aka cirato masu girma-wadanda shuwagabannin Musulunci suka rubutasu da malaman addini cikin littattafan hadisi- misalin abinda yazo cikin (SAHIHUL BUKHARI) da cikin (SAHIHU MUSLIM), da cikin (SUNAN GUDA HUDU), da cikin (MASANID), da (MA’AJIM), da (AL’AJZA’U), da littattafai kebantattu wadanda aka waresu a cikin falalolin sahabbai, domin cewa mu zamu fa’idantu da al’amura masu yawa daga wadannan karatuttukamasu yawa daga cikin su akwai:

Nukda ta farko: Cewa kai idan ka karanta game da sahabbai da labaransu da sirorinsu da hadisansu masu kamshi, to lallai kai zaka kara soyayya garesu da yabo garesu da nema musu yarda, da nema musu gafara da ambatonsu da alkhairi, kuma wannan ya isa fai’ida.

Fa'idah ta biyu: Kayi kwadayi duk sanda kake karanta sirorinsu, akan kayi kamanceceniya da su, to duk sanda kafi kamanceceniya da sahabbai, zaka fi kusantuwa izuwa ga alkhairi, kuma duk sanda ka kara kamanceceniya da sahabbai da shiga hanyar su da riko da takunsu, zaka kasance mafi kusancin mutane izuwa ga alkhairi, domin Allah -Madaukakin Sarki- Ya ce: **{Kune mafi alherin al'umma da aka fitar ga mutane}** [al-Imran:110], kuma annabi -tsira da amincin Allah su tabbata a gare shi-ya ce: "Mafi alkhairin mutane, karni na"¹⁹. To wadannan Allah Yayi musu shaida da alkhairi, kuma ManzonSa-tsira da amincin Allah su tabbata agare shi- yayi musu shaida da ita, duk sanda ka kara kamantuwa da su, to zaka zama mafi kusanci zuwa ga alkhairi.

Fa'idah ta uku: Cewa kai da sannu zaka zamo nesa, mafi tsananin nisa daga sukarsu ko afkawa (da muni) cikinsu ko suka ko makamancin wannan, kai an umarceka da nema musu gafara da yabo da girmamawa da kyautatawa da soyayya da girmamawa dangane da sahabban annabi-tsira da amincin Allah su tabbata agare su-. To karanta sirorinsu da sannu zasu kara maka soyayya garesuda yabo garesu da gairmamasu, da nema musu yarda da nisanta daga zance cikinsu ba tare da wani hakki ba.

❖ MATSAYAR MUSULMAI DANGANE DA ABINDA YA FARU (NA SABANI) A TSAKANIN SAHABBAL:-

Kuma a nan, ga mas'ala ta karshe, itace abinda yake da alaka da abinda ya kasance tsakanin sahabbai na sabani, to me ke a kanmu cikin wannan matsaya dangane da abinda ya saba tsakanin sahabbai-Allah Ya yarda da su-.

Zamu ambaci fadin zancen daya daga magabata a hakan lokacin da aka tambaye shi akan wannan al'amari, sai yace: **"Wancananka wata fitina ce da Allah Ya tsarkake takubbanmu daga ita, to sai mu tsarkake harsunan mu daga gareta"**²⁰.

Sannan an tambayi daya daga magabata²¹ daga irin wannan, sai ya karanta fadin Allah Madaukakin Sarki: **{Waccan, wata al'umma ce, ta riga ta shige,**

¹⁹Bukhari ne ya rawaito (2602, 3651, 6429), da Muslim (2533) daga hadisin Ibn Mas'ud-Allah Ya yarda da shi-..

²⁰ An rawaito daga Umar bn Abdul'aziz-Allah Yayi masa rahama - ka duba(Hilyatul Auliya)(9/114), da (al-Mujalasa)(1965) da lafazin:(Wadannan wasu jinane ne da Allah Ya tsarkake hannuna daga gare su,to me ke gare ni da zan tsoma harshe na ciki?).

²¹ Shine Imam Ahmad, duba (al-sunnah) na al-Khallal (2/481).

abinda ta aikata mallakarta ne, kuma abinda kuka aikata nakune, kuma ba za'a tambaye ku ba daga abin da suka kasance suna aikatawa} [Suratal-Bakara: 134].

Mu kaddara ma cewa daya daga sahabbai yayi kuskure, to shin Allah-Madaukakin Sarki- zaiyi masa hisabi ne ranar alkiyamaakan wannan kuskuren? Madaukakin Sarki Ya ce: *{Kuma ba za'a tambaye ku ba daga abin da suka kasance suna aikatawa}*, to don me kake kutsa kanka cikin wannan abinda ya saba tsakanin sahabbai alhali kai ba mai hisabi ne akan su ba, kuma ba mai kiyayewa ba, *{Waccan, wata al'umma ce, ta riga ta shige, abinda ta aikata mallakarta ne, kuma abinda kuka aikata nakune, kuma ba za'a tambaye ku ba daga abin da suka kasance suna aikatawa}*.

Sannan wani al'amarin daban, wanda yana da matukar muhimmanci: Wannan kuskuren, wanda muke kaddarawa cewa an samu wajen sashen sahabbai da muke sanya shi a mizanin Musulunci, tsira da amincin Allah su tabbata a gare shi- yana cewa: **“Idan mai hukunci yayi hukunci sai yayi kokari, sannan ya dace, to yana da lada biyu, kuma idan yayi hukunci, sai yayi kokari sannan yayi kuskure, to yana da lada daya”**²², saboda wannan, lallai al'amura wadanda ake ciratowa daga sahabbai na daga sabani ko kuskure basa wofinta daga halaye biyu:

Ko dai karya ce akai musu, kuma wannan shine mafi yawan abinda ake ciratowa.

Ko kuma ingantacce ne tabbatacce, kuma abinda ya inganta daga garesu na daga wannan, to su mujtahidai ne a cikinsa, to sai dayansu ya kasance ko dai mujtahidi daya dace, yana da lada biyu, ko kuma mujtahidi mai kuskure yana da lada daya kuma zunubinsa abin gafartawa ne.

To baya kamata ga mutum a lokacin ya kutsa cikin wani abu na daga abinda ya saba tsakanin sahabbai, sai idan yayi nufin ya basu kariya ya kare mutuncinsu, kuma ya bayyana matsayinsu da darajarsu da sha'aninsu, Allah Ya kara yarda a gare su.

Sannan ni, ina cika wannan sakon da wannan addu'ar, sai nake cewa:

Ya Allah Kayi salati ga (Annabi) Muhammad da alayen (Annabi) Muhammad, kamar yanda Kayi salati ga (Annabi) Ibrahim da alayen (Annabi) Ibrahim, lallai

²²Bukhari ne ya rawaito shi (7352), da Muslim (1712) daga hadisin Amr ibn al-Aas-Allah Ya yarda da shi-.

Kai abin yabo ne Mai girma. Kuma Kayi albarka ga (Annabi) Muhammad da alayen (Annabi) Muhammad, kamar yanda Kayi albarka ga (Annabi) Ibrahim da alayen (Annabi) Ibrahim, lallai Kai abin yabo ne Mai girma.

Ya Allah Kayi yarda ga Khalifofi shiryayyu, da shuwagabanni masu shiryarwa, Abu Bakar al-Siddik, da Umar al-Faruk, da Usman Zunnurain, da Abul Hasanaini Ali, Ya Allah Ka yarda da sauran (sahabbai) goma da akayi musu albishir da aljanna, Ya Allah Ka yarda da matayen annabin Ka-tsira da amincin Allah su tabbata a gare shi-, Ya Allah Ka yarda da sahabban annabinKa wadanda suka halarci Badar, da sahabban annabinKa da suka halarci Bai'atul Ridwan, Ya Allah Ka yarda da sahabban annabinKa gaba daya, Ya Allah Ka yarda da wadanda suka bisu da kyautatawa.

Ya Ubangijinmu, Kayi mana gafara da 'yan uwanmu wadanda suka rigayemu da imani, kuma Kada Ka sanya gilli a zukanmu ga wadanda suka yi imani, Ya Ubangijinmu lallai Kai Mai rangwami ne Mai jin kai.

YaAllah, lallai mu muna kubuta izuwa gare Ka, kuma muna neman tsarinKa- Ya Ma'abocin girma da karamci-, daga tafarkin wanda yake afkawa (da nufin muni) cikin wani daga cikin sahabban annabi-tsira da amincin Allah su tabbata a gare shi-. Ya Allah lallai mu muna kubuta izuwa gareKa daga hanyar wadannan, kuma muna neman tsarinKa -Ya Ma'abocin girma da karamci- daga hanyarsu, kuma muna rokonKa Ya Ma'abocin girma da karamci, Ka raya zukanmu da son sahabban annabinKa gaba daya, kuma Ka tashe mu tare da su a ranar alkiyama- Ya Ma'abocin girma da karamci-.

Ya Allah Ka gafarta mana gaba dayanmu, Ya Allah Ka datar damu ga abinda Ka Ke so kuma Ka yarda (da shi), Ka taimake mu akan biyayya da takawa.

Ya Allah, lallai mu muna rokonKa abubwan da suke wajabta rahamarKa, da ayyukan da suke karfafa gafararKa, da ganima daga dukkan ayyukan alheri, da kubuta daga dukkan laifi, da rabauta da Aljanna, da kubuta daga wuta.

Ya Allah, Ka gyara mana addininmu wanda shine tsarin al'amuranmu, kuma Ka gyara mana duniyarmu wacce a cikinta ne rayuwarmu take, kuma Ka gyara mana lahirarmu wacce a cikinta ne makomarmu take, Ka sanya rayuwa kari garemu a cikin kowane alheri, mutuwa kuma hutu garemu daga dukkan sharri.

Ya Allah Ka gyaratsakanin mu, kuma Ka hade tsakanin zukatan mu, Ka shiryar da mu hanyoyin kubuta, Ka fitar da mu daga duffan (kafirci) zuwa hasken (Musulunci), kuma Kayi albarka garemu a cikin jinnanmu da gannanmu, da kuma karfafe-karfefen mu har abada muddin dai Ka rayamu.

Ya Allah Ka taramu akan biyayyar Ka-Ya Ma'abocin girma da karamci-, da abinda zai kusanto zuwa gareKa, kuma Ka nauyaya ma'aunanmu da shi-Ya rayayye Ya Mai tsayuwa da komai, Ya Ma'abocin girma da karamci-.

Ya Allah Ka sanyamu daga cikin wadanda suke sauraron zance, sai subi mafi kyawunsa, wadannan sune wadanda Allah Ya shiryar, kuma wadannan sune ma'abota hankula.

Karshen addu'ar mu, cewa godiya ta tabbata ga Allah Ubangi jin talikai, Allah Yayi salati da aminci da albarka da ni'ima ga bawanSa kuma ManzonSa, aannabinmu Muhammad da alayensa da sahabbansa baki daya.²³

²³ Asalin wannan sakon wata lacca ce da akayita a cikin masallacin Kubah a Madinatul Munawwarah, kuma lallai an fidda ita daga kasset, kuma nayi gyare-gyare 'yan kadan akan ta, kuma na fifita ta wanzu a salon ta yanda akayita, kamar yanda take a laccar, Allah ne Shi kadai Mai datarwa.

ABUBUWAN DA KE CIKI

*Me yasa wajibin mu game da sahabbai ya zama wani bangare daga wajibin mu game da addini?!.....	4
*Adalar sahabbai.....	5
*Sahabbai - Allah Ya kara yarda a gare su- sune macirata wannan addinin.....	5
*Hadisi daga sahabbai-Allah Ya kara yarda a gare su-, hadisi ne daga addini.....	6
*Suka ga sahabbai-Allah Ya kara yarda agare su, suka ne ga addini.....	7
*Adalar sahabbai -Allah Ya yarda da su-.....	8
*Matsayar musulmi dangane da sahabbai-Allah Ya yarda da su-.....	10
*Falalar sahabbai da haramcin zagin su.....	12
*Fifiko tsakanin sahabbai.....	16
*Nasiha (Kulawa da karantar sirar sahabbai-Allah Ya yarda da su)	20
*Matsayar musulmai daga abinda ya faru (na sabani) tsakanin sahabbai-Allah Ya yarda da su.....	21