

ANNABI DA SAHABBANSA // 001

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Kalmar (Arab) kalma ce ta Larabci wace take nufin Sahara ko qeqasasshiyar qasa wace ba ta fidda tsiro kuma ba a samun ruwa a cikinta, tun tale-tale ake kiran wannan yanki da wannan suna, har ma aka ci gaba da kiran wadanda suka zauna a wurin da sunan, mutum guda kuma a ce masa Arabiy, wato a jingina shi da qasar wurin.

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Duk wanda yake kallon Taswirar wannan yanki na Larabawa zai ga cewa ya yi iyaka ne ta yamma, a wannan lokaci, da tekun Maliya, wato wanda ake yi masa laqabi da Red sea a Turance, Bahar Ahmar a Larabce, ko mu yi masa fassarar farfaru da Jan teku, haka ya gangara har farfajiyar qasar Yaman in da ya yi iyaka da tekun Indiya ta Kudu, sai ya yi iyaka ta Arewa da qasar Sham da zirin yankin qasar Iraqi, ta Gabashi kuma ga tekun qasashen Larabawa nan da La'ananniyar qasar Iran take qoqarin mamayewa.

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Wannan suna wato Arab ya dace matuqa da wurin, domin zai yi matuqar wahala wani dan adam ya yi sha'awar zama a yankin, shi ya sa ba a sami baqin haure daga wurare daban-daban wadanda ci-rani zai kai su wurin ba, to bare kuma 'yan mulkin mallaka su yi kwadayin mamaye wurin, ke nan za mu iya cewa 'yan qwarorin mutanen da suka zauna a wurin ba su sami cakudewar zuriya daban-daban ba, Allah ya tsarkake su daga qabilun Yahudawa da Nasara na tsawon qarnoni masu dimbin yawa, su kadai suke rayuwa a wurin.

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Idan muka lura da tarihi da kyau za mu ga cewa wannan yanki na Larabawa ya yi kan iyaka ne da daular Rum ta Arewa maso Yamma, su kuwa mutane ne masu qarfin tsiya, ga dimbin makamai, da yawa daga cikin mazauna daular gumaka suke bauta ma wa, sai kuma daular Iran wace aka sani da Farisa, ita ma tana da qarfi sosai ta bangaren Gabashi ke nan, ita kuma Majusawa ke zaune a cikinta, wato masu bautar wuta, ko a Qur'ani mun ga irin karawar wadannan dauloli manya-manya guda biyu, ta Kudanci kuma ga daular Habasha nan, ko da yake ba ta yi suna wajen handama da babakere ba amma mun san da zamanta.

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In ba don rashin mamora da wannan yanki yake da shi ba da tuni dayan wadannan manyan dauloli ta mamaye yankin da sunan mulkin mallaka, wannan yanayi na qasar wato sahara, mai qarancin ruwa, da rashin dausayin noma ya sa Larabawa sun tsira daga damqar ashararai na tsawon lokaci.

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Ta bangaren qabila kuwa, Larabawa suna da tarin qabilu, amma dukansu dai Larabawan ne masu magana da harshe daya, qabilar Jurhum Larabawa ne 'yan asalin Yaman, wadanda suka bi ta Makka inda lokacin sarari ne kawai wanda bai daukar tsiro ma bare a kira shi da daji, mun riga mun fadi yanayin wurin, samun daddadan ruwa ya sa suka nemi su zauna da Hajar AS, wato matar Annabi Ibrahim AS da danta Annabi Isma'il AS.

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Ba shakka Annabi Ibrahim AS bai bar su ya yi tafiyarsa ba, ya riqa zagayowa yana duba su, ba wanda zai iya fadin iyakacin zuwansa, tarihi dai ya iya kiyaye wajen guda hudu, lokacin da Isma'il AS ya girma kuma ya koyi Larabci a wajen Jurhum, har ma ya auri diyarsu, daga nan aka yi ta yaduwa, amma an tabbatar da cewa kakansa Ibrahim AS Balarabe ne daga qabilar Aar da suka zauna a yankin Iraqi.

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Babban abin sha'awa a ciki shi ne, wannan rashin cakuda da qabiloli daban-daban da wadannan Larabawan suka yi, ya taimaka matuqa wajen iya kare harshen daga salwanta, kuma su kansu suna iya lissafa maka kakanninsu har na qarshe, da wannan ne Larabawan suke iya qidaya kakanninsu, don haka ba wani abin mamaki ba ne in an sami nasabar da ta dangana Annabi SAW da Ibrahim AS, da yake za mu riqa ambato sunayen wadannan qabilu a cikin wannan doguwar tafiya da za mu yi in sha Allah, to bai zama dole sai mun lissafo su jumlatan yanzu ba.

ANNABI DA SAHABBANSA /002

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Galibin dalilin da yake sanya malaman tarihi su koma asalin rayuwar Larabawa in za su yi magana kan yadda Annani SAW ya yi fama da jama'arsa ko 'yan uwansa, sukan yi haka ne don su fitar da mu'ujizar da Allah SW ya yi masa ne, su kuma nuna munafurcin maqwabtansu don bata addinin ko qoqarin dushe hasken Annabin, a qarshe dai hakan bai samuwa.

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Daular Larabawa kamar sauran daulolin ne sai dai su sun kasu kashi biyu, kashin farko suna da hular sarki a matsayin tsararriyar masarauta ta masu cikakken 'yanci, duk da cewa a zahiri ba su da wani 'yanci na azo a gani, su ma suna yi wa wasu ne biyayya, kashi na biyu kuwa na shugabannin qabilun ne.

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Mafiyawancin shugabannin qabilunnan suna da 'yancin kansu, ba sa karbar wani umurni daga wurin wadancan sarakunan, masu hulunan su ne sarakunan Yaman, Gassan da Hira, ban da su sauran karkatakab dinsu ba su da hulunan mulki, masu hulunan kuma akwai:-

.

Saba: A Yaman, nan ne sarauniya Biqis take, inda Annabi Suleiman AS ya sa a dauko masa karagarta daga inda yake, wato qasar Sham (Wato gamammiyar daular Syria, Jordan, Lebanon da Palastine) tafiyar mai matuqar nisa ce, to Yemen din ne dai ake ganin mabubbugar qasashen Larabawa, Saba a Yeman take, ana ganin bayyanarsu tun kafin haihuwar Annabi Isa ne da shekaru masu dimbin yawa.

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In mun koma baya can za mu gano cewa sun bayyana ne kafin a fara ambatonsu tare da mahaifiyar Annabi Isma'il AS, don ana qimanta shekaru dubu hudu ne da doriya tsakanin Annabi Isma'il AS da Annabi SAW, bai wuce shekara 115 kafin zuwan Annabi Isa suka bar aiki da sunan Makrub suka koma Saba, suka yi ta samun tashin-tashina a tsakaninsu, kasuwancinsu ya tabarbare, har dai Rumawa suka yi awon gaba da kasuwancinsu ta hanyoyin ruwa, bayan da can suna da qarfi sosai a qasashen Masar, Hijaz da Sham.

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To bayan zuwan Annabi Isa AS da kimanin shekaru 300 har zuwa shigar muslunci cikin Yaman aka yi ta samun hargitsi da juyin mulki, gami da yaqoqin cikin gida wanda hakan ya kai su ga sunkuya wa mulkin mallaka, Rumawa suka shiga Adan, suka buda wa Habashawa qofar da suka mamaye Yaman a karon farko shekar ta 340 bayan haihuwar Annabi Isa AS, ta yadda suka yi amfani da gasar dake tsakanin qabilar Hamdan da Hamir, Yaman ba su sami 'yanci ba sai shekara ta 378.

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A kwatankwacin shekara ta 351 miladiya Abu Nawas, wato jagoran Yahudawa ya far ma Kiristocin Najran, da niyyar maishe su kiristoci da qarfin tsiya, da suka qi ya sa aka haqa ramuka aka kunna wuta aka yi ta cilla su ciki da ransu, Qur'ani ya fadi qissar a Suratul Buruj, zai yi kyau mu san cewa dalilin kiristanci da lura da abin da ya faru a baya ya sa Rumawa suka mara wa Habashawa din ta yadda su kuma Habashawan suka sake mamaye Yaman din a shekara ta 525 suka sanya Aryat ya shugabanci qasar.

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To sai dai ba a jima sosai ba Abrahata ya yi masa juyin mulki da yawun sarkin Habashan, wannan yankin bai ishe su ba, sai da suka so hadawa da Makka gami da rusa Qa'aba, har dai Allah SW ya gama da su, kamar yadda muka gani a suratul Fil, daganan qarfinsu ya raunana, har Yamanawa suka nemi taimakon Iraniyawa wato Farisawa suka kori Habashawan suka sami 'yanci, amma sai jagoran wato Ma'ad Yakrib ya bar wasu Habashawa sunai masa hidima, su kuma suka sami sa'a wani lokaci suka kashe shi.

.

To ganin haka sai Farisawa suka yi tsayuwar daka wajen taimakon masarautar Yaman, amma kuma su ne suke jagoranci a fakaice, ba su rabu da su ba har sai da hasken muslunci ya ratsa qasar, daganan suka tattara yinasu-yinasu suka qara gaba, sai dai duk da haka har maganar da nake yi yanzu Hutsawa a cikin Yaman suna karbar umurni ne daga qasar Iran din, a hubbasar da qasar take yi na maido da qarfinta wanda Muslunci ya qwace ya kuma tsattsaga ta.

ANNABI DA SAHABBANSA // 003

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Qabilar Hamir: Daular Iraniyawa ta mulki qasar Iraqi da wasu yankoki da suke kewaye da ita tun shekaru 558 kafin haihuwar Annabi Isa AS, babu wani mahaluki da ya taba sanya musu kara a gaba har zuwa shekaru 326 kafin haihuwar Annani Isa AS, inda Maqduni ya far musu, ya karya qashin bayansu, daular tasu ta Iraniyanci ta tsattsage, sai aka bar sarakunan yanki suka ci gaba da mulki.

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A shekara ta 230 ne kafin Isa AS aka sami wasu yaqoqi wadan da a qarshe suka dawo da wadannan yankoki qarqashin sarkinsu, wato Ardashir, ba shakka wannan sarki ya maido musu da qarfin da suka tafka asararsa, wasu daga cikin Larabawan dake zaune a yankin suka yi hijira zuwa Sham, mutanen Hira da Ambar kuma suka miqa wuya, har ma da Iraqin, da wasu yankoki na Jazira wato Rabi'a da Mudar.

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Amma duk da haka Ardashir ya fahimci cewa mamaye Larabawannan kai tsaye abu ne mai wahala, sai ya qirqiri samar da wani a cikinsu wanda zai riqa qarfafashi ta nan, a daya hannun kuma Larabawan za su taimake shi kan yaqoqin da yake fama da su tsakaninsa da Rumawa, ko tun can Rumawan sun yi irin wannan, ta yadda suka mamaye Sham, shi kuma Ardashir sai ya yi niyyar dora Larabawan Iraqi a kansu, a taqaice dai Larabawa ba su sami 'yancinsu a hannun Iraniyawa ba sai bayan haihuwar Annabi SAW da 'yan watanni.

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Sarakunan Sham: In ba a manta ba mun yi bayani a baya cewa ba Syria ce kadai ake kira Sham ba, sau tari in ka ji Sham Palestine ake nufi, masamman inda ake batun fituntunun banu Isra'ila, Sham ta hada da Syria, Jordan, Lebanon da ita Palestine din, Larabawan yankokin Iraqi da dama sun gudu sabo da tsarin mulkin Iraniyawa kamar yadda muka fadi a sama, suka dawo yankin Sham, inda suka hadu da sauran Larabawa 'yan uwansu, daular Rum ta hadasu qarqashin masarauta guda, da nufin su rinqa kare ta daga hare-haren Larabawan qauye, a gefe guda kuma su fuskanci Iraniyawa.

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Kenan za mu fahimci cewa Larabawa da qasashensu ba a mamaye su don kwadayin abubuwan da suke da shi ba, wadannan qasashen suna aiki da su ne kawai don tunkude matsalolin da suke tsakaninsu, haka Rum suka samar da masarautar Gasasana a Dumatul jandal, suna yi wa Rum din biyayya har zuwa lokacin da aka yi yaqin Yarmuk a shekara ta 13 bayan Hijira, qarshen sarkinsu ya shiga muslunci a lokacin Umar bn Khattab RA, da wannan maganarmu ta baya da muka ce ba su da cikakken 'yanci za ta fito.

.

Hijaz: Su kuma yankin Saudiya kenan a taqaice, su kuma in za mu yi maganarsu sai mun koma baya, yadda Isma'il AS, wato yaron Ibrahim AS ya ci gaba da riqe ragamar wannan wuri na tsawon rayuwarsa, a matsayin mai kula da daki mai alfarma, sai dai kuma bayan rasuwarsa da lokaci mai tsawo qarfin jikokinsa ya riqa lalacewa a hankali, har ma ya yi rauni gaba daya dab da bayyanar Bukhtanasar, sai ya zama qabilar Adnan su suka amshe ragamar, sai dai kuma a dalilin yaqin Bukhtanasar din Adnaniyawan sun fantsama cikin Yaman.

.

A shekara ta 687 kafin haihuwar Annabi Isa AS, su kuma Jurhum suka takura wa mahajjata, suka wawushe kudin daki mai alfarma, wannan Lamari ya dami Adnaniyawa sosai ganin haka sai Khuza'a suka ribaci halin da suke ciki suka far ma Jurhum din, har takai ga ala-tilas dole su bar yankin, ganin haka sai suka toshe rijiyar Zamzam, suka qarqarje wurin, suka rufe karikitai a ciki, suka qara gaba zuwa Yaman inda yake asalinsu, sun yi matuqar baqin ciki da rabuwa da garin Makka.

.

To sai dai bayan wannan lamari Khuza'a su suka ci gaba da riqe Makka har tsawon shekaru dari uku, a wannan lokutan kuwa Adnaniyawa sun watsu a duniya, wasu na Najad, wasu kuma sun koma gefen Bahrain da Iraq, sai Quraishawa suka rage a cikin Makka amma lamarin kula da dakin Allah ba

shi a hannunsu, har sai lokacin da Qusayyi ya dawo cikin Makka tukun, inda yaqi ya barke tsakanin Khuza'a din da Quraish, har dai Quraishawa suka sami galaba a kan Khuza'a, a shekara ta 440, sai Quraishawa suka sami damar mulkar dakin Allah mai girma, da jagorancin Qusayyi.

.

Tarihi ya nuna cewa shi Qusayyin ya yi tsare-tsare da dama ya kuma janyo dansa Abdu-Manaf a jiki, bayan rasuwarsa Abdu-manaf din ya ci gaba da kula da dakin Allah da lamarin mahajjata bayan an tabka rikici tsakanin 'yan uwa wanda ya kusa aukar da yaqi, shi ma Abdu Manaf din yana 'ya'ya da dama, amma da ya rasu yaran suka yi Quri'a, sai kula da mabudan dakin Allah ta dawo hannun Hashim, bayan rasuwarsa dan uwansa Abdul-Muttalib ya ci gaba, to har dai muslunci ya zo jagoranci yana hannun Abbas ne dan Abdul-muttalib, su kuma suka raba lamarin cikin wani tsari mai kama da damukradiya a yau, sai dai abin kula babu masarauta babba mai tsarin Fada ko tun farko a tsakaninsu.

ANNABI DA SAHABBANSA // 004

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Ta bangaren siyasa kuwa, zahirin gaskiya duk wadannan masarautun na Larabawa da suke da maqwabtaka da manyan daulolinnan guda uku wato Iran, Rum da Habasha ba abin da suke yi sai tabarbarewa, don a kullum cikin wahala suke, yau ka gan su shugabanni, gobe talakawa, duk kuwa da 'yancin da ake cewa suna da shi, ko suna mulkar kansu a qarshe dai qoqarinsu shi ne tara wa manyan daulolincan jangalin da za su karba a lokacin da suka ga dama.

.

Galibi akan karba ne da niyyar wai za a taimaka musu ta fuskar rayuwa, ko za a tara makamai da dai sauransu, kamar dai yadda har yanzu Iran take tatsar masu jibantarta da sunan khumusi, wasu in ka ji su a Sham yau, gobe sai ka ji wadancan a Yaman, jibi kuma wasu ka ji sun fada Iraq, duk da cewa ana yi musu qaryar cewa masarautunsu nasu ne, amma a zahiri ma'aikata ne kawai na wadancan daulolin.

.

Su kuwa Hijaz da ba su da maqwabtaka da wadancan daulolin gaskiya ko sauran Larabawan suna girmamasu, suna yi musu kallon jagorori masamman yadda yankin ya zama cibiyar addini, matsayinsu na kula da daki mai alfarma, da kula da baqi wajen ba su masauki da ciyarwa ya sa dole suka qirqiri wani qwaryaqwaryar shugabanci, kuma ko tun da can suna kan addinin Annabi Ibrahim ne AS da ya bar wa Isma'il AS.

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Sun bambanta kenan da daular Rum da Habasha da suka riqi kiristanci, ko Iran da ta riqi majusanci (wato bautar wuta) a matsayin ibada, duk da cewa mutanen Makka da kewaye sun tsara wannan shugabanci da muka ce masa qwarya-qwarya, sai dai bai da wani tasirin da zai iya kare kansa, shi ya sa ma da Abrahata ya ce zai rushe dakin da shugabancinsu ya damfaru a kai ba wani abin da suka iya yi, sai cewa kawai suka yi: "Mai shi zai kare abinsa, wato Allah SW, kuma tabbas ya tsare dakin, za mu yi bayani dannan gaba.

.

A addinance kuwa Larabawan Hijaz sun iya tsare kansu wajen bin addinin Annabi Ibrahim AS, tun lokacin da suka amsa kiransa, sai dai rayuwar yau da kullum ta sa sun yi rauni har sun zubar da manya-manyan abubuwa sai wadan da ba za a rasa ba, wannan ya sa qaramin abu ma yana iya batar da su, da sannu har jagoran Khuza'a wato Amr bn Luhai ya dulmiyar da su.

.

Tabbas zai iya yin hakan don ya taso ne cikin kyawawan dabi'u, ga sadaqa ga qoqarin kare addini daidai gwargwado, da haka sai jama'a suka so shi sosan gaske, har suka sanya shi cikin manyan malamai da waliyai, to da ya je qasar Sham ne ya ga yadda yadda suke bautar gumaka sai abin ya ba shi sha'awa har ya yi zaton abu ne na haqiqa, domin Sham ne cibiyar manzanni da littafan da aka riqa saukarwa.

.

Lokacin da zai dawo sai ya zo wa Makkawa da Hubal aka sanya shi a Qa'aba, daganan ya kira su zuwa yin shirka da Allah, amsa masa da suka yi sai sauran Hijaz suka bi su domin Makkawa ne shugabanni ta fuskar addini, ita kuwa Manata tana can ne gabar tekun Maliya kusa da Qadid, su kuma 'yan Ta'if suka dauki Lata, a Wadin-nakhla kuma suka sanya Uzza a gaba, wadannan su ne manya-manyan gumakan da suke ji da su, daga kansu ne gumaka suka qaru har suka mamaye Hijaz, shirka ta zagaye ko'ina,

.

Wannan ya sa fitaccen addinin Larabawa a jahiliyya ya zama bautar gumaka, tare da raya cewa suna addinin Ibrahim ne AS, mafi yawancin bukuwan shirkar da suke yi Amr bn Luhai ya kawo musu, su a ganinsu Bidi'a ce amma mai kyau, kamar dai yadda yanzu kowa ya sha iska sai ya ware jama'a ya yi ta azabtar da su, yadda suke yi kuwa:-

.

1) Sukan gurfana wa gumakan ne, su riqa daga murya suna neman mafaka a wurinsu, suna fado buqatunsu tare da sa ran samun biyan buqata.

2) Sukan niqi gari daga wuri daban-daban don jewa yi musu dawafi tare da qanqan da kai.

3) Sukan yi ta zuwa da dabbobi suna yanke-yanke a gaban gumakansu tare ambato buqatansu.

ANNABI DA SAHABBANSA // 005

.

Duk da cewa bayanan da muke yi yanzu kan addinin Larabawa ne, mazauninsu da mutanensu, zai yi kyau kuma mu duba wadan da ba Larabawan ba kuma suka iya canja addinin na Larabawan wato addinin Annabi Ibrahim AS zuwa nasu, misalin:-

Saba'anci: Wani addini ne na maguzanci, da ya yi tasiri a Yaman da yankunan Iraqi, ya hadu da Yahudaci lokacin zuwansa, ya sake cakuduwa da Nasaranci, ramukan bautarsu da kufayensu har yau dinnan akan gani a yankunan Iraqi da Sham.

.

Yahudawa: Su ne wadan da Bukhtanasar ya yaqe su a shekara ta 587 kafin haihuwar Annabi Isa AS, ya kama wasu da dama, a wannan dalilin sai wasu kaso mai girma ya gudo zuwa Hijaz inda Larabawa suke, misali Madina da sauran wurare, suka samu suka yi kaka-gida har suka fara samun mutane a hankali.

.

Amma babban hijirar Yahudawa suwa Madina ta samo asali ne a shekara ta 70 miladiya, lokacin da Rumawa suka mamaye Palestine, suka takura wa Yahudawan sosai, ya sa dole suka bar nan suka koma Madina, Khaibar da Taima, suka qirqiri wasu 'yan qauyuka, wasu wuraren kuma suka zauna a wasu tsaunuka, da wannan addininsu ya dan fara bazuwa har wasu Larabawan suka yi sha'awa suka karba, wannan ya sa har suka iya yin tasiri a lokacin shugowar addinin muslunci.

.

Shugowar Muslinci ya zo ya sami qabilun Yahudawa kusan ashirin da wani abu a cikin Larabawa, sai dai biyar ne suka yi fice, wato: Khaibar, Nadeer, Mustalaq, Quraiza da Qainuqa, za mu iya cewa Yahudanci ya shiga Yaman tun zamanin As'ad bn Karb ne, inda ya je yaqi Madina a qarshe ya koma da Yahudanci tare da wasu malaman Yahudawan guda biyu daga banu Quraiza, daganan Yahudanci ya fara yaduwa a yankin, to da dansa Yusuf Zunawas ya hau ne ya sa aka riqa haqa rami ana jefa Kiristocin Najran da rai kamar yadda muka fadi a baya.

.

Kiristanci: Kiristanci ya sami shiga qasashen Larabawa ne ta hanyar mamayar da daulolin Rum da Habasha suka yi wa Yaman, don Habasha sun mamaye Yaman tun 340 miladiyya, wanda ya kai 378, a wannan lokacin ne Kiristanci ya ratsa cikin Larabawa, da yake muslunci bai je can ba addinin Allah dai sai shi, lokacin ne wani zahidi mai tsoron Allah da ake amsar addu'arsa, kuma yake dauke da wasu karamomi sunansa Fimyon ya isa can, yayin da ya ga alamar gaskiya a tare da su ya kira su ga addininsa kuma suka amsa.

.

To har dai kisar gillar da aka yi musu qarqashin la'anannen jagoranci na Yahudanci, nan ne suka yi rauni, amma dawowar da Habasha ta yi don taimaka musu qarqashin Nasarancin ta taimaki Abrahata wajen yada Kiristancin a ko'ina cikin yankin, har ma yake ganin ba addinin da za a yi sai Nasarancin, shi ne ya yi qoqarin rushe Qa'aba, a qarshe Allah SW ya gama da shi, shi da mabiyansa, wadan da suka karbi addinin ciki har da Larabawan Gasasana, Tai da Taglib sabo da Rum, da Yaman sabo da Habasha.

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Majusanci: Mafi yawan Larabawa sun auka majusanci ne ko bautar wuta sabo da maqotakarsu da qasar Iran, kamar dai Iraq da Ihsa wanda yake Bahrain, da sauran qasashen dake gabar tekun Larabawa kamar Yaman, har ma su Yaman din suka sunkuya musu lokacin da Iran din ta mamaye su, har yanzu kuma suna qoqarin maida su gidan jiya qarqashin majusancinsu amma wannan karon da sunan Shi'a, a zahiri in Yaman, Syria da Iraq sun koma Shi'a ba wani mamakin da za a yi in dai za a kalli tarihi da tasirantuwarsu da addinai daban-daban.

.

To haka dai muslunci ya zo ya sami Larabawa da wadannan addinai daban-daban, wadan da suke cewa suna addinin Ibrahim AS tabbas sun bar shi, sun yi nisa da barin koyarwarsa sun dauki wani abu daban, kamar dai gumaka, suka bar Allah suka riqe su, Yahudawa kuma suka debi wani kaso suka mai da su bayi, suka yi ta hada rikici, suna sayar da makamai suna tara kudi da mamaye wuri, Kiristoci kuma abin ya rikice wa mabiyan, yadda suka kasa bambance mahalicci da abin halitta, shi ya sa masu addini cikin Larabawan ba su damu da addinin ba, sauran addinan kuma su da mushirikan duk daya ne ba wani bambanci.

\*ANNABI DA SAHABBANSA // 006\*

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Jahiliyya kalma ce da ta shahara a bakin masu rubuta tarihi, har wasu masu karatunsa suka zaci Larabawa jahilai ne a lokacin, a zahiri ba jahilci ba ne gidadanci ne, kuma duk wata al'ummar da za ta ajiye addini ta dauko wani abu ta saka a matsayin addinin dole ta fuskanci irin wannan matsalar, koda yake kowa ya sani ba su iya rubutu da karatu ba, amma duk wani mai ilimi ya sani cewa, wannan zamani ya qare tun lokacin da aka aiko Annabi SAW a matsayin manzo, sannan kuwa babu zancen rubutun da qaratu, amma gidadancin ya qare.

.

Sannan ba duka Larabawan ne ake yi musu kudin goro ba, dabi'unsu sun bambanta da juna, kowani mutum a cikin 'yan uwansa mai daraja ne, kowa yana iya ba da jininsa a kansa, to bare mace, wace matsayinta mai matuqar girma ne a wajen mijinta, kuma zai iya ba ta kariya ko ta halinqaqa, ba wani namijin da zai kusance ta, wasu ma sukan rasa rayukansu a kan mace, koda kuwa ba matar aure ce gare su ba.

.

Kenan ba su yi kama da dabbobi ba yadda kowani namiji zai iya zuwa wurinta da sunan aro, wannan a Jahiliyya ma kenan, shi ya sa in jarimi zai yi kirari sai ka ji mace ya fara ambatowa, kai abin ya kai ga in mace tana son ta hada kan qabilun da suke yaqi da juna za ta iya, in ma gwara kansu take so ta yi cikin sauqi za ta aikata, duk da cewa har da haka namiji yana la'akari da kansa a matsayin jagora kuma mai ba da kariya ga iyalin, tare da cewa dole maganarsa ce za a dauka a matsayin umurni.

.

Da yake muslunci bai bayyana ba a lokacin, sukan yi aure kala-kala wasu tabbaci suna da ban dariya a wannan zamani da muke ciki:-

1) Akwai irin auren da ake yi yanzu, wanda mutum zai je gidan uban yarinya neman aurenta, ya kuma ba da sadaqi a qarshe ya aure ta cikin mutunci.

2) Akwai kuma wanda in mutum yana son dansa ya zama jarimi, sai idan matarsa ta gama al'ada ya riqa turata gidan wani jarumi, to ba zai kwanta da ita ba har sai cikin jarumin ya bayyana sannan ta tsaya wa maigidanta.

.

3) Akan sami mutanen da ba su kai goma ba su yi ta za ga mace guda, har sai ta dauki ciki, to bayan ta haihu sai ta tura musu gayyatar cewa ta haihu su zo, ba wanda ya isa ya noqe, a nan ne za ta zabi wanda take so, sai a jingina masa dan a ce nasa ne.

4) Wadannan kam tamkar karuwai ne, yadda mace za ta daga tuta, duk mai sha'awa sai ya je ya biya buqatarsa, in ta sami ciki sai a kira masu ilimin damgane don su zo su fidda uban yaron, shi kuma bai da ikon da zai yi jayayya ya ce ba dansa ba ne.

.

A haka ne Allah SW ya turo manzonsa ya narka dukkan aurarrakin da aka yi a baya ya tabbatar da qwara daya wato muslunci, wani auren mutu'a da 'yan Shi'a suke yi yau, ko aron farji qari ne daga wadan can aika-aikar na zamanin jahiliyya, don akan hada gasar yaqi a kan mace, wanda ya yi nasara ya dauke matan dayan gaba dayansu, sukan auri mata kuma ba adadi, ba kamar yadda ake auren mata 4 yau ba.

.

Batun wadancan aurarrakin a ce sun yi kama da zina gaskiya ba ma zancen yi ba ne, don zina-zinace a lokacin kala daban-daban bai da haddi ko adadi, sai dai 'yan daidaiku na qwarai wadan da ba a rasawa, don abin ya kai ga cewa ba a cika damuwa ba don an ce wane dan zina ne, abin takaici kawai a ciki shi ne muguwar qaunar da ake yi wa mace, tare da qyamar samun 'ya mace ta kowani hali.

.

Don wasu daga cikinsu sabo da ganin yadda ake barna da 'ya'ya mata sai suka yanke kawai su riqa rufe yaran kawai, abin dariya ko na ce abin tausayi shi ne imanin mutum ba zai bar shi ya kashe 'yarsa da hannunsa ba, gwara kawai ya rufe ta haka albashi dai bai ga yadda za ta qarisa ba, shi ya sa wani zai turbede ta yana kuka, duk da haka suna mugun buqatar 'ya'ya maza don su taimaka musu wurin yaqi, hasali ma tsarin zamantakewar iyali an gina shi a kan qabilanci, ba ruwansu da cewa nasu ne ke da gaskiya a cikin rikici ko shi ne azzalumi, shi ya sa aka sami yawan yaqe-yaqe a tsakaninsu, kamar da rikicin Aus da Khazraj, ko Abs da Zubyan, ko kuma Bakr da Taglib.

.

To sai dai in ka sami qabilolinsu za ka taras babu wata alaqa ta a zo a gani mai qarfin gaske, kai dai bar su in an taba nasu duk za su yi hobbasa, kuma in dai watanni masu alfarma suka zo akan dakatar da duk wani yaqi a tsakaninsu, shi ya sa suke qaunar watannin kuma suke girmama su, a taqaice dai duk wani gidadanci da ka sani ana yi sun yi, shi ya sa fitowar Annabi SAW ta zama rahama gare su, ta wanke musu duk abin da yake damunsu.

ANNABI DA SAHABBANSA // 007

.

Dabi'unsu: Duk da wasu ayyuka munana da muka ambato na Larabawa a zamanin jahiliyya bai hana kuma a kalli kyawawan dabi'unsu ba wadan da in ka kalla, kuma aka ce maka nasu ne za ka yi matuqar mamaki, misali:-

1) Karamci: Abu ne mai sauqi ka sami Balarabe talaka fayau bai da komai sai raqumarsa da yake tatsa, amma in ya yi baqo bai da abin da zai ba shi, sai ya soke raqumar don dai ya kyautata masa.

.

Sau tari in kana karanta waqoqinsu za ka taras suna alfahari da karamci, suna yabon kawunansu da shi, har su fifita kawunansu a kan sauran dauloli kamar Iran da Rum, ko giya da suke alfahari da ita ba don sun dauke ta wani abu ba, don tana sauqaqa yin kyauta ne, ko caca ma in an ci nasara talakawa ake ba su kudin, shi ya sa Qur'ani ya ce suna da amfani amma zunubinsu shi ne gaba.

.

2) Cika alqawari: Cika alkawari a wurinsu tamkar addini ne, sun riqe shi tamau, mutum bai damu da ya rasa 'ya'yansa ba, ko ya rusa gidansa a kan alqawari, ga qissoshi nan nasu daban-daban wadan da muka karanta a kan dabi'unsu.

3) Jajurcewa: In suka yi niyyar yin wani abu sukan jajurce komai qamari kuwa, ba abin da zai dakatar da su ko ya hana su.

.

4) Izza: Kowa na ganin ya fi qarfin wulaqanci, kuma a shirye yake ya fuskanci duk wani abin da zai dumfaro shi, wannan ya janyo musu wuce gona da iri wajen nuna jarumta, mummunan kishi, saurin daukar mataki, duk lokacin da suke ganin an raina hankalinsu nan take za ka ga sun jawo takubba, kuma ba su damu da mutuwa ba in don wannan abin ne.

.

5) Ko banza dai dole a sifanta su da kadaituwa da qauye gami da rashin sirkuwa da al'adun da ba nasu ba, in ba wadan da suka yi maqwabtaka da wadancan manya-manyan dauloli da muka lissafo a baya ba, wannan ya sa suka iya tsare gaskiyarsu, da amanarsu gami da kauce wa yaudara da ha'inci, duk da munanan dabi'un da muka fadi in muka dubi wadannan za mu ga cewa zai yi wahala a sami kamarsu a duniya.

.

Al'ummar a watse take, kowa sha'anin gabansa yake yi, babu doka ba oda, amma har da haka iyakacin abin da suka aikata kenan, yanzu dubi sauran Larabawan da suka tasirantu da wasu daulolin ka ga yadda suka mai da jinin dan adam, misalin Yaman, Syria da Iraqi, za su iya yin komai a kan mulki, tarihi ya nuna mana cewa ko a zamani jahiliyya Abu Sufyan ya qi yarda ya yi qarya duk da tsananin buqatarsa a wajen sarkin Habasha, Allah shi ne mai hikima da ya sanya Annabin qarshe a cikin wannan al'ummar.

.

MUHAMMAD SAW: Wannan shi ne Annabi na qarshe a cikin jerin Annabawan da Allah SW ya turo a qarshen zamani, malaman tarihi sukan inganta nasabarsa zuwa Adnan ne kawai, wasu kuma suna ganin ingantaccen tarihinsa ya kai har zuwa Ibrahim AS, wanda dai ake ganin akwai 'yan matsaloli shi ne daga Ibrahim AS har zuwa Adam AS, sai dai in muka ce za mu lissafo duka danganen to gaskiya zai gajiyar da mai karatu, amma akwai su a littafan tarihi.

.

Dangin Annabi SAW sun yi fice da sunan Banu-Hashim, kuma shi Hashim din kamar yadda muka fadi a baya shi ne ya ci quri'ar zama mai riqe da makullan Qa'aba gami da kula da mahajjata, sunansa na asali Amr, amma Hashim ya samu ne don shi ya fara ba wa mahajjata Alkubus, in aka ce (hashama) wato ya karkarya buredi don Alkubus, kuma shi ne ya fara sanya su zuwa kasuwanci qasar Sham kamar yadda muka gani a suratul Quraish suna zuwa lokacin zafi da na sanyi.

.

Wata rana Hashim ya nufi Sham kasuwanci kamar yadda ya saba, da ya zo Madina ya auri wata mata sunanta Salma, ya dan zauna a wurinta na dan lokaci, a qarshe ya bar ta a wurin iyayenta ya wuce Palestine, bai dawo ba Allah ya yi masa rasuwa a can, ashe ita matar ta sami ciki, da ta haihu sai ta sanya wa yaron suna Shaiba, ta sa masa wannan sunan ne don an haifo shi da furfura a kansa, haka ta raine shi a Madina ba tare da wani dan uwansa a makka ya san da shi ba.

ANNABI DA SAHABBANSA // 008

.

Ko ka san waye Abdulmuttalib? To shi ne dai wancan Shaiban da muka ce an haife shi a Madina, da ma tuni an miqa ragamar kula da dakin Allah da kuma mahajjata a hannun dan uwansa wato Muttalib bn Hashim bn Abdi-manaf, shi Muttalib babban mutum ne kuma karimi, mutane ma kiransa suke da Kyauta, yayin da Shaiba ya kawo qarfi sai Muttalib ya sami labarinsa, ya kuwa fita nemansa Allah ya yi masa gam-da-katar ya sadu da shi.

.

Haka dai ya rungume shi ya yi ta kuka, kuma ya nemi ya bi shi su koma Makka, Shaiba ya qi wai sai ya nemi izinin mamansa, ita kuma ta nuna sam ba za ta ba da hadin kai ba, amma da Muttalib ya yi mata bayanin cewa zai je ga mulkin tsohonsa ne, ya riqe dakin Allah mai girma sai ta yarda, ya goyo qaninsa a bayan raqumi har Makka, ko da mutane suka gan shi da wani mutum a baya sai suka zaci bawansa ne, amma karamcinsa da sauqin halinsa suka sa ya goyo shi, shi kuma yana cewa ba bawa na ba ne, qanina ne dan Hashim, amma sunan ya bi shi Abdulmuttalib.

.

Haka aka ci gaba da kiransa Abdulmuttalib har shi yayan nasa Muttalib ya rasu, qaninsa Abdulmuttalib ya zarce da shugabanci, sai dai hakan ba ta faru ba sai da Naufal ya yi qoqarin qwace shugabancin tukun daga hannun Abdulmuttalib, sai ya nemi Quraishawa su sa hannu amma suka yi qemadagas suka ce ba ruwansu, shi da baffansa ne su qarata can.

.

Wannan ya sa Abdulmuttalib ya nemi taimakon kawunnansa daga Madina wato banul Najjar, sai kawunsa Abu Sa'ad bn Adiy ya surfafo Makka, Abdulmuttalib ya tarbe su a Abtah ya nemi su wace masauki, amma Abu Sa'ad ya qi ya wuce wurin Naufal a sannan yana tare da Quraishawa, Naufal fa ya ji yaqi za a yi sai ya ba da mulkin, daga nan ne Abu Sa'ad ya yi Umura ya zauna a wurin Abdulmuttalib na tsawon kwana 3 ya koma Madina.

.

Dalilin hadin gwiwar Khuza'a da Banu Hashim wanda za mu ambato a Fathu Makka in sha Allah shi ne, wannan abin da ya faru ya sa Naufal ya yi hadin gwiwa da Banu Abdisshams kan Banu Hashim, to da Khuza'a suka ga taimakon da Banun Najjar suka yi wa Abdulmuttalib sai suka ce "Ai mu ma dammu ne" daga nan suka mara wa Banu Hashim.

.

Akwai abubuwa guda biyu da za a iya cewa sun gudana a lokacin Abdulmuttalib na farko dai sake gina rijiyar Zamzam da Jurhum suka turbude wasu kayayyaki a ciki, tabbas ya tono rijiyar kuma ya hankatso kayayyakin, daga ciki akwai takubba, da sulkoki da wasu kayan alatu na zinare, sai dai kuma Quraishawa sun nemi ya raba aikin da su, da bai yi ba sai suka kai qararsa wurin manyan banu Sa'ad, har dai a qarshe suka gamsu da cewa tabbas shi din ne ya kebanta da rijiyar, wannan ya sa ya yi alwashin in ya sami 'ya'ya goma zai yi hadaya da na goman.

.

Na biyu kuma Abrahata dake Yaman ya fahimci cewa Larabawan dake wani babban coci a San'a suna zuwa aikin hajji, sai ya yi qoqarin ya hana su, ya tsayar da su a nan, da wani Balaraben Kinana ya ji sai ya yi sakko ya shafe gaban cocin da kashi, wannan ya sa Abrahta ya fusata, ya dibi sojoji kusan dubu sittin gami da giwaye tara zuwa 13 ya nufi Makka, haka ya yi zango a hanya ya dada gyara sojojinsa ya yi shiri na gaskiya.

.

Lokacin da ya qariso Muhassar, wani babban wuri ne a tsakanin Muzdalifa da Mina, nan ne giwayen duk suka guggurfana suka kasa yin gaba, in dai za a yi kudu ko Arewa ko Gabas suna iya zuwa a guje kuwa, amma Yamma inda dakin Allah yake sun kafe sun qi, har dai Allah SW ya turo musu tsintsaye suka yi ta jifansu da tsakwankwanin wuta kamar yadda muka gani a suratul Fil, su kuwa Quraishawa dama can sun fita sun bar wa rundunar wurin, sai da Allah SW ya yi ikonsa sannan suka dawo.

ANNABI DA SAHABBANSA // 009

.

Wannan yunquri na rushe dakin Allah ya faru ne a watan Muharram da kwana 55 kafin haihuwar Annabi SAW, wanda zai zo daidai da qarshen February ko farkon March, shekara ta 571 Miladiya, wannan zai iya zama shirye-shiryen turo wani manzo a wannan yankin, domin in muka dubi Baitul-maqdis za mu ga cewa mushrikai sun taba mamaye alqiblar, alhali musulmai ne ke zaune a wurin, domin a sa'innan Kiristoci su ne ke riqe da ragamar muslunci kafin a turo wani manzo wanda suka kafirce masa, Bukhtanasar ya mamaye wurin da shekara 587 kafin Miladiya, Rum kuma a shekara ta 70 Miladiya, Qa'aba kuwa Allah ya tsare abinsa ya halaka Abrahata.

.

Wannan lamari na halakar Abrahata ya faru ne a daidai lokacin da komin kasawar abu in dai ya faru a wannan yankin to duk manyan daulolin can guda uku za su sani, don kuwa Habasha tana da kyakkyawar alaqa ta addini da qasar Rum, ita kuma Iran ta kasa ta tsare tana ta sanya ido a duk wani abu da zai sami Rum da qawayenta, hakan ya sa nan da nan Iran ta yi wuf ta sauka a Yaman, don ta fadi gasassa, da ma manya-manyan qasashen da suka ci gaba kenan a wancan lokacin wato Rum da Iran.

.

Wata hikimar da za mu iya hararowa in dai qoqarin rusa dakin Allah da runduna mai qarfin gaske irin wannan za a ruguza su ba tare da wani motsi na yaqi ba, tabbas wani abu zai yi tasiri a zuciyar jama'a, masamman na manyan daulolin nan game da matsayin wannan daki, sannan wata fassara kuma za a iya cewa Allah SW ya fifita barin dakinsa mai alfarma sama da addinin da Abrahata yake dauke da shi, bayan wannan abin da ya faru da 'yan kwanaki aka haifi manzonsa wanda zai zo da sabon saqo, don dama da cikinsa a lokacin.

.

To yanzu dai Abdulmuttalib 'ya'yansa 10, maza cikinsu akwai: Harith, Zubair, Abutalib, Abdullahi (mahaifin Annabi SAW kenan) Hamza, Abulahab, Gaidaq wato Hajla, Muqawwim wato Abdulka'aba, Suffar sai kuma Abbas, mata kuma su 7 ne: Baida wato Ummul-hakim, Barra, Atika, Safiyya, Arwa da kuma Umaima, shi kuma Abdullah wato mahaifin Annabi SAW sunan mahaifiyarsa Fatima bint Amr, Allah SW ya sanya wa Abdulmuttalib qaunarsa, sabo da kamewarsa da hankalinsa, meyuwuwa ya fara tunanin shi ne zai gaje shi.

.

To kamar yadda muka karanta a baya cewa ya yi bakancen zai yi hadaya da dansa guda matuqar sun cika goma, don haka ya tara su, ya yi musu bayani, su kuma suka ba shi hadinkai, sai ya yi quri'a a tsakaninsu, sai quri'ar ta nuna Abdullah, ya dauki wuqa ya kama hanyar Qa'aba da shi, amma sai kawunnansa na Banu Makhzum masamman dan uwansa Abutalib suka ce ba za a yi haka ba, suka ba shi shawarar a je wajen masana a samo mafita, su kuma masanan suka ce to a yi quri'a tsakanin Abdullah da raquma 10, in ta nuna raquma sai a yi hadayar da su, in kuwa ta nuna Abdullahi sai a qara wasu goman a sake buga quri'ar.

.

Ilai kuwa, haka aka yi ta sanya raquma goma-goma suna nuna Abdullah sai da aka sanya dari kafin suka fanshe shi, to dama fansar jini a wurinsu raquma 10 ne, sai wannan lokacin suka mai da shi 100, muslunci kuma da ya zo bai canja ba sai ya bar shi haka, bayan wannan lokacin ne Abdulmuttalib ya zabo wa Abdullah mata, wato Amina 'yar Wahab, auren zumuta aka yi musu don ita ma kakanta Abdu Manaf ne, tana cikin babban dangi, sabo da mahaifinta Wahab shi ne shugaban Banu Zuhra, haka dai ta tare a gidansa na dan wani lokaci, wanda a cikinsa ne mahaifinsa Abdulmuttalib ya tura shi qasashen Sham don kasuwanci, sai Allah SW ya masa qaren kwana a Madina.

.

An rufe shi a gidan Nabigatul Ja'di yana da shekara 25 kacal, sannan ma ba a haifi Annabi SAW ba, kamar yadda mafi yawancin littafan tarihi suka fadi, ya rasu ya bar raquma 5, da wasu 'yan tumaki, da wata baiwa Bahabashiya mai suna Baraka, wace ake kiranta da Ummu-aiman, ita ce ma ta raini Annabi SAW, za mu iya cewa haihuwar Annabin ta kasance ne a safiyar Litini, a tara ga watan Rabi'ul Auwal, a farkon shekarar da ake kira shekarar giwaye, wanda ya zo daidai da 22 ga watan April shekara ta 571 Miladiya.

.

Lokacin haihuwarsa ne mahaifiyarsa ta aika wa kakansa Abdulmuttalib cewa ta sauka, ya yi matuqar farin ciki, ya shiga Qa'aba ya yi addu'a ya gode wa Ubangijinsa, ya sanya wa yaron suna Muhammad, wannan shi ne karon farko da Larabawa suka taba jin wannan sunan, aka yi masa shayi a ranar suna kamar dai yadda ake yi wa kowani yaro a wannan lokacin, wace ta shayar da shi bayan mahaifiyarsa ita ce Suwaiba, bararriyar baiwar Abulahab da nonon danta Masruh.

.

kafinnan ma ta shayar Hamza dan Abdulmuttalib da Abu-salama, wannan zai ba mu hasken kan yadda baffan nasa ya yanke shawarar kare shi daga baffanninsa da suka sako shi a gaba, ko kuma shi Annabin yadda ya yanke shawarar auran Ummu Salaman bayan mutuwar mijinta Abu-Salama, da irin matsayinta a gidansa duk kuwa da kasancewar wasu matan sun riga ta shiga gidan.

ANNABI DA SAHABBANSA // 010

.

An kai Annabi SAW raino wani qauye kamar yadda sauran iyaye suke kai diyoyinsu, galibi babban dalilin da ya sa suke yin haka don su goce wa cututtukan birni ne, sannan jikin yaro ya yi qarfi, alamar jarumta ta bayyana masa tun bai san buhum ba, ya gwanance a harshensa yana qarami, wadan da suke iya ba da raino mawadata ne, don ko ba komai masu rainon za su riqa samun nasu a dalilin yaron da aka kawo musu, baya ga bayan kudin raino ga ababan sanyaya zuciya daga lokaci zuwa lokaci, sanin maraicin Annabi SAW ya sa aka qi daukarsa, suna ganin me za su samu?

.

A shekarar da aka dan sami qarancin abinci, wata mata da ta fito da qabilar Banu Sa'ad, wanda shi ne ya sa ake ce mata Sa'adiyya wato 'yar wancan qabila ta Sa'ad, sunanta Halima, ta fita cikin matan qabilar don neman dan raino, ta ce: Da komai ya qare mana sai na fita a kan wata jaka tawa, ba mu da sauran wani abu, ga yaron da na dauko ya ishe mu da kuka sabo da yunwa, qirjin kuma babu nonon da zai ishe shi, a tunkiyar da muka dauko kuma ba nonon da zai sha, sai dai muna sa rai cewa za mu sami mafita a kan abin da ya fito da mu.

.

Ta ce: Haka muka shugo Makka, ba wace ba a yi mata tayin Annabi SAW ba cikimmu, amma da zarar an ce maraya ne duk sai mu qi karba, mukan ce "To maraya me na sama ya ci bare ya ba na qasa?" Ikon Allah duk sauran matan sun sami wanda za su raina sai ni kadai ce na rage, har mun kama hanya sai na ce wa maigidan "Wallahi ina jin nauyin a ce duk sauran matan sun sami wanda za raina sai ni kadai, gaskiya zan koma na dauko marayannan" shi kuma ya ce "Ba komai sai ki ga Allah ya yi miki budi a dalilinsa".

.

Ta ce: A gaskiya da na sami wani da ban dauke shi ba, amma ko da na dauko shi na dora shi a kan cinyata nan da nan qirjina ya cika da nono ya sha ya qoshi, (kenan hatta nonon da ya sha na masamman ne bai taras da wani ba, arziqin da ya ci sai lokacin aka same shi bai gaurayu da qazantar baya ba) dan uwan rainonsa ma ya sha har ya yi barci wanda a baya hakan sam ba ta samuwa.

.

Maigidana ya leqa turke ya tatso mana nonon 'yar akuyar da muka fito da ita, muka sha mu da yara muka qoshi, muka kwana cikin yalwa, kashe-gari ya ce min mun dauko dan baiwa fa, na ce Allah ya sa, haka dai muka yi shirin dawowa, na dora dan raino a kan jaka ni ma na hau, wallahi irin saurin da take yi ya ba kowa mamaki, har sai da sauran matan suka riqa cewa " Haba Sa'adiyya ki dan tsahirta wa mutane mana! Wai ba jakar da kike hawannan ba ce?" Na ce "Ita ce wallahi"

.

Tun da muka dawo gida tare da yaronnan komai namu ya canja, hatta qeqasasshiyar qasar da muke fama da ita ta fara karbar shuka, bisashe kuwa ko ba tsiro sai ka ga sun yi kiwonsu sun qoshi sabanin sauran na jama'a, har sukan riqa cewa a riqa bin mu a baya, amma gaskiya ba sa samun komai (kenan baiwa ce ta masamman).

.

Ta ce: Yaro sai saurin girma yake yi da lafiya, da na ga ya kai shekara biyu na yaye shi, na koma da shi wajen mahaifiyarsa duk da cewa muna tsananin buqatarsa sabo da abubuwan alkhairai da muke gani, da na kai shi sai na ce wa gyatumarsa "Da ba ki bar min dana ya dan qara girma ba? Gaskiya ina ji masa tsoron annobar cikin garin Makka" to ba a jima ba ma ta dawo da shi, haka Annabi SAW ya zauna da Banu Sa'ad har shekara 4-5 inda maganar tsagar qirji ta taso.

.

Muslim ya rawaito wani hadisi ta hanyar Anas cewa: (Jibril ya zo wa Annabi SAW lokacin yana wasa da yara, ya kama shi ya kwantar da shi, ya fede shi, ya hankatso zuciyarsa, ya ciro gudan jinin da yake ciki, ya ce wannan ne rabon shaidan, ya wanke da ruwan zamzam a cikin tasa, sannan ya mai da ita kamar yadda take, yara kuma suka ruga suka gaya wa mamansa cewa an kashe shi, da ta zo sai ta ga wani haske yake yi). Wannan abu ya razanata, don haka ta dauke shi ta mai da shi wurin mahaifiyarsa, haka Annabi SAW ya zauna tare da mahaifiyarsa har sai da ya kai shekara shida.

ANNABI DA SAHABBANSA // 011

.

Tarihi ya nuna irin qaunar da Amina ta yi wa mahaifin manzon Allah SAW, sai dai bai jima tare da ita ba mai abin ya amshi abinsa a Madina, sai ta yanke shawarar kai wa qabarinsa ziyara, ta fita tare da danta Muhammad SAW, da mai yi mata hidima Ummu-aiman da surukinta Abdulmuttalib, ta zauna can wata guda sannan ta juyo, sai dai wani rashin lafiya mai tsananin gaske ya sha kanta, bayannan kadan ita ma ta hadu da ajalinta a Abwa' tsakanin Makka da Madina.

.

Kakansa, Abdulmuttalib, ya dawo da shi Makka ba uwa ba uba, tausayinsa da qaunarsa suka dada samun matsuguni a zuciyarsa, har ya kasance yana fifita shi a kan sauran 'ya'yansa, Ibn Hisham yake cewa: Abdulmuttalib yakan sa a yi masa shimfida a gindin Qa'aba, duk 'ya'yansa ba mai iya zama.

.

To sai Annabi SAW da yake yaro ne qarami ya zo ya yi harde-harde a kai, sai baffanninsa su yi qoqarin dauke shi, Abdulmuttalib ya ce "Ku bar shi, lamarin yaronnan babba ne" bayan Annabi SAW ya hada shekara 8 da wata 2 da kwana 10 Allah ya yi wa kakansa Abdulmuttalib rasuwa a garin Makka, amma kafin rasuwarsa ya miqa shi ga dayan 'ya'yansa wato Abutalib, shi baffa ne a wurin Annabi SAW.

.

Kasancewar qaunar da Abutalib ya gada ta Annabi SAW daga mahaifinsa Abdulmuttalib, sai ya ci gaba da girmama shi, ya dora shi a kan kowa, ya ba shi kariya ta masamman, ya yi ta samun sabani da mutane a dalilinsa, in mun zo wurin za mu fadada bayani da yardar Allah, amma ko a wannan lokacin akwai abubuwa da dama da za su ba mutane mamaki game da Annabi SAW.

.

Wata rana mutane sun sami Abutalib suna yi masa kukan fari, da bushewar qasa da buqatar noma da shuka, Abutalib ya fita tare da dan-dansa Muhammad SAW, amma suna isa masallaci wani abu na ban mamaki ya faru tare da Annabi SAW, yadda shi Abutalib ya ga fuskar Annabi SAW tana haske, har dai zuwa wani lokaci sararin samaniya ya hada hadari sai kuma ruwa.

.

Da Annabi SAW ya cika shekara 12 zuwa 12 da wata 2 da kwana 10, Abutalib ya sumbuce shi sai qasar Sham don kasuwanci kamar yadda suka saba, har dai ya kai Basra, a lokacin ana sanya ta a qasar Sham ne ba Iraq ba, to Qasba tana qarqashin mulkin Rum ne kamar yadda muka yi bayani a baya, a nan ne suka yi arba da Pastor wanda aka san shi da Buhaira, amma sunansa na sosai Jarjis, lokacin da ayarin suka isa ya fito ya yi musu barka da isowa ya karrama su.

.

Abin al'ajabi a ciki shi ne wannan Pastor din a baya bai zuwa wurin ayari, sai wannan karon, yana zuwa kuma ya fahimci Annabi SAW sabo da sufofinsa da suka bayyana, sai ya kama hannunsa yana cewa: "Wannan shi ne shugaban al'umma, shi ne wanda Allah zai aiko don ya zama rahama gare su" sai Abutalib ya ce "Ta ya ka san haka?"

.

Pastor din ya ce " Lokacin da kuka hawo yankin Aqaba duk wani dutse sunkuyawa yake yi don sujada, su kuwa ba mahalukin da suke yi wa sujada in ba annabi ba, sannan akwai alamar annabta kamar tuffah a qasan kafadarsa, wannan yana rubuce a littafammu, daganan ne ya roqi Abutalib da ya mai da shi gida kar ya qarisa da shi cikin Sham sabo da tsoron Yahudawa, sai Abutalib ya hada shi da wasu yara ya ce su raka shi Makka.

.

Lokacin da Annabi SAW ya kai shekara 15 ne aka yi yaqin Fujjar, yaqi ne tsakanin Quraishawa da qawayensu da kuma Qais Ilan, a lokacin Harb bn Umayya shi ne kwamandan Qwaraish da Kinana gaba daya, sabo da girmansa da matsayinsa, da sanyin safiya dai Qais ne suka rinjayi Kinana, amma da rana ta yi sai yaqi ya juya, Kinana suka hau kan Qais, an kira yaqin na Fujjar sabo da an yi shi a watannin alfarma, Annabi SAW ya halarci yaqin, ya riqa shirya musu kibau.

ANNABI DA SAHABBANSA // 012

.

Dan lokaci kadan da yin wancan yaqi na Fujjar aka sami qawance a wata mai alfarma wato Zulqida, akan kira shi da qawancen Fuduul, wato Halful-fuduul, an yi masa wannan laqabin ne kasancewar Fadal guda uku da suka yi gaggawar amincewa da qawancen, wato Fadal bn Fadála, Fadal bn Wadá'a da Fadal bn Harith, qabilun Quraish ne suka nemi a yi hakan.

.

Wato Banu Hashim, Banul Muttalib, Asd bn Abdil Uzza, Zuhra bn Kilab da Taim bn Murra, suka taru a gidan Abdullah bn Jad'anil Taimiy, sabo da girmansa da shekarunsa, a kan cewa duk inda aka cuci wani a cikinsu ko a wajensu za su taimake shi har sai an dawo masa da kayansa, Annabi SAW ya halarci taron, bayan ya sami annabci yake cewa: "Na halarci qawancen gidan Abdullah bn Jad'an, ban sha'awar wani abu sama da shi, da a ce za a sake kirata irinsa a muslunci da na amsa".

.

Wannan qawancen ya kawar da duk wani qabilancin da yake faruwa a tsakaninsu, dalilinsa kuwa shi ne: Wani mutum ne daga Zubai ya zo Makka da hajarsa, sai Aas bn Wa'ilis Sahmiy ya siya amma ya hana shi kudin, sai ya je wajen magoya bayansa irin su: Abduddar, Makhzuma, Jumha, Sahama da Adiyya amma suka yi qememe, sai ya hau dutsen Abu Qais ya daga muryarsa yana rera waqa, yana fadin zaluncin da aka yi masa.

.

Nan ne Zubair dan Abdulmuttalib ya ji, yake cewa "Don me aka bar wannan?" Shi ne ya hada Banu-banuncan da muka fadi a qawancen Fadul suka warware qawancen farko da ya sa suka yi watsi da shi, sannan suka yi amfani da qawancen baya suka amso masa haqqinsa.

.

Taqaitacciyar rayuwar Annabi SAW da sana'arsa, za a iya cewa Annabi SAW bai da wata sana'a guda daya lokacin da yake wannan shekarun, sai dai ruwayoyi daban-daban sun nuna cewa ya riqa kiyon tumakin Banu Sa'ad lokacin yana hannunsu, sannan kuma ya yi wa makkawa kiwo suna ba shi abin hasafi, sai kuma a shekara ta 25 ya tafi Sham da hajar Khadija RA don kasuwanci, Khadija bnt Khuwailid 'yar kasuwa ce, kuma ta fito ne daga babban gida.

.

Koda yake ba da kanta take zuwa ba amma takan yi hayan mutane kuma ta biya su, to da ta sami labarin Annabi SAW kasancewar ya taba zuwa, sannan ta ji gaskiyarsa da ruqon amanarsa, sai ta nemi ya tafi da dukiyarta, a kan cewa za ta ba shi sama da abin da take ba sauran, ta hada shi da wani dan gidanta sunansa Maisara, haka suka fita tare.

.

Yayin da suka dawo Makka Khadija ta ga yadda dukiyarta ta habaka, sannan Maisara ya ba ta labarin duk abubuwan da ya gani, masamman na kyawawan dabi'u, karamci, tunani mai kyau, gaskiyar magana da kamewa, sai take ganin ta tsinci dami a kala, ta manta da duk manyan mutanen da suke nemanta da sarakuna, ta sami aminiyarta wato Nafisa 'yar Maniyya ta nemi da ta qyasa Masa in zai yarda, aka yi sa'a Annabi SAW ya amince, kuma ya yi magana da baffanninsa suka sami baffan Khadija, suka nema masa ita

.

Bayan dan wani lokaci aka daura auren a gaban Banu Hashim da manyan Mudar, dududu bai wuce wata biyu da dawowarsa daga Sham din ba, sadakinta kenan amaren raquma guda ashirin, dangane da shekarunta kuwa duk mun tafi a kan cewa 40 ne, wasu malamai sun yi ta kawo hujjoji da za su nuna cewa ba ta kai hakan ba, to amma su ma ba su tantance ba, shi ya sa na dogara da wanda yake hannuna, na san dai babbar mace ce kuma 'yar dangi, ga dukiya ga hankali, ita kadai ce ta zauna tare da Annabi SAW ba kishiya har Allah SW ya amshi ranta.

.

Duk 'ya'yan da Annabi SAW yake da su nata ne ban da Ibrahim, ta shekara 25 tare da shi, a sauran shekarun ne 13 ya auri sauran matan wato su 10, danta na farko Alqasim, shi ya sa ake wa Annabi SAW alkunya da Abulqasim, sai Zainab, Ruqayyah, Ummukulthum, Fatima sai autansu Abdullah wanda ake masa laqabi da Tayyib ko Tahir, 'ya'yanta maza duk sun rasu suna qanana, matan ne dai suka girma suka yi aure suka hayayyafa, amma duk sun rasu sun bar Annabi SAW in ba Fatima RA da ta rasu bayansa da wata shida ba.

ANNABI DA SAHABBANSA // 013

.

Lokacin da Annabi SAW ya kai shekara 35 a sannan ne Quraishawa suka yi tunanin sake gina Qa'aba, domin a lokacin ginin gaba dayansa zira'i tara ne tun zamanin Annabi Isma'il AS, kuma bai da rufi, wannan damar ta sa wasu barayi suka shiga suka sace kayan da ke ciki, ban da wannan kuma dakin dadadde ne ya shekara dubbai dole katangunsa su tsattsage, baya ga bayan ma an yi ambaliyar Aram wace ta kai gare shi har ta kusa rusa shi gaba daya, shi ne Quraishawa suka yi niyyar sake gina shi don kare matsayinsu na masu kula da shi.

.

Sai dai abin mamaki sun kafa sharadin cewa kar wani kudi ko kaya ya shiga cikin ginin sai na halas, ba a buqatar kudin karuwa, kudin riba, ko kudin da aka cuci wani, da aka zo fara aikin sai suka ji tsoron rusa dakin har sai da Walid bnl Mugira Almakhzumi, wato mahaifin Khalid ya fara rusawa, da sauran suka ga ba abin da ya same shi sai su ma suka sa hannu har sai da suka kai fondishon din da Annabi Ibrahim AS ya yi, daga nan suka yi shirin daukar gini, sai suka rarraba aikin aka ba wa kowace qabila aikin da za ta yi.

.

Da haka kowace qabila ta tara bulullukanta ta fara aiki qarqashin wani Injiniya dan Rum mai suna Baqum, lokacin da ginin ya kai inda za a aza wannan baqin dutsen da ake kira Alhajarul Aswad nan ne aka sami hayaniya ta tsawon kwana hudu kan tantance wanda zai sanya shi a dakin, shin daga wace qabila yake? Abin ya kusa ya zama musu babban yaqi, sai da Abu Umayya bnl Mugirah Almakhzumiy ya ba su shawarar cewa su tsayar da abu daya kan duk wanda ya fara shigowa ta qofar masallacin ko daga wace qabila ya fito shi ne zai fadi yadda za a yi.

.

Duk qabilun suka amince da haka, cikin ikon Allah sai ga Annabi SAW ya shigo, suna ganinsa sai duk suka yi shewa gaba daya: "Wannan ai amintacce ne, mun yarda da shi" lokacin da ya qarisa wurinsu suka gaya masa abin da ke faruwa da wanda suke buqata, shi ne ya nemi su kawo shimfida, ya dauki dutsen ya dora a tsakiya, sauran qabilun duk suka kama gefen shimfidan suka kai wurin da za a saka, ya dauki dutsen da hannunsa ya dora, ko da yake jayayyarsu ta kawo haka, amma Allah SW ya riga yanke cewa manzonsa zai dora dutsen.

.

Annabi SAW kafin annabci ya tara duk abubuwan da mutum zai nema don ya zama na gari; yana da lafiyayyen tunani, kyakkyawan hangen nesa, ga manufa mai kyau, bai yin magana sai da dalili, wannan ya ba shi dama sosai wajen jujjuya abin da zai kai ya komo, ga gaskiya a duk lamarinsa, wadannan baiwa da Allah ya yi masa ya gano rayuwar jama'a a wuri daban-daban, ya iya fayyace abubuwan da suka dace ya shiga a yi da shi, da wadanda ba su dace da shi ba ya nisance su, bai taba shan giya ba, bai ci dabbar da aka yanka wa gumaka ba, bai taba zuwa taron bautar gunki na shekara-shekara ba bare wani party, tun tasowarsa bai yarda da su ba.

.

Babban abin da Annabi SAW ya tsana shi ne bautar gumaka, yana da haquri matuqa amma bai yarda da rantsuwa da Lata ko Uzza ba, kamewarsa kuwa tabbatacce ne kuma tsararre daga Allah SW, a hadisin da Buhari ya rawaito ya ce: Lokacin da ake ginin Qa'aba Annabi SAW da Abbas suka fara dauko bululluka, sai Abbas ya ce wa Annabi SAW "Tattaro zanenka ka nade wuyarka saboda bulon da kake dauka" nan take ya fadi qasa, idonsa ya yi sama, da ya farfado ne ya ce "Zanena, ku ba ni zanena" aka daura masa zanen.

.

Da wannan zamu iya cewa: Annabi SAW ya fi kowa a zamaninsa kyakkyawan hali, dadin zance, mutumtaka, kyawun maqwabtaka, haquri, gaskiya a wurin magana, sauqin hali, kamewa, karamci, aiki mai kyau, alkawari, amana a kan amanar har ana kiran sa Amin, matarsa Khadija RA tana cewa: "Yakan dauki nauyin jama'a, ya kawo abin da babu, ya taimaki baqo, ya agaza a kan wasu masifu" tabbas irin dabi'un da Annabi SAW ya tattara ya wuce duk inda mutum yake zato tun bai girma ba, da haka Allah SW ya turo shi zuwa ga daukacin jama'a gaba daya.

.

Lokacin da ya kusa kaiwa shekara 40, wadannan halaye da dabi'u sun gama riskar jama'a, kowa ya san shi da su, har ya zama abin qauna ga kowa sama da yadda 'yan Nigeria suke qaunar Buhari saboda dabi'unsa, a daidai wannan shekarar ce Annabi SAW ya fara son kadaituwa don ibada, sai ya riqa daukar soyayyen gari da ruwa ya nufi kogon hira, wanda yake wani babban dutse da ake ce masa Jabalun-Nur, yana nesa ne Makka da kusan mil 2, tsawon dutsen ya kai zira'i 4, fadinsa kuma zira'i 3.

ANNABI DA SAHABBANSA // 014

.

Da yawa in ka yi maganar zuwan Annabi SAW kogon hira sai wani ya zaci ya tare ne a can har aka saukar masa da wahayi, ko kuma yakan riqa tafiya ne a duk sa'in da ya sami lokaci, a zahiri maganar ba haka take ba, ya riqa tafiya ne a duk watan Ramadan ya tare a can har watan ya qare, sai dai da yake bayani ya bayyana cewa a wata shidan farkon annabci ya lizimci kadaituwa, akwai yuwuwar ya shiga kogon kafin Ramadan din, sanannan abu dai in abincinsa ya qare yakan dawo ya sake shiri, har ma ya taimaka wa duk wanda ya kusance shi da dan abin da yake tare da shi, ba abin da yake yi a can sai ibada da kallon abin dake zagaye da shi na haluttun Ubangijinsa, da wasu abubuwa na rayuwa da yadda ake gudanar da su.

.

Annabi SAW bai taba samun natsuwa da abin da mutane suke yi na shirka ba, sai dai a lokacin bai da wata miqaqqiyar hanya mai tattare da shari'a wace zai tafi a kai sai lokacin da Allah SW ya turo shi a matsayin manzo da duk abin da dan adam yake buqata na addini da rayuwa, ba shakka wannan kadaita da Annabi SAW ya yi ta mantar da shi shagaltuwa da duniya, lamarinsa gaba daya ya koma zuwa ga mahaliccinsa ne.

.

Haka Allah SW ya so Annabinsa ya yi tun shekara uku kafin annabci, domin shirin fuskantar amana mai girman gaske, wace a dalilinta za a gyara wa duniya gaba-dayanta zama, a kawo wani sabon tarihi a dora a ban qasa, a taqaice dai za a iya cewa Annabi SAW ya fara shiga kogon hira ne da shekara 3 kafin annabci, duk dai a shirye-shiryensa na zama manzo kuma jagoran al'umma gaba daya.

.

Lokacin da ya cika shekara 40, wato mutum kamili, daganan ne alamun manzanci suka gama bayyana masa gaba daya, daga cikin abubuwan da ya riqa gani akwai mafarki, ta yadda wahayin yake fito masa kamar wulqawar walqiya, har ya kwashe wata 6 a kan haka, bayannan ya shekara 23 ne a cikinsa, kenan shekarunsa 63 a duniya, to bayan Annabi SAW ya kwashe shekara 3 yana zuwa wannan kogon lokacin ne Allah SW ya karrama mutane da samun manzon tsira.

.

Bayan bincike mai zurfi wanda malamai suka yi don tantance lokacin da Jibril AS ya zo wa Annabi SAW, an gano cewa ranar Litini ce da daddare 21 ga watan Ramadan, wanda ya zo daidai da 10 na watan Agusta shekara ta 610 Miladiya, a daidai lokacin da Annabi SAW ya cika shekara 40 da wata 6 da kwana 12 a qidayar watan sama kenan, wato daidai da shekara 39 da 3 da kwana 12 a qidayar watan Bature.

.

Koda yake malamai sun yi ta samun sabani wajen tantance lokacin fara saukar wahayin, wasu suna ganin 12 ne ga watan Rabi'ul Auwal kamar yadda ya zo a Hiqbatun minttarikh P31, wasu suka ce Rajab, na ga kusan marubutan Shi'a duk a kan haka suka tsaya, mu kuma mun zabi Ramadan ne don a Baqara Allah SW yana cewa: ={Ramadan watan da aka saukar da Qur'ani}= a suratul Qadr kuma ya ce ={Lallai mun saukar da shi -wato Qur'ani- a daren Qadr}= lalatul Qadari kuwa mun fi ganinsa a kason goman qarshe.

.

Dalilin da ya sa muka zabi 21 kuwa ga watan shi ne: Masana tarihi kacokan dinsu ko galibinsu sun tsaya ne a kan ranar Litini aka fara saukar masa da wahayi, wannan ya zo daidai da ruwayar malaman hadisi ta hanyar Qatada, wanda aka tambayi Annabi SAW azumin Litini, sai ya ce "A ranar aka haife ni, a ranar aka saukar min da wahayi" a wata ruwayar ya ce "Wannan ranar ce aka haife ni, a cikinta aka turo ni a matsayin manzo" Muslim 1/368, Ahmad 5/298, Baihaqi 4/286, Hakim 2/ 602.

.

To ranar Litini a wannan shekarar ya zo daidai ne da 7, 14, 21 da 28, to mun karanta cewa ana samun lailatul Qadari ne a mara na goman qarshen watan Ramadan, kenan koda yake tana zazzaga mararrakin da ke goman qarshen ne, a wannan shekarar dai ta fado ne a 21 ga wata, duba zuwa ga hujjojin da suka gabata za mu gane cewa da daddare ne, a watan azumi, goman qarshe, kuma 21 ga wata.

\*ANNABI DA SAHABBANSA // 015\*

.

Dangane da wahayin da ya riqa sauko wa Annabi SAW kuwa, matarsa A'ishah RA take cewa: "Farkon abin da aka fara yi wa Annabi SAW wahayi da shi shi ne tabbataccen mafarki, bai yin wani mafarki sai ya zo masa kamar wulqawar walqiya, sai kuma aka sanya masa son kadaituwa, ya riqa kadaita a kogon hira yana bauta, na tsawon wasu kwanaki sai daga baya ya koma gida ya sake sabon shiri, sannan ya je wajen Khadijah RA ta ba shi kwatankwacin wanda ya samo, har dai tabbatan lamari ya same shi a kogon, mala'ika ya same shi ya ce " Karanta"

.

Na ce "Ni fa ba na karatu" ya kama ni ya qaqume ni sai da na wahala sannan ya sake ni ya ce "Karanta" na ce masa "Ba na karatu" ya sake kama ni ya qaqume ni, a karo na uku ya ce ={Karanta da sunan Ubangijinka da ya yi halitta• Ya halicci mutum daga gudan jini• Karanta lallai Ubangijinka shi ne mafi karamci}= haka manzon Allah SAW ya koma da su zuciyarsa tana bugawa.

.

Ya shiga wurin Khadijah RA yana cewa "Lullube ni! Lullube ni!! Har sai da kaduwar ta rabu da shi sannan yake cewa Khadijah RA " Me ya faru ne?" Daga bisani ya kwashe labari ya gaya mata, ya ce "Har na ji wa kaina tsoro" Khadijah RA ta ce "Ina! Allah ba zai tabar da kai ba, kana sada zumunta, kakan dauki nauyin wasu, ka kawo abin da aka rasa, ka girmama baqo, ka yi taimako a lokacin masifu" daga nan ta tafi da shi wurin baffanta Warqatu bn Naufal bn Asad bn Abdil Uzzah.

.

Shi wannan Waraqan a lokacin da Quraishawa suka kama bautar gumaka sai shi ya zama Nasara, har ma yana rubutun Injila da yarensu na Ibiranci, duk da cewa ya girma matuqa, ta ce "Dan uwana saurari abin da danka yake cewa" Warqa ya ce "Dana me kake gani?" Annabi SAW ya gaya masa komai, sai Warqa ya ce "Wannan mala'ikan da ya je wa Musa ne, ina ma a ce ina da rai ina da qarfina lokacin da mutanenka za su kore ka!"

.

Sai manzon Allah SAW ya ce " Za su kore ni?" Ya ce "Qwarai kuwa, ai ba a taba samun wanda ya zo da irin abin da ka zo da shi ba sai an yi gaba da shi, in dai wannan lokacin ya same ni zan yi matuqar taimakonka" daganan bai jima ba ya rasu)To bayan saukar wahayin ne ya sami kansa cikin wani yanayi na damuwa da firgici, har na tsawon wasu kwanaki, wannan sabo da ganin abin da bai saba gani ba ne, da tsoron yadda zai kasance a gaba.

.

Tarihi ya yi bayanin yadda damuwar take kai shi har qololuwar manyan duwatsu, don ya goce wa abin da yake ganin shi ne zai faru da shi, sai dai duk yadda ya hau dutsen Jibril AS zai fito masa ya ce "Muhammad SAW tabbas kai manzon Allah SW ne" sai hankalinsa ya kwanta ya sami natsuwa, daganan sai ya dawo gida, in ya sake jimawa sai wancan yanayi ya sake dawo masa, malamai sun yi ta bayani kan yadda aka sami hikimar daukewar wahayin, don Annabi SAW ya sami natsuwa ne daga wancan firgicin.

.

Arrazi RL, yake cewa a cikin tafsirinsa 31/192 an sami sabani kan tsawon lokacin da wahayin ya yanke, Ibn Juraij ya ce kwana 12 ne, Alkalbi ya ce kwana 15, Ibn Abbas ya ce kwana 25, Suddiy da Muqatil suka ce kwana 40, almuhim in muka lura gaba-daya dai wasu 'yan kwanaki ne ba wai yanayin ya ci gaba ne har zuwa qarshen rayuwarsa ba, kuma lokacin da ya sami natsuwa, ya tabbatar da cewa lallai fa yanzu shi Annabi Allah ne, mai bullo masa dinnan kuma mai kawo masa wahayi ne daga Allah SW sai ya sami natsuwa daganan sai Jibril AS ya dawo masa.

.

A cikin Buhari 2/733 Annabi SAW yana cewa: "Ina cikin tafiya sai na ji wani sauti daga sama, na daga kai, sai ga mala'ikan da ya zo min a kogon Hira, yana zaune a kan kujera tsakanin sama da qasa, sai na razana har na yi qasa, na dawo wajen iyalina na ce " Ku rufeni! Ku rufe ni!! Ku rufe ni!!!, sai Allah SW ya saukar da Muddatthir wato ={ Kai wanda aka lullube }= har zuwa inda ya ce Fahjur, daganan ne kuma wahayin ya ci gaba da bibiyan juna, wato ya ci gaba da sauka akai-akai.

Mu hadu a rubutu na gaba...

#Babban Manar Alqasim

Daga

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.

Dangane da wahayin da ya riqa sauko wa Annabi SAW kuwa, matarsa A'ishah RA take cewa: "Farkon abin da aka fara yi wa Annabi SAW wahayi da shi shi ne tabbataccen mafarki, bai yin wani mafarki sai ya zo masa kamar wulqawar walqiya, sai kuma aka sanya masa son kadaituwa, ya riqa kadaita a kogon hira yana bauta, na tsawon wasu kwanaki sai daga baya ya koma gida ya sake sabon shiri, sannan ya je wajen Khadijah RA ta ba shi kwatankwacin wanda ya samo, har dai tabbatan lamari ya same shi a kogon, mala'ika ya same shi ya ce " Karanta"

.

Na ce "Ni fa ba na karatu" ya kama ni ya qaqume ni sai da na wahala sannan ya sake ni ya ce "Karanta" na ce masa "Ba na karatu" ya sake kama ni ya qaqume ni, a karo na uku ya ce ={Karanta da sunan Ubangijinka da ya yi halitta• Ya halicci mutum daga gudan jini• Karanta lallai Ubangijinka shi ne mafi karamci}= haka manzon Allah SAW ya koma da su zuciyarsa tana bugawa.

.

Ya shiga wurin Khadijah RA yana cewa "Lullube ni! Lullube ni!! Har sai da kaduwar ta rabu da shi sannan yake cewa Khadijah RA " Me ya faru ne?" Daga bisani ya kwashe labari ya gaya mata, ya ce "Har na ji wa kaina tsoro" Khadijah RA ta ce "Ina! Allah ba zai tabar da kai ba, kana sada zumunta, kakan dauki nauyin wasu, ka kawo abin da aka rasa, ka girmama baqo, ka yi taimako a lokacin masifu" daga nan ta tafi da shi wurin baffanta Warqatu bn Naufal bn Asad bn Abdil Uzzah.

.

Shi wannan Waraqan a lokacin da Quraishawa suka kama bautar gumaka sai shi ya zama Nasara, har ma yana rubutun Injila da yarensu na Ibiranci, duk da cewa ya girma matuqa, ta ce "Dan uwana saurari abin da danka yake cewa" Warqa ya ce "Dana me kake gani?" Annabi SAW ya gaya masa komai, sai Warqa ya ce "Wannan mala'ikan da ya je wa Musa ne, ina ma a ce ina da rai ina da qarfina lokacin da mutanenka za su kore ka!"

.

Sai manzon Allah SAW ya ce " Za su kore ni?" Ya ce "Qwarai kuwa, ai ba a taba samun wanda ya zo da irin abin da ka zo da shi ba sai an yi gaba da shi, in dai wannan lokacin ya same ni zan yi matuqar taimakonka" daganan bai jima ba ya rasu)To bayan saukar wahayin ne ya sami kansa cikin wani yanayi na damuwa da firgici, har na tsawon wasu kwanaki, wannan sabo da ganin abin da bai saba gani ba ne, da tsoron yadda zai kasance a gaba.

.

Tarihi ya yi bayanin yadda damuwar take kai shi har qololuwar manyan duwatsu, don ya goce wa abin da yake ganin shi ne zai faru da shi, sai dai duk yadda ya hau dutsen Jibril AS zai fito masa ya ce "Muhammad SAW tabbas kai manzon Allah SW ne" sai hankalinsa ya kwanta ya sami natsuwa, daganan sai ya dawo gida, in ya sake jimawa sai wancan yanayi ya sake dawo masa, malamai sun yi ta bayani kan yadda aka sami hikimar daukewar wahayin, don Annabi SAW ya sami natsuwa ne daga wancan firgicin.

.

Arrazi RL, yake cewa a cikin tafsirinsa 31/192 an sami sabani kan tsawon lokacin da wahayin ya yanke, Ibn Juraij ya ce kwana 12 ne, Alkalbi ya ce kwana 15, Ibn Abbas ya ce kwana 25, Suddiy da Muqatil suka ce kwana 40, almuhim in muka lura gaba-daya dai wasu 'yan kwanaki ne ba wai yanayin ya ci gaba ne har zuwa qarshen rayuwarsa ba, kuma lokacin da ya sami natsuwa, ya tabbatar da cewa lallai fa yanzu shi Annabi Allah ne, mai bullo masa dinnan kuma mai kawo masa wahayi ne daga Allah SW sai ya sami natsuwa daganan sai Jibril AS ya dawo masa.

.

A cikin Buhari 2/733 Annabi SAW yana cewa: "Ina cikin tafiya sai na ji wani sauti daga sama, na daga kai, sai ga mala'ikan da ya zo min a kogon Hira, yana zaune a kan kujera tsakanin sama da qasa, sai na razana har na yi qasa, na dawo wajen iyalina na ce " Ku rufeni! Ku rufe ni!! Ku rufe ni!!!, sai Allah SW ya saukar da Muddatthir wato ={ Kai wanda aka lullube }= har zuwa inda ya ce Fahjur, daganan ne kuma wahayin ya ci gaba da bibiyan juna, wato ya ci gaba da sauka akai-akai.

ANNABI DA SAHABBANSA // 016

.

Irin wannan hali da Annabi SAW ya shiga kafin bibiyar wahayi ya tabbatar da dan adamtakarsa kasancewar shi mutum ne kamar kowa ta wurin halitta, sai annabta da manzanci suka raba shi da sauran mutane, a tarihance mun san mahaifiyarsa da ma abubuwan da suka faru tun kafin haihuwarsa, da rasuwar iyayensa da kakanni, mun kuma yi bayanin dabi'unsa, saura kuma mu san yadda sifarsa take, a wajen bincike mun yi qoqarin tsayawa a kan ingantattun hadisai kawai.

.

Da farko dai Annabi SAW a sifance kyakkyawa ne yadda za a iya fadin kyawunsa, idan muka duba Buhari 3549 da Muslim 2337 za mu ga inda Barra yake cewa (Ya fi kowa kyawun fuska da kyawun halitta SAW) wato a halitta ma Allah SW ya kyautata surarsa.

.

Sannan shi ba dogo ne cancan ba yadda in mutum ya zo fadin yadda yake ya sifanta shi da tsawo, sannan kuma ba gajere ne yadda za a kamanta shi da gajarta ba, kenan yana tsaka tsaki, an samu a Buhari 3549 da Muslim 2337, inda Barraa yake cewa " Shi ba dogo ne ba cancan ba kuma gajere ba" a Buhari 3547 Anas RA yana cewa: Matsakaici yake tsakanin mutane, ba dogo can ba ba kuma gajere ba.

.

Ta wajen launin fata kuwa, SAW fari ne, amma ba cancan da zai nuna shi daban ba, wato a yi tsammanin zabiya ne a tsakaninsu, ba kuma fari ne mai duhu-duhu ba, Anas bn Malik a hadisin Buhari 3547 Muslim 2330 yake cewa: Fari ne shi ba na illa ba, ba kuma mai sirkin duhu ba.

.

A yanayin hasken fusa da tsarin sa kuwa yana da fadin fuska kamar yadda muke cewa rounded face, ta yadda Jabir bn Sumra RA yake cewa: Wani mutum ne ya yi tambaya, ya ce "Fuskarsa kamar takobi ce?" Sai ya ce "A'a, kamar rana ce da wata, zagayayya" ka duba Muslim 2344.

.

Simak bn Harb yana cewa game da yadda bakin Annabi SAW yake, ya nuna ba tsukakke ba ne, sannan tsagin idanunsa dogo ne da sifa mai kyau, ya ce: Na ji Jabir bn Sumra RA yana cewa: Ba mai qaramin baki ba ne kuma mai dogon tsagin idanu ne Muslim 2339.

.

Gashin kan Annabi SAW da na bi hadisan na fahimci ruwayoyin gwargwadon yanayin da kowani rawi ya ga Annabi SAW ne a lokacin, Anas bn Malik RA ya ce: "Gashin Annabi SAW ba saukakke ne har kafada ba, ba kuma tattararre ne mai quda-quda ba, ya bar shi tsakanin kunnensa ne da wuyarsa" Buhari 5905, Muslim 2338, a wani hadisi na Anas din dai ya ce: " Gashinsa ya riqa tabar kafadunsa" Buhari 5903, Muslim 2338.

.

Bayan duga-dugansa kuma bai ciko yadda zai yi muni ba, Jabir bn Sumra yake cewa a hadisin da Muslim ya rawaito 2339: "Bai da tarin nama a bayan duga-dugansa".

.

Dangane da taushin hannunsa kuwa, Anas bn Malik yake cewa: " Ban taba taben wani qyallen siliki ko alhariri wanda ya fi hannan Annabi SAW taushi ba, Muslim 2330.

.

Sai Abu Juhaifa ya ce: Na kama hannun Annabi SAW na dora a kan fuskata sai na ji ya fi qanqara sanyi, ya kuma fi almiski qamshi,Buhari 3553.

.

In ba wannan ba to sai dai tambarinsa na annabci dake bayan kafadunsa, masamman ta bangaren hagu-hagu, ya dan fito ya yi kamar tarin nama, yana da qananan suma a kansa, mun riqa fadin girmansa, ko na ce ana cewa ya fi qwan tantabara bai kai dunqular hannu ba.

.

Bayanai kala daban-daban mutum zai iya karantawa a kan sifofin Annabi SAW, na kadaita da wadannan ne don komawa kan batun da muke yi na tarihin Annabi SAW da sahabbansa, sannan mu dan goce wa wasu abubuwan da ba mu da tabbaci a ciki.

.

Wannan aiki da aka dora wa Annabi SAW na kawo saqo zuwa ga jama'arsa babban aiki ne da za mu iya raba shi zuwa gida biyu:-

a) Garin Makka: inda ya kusan kwashe shekaru goma sha uku ya na kiran mutane zuwa ga Allah.

.

Madina: Nan kam dududu shekara goma ya samu, in an hada su duka biyu sun zama 23, ga 40 kafin annabci sun zama 63, na Makka din ma za a iya kasa shi zuwa gida 3, shekara 3 ya kwashe yana kiran mutane a boye, sai kuma bayyanar da'awa a farkon shekara ta 4 bayan annabci, har zuwa ta 10, sai kuma da'awa a wajen Makka daga shekara ta 10 din har hijira zuwa Madina.

ANNABI DA SAHABBANSA // 017

.

A baya mun gano cewa Makka cibiya ce ta addini a wajen Larabawa, wadan da suke kula dakin kuma su ne jagorori wajen bautar gumakan dake daki mai alfarma, don haka kawo gyara a wannan wuri dole ya yi dan karen wahala, sabanin a ce wani wuri ne na Larabawan ba nan ba, ba shakka lamarin yana buqatar jajurcewa ta yadda masifu da wahalhalu ba za su gigita mutum ba, wannan yana daya daga cikin hikimar da ta sa dole sai dai a fara yin kira zuwa ga musluncin a boye, don kar Makkawan su yi wa lamarin wani irin kallo.

.

Wadan da Annabi SAW zai fara kawo musu lamarin su ne wadan da suka fi kowa kusanci da shi, kamar iyalinsa da abokansa, su din ne kuwa ya fara kira zuwa ga muslunci, sai kuma wadan da yake ganin akwai alamun alkhairi tare da su, cikin wadan da suka yi masa kyakkyawar fahimta shi ma ya yi musu, ya san gaskiyarsu da kyawawan dabi'unsu, wadannan mutanen su ne suka amsa masa, a zahiri ba su da wani kokwanto game da manzancinsa ko gaskiyar lamarinsa, su ake la'akari da su a matsayin wadan da suka riga kowa karbar shiriya.

.

Cikinsu akwai uwar muminai, wato Khadijah bnt Khuwailid RA, sai kuma bararren bawansa wato Zaid bn Haritha bn Shurahbil Alkalbiy, -wannan an taba kama shi aka mai da shi bawa, Khadijah RA ta mallake shi, daga bisani ta yi wa Annabi SAW kyautarsa, a lokacin babansa da baffansa suka zo tafiya da shi wajen danginsa amma sai ya yi qememe, ya zabi ya zauna tare da Annabi SAW, ganin haka sai Annabi SAW ya mai da shi dansa yadda har gadonsa zai iya, aka fara kiransa Zaid bn Muhammad, da muslunci ya bi jiki sai kuma aka hana- na ukunsu shi ne Aliy RA.

.

Shi Aliy RA a lokacin yaro ne, Annabi SAW ya karbo shi daga Abutalib don ya zauna a hannunsa, bayansa sai abokinsa na kusa tun yaranta, wato Abubakar RA, wadannan tun ranar da Annabi SAW ya zo da annabci suka karba hannu bibbiyu kuma suka yi imani da shi, Abubakar RA mutum ne mai sauqin hali, mai dadin rai ga sauqin mu'amalla, 'yan uwansa sukan so zama da shi don yana da ilimi kuma ga sanin kan kasuwanci, wannan damar ce ya samu shi ma ya fara nuna musu hasken musluncin, cikin wadan da ya amince da su, akwai Usman RA, wanda yake da sunan babansa, masana suna cewa sunan Abubakar RA na asali Abdullah bn Usman.

.

Wadannan da muslunci ke ji da su, ake yi musu laqabi da wadan da aka yi musu albashir, kuma aka fito da sunansu a matsayin fitattun da za a tsayar da dayansu a matsayin khalifa bayan Umar RA duk a hannun Abubakar RA din ne dai suka sami hasken muslunci, kamar dai shi Usman bn Affan RA, Zubair bn Awwam Al'asdiy RA, Abdurrahman bn Auf RA, Sa'ad bn Abi Waqqas RA da Talha bn Ubaidillah Attaimiy RA, ba shakka wadannan su ne a sahun farko wajen shiga muslunci sai kuma wadan da su kuma Allah SW ya shiryar bayan wadannan irin su: Bilal bn Abi Rabah Alhabashiy, Abu Ubaida Amir bnl Jaraj daga bnl Harith, Abu Salama bn Abdil Asad, Arqam bn Abil Arqam Almakhzumiyan.

.

Sai kuma Usman bn Maz'un da 'yan uwansa Qudama da Abdullah, sai Ubaidata bnl Harith bnl Muttalib, Sa'id bn Zaid Al'adwiy da matarsa Fatima bntl Khattab 'yar uwar Umar RA, Khabbab bnl Art, Abdullah bn Mas'udil Huzaliy da dai sauransu, dukkan wadannan suna cikin wadan da ake kiransu da marigaya shiga muslunci, gaba dayansu Quraishawa ne, Ibn Hisham 1/245-262 yana cewa sun wuce 40, duk sun shiga muslunci, Annabi SAW yakan gana da su a boye, ya sanar da su addininsu, don a lokacin da'awa ba ta watsu ba, da guda-guda ake yi, akwai maza a cikinsu da dama, sai mata daidaiku.

.

Wahayi a lokacin ya ci gaba da sauka bayan saukar Muddatthir, sai dai ayoyin galibinsu da surorin za ka taras gajeru ne, masu shiga rai, wadan da suke wanke zuciya, su nesanta mutum daga kwadayin duniya, su sifanta masa aljanna da wuta kamar yana ganinsu quru-quru, su kwashi hankalin mutum zuwa wata duniyar yadda zai tabbatar wa kansa cewa da fa ana cikin bata ne babba, daga nan ne aka fara saukar da sallah raka 4, biyu da safe sauran biyun da maraice, Mukhtasar Siratir Rasul Abdullahin Najdiy P88, Ibn Hisham 1/247 ya ce: Annabi SAW da sahabbansa sun riqa boye sallarsu a tsakanin duwatsu har Abutalib ya taba kama Annabi SAW da Aliy RA wata rana suna sallah ya yi musu magana, amma da ya ji yadda abin yake sai ya ce su ci gaba kawai.

ANNABI DA SAHABBANSA // 018

.

Duk da cewar kiran da ake yi wa mutane zuwa muslunci a boye ake yi, amma labari ya kurdada har zuwa kunnen Quraishawa, sai dai ba su damu da sha'aninsa sosai ba, ko don an yi wasu irinsa masu magana kan kadaita Allah ne oho, don an yi Umayyata bn Abi Salt, Qussu bn Sa'ida da Amr bn Naufal, akwai ma wasu ban da su, sai Quraishawan suka zaci shi ma Annabi SAW nan zai yi ya qare irinsu, amma da suka ji qarfinsa, da yadda labarinsa ya fara bazuwa ko'ina, sai suka fara sanya masa ido.

.

A dan wannan lokaci dake buqatar sirri musulmai duk suka zama 'yan uwa masu taimakon juna, kowa kuma ya fara tunanin yadda zai jawo wani kusa da shi kamar dai yadda Abubakar RA ya yi, har yawansu ya dan qaru, a qarshe Allah SW ya ba da damar bayyana da'awar a sarari.

.

BAYYANA DA'AWA

Koda yake an yi umurni da bayyana da'awar amma ba cewa aka yi ga kowa ba, Allah ya umurci Annabi SAW ne da ya janyo 'yan uwansa na kusa tukun a suratus Shu'ara 214, farkon abin da Annabi SAW ya yi shi ne ya kira danginsa na kusa Banu Hashim, da wasu kadan daga cikin Banu Abdilmuttalib, adadinsu a lokacin ya kai 45, nan take Abulahab ya ce "Wadannan dai baffanninka ne da 'ya'yansu, don haka yi magana kai tsaye ba wasa ba,

.

"Ina so ka sani, danginka ba su iya komai da daukacin Larabawa, ni ya fi dacewa na dakatar da kai, ka tsaya a dangin babanka kawai, don in za ka ci gaba da abin da kake yi ya fi musu sauqi da a ce Quraishawa gaba-dayansu sun taru maka, sauran Larabawan ma su taya su, ni ban taba ganin wanda ya jajubo wa danginsa bala'i irinka ba" sai Annabi SAW ya yi shuru, a ranar dai ba a iya gudanar da komai a taron ba, to amma fa Annabi SAW neman wani lokaci yake yi da ya fi wannan dacewa, haka dai ya sake tara su a karo na biyu.

.

Ya miqe ya yi addu'ar da ya saba yi sannan ya ce "Jagora dai ba ya wa mabiyansa qarya, to na rantse da wanda ba wani abin bautawa da ya cancanta sai shi, ni manzon Allah ne gare ku, kuma da sauran jama'a gaba-daya, na rantse da Allah za ku mutu kamar yadda kuke barci, kuma za a tashe ku kamar yadda kuke farkawa, sannan za a yi muku hisabin ayyukanku, ko dai ku tabbata a wuta ko a aljanna" Abutalib ya nuna suna son taimaka masa, kuma sun karbi nasiharsa, sun gasgata maganarsa.

.

Ya ce "Wadannan danginka ne, ni ma daga cikinsu nake, sai dai na fi su saurin isa inda kake so, ci gaba da abin da aka sanya ka, wallahi har yanzu ina tare da kai kuma zan kare ka, duk da cewa raina yana liqe da addinin Abdulmuttalib".

.

Abulahab ya ce: "Wallahi wannan aika-aika ce, gwara ku hana shi kafin wasu su riga ku" Abutalib ya ce "Mu kuwa wallahi za mu tsaya masa matuqar muna da rai" lokacin da Annabi SAW ya tabbatar da cewa Abutalib ya yi alkawarin ba shi kariya a yayin da zai isar da saqon Ubangijinsa sai wata rana ya miqe a kan dutsen Safa.

.

Ya daga murya duk Quraishawa suka taru don jin abin da zai ce, sai ya kira su zuwa ga kadaita Allah SW, da yin imani da saqonsa da ranar lahira, kamar dai yadda ya zo a Buhari cewa wanda bai iya fitowa ba ma ya sa a jiwo masa, Abulahab ya zo cikin Quraishawa, Annabi SAW ya ce "In na gaya muku cewa mahara na gefen gari suna son auka muku za ku gasgata ni?" Suka ce "Ba ka taba yi mana qarya ba" ya ce "To ina yi muku gargadin azaba mai radada" Abulahabi ya ce "Kai tir! Da ma don wannan ka tara mu?" Sai Tabbat ta sauka.

.

Akwai wani hadisi wanda Muslim ya rawaito na Abu-huraira yana bayanin wancan taron, ya ce: "Lokacin da ayar ={Ka gargadi 'yan uwanka makusanta}= ta sauko, sai Annabi SAW ya kira su, ya yi wa'azi ga daukacin jama'a gaba daya, ya kuma kebe na kusa, sai ya ce " Quraishawa ku kubutar da kanku daga qunar wuta, Banu Ka'ab ku kubutar da kanku daga qunar wuta, Fatima 'yar Muhammad SAW ki kubutar da kanki daga qunar wuta, na rantse da Allah SW ba ni da wani abin da zan iya yi muku a wurin Allah, sai dai akwai zumunci tsakanina da ku, kuma zan sada shi.

ANNABI DA SAHABBANSA // 023

.

KOMAWA GIDAN ARQAM

Yanayin irin halin ni-'yasun da musulmai suka sami kansu a hannun kafura ya sa dole Annabi SAW ya hana musulmai nuna imaninsu ta kowace hanya, ya zamto ganawar da zai yi da su ma ta kasance a cikin sirri, domin in har mushrikannan suka dago cewa yana ganawa da muminai za su hana shi koyar da su littafin Allah da sauran lamuran addini, ko kuma wani lokaci ma a sami taho mu gama.

.

Tabbas kusan hakan ta faru a shekara ta hudu da samun annabci, yadda musulmai suka hadu a tsakanin duwatsu don su yi sallah kamar yadda suka saba, sai wasu mushrikai suka gansu suka zage su, a qarshe fada ta kaure har Sa'ad bn Abi Waqqas RA ya yi wa wani a cikinsu mugun duka har ya yi masa rotsi, jinin farko kenan da aka fara zubarwa tun bayan bayyanar muslunci, ko shakka babu in irin wannan taho mu gaman zai ci gaba zai iya janyo wa musulmai mummunar wahala.

.

Kenan yanzu sai an yi amfani da hikima wajen boye imani, sahabbai gaba dayansu suka shiga taitayinsu, ba abin da suke bayyanawa na muslunci ko ibada ko da'awa bare kuma tarurruka, Annabi SAW ne kawai yake yin ibadarsa a sarari sabo da dalilan da muka ambata a baya, sai dai duk da haka akwai buqatar ya gana da sahabbansa a boye don kare addinin da kuma masu ibadar, inda zai dace da taruwa kuwa shi ne gidan Arqam bn Abi Arqam da yake yana kebe ne nesa da inda mushrikai suke harkokinsu, wannan ya faru ne a shekara ta 5.

.

HIJIRAR FARKO ZUWA HABASHA

Tsananin nan kamar yadda muka karanta ya faro ne daga shekara ta hudu har zuwa tsakiyar shekara ta 5, da farko kamar ba zai kai haka ba, amma yau da kullum har ya zama babban lamari, wanda a sakamakonsa muminai suka fara tunanin wata dabara da za ta qwace su da addininsu, a daidai wannan lokacin ne aka saukar da suratul Kahaf, labarin mutanen kogonnan zai koya musu yadda za su yi hijira daga matattarar kafurai su koma wani wuri don tsira da addininsu, da kuma samun damar bautar Allah SW.

.

Habasha a wannan lokacin kiristoci ne, Annabi SAW ya san cewa shugabansu wato Najashiy adalin sarki ne bai zaluntar kowa, don haka ya umurci sahabbansa da su yi hijira zuwa can, a watan Rajab shekara ta 5 bayan Annabci sahun farko na sahabbai suka nufi can, maza 12 ne da mata 4 kacal, jagoransu a wannan tafiyar shi ne Usman bn Affan, a sannan ma yana tare da matarsa Ruqayya diyar Annabi SAW, har Annabi SAW yake cewa: Gidan farko kenan da ya yi hijira sabo da Allah tun bayan Ibrahim AS da Lut AS (Mukhtasiru siratir rasul P92-93, Zadul Mi'ad 1/24, Rahmatun lil'alamin 1/61).

.

Haka dai wadannan sahabban suka sulale cikin dare yadda kafurai ba za su san abin da ake ciki ba, har suka kai gabar tekun Maliya, wato tashar jirgin ruwa na Shu'aibah, inda suka yi sa'a wasu jiragen ruwa na kasuwanci guda biyu za su bar wurin zuwa Habasha, nan take suka kwashe su, to ashe har labari ya iske kafuran Makka, nan da nan suka bi sawu, amma kafin su iso jirgi ya riga ya yi nisa, haka suka dawo, musulmai kuma aka yi musu kyakkyawar tarba a can.

.

Watan Ramadan yana zuwa Annabi SAW ya tafi masallaci mai alfarma a lokacin akwai dumbin Quraishawa da shugabannin qabilu, kawai sai ya fara karanta suratul Najm, to dama su ba su taba jin Qur'ani ba, don sun riga sun tsaya a kan ba wanda zai saurare shi (La tasma'u li hathal Qur'an), to amma da yake ya faji'ance su haka suka yi shuru suna sauraronsa, mu'ujizar Qur'ani kuwa ta kama su, yayin da Annabi SAW ya kai wurin sujada ba wanda bai kwafa ba a cikinsu, duk ba su ankara sun dawo hayacinsu ba sai da suka dago.

.

To wannan abu fa ya yi tsanani sosai, har ta kai ga sauran kafuran suna zargin wadan da suka yi sujada tare da Annabi SAW, dalilin haka suka yanko wata qarya da suke cewa ai ya yabi allolinsu ne shi ya sa suka yi sujada, kafin ka ce kwabo har labari ya kai wa masu hijira cewa Quraishawa sun muslunta gaba dayansu, nan suka kamo hanya a watan Shawwal (Wato qaramar salla), suna zuwa kusa da Makka sai suka gane cewa labarin ba gaskiya ne, daganan wasu suka koma, sauran kuma suka shiga a boye da taimakon wasu Quraishawan.

ANNABI DA SAHABBANSA // 023

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KOMAWA GIDAN ARQAM

Yanayin irin halin ni-'yasun da musulmai suka sami kansu a hannun kafura ya sa dole Annabi SAW ya hana musulmai nuna imaninsu ta kowace hanya, ya zamto ganawar da zai yi da su ma ta kasance a cikin sirri, domin in har mushrikannan suka dago cewa yana ganawa da muminai za su hana shi koyar da su littafin Allah da sauran lamuran addini, ko kuma wani lokaci ma a sami taho mu gama.

.

Tabbas kusan hakan ta faru a shekara ta hudu da samun annabci, yadda musulmai suka hadu a tsakanin duwatsu don su yi sallah kamar yadda suka saba, sai wasu mushrikai suka gansu suka zage su, a qarshe fada ta kaure har Sa'ad bn Abi Waqqas RA ya yi wa wani a cikinsu mugun duka har ya yi masa rotsi, jinin farko kenan da aka fara zubarwa tun bayan bayyanar muslunci, ko shakka babu in irin wannan taho mu gaman zai ci gaba zai iya janyo wa musulmai mummunar wahala.

.

Kenan yanzu sai an yi amfani da hikima wajen boye imani, sahabbai gaba dayansu suka shiga taitayinsu, ba abin da suke bayyanawa na muslunci ko ibada ko da'awa bare kuma tarurruka, Annabi SAW ne kawai yake yin ibadarsa a sarari sabo da dalilan da muka ambata a baya, sai dai duk da haka akwai buqatar ya gana da sahabbansa a boye don kare addinin da kuma masu ibadar, inda zai dace da taruwa kuwa shi ne gidan Arqam bn Abi Arqam da yake yana kebe ne nesa da inda mushrikai suke harkokinsu, wannan ya faru ne a shekara ta 5.

.

HIJIRAR FARKO ZUWA HABASHA

Tsananin nan kamar yadda muka karanta ya faro ne daga shekara ta hudu har zuwa tsakiyar shekara ta 5, da farko kamar ba zai kai haka ba, amma yau da kullum har ya zama babban lamari, wanda a sakamakonsa muminai suka fara tunanin wata dabara da za ta qwace su da addininsu, a daidai wannan lokacin ne aka saukar da suratul Kahaf, labarin mutanen kogonnan zai koya musu yadda za su yi hijira daga matattarar kafurai su koma wani wuri don tsira da addininsu, da kuma samun damar bautar Allah SW.

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Habasha a wannan lokacin kiristoci ne, Annabi SAW ya san cewa shugabansu wato Najashiy adalin sarki ne bai zaluntar kowa, don haka ya umurci sahabbansa da su yi hijira zuwa can, a watan Rajab shekara ta 5 bayan Annabci sahun farko na sahabbai suka nufi can, maza 12 ne da mata 4 kacal, jagoransu a wannan tafiyar shi ne Usman bn Affan, a sannan ma yana tare da matarsa Ruqayya diyar Annabi SAW, har Annabi SAW yake cewa: Gidan farko kenan da ya yi hijira sabo da Allah tun bayan Ibrahim AS da Lut AS (Mukhtasiru siratir rasul P92-93, Zadul Mi'ad 1/24, Rahmatun lil'alamin 1/61).

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Haka dai wadannan sahabban suka sulale cikin dare yadda kafurai ba za su san abin da ake ciki ba, har suka kai gabar tekun Maliya, wato tashar jirgin ruwa na Shu'aibah, inda suka yi sa'a wasu jiragen ruwa na kasuwanci guda biyu za su bar wurin zuwa Habasha, nan take suka kwashe su, to ashe har labari ya iske kafuran Makka, nan da nan suka bi sawu, amma kafin su iso jirgi ya riga ya yi nisa, haka suka dawo, musulmai kuma aka yi musu kyakkyawar tarba a can.

.

Watan Ramadan yana zuwa Annabi SAW ya tafi masallaci mai alfarma a lokacin akwai dumbin Quraishawa da shugabannin qabilu, kawai sai ya fara karanta suratul Najm, to dama su ba su taba jin Qur'ani ba, don sun riga sun tsaya a kan ba wanda zai saurare shi (La tasma'u li hathal Qur'an), to amma da yake ya faji'ance su haka suka yi shuru suna sauraronsa, mu'ujizar Qur'ani kuwa ta kama su, yayin da Annabi SAW ya kai wurin sujada ba wanda bai kwafa ba a cikinsu, duk ba su ankara sun dawo hayacinsu ba sai da suka dago.

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To wannan abu fa ya yi tsanani sosai, har ta kai ga sauran kafuran suna zargin wadan da suka yi sujada tare da Annabi SAW, dalilin haka suka yanko wata qarya da suke cewa ai ya yabi allolinsu ne shi ya sa suka yi sujada, kafin ka ce kwabo har labari ya kai wa masu hijira cewa Quraishawa sun muslunta gaba dayansu, nan suka kamo hanya a watan Shawwal (Wato qaramar salla), suna zuwa kusa da Makka sai suka gane cewa labarin ba gaskiya ne, daganan wasu suka koma, sauran kuma suka shiga a boye da taimakon wasu Quraishawan.

ANNABI DA SAHABBANSA // 024

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HIJIRA TA 2 ZUWA HABASHA

Makkawa suna da labarin cewa wasu daga cikin sahabban Annabi SAW sun tafi Habasha, sai kuma suka sami labarin cewa sarkin daular wato Najashiy ya karrama su, nan wutar gabar muslunci da musulmai ta dada balbala a tsakaninsu, suka fuskanci sauran wadan da ke zaune cikin garin Makka da nau'o'i daban-daban na azaba, har sai da Annabi SAW ya sake umurtarsu da su koma Habasha a karo na biyu, sai dai wannan karon yawansu ya ribanyu sama da na farko, har ya kai 82, wasu suna ganin akwai Ammar, in an hada da shi to yawansu yakai 83 Kenan wato mazan, mata kuma su 18 zuwa 19.

.

Lokacin da Quraishawa suka sakankance da wannan hijirar ta biyu, da kuma irin natsuwar da suka samu a Habashan, sai suka yi shawarar cusguna musu a can ma, suka zabi samari majiya qarfi, wato Amr bnl As da Abdullah bn Abi Rabi'a (Sannan ba su muslunta ba) suka aike su da wasu kyaututtuka na gani na fada zuwa wurin Najashiy shi da fadawansa, da suka isa wurin fadawan suka ba su kyaututtukan gami da wasu hujjoji masu gamsarwa wadan da za su yi amfani da su wajen neman iza qeyar sahabbai zuwa inda suka fito, fadawan suka yi alkawarin yin iya qoqarinsu.

.

Amma lokacin da suka iso wajen Najashiy suka ba shi kyautar sai suka yi masa gaisuwar girmamawa suka ce: "Yallabai, Wasu yara marasa ji sun shugo qasarka, wadannan yara sun bar addinin mutanensu sannan sun qi shiga addininka, sai suka qirqiro wani sabon addini suka zo da shi, mu da kai duka ba wanda ya san kansa, don haka muka turo maka manyansu wadan da iyayensu ne, baffanninsu da sauran danginsu don su koma da su gida, don sun fi kowa saninsu da abin da suke zarginsu da shi".

.

Fadawan suka ce "Mai sarauta wannan gaskiya ne, a damqa musu su su koma da su gida" sai dai shi Najashin yana ganin sai an yi tankade da rairaya, ta wajen sauraron duk bangarorin guda biyu, ya sa aka yi masa kiran musulman, su a lokacin sun tsaya kan za su fadi gaskiya komai dacinta Najashiy ya ce "Wai meye haqiqanin wannan addinin da ya sa kuka rabu da addinin mutanenku, kuma kuka qi karbar sauran addinan?"

.

Mai magana da yawun musulmai a lokacin Ja'afar bn Abitalib ne, wato yayan Aliy RA, ya ce "Yallabai, da muna zamanin jahilci ne da gidadanci, sai mu bauta wa gumaka mu ci mushe, mu aikata duk wata alfahasha, mu yanke zumunta, mukan munana wa maqwabci, mai qarfi ya zalunci maras qarfi, haka muke har Allah SW ya turo manzo a cikimmu, mun san dangantakarsa, gaskiyarsa, amanarsa da kamewarsa.

.

"Sai ya kira mu zuwa ga kadaita Allah da bauta masa, gami da qaurace wa abin da muke bauta ma wa mu da iyayenmu na gumaka da duwatsu, ya umurce mu da fadin gaskiya, amana, sada zumunta, kyakkyawar maqwabtaka, da nisantar haram ko zubar da jini, ya hana mu alfahasha shedar zur, gami da cin dukiyar maraya, da yi wa wasu qazafi, ya umurce mu da mu bauta wa Allah shi kadai kuma kar mu hada shi da wani.

.

Ya yi mana umurni da salla, zakka da azumi, muka gasgata shi muka yi imani dashi a kan abin da ya zo da shi na addinin Allah, sai muka bauta wa Allah shi kadai ba mu hada shi da wani ba, muka haramta abin da ya haramta mana gami da halasta abin da ya halasta, don haka sai mutanemmu suka tsane mu, suka riqa cutar da mu, suka takura mu a kan addinimmu, don dai kawai su mai da mu kan bautar gumaka, da aikata munanan ayyuka, lokacin da suka fi qarfimmu suka nemi hana mana addinimmu, sai muka bar qasarmu, muka zabe ka a kan wasu, sabo da tunanin ba za a zalunce mu a wurinka ba"

.

Sai Najashiy ya ce "Ko kana tare da wani abin da yake cewa?" Ja'afar ya ce qwarai kuwa, sai ya fara karanta suratu Maryam, wato (Kaf,Ha,Ya,Ain,Saad) Najashiy ya yi kuka har sai da gemunsa ya jiqa da hawaye, su ma fada-fadan da suke kewaye da shi suka rushe da kuka har suka jiqa littafansu, Najashiy ya ce "Wannan da abin da Isa AS ya zo da shi daga mafita guda ne" ya kalli Amr bnl As ya ce "Wallahi ba zan damqa muku su ba"

ANNABI DA SAHABBANSA // 025

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Najashiy na rufe baki sai Amr bnl As ya yi waje yana ce wa mutuminsa Abdullah bn Rabi'ah "Gobe wallahi zan fito musu ta bayan gida na yi maganinsu" Abdullah ya ce "A'a kar ka yi haka, ai 'yan dangi ne, koda kuwa mun yi hannun riga da su" Amr ya toge a kan ra'ayinsa.

.

Suna haduwa kashe-gare ya ce da Najashiy "Yallabai! Sukan fadi wata babbar magana a kan Isa dan Maryam" sai Najashiy ya sa a kirawo su don ya tabbar, koda suka ji abin da zai tambaye su a kai sai suka tsorata, amma a qarshe suka yanke fadin gaskiya ko a mutu ko a yi rai, suna shiga Najashiy ya tambaye su.

.

Sai Ja'afar bn Abutalib ya ce "Mukan fadi abin da Annabi SAW ya zo mana da shi ne, cewa Isa bawan Allah ne kuma manzonsa, ruhinsa ne ya sanya wa Maryam tana budurwa tsarkakakkiya" da Najashiy ya ji abin da suka ce sai ya ce su tafi abinsu su saki jiki, duk wanda ya yi musu maganar banza za a ci shi tara, daganan ya sanya a mayar musu da kyaututtukansu ya ce rashawa ne ba zai amsa ba.

.

Bayan wannan yunquri na amso masu hijira ya ci tura sai suka gane cewa in fa ba a tsukin inda suke ba ne ba yadda za su yi da wannan abin da ya qi ci ya qi cinyewa, da haka sai wani mugun tunani ya afko musu, wato ko dai su yi wa Manzon Allah SAW takunkumi yadda za su hana da'awar tasa gaba daya ko in haka ta qi yuwuwa su yi masa kisar mummuqe.

.

SUN JA WA ANNABI KUNNE

Da farko dai manyan Quraishawan sun sami Abutalib ne suka ce "Abutalib, kai babba ne kana da shekaru da matsayi a wurimmu, mun yi iya qoqarinmu wajen ganin ka cire hannunka game da dandannan naka amma ka qi, mu kam wallahi haqurimmu ya qare, ba za mu bari a riqa zagin iyayemmu, ana wawanta hankalimmu, ana aibanta allolinmu ba, yanzu kodai ka hana shi, ko kuma mu yi muku kudin goro kai da shi, sauran kuma ya rage ko mu ko ku".

.

Wannan gargadi ya tsaya wa Abutalib a rai, sai ya aika wa Annabi SAW yana cewa "Dana, mutanenka fa sun same ni suna yi min wasu maganganu, ka dube ni ka dubi kanka, kada ka dora min abin da ba zan iya ba" daganan ne Abutalib ya ji a jikinsa cewa gwiwar baffansa ta yi sanyi, sai ya ce "Baba, da za su dora min rana a damata, wata kuma a haguna wai don na bar wannan saqon, ba zan bari ba sai dai na mutu ko Allah ya bayyana lamarinsa"

.

Yana yin shuru sai ya kama kuka, ya tashi ya kama hanya, Abutalib ya kira shi ya ce "Dana je ka fadi abin da kake so, na rantse da Allah ba zan taba bashe ka ba har abada.

.

SUN SAKE DAWOWA WAJEN ABUTALIB

Da dai Quraishawa suka ga cewa Abutalib ya qi daukar wani mataki, kuma Annabi SAW ya ci gaba da abinsa kamar yadda yake so, sai suka dumfari wurinsa da Amara bnl Walid bnl Mugira, wato dan uwan Khalid, suka ce "Ka san dai wannan yaron a tsakanin Quraishawa ya fi kowa dangane da kyau, to ka riqe shi, nauyinsa da komai nasa yana wuyarka, yanzu ya zama danka, mu kuma ka ba mu dancan naka da ya saba wa addininka da na iyayenka, ya raba kan al'ummarsa, ya kuma raina hankalin kowa, sai mu kashe shi, shi kenan an yi raba daidai kenan mun musanya maka"

.

Ya ce "Wannan wace iriyar bankaura ce haka? Ku ba ni danku na wahala da rainonsa, na ba ku nawa ku kashe, wannan kam wallahi ba ta taba sabuwa, sai Mut'im bn Adiy, bn Naufal bn Abdimanaf ya ce " Abutalib gaskiya mutanannan sun yi maka adalci, sun yi iya woqarinsu wajen nisantar abin da zai dame ka, amma kai ba ka son ku daidaita"

.

Ya ce "Wallahi ba su yi min adalci ba, kawai ka yi ninyar ka ci mutuncina ne kai da wadannan da suka yi min taron dangi, don haka je ka yi abin da ka ga dama" wannan kai komo har guda biyu da suka yi zuwa wurin Abutalib a shekara ta shida suka yi bayan annabci, dududu dan qaramin lokaci ne a tsakaninsu.

\*ANNABI DA SAHABBANSA // 026\*

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YUNQURIN KASHE ANNABI SAW

Bayan duk wani qoqari na gamsar da Abutalib ya ci tura, sai Quraishawa suka fara tunanin yi wa Annabi SAW kisar gilla, wace ita ce zabi ko mataki na gaba da suke ganin ba wata makawa sai an dauke shi, a maimakon su cimma burinsu a wannan mataki sai ya zamto kuma dalilin musluntar wasu barada na muslunci guda biyu, wato Hamza bn Abdilmuttalib RA da Umar bn Khattab RA, daga cikin cuturwar da Quraishawan suka yi wa Annabi SAW bayan qalubalantar Abutalib:-

.

Wata rana Utaiba bn Abilahab ya zo wajen Annabi SAW ya ce "Na kafurce wa (Wannajmi iza hawa) da wanda aka ce masa (Dana fa tadalla)" sai ya cakumo Annabi SAW ya keta rigarsa, ya yi qoqarin yin kaki ya tofa wa Annabi SAW a fuska, aka yi sa'a bai same shi ba, irin wannan cin zalin da cin mutunci ya sa Annabi SAW ya yi masa addu'ar Allah ya hada shi da wani naman dajin da zai yi gaja-gaja da shi, ilai kuwa, Allah SW ya amshi addu'ar Annabi SAW.

.

Wani lokaci Utaiba ya fita kasuwancinsa da wasu Quraishawa inda suka isa wani qauye dake qasar Sham ana ce masa Zarqa, sai wani gawurtaccen zaki ya fito musu yana zaga su, nan Utaiba ya ce "Wallahi ni zai ci, kamar yadda Muhammad ya yi min wannan addu'ar, kun ga ya kashe ni shi yana Makka ni ina Sham" kamin ka ce haka har zakin ya fada masa ya gama da shi.

.

Daya daga cikin dalilan da suka bayyana qarara cewa wadannan azzaluman kashe Annabi SAW suke son yi shi ne ruwayar Ishaq a wani dogon hadisi wanda Abujahal ya ce "Ku Quraishawa, haqiqa Muhammad ba komai yake so ba sai aibanta addininmu, da zagin iyayenmu, da raina hankulanmu, gami da wulaqanta allolinmu kamar yadda kuke gani, to wallahi na yi alqawarin daukar dutsen da zan iya dagawa, yana yin sujada na kwankwatse kansa, daga nan zabi ya rage naku, ko dai ko kare ni ko ku miqa ni, albashi in ya so Banu Abdimanaf su yi duk abin da suka ga dama" suka amsa da cewa "Wallahi ba za mu taba miqa ka ba, yi abin da kake son yi!"

.

Alfijir na ketowa Abujahal ya dauki dutse kamar yadda ya yi alkawari, ya je ya zauna yana jiran Annabi SAW, zuwa can anjima Annabi SAW ya fito, ya je ya kama salla, sauran Quraishawa kuma suka bar gidajensu suna jiran su ga abin da Abujahal zai aikata, ko da Abujahal ya dauki dutsen ya nufi Annabi SAW sai kuma ya ja da baya a firgice, duk launinsa ya canja, hannunsa sai kakkarwa yake yi, ya ma jefar da dutsen a qasa, manyan Quraishawa suka dumfare shi suna cewa "Meke faruwa ne Abulhakam?" Ya ce "Na yi niyyar yi masa abin da na gaya muku jiya, sai wani sangamemen raqumi ya fito min, wallahi ban taba ganin wani raqumi da kai, ko wuya ko haqori irin nasa ba, haka ya taso min zai cinye ni".

.

A wani hadisi na Bukhari 1/544 wanda Urwata bnz Zubair ya ce na tambayi Ibn Amr bnl As RA kan mafi tsananin abin da aka yi wa Annabi SAW sai ya ce "Annabi SAW yana cikin salla wajen dutsen Qa'aba sai Uqbata bn Abi Mu'ait ya sanya wani qyalle ya yi mummunan shaqe Annabi SAW har sai da Abubakar RA ya zo ya kama kafadunsa ya finciko shi ya ce "Sai ku kashe mutum don kawai ya ce Allah ne Ubangijina?"

.

MUSLUNTAR HAMZA RA

A watan Zul-Haj qarshen shekara ta 6 kenan, lokacin da Hamza RA wato baffan Annabi SAW kuma dan uwan shan nononsa ya muslunta kenan, dalilin musluntarsa kuwa, Abujahal ne ya sami Annabi SAW a kan dutsen Safa ya yi ta musguna masa amma bai ce masa komai ba, har dai Abujahal ya wawuri wani dutse ya yi wa Annabi SAW rotsi a ka, jini ya yi ta zuba, daga bisani ya yi wucewarsa ya qarisa majalisin Quraishawa a gindin Qa'aba ya yi zamansa, to bararriyar baiwar Abdullah bn Jad'an tana zaune a kan Safan tana kallon abin da yake faruwa.

.

Sa'ilin da Hamza ya dawo farauta da 'yar bakarsa a rataye, sai wannan matar ta kwashe labari ta gaya masa, to a lokacin matashi ne kowa na shakkarsa, nan ya fita zuwa wurin Abujahal a fusace ya yi masa rotsi shi ma da bakar a kai ya ce "Sai ka baci dana bayan ina addininsa?" Nan fa Banu Makhzum dangin Abujahal suka miqe, Banu Hashim ma suka ja layi da Abujahal ya ga haka sai ya shiga tsakiya, ya ce laifinsa ne ya hana, shi kuma Hamza tun daganan ya muslunta da gaske ya shiga cikin sahabbai.

ANNABI DA SAHABBANSA // 027

.

UMAR BNL KHATTAB YA MUSLUNTA!

Musluntar Hamza RA ta rikirkita wa Quraishawa lamari, domin su a ganinsu Annabi SAW ne kadai matsalarsu, kuma suna dab ne da su gama da shi kowa ma ya huta, kwatsam sai ga Hamza bn Abdilmuttalib wato baffansa ya bi sahunsa, kwana 3 kacal da musluntar Hamza sai aka ji kuma Umar bn Khattab shi ma ya karbi kalmar shahada, koda yake bayani ya nuna cewa Annabi SAW ne ya yi addu'ar musluntar tasa, domin musulmi sun shiga wani irin hali da suke buqatar taimako, cutarwa ko ta ko'ina, har ya kasance ba za su iya kare kansu ba, don kowa na jikinsa yake gana masa mugunyar azaba.

.

A ruwayar Tirmiziy wace ta qare ga Ibn Mas'ud da Anas bn Malik Annabi SAW ne ya yi addu'a da cewa (Allah ka daukaka muslunci da wanda ka fi so; Kodai Umar bnl Khattab ko Abujahal bn Hisham, sai Allah SW ya zabi Umar bnl Khattab), bayan bincike mai zurfi da malamai suka yi, qarshe dai sun gano cewa tun farko muslunci ya riqa shiga zuciyar Umar RA a hankali-a hankali kafin a qarshe ya sami natsuwa da shi bisa wani dalili.

.

Ko shakku babu Umar RA sananne ne da qarfi ga kuzari da haiba, musulmai kam sun dandana kudarsu a hannunsa, kafin wasu lamura su fara rikice masa, a farko shi mutum ne mai son kiyaye addinin iyaye da kakanni, ga shi mai son fantamawa yadda yake so, to sai dai kuma wannan jajurcewar da musulmai suke yi a kan aqidarsu duk da mummumar takurar da suke fama da ita ta saka shi tunani.

.

Sannan ga wani abin da kowani mai hankali dole ya jujjuya; mai yuwuwa fa musluncinnan ya zama shi ne mafi daukaka a wurin kowa, shi ya sa koda ransa ya baci game da musulmai zuwa wani lokaci kuma sai ka ga ya yi taushi (inji Gazali a Fiqhus sira P92-93) a taqaice dai ana ruwaitowa cewa wani dare ya fita daga makwancinsa zuwa Qa'aba ya lulluba da mayafin Qa'abar a lokacin Annabi SAW yana salla, sai ya fara karanta Suratul Haaqa.

.

Nan ne Umar RA ya saurare shi da kyau, har tsarin Qur'anin ya ba shi sha'awa, bayan ya muslunta ne yake cewa "Wannan lokacin muslunci ya fara shiga zuciyata" sai dai kuma akwai sauran jiqon danqe a jika, masamman zancen addinin iyaye da kakanni, ga rigingimun qabilanci, da gaba da musluncin da aka dauko tun fari, sai wannan ma ya rinjaye shi, har wata rana ya yi niyyar gamawa da Annabi SAW, sai ya ratayo takobinsa ya nufi wurin Annabin, kafin ya isa sai ya yi karo da Nu'aim bn Abdillahil Nahamil Adwiy, wasu malaman suka ce wani ne daga Bani Zuhra ko daga Bani Makhzum ya ce masa "Umar ina kuma aka nufa?" Ya ce "Muhammad nake so na kashe!" Ya ce "To in ka kashe shi ya zaka sami kanka a wurin Banu Hashim da Banu Zuhra?".

.

Umar RA ya ce " Kai ma ina ganin ka riga ka bar addininka" mutumin ya ce "Umar bari na gaya maka abin da ya fi wannan ban mamaki, qanwarka fa da surukinka tuni sun tuba sun bar wannan addinin naka" Umar RA ya canja hanya ya dumfare su a fusace, a lokacin Khabbab bnl Art yana wurinsu yana karanta wasu fallayen da aka yi rubutun Qur'ani wato Suratu Taha a ciki, dama yakan buya ya je ya koya musu, da ya ji motsin Umar RA sai ya labe.

.

Sai qanwarsa Fatima bntl Khattab ta boye takardun, amma sun makara don Umar RA ya riga ya ji muryar Khabbab yana karatun, da shugowarsa ya ce "Wai wani surkulle nake ji ne a nan?" Suka ce ita da mijinta "Banda hirar da muke yi kuma?" Ya ce "Ina ganin kun tuba ne" surikinsa ya ce "Ya kake gani in gaskiya ta bayyana ba a cikin addininka ba?" Nan Umar RA ya far masa ya yi mummunan taka shi, matarsa ta zo ta fincike qafar da qarfi, Umar RA ya dauke ta da mari har sai da fuskar ta kumbura, ita kuma ta ji zafi ta yi kalmar shahada a gabansa.

.

Da Umar RA ya ga ba nasara sai ya ce su ba shi abin da suke karantawa, qanwarsa ta ce sai ya yi tsarki, haka ala-tilas ya yi sannan ya karba ya karanta, Qur'ani ya ratsa zuciyarsa, har ya ce "Ku kai ni wurin Muhammad" da Khabbab ya ji haka sai bul ya fito ya ce "Umar ina maka albishir, ina fata addu'ar da Annabi SAW ya yi ce ta daukakar addini da kai ko Abujahal ta fada kanka, Annabi na can a gidan dake Safa" Umar RA ya rataya takobinsa ya nufi gidan, ya bubbuga qofar, sai wani mutum ya leqa ta saqon qofar ya hango shi rataye da takobi ya gaya wa Annabi SAW.

.

Sannan duk mutane suka taru, Hamza RA ya ce "Wai me ke faruwa ne?" Suka ce "Umar ne fa!" Ya ce "Ku bude masa, in wani abu yake so sai mu ba shi, in kuma da mummunar manufa ya zo sai mu kashe shi da takobinsa!" Annabi SAW ya fito wurinsa ya same shi a kan dutse ya janyo tufarsa ya ce "Umar ba za ka tuba ba sai abin da ya sami Waleed bnl Mugira ya same ka?" Ya yi masa addu'a, nan take ya muslunta, wadan da suke dakin suka yi wata iriyar kabbara gaba dayansu.

ANNABI DA SAHABBANSA // 028

.

Tun lokacin da Umar bnl Khattab RA ya muslunta aka fara sakar wa musulmai mara, a ruwayar bn Abbas (Tarikh Umar bnl Khattab na Inbl Jauziy P6-7) ya ce da Annabi SAW "Wai ba mu ne muke kan gaskiya ko a mutu ko a yi rai ba?" Ya ce "Haka yake, na rantse da wanda raina yake hannunsa kuna kan gaskiya rayuwa ko mutuwa" ya ce "To don me muke buya musu? Na rantse da wanda ya aiko ka da manzonci sai mun fita" ya ce "Muka fita a layi biyu ina gaban daya, Hamza yana gaban dayan, duk qura ta budu masa kamar garin kunu, haka muka qarisa har masallaci, na kalli Hamza na kalli Quraishawa, duk baqin ciki ya maqure su ba su da yadda za su yi, daga wannan ranar Annabi SAW ya sanya min suna Faruq" a ruwayar Bukhari 1/545 musulmai suke cewa "Tunda Umar RA ya muslunta muka sami daukaka".

.

MUQADDASHIN QURAISHAWA A GABAN ANNABI SAW

Tun lokacin da Hamza da Umar RA suka muslunta Quraishawa suka tabbatar da cewa azabtarwa fa ba mafita ba ce, sai dai ba su yi qasa a gwiwa ba, suka tashi wani masamman don ya je wajen Annabi SAW a gyaro ta, za su ba shi duk abin da yake buqata, abin da ba sa so kawai ci gaba da yada muslunci, ba su san cewa duniya da abin dake cikinta inda za a ba wa Annabi SAW ba komai ba ne a wurinsa, wannan bai iya sawa ya dena yin da'awarsa.

.

Wata rana Utba bn Rabee'a (shugaba ne), ya miqe a majalisar Quraishawa sannan Annabi SAW yana zaune a gefe shi kadai ya ce "Quraishawa me kuke gani, da ban je na sami Muhammad na yi masa magana kan wasu batutuwa ba? Wata qila ko ya qi karbar wasu zai karbi wasu, sai mu ba shi duk abubuwan da yake so mu dai ya rabu da mu" wannan ya faru ne lokacin da Hamza RA ya muslunta, da suka ga adadin musulmai kullum qaruwa yake sai kawai suka karba.

.

Don haka sai Utba ya miqe ya qarisa wurin Annabi SAW ya ce "Dan uwana ka san cewa kana da babban matsayi a cikin dangi, ga lafiyayye dangane, to amma ka zo wa danginka da wani babban abu wanda ka raba kansu da shi, ka raina hankalinsu, ka baci allolinsu da addininsu, ka kafurta duk wanda ya bi addinin iyayensa, yanzu ji nan! Zan yi maka tayin wasu abubuwa kai kuma ka je ka yi tunani wata qila ka amshi wasu daga ciki".

.

Annabi SAW ya ce "Abul Waleed, fadi ina jinka" shi kuma ya ci gaba da cewa "In dukiya kake so ya sa ka zo da wannan abin sai mu tara maka ita har ka fi kowa a cikinmu, in kuma wani matsayi kake so sai mu dora ka shugaba a cikimmu ta yadda ba za mu iya yanke komai ba sai da kai, in ma sarauta kake so sai mu nada ka ka zama sarkimmu, in kuma aljani ne yake bullo maka ba ka da yadda za ka yi da shi sai mu nema maka magani, in dukiyarmu za ta qare sai dai ta qare amma sai ka warke, don sau tari akan yi magani kuma a warke" har Utba ya gama Annabi SAW bai tanka masa ba, can sai ya ce "Abulwaleed ka kammala?" Ya ce "Qwarai!" Sai ya ce "To ni ma saurare ni"

.

Sai Annabi SAW ya yi bismilla ya fara karanto masa (Alif lam meem) na fussilat, Utba ya yi kasaqe yana jinsa, can dai ya watsa hannunsa a baya ya dogara a kansu yana sauraren Annabi SAW, lokacin da ya kai wurin sujjada ya yi, sannan ya ce "Abul Waleed ka saurare ni? To wannan ce amsarka" sai Utba ya miqe ya nufi wurin mutanensa, suna ganinsa suka ce "Wallahi mutuminku ba da fuskar da ya tafi ya dawo ba" haka dai ya qarisa wurinsu ya sami wuri ya zauna, suka ce "Abul Waleed meke faruwa?"

.

Ya ce "Na ji wata maganar da wallahi ban taba jin irinta ba, na rantse da Allah ba waqa ba ce, ba sihiri ba, ba bokanci ba, Quraishawa ku saurare ni ku ji maganata, wannan mutumin ku bar shi kawai da abin da ya zo da shi, na rantse muku da Allah wani abu babba zai faru a dalilin abinnan, in Larabawa suka juya masa baya to ku kadai kun isa ku tsaya masa, in kuma Allah ya dora shi a kanku to dama mulkinsa naku ne daukakarsa taku ce za ku fi kowa jin dadi" suka ce "Shi kenan wallahi ya tsafaceka da harshensa!" Ya ce "Wannan ra'ayina ne ku kuma ku yi abin da kuka ga dama".

.

Lamari dai kullum sai dada sabon sauyi yake yi, Abutalib kuma yana bibiyansa don ba da kariya ga dandansa, domin mushrikai sun yi gargadin cewa zai dandana kudarsa, har sai da aka zo yin sulhu da Ammarah bnl Waleed, Abujahal ya so ya kwankwatsa kansa da dutse, Uqbata bn Abi Mu'ait ya shaqe shi da tufarsa har ya kusan hallaka shi, wani ma ya tunkaro shi da takobi don ya kashe shi, tabbas Abutalib ya san wadannan mutanen ba sa nufin alkhairi ga Annabi SAW, kuma in da wani zai yi kukan kura a cikinsu Hamza RA ko Umar RA ba abin da za su iya, daganan ya fara tunanin cewa kar fa su je su hado wata zuga su far wa Annabi SAW, in hakan zai faru shi ya zai yi? Don haka ya kira Banu Hashim da Banu Abdilmuttalib 'ya'yan Abdumanaf ya ce ga danku nan ku tsaya masa, sai kuwa musulmai da arnan cikinsu duk suka yarda in ba Abulahab ba.

ANNABI DA SAHABBANSA // 029

.

AN SAKA WA MUSULMAI TAKUNKUMI

Abubuwa fa sun kacame wa Quraishawa, masamman cikin makwanninnan guda 4, wadan da Hamza da Umar RA suka muslunta a ciki, sannan an qi sauraron tayin da Quraishawa suka yi wa musulmai, ga Banu Hashim da Banu Abdilmuttalib sun game kai musulmansu da arnansu wajen taimaka wa Muhammad SAW da sauran sahabbansa, wannan a wurinsu ba qaramar matsala ba ce, domin in har suka yi gangancin kashe Annabi SAW to fa daga su har zuriyoyinsu ba wanda zai kai labari, kenan ba wani amfani ga badi ba rai, sai suka koma tunanin wasu hanyoyin cutarwar wadan da ba su kai kisa ba.

.

Haka suka taru a yankin Banu Kinana a wani wadi da ake kira Muhassab suka yanke cewa matuqar Banu Hashim da Banu Abdilmuttalib sun hade kai kan kare Muhammad SAW da sahabbansa, to su ma ya kamata a dora musu wani takunkumi mai tsananin gaske, wanda a qarqashinsa ba za a aura musu mace ba, ba kuma za a auro daga cikinsu ba, babu cinikayya a tsakani, ba zaman tare, ba kuma wata ma'amalla, sannan ba wanda zai shiga gidajensu bare ya yi magana da su har sai sun miqo Annabi SAW da kansu don ya fuskanci hukuncin kisa.

.

Wannan takunkumi a rubuce aka yi shi kan yarjejeniyar cewa ba za a yi wani sulhu da Banu Hashim ba, kuma ba sani ba sabo har sai sun miqo Annabi SAW, Ibnl Qayyim a Zadul-Mi'ad 2/46 ya lissafo sunayen wadan da aka ce su ne suka rubuta takardar, amma shi ya inganta sunan Bageed bn Amir bn Hashim ne, don shi ne ma Annabi SAW ya yi masa addu'a hannun ya shanye, to bayan an gama rubuta wannan takarda sai aka liqa ta a jikin Qa'aba, Banu Hashim da Banu Abdilmuttalib duk suka juya mata baya in ba Abulahabi ba, wannan takunkumi ya zo daidai da kamawar watan Muharram shekara ta 7 bayan annabci.

.

SHEKARA 3 QARAASHIN TAKUNKUMI

Wannan mamaya da aka yi wa su Banu Abdilmuttalib ta ci gaba har tsawon shekara 3, Quraishawa suka qi yarda wani abinci ya shiga garin Makka sai sun saye shi, da haka suka shiga halin qaqa-ni-kayi, wanda ya kai su ga cin ganyen bishiyoyi, da ganda, kowa na iya jin mata da qananan yara a bayan dutse suna kukan yunwa, ba wani abin dake isa wurinsu in ba a boye ba, ba su iya sayen wani abu in ba a watan Muharram ba don wannan lokacin fatake suna shugowa, duk da haka mutanen Makka suna qara kudin don kar su iya saya.

.

Wata rana Hakeem bn Hizam ya dauki alkama don ya kai wa babarsa Khadijah RA, sai Abujahal ya hango shi, ya kuwa tsare shi ya hana shi wucewa, har sai da Abulbukhtariy ya shiga masa kafin ya sami damar wucewa da shi, Abutalib duk da matakan tsaron da aka sanya bai saki jiki da Quraishawa ba, don haka ya riqa sanya Annabi SAW yana kwana a shimfidarsa, don kar mai son kashe shi ya sami dama, in Annabi SAW zai yi barci wani sa'in sai ya sa a yi musayar makwanci da wani daga cikin 'ya'yansa, duk da wannan halin fa Annabi SAW bai daina fita da'awa shi da wasu sahabbansa a lokacin ibada ba.

.

AN CIRE TAKARDAR YARJEJENIYAR

Haka dai aka kwashe shekaru uku cikin wannan halin kamar yadda muka fadi, to a watan Muharram shekara ta 10 bayan annabci nan fa aka dauke takunkumin, wasu cikin dadin rai wasu kuma ba haka ran ya so ba, ja-gaba a cikin sha'anin shi ne Hisham bn Amr bn Lu'ai, dama ya riqa sadadawa da abinci zuwa ga Banu Abdilmuttalib, shi ne ya sami Zuhair bn Abi Umayyal Makhzumiy, mahaifiyarsa Atika bnt Abdilmuttalib ya ce masa "Zuhair, yanzu ranka zai yi maka dadi ka ci, ka sha, amma kawunnanka suna cikin wannan mawuyacin halin?"

.

Sai ya ce "To ya kake so na yi ni kadai? Don wallahi da a ce mu biyu ne da tuni na yage wancan takardar" Hisham ya ce "Ka samu" ya ce "Wa?" Ya amsa "Ni mana" ya ce "Nemo mana na ukun" da jin haka sai ya je wajen Mut'im bn Adiy ya kwankwada shi, ya fado masa zumuncin Banu Hashim da Banu Abdilmuttalib 'ya'yan Abdumanaf, ya yi tir da goyon bayan da ya yi wa Quraishawa a kan wannan zaluncin, shi ma ya nuna cewa shi kadai ne ya ce su 3 ne ya fado Zuhair bn Umayya.

.

Da ya nemi a kawo na 4 sai ya nemo Abulbukhtariy bn Hisham, aka qara da Zam'a bnl Aswad bnl Muttalib bn Asad haka su ma suka qulla yadda za su bambare takardar, gari na wayewa suka tafi dandali, Zuhair ya je ya yi dawafi sau 7, sannan ya fuskanci mutane ya ce "Mutanen Makka, ashe za mu iya cin abinci, mu sanya tufafi amma mu bar Banu Hashim cikin halaka ba a kasuwanci da su? Wallahi ban zaunawa sai an banbare wancan tsinanniyar takardar".

.

Sannan Abujahal na gefen masallaci ya ce "Qaryarka wallahi! Ba mai keta ta" Zam'a ya maida masa "Kai ne maqaryaci, wallahi ko tun farko ba mu amince da ita" Mut'im ya ce "Gaskiyarku, Allah na gani ba ruwammu da ita" haka ma Hisham ya fadi, Abujahal ya ce "Yo ai da daddare aka shirya ba a nan ba" to dama Annabi SAW ya yi mafarkin gara ta cinye ta, ya fada wa Abutalib, shi kuma ya fada wa Quraishawa aka zo a gani kan cewa in maganar Annabi SAW ta zama gaskiya to dole a cire takunkumin, to bayan jayayyar da aka yi da Abujahal Mut'im ya tashi zai keta takardar sai ya taras gara ta cinye, sai dai wajen sunan Allah kadai!

ANNABI DA SAHABBANSA // 030

.

ZUWA WURIN ABUTALIB NA QARSHE

Annabi SAW ya ci gaba da zuwa tsakankanin duwatsu yana ibadarsa, koda yake Quraishawa sun kau da kai, wannan ko kusa baya nufin sun miqa wuya, don har yanzu sunanan da muguwar aniyarsu ta ganin bayan muslunci, Abutalib kuma idanunsa a bude suke dare da rana yana jiran ya ga wanda zai matso kusa da Annabi SAW, duk da cewa shekarunsa a lokacin sun ba wa 80 baya, rudani da tashin hankali kullum don gani ya kare Annabi SAW na tsawon lokaci, ko takunkumin da aka yi musu na shekaru duk sun raunana shi, ga ciwon baya irin na girma, don haka ana dauke takunkumin ya kwanta rashin lafiya.

.

Wannan cuta tasa ta sake yi wa Quraishawa allura, suka ga cewa in fa suka yi sake har ya mutu a wannan halin, daga baya kuma suka yi wa Annabi SAW wani abu to sunansu gaba daya ya gama lalacewa a wurin Larabawa cewa ga abin da suka yi wa dan cikinsu, sai suka sake tasar wasu wakilan suka aika wa Annabi SAW da zammar ba shi abin da ba su taba yi masa tayinsa ba.

.

Tawagar ta qumshi manyan Quraishawa ne, wato Utba da Shaiba 'ya'yan Abu Rabee'a, Abujahal bn Hisham, Umayya bn Khalf da Abu-Sufyan bn Harb, adadinsu dai ya kai kusan 25, suka ce "Abutalib, matsayinka a wurimmu dai ba sai mun gaya maka ba, to gashi girma ya zo maka, kuma muna tsoron ta Allah ta kasance, ka san dai abin dake tsakaninmu da dandankan can, kira shi ka sulhuntamu, kowa ya ciza ya hura, buqatarmu dai ya kame bakinsa kowa ya tafi da addininsa"

.

Abutalib ya sa aka yi masa kiran Annabi SAW, ya ce "Dana! Wadannan su ne manyan jama'arka, abin da ya kawo su shi ne a yi ban gishiri na ba ka manda" daganan ya gaya masa abin da ya taho da su, da cewa za su ba shi duk abin da yake so, shi ma ya rabu da addininsu, daganan kuma ba wanda zai auka wa wani" Annabi SAW ya ce "Da ba ka kira su ga abin da ya fi musu komai ba"

.

Abutalib ya ce "Zuwa ina za ka kira su?" Ya ce "Zan kira su ne zuwa ga kalma daya rak, wace a dalilinta ne Larabawa da ajamawa kab za su rusuna musu" to sai suka daburce, suka rasa abin da za su ce masa, don dama abin da suke gudu ga shi har qari ma za su samu, Abujahal ya ce "Fadi kalmar, mu kuma mu rubanya maka gomanta" ya ce "Ku ce (La'ilaha illal Lah) ku qaurace wa duk wani abin da kuke bauta wa ba Allah ba" suka tafa hannu suna cewa "Abin mamaki, yo kai Muhammad so kake ka mai da alloli su zama qwaya daya jal?"

.

SHEKARAR BACIN RAI

A watan Rajab ne cikin wannan shekarar ta goma bayan annabci cuta ta sha qarfin Abutalib har dai ya ce ga garinku nan, dududu wata 6 ne kacal da dauke takunkumin da aka yi musu, koda yake wasu suna cewa a Ramadan ya rasu, to amma in muka duba cewa an dauke takunkumin a watan Muharram ne, to ba wani zabi kuma da za mu dauka in ba Rajab din ba, koda yake an ce tsakaninsa da Khadijah RA wata 3 ne kacal sai ya fado Ramadan, in muka duba lissafin da kyau za mu ga Rajab din ne dai ba wani zabi.

.

Abin da ya zo a sahihin Buhari 1/548 shi ne: Lokacin da ajali ya zo wa Abutalib Annabi SAW ya halarci wurin, sannan akwai Abujahal, Annabi SAW ya ce "Baba, ka ce (La'ilaha illal Lah) da wannan kalman ce zan iya tsaya maka gaban Allah" Abujahal ya ce "Ashe Abutalib za ka iya kwadayin barin addinin Abdulmuttalib?" Haka suka yi ta musayar yawu shi da Annabi SAW har sai da kalmarsa ta qarshe ta zama cewa yananan a kan addinin Abdulmuttalib" wannan abin a yi kuka ne ganin kariyar da ya yi wa addini.

.

Annabi SAW ya yi alkawarin zai nema masa gafara in dai ba hana shi Allah SW ya yi ba, a kan haka Qur'ani suratut Taubah aya ta 113 Allah SW yake cewa ={Bai dace ba ga Annabi da sauran muminai su nema wa mushrikai gafara koda kuwa makusantansu ne bayan ya bayyana musu qiri-qiri cewa su 'yan wuta ne}= a nan ba mu da wata magana mai tsawo da za mu yi, don akwai hadisai ingantattu da Bukhari ya rawaito wadan da suka tantance cewa bai mutu a muslunci ba sannan ceton Annabi SAW ne ma ya sa wutar da zai shiga iya idon sawu, Bukhari 1/548.

.

An gama wannan rudanin da wata uku kacal, a watan Ramadan matar Annabi SAW qwara daya kal, wato Khadijah RA ta kwanta dama, ita ma a shekara ta goman ta rasu tana da shekara 65, kenan a lissafin da muka dauko Annabi SAW yana da shekaru 50 cib-cib a duniya, wannan rasuwa tata kadai ta isa a kira shekarar da shekarar baqin ciki, domin ita ta mantar da Annabi SAW duk wasu matsalolin da ya sami kansa a ciki, ta taimake shi isar da saqo da qarfinta da dukiyarta, ta raka shi wuraren jihadi.

.

Shi ne Annabi SAW yake cewa "Ta yi imani da ni a lokacin da mutane suka kafurce min, ta gasgata ni lokacin da suka qaryata ni, ta tsulmiya ni cikin dukiyarta lojacin da mutane suka hana ni, Allah ya azurta ni da 'ya'yanta ya hana min na watanta, musnadi Ahmad 6/118, a Bukhari 1/539 Abuhuraira yake cewa: Jibril ya zo wajen Annabi SAW ya ce "Manzon Allah SAW ga Khadijah nan ta zo maka, da kwano mai dauke da (Miya ce ko abinci ko abinsha?), idan ta zo ka ce mata gaisuwa daga Ubangijinta, ka yi mata bushara da aljanna da aka yi ta busasshen lu'u-lu'u ba qara, a cikinsa ba wahala"

ANNABI DA SAHABBANSA // 031

.

AUREN ANNABI DA SAUDAH

A cikin watan qaramar salla ne wato Shawwal na shekara ta 10 bayan annabci Annabi SAW ya auri matarsa ta farko bayan rasuwar Khadijah RA, wato Sauda bnt Zam'ah, wannan mata RA tana daya daga cikin matan da suka shiga muslunci tun hudowarsa, da ita aka yi hijira ta biyu zuwa Habasha, za mu iya cewa bazawara ce don ta yi auren fari da Sakaraan bn Amr, shi cikin ikon Allah ya muslunta har ma ya yi hijira tare da ita, sai dai Allah bai yi masa dawowa ba, ya cika a can Habasha din, akwai ruwayoyi wajen tantance inda ya rasun, wasu sun ce ya dawo Makka amma bai jima ba.

.

FITAR ANNABI SAW ZUWA TA'IF

Har ila yau cikin wannan shekara ta goma din kuma a watan Shawwal din dai wanda ya zo daidai da qarshen May ko farkon June 619 Miladiya, Annabi SAW ya fita zuwa Ta'if, akwai nisan mil 60 tsakaninta da Makka, haka Annabi SAW ya kwashe wannan nisan a qafa shi kadai in ba bararren bawansa ba wato Zaid bn Harithah, a iya tsawon tafiyannan duk in ya zo wani gari sai ya tsaya ya kira su zuwa ga Allah SW, abin mamaki ba a sami koda mutum guda da ya amsa kiran ba, yana isa Ta'if ya yi karo da wasu 'yan uwa guda 3, wato Abdu-Yalail, Mas'ud da Habib, dukansu dai 'ya'yan Amr bn Umairis Saqafiy ne.

.

Yana samunsu suka sami wuri suka zauna, ya kira su zuwa ga Allah da taimakon muslunci, daya daga cikinsu ya ce "Zan kekketa rigar Qa'aba in dai kai Allah ya aiko" wani kuma ya ce "Wai Allah bai sami wanda zai turo ba ne sai kai?" Na qarshen ya ce "Wallahi ban ce maka uffan, don in da gaske kake kai manzo ne, to ba qaramin hatsari ba ne na maida maka, in kuma qarya kake to ba ka cancanci na amsa maka ba" daganan ne Annabi SAW ya nemi duk su ja bakinsu.

.

Annabi SAW ya kwashe kwana 10 yana tattaunawa da 'yan Ta'if din, ba wani babba wanda bai gana da shi ba, duk dai amsar tasu guda ce, wato "Bar qasarmu ka kama hanyarka" lokacin da ya kamo hanya sai jahilansu da bayinsu suka biyo shi suna zagi, har ma suka yi layi biyu suna yi masa ature, kafin ka ce haka har takalminsa ya jiqe da jini, shi kuma Zaid sai ya fara qoqarin kare Annabi SAW, shi ma suka yi masa rotsi a kai, ba su bar su ba har suka kai su ga gonar Utba da Shaiba 'ya'yan Rabee'a wanda yake mil 3 daga Ta'if, sannan suka koma.

.

To bayan Annabi SAW ya sami wuri a qarqashin inuwar wata rumfar inabi ya zauna ya dan huta, nan ne [Wai] ya yi wannan addu'ar da ta yi fice: "Ubangiji kai nake kai wa raunin qarfina, da qarancin dubarata, da yadda mutane suke qasqanta ni, kai ne mafi tausayin masu tausayi, kai ne Ubangijin masu rauni, kai ne Ubangijina, ga wa ka miqa ni? Ga manisanci ne wanda zai qi ni ko abokin gaba wanda zai mallaki lamarina? To indai baka yi fushi da ni ba zan damu ba, sai dai rangwamenka shi ya fiye min, ina neman tsarinka da hasken fuskarka da ka haskaka duffai, lamuran duniya da lahira suka gyaru a dalilinsa da kada ka yi fushi da ni, qoqarina yana gareka har ka amince, ba wata dabara ko qarfi sai a gareka"

.

Lokacin da 'ya'yan Rabee'a suka ganshi sai 'yan zumuncin suka motsa, nan suka kira wani Banasaren bawansu da ake kira Addas suka ba shi inabin suka ce ya kai wa Annabi SAW, yana karba ya ce "Bismillah" ya tura a baka, Addas ya ce "Amma fa mutanen garinnan ba su fadin wannan maganar" sai Annabi SAW ya tambaye shi "Kai daga ina kake, kuma meye addininka? Sai ya amsa masa da cewa "Daga Nainawa nake" ya ce "Oooo! Garin bawan Allannan Yunus dan Matta?" Ya ce "Ka san wani abu game da shi ne?" Annabi SAW ya amsa masa da cewa "Ai dan uwana ne, ni da shi duka annabawa ne" nan Addas ya zauna ya juyo qafa da hannu zuwa ga Annabi SAW.

.

'Ya'yan Rabee'a na hango shi daya ya ce wa dayar "Shi kenan wallahi ya bata maka bawa!" Yayin da Addas ya qaraso sai suka ce masa "Wai me kenan ka yi?" Ya ce "Yallabai, ba wani abin da ya fi mutuminnan a bayan qasa, ya gaya min wata maganar da ba mai fadinta sai annabi" suka ce masa "Wai kai meke damunka ne? Kar ka sake ya canja maka addini, naka ya fi nasa"

.

Daganan shi kuma Annabi SAW ya bar wannan gonar ya kama hanyarsa ta zuwa Makka, yayin da ya isa wani wuri ana ce masa Qarnil Manazil ko Qarnil Sa'alib a nan ne na daga kaina sai ga gajimare ya yi min inuwa, na dada dubawa sai na ga Jibril AS ya ce min "Allah ya ji maganar da mutanenka suka yi maka, ya aiko mala'ikan duwatsu don ka umurce shi ya yi musu abin da kake so" mala'ikan ya ce "Muhammad, kana da zabi, in ka so sai na hade musu manyan duwarwatsun Makkannan guda biyu!" Sai Annabi SAW ya ce "A'a, ina dai fatar Allah ya fitar da wanda zai bauta masa ba zai shirka da shi ba a tsatsonsu"

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.

Lokacin da Annabi SAW ya bar waadus-Sa'aalib sai ya fuskanci Makka, har dai ya kai wani wadi din ana ce masa Wadun-Nakhla, a wannan wurin ne ya sake haduwa da wani sabon abu, ya dan zauna a wurin na tsawon wasu kwanaki sabo da akwai ruwa da qasa mai kyau da ta dace da noma, koda yake ba a cika magana kan zamansa a wurin ko abin da ya yi ba, sai dai ayoyin da suka yi magana kan cewa Aljanu sun saurari karatun Qur'ani wurinsa a wannan wurin abin ya faru, suratul Ahqafi 29-32, da suratul Jinn daga farko zuwa aya ta 15.

.

Wadannan ayoyi ga wanda ya karanta su, ko ya bi wasu manyan littafan tafsiri zai ga cewa abubuwa ne da suka boyu wa Annabi SAW, sai da Allah SW ya gaya masa ta hanyar wahayi, almuhim Annabi SAW zai ji cewa banda wannan halitta ta dan adam akwai wasu kuma wadan da su ma tuni saqon ya ishe su har sun fara aiki gadan-gadan don isar da saqon, to bare kuma wadan da yake cikinsu, bayan ya kammala zamansa anan sai ya qarisa Makka.

.

Kafin su shiga Zaid bnl Haritha ya ce da Annabi SAW "Ya za a yi ka shiga bayan Quraishawa sun fito da kai?" Abin da Annabi SAW ya ce masa kawai Allah SW zai ba da mafita, kuma zai taimaki addininsa, suka qarisa har zuwa kogin hira, wato dab da shiga gari kenan, sai suka sauka anan Annabi SAW ya aiki wani dan qabilar Khuza'a zuwa wurin Akhnas bn Shareeq yana son ya tsaya masa, sai ce "I to ina cikin wata qawance, wanda yake ciki kuma ba zai iya tsaya wa wani ba"

.

Don haka sai Annabi SAW ya aika ga Suhail bn Amr, shi ma ya ce "Gaskiya Banu Ãmir ba sa tsaya wa kowa a kan Banu Ka'ab, har sai da Annabi SAW ya aika wa Mut'im bn Adiy, nan ne ya amsa ya kuma kira 'ya'yansa ya ce kowa ya dauki makami ya tsaya a qusurwoyin Qa'aba, don na tsaya wa Muhammad, daganan ya aika wa Annabi SAW ya ce ya shugo kawai, sai ya kama hanya shi da Zaid bnl Haritha suka shiga har zuwa Qa'aba, Mut'im bn Adiy a kan dabbarsa ya ce "Quraishawa na tsaya wa Muhammad, don haka kar wani tabe shi"

.

Daga nan Annabi SAW ya qarisa wurin Rukuni ya nuna godiyarsa ga Allah SW, ya yi sallah raka'a biyu kafin ya qarisa gidansa, Mut'im bn Adiy shi da yaransa suka sanya idanunsu a kansa har sai da ya shiga gida, amma duk da haka an ce Abujahal ya tambayi Mut'im ya ce "Tsaya masa ka yi ko ka tuba ne?" Ya ce "A'a tsaya masa na yi" nan ne Abujahal ya ce "Duk wanda ka tsaya masa ya sha" ba shakka Annabi SAW bai mance wannan abin da Mut'im ya yi masa ba, don a lokacin yaqin Badar da aka kama fursunonin yaqi cewa ya yi "Da Mut'im yana da rai, kuma ya nemi na bar masa su, da na bar masa"

.

ANNABI YA YI WA SAURAN QABILU TAYIN MUSLUNCI

A qarshe-qarshen shekara ta goma ne, wato qarshen Zulqida wanda ya zo daidai da qarshen June ko farkon July, shekara 619 Annabi SAW ya dawo Makka kuma ya ci gaba da yi wa qabilu da daidaikun jama'a tayin shiga muslunci, to dama a lokacin aikin haji ne mutane daga wurare daban-daban suke taruwa a Qa'aba don bautarsu da suke yi, wannan wata dama ce Annabi SAW ya samu ta da'awa, wace ya riqa binsu qabila-qabila yana kiransu kamar yadda ya yi a shekara ta 4.

.

Annabi SAW ya kira qabilu da dama zuwa ga muslunci kamar Banu Ámir bn Sa'asa'ah, Fazaza, Gassan,Murra, Hanifa, Sulaim, Abs, Banu Nasr, Banu Bukaa, Kindah, Kalb, Harith bn Ka'ab, da Hadarima, abin ban al'ajabi ba wanda ya amsa kiran a cikinsu, malaman tarihi suke cewa: Wannan gayyatar da Annabi SAW yake yi musu zuwa ga muslunci ba a lokaci guda kadai ya yi ba, tun daga shekara ta 4 har zuwa dab da yin hijira, sai dai mutane a fahimtarsu in an yi yaqi ne sai a ba mutane muslunci su karba, alhali ba a yaqi sai dalilan jihadi sun gama cika, ciki har da kare kai don neman daukakar addini.

.

Wasu sun sami shiriyarsu ne ta hanyar gamsuwa da addinin a qashin kansa, wani kuwa gayyatarsa ake yi, kuma ya amsa ya kyautata niyya, akwai kuma wadan da suke bin inna-rududu a qarshe su kyautata niyya, amma ba a yin yaqi in musulmai sun ci nasara su sanya arna dole sai sun muslunta, akan dai kira su da sigar da'awa, in sun fahimci addinin sun karba dama abin da ake buqata kenan, in kuma ba su karba ba akwai fansar kai in aka kama su a matsayin fursunonin yaqi, wanda bai da nazari sosai a kai sai ya ce "Akwai yaqoqin da musulmai suka gwabza da kafurai da dama kuma an ce ba da takobi aka yi ba, to ya kenan? Yaqoqi dai a Madina aka yi, wadannan kiraye-kirayen kuma a Makka aka yi su.

ANNABI DA SAHABBANSA // 034

.

An sami sabani mai girman gaske kan yanayin Mi'irajin Annabi SAW, wasu sun ce ruhinsa ne kawai ya je, amma jikinsa yana makwancinsa a Makka, wasu kuma suka ce ruhi ne da jikin, daga cikin wadan da suka zabi na qarshe akwai Ibnl Qayyim Aljauziy inda yake cewa: Annabi SAW ya yi tafiyar dare da jikinsa ga mafi ingancin zance, a kan Buraqa daga masallacin Qa'aba zuwa Baitul-maqdas, an yi tafiyar ne da mala'ika Jibril AS, a nan ne ya sauka ya daure Buraqar a qofar masallacin kana ya yi wa Annabawa limanci.

.

Daganan sai ya yi Mi'iraji wato tafiyarsa zuwa sama, inda Jibril AS ya nemi a bude masa, da aka bude ya ga Adam AS wanda shi ne tushen duk wani dan Adam, Annabi SAW ya yi masa sallama, shi kuma ya amsa, ya yi masa marhabin, ya dada tabbatar masa da annabcinsa, daga bisani ya nuna masa rayukan shahidai a damarsa na 'yan wuta kuma a hagunsa, sai suka wuce zuwa sama ta 2, Jibril AS ya nemi a bude musu, nan ne ya ga Yahya da mahaifinsa Zakariyya AS, ya yi musu sallama suka amsa masa suka yi masa marhabin suka tabbatar da annabcinsa.

.

Sai suka wuce zuwa sama na 3, a nan ya ga Yusuf AS, ya yi masa marhabin tare da tabbatar da annabcinsa, ya wuce zuwa sama ta 4, inda ya ga Annabi Idris AS, ya yi masa marhabin kana ya tabbatar da annabcinsa, suka wuce sama ta 5, inda ya ga Annabi Harun, shi ma ya ya tabbatar da annabcinsa.

.

Daganan suka wuce zuwa sama ta 6, inda ya ga Annabi Musa AS, shi ma ya yi masa marhabin ya tabbatar da annabcinsa, daga nan ne ya wuce zuwa sama ta 7, daga nan ne aka daga shi zuwa Sidratul muntaha, sai kuma Baitul ma'amur, daga nan aka daga shi zuwa ga mahalicci AW, a nan ne ya karbo sallah ta wajibi guda 50, sai ya karyo kai zuwa ga Musa AS, ya ce "Me aka Umurce ka da shi?" Ya ce "Salla 50" sai ya ce "Jama'arka ba za ta iya ba, koma ka nemi sauqi" a lafazin Bukhari ya nemi shawarar Jibril AS shi kuma ya nuna masa cewa zai iya, haka aka riqa ragewa shi kuma yana safa da marwa tsakanin Ubangiji SW da Musa AS har sai da aka maido ta 5 kacal.

.

A game da ganin Ubangiji SW akwai sabani mai girman gaske, sai dai akwai aya da hadisai da suke nuna cewa ba za a iya ganin Allah gabanin tashin qiyama ba, mun ga abin da ya faru da Musa AS lokacin da ya buqaci ganin Allah din ido da ido, akwai abubuwa na boye da aka nuna masa, masamman abubuwan da suka shafi wuta da aljanna, da kuma sakamakon wasu laifuka, kamar cin dukiyar maraya, da riba, sai kuma mazinata, da matan da suke jingina da da uban da ba nasa ba.

.

Annabi SAW ya wayi gari cikin jama'arsa ne, ya kwashe labarin abin da ya gani ya gaya musu, sai dai sun yi matuqar qaryata shi, har dai suka ce to ya sifanta musu Baitul maqdas don wannan a qasa ne sun san shi, nan ne fa Allah SW ya hasko masa yankin gaba daya, da ma fatakensu dake kan hanyar dawowa, da lokacin da yake ganin za su qariso, ya yi musu bayanin komai kuma sun gani a zahiri, sai dai ba su gasgata shi ba, sai ma qara kafurcewa suka yi, Abubakar RA ne ya yi saurin gasgata shi, dalilin kiransa kenan Siddeeq, don ya gasgata Annabi SAW a lokacin da mutane suka qaryata shi.

.

MUBAYA'AR AQABA TA FARKO

A lokacin aikin hajinsu shekara ta 11 bayan annabci mun yi bayanin cewa wasu mutane sun yi alqawarin shigar da da'awar muslunci har cikin Yathrib, to da shekara ta zagayo wato shekara ta 12 mutum 5 daga 6 dincan sun sake dawowa, wanda bai zo ba shi ne Jabir bn Abdillah bn Ra'aab, sai kuma qarin mutum 5 daga Khazaj, kowa da danginsa, mutum biyu kuma daga Aus.

.

Biyar din Khazraj su ne:-

Mu'az bnl Harith bn Afraa daga Banun Najjar.

Zakwan bn Abdilqais daga Banu Zuraiq.

Ibadatu bns Samit daga Banu Ganam.

Yazid bn Tha'alaba daga qawayen Banu Ganam.

Abbas bn Ibadati bn Nadala daga Banu Salim.

Sai biyun da suka fito daga Aus:-

Abul-haitham bnl Taihaam daga Banu Abdil'ashhal.

Uwaim bn Saa'ada daga Banu Amr bn Auf.

Annabi SAW ya karbi mubaya'arsu kan nisantar shirka, sata, zina, kisan 'ya'ya qanana, barnar da za a iya yi hannu da qafa da kuma saba wa umurnin manzonci.

ANNABI DA SAHABBANSA // 033

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MUTUM SHIDA DAGA YATHRIB

Garin Manzon SAW da kowa ya sani da Madina ba sunansa na asali kenan ba, sunansa Yathrib, lokacin da Annabi SAW ya yi hijira zuwa can, sai ya zama babban birnin muslunci wato Madina, amma ya aka yi muslunci ya fara shiga can? A shekara ta 11 daidai lokacin aikin hajinsu, wanda ya dace da July 620 Miladiya lokacin ne aka sami wani digon muslunci da cikin lokaci qarami ya zama babban kogi har zuwa makadeden teku, da haka ya tabbata har abadin abadina.

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Duk nau'o'in cutarwa da cin mutunci da azabtarwar da Annabi SAW yake fama da su, wani lokaci ma har da qoqarin kisa, duk wannan bai sa ya dena qoqarin kiransu ba don sauke wajibin da aka dora masa, koda kuwa babu masu shiga cikin addinin, sai dai a wannan karon yakan fita ne da daddare tsoron kar wani arne ya kawo cikas a tsakaninsu, an sami wani dare da Annabi SAW ya fita shi da Abubakar da Aliy RA suka bi ta gidajen Zahal da Shaiban bn Tha'alaba, ya kira su zuwa muslunci, har aka yi wata tauna-tauna mai ban sha'awa tsakanin Abubakar RA da wani dan qabilar Zahal, an yi wasu tambayoyi kuma qabilar Banu Shaiban sun ba da amsar da ta dace, sai dai wannan bai sa sun shiga muslunci ba.

.

Daga nan sai Annabi SAW ya bi ta Aqabar dake Mina, nan ya ji muryar wasu mutane su 6 suna magana, duk 'yan Madina ne daga Khazraj:-

1) As'ad bn Zurara daga Banu Najjar.

2) Auf bnl Haris bn Rufa'a daga Banu Najjar.

3) Raafi' bn Malik bnl Ajlaan daga Banu Zuraiq.

4) Qutba bn Ámir bn Hadida daga Banu Salama.

5) Uqba bn Ámir bn Naabi daga Banu Haram bn Ka'al.

6) Jabir bn Abdillah bn Ra'ab Banu Ubaid bn Ganam.

.

Sa'ar da aka ci ita ce mutanen Yathrib wato Madina sun riqa jin Yahudawan dake zaune da su suna cewa "Annabinmu na wannan lokacin da za a aiko ya kusa zuwa, za mu bi shi mu hadu da shi mu yi muku kisar Adawa da Iramawa" kamar dai yadda 'yan Shi'a suke cewa Mahadi zai fito su hadu da shi su yi wa musulmai da Larabawa mummunar kisa, Annabi SAW na isa wurinsu ya tambaye su ko su waye, suka ce masa Khazrajawa ne.

.

Ganin haka sai Annabi SAW ya matsa kusa da su ya ce "Ku ne qawayen Yahudawa?" Suka amsa masa ya ce "Ko zan dan zauna mu yi magana?" Suka ce ba komai, suka zauna da shi ya yi musu cikakken bayani a kan muslunci, ya kira su zuwa ga tauhidi, ya karanta musu Qur'ani, daga nan ne suka kalli juna suka ce "Wallahi wannan ne annabin da Yahudawa suke mana gargadi da shi, gaskiya mu riga su karbansa" nan take suka muslunta gaba daya, wadannan su ne manyan mutanensu wadan da yaqin cikin gida ya yi kaca-kaca da su, ga shi har zuwa lokacin bai qare ba, daga cikin abubuwan da suke kallo shi ne zai zama dalilin qarewar yaqin.

.

Suka ce "Mun bar mutanenmu a Yathrib ba wani abu a qirazansu sai gaba da juna da qiyayya, muna fata Allah SW ya sanya ka ka zama dalilin sake gamewarsu gaba daya, yanzu za mu koma mu kira su zuwa ga wannan addinin naka, in dai suka karba gaba daya, to ba wani mutumin da Allah zai daukaka a duniya kamarka" su kam kamar yadda suka yi wa Annabi SAW alkawari sun cika, domin suna isowa Yathrib suka ci gaba da yada da'awa, har sai da aka sami musulmi a kowani gida.

.

AUREN ANNABI SAW DA A'ISHAH RA

A watan Shawwal ne na wannan shekara ta 11 bayan samun annabci Annabi SAW ya auri A'ishah RA, tsakaninta da Sauda RA wata daya ne curcur, dukansu a watan Shawwal suka auri Annabi SAW, ita A'ishar ta auri Annabi ne tana 'yar shekara 6 kacal, kamar yadda galibin littafan tarihi suke cewa, kuma ya sadu da ita tana da shekara 9, wannan shekara ita ce daidai lokacin da mahaifar mace take gama saquwa ta shirya karbar jariri, sannan mace yanayin girmanta akwai 'yar shekara tara da za ka ganta a matsayin mace ce ta sosai a qirar jiki, don haka akwai buqatar mu san yadda A'ishah RA take a lokacin ba wai shekarunta ba.

.

MAGANAR ISRA'I DA MI'IRAJI

Akan sami sabani a lamuran fiqihu kuma a warware da ayoyin Qur'ani da hadisai, amma sau tari, mas'alolin tarihi za ka taras tarihin ne kadai yake iya warware su, nan a gabanmu da wadan da suka ce a shekarar da aka ba wa Annabi SAW manzonci ya yi Mi'iraji ya karbo salla, shi ne Tabari ya dauka, wani qaulin kuma an ce bayan annabci ne da shekara 5 daidai, Qurdabi ya zabi wannan, wasu suka ce "A'a" Annabi SAW ya yi mi'iraji ne a 27 ga watan Rajab na shekara ta 10 bayan annabci wannan ne Mansurifori ya zaba.

.

Sai dai kuma Khadijah RA ta rasu a Ramadan ne shekara ta 10 bayan annabci, a wannan lokacin kuma ba a farlanta salla ba, kowa kuma ya san cewa a daren Mi'iraji aka farlanta sallah kenan a fahimtarmu ba ko guda, sauran maganganun sun ce a shekara ta 12 ne da wata 16 kafin hijira a watan Ramadan, daya maganar kuwa cewa suka yi a Muharram shekara ta 13, wato shekara daya kenan jal kafin annabci, magana ta qarshe sai suka ce a shekara ta 13 din dai aka yi amma a watan Rabi'ul Awwal, wadannan ukun na qarshe zai yi wahala a sami wani dalilin da za a iya zaben guda daya cikin sauqi, sai dai ko wata qila a yi tunanin cewa a shekara ta 13 din ne Allahu a'alam.

\*ANNABI DA SAHABBANSA // 034\*

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MUTUM SHIDA DAGA YATHRIB

Garin Manzon SAW da kowa ya sani da Madina ba sunansa na asali kenan ba, sunansa Yathrib, lokacin da Annabi SAW ya yi hijira zuwa can, sai ya zama babban birnin muslunci wato Madina, amma ya aka yi muslunci ya fara shiga can? A shekara ta 11 daidai lokacin aikin hajinsu, wanda ya dace da July 620 Miladiya lokacin ne aka sami wani digon muslunci da cikin lokaci qarami ya zama babban kogi har zuwa makadeden teku, da haka ya tabbata har abadin abadina.

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Duk nau'o'in cutarwa da cin mutunci da azabtarwar da Annabi SAW yake fama da su, wani lokaci ma har da qoqarin kisa, duk wannan bai sa ya dena qoqarin kiransu ba don sauke wajibin da aka dora masa, koda kuwa babu masu shiga cikin addinin, sai dai a wannan karon yakan fita ne da daddare tsoron kar wani arne ya kawo cikas a tsakaninsu, an sami wani dare da Annabi SAW ya fita shi da Abubakar da Aliy RA suka bi ta gidajen Zahal da Shaiban bn Tha'alaba, ya kira su zuwa muslunci, har aka yi wata tauna-tauna mai ban sha'awa tsakanin Abubakar RA da wani dan qabilar Zahal, an yi wasu tambayoyi kuma qabilar Banu Shaiban sun ba da amsar da ta dace, sai dai wannan bai sa sun shiga muslunci ba.

.

Daga nan sai Annabi SAW ya bi ta Aqabar dake Mina, nan ya ji muryar wasu mutane su 6 suna magana, duk 'yan Madina ne daga Khazraj:-

1) As'ad bn Zurara daga Banu Najjar.

2) Auf bnl Haris bn Rufa'a daga Banu Najjar.

3) Raafi' bn Malik bnl Ajlaan daga Banu Zuraiq.

4) Qutba bn Ámir bn Hadida daga Banu Salama.

5) Uqba bn Ámir bn Naabi daga Banu Haram bn Ka'al.

6) Jabir bn Abdillah bn Ra'ab Banu Ubaid bn Ganam.

.

Sa'ar da aka ci ita ce mutanen Yathrib wato Madina sun riqa jin Yahudawan dake zaune da su suna cewa "Annabinmu na wannan lokacin da za a aiko ya kusa zuwa, za mu bi shi mu hadu da shi mu yi muku kisar Adawa da Iramawa" kamar dai yadda 'yan Shi'a suke cewa Mahadi zai fito su hadu da shi su yi wa musulmai da Larabawa mummunar kisa, Annabi SAW na isa wurinsu ya tambaye su ko su waye, suka ce masa Khazrajawa ne.

.

Ganin haka sai Annabi SAW ya matsa kusa da su ya ce "Ku ne qawayen Yahudawa?" Suka amsa masa ya ce "Ko zan dan zauna mu yi magana?" Suka ce ba komai, suka zauna da shi ya yi musu cikakken bayani a kan muslunci, ya kira su zuwa ga tauhidi, ya karanta musu Qur'ani, daga nan ne suka kalli juna suka ce "Wallahi wannan ne annabin da Yahudawa suke mana gargadi da shi, gaskiya mu riga su karbansa" nan take suka muslunta gaba daya, wadannan su ne manyan mutanensu wadan da yaqin cikin gida ya yi kaca-kaca da su, ga shi har zuwa lokacin bai qare ba, daga cikin abubuwan da suke kallo shi ne zai zama dalilin qarewar yaqin.

.

Suka ce "Mun bar mutanenmu a Yathrib ba wani abu a qirazansu sai gaba da juna da qiyayya, muna fata Allah SW ya sanya ka ka zama dalilin sake gamewarsu gaba daya, yanzu za mu koma mu kira su zuwa ga wannan addinin naka, in dai suka karba gaba daya, to ba wani mutumin da Allah zai daukaka a duniya kamarka" su kam kamar yadda suka yi wa Annabi SAW alkawari sun cika, domin suna isowa Yathrib suka ci gaba da yada da'awa, har sai da aka sami musulmi a kowani gida.

.

AUREN ANNABI SAW DA A'ISHAH RA

A watan Shawwal ne na wannan shekara ta 11 bayan samun annabci Annabi SAW ya auri A'ishah RA, tsakaninta da Sauda RA wata daya ne curcur, dukansu a watan Shawwal suka auri Annabi SAW, ita A'ishar ta auri Annabi ne tana 'yar shekara 6 kacal, kamar yadda galibin littafan tarihi suke cewa, kuma ya sadu da ita tana da shekara 9, wannan shekara ita ce daidai lokacin da mahaifar mace take gama saquwa ta shirya karbar jariri, sannan mace yanayin girmanta akwai 'yar shekara tara da za ka ganta a matsayin mace ce ta sosai a qirar jiki, don haka akwai buqatar mu san yadda A'ishah RA take a lokacin ba wai shekarunta ba.

.

MAGANAR ISRA'I DA MI'IRAJI

Akan sami sabani a lamuran fiqihu kuma a warware da ayoyin Qur'ani da hadisai, amma sau tari, mas'alolin tarihi za ka taras tarihin ne kadai yake iya warware su, nan a gabanmu da wadan da suka ce a shekarar da aka ba wa Annabi SAW manzonci ya yi Mi'iraji ya karbo salla, shi ne Tabari ya dauka, wani qaulin kuma an ce bayan annabci ne da shekara 5 daidai, Qurdabi ya zabi wannan, wasu suka ce "A'a" Annabi SAW ya yi mi'iraji ne a 27 ga watan Rajab na shekara ta 10 bayan annabci wannan ne Mansurifori ya zaba.

.

Sai dai kuma Khadijah RA ta rasu a Ramadan ne shekara ta 10 bayan annabci, a wannan lokacin kuma ba a farlanta salla ba, kowa kuma ya san cewa a daren Mi'iraji aka farlanta sallah kenan a fahimtarmu ba ko guda, sauran maganganun sun ce a shekara ta 12 ne da wata 16 kafin hijira a watan Ramadan, daya maganar kuwa cewa suka yi a Muharram shekara ta 13, wato shekara daya kenan jal kafin annabci, magana ta qarshe sai suka ce a shekara ta 13 din dai aka yi amma a watan Rabi'ul Awwal, wadannan ukun na qarshe zai yi wahala a sami wani dalilin da za a iya zaben guda daya cikin sauqi, sai dai ko wata qila a yi tunanin cewa a shekara ta 13 din ne Allahu a'alam.

ANNABI DA SAHABBANSA //035

\*AMBASADAN MUSLUNCI NA FARKO A MADINA\*

To da yake mubaya'ar a lokacin aikin hajinsu ne, suna gamawa sai ya hadu su da ambasadon farko a Yathrib don ya koyar da su abubuwan da suka shafi musluncin, ya kuma fahimfar da su addininsu, ya taimaka wajen yada muslunci ga wadan da haskensa bai riga ya kai gare su ba, don haka ya zabi wani matashi majiyi qarfi wato Mus'ab bn Umair Al'abdariy RA, lokacin da Mus'ab RA ya isa can sai ya sauka a gidan As'ad bn Zurara, da shi cikin wadan da Annabi SAW ya fara magana da su, da kuma wadan da suka yi masa muba'aya.

Wadannan mutane guda biyu RA, suka ci gaba da yada muslunci a Yathrib, wani abin ban sha'awa da aka hakaito kan wadancan samarin RA: Wata rana As'ad RA ya dauki Mus'ab RA suka nufi gidan Banu Ashhal da Banu Zafar, sai suka shiga daya daga cikin gonakin Banu Zafar, suka zauna a bakin wata rijiya ana ce mata Maraq, har wasu daidakun musulmai suka same su a can, to Sa'ad bn Mu'az da Usaid bn Hadeer a sannan ba su muslunta ba, suke shugabantar qabilarsu ta Banu Ashhal.

Da suka ji abin dake faruwa sai Sa'ad ya ce da Usaid "Je ka ka ja wa wadancan mutanen kunne, sun zo ne su yaudari masu rauni a cikimmu, ka ce musu kar su qara zuwa gidammu, don ma As'ad bn Zurara dan innata ne wallahi da na yi maganinsu!" Usaid na isowa sai As'ad ya ce wa Mus'ab RA, "Wannan da kake gani shugaban jama'arsa ne, nemi taimakon Allah kawai a kansa" Mus'ab ya ce "In dai zai zauna, ni kuwa zan shawo kansa"

Usaid ya qaraso a murtuke ya tsaya a kansu yana cewa "Me ya kawo ku wurimmu? Wato kun zo ne ku yaudari raunanammu ko? To in dai kuna da buqatar rayukanku, lallai hawainirku ta kiyayi ramarmu" Mus'ab ya ce "Ko kuma dai kai ka dan zauna ka ji abin da ya kawo mu, in ya yi maka ka amsa, in bai yi ba ka dauki mataki kan abin da ba ka so ka ji" sai ya ce "I wannan kuma gaskiya ne!" Ya caka mashinsa a qasa ya zauna, Mus'ab ya yi masa fashin baqi game da muslunci, ya karanta masa Qur'ani, sai ya ce "Wallahi mun ga hasken muslunci a fuskarsa tun bai furta ba, can sai ya ce " Wannan abu da ban sha'awa, to ya ake yi in za a shiga wannan addinin?"

Sai suka ce masa "Kawai ka yi wanka ka tsarkake tufafinka, sai ka yi kalmar shahada ka yi nafila raka'a 2" bayan ya yi abin da aka zayyano masa sai ya ce "Akwai wani can na baro shi a baya, in da za a yi dace ya bi ku, to da ba wanda zai saba masa a cikin jama'arsa, bari na je na janyo muku shi" ya finciko mashinsa ya kama hanya, shi kuma Sa'ad na hango shi yana zuwa dandalinsu sai ya ce "Wallahi ba da fuskar da ya je ya dawo ba" Usaid na qarasowa Sa'ad ya ce "Uhm?" Usaid ya amsa masa "Na yi musu magana, amma wallahi ban ga wani abin zargi tare da su ba, da na hana su sai suka ce ka yi abin da ka ga dama.

Ya ci gaba da cewa " To dama na ji cewa Banu Harithah sun san As'ad bn Zurara dan innarka ne, to sun kintsa kashe shi, qila shi ya sa ya zo buya a nan!" Jin haka sai qabilancinsu ya motsa, ya fisgi mashinsa ya nufe su, sai dai kuma da ya iske su bai ga wata alama ta tashin hankali tare da su ba, nan ne ya hararo cewa tabbas Usaid tunkudo shi ya yi don ya saurare su, shi ma ya tsaya tserere ga mashi a hannu, sai As'ad ya ce masa "Abu Umamah, wallahi ba don zumincin dake tsakanina da kai ba da ba mu zo nan ba, mun gwammace abin da zai same mu ya same mu a gidajemmu.

Mus'ab ya gaya wa Sa'ad irin abin da ya gaya wa Usaid har ya zauna, shi ma suka yi kamar dai yadda aka yi da Usaid, ya muslunta ya koma ya sami mutanensa ya ce " Banu Abdil'ashhal wace iriyar sheda za ku yi min?" Suka ce "Kai shugabammu ne, kuma mafi hangen nesammu" sai ya ce "To daga yau na haramta wa kaina magana daku, mazanku da matanku har sai kun yi imani da Allah da manzonsa, sai duk suka yi imani in ba mutum guda rak ba.

Shi wannan bawan Allan da bai muslunta ba sunansa Usairim, Allah cikin ikonsa ba shi ya muslunta ba sai ranar yaqin Uhudu, ranar ya muslunta, kuma ya yi

ANNABI DA SAHABBANSA // 36

.

MUBAYA'AR AQBA TA BIYU

Dab da lokacin aikin hajji na shekara ta 13 bayan annabci, Mus'ab RA ya garzaya Makka ya sami Annabi SAW ya zayyana masa dumbin nasarorin da muslunci ya samu, ciki har da kariyar da musulmai suka samu a can, wanda a kwatance ba su da kamarsa a nan Makka din, wannan abin farin ciki ne ga daukacin musulmai gaba daya, a wannan shekarar aikin hajin ya zo ne daidai da June 622 Miladiya, inda musulmai kadai daga Yathrib sun kai mutum 70, haka suka kutsa cikin 'yan garinsu wato mushrikai har suka qarisa Makka.

.

Abin mamaki tun a lokacin sun fara tattaunawa a tsakaninsu, jin irin halin da Annabi SAW yake ciki a Makka suka ce "Wannan barin da muka yi wa Annabi SAW yana nan yau gobe can, wani lokaci ma a kora shi cikin duwatsun Makka, wai yaushe zai qare ne?" Koda suka qariso Makka akwai sadarwa tsakaninsu da Annabi SAW, har dai suka tsayar da magana kan cewa za su hadu da Annabin a ajiye wata qwaqqwarar magana a kwararon Aqba a Mina wurin jifar farko, daidai ranekun Tashreeq, wannan taro za a yi shi ne a cikakken sirri, kuma da daddare.

.

Ka'ab bn Malik Al'ansariy yake cewa "Mun tafi aikin haji muka yi alkawarin haduwa da Annabi SAW a Aqba tsakankanun ranakun Tashreeq, to mun riqa boye wa mushrikan da muke tare da su wani abu da ya shafi muslunci amma fa mun tuntubi Abdullahi bn Amr bn Haram, don shi babba ne a cikinmu kuma dattijon arziqi, muka ce masa: (Abu Jabir, kana daya daga cikin manyanmu kuma dattawan kirki, muna yi maka kwadayin barin addinin nan da kake ciki don kar ka zama makamashin wuta gobe qiyama) daga nan muka kira shi zuwa ga muslunci, sai ya muslunta muka je wurin Annabi SAW tare da shi a matsayin daya daga cikin wakilai"

.

Ka'ab ya ci gaba da cewa "Haka muka kwanta cikin jama'armu, amma can cikin dare muka fara sulalewa da guda-guda, muka hade a can Aqba kamar yadda muka yi alkawari, mu maza mu 73 ne, mata biyu, wato Nusaiba bnt Ka'ab daga Banu Mazin bnn Najjar wace ake ce wa Ummu Ammara, da Asma'u bnt Amr daga Banu Salama wace ake kira da Ummu Munee, muka qarisa can kwararon muka jira Annabi SAW har sai da ya zo ya same mu a can, tare da baffansa Abbas bn Abdilmuttalib, sannan bai ma muslunta ba Annabi SAW ya so zuwansa don a hada abin a gabansa, kuma shi ne ma ya fara magana"

.

Da haka aka kutsa cikin shirye-shiryen da suka shafi addini da tsaro, sai dai Abbas wato baffan Annabi SAW ya fito fili ya nuna masu irin hatsarin da zai biyo bayan wannan yarjejeniya don kar a zo daga baya suga kamar an ba su ne a qudundune, ya ce "Khazrajawa" a sannan Aus da Khazraj duk akan kira su da haka, "Kamar yadda kuka sani ne muna yin duk abin da za mu iya wajen kare Muhammad daga wadan da ra'ayinmu guda da su, haqiqa dan dangi ne kuma ana ji da shi, kuma ba wanda ya isa ya taba shi a cikin garin nan, to amma yanzu ya rabu da komai ya ce sai ku, idan kuka ga cewa za ku iya cika alkawarinku na abin da kuke qoqarin yi, kuma ku ba shi cikkiyar kariya to, in kuwa kuna ganin nan gaba za ku iya ba da shi, ku juya masa baya bayan kun raba shi da 'yan uwansa to gwara ku fita harkarsa tun yanzu, ba abin da ya rasa a wurin jama'arsa".

.

Daga nan sai Ka'ab bn Malik RA ya ce "Muka ce masa: Mun ji abin da ka ce kuma mun amsa, yanzu kai Manzon Allah SAW ka yi magana, ka dauki duk abin da kake so don kai ko don Allah SW" wannan yana nuna azamarsu ne, jajurcewa, jarumta, imani da tsarkakewar niyya don daukar wannan nauyi mai matuqar girma, wanda yake tattare da hatsari, daga nan Annabi SAW ya yi nasa jawabin, amma fa ba a tashi taron ba sai bisa wasu dokoki wadan da kowa zai tafi a kai, kamar dai yadda muka saba karantawa a duk mubaya'ar da za a yi da Annabin SAW.

.

SHARUDDAN MUBAYA'AR

Imamu Ahmad ya rawaito sharuddan wannan mubaya'ar a fayyace inda yake cewa: Jabir ya ce "Manzon Allah a kan me za mu yi maka mubaya'a?" Ya ce:

1) Ji da biyayya cikin nashadi ko kasala.

2) Taimakawa da abin hasafi lokacin tsanani ko wadata.

3) Umurni da abu mai kyau da hani da mummunan aiki.

4) Ku tsayu qyam kan abin da ya shafi aikin Allah ba tare da damuwa da zargin wani ba.

5) A kan cewa za ku taimake ni in na zo wurinku, za ku ba ni kariya kamar yadda kuke ba wa kawunanku, matanku da 'ya'yayenku, sakamakon haka shi ne Aljanna" a wata ruwayar Barra bn Ma'rur ya kama hannunsa ya ce "Na rantse da wanda ya aiko ka da gaskiya za mu ba ka kariyar da muke ba wa kawunanmu da iyalanmu" a wata ruwayar da farko Annabi SAW ya yi jawabi tukun, ya karanta Qur'ani, ya yi kira zuwa ga muslunci ya kuma kwadaitar"

.

Barraa ya ce a qarshe: Sai muka yi masa mubaya'a a kan haka, don yaqi da ma a cikinsa muka taso, mun gaje shi tun kaka da kakanni, sai kuma kamar yadda tarihi ya nuna su ma ba su kama hanya bakinsu alaikum ba, sun tambayi Annabi SAW, Barraa' ya ce masa "Manzon Allah akwai wata igiya fa tsakaninmu da Yahudawa, ga shi za mu katse ta, to in muka yi haka, kai kuma Allah ya nuna maka cewa ka koma wurin jama'arka, sai ka bar mu da su?" Ya yi murmushi ya ce "Jini jini ne, ni naku ne ku nawa ne, zan yaqi duk wanda kuka yaqa, na zauna lafiya da wanda kuka zauna lafiya da shi".

ANNABI DA SAHABBANSA // 037

.

Bayan an gama tattauna sharuddan mubaya'ar sai aka fara shirye-shiryen qullawa, nan ne wasu mutum biyu daga cikin wadan da suka muslunta tun shekara ta 11 zuwa 12 bayan annabci, suka riqa miqewa daya bayan daya don su nuna wa jama'arsu haqiqanin hatsarin wannan mubaya'ar, don kar wani ya yi mubaya'a sai in zuciyarsa ta gama natsuwa da duk abin da ke cikinta da ma wanda zai iya biyowa baya, a daya hannun kuma suna qoqarin su tabbatar da irin shirin da mutanensu suka yi na sayar da rayukansu don musluncin, Abbas bn Ubadah bn Nadlah ya ce "Kun kuwa san a kan me kuke qoqarin yi wa mutumin nan mubaya'a? Suka ce "Qwarai kuwa".

.

Ya ce "To ku sani, za ku yi masa mubaya'a ne a kan yaqe-yaqe daban-daban, in kuna ganin cewa barnata dukiyarku da za a yi asara ce, ko kashe dattawanku zai sa ku miqa shi ga abokan gaba to tun yanzu ku san abin da kuke ciki, don wallahi in kuka yi haka kun gama ganin tabewar duniya da lahira, in kuwa kuna ganin za ku amshe shi a kan hakan duk kuwa da asarar dukiya da rayukan manyanku to ku riqe shi, don wallahi alheran duniya da lahira suna tare da shi" sun amince da abin da ya fada kuma suka yi masa mubaya'a a kan haka.

.

Da irin wannan ne za a fahimci qoqarin da mutanen Madina suka yi, duk kuwa da ganin irin bala'in da Makkawa suke ciki a dalilin zuwan addinin da suke masa kallon sabo ne, manyansu sun tabbatar musu da cewa lallai su ma za su yi asarar dukiya da rayuka lura da yadda Makkawa suke ciki, da kuma yuwuwar barkewar yaqi tsakaninsu da Makkawan, amma suka ce sun ji sun gani, wannan ne zai tabbatar da imaninsu ba kamar 'yan Shi'a a Iraqi ba, wadan da suka gayyato jikan Manzon Allah SAW da cewa za su agaza masa, a qarshe suka juya masa baya, sai mun zo tarihin sahabbai za mu tattauna wannan.

.

Bayan an gama mubaya'ar Annabi SAW ya sa aka zabo wakilai guda 12, wadan da su ne za su jagoranci zartar da wadannan qa'idojin na mubaya'a, nan take aka zabo mutum 9 daga Khazraj, 3 kuma daga Aus, ukun da aka zaba daga Aus su ne:-

1) Usaid bn Hudair bn Simaak.

2) Sa'ad bn Khaithama bn Haris.

3) Rufa'a bn Abdil Munzir bn Zubair.

Sai kuma mutum tara dukansu daga Khazraj:-

1) As'ad bn Zurara bn Adas.

2) Sa'ad bnr Rabee' bn Amr.

3) Abdullah bn Rawaha bn Tha'alaba.

4) Rafi' bn Malik bnl Ajlaan.

5) Barraa bn Ma'arur bn Sakhar.

6) Abdullah bn Amr bn Haram.

7) Ubadata bns Samit bn Qais.

8) Sa'ad bn Ubadata bn Dulaim.

9) Munzir bn Amr bn Khunais.

.

Aka zabe su a matsayin shugabanni wadan da nauyin gudanar da lamarin muslunci yake wuyayensu, Annabi SAW ya tabbatar musu da cewa nauyin jama'ar Yathrib yana kansu, kuma sun yarda suka dauka, ba dan Shi'an da yake maganar qoqarin da mutanen nan suka yi, don bai da mahimmanci a wurinsa, to bayan an kammala komai sai wani shedani ya hau wani tudu ya daga murya ya kira mutane cewa ga Muhammad SAW da wasu tubabbu tare da shi suna kimtsa yadda za su abka musu, nan Abbas bn Ubadata bn Nadla ya nemi abkawar da gaske amma Annabi SAW ya ce ba a yi musu umurni da haka ba.

.

Quraishawa na jin wannan yekuwar sai hankulansu duk suka tashi, suka nuna matuqar damuwarsu, don sun san sakamakon irin wannan mubaya'ar, tabbas bai yuwuwa sai an yi asarar dukiya da ta rayuka, gari na wayewa manya-manyan Quraishawa da masu fadi a ji daga cikinsu suka shirya zanga-zangar lumana zuwa khaimomin mutanen Yathrib don nuna rashin amincewarsu da wannan alkawarin da suke zaton an qulla, suka ce "Mun sami labarin cewa kun zo ne ku dauki mutumin nan daga wurinmu don ku yi masa mubaya'a ku dawo ku yaqe mu, ku sani ba wani yanki na Larabawa da muke tsananin qiyayyar yaqi da su kamarku"

.

To da yake sulalewa musulman suka yi daga cikinsu suka je ganawa da Annabi SAW cikin dare, sauran kafurawan Khazraj din kokadan ba su san an yi hakan ba, sai suka tura wa Quraishawa da saqo suna yi musu rantsuwar cewa ba su da wannan labari kokadan, da suka zo wajen Abdullahi bn Ubaiy bn Salul sai ya ce "Wannan zancen banza ne kawai hakan ba zai taba yuwuwa ba, ba yadda za a yi mutanena su yi haka, koda a Yathrib ne kuwa ba za su yi kwatankwacin haka don su game min kai ba"

.

Haka dai wadannan manyan na Quraishawa suka amince suka juya, su kuwa musulmai sai kallon junansu suka riqa yi ba wanda ya ce uffan, to da yake Quraishawa ba su gama gamsuwa ba sai suka dora bincike, a qarshe dai suka tabbatar da cewar hakan ya auku, sai suka shirya fatattakarsu, amma sun makara, don tawagar alhazan ta riga ta yi gaba, sai 'yan kadan da suka samu, kamar su Sa'ad bn Ubada da Munzir bn Amr, Munzir dai ya gagare su sun qyale shi, Sa'ad ne suka yi caraf da shi, suka daure hannunsa ta qeya suka yi ta zanarsa suna fisgar gashinsa har suka shiga da shi Makka.

.

Daga nan ne Mut'im bn Adiy, da Harith bnl Harb bn Umayya suka zo suka qwace shi, don in za su wuce da fakensu ta Madina zuwa Sham shi Sa'ad din yake tsaya musu har su wuce lafiya, a baya kuwa mutanen Yathrib sun riga sun gama kintsa cewa za su koma su qwato shi, sai ga shi ya dawo, nan suka hadu zuwa Madina, 'yan uwantaka da qaunar juna gami da cikakkiyar yarda da imani tun lokacin suka qullu, mai qarfi a Madina yana tausaya wa mai rauni a Makka don sun zama jiki guda, alamomin muslunci da samun damar kasantuwa a matsayin daula suka bayyana.

ANNABI DA SAHABBANSA // 038

.

ALAMUN HIJIRA SUN BAYYANA

Bayan wancan mubaya'ar da aka yi, ya tabbata kenen musulmi sun sami ribar da ba su taba ci ba tun hudowar muslunci, don kuwa sun sami daularsu mai zaman kanta a tsakiyar Sahara, cikin al'ummar da ta shahara da gidadanci ga tsabar kafurci kamar dai sauran daulolin na Rum da Iran, bambancinsu kawai shi ne ragowar imani da Allan da ke zukatansu na burbushin addinin Annabi Ibrahim AS, wannan hijirar dai kamar yadda ake ganinta ba sauya masauki ne daga Makka inda suke cin baqar wahala zuwa Madina inda za su ji dadi ba, da haka ake fassara ta qila da ba mu yi ta karanta wahalar hijirar a hadisin farko na Nawawi ba, da sauran hadisan da ke nuna ikhlasi tare da yin hijira din domin Allah SW.

.

Kowa na ganin hijirar nan a matsayin kawar da neman duk amfani ne, da salwantar dukiya, gami da qoqarin qwaton rai, cikin sauqi mutum zai iya rasa ransa a hanya ko bayan an isa, inda kake da mai kare ka ko ya tsaya maka ma ya aka qare bare ihunka banza wurin da ba uwa ba uba, duk da haka musulmai suka fara fita, arna kuma suna ta qoqarin daqile fitar ta kowace hanya, ba wai don ba sa son fitarsu ba, tsoron abin da fitar za ta iya haifarwa nan gaba, dama tun farko sun yi shakkar cewa Annabi SAW zai iya hada jama'arsa a wani wuri ya dawo ya yaqe su, za mu iya daukar misali daya ko biyu na abubuwan da suka riqa faruwa.

.

1) Abu Salama dan uwan Annabi SAW ne ta wurin shan nono, yana daya daga cikin wadan da suka fara yin hijira zuwa Madina, domin shi tun bayan mubaya'ar farko ya yi azamarsa ya dauki matarsa da dansa, sai dai surukansa suka ce sam ba su san wannan ba, in shi ya ga zai tafi to a sauka lafiya ruwa ya ci biri, amma diyarsu kam sai sun ga abin da zai ture wa buzu nadi, nan fa suka qwace ta, shi kuma 'yan uwansa duk da cewa ba musulmai ba ne suka ja daga, in dai sun hana ta tafiya don diyarsu ce to su kawo dan da ta haifa don shi ba nasu ba ne.

.

Rigima fa ta kaure a tsakaninsu aka cakumo yaro, 'yan uwanta suka riqe hannunsa, qarshe dai cisge hannun aka yi su kuma suka yi tafiyarsu da yaron, Abu-salama RA ya yi tafiyarsa Madina ya bar matarsa kullum sai ta je Abtah ta yi ta shan kukanta, a haka har ta kwashe shekara, sai da wani cikin danginta ya sa baki kafin suka fita harkarta, ta tashi ta je ta amso diyarta daga wurin 'yan uwan mijin ta nufi Madina, kwatankwacin tafiyar ta kai kilometre 500, misalin tafiya daga zamfara har Abuja kenan kuma a qasa, RA, wannan ba abin magana ba ne a wajen dan Shi'a, tsine musu shi ne addini a wurinsa.

.

Haka Ummu-salama ta yanki sahara ita kadai ba tsoron kura bare farmakin wani namiji, har sai da ta kawo Tan'eem tukunna, inda ta yi karo da Usman bn Talha bn Abi Talha, shi ne ya raka ta don ya ba ta kariya, haka suka rankaya har sai da suka qaraso Quba, inda ya nuna mata gidaje daga nesa ya ce "Mijinki yana can, je ki same shi" shi kuma ya kwano ya koma Makka.

2) Daga ciki kuma akwai Suhaib, lokacin da ya so hijira Mushrikai suka ce "A matalaucinka ka zo, har dukiyarka ta kai haka, sannan ka ce za ka kwashe ta kab ka tafi da ita?" Ya ce "In na bar muku ita za ku fita harkata?" Suka amsa masa, ya tsallake ta ya tafi, shi ne Annabi SAW yake cewa hajarsa ta yi riba.

.

3) Umar bnl Khattab, Ayyaash bn Abi Rabee'a da Hisham bnl As bn Wa'il sun yi alkawarin haduwa a wani wuri, inda in gari ya waye sai su bazama zuwa madina, to sai Umar RA da Ayyash RA suka isa, Hisham ne dai ba su gan shi ba, to sai suka wuce, suna isa can bayan wani lokaci sai 'yan uwan Ayyash da suke uwa daya suka same shi a can, wato Abujahal da dan uwansa Harith, suka ce "To ga dai uwarka can ta yi rantsuwar cewa ba ta sake taje kanta, kuma ta shiga rana ta ce ita da inuwa sai kun yi ido biyu da ita" wannan maganar ta sosa zuciyarsa.

.

Sai Umar RA ya ce masa "Ayyash, wallahi wadannan mutanen rikirkita maka lamari za su yi game da addininka, don mahaifiyarka da qwarqwata za su sako ta a gaba tuni za ta taje kanta, in ta ji qunar ranar Makka kuwa da kanta za ta shiga inuwa" duk da jin haka sai Ayyash ya nemi ya tafi don ya yi biyayya ga mahaifiyarsa, kuma ya kubutar da rantsuwarta, to sai Umar RA ya ba shi wata rantsattsiyar raquma, ya ce in ya ga ba dama ya tsere a kanta, ya karba, to a tsakiyar hanya sai Abujahal ya ce masa ya yi wa raquminsa nauyi ko za su hadu a raqumarsa? Ya amsa, ya duqar da raqumin don Abujahal ya hau, sai suka yi carab da shi suka yi tamau da shi zuwa Makka, suna shiga Abujahal ya daga murya ya ce "Makkawa kun ga yadda za ku riqa yi da wawayenku"

.

Haka dai musulmai suka riqa zazzarewa da guda-guda suna komawa Madina, duk da rashin sanin abin da zai iya wakana a can in sun tafi, ko kuma abin da suka gani game da Ayyash, sun dai san hijirarsu ta farko zuwa Habasha, da ma ta biyun, amma bai hana su su yi wa Allah SW kyakkyawan zato su rankaya zuwa Madinan ba, bayan mubaya'a ta biyu da aka yi da wata biyu da wasu 'yan kwanaki, ba wanda ya ragu a Makka cikin musulmai sai Annabi SAW da Abubakar RA da Aliy RA, su ma din Annabin ne ya nemi su dakata, in ba su ba to sai dai wadan da mushrikan suka hana su fita don sun fi qarfinsu.

ANNABI DA SAHABBANSA // 039

.

MAJALISAR QOLI TA ZAUNA

Musulmai sun kwashe 'ya'yayensu da matansu gaba daya sun yi tafi, sun koma hannun Aus da Khazraj zu da dukiyoyinsu, wannan hijirar ta bambanta da duk wadan da aka yi a baya, don wadancan su ne suke neman mafaka, sannan komai nasu yana Makka, wannan kuwa sun yi qarfi a wani wuri, kuma sun kwashe komai nasu, akwai yuwuwar daukar fansa ko wani abu, masamman yadda Madina ta zama hanyar kasuwancinsu, na biyu kuma mutanen da suke barkowa zuwa aikin haji daga ko'ina wannan sabon addinin zai iya kawo cikas, sai suka tattara matsalar wuri guda, komawar Makkawa zuwa Madina akwai hatsari a rayukansu da kuma hanyoyin shigarsu, sun san yadda Yathribawa suke da riqon alkawari, ga shi kuma suna da qarfin da za su iya kare Annabi SAW, tarihi ya kiyaye yaqoqin da suka yi ta yi a tsakaninsu wato Aus da Khazraj na shekaru da dama, don haka za su iya yin kamancinsa da bare.

.

In Makkawa suka ce za su yaqi Madinawa a kan Annabi SAW da sahabbansa RA sun san abin da za su yaqa, domin abin da suke dogaro da shi na riqo da kai ya damfara ne kan kasuwancinsu zuwa Sham wanda bai yuwuwa sai sun bi ta Madinar, jarin kawai a qimance ya kai Dinarin zinare 250,000 a shekara, ban da ma wadan da suke zuwa Ta'if da sauran wurare, kenan mafitar wannan kasuwanci in ana so a ci gaba da yinsa to a zauna lafiya da mutanen Madina, ko kuma a hura wutar yaqi a dawo a tsuguna ba gaba ba baya, hakan kuma ba zai haifo da mai idanu ba, don haka aka fara laluben hanyoyin da za a bi don ganin an warware matsalar ko ta kowace hanya.

.

Sun dai sani muslunci ne babban matsalarsu, ba kuma mafita sai an kawar da shi, a ranar Alhamis 26 ga watan Safar shekara ta 14 bayan Annabci, wanda ya zo daidai da 12 ga watan September shekara ta 622 Miladiya, kimanin kusan wata biyu kenan da rabi da yin mubaya'ar qarshe a Majalisar qoli ta cikin garin Makka suka qulla wani taro mai mummunan hatsari da rana tsaka, wani taro ne wanda tunda Allah ya yi su ba su taba yin irinsa ba, wakilan qabilun Quraishawa gaba dayansu sun halarci taron don nemo mafita guda daya wace za ta taimaka wurin ganin an kawar da hasken muslunci gaba dayansa, sun kuma yi sa'a hatta Shedan ya halarci taron bayan ya sauya sifa irin ta dan adam.

.

Sauran mahalarta taron sun hada da:

1) Abujahal bn Hisham daga Banu Makhzum.

2) Jubair bn Mut'im, Tu'aimah bn Adiy, Harith bn Aamir daga Banu Naufal.

3) Shaiba da Utba 'ya'yan Rabee'ah, Abu-Sufyan bn Harb daga Banu Shams.

5) Nadr bnl Harith (Wanda ya jefa wa Annabi SAW mahaifar raqumi yana salla) daga Banu Abdiddaar.

5) Abulbukhtariy bn Hishaam, Zam'a bnl Aswad, Hakeem bn Hizam daga Banu Asad bn Abdil'uzza.

6) Nabih da Munabbih 'ya'yan Hajjaj daga Banu Saham.

7) Sai kuma Umayya bnl Khalf daga Banu Jumah.

Iblis ya fito musu ne a matsayin dattijon kirki, ya tsaya a bakin qofa, suka tambaye shi inda ya fito, ya ce daga Najd yake, ya ji abin da za su yi ne ya sa ya halarta don ya ba da tasa gudunmuwar, suka karbe shi suka shigar da shi.

.

Daganan kuma aka fara tattauna yadda za a yi, wasu na tukkawa wasu na warwarewa, har Abul'aswad ya ce a kori Annabi SAW daga Makka in ya so daganan kuma ya wuce ko ma ina ne, mun dai yar da kashi mun huta da quda, Dan-Najadu ya ce "Sam wallahi haka ba za ta sabu ba, kai ba ka ga dadin bakinsa ba ne? Ba ka ga yadda yake jan hankulan manyan mutane ba? In kuka yi haka wallahi zai iya fita ya je wani yanki na Larabawa ya hada qarfi sannan ya dawo ya gama da ku, kawo wani tunanin dai ban da wannan!" Za su iya karbar ra'ayin Najd don dama suna da wannan tunanin a cikin qwaqwalensu.

.

Abulbukhtariy ya ce "Ku kama shi kawai ku jefa bayan kanta ku fita sha'aninsa, har abin da ya shafi mawaqan da dinnan irin su Zuhair da Nabigah ya auka masa, don su ma ajalinsu kenan" Dan-Najadu ya ce "Gaskiya wannan ba mafita ba ce, don in ma kun kulle shi wannan abin nasa zai fita ya sami mutanensa ba ku sani ba, kun sani sarai za su zo su qwace shi a hannunku su je can su hada mutane su juyo su yaqe ku, a sake wani tunanin dai"

.

To bayan duk wadannan shawarwuran guda biyu ba su sami mashiga ba sai wata muguwar shawara ta fado, wace kowa ya yi amanna da ita, wanda ya kawota kuwa babban makirin nan ne wato Abujahal, ya ce "Ga wata shawarar, ba na tunanin wani ya taba kawowa qwaqwalwarsa" suka ce "Abulhakam fado ta mu ji" ya ce "Ina ganin daga kowace qabila mu dauki wani matashi qwaqqwara guda daya, wanda tabbas shi ma dan dangi ne, sai duk mu ba su rantsattsun takubba, su same shi su yi masa qwal daya, kun ga alhakin jininsa ya ratayu a wuyar kowa kenan, Banu Abdimanaf ba su da yadda za su yi da duk qabilun nan, sai dai su aza mana diyya mu biya".

.

Dan-Najadu ya ce "Yanzu na ji batu, gaskiya ba wata mafita kamar wannan" Majilisar gaba dayanta ta yi amanna da wannan mummunar shawarar mai dauke da hatsari mai girman gaske, daganan kowa ya koma gida cikin shirin zartar da abin da aka qulla, to shi kuma Annabi SAW wahayi ya riga ya sauka masa, don tun farko da a ce an ba shi izinin fita da tuni yana Madina, hakan bai faru ba har sai da Jibril AS ya gaya masa bita-da-qullin da Quraishawan suka yi, daganan Allah SW ya ba shi damar yin hijirar.

ANNABI DA SAHABBANSA // 040

.

HIJIRAR ANNABI ZUWA YATHRIB

Lokacin da rana ta yi tsaka Annabi SAW ya tafi gidan Abubakar RA don su tsara matakan da za a bi wurin yin hijirar, A'ishah RA ta ce "Muna zaune a dakin Abubakar da tsakar rana sai ga wani mutum yana ce wa Abubakar din: Ga Manzon Allah SAW can a qofar gida, gaskiya ba lokacin da ya saba zuwa kenan ba" sai Abubakar RA ya ce "Uwa da uba su zama fansa gare shi, amma duk yadda aka yi akwai abin da ya kawo shi" bayan an masa izinin shiga gidan ya ce wa Abubakar RA "An yi min izinin yin hijira" Abubakar RA ya ce "Kenan za mu fita tare" Annabi SAW ya amsa masa.

.

AN MAMAYE GIDAN ANNABI SAW

Annabi SAW shi da Abubakar RA suka tsara matakan da za su fita zuwa Yathrib, domin fita kai tsaye a idanun jama'a ba abu ne mai yuwuwa ba, wannan gaskiya ne, don su ma mushrikan sun kwashe yininsu wajen saqa tsarinsu wanda suka yi a majalisar qoli na gamawa da Annabi SAW, an tabbatar da zaben mutum 11:-

1) Abujahal bn Hisham

2) Hakam bnl Aas

3) Uqbah bn Abi Mu'ait

4) Nadr bnl Harith

5) Umayya bnl Khalf

6) Zam'ah bnl Aswad

7) Tu'aima bn Adiy

8) Abulahab

9) Ubay bnl Khalf

10-11) Nabih da Munabbih 'ya'yan Hajjaj.

.

Bayan issha suka maqe a qofar dakinsa suna jira barci ya sure shi su kuma su aika shi lahira, don sun riga sun gama sakankancewa kan daga wannan kuma an gama kenan, don haka ne Abujahal ya sami mutanensa da za su yi wancan aika-aikar tare ya fara magana cikin isa da izgili "Kun ji fa! Wai Muhammad yana raya cewa in kuka bi shi a kan abin da ya zo da shi za ku zama sarakunan Larabawa da Ajami, sannan bayan mutuwarku a tashe ku cikin lambunan aljanna kamar na Jordan din nan, in kuma kuka qi a kashe ku a tashe ku a matsayin 'yan wuta"

.

To dama lokacin da aka tsara na aiwatar wa Annabi SAW da hukuncin kisa tsakiyar dare ne in ta fito, don haka su kam ba barci, amma a banza, don barcin ya yi awon gaba da su ba tare da sun sani ba, a cikin wannan mawuyacin halin ne Annabi SAW ya ce wa Aliy RA "Kwanta a shimfidata ka lulluba da koren bargona, ba abin da zai same ka" da ma in Annabi SAW zai kwanta da shi yake lulluba, to sai ya fito ya keta kayukansu in da ya riqa qetare su daya bayan daya yana zuba musu rairayin saharan da ya kamfato a hannu.

.

A qarshe ya qarisa gidan Abubakar RA inda cikin wannan daren suka bar cikin Madina suka nufi wani makadeden dutse da ake kira dutsen Thaur, wannan ita ce tafiya ta farko da Annabi SAW ya fara wanzarwa a rayuwarsa ta manzonci tare da wani ba a matsayin mai yi masa hidima ba kamar Zaid, ya fita tare da Abubakar RA ne a matsayin qaura bayan an yi masa izini, ba mai fita da'awa ba, tun daga nan mai idon lura zai fara ganin matsayin da Annabi SAW yake son ya tsayar da khalifansa Abubakar RA, su biyu din suka fita zuwa ga rantsattsiyar daular muslunci wato Yathrib wace aka canja mata suna zuwa Madina a daidai lokacin da ake qoqarin kafa ta, Aliy RA kuwa dan uwansa ne kuma qanensa ne, da ya girma a hannunsa, sai ya bar shi a gida ya yi aikin dan uwantaka.

.

Masu kewaye da gidan Annabi SAW suna can suna jiran gawon shanu wai sai dare ya tsala, kafin lokacin ya gama cika har wani mutum wanda hanya ta biyu da shi ta inda suke yake ce musu "Wai ku me kuke yi a nan ne?" Suka ce "Muhammad muke jira" ya ce "Ka! Amma kun bata wa kanku lokaci! To wallahi ya riga ya wuce ku bayan ya bada muku qura a ka! Ya yi tafiyarsa inda yake so" suka ce "Ai ko wallahi ba mu ganshi ba" nan take suka fara kakkabe qurar dake jikinsu.

.

To amma da suka dan leqa ta saqon qofa sai suka hango Aliy RA lullube da bargo, nan suka yanke cewa tabbas Annabi SAW ne yake barci a shimfidarsa, sai suka sake dawowa suka zauna suna jirar fitowarsa, da haka har gari ya waye musu, Aliy RA na fitowa sai duk suka yi turus, suka tambaye shi inda Annabi SAW yake, shi kuma ya gaya musu gaskiyar magana kan cewa bai san inda yake ba, hikimar sanya Aliy RA a shimfidar Annabi SAW don ya ba su Annabin da Abubakar ne damar yin nisa ba tare da an biyo kamasu ba, Annabi SAW yana sane da cewa ba abin da za su yi wa Aliy RA don ba shi suke nema ba, wato dai Annabi SAW bai sanya qanensa a wuri mai hatsari ya tafi ya bar shi ba.

.

A taqaice: A daren 27 na watan Safar shekara ta 14 bayan annabci, wanda ya yi daidai da 12-13 na watan September 722 Miladiya Annabi SAW ya tafi gidan Abubakar RA daganan suka bi ta baka cikin gaggawa, wasu sun ce dab ne da fitowar alfijir, masu cewa a shekara ta 13 ne domin sukan fara qidaya ne daga watan da aka turo Annabi SAW a matsayin manzo wato Ramadan, shi ya sa ya fito musu a Safar shekara ta 13 bayan annabci, da a ce za su fara da Muharram a matsayin farkon watan qirqa, to da zai fito musu a shekara 14 ne, fitar Annabi SAW ya san cewa kafurai za su yi maza su bi su hanyar Madina wato Arewa, shi ya sa ya yi Kudu wato Yemen don batar da sawu.

.ANNABI DA SAHABBANSA // 041

.

Tsakanin Makka da Jabalus Thaur wato kogon dutsen da suka shiga akwai nisan mil 5, alalace wajen kilomita 8 kenan, wadan da suke qoqarin bata tarihi da gangan wato 'yan Shi'a da Yahudawa sukan ce: Wanda zai je Madina da take Arewa me ya hada shi da Jabalus Thaur dake Kudu hanyar Yemen? Mun riga mun ambato a baya cewa yana da masaniyar za su tare shi a can, kuma za mu zo kan wasu yaqoqinsa yadda yake cewa za a yi Gabas sai a same shi a Yamma don an ce yaqi dan zamba, almuhim Annabi SAW shi da Abubakar RA sun tafi wannan dutsen duk da nisa, ga dutsen da bisa, ga wahalar hawa, ga kuma qananan duwarwatsu dake gewaye da shi wannan ya sa takalmin nasa ya sude.

.

Wasu suna ganin ba wannan ne dalili ba, abin da ya faru shi ne ya riqa tafiya da gefen qafa ne yana share takonsa wannan ya sa takalmin ya qare, to ko ma wanne ne a qarshe dai takalmin ya sude, da suka qarisa jikin dutsen sai Abubakar RA ya dauke shi ya hau can qololuwar dutsen da shi, ya nemi Annabi SAW ya dakata har sai ya shiga tukunna ya tabbatar da lafiyar kogon don kar a zo ya yi karo da abin da zai cutar da shi, ya shiga ya sami wani rami, ya keta gyautonsa ya toshe kogon da shi, sannan Annabi SAW ya shigo, to da ya zauna ya mimmiqe qafunsa ya nemi Annabi SAW ya kwanta a kai sabo da wahalar tafiya da kuma hawan dutsen.

.

A nan ne wani abu ya fito daga dutsen ya cije shi, to bai iya motsa qafar ba tsoron kar Annabi SAW ya farka, amma da hawaye ya zobo wa Annabi SAW a fuska ya farka ya tambaye shi, ya ce wani abu ne ya cije shi, Annabi SAW ya yi masa addu'a nan take ya warke, haka suka zauna a kogon na tsawon kwana 3, wato daren Juma'a, Asabar da Lahadi, Abdullah bn Abubakr ya riqa kwana tare da su, yakan je musu cikin dare kafin gari ya waye ya koma gida, duk in ya dan roro wani labari sai ya zo ya qyasa musu.

.

Akwai kuma Aamir bn Fuhaira da yake kiwon tumaki, yakan fita da bisashen da daddare ne yadda zai qarisa wurin su Annabi SAW su tatsi nonon su sha, can da jijjifi sai ya kwano zuwa gida, haka ya riqa yi na tsawon kwana ukun, daya daga cikin hikimar yin hakan shi ne zai share takun qafafun Abdullah bn Abibakar kafin gari ya waye mutane su gani, su kuwa kafuran haukacewa suka yi, ta yadda Annabi SAW ya shamakance su da sanyin safiyar da suka shirya afka masa, to Aliy RA ba abin da za su iya yi masa, sai suke ganin su yi amfani da shi ko Annabi SAW zai fito, sai suka lallasa shi, suka kai shi Qa'aba suka tsare na dan wani lokaci.

.

Da dai suka ga ba wani abin da za su samu ta hanyar Aliy RA sai suka nufi gidan Abubakar RA suka qwanqwasa qofa, Asma' bnt Abubakr ta fito, suka ce mata "Ina babanki?" Ta ce "Wallahi ban san inda yake ba" Abujahal da yake qaramin mutum ne ya yi mummunan dauke ta da mari har sai da dankunnenta ya fadi.

.

Kan ka ce haka har majalisar qoli ta sake kafa wani zama na gaggawa inda suka tsara duk hanyoyin da za su bi don kaiwa ga cin-ma burinsu, da farko suka sanya jami'an tsaro a duk hanyoyin shiga Makka, na biyu kuma suka sa maqudan kudi na kimanin raquma dari a kan kowannensu ga duk wanda ya kawo su a raye ko a mace, ta kowace hanya ma kuwa, ba ko shakka dole mutane su bazama, ko ba don kishin addininsu ba raquma dari biyu kudi ne, suka watsu a duwatsu, kwazazzabai da fadamu, amma a banza ba amo ba labari.

.

Sai dai kuma masu fafutukar nemansu sun isa har bakin kogon, amma Allah cikin ikonsa ya kare su, a ruwayar Buhari 1/516, 558 ya ce: Abubakar RA ya ce ina tare da Annabi SAW a cikin kogo na dan daga kaina sai ga ni dab da qafafunsu na ce "Annabin Allah, da fa wani zai duqa qasa da ya hango mu" ya ce "Haba Abubakar! Ya za su yi da mutum biyun da Allah ne cikon na ukunsu?" Wannan kam wata mu'ujiza ce da Allah SW ya karrama Annabinsa da ita.

.

Cikin tsare-tsaren da su Annabi SAW suka yi kafin fitowarsu sun yi hayar wani masanin taswira da hanyoyi, duk da cewa kafiri ne amma da yake lamari ne na kudi sai ya yarda, suka bashi ababan hawansu suka shirya yadda zai same su a can bayan kwana uku, hikimar dake cikin haka in suka sami musulmi ko wanda akwai taimakekeniya tsakaninsu tabbas Quraishawa za su zuba idanu, amma wannan ba mai damuwa da shi, a ranar Litinin farkon Rabi'ul Auwal shekara ta 1 Hijiriyya wanda ya zo daidai da 16 ga watan September 622 Abdullahi bn Uraiqit wato wanda suka yi hayarsa ya iso wurinsu.

ANNABI DA SAHABBANSA // 042

.

Wato da yake Annabi SAW da Abubakar RA sun san cewa Quraishawa za su tare hanyar Madina tun farko ba su bi ta can ba, sai suka dauki hanyar Yemen dake Kudu da Makka inda Quraishawan ba za su taba tsammani ba, tunda Madina a Arewa take, daga nan sai su Annabi SAW suka yi Yamma kamar za su tekun maliya, sai suka sake juyowa ta fuskar Hudaibiyya Yamma da Makka kenan maso Kudu, haka suka miqo hanya ta Yamma da hanyar da aka saba bi, wato ta bangaren tekun maliya kenan, har sai da suka kai Wadi Ummaj sannan suka tsallaka bangaren Gabas da hanya, daganan har suka isa cikin Madina, sun sha fama da duwarwatsu da dama, ga kwazazzabai.

.

ABUBUWAN DA SUKA FARU A HANYA

1) A Buhari 1/510 Abubakar RA yana cewa: Haka muka yi ta tafiya cikin dare har kashegari zuwa Azuhur, hanyar ta dauke gaba daya ba ka ganin kowa, sai ga wani qaton dutse wanda sam rana ba ta iya haska shi gaba daya, sai muka je wurin, na sa hannu na daidaita wurin, na gyara masa don ya kishingida, na ce "Manzon Allah SAW dan runtsa, ni kuma zan yi maka gadi, to sai ya kishingida ni kuma na fito ina dan duddubawa.

.

Sai ga wani makiyayi yana kiwo, na ce "Kai yaro! Wannan bisashen na waye?" Ya ce "Na wani dan Madina ne, ko ma dan Makka ya ce oho" na ce "Ko hantsarsu akwai nono?" Ya ce qwarai" to a nan ya tatsi nonon ya kai wa Annabi SAW ya sha har ya qoshi.

2) A qa'ida Abubakar RA ba ya shiga gaban Annabi SAW, da wani mutum ya gan su ya tambaye shi, "Waye a gabanka?" Ya ce "Wannan nuna min hanya yake yi" shi ya dauka hanyar tafiya ce, Abubakar RA yana nufin hanyar tsira.

.

3) Suraqa bn Malik ya bi sawunsu shi ma ya ce "Wata rana ina zaune a dandalin mutanena sai ga wani mutum ya zo wurinmu yake cewa "Dazu na hango wasu mutane ta bangaren teku ina kyautata zaton Muhammad ne da mutanensa" Suraqa ya ce "Tun sannan na tabbatar su ne, sai dai na ce masa "Kayya ba su ba ne (Yana wayon samun kyautar ne), wane da wane ne fa da suka bar nan a idanunmu!" Sai na dan zauna a wurin kadan sannan na miqe na shiga gida na sami wata baiwata na ce ta shirya min wata godiyata a boye, na dauki mashina na bi ta bayan gida na lababa har na zo wurin godiyata na hau na sukwane ta har sai da na zo dab da su sai godita ta yi rimi-rimi da ni na wurto qasa"

.

Ya ce "Na miqe na dauko kibauna daga cikin kwari na buga kacici-kacici kan na cuta musu ko a'a? Amma sai ya kasance ta nuna abin da ba shi nake so ba, kawai sai na yi gaban kaina na hau godiyata na dumfare su, har sai da na ji karatun Annabi SAW shi bai ko waige, Abubakar RA ne dai yake ta waige-waige... Na sake yin kacici-kacicin amma sai abin nan da ba na so ya sake bayyana, daganan sai na miqa wuya, na hau godiyata na qarisa wurinsu, amma irin cisgiyar da na samu ta sa na ji a zuciyata cewa lallai sha'anin na Manzon Allah SAW zai girma, daganan na ce masa SAW " Jama'arka fa sun riga ma sun sa diyya a kanka" a qarshe dai haka Suraqa ya koma cikin aminci.

.

4) Annabi SAW ya ci gaba da tafiyarsa har ya bi ta bukkar Ummu-ma'abad Alkhuza'iyya, tsayayyiyar mace ce, takan riqa ciyar da duk wanda ya bi ta bukkarta, to a shekarar an sami fari ga qarancin abinci, don haka ita kanta ba wani abu tare da ita sai wata tunkiya, Annabi SAW ya nemi ya tatse ta, ta bayyana masa halin da tunkiyar take ciki, amma da taga lallai yana son haka sai ta bar shi, Annabi SAW ya shafi hantsarta ya yi bismilla ya yi addu'a, nan take hantsar ta cika da nono.

.

Annabi SAW ya tatsa ya cika qwarya, ya shayar da ita, sahabbansa ma suka sha suka qoshi, sannan ya sha, daganan ya sake tatsa ya cika goransu, suka yi sallama suka tafi, ba a jima ba Abu-ma'abad ya dawo da wata akuya fyadadda, da ya ga nonon ya yi mamaki, da Ummu-ma'abad ta yi masa bayanin yadda aka yi ya ce "Wallahi ina ganin mutumin Quraishawan nan ne da suke nemansa, sifanta min shi"

.

Da ya ji sai ya ce "Wallahi mutumin Quraishawannan ne, da suke ta cece-kuce a kansa, wallahi na shirya binsa tsab, kuma tabbas in na sami dama zan bi shi"

5) A hanya suka hadu da Abu Buraida, shi ne shugaban jam'arsa a lokacin, ya fita neman Annabi SAW da Abubakar RA don ya sami nasarar mallakar kudin da aka sanya, amma da suka yi ido biyu da Annabi SAW ya yi magana da shi sai ya muslunta shi da mutum 70 da suke tare da shi, nan take ya cire rawaninsa ya yi tuta da shi wace take nuna shugaban zaman lafiya ya iso don ya cika duniya da adalci.

ANNABI DA SAHABBANSA // 043

.

SAUKAR ANNABI SAW A QUBA

A ranar Litini 8 ga watan Rabi'ul Auwal shekara ta 14 ga annabci lokacin ne lamari ya canja gaba daya, kwanan watan ya zo daidai da 23 ga September 622 Miladiya, wannan lokacin ne Annabi SAW ya sauka a Quba, tun lokacin da mutanen Yathrib suka ji fitowar Annabi SAW daga Makka suka riqa fitowa suna kallon hanya don tarbarsa, in rana ta yi tsaka sai su koma gidajensu, wata rana sun koma gida sai ga wani Bayahude ya zo a kan darbukarsa yana gaya musu abin da ya hango.

.

Ya daga murya sama yana cewa "Jama'ar Larabawa, ga kakanku can da kuke ta tsiwurwurin zuwansa ya iso" Ibn Qayyim ya ce "Sai aka ji hargowa da kabbara na Banu Auf bn Amr, nan take musulmai suka dauka da kabbara gaba daya, suka tarbe shi tare da gaisuwa irin wace ake yi wa Annabawa, suka zagaye shi, natsuwa ta dada samunsa ta ko'ina, haka ya ci gaba da tafiya har ya qarisa Banu Amr bn Auf a ranar Litini na watan Rabi'ul Auwal.

.

Bayan sun sami wuri sun natsa sai Abubakar RA ya miqe yana magana da mutane, shi kuma Annabi SAW ya sami wuri ya natsu don ya huta, nan ne wadan da ba su taba ganin Annabi SAW ba suka yi zaton cewa shi ne, suka yi ta zuwa kawo gaisuwa da nuna qauna, shi kuma yana amsawa, amma da ya lura cewa rana ta sami Annabi SAW sai ya dawo yana masa inuwa da tufafinsa, daga nan ne suka gane cewa a she ga Annabin can a zaune.

.

Mutane ta ko'ina sai barkowa suke yi don ganin Annabi SAW, da yi masa mubaya'a, a zahiri wannan gari na Madina bai taba ganin rana irin ta yau ba a tarihi faufau, Annabi SAW a Quba ya sauka ne wurin Kulthum bn Hadam, koda yake ana cewa Sa'ad bn Khaithama ne amma Kulthum din ya fi bayyana, shi kuma Aliy RA yana can a Makka yana gudanar da aiki irin na 'yan uwantaka, dama mun yi bayanin cewa Quraishawa ba su da buqatarsa, Annabi SAW suke nema, tun da suka fahimci cewa Annabin ya riga ya yi musu nisa sai kawai suka fita lamarinsa.

.

Da haka ne ya kwana 3 cikin aminci, ya samu ya mimmiqa duk saqwannin mutane da ke hannun Annabi SAW kamar yadda ya bar masa, a qarshe ya surfafo Madina shi kadai a qafa cikin aminci, har dai ya iske su Annabi SAW a Quba, abin kula a nan, lokacin da kafurai suka ga riqe Aliy RA ba zai sa su kama Annabi SAW ba sai suka yi shawarar cafko Abubakar RA, wannan wani nuni ne na cewa kama shi din shi zai zama silar isa ga Annabi SAW, wato ko a wajensu shi ne na farko bayan Annabi SAW.

.

Annabi SAW da sauran wadan da suka riga shi sun zauna a Quba na tsawon kwana 4 kacal wato Litini, Talata, Laraba da Alhamis, a nan ne Annabi SAW ya samar da masallacin Quba, ya kuma yi salla a ciki, wannan masallacin na Quba shi ne masallaci na farko mai zaman kansa da musulmai suka taba samu, to a ranar Juma'a ya hau dabbarsa ya goya Abubakar RA a bayansa, nan ya aika wa dangin nononsa wato Banu Najjar cewa yana gari, su ma suka tattaro qwansu da qwarqwatarsu suka nufo cikin Madina, da Juma'a ta same shi a Banu Saalim sai ya hadu da su a masallacin dake wadin kusan mutum 100.

.

SHIGAR ANNABI SAW MADINA

Bayan sallar Juma'a ne Annabi SAW ya shiga Yathrib, tun daga ranar aka fara kiranta da Birnin Manzo, wato (Madinatur Rasuul) sai aka taqaita sunan da Madina kawai, hanyoyi da lunguna kab suka cika da hamdala da tasbihi, mata kuma sai waqe-waqensu suke yi, koda yake masu tarihi da yawa suna cewa waqoqin (Tala'al badru alaina) lokacin dawowar Annabi SAW daga Tabuka ne a qarshe-qarshen rayuwarsa aka yi, sai dai wasu malaman da dama suna ganin ba haka ba ne, a shugowarsa daga Makka ne SAW, akwai ma wadan da suke ganin waqar kwata-kwata ma ba ta inganta ba, a isnadi da matani.

.

A taqaice dai an karbi Annabi SAW cikin murna da jin dadi, duk kuwa da cewa mutanen Madina ba kudi ne da su ba, sai dai akwai tsabar karamci, don Annabi SAW bai taba wucewa ta gaban wani gida ba sai maigidan ya yi burin ya sauka a gidansa, zai yi iya bakin qowarinsa wajen ba shi duk abin da yake buqata na abinci da cikakkiyar kariya da kuma makami, amma sai ya ce a bar raqumarsa ta ci gaba da tafiya don ita ma umurni aka ba ta, da haka har ta qariso wurin da masallacin Madina yake a yau ta rusuna, sai can kuma ta miqe ta dan yi tafiya kadan, ta sake dawowa inda ta duqa da farko ta sake rusunawa a wurin, aka yi dace wurin na Banu Najjar ne dangin nonon Annabi SAW, tun farko ya so ya karamta su da haka sai gashi ma an yi dace, mutane suka fara neman ya sauka a gidansu amma Abu Ayyubal Ansariy ya riga ya kwaso kayansa suka rankaya gida.

ANNABI DA SAHABBANSA // 044

.

Bayan 'yan kwanaki da isar Annabi SAW Madina sai iyalinsa suka bi shi, wato matarsa Saudah RA, da 'ya'yansa mata guda biyu Fatima da Ummukulthum, Zainab dai ba ta sami damar fitowa ba tana tare da Abul'Aas har sai bayan yaqin Badar tukun, Usama bn Zaid shi ma ya fito tare da Ummu-aiman, sai kuma Abdullah bn Abibakr ya fito da iyalin babansa ciki har da A'ishah RA, ita ce ma take cewa "Isowarmu Madina Abubakar da Bilal suka yi masassara mai zafin gaske, na je wajen Annabi SAW na gaya masa.

.

"Sai ya ce: Allah ka sanya mana qaunar Madina kamar yadda muke matuqar qaunar Makka, ka gyara ta, ka yi wa mudun awonsu albarka, ka dauke masassararsu zuwa Juhfa" malamai suka ce a lokacin annoba ba ne, kuma Juhfa a sannan Yahudawa ne ke zaune a wurin, zuwa nan za mu fahimci kashin farko na rayuwar Annabi SAW cikin da'awa a Makka ya qare kenan, yanzu za mu shiga kashi na gaba, wato rayuwarsa ta Madina.

.

DA'AWAR MUSLUNCI A MADINA

Za mu iya kasa rayuwar da'awar muslunci a Madina zuwa gida uku:-

1) Kashin farko an yi fama da muggan matsaloli inda abokan gaban muslunci suka yi tsayuwar daka don ganin sun kawar da muslunci, wannan kason ya qare ne a lokacin sulhun da aka yi a Hudaibiyya.

2) Daidaitawar da aka yi da mushrikai wadan da suke bauta wa gumaka a Makka, watan Ramadan a shekara ta 8 Hijiriyya, a wannan lokacin ne aka sami damar aika wa sarakunan daulolin Sham wadan da suke qarqashin Rumawa da sauran sarakunan.

.

3) Sai kashi na qarshe wanda mutane suka riqa zuwa sansani-sansani suna muslunta a qashin kansu, wannan kashin shi ne ya ci gaba har zuwa qarshen rayuwar Annabi SAW, a Rabi'ul Auwal shekara ta 11 Hijiriyya, a zahiri hijirar nan ba tana nufin rabuwa da matsala ne kadai ba, ban da wannan kuma ya zama wajibi a kan duk wani musulmi ya sa hannunsa wajen samar da wata sabuwar matattara ta muslunci, ya dage wurin kare wannan matattarar ta fuskoki daban-daban.

.

Ba shakka wanda zai zama jagora, mai nuna yadda za a tafiyar da wannan matattarar shi ne Annabi SAW, ba tare da tunanin cewa nan Madina ce shi kuma daga Makka ya zo ba, daular ta muslunci ce kuma komai na muslunci dole ta hannunsa za a sani, kenan Annabi SAW shi ne shugaba kai tsaye, ba wai shugaban Madina ba, shugaban muslunci, irin tsarin da 'yan Shi'a suka so su mulki Nigeria da shi kenan, da a ce an bar su da cewa suna da shugaba guda daya a wuri, sai kuma wakilai daga wurare da suke koma masa, kuma ana samun dalilan da za su hada su a duk wani sha'ani, a qarshe dai za su zama daula da suke da qarfin jama'a da qarfi na soji.

.

Annabi SAW ya riski nau'o'in mutane guda 3 a Madina, kowanne ya yi hannun riga da dayan, don haka matsalolin da kowanne zai fuskanta da daya bangaren ba qarami ne ba, bangarorin guda 3 su ne:-

a) Musulmai wadan da su suka fahimci muslinci suka amshi Annabi SAW hannu bibbiyu.

b) Mushrikai wadan da sam-sam musluncin ba ya gabansu, kuma tun asali haifaffun cikin Madina din ne.

c) Yahudawa wadan da sun dade da samun wuri a cikin Madina suna gudanar da rayuwarsu a gefe guda, alhali mutanen Madinan suke yi musu hidama.

.

1) Matsalolin farko da Annabi SAW zai iya fuskanta a Madina su ne, yanayin rayuwa a Madina ya bambanta kwata-kwata da yadda lamarin yake a Makka, rayuwarsu ta Makka koda a ce kalmar muslunci ta game su gaba daya, sukan hadu a kan abubuwa da dama, sai dai ba a wuri guda suke zaune ba, an riga watsa su, ba wani abin da suke iyawa sai abin da abokan gaba suka yi, zai yi matuqar wahala su iya kafa wata matattara da ta qumshi musulmai a wurin, shi ya sa galibin surorin da suka sauka a Makka sun tsaya ne a kan kadaita Allah SW da kuma wasu 'yan shari'o'i wadan da kowani musulmi zai iya yi a matakinsa shi kadai.

.

Sai kuma gyaran dabi'u kamar biyayya, aikata abubuwan alkhairi, da nisamtar munanan abubuwa, amma a Madina komai a hannunsu yake tun ranar da suka sauka garin, don haka akwai batun gine-gine, ci gaban al'umma, matsalolin rayuwa da wadan da suka shafi kudi, sai shugabanci da siyasar muslunci, maganar yaqe-yaqe da yadda za a sami zama lafiya, ga batun halas da haram, ibada da dabi'u, da sauran abin da suka shafi rayuwa.

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.

Mai yuwuwa wasu kamar 'yan Shi'a, ko Yahudawa su riqa sukar sahabbai a kan wasu abubuwan da yanzu suke yi musu kallon cewa kuskure ne babba, in an kalli abin ta fuskar Shari'a kenan, amma musulmai wadan da suka karanci halin da wadancan sahabban suka sami kansu sun san cewa babu doka gaba daya a zamanin, sai in sun yi wani abu ne sannan dokar ta sauka, kowa ya karanta halin da Makka take ciki, da irin wahalhalun da suka sami kansu na rashin abin da zai seta su, dole ne ya yi musu hanzari, babban abin da zai nuna haka kuwa; duk lokacin da aya ta sauka kan kuskuren wani, to ba shi ba duk sahabban ba mai aikata makamancinsa kuma.

.

Yanzu dai abin da Annabi SAW zai fuskanta a Madina zai kasu ne zuwa gida biyu: Kashin farko na mutanen Madina, yadda mutum yake garinsa, gidan da yake ciki nasa ne, ga dan abin kashewa a aljuhunsa ko wani kama-sayar, don haka ba abin da ya rage masa sai dai ya taimaki muslunci, kashi na biyu kuma masu hijira ne, ba wani abin da suke da shi, bugu da qari ba su da gida ba kuma aikin yi, ga su kullum sai qaruwa suke yi kamar farashi, don a lokacin an yi umurni da yin hijira, gashi Madinawa ba wani kudi ne da su ba, kuma sun sami matsalolin ababan shiga a lokacin, ga abokan gabansu sun yi musu wani abu mai kama da takunkumi, yanzu ya rage a yi tunanin mafita.

.

2) Daga cikin mazauna Madina a lokacin bayan musulmai akwai kafurai 'yan asalin garin, amma sabo da wasu masu fadi a ji da sauran masu qumbar susa sun riga sun muslunta yanzu ba su da wani abin yi, wasu daga cikinsu suna dan shakkar barin addinin iyaye da kakanni, amma bai kuma boye qiyayyarsa ga muslunci ba, da yawan wadannan bayan wasu lokuta sun muslunta, su ne 'yan Shi'a suke aibanta su da abubuwan da suka yi kafin shigarsu muslunci, ko kuma kafin musluncin ya ratsa su, to ban da wannan kashin kuma akwai wadan da suke boye mummunar qiyayya a zuciyarsu ga Annabi SAW da sauran musulmai, sai dai ba abin da za su iya, mafitarsu kawai su nuna sakin fuska da cewa komai daidai ne don su sami damar rayuwa da sauran musulmai, cikin wadannan akwai Abdullah bn Ubai bn Salul.

.

To mun fadi irin yaqe-yaqen dake tsakanin wadannan qabilu na Madina wato Aus da Khazaj, da qyar suka sami kansu suka dan zauna lafiya, to sai dukansu biyun suka daidaita a kan sanya shi Abdullah bn Ubay din a matsayin sarkinsu, kwatsam sai ga Annabi SAW ya shigo Madina kuma mutane sun juya wa kowa baya sun koma wurinsa, sai bn Ubay din yake ganin Annabi SAW din ya qwace masa komai ne, sai gaba da qiyayya suka sami wurin zama a zuciyarsa, har ya so ya ja.

.

Da dai ya ga cewa in ya nuna adawarsa a sarari ba zai sami riba ba, sai ya boye ta ya muslunta don samun abin duniya a lokacin yaqin Badar, amma ya ci gaba da laluben duk wata hanya ta makirci don cutar da Annabi SAW, sauran mutanensa da suka sa rai da zama fadawansa su suka shiga taimaka masa wajen zartar da duk abin da yake qullawa, daga su sai masu raunin qwaqwalwa cikin sabbin tuba, wadannan su ne ake kira da munafuqai, sun bayyana musluncin a baki, amma a har kullum ba su da wani aiki sai cutar da musulmi ta hanyoyi daban-daban, kenan ba sahabban Annabi SAW ba ne.

.

3) Sai kuma Yahudawa, wato kashin qarshe na mazaunan Madina, a farkon fara wannan tarihi mun fado yadda aka yi har suka sami gindin zama a Madina, wato tun lokacin Rumawa, a baya ba su canja ba, amma lokacin da suka shiga Hijaz wato wannan yankin na Larabawa sai suka zama tamkar Larabawan wajen sanya tufafi, magana da harshen Larabci da kuma tsarin rayuwa, har ma suka riqa kiran qabilunsu ko su kansu da Larabcin, abin takaici har surukuta ta fara shiga tsakaninsu, sai dai duk da haka sun riqe sunan qabilannan tamau, kuma sun qi sakewa, sun qi yarda su yi rayuwa a tsakanin Larabawan sam-sam, sai alfahari suke yi da cewa asalinsu Yahudawa ne daga Isra'ila.

.

Qiyayyarsu ga Larabawa kamar dai yadda har yanzu suke fadi ne da harshen 'yan Shi'a cewa Mahadi zai yi musu kisar kiyashi, Yahudawan Madina sun yi mummunan raina Larabawan, har kiransu suke yi da jahilai, ko namun daji da sauransu, sun mayar da dukiyarsu tamkar tasu sai yadda suka yi da ita, ba su damu da yada addininsu ko wani ya shiga ba, sai dai suna da nasu hanyoyin na tara dukiya da sunan addini, kamar maganganu masu dadi, sihiri, tofe-tofe, ruqiya irin tasu, da sauransu.

.

Sabo da irin wadannan abubuwan suke daukar cewa su ne masu ilimi, da daukaka kuma manya ne ta fuskar addini, ba shakka suna da qwarewa ta wajen neman abin kansu, sun riqa shugowa da tufafi, hatsi da giya, suna fitar da dabino zuwa wasu wuraren, banda wannan sun riqa ba wa shugabannin Larabawa rance don mawaqa su riqa yaba musu, bayan ba wani abin a zo a gani, sai su karbi jinginar gona bayan dan wani lokaci sai su fara shuka a ciki, kan ka ce haka sun mayar da ita tasu, ga su da mummunar aniya a kan Larabawa.

.

Sukan hada kai da wasu don su cutar da su, sai qulla gaba da qiyayya tsakanin qabilu guda biyu, shi ya sa yaqi ya qi ci ya qi cinyewa a lokacin, duk da wannan zugin da suke yi musu ba ka taba ganin sun shiga ana yaqin da su, sai dai in sun kunna wutar su koma gefe suna kallo, suna iya yi musu dauki da bashi mai yawa don kar su kasa yin yaqin, kenan sun jefi tsuntsu biyu da dutse daya: Jinsin Yahudawa na qaruwa da raguwar Larabawa a Madina, sannan ga qaruwar riba da samun kudin shiga a dalilin yaqoqin da ake yi.

.ANNABI DA SAHABBANSA // 046

.

Yahudawa a Madina ba wuri guda suka zauna ba, sun karkasu ne gwargwadon kasuwar dangoginsu har zuwa gida 3, akwai:-

1) Banu Qainuqaa, wadan da suke da qawance da Khazraj kenan, gidajensu ma duk da cewa a wuri guda suke amma a cikin Madina suke.

2-3) Banun Natheer da Banu Quraiza su kuma suna qawance ne da Aus (wato kenan sun raba kansu gida biyu, wadancan suna can, wadannan suna nan), su kam ba ma a cikin Madina suke ba, a wajen gari ne, in ka hada qabilunnan uku su ne ummul-khaba'isin fituntunun dake tsakanin qabilun Aus da Khazraj, koma yaqin Bu'ath ka ga gagarumar gudummuwar da suka bada.

.

Can farko mun fadi dalilan zuwansu Madina, ciki har da kwadayin cewa Annabi SAW ya fito cikinsu, sannan mun ga irin wulaqanci da raini, da wawanta Larabawan da suka yi, sannan Annabi ya fito cikinsu! Ga shi kuma musluncin abin da ya faro ba zai taba tafiya daidai da su ba, don shi hada zukata yake yi ba raba su ba, ya kashe wutar gaba da qiyayyar da take tsakanin juna, ya sanya mutane ruqon amana a lamuransu, ya tsayar da kowa kan cin halas a dukiyarsa, kenan in duk qabilun Larabawa za su tsaya a kan haka Yahudawa ba wai ba su da amfani ne kawai ba sun ma shiga 3.

.

Don an hana su kasuwancinsu na hada yaqi, an kashe cin dukiyar riba wanda a nan jarinsu yake, wata-qila ma in tafiya ta yi tafiya a kwai lokacin da Larabawa za su farka daga dogon barcin da suke yi su fara qoqarin dawo da haqqoqinsu da gonakinsu da filayensu, tun farko dama Yahudawa sun fara wannan tunanin tun daga lokacin da suka fara ganin yadda da'awar musluncin yake neman ya sami wurin zama a Madina, sun yi qoqarin nuna qiyayyarsu da gabarsu da Annabi SAW da muslunci duk da cewa nuna hakan da wuri ba mai sauqi ba ne, wadannan kashe-kashe na mazauna Madina guda uku Annabi SAW ya yi la'akari da su sosai, kuma ya fara daukar hanyoyin da suka dace ya yi mu'amalla da su.

.

Matsalolin Madina kenan, in kuma muka waiwaya wajenta sai mu ga cewa masu gaba da maslunci na gigi a lokacin bai wuce tushen Annabi SAW din ba, wato Quraishawa, wadan da ba su muslunta ba a cikinsu, a shekaru goman da musulmai suka yi a hannunsu sun dandana kudarsu da nau'o'i daban-daban na ta'addanci, gargadi, matsantawa, yunwatarwa, takunkumi da nau'o'in azabar da suka so yi, bayan kuma musulmai sun yi hijira lokacin da suke ganin ya yi daidai da kashe Annabi SAW din kenan gaba daya, suka mamaye dukiyar musulmai, wato suka gaje gonakinsu da gidajensu qarfi da yaji.

.

Duk da haka ba su bar musulmai ba, sai suka yi amfani da kasantuwarsu ta manyan Larabawa masu hidima ga dakin Allah maigirma suka yaudari wasunsu na arnan dake Madina ta yadda za a takura wa musulmai ta wurin qin shugowa da abinci da sauran ababan rayuwa a lokacin da musulmai baqi suke tsananin buqatar abin da zai taimaka musu, da wannan musulmai a Madina suka fara tunanin hanyoyin da za su dawo da dukiyarsu wace aka qwace, ko ba don komai ba ma su sami abin da za su rayu da shi, don kar a yi musu sakiyar da ba ruwa, wato kisar mummuqe ta hanyar yunwatarwa.

.

Wadannan su ne manya-manyan abubuwan da suke gaban Annabi SAW, a lokacin da ya sami kansa kwatsam a matsayin manzo, malami, alqali, limami kuma shugaban al'umma da suka fito daga wuri daban-daban, duk mun sani ba gidan sarauta ya fito ba, ba karatun shugabanci ya yi ba, wata mu'ujiza ce ta Ubangiji SW, yanzu bari muga yadda Annabi SAW ya warware duk wadannan matsalalolin ya kuma yada muslunci a ko'ina a yankin cikin 'yan shekaru da ba su wuce tara ba.

GININ MASALLACIN MADINA

Isar Annabi SAW Madina bayan ya gama karatun duk matsalolin dake cikin Madina sai ya fara zartar da abin da Allah SW ya turo shi da shi, na farko dai ya fara gina masallaci, wanda shi ne muke kira a yau Masallacin Madina.

.

Mun fadi a baya cewa an zura wa raqumarsa ido ne har sai da ta zabi inda za ta kwanta da kanta, to wannan wurin ne aka kebance shi domin gina masallaci, wurin kufayi ne, a wasu yankokin kuma akwai qaburburan mushrikai da suka riqa birnewa kafin zuwan Annabi SAW, sai bishiyoyin dabino da wata bishiya da ake kira garqad, nan ne Annabi SAW ya sa aka tone qaburburan, aka daidaita ginin kufayin, bishiyoyin dabino da sauran bishiyoyin kuma aka sassare su aka jera a gaban masallacin, lokacin ana kallon Baitul Maqadis ne a yi salla ba Qa'aba ba.

.

Ginin masallacin na bulo ne, rufinsa kuma na ganyen dabino, aka yi masa pillars da kututturun dabinon, cikin masallacin kuma aka shimfida masa rairayi da yashi, sai aka yi wa masallacin qofa 3, tsawon masallacin ta fuskar alqibla yana da zira'i 100, fadinsa ma ko dai hakan ko kusanshi, yana da ginshiqi mai tsawon zira'i 3, a gefen masallacin an yi wasu dakuna na bulo, su ma aka rufe su da ganyen dabino, dakunan matan Annabi SAW kenan, ana kammala ginin ya bar gidan Abu-ayyub Al'ansari ya tare a gidansa.

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.

Ba a yi masallacin Annabi SAW don a yi sallah kadai a tashi ba, makaranta ne mai zaman kansa da musulmai suke daukar karatun da za su gyara addininsu da rayuwarsu, a nan ne suke samun horaswar da za su san illolin yaqi a tsakaninsu wanda suka kwashe shekaru suna yi, sannan shi ne dai barikinsu kuma majalisar qoli ta musulmai gaba daya, duk wadannan ba su hana shi ya zama gida ga masu qaramin qarfi ba, wadan da ba su da kama-sayar ba kuma wani mai tsaya musu, a farko-farkon hijirar nan ne aka sanya kiran salla da sauti mai dadin ji, ana qwalla ta sau 5 kullum a rana, a nan muslunci ya taras da majusawa na aiki da wuta don haka bai dauki wuta ba don ta majusawa ce, har yau din nan wuta na daga cikin karamomin waliyan Iran, bai kuma dauki busa ko kuge ba.

.

'YAN UWANTAKA TSAKANIN MUMINAI

Kamar dai yadda Annabi SAW ya sanya masallaci ya zama cibiyar musulmai, haka ya yi qoqarin qulla 'yan uwantaka a tsakanin mutum 70, wannan wani abu ne da tarihi bai iya mantawa da shi, ya faru ne a gidan Anas bn Malik, tsakanin Muhajirai (wato mutanen Makka da suka yi hijira zuwa Madina) da Ansar (wato mutanen Madina da suka agaza musu), an hada 'yan uwantakan ne a kan taimakekeniya da ma gado in ta Allah ta kasance, ba a bar yin haka ba sai da Allah SW ya kebance gado ga makusanta a Badar kusan shekara biyu kenan.

.

Imam gazali RL yana ganin cewa hikimar wannan 'yan uwantakar na tattare ne da kawar da cutar naka-sai-nakan da ta yi musu katutu a zukata, yanzu ba wani zancen wariya in dai ba muslunci za a kare ba, duk wani qabilanci, da bambancin launi, ko "wannan dan garimmu ne" a ajiye shi wuri guda, kar wani ya shiga gaban wani ko ya koma bayansa in ba zancen mutuntuka da tsoron Allah ba, nan take Annabi SAW ya sa aka zartar da wannan tsari a aikace ba magana da fatar baki ba, nan take aka fara tausayin juna ya zama sai mutum ya so dan uwansa ma a kansa, sai aka sami sabuwar matattara. Fiqhus sirah 140-142.

.

Buhari ya rawaito cewa: Yayin da Muhajirai suka zo Madina Annabi SAW ya hada 'yan uwantaka tsakanin Abdurrahman bn Auf da Sa'ad bnr Rabee', sai Sa'ad ya ce wa Abdurrahman "Duk cikin Ansar ba mai dukiyata, to kasa ta biyu ka dauki rabi, ina da mata biyu, ka zabi wace ta burge ka ka gaya min na sake ta, in ta gama idda ka aura" Sai ya ce "Allah ya yi wa iyalinka da dikiyarka albarka, ina kasuwa take?!" Da wannan za ka gane dalilan da suka sa 'yan Shi'a suke zagin bayin Allan nan, don an hana su bin matan mutane da sunan aron al'aura (kwartanci) wanda har yanzu ba su dena ba, to bare kuma holewa da 'ya'yan jama'a wato mutu'a da harshen Larabci.

.

A nan aka nuna wa Abdurrahman RA kasuwar Banu Qainuqa, bai dawo ba sai da ya samo dan cukwi da mai, haka ya ci gaba har wata rana ya zo wa Annabi SAW da lalle, da ya tambaye shi "Mene haka?" Ya ce "Aure na yi" ya ce "Me kaba ta haka?" Ya ce "Dan qwallon zinare ne" Qur'ani suratul Hashri ya nuna inda Ansar suke gwammace mutanen Makka su sami abu, da a ce su ne suka samu, dabi'un mutanen Madina kenan da ba ka taba samun irinsa a duniya, sun sayar da rayukansu don 'yan uwansu, ga qauna da sauqin rai.

.

Duk wannan sakewar da aka yi wa Makkawa sun qi yadda a ce komai sai an yi musu, kadan suke amsa sauran su nemi na kansu, 'yan uwantakar ta magance matsaloli da dama, wajen sanya qauna da kyakkyawar mu'amalla a tsakaninsu.

SHARUDDAN 'YAN UWANTAKAR

Annabi SAW ya sanya wasu alqawura a tsakaninsu, wadan da da su ne aka kawar da duk aika-aikan gidadancin da ya shiga tsakaninsu, sannan sun zama haske ga abin da zai iya faruwa a gaba, wanda in yaune aka yi amfani da su tare da dimbin matsalolin da muke fama da su za a iya magance abubuwa da dama:-

.

"WANNAN RUBUTU NE NA ANNABI MUHAMMAD SAW TSAKANIN MUSULMAI MUMINAI NA QURAISHAWA DA 'YAN YATHRIB, DA WADAN DA SUKA HADU DA SU SUKA YI JIHADI TARE

1) Dukansu gaba daya al'umma guda ce a dunqule.

2) Muhajirai daga Quraishawa suna wurinsu, kuma su za su dauki nauyin diyya a tsakaninsu, su kuma karbi fansar kamammensu daidai gwargwado da adalci a tsakanin muminai.

3) Muminai ba za su bar wani nauyi da ya sami dayansu ba sai sun dauke masa daidai gwargwado, fansa ce ko diyya.

4) Muminai masu tsoron Allah ne ga wanda ya abka musu ko ya nemi ya yi zalunci, ko sabo, ko ta'addanci, ko dai wata barna a tsakanin muminai.

.

5) Hannuwansu kab za su taru a kansa ko dan wane ne kuwa a cikinsu.

6) Mumini bai kashe wani mumini don kafiri.

7) Ba a sanya wa kafiri hannu a kan mumini.

8) Alkawarin Allah a tsakaninsu daya ne, ko mai rauninsu yana iya bawa waninsu kariya a qyale shi.

9) Wadan da suke mana biyayya cikin Yahudawa za a iya taimakonsu a mu'amalance su, ba za a zalunce su ba, ba kuma za a taimaki wasu a kansu ba.

.

10) Zaman lafiya ga muminai daya ne, a wurin yaqi sabo da Allah, wasu ba za su zauna lafiya a bar wasu ba.

11) Muminai wasu za su koma wurin wasu sabo da abin da ya sami junansu a wurin yaqi cikin tafarkin Allah.

12) Babu wani mushrikin da zai tsaya wa dukiyar wani Baquraishe ta yadda musulmi ba zai kai gareta ba.

13) Duk wanda ya kashe mumini to rai bakin rai sai in waliyan mamacin sun yafe.

14) Muminai gaba dayansu a kan haka za su tsaya, ba wani abu kuma sai wannan.

15) Bai halasta wa mumini ya taimaki mabarnaci mai bata addini ba, duk wanda ya yi haka to tsinuwar Allah da fushinsa na kansa yaumal qiyama, ba wani aiki kuma da za a karba masa.

16) Daga yau duk wani abu kuma da kuka sami sabani a kai to ku koma wurin Allah sannan Muhammad SAW.

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Da wancan hikimar da hazaqa ta tsara dokokin da Annabi SAW ya sa a rubuta aka sami damar tabbatar da wata matattara ta masamman, wace Annabi SAW ya tanadar musu da koyarwa ta masamman wace a da can babu, ga kuma tsarkake zukata, da koyar da kyawawan dabi'u, kamar qaunar juna, 'yan uwantaka, girmamawa, ibada da kuma biyayya, a Buhari 1/6,9 wani ya tambayi Annabi SAW "Wani abu ya fi kyau a muslunci?" Sai ya ce "Ba da abinci, yi wa wanda ka sani da wanda ba ka sani ba sallama" a Mishkaatul Masabih 2/422 ruwayar Muslim Annabi SAW ya ce "Wanda maqwabcinsa bai aminta da cuturwarsa ba ba zai shiga aljanna ba"

.

Buhari ya rawaito wasu hadisai guda biyu wadan da Annabi SAW yake cewa a ciki "Musulmi shi ne wanda musulmai suka kubuta daga harshensa da hannunsa" ya ce "Ba mumini sai wanda ya so wa dan uwansa abin da yake so wa kansa" a Buhari 2/896 yana cewa "Kada ku qi junanku, banda hassada, kar ku juya wa juna baya, ku zama 'yan uwa bayin Allah, kar musulmi ya qaurace wa dan uwansa musulmi sama da kwana 3" saba wa wannan ya sa kullum muke cikin matsala, tunda mun wayi gari sai tunanin abin da za mu yi wa juna, sai mu ba da ranmu a kan kare wadannan hadisan, amma ka ga jahili ya yi aiki da su almajiri bai ko dubi m'anarsu ba.

.

Annabi SAW ya ce "Zagin musulmi fasiqanci ne, yaqi da shi kafurci ne" Buhari 2/893, akwai hadisai da dama wadan da suka yi magana a kan qaunar juna, taimako, qwato musulmin da ya shiga halin ha'ula'i, ga kawar da abin da zai cutar da mutum daga hanya, hana nuna bambanci da wariya, umurni da sadaqa da dai sauransu, aiki da wadannan hadisan matattarar musulmi ta gyaru gaba daya, aka koma qaunar juna aka manta da duk wani sabani da qiyayya, haka suka ci gaba har Annabi SAW ya bar duniya.

.

Dangane da qoqarin da mutanen nan suka riqa yi, Abdullah bn Mas'ud ya ce "Wanda yake so ya yi koyi da wani, ya dauki dabi'unsa su zama jagorarsa to ya riqi wanda ya riga mu gidan gaskiya, domin in rayayye ne babu tabbacin cewa ba zai saki hanya ba" wannan gaskiya ne ko a yanzu muna gani, wani ya aibanta sahabban, wani ya qaryata hadisan da mahaifinsa ya koyar, wani kuma qasar manzon ce matsalarsa, kullum Saudiya ta yi kaza da kaza, bayan da shi ne mai yabonta, kawai don ya saba da wasu mutane, almuhim sahabbai dai su ne mafifita al'umma, mafiya yalwatuwar zuciya ga Annabi SAW da muslunci, sun fi kowa masaniya ga Annabi SAW da musluncin gaba daya, su ne Allah SW ya zaba don taimaka wa Annabi SAW, har bayan rasuwarsa ba su bar abin da ya dora su a kai ba.

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ALQAWAWORIN DA AKA YI DA YAHUDAWA

Lokacin da Annabi SAW ya shugo Madina ya tabbatar da wadancan ginshiqan don samun matattara mai kyau, wace ta cika da tauhidi, siyasa da tsarin rayuwa na-gari, sai kuma ya juya wurin ganin yadda rayuwar za ta kasance da wadan da ba musulmi ba, babban abin da yake buqata a nan shi ne: Samar da zaman lafiya ga musulmi, jin dadi, da sakewa ga daukacin musulmai gaba daya, to wadan da suka fi kowa kusantar Madina cikin wadan da ba Larabawan ba Yahudawa ne, ya gabata cewa ba sa qaunar musulmi ko kadan, ga dai yadda suka qirqiro mana Shi'a a cikinmu, in kana jin maganganunsu sai ka zaci akwai muguwar gaba a tsakaninsu, alhali kuwa masoyan juna ne.

.

To bayan Annabi SAW ya sanya wa muminai sharuddan da za su rayu da junansu, sai kuma ya kawo wa Yahudawa nasu sharuddan, da yadda musulmai za su yi alaqa da su, misali:-

1) Yahudawan Banu Auf wata al'umma ce da take rayuwa tare da muminai, amma kowa da addininsa ba mai auka wa wani, haka sauran Yahudawan da ba Banu Auf ba.

2) Hanyar da kowa zai nemi abincinsa tsakanin muminai da Yahudawa daban, ba sauran haduwa a nema tare.

3) Duk wanda ya yi qoqarin saba wa wannan kundin to za a hadu a yaqe shi.

.

4) Akwai jan kunne da nasiha a tsakaninsu, kenan bai yuwuwa a zuba wa mutum ido sai abin da ya yi.

5) Ba za a kama mutum da laifi don wanda ya tsaya masa ya yi laifi ba.

6) Za a taimaki wanda aka cuta.

7) Yahudawa za su daidata da musulmai matuqar suna cikin yaqi.

8) Daga yanzu babu sauran yaqi a Madina sabo da wannan alqawarin

9) In an sami sabani a kan wannan yarjejeniyar to sai dai a koma ga Allah da manzonsa.

10) Ba za a ba wa Quraishawa mafaka ba haka duk wanda ya taimake su.

11) Za a hada hannu a kan duk sanda ya nemi auka wa Madina.

12) Azzalumi ne mabarnaci kawai zai saba wannan yarjejeniyar.

.

Tun daga ranar aka sami zama lafiya a Madina kan qasa ce mai cin gashin kanta da take tafiya a kan yarjejeniya, duk wanda ya saba wannan alkawarin to fa ya san cewa zai dandana kudarsa, wannan qasa ce ta muslunci wanda Annabi SAW ne shugabanta, abin da ya fada ne ake zartarwa a tsakanin musilmi, wadan da ba musulmai ba kuma za su tafi a kan yarjejeniyar da aka yi da su, sauran maqwabtan Madina kuma Annabi SAW ya riqa bin su da daidai yana qulla yarjejeniya da su, gwargwadon yadda lamari yake da yadda siyasar ta juya, kenan qarya ake yi wa muslunci da aka ce ya hana kowa bautarsa sai dai ya zama musulmi, wadancan dokoki na sama su aka qulla da sauran mutane.

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AN FARA TSOKANAR MUSULMAI FADA

Mun riga mun fadi irin qoqarin da kafurai suka yi a Makka na ganin bayan Annabi SAW da muslunci da ma musulman gaba daya, da kuma irin tsoron da suke yi na cewa Muhammad SAW zai iya hada mutanensa a wani wuri ya dawo ya yaqe su, wannan ya sa suke ganin komawar Annabi SAW Madina shi da mutanensa ba ya nufin cewa sun rabu da shi kwata-kwata, wata rana zai yi qoqarin dawowa garinsa ko ma ya yaqe su, shi ya sa suka hada hannu da Abdullah bn Ubaiy a Madina, don ya taimaka musu, a daidai wannan lokacin shi ma zai sami abin da yake so.

.

Na farko dai bai muslunta ba, zai iya taimakon 'yan uwansa kafurai na Makka, na biyu kuma sarautar da suka amince da cewa shi za su ba, bai kai ga samu ba sai ga Annabi SAW ya zo, a ganinsa ya qwace masa ne, ta nan ma zai iya hada hannu da su don a takura wa musulmi ko ma a kori Annabi SAW daga Madina gaba daya, labari na iske Annabi SAW sai ya sami Larabawan Madina wadan da tuni sun yi wani taro wanda za su yaqi Annabi SAW da musulmai a Madina, ya ce musu "Tabbas mushrikan Makka sun yi makirci babba ba qarima, har makircin ya kai gare ku sama da yadda kuke qoqarin ku yi wa kanku makirci, so kuke ku kashe 'ya'yayenku da 'yan uwanku da hannunku?" Da suka ga haka sai suka watse.

.

HANA MUSULMAI ZUWA DAKIN ALLAH

Bayan wani lokaci qanqani Sa'ad bn Mu'az ya kama hanyar zuwa Makka don ya yi umura, yana isa ya sauka a wurin Umayyata bn Khalf ya ce masa "Ka dan duba min lokacin da ba kowa, ina ganin zan yi dawafi, can zuwa dagowar rana ya fita da shi, Abujahal ya hadu da su ya ce "Abu Safwan da wa kake ne?" Ya ce "Sa'ad" ya ce "Gaskiya ba na ganin za ka yi dawafi cikin aminci bayan ka boye wanda ya bar addininsa, ko zato kuke yi cewa kuna taimakonsu ne?"

.

Ya kalli Sa'ad ya ce "Ka san Allah? Ba don kana tare da Abu Safwan ba da baka koma gida lafiya ba" Sa'ad ya daga murya "Kai ma wallahi in har ka hana ni wannan zan hanaka wanda ya fi shi, ka san dai kana da hanyar zuwa Madina"

QURAISHAWA SUN GARGADI MUHAJIRAI

Quraishawa suka aika wa musulmai da wani saqo cewa "Kar ku taba yaudaruwa da cewa kun guje mana shi kenan kun tsira zuwa Yathrib, za mu biyo ku, mu gama daku gaba dayanku, a nan gidajen naku"

.

Wannan ba wai gargadi ne kawai da fatar baki ba, don an kai matsayin da Annabi SAW bai iya barci da daddare, sai dai in sahabbai za su tsaya a kansa a wata ruwaya ta Muslim 2/280 A'ishah RA ta ce "Wata rana farko-farkon zuwan Annabi SAW Madina bai iya barci ba da daddare, sai ya ce "Ina ma wani salihin mutum cikin sahabbaina ya dan yi min tsaro a wannan daren?" Muna cikin haka sai muka ji qarar makami, sai ya ce "Waye?" Ya ce "Sa'ad bn Abi Waqqas ne" ya ce "Me ya kawo ka?" Ya ce "Kawai zuciyata ce ba ta ba ni ba shi ya sa na zo na tsare Manzon Allah SAW" sai Annabi SAW ya yi masa addu'a ya sami damar runtsawa".

.

Wannan tsaron ba wai rana daya ne kadai hakan ya faru ba, na tsawon wasu kwanaki ne, sannan hatsarin bai tsaya kan Annabi SAW ba ya shafi duk musulmai gaba daya (Arraheeq Almakhtum 138)

AN YI UMURNI DA JIHADI

A irin wannan yanayin ne mai hatsari wanda musulmai suka sami kansu a tsakiya ta yadda Quraishawa suke ta hada musu tubbu ta Makka, ga shi har Larabawan dake Madina sun fara neman biye musu, Allah SW ya ba wa musulmai damar kare kansu ta hanyar fuskantar wannan babbar matsalar, duk da cewa ba a farlanta musu ba amma za su iya kare kansu Ya ce (An yi wa wadan da za su yi yaqi izini da cewa an zalunce su, kuma Allah mai iko ne a kan taimaka musu) Hajj 39.

.

Koda yake a bayyane yake qarara cewa an yi wa musulmai izini da yin fito-na-fito da kafirai sabo da irin ta'annatin kafuran a kan musulmi ta hanyoyi daban-daban, sai dai kuma wannan izinin wata dama ce ta samu ga musulmi yadda za su mamaye hanyar da Quraishawan suke bi zuwa Sham don kasuwancinsu, ba yadda za su iya tafiya can ba tare da sun bi ta Madina ba, a kan wannan Annabi SAW ya sanya wasu dabaru guda biyu:-

1) Ya shirya wasu yarjejeniyoyi da qabilun da ke kewayen Madina gaba daya, to dama Yahudawa mun fadi yarjejeniyar da aka yi da su.

2) An riqa tura 'yan leqen asiri su riqa duba hanya.

.

YAQOQIN DA SUKA GABACI BADAR

Tun lokacin da aka yi wannan izini na jihadi sahabbai suka fara atisayen soji, don ko ba jima-ko ba dade dole wata rana za a gwabza, sannan wannan atisayen zai taimaka wa musulmai wajen sanin duk hanyoyin da ke zagaye da Madina, da kuma barayin hanyoyin da za su iya kai mutum Makka, daganan aka ci gaba da quqqula yarjejeniyoyi da duk qabilun da ke kan wadannan hanyoyi, bugu da qari mushrikan Madina, da Yahudawan da ke zaune a wurin, da sauran qauyawan da ke zagaye da birnin za su san cewa musulmai fa sun yi qarfi, Quraishawa su kansu za su fahimci halin qaqanikayin da kasuwancinsu ya shiga, don haka su nemi a zauna lafiya su fita harkar musulmai kacokan a Madinan da ma Makka gaba daya.

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Bayan kammala wadannan alkawura da yarjejeniyoyi da qauyukan da ke gefen Madina, ko hanyoyin zuwa Madina daga Makka ko wasu barayin hanyoyi, sai Annabi SAW ya sanya wadannan rundunoni nasa fara aiki gadan-gadan don kare musluncin, ta wajen nuna wa Quraishawa cewa su ma za a iya maganinsu a yanzu, misali:-

1) Rundunar Saiful Bahar: A Ramadan ne shekara ta farko bayan Hijiriyya, wanda ya yi daidai da March 623 Miladiya, Annabi SAW ya sanya Hamza bn Abdilmuttalib ya fita a matsayin kwamandan soji, ya tura shi da sojoji guda 30 cikin Muhajirai, wannan don a tare fataken da suke dawowa daga Sham ne, Abujahal yana cikin fataken da adadinsu ya kai mutum 300.

.

Sun kawo Eis kenan (wani wuri ne da ke tsakanin Yanbu' da Marwa ta bangaren tekun Maliya) sai suka hadu, har an ja daga za a gwabza sai Majdi bn Amrul Juhaniy ya shiga tsakiya, don yana da qawance da duk bangarorin guda biyu, wannan shi ne rundunar farko da ya fara motsi qarqashin kwamandan farko wato Hamza bn Abdilmuttalib, tutar farko da musulmai suka fara dagawa fara ce wace Abu Marthad ya daga, wato Kanaz bn Husainil Ganawi.

.

Yana da kyau mu sake tunawa cewa, musulmai sun fara daukar matakin farko kenan na dakatar da farmakin Quraishawa, ta yadda za su ji a jikinsu cewa ba su ba zama lafiya in ba sun qyale Muhajirai su yi addininsu lafiya ba, su ma kasuwancinsu yana cikin hatsari, har sai sun yi sulhu da musulmai a Madina, wata qila abin kuma da ba za su yi ba kenan.

.

2) Rundunar Rabag ita kuma a Shawwal aka yi ta, shekara ta farko wato Hijiriyya, wanda ya zo daidai da April 623 Miladiya, wannan Annabi SAW ya dora Ubaidata bnl Harith bnl Muttalib ne a cikin mutum 60 Muhajirai, su ma sun yi taho mu gama ne da fataken Makka masu wucewa zuwa Sham adadinsu ya kai 200, wanda yake jagorancin ayarin Makka din Abu-Sufyan, sannan bai ma muslunta ba, an dai yi musayar kibau amma ba a gwabza ba, ko wannan kadai ya isa Quraishawa su gane cewa akwai fa matsala a hanya.

.

3) Rundunar Kharraar, wannan wani wuri ne kusa da Juhfa, shi kuma a Zulqida ya faru, wato shekara ta farko wanda ya yi daidai da May 623 Miladiya, shi kuma Annabi SAW ya tura Sa'ad bn Abi Waqqas ne a cikin mutum 20 Muhajirai, su ma duk dai buqatar da ake yi ita ce su tare fataken Makka din, sun kama hanyar Kharraar a tafiyar kwana 5, su buya da rana su bazama da daddare har suka isa can da safiyar rana ta biyar din, sai dai sun kai wurin bayan fataken sun wuce da kwana daya.

.

4) Rundunar da Annabi SAW ya fita da kansa zuwa Abwaa ko Waddaan, shi kuma yana tsakanin Makka ne da Madina, tsakaninsa da Rabag akwai nisan mil 29, an yi shi ne a watan Safar shekara ta 2 Hijiriyya, wanda ya yi daidai da August shekara ta 623 Miladiya, Annabi SAW ya sanya Sa'a bn Ubada a cikin mutum 70 na Muhajirai, shi ma manufarsa a tsare fataken Makka ne, Annabi SAW ya yi yarjejeniya da Amr bn Makhshal Dumriy a lokacin shi ne shugaban mutanensa, rubutun shi ne:-

Wannan takardar daga Muhammad Manzon Allah zuwa ga Banu Dumra, ba za a taba su da dukiyarsu ba, za a agaza musu in aka kawo musu farmaki sai dai in sun taba addinin Allah, wannan matuqar ba su canja ba, sannan in Annabi SAW ya nemi su taimaka masa za su yi.

.

Wannan shi ne yaqin farko da Annabi SAW ya fara halarta, sauran duk turawa ya yi, yaqi in turawa ya yi ana kiransa Sariyya, wanda ya halarta kuma da kansa sunansa Gazwah, to duk ukun baya da muka ambato Sariyya ne in ba wannan da yake Gazwa ba, kuma zai yi kyau mu lura da cewa duk Makkawa suke tafiya ba Ansarawa, ba don komai ba don Quraishawa ne suka matsa wa 'yan uwansu a Madina, sai su musulman suka fara binciken hanyoyin zaman lafiya, kenan Makkawa suka janyo abubuwan da ke faruwa kuma sun qi yarda a yi sulhun da ya kamata su nema, wannan yaqin Hamza baffansa shi ke riqe da tutar da take fara.

.

5) Yaqin Safwaan, shi kuma a watan Rabi'ul Auwal aka yi shekara ta 2 Hijiriyya da ta zo daidai da September shekara ta 623 Miladiya, shi kuma Kuras bn Jabir Alfahariy ne ya debo 'yan uwansa mushrikai ya yaqi rugagen gefen Madina ya kwashe musu bisashe, shi ne Annabi SAW ya fito cikin mutane 70 ya kora shi har wani yanki da ake kira Safwaan a gefen Badar, sai dai bai riski Kuraz da mutanensa ba, wannan harin ne ake kira Badar na farko duk da cewa ba a yi yaqin ba, mai riqon Madina a lokacin shi ne Zaid bn Haritha, tutar fara ce mai riqe da ita shi ne Aliy bn Abitalib.

ANNABI DA SAHABBANSA // 051

.

6) Harin Buwaat shi ma a watan Rabi'ul Auwal aka yi shekara ta 2 bayan Hijiriyya, wace ta zo daidai da September 623 Miladiya, Annabi SAW ya fito cikin sahabbansa su 200 don ya shiga gaban fataken Quraishawa, a cikinsu akwai Umayya bn Khalaf Aljumahiy wanda Quraishawa 100 suke tare da shi, da kuma raquma 2,500, Annabi SAW ya isa har Buwaat din amma bai iske kowa ba sun riga sun wuce, a wannan lokacin ya bar Sa'ad bn Mu'az da riqon Madina, tutarsu kuma fara ce da Sa'ad bn Abiwaqqas yake dauke da ita.

.

7) Harin Zul Asheera, shi kuma a Jumadal Ula da Jumadal Akhira aka yi, duk dai a shekara ta 2 Hijiriyya din ce wace ta yi daidai November da December shekara ta 624 Miladiya, Annabi SAW ya fita ne cikin mutum 150, wasu masu tarihin sun ce mutum 200 ne na Muhajirai, ba wanda ya qi fita a cikinsu, haka suka fita da raquma 30, qoqarinsu su tare fataken Quraishawa da za su tafi Sham, tuni labari iske Annabi SAW cewa sun riga sun bar Makka, don haka ne Annabi SAW da sahabbansa suka yi maza suka je Zul-Asheera don su tsare su, amma sai aka yi rashin dace sun riga sun wuce da wasu 'yan kwanaki, wadannan fataken da suka wuce Sham su ne aka tare a dawowarsu zuwa Makka har ya zama musabbabin yaqin Badar.

.

8) Harin Nakhla, shi kuma a Rajab aka yi shi shekara ta 2 Hijiriyya wanda ya yi daidai da shekarar 624 Miladiya, Annabi SAW ya aiki Abdullah bn Jahash zuwa Nakhlah cikin Muhajirai mutum 12, duk mutum biyu suna musayar hawan raqumi guda, ko tun farko Annabi SAW ya ba Abdullah takarda amma ya ce kar ya duba sai bayan sun kwashe kwana 2 suna tafiya, kwanakin na shudewa ya bude takardar ya karanta cewa "Idan ka karanta takardan nan tawa ka ci gaba da tafiya har ka kai Nakhla da ke tsakanin Makka da Ta'if, a nan ka sa ido kan fataken Quraish, ka yi qoqari ka san halin da suke ciki"

.

Yana karantawa ya ce "Mun ji mun yi biyayya" ya gaya wa sauran mutanen da yake tare da su, kuma ya ce ba zai matsa musu ba, wanda ya ga yana son shahada ya miqe, wanda yake tsoron mutuwa kuma ya koma gida, duk sai suka miqe gaba daya suka kama hanya, Sa'ad bn Abiwaqqaas ne da Utba bn Gazwan ba su tafi tare da su ba, don raqumin da suke musayar hawansa ya bace, dole suka bazama nemansa, Abdullah RA ya wuce har sai da ya kai Nakhla inda Quraishawa za su wuce, suna dauke ne da Zabibi, kayayyakin abinci da sauran kayayyakin kasuwanci, cikinsu akwai Amr bnl Hadramiy sai Usman da Naufal 'ya'yan Abdullah bnl Mugira da Hakam bn Keesan bararren bawan Banul Mugeera.

.

Musulmai suka dan tattauna a tsakaninsu, suka ce "Yanzu dai muna qarshen watan Rajab ne, wato wata mai alfarma, in muka yi yaqi a ciki zai zama mun keta wannan alfarman, in kuma muka bar su cikin daren nan ba shakka za su shiga cikin Haram, da haka sai suka auka musu kawai, daya ya harbi Amr bnl Hadramiy ya kashe shi, suka sami sa'ar kama Usman bn Abdillah da Hakam, Naufal kuma ya ranta a na kare, daga nan suka sako fataken da fursunoninsu a gaba har Madina, suka cire khumusinsu wanda ya zama na farko a muslunci, wanda aka kashe shi ne na farko, kuma fursunonin nan ne na farko.

.

Duk da haka Annabi SAW ya nuna rashin jin dadinsa dangane da kuskuren da aka yi na zartar da hari a wata mai alfarma, sai ya dakatar da maganar wadannan fursunonin da ma fataken gaba daya, su kuwa Quraishawa sun sami babban dalilin da za su tuhumi musulmi da shi na keta hurumin wata mai alfarma, suka yi ta cece-kuce har sai da wahayi ya sauko ya gama da matsalar, Inda Allah SW ya bayyana a suratul Baqara 218 Shirka ta fi kisa tsanani, da wannan Qur'ani ya katse kokwanton da mushrikai suke qoqarin yadawa a zukatan wasu musulman.

.

Ba wata tantama mushrikai sun gama keta duk wata alfarma da abin da suke kira yaqi da muslunci, sun takura musulmai iya takurawa kuma duk a watannin, wai ba a haramin cikin Makka suke ba lokacin da aka yanke cewa za a qwace dukiyoyinsu a kashe Annabinsu? To yaushe ne har aka dawo da darajar haramin har ya zama keta shi abin qyama ne babba? Kawai dai ci gaba ne kan abin da tun farko suke kai, Annabi SAW ya sa a saki wadannan fursunonin kuma ya biya waliyyan wanda aka kashe diyyar mamacinsu, shi kenan rigima ta qare, dama so ake su ji a jikinsu cewa ba fa sauran zaman lafiya su zo kawai a yi sulhu, su kuma sun qi.

.

Yana da kyau mai karatu ya fahimci cewa ba musulmai suka fara ba, Kuraz ne ya fara a matsayinsa na shugaba da mutanensa, su suka fara shiga rugage suka yi kisa kuma suka arce da bisashen jama'a, in ma kisan ce mushrikai suka fara, musulmai kuwa tura su aka yi, kuma an karbi kuskuren kisar mutum guda kacal, an biya diyyarsa an sakar musu jama'arsu, akwai abubuwa da dama da mutane za su karanta ciki har da cewa wasu sahabban kan fito ba su san inda za su ba bare su san me za a yi a can, ga misali nan daga Abdullah bn Jahash, na biyu kuma an bar abin a matakin Quraishawa da 'yan uwansu da ke Madina, musulmai suna fitowa ne a qoqarinsu na samo hanyoyin da ake bi na samun zama lafiya, shi ya sa Ansar ma ba su fita ba.

.

To bayan wannan farmakin na Abdulkahi bn Jahash ne tsoro ya fara samun gindin zama a zukatan Quraishawa, suka tabbatar da cewa lallai nan gaba akwai matsala, sun riga sun auka inda ba su son shiga, bisa ga dukkan alamu Madina tabbas a farke take, kuma tana sa ido a duk hanyoyin kasuwancinsu, banda wannan ma musulmai za su iya yin tafiyar kusan mil 300, kuma su je su yi yaqi su kama fursunoni, su amshe dukiyarsu su koma gida lafiya lau, kenan kasuwancinsu akwai matsala.

.

ANNABI DA SAHABBANSA // 052

.

Wannan farmaki na Abdullah bn Jahash duk da cewa ya tsorata Quraishawa matuqa gaya, wanda Muhajirai suke ganin zai sa Quraishawan su yi la'asar har su nemi a sulhunta ko ba don komai ba ma ko don kasuwancinsu da suke bi ta Madinan zuwa Sham, kamar yadda Juhaina da Banu Damra suka yi, a maimakon haka sai qiyayyarsu da musulmai ta dada muni, hankulansu ya tashi.

.

Ya kamata a ce su canja tunani, amma sai suka ci gaba da qulla makirce-makircensu, da fadin irin abubuwan da za su yi wa musulmi, da matakin qarshe wanda daga shi ba sauran wani Muhajiri da zai sake nuna musu yatsa a Madina, bare kuma ya yi tunanin kawo musu cikas a kasuwancinsu, shirin shi ne za a gama da su gaba daya, in ta kama ma ko a cikin qwallon Madinan sai a yi, don haka ba abin mamaki ba ne in sun so a yi yaqin Badar kenan.

.

To sai Allah SW ya farlanta wa musulmai jihadi bayan wancan farmakin a Sha'aban shekara ta 2 Hijiriyya, a duba ayoyin a Baqara 190-193, aka kuma nuna musu hanyoyin a suratu Muhammad 4-7, daganan aka fada shirye-shiryen yaqin gadan-gadan, ba shakka wancan farmakin na Abdullah bn Jahash shi ne babban abin da ya tada hankulan mushrikai har suka fita hayacinsu, to dama a baya mun karanta cewa alqibilar tana Arewa ne da Madina wato Baitul Maqdis to a wannan 'yan kwanakin ne aka dawo da ita Kudu da Madina wato Makka, a Sha'aban din dai shekara ta 2 Hijiriyya, wanda ya zo daidai February 623 Miladiya.

.

Ya rage ga mai nazari, matuqar alqiblar musulmi ta dawo Qa'aba, kenan Quraishawa za su sake zage damtse don kuwa ko ba jima ko ba dade nan gaba musulmai suna iya cewa dakin gaba daya ma nasu ne, wanda a qarshe dama abin da zai faru kenan, don wanda ya gina dakin tun farko Annabi Ibrahim AS ne, kuma shi ya sanya mana suna musulmai.

.

YAQIN BADAR

Mun yi bayanin cewa farmakin da aka kai na Zul-Asheera an yi niyyar tare fataken Makka ne masu zuwa Sham, to amma sun riga sun sha, don musulmai ba su sami damar ritsa su ba, wannan ya sa Annabi SAW ya tura Talha bn Ubaidillah da Sa'eed bn Zaid Arewacin Madina don su sa ido ga motsin fataken, haka suka wuce har Haura', suka tsaya a nan har sai da Abu-Sufyan da fatakensa suka wuce su, (A lokacin shi ne jagoransu) ganin haka sai suka garzaya Madina suka qyasa wa Annabi SAW, don wadannan fataken sun yo kaya na gani na fadi, hajar tasu ta qunshi raquma dubu ne shaqe da kaya, wanda ba zai gaza dinarin zinare 1,500 ba, masu gadin kuma ba su wuce mutum 40 ba, wannan dama ce ta samu ga musulmi wace za su qwanqwashi kan Quraishawa sosai.

.

Ta ko'ina za su iya taka wa Quraishawa burki, a qarshe dai qila Quraishawan su yi tunanin qarfi ya kusan zuwa daidai don haka a yi sulhu, a bayyane yake cewa an yi musu lahani ta hanyar soji, kasuwanci da qarfin siyasar muslunci koda kuwa ba a garin Makka din ba, don yin asarar wannan dukiya a garin Makka da sojojin da suka yi mata rakiya zai yi matuqar girgiza ta ba kadan ba, shi kuma Annabi SAW ya kwadaitar da sahabbansa kan su fito don wadannan fataken ne da adadinsu bai wuce 40 ba kamar yadda labarin ya iso musu, kuma bai matsa wa kowa ya fito ba, don dukansu ba wanda ya zaci cewa gagarumin yaqi za a yi, kenan ba wani abin mamaki ba ne in an sami wasu sahabban ba su halarci yaqin ba.

.

Akwai farmaki irin wadannan mun ambato su a baya, wasu sun je wannan ba su je wancan ba, don ba cewa aka yi tilas ba, ko wannan Badar din ma da Annabi SAW ya dawo bai zargi kowa ba, sabanin yaqin Tabuka da wasu ba su je ba, nan take Qur'ani ya yi magana, in 'yan Shi'a za su zagi sahabi kamar yadda yake a addininsu sai su fake da cewa ya qi zuwa yaqin Badar, ko ya buya a wuri kaza sabo da tsoro, alhali ga tsoron nan mun gani miraratan a karon shugabansu da soja.

.

RUNDUNAR SOJIN MUSLUNCI

Annabi SAW ya shirya fita da sojoji dari uku da goma sha wani abu, an dan sami sabani wajen tantance adadinsu, wasu suka ce 313, 314, 317, Muhajirai 82, 83, 86, su kuma ansar 231, cikinsu 61 daga Aus, sai 170 daga Khazraj, ba wani giringidishi da aka yi na fitar, don a saninsu ba wani yaqi za a tafi ba, dawakinsu ma biyu ne kacal, daya Zubair bnl Auwam ya hau, dayan kuma Miqdad bnl Aswad, suka dauki raquma 70 mutum biyu ko uku suna musayar hawa, Annabi SAW da Aliy RA da Marthad bn Abi Marthad Alganawiy suma suka riqa musayar hawan raqumi daya.

ANNABI DA SAHABBANSA // 053

.

Bayan musulmai sun gama shiri gaba daya sai Annabi SAW ya bai wa Abdullah bn Um-Maktum tsaron Madina, a daidai wannan lokacin kuma shi ne limamin, (kamar yadda kowa ya sani ne shi makaho ne) da aka dauki hanya zuwa Rauhaa sai Annabi SAW ya dawo da Abu-lubaba bn Abdilmunzir ya ce ya dawo ya ci gaba da tsaron gari, ya miqa ragamar hadaka gaba dayanta a hannun Mus'ab bn Umair Alqurashiy Al'abdariy, tutar da ke hannunsa fara ce, shi wannan kwamanda ya kasa sojojinsa ne zuwa gida biyu gwagwardon mafitar kowa, wato rundunar Muhajirai da ta Ansarai.

.

1) Rundunar Muhajirai, su kuwa ya miqa tutarta a hannun Aliy bn Abutalib ne.

2) Rundunar Ansarai tutarta na hannun Sa'ad bn Mu'az ne, bataliyar dama a hannun Zubair bnl Auwam, ta hagu kuma Miqdad bn Amr, wadannan ba ko tantama gwaraza ne naqin qarawa kamar yadda muka zayyana a baya, sai kuma a qarshen rundunar ya dora Qais bn Abi Sa'sa'ah, amma jagorancin rundunar ta hadaka a hannunsa take.

.

Kai da ganin wannan rundunar kasan ba wani shiri ne ta yi na a zo a gani wanda za ta yi babban yaqi ba, to da yake an ce tare abokan gaba za a yi, ya kamata in an fito a yi Arewa ta inda aka san fataken za su bullo, sabo da sanin asalin yaqi sai aka fito ta babbar qofa wace za ta kai mutum Makka, Annabi SAW yana fita sai ya bar hanyar Makkah a hagunsa ya karkata ya yi dama, wato ya nufi Badar ya tsallake wurare da dama sannan ya aiki bn Umar Aljuhaniy da Adiy bn Abiz-zagbaa ya ce su yi Badar su nemo masa labarin fatake don nan ce babbar hanyar Sham zuwa Makka.

.

Ta bangaren Quraishawa kuwa Abu-Sufyan a farke yake idonsa biyu, ya fi kowa sanin cewa hanyar Makka cike take da hatsari, don haka ya fara bincikensa na masamman, in ya gamu da wasu mahaya sai ya tambaye su, yana kan haka 'yan leqen asirinsa suka gaya masa cewa Annabi SAW da mutanensa sun tsare musu hanya, wannan ya sa Abu-Sufyan ya yi hayar Damdam bin Amr Algifary ya ce ya yi maza ya habarta wa Quraishawa abin da zai faru da dukiyarsu, haka ya yi sauri ya shiga Makka da qujajjen hanci, ya juya sirdinsa ya keta rigarsa alamar jin jiki.

.

Ya ci gaba da tafiya yana shelanta cewa "Mun shiga uku mun lalace, ga fa dukiyarku can da ke tare da Abu-Sufyan Muhammad ya tare ta shi da mutanensa, in har ba ku motsa yanzu ba ban tsammanin za ku iya qwato ta" nan da nan Quraishawa suka fara wani gagarumin shiri cikin gaggawa, dama can abin yana cin su a zuciya, sai ga mafarkinsu yana neman ya zama gaskiya, suka fara cewa "Wai su Muhammad din nan suna zaton wadannan fataken kamar na Ibn Hadarami ne? Ina! Wallahi za su gane kurensu" kowa ya fito, wanda ma bai da halin fitowa ya turo wani, irinsu Abulahab, shi kam da ya ga ba zai fito ba sai ya turo wani da yake bi bashi shi ya yi likimonsa, duk qabilun Quraishawa kab dinsu sun fito sai dai Banu Adiy kacal.

.

Dangane da adadin sojojin Quraishawa kuwa, an qimanta yawansu ya kai 1,300, a farkon fara tafiyarsu kafin su yi karo da rundunar Abu-Sufyan kenan, suna tare da dawaki 100, da sulke 300 gami da dumbin raquma, babban kwamamdansu a lokacin Abujahal ne, akwai mutum 9 cikin manyan Quraishawa da ke kula da kasafin duk abin da ake buqata, sukan yanka raquma tara ne a rana, wata ranar kuma 10.

MATSALARSU DA BANU BAKR

Bayan sun gama shiri saura tafiya, sai suka tuno mummunar gabarsu da Banu bakr, kar a zo tawaga ta yi gaba wadannan qabilolin su dake su ta baya, gaba kura kenan baya siyaki, har jikinsu ya fara sanyi, sai shedan ya fito musu a surar Suraqah bn Malik shugaban Banu Kinana ya ce kar su ji komai zai tsaya musu ta baya.

.

Haka suka fito cikin matuqar sauri suka nufi Badar wato Arewa da su, suka nufi Qadeed sai Juhfa, a nan ne suka sami wani saqo daga Abu-Sufyan wanda yake cewa "Ba wani abu ya fito da ku ba sai don ku qwaci fatakenku da hajarku, to Allah ya kubutar da ita don haka sai ku koma" mun fado a baya cewa ba da ka yake tafiya ba, ko tun can ya san abin da zai iya faruwa don haka da ya kusa da Badar sai ya yi gaba ya tambayi Majdiy bn Amr ko ya ga rundunar Madina, Majdiy ya ce bai ga wani wanda bai sakankance da shi ba in ba mutum biyu da ya hangosu a wani tudu da suka duqar da raqumansu suka sha ruwa suka qara gaba ba.

.

Jin haka sai Abu-Sufyan ya yi sauri ya tafi wurin ya sami kashin raquman ya tona, sai ya ga qwallon dabino ya ce "Wallahi wannan abincin Madinawa suke ba raqumansu" Don haka sai ya koma wurin tawagarsa suka canja hanya suka miqi Yamma ta bangaren tekun Maliya ya bar Badar a hagunsa, take suka yi nesa da babban hanyar da kowa ya sani wace ta miqa har Badar, da haka ya qwaci sauran fataken, shi ne ya sami damar tura wa Quraishawa cewa ya tsira don haka su koma gida.

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ANNABI DA SAHABBANSA // 54

.

RABUWAR KAI

Lokacin da wannan saqo ya iske Quraishawa sai suke ganin tabbas babu wata buqata kuma ta neman taho mu gama da musulmai don dukiyarsu tuni ta tsira, amma sai Fir'aunan Quraishawan wato Abujahal ya fara magana cikin izza yana cewa "Kun san Allah! Ba za mu koma ba sai mun kai Badar, mu tsaya a can kwana 3, mu soke raquma, mu ci abinci, mu sha giya, 'yammata su yi mana kida da waqa, Larabawa su san halin da muke ciki, su ga yawammu, daganan sun dunga tsorommu kenan har abada" duk da wannan batu na Abujahal, Akhnas bn Shuraiq ya nuna musu kawai a juya din, sai dai maganarsa ba ta sami karbuwa ba.

.

Ganin haka shi da Banu Zuhra sai suka kama hanya, yawan Banu Zuhra kuwa a wannan fitowar ya kai mutum 300, ba ko mutum daya a cikinsu da ya tsaya, babban dalilin da ya sa Banu Zuhra suka dauki wannan matakin kuwa don akwai qawance ne tsakaninsu da Akhnas, maganarsa kuwa a wurinsu abar dubawa ce, hatta Banu Hashim din sun yi wannan yunqurin, sai dai shi Abujahal ya qi daga wa kowa qafa, haka suka ci gaba da tafiya da adadin sojin da bai wuce 1,000 ba, suka qarisa bayan wani tarin rairayi da ke kusa da Badar ta bangaren Makka.

.

SOJOJIN MUSLUNCI

Su kuwa sojojin muslunci tuni 'yan leqen asirin Annabi SAW sun riga sun gaya masa halin da ake ciki na fataken Makka wato tawagar Abu-Sufyan da irin shirin da mutanen Makka suka yi, amma duk da haka sunanan tsaye a Wadi Za'afaran, Annabi SAW bayan dogon nazari ya san cewa ba makawa sai an yi kare jini biri jini da Quraishawa, wannan abu ne da yake buqatar qwazo, jarumtaka, zage damtse da kuma jajurcewa, ba ko tantama in har aka yi sake sojojin Makka suka keta wannan wurin, to an sallama musu kenan.

.

Daganan ta tabbata cewa ba mai qarfin sojinsu, su kuma sai tsiyar da suka ga dama, don qarfin musulmai ya yi qasa Larabawan ma da aka yi qawance da su za su koma bangaren Makka, hatta a cikin Madina din siyasar rinjaye da shugabancin da muslunci ya dora wa mushrikan ciki da Yahudawa yana iya sauyawa, sai ya zama kalmar rinjaye ya koma qashi ba rai, yanzu ba zancen tare fataken Quraishawa ba ne, wani yaqi ne mai zaman kansa wanda ba a taba tunanin za a yi ba shi ne ya kunno kai, dole kenan sai an sake nazari.

.

Nan take Annabi SAW ya hada wani kwamiti na soji wanda zai tattauna yadda za a bullo wa lamarin, da irin wannan ne za mu gane qoqarin da wadannan sahabbai RA suka yi wanda har suka cancanci lambar yabo ta masamman a wurin Ubangiji, wace ita ce Yahudawan Iran ko na ce 'yan Shi'a suke qoqarin bambare ta takowani hali, ba tare da tunanin cewa musulmai sun san abubuwan alkhairai da wadannan sahabban suka yi wanda har duniya ta nade ba za a manta ba, wannan kwamiti dai zai tattauna halin da za a iya shiga ne nan gaba, tare da musayar ra'ayi wanda zai shamakance sauran sojojin da ma kwamandojinsu gaba daya.

.

A nan ne abu ya so ya yi qamari, don kowa ya fito tare tawagar Abu-Sufyan ne ba wani gagarumin yaqi ya fito ba, ko a baya mun sani akwai dadadden yaqi na Labawa a tsakaninsu, amma ba babba irin wannan ba, ga shi ba a shirya masa ba, ko ma na ce ba a san da shi ba gaba daya, ga qarancin mutane, abinci da makami, Abubakar RA ya miqe ya yi gamsasshen bayani ya zauna, Umar RA ma ya miqe ya yi nasa, sai Miqdad bn Amr ya ce "Manzon Allah, yi abin da Allah SW ya nuna maka kawai muna tare da kai, wallahi ba za mu gaya maka abin da Banu Isra'ila suka gaya wa Annabi Musa ba na cewa: Ka je kai da Ubangijin naka ku yi yaqin, mu munanan a nan, a'a, ka je kai da Ubanginka ku yi yaqin mu ma za mu shiga a yi da mu, na rantse da wanda ya turo ka da gaskiya ko da Barikul Gamad ka yi sai mun bi ka har can an yi damu"

.

Annabi SAW ya ce "Madallah" ya yi masa addu'a, wadannan kwamandoji guda 3 wato Abubakar RA, Umar RA da Miqdad RA duk Muhajirai ne, a zahiri kuma kamar yadda muka gani a baya adadinsu bai taka kara ya karya ba, shi ya sa Annabi SAW ya so ya ji ta bakin Ansarawa, don su ke dauke da galibin sojin da ke wurin, ko ya aka yi dai su ma za ta shafe su, ko ta qare a kansu, duk kuwa da cewa sharuddan da aka qulla wajen yin mubaya'a a Mina ba su hada da cewa za su yi yaqi tare da Annabi SAW a wajen Madina ba, shi ya sa duk da gamsuwarsa da jawaban kwamandojin nan guda uku ya ci gaba da cewa "Jama'a ku ba ni shawara" har sai da wani kwamandan Ansarawa da ke dauke da tutarsu wato Sa'ad bn Mu'az ya hararo haka ya ce "Wallahi sai nake ganin da mu kake Manzon Allah" ya ce "Qwarai kuwa"

.

Sai ya ce "Mun riga mun amince da kai ya sa muka gasgata ka, muka tabbatar da cewa abin da ka zo da shi gaskiya ne, muka qulla alqawarori da kai a kan cewa za mu ji abin da ka zo da shi mu yi biyayya, don haka Manzon Allah zartar da abin da kake so kawai, na rantse da wanda ya turo ka da gaskiya ko wancan tekun za ka shiga sai mun kutsa tare da kai, ba wani mahaluqi a cikinmu da zai saba, mu ba mu qi ba ma a ce mun hadu da abokan gaba ba koda gobe ne ma kuwa, muna da juriya a wurin yaqi, da tsayawa kan duga-duganmu a wurin gamo, qila Allah ya nuna maka abin zai burge ka game da mu, don haka mu je zuwa Allah ya ba sa'a".

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ANNABI DA SAHABBANSA // 55

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Mawallafi: Baban Manar Alqasim

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ANNABI SAW ya ji dadin maganar Sa'ad ya ce "To shi kenan ku kama hanya Allah ya biya mana buqata, haqiqa Allah ya yi min alqawarin dayan mutanen nan guda biyu; ko dai fatake ko Quraishawa, ni kamar ma ina ganin wuraren da aka gaggama da su" daga nan musulmai suka motsa daga Za'afaran suka kukkurda har dai suka je dan kusa da Badar suka sauka, a nan ne Annabi SAW ya miqe da kansa shi da babban sahibinsa wato Abubakar RA suka fara dan dudduba zagayen wuraren suna hangen rundunonin Makka, can sai suka yi karo da wani babban Balarabe, sai Annabi SAW ya tambaye shi game da Quraishawa da kuma Muhammad SAW da sahabbansa, ya yi haka ne don batar da shi kar ya gano cewa suna son jin wani abu ne.

.

Ya ce "Ba zan gaya muku ba sai na san ko ku waye" sai Annabi SAW ya ce masa "Ba za ka ji ba sai ka ba mu amsa" ya ce "Haka ne?" Ya ce "Qwarai kuwa" sai ya ce "To kamar yadda na ji cewa Muhammad da mutanensa sun fito rana kaza, in dai da gaske ne to suna wuri kaza (sai ya fadi inda suke a lokacin), Quraishawa kuma an ce min sun fito rana kaza, in da gaske ne to yanzu suna wuri kaza (ya fadi inda suke a lokacin)" da ya kammala sai ya tambaye su ko su waye, to Annabi SAW a matsayinsa na jagora kuma kwamandan yaqi na qwarai wanda hakan ta sa ya fito leqen asiri da kansa, ga shi kuma an tambaye shi a kan abin da yake sirri ne na yaqi sai ya yi tunanin ba shi amsar da ta dace, don an ce yaqi dan zamba ne sai ya ce "Daga ruwa muke" ya wuce suka bar shi yana jujjuya maganar "Daga ruwa? Ruwan ina kenan na Iraqi?"

.

Zuwa maraice sai Annabi SAW ya sake tasan wasu 'yan leqen asirin na masamman don su binciko masa labaran abokan gaba, wadan da za su yi wannan aiki zababbun mutane ne daga kwamandojin rundunar Muhajirai wato: Aliy bn Abutalib, Zubair bnl Auwam da Sa'ad bn Abi-Waqqas da wasu 'yan kadan cikin sahabban Annabi SAW, wadannan mutane suka nufi wurin ruwa da ke Badar inda suka iske wasu matasa suna diba wa Quraishawa, nan take suka cabke su suka kai wa Annabi SAW, to sai aka yi dace a lokacin Annabi SAW yana salla, nan sojojin da ke tsaye suka tambaye su ko su waye, suka ce sun zo diba wa Quraishawa ne ruwa, to sai sojojin suka zata cewa daga tawagar Abu-Sufyan suke, so suke su boye.

.

Don haka suka nakada musu na jaki, ma'ana suka lallasa su har sai da suka fadi da bakinsu cewa daga tawagar Abu-Sufyan suke sannan suka bar su, Annabi SAW na idar da salla ya ce "Ikon Allah, in mutane suka gaya muku gaskiya sai ku da ke su, suna yin qarya kuma sai ku qyale su, to wadannan dai gaskiya suka gaya muku daga Quraishawa suke" sai ya juya ya ce musu "Ya labarin Quraishawa?" Suka ce "Suna bayan dalar rairayin can na bangaren Makka" ya ce "Nawa ne adadinsu?" Suka ce "Suna da yawa" ya ce "Su nawa ne?" Suka ce "Ba mu sani ba" ya ce "Raquma nawa suke yankawa a kullum" suka ce "Tara, wata rana goma" ya ce "Kenan ko dai su 900 ne ko 1,000, su waye manyan da ke jagorancinsu?" Suka gaya masa.

.

Daga nan Annabi SAW ya sami mutanensa yake ce musu "Masu ruwa da tsakin Makka aka turo muku" a wannan daren aka yi ruwan sama, ya zuba a bangaren mushrikai kamar da bakin qwarya, yadda ba za su iya ko matsawa a rairayi ba dole su tsaya wuri guda, bangaren musulmai kuma sai aka yi dan yayyafi wanda ba zai cutar da su ba, rairayi ya dada daskarewa yadda zai yi dadin takawa, suka sami natsuwa da qarfin gwiwa wanda za su fuskanci abokan gaba.

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RUNDUNAR MUSLUNCI TA MAMAYE MUHIMMAN WURARE

Babban abu mai mahimmanci a wannan wuri shi ne inda ruwa yake, don haka Annabi SAW ya yi wub ya nufi wurin shi da bataliyarsa don kar a zo Quraishawa su riga shi, ya isa kusa da wurin sai ya ja ya tsaya a nan, sai Habbab bnl Munzir a matsayinsa na masani kuma qwararre kan harkar da ta shafi soji ya ce "Manzon Allah! Wannan masaukin, Allah da kansa ya nuna maka mu sauka a nan yadda ba za mu iya gaba ko baya ba, ko kuwa kai ne dai kake ganin dabarar yaqi ce, nan ne ya dace mu sauka?" Annabi SAW ya ce "A'a, gani nake wannan dabarar yaqi ne"

.

Daga nan sai ya ce "To in haka ne ba nan ya dace mu sauka ba, zuwa za mu yi dab da ruwan, mu yi wani dan qaramin dam a kebe ta wurimmu, daga nan sai mu dagula ruwan, mu turbude shi, sai ya zama mu ne za mu sha su kuma ba su da ruwa" Annabi SAW ya ce "Lallai ka ba da shawara" dare na yi Annabi SAW ya nufi wurin ruwan aka dan yi wasu qananan madatsu a gefe, aka koma can cikin ruwa aka turbude shi, bayan musulmai sun sami wurin ruwa sun rashe sai Sa'ad bn Mu'az ya kawo wa Annabi SAW wata shawara, sabo da ko da rana ta baci ko rashin nasara.

.

SOJOJI SUN KWASHE DARE CIKIN SHIRI

Bayan kammala komai sai Annabi SAW ya shirya sojojinsa aka nufi fagen fama, wato inda za a yi ba-ta-kashi, a nan ne ya riqa nuna wa sahabbansa cewa "A nan ne in sha Allah za a gama da wane, a nan kuma in sha Allah za a gama da wane" kamar dai yadda Muslim ya rawaito 2/543, bayan nan sai Annabi SAW ya kama salla inda ya kwana yana yi, sahabbai kuma suka kwana cikin natsuwa, domin qarfafa gwiwar kwamandan kwamandoji, Allah SW ya sanya musu wani barci don samun hutu da qarfin gwiwar yin karo kashegari, wannan daren Juma'a ne 17/9/0003 Hijiriyya, wato dai a watan Ramadan kenan.

ANNABI DA SAHABBANSA // 56

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Rubutawa: Baban Manar Alqasim

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SOJOJIN MAKKA SUN SAMI SABANI

Rundunar Makka da ke bangarensu ba su iya motsawa ba sabo da mamakon ruwan da aka shantaba musu, sai da safiya ta yi sannan suka dan jirga zuwa wani tarin rairayin da ke Badar din, amma kuma qishi da tsabar buqatar ruwa suka matsa musu, sai wasu masu qarfin hali suka nufi inda Annabi SAW da sahabbansa RA suka tara ruwan, har da za a hana su sai Annabi SAW ya yi umurni da a qyale su, Allah SW ya san hikimar hakan, amma ba wanda ya sha ruwan ba a kashe shi ba in ba Hakeem bn Hizam ba, shi kam bayan wannan karon ya muslunta ya inganta musluncinsa, har in zai yi rantsuwa yakan ce "Na rantse da wanda ya qwace ni a yaqin Badar".

.

To bayan Quraishawa sun gama samun wuri sai suka aiki Umair bn Wahab Aljumahiy ya binciko musu yanayin qarfin sojin muslunci, nan take ya hau dokinsa ya zagaye rundunar sojin muslunci gaba daya wanda har sun mai da shi bariki da shawarar Sa'ad bn Mu'az, ya dawo ya sheda musu cewa sojojin muslunci sun kai 300, kodai su qaru da kadan ko su gaza haka, amma sai ya buqaci su ba shi dama ya sake dubawa ko akwai masu kwanton bauna ko kuma za a turo musu dauki daga Madina, ya gama zazzagawa can nesa da nan kusa-kusa amma bai ga komai ba don haka ya kwano.

.

Ya zo ya sami Quraishawa ya ce "Gaskiya ba kowa, amma ba abin da nake gani ga Quraishawa sai bala'in da ke dauke da mutuwa niqi-niqi a yankin Yathrib, wadannan mutanen da kuke gani 'yan kadan ba su da wani wanda zai ba su kariya in ba takubbansu ba, don haka na rantse da Allah ban jin wani a cikinsu zai yarda ya mutu sai ya kashe daya a cikinku, in kuwa za su yi muku wannan lahanin to meye amfanin rayuwar?" Wannan maganar tasa wasu kuma suka sake ballewa, don Abujahal ya dage dole sai an yi yaqin, suka ce gaskiya babu wani dalilin da zai sa a zubar da jini a wannan lokacin.

.

Hakeem bn Hizam ya shiga mutane, sai Utba bn Rabee'a ya zo ya ce "Abulwaleed! Kai ne babba a cikin Quraishawa, jagora ne da ya zama dole a yi maka biyayya, da ba ka yi tunanin wani alhairi da har ka mutu ana tunaninka da shi ba?" Ya ce "Kamar me?" Ya ce "Ka koma da mutane gida lafiya, ka dauki nauyin wanda kake da qawance da shi (wato Amr bn Hadramiy wanda aka kashe a harin Nakhla) Utba ya amsa amma ya ce "Qawance ne dai a tsakanimmu amma diyyarsa da abin da ya shafi dukiyarsa tana wuyar 'yan uwansa"

.

Daga nan Utba bn Rabee'a ya miqe zai yi huduba ya ce "Quraishawa me za ku samu don kun yi wa Muhammad da sahabbansa lahani? Wallahi in ma kun yi masa mummunan gibi zai ci gaba ne da kallon wani a cikinku cewa "Wannan ne ya kashe dan baffana, dan kawuna" ko wani daga cikin danginsa, don Allah kowa ya koma kawai ku bar Muhammadun nan da sauran Larabawa, in sun gama da shi to dama abin da kuke so kenan, in kuma hakan bai samu ba to dai ba wani abin da ya shiga tsakaninku".

.

Daga nan sai Hakeem bn Hizam ya nufi Abujahal ya same shi yana gyara sulkensa ya ce "Abulhakam! Utba ya aiko ni na gaya maka kaza da kaza" Abujahal ya ce "Wallahi tsoro ya kama shi lokacin da ya ga sojojin Annabi SAW da sahabbansa, ka san Allah! Ba za mu koma ba sai Allah ya yanke hukunci tsakaninmu da Muhammad shi da sahabbansa, shi fa Utba bar maganar da ya yi din nan, abin da ya sa ya fadi haka gani yake cewa nan da nan za a gama da Muhammad da mutanensa, kuma a cikinsu akwai dansa da ya tuba da jimawa ya yi hijira tuni, shi ne yake tsoratar da ku don kar a hada da shi"

.

Lokacin da maganar Abujahal ta riski Utbah sai ya ce "Za mu ga wanda tsoro ya kama shi a cikinmu" da Abujahal ya ji tsoron cewa in fa aka yi sanwa-sanwa tawayen nan zai wargaza lamarin gaba daya, sai ya yi maza ya aika wa Aamir bnl Hadarami wato dan uwan Amr bnl Hadaramiy kasasshen da muke magana cewa "Ga fa wanda kuka qulla qawance (wato Utba) yana qoqarin hana mutane yaqi, lallai ka yi tsayuwar daka wajen tabbatar da fansar dan uwanka" Aamir ya miqe ya yi shela mutane suka zagaye shi, ya zaburar da su, da haka zancen a ware ya lalace aka sake dinkewa, wato Abujahal ya yi nasara kenan.

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AN YI IDO BIYU DA JUNA

Mushrikai na fitowa aka yi ido biyu da juna, Annabi SAW yake cewa "Ya Ubangiji ga Quraishawa sun fito cikin fankama da alfahari, suna saba maka gami da qaryata manzonka, ya Allah ka ba mu nasararka da ka yi min alkawari ka gama da su a safiyar nan" Annabi SAW ya hango Utba bn Rabee'a a cikin mutanensa kan wani jan raquminsa sai ya ce "In har akwai wani na gari a cikin mutanencan to bai wuce mai jan raqumincan ba, da a ce za su yi masa biyayya za su tsira" daga nan ya koma cikin jama'arsa, a nan ne wani abin mamaki ya auku.

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ANNABI DA SAHABBANSA // 057

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Rubutawa: Baban Manar Alqasim

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Annabi SAW ya koma cikin rundunarsa da kibiya a hannu daidai lokacin Sawaad bn Gaziyya ya dan fito daga sahu, sai Annabi SAW ya caki cikinsa da kibiyar ya ce "Sawaad koma sahu ka daidaita" sai ya ce "Manzon Allah ka ji min, ba ni na rama!" Sai Annabi SAW ya bude cikinsa ya ce "Rama!" Nan take Sawaad ya rungume shi, ya sumbanci cikin Annabi SAW ya ce "Sawaad me ya sa ka yi haka?" Ya ce "To Manzon Allah ka ga dai abin da ke gaba na, don haka nake burin fatata ta tabi fatarka a qarshen rayuwata" da Annabi SAW ya ji haka sai ya yi masa addu'ar alkhairi.

.

Bayan Annabi SAW ya gama daidaita sahunsu gaba daya sai ya ce musu kada su fara yaqi har sai ya ba da umurnin qarshe, daga nan ya ba su wani haske kan lamarin yaqi, duk da cewa babu wani yaqi da ya gabace shi da zai zama mai bayani kansa, kenan lamarinsa mu'ujiza ne, kuma sahabban nan nasa tabbas suna tare da shi wurin yada wannan addini na muslunci, ya ce "Idan suka taso muku daga nesa ku yi ta harbinsu da kibau, ku yi qoqarin ganin kibonku sun riga nasu (Bukhari 2/568), kar ku zaro takubba sai sun shugo muku"

.

Yana gamawa ya koma karagarsa wace aka yi ta masamman don zamansa shi da Abubakar RA, Sa'ad bn Mu'az kuma ya dauki rundunar da ke da alhakin tsaron qofar inda Annabi SAW da Abubakar RA suke, wannan ma wata alama ce da za ta dada fitowa da Abubakar RA din, da kuma matsayinsa a wurin Annabi SAW ko sauran sahabban, tun daga fitowarsu daga Makka, har zuwa isowarsu Madina Annabi SAW bai dauki kowa sai shi, dubi dai miqewar da Abubakar RA ya yi yana ta yi wa mutane bayani don Annabi SAW ya sami damar hutawa, duk dai alamu ne a sarari da sauran sahabban za su fahimci manufar Annabi SAW koda bai fito ya yi bayani a sarari ba, za mu riqa hankatso wadannan a bigirensu duk in karatummu ya kawo mu.

.

Ta bangaren mushrikai kuwa Abujahal shi ma ya yi tasa addu'ar, a ciki yake cewa "Ya Ubangiji duk wanda ka fi so a cikinmu kuma ka amince da shi, ka taimake shi a yaudin nan" to gawar fari a cikinsu shi ne Aswad bn Abdil Asad Almakhzumiy, jarumi ne amma mai mummunan hali, shi ne ya fito yake cewa "Na yi wa Allah alqawarin sai na sha ruwancan da suka tara, ko na dagula shi, ko kuwa na mutu kafin na kai gare shi" yana fitowa Hamza bn Abdilmuttalib RA ya fito masa, suna haduwa Hamza RA ya daki qwaurinsa da kyau, nan ya fadi a rigingine"

.

Kafin ka ce haka jini ya yi ta kwarara ta qafar, duk da haka ya ja jiki ya nufi wannan kwatarniyar ya fada cikinta don ya kubutar da rantsuwarsa, amma Hamza RA ya bi shi ya qarisa shi a cikin matarar ruwan, wannan kisar ta farko ta habbaka lamarin, yadda gwaraza guda 3 cikin Quraishawa daga gida daya suka fito, wato Utba da dan uwansa 'ya'yan Rabee'a, sai kuma Waleed bn Utba, suna fitowa suka ce wanda ya isa ya fito, sai mutum 3 cikin Ansarawa wato musulman Madina suka fito, don dai kawai kare muslunci da wanda aka aiko shi da shi.

.

Matasan Ansarawan da suka fito su ne: Auf da Mu'auwiz, mahaifinsu Harith, mahaifiyarsu kuma Afraa', sai Abdullah bn Rawaaha, Quraishawa suka tambaye su "Ku kuma daga ina?" Suka ce "Ansarawa ne" Quraishawa suka ce "A'a ba mu da buqatarku, muna neman 'yan dangi ne daidai da mu" daga nan wani ya daga murya "Muhammad, fito mana da daidai da mu a cikin danginmu"

.

Sai Annabi SAW ya ce "Ubaidah bnl Harith, Hamza, Aliy ku miqe" take suka miqe suka fito, sai Quraishawan suka tambaye su ko su waye, suka gaya musu, sannan suka ce "Lallai kun yi daidai" sai Ubaida RA a sannan ma duk ya fi su yawan shekaru ya fito wa Utba bn Rabee'a, Hamza RA ya fito wa Shaiba, Aliy RA ya fito wa Waleed.

.

Wannan a bayanin Ibn Ishaq kenan, amma a ruwayar Ahmad da Abu-Dawud Ubaida RA ya fito wa Waleed ne, Aliy RA kuma ya fito wa Shaiba, Hamza RA ya fito wa Utbah, haka yake a Mishkatul Masabih 2/343, Hamza RA da Aliy RA nan take suka kawar da abokan karawarsu, tuni sun kashe su, Ubaida RA ne suka yi sarereniya da abokin karawarsa, duk suka yi wa juna mummunan rauni, take Hamza RA da Aliy RA suka gama da abokin karawarsa suka ciccibe shi, a lokacin an riga an guntile qafar, haka dai bayan kwana 4-5 da gama yaqin ya rasu a hanyar Madina.

ANNABI DA SAHABBANSA //58

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Rubutawa: Baban Manar Alqasim

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KARON BATTA

Zuwa yanzu dai lamarin bai fara da kyau ba, domin mutum 4 sun baqunci lahira tun da farkon farawa, sannan zababbun cikinsu, gwaraza, kuma 'ya'yan manya, wato 'ya'yan Rabee'a, shi ya sa abin ya yi mummunan baqanta musu rai, har suka yanke cewa su auka wa musulmi gaba daya kawai, ganin haka sai musulman suka koma ga neman taimakon Ubangiji SW, suka nemi agajinsa cikin qaqqan da kai, suka kuma zaqe dantse suka fuskanci hare-haren mushrikai yadda ba za a kai ga inda Annabi SAW da Abubakar RA suke ba.

.

Da yake musulmai suna wuri guda ne, mushrikan ne suka fado musu sun sami damar yi musu mummunan rauni, ba ka jin komai a bakunan musulman sai Ahad-Ahad, wato Allah shi kadai ne bai da abokin tarayya, a lokacin da sahabbai suka koma fagen fama sai Annabi SAW ya koma ga Allah SW ya yi ta roqonsa cikin qanqar da kai yana roqon Allah SW, bayan dan wani lokaci sai ya juyo wajen Abubakar RA da suke zaune tare a matsayin jagoran jama'a bayan Annabi SAW ya ce "Abubakr! Ina yi maka albishir da nasarar Allah, ga Jibril nan yana riqe da linzamin dokinsa a kan qura.

.

Daga nan Annabi SAW ya fita ta qofar wannan karagar da aka girka musu yana karanta ayar da take cewa:-

سيهزم الجمع ويولون الدبر

{Wato za a rinjayi dandazon (nasu) su koma da baya}

Daga nan sai Annabi SAW ya kamfaci qasa da tafin hannunsa ya fuskanci Quraishawa ya watsa musu, ba wani mushriki wanda qurar nan ba ta shiga idanunsa, hancinsa da bakinsa ba, Allah ya yi gaskiya da yake cewa SAW: Lokacin da ka watsa din nan ba kai ka watsa ba Allah ne) daga nan Annabi SAW ya ba sojojinsa umurnin auka wa mushrikai, don wannan lokacin ne daidai da haka.

.

Daga nan ya fara kwadaitar da su, kamar dai yadda aka san kowani kwamanda yakan yi a wurin yaqi don zaburar da sojojinsa, ya ce "Na rantse da wanda ran Muhammad yake hannunsa, ba wanda zai yi yaqi a yau har a kashe shi yana fuskantar abokan gaba ba juya wa ya yi zai koma ba, sai Allah ya shigar da shi aljannarsa" ya ce "Ku miqe ga aljanna can da fadinta ya kai sammai da qassai" da jin haka sai Umair bn Hammam ya ce "Madalla!" Annabi SAW ya ce masa "Me kake nufi?" Ya ce "Manzon Allah so nake na zama cikin masu shiga cikinta"

.

Sai Annabi SAW ya ce "Ai dama kana cikinsu" nan ya ciro wasu 'yan dabinai ya dan fara ci, can sai ya watsar da su yana cewa "Rayuwa ta yi tsawo ma in na ce sai na gama cinye wannan dabi nan" haka ya shiga cikin gwagwarmaya har aka kashe shi, hadisi ne Muslim ya rawaito 2/139, ka duba Mishkah 2/331 Annabi SAW ya kwadaitar sosai kamar dai yadda kowani kwamanda yake yi a cikin sojojinsa, ba zama kawai ya yi har aka gama ba, yana cikinsu.

.

Lokacin da Annabi SAW ya yi umurni da a auka wa mushrikai kamar yadda suka yi sannan ne aka raunana qarfinsu, wato aka karya lagwansu, ba kokwanto wannan dabarar yaqi da Annabi SAW ya shirya wa sojojinsa ta likimo ta taimaka qwarai da gaske, don ba su bude qarfinsu ba yadda kafuran za su kutsa cikinsu, sai ya zamo su da suka auka wa musulman su ne a warware musulmai suna tsakiyarsu a hade.

.

Shi kuma Annabi SAW yana cikin sulke sai addu'a yake yi yana karanta wancan ayar ta neman rinjaye a wurin Allah SW, mala'iku da dama sun taimaki muslunci a wannan lokaci, to yaqi ya yi yaqi ga taimako daga Allah SW, sai a daki kan mutum bai san wa ya daka ba, a yanke hannun wani bai sai wanda ya yi ba, Abu-Dawoud Almaziniy yake cewa "Na bi wani mushiriki zan sare shi sai ga kansa yana gangara a qasa tun kafin takobina ya kai gare shi, daga nan na san wani ne ya kashe shi ba ni ba"

.

Wani cikin Ansarawa ya cabko Abbas bn Abdilmuttalib ya kawo shi wajen Annabi SAW, nan ne Abbas yake cewa "Wallahi ba wannan ne ya kamo ni ba kaza-kaza" Wato ya ce "Wani mutum qaqqarfa, kyakkyawan gaske a kan dokinsa mai fari da baqi, ba na zaton a cikin mutanen nan yake" Ba'ansaren da ya ga shi ya kamo shi sai ya ce "Manzon Allah ni fa na cabko shi" sai Annabi SAW ya ce "Yi shuru, Allah ne ya qarfafa ka da wani mala'ikan"

.

IBLIS YA TSERE

A baya mun fadi cewa Iblis ya fito musu a surar Suraqa da ya qarfafa musu cewa a tafi kawai, to tun lokacin bai rabu da su ba, amma da ya ga yadda mala'iku suke yi da mushrikai sai ya ja da baya zai tsere, Haris bn Hisham ya yi wub ya daqume shi yana zaton Suraqa ne, nan take ya naushe shi a qirji har sai da ya wantsala, shi kuwa Shedan ya ranta a na kare, mushrikai suka ce "Suraqa ina zuwa? Ashe ba kai ka ce ka tsaya mana ba, ba za ka rabu da mu ba?" Ya ce "Cabb! Ina ganin abin da ba ku gani, ina jin tsoron Allah, uqubar Allah tsanani ne da ita!" Daga nan ya ruga ya fada ruwa.

ANNABI DA SAHABBANSA //59

.

Rubutawa: Baban Manar Alqasim

.

ALAMUN FADUWA

Ana yin taho mugama sahabbai suka yi iya qoqarin da za su iya don daukakar musluncin, dama sun riga sun sadaukar cewa shahada za su yi don daukaka kalmar Allah, su kuwa kafurai ba qaunar mutuwar suke yi ba, da haka sai rauni ya fara kurdadawa tsakaninsu, suka fara rasa gane junansu, sai kowa ya fara yaqi don qwatar kansa kawai, damar da musulmai suka samu kenan sai suka yi ta kai hare-hare a kansu, har alamu suka bayyana cewa yaqin ya kawo qarshe, nan take kafurawan suka juya gaba dayansu za su arce, musulmai kuwa suka ce "Da wa Allah ya hada mu ba da ku ba?" Suka yi ta qarisa su suna cabke fursunoni, har dai ya tabbata cewa an ci Quraishawa da yaqi.

.

Shi kuwa Abujahal da ya fara ganin alamun baraka a tsakankanin rundunar Quraishawa sai ya fara zaburar da su, yana cewa "Kada ku yarda qasqancin Suraqa ya rinjaye ku, dama can akwai wani shiri tsakaninsa da Muhammad, kada ku ba ma kisar Utba, Shaiba da Waleed damar da za ta raunana muku gwiwa, su wadannan gaggawa suka yi, na rantse da Lata da Uzza ba za mu koma ba sai mun sada su da duwatsuncan, ni ba fatata ba ce na sami mutum guda ya kashe daya daga cikinsu, ku dandaqe su ne har sai sun gane kurensu" bai jima da kulle bakinsa ba abin ya fara rikicewa a gabansa.

.

ABUJAHAL YA HAURI AREWA

Abdurrahman bn Auf RA yake cewa "Ana cikin sahun yaqi a ranar Badar sai na waiga dama da hauni na ga wasu matasa masu jini a jika, sai ban dan natsu da su ba, dayansu ya dan kwanto min yana cewa "Malam dan nuna min Abujahal! " na ce "Kai kuma me za ka yi da shi?" Ya ce "Na ji an ce yana zagin Manzon Allah SAW, na rantse da wanda raina yake hannunsa, in har na gansa ba za mu gama inuwa ba har sai na kai shi lahira" sai dayan shi ma ya dan dake ni da kafadarsa alama shi ma zai rada min wani abu, nan shi ma ya fadi daidai da abin da na farkoncan ya fada, take na ga Abujahal yana keta mutane na ce "Ba ku gansa ba? Ai ga mutumin naku can da kuke nemansa, take suka yi rigagegeniyar isa wurinsa, da isarsu suka dora masa takubba, nan take suka bar shi kwance cikin jini.

.

Lokacin da suka koma wurin Annabi SAW ne ya ce "Wa ya riga kashe shi a cikinku?" Kowannensu ya ce "Ni ne" ya ce kun riga kun share takubbanku ne? Suka ce "A'a" da Annabi SAW ya dubi takubban sai ya ce "Gaba dayanku ne kuka dake shi" daga nan kayan jikinsa na yaqi da dokinsa Annabi SAW ya ce a ba wa Mu'az bn Amr da Mu'awwiz bn Afraa, bayan qura ta lafa ne Annabi SAW ya ce "Wa zai gano min halin da Abujahal yake ciki?" Take mutane suka watsu nemansa, sai Abdullah bn Mas'ud ya same shi da dan sauran numfashi kamin ya cika, ya sa qafa ya take wuyar, ya finciko gemun ya ce "Kai abokin gabar Allah, ka ga yadda Allah ya wulaqanta ka ko?"

.

Sai ya ce "Da me Allah ya wulaqanta ni?" Suka yi qaramar sa-in-sa a wannan halin kafin Ibn Mas'ud ya gille kansa ya zo wurin Annabi SAW da shi ya ce "Manzon Allah ga kan abokin gaban Allah, Abujahal" Annabi SAW ya maimaita (Allahul lazi laa ilaha illa huwa) sau uku, sannan ya ce "Allahu Akbar, dukkan godiya sun tabbata ga Allah wanda ya cika alkawarinsa, ya taimaki bawansa, ya rinjayi wannan dandazon shi kadai, mu je ka nuna min gangan jikin" da suka isa ya gan shi sai ya ce "Ka ga Fir'aunan wannan zamanin".

.

GAWAWWAKIN SASSAN GUDA BIYU

Haka dai yaqin ya qare, kafurai na kuka musulmai na murna, don kwata-kwata mutum 14 ne kacal suka yi shahada a cikin musulmai, 6 cikinsu Muhajirai ne, wato musulmin Makka da suka yi hijira, sauran 8 din Ansarawa ne, wato mutanen Madina da suka amshi baqwancin Annabi SAW, Quraishawa kuwa sun tafka mummunar asara ne, inda mutum 70 suka leqa gidan gaskiya, aka yi ram da mutum 70, galibinsu kwamandoji ne, shugabanni da 'ya'yan manya, bayan komai ya gama wucewa sai Annabi SAW ya tsaya a kan gawawwakin kafuran.

.

Ya ce "Wannan dangi tir da abin da kuka yi wa Annabinku, kun qaryata ni mutane suka gasgata ni, kuka qasqanta ni mutane suka taimake ni, kuka kore ni mutane suka amshe ni" daga nan ya sa aka janye su aka riqa cilla su a cikin wani kududdufi da ke yanki na Badar, Abu-Talha yake cewa "Annabi SAW ya yi umurnin jefa manya da shugabannin Quraishawa guda 24 cikin wani kududdufi mai dattin gaske".

.

Ya ce "Bayan kwana na 3 da yin Badar sai ya sa aka gyara masa shimfidar raquminsa ya hau shi da sahabbansa suka je can, ya tsaya a gabar kududdufin yana kiransu da sunansu da na mahaifansu yana cewa "Wane dan wane, ko za ku ji dadi da a ce kun yi imani da Allah da manzonsa? To mu dai tabbas mun sami abin da Ubangijimmu ya yi mana alqawari, ko kuma kun sami abin da ya yu muku alqawarin?" Ganin haka ne Umar RA ya ce "Manzon Allah wadan da kake yi musu magana fa gawawwaki ne ba su da rai" sai Annabi SAW ya ce "Na rantse da wanda ran Muhammad yake hannunsa ba ku fi su jin abin da nake cewa ba" Buhari da Muslim suka rawaito, duba Mishka 2/345.

ANNABI DA SAHABBANSA //60

.

Rubutawa: Baban Manar Alqasim

.

MUMMUNAN LABARI YA ISA MAKKA

Bayan wannan karawar sauran mushrikan suka cika rigarsu da iska, muminai kuma suka ce "Da wa Allah ya hada mu ba da ku ba?" Suka raka su, haka mushrikan nan suka watsu a cikin sahara da bayan duwatsu, suka nufi Makka a firgice, amma suka kasa shigarta sabo da kunya, kowa ya san irin wannan matsayin in har aka ci mutane da yaqi, to bare kuma a hannun musulmai da aka raina komai nasu, sannan kuma a ce an sha kashi a hannunsu? Wanda ya fara shiga Makka dai Haisiman bn Abdillah Alkhuza'iy ne, Quraishawa suka tambaye shi "Meke faruwa ne a can?" Ya ce "An kashe Utba da Shaiba 'ya'yan Rabee'a, Abul-Hakam bn Hisham Abujahal, Umayya bn Khalf, ya lissafo manya-manyan da Quraishawan suke tunqaho da su, wadan da in ba su ba to ba Makka gaba dayanta.

.

Da dai suka ji lissafo gwaraza yake yi ba qaqqautawa sai shakku yadan shige su, suka zaci ya zautu ne, Safwan bn Umayya da ke zaune a jikin Qa'aba yake cewa "Anya wannan hankalinsa guda kuwa? Ku tambaye shi ni kuma ya?" Suka ce "Ya labarin Safwan bn Umayya?" Ya ce ba ga shi can a zaune a jikin Qa'aba ba? Wallahi na ga lokacin da aka kashe babansa da dan uwansa" da haka labarin faduwar yaqi a Badar ya riski Makkawa, duk sun yi la'asar, sai dai sun yi qoqarin hana yi wa mamatan kuka don kar musulmai su yi musu dariya, daga cikin ababan dariya Aswad bnl Muttalib yana da 'ya'ya uku, kuma duk an gama da su a Badar, yana son ya dan yi musu kuka ne ga shi an ce banda kukan mutuwa.

.

Cikin dare sai ya ji wata mata ta kwantsama ihu, da yake ba ya gani sosai sai ya aiki wani yaronsa ya dubo masa, ya ce "Leqa ka gani an ba da damar kuka ne? Shin Quraishawa sun fara yi wa mamatansu kuka kuwa? So nake na koka wa Abu-Hakeema -dansa kenan- hantata qonuwa take" to da yaron ya dawo sai ya ce "Wata mata ce fa da raquminta ya bata take wannan kukan" duk da haka bai iya jurewa ba sai da ya yi jurwaye mai kamar wanka.

.

ALBISHIR A MADINA

Lokacin da nasara ta tabbata ga musulmai sai Annabi SAW ya aiki mutum biyu ya ce su je su yi wa Madina bushara, don hankulansu su kwanta, ya aiki Abdullah bn Rawaha saman Madina, Zaid bnl Haritha kuma ya yi qasa, to dama kafin lokacin tuni Yahudawa da munafuqai sun riga sun gigita Madinar da qarairaiyi da jita-jita, har ma suka ce Annabin kansa an kashe shi, to da wani munafuqin ya hango Zaid a kan taguwar Annabi SAW sai ya ce "Aha! Tabbas an kashe Muhammad, ga ma taguwarsa can, ai na san ta sosai, ga Zaid nan sai kaduwa yake duk tsoro ya cika shi, bai ma san me zai ce ba".

.

'Yan saqon na isowa musulmai suka zagaye su suna qoqarin jin tabbacin labarin, a nan suka san cewa su ne suka ci nasara, nan take farin ciki ya lullube su, ko'ina cikin Madina ya dauka da Kabbara da Hailala, sai Tasbihi, sauran mutane da aka bar su a Madina suka fito suka miqi hanyar Badar don yi wa 'yan uwansu barka, ciki har da Usman bn Affan RA, bai sami damar zuwa Badar ba domin yana auren Ruqayya 'yar Annabi SAW, lokacin tana cutar ajali, Annabin ya nemi ya duba ta, kuma kar a manta a farko mun fadi cewa ba fa don yaqin nan aka fito ba, fatake aka yi niyyar tarewa, sai bayan an fito ne labarin ya sauya, to tunda jagora ya ce ka zauna sai a ce ka ji tsoro ka qi fita yaqi?

.

Tsakani da Allah Usman bn Affan RA bai tura yara fagen fama su tare sojojin qasa da adduna ko gariyo da sanduna ba, alhaki shi yana maqale a cikin gida, bare a gano cewa ya shige wata robar tara ruwa ya buya a daidai lokacin da ake ta ba-ta-kashi a waje, mu lura, wannan aqidar ta Shi'a samsam ba muslunci suke yi wa hidima ba, duk da cewa suna fadin kalmar shahada, su yi salla da azumi su ma je aikin hajji, barnar kawai suke cusawa a tsakanin musulmai ta wajen wargaza addini da aibanta sahabban da suka yi wannan gagarumin jihadi don tabbatar da addinin muslunci, in ka lura za ka taras cewa 'yan shi'ar nan su ne munafuqan da muslunci ke magana, musulmai ne tabbaci a baki, amma ba musluncin ne a zukatansu ba.

.

Kamar dai irin su Abdullah bn Ubaiy, komai na muslunci da su ake yi, sai dai duk yadda za su yi wa musluncin zagon qasa shi ne himmarsu, don haka ne za ka ga ba wani abu na Shi'a wanda ya yi daidai da na musulmi, tun daga aqida, salla, azumi, zakka zuwa hajji, ba wai sun tsaya a kan aibanta sunan sahabbai ne kawai ba, ba wani hadisi da suka yarda da shi, ko Qur'anin ma za su karanta ne don su kafa wa musulmi hujja da shi, sun fi maida hankali wajen bata sahabban da suka rawaito hadisan don ta wannan hanyar ce kawai za su ci nasarar sanya qyamar hadisansu a zukatan 'ya'yansu da ma mabiyansu.

.

Kenan don sun aibanta Usman bn Affan RA da cewa tsoron mutuwa ya hana shi halartar yaqin Badar ba wani abu ba ne, Usama yake cewa "Labarin nasarar Muslunci ya same ni lokacin da muka gama birne diyar Manzon Allah SAW ne, wato Ruqayya RA, dama can Annabi SAW ya bar mu mu kula da ita ni da Usman bn Affan" ko ba komai wannan ya isa musulmi ya fahimci cewa yaqin nan ba mutum guda ya yi shi ba, ba ma Muhajirai kadai suka yi ba, gamayya ce ta kan-jiki-kan-qarfi wace Muhajirai da Ansarawa suka yi, kuma Allah SW ya dubi zuciyarsu ya ba wa muslunci daukakar da har yanzu ana maganarta, kuma za a ci gaba da yi matuqar muslunci na wanzuwa a zukatun musulmai gaba daya, koda kuwa 'yan Shi'a sun yi iya qoqarinsu na aibanta sahabban da suka yada shi, ba yadda za a yi addini ya zama na qwarai in wadan da suka yada shi mutanen banza ne.

[30/01, 1:34 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 61

.

Rubutawa: Baban Manar Alqasim

.

Bayan kwana 3 da qarqare wannan yaqi na Badar Annabi SAW ya yi aniyar motsawa gaba, amma kafin nan, an dan sami sabanin fahimta dangane da yadda za a raba ganimar yaqin, a iya karatunmu da tarihin da ya gabata za mu ga wannan ne karon farko da aka taba abu mai yawa wanda za a iya kiransa da ganima, to idan ya kasance an jahilci hukuncinsa ba zai zama wani baqon abu ba, dama gaba daya shari'ar ma za mu taras cewa wani ne yake aikata baqon abu sai a sami hukuncin da sauran musulmi za su amfana da shi baki daya.

.

Dalilin da ya sa aka yabi gidan Abubakar RA kenan kan maganar Taimama, amma in ka ji yadda 'yan Shi'a suke kambama sabanin sai ka yi zaton wani hukunci ne da yake sananne a tsakanin sahabbai amma suka sa qafa suka take, sai in kana da imani ne za ka yi musu kyakkyawan zato, Allah ya yi mana tsari da munafuqai na waje da cikin-gida gaba daya, sahabbai dai sun kasu gida 2 kowa a cikinsu yana tsammanin cewa abin da ya samu nasa ne; wadan da suka raka kafurai har suka watsar da ganimar suka arce sun zaci cewa su ke da duk abin da aka yar din.

.

Wadan da suka bi suka tattara kuma sun zaci abin da ke hannunsu nasu ne (Al-Raheeq Al-Makhtuum P160-161) da haka sabanin ya tabbata, don ba a riga an san hukuncinta ba tukun, haka hadisin Ahmad 5/323 da Hakim 2/326 suke nunawa, bayan wannan lokacin ne Allah SW ya horar da sahabban gaba daya inda Qur'ani ya fayyace komai, Allah SW yake cewa {Suna tambayarka game da ganima, ka ce musu [lamarin] ganima dai ga Allah ne da manzonsa yake, don haka ku ji tsoron Allah ku gyara abin da ke tsakaninku, ku yi biyayya ga Allah da Manzonsa matuqar ku muminai ne} Al-Anfaal 1.

.

Wannan ya sa suka tara ta wuri guda Annabi SAW ya raba musu, bayan gama wannan ne kuma sojojin muslunci suka kama hanyar komawa gida, wato Madina kenan, suna dauke da fursunonin yaqi na mushrikan Makka, aka ce Annabi SAW ya sauka ne a matsukar Safraa inda a nan ne ya raba ganimar a tsakanin sahabbai daidai da daidai, bayan ya cire daya saman biyar kenan wanda ake kira khumusi.

.

Da wannan za ka fahimci 'yan Shi'a aqidar Yahudawa ce gare su, inda suka mayar da dukiyar kowa ganima, sai dibar khumusi suke yi ba tare da yaqi ba, yaqin kenan sun dasa wa musulmai shi'anci a tsakaninsu, kuma sun yi nasarar kashe zukatan wasu har suka mai da dukiyoyinsu ganima suna cin khumusi, matansu kuma suka maishe su kuyangu, matar kowa ta halasta gare su da sunan aron al'aura, budurwa kuma suka ce auren holewa wato mutu'a kenan, Allah ya kiyashe mu tabewa duniya da lahira.

.

To yayin da Annabi SAW ya isa Safraa din sai ya yi umurni da zartar wa Nadr bnl Harith hukuncin kisa, wanda ya zartar da hukuncin kisar kuwa shi ne Aliy bn Abitalib RA, ya kashe shi ne ta hanyar fille kai kamar yadda qasar Saudiya suke yi a yanzu don koyi da sunnar ma'aiki, Nadr shike dauke da tutar kafurai, shi ne daya daga cikin muggan shugabannin Quraishawa masu yi wa muslunci zagon qasa.

.

Isar Annabi SAW Irquz Zabya ke da wuya, nan ma ya sa aka zartar wa Uqba bn Abi-Mu'ait hukuncin kisa, wanda ya zartar din dai shi ne Aliy RA, koda yake wasu suna ganin cewa Aasim bn Thabit ne, shi ma mun wuce irin makircin da ya riqa yi wa muslunci da musulmai, shi ne wanda ya saka wa Annabi SAW mahaifar raquma a kansa lokacin da yake ganawa da Ubangijinsa, shi ne kuma ya shaqe Annabi SAW da mayafinsa har ya kusa kai shi lahira ba don Abubakar RA ya hango ya shiga tsakani ba, wadannan 'yan ta'adda ne ba wai fursunonin yaqi ne kawai ba, irin wadannan in an same su dama hukuma ba ta gurfanar da su ko ta ba da belinsu.

.

Annabi SAW na isa Rauhaa ya yi kicibis da masu yi masa shi da sauran musulmi barka da cin nasara, shi ne har Usaid bn Hudair yake hanzarin cewa bai san yaqi za a je ba, ya zaci cewa fatake ne kawai za a tare, Annabi SAW ya gasgata shi, shigarsa Makka keda wuya wadan da ba su muslunta ba suka shigo musluncin, cikinsu har da Abdullah bn Ubay shi da jama'arsa, sauran kafuran kuma duk suka shiga taitayinsu.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[30/01, 1:34 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 62

.

Rubutawa: Baban Manar Alqasim

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FURSUNONIN BADAR

Yayin da Annabi SAW ya iso Madina a matsayinsa na shugaba na qwarai sai ya tasa sahabbansa a gaba suka fara tattaunawa kan yadda za a yi da wadan da aka kama, wato fursunonin yaqi, shi ma dai ba su riga sun san wani hukunci dangane da haka ba, sai Abubakar RA ya ce "To wadannan dai gaba dayansu 'ya'yayen baffofi ne da na dangi da 'yan uwa, don haka nake ganin a karbi fansa kawai a qyale su, abin da muka karba zai dada qara mana qarfi ne a kan kafurai, wata qila ma in aka bar su Allah ya shirye su, kun ga mun qara qarfi kenan" to sai Annabi SAW ya juya wajen Umar bn Khattab RA shi ma ya ji ra'ayinsa.

.

Sai Umar RA ya ce "Ni dai ra'ayina bai yi daidai da na Abubakar ba, ina ganin ka ba ni dama kawai na sare kan wane (ya fadi sunan wani dan uwansa), ka ba wa Aliy dama ya sare kan Aqeelu bn Abitalib, Hamza kuma ya sare kan wane (Shi ma ya fadi sunan dan uwansa), har dai Allah SW ya tabbatar cewa ba wani sauqi da muke yi wa mushrikai, wadannan manyansu ne, shugabanninsu kuma jagororinsu" Umar RA ya ce "Sai Annabi SAW ya fi karkata ga fahimtar Abubakar RA, bai dauki tawa ba, ya karbi fansarsu, kashegari na tafi na iske Annabi SAW tare Abubakar RA suna kuka.

.

Na ce "Me ya faru ne manzon Allah kake kuka kai da mutuminka? Ku gaya min, in na ga abin kuka ne na taya ku, in kuma ba na kuka ba ne sai na qirqiro na yi" Annabi SAW ya ce "Shawarar da mutanenka ne suka ba ni ta karbar fansar mutanen nan, an nuna min azabarsu har ta fi kusa da wannan bishiyar" alhali kusa da su take, daga nan ne Allah SW ya saukar da ayar da take hana riqe fursunan yaqi har sai anyi ba-ta-kashi sosai, shugabanci ya tabbata a bangare guda, qarfi ya bayyana a idanun jama'a wanda zai nuna rinjaye a hannun musulmi yake.

.

Kenan nuni ne a cewa da ba su karbi ajiye fursuna ba sai sun kau da batagari sosai, wanda wadannan bata-garin ba fursunoni ne ba zahiri 'yan ta'adda ne ma, wanda shari'ar kowace qasa a yau hukuncinsu kisa ne kawai, fahimtar Umar RA ta fi zama daidai da hukuncin, amma da yake ba a hana su karbar fidiyar ba an dai nuna musu yadda hukuncin ya kamata ya kasance ne, sai ya tabbata fahimtar Abubakar RA ita ce dai aka tafi a kai ta karbar fansar, kowani mutum guda an ba da dirhami dubu 1 zuwa 3 zuwa 4 a kansa, da yake mutanen Makka ko na ce Quraishawa suna da ilimin rubutu 'yan Madina kuma babu.

.

Sai ya kasance wanda bai da kudin da zai fanshi kansa da shi sai a tara masa yaran Madinawa su 10 ya koyar da su, in suka iya fansarsa kenan, akwai wasu kadan daga cikin fursunonin da Annabi SAW ya yi musu afuwa ba a karbi komai a hannunsu ba, kamar su Muttalib bn Hantab, Saifiy bn Abi-Rafa'a da Abu Izzatil Jamhiy, wannan ya mutu a Uhud ne bayaninsa yana gaba.

.

Cikinsu kuma har da sirikin Annabi SAW wato Abul'Aas, shi kuma an yi yarjejeniya ce kan cewa za a sake shi in zai dawo da Zainab bnt Muhammad SAW, yadda aka yi kuwa da aka kama shi ne sai matarsa wato Zainab din ta aiko da sarqarta a matsayin abin da za a sake shi, koda kudin bai kai yadda ake so ba dai sarqar ta gada ne daga mahaifiyarta Khadijah RA lokacin da za ta aurar da ita gare shi, ta saka mata a kayan auren, ya zama kenan ita za ta fanshi mijinta.

.

Wannan ba wani abu ne a boye ba, kowa a cikin sahabban RA ya san wace Khadijah RA a wajen Annabi SAW da ma musluncin gaba daya, ganin sarqar Khadijah RA sai zuciyar Annabi SAW ta karaya, sahabbai duk sun fahimta, shi ya sa da Annabi SAW ya nemi izinsu kan fansarsa bisa wannan sharadin duk suka amsa, ba shakka ya cika alkawari, Annabi SAW ya tura Zaid bn Haritha da wasu Ansarawa guda biyu su taho da ita, labarin da dan tsawo kawai dai daga qarshe mijin ya muslunta ya dauke matarsa.

.

A bayan Badar ne, wato shekaran nan ta 2 aka farlanta azumin Ramadan a kan kowa, da zakkar kono wato zakatul fitr, aka kuma yi bayanin nisabin sauran kashe-kashen zakkar, ko don a sauqaqe wa Muhajirai matsalolin da suka shiga ciki, mun dai ga wadan da suka cancanci zakkar, abin sha'awa da tarihi shi ne bikin Idi na farko da aka fara yi shi ne na shekara ta 2 din nan bayan Badar, mutane na cikin jin dadi da annushuwa, ganin yadda Allah SW ya ba su nasarar da ba su taba zato ba, sai kabbara da kadaita Allah SW da hamdala ake yi a ko'ina.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[30/01, 1:34 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 63

.

Rubutawa: Baban Manar Alqasim

.

SOJOJI TSAKANIN BADAR DA UHUD

Yaqin Badar dai shi ne yaqi na farko da aka taba zubar da jini a tsakanin musulmai da mushrikan Makka, wanda shi ne ya daga muslunci har ya kai su matsayin runduna mafi qarfi a wannan yakin wace kowa yake tsoronta, mushrikan Makka dai suna cikin baqin ciki na rasa manyansu kuma jagororinsu, Yahudawa kuwa suna ganin wannan nasarar ba qaramar asara za ta jawo musu ba dangane da kasuwancinsu kamar yadda muka karanta a baya, sai kuma kashi na 3 wadan da sun shiga musluncin amma ba kamar yadda ransu ya so ba, sun dai shiga ne don ba su da wani sauran girma a wurin mutane in ba sun shiga din ba.

.

Galibin mutanen Madina daga masu qumbar susa har zuwa wadan da ba a ma san da zamansu ba sun zama musulmai, kenan har yanzu muslunci zai yi fama da wadannan mutanen guda 3, akwai kashi na hudu wanda a baya sam ba mu yi maganarsa ba, wadannan su ne Larabawan da ke zagaye da Madina, ba su da aiki sai qwace, in sun ga wani ko wasu za su wuce sai su datse hanya su qwace abin da ke hannunsu, wadannan ba ruwansu da addini, muslunci mutum keyi ko kafurci.

.

Su kuma abu daya zai sa su yi gaba da muslunci, wato adalci, sata da sauran muggan ayyuka muslunci sam bai yarda da su ba, kenan in har daular muslunci za ta kafu kamar yadda ake cewa, to tasu ta qare kenan, su ma suna fada da musluncin iya qarfinsu don magana ce ta wanzuwa, kenan muslunci ya tara abokan gaba ta ko'ina, in har da sauqi to bai wuce kasancewarsu kowa da abin da ya sa a gaba wanda shi ne matsalarsa, ba ruwansa da sauran, yanzu dai musulmai sun san da wadannan matsalolin kuma dole su yi shirin yaqi wanda zai iya wakana a kowani lokaci, masamman kafuran Makka da aka kashe musu manya.

.

HARIN BANU KUDR

Wannan wani qauye ne da ke kan babbar hanyar da ke sada Makka da Sham, ana kiran qauyen da wannan sunan ne lura da wani makwancin ruwa wanda kullum a tashe yake, yanayin 'yan leqen asiri da muslunci ya watsa a ko'ina har an gano gaskiyar cewa Banu Sulaim daga cikin qabilar Gatfaan suna shirya wani babban hari don su yaqi musulmai a Madina, har ma sun fara tattara jama'a, tabbatar da wannan ta sa Annabi SAW ya shirya abka musu har cikin gidajensu, ya fita tare da sahabbai guda 200, Annabi SAW na isowa Kudr din labari ya iske su, haka suka tarwatse gaba dayansu suka bar raqumansu kusan guda 500, nan sojojin muslunci suka kwashe su kab a matsayin ganima.

.

Annabi SAW ya raba wa mayaqan bayan ya cire daya cikin kashi biyar din da ake cirewa, kowa dai ya sami raquma guda 2, sai wani matashi da Annabi SAW ya samu sunansa Yasar ya 'yanta shi, bayan nan Annabi SAW ya tsaya na kwana 3 kamar dai yadda yake yi bayan kowani hari ko yaqi, daga nan ya kwano zuwa Madina, wannan harin an yi shi ne a Shawwal shekara ta 2 Hijiriyya, tsakaninsa da Badar kwana 7 ne kacal, Annabi SAW ya dora Suba' bn Arfata ne a matsayin mai riqon Madina, a wani qaulin kuma Ibn Ummul Makhtum (Mukhtasiru Siratir Rasul na Annajdiy P236).

.

QOQARIN YI WA ANNABI KISAR GILLA

Kada mu manta Quraishawa ba haqura suka yi ba, kisar da aka yi wa manyansu ba yafewa za su yi ba, baqin ciki ne ya maqure kowa, tuni kuma sun tattaro komai sun jibga wa Annabi SAW, sai wata rana Umair bn Wahab Aljumahiy ya zauna shi da Safwan bn Umayya suna tattauna ba-ta-kashin da aka yi a Badar, to dama Umair yana cikin shedanun Quraishawa masu cutar da Annabi SAW a Makka shi da mutanensa, ga dansa can an kama yana hannun musulmai, nan ya fara maganar wadan da aka tura su a kududdufin nan, shi ne Safwan yake cewa "To ina amfanin rayuwa matuqar ba wadannan?"

.

Nan take Umair yake cewa "Wallahi gaskiyarka, ni wallahi ba don bashin da ya maqare ni na kasa biya ba, sannan ga yara ina tsoron na bar su cikin wahala, da na kai ga Muhammad na kashe shi, ina da matsala da su ga dana a hannunsu" sai Safwan ya yi aiki da wannan damar ya ce "Don bashinka bar shi a kaina, zan biya maka shi kab, iyalinka kuma na hada su da nawa na yalwata su, ban barin wani abu a hannuna matuqar suna da buqatarsa" nan ne Umair ya ce masa "To kar ka bar kowa ya san abin da ke tsakaninmu".

.

Safwan ya ce "An gama" nan da nan Umair ya sa aka wasa masa takobinsa ya saba ya kama hanya har Madina, yana isowa Madina ya wuce masallaci yana qoqarin duqar da raquminsa ya yi masa dabaibayi.

.

Sai Umar RA ya hango shi ya ce "Wannan karen, abokin gaban Allah ba alkhairi ne ya zo da shi ba" daga nan ya shiga wurin Annabi SAW yake gaya masa isowar Umair da abin da yake tunani a kansa, Annabi SAW ya sa a shugo da shi, Umar RA ya koma ya ce ya shugo, sannan ya ce wa wasu Ansarawa su kula da shi don ba abin yarda ba ne, shigarsa keda wuya Annabi SAW ya tambaye shi abin da ya kawo shi sai ya ce ya zo ne don dansa da aka kama a wajen yaqi, Annabi SAW ya ce ya fadi gaskiya dai, a nan ya gaya masa tauna-taunar da suka yi da Safwan, da alkawarin da shi Safwan din ya yi, da kuma shi abin da ya kawo shi Madina.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[30/01, 1:35 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 64

.

Rubutawa: Baban Manar Alqasim

.

Lokacin da Umair ya ji an fada masa komai bayan ya san lokacin da suka kintsa abinsu ba Annabi SAW a wurin, don haka ya ce na sheda kai manzon Allah ne, mun riqa qaryata ka lokacin da kake gaya mana wahayoyin da ke sauka maka daga sama, yanzu kam tabbas na ga wanu abu, don lokacin da muka yi magana da Safwan mu ne kadai, na yi rantsuwa ba wanda zai dauko maka wannan labarin sai Allah, na gode wa Allan da ya shiryar da ni wannan addini na muslunci, daga nan ya fadi kalman shahada ya zama musulmi na gaskiya.

.

Sai Annabi SAW ya ce "Ku sanar da dan uwanku addini, ku koya masa karatun Qur'ani, ku sakar masa dansa" shi kuwa Safwan yana can yana yi wa Makkawa albishir, yana yayata cewa "A cikin 'yan kwanakin nan wani babban abu zai faru, wanda zai warkar muku da abin da ke damunku na Badar" tun daga lokacin in yaga fatake sai ya riqa tambayarsu ko suna da labarin Umair, har dai wata rana wani ya ba shi labarin cewa ai ya muslunta, sai ya rantse cewa ba zai taba magana da shi ba har abada, ba kuma zai sake taimakonsa ba, amma shi Umair ya yi komawarsa Makka ya yi zamansa, har mutane da dama suka muslunta a hannunsa, duba Ibn Hisham 1/661-663

.

HARIN BANU QAINUQA

In za a tuna a baya mun fado alqawuran da aka qulla da kowa a cikin mutanen Madina, ciki har da Yahudawa, Annabi SAW ya yi iya qoqarinsa wajen ganin ya tsare alqawarin da ya yi da Yahudawan, kuma gaskiya ba wani musulmin da ya saba wannan alqawarin koda qwara daya kuwa, sai dai Yahudawan da ba a taba yin wani alqawari da su sai sun saba nan take suka warware alqawurin, suka fara shuka fitina tsakanin musulmai, wata rana ma su auka musu, abubuwa dai kala daban-daban kamar ba da su aka yi wadancan alqawuran ba.

.

Daga cikin irin makirce-makircensu ne Shaas bn Qais wani tsohon Bayahude, a zahiri ya girma sosai, amma har lokacin yana tattare da mummunar gabar musulmi a cikin zuciyarsa, wata rana ya zo wucewa inda wasu sahabban Annabi SAW suke zaune, wato 'yan asalin Madina din kenan, qabilar Aus da Khazraj, sun zauna suna tattauna al'amuran da suka shafi addini, wannan hadinkan da soyayyar juna gami da tausayawa sun yi mugun baqanta masa rai, don a baya ba abin da ke tsakanin qabilolin nan guda biyu sai mummunar gaba, Yahudawan sun kasu kashi biyu ne, wannan a nan wannan a can, sai gwara kawunansu suke yi su kuma suna amshe dukiyoyinsu, to ganin haduwar kansu gaba daya sai ya ce "Sam ba za ta sabu ba".

.

Nan take ya sami wani saurayi cikin Yahudawansu ya tura shi, ya ce "Shiga cikinsu ka zauna, bayan dan lokaci ka dauko maganar yaqin Bu'aas da sauran yaqoqin da aka yi a baya, ka rero irin kirarin da kowa yake yi a lokacin yaqi mu gani" yaro ya aikata abin da aka sa shi, nan fa kowa ya fara kyarma yana kirari, kan ka ankara har mutum biyu daga unguwanni daban-daban sun miqe, suka fara musayar yawu, wanda da haka yaqi yake farawa, an watsa muslunci kenan bayan haduwarsa.

.

Daya ya ce wa gudan "In kun shirya a dawo da baya mana" (wato yaqin da aka jima ana fafatawa), gudan ya ce "A shirye muke mu hadu a Hurrah, kai ku kwaso makamai" nan take kowa ya koma ya dauko makami, sai aka yi sa'a labari ya riga ya iske Annabi SAW, nan fa ya fito tare da wasu kadan cikin Muhajirai ya same su.

Ya fara cewa "Ku musulmai ku ji tsoron Allah gaba dayanku, shin za ku maido da gidadancin da jahilai suka riqa yi ne alhali ina cikinku, Allah SW ya riga ya shiryar da ku muslunci, ya karrama ku da shi, ya raba ku da duk wani gidadanci, ya qwato ku daga kafurci, ya gama zukatanku a matsayin masoya juna?" Nan fa suka gano cewa lallai shedan ya ratsa, wannan makircin abokan gaba ne, duk suka fashe da kuka suna rungumar junansu tsakanin Aus da Khazraj, da haka suka watse, Allah SW ya wargaza makircin abokin gaba Allah wato Shaas bn Qais.

.

Banda wannan akwai abubuwa da dama da suka riqa yi don wargaza kan musulmai da bice hasken musluncin gaba daya, kamar dai yadda suke muslunta na dan lokaci sai su koma ruwa, su fara qarairayi na dalilin komawarsu don sanya shakku a zukatan raunana, suka fara matsa wa musulmi ta fuskar rayuwa da hanyoyi daban-daban, har in za a karbi rance sai su ce "Wannan da kenan lokacin kana cikin addinin iyayenka, in kana so to komo ruwa" wannan sun fara ne tun kafin yaqin Badar, haka musulmai suka yi ta haquri da su, tsammanin cewa nan gaba za su tuba su gane kurensu su muslunta, masamman yadda hasken muskunci yake kutsawa wurare daban-daban da gudun gaske.

[30/01, 1:35 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 65

.

Rubutawa: Baban Manar Alqasim

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SUN SABA ALQAWARI

Dama yarjejeniyar an yi ta ne a kan sharuddan da muka ambata a baya, to da suka ga cewa Allah SW ya daukaka muslunci masamman gwabzawar da aka yi a Badar wace ta tabbatar da girman muslunci duba da shirin da Quraishawa suka yi, da yawan jama'arsu da komai amma musulman da ba su ma san da yaqin ba, sun fito wani abin ne daban suka yi karo da shi, suka kuma gama da abokan gaba suka tara ganima, kenan su ne Allah SW ya yarda da su, sai kowa ya karyo kai ya zabi muslunci don shi ne kadai zai fitar da shi, Yahudawa na mugun adawa da haka, sai suka fara tunanin yadda za su yi su gama da musluncin kamar yadda suka gama da Larabawa da farko.

.

Wanda ya fi kowa gaba da musluncin shi ne Ka'ab bnl Ashraf, yana cikin Banu Qainuqa ne, sun fi sauran qabilun guda biyu iya sharri, masamman yadda suka kasance a cikin Madina tare da sauran Larabawa suna dan yin sana'o'in hannu, maqera ne, maqeran fari da baqi, har makaman yaqi suna qerawa, Larabawan ma mai hali ne yake saya, bisa wannan dalilin kowa cikinsu ya mallaki makami.

.

Kenan dole su iya yaqi, adadin mayaqansu (tare da qarancinsu) ya kai mutum 700, su ne na farko a gaban sauran Yahudawan guda 2, kuma su suka fara warware alqawari, lokacin da suka ga muslunci ya ci nasara a gaban babbar runduna, sai suka dada matsa qaimi wajen takura wa musulmai, da yi musu isgili, duk musulmin da ya shiga kasuwarsu ya shiga uku, ba ma nan ba hatta matan musulmai ba su tsira ba.

.

Da dai lamarin nasu ya girma haka sai Annabi SAW ya tara su a masallaci ya yi musu wa'azi, ya nemi su shiryu su bar abin da yake yi, a qarshe ya ja kunnensu game da qeta da qiyayyar da suke nuna wa musulmi, a maimakon su gyara sai abin ya dada gurbacewa gaba daya, suka ci gaba da abin da suke yi kamar ba su aka yi wancan yarjejeniyar da su ba.

.

Sai ma ce masa suke yi "Muhammad, kar ka yaudaru da nasarar da ka samu a kan wasu 'yan Quraishawa wadan da ba su san makaman yaqi ba, in har ka yi qoqarin yaqinmu za ka gane ko mu waye, ba irinmu ake wa haka ba, sai Allah SW ya saukar da wahayi: [Ka gaya wa wadan da suka kafurta cewa za a rinjaye ku a tara ku a wutar Jahannama, tir da wannan makomar...] Abu-Dawoud 3/110, Ibn Hisham 1/200.

.

Cikin sauqi in aka duba ma'anar maganar Yahudawa cewa suke yi sun shirya yaqi da musulmi, shi ya sa suke wa kowa duk wannan cin kashin, kenan ba ma ruwansu da wancan alqawuran da aka qulla da su, da yake ba fadi suka yi qarara cewa za su yaqi musulmi ba, nunawa kawai suke yi sun fi qarfin kowa kuma dole a yi haquri da duk abin da za su yi, sai Annabi SAW ya kanne ya qyale su da halinsu.

.

Su kuma da aka qyale su sai suka yi zaton gagara suka yi, don suna da yawan sojoji da makamai, yanzu su ne a kan gaba, da haka wata Balarabiya ta tafi kasuwarsu, wato kasuwar Banu Qainuqa, da dan abin sayarwa, ta sayar, sai ta zauna kusa da wani maqerin farfarau inda suka matsa mata kan cewa sai ta bude fuskarta sun gan ta, ita kuwa ta qi, ashe maqerin ya kamo zanenta ta baya ya daure shi a bayanta

.

Ita Balarabiyar ba ta sani ba (a ganinta tana miqewa zanenta yana qasa) tana miqewa kuwa sai ya zamanto bayanta a bude, suka kwashe da dariya, hankalin wani musulmi da ke wurin ya tashi nan take ya kashe Bayahuden, su kuma suka yi masa taron dangi suka kashe shi, musulmai suka taso, Yahudawan suka far musu, a daidai wannan lokacin duk wani haquri na Annabi SAW ya qare.

.

Don ba saba wa alkawari ba sun kai ga tabar musulmai gaba daya, yanzu yaqi za a yi kai tsaye don kare wannan addinin, sai Annabi SAW ya sanya Abu-Lubaba bnl Munzir ya kula da Madina, shi kuma Hamza RA shike dauke da tutar muslunci, aka hada runduna sosai daga nan sai ganuwar Banu Qainuqa, su kuwa can suna hango musulmai sai suka koma cikin ganuwa suka kulle qofofi.

[30/01, 1:36 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 066

.

Rubutawa: Baban Manar Alqasim

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Annabi SAW na isa ya sa aka mamaye ta ana jira su bude ganuwar, sun iso ne ranar Asabar rabin watan Shawwal na shekara ta 2 Hijiriyya, suna zagaye da ganuwar har tsawon sati 2, inda jinjirin watan Zulqida ya kama, Allah SW ya jefa musu tsoro, dama in Allah SW ya yi niyyar karayar da wata jama'a tsoro yake saka mata, su ma din sun karaya, har ma sun miqa wuya da cewa duk hukuncin da Annabi SAW zai yi a kansu, dukiyarsu, matansu da 'ya'yan su kenan.

.

A wannan lokacin ne Abdullah bn Ubay ya miqe da munafurcinsa da ya saba, ya fara marairaice wa Annabi SAW kan ya yi musu afuwa ya qyale su bayan duk abin da ya riqa faruwa a kan idonsa ne yana gani, ya ce "Muhammad, ina son ka kyautata wa wadan da muke da qawance da su" dama can akwai qawance tsakanin Yahudawan Banu Qainuqa da qabilar Khazraj, Annabi SAW ya yi shuru bai ce komai ba, kamar dai bai yarda da maganar ne ba, sai Bn Ubay ya kuma maimaitawa.

.

Annabi SAW ya kawar da kai, sai ya yi wub ya jefa hannunsa a cikin sulken Annabi SAW, ganin haka sai ya ce "Sake ni" ya qi sakinsa, Annabi SAW ya fusata, har alamun fushin suka bayyana a fuskarsa, amma munafuqin ya qi sakinsa, sai ma cewa yake "Wallahi ban sakinka sai ka kyautata wa wadan da muke da qawance da su, sun yi min komai sannan ka gama da su a rana guda? A'a wallahi ina tsoron fitana"

.

To da yake bai dade da muslunta ba, akwai abubuwa da dama wadan da bai sani ba, sai Annabi SAW ya yi mu'amalla da shi kawai, ya ce to a qyale su a kawar da kai, amma gaba dayansu su bar Madina da yankinta su koma inda suka fito, haka dai suka fita hannu-rabbana suka bar dukiyarsu ganima ga musulmai, gaba daya.

.

HARIN SAWEEQ

A daidai lokacin da Safwan daga sauran Yahudawa gami da munaqai suke ta qulle-qullensu lokacin ne Abu-Sufyan shi ma yake ta qoqarin hada kan jama'arsa, don a lokacin shi ma wani babba ne, kusan dai shi ne babba cikin masu fadi a ji yanzu a Makka, da wannan dalilin ne ya yi rantsuwar cewa ba zai sake yin wankan janaba ba sai ya ci Annabi SAW da yaqi, nan take ya shirya wani yaqi na mutum 200 da ya fita da su don dai ya kubutar da rantsuwarsa, ya ci nasarar isa har kusa da Madina.

.

Kawai dai Abu-Sufyan din bai yi gangancin abka wa Madinan ne ba, sai ya yi wani abu mai kama da sari-ka-noqe, ya jira har sai da dare ya yi, cikin daren ne ya biyo duhu har bakin dakin Huyai bn Akhtab ya qwanqwasa qofarsa kuma ya nemi ya bude masa, amma sai Huyay ya ji tsoro ya qi budewa, ganin haka sai ya qarisa wajen Salaam bn Mashkam wato shugaban Banu Nadeer kuma ma'ajinsu, ya qwanqwasa masa qofa ya bude masa, suka ci abinci tare suka sha abubuwa, sannan ya labarta masa dalilin zuwansu daga nan ya fita ya dauko mutanensa suka bi wani yanki na Madina wanda ake ce masa Areed.

.

A nan ne suka yayyanke dabinan da aka yi shinge da su, suka qona, suka sami wani Ba'ansare shi da abokin aikinsa suka kashe su, daga nan suka ranta a na kare, labari na iske Annabi SAW ya fito cikin gaggawa shi da sauran sahabbansa sai dai sun makara, don kuwa tuni su Abu-Sufyan sun arce, don ma sabo da tsabar sauri duk garin da suka yi guzuri da shi sun watsar don su sami damar yin gudu sosai.

.

Shi ne musulmai suka tattara wannan garin da aka kawo musu, suka yi wa wannan harin suna "Harin Saweeq" shi kuma an yi shi ne a watan Zul-hajj, shekara ta 2 Hijiriyya, bayan Badar kenan da wata biyu kacal, a shirin da Annabi SAW ya yi na yaqin ne ya dora Lubaba bn Abdil-Munzir a matsayin mai kula da gari.

HARIN ZU-AMR

Wannan shi ne hari mafi girma bayan Badar kafin Uhud wanda Annabi SAW ya jagorance shi da kansa, ya faru ne a watan farko wato Muharram shekara ta 3 Hijiriyya.

.

Dalilin wannan yaqin shi ne 'yan leqen asirin muslunci sun dauko wa Annabi SAW labarin cewa Banu Sa'alaba da Mahaarib sun taru wuri guda suna tattauna yadda za su yaqi gefe-gefen Madina, Annabi SAW ya tara sahabbansa ya shirya su suka fita cikin mahaya da masu tafiya a qasa mutum 450, ya sanya Usman bn Affan ya tsare gari, amma da suka fita sai suka yi ram da wani mutum ana ce masa Jabbaar daga Banu Sa'alaba, aka kawo shi gaban Annabi SAW, Annabi ya kira shi zuwa ga muslunci ya muslunta.

.

Sai Annabi SAW ya hada shi da Bilal ya taimaka musu yadda za su shiga garin abokan gaba, su kuwa can da suka ji cewa ga fa Annabi SAW da sahabbansa nan sun yo shiri domin yaqarsu nan take suka watse, wasu suka hau kan duwarwatsu, duk da haka sai da Annabi SAW ya qarisa da rundunarsa har inda suka taru din, wani wurin ruwa ne da ake ce masa Zu-Amr, bai bar wurin ba shi da sahabbansa har sai da watan Safar ya qare gaba daya, shekara ta 3 kenan, wannan don sauran Larabawan ne su dada tabbatarwa cewa muslunci fa yana da qarfinsa ba za su iya yi masa lahani ba bare su kawar da shi.

[30/01, 1:36 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 67

.

Rubutawa: Baban Manar Alqasim

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Ka'ab bnl Ashraf ko a cikin Yahudawan yana kan gaba cikin masu tsananin gaba da muslunci, da wanda aka aiko shi da shi, har ma yana ingizo mutane kan su yaqe shi, shi dan Banu Nabhaan ne cikin qabilar Tay, mahaifiyarsa kuma daga Banun Nadeer take, mawadaci ne qwarai kuma sananne ne ga kowa cewa Allah ya yi masa kyakkyawar qira, ga shi fitaccen mawaqi, ganuwarsa tana daga bayan Banun Nadeer ne.

.

Tun lokacin da ya ji cewa muslunci ya yi nasara a kan mushrikan Makka a Badar, ya ce "Da gaske ne? Wadannan fa su ne manyan Larabawa, sarakun jana'a, in dai ya tabbata cewa Muhammad da mutanensa sun yi nasara a kan wadannan mutanen to qabari ya fi tudun qasa albarka, da dai ya tabbatar cewa lallai musluncin ya yi nasara a kan mutanensa sai ya fara yi wa Manzon Allah SAW zambo shi da sauran musulmi, ya fara kwazazata abokan gaba, yana zaburar da su ta yadda za su koma yaqin Annabi SAW.

.

Hakan bai yi masa ba har sai da ya yi hawa ta nasamman ya nufi Muttalib bn Abi-Wada'as Sahamiy ya yi ta waqa yana yabon kafurawan da aka watsa a kududdufi yana yi musu kirari, yana hargitso kafuran, gami da zaburar da su yadda za su yaqi Annabi SAW, Abu-Sufyan shi da sauran mushrikan Makka suka tambaye shi "Tsakanin addininmu da na Muhammad wanne ka fi so, kuma wanne kake ganin suna kan shiriya?".

.

Ya ce "Ai addininku ya fi nasu, kuma kun fi su tsayuwa kan hanya madaidaiciya" daga nan ya koma Madina yana ta qoqarin yaudarar matan sahabbai da waqoqinsa, cutarwa dai kala daban-daban, har sai da aka kai lokacin da Annabi SAW ya ce "Wa zai gama min Ka'ab bnl Ashraf ne?" Nan take Muhammad bn Salama, Harith bn Aus, Ubaad bn Baheer, Abu Na'ila wato Salkaan bn Salama wanda suka sha nono daya da Ka'ab din da Abu Abs bn Habar suka amsa kiran Annabi SAW qarqashin jagorancin Muhammad bn Salama.

.

Duka suka je suka same shi a daren 14 na Rabi'ul Auwal shekara ta 3 Hijiriyya, suka lallabe shi har suka aika da shi lahira, mutuwar wannan mujirimin ya ba Yahudawa matuqar tsoro, har suka gane cewa lallai fa Annabi SAW ba qyale maras jin magana zai yi ba, don haka suka shiga taitayinsu, da wannan musulmai suka dan sami sauqin matsalolin cikin gida kadan, don dama Yahudawan ne suke azazzalawa, da suka ga cewa abin ba sauqi sai suka dan yi likimo, Annabi SAW kuma ya fuskanci wajen Madina.

.

ATISAYEN BAHRAAN

Wannan wani atisaye ne wanda Annabi SAW da kansa ya jagoranta, ya fita da mayaqansa wato sahabbansa kenan wadan da da su ne muslunci ya daukaka har muka zo muka same shi haka, ya fita ne a Rabi'ul Akhir shekara ta 3 Hijiriyya, haka dai Annabi SAW ya tsaya a wajen Madina shi da sahabbansa na tsawon wata guda kafin ya kwano Madina ba tare da ya hadu da abokan gaba ba, koda yake masana tarihi sun dan sami sabani kan masabbabin wannan fitowa ta Annabi SAW.

.

Wasu suna ganin ya fito ne don tunkarar wani shiri da ya sami labarin daga 'yan leqen asirinsa na cewa Quraishawa na kintsawa, wannan ne Ibn Hisham ya ambata Ibn Qayyim kuma ya zaba.

HARIN ZAID BN HARITHA

Shi ne babban harin da aka sami nasara a kansa kafin yaqin Uhud, ya faru ne a Jumadal Aakhira shekara ta 3 Hijiriyya, lokacin da Quraishawa suke ganin lokacin Bazara ya tunkaro.

.

Wato lokacin zafi kenan da suke fita zuwa qasar Sham domin kasuwancin da suka kwashe shekaru aru-aru suna yi, wannan rikici tsakaninsu da Madina ya tada musu da hankali matuqa gaya, Safwan bn Umayya shi ne wanda Quraishawa suka zaba wannan shekarar don ya zama musu madugu wajen aikawa da fatakensu zuwa Sham.

.

Safwan ya ce "Muhammad da mutanensa sun ragargaza mana kasuwancinmu, ba mu san ya ma za mu yi da mutanensa ba, ba sa rabuwa da gefan teku ko kadan, kai mutanen da ke zaune a yankunan ma sun hada hannu da shi, galibinsu ma sun bi shi, ko ya za mu yi oho! In kuma muka zauna ba mu fita ba za mu gama da riba mu fada uwar kudi, mafitarmu kenan mu je Sham a lokacin zafi, in lokacin sanyi ya kama mu je Habasha, in ba haka ba kuma ba mafita"

[30/01, 1:37 p.m.] Salis ~Kura: .ANNABI DA SAHABBANSA // 68

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Rubutawa: Baban Manar Alqasim

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Aka yi ta tattauna yadda za a yi ayarin su sami isa Sham ba tare da wata matsala daga musulmi ba, da yake ta Yamma Makkawa suka sani in za a Sham, wato gefe-gefen teku, sai Aswad bn Abdilmuttalib ya ce wa Safwan "Dauke hanya daga gefen teku ka yo Gabas ka dauki hanyar Iraq" hanya ce mai nisar gaske, wace take datsa Najad, tsakaninta da Madina, Larabawa ko kadan ba su san wannan hanyar ba, shi ya sa Aswad ya nuna wa Safwan ita, ya ce ya dauki Furaat bn Hayyan ya nuna masa hanyar har dai a sami damar cin nasarar kasuwancin.

.

Sai dai bayan gama wannan shiri da fitowar ayarin tuni labari ya riga ya iske Annabi SAW har Madina, zancen fataken da duk tsare-tsaren da suka yi, domin Sulait bnn Nu'uman ya muslunta ba su sani ba, ya tafi mashaya a lokacin ba a haramta shangiya ba a addinance, ya zauna tare da Nu'aim bn Mas'ud Al'ashja'iy, shi kuma a lokacin bai muslunta ba, da dai giyar ta yi masa karo sosai sai ya fara bayanin yadda fataken suka shirya da duk hanyoyin da za su bi, nan take Sulait ya nado labarin sai kunnin Annabi SAW.

.

Nan fa Annabi SAW ya shirya wani farmaki da za a kai qarqashin Zaid bnl Haritha da mahaya kimanin 200, Zaid ya ja maharansa suka yi gaggawa suka rutsa fataken nan a wani yanki na Najad wanda ake ce masa Qarda, Safwan na hango qurar farmakin sai ya dafe qeyarsa shi da mutanensa suka arce, haka yaqin ya qare ba tare da an kai ruwa rana ba, sai dai duk da haka musulmai sun kama mai nuna musu hanyar wato Furaat bn Hayyaan, da ma wasu mutane guda 2, aka sami ganima mai dama wace wannan ayarin suke dauke da ita na kwanukan aiki da azurfa, wace a qimance ta kai dubu dari, Annabi SAW ya cire khumusi ya raba wa mayaqan saura, shi kuma Furaat ya muslunta a lokacin.

.

Irin damuwar da Quraishawa suka yi, da halin da suka sami kansu ba sai an fada ba, amma duk da haka akwai hanyoyi guda biyu da suka rage musu, kodai su manta da duk abin da ya faru a baya na ji da kai da isa, su yafe kashe manyan da aka yi musu, su sauko a sulhunta bisa sharadin da musulmai ke so, ko kuwa su hada wani gagarimin yaqi wanda za su kawar da musulman gaba daya ta zama sun daki tsuntsu biyu da dutse daya, da farko dai sun rama abin da aka yi musu a Badar, sannan kuma sun kawar da wadan da suke yi musu barazana a harkar kasuwancinsu.

.

A qarshe dai Makkawa suka zabi a kau da musulmai kawai gaba daya, don ko an yi sulhun ma wata rana za su sake komawa gidan jiya, suka shirya yaqi da sunan daukar fansan abin da aka yi musu a Badar, wannan yaqin ba a wani wuri za a yi ba har cikin Madinan za a shiga a karkade ta kowa ya huta, sun damu matuqa da kisar da aka yi wa shugabanninsu, ba sa tunanin komai yanzu sai dai daukar fansa kawai, dama can sun hana kowa ya yi kukan mamacinsa, kuma ba su yi gaggawar jewa amso wadan da aka kama ba don dai kada musulmai su hararo irin damuwar da suka sami kansu a ciki.

.

Yanzu wadan da ake ganin su ne masu ruwa da tsaki kan wannan yaqin da za a shiga su ne: Ikrima bn Abijahal, Safwan bn Umayya da Abu-Sufyan bn Harb, lokacin bai riga ya muslunta ba bare ya zama babban sahabin Annabi SAW, abu na farko da suka fara yi shi ne; sun hana masu dukiyar da Abu-Sufyan ya tsira da ita su isa zuwa ga dukiyoyinsu, sai suka kebe ta, suka tara su don yi musu bayani, suka ce "Quraishawa, tabbas Muhammad ya gama da ku, ya kashe zababbunku, don haka ku taimaka mana da wannan dukiya don mu yaqe shi, wata qila mu iya daukar fansar abin da ya yi mana" su kuma suka yarda suka miqa wuya, da ma raquma dubu ne da dinari dubu da dari biyar.

.

Daga nan kuma suka bude qofa ga duk wanda yake ganin zai ba da gudummuwarsa don dai a yaqi musulmai, kamar Habashawa, Banu Kinana da mutanen Tuhama, suka shiga hanyoyi daban-daban wadan da suke ganin tabbas za su iya siye imanin mutane wajen yaqin ma'aiki SAW, har dai Safwan ya yi qoqarin shawo kan mawaqin nan Abu-Izza wanda aka sami nasarar kama shi a Badar, amma Annabi SAW ya sa aka sake shi ba tare da wata fansa ba bisa sharadin cewa ba zai sake sanya baki a abin da zai shafi addinin muslunci ba.

.

Amma Safwan ya tabbatar masa cewa in har ya sa baki aka yi yaqin aka dawo lafiya zai zama mai arziqi, in ma rai ya yi halinsa ne to shi zai dauki nauyin diyoyinsa mata, nan fa Abu-izza ya fara aiki gadan-gadan shi da wani mawaqin da yake aiki irin nasa wato Masaafi bn Abdilmanaf Aljamahiy, za a iya cewa Abu-Sufyan ya fi kowa damuwa kan wannan yaqin don ba qaramar asara ya yi ba a farmakin Saweeq wanda bai ci nasara ba.

.

Banda duk abin da muka fado a baya kar a manta da asarar da suka yi ta kwanan nan a hannun Zaid bn Haritha, ko ita kawai ta isa ta hada wannan yaqin, in dai za a ci gaba da haka to su fa sai dai labari, shekara ba ta zagayo ba sai da Quraishawa suka gama duk shirin da za su yi na gamawa da musulmi, wannan ba kamar Badar ba ne, suna da mayaqa har dubu 3, ciki har da qawayen Quraishawan wato mutanen Yaman da Habasha, Quraishawa suka yi shawarar cewa lallai su hada har da mata, domin da haka ne za su tsaya a yi ba-ta-kashin ko a mutu ko a yi rai, gwara haka dai da a ce mutuncinsu da girmansu sun zube a idanun jama'a, sun dauki mata har 15, raquma dubu 3, dawaki 200, da sulke har 700, Abu-Sufyan ne babban kwamandan rundunar, sai Khalid bnl Waleed kwamandan mahaya, Ikrima yana taimakonsa, Banu Abdiddar kuma su ke riqe da tuta.

[30/01, 1:37 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 069

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Rubutawa: Baban Manar Alqasim

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Quraishawa na kammala shirye-shiryensu sai suka kama hanya, kowa na qule da musulmi a zuciyarsa, don galibi sun yi asarar manyansu ko 'ya'yansu, ba abin da ke cikin ransu yanzu sai qoqarin daukar fansa, da fatar gamawa da muslunci gaba daya, a daidai lokacin da Quraishawa ke ta qoqarin yin wannan shirin shi kuma baffan Annabi SAW wato Abbas bn Abdilmuttalib yana kula da su kuma yana nade duk wani motsi da suke yi, suna kammalawa ya tashi wani cikin gaggawa ya tura shi wurin Annabi SAW don ya isar masa da duk makirce-makircen da ake hadawa na abin da ya shafi soji da shirye-shiryensu.

.

Sabo da tsabar sauri tafiyar da take tsakanin Makka da Madina kilometer 500 ce wato sama da a ce mutum ya bar Kano zuwa Abuja, koma sama da haka, duk dai a kwana uku kacal ya yi ta, ya sami Annabi SAW a masallacin Quba ya miqa masa saqon, Ubay bn Ka'ab ya karanta masa, amma sai suka bar zancen cikin sirri, Annabi SAW ya koma Madina ya tara manya-nanyan sahabbansa na Muhajirai da Ansarawa, wato sojojinsa da 'yan Shi'an da suke farfagandar muslunci suke zagi a yau, suka yi ta tattauna yadda za a fito wa lamarin.

.

A lokacin aka shiga wani hali na ko-ta-kwana, kowa ya shirya yaqi, ba wani zancen wane ne ban da wane, don ko salla suke yi a shirye suke, wasu Ansarawa suka riqi tsaron Annabi SAW, wato: Sa'ad bn Mu'az, Usaid bn Hudair da Sa'ad bn Ubada, kowa na rataye da makami a qofar Annabi SAW suke kwana, duk wata qofa ko magangarar ruwa da za a iya shiga cikin Madina sai da aka kafa jami'an tsaro riqe da makami.

.

A gefe guda kuma aka sami wasu masu dan zazzagawa don nemo wani bayani na sirri game da sojojin Makka, masamman hanyoyin boye wadan da ake tunanin sojojin Makka za su iya hudowa ta nan, amma sojojin Makka sai suka bi hanyarsu da suka saba bi in za su Sham, sananniyar hanyar Madina kenan, suna isa Abwaa inda aka rufe mahaifiyar Annabi SAW sai wata mace ta nemi a tono qabarin waje, amma sauran mayaqan suka qi.

.

Sun qi yarda a tono qabarin ne sabo da tsoron kar wani abu ya biyo baya, masamman yadda yanzu yaqi suka fito kuma nasara suke nema, da haka dai suka kakkauce hanya har suka isa wani wuri da ake kira Ainain kusa da dutsen Uhud, a nan ne suka kafa sansaninsu a ranar Jumu'a shida ga watan Shawwal shekara ta uku kenan, 06/10/0003 Hijiriyya.

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DAUKAR MATAKIN KARIYA

Quraishawa na isa inda suka tsaya labari ya shiga Madina, Annabi SAW ya tara manyan hafsoshinsa aka zauna don tattauna yadda za a tari bataliyar Quraishawa da ke kusa da Uhud, nan Annabi SAW ya labarta musu wani mafarki da ya yi, ya ce "Wallahi na ga wani alkhairi, na ga wani sa ana yanka shi, takobina kuma ya dakushe, sannan na sa hannuna a cikin garkuwa" sai ya fassara sa da wasu sahabbansa da za a kashe, dakushewar takobi kuma da cewa za a kashe wani ahlul baiti, garkuwa kuma ya fassara ta da Madina.

.

Daga nan ya ba da shawarar cewa kar a fita daga Madina, a yi garkuwa da ganuwarta, in kafurawa su toka ce za su tsaya a sansaninsu to sun yi banza ba abin da za su iya cimma wa, in kuma suka ce za su shugo cikin garin Madina sai musulmai su yaqe su ta hanyoyin da suka ratso, mata kuma su ba da tasu gudummuwar ta sama.

.

Ba shakka wannan shawarar ita ce mafita, nan da nan Abdullah bn Ubay ya amince da wannan shawara, domin har da shi a cikin masu tattaunawar a matsayinsa na babba cikin masu fadi a ji a qabilar Khazraj, ya yi marhabin da shawarar ne ba don tunanin cewa haka din shi ne tsarin da ya fi a fagen fama ba, qoqari yake ya zulle ba tare da wani ya dago shi ba.

[30/01, 1:38 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 070

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Mawallafi: Baban Manar Alqasim

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Abdullah bn Ubay bn Salul wato Ogan munafuqai ya yi iya qoqarinsa ya ga ya zulle amma sai Allah SW cikin ikonsa ya fara tona masa asiri a karon farko a gaban kowa dalilin wannan yaqin, domin duk munafurcin da yake yi a boye ne jama'a ba su san abin da yake qullawa ba, kura da fatar rago, sai aka sami wasu sahabbai wadan da ba su sami damar zuwa Badar ba suka turje.

.

Su suna ganin wannan wata dama ce da za su maye makwafin wancan yaqi wanda ba su sami damar halarta ba, nan dai suka tsaya kai da fata kan cewa lallai a fita kawai a yi gaba da gaba da abokan gaba, har wani yake cewa "Manzon Allah, mun yi ta burin wannan rana, har muna roqon Allah ya kawo mu, ga shi ya kawo mana, kawai mu fita don kar suga kamar gazawa muka yi" cikin wadan da suke da wannan zafin naman akwai Hamza bn Abdilmuttalib wato baffan Annabi SAW kenan.

.

Hamzan yake cewa "Na rantse da wanda ya saukar maka da littafi ba zan ci wani abinci ba sai na ga ina fafatawa da takobina a wajen Madina (Asseeratul Halabiyya 2/14), da dai Annabi SAW ya ga cewa ba ra'ayinsa ne mafi rinjaye ba, sai ya haqura ya bi ra'ayin sauran jama'a, ya zartar da cewa za a fuskanci abokan gaba a wajen Madina.

.

Daga nan Annabi SAW ya yi sallar jumu'a da mutane, ya jawo hankalinsu kan qoqari da turjiya, ya gaya musu cewa su suke da nasara matuqar za su yi haquri, ya zaburar da su yadda za su fuskanci abokan gaba, duk mutane suka yi farin ciki da haka, la'asar na zuwa ya yi salla da su, lokacin mutane sun hadu ciki har da qauyukan da ke zagaye da Madina, daga nan Annabi SAW ya shiga gida tare da manyan sahabbansa guda biyu, wato Abubakar RA da Umar RA, suka sanya masa kayan yaqi wato sulke daya a kan daya.

.

Daga nan suka yi masa rawani, sannan suka rataya masa makaminsa, daga nan sai ya bayyana ga mutane, lokacin mutane sun qosa su ga fitowar Annabi SAW, shi ne masu gadinsa wato Sa'ad bn Mu'az da Usaid bn Hadeer suka ce "Kun matsa wa Annabi SAW kan ya fito" sai suka haqura suka bar lamarin a hannunsa, suka kuma yi nadamar abin da suka aikata.

.

Shi ya sa da ya fito, suka ce "Manzon Allah SAW bai dace mu saba maka ba, don haka ka yi kawai abin da kake ganin ya dace, in ka ga za ka zauna a Madina duk daya ne" Annabi SAW ya ce " Bai yuwuwa ga wani annabi ya fasa fita yaqi bayan ya riga ya sanya sulkensa, har sai Allah SW ya yi hukunci tsakaninsa da abokan gaba" Ahmad, Nasa'iy, Hakim da Ibn Is'haq suka rawaito, daga nan Annabi SAW ya kasa bataliyarsa zuwa runduna 3:-

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1) Rundunar Muhajirai, ya sanya Mus'ab bn Umairil Abdariy a matsayin kwamanda.

2) Rundunar Aus cikin Ansarawa, ya ba Usaid bn Hudair tuta a matsayin kwamanda.

3) Rundunar Khazraj ta Ansarawa ya ba Khabbaab bnl Munzir tuta.

Rundunar gaba dayanta ta qunshi mayaqa dubu ne, a cikinsu akwai guda dari masu sulke, hamsin kuma mahaya doki ne, koda yake wasu masana tarihin suna cewa ba wanda ya hau doki, amma a baya mun ga sun tsare ayarin Safwan kuma a kan dokin ne.

.

Daga nan ya dora Abdullah bn Um-Makhtuum kan ya riqa yi wa mutane salla a Madina, ya yi umurni aka kama hanya, daga nan rundunar ta miqi hanyar Arewa, lokacin da Annabi SAW ya wuce Saniyyatul-Wadaa sai ya ga wata runduna a tsaye tana jiransu, sun yi shiri na sosai kuma ga makamai ga komai, ya ce "Wadannan kuma fa?" Aka ce masa Yahudawa ne da suke da qawance da Khazraj, suna kwadayin su ma su ba da gudummuwarsu, ya tambaya ko sun muslunta ne, aka ce a'a, ya ce bai da buqatarsu, ya qi yarda ya nemi taimakon mushrikai.

[30/01, 1:46 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 71

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Mawallafi: Baban Manar Alqasim

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Ibn Sa'ad ya rawaito maganar qin yardar Annabi SAW da taimakon Yahudawa, sai a qarshe ya nuna cewa wadannan Yahudawan ma daga Banu Qainuqa suke 2/34, in dai haka ne to wannan ai sananne ne, domin Banu Qainuqa an riga an kore su daga Madina kafin Badar, to ko yane ne ma dai Annabi SAW na isa wani wuri da ake kira Shaikhaan ya fito da sojojinsa yana dan zazzaga su, wadan da ya raina shekarunsu sai ya mayar da su gida.

.

Daga cikin wadan da aka mayar akwai Abdullah bn Umar, Usamah bn Zaid, Usaid bn Zaheer, Zaid bn Thabit, Zaid bn Arqam, Araba bn Aus, Amr bn Hazm, Abu-Sa'eed Alkhudariy, Zaid bn Haritha Al'ansariy, Sa'ad bn Habba da Barraa bn Aazib, koda yake hadisin Bukhari yana nuna cewa ya halarci yaqin, wadan da aka ba su damar zuwa kuwa: Raafi bn Khadeej da Sumra bn Jundub duk da kasancewar su ma yara ne a lokacin.

.

An yi haka ne domin Raafi' bn Jundub maharbi ne na sosai kuwa, sai Sumra ya ce to ai shi ya fi qarfin Raafi' don haka shi ma zai je, to da labari ya iske Annabi SAW sai ya hada su kokawa don tantancewa, Sumra ya nana shi da qasa sai aka qyale su gaba daya, a wannan wurin maraice ya riske su, suka yi magriba da issha, a qarshe suka kwana a wurin, Annabi SAW ya zabi mutum 50 daga cikin sojojinsa.

.

Wadannan 50 din da aka ciro su ne za su yi ta shawagi a wannan sansanin domin kauce wa farmakin abokan gaba, wanda yake jagorantar wadannan matsaran shi ne Muhammad bn Maslamatal Ansariy, jarumin da ya ba da gudummuwarsa wajen ciro kan Ka'ab bnl Ashraf, sai shi kuma Zak'waan bn Abdilqais ya riqi ba wa Annabi SAW kariya.

.

ABDULLAH BN UBAY YA YI TUTSU

Dab da fitowar alfijir, wato ana kusa da abokan gaba ido na ganin ido, a nan ne Ogan munafuqai wato Abdullah bn Ubay ya ta da qayar baya, ya zame daga cikin rundunar da ke da mayaqa sama da dari 3, yana cewa "Ni fa ban ga dalilin da zai sa mu yaqi kawunanmu ba" sai ya fake da cewa tun farko Annabi SAW yana da fahimtarsa da ta dace yanzu kuma ya sauya ta ya dauki ta wasu daban.

.

Babu kokwanto cewa ba canjin fahimtar da Annabi SAW ya yi ne ya dauki na sahabbai zai sa Ibn Ubay ya tada qayar baya ba, don da a ce shi ne tun farko da bai bi su har fagen fama ba, tuni da ya yi zamansa a cikin Madina, manufarsa kawai ya tada hargitsi a sansanin musulmi a gaban abokan gaba suna ji suna gani, don wasu daga cikin sojojin Annabi SAW su ga baraka qiri-qira su janye.

.

In haka zai faru to gwiwar Annabi SAW za ta yi sanyi, daidai lokacin da abokan gaba suke jin qarfin fuskantarsu, ba shakka barakar za ta qara musu qarfin gwiwa, har su yi gaggawar kawar da muslunci su miqa wa Abdullah bn Ubay mulkin da tun farko dama yana ganin shi ya cancanta, har ya kusa cin nasara a sabanin Banu Haritha daga Aus da Banu Salama daga Khazraj, sai Allah cikin ikonsa ya sake qulle su gaba daya.

.

Irin wannan yarfen da nufin wargaza addini shi ne 'yan Shi'a kowani lokaci suka sa a gaba, cikin sauqi za su gaya maka cewa akwai munafuqai a cikin sahabbai, ba shakka Qur'ani da hadisai sun yi maganar samun munafuqai a lokacin Annabi SAW, amma ba a cikin sahabbai ba, ba yadda za a yi munafuqi ya zama Sahabi, kamar yadda ba yadda za a yi Sahabi ya zama munafuqi har abada, munafuqai suna nuna imani ne a sarari alhali kafurci ne a zukatunsu, su da muslunci sun yi hannun riga.

.

Kamar yadda Abdullah bn Ubay yake tsakanin sahabbai amma ba muslunci a zuciyarsa, don ko salla da Annabi SAW ya yi wa gawarsa an hana shi daga lokacin, su kuwa sahabban Annabi SAW masoyansa ne, su ne suka yi imani da shi a lokacin da yake raye suka ba da dukiyarsu da jinanensu wajen daukaka addinin Allah, har suka mutu a kan haka, to don Allah ta ina munafurci zai kusanci sahabi in ba maganar dan Shi'a ba wanda da ma aikinsa din kenan munafurcin, wajen fadin muslunci a baki da aika kafurci a boye.

[30/01, 1:47 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 073

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Da wannan umurnin na soji wanda Annabi SAW ya bayar ya iya tsare duk wata qulumbita da kafurawa za su iya yi don fito wa musulmai ta bayan dutsen, don raba hankulan musulman zuwa gida biyu, sai kuma ya juya zuwa wurin sauran sojojin inda ya kasa bataliyar zuwa gida biyu, ya sanya Munzir bn Amr kwamandan rundunar da ke bangaren dama, Zubair bnl Auwaam kuma kwamandan rundanar da ke Hagu, sai ya sanya Miqdad bnl Aswad ya taimaka masa.

.

Kar mu manta da mahimmancin bangaren hagun nan don tanan ne a bude yadda za a iya fito wa musulmai gaba da gaba, kuma suna sane da cewa a nan ne gwarzonsu kuma gwarzon da har duniya ta nade muslunci yana tuna shi sabo da hidimar da ya yi don daukaka kalmar Allah yake, wato Khalid bnl Waleed, shi ya sa ma Annabi SAW ya sanya Zubair RA a wurin don jarumtakarsa, ya zabo jarumawa sanannu wadan da musluncin yake da su a lokacin ya sanya su a gaba.

.

Wannan tsari na Annabi SAW ba kowani kwamanda ne zai yi ba ko a wannan zamanin da ake da jami'o'i na masamman na yaqi to bare tun shekara dubu daya ne da dari hudu da suka wuce, lokacin da babu wani ilimi sai na zahiri da mutum ya shiga, Annabi SAW kuwa a wannan tarihin mun ga tasowarsa da yadda rayuwarsa take, babu wata alama ta qududunci a ciki bare rashin ji, babu kuma wani zancen yaqi, wannan mu'ujiza ce daga Allah SW, wace take nuna aiki da ilimi na qarshe a cikin lamarin.

.

1) Ya bar wa abokan gaba garinsa ya fito musu ta baya yadda za su ji cewa an yi musu tarko ne.

2) Annabi SAW ya zabi wuri mai tudu yadda zai yi sauqin kai duka da takobi ko kare kai, ya kasance gangarawa ake yi ba haurawa ba, su kuwa kafuran suna kwari.

3) Ya sanya dutse a bayansa da damarsa yadda ba za a iya hudo masa ta nan a kan dawaki ba, sai dai a hau dutsen, nan kuma akwai masu tsaro.

.

4) Ya samar wa kansa tuddai ta baya, yadda zai kasance sojojinsa ba za su iya ficewa a guje ba don ganin za a ci galabarsu, domin haka din ne zai bai wa abokan gaba damar yin mummunar kisa da kama fursunoni, dole kawai a yi ko a mutu ko a yi rai.

5) Mushrikai abin da ke gabansu yanzu tsoron yaqin sunquru ne, dole su bude wa kansu qofa, yanzu yaqi suke yi ko neman mafita?

.

6) Sanya kafurai a tsakiya ko sun yi nasara ba su da sakin jikin dibar ganima yadda suke so, tsoron abin da zai iya biyowa baya, in kuwa aka ci su da yaqi to ko tantama babu abin zai yi musu mummunan baci.

7) Qarancin adadi a yaqi abu ne mai matuqar illa, amma in aka sami gwaraza a kusa da juna da suke kare bayan juna to sukan yi aikin da daruruwa ba sa iya yi, Annabi SAW ya hararo haka kuma ya tanadi wannan tsarin.

.

ANNABI SAW YA QARFAFA GWIWARSU

Annabi SAW ya hana kowa fara yaqi sai in shi ya ba da umurnin farawar, ya fito cikin sulkensa da zai nuna shirin ko-ta-kwana ya fara zaburar da sahabbansa yadda za su ji qarfin fuskantar abokan gaba, gami da juriya da jajurcewa, ya yi qoqarin fito da jarumtar wanda bai da ita ma bare masu ita din, har ya zaro takobinsa cikin sauri yana cewa "Wa zai iya ba wa wannan haqqin da ya cancance shi?"

.

Yana rufe baki wasu gwaraza suka yi wub suka miqe kowa na qoqarin ya karba, wato Aliy bn Abutalib, Zubair bnl Auwam, Umar bnl Khattab, sai Abudujana wato Sammak bn Kharsha, shi ne ma ya ce "Manzon Allah, mene ne haqqin nasa?" Ya ce "Ka daki wuyar kafuri har ya yi qasa" ya ce "To ni zan ba shi haqqinsa" sai ya miqa masa, wannan don dai mutum ya ga yadda aka yi muslunci ya riske mu ne, ba tarihin ahlul baiti ba ne zalla gami da aikinsu ne da na sauran sahabban a hade.

[30/01, 1:47 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 074

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Mawallafi: Baban Manar Alqasim

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Abu-Dujana jarimi ne na qin qarawa, har yana da wani jan qyalle da yake daurawa a kai, da zarar ya daura mutane za su gane cewa yaqi zai yi sai dai mutuwa, don haka yana amsar takobin daga Manzon Allah SAW ya daura wannan qyallen ya keta sahu cikin izza, wanda a nan ne Annabi SAW yake cewa "Irin wannan tafiyar ce Allah SW yake fushi da ita in ba a irin wannan wurin ba" Arraheeq Almakhtuum P180.

.

Su kuwa mushrikai suka shirya rundunarsu a tsarin sahu-sahu, wanda yake babban kwamanda a lokacin Abu-Sufyan ne, shi ne yake tsakiyar rundunar, a dama kamar yadda muka fadi suka sanya Khalid bnl Waleed (Sannan bai riga ya zama babban kwamandan rundunar muslunci ba) ta hagu kuma suka dora Ikrima bn Abijahal, wanda ya jagoranci sojin qasa kuma shi ne Safwan bn Umayya, kwamandan masu harbi da kibau kuma suka dora Abdillahi bn Abi-Rabee'a.

.

Sai aka miqa tuta a hannun jagororin Banu Abdid-daar, da ma su suke riqe da wannan matsayin tun lokacin da aka raba matsayin da suka gada daga Qusay bn Kilaab a tsakanin qabilunsu, sai da gangan Abu-Sufyan ya harzuqo su don ya motsa su yadda ransu zai baci sosai su tsaya don kare mutuncin qabilar, duk sun san cewa an qwace tutar a Badar ta yadda aka damqe mariqinta wato Nadr bnl Harith, sai ya tuna musu.

.

Yake cewa "Ga shi Banu Abdid-Daar ku aka damqa muku haqqin kula da tutarmu a yaqin Badar, to ga irin abin da ya faru da mu nan, kun san ba a iya gamawa da mutane sai ta hanyar tutarsu, ana gamawa da ita su kuma tasu ta qare, don haka ko dai ku kare mana tutarmu, ko ku bar mu da su mu yi maganinsu, ba shakka ya ci nasara, don kuwa sun yi matuqar hasala, har da nuna yatsa suna cewa "Mu ne za mu ba ka tutarmu? Allah ya kai mu gobe ka ga abin da za mu yi, sun yi mutuqar kafewa har sai da aka qarar da su.

.

TURKA-TURKAR SIYASA GABANIN YAQI

Dab da gwabzawa Quraishawa suka yi qoqarin jefa rabuwar kai a tsakanin musulmai, yadda Abu-Sufyan ya aika wa Ansarawa da saqon cewa "Shi wannan dan uwanmu ne ku bar mu da shi, mu kuma mu fita harkarku ba kare bin damo" irin wannan maganar ba wani tasirin da za ta yi wa muminai masamman sahabban Annabi SAW, sai ma suka narka masa mummunar amsar da ta dame shi, duk da haka ba su yi qasa a gwiwa ba dab da fara yaqin suka sake saqa wani ta hanyar Abu-Amir amma ba su yi nasara ba.

.

QOQARIN DA MATANSU SUKA YI

Tabbas su ma matan Quraishawa sun taka irin tasu rawar wajen yaqi a gefen mazajensu, inda suka sa wata mai qoqarin cikinsu ta riqa jagorantarsu, suna datsa tsakiyar sahu-sahun mazajensu suna buga mandiri don zaburar da su, da fito da jarumtarsu, yadda kowa zai yi yaqin ko a mutu ko a yi rai, suna waqa irin ta 'yammatan gada, wani lokacin ga kwamandoji, wani sa'in ga sauran mayaqan.

.

FARKON ARANGAMAR

A hankali dai har sassan guda biyu suka kusanci juna, aka fara some-somen yaqi, wanda ya fara motsi kuwa shi ne madaukin tutarsu wato Talha bn Abi-Talhal Abdariy wanda ya rako Ummu-salma Madina, yadda ya matso gaba a kan raquminsa, ba shakka daya ne daga cikin gwarazansu, ya nemi wani ya fito masa a cikin musulmai, amma sabo da sanin jarumtarsa sai wasu daga bangaren musulman suka fito, amma Zubair RA ya koma da su ya fito masa ya kuma far masa har sai da ya kai shi qasa ya yi masa yankar rago.

.

Daga nan yaqin ya barke, har ma ya watsu a duk sansanin guda biyu, amma mushrikai ga alama sun fi jin jiki, Banu Abdil-Dar ne dai ke riqe da tuta, ana kashe Talha bn Abi-Talha dan uwansa Abu-Shaiba wato Usman bn Abi-Shaiba ya amshe yana waqa, amma Hamza bn Abdilmuttalib ya fito masa, kan ka ce haka ya tsaga shi biyu, sai Abu-Sa'id bn Abi-Talha ya daga, shi ma Sa'ad bn Abi-Waqqaas ya jefe shi da mashi a wuya ya kai shi lahira, amma wasu sun ce Aliy RA ne ya kashe shi da takobi.

.

Sai Masafa bn Talha bn Abi-Talha ya daga tuta, shi ma Aasim bn Thabit bn Abil-Aflaah ya kai shi lahira da mashi, shi ma dan uwansa Kilaab bn Talha bn Abi Talha ya daga, Zubair bn Auwaam ya kashe shi, dan uwansu Jallaas bn Talha bn Abi-Talha ya daga, Talha bn Ubaidillah ya soka masa mashi, ya kashe shi, wasu suka ce Aasim ne ya harbe shi da mashi, ya gama da shi, wadannan shidan duk 'yan gida daya ne, gidan Abu-Talha, wato Abdullah bn Usman bn Abdid-Daar

[30/01, 1:48 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 75

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Mawallafi: Baban Manar Alqasim

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A taqaice mutum 10 ne daga Banu Abdid-Daar kuma an kawar da su gaba daya, sai ya zamanto dole dai riqe tutar ya fita daga gidan gaba daya, koda yake wani bararren bawansu Bahabashe wanda ake kira Sawwab ya daga tutar, kuma an fadi irin gudummuwar da ya bayar wace magabatansa ba su ba da irinta ba ko kadan, a haka har aka yanke hannayensa amma sai da ya daga ta da wuyarsa da qirjinsa don dai kar a zo a rasata, a qarshe dai aka kashe shi kuma ba a sake samun wanda ya daga ba, akwai amfanoni da yawa tattare da daga tutar nan a wurin yaqi.

.

Ciki har da kasancewar in abu ya rincabe mutane ba sa sanin inda junansu suke, da haka sai wani ya fada dandazon abokan gaba bai sani ba, kuma gaba daya an rasa matsaya kenan don ba wata hanyar da za a sami sararin tattaruwa wuri guda, shi ya sa mayaqa sukan yi qoqarin kai mai riqe da tutar lahira tun a matakin farko don cin-ma wancan manufar, ba shakka muslunci ya sami babban nasara tun daga wannan lokacin, don duk an kutsa cikin mushrikai ba abin da ake musu sai kisa, don sun riga sun rikice abu ya fita daga hannunsu.

.

A daidai wannan lokacin ne Abu-Dujana ya keto da daurin kansa ja, yana riqe da takobin Manzon Allah SAW, ba abin da yake yi sai cika aiki, har dai ta kai ga bai haduwa da kafuri sai ya kai shi lahira, Zubair bnl Auwaam yake cewa lokacin da na nemi Annabi SAW ya ba ni takobin nan bai ba ni ba ya ba Abu-Dujana duk da kasancewar ni da shi dan mace ne da dan namiji na ji abin a zuciyata don ni dan Safiyya ne babarsa kuma Baquraishe".

.

Ya ce "Kuma ni na fara tambayarsa kafin Abu-Dujana, amma Annabi SAW ya ba shi ni ya hana ni, ni kuwa na ce wallahi sai na ga abin da zai yi da takobin, na riqa bin sa ina kula da shi, ya ciro jan qyallensa ya daure kansa da shi, har Ansarawa suka riqa cewa ya yi shirin mutuwa, nan ya riqa ka da maza, to akwai wani jarumi cikin mushrikai shi ma bai haduwa da wani mai rauni cikin musulmai sai ya kashe shi, na riqa tsuwurwurin su hadu, ai kuwa suka hadu din.

.

Nan fa suka kai wa juna sara, har takobin mushrikin ya kuskure Abu-Dujana, Allah SW ya taimake shi ya kare sarar da garkuwarsa, sai shi ya yi saurin kai masa nasa dukar ya kai shi lahira (Ibn Hisham 2/68-69) daga nan Abu-Dujana ya kutsa sahun mushrikai, cikin wadan da ake maganar jarumtarsu har da Hamza bn Abdilmuttalib baffan Annabi SAW, don in za a yi maganar gwaraza dole a ambato shi.

.

HAMZA RA YA YI SHAHADA

Wani abu da zai daure maka kai dangane da 'yan Shi'a, shi ne, suna zagin manyan sahabban nan da suka yi hidima don daukaka wannan addinin ne da hujjar cewa wai su ne suka cutar da ahlubaitin Annabi SAW, to an kashe Ahlul-baitin Annabi SAW yana da rai, ba ma cutarwa ba kisa, kowa ya san matsayin Hamza RA a musluncin ma gaba daya ba ma a wurin Annabi SAW ba, haka aka ba Wahshiy kwangilar kisarsa.

.

Tabbas ya cika aikinsa, ya dawo ya muslunta ya zauna tare da musulmai, ba wani wanda ya far masa ko ya tsane shi, bare a yi ta zaginsa don ya kashe ahlul baiti, ko a ajiye qabarinsa ko yaushe a riqa ziyarta ana tsine masa, to kalli yadda 'yan Shi'a suka mai da tsine wa manyan muslunci addini, suka canja addinin tun daga tushe, suka qirqiri qarairayi na cutar da ahlul baiti don sanya qiyayya da gaba a zukatan musulmai, tsakani da Allah wadannan yaqoqi da ake yi mutum guda yake yi? Akwai wata alama koda kuwa qanqanuwa ce da take nuna cewa Annabi SAW bai da natsuwa da sahabbansa?

.

In akwai munafurci ashe Allah SW ba zai tona asirinsu kamar yadda ya yi wa Ibn Ubay a wannan yaqin ba? Roqonmu dai Allah SW ya kare mu da 'ya'yanmu da wannan bala'i na Shi'a, Wahshiy dai ya muslunta kuma ahlul baiti sun kame bakinsu ba wanda ya auka masa, tarihi da hadisai ingantattu sun nuna zafin da Annabi SAW ya ji, har ya tambayi Wahshiy yadda ya kashe baffansa amma ba wani abin da ya ce a yi masa, Allah ya raba mu da Shi'a.

.

Wahshiy yake cewa "Lokacin da nake bawa a hannun Jubair bn Mut'im ne yake ce min "In ka kashe Hamza baffan Muhammad na 'yanta ka" to dama an kashe baffan Mut'im din ne a Badar, wato Tu'aima bn Adiy, shi ne yake son shi ma a kashe baffan Annabi SAW din don ya dauki fansa, Wahshiy da kansa yake cewa shi bawa ne Bahabashe, ya iya jifa da mashi kamar yadda suke yi a Habasha, zai yi wahala ya nufi abu ka ga bai same shi ba, don haka lokacin da mayaqan suka fito na yi ta neman Hamza RA.

[30/01, 1:49 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 76

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Mawallafi: Baban Manar Alqasim

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Duk da dumbin asarar da musulmai suka yi karo da su na rashin wannan gwarzo na muslunci wato Hamza RA, ba su yi sake qarfinsu ya kubuce musu ba, su ke riqe da fagagen faman gaba daya in ba sansanin mushrikan ba, an fado wasu gwaraza wadan da sun taka rawar gani wajen kawar da ginshiqin kafurci a wannan lokacin, kamar dai Abubakar, Umar, Aliy, Zubair, Mus'ab, Talha bn Ubaidillah, Abdullahi bn Jahash, Sa'ad bn Mu'az, Sa'ad bn Ubada, Sa'ad bnr Rabee' da Anas bnn Nadeer da dai sauransu.

.

Daga cikin gwarazan da aka riqa ambatarsu har da Hanzala bn Abi Aamir, Abu-Aamir shi ne wanda aka hada makircin na biyu da shi gabanin fara yaqin, Hanzala sabon aure ne ma, yana angwancinsa da iyalinsa aka buga kuge, nan take ya miqe ya bar amaryar ya zaro takobi ya fito, aka yi ta fafatawa da shi har sai da ya kai ga babban kwamandansu wato Abu-Sufyan, saura qiris ya kai shi lahira, ba don Allah SW ya qudurta cewa Abu-Sufyan din zai zama babban sahabi, surukin Annabi SAW, kuma daya daga cikin wadan da suka ba da rayukansu don ba wa Annabi SAW kariya a yaqin Hunain ba.

.

Don Hanzala ya riga ya tukuikuya Abu-Sufyan RA zai kai shi lahira kenan sai Shaddaad bnl Aswad ya hango shi, nan take ya far masa da sara har dai ya kashe shi, babansa kuwa Abu-Amin yana can tare da Khalid bnl Waleed inda suka hado farmaki mai qarfin tsiya har sau uku, sai sun yunquro da qarfi yadda za su auka tsakiyar musulmai su raunana su, sai sojojin sama da ke kan dutse su yi musu ruwan kibau nan take su watsa su, sai ya zama adadin sojojin muslunci duk da qarancinsa shi ne dai yake da qarfin mamaya a ko'ina, kenan an ci nasara a kan mushrikai.

.

KUSKUREN DA AKA SAMU

Wannan shi ne yaqi na biyu babba da muslunci ya fuskanta, duk abin da bai faru a Badar ba, to in ya faru a Uhud ya zama na farko kenan daga shi za a dauki darasi, wannan tsari na raba rundanar muslunci zuwa gida uku, wato sojin sama, da na doki da sojin qasa ba a yi irinsa a yaqin Badar ba, kenan rashin fahimtar hikimar hakan zai iya sakawa a yi kuskure, a bayyane dai an riga an gama da kafurai, nasara ta tabbata a hannun musulmai.

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Abin da ya rage kawai a kama fursunonin yaqi, a kashe na kashewa, a tattara ganima, wadan da suka sami damar tserewa kuma su sha da qafarsu, nasara dai ta dawo hannun musulmai, mutum 40 daga cikin 50 din da ke kan dutsen nan suka sauko, sai Ibn Jubair da wasu mutum 9 suka yi saura a sama, wannan kuskuren na mantawa da wancan umurni ya kusa ya mai da hannun agogo baya, sai dai da yake Shari'a gaba dayanta akan san ta ne a lokacin da wani abu ya faru da yawa in kuskure ya faru ne ake sanin hukunci.

.

Saukar da sojin sama suka yi, sai ya ba wa kwamandan hadingwiwa na Quraishawa dama, wato Khalid bnl Waleed yadda ya balle da sojojinsa ya kewaya ta bayan dutsen ya hudo wa Abdullahi bnl Jubair da sauran maharban guda 9 ya gama da su shi da muqarrabansa, Allahu Akbar, Khalid RA bai san zai dawo ya zama Saifullahi ba, wanda Allah SW zai bude qasashen kafurci da takobinsa, ai yana cin galaba a dutsen sai suka kwarma ihu, yadda sauran kafurawan da suka nemi tserewa suka fahimta suka juyo gaba daya.

.

Nan take wata mai qarfin hali a cikinsu wato Amrah bnt Alqama Alhaarithiyya ta yi maza ta daga tutarsu, nan fa mushrikan suka sami damar tatturuwa a wuri guda, yadda su ma suka yi wa musulmai qawanya, tanan inda suka taru, da ta bangaren Khalid, Annabi SAW kuma yana daga baya da wasu 'yan mutane da ba su wuce 9 ba (Muslim 2/107), yanzu yana zabi guda biyu: Kodai ya ja da baya shi da su su tsira da rayukansu, ko ya qwala kira don sahabbansa su ji muryarsa su taru a wuri guda.

.

Nan take Annabi SAW ya sayar da ransa ya qwala kira, wanda hakan ma zai sa kafurai su san inda yake, don ya fi kusa da su sama da musulmai da ke gabansu, mushrikai suna sane da cewar ko ba don gaba da muslunci wanda Annabi SAW shi ne zuciyar ba, a wannan yaqin dai muryarsa tuta ce, don haka suka yi kukan kura kansa, qoqarinsu kawai su kashe shi, masamman yadda mutum 9 ne kawai tare da shi, komai qarfinsu kuwa ba su iyawa da yawan mushrikan nan.

[30/01, 1:49 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 77

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Mawallafi: Baban Manar Alqasim

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MUSULMAI AN SHIGA WANI HALI

Rundunar da ta fito wa musulmai ta bayan gida ta yi mummunar ruguza musu lissafi, don suna fada da wata ne a gaba, ga wata ta fito ta baya, masamman kasancewar ta bayan duk da qanqacinta ta fi ta gaban masifa, sai ya zamanto yanzu qwatar kai kawai za a yi, ko dai takobinka ya qwace ka, ko qafarka ta taimaka maka, da wannan sai lissafin ya rikice gaba daya ya zamanto an shiga halin-ni-'yasu.

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Rundunar muslunci ta shiga matsala don:-

1) Yawansu ba daidai yake ba ko kadan, 3,000 ne da 700.

2) Dama mushrikai su ke bangaren Madina, musulman ne a bangaren Makka, in ya kasance qarfi yana hannun mushrikai to sai yadda hali ya yi, halin da ake ciki kenan yanzu, ba da jimawa ba aka fita daga hannun mushrikan nan, ko ba su kashe mutum ba in ya shiga hannunsu Allah kadai ya san yadda za su yi da shi, to bare an kashe su a Badar ba kadan ba, qila mutum ya gudu ya sami inda zai bauta wa Allansa shi kadai.

.

3) Wasu daga cikin rundunar sun yi wannan tunanin don haka suka ja da baya suka hau dutse, wasu kuma suka koma Madina sabo da wani cece-kuce.

4) Wasu cikin rashin sani sun fada cikin mushrikai suka fara yaqi da junansu ma ba tare da sun ankara ba, tabbas an shiga wani hali, ko ba komai an dauki darasi don an san mafarin lamarin.

.

Gaskiya na qarshen nan sun fi shiga halin ha-u-la'i don ma ba su san inda za su dosa ba, in ma guduwa aka ce sun yi dole ya janyo hakan masamman in aka lura da halin da aka sami kai a ciki, abin ma da ya qara wa Borno dawaki kwatsam sai suka ji cewa an kashe Manzon Allah SAW, nan take dan sauran abin da ke hannunsu ya salwance, in ma yaqin mutum ya ce zai yi sai ya yi wa kansa bayanin dalili.

.

Wasu dai sun fasa yaqin sun dauki hanya, gaskiya ba guduwa suka yi don tsoro ba kamar yadda maqiya muslunci suke yayatawa, wasu kuma suka watsar da makaman gaba daya, wasu suka yi tunanin tuntubar Abdullah bn Ubay don ya dakatar da Abu-Sufyan su sun miqa wuya, an kashe Annabi SAW, yaqi ya qare, sai ga Anas bn Nadeer ya ce "Me kuke jira ne?" Suka ce "An kashe Manzon Allah SAW"

.

Nan ya ce "To meye amfanin rayuwa bayan mutuwarsa? Ku miqe kawai ku mutu a hanyar da shi ma ya mutu" sai ya juya yana cewa "Allah ina miqa hanzarina a kan abin da musulmai suka yi, ina tsame kaina daga abin da kafurai suka yi" sai ya qara gaba, Sa'ad bn Mu'az ya hango shi ya ce "Sai ina Abu-Umar?" Ya ce "Ga qamshin aljanna can yana busowa ta Uhud" haka ya yi ta fafatawa har aka kashe shi, ba wanda ya gane gawarsa sabo da tsabar sara da suka, sai 'yar uwarsa ta gane shi ta dan yatsarsa.

.

Sai Thaabit bn Dahdaah ya daga murya yake cewa "Ansarawa Muhammad dai tabbas an kashe shi, amma Allah kam a raye yake kuma ba zai mutu ba, ku yi yaqi sabo da addininku, lallai Allah zai ba ku nasara kuma ya taimake ku, nan take ya zaburar da wasu suka fuskanci rundunar Khalid, har dai aka kashe su gaba daya, sai wani Muhajiri ya sami wani Ba'ansare faca-faca cikin jini yake tambayarsa.

.

Ya ce "A ganinka an kashe Muhammad?" Ba'ansaren ya ce "Ko ma an kashe shi ya dai isar da saqo, ku yi yaqi kawai ku kare addininku" (Asseera Alhalabiyya 2/22) a hankali musulmai suka fara samun kansu, qarfinsu ya fara dawowa, suka fara farfadowa, yadda za a fahimci cewa dama jarabawa ce kawai daga Allah SW, duk da cewa nasara na tare da su amma sai sun tsaya.

.

Nan take kowa ya dauki makami, aka kawar da zancen samun Ibn Ubay, aka sake fuskantar abokan gaba, don duk da wannan tsaka mai wuyar Allah SW bai ba su damar tsaga tsakiyar musulmai ba, aka gano cewa Annabi SAW dai yana da rai bai mutu ba, qarfi ya qaru, suka fita daga tsakiya suka dawo da kafurai gefe guda, sai qoqarin qwato Annabi SAW suka yi, a gaba akwai: Abubakar, Umar, Aliy da sauran manyan sahabbai.

[30/01, 1:50 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 78

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Mawallafi: Baban Manar Alqasim

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YAQI YA ZO KAN ANNABI SAW

Mun sani tun a baya cewa an yi wa musulmai qawanya, kuma ba ma kowa tare da Annabi SAW sai mutum tara, kowa a lokacin ta kansa yake yi, ga kuma zancen kisar ma'aiki SAW, kenan maganar tuta ba ta ma taso ba kenan, duk da cewa mun fadi cewa qarfinsu ya fara farfadowa amma ya za a yi su taru wuri guda? Daidai wannan lokacin ne Annabi SAW ya daga muryarsa don isar da wannan wajibi, har da kasancewar ba shi ba ko waye ma zai yi wannan aikin sai ya baqunci lahira, bare kuma shi din ake nema, ya ce "Ku taru a nan, ni ne Manzon Allah!" Ai kuwa kafuran suka yo kansa da duk qarfin da suke da shi.

.

Amma wadannan mutunen 9 da muka ambata a baya su suka yi tsayuwar daka da duk qauna da qarfin da suke da shi wajen ba da kariya ga Annabi SAW, har dai aka kashe 7 a cikinsu, sai ya zamanto ba wanda ya rage tare da Annabi SAW sai Talha bn Ubaidillah da Sa'ad bn Abi-Waqqas (Bukhari 1/527, 2/581) hali mafi muni kenan da Annabi SAW ya sami kansa a ciki, su kuma mushrikai ba lokacin da suka ji dadi kamar wannan, don haka ba su yi wasa da wannan damar ba.

.

Sun mai da hankalinsu ne gaba daya wajen kawar da Annabi SAW, shi ya sa Utbah bn Abi-Waqqaas ya jefe shi da dutse a baki har ya yi wa fiqarsa ta qasa dake dama illa kuma ya raunata lebensa na qasan, Abdullah bn Shihaabiz Zuhriy shi ma ya sami damar yi masa rauni a goshi, Abdullah bn Qam'ah shi ma ya yi mummunar sararsa da takobi a kafada wadda ya yi sama da wata guda yana koka radadin wurin, don ma dai sulken da ke jikinsa ya dan taimaka sosai wajen hana kaifin takobin shiga jikinsa, ya sake kai masa wani bugun a saman kumatun har sarqa biyu na sulken ya shiga jikinsa.

.

Ya ce da Annabi SAW "Taba ka ji, ni ne Ibn Qam'a" shi kuma Annabi SAW ya fara share jini daga goshinsa yana cewa "Kai ma Allah ya kama ka" tabbas ya gama ya koma gida, a wani kiwo da ya fita saman dutse ya daure bunsurunsa a can, sai bunsurun ya dauke shi har ya fado qasa ya karairaye (Fat'hul Baari 7/373) nan dai Annabi SAW ya nemi gafarar Allah SW ga al'ummarsa sabo da aika-aikar da mushrikai suka yi ya ce "Ubangiji ka yi wa al'ummata gafara rashin sani ne" Muslim 2/108.

.

A qarshe dai wadannan gwaraza guda biyu wato Talha bn Ubaidillah da Sa'ad bn Abi-Waqqaas su kadai suka rage tare da Annabi SAW, abin tambaya ina sauran sahabban? Hankalinka ba zai taba dauka ba idan aka ce maka duk sun tsere, mutum biyu ne kadai suka yi saura a gaban mutum 3,000, tabbas sauran suna can a filin gwagwarmaya, tunanin cewa Annabi SAW yana cikin aminci, tunda kuma an ce an kashe shi ai ba wani nemansa da za a yi, duk da yake qarya ce sai dai ta sa muminai sun tsaya a kan duga-dugansu wajen yaqi.

.

Don ba sauran abin da kuma za su ji tsoron salwantarsa, Sa'ad da Talha duk Quraishawa sun san da su wurin iya harbi, da wadannan sahabban biyu din ne dai Allah SW ya tarwatsa mushrikai daga gaban Annabi SAW, mun fadi tazarar da take tsakanin Annabi SAW da sahabbansa, don haka kirar da ya yi ba wanda ya ji a cikin sauran sahabban bare ya yi yunqurin kawo agaji, duk da haka sun iso wurinsa bayan ya riga ya hadu da wannan jarabawar, a baya mun fadi yadda Abubakar, Umar da Aliy da wasu sahabbai suka fara shawagin neman inda yake bayan sun sami labarin cewa yana da rai.

.

A wannan yaqin ne musulmai suka yi yaqin da ba a taba yin irinsa ba a tarihi, don tun farkon fara yaqin ma ba yadda za a yi gwajin qarfi ta ko'ina tsakanin musulmai da mushrikai, amma kun ga yadda lamarin ya kaya, da a ce sahabbai da gaske ne sun gudu sun bar Annabi SAW da wata maganar muke yi ba wannan ba, amma haka Abu-Talha ya riqa miqa qirjinsa yana qoqarin kare kibau din da abokan gaba za su iya cillowa, a ranar sai da ya ci baka 3, ya yi qoqari suka yi ta kanguwa da garkuwa guda.

.

Ta baya kuma Abu-Dujana ya yi masa garkuwa haka kibau suka yi ta zuba a jikinsa ko gezau ba ya yi, sabo da sulke, shi kuma Haatib bn Abi-Balta'a RA ya bi Utba bn Abi-Waqqaas (Wanda ya karya wa Annabi SAW haqori) ya fille masa kai ya dauki dokinsa da takobinsa, dan uwansa Sa'ad bn Abi-Waqqaas shi ya yi ta burin haka amma Haatib ya riga shi, in ka bi sahabban nan da irin fafutukar da aka sha a Uhud, sai ka ga Badar suna ta yi, amma an sha ruguntsumin a Uhud.

[30/01, 1:50 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 79

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Mawallafi: Baban Manar Alqasim

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Labarin qanzon kuregen da aka yi ta yadawa na rasuwar Annabi SAW a tsakanin musulmai ne kawai, kuma tabbas ya yi tasiri kamar yadda muka fadi a baya, to amma da labarin ya kai ga mushrikai sai kuma abin cikin ikon Allah ya canja, ya kamata su qara zage dantse su gama da musulmai gaba daya, sai kuma duk jikinsu ya yi sanyi, don a ganinsu ma ko haka suka tsaya burinsu ya cika, duk sai suka janye farmakin da suka yi niyyar kaiwa, sai suka koma bata gawawwakin da ke gabansu.

.

Da dai ya tabbata Mus'ab ya yi shahada sai Annabi SAW ya miqa tuta ga Aliy RA, sauran sahabban suka tsaya tare da shi aka ci gaba da yaqi kamar yadda aka faro tun farko, da haka ne Annabi SAW tare da wadan da suka riske shi suka sami damar kaiwa ga sauran da aka yi musu qawanya, yana isa Ka'ab bn Malik ya hango shi, shi ne mutum na farko da ya fara gane shi, nan take ya daga murya "Jama'a ina yi muku albishir ga fa Manzon Allah SAW!"

.

Annabi SAW ya yi masa alamar da ke nuna cewa ya yi shuru don kar mushrikai su gano inda yake, amma da yake sahabbai RA sun riga sun ji sai suka zagaye shi SAW cikin gaggawa, aka sami kusan mutum 30, daga nan yaqi ya komo danye, mushrikan suka yi ta qoqarin bata fita qawanyar da Annabi SAW yake qoqarin yi amma suka kasa, aka yi ta ba ta kashi tsakanin bangarorin guda 2, har dai Annabi SAW ya sami damar fita da su zuwa tsakankanin duwatsu, Ubaiy bn Khalf ya bi shi, ya na cewa "Ina Muhammad? Yau in ba ni ba kai"

.

Nan sahabbai suka ce "Manzon Allah bar mu da shi" ya ce ku qyale shi" da ya dada matsowa sai SAW ya karbi mashi daga hannun Haarith bn Summa ya girgiza shi sannan ya auna allon kafadarsa ta saqon garkuwarsa da ya yi qasa gefe da gefe ya sakar masa, sai da dokinsa ya yi rimi-rimi yana qarawa, haka ya koma cikin mushrikai da babban rauni a bayan kafadarsa.

.

Kafin wani lokaci har jini ya taru masa ya fara cewa "Muhammad ne ya kashe ni" suka ce "Gaskiya ka zautu, kana da matsala" ya ce "Tabbas haka ne, ai ya gaya min a Makka, don haka ko tofi ya yi min sai na mutu!" Tabbas bai qarisa Makka ba ya mutu a hanya lokacin komawarsu gida (Zadul Miaad 2/97, Ibn Hisham 2/83)

QARSHEN FARMAKIN MUSHRIKAI

Lokacin da Annabi SAW ya sami natsuwa a tsakankanin duwatsun nan kenan ya fitar da rundunarsa daga wannan qawanyar.

.

Duk da haka mushrikai suka shirya farmakin qarshe wanda za su daddaki musulmai da ita, kwatsam sai ga su sun bullo ta saman duwatsun, da manyan kwamandojinsa, nan fa Annabi SAW ya nemi a wargaza wannan tsarin, wub Umar RA da sauran Muhajirai suka nufi wurin suka yi qasa da su gaba daya, daga wannan farmakin ba su iya kai wani ba kuma.

.

Sai suka dawo barikinsu suka tsaya ba su san me kuma za su sake yi ba, mafi yawansu dai suna da qwarya-qwaryar sakankancewar sun kashe Annabi SAW don haka ma suka fara shirin komawa gida, amma don su baqanta wa Annabi SAW da sahabbansa sai wasu daga cikinsu da sauran matan mushrikan suka nufi gawawwakin musulmai suka riqa yanyanke kunnuwansu da hancina, su yanke gabansu su huda cikinsu, hatta baffan Annabi SAW wato Hamza RA sai da hakan ta faru da shi.

.

Sai dai da yawa an yi ta watsa qarairayin wai Hind matar Abu-Sufyan ta sa an ciro mata hantarsa ta gasa ta ci, dan Shi'a zai iya fadin abin da ya wuce wannan, don ba wani sahabin da ba su zaga ba, hatta Aliy RA sai da suka bace shi a kaikaice, za mu zo tarihinsa, a taqaice ta muslunta kuma har da ita a wadan da suka riqa sauraron Annabi SAW, mijinta Abu-Sufyan surukin Annabi SAW ne, don ya auri diyarsa.

.

In dai abin da aka ce ta yi wa Hamza RA ne ya sa suke zaginta da tsine mata ai Annabi SAW ya ji zafin kashe shi, har ya kauce wa yin ido biyu da makashinsa amma bai taba aibanta shi yadda za a qi shi ba to bare kuma zaginsa ya zama ibada, ba wata ruwaya da muka riska ta Fatima RA ko Aliy RA ko ma wani ahlul baiti wace ta nuna qin jininsu da makashin Hamza RA din to bare Hind RA, hasali ma tarihi ya fadi rawar ganin da ta yi a Yaqin Yarmuk, don haka ba Hind ko Abu-Sufyan ko dansu Mu'awiya ba sauran sahabban ma ba qyale su suke yi ba, dalili ne dai ake nema da za a baci sahabbai.

[30/01, 1:51 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 080

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Mawallafi: Baban Manar Alqasim

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YAQI YA QARE

Yanzu ba wanda zai iya fassara wannan yaqin a daidai wannan lokacin kuma ya ce Annabi SAW da sahabbansa RA ba su yi nasara ba, duk kuwa da baqar wahalar da aka sha, domin ba burin mushrikai da ya cika ko qwara daya, (1) Duk yawansu na banza ne ko mutum nawa suka kashe ba su iya zuwa ko ganuwar Madina ba bare su shiga bare kuma su ce sun bi musulmai har gidansu sun ci su da yaqi, (2) Duk kisar da za su ce sun yi ba su iya kama ko fursunoni ba bare su ce a yi musaya da na Badar.

.

(3) Koda a ce sahabbai sun mutu, ba manyan da suke son kashewa ba ne, tabbas Hamza RA ya yi shahada, kuma babba ne, amma in aka ce Abubakar RA da Umar RA da uwa-uba Annabi SAW yana da rai sai mu ga ba wata murnan da za su yi don sun kashe shi, tunda tun asali ma ba shi a jerin sunayen wadan da ake da burin kai su lahiran, (4) Ko sun yi kisa babu wata ganima, tana daya daga cikin alamun dake nuna samun nasara a kan abokan gaba, idan kuwa aka ce nasu aka samu to ba ko shakka lamarin ya sauya zane.

.

(5) Yakamata a ce sun fatattaki musulmai don su ne suka ci nasarar yaqi, in har aka ce su ne suka runtuma a guje suka bar ladarsu to ko shakka babu su aka ci nasararsu, (6) Zai yi kyau duk mai karatu ya sake tuna cewa musulmi fa ya fito ne don ya kare kansa daga mahara, in har ya iya hana shiga qasarsa, jagororinsa suka dawo gida lafiya, ya kare rayukan tsahhi, mata da yara qanana to shi ya ci ribar yaqi.

.

A qarshe in da sahabbai RA sun diba a guje sun bar Annabi SAW shi kadai a fagen fama sai Aliy RA a gaban mutum 3,000 da wallahi ba wannan maganar muke yi ba, ko a Hollywood mutum 2 ba sa yaqi da 3,000 bare wannan da yake jarabawa ne daga mahalicci, dubi yadda yaqin ya kasance, ka yi wa tatsuniyar 'yan Shi'a kunnen uwar shegu, sahabbai RA ba su taba saba wa Allah SW da manzonsa don son zuciya ba, wannan ne ma ya sa Allah SW ya sanya nasara a hannunsu, in ka karanta qissar Ka'ab bn Malik a Bukhari ko Riyadus Salihin.

.

To don Allah ka koma tarihin muslunci ka duba ko waye wannan sahabin a yaqin Uhud shi da masoyinsa Talha, ka bi yaqin da irin abin da ya faru don kasan jarumtarsa ko rauninsa, wallahi nan ne zaka san dalilin da yasa Rumawa suka yi zawarcinsa har suka buqaci ya rabu da Annabi SAW ya je wurinsu, in don 'yan Shi'a ne ka tambaye su wadan da suka amince da su a sahabbai, in sun gaya maka ka ce "To wadannan ne suka yaqi Quraishawa 3,000 ko akwai wasu? Tunda sun ce sahabbai sun gudu sun bar Annabi SAW"

.

YAQI YA KOMA SURKULLE

Bayan yanke-yanken da wasu suka yi wa gawawwakin musulmai sai gaggan Quraishawan suka koma kan dutse, sauran mushrikan suna kan hanyar komawa gida, Abu-Sufyan yana kan dutse ya daga murya "Wai Muhammad na raye a cikinku?" Ba wanda ya amsa masa, dan Abu-Quhaafa (Abubakar RA) na nan?" Shi ma suka yi banza da shi.

.

Ya sake cewa "Shin Umar bnl Kattab yana cikinku?" Ba wanda ya tanka masa, don Annabi SAW ya riga ya ce musu su fita harkarsa daga nan bai sake tambayar kowa ba sai wadannan ukun, ashe ko a tsakankanunsu suna sane cewa wadannan su ne jagororin musluncin, wadan da sam addini ba zai taba tsayuwa ba sai da su, to in kafuri ma ya san haka ya za a yi wannan ya buya wa musulmi in dai har musulmin ne na qwarai ba musulmiya ba?

.

Umar RA bai iya danne zuciyarsa ba sai da ya maida musu da martani "Kai abokin gaban Allah! Duk wadan da ka lissafo suna da ransu, sai dai ka mutu Allah bai kashe su ba" bai ba da wannan amsar ba sai ya ce "An yayyanke gawawwakinku koda yake ban yi umurni da haka ba amma ban damu ba" sai ya ci gaba da cewa "Kai sai Hubal" Annabi SAW ya ce "Ku ba shi amsa mana!" Suka ce me za mu ce masa?" Ya ce "Ku ce Allah ne mafi girma da daukaka"

.

Ya ce "Weeee! Muna da Uzza ku ba ku da ita!" Annabi SAW ya ce "Ku amsa masa, ku ce Allah ne majibancinmu ku kuma ba ku da shi" ya ce "Oho dai mun rama abin da aka yi mana a Badar, yau a naka gobe a na wani" Umar RA ya ce "I, mamatanmu na aljanna ku kuwa naku na wuta" ya ce "Umar ya fito nan" Annabi SAW ya ce "Je ka ji me zai ce" da ya fito ya ce "Don Allah mun kuwa kashe Muhammad?" Ya ce "Ina! Wallahi yana jin abin da kake cewa" ya ce "Na fi gasgata ka sama da Ibn Abi Qam'a" a qarshe haka yaqin ya koma.

[30/01, 1:55 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 081

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Mawallafi: Baban Manar Alqasim

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AN SA RANAR YAQI NA GABA

Galibin abin da mutane suka sani shi ne an yi yaqe-yaqe a zamanin Annabi SAW, sannan ga shi ana cewa ba da takobi aka yada muslunci ba ya abin yake ne? Da za a sa idon natsuwa za a ga cewa a Badar dai Quraishawa ne suka shiryo wa yaqin daga Makka, Annabi SAW da sahabbansa suka fito don maido da haqqinsu daga fataken Sham, sai suka yi gamo da yaqin da ba su shirya masa ba, shi ya sa wadan da suke Madina ba su ma san me ya faru ba, a Uhud ma Quraishawan ne dai suka zo gamawa da musulmai Allah SW ya taimake su ya ba su kariya.

.

Gama wannan yaqi Abu-Sufyan ya ce "Mu hadu badi a Badar" Annabi SAW ya ce a gaya masa cewa "Mun ji mun amsa mu hadu a can badi din" daga nan Abu-Sufyan ya ja rundunarsa suka kama hanya (Ibn Hisham 2/94), Annabi SAW ya sanya Aliy RA ya bi bayansu ya ga abin da suke ciki, in suka bar dawaki suka hau raquma to Makka za su koma, in kuwa suka yi zamansu a kan dawaki suna kada raquman to Madina za su kwano.

.

Da Aliy ya bi su sai ya ga sun hau raquman ne sun fuskanci Makka, don haka musulmai suka fara duba gawawwakinsu don sanin masu shahada da kuma birne su, Zaid bn Thaabit ya ce "Annabi SAW ya tura ni na binciko Sa'ad bnr Rabee' ya ce in ka gan shi ka gaida min da shi ka tambaya min jikinsa" Zaid ya ce na fara bincika gawawwaki a qarshe dai na samo shi.

.

Ya ce "Na same shi da rauni har guda 70, wasu sara ne da takobi sai suka da masu, wasu kuma harbi ne da kibiya, na ce masa " Sa'ad Annabi SAW na gaishe ka, ya ce ya jikin?" Ya ce "Ina amsa gaisuwar Manzon Allah SAW ka ce masa ina jin qamshin aljanna, ka kuma gaya wa mutanena Ansarawa: Ba ku da wani hanzari in aka kai ga Annabi SAW alhali idanunku suna iya qiftawa, daga nan Allah ya yi masa cikawa (Zadul Mi'ad 2/96).

.

A cikin masu raunukan ne dai aka samo Usairim wato Amr bn Thaabit, yana da dan sauran numfashi, da sun yi ta yi masa tayin muslunci yana bijirewa, don haka suka ce "Wai me ya kawo wannan ne? Mun fa bar shi yana qin muslunci" sai suka tambaye shi "Ka zo don kishin jama'arka ne ko don kwadayin muslunci?" Ya ce "Kwadayin muslunci ya kawo ni, tuni na yi imani da Allah da manzonsa, na kuma yi yaqi tare da Annabi SAW har wannan ya same ni" bai jima ba ya rasu, da aka gaya wa Annabi SAW sai ya ce yana cikin 'yan aljanna, mun kawo maganarsa a baya, Abuhuraira ya ce bai taba yin salla ba.

.

Haka kuma aka sami Qazmaan cikin masu jinjiki, ba shakka ya yi duk jarumtar da ake buqata, shi kadai ya kashe mushrikai wajen 7-8, amma raunin da aka yi masa ya riga ya illata shi, aka dauke shi zuwa gidan Banu Zafar, musulmai suka kwadaitar da shi muslunci da shahada, amma ya ce shi don qabilarsa kadai ya yi yaqin, in ba don haka ba da bai yi ba, a qarshe dai haka ya mutu, da aka gaya wa Annabi SAW ya ce dan wuta ne.

.

Wannan shi ne babban dalilin da ya sa qasa mai tsarki wato Saudiyya ta qi shiga yaqin Palestine, don su sun ce matsalar qasarsu ce a matsayinsu na Larabawa, in da za mu lura da Yemen, Bahrain da Syria ba haka abin yake ba, da a ce za su mai da abin a matsayin haqqi na muslunci da wannan ya zama alhaki a wuyar duk wani musulmi, nan ne za ka ga shedancin qasar Iran, Palasdinawa sunni ne, kuma Larabawa ne, su Shi'a da sunni ne abokan gabansu na farko ya za a yi su ce za su taimaki Palestine? Sai sanyawa suke yi ana kashe su ba su taba shugowa an yi da su ba.

.

An kuma sami Bayahude daya da ya shugo cikin musulmai aka yi yaqin da shi, har aka kai shi lahira, daga cikin Banu Tha'alaba yake, ya sami mutanensa ya ce musu "Ku Yahudawa ku sani taimakon Muhammad abu ne a kanku da ya zama wajibi, suka ce "To dai yau asabar ce" ya ce "Ba wata Asabar" ya dauki takobinsa da kayan shirinsa ya kama hanya, ya ce "In aka kashe ni to a ba Muhammad dukiyata ya yi abin da yake so da ita" ya ci gaba ya yi ta yaqin har aka kashe shi, sai Annabi SAW ya ce "Duk a Yahudawa Mukhaireeq ne na qwarai" (Ibn Hisham 2/88-89)

[30/01, 1:56 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 082

.

Mawallafi: Baban Manar Alqasim

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AN RUFE SHAHIDAN UHUD

Yaqi ya qare, kuma kowa ya binciko gawarsa, wasu ma har sun riga sun shigar da tasu Madina, sai Annabi SAW ya yi umurni da a dawo da gawawwakin don a burne su a Uhud, haka ya ce a rufe su ba tare da an yi musu wanka ba, duk suna cikin suturunsu, kayan fata da na qarfe ne kawai aka cire, wato sulakensu, sai aka riqa hada mutum 2 a sutura daya a rufe su tare a qabari guda, kawai dai Annabi SAW yakan tambaya ne wa ya fi haddar Qur'ani a ciki, in an nuna masa sai ya tura shi cikin lahadi.

.

Annabi SAW ya sanya su a qaburburansu yana cewa "Ni ne shedarsu a ranar qiyama" ya hada Abdullah bn Amr bn Haraam da Amr bnl Jumuh a qabari guda, don ko tun suna da rai abokan juna ne masoya (Buhari 2/584), a ka nemo gawar Hanzala, can sai aka same shi yana zuban ruwa, Annabi SAW ya ce mala'iku ne suke wanke shi, daga nan ne aka tambayi iyalinsa, shi ne ta fadi halin da yake ciki ya bari ya fita jihadi, tun daga nan ne ake masa laqabi da wanda mala'iku suka wanke (Zadul Mi'aad 2/94)

.

Hamza RA in mun tuna ba baffan Annabi SAW ba ne kacal, dan uwansa ne, don sun ma sha nono guda da shi, ka ga in 'yan Shi'a da gaske suke yi, shi ya kamata su fara kawowa a matakin farko, amma da yake wanda ya kashe shi bai cancanci a tsine masa ba, ko kadan Annabi SAW da sauran ahlul baiti ba su sunnanta tsinarsa ba, in har Annabi SAW ya jima yana jin radadin mutuwa to ya ji ta baffansa, kisansa tabbas ta tabi zuciyar Annabi SAW, babarsa Safiyya ta zo don duba dan uwanta amma Annabi SAW ya sa danta Zubair ya maida ta gida, ta tambayi dalili.

.

Ta ce "Ai na riga na sami labarin an illata gawarsa, na san wannan a tafarkin Allah ne, zan haqura na dangana in sha Allah, da ta zo ta gan shi ta yi Inna-lilla, ta nema masa gafara ta yi masa addu'a, Annabi SAW ya sa aka rufe shi tare da Abdullah bn Jahash, sun sha nono tare kuma dan 'yar uwarsa ne, jikin sahabbai duk ya mutu, Khabbaab ya ce "Ba a ma sami likkafanin da za a rufe shi da shi ba sai wani qyalle wanda in an ja ta wurin kan qafa ta fito, haka aka sa wani ganye a sauran wurin qafafun"

.

To bayan burne mamatan ne gaba daya sai Annabi SAW ya koma Madina tare da sahabbansa cikin murna da farin ciki, a kan hanyarsa ce ta komawa ya hadu da Hamnah bnt Jahash ya yi mata ta'aziyyar dan uwanta Abdullah bn Jahash, da kawunta Hamza bn Abdilmuttalib ta yi inna lillahi ta nema musu gafara amma da ya gaya mata ta mijinta Mus'ab bn Umair sai ta daga murya ta rangada guda, Annabi SAW ya ce "Mijin mace na da matsayi a wurinta" Ibn Hisham 2/98

.

A qarshe dai Annabi SAW ya isa Madina a ranar Asabar 7 ga watan Shawwal shekara ta 3 Hijiriyya 07/10/0003, mafi yawancin littafan tarihi sun tafi ne a kan cewa sahabbai 70 suka yi shahada, kuma galibinsu Ansarawa ne, an kashe musu mutum 65, 41 Khazrajawa ne, 24 kuma Ausawa sai Bayahude qwara daya tal, shi ma dai daga nan din ne, a Muhajirai kuwa mutum 4 ne kacal suka yi shahada.

.

Mushrikai kuwa Allah SW cikin ikonsa mutum 24 ne kawai suka baqunci lahira, amma in aka duba sosai a Ibn Hisham a wurare da dama, da Fat'hul Bari 7/351, da Gazwatu Uhud Muhammad Ahmad p278-280 za a taras mamatansu sun kai 37, musulmai sun koma Madina a daren Lahadi a gajiye amma tare da shirin ko-ta-kana, an zuba matakan tsaro a ko'ina kuma Annabi SAW shi ne kwamandan da kansa.

.

YAQIN HAMRAA'UL ASAD

Annabi SAW dai ya kwana yana ta nazarin yaqin, yana ganin in har mushrikai suka ga nasara da rinjayen da suke ganin sun samu kuma hakan bai dada musu komai ba tabbas za su iya yin nadamar hakan su kuma juyowa da baya su yaqi Madina, don haka ya tsaya kan yadda za a yi musu rakiya, gari na wayewa, wato bayan Uhud da kwana daya Lahadi kenan 8 ga watan Shawwal shekara ta 3 Hijiriyya ya miqe cikin sahabbai RA ya kwadaitar da su yaqi sannan ya yi umurni da kar wani ya bi su in ba wanda aka fita Uhud tare da shi tun farko ba.

[30/01, 1:57 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 84

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Mawallafi: Baban Manar Alqasim

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Duk da karayar zuciyar da aka samu sai da Abu-Sufyan RA shi ma ya yi qoqarin musayar farfagandar yaqi kan musulmai don ya hana su qarisowa wurinsu, kusan ya ci nasarar yin hakan, babban abin da yake tsoro a ce an yi musu korar kare, in da za su koma Makka a haka za su iya cewa su ne suka ci nasara kuma sun jigata musulmai ko da kuwa ba fursunonin yaqi ba ganima, sai ya ga wani ayari na Abdul-Qais wanda zai nufi Madina ya ce musu "Ina da saqon da nake so ku isar min ga Muhammad, in kuka dawo Makka na shaqe muku dabbobinku da zabibi?"

.

Suka amsa, ya ce "To in kuka hadu da shi ku gaya masa cewa mun juyo da rundunarmu muna son mu gama da shi, shi da sahabbansa gaba daya" ayarin suka sami Annabi SAW da sahabbansa a Hamra'ul Asad suka gaya masa abin da Abu-Sufyan ya aiko su da shi, suka ce "Mutanenku fa sun yi muku taron dangi, ku ji tsoron gamuwa da su" a maimakon su tsorata sai maganar ta qara musu qwarin gwiwa.

.

Haka dai Annabi SAW ya tsaya a nan Hamra'ul Asad din bai yi gaba ba bai baya ba, tun daga yammacin Lahadi, Litini, Talata a Laraba 11 ga watan Shawal shekara ta 3 (11/09/0003) Annabi SAW ya kamo hanyarsa ta komawa Madina, to dama mun yi maganar Abu-Izzatul Jamhiy mawaqin da aka kama a Badar ya yi alqawarin ba zai sake sanya baki a yaqi Annabi SAW ba, aka tausaya masa aka sake shi sabo da tarin 'ya'ya matan da ke gabansa.

.

Ai kuwa yana komawa Makka kwadayi ya sa ya canja shawara ya saba alkawarinsa da Annabi SAW, kwatsam sai aka sake yin carab da shi a Uhud, ya ce "Muhammad a sanya min fansa, a taimaka min, a bar ni ga yarana mata, na yi maka alqawarin ba zan sake wannan aika-aikar ba" sai dai maganarsa ba ta sami karbuwa ba.

.

Annabi SAW ya ce "Ai ta qare, ba za ka sake komawa Makka ka ce wa jama'arka na yaudari Muhammad sau biyu ba, tun karon farko mai hankali ke daukar darasi" Ya sanya Zubair ne ko Aasim bn Thaabit ya fille masa kai, ya kuma yanke wa dan leqen asirin Quraishawa hukuncin kisa.

.

Wato Mu'awiyya bnl Mugeera bn Abil-Aas, kakan Abdulmalik bn Marwan ta wurin uwarsa, abin da ya faru kuwa ya bi ta wurin dan baffansa ne wato Usman bn Affan ya nemi kariya, Usman RA ya nema masa kariya wurin Annabi SAW aka ba shi bisa sharadin in aka same shi bayan kwana 3 a kashe shi, da musulmai suka bar Madina sai ya yi zamansa, ya riqa tara bayanan sirri don ya kai wa Quraishawa.

.

Annabi SAW na dawowa da rundunarsa sai Mu'awiyya bnl Mugeera ya yi qoqarin ficewa ya arce, Annabi SAW ya sa Zaid bn Haaritha da Ammaar bn Yaasir su bi shi, suka kuwa kama shi suka gama da shi, kenan in an tattara za a iya cewa yaqin Hamra'ul Asad ba wani yaqi ne mai zaman kansa ba yaqin Uhud ne, wannan a taqaice nan ne yaqin Uhud ya qare gaba dayansa, bisa ga al'ada duk wanda ya zo wuri ya ci shi da yaqi yakan tsaya na kwana 3 don tabbatar da rinjaye kafin ya wuce, Quraishawa kam a ranar asabar din suka bar Uhud, in ma mun dauki Hamra'ul Asad ne suna can Rauhaa ba su ko iya kwanowa ba.

.

Musulmai kuma bayan sun koma cikin garinsu wato Madina sun sake fitowa don raka Quraishawa, kuma sun tsaya a Hamra'ul Asad din har kwana 3, in aka dauki Quraishawa a matsayin mahara sai a ga sun kasa mamaye wuri, ba ganima ba fursununin yaqi, musulmai kuwa da aka fado musu sun jajurce har qarshen yaqi, sun hana shiga garinsu, ba a kama ko dayansu ba, ba a ci ganimansu ba, sun yi nasara, da sun tsere kamar yadda ake cewa da ba haka ba.

[30/01, 1:57 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 85

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Mawallafi: Baban Manar Alqasim

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YAQOQIN DA ANNABI YA TURA KAFIN AHZAAB

Sau da yawa in aka nemi cin galabarku a wajen yaqi wasu kan ga dama-damarku, abin da ya faru da musulmai kenan a Uhud, ba Quraishawa ko Larabawa ba har yahudawa da munafuqai sun fara qoqarin fito musu, dama Badar ce ta fitar da jarumtarsu a fili, yanzu mushrikai sun fara ganin dama ta samu da za su ci karensu ba babbaka, wata 2 kacal da yin Uhud har Banu Asad sun shirya wani mummunan hari da za su kai Madina.

.

Qabilar Adl da Qaara kuma suka shirya wata maqarqashiya a watan Safar shekara ta 4 wace ta yi sanadiyar salwantar da rayukan sahabbai 10, a watan dai Banu Aamir su ma suka dabbara wata manakisar da ta kai ga mutuwar sahabbai 70, har ake kirar hargitsin da hargitsin Bi'iru Ma'uuna, a Rabi'ul Auwal shekara ta 4 Hijiriyya Yahudawan Banu Nadeer suka yi yunqurin kashe Annabi SAW, Banu Gatafaan ma suka yi yunqurin kai wa Madina farmaki.

.

Da yake an dan sha wahala a Uhud Annabi SAW bai yi yunqurin fita da sojojinsa nan da nan ba, ya dan bar su don su sarara, qarfinsu ya dawo, har su da kansu su fara jin cewa abin da ake yi musu fa ya isa dole a fito a kare muslunci da martabarsa, a qarshe abin da ya faru kenan, nan take babban kwamandansu, jagoransu kuma Annabinsu, SAW ya fara shirya wasu hare-hare da za a kai wurare daban-daban don maido da martabar musluncin.

.

HARIN ABU SALAMA

Da ma wadanda suka fara yunqurin kai wa musulmai hari bayan gwagwarmayar Uhud Banu Asad bn Khuzaima ne, 'yan leqen asirin muslunci sun dauko labarin cewa Talha da Salama 'ya'yan Khuwailid sun je wa qabilarsu da masu dangantaka da su suna tunzuro su kan kawo wa Annabi SAW hari, Annabi SAW ya riga su yunquri, inda ya tura musu sojoji 150 ciki Muhajirai ne da Ansarawa.

.

Sun fita ne qarqashin jagorancin Abu-salama RA, in da ya auka musu kafin su farga, dole haka suka watse, musulmai suka kwashe guzurinsu na raquma da sauran bisashe a matsayin ganima, suka kado su suka dawo Madina cikin izza, ba tare da wani yaqi ba, sun fita a farkon kamawar watan Muharram ne shekara ta 4, da ma can Abu-Salama yana da rauni a yaqin Uhud da ya gabata, dawowarsa wannan harin ba jimawa ya ce "Ga garinku nan".

.

HARIN ABDULLAH BN UNAIS

A rana ta 5, na wannan watan, wato Muharram shekara ta 4, 'yan leqen asirin muslunci suka kawo labarin cewa Khalid bn Sufyanil Huzaliy yana tara jama'a don ya yaqi muslunci, nan take Annabi SAW ya tura masa Abdullah bn Unais Alhuzaliy don ya gama da shi, Abdullah ya bar Madina na tsawon kwana 18 sannan ya dawo ranar Asabar da kan Khalid ya gama da shi, shi ne Annabi SAW ya ba shi sandar girma wace da mutuwarsa ta zo ya nemi a burne shi da ita (Zaadul Mi'aad 2/109, Ibn Hisham 2/619-620)

.

HARIN RAJEE

A watan Safar ne na wannan shekarar wato shekara ta 4 Hijiriyya wasu daga cikin qabilar Adl da Qaara suka ce sun muslunta amma suna buqatar wadanda za su karantar da su Qur'ani, sai Annabi SAW ya tura musu mutum 10 (kamar yadda Buhari ya rawaito), ya shugabantar da Marthad bn Abi-Marthad Alganawiy, Bukhari ya ce Aasim bn Thaabit ne wato kakan Aasim bn Umar bnl Khattab, suna isa Rajee, wani makwancin ruwa na Huzail tsakanin Raabag da Judda sai suka qwalla ihu.

.

Nan fa wasu qauyuka na Banu Lahyaan suka fito suka bi sawunsu a hankali har suka yi musu qawanya sannan suka ce musu "Mun yi muku alkawarin cewa matuqar kun sauka a inda muke ba za mu yi muku komai ba" Aasim ya qi yarda ya far musu shi da jama'arsa har sai da aka kashe mutum 7 da kibau, sai Khubaib da Zaid bn Dathna da dayan na ukun suka rage, su ma suka sake yi musu wani alkawarin na barinsu in sun sauka.

.

Sai na ukun ya ce "Wannan wata sabuwar yaudarar ce" suka dauko shi suka yi masa magani kan ya bi su, da yaqi suka kashe shi, Khubaib da Zaid kuma suka tafi da su Makka suka sayar, kar a manta sun kashe iyayensu a Badar, don haka suka jefa Khubaib a kurkuku daga bisani suka dauke shi da Haram zuwa Tan'eem don su tsire shi.

[30/01, 1:58 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 86

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Mawallafi: Baban Manar Alqasim

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QURAISHAWA SUN TSIRE KHUBAIB

In mun tuna daya daga cikin dalilan da za su iya sanya sojojin muslunci su qi yarda su shiga hannun Quraishawa har da rashin sanin abin da zai iya biyowa bayan kama su, tabbas Khubaib kusan abin da ya faru da shi kenan, Quraishawa ba su saye shi don ya yi musu hidima kamar yadda sauran bayi suke yi ba, don kuwa sun kawo shi Tan'eem ne kamar yadda muka karanta, suka taru a can suka yi qoqarin tsire shi, nan ne ya nemi su bar shi ya yi nafila raka'a biyu, da yake sun san ko me zai yi dai kashe shi za su yi sai suka bar shi.

.

Khubaib RA ya yi nafilarsa a qarshe ya ce "Wallahi ba don tsoron kar ku ce mutuwa nake gudu ba da na qara" daga nan ya yi addu'o'i a kansu" wani fitaccen mutum ya ce "Ranka zai maka dadi a ce Muhammad na gabanmu muna qoqarin fille masa kai, kai kuma a ce kana cikin iyalinka?" Ya ce "Wallahi ina! Sam ba zan so a ce ina cikin iyalina kuma Annabi SAW yana inda yake mummunan abu ya same shi ba!"

.

A qarshe dai haka suka tsire shi, suka sa wani ya yi gadin gawar, har sai da Amr bn Umayya Addamriy ya wayance ya tafi da gawar cikin dare ya rufe ta, wanda aka ba wa alhakin kashe shi shi ne Uqba bnl Haarith, Khubaib ne ya kashe ubansa a Badar, da wannan za mu ce Khubaib ne mutumin farko da ya fara neman a bar shi ya yi nafila kafin a kashe shi.

.

Shi kuwa sahabin na biyu wato Zaid bnd Dathna Safwan bn Umayya ne ya kashe shi a maimakon mahaifinsa da aka kashe, ko irin wannan mu'amalar kawai ta isa ta sa musulmai su kauce wa shiga hannun mushrikai ta kowani hali, don sun kama mushrikan a Badar kusan mutum 70, amma ba su kashe su don abin da suka yi musu kafin hijira ba.

.

Bayan nan Quraishawa suka tura wasu su yanko musu wani abu na jikin Aasim don su gani ko shi ne, don ya kashe wani babbansu a Badar, Allah SW ya tsare gawarsa suka kasa yin komai da ita, dama Aasim ya roqi Allah da ya kare gawarsa daga mushrikai, da labarin ya iske Umar RA ya ce "Allah kan kare bawansa mumini da ransa ko bayan mutuwarsa" (Buhariy 2/568, Zadul Mi'ad 2/109)

.

ABIN TAKAICIN DA YA FARU A BI'IRI MA'UNA

Bayan wannan abin takaicin da ya faru a bakin ruwan Rajee' wanda ya fi shi muni ya kuma faruwa, abin da ya faru shi ne Abu-Barraa wato Aamir bn Maalik ya zo wurin Annabi SAW, sai Annabin ya kwadaitar da shi muslunci, duk da dai bai muslunta ba amma bai nuna qin haka din ba, sai ya ce "Manzon Allah, da za ka tura mutanenka su je Najad su yi da'awa a can da zai fi, wata qila mutanen su muslunta".

.

In ba mu manta ba Annabi SAW ya taba tafiya can ya san yadda ta kaya, sai ya ce "Ina jin mutanen Najad din nan" Abu Barraa ya ce "Kar ka ji komai zan tsaya musu" sai Annabi SAW ya zabo mutum 70 ya dora Munzir bn Amr daya daga cikin Banu Saa'ida, ba shakka, manya ne kuma zababbu, masana Qur'ani, sukan yi itace ne don samun abin da za su saka a bakin salati, in suka dawo da daddare kuma su shiga karatun Qur'ani, suna cikin ahlul Suffa ne, haka dai suka fita kamar yadda aka nema.

.

Ruwan Ma'una wani wuri ne da ke tsakanin Banu Aamir da Banu Sulaim, sahabban nan na isa suka sauka a can, suka aiki Haraam bn Malhaan dan uwan Ummu-Sulaim da takardar Annabi SAW zuwa ga abokin gaban Allah wato Aamir bnl Tufail, ko kallonta bai yi ba ya sa wani da ke bayansa ya caka masa mashi, yana caka masa jini ya fito Haraam ya ce "Allahu Akbar, na rantse da Ubangijin Qa'aba na rabauta".

[30/01, 1:59 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 087

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.

Aamir bnl Tufail na kashe Haraam ya yi maza ya je wajen Banu Aamir ya tunzuro su don su zo su yaqi sauran sahabban, sai aka yi dace suka qi amsawa, amma qabilar Asiyya, Ra'al da Zakwaan suka amince kuma suka fito suka mamaye sahabban Annabi SAW aka gwabza, amma qarfin ba daya ba don haka suka gama da sahabban gaba daya sai dai Ka'ab bn Zaid bnn Najjaar shi ne ya yi saura zuwa yaqin Khandaq inda aka kashe a can.

.

Amr bn Umayyad Damriy da Munzir bn Uqba bn Aamir suna cikin musulman da aka turo, suna can suka hango tsuntsaye suna zazzaga inda abin ya faru, Munzir ya zo ya fafata da su har shi ma suka kai shi lahira, suka kama Amr bn Umayya, da suka ji cewa daga Mudar yake sai Aamir ya jawo gashin kansa ya 'yanta shi don abin da ke kan mahaifiyarsa na 'yantarwar, shi kuma Amr ya koma wa Annabi SAW da duk abubuwan da suka faru, ba shakka wannan ya ma fi Uhud tsanani.

.

Koda yake a Uhud ma mutum 70 aka kashe kamar wannan, sai dai wannan zababbu ne, kuma kisar ba a yaqi ta auku ba, don da yaqi ne yakan fi dama-dama an san wannan akwai yuwuwar faruwar nasara ko asara, wata rana Amr na tafiya a hanya ya zo qarqashin inuwar wata bishiya ya sauka.

.

Can sai wasu mutane su 2 daga Banu Kilaab suka sauka tare da shi, ya bari har sai da suka yi barci ya gama da su, ya yi haka ne don daukar fansar abin da suka yi wa mutanensa kwanan nan, ashe suna da alkawari da Annabi SAW bai sani ba, yana zuwa ya labarta wa Annabi SAW abin da ya faru, ya ce masa "Don me ka kashe su" da yake Annabi SAW ya san dalili sai ya fara tattara diyyarsu ga mutane, cikin wadanda aka nema a hannunsu har da Yahudawa.

.

Yahudawa sun shugo ciki ne don dama wannan yana cikin alkawarin da aka yi da su, a iya cewa dalilin da ya jawo yaqin Banu Nadeer kenan ( Ibn Hisham 2/183, Zadul Mi'ad 2/109, Buhari 2/586), za mu duba hakan in lokacinsa ya zo, wadannan ababan takaici guda 2 tabbas sun tabi Annabi SAW, amma da yake muslunci ba yaqi ne a gabansa ba da'awa ce don shugo da al'umma cikin tsira sai Annabi SAW ya fara yin qunuti a salla.

.

Wannan yana dada tabbatar da cewa muslunci bai yadu da bakin takobi ba, duk yaqoqin da muka ambato a baya za mu ga kodai mushrikan sun taso sun zo gamawa da musulmai sai Annabi SAW da jama'arsa su fito su kare kansu, ko kuma a sami labarin shirin sa suke yi a bi su a wargaza su kafin su dauki matakin da zai yi wa muslunci lahani.

.

In har akwai wani dalili wanda zai sa musulmai su yaqi kafurai to bai kai wadannan aika-aikan guda biyu ba, duk da haka ba a yaqe su ba sai qunuti Annabi SAW ya riqa yi, shi ma din bai yi nisa ba ya bari da umurnin Allah SW, don haka masu yin qunuti don Allah a kiyaye, ban da addu'ar girgizar qasa da manyan masifu, don in suka zo ba kafiri kadai za su shafa ba har da musulmi, Allah SW ya ce ku ji tsoron fitinar da ba musulmi kadai za ta shafa ba.

.

YAQIN BANU NADEER

Yadda muka karanta a baya mun tarar da cewa Yahudawa suna da mummunar adawa da musulmai kuma za su yi matuqar jin dadi in mummunan abu zai sami musulman, sai dai duk da haka ba sa yarda a yi fito na fito da su, sai dai su gwara mutane su yi ta kashe junansu saboda su sami wani abin da suke so ko da kuwa bai da yawa, a qarshe dai su ba su yi asarar komai ba, duk kuwa da alqawarin da ke tsakaninsu da musulmai wanda suka rattaba hannu a kai, ko da yake abin da ya faru da Banu Qainuqa da Ka'ab bnl Ashraf ya dan razana su kadan har sun dan natsu kamar sun kintsu.

[30/01, 2:00 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 88

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Mawallafi: Baban Manar Alqasim

.

Bayan yaqin Uhud ne Yahudawa suka fara ganin gazawar musulmai, don dimbin asarar da musulman suka yi ta rayuka a hannun wadan da Yahudawan suke ganin sun fi qarfinsu nesa, kuma musulman ba su iya yin komai ba, sai suka ture alqawuran da aka yi da su a baya, suka fito da duk abin dake boye a cikin zukatansu, suka fara magana kai tsaye cikin sirri tsakaninsu da mushrikai da kuma munafuqai, suka ci gaba da gudanar da harkokinsu wanda ba zai taba zama alkhairi ga musulman ba.

.

Duk sun san halin yaqin dake tsakanin musulman da kuma mushrikan, wannan cin amana ne, duk da haka Annabi SAW ya yi haquri da su, har sai da suka yi yunqurin kashe shi gaba daya, hakan ba ya nufin kashe shi a shi kansa, gamawa ce da daular muslunci wanda hanqoron da mushrikan Makka tun dadewa suke matuqar buqata kenan, yanzu dole a koma wancan alqawari da suka rattaba hannu a kai don karbar hukuncinsu daidai da shiri'a.

.

Abin da ya faru shi ne: Annabi SAW ya fita cikin wasu 'yan sahabbansa zuwa wurinsu don tattauna yadda za a yi a biya diyyar mutum biyu dinnan na Banu Kilaab da Amr bn Umayyal Damriy ya kashe, wanda dama akwai wannan cikin yarjejeniyar da aka yi, suka ce ba matsala za su bayar, amma "Abu Qasim ka dan zauna a nan har mu kammala hada abubuwan" Annabi SAW ya sami wani wuri jikin wani gini ya zauna yana jiransu.

.

Sauran sahabbansa kamar Abubakar, Umar, Aliy da dai wasu RA suka zauna tare da shi, su kuma Yahudawan suka fara wasu 'yan gane-gane har dai shaidan ya taimaka musu wajen tsara yadda za su kashe Annabi SAW, suka ce "Wa zai dauki wannan dutsen niqan ya hau gininnan ya sako masa a kai ya kwankwatse shi?" Shedanin cikinsu wato Amr bn Jahash ya ce zai iya, Salaam bn Mashkam ya ce "Kun san Allah kar ku yi"

.

Ya ci gaba da cewa "Don wallahi za a gaya masa duk abin da kuke kintsawa, kuma zai yanke alqawarin dake tsakanimmu da shi" da yake sun riga sun yi niyyar zartarwa kawai sai suka ci gaba abinsu, ilai kuwa, Jibril AS ya sakko ya zayyana wa Annabi SAW komai, Annabi SAW ya tashi cikin gaggawa ya nufi Madina, sahabbansa suka bi shi da sauri suna cewa "Ka miqe ba mu ma sani ba! Ko Yahudawa sun yi wani abin ne?" Annabi SAW ya tura Muhammad bn Maslama da saqo ya gaya musu.

.

Ya ce "Ku tattara qwanku da qwarqwatarku ku bar Madina, na ba ku kwana 10, duk wanda na samu bayan haka zai baqunci lahira" Yahudawa dai ba su da wata mafita dole su bar Madina, sai suka zauna na wadansu 'yan kwanaki, amma sai Abdullah bn Ubay ya aika musu da cewa "Kar ku bar gidajenku, ina da kusan mutum 2,000 zan turo su su shugo tare da ku, sai dai ku mutu gaba daya, 'yan uwanku Banu Quraiza da qawayenku na Larabawan Gatfaan duk za su shugo a yi da su"

.

Kenan zancen ya koma yaqi na masamman, ba mutanen da za a iya yin sulhu da su ba ne, tabbas Yahudawa bisa wannan alkawari sun sami natsuwa, Qur'ani suratul Hashri ya yi bayanin wannan alqawari da munafuqai suka yi musu, wanda ya sa suka qi bin umurnin da Manzon Allah SAW ya ba su, har da wannan shugabansu Huyay bn Akhtab ya sami qarfin gwiwar aika wa Annabi SAW da raddi yana cewa "Ba za mu bar gidajemmu ba, ka yi duk abin da za ka iya"

.

Kar a manta su 'yan share wuri zauna ne, ba qasarsu ba ce, sun mamaye wuri suna ta shuka tsiya an ce su bar wurin sun ce ba za su bari ba sai dai duk abin da za a yi a yi, wannan abu ya yi matuqar damun musulmai, don babu sakankancewar yaqin zai haifar da da mai ido, suna da masu mara musu cikin Larabawa, kuma zahiri suna da qarfin gaske wanda yin sarandarsu abu ne mai matuqar wahala, ka ga dole abin ya dami musulmai, sai dai da jarabawar da ta sami musulmai ta kisar manyan malamai ta tayar wa da sahabbai hankali.

.

Wannan kisar ta sanya wa kowa qin kafuri, masamman da yake ta yaudara aka kashe su wanda halin Yahudawan kenan kuma, don haka ba wata makawa sai an gwabza, da amsar Huyay ta riski Annabi SAW sai ya yi kabbara, sahabbansa su ma suka yi, aka tashi kowa ya yi damara, Annabi SAW ya ba wa Abdullah bn Umm-Makhtum tsaron gari, Aliy RA ya dauki tuta ya isa can, da zuwa ya mamaye su, Banu Nadeer suka koma cikin ganuwa suka fara harbo kibau da duwatsu, ba shakka dabinansu da gonakinsu sun taimaka musu wajen haka, Aliy RA ya sa aka yanke su gaba daya aka qona.

[30/01, 2:01 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 89

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Mawallafi: Baban Manar Alqasim

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Ba Abdullah bn Ubay ba ko Yahudawan Banu Quraiza ba su iya tabukawa da komai ba, ba wanda ya iya kai dauki, shi ya sa Allah SW ya kwatanta su a suratul Hashr da shedan, wanda zai sa mutum ya kafurta a qarshe ya ce ba ruwansa shi yana tsoron Allah, haka suka bar Banu Nadeer cikin mamaya na kwana 6, wasu suka ce kwana 15 ne, sai Allah SW ya tura musu tsoro, suka yar da makaman da kuma miqa wuya, don haka suka tura wa Annabi SAW da saqon cewa "To mun yarda za mu bar Madina"

.

Jin haka sai Annabi SAW ya ba su sharadin cewa suna da damar fita da iyalansu gaba daya, da ma duk abin da raqumansu za su iya dauka sai dai makamai, su kuma don kar su bari musulmai su amfana da su sai suka fara rusa gidajensu da hannayensu, duk suka kwashe qofofi da hunduna, wasu har itatuwan rufi sai da suka tarkata, suka kwaso matansu da qananan yaransu suka dora a kan raquma 600, suka kama hanyar Khaibar, har da shugabanninsu kamar shi Huyay bn Akhtab din da Salaam bn Abil-Haqeeq, wasu kuma suka nufi Sham wato Palestine kenan.

.

Ko da yake an sami mutum biyu da suka muslunta a cikinsu: Yameen bn Amr da Abu-Sa'ad bn Wahab, su kam ba a taba musu komai ba, sauran makaman da suka shiga hannun musulmai na Banu Nadeer sun hada da sulke 50, takubba 350 da sauransu, sai kuma aka mamaye qasar da suka bari da gidajensu da duk abin da ya yi saura, yanzu komai ya dawo hannun Annabi SAW a matsayin shugaba kuma jagora, shi ne zai sanya su a inda ya dace.

.

An yi wannan yaqi na Banu Nadeer ne a watan Rabee'ul Auwal shekara ta 4 Hijiriyya, wanda ya yi daidai da August 635 Miladiya, inda Allah SW ya saukar da suratul Hashr kacokan dinta ta yi bayanin yadda komai ya wakana na korar Yahudawa, da tona asirin munafukai, da yadda ake raba fai'i tunda ba yaqi aka fafata ba.

.

A ciki ne ya yaba wa Muhajirai da Ansarawan da Shi'a ke zaginsu, sare bishiyoyin dabino da qona su kuma Allah SW ya ce da izininsa ne aka yi, ba fasadi aka yi ba, ya umurci muminai da su riqe taqawa, su kuma yi shiri don lahirarsu, a qarshe ya qarqare da yabon kansa ta ambato sunayensa tsarkaka, in muka dubi irin tsiyar da Yahudawan nan suka tsula a Madina da karya dokokin da suka yi, da ma qoqarin kashe Manzon Allah SAW, jagoran muslunci sannan suka fara harbo musulmai da kibau sai mu ga adalcin muslunci da aka ce su koma inda suka baro kawai ba tare da ko qwarzane ba.

.

YAQIN NAJAD

Wannan nasara ta fatattakar Yahudawa daga tsakankanin musulmai ta ba wa Annabi SAW da sauran sahabbai RA qwarin gwiwar fuskantar abokan gaban da ke waje, wadannan kafuran sun kashe gwaraza kuma masana Qur'ani kamar yadda muka fadi a baya, har abin ya kai ga taurin ran fuskantar Madina kai tsaye don yaqin Annabi SAW.

.

Wato aika-aikar da suka yi ba su jira sun ga sakamakon haka ba, sai ga 'yan leqen asirin muslunci sun dauko wa Annabi SAW labarin cewa Larabawan qauye fa na Banu Mahaarib, Sa'alaba da Gatfaan sun fara taruwa kuma Madina suka nufa, jin haka sai Annabi SAW ya riga su, ya dibi sojojinsa ya nufi Najad da su, don sanya tsoro a zukatansu, kuma kar su qara gangancin taba musulmai da muslunci, suna ganin isowar Annabi SAW da sahabbansa RA, sai duk suka watse, suka nufi duwarwatsu don samun mafaka.

.

Masana tarihi da yaqoqi sun bayyana cewa yaqin da Annabi SAW ya fita zuwa Najad ya faru ne a watan Rabee'ul Sani zuwa Jumadal Auwal shekara ta 4 Hijiriyya, wannan yaqin kusan dole ne ma musulmai su yi a daidai wannan lokacin, domin shekara na gabatowa, yaqi na gaba da aka sanya lokaci tare da Abu-Sufyan na kusantowa, in aka bari Larabawan da ke kan hanyar Makka zuwa Madina suka tafi a kan haka ba a tsorata su ba har Quraishawa suka zo, abin ba zai dadi ba, kuma an sara a gaba, girman da suke da ita kafin Uhud ta dawo, suka tabbatar da cewa in fa suka taba muslunci za su ji ba dadi.

[30/01, 2:02 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 090

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Mawallafi: Baban Manar Alqasim

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YAQIN BADAR NA BIYU

Bayan musulmai sun gama da abokan gaba na gida da na kan hanya sai kuma hankulansu suka koma kan mushrikan Makka wadanda aka yi alqawarin haduwa da su bana a qarshen yaqin Uhud, a watan Sha'aban ne shekara ta 4 Hijiriyya wanda ya zo daidai da January 626 Miladiya Annabi SAW ya fita cikin sahabbansa 1500 don fuskantar abokan gaba, rundunar tana da dawaki 10, kwamandan yaqin kuma shi ne Aliy RA, sai Annabi SAW ya dora Abdullah bn Rawaha a matsayin mai kula da gari, ya riga kafurai zuwa Badar, ya sauka a can yana jiransu.

.

Kwamandansu a lokacin wato Abu-Sufyan RA, ya fito ne cikin sojojinsa 2,000, da dawaki 50, dawakin za mu iya kwatantasu da machine-gun a yau, don haka duk yaqi sai ka ji an ambato yawansu, kafurai suna da 50, musulmai suna da 10, yawan kafurai 2,000 na musulmai 1,500, duk da cewa kusan kankankan ake, amma in aka duba kayan yaqin sai a ga har yanzu akwai tazara a tsakankanin bangarorin guda biyu, rundunar kafurai dai ta iso Majanna, wani ruwa ne da ke kwance a can, a nan ne ma suka sauka gaba daya.

.

Kwamandan nasu ya riga ya sha jinin jikinsa, don ba wannan ne karon farko da suka fara gwabzawa ba, ko da yake sun yi wa musulmai barna a yaqin Uhud, sai dai duk sun san yadda yaqin ya qare, tabbas tsoro ya dan shige shi, suna qarisawa Zahraan sai ya fara saqa yadda zai wayence ya koma gida, nan ya ce wa jama'arsa "Quraishawa, ina tabbatar muku da cewa wannan shekarar ba ta dace da kuyi yaqi a ciki ba"

.

Ya ce "Shekarar da ta dace ita ce wace akwai yabanyar da dabbobinku za su yi kiwo har ku sami isasshen nono, don haka ina umurtarku da ku koma gida, ni kun ga komawata" bisa ga dukkan alamu ko su sojojin kowa jininsa a qumba yake, don ba wanda ya yi jayayya bare ya turje kan cewa lallai sai an je fagen fama nan kamar yadda aka yi alqawari, ba su ma ambato alqawarin da suka yi ba bare su yi tunanin za a ce sun ji tsoro, bare kuma su ambato daukar fansa ko gamawa da musulmai gaba daya.

.

Haka dai musulmai suka zauna a Badar har tsawon kwana 8 ba ko alamar Quraishawa, suka qaraci jiransu suka dauko hanyar Madina, duk Larabawan da ke bibiyar adawar sun san wa yake da rinjaye kuma shi ya kamata a ji tsoronsa, Annabi SAW ya koma Madina lafiya lau, yanzu in sahabban Annabi SAW sun kafurce masa ne bayan rasuwarsa ya sa Shi'a suke tsine musu, to ina daruruwan da suka yi shahada kafin rasuwarsa? Zancen banza ne kawai, musluncin suke qoqarin batawa, ba kuma zai baci ba sai tare da bata sahabban da suka yada shi.

.

HARIN DAUMATUL JANDAL

Sai dai bayan wata 6 kacal daga dawowa yaqin Badar na biyu, 'yan leqen asirin Annabi SAW suka kawo labarin cewa qabilolin da ke can Daumatul Jandal da ke bangaren Sham suna tsare hanya suna qwace don tara abin da za su yaqi Annabi SAW da shi a Madina, sai Annabin ya dora Sibaa' bn Urfuta Algifari a matsayin mai kula da gari, mu lura da wadanda Annabi SAW ke ba wa tsaron gari, in yana nufin iyalin gidansa ne za su gaje shi, tabbas zai kebance su da wannan aiki, don ko a Makka din cikin rundunar Quraishawa kowace qabila da muqamin da take riqewa wata ba ta shiga na wata.

.

Kenan Annabi SAW bai kebe wasu banda wasu ba, wanda ba a yarda da shi ba ba a ba shi tsaron gari, ko lokacin ba ahlul baiti ne sai sahabban? In ba su kenan sahabban ne suka yi yaqi don yada addinin Allah da taimakon manzonsa ba su ba, asali Annabi SAW bai bambance wasu ahlul baiti da sahabbai ba wajen fita yaqi ko da'awa, musulman qwarai ma bayansa ba su yi haka ba, sai dai masu qoqarin bata sahabban a yau.

.

Annabi SAW ya fita cikin sahabbai 1,000 a watan Rabi'ul Auwal na shekara ta 5 Hijiriyya, ya dauki wani daga cikin Banu Azrah wato Mazkuur don ya nuna musu hanya, ya riqa tafiyar ne cikin dare yana buya da rana don ya fado wa kafuran ba tare da sun sani ba, aka kuwa yi sa'a hakan ta faru, suka fashe kowa ya miqi hanyarsa suka bar bisashensu suka tsere, wasu sun tsira wasu kuma an illata su, lokacin da suka qarisa Dumatul Jandal ba su iske kowa ba duk sun watse, Annabi SAW ya tsaya can na 'yan kwanaki.

.

A nan ne ya riqa tura sojoji wurare daban-daban, sai dai ba wanda aka samu, daga bisani ya dawo gida shi da sojojinsa, yanzu ba cikin Madina ba hatta kewayenta ba inda ake jin tsoron wani, zai yi kyau a fahimci cewa duk inda suke qarqashin musulman nan fa ba inda aka sanya su su shiga muslunci a dole, in dai sun shirya za su yaqi musulmai ne sai a je a wargaza su kafin ma su iso Madina, wanda ya muslunta wannan kuma shiriya ce ta Allah SW, sanyin da Quraishawa suka yi ya ba musulmai damar da'awa.

[30/01, 3:00 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 091

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Mawallafi: Baban Manar Alqasim

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YAQIN KHANDAQ/ AHZAAB

Bayan tsoratar da Makkawa suka yi wanda ya sa suka koma gida ba shiri an sami kusan shekara cur ba tare da wata matsala ba, don dama Quraishawa ne ke kawo matsala daga waje, yanzu tsoro ya shige su, ba su da wani katabus, har Yahudawan da ke ciki sun yi la'asar, tun daga Banu Qainuqaa zuwa Banu Nadeer, duk an kore su daga Madina saboda butun-butun din da kullum suke yi wa musulmai, sai dai Banu Nadeer har da haka ba su daddara ba, don sam ba su koyi darasi ba, nasarar da musulmai suka samu a 'yan tsakankanin ma dada tago su ta yi har suka fara sabon shirin da suke ganin kwab daya za su yi wa musulmai su gama da su, daga nan kuma ba wani abu da za a sake kiran sa da sunan muslunci.

.

Da yake bisa al'adarsu ba za su iya fitowa gaba da gaba a kara da su ba sai suka zabo mutum 20 daga cikin manyansu na Banu Nadeer da shugabanninsu, suka tura su Makka inda za su gana da Quraishawa, a can ne za su tunzuro su, kuma su nuna musu cewar za su taimaka musu zuma ko madaci, dama can ba wani abu ya sa Quraishawa suka yi rauni ba tsoro ne, don haka nan take za su karbi tayin da suka yi musu, ilai kuwa.

.

Su Quraishawa gani suke wannan taimaka musu za a yi wajen kawar da musulmai, don ko ba don daukar fansar kashe manyansu ba akwai zancen kasuwancinsu da shi ne babban abin da yake ci musu tuwo a qwarya, bare kuma ga zancen jini da suke ba wa mahimmanci sama da komai, dama ta samu da za su dawo da sunansu da ya gama balbalcewa a idon sauran Larabawan, bayan wannan qullin da Yahudawan suka yi a Makka sai suka wuce zuwa Gatfan suka janyo hankulansu kamar yadda suka yi a Makka su ma suka amsa.

.

Da haka ne siyasar Yahudawa ta sami nasara inda suka hada kan mushrikai a wuri guda, qabilu ne masu dama qarqashin wadannan wurare guda biyu, an sami mutum 4,000 da suka fito daga qabilun Kudanci wato Quraishawa, Kinana da wadanda suke da qawance da su irin su mutanen Tuhaama duk suka fito qarqashin jagorancin Abu-Sufyan RA (da wannan za mu gane cewa qarya ake yi wa zuriyar yadda ake sifanta ta da ragonci, ba shakka ko tun gabanin muslunci Abu-Sufyan RA yana kan gaba, kamar yadda ya kasance a wajen ba wa Annabi SAW kariya a yaqin Hunain lokacin da abu ya yi qamari).

.

Haka dai sojojin suka je suka hadu da na Banu Saleem, ta bangaren Gabashi kuma aka sami qabilolin Gatfaan: Wato Banu Fazaara wanda Uyaina bn Hisin yake jagoranta, sai kuma Banu Murra qarqashin jagorancin Harith bn Auf, sai Banu Ashjaa da Mas'ar bn Rukhaila yake shugabanci, a gefe kuma ga Banu Asad da sauransu, duk suka fuskanci Madina bayan sun gama daidaita komai a tsakaninsu, sun isa jikin ganuwar Madina a lokacin da adadinsu ya kai mutum 10,000, ka ga mayaqan da muslunci ya tara mafi girma shi ne wanda ya fito zuwa Badar na biyu, wato rundunar da ke dauke da sojoji 1,500.

.

In ka dubi yawan sojojin da suka taru don yaqar musulman da ke Madina sai ka ga ba ma musulman ba in aka hada kowa da kowa ciki har da mata tsahhi da qananan yara sam ba su kai yawan maharan ba, da a ce wadannan rundunonin sun iya fado wa musulmai ba zato ba tsammani, da sai dai kuma abin da Allah SW ya tsara zai wakana, don ba yadda za a iya sifanta yadda yaqin zai kasance, sai dai kamar yadda muka dauko tarihin tun farko Annabi SAW bai taba yarda ya yi zaman dirshan ba, ya baza 'yan leqen asiri a tsakiyar abokan gaba, suna fara yin wannan shirin labarin ya iske shi har Madina.

.

Nan take Annabi SAW ya kira wani taro na gaggawa wanda manyan hafsoshin sojin muslunci suka halarta, aka fara tattauna yadda za a ba wa qasar muslunci kariyar da take buqata, bayan doguwar tattaunawa a qarshe suka tsaya a kan shawarar da babban sahabinnan wato Salmanul Farisiy RA ya bayar, mutumin tsohuwar qasar Iran ne, da yawanmu sun san cewa dadaddiyar qasar kafurci ce mai qarfin gaske a duniya, ta sha gwagwarmaya da Rumawa, har sun riqa yin musayar nasara, shi ne ya ba da shawarar a gina Khandag.

.

Shi Khandaq wani wawukeken rami ne da zai kewaye gari gaba daya, ta yadda ba wanda zai shiga garin sai ya shiga ramin, qasar ramin sai a turo shi bangaren gari, ba shakka wannan shawara wata sabuwar mafita ce wace Larabawa ba su san da ita ba a lokacin, nan da nan Annabi SAW ya sa aka yi gaggawar zartar da wannan mihimmiyar shawarar, ta yadda aka dora nauyin haqa zira'i 40 a kan duk mutum goma, suka kama aikin gadan-gadan ba sassautawa, Annabi SAW yana jinjina musu don qara musu qwarin gwiwa.

[30/01, 3:01 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 092

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Mawallafi: Baban Manar Alqasim

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Akwai ruwayoyi da dama wadanda suka nuna cewa Annabi SAW da kansa ya sa hannu wajen kwashe qasar da aka tono daga rami, in an tuna tun farkon fara tarihinnan mun karanta cewa Madina ba gari ne mai tarin dukiya ba, ba fitattun 'yan kasuwa ne kamar Makkawa ba, yana daga cikin takurar da Makkawa suka yi wa mutanen Madina wajen hana Larabawa su kai musu ababan masarufi, shiga halin ni-'yasun da suka yi ta sa suka fara nema wa kansu mafita, tunda aka fara taho mu gama har yanzu ba a sami yalwatacciyar kwanciyar hankali ba bare a nemi abin sawa a bakin salati, wannan yana daya daga cikin dalilan da suka sa yaqin ya yi musu tsanani.

.

An sha matuqar wahala ta aiki, zafin rana ga yunwa, uwa-uba yaqi ne a gabansu wanda ba su taba ganin irinsa ba a rayuwarsu kacokan, suna da labarin duk irin shirin da aka yi musu, Allah SW ya qara aminci ga sahabban Annabi SAW, abin da suka riqa ci a lokacin garin sha'ir ne cikin hannu (sha'ir nau'in alkama ne), ake hada shi da dadadden mai wanda ya canja launi har ya fara wari, haka dai za a ci saboda yunwar da ake fama da ita, duk mai karanta tarihi yakan yi bayanin wahalar da aka sha, don ta kai yadda mutane suke daura duwatsu a cikkunansu ko za su sami dan dama-dama, in suka gama aikin ya isa jihadi, to bare kuma ga gagarumin yaqi a gabansu.

.

Da haka ne wata mu'ujizar annabci ta bayyana, Buhari ya rawaito hadisin 2/588-589 yadda Jabir ya ga alamar yunwa ta zahiri wace ta jigata Annabi SAW, sai ya koma ya yanka wata bissarsa a gida, matarsa kuma ta jiqa garin sha'ir, sai ya fita a sace ya kira Annabi SAW da wadansu 'yan kadan cikin sahabbai yadda za su samu su ci su dan sami qarfin aiki, shi kuwa Annabi SAW sai ya tara ma'aikatan da ke gina ramin.

.

Yawansu ya kai mutum 1,000, duk suka zo suka ci abincin nan amma ko kadan garin da naman kamar ba a taba ba, 'yar uwar Nu'uman bn Bashir ta zo wa babansu da dan wani dabino, Annabi SAW ya nemi wasu 'yan kadan ya watsa a wata sutura har sahabban suka yi ta ci dabinon sai qaruwa yake yi (Ibn Hisham 2/219), wata mu'ujizar (Buhari 2/588) lokacin da ake gina ramin an yi karo da wata marmara kamar dutse, wace aka gaya wa Annabi SAW ya sauko, cikinsa a daure da dutse ya dauki diga ya sari qasar, nan take ta murmushe.

.

Da yake Madina zagaye take da duwarwatsu, gonaki da lambuna masu bishiyoyin dabinai ta ko'ina in ba ta Arewa ba Annabi SAW a matsayinsa na masanin harkar yaqi tun farkon farawa zuwa yanzu ya tabbatar da cewa irin wadannan bataliyoyi da aka hada ba za su iya shugo wa Madina ba in ba ta sashin Arewa din ba, don haka ne ma ya sa aka gina wannan wawukeken ramin ta wannan bangaren, sukan fito aikin da safe ne in yamma ta yi su koma gida su huta kafin gobe, Allah SW ya taimake su suka kammala a daidai lokacin da suke buqata, wato kafin isowar rundunonin tarayya (Ibn Hisham 3/330).

.

Quraishawa su wajen 4,000 ne suka sauka ta inda ruwan nan yake tsakanin Ruuma, Jaraf da Za'aaba, su kuma mutanen Gatfaan da wadan da suka mara musu sun kai wurin 6,000 suka sauka can kusa da Uhud, da musulmai suka ga rundunonin sai suka ce "Wannan ne abin da Allah da manzonsa suka alqawuranta mana, kuma Allah da manzonsa sun yi gaskiya" hakan bai qara musu komai ba sai imani da miqa wuya ga Allah.

.

Munafuqai da raunanan musulmai suka fara razana, har suka fara wasu maganganu, Annabi SAW da sahabbansa kusan 3,000 suka fita, suka tsaya tsakanin ramin da suka gina da wani dutse (Sal') inda ya zama musu kamar garkuwa ta baya, kenan ramin ne yake tsakaninsu da kafurai, Annabi SAW ya sanya Ibn Um-Makhtum tsaron gari, lokacin da mushrikan suka so fadowa cikin Madina sai suka ga wani wawukeken rami a tsakaninsu, hakan ta sa suka mamaye garin, don tun asali ba su shiryo wa hakan ba, don ba su taba tsammanin hakan zai iya faruwa ba bare su shirya wa yadda za su yi.

.

Suka fara kekkewayawa cikin bacin rai tare da tattauna yadda za su sami dan rauni su fito musu ta nan, su kuma musulmai suna bin su sau da qafa suna korar su da kibau ta yadda ba wanda zai iya matsowa kusa da su don ya shiga, bare su yi tunanin turo qasa don yi wa kansu hanya, sannan su kuma ba za su iya jimirin tsayawa jira a waje ba, suna ganin ba girmansu ba ne.

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[30/01, 3:01 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 093

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Mawallafi: Baban Manar Alqasim

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SUN YI QOQARIN SHIGA MADINA

Duk da wannan babban ramin da ke gabansu sai da suka yi qoqarin haurawa su sami musulmai, wasu daga cikinsu irin su Amr bn Abdud, Ikrima bn Abi-Jahal, Dirar bnl Khattab da dai sauransu suka sami wani dan tsukin da ke tsakanin ramin da dutse suka auka, suka sukwani dawakinsu tsakanin ramin da dutsen da ake kira Sal' inda musulmai suke, nan take Aliy RA da wasu sahabbai suka fito musu.

.

Da fitowarsu suka yi maza suka amshe barakar da aka samu yadda ba wanda zai sake shugowa, daga nan Amr ya nemi Aliy RA ya fito su buga, don ba shakka gwarzo ne a cikin mushrikai duk suna sara masa, bayan fafatawa Aliy RA ya kai shi lahira, sanin jarumtarsa da gwanancewarsa wurin iya fada ga kuma yadda ta kaya, sai sauran suka runtuma a guje suka bi ta inda suka kurdado suka koma a tsorace, har Ikrima ya bar mashinsa wajen qoqarin qwatar kansa.

.

Mushrikai sun yi ta qoqarin kutso kai, ko ma su sami damar yin wata qwarya-qwaryar gada da za su sami damar shugowa, amma sahabbai RA sun qi ba su wannan kafar, da sun taso sai su maishe su baya da kibau, shagalar da aka yi da wadannan kafuran ne wajen korarsu har wasu salloli suka qwace wa Annabi SAW, a Buhari 2/590 Umar RA a ranar Khandaq ya zo wajen Annabi SAW yana aibanta mushrikai ya ce "Manzon Allah na kasa yin salla ga shi har rana ta kusa fadawa" Annabi SAW ya ce "Wallahi ni ma ban yi ba" suka gangara Bat'haa suka yi alwala bayan faduwar rana suka yi La'asar, da suka idar suka dora Magriba.

.

Wannan ramin da aka haqa ya taimaka yadda ba wata taho-mu-gama ta kai tsaye sai dai musayar kibau da sauransu, an kashe mutum 6 cikin musulmai da 10 daga mushrikai, in ma da wanda aka kashe da takobi bai wuce mutum guda ko 2 ba, a wannan yaqin ne Hibbaan bnl Araqa ya harbi Sa'ad bn Mu'az a karan hannunsa har ya yi addu'ar cewa in dai akwai sauran yaqi tsakanin musulmai da Quraishawa to Allah ya ba shi tsawon ran da zai yi jihadi, in kuma babu to ya sami shahada.

.

Ana cikin wannan tsaka-mai-wuyan ne wani shaidani cikin manyan Yahudawan Banu Nadeer ya tafi wurin Yahudawan Banu Quraiza ya sami shugabansu, mai ruwa da tsaki cikin sha'aninsu, wato Ka'ab bn Asad Alquraziy, kar a manta akwai alqawari tsakaninsa da Annabi SAW na taimakon juna a kowani irin yanayi, kuma mun san sakamakon ha'incin yaqi, to Huyay ya buga wa Ka'ab qofa amma bai bude ba, sai da ya matsa masa tukun kana ya bude, ya ce masa "Na ciccibo maka Quraishawa kacokan dinsu, suna can na sauke su a bakin ruwan Ruuma, Gatfaan kuma kab dinsu na yi musu masauki kusa da Uhud, sun yi min alqawarin yi wa Muhammad da mutanensa kisar kiyashi".

.

Ka'ab ya kushe shi gaba daya sannan ya ce " Wai kai me ke damunka ne? Don Allah rabu da ni da halin da nake ciki, wallahi ban wa Muhammad zaton komai sai gaskiya da riqon amana" Huyay ya yi ta yi masa dadin baki a qarshe dai ya sa shi ya yi masa alqawarin cewa "In dai Quraishawa da Gatfaan suka kasa yi wa Muhammad SAW wani abu za mu zo mu hadu da ku duk abin da zai same ku ya same mu tare" Ka'ab ya warware wancan alqawarin ya shiga yaqin Annabi SAW tare da mushrikai.

.

Labari ya iske Manzon Allah SAW cewa Banu Quraiza fa sun shiga yaqin da ake yi da mushrikai, sai ya sanya Sa'ad bn Mu'az, Sa'ad bn Ubaada, Abdullah bn Rawaaha da Khuwaat bn Jubai su je su binciko haqiqanin lamarin, ya ce "In da gaske ne sun shiga yaqin to ku yi min wata alama da zan fahimta kar ku bari mutane su sani, in kuma ba su saba alqawari ba to ku bayyana a sarari kowa ya ji" suna isa suka same su dumu-dumu a ciki, sai ma zage-zage da batanci suke ta yi "Waye kuma manzon Allah?! Ba wani alqawari ko wata yarjejeniya a tsakaninmu da Muhammad" suna dawowa kuwa suka alamta wa Annabi SAW abin da yake faruwa.

.

Duk da cewa Annabi SAW ya tsawatar kar a bari kowa ya sani sai dai an makara, nan kowa ya fara tunanin dukar da za a sha ta baya, wato daga Banu Quraiza, koda musulmai sun yi niyyar fitar da iyalansu da tsaffi ba hanya, kuma Yahudawa komai qanqantarsu tun farko sukan ba mutane tsoro da irin makaman da suke da su, ba a taba gwarawa da su ba amma ana matuqar tsoronsu, lamarin ya zama gaba kura baya siyaki, sahabbai sun bar cikin Madina sun koma Arewa don fuskantar gamayyar abokan gaba, ta Kudu kuma ga Banu Quraiza, ba ganuwa ba sojoji a tsakanin madina da su.

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[30/01, 3:02 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 094

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Mawallafi: Baban Manar Alqasim

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AN SAMI MAFITA

Yadda labarin sabawar Banu Quraiza ya yadu a tsakankanin musulmai abu ne mai matuqar ban mamaki, don Annabi SAW ya tsawatar kar a yi hakan, ashe ta bangaren munafuqai ne, sun riga sun san da hakan, sun san cewa ana boyewan ne kar musulmai su fahimci an fi qarfinsu, sai yadawa suke yi suna cewa "Muhammad fa ya yi mana alkawarin har taskokin Kisra da na Qaisar sai mun bude, to ga shi ko shi kansa bai da tabbacin in ya zaga wurin tsuguno zai dawo gida lafiya".

.

Wasu daga cikinsu (munafuqan) cewa suka yi a bainar jama'a "Gaskiya gidajenmu kai tsaye abokan gaba za su iya shiga, don a wajen madina ne, ka ba mu dama mu koma mu ba su kariya, Banu Salama ma sun so ballewa, da Annabi SAW ya ga haka sai ya koma ya yi kwanciyarsa har sai da abin ya yi wa musulmai tsanani, nan take ya ji wani kuzari, ya yi wub ya miqe, yana cewa " Allahu Akbar! Musulmai ina yi muku albishir da samun budi da wata nasara daga Allah" daga nan ya fara tsara musu yadda za a yi.

.

Ya sami wasu sojojin ya tura su Madina don ba wa mata da qananan yara cikakken tsaron da suke buqata, Banu Quraiza za su iya fito musu ta baya ba su sani ba, a daya hannun kuma aka shirya cewa za a zauna a daidaita da Uyaina bn Hisin da Haarith bn Auf shugabannin Gatfaan kan za a ba su daya saman uku na kudin dabinon Madina su ja jama'arsu su koma, albashi in ta so sai musulmai su fuskanci Quraishawa kawai don dama sun saba kwankwadarsu, an qwama ba sau daya ba ba sau biyu ba an san juna.

.

Sai Annabi SAW ya tuntubi Sa'ad-Sa'ad guda biyun nan kan haka, sai suka ce "Manzon Allah, in Allah SW ne ya umurce ka da haka mun yi biyayya, in kuwa kai ne kawai kake ganin ya dace a yi haka to gaskiya ba mu da buqatarsu, ko lokacin da muke kan kafurci tare da su ba su da wani tsammanin samun 'ya'yan bishiyarmu sai dai su saya ko su yi bashi, sai yanzu ne da Allah SW ya qarfafa mu da muslunci ne za mu dauka mu miqa musu? Ina! Sai dai takobi ya shiga tsakaninmu" Annabi SAW ya nuna musu cewa taron jama'ar da ya gani ya sa ya yi tunanin haka, ya karbi ra'ayinsu.

.

To ma Allah SW cikin ikonsa sai ya kawo mafita daga inda ba su taba tsammani ba, akwai wani daga cikin Gatfaan ana ce masa Nu'aim bn Mas'ud bn Aamiril Ashja'iy RA ya zo ya sami Annabi SAW ya ce "Manzon Allah! Na muslunta amma mutanena ba su sani ba, nuna min abin da ya dace na yi" Annabi SAW ya ce "To ai kai daya ne, tunda an ce yaqi dan zamba ne rikita mana su kawai" nan take ya kama hanya zuwa Banu Quraiza, su ma ba su san ya muslunta ba.

.

Dama can akwai dangantaka tsakaninsa da Banu Quraiza kafin shigarsa muslunci, ya ce musu "Kun dai san abin da yake tsakaninmu da yadda nake matuqar qaunarku" suka ce "Gaskiya ne" ya ce "Saninku ne Quraishawa ba kamarku ba ne, wannan garin garinku ne da dukiyoyinku suke ciki, da matanku da 'ya'yanku, ba yadda za a yi ku koma wani wuri ku bar su, Quraishawa kuwa da Gatfaan zuwa suka yi don yaqar Muhammad da mutanensa, ga shi kuna qoqarin taimaka musu, to garinsu da dokiyoyinsu da matansu ba a nan suke ba"

.

Ya ci gaba da cewa "To ku sani, in fa kun ci nasara to su suka ci riba, in kuma yaqi ya juya da ku guduwa za su yi garinsu su bar ku da Muhammad ya dauki mataki a kanku" nan suka ce masa "To kai Nu'aim meye abin yi?" Ya ce "Kar ku sake ku yaqi Muhammad sai sun ba ku manyansu a hannunku a matsayin lamuni" suka ce "Tabbas wannan gaskiya ne" yana barinsu ya koma wurin Quraishawa ya tuna musu qaunar da ke tsakaninsu kamar dai yadda ya wakana tsakaninsa da Banu Quraiza.

.

Ya ce "Yahudawa fa sun yi" nadamar warware alqawarin da ke tsakaninsu su da Muhammad shi da mutanensa, har sun tura masa cewa za su sami wasu mutane daga cikinku su tura masa a qarshe su daidaita a tsakaninsu, don haka in suka nemi ku damqa musu wasu a matsayin lamuni kar ku bayar" daga nan kai tsaye ya wuce wurin Gatfaan su ma ya kimtsa musu kwatankwacin haka, tabbas za su yarda da shi tunda su a saninsu da shi ba wani zancen muslunci tare da shi.

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[30/01, 3:03 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 095

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Mawallafi: Baban Manar Alqasim

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A daren Asabar ne na watan Shawwal shekara ta 5 Hijiriyya mushrikai suka tura wa Yahudawa saqo suke ce musu "Kun ga dai mu ba a qasarmu muke ba, kuma duk dan abin hannunmu ya qare, don haka ku zo mu hadu mu fuskanci Muhammad" Yahudawan suka ba da amsar cewa "Yau kam Asabar ce, kun kuma san abin da ya faru da magabatanmu da suka keta alfarmar wannan ranar, koma ba don haka ba ba za mu shiga yaqi tare da ku ba sai kun turo mana wasu a hannunmu a matsayin lamuni, labari na samun Quraishawa da Gatfaan suka ce "Wallahi Nu'aim ya yi gaskiya"

.

Daga nan suka aika wa Yahudawan da saqon cewa "Mu fa ba wanda za mu tura muku, ku fito kawai mu yaqi Muhammad" su ma Banu Quraiza suka gasgata Nu'aim, nan fa komai ya lalace, hadinkan gaba-daya ya wargaje, dama musulmai tuni sun yi nisa wajen addu'a, inda suka yi ta neman Allah ya toshe musu barakar da ke tsakaninsu, Annabi SAW kuma ya riqa roqon Allah yana cewa "Ya Ubangijin da ya sauke Qur'ani, Mai gaggawan hisabi, ka dora mu a kansu, ka wargaza tsakanonsu!"

.

Ba shakka Allah SW ya karbi addu'ar Annabi SAW da ta sahabbansa, bayan wannan rikita-rikitar da ta dama wa sassansu lissafi sai kuma Allah SW ya turo musu wata iriyar iska da ta riqa yin sama da khaimominsu, ba wani abin da zai biyo ta gabanta sai ta yi sama da shi, sai kuma Allah SW ya turo mala'iku suka watsa tsakaninsu, ya jefa musu tsoro da razana a zukatansu, ga wani irin sanyi mai gigita mutum, duk dai a wannan lokacin, alhali ba su shirya wa faruwar hakan ba tun farko.

.

Annabi SAW ya tura Huzaifa bnl Yamaan ya binciko masa abin da ke faruwa, yana isa ya taras da su a wannan halin, har ma sun gama tara komatsansu don komawa gida, da wannan musulmai suka sami natsuwa, Allah SW ya yi musu maganin mushrikai ba tare da wata mummunar asara ba, musulmai su ma suka koma cikin Madina, an yi yaqin ne a watan Shawwal shekara ta 5, mushrikai sun kewaye Annabi SAW ne na tsawon wata guda cur, ko kuma kusa da wata guda din.

.

Duk da yake ba a zubar da jini sosai ba a yaqin, sai dai an kadu matuqa gaya, wanda musulmai ba su taba ganin mutuwa qiri-qiri irin wannan ba, yaqi ta gabansu da baya, ga yawan jama'a na qin qarawa, irin wannan jama'ar da suka tara amma ba su iya tsinana komai ba ya sa Larabawa suka tabbatar da cewa ba abin da mushrikai za su iya yi wa muslunci, har Annabi SAW ya ce "An gama kawo mana hari yanzu mu za mu kai Buhari 1/411.

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YAQIN BANU QURAIZA

Tarihi ya nuna cewa a ranar da Azuhur Annabi SAW ya dawo daga yaqin Khandaq ya sami umurnin wucewa Banu Quraiza, sai ya sanya ladan ya kira salla, ya ce wa jama'a "Duk wanda yake ji na to kar ya yi sallar La'asar sai a Banu Quraiza" ya dora Ibn Um-Maktuum kula da gari kamar yadda ya saba, ya ba wa Aliy bn Abutalib tuta, ya tura shi Banu Quraiza, yana yin kusa da su ya ji mummunar maganar da suke fadi a kan Annabi SAW, shi kuwa Annabi SAW ya fita ne tare da Muhajirai da Ansarawa, har sai da ya kusanci wani wurin ruwa nasu ya sauka a nan.

.

Sahabbai tuni sun kama hanya, wasu suka ce ba za mu yi La'asar ba sai a Banu Quraiza kamar yadda aka yi mana umurni, wannan ya sa wasu ba su iya yin La'asar din ba sai bayan Issha, wasu kuma suka ce "A'a ba manufar kenan ba, Annabi SAW na nufin gaggauta fitan ne, almuhim, Annabi SAW bai nuna cewa wani ya yi laifi ba, haka dai musulmai suka yi ta fita zuwa Banu Quraiza su wajen 3,000 suka mamaye su, dama sun shiga yaqi da Annabi SAW ne ba tare da lissafin abin da zai iya biyo baya ba.

.

Da dai suka ga an mamaye su komai ya tsaya cak na wani lokaci sai Ka'ab bn Asad, wato shugabansu kenan, ya bijiro musu da wasu shawarwari guda 3, wadan da suke ganin duk shawarwarin babu ko qwara daya da suke ganin yana da sauqi a ciki, don haka suka yi watsi da su gaba daya, don ba wani mai sauqi a ciki, ganin haka sai ya musu cikin fushi "Ba wani mutum a cikinku da ya taba zama gwarzo tun lokacin da uwarsa ta haife shi!".

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[30/01, 3:04 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 096

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Mawallafi: Baban Manar Alqasim

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Shawarwarin da Ka'ab bn Asad ya bijiro musu da su su ne:

1) Ko dai gaba dayansu su shiga muslunci, ko ba don komai ba su tsare jinanensu, dukiyoyinsu, matansu da 'ya'yansu, ya ce "Wallahi a fili yake gare ku cewa shi Annabi ne da Allah SW ya aiko, wannan yana rubuce a littafanku".

2) Ko kuwa su kashe 'ya'yansu da matansu da hannayensu, sannan su fita wajen yaqin Annabin in ta yi ruwa rijiya, in ba haka ba kuma su hallaka gaba dayansu.

.

3) Ko kuma su bari sai ranar Asabar kawai su auka wa Annabi SAW da sahabbansa, wannan don musulmai za su saki jiki don sun tabbatar Yahudawa ba sa yaqi a ranar, to tunda ba su karbi ko daya daga cikin wadannan shawarwari ba qila sai dai su karbi duk wani hukunci wanda Annabi SAW zai yi, to amma kafin nan sai suka fara neman shawarwarin wadanda suke da qawance da su kan cewa in suka karbi hukuncin da Annabi SAW zai yi me zai iya faruwa?

.

Suka aika cewa a turo musu Abu-lubaba su dan tattauna da shi, don dukiyarsa da yaronsa suna unguwarsu ne, akwai wata alaqa a tsakaninsu, yana isowa manyan mazan suka nufo shi, mata da qananan yara kowa jininsa a qumba sai kuka suke yi, wannan ya sa zuciyarsa ta yi rauni, ya tausaya musu matuqa, suka tambaye shi "Abu-Lubaba! Kana ganin mu karbi hukuncin da Muhammad zai yi?" Ya ce "Qwarai".

.

Amma sai ya ja manuniyarsa a wuya, wanda hakan yana nufin kisa ne, yana gamawa ya farga cewa ya yi kuskure, kasancewarsa dan adam wanda ba ma'asumi ba, sai kawai ya yanke wa kansa hukunci kafin Annabi SAW ya waiwaye shi, daga wurin ya wuce Madina kai tsaye ya je ya daure kansa a masallaci yana jiran hukunci, ya yi rantsuwar ba mai kwance shi sai Annabi SAW din da hannunsa, ya kuma rantse cewa shi da wannan qauyen na Banu Quraiza faufau tsawon rayuwarsa, da labari ya iske Annabi SAW sai ya ce "Da a ce ya zo nan, da na nema masa gafara, amma tunda ya je can ban iya sakinsa har sai Allah SW ya karbi tubansa.

.

Su kuwa Banu Quraiza duk da nunin da Abu-Lubaba ya yi musu sun yanke karbar duk hukuncin da Annabi SAW zai dauka, amma kuma da a ce sun so jajurcewa a cikin ganuwarsu za su iya, duk da mamayar da musulmai suka yi musu, don suna da isasshen abinci, ga rijiyoyi masu ruwan gaske, ga kuma ganuwa ta yi musu garkuwa, musulmai kuwa kamar yadda muka karanta suna waje ne a sararin Ubangiji SW, lokacin kuma ana tsananin sanyi, ga matsananciyar yunwa, ga gajiya, daga dawowarsu Khandaq suka zarto.

.

Sai dai da yake Allah SW ya riga ya jefa musu tsoro, sojoji dubun-dubatan da suka taru wa musulmai sun juya ba shiri to bare su? Aliy RA da Zubair bnl Auwam suka yi gaba, Aliy RA ya ce "Wallahi ko dai na bude qofar ganuwar nan ko abin da ya sami Hamza ya same ni" ganin haka sai nan da nan suka canza shawara suka ce to sun bar hukuncin a hannun Annabi SAW, to dama Banu Quraiza bayan munanan abubuwan da suka yi sun tara takobi dai-dai har 1500, da masu 2,000, da sulke 300, da garkuwoyi 500, duk tanadin nan don dai a yi wa musulmai ne kisar kiyashi, kenan in za a yi adalci hukuncin da suka cancanta kenan.

.

To amma da yake Ausawa sun yi qorafin cewa Annabi SAW ya tausasa wa Yahudawan Banu Qainuqa sabo da sa bakin Khazrajawa qawayensu, to su ma suna son a rangwanta wa Banu Quraiza, Annabi SAW ya ce "In wani daga cikinku ya yanke hukuncin kun yarda da hukuncinsa?" Suka ce sun yarda, Annabi SAW ya aika a taho da Sa'ad bn Mu'az.

.

In mun tuna mun karanta a baya cewa an yi masa rauni har yana roqon Allah tsawon kwana in akwai sauran jihadi a gaba aka dauko shi, shi kuma da ya rage wuqa da nama a hannunsa sai ya yi hukuncin cewa a yi musu abin da suka yi niyyar yi, Annabi SAW kuma ya tabbatar da hukuncinsa, yawansu ya kai 700, da haka ne aka karkade wannan masifar da take addabar musulmai gaba daya, har da wasu daga cikin Banu Nadeer da suka hadu da su, da ma mahaifin Safiyya RA, wato Huyay bn Akhtab domin ya cika alqawarin da ya yi wa Ka'ab bn Asad.

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[30/01, 3:04 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 97

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Mawallafi: Baban Manar Alqasim

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Duk da wannan abin akwai wadanda suka muslunta kuma ba a tabi lafiyarsu ba, jininsu dukiyoyinsu da komai nasu lafiya lau, akwai ma wani da ake kira Amr wanda ya qi yarda ya shiga cikin ha'incin da Banu Quraiza suka yi, wato Muhammad bn Salama kwamandan rundunar muslunci ya gan shi, amma tunda ya san abin da ke faruwa bai yi masa komai ba, Annabi SAW ya cire daya saman biyar na abin da aka samu, sauran ya raba wa mayaqan, wanda yake qasa yana da kaso daya, mahayi kuma uku, daya nasa biyun na abin hawa, daga cikin barorin da aka samu Annabi SAW ya dauki guda, wato Raihana bnt Amr bn Khanaaqa.

.

Wannan an dan sami maganganu a kai har guda biyu, Ibn Is'haaq yana ganin ta zauna tare da Annabi SAW har qarshen rayuwarsa (Inb Hisham 2/245), Kalbiy kuma yana ganin cewa Annabi SAW ya 'yanta ta a shekara ta 6 ya aure ta (Talqeehu Fuhuumi Ahlil Aathar p12) bayan kammala yaqin Banu Quraiza Allah SW ya yi wa Sa'ad bn Mu'az rasuwa, wanda ba Annabi SAW da sahabbansa ba hatta Al'arshin Allah SW sai da ya girgiza saboda rasuwarsa Buhari 1/536, Muslim 2/294, kenan in Allah SW ya amshi addu'arsa to fada tsakanin musulmai a Madina da Quraishawa ta qare kenan, haka kuma ta faru.

.

A wannan mamayar da aka yi wa Banu Quraiza mutum guda cikin sojojin muslunci ya rasa ransa a dalilin Yahudawa, wato Khallad bn Suwaid, shi ma wata Bayahudiya ce ta jefo masa dutsen niqa a ka, da aka gama yaqin sai aka yi qisasi wato ita ma aka gama da ita, ita ce mace qwaya daya tal da ta rasa ranta, sai dai Allah ya yi wa Sinan bn Muhsin dan uwan Ukasha rasuwa.

.

Shi kuwa Abu-Lubaba da ya daure kansa yana can a daure har na tsawon kwana shida, matarsa ce take zuwa a duk lokutan salla ta kwance shi don ya samu ya yi sallar a jam'i, kar a manta wannan ba fa qaramin abu ba ne, don kowa ya zo salla zai gan shi, kuma zai nemi sanin abin da ya faru, haka yake har sai da tubarsa ta sauka wa Annabi SAW lokacin yana dakin Um-Salama RA da asubahin farko, ta fito qofa ta yi masa albashir, mutane suka yi ta qoqarin sakinsa amma ya qi, sai da Annabi SAW ya fito sallar Asuba sannan ya kwance shi.

.

An yi wannan yaqin ne a Zulqida shekara ta 5 Hijiriyya, an mamaye Banu Quraiza na tsawon kwana 25 ne, suratul Ahzaab ya yi maganar yaqin, da yake kusan duk gaba daya aka yi su.

LAMURAN SOJI BAYAN BANU QURAIZA

Abu-Rafi' wato Salam bn Abil-Haqeeq daya ne daga cikin manya-manyan mujriman da suka tunkudo qungiyoyin Larabawa don a yaqi Annabi SAW da sahabbansa, a yaqin Khandaq ya ba da dukiya mai tarin yawa da sauran kayan yaqi, don haka Annabin ya sa a zartar masa da hukuncin da ya dace.

.

Da yake Ausawa suka ba da gudunmuwarsu wajen kashe Ka'ab bnl Ashraf, sai Khazrajawa suka nemi alfarmar a bar su su zartar wa Salaam irin wannan hukuncin, Annabi SAW ya ba su dama amma ya yi kashedin cewa kar a tabi lafiyar mata da qananan yara, wasu daga cikin Banu Salama duk Khazrajawa ne, suka bazama tare da jagoransu, wato Abdullah bn Ateek, suka nufi Khaibar inda Abu-Rafi' yake cikin ganuwarsa, sun isa lokacin rana ta riga ta fada, ga mutane ana ta magana da sauti sama, don haka da suka matso sai Abdullah ya ce su jira shi zai je ya marairaice wa masu gadin qofar qila su ya sami shiga.

.

Yana zuwa ya taitayo tufarsa kamar wanda zai biya buqatarsa, a she mai gadin ya hango shi, sai ya ce "Abdullah, in dai shugowa za ka yi to ka shugo zan kulle qofar" Abdullah ya ce "Na shiga, na sami wuri na labe, mutane na gama shugowa ya kulle qofar ya rataya mabudin jikin kututture" labarin na da dan tsawo amma dai a qarshe ya kashe shi, wajen sakkowa ne ya saki jiki ashe bai qarisa qasa ba, har ya karye, da ya dawo ne Annabi SAW ya yi masa addu'a ya warke, Buhari 2/577, sun tafi yaqin a Zulqida ne zuwa Zulhijja shekara ta 5.

.

HARIN MUHAMMAD BN MASLAMA

A iya cewa wannan harin shi ne na farko tun bayan gumurtsin da musulmai suka sha da kafurai a Khandaq da Banu Quraiza, sun yi wurin Dariyya ne, wace take cikin Najad, akwai tafiyar kwana 7 tsakaninta da Madina, sun fita ne a watan Muharram shekara ta 6 Hijiriyya, suka fada tsakiyar Banu bakar bn Kilaab, suna auka musu, wasu suka samu suka sha da qafafuwansu, musulmai suka kada tumakansu da sauran dabbobin, Allah SW ya ba su sa'a suka yi ram da Thumamah bn Uthaal Alhanafiy shugaban Banu Haneefa, ya yi shigar buttu ne dan ya sami damar yi wa Annabi SAW kisar gilla.

[30/01, 3:07 p.m.] Salis ~Kura: [30/01, 1:45 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 099

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Mawallafi: Baban Manar Alqasim

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An sami wasu hare-hare da Annabi SAW ya tura a 'yan tsakankanin nan, wasu an sami nasarar fatattakarsu wasu kuma an sha kashi, kamar dai yadda kowa ya san dabi'ar yaqi, misali:-

1) Rundunar Ukasha bn Muhsin a watan Rabi'ul Awwal shekara ta 6, da aka tura shi Al-Ghamar, ya fita da mutum 40 zuwa bakin ruwan Banu Asad, suka gudu musulmai suka kada raqumansu 200 zuwa Madina.

2) A watan dai Muhammad bn Maslama ya fita zuwa Zu-Qissa da mutum 10 zuwa yankin Banu Tha'alaba, da suka yi barci mutum dari suka abka musu suka kashe su duka, da qyar Ibn Maslaman RA ya sha da babban rauni.

.

3) Abu-Ubaida bnl Jarrah ya fita da mutum 40 zuwa inda aka kashe mutanen Ibn Maslama a watan Zul'qida suka fada wa Banu Tha'alaba, a qarshe da aka fi qarfinsu suka gudu musulmai suka kwashe dabbobinsu.

4) Zaid bn Haritha ya fita zuwa Jamum wani ruwa ne na Banu Sulaim, a nan ne wata mata Haleema ta nuna musu matsugunansu suka ribato bisashe, da suka dawo Haleema ta ba wa Annabi SAW kanta ya aure ta.

.

5) Zaid din dai ya je Eis a Jumadal Ula shekara ta 6 Hijiriyya, cikin mahaya 170, a nan aka taso qeyar fataken Quraishawa qarqashin jagorancin Abul-Aas mijin Zainab RA diyar Manzon Allah SAW, ya samu ya kurce kuma matarsa ta tsaya masa, ya nemi ta roqa masa Manzon Allah SAW a dawo masa da dukiyar da aka karba, Annabi SAW ya nemi shawarar sahabbai kamar yadda ya saba ba tare da ya matsa musu ba, suka amince da ya kwashe kayayyakin.

.

Nan ne ya tarkata wa Quraishawa kayansu ya kai musu, daga bisani ya muslunta ya yi hijira zuwa Madina, Annabi SAW ya maida masa da aurensa na diyarsa wato Zainab.

6) Zaid din dai ya sake komawa Banu Tha'alaba a watan Jumadal Akheera shekara ta 6, cikin mutum 16, amma suka tsere gaba dayansu tunanin cewa mayaqa ne na sosai za su zo, suka bar wa musulmai ganimar dabbobinsu, ya yi kwanan daji kwana 4 ya koma gida.

.

7) A Rajab shekara ta shidan dai Zaid ya fita zuwa Waadul Qura cikin mutum 12, ya fita ne don kewaye gari ko akwai motsin abokan gaba, amma mutanen can din suka abka musu aka kashe mutum 9, cikin ukun da suka sha din har da Zaid.

YAQIN BANU MUSTALAQ

Wannan yaqin ba wani taho mu gama ne mai tsanani aka sha a ciki ba, sai dai an sami tankade da rairaya a tsakanin sahabban Annabi SAW da kuma munafuqan da suke da'awar muslunci.

.

Irin wadannan munafuqan ba musulmai ba ne bare su zama sahabban Annabi SAW, su ne 'yan Shi'a suka kasa gane su, ko kuma da gangan suka riqa sukar sauran sahabban don bata muslunci, a wannan yaqin ne Allah SW ya fitar da darajar muslunci a baina ga jama'a don kowa ya gani, an yi yaqin a watan sha'aban ne shekara ta 6, dalilin yaqin shi ne labari ya iske Annabi SAW cewa Haarith bn Abi-Dirar wato shugaban Banu Mustalaq shi da wasu cikin Larabawa suna shirya yaqar Annabi SAW, sai Annabi SAW din ya tura Bareeda bnl Haseeb Al'aslamiy ya binciko al'amarin, Bareeda ya zo ya sami Haarith ya yi magana da shi.

.

Da ya gano cewa haka abin yake ya zo ya gaya wa Annabi SAW, sai ya yi sauri ya debi sojojinsa suka fita, ciki har da munafuqan da ba su taba fita ba, ya sanya Zaid gadin gari, koda yake wasu sun ce Abu-Zar ne, wasu ma suka ce Thumaila ibn Abdillah Allaithiy ne, to dama Harith ya turo dan leqen asiri don ya ga shirin da sojojin Annabi SAW suka yi, Allah SW ya ba su sa'a suka cabko shi, nan take suka aika shi lahira, ya yin da labari ya iske Harith irin shirin da sojojin muslunci suka yi da kisar da aka yi wa dan leqen asirin, nan fa Larabawan da ke tare da shi suka tsorata, kansu ma ya rabu.

.

Annabi SAW ya qarisa Muraisee, wato wani ruwa nasu da ke can, ya tsara sojojinsa inda ya kasa su kashi 2, ya ba wa Abubakar RA tutar Muhajirai, na Ansarawa kuma ya ba Sa'ad bn Ubada, aka dan yi musayar kibau kafin Annabi SAW ya ba da damar a abka musu gaba daya kawai, aka kuwa abka musu din, har nasara ta tabbata a hannun musulman, aka gama da wasunsu aka kamo mata da dabbobi, musulmi daya kawai ya rasa ransa, shi ma wani Ba'ansare ne ya yi zaton abokin gaba ne, sai dai abin da Ibn Qayyim yake fadi ba a yi bata-kashi ba, haka yake ma a Hadisai.

ANNABI DA SAHABBANSA // 098

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Mawallafi: Baban Manar Alqasim

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THUMAMA YA MUSLUNTA

Asali Thumama turo shi aka yi, wato shararren maqaryacin nan Musailama ya turo shi don ya kashe Annabi SAW (Asseerah Alhalabiyya 2/297), kafin ya ankara har sahabban Annabi SAW sun yi carab da shi, suka je masallaci suka daure, shi ne mutum na biyu da aka gan shi a daure a masallaci, Abu-Lubaba dai shi ya daure kansa, sai Thumama da aka daure shi, jim kadan Annabi SAW ya fito wurinsa ya ce "Thumama me za ka ce?"

.

Ya ce "Muhammad! Ni mutum ne da ke da amfani gare ka, amma in za ka kashe ni to za ka kashe wanda za a ji dadin kasarsa, in kuma ka bar ni to ka bar wanda zai saka maka, in kuma dukiya kake bida ka fadi duk abin da kake so a ba ka" Annabi SAW ya rabu da shi ya yi tafiyarsa, an yi haka da shi a ranaku baban-daban, amma yana maimata abu guda, don haka Annabi SAW ya ce a rabu da shi ya yi tafiyarsa, Annabi SAW bai taba yin abu babu hikima a ciki ba, don haka ne in ya ce a yi kaza nan take sahabbansa za su zartar.

.

Ana sakinsa ya kama hanya ya bar Madina, ya gangara kusa da masallaci ya watsa ruwa sannan ya dawo ya muslunta, ya ce wa Annabi SAW "Wallahi a da ba wata fuska a bayan qasa da nake matuqar qin na gan ta kamar taka, sai ga shi na fi qaunar ganin fuskarka sama da ta kowa a duniya, ba wani addini da na qi jini kamar naka, sai ga addininka ya fi min na kowa a bayan qasa"

.

Ya ce "In za ka bar ni ina son na yi umura, Annabi SAW ya ce "Bismillah" ya nemi izini ne don ba a taba yin umura gabaninsa ba, shi ne na farko, lokacin da ya tafi ya sami Quraishawa sai suka ce "Thumama ka tuba" ya ce "A'a na dai shiga muslunci ina tare da Muhammad SAW, kuma daga yau, ba wata alkamar da za ta sake shugo muku sai in Muhammad SAW ne ya ba da umurni" abin da ya sa tun farko suka kasa yi masa komai kenan, shi ne sarkin Yamama wato qauyen Makka ne, su ne suke turo mata alkama, shi ya sa da ya koma ya iya dakatar da komai.

.

Ala tilas Makkawan suka rubuta wasiqa zuwa ga Annabi SAW suna roqonsa don zumuntar da ke tsakaninsu ya bari a riqa kawo musu abinci, Annabi SAW ya ba da damar haka (Zadul Mi'ad 2/119, Seera na Abdullahin Najdee P292-293), amma su a baya su ne da kansu suka hana a riqa kai wa Madina abinci don dai Annabi SAW da sahabbansa su galabaita, wasu littafan sun yi ta sharhin mahimmancin barin Thumama da rai duk da baqar adawarsa da muslunci, sai daga baya aka fahimci hikimar barinsa da kuma amsar da ya ba wa Annabi SAW.

.

HARIN BANU LAHYAAN

Wadannan mutane in ba a manta ba su ne masabbabin mutuwar sahabbai makaranta Qur'ani har mutum 10 a Rajee', da yake suna kusa da garin Makka ne, wadanda kusan su ne ake ta fama da su a 'yan shekarun nan, Annabi SAW bai ga hikimar abka musu kusa da abokan gaban muslunci na gaskiya ba, sai bayan da alkadarin Quraishawa ya gama karyewa a Ahzaab har suka dena maganar yaqin Madina, ko da yake in za mu tuna tun daga Uhud jikinsu ya riga ya yi sanyi, Khandaq din ma Yahudawa ne ummul-haba'isin hura wutarsa.

.

Yanzu dai lokaci ya yi da Annabi SAW ya ga ya kamata a koya musu darasi, babu wani dalili da zai sa wadannan kafuran su kashe mahimman mutane a muslunci ba sididi ba sadada, su ba yaqi ake yi da su ba, ba a kuma ci bashin jininsu ba, a watan Rabi'ul Auwal ko kuma Jumaadal Ula shekara ta 6 Annabi SAW ya fita cikin sahabbai 200, ya dora Ibn Um-Makhtum tsaron gari.

.

To kamar yadda ya saba, da zai fita sai ya nuna Sham zai tafi, don shi ma yana da masu dauko masa asiran kafurai, amma sai ya yi saurin walkatowa zuwa inda aka kashe sahabbansa, ya yi musu addu'a, ya nema musu gafara, Banu Lahayan na samun labari duk sai suka fashe suka yi kan duwatsu, bai sami damar yi musu komai ba, ya dan tsaya a nan na kwana 2, sannan ya tura wasu mahaya zuwa Kuraa'ul Gameem don Quraishawa su san da fitowarsa, duka-duka kwanansa 14 ya yi ya koma Madina.

.

Wani abin da zai daure maka kai shi ne, me ya sa Annabi SAW ya ji zafin mutuwar wadannan manya-manyan sahabban har ya yi qoqarin bin kadin dalilin raba su da rayukansu in ba yardarsa da su ba? Ka taba jin 'yan Shi'a suna yabon su lokacin da suke zagin sahabbai RA? In sun ce wadansu sun canza addini bayan rasuwar Annabi SAW, to ina labarin sauran sahabban da suka riga Annabi SAW rasuwa a wuraren yaqin tare da shi? Sannan fa muslunci bai shiga qasashen Shi'a ba sai bayan rasuwar Annabi SAW, shin me kenan aka kai musu? Kafurai dai masu yaqi da muslunci ba za su yaqi 'yan uwansu kafurai don su baza addinin da suke gaba da shi ba, yana da kyau duk wani mai hankali ya yi aiki da qwaqwalwarsa sosai.

[30/01, 3:07 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 100

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Mawallafi: Baban Manar Alqasim

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ANNABI SAW YA AURI JUWAIRIYYA

Daga cikin matan da aka taso qeyarsu zuwa Madina har da Juwairiyya bntl Haarith wato shi shugaban Banul Mustaliq din, ta fada a rabon Thaabit bn Qais ne, shi kuma ya ba ta damar ta 'yanta kanta, Annabi SAW ya biya mata ya aure ta, kamar yadda muka fadi ne a baya cewa komai ka ga Annabi SAW ya yi za ka iske akwai hikima a ciki, tabbas dalilin wannan auren sahabban Annabi SAW suka saki fursunonin yaqin gaba daya da cewa surukan Annabi SAW ne, su kuma da suka ga haka duk sai suka muslunta (Zadul-Mi'ad 2/112-113, Ibn Hishaam 2/289-295).

.

MUNAFUQAI GABANIN YAQIN

Tun a baya mun karanta babban dalilin da ya haddasar da munafurcin Abdullah bn Ubay, don lokacin manyan qabilun Madina guda biyu wato Aus da Khazraj sun riga sun yi ittifaqin nada shi a matsayin sarkin Madina, sai ga Annabi SAW daga Makka ya shugo Madina a matsayin baqo, Madinawa kuma duk suka zama Ansarawansa, sai ya zamanto wancan maganar ta shiririce gaba daya ba a sake komawa kanta ba, shi kuma sai ya fara ganin cewa Annabi SAW ya qwace masa mulkinsa ne ya kuma maishe shi tamkar saniyar ware, sai ya fara gaba da addinin gaba daya.

.

To da muslunci ya yi qarfi kuma sai ya fara neman duk abin da zai bata sunan musluncin, abotarsa da abokan gabar musluncin ya dada qarfi, har ya kawo cisgiya a harin Yahudawan Banu Qainuqa, ya nemi raba kan musulmai a yaqin Uhud tare da kawo rudani a tsakanin musulmai kamar dai yadda 'yan Shi'a suke yi da sunan muslunci.

.

Har ta kai ga in Annabi SAW ya hau mumbari ranar Juma'a yakan miqe ya ce "Wannan da ke gabanku Manzon Allah ne da Allah SW ya karrama ku ya kuma daukaka ku da shi, don haka ku taimake shi, ku qarfafa shi, ku saurare shi ku yi masa biyayya" daga nan sai ya zauna, sai shi kuma Annabi SAW ya miqe ya fara hudubar, saboda qarfin hali wata rana duk da abin da ya yi a Uhud, sai ya miqe bayan yaqin zai yi abin da ya saba, nan fa wasu daga cikin sahabban ransu ya baci suka finciko rigarsa qasa.

.

Suka ce "Zauna abokin gabar Allah, nan ba wurinka ba ne, mun riga mun gane ko kai waye" nan fa ya miqe cikin fushi yana tsalleke kafadun mutane, wani ya yi maza ya sha gabansa yana jiransa ya fito, da fitowarsa ya ce "Kai me ya same ka ne? Koma wurin Annabi SAW ya nema maka gafara" ya ce "Ban da buqatar ya nema min wata gafara" tabbas haka ne ai mun ga alaqar da ke tsakaninsa da Banu Nadeer na cewa za su shiga a yi yaqin da su.

.

Haka da aka zo yaqin Khandaq wato Ahzaab, yadda mutanensa suka yi ta yayata maganar da Annabi SAW ya ce a boye, buqatarsu kawai zuciyar musulmai ta raunana, suka yi qoqarin jefa tsoro da tashin hankali a tsakankanin sojojin muslunci, don ma dai Allah SW ya taqaita abin ne yadda abokan gaban musuluncin cikin su Yahudawan da munafuqan da ma mushrikan Makkan duk suna sane da cewa abin da yake jagorantar sojojin musluncin ba yawan sojoji ne da makamai ba, ko wani tanadi na a zo a gani ko wata jarumta ta mu'ujiza ba, tsabar sakankancewa ce da kuma yarda da Allah SW, da qoqarin maye makwafin duk wanda zai mutu a dalilin wannan addinin.

.

Sun koyi wani darasi na tsawon shekaru biyar din da suka kwashe suna fafatawa da musulmai cewa aiki da makami ba shi ne hanya mafi dacewa ta kawar da muslunci ba, don haka suka canja salo na bata sunan muslunci gaba daya, masamman jagoran musluncin wato Annabi SAW, kamar dai yadda 'yan Shi'a su ma suka rasa hanyar da za su bata musluncin cikin sauqi sai suka dora sahabban Annabin nasu a gaba su da matansa tsarkaka, to da yake wadancan munafuqan suna cikin Madina ne, cikin sauqi za su sami damar takalar sahabban, Abdullah bn Ubay shi ne a kan gaba wajen haka.

.

Wannan shiri nasu ya bayyana a sarari lokacin da Annabi SAW ya auri Zainab uwar muminar RA, wato bayan Zaid ya riga ya rabu da ita kenan, mun sani diyautuwar hankaki in mutum ya maida dan wani nasa to tamkar dansa ne na cikinsa, sai suka riqa sukar Annabi SAW ta hanyoyi biyu, suna cewa: Matansa 4 ga shi zai qara wata, yaushe ya halasta masa yin mata 5? Suka ce kuma: To yanzu matar dansa kuma zai aura? Har ya fara yi wa masu rauni tasiri, sai ga Qur'ani ya sauko ya kawar musu da duk abin da ba su gane ba, ya wanke Manzon Allah SAW daga sharrin munafuqan gaba daya.

[30/01, 6:17 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 101

.

MAGANGANUN MUNAFUQAI

Bayan an gama yaqin Mustalaq dinnan ne lokacin Annabi SAW yana zaune a Muraisee' sai wani da Umar RA ya tsaya masa ana ce masa Jahjaahul Gifariy ya fada ruwa shi da Sinaan bn Wabril Juhaniy suka yi ta kokawa can sai Juhaniy ya qwalla kira "Ina Ansarawa suke ne?!" Shi kuma Jahjaah ya qwalla tasa "Ina Muhajirai ne?" Annabi SAW ya yi wub ya ce "Irin maganganun jahiliyya za ku yi duk da ina tsakankaninku? A'a ku bar wannan, mummunan abu ne" yayin da labari ya iske Abdullah bn Ubay bn Saluul ya fusata.

.

To a tare da shi akwai wasu da suke jin abin da yake cewa irin su Zaid bn Arqam, yaro ne matashi, Ibn Ubay ya ci gaba da cewa "Abin da suka yi kenan? Gaskiya sun ishe mu, sun dame mu a cikin garimmu, wallahi ban ganinsu sai yadda ake cewa kai wa mutum rana ya yi maka dare, amma bari in har muka koma Madina wadan da suke ganin su wani abu ne za su fita a qasqance"

.

Ya juyo wajen mutanensa ya ce "Duk wannan ku kuka jawo shi da hannunku, don wallahi da kun qanqame ababan hannunku da kun fitar da su daga gidajenku!" Zaid na jin haka sai ya labarta wa baffansa, shi kuma baffan nasa ya kwashe komai ya gaya wa Annabi SAW, da yake Umar RA yana wurin a sa'ilin, sai ya ce wa Annabi SAW "Kawai ka sa Ubaad bn Bashir ya aika shi lahira" Annabi SAW ya ce "Haba Umar, ai sai mutanen su riqa cewa Muhammad yana kashe sahabbansa, ba haka za a yi ba" sai ya yi wa mutane izinin a kama hanya, duk da cewa ba irin lokacin yake tafiya ba.

.

Mutane duk suka shirya aka kama hanya, nan ne Usaid bn Hudair ya hadu da Annabi SAW ya gaishe shi, yake cewa "Za ka kama hanya ba a lokacin da ake so ba?" Ya ce "Ba ka ji abin da mutuminka yake cewa ba?" Yana nufin Inb Ubay, ya ce me ya ce "Yana ganin cewa in ya koma Madina wadan da ake ganin manya ne za su fita a qasqance" Usaid ya ce "Manzon Allah kai ne za ka fitar da shi idan ka ga dama, don wallahi shi ne qasqantacce kai kuma babban da ake ji da shi"

.

Sai kuma ya ce "Manzon Allah a dan tausasa masa, don wallahi Allah ya zo mana da kai ne lokacin da mutanensa suke qoqarin nada shi sarauta, shi yana ganin ka qwace masa ne" Annabi SAW ya wuce da jama'arsa ya kwashe wunin har ya kwana rana ta fito musu ta dan dake su, kafin suka sauka a jigace, suka sami wuri duk sai bar ci, Annabi SAW ya yi haka ne don kar su sami damar yin hira, buqata kuma ta biya.

.

Shi kuwa Abdullah bn Ubay da ya sami labarin cewa maganar da ya yi ta riski Annabi SAW sai ya yi maza ya same shi, ya riqa rantsuwa da Allah cewar sam bai fada ba, wasu Ansarawa da suke warin suka ce "Allah dai ya sa yaron rudewa ya yi bai ji abin da ya ce sosai ba" to sai Annabi SAW ya gasgata shi, hakan ta sa ran Zaid ya yi matuqar dugunzuma, har yake cewa "Na yi baqin cikin da ban taba yi ba, qarshe na zauna a gida ni kadai sai lokacin da Suratul Munafiquuna ta sauka, Annabi SAW ya aika a karanta min, kuma ya gasgata ni (Buhari 1/499, 2/727-729) Ibn Hisham 2/290-292).

.

To amma yaron wannan munafiqin salihin mutum ne, kuma daya ne daga cikin manyan sahabban da Annabi SAW yake ji da su, wato Abdullah bn Abdullah bn Ubay, shi ma ya kakkabe hannunsa daga duk abubuwan da ubansa yake yi, shi ya sa ma da uban nasa ya dawo ya tsare shi a qofar shiga Madina ya ce "Wallahi ba ka qara ko tako daya daganan sai in Annabi SAW ne ya ba izinin haka, shi ne madaukaki kai kuma qasqantacce" Annabi SAW ya ce ya bar shi ya wuce, dama ya nemi Annabi SAW ya ba shi dama ya taho masa da kansa.

.

SUN YI WA MATAR MA'AIKI QAZAFI

Sharrin da 'yan Shi'a suke yi don bata Annabi SAW ta wurin sahabbansa ko iyalinsa ba su suka fara ba, iyayensu wato munafuqan farko su ne ummul-haba'isin fara ruruta lamarin, wato Annabi SAW ne ya fita tare da iyalinsa, A'ishah RA, duk dai a wannan yaqin ne na Muraisee ko ka ce Mustalaq, ya fito tare da ita ne bayan ya yi musu Quri'a kuma Allah SW ya qaddara ta fado a kanta, ko tun farko haka yake yi in zai fita da mace, to a kan hanyarsa ta dawowa Madina sai ya sauka a wani dan wuri don biyan buqatunsa, sai sarqar 'yar uwar A'ishah RA da ta ara ya bace, shi ya sa ta bazama nema, su kuma masu kula da darbukanta (Darbuka dan qaramin tantinnan ne da mutane kan dauka a kafadunsu) daga zuwa sai suka sumfuce shi ba tare da sun yi la'akari da rashin nauyinsa ba, don lokacin yarinya ce ba ta yi jiki ba.

[30/01, 6:17 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 102

.

Mawallafi: Baban Manar Alqasim

.

A'ishah RA na samun tsakiyarta sai ta kamo hanya, amma sai ta iske wurin ihunka-banza, sai dai ta sami wani wuri ta zauna a zatonta in suka ga ba ta za su kwano, to haka dai Allah SW ya qaddara, in ya so juya lamarinsa ba makawa sai abin da yake so ya faru, tana cikin wannan halin barci ya sure ta, ba ta farka ba sai dai ta ji Safwan bnl Mu'attal yana cewa "Inna lillahi wa inna ilaihi raaji'un! Ai iyalin Manzon Allah SAW ce!" Da ma shi mutum ne mai yawan barci, dole sai da ya yi zango a hanya, yana isowa ya gane ta, don ya san ta tun kafin a fara hijabance mata, ya duqar da raquminsa ta hau.

.

Cikin ikon Allah ko kadan bai yi magana da ita ba, ita ma ba abin da ta ji daga gare shi in ba Inna lillahin da ya yi ba, haka dai ya janyo raqumin har ya kawo ta, to sojojin sun iso da rana ne, ko da suka ganta ba wanda ya kula sai da Ibn Ubay ya fara aikin da ya saba, ya fara rada yana yayatawa a tsakanin mutanen da ke kusa da shi, ana shiga cikin Madina kuwa magana ta watsu kamar wutar daji, Annabi SAW ya yi shuru bai yi magana ba, yana jira ko wahayi zai sauka masa, da dai ya ji shuru sai ya nemi shawarar sahabbai kamar yadda muka san yana yi.

.

Wasu daga ciki suka ce kawai ya rabu da ita cikin dabara, wasu kuma suka ce a'a ya riqe abarsa, kar ya damu da rade-radin abokan gaba, ya miqe a kan munbari yana neman tsari da Ibn Ubay, har Usaid bn Hudair shugaban Aus ya nemi a ba shi damar ya kashe shi, sai kishin qabilanci ya kama Sa'ad bn Ubaada wato shugaban Khazraj kenan da Ibn Ubay ya fito a cikinsu, har dai suka dan yi musayar yawu sai da Annabi SAW ya shiga tsakani, da wannan za mu fahimci tabbas Annabi SAW yana da yaqinin cewa ba abin da ya faru sharrin munafuqai ne amma ba zai iya komai ba sai ya jira wahayi.

.

Ita kuwa A'ishah RA da ta dawo sai da ta yi rashin lafiya na tsawon wata guda cur, ba ta ma san meke gudana na qazafin da aka yi mata ba, kawai dai ta ga canji ne daga ma'aiki SAW, wanda in ba ta da lafiya akwai wata kulawa ta masamman da take samu, shi kuma a daidai wannan lokacin yana tsiwurwurin wahayi, sai da ta warke ne suka fita da Um-Musattah take jin labarin abin da ke faruwa, sai ta nemi izinin Annabi SAW don ta je gida ta bi kadin abin da ke faruwa, tana samun labari ta fara kuka, wanda har ta kwashe kwana 2 ko barci ba ta iyawa, alamun jigata suka bayyana gare ta, wannan ya sa Annabi SAW ya je ya same ta.

.

Ya yi addu'a sannan ya ce "A'isha na sami labarin kaza da kaza, idan ba ki da laifi a ciki to Allah SW zai wanke ki, in kuwa kin auka ciki to ki nemi gafarar Ubangiji ki tuba masa, don bawa in ya karbi kuskurensa ya tuba ga Allah, Allah yakan karbi tubansa" nan ne idanunta suka qafe, ta nemi iyayenta biyu su ba shi amsa, amma ba su san me za su ce masa ba, sai ta ce "Wallahi na san cewa kun ji wannan labarin kuma ya zauna muku a zuciyoyinku har kun amince da shi, in na ce muku qazafi ne ba za ku gasgata ni ba, in kuma na ce muku tabbas ya faru za ku karba ku riqe".

.

Ta ce "Don haka ban da wani abin da zan ce muku sama da zancen Babana Yusuf AS da yake cewa ={Allah ne za a nemi taimako a gunsa bisa ga abin da suke cewa}=" tana fadin haka ta koma ta kwanta, nan take wahayi ya sauka, Annabi SAW ya saki fuska yana dariya, farkon kalmar da ya yi mata ita ce "A'isha! Allah SW ya wanke ki daga wannan aikin" mahaifiyarta ta ce "A'isha tashi ki je wurinsa" da yake mace ce ga shi an wanke ta daga zargin da ake mata, kuma tana sane da irin qaunar da Annabi SAW yake mata sai ta ce "Wallahi ban zuwa, kuma ba godiyar da zan masa Allah zan gode mawa!"

.

Aka yi wa wadanda aka ji maganar ta bakinsu bulala tamanin-tamanin, daga nan ne kuma duk wata shakka ta gushe, Madina tazauna lafiya, shi kuma Abdullah bn Ubay ya yi mummunar jin kunyar da bai taba irinta ba, har ya zama bai iya kallon mutane, wannan abin tun zamanin Annabi SAW aka yi shi kuma ya wuce, amma har yanzu din nan munafuqan yau ba su daina zarginta da wannan aikin ba, Allah SW cikin ikonsa ya sanya su su riqa jibgar kansu da dorinar qarfe su yi wa kansu jina-jina, Allah ka yi mana tsari mu da 'ya'yanmu daga sharrin Shi'a.

.

HARE-HARE BAYAN MUSTALAQ

Wannan yaqin na Mustalaq shi ake kira da Muraisee din, a bayansa an sami wasu hare-hare wadanda Annabi SAW ya tura, kamar dai:-

1) Wanda Abdurrahman bn Auf ya tafi qauyen Banu Kalb wanda yake Daumatul-Jandal a watan Sha'aban shekara ta 6 Hijiriyya, wannan Annabi SAW ne da kansa ya zaunar da shi ya yi masa rawani, sannan ya ba shi wasu qa'idoji na yaqi wadanda zai tafi a kansu, ya ce masa "In suka yi maka biyayya to ka auri 'yar sarkinsu" (Wannan zai sa su dada sakin jiki da shi, mun ga yadda Annabi SAW ya yi bayan yaqin Banu Quraiza) suka kuwa yi masa biyayya ya yi aiki da nasihar Annabi SAW.

[30/01, 6:18 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 103

.

Mawallafi: Baban Manar Alqasim

.

Abdurrahman bn Auf ya kwana 3 yana kiran su, a qarshe suka muslunta, gimbiyar da ya aura sunanta Tumadir bntl Asbag ita ce mahaifiyar Abu-Salama 'yar sarkinsu.

2) A watan Sha'aban din dai shekara ta 6 Hijiriyya Annabi SAW ya tura Aliy RA zuwa Fadak cikin mutane 200, shi kuma labari ne ya iske Annabi SAW cewa wasu mutane sun fara taruwa don agaza wa Yahudawa, Aliy RA ya kama hanya yana tafiya da daddare in gari ya waye su buya, da haka suka kama wani dan leqen asiri wanda ya tabbatar musu da cewa ittifaqi suka yi za su taimaki Khaibar a kan su tattara musu dabinonsu, ya nuna wa musulmai inda suke taruwa, Aliy RA ya abka wa inda Banu Sa'ad din suke, suka tsere suka bar raquma 500 da tumaki 1,000, shugabansu shi ne Wabr bn Aleem.

.

3) Sai wanda aka tura Abubakar RA, wasu suka ce Zaid bn Haaritha ne zuwa Waadul-Qura, a watan Ramadan shekara ta 6 Hijiriyya, labari ya iske Annabi SAW cewa Fazaara ne suke son yi wa Annabi SAW kisar gilla, sai Annabi SAW ya tura musu Abubakar RA, Salama bnl Akwa' ya ce "Na fita tare da shi, muna yin sallar asuba ya ba mu izinin kai musu hari" a nan ne Salama ya kamo wasu kuyangi ciki da Um'Qirfa, diyarta ce Annabi SAW ya tura Makka ya fanso wasu musulmai daga can (Muslim 2/89), Um-Qirfa shedaniya ce, ita ce ta shirya mutum 30 don kashe Annabi SAW, an yanke mata hukuncin kisa tare da su gaba daya.

.

4) Sai kuma harin Kurz bn Jabir wanda aka kai wasu daga cikin qabilun Ukl da Uraina, a watan Shawwal, su sun bayyana cewa sun muslunta ne, suka sami wuri a Madina suka zauna, sabo da rashin sabo da wurin suka kamu da wasu cututtuka, Annabi SAW ya tura musu raquma da za su sha nononsu da fitsarinsu don samun sauqi, da suka ga dai sun warke sai suka yi ridda, suka kashe makiyayin raquman suka kora su abinsu, shi ne Annabi SAW ya tura Kurz Alfahriy cikin mutum 20 don ya nemo su, ya yi wata addu'a ta masamman a kansu har aka same su aka yanke musu hukuncin da ya dace da su, hadisin yana Buhari 2/602.

.

ABIN DA YA FARU A HUDAIBIYYA

Tun bayan yaqin Ahzaab da Quraiza ba wani babban yaqin kuma da aka yi, Quraishawa sun gama sallamawa cewa ba sauran qarfi da suke da shi wanda za su iya fita don yaqin muslunci, sai kuma 'yan tsorurrukan da aka ba su don musulmai su sami damar bautar Allah SW a dakinsa mai alfarma, da haka ne ma aka nuna wa Annabi SAW a mafarki cewa ya shiga masallacin mai alfarma wato Qa'aba, har ya amshi mabudinsa, suka yi dawafi da Umura, wasu suka aske kayukansu wasu suka yi saisaya, da ya gaya wa sahabbansa suka ji dadi har suka zaci wannan shekarar ce, ya yi musu umurni duk suka shirya.

.

Larabawa da dama suka yi azamar fita tare da shi amma ya dakatar da mafi yawansu, a watan Zul-Qida shekara ta 6 Hijiriyya bayan ya wanke tufarsa ya fita a kan raqumarsa ya bar Ibn Um-Makhtum tsaron gari, wasu suka ce Nameelatul Laithiy ne, ya fita ranar litinin tare da iyalinsa wato Um-Salama, cikin mutum 1,400 wasu suka ce 1,500 ne, babu wasu makamai tare da su in ba takubba a cikin kubensu ba, alamun cewa makaman tafiya ne ba na yaqi ba, yana fita ya miqi hanyar Makka, da ya isa Zulhulaifa ya yi wa abin hadayarsa alama kuma ya yi azamar Umura don mutane su tabbatar da cewa ibada ta kawo su.

.

Duk da haka ya tura dan leqen asiri daga Khuza'a don ya gano masa halin da Quraishawa suke ciki, yana matsowa kusa da Usfaan dan saqonsa ya dawo ya labarta masa cewa "Ka'ab bn Lu'ai ya tara maka Habashawa da sauran mutane don yaqarka, kuma su hana ka isa daki mai alfarma" daga nan sai Annabi SAW ya nemi shawarar sahabbai kan wannan lamari, Abubakar RA ya ce "Manzon Allah mun fito Umura ne ba yaqi ba, amma duk wanda ya ce zai shiga tsakanimmu da dakin Allah tabbas za mu yaqe shi" Annabi SAW ya ce "To mu qara gaba" su ma Quraishawa da suka ji tasowar Annabi SAW tuni sun shirya wani majalisi da zai tattauna yadda za a fito wa Annabi SAW din, suka yanke cewa lallai a hana Annabi SAW yin wannan Umuran ta kowace hanya.

.

Can kuma sai labari ya iske Annabi SAW daga Banu Ka'ab cewa Quraishawa sun sauka a Zutuwa da sojoji kusan 200 tare da kwamandansu a lokacin kuma kwamandan Annabi SAW daga baya wato Khalid bnl Walid, a babbar hanyar da za ta kai su cikin Makka, har dai aka kusanci juna yadda kowa zai iya hango waninsa, lokacin da musulmai suke sallar Azahur ne Khalid ya ga suna ruku'u da sujjada ya ce lallai a irin wannan yanayi in suka auka wa musulmai da La'asar ba qaramar ribatarsu za su yi ba, to sai Allah SW ya saukar da sallar tsoro yadda ta bata masa shirin da ya yi, yanzu sai dai a sake wata dabarar, don da farko ya ga yadda musulmai ne suka yi alwala suka shiga salla gaba daya, yanzu yanayin ya canja, kar a manta su 200 ne musulmai kuma 1,500.

.

Irin abubuwan da Annabi SAW ya gani na kai komon da Khalid yake yi da abin da aka gaya masa na shirin da suka yi ya sa ya sauya hanya, ya kurkurda da mutanensa tsakanin duwatsu don dai ya kauce wa zubar da jini, shi ba abin da ya fito da shi kenan ba, har da haka Khalid ya tura wa Quraishawa gargadi, Annabi SAW na isa Thunayyatul Maraar kwatsam sai raqumarsa ta duqa, suka ce "Ta duqa" Annabi SAW ya ce "Ba halinta ba ne, wanda ya tsare giwayan nan ya tsare ta, wallahi ba wani abin da suke girmamawa na addini da za su kawo min sai na amsa musu" daga nan ya yi wa raqumar tsawa ta miqe, wannan magana tana da mahimmanci sosai, kuma wata qila ta haska mana dalilin da ya sa raqumar ta duqa har sai da ya furta ta, kuma yana furta hakan ta miqe, ga alama akwai abin da Allah SW ya shirya a nan gaba.

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[30/01, 6:19 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 104

.

Mawallafi: Baban Manar Alqasim

.

Zuwa wani lokaci sai Badeel bn Warqaa daga Khuza'a ya sami Annabi SAW, dama yakan saurare su sosai don abin da ke tsakaninsu, yake ce masa "Na bar Ka'ab bn Lu'ai da mutanensa sun riga sun daje bakin ruwan Hudaibiyya, tare da mata da qananan yara, suna qoaarin su yaqe ka don su hana ka isa ga daki mai alfarma" yana nufin in qishi ya gallabi musulmai ba inda za su sha ruwa gashi lokaci na yaqi, Annabi SAW ya ce "To ai mu ba yaqi ya kawo mu ba, mun zo yin Umura ne, su kuma yaqi ya riga ya gajajjala su, in suna ganin mu ajiye yaqi na tsawon wani lokaci sai a yi hakan, su rabu da ni na ji da wasu mutanen, in suka ga za su yi irin abin da wasu suke yi bismilla, in ba haka ba kuma sun gaza kenan ba su da yadda za su yi da mu, in duk suka ga ba daya sai yaqi, to wallahi zan yaqe su ko da zan rage ni kadai ne".

.

Badeel ya ce zai isar musu da saqon, ya kama hanya har ya isa wurin mutanen ya ce "Daga wurin mutuminku nake, na ji yana wata magana mai mahimmanci, in kun ga na fadi sai na fada kowa ya ji" marasa tunaninsu suka ce "Ba mu da buqatar yin magana da shi" masu hankalin cikinsu suka ce "Fadi mu ji" ya kwashe labari kab ya gaya musu, sai suka turo Mikraz bn Hafs, da Annabi SAW ya hango shi sai ya ce "Wannan mayaudari ne" amma ya maimaita masa abin da ya gaya wa Badeel da mutanensa, ya koma ga Quraishawa ya qyanqyasa musu, sai wani mutum cikin Kinana da ake ce masa Hulais bn Alqama ya ce shi zai je ya iske Annabi SAW.

.

Annabi SAW na hango shi ya ce "Ga wane nan yana daya daga cikin mutanen da suke girmama dabbobin hadaya ku tura masa" suka turo gaba suka fuskance shi suna "Labbaikal Lahumma labbaik" da ya ga haka sai ya ce "Subhanalla! Bai dace ba irin wadannan mutanen a hana su isa ga dakin Allah" sai ya koma wurin mutanensa ya ce musu ya ga dabbobin hadaya duk an alamta su don ibada bai dace ba a hana su isa ga dakin Allah, suka dan yi musayar yawu a tsakaninsu, Urwa bn Mas'ud Atthaqafiy ya ce "Wannan mutumin ya kawo muku mafita ku amsa kawai, ni kuma bara na je na same shi"

.

A nan ne Urwa ya kawo masa maganganu guda biyu, wadanda shi a ganinsa kowace daya ba ta da riba ga Annabi SAW, wato ta farko dai Quraishawa su ci riba a kansa su kashe masa mabiya gaba daya, ko kuma shi ya yi nasara ya kashe 'yan'uwansa da kansa, sai yake cewa in za a ci nasarar a kansa ne to bai ganin mutanen da ke tare da shi za su iya tsinana masa komai, duk tserewa za su yi su bar shi, wannan maganar ta baqanta wa Abubakar RA rai, sai ya ba shi amsa daidai da abin da ya fada ta cewa ya je ya tsotsi nonon Lata, ya sifanta shi da jariri maras hankali, ya kamanta mahaifiyarsa da abin da yake dauka abin bauta, tabbas buqata ta biya don ya fusata, shi ma ka ga ba zai sake raina su ba.

.

Yana magana yana tabar gemun Annabi SAW, can Mugeera ya make hannunsa da kube, sai ya daga kansa ya ce "Wannan waye kuma?" Suka ce masa "Mugeera bn Shu'uba ne" ya ce "Mayaudari! Ca nake kwanan nan na yi ta fama da yaudarar da ka yi?" Dama a baya wani abu ya hada shi da wasu ya kashe su ya gudu Madina ya muslunta, Annabi SAW ya karbi musluncinsa ya tunkude abin da ya zo da shi na wadanda ya kashe, sai Urwa ya fara kafa wa sahabban ido yana ganin alaqarsu da Annabi SAW, da ya koma sai yake ce musu "Kai jama'a! Wallahi na bi manyan sarakuna irin su Kisra, Qaisar da Najashiy wallahi ban ga sarkin da mutanensa suke daukaka shi kamar Muhammad ba"

.

Ya ce "In da zai yi kaki sai dai ya fada a hannun wani ya yi man-shafawa da shi, in zai ce a yi wani abu har rige-rige suke yi, in yana alwala fada suke yi kan wanda zai sami ruwan, in kuma zai yi magana duk sai su kwantar da muryoyinsu, ba mai iya kafa masa ido don girmamawa, ya kawo muku mafita ku karba kawai" to kafuri kenan yake gaya wa 'yan uwansa abin da ya gani da idonsa, don Allah ka ji irin shedar da ya yi wa sahabbai bayan Qur'ani ya tabbatar cewa sun yarda da Allah SW shi ma ya yarda da su, amma ka ji abin da 'yan Shi'a suke fadi game da su.

.

Da dai samari 'yan ina da yaqi suka ga manyansu suna qoqarin kauce wa yaqin sai suka qirqiro abin da zai hana a yi sulhun, suka yanke cewa za su bari sai dare ya tsala sannan su fita cikin sirri su kashe wasu daga cikin sojojin musulmai yadda ba zai taba yuwuwa a kauce wa yaqin ba, tabbas sun yi hanqoron ida nufinsu, yadda mutum 70-80 cikin dare suka fita zuwa dutsen Tan'eem don abka wa musulmai, sai babban kwamandan hafsoshin soji wato Muhammad bn Salama ya riga ya yi caraf da su, da yake musulmai a daidai wannan lokacin ba su da maslaha da yaqin sai suka sake su don neman sulhu.

.

Daga nan sai Annabi SAW ya yi nufin tura wani jakada wanda zai tabbatar musu da babban dalilin da ya sa ya zo Makka, sai ya kira Umar RA daga farko, amma da ya fahimci matsayinsa a wurinsu sai ya kira Usman bn Affan RA don shi dan dangi ne ta uwa da uba, za mu yi bayani in mun zo, Annabi SAW ya ce masa "Ka gaya musu cewa ba yaqi ya kawo mu ba, Umura muka zo yi, ka kuma yi musu da'awa zuwa ga muslunci" ya ce masa ya je wajen musulmai maza da mata ya yi musu bushara da cewa budi nanan kusa Allah zai mai da Makka qasar muslunci.

[30/01, 6:19 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 105

.

Mawallafi: Baban Manar Alqasim

.

To sai Usman bn Affan RA ya kama hanyar zuwa wurin Quraishawa, yayin da ya iso Baldah suke tambayar sa "Ina zuwa?" Ya ce "Annabi SAW ya turo ni don kaza da kaza" da suka ji abin da ya zo domin sa sai suka qyale shi, Abbaan bn Sa'eed bnl Aas ya miqe ya yi masa marhabin, ya yi wa dokinsa sirdi suka hau, Usman RA yana bayansa, ma'ana dai ya tsaya masa kenan ba mai iya tabansa, har suka shiga Makka, Usman RA ya isar da saqo ga manyan Quraishawa, suka nuna masa in yana da sha'awar yin dawafi, amma ya ce a'a sai in Annabi SAW ya fara yi.

.

WAI AN KASHE USMAN RA

Quraishawa bayan nan ba su bar shi ya komo ba, qila dai suna tattauna yadda alaqarsu da musulmai za ta ci gaba ne, in sun kammala sai su ba shi amsarsu ya dawo wa Annabi SAW da ita, to da aka ga ya wuce lokacin da ya dace a ce ya dawo sai aka fara tunanin ko kashe shi suka yi, kamar wasa sai qila wa qala ta fara bazuwa a tsakanin musulmai, da labari ya sami Annabi SAW shi kuma ya ce in fa kashe shi suka yi to fa sai yadda hali ya yi, sahabbai suka yi ta yi masa mubaya'a kan cewa ba gudu ba ja da baya sai dai a mutu, mutum na farko da ya fara mubaya'ar shi ne Sinanul Asdiy.

.

Salama bnl Akwa ya yi masa mubaya'ar sai dai a mutu sau 3, farko tsakiya da qarshe, Annabi SAW ya sa daya hannun ya ce wannan ta Usman ce, koda yake wasu sun ce bayan wannan lokacin ya zo ya yi abarsa wasu suka ce Annabi SAW ya yi masa kawai, ba wanda bai yi ba in ba wani munafuqi da ake kira Jadd bn Qais ba, Annabi SAW ya karbi wannan mubaya'ar ne a qarqashin wata bishiya, Umar RA ne yake riqe da hannunsa, shi kuma Ma'aqal bn Yasaar ya daga reshen bishiyar da hannunsa kar ta sauka wa Annabi SAW, wannan mubayaya'ar ake kira Bai'atur Rudwan da Allah SW ya saukar da aya a kai.

.

AN SANYA WASU SHARUDDA

Koda Quraishawa suka hararo matsalar da za a iya fuskanta sai suka yi sauri suka turo Suhail bn Amr don a shirya wasu dokoki da za a riqa tafiya a kai, tare da tabbatar masa da matsayarsu ta cewa ba su yarda Annabi SAW ya yi Umura wannan shekarar ba sai badi, dalilinsu kuwa tsoro suke ji Larabawa su yayata cewa Annabi SAW ya shiga cikin garin Makka da qarfi, Suhail ya kamo hanya, Annabi SAW yana hango shi yake cewa sahabbansa "Allah SW ya sawwaqe muku, tunda suka aiko wannan mutumin sulhu suke nema" Suhail na qarisowa aka ba shi dama ya yi magana mai tsawo sannan aka fara hada-hadar rubuta sharuddan sulhun kamar haka:-

.

1) Annabi SAW zai koma gida bana, ba maganar Umura sai shekara mai zuwa, in suka shiga Makka za su zauna na kwana 3 ne, suna da damar daukar makami amma na matafiyi kawai, wato takubba a cikin kubensu, da sharadin Quraishawa ba za su cutar da su ta kowace hanya ba.

2) An jingine yaqi na tsawon shekaru 10, za a yi zaman lumana ba yaqi, ba wanda zai auka wa wani.

.

3) Bayan wannan yarjejeniya duk qabilar da ta ga za ta shiga bangaren Annabi SAW ko Quraishawa ta shiga, da sharadin ba mai auka wa wani, in aka auka wa qawayen wasu to su aka taba kai tsaye.

4) Duk wanda ya gudo daga wurin Quraishawa ba tare da izinin maigidansa ba a maido da shi, in kuma wani da yake tare da Muhammad ya koma bangaren Quraishawa a bar shi.

.

Dokokin yarjejeniyar kenan aka kira Aliy RA don ya rubuta, sai Annabi SAW ya fara yi masa shifta shi kuma yana rubutawa, ya ce "Bismillahir Rahmanir Raheem" caraf Suhail ya cabke "Arrahmanin nan ba mu fahimci me kake nufi da shi ba, amma ka rubuta Bismikal Lahumma" Annabi SAW bai hana ba ya umurci Aliy RA ya rubuta abin da su suka zaba.

.

Annabi SAW ya ci gaba da yin shiftarsa "Wannan ita ce yarjejeniyar Muhammad Manzon Allah SAW ya yarda da ita" Suhail ya sake katse shi da cewa "Da fa muna da fahimtar cewa kai Manzon Allah ne ai da ba mu yaqe ka ba, ba za mu hana ka isa dakinsa ba, kawai dai ka rubuta Muhammad bn Abdullah"

.

Ya ce "To ai ni Manzon Allah ne koda kuwa kun qaryata ni" ya ce wa Aliy RA ya rubuta Muhammad bn Abdillah ya goge Manzon Allan, sai Aliy RA ya ji nauyin goge abin da ya yi imani da shi don gamsar da wani arne, Annabi SAW ya sa hannunsa ya goge, to ko dan Shi'a yana surutun cewa sahabban Annabi SAW sun saba masa ya yi musu umurni sun qi bi, ba za su taba ambato abin da ya faru wajen wannan rubutu ba, don Aliy RA tabbas bai share ba sai da Annabi SAW ya share da hannunsa.

.

Mauqifinmu a nan tsayawa inda Annabi SAW ya tsaya, qin share rubutun da ya yi har sai da Annabi SAW ya share da hannunsa, ko jinkirin da sahabbai suka yi wurin aski ba wanda muke zargi a ciki, don da laifi suka yi da za a zage su tabbas Qur'ani ba zai saurara musu ba, shi ma Annabi SAW zai isar musu da duk abin Allah SW ya fadi a kansu ba zai boye ba, Allah SW muke roqo ya tashe mu tare da wadannan sahabbai ya ni'imta mu da falalar da ya yi musu gaba daya, a qarshe Khuza'a suka dawo bangaren Annabi SAW duk da rashin musluntarsu, dama suna tare, Banu Bakr kuma suka koma bangaren Quraishawa.

[30/01, 6:20 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 106

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Mawallafi: Baban Manar Alqasim

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AN MAYAR DA ABU-JANDAL

Ana cikin rubuta wannan yarjejeniyar ne sai ga Abu-jandal bn Suhail cikin sarqa yana tafiya, da isowarsa ya fadi gaban musulmai, babansa wato Suhail yake ce wa Annabi SAW, wannan shi ne na farkon da zan fara neman ka maido da shi, Annabi SAW ya ce "To ai ba a gama rubuta yarjejeniyar ba" Suhail ya ce "To kuwa wallahi ba wani abin da za mu daidaita a kai sam!" Annabi SAW ya ce to ka yi masa kudi na biya" ya ce "Ba zan yi ba!" Suhail ya kwada wa Abu-jandal mari ya shaqo shi yana ja, zai koma da shi cikin mushrikai, shi kuma Abujandal sai ihu yake yi yana daga murya "Haba musulmai! Yanzu za ku bari a maida ni ga kafurai su cutar da ni a addinina?"

.

Ganin haka sai Annabi SAW ya ce "Abu-Jandal ka yi haquri, ka dangana, Allah SW zai ba ka mafita kai da wadanda suke tare da kai, amma yanzu mun riga mun qulla yarjejeniya da wadannan mutanen, mu da su mun yi alqawari a kan haka ba ma son ya zama mu muka saba" Umar RA ya yi zumbur ya miqe yana tafiya a gefen Abu-Jandal yana cewa "Abu-Jandal ka yi haquri, wadannan mushrikai ne, jininsu ba na mutum ba ne na kare ne" da a ce wani zai taba shi yaqi za a yi, su a ganinsu wata hanya ce ta qwato shi.

.

Haka Umar RA yake tafiya a gefensa ga takobi ta bangarensa, yana son ko Abu-Jandal zai finciko ya kai ubansa lahira, don yana da imanin cewa Abu-Jandal zai iya, amma hankalinsa bai kai nan ba har mahaifinsa ya sada shi da mutanensa.

AN SOKE ABIN HADAYA AN GAMA UMURA

Annabi SAW na gama zancen wancan yarjejeniyar ya ce "To yanzu ku miqe ku soke abin hadayarku" cikinsu ba wanda ya miqe don riqo da maganarsa ta farko, a nan ne duk wani mai imani zai fahimci yadda sahabban Annabi SAW suka dauki addini, ba riqonsa suka yi a matsayin abin wasa ba.

.

Da dai Annabi SAW ya ga ya fadi sau 3 ba ko gezau, sai ya shiga wurin Um-Salama da ya fito tare da ita, ya gaya mata abin da yake faruwa, ta ce "Manzon Allah, hakan ya burge ka? Ka fita kar ka tanka wa kowa ka soke abar hadayarka, ka kira wanzaminka ya yi maka aski" Annabi SAW ya bi nata, ya fita bai yi magana da kowa ba ya soke abin hadayarsa ya yi aski, da mutane suka ga ya yi sai suka tabbatar ba don sulhu ya yi haka ba umurni ne daga Allah SW, don haka kowa ya miqe ya yi hadaya, suka juya suna yi wa juna aski ba dai yadda rai ya so ba, sun so a ce sun shiga a wannan shekarar ne.

.

Haka mutum 7 suka hadu a raqumi guda ko a sa guda, Annabi SAW ya roqa wa wadanda suka yi aski gafara har sau 3, wadanda suka yi saisaya kuma sau daya rak, wanda kuma yake da wata matsala ya yi aski gabanin nan sai ya yi fidiya, kodai azumi ko sadaqa ko yanka, kamar yadda ya faru ga Ka'ab bn Ujra, bayan nan sai wasu mutane suka zo a maida musu da wasu mata da suka muslunta, amma Annabi SAW ya qi, bai yarda ya damqa musu ba.

.

Wannan kuwa saboda abin da aka rubuta a yarjejeniyar cewa aka yi "Haka kuma ba wani namijin da zai zo maka daga cikinmu sai ka dawo mana da shi (Buhari 1/380) don haka mata ba su shiga cikin yarjejeniyar da aka yi ba, sai ga kuma aya ta sauka ta Suratul-Mumtahana wace take dada tabbatar da cewa in aka gwada su aka tabbatar da cewa muminai ne ba za a mayar da su ga kafurai ba.

.

Annabi SAW ya karanto musu sharuddan da ake buqata su cika, duk macen da ta amince da dokokin da Surar ta tabbatar sai Annabi SAW ya ce "To na yi miki mubaya'a a kan haka" ya hana a maishe ta cikin kafuran, bisa wannan dokar ce Umar RA ya saki matansa guda biyu wadanda ba su shiga muslunci ba, Mu'awiyya RA sannan bai muslunta ba ya auri guda, dayar kuma Safwan bn Umayya ya aura, wata qila wanda bai ankara ba ya ga kamar ba a yi nasara a tafiyar ba tunda ba a qarisa ga dakin Allah mai alfarma ba, amma babu ko tantama an ci babbar ribar da ba a taba zato ba, domin in an kula 'yan shekarun nan mushrikan Makka suke ganin za su iya gamawa da musulmai a cikin garinsu.

.

Sai ga shi ana yin sulhun zama lafiya da su a cikin Makka, sun tabbatar da kansu cewa musulmai suna da qarfin da dole sai dai a yi sulhu da su, in kuma aka duba yajejeniyar lamba ta 3 za a ga cewa sam addinin yanzu ba ma shi ne a darajar farko ba, wanda ya ga zai tsaya tare da su ko tare da Muhammad shi ya so, ta kansu kawai suke yi, in duk duniya za su shiga muslunci su je, da kuma hakan zai faru wa suke shugabanta kenan? Ina jagorancin addinin? Duk sun manta da wannan.

[30/01, 6:20 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 107

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ABIN KULA CIKIN YARJEJENIYAR

Yana da kyau masu hankali su lura da cewa yaqin dake gudana tsakanin musulmai da arnan Makka ko na wasu wurare da samun dukiyar da ake yi ko asarar rayuka, ko korar wasu daga matsugunansu zuwa tilasta wasu su shiga muslunci ba shi ne babban manufar musulmai ba ko kadan, abin da musulmai suke buqata qwara daya ne jal, shi ne a bar su su yi addininsu cikin natsuwa da kwanciyar hankali, akwai arna a Madina ma ba a matsa musu su karbi muslunci ba to bare wasu da suke nesa, Qur'ani ba wuri daya ba ya nuna haka, cewa (Babu tilasta a addini) ko kuma (Wanda ya so ya yi imani, wanda ya so ya kafurta) Allah SW dai ya turo manzanni.

.

Wannan sulhun da aka yi musulmai za su sami natsuwar da da can babu, za su shugo Makka su fita lafiya lau, wanda yake cikin Makkan kuma ba zai tabu ba, duk wani 'yanci yana da shi a matsayin dan qasa, ba na tsammanin yaqi cikin sauqi zai kawo wannan, don kafinnan adadin musulmai gaba daya 3,000 ne ko da dan kadan kamar yadda muka gani a baya, amma ba a sami bude Makka ba sai da adadinsu ya kai sama da 10,000.

.

Doka ta biyu a yarjejeniyar kuma da yake wajabta ajiye yaqi na tsawon wasu shekaru daidai ne ga musulmai, wanda yake son da'awa fada ba tasa ba ce, ko tun farko a Badar Quraishawa suka zo, Uhud ma su suka zo, Ahzaab ko ba su suka shirya ba dai a qarshe su ne jagorori, galibi sai dai in kafurai sun shirya yaqi labari ya iske Annabi SAW nan take a je kuma a wargaza su, in Quraishawa suka janye duk wasu hare-hare na tsawon shekaru ribar musulmai ce, don ko tun farko ba su suke janyo yaqin ba, a doka ta farko kuwa sun hana musulmai shiga dakin Allah ne na shekara guda kacal, daganan kuma ba su nemi wani abu ba, in musulmai sun koma gida bana ba wani abin da zai cutar da su, masamman in muka lura da nasarorin da aka samo.

.

A doka ta 4 ma musulmai ba za su cutu da ita ba in don muslunta ce, don ba musulmin da zai muslunta ya zo Madina kuma ya ce zai kafurce ya koma Makka, bare kuma dan cikin Madinan ya kafurta ya je Makka, kenan asali wannan ba zai cutar da musulmai ba, kawai mas'alar ita ce idan wani ya muslunta ya gudo Madina, shi ma idan ya san da wannan dokar dole ya yi wa kansa katangar qarfe, musulmi kuwa in zai yi ridda asali musulmai ba su buqatarsa bare su ce a dawo da shi qarfi da yaji.

.

WAI MUSULMAI SUN HASALA?

I to akwai abubuwan da tarihi ya yi ta fadi, mu ma mun karanta a baya har ta kai ga sun yi wa kansu fatawar cewa kar su yi aski saboda wasu abubuwa guda 2, na farko dai Annabi SAW ya bayyana musu cewa haqiqa za su zo Qa'aba su yi dawafi, wanda duk wanda ya baro Madina da wannan a zuciyarsa, to ta yaya za su koma ba su yi ba, bayan kuwa ba ma maganar Annabi SAW ba hatta Qur'ani ya tabbatar da cewa lallai za su shiga dakin Allannan su yi wannan gagarumar ibada? Na biyu kuma addinin Allah dai Allah SW shi ya yi alqawarin kare shi, amma ba tare da wani matsi mai tsanani ba wanda ya nuna mummunan yaqi har Annabi SAW ya amince da sulhu cikin sauqi.

.

Su addinin Allah SW ne kawai a gabansu, kuma a shirye suke su ba da rayukansu a dalilinsa, shi ya sa suka manta da abin da Annabi SAW ya fada a lokacin da raqumarsa ta duqa, na cewa zai karbi duk abin da suka buqata a wurinsa, Umar RA bai je gefe yana surutai ba, fuskantar Annabi SAW ya yi ya ce "Manzon Allah! Shin ba mu muke kan gaskiya su suke kan bata ba?" Ya ce "Qwarai" ya ce "Shin ba mamatammu aljanna za su nasu su yi wuta ba?" Annabi SAW ya ce "Qwarai kuwa" ya ce "To don me za mu ba da dama a qasqanta addinimmu kafin Allah SW ya yi hukunci tsakanimmu da su?"

.

To Annabi SAW ba sarki ba ne bare a ce talakansa bai isa ya yi masa wannan tambayar ba, sai ya amsa masa da cewa "Ibn Khattab! Ni Manzon Allah ne ba kuma zan saba masa ba, wai ba ni na ce maka za mu fito mu kuma yi dawafi ba?" Ya ce "Haka ne" ya ce "To sai na ce maka bana-banannan za a yi?" Ya ce "A'a" sai Annabi SAW ya ce "Tabbas za ka shigan kuma za ka yi dawafin" yo ko Annabi SAW bai yi fushi da shi ba sai masu fushi da fushin wani, da Umar RA ya je wajen Abubakar RA shi ma ya maimaita masa abin da Annabi SAW ya ce.

.

Lokacin da ayoyin Suratul Fat'h suka sauka Umar RA ya yi matuqar nadamar abin da ya faru a baya har yake cewa "Tun wannan lokacin nake ta sadaqa, azumi, salla nake ta 'yanta bayi don maye makwafin abin da ya faru (Buhari 1/378-381, Muslim 2/130, Ibn Hisham 2/308-322, Zadul Mi'ad 2/122-127, Muktasiru Siratil Rasul Annajadiy p208-305, Tarikh Umar bnl Khattab p39-40, Fat'hul Baary 7/439-458), bayan Annabi SAW ya koma Madina ne an dan sami natsuwa sai wani da ake kira Abu-Baseer daga Thaqeef suna qawance da Quraishawa ya gudo ya zo wajen Annabi SAW, suka turo mutum 2 don su biyo sawu.

.

Suka ce sun zo kan alqawarin da suka yi da Annabi SAW ne, Annabin kuwa ya danqa musu shi, to da suka zo Zul-Hulaifa ne suka sauka don su ci abinci Abu-Baseer din ya yi wa dayansu dabara ya amshe takobinsa yako narka masa shi, dayan da ya ga haka sai ya yi kwana zuwa Madina a guje, Abu-Baseer kuma ya bi shi, ya samu ya shiga masallaci yana haki, Annabi SAW na ganinsa ya ce " Lallai wancan ya ga tasku" da ya qariso wajen Annabi SAW ne yake cewa "Ya kashe abokin tafiyana ga shi ni ma zai kashe ni".

[30/01, 6:21 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 108

.

Mawallafi: Baban Manar Alqasim

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Can sai ga Abu-Baseer ya shugo masallacin yake ce wa Annabi SAW "Wallahi Manzon Allah ka cika alkawarin da yake kanka na yarjejeniya don ka miqa ni gare su su maida ni, Allah ne ya qwace ni daga hannunsu" Annabi SAW ya ce "Cabdi! In fa da yana da mutane zai iya ta da wata wutar yaqin!" Yana jin haka ya gane cewa lallai in ya tsaya Annabi SAW nan gaba zai mai da shi, sai ya bar su ya zo wani wuri da ake kira Saiful-Bahar, shi ma Abu-Jandal da ya sami wata dama ya kubce sai ya zo wajen Abu-Baseer suka zama su biyu.

.

Haka dai a hankali-a-hankali adadinsu yana qaruwa, duk wanda ya muslunta sai ya zo nan, shi bai kai ga Annabi SAW bare a maido shi, in kuma aka ce za a yaqe su an saba alqawari, haka suka hada wata zuga suna qwatar kansu da kansu, duk inda suka ji wani ayari na fatake sai su kai masa samame, su kashe su su qwace kayansu, ala tilas dai Quraishawa suka aika wa Annabi SAW cewa ya kwashe wadannan mutanen, sun amince yanzu duk wanda ya muslunta ya yi zamansa a Madina, Annabi SAW ya tura musu suka dawo Madina.

.

WASIQU ZUWA GA SARAKUNA

Tunda yanzu ba yaqi wata dama ce ta samu ta da'awa, Yahudawan Madina an karkade su, mushrikan Makka sun rattaba hannu kan sulhu, Larabawan Gatfaan tuni jikinsu ya yi sanyi, yanzu ba yaqi ne a gabansu ba, a taqaice dai a qarshen shekara ta 6 Annabi SAW bayan ya dawo daga Hudaibiyya ya fara tura wasiqu zuwa ga manyan sarakunan da muka karanta su a farkon tarihin, wato na Rum, Iran da Habasha.

.

To da yake an riga an gaya masa cewa wadannan sarakunan in dai ba yi wa wasiqar "stamp" ba sa karba, sai ya sa aka yi masa nasa "stamp" din mai layi 3, wato MUHAMMAD a layin farko, RASUL a layi na biyu, ALLAH a layin qarshe (Buhari 2/872-873) ya zabo wasu gwaraza da ya tabbatar da hazaqarsu ta wannan sashin ya tura su wurin wadannan sarakunan, ana ganin ya tura su ne a Muharram shekara ta 7.

.

Wasiqar farko ya tura ta ne ga Najaashiy wanda ake kira da As'hama bn Abhar, a ruwayar Baihaqiy haka take:-

(Wannan takardar Annabi Muhammad ce zuwa ga sarkin Habasha An-Najashiy Al-As'ham, aminci ya tabbata ga wanda ya bi gaskiya, ya yi imani da Allah da manzonsa.

.

"Na shaida ba wani abin bauta da ya cancanta a bauta masa sai Allah shi kadai wanda bai da abokin tarayya, bai da mata bare diya, haqiqa Muhammad bawansa ne kuma manzonsa ne, ina gayyatarka zuwa ga muslunci wanda aka aiko ni dominsa {Ku masu littafi ku zo mu hadu a kalmar da ta hada mu tare gaba daya kar mu bauta wa kowa sai Allah, kar mu hada shi da wani, kar wasu su dauki wasu a matsayin alloli in ba Allah ba, in suka bijire ku ce to ku shaida, mu kam mun miqa wuya} in kuma ka qi to laifin mutanenka Nasara yana kanka).

.

Wannan shi ne na zaba duk kuwa da cewa akwai wasu ruwayoyin, don dan bambancin duk na kalmomi ne amma a qarshe dai ma'ana daya take futowa, da Amr bn Umayya Addamriy ya isar da wasiqar ga Najashiy, sai ya karba ya dora a kan fuskarsa, ya sauka daga kujerar sarautar ya zauna a qasa, ya muslunta a hannun Ja'afar bn Abi-Talib sannan shi ma ya rubuta wasiqa zuwa ga Annabi SAW ya mai da amsa yake cewa:-

.

Zuwa ga Muhammad daga Najashiy As'hama, aminci gare ka, Annabin Allah da rahamarsa da albarkarsa, Allah shi ne wanda babu abin bautawa sai shi, bayan haka, manzon Allah takardarka ta same ni wace ka yi maganar Isa, na rantse da Ubangijin sama da qasa Isa bai wuce abin da ka fadi a kansa ba, mun san abin da aka aiko ka da shi, mun karbi baquncin dan baffanka da mutanenka, na shaida kai manzon Allah ne na gaskiya kuma na yi maka mubaya'a da dan baffanka, na muslunta a hannunsa don Allah Ubangijin talikai (Zadul Mi'ad 3/61)

.

Da wannan sai mu ga amsar ta fi daidai da daya ruwayar:-

Daga Manzon Allah Muhammad zuwa ga sarkin Habasha Najashiy, aminci ga wanda ya bi shiriya, bayan haka, ina gode maka godiyar Allan da ba wanda ya cancanta a bauta masa sai shi, ALMALIK, ALQUDDUS, ASSALAM, ALMUMIN, ALMUHAIMIN, na shaida Isa dan Maryam ruhin Allah ne kuma kalmarsa ce da ya saka ta ga Maryam tsarkakakkiya kuma kangaggiya, ta dauki cikin Isa daga ruhinsa da busarsa, kamar dai yadda ya halicci Adam da hannunsa, to ina gayyatarka zuwa ga Allan da bai da abokin tarayya, da haduwa wajen yi masa da'a, da biyayyarka gare ni, da imani da cewa ni manzon Allah ne, ina gayyatarka kai da sojojinka zuwa ga Allah, na isar maka da saqo, kuma na yi maka nasiha ka karbi nasihata, aminci ya tabbata ga wanda ya bi shiriya (Zadul Mi'ad 3/60).

[30/01, 6:21 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 109

.

Sai kuma wasiqar da Annabi SAW ya aika wa Juraij bn Matta, wato sarkin Misra wanda ake kira da Muqauqas, ya yi Bismilla ya ce:-

Daga Muhammad bn Abdullah zuwa ga sarkin Qibdawa wato Muqauqas, aminci ga wanda ya bi shiriya, bayan haka, ina kira da ka muslunta don ka kubuta, in ka muslunta Allah zai ba ka lada 2, in kuma ka bijire to fa zunuban Qibdawa za su koma kanka, {Ku masu littafi ku zo mu hadu a kalmar da ta hada mu tare gaba daya kar mu bauta wa kowa sai Allah, kar mu hada shi da wani, kar wasu su dauki wasu a matsayin alloli ba Allah ba, in suka bijire ku ce to ku shaida, mu kam mun miqa wuya}.

.

Sai ya zabo Haatib bn Abi-Balta'a ya tura shi, ya yin da ya shiga wurin Muqauqas sai ya ce masa "A da kafin zuwanka an yi wani sarkin da yake ganin shi ne ma Ubangijin gaba daya, sai Allah SW ya yi masa kamun kazar kuku, don haka ka dauki darasi kan haka, don kar a zo wani ne zai dauki darasin abin da ya same ka" Muqauqas ya ce "Muna da addini, ba za mu iya barinsa ba sai mun ga wanda ya fi shi"

.

Hatib ya ce "To muna gayyatar ka zuwa muslunci wanda ya isheka barin sauran addinai, wannan Annabin ya kira mutane da yawa zuwa ga muslunci, wadan da suka fi ba shi wahala su ne Quraishawa da abokan gabansu Yahudawa, wadan da suka fi kusanci da shi su ne Kiristoci, na rantse maka busharar da Musa ya yi ta zuwan Isa, ita ce Isa ya yi ta zuwan Muhammad, gayyatarka da muka yi zuwa ga Qur'ani ita ce masu Attaura suka yi zuwa ga Injila, duk wani Annabin da yake riskar mutane yakan fahimtar da su ne, kai ma ka sami naka ka janyo su su yi masa biyayya, don kai ma kana cikin wadan da wannan Annabin ya riska, ba wai muna hana ka addininka na kiristanci ba ne, shi ne ma muke maka umurni da shi"

.

Muqauqas ya ce "Na lura da lamarin wannan Annabin sosai gaskiya ban ga yana sa a yi abin qi ba, bai kuma hana yin abu mai kyau, ban gan shi tare da bataccen matsafi ba ko maqaryacin boka, na gan shi da alamomin annabci ne ta wajen hidda abubuwan da ba a sani ba, ya ba da labarin abin da aka yi a wani wuri, zan duba na gani" ya sanya takardar Annabi SAW a wani haqorin giwa ya miqa wa wata jariyarsa sannan ya kira wani don ya rubuta masa takarda zuwa ga Annabi SAW da larabci, ya yi bismilla sannan ya ce:-

.

"Zuwa Muhammad daga sarkin Qibdawa wato Muqauqas, aminci gare ka, bayan haka, na karanta takardarka na kuma fahimci abin da ta qumsa, da abin da kake gayyata ta gare shi, na fahimci yanzu akwai wani Annabi, ni ina zaton zai fito a Sham ne, na dai karrama baqonka, na kuma aiko maka wasu jariyoyi guda biyu masu matsayi a wurimmu, hade da wasu tufafi, ga kuma wata alfadaranan ka hau, wasalam" bai dai muslunta ba amma bai qara da komai ba, jariyoyin su ne Mariya da Seereen, alfadarar tananan har zamanin Mu'awiyya (Zadul-Mi'ad 3/61), sai Annabi SAW ya dauki Mariya ya yi sáádaka da ita, shi ne ma ta haifa masa Ibrahim, Seereen kuma ya ba wa Hassaan bn Thaabit Al-Ansaariy.

.

Sai kuma wanda aka tura wa Kisra sarkin Iran, ya yi Bismilla:-

"Daga Muhammad zuwa ga sarkin Iran wato Kisra, aminci ya tabbata ga wanda ya bi shiriya, ya kuma yi imani da Allah da manzonsa, ya shaida cewa babu wani abin bautawa da gaskiya sai Allah shi kadai wanda bai da abokin tarayya, da kuma cewa Muhammad bawansa ne manzonsa ne, ina gayyatarka zuwa ga Allah, ni manzon Allah ne ga al'umma gaba daya don mai rabo ya dauki izina hujja kuma ta tabbata a kan kafurai, in ka muslunta ka kubuta in kuma ka qi to zunuban majusawa kab yana kanka" sai Annabi ya zabo Abdullah bn Huzafa Assahamiy ya tura shi da takardar zuwa ga sarkin Baharain.

.

Ko dai sarkin Baharain din ne ya tura wani cikin mutanensa da takardar zuwa ga Kisra ko Abdullahin ne da kansa ya wuce Allahu A'alam, amma da aka karanta wa Kisra wasiqar sai ya kekketa ta yana magana cikin isa da qasaita "Wani cikin bayina ne har ya kai ga fara rubuta sunansa kafin nawa!" 'Yan Iran tun ba yau ba haka suke, shi ya sa ko da musluncin ya zo musu da qarfi haka suka karba ba don suna so ba, wanda ya musluntar da su din wato Umar RA har yau dinnan ba su dena tsine masa ba, wani sa'in ma su kafurta shi, har ta kai ga suna ganin tsine masa ma ibada ne!

.

Lokacin da labari ya iske Annabi SAW na abin da ya yi shi ma ya yi addu'ar Allah ya kekketa masarautarsa, haka kuwa aka yi, don Kisra ya aika wa Baazaan wani gwamnansa dake Yaman takarda yake ce masa "Ka zabi wasu gwarazan samari guda 2 ka tura su wurin mutumin Hijaz dinnan su zo min da shi" ya kuwa tura su da takardar zuwa ga Annabi SAW da suka same shi suka gaya masa abin da ake ciki da gargadin da ya yi, amma sai Annabi SAW ya ce su dawo gobe.

.

To washegarin ne ya fafata da Qaisar na Rum, har aka sami wata babbar hatsaniya a cikin gidan sarki, don dama sojojinsa tuni sun sha kashi a hannun sojojin Qaisar din, nan take dansa wato Shirowaih bn Kisra ya kashe ubansa ya dare karagar, a ranar Talata 10 ga Jumadal Ula shekara ta 7 Hijiriyya (Fat'hul Bari 8/127) da wadancan mutanen suka dawo ne Annabi SAW ya gaya musu abin da ya faru, suka dauki labari wai za su kai, zuwansu wurin shi ma umurni ya same shi daga Shirowaih kan cewa kar ya yi wani abu ga Annabi SAW sai ya sami wani sabon umurni.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

[30/01, 6:22 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 110

.

Sai kuma wasiqar da aka tura zuwa ga sarkin Rum wato Hiraqal, Buhari ya rawaito hadisin da tsawonsa yake cewa:-

"Daga Muhammad bawan Allah kuma manzonsa, ina gayyatarka kan muslunta, Allah zai ba ka lada sau 2, in kuma ka bijire to za ka dauki nauyin Arisiyawa , {Ku masu littafi ku zo mu hadu a kalmar da ta hada mu tare gaba daya kar mu bauta wa kowa sai Allah, kar mu hada shi da wani, kar wasu su dauki wasu a matsayin alloli ba Allah ba, in suka bijire ku ce to ku shaida, mu kam mun miqa wuya}" sai Annabi SAW ya zabo Dihya bn Khalifatil Kalbiy, ya umurce shi ya ba wa sarkin Basara don ya miqa ta ga sarkin Rum din na gaba daya.

.

In mun tuna a baya Annabi SAW bai aika da takardar zuwa Iran kai tsaye ba, ya fara turawa Baharain ne daga can ne aka kai, haka ma wannan an kai Basara ne tukun domin a lokacin an yi wata mummunar gwabzawa ne tsakanin Rum din da Iran, su Rumawa kiristoci ne, Iraniyawa kuma masu bautar wuta ne wato Majusawa, mun karanta a baya irin taqaddamar siyasa da takon saqar dake tsakaninsu.

.

To a daidai wannan lokacin ne Rum suka sami damar karairaya su, da qwace daularsu gaba daya, sarkin Iran din ma kamar yadda muka gani dansa ne ya kashe shi ya haye karagar, to shi Qaisar din ya zo Elia wato Palestine don godiyarsa ga Allah, tunda Iran ta mayar musu da gicciyen da kiristoci suke ganin a kansa aka gicciye Isa AS, sai ya zo mayarwa a shekara ta 629 Miladiyya, dama can ta sace yana qasarta kamar yadda ta taba sace baqin dutsen dake Qa'aba, to kamar yadda Buhari ya rawaito cewa a cikin 'yan shekarun da Quraishawa suka yi alqawari da Annabi SAW na ajiye yaqi dama sun ci gaba da kasuwancinsu zuwa Sham don musulmai yanzu ba za su taba su ba.

.

A wannan lokacin ne Qaisar ya tura wa su Abu-Sufyan RA yana nemansu, suka zo suka same shi a fadarsa na Elia, tare da shi akwai manya-manyan fadawansa, da suka zo ya kira masu yi masa fassara ya ce "A cikinku wa yake kusa da mutuminnan da yake zaton cewa shi Annabi ne?" Abu-Sufyan ya ce "Na fi kowa kusantaka da shi" ya ce a matso da shi, shi da mutanensa suka koma bayan sarki, daganan ya ce wa masu yi masa fassara "Zan tambayi wannan kan mutuminnan, in ya yi qarya ku qaryata shi"

.

Abu-Sufyan ya ce "Wallahi ba don tsoron kar daga baya a same ni da qarya ba da na fadi qaryar" Allahu Akbar, ashe Abu-Sufyan RA tun bai muslunta ba bai iya qarya ga abokin gabarsa ba ma, to bare lokacin da ya muslunta, ta ya zai yi wa babban masoyinsa, mijin diyarsa qarya? Bacin cewa shi ma Baquraishe ne yana da dangantaka da Annabi SAW, surikin Annabi SAW ne kamar Abubakar RA da Umar RA, sabo da lalacewa yau kalli yadda 'yan Shi'a suke bata shi, farkon abin da Hiraqal ya tambaye shi a kai shi ne:-

.

"Ya danganensa yake?" Na ce "Gaskiya dan dangi ne" ya ce "An taba samun wanda ya yi irin wannan maganar kafinsa?" Na ce "Sam" ya ce "Ko a cikin kakanninsa an taba samun sarki?" Na ce "A'a" ya ce "Masu ruwa da tsaki suke binsa ko talakawa?" Na ce "Talakawa ne" ya ce "Qaruwa suke ko raguwa?" Na ce "Qaruwa suke" ya ce "Ko an sami masu ridda don ba sa son addinin?" Na ce "Ko daya!" Ya ce "Ko kun taba tuhumarsa da qarya kafin ya ce shi Annabi ne?" Na ce "A'a".

.

Ya ce "Yakan yi yaudara ya fada wa mutane bayan sun aminta da shi?" Na ce "I to muna cikin hutun yaqi ne ba mu san abin da zai iya yi ba tukun, ban iya qara wani abu ban da wannan ba" ya ce "Kun taba yaqarsa?" Na ce "Qwarai" ya ce "Ya yanayin yaqin yake?" Na ce "Haka dai yake yau a namu gobe a na wani" ya ce "Me yake ce muku?" Na ce "Ku bauta wa Allah shi kadai, kada ku hada shi da kowa, ku bar abin da iyayenku suke fadi na shirka, yana umurtanmu da salla, da sadaqa, da kamewa da kula da zumunta.

.

Bayan isowar takardar Annabi SAW ne ga Qaisar ya kira su Abu-Sufyan don ya san tabbacin yadda da'awar take, domin ya san su ne abokan gaban Annabi SAW lamba daya, to amma duk mummunar adawar da Quraishawa suke nuna wa Annabi SAW wannan bai sa sun yi masa qarya ba, duk kuwa da saninsu da cewa yin qaryar zai iya cutar da shi, su kuma nasara suke nema a kansa, to ya mutum yake gani bayan wadannan bayin Allan sun riga sun muslunta, sun miqa wuya gare shi sun nuna qaunarsu gare shi? Shin hankali zai karba in aka ce maganar wadancan mabiya tarihin majusawan su ne masoya Annabi SAW da ahli baitinsa tare da bayyana qiyayyarsu ga matan Annabi din da 'ya'yansa da sauran 'yan uwansa da sahabbansa, amma wadannan sahabban da suka yi taqi tare da shi su ne maqiyansa?

ANNABI DA SAHABBANSA // 111

.

Mawallafi: Baban Manar Alqasim

.

Bayan Abu-Sufyan ya gama amsa tambayoyin da aka yi masa sai Qaisar din ya ce wa masu tarjamansa don su isar da saqon abin da yake cewa "Na tambaye ka danganensa ka ce shi dan dangi ne, manzannin da aka riqa turowa duk 'yan dangi ne, na tambaye ka in wani ya taba iqirarin haka kafinsa ka ce babu, da a ce an taba samun wanda ya yi haka gabaninsa da sai na ce ya dauko daga wurinsa ne, na tambaye ka ko akwai sarki cikin kakanninsa ka ce a'a, da a ce an samu, da na ce dan gado ne yake neman sarautar iyayensa.

.

Na tambaye ka ko kun taba tuhumarsa da qarya ka ce a'a, to wanda bai yi wa 'yan uwansa mutane qarya ba ba kuwa zai iya yi wa Allah ba, na tambaye ka shin talakawa ne suke bin sa ko mawadata, ka ce talakawa ne, kuma su ne mabiyan manzanni ai, na tambaye ka raguwa suke yi ko qaruwa? Ka ce qaruwa suke, haka harkar imani take har sai ta cika, na tambaye ka ko wani yakan yi ridda saboda qin addinin? Ka ce a'a, imani kam haka yake har sai zuciya ta cika da shi.

.

Na tambaye ka bayan sulhu yakan saba alqawari ya abka wa abokin gaba? ka ce sam! Dabi'ar Annabawa kenan ba sa saba alqawari, na tambaye ka abin da yake cewa a yi, ka ce sanya ku yake ku bauta wa Allah kar ku hada shi da wani, yana hana ku bautar wasu abubuwa, ya umurce ku da sallah, sadaka da kamewa, idan dai abin da kake fadi gaskiya ne to hatta inda nake mulkin nan zai koma qarqashinsa, ni tun farko na san za a turo shi, sai dai ban yi zaton a cikinku zai bayyana ba, da a ce ina da tabbacin isa gare shi da na buqaci saduwa da shi, in da ina tare da shi ne da na wanke qafafunsa".

.

Daga nan ne ya ce a kawo masa takardar Annabi SAW ya karanta, yana gamawa sai wurin ya dauka da hayaniya, ya sa aka fitar da 'yan saqon Annabi SAW da su Abu-Sufyan (Buhari 1/4, Muslim 2/97-99) bayan nan ne sarki ya yi wa Dihya bn Khulaifa bnl Kalbiy kyautar dukiya da sutura, to suna Hisma kan hanyar dawowa Madina wasu daga cikin Juzaam suka tsare shi suka yi masa fashi, to ya dawo kafin ya shiga gida ya ba wa Annabi SAW labarin abin da ya faru, nan take Annabi SAW ya tura Zaid bn Haaritha zuwa Hisma, wani wuri ne da ke bayan Waadil-Qura.

.

Zaid ya fita da wurin mutane 500 ya kai musu farmaki, wasu daga cikinsu sun baqunci lahira, musulmai suka kada dabbobinsu da dukiyoyinsu, akwai raquma 1,000 da tumaki 1,500 mata da qananan yara kuma sun kai 100, to dama akwai yarjejeniya tsakanin Annabi SAW da qabilar Juzaam, don haka Zaid bn Rufaa'al Juzaamiy da yake shi musulmi ne ya yi maza shi da wasu daga cikin mutanensa suka kai wa Annabi SAW kuka, har ma suka bayyana masa taimakon da suka yi wa Dihya din lokacin da aka abka musu, a qarshe dai Annabi SAW ya sa aka maida musu da abubuwan da aka karba, wasu na zaton cewa wannan harin kafin Hudaibiyya aka yi, to in dai bayan wasiqar Qaisar ce dole bayan Hudaibiyya ne (Zadul- Mi'ad 2/122, Hashiyatul Talqeeh p29).

.

Annabi SAW ya tura wa Munzir bn Sawiy irin wannan takardar, shi ne sarkin Baharain, Annabi SAW ya gayyato shi ne zuwa ga muslunci inda ya tura masa Aalaa bnl Hadaramiy, bayan ya karanta sai ya rubuta wa Annabi SAW cewa na karanta wa Baharainiyawa takardarka, cikinsu akwai wadanda suka so ta kuma suka yi imani, akwai kuma wadanda suka qi, to qasata akwai Majusawa da Yahudawa, don haka yi min bayanin lamarin mu gani" sai Annabi SAW ya yi basmala ya ce:-

.

Daga Muhammad SAW zuwa ga Munziris Sawiy, aminci gare ka, ina yi maka godiya ga Allah, wanda ba wanda ya cancanta a bauta masa sai shi, na sheda cewa Muhammad bawansa ne manzonsa ne, bayan haka, ina tunasar da kai Allah madaukaki, wanda ya ji ya yi wa kansa, wanda ya bi 'yan saqona ya yi qoqarin misalta abin da suka zo da shi to ni ya yi wa biyayya, 'yan saqona sun yabe ka sosai, na rangwanta wa jama'arka, bar musulmai su yi addininsu, masu laifi kuma na yafe musu ka karbi hanzarinsu, matuqar kana kan hanya ba za mu cire ka daga matsayinka ba, amma wanda ya ci gaba a Majusancinsa ko Yahudancinsa zai ba da haraji.

.

Ya rubuta wa Haarith bn Abiy Shamr Algassaaniy sarkin Damashq ya yi basmalla ya ce:-

Daga Muhammad Manzon Allah zuwa ga Haarith bn Shamr Algasssaniy, aminci ga wanda ya bi shiriya ya yi imani da shi ya gasgata, ina gayyatarka da ka yi imani da Allah shi kadai kar ka hada shi da kowa, sai mulkinka ya ci gaba a hannunka" ya zabo Shujaa' bn Wahab daga Banu Asad bn Khuzaima ya damqa masa wasiqar, to da ya kai sai ya ce "Wa ya isa ya qwace min mulkina? Zan ma je na same shi" ya qi muslunta Zadul Mi'ad 3/62, Muhadiraatu Taarihil Umam Al'islaamiyya 1/147) Allahu Akbar kalli qasashen da Shi'a ke riqe da su, ba shedanun sarakuna irinsu kalli dai maganganun sarkin Rum gaba daya, ka hada da na Kisra, ka kalli na Baharain ka hada da na Syria.

ANNABI DA SAHABBANSA // 112

.

Mawallafi: Baban Manar Alqasim

.

Sai wasiqar da Annabi SAW ya aika wa Hauza bn Aliy sarkin Yamama, ya yi bismilla ya ce:-

"Daga Muhammad manzon Allah zuwa ga Hauza bn Aliy, aminci ya tabbata ga wanda ya bi shiriya, ka sani addinina zai game ko'ina don haka ka muslunta don ka kubuta, ka kuma tsare abin da ke hannunka" sai Annabi SAW ya zabo Saleet bn Amril Aamiriy ya tura shi, yayin da ya isa wurin Hauza da wasiqar a daure, Hauza ya sauko daga karaga ya gaishe shi, Saleet ya karanta masa, sai ya ba da wata iriyar amsa wato jurwaye mai kamar wanka ya rubuta cewa:-

.

"Ban ga wani abu mai kyau kamar abin da kake gayyata ta gare shi ba, sai dai Larabawa suna jinjina wa wannan matsayi nawa, ka dan ba ni wani abu ni ma wanda zai qarfafa ni wurin yi maka biyayya" sai ya yi wa Saleet kyauta, ya ba shi tufafi dinkin Hajar, ya kwaso komai ya kawo wa Annabi SAW, ya kuma gaya masa yadda lamarin ya kaya, Annabi SAW ya karanta wasiqarsa sannan ya ce "Komai kasawar qasar da zai tambaye ni ba zan iya ba shi ba, shi kenan ya halaka ya kuma rasa abin da yake taqama da shi" bayan fat'hu makka ne Jibril AS yake gaya wa Annabi SAW halakar Hauza, sai kuma Annabi SAW yake cewa "Wani mai qaryar annabci zai fito a Yamama" wani ya ce "Wa zai kashe shi?" Annabi SAW ya ce "Kai ne" kuma haka aka yi.

.

Sai wasiqar da aka aika wa sarkin Oman da dan uwansa, bayan bismilla yake cewa:-

Daga Muhammad bn Abdillah zuwa ga Jeefar da Abd 'ya'yan Jalandiy, aminci ya tabbata ga wanda ya bi shiriya, bayan haka ina gayyatarka zuwa muslunci, ka muslunta don ka kubuta, ni manzon Allah ne zuwa ga mutane gaba daya, don na gargadi mai rabon shiriya, azaba kuma ta tabbata a kan kafurai, yanzu dai in kuka karbi muslunci sai na bar ku a shugabancinku, in kuma kuka qi to ku tabbatar da mulkinku zai qwace muku, dawakina za su yi shawagi a qasarku annabcina kuma ya bayyana a masarautarku".

.

Annabi SAW ya zabo Amr bnl Aas RA ya damqa masa wasiqar, shi ne Amr din yake cewa "Na fita na je Oman, ina isa na zarce wajen Abd don ya fi hankali, na ce masa "Ni dan saqon Manzon Allah SAW ne gare ku, kai da dan uwanka" ya ce "To ai wana shi ke kan gaba a shekaru da mulki, yanzu mu je na kai ka ka karanta masa wasiqar" sai ya ce "Me kake da'awarsa yanzu?" Na ce "Ina kira ne zuwa ga bautar Allah shi kadai da barin hada shi da wani, ka kuma nisanci duk abin da ake bauta wa ba Allah ba, ka sheda cewa Muhammad bawansa ne kuma manzonsa ne" sai ya ce "Amr, na san kai dan shugaban mutanenka ne, ya mahaifinka ya yi? Sai mu yi koyi da shi" na ce "Haka ya mutu bai yi imani da Muhammad SAW ba, na so a ce ya muslunta kuma ya gasgata shi, don ko ni da irinsa ne sai Allah ya shiryar da ni" ya ce "Yaushe ka bi shi?"

.

Na ce "Ba a jima ba" ya ce "A ina ka muslunta?" Na ce "A wurin Najashiy" na gaya masa cewa Najashiy ma ya muslunta, ya ce "To ya mutanensa suka yi da mulkinsa lokacin da suka ji?" Na ce "Sun amince kuma sun bi shi" ya ce "Har da malumansu da fada-fadan nan?" Na ce "Qwarai" ya ce "A'a Amr ka fa duba abin da kake cewa, ba dabi'ar mutumin qwarai ba ce a same shi da qarya" na ce "To ai ba qarya na yi maka ba, mu a addininmu qarya haramun ce" ya ce "Ina ganin Hiraqal bai san Najashiy ya muslunta ba" na ce "Haka ne" ya ce "Ya aka yi ka san haka?" Na ce "I da dai Najashiy in ya karbi haraji yakan tura masa, yayin da ya muslunta ya yi imani da manzancin Muhammad SAW ya ce "Wallahi ko dirhami daya ya nemi na ba shi ban baswa"

.

Da labari ya ishe Hiraqal sai Niyaaq dan uwansa ya ce "Haka za ka bar talakanka ba ya biyan haraji? Sannan yake wani sabon addinin da ba naka ba?" Hiraqal ya ce "Mutum ne da ya yi sha'awar addini kuma ya zabar wa kansa ni ya zan yi da shi? Ko ni wallahi ba don lamarin mulkin nan ba da na yi abin da ya yi" sai Abd ya ce "Amr ka riqa kallon abin da kake cewa fa" na ce "Wallahi gaskiya nake fadi" ya ce "Gaya min abin da yake sawa ko hanawa" na ce "Yana umurni da yi wa Allah biyayya ne da sada zumunta, yana hana saba masa, da zalunci, qeta, zina, shan giya, bauta wa duwatsu da tsakwankwani da gicciye"

.

Ya ce "Ka ji wani abu mai dadi da yake kira gare shi dai, da a ce yayana zai yarda da mun je mun yi imani da shi mun yi masa biyayya, amma yayana yana matuqar son mulkinsa ba zai iya barinsa ya koma talaka ba" na ce "Da zai muslunta Annabi SAW zai bar masa mulkinsa, sai ya riqa karbar zakka daga mawadata zuwa matalauta" ya ce "Wannan ma dabi'a ce mai kyau" sai ya tambayi abin da ake nufi da zakkan, na lasafta masa duk nau'o'in zakkan har zuwa raquma, ya ce "Amr, Haka zai riqa karbar dabbobinmu da suke cin ganyayyaki su sha ruwa?" Na ce "Qwarai" ya ce "Kai! Wallahi ba na ganin yawancin mutanenmu din nan za su yarda da haka.

.

Na debi wasu kwanaki ina qofar gidansa, ya tafi ya ba wa yayansa duk labarina, wata rana dan uwan nasa ya kira ni na je na same shi, matsaransa suka ci kwalata, ya ce su sake ni, da suka sake ni sai na yi niyyar zama amma suka hana, na kalle shi, ya ce "Fadi abin da ya kawo ka" na ba shi wasiqar da aka aiko ni da ita, ya bude ya karanta har qarshe sannan ya miqa ta ga qanensa, shi ma ya karanta, sai dai na ga qanen ya fi shi tasirantusa da takardar" dan uwa don Allah da wannan aikin da sahabban nan suke yi shin sun cancanci zagin wanda zai zo a qarshen duniya?

ANNABI DA SAHABBANSA // 113

.

Mawallafi: Baban Manar Alqasim

.

To sai yayan Abd din wato Jeefar sarki Oman ya ce "Ba ni labarin Quraishawa, wani hali suke ciki?" Na ce "Sun sallama, ko dai don suna son addinin ko don tilas" ya ce "Wa yake tare da shi?" Na ce "Mutane ne da suka ga suna da kwadayin muslunci sai suka fifita shi a kan addininsu, ta wajen yin aiki da hankali gami da shiriyar Allah SW, sun ga cewa da suna cikin bata ne, ban tsammanin akwai wanda ya rage a wannan shige-da-ficen in ba kai ba, in har ba ka muslunta yau ba to ka shirya wa farmakin da zai surfafe ka, don haka ka muslunta kawai sai ka kubuta, kuma ya dora ka a matsayinka na shugabantar jama'arka, kar ka bari mahara su fado maka"

.

Ya ce ,"Ba ni yau kawai, zan tuntube ka gobe" sai na juya ga qanensa ya ce "Amr, ina fatar ya muslunta in dai kwadayin mulki bai hana shi ba" kashegari na zo wurinsa amma ya hana a shigar da ni, sai na koma wurin qanensa, na gaya masa abin da ya faru, sai shi da kansa ya shigar da ni, sarkin ya ce "Na yi tunanin gayyatar da ka yi min jiya sai na ga na fi duk Larabawa ragwanci in na ba wa wani mutum mulkina alhali dawakinsa ma ba za su iya isa inda nake ba, kai in ma za su zo din za su yi karo da yaqin da ba su taba tsammani ba" na ce "To ni dai zan kama hanya gobe"

.

Da dai suka tabbatar zan bar garin kashegari, sai suka sa labule shi da dan uwansa, gari na wayewa sai suka muslunta shi da dan uwansa (Zadul Mi'ad 3/62-63), Mubarak Fooriy yake cewa in aka lura da yadda labarin yake za a ga cewa wannan wasiqar ba tare da sauran take ba, bisa ga dukkan alamu sai bayan bayyanar muslunci aka tura ta, lokacin an riga an yi Fat'hu Makka, da irin wannan sifar da'awar Annabi SAW ta zagaye mafi yawan sarakuna, wasu daga cikinsu sun muslunta, wasu kuma sun ci gaba da kafircinsu, sai dai duk da haka sun san da zamansa, da sunansa da kuma addinin da yake dauke da shi.

.

AYYUKAN SOJI BAYAN SULHUN HUDAIBIYYA

To bayan Hudaibiyya kafin Khaibar an sami wasu hare-hare masamman wannan da ake kira harin Gaba ko Zu-Qarad, wanda wasu 'yan fashi daga cikin Banu Fazaara suka abka wa dabbobin muslunci da ke hannun Annabi SAW, masu kawo tarihin yaqoqin Annabi SAW sun nuna cewa an yi wannan farmakin ne kafin Hudaibiyya, amma Buhari da Muslim sun rawaito cewa kafin Khaibar ne, da kwana 3, shi ya sa muka dauka na malaman hadisi, (haka yake a Zadul Mi'ad 2/120).

.

A taqaice za mu iya cewa dalilin wannan yaqin shi ne Annabi SAW ya wakkala Zar bn Abi-Zar haqqin kula da wadannan dabbobi, amma sai 'yan fashin suka biyo dare suka abka masa, suka kashe shi, kuma suka kada dabbobin ciki har da matar makiyayin, an sami sabani kan haqiqanin shugaban 'yan fashin, wasu suna ganin Uyaina bn Hisinil Fazaariy ne, wasu suka ce "A'a, Abdurrahman bn Uyaina ne" almihim an yi kisar an kuma tafi da dabbobin, zuwa kiran sallar Alfijir wani dan gidan Annabi ya garzaya ya gaya wa Salama bnl Ak'waa abin da ya faru, shi kuma Salaman ya hau tsauni ya bude murya har sau 3 yana shelanta wa musulmai abin da ke faruwa.

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Ana idar da salla Annabi SAW ya sanar da mutane jihadi, wanda ya fara isa gare shi shi ne Miqdad bn Amr a cikin sulke, don haka Annabi SAW ya ba shi tuta, ya dora Abdullah bn Um-Makhtum tsaron gari, kafin su fita har Salama ya yi gaba tun bayan shelar da ya yi, ya iske su sun tsaya shan ruwa, nan fa ya fara sakar musu kibau, shi kam sananne ne a wannan fannin, dole ta sa suka shiga cikin qunci, ga qishi ya dame su, Salama ya hana su shan ruwa, haka suka yi ta yi har gari ya waye maraice ya yi.

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Lokacin ne ya sami dauki daga Madina, yayin isowar Annabi SAW, 'yan fashin suka gudu suka shiga Zu-Qarad, da suka ga yadda sojojin Annabi SAW suke tunkudowa kab sai suka gudu suka bar komai, sojojin muslunci suka tattara dabbobinsu suka dawo da su, a rabon da aka yi Salama ya sami guda biyu, rabon mahayi da na mai tafiya a qasa, ban da yabon da ya samu mafi jarumta a wajen Annabi SAW har goyo shi ya yi zuwa Madina, a iya cewa an ci ribar yaqi don duk abin da aka kwashe an dawo da su gida, 'yan fashi kuma za su dauki darasi na cewa ko kayan larabawa na tabuwa to banda na muslunci.

.

YAQIN KHAIBAR

Khaibar dai wani babban gari ne da ke zagaye da ganuwa da gonakin dabino, za a iya samun mil 60-80 zuwa Madina ta Arewaci, muna sane da cewa wadanda suka matsa wa musulmi lamba ciki har da Yahudawa da 'Yan Najad, yanzu tun da an yi alqawari da Quraishawa ba yaqar juna na tsawon shekara 10, kenan ko ta halin qaqa ba hannun Quraishawa a duk yaqoqin da Annabi SAW zai shiga da wasu, ba ma Quraishawa kawai ba, duk wasu masu qawance da su dole su cire hannunsu, dama ta samu wa musulmai su karkade sauran qayar da take sukarsu, masamman kasancewar su 'yan Khaibar din su suka saqa yi wa musulmai taron dangi a yaqin Khandaq, su suka zugo Banu Quraiza har suka saba alqawari, suka sami cikakkiyar hanyar sadarwa tsakaninsu da munafuqan cikin Madina su da Larabawan qauye da 'yan Gatfan, sannan su kansu suna da nasu shirin.

ANNABI DA SAHABBANSA // 114

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Mawallafi: Baban Manar Alqasim

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Ban da wannan ma sun yi wani tsari na masamman wanda za su yi wa Annabi SAW kisar gilla, in ba mu manta ba sun turo mutane daban-daban a qoqarinsu na sanya rudani da tashin-tashina a tsakanin musulmai, kamar dai su Salaam bn Abil Haqeeq da Usair bn Ziram, mai yuwuwa abin da ya sa muslunci ya dan tsahirta musu saboda ba su ne babban abin da ake fama da shi ba, Quraishawa ne da tun farko suka matsa wa musulmai kuma suke qoqarin ganin qarshensu, to yanzu su ma ya kamata su dandana kudarsu bisa ga abin da suka aikata.

.

Bayan dawowa daga Hudaibiyya Annabi SAW ya huta a Zul-Hajj da wasu 'yan kwanaki a Muharram sai kuma ya fita zuwa Khaibar, to da yake munafuqai da raunanan musulmai sun qi fita Hudaibiyya sai Annabi SAW ya ce to a Khaibar ma ba wanda zai fita tare da shi sai wanda tabbas yana da kwadayin jihadin, kenan ba wanda zai fita tare da shi sai wadanda aka yi Bai'atu Rudwan tare da su mutum 1400, Annabi SAW ya dora Sibaa' bn Urtufa Algifariy a matsayin mai tsaron gari, koda yake wasu sun ce Nameelatu bn Abdullah ne amma Sibaa' din ya fi inganci kamar yadda ya bayyana a Fat'hul Baari 7/465 da Zadul Mi'ad 2/133.

.

A daidai wannan lokacin ne Abu-Huraira ya zo Madina a matsayin musulmi, ya iso a lokacin sallar asuba ne, yana idar da salla ya sami Sibaa' bn Urtifa ya ba shi guzuri, ya kuma yi wa sauran musulman magana aka yi masa karo-karo, to dama mun karanta cewa Abdullah bn Ubay yana magana da munafuqai, shirin da Annabi SAW ya yi na fita har bn Ubay ya aika wa Yahudawan Khaibar cewa "Ga fa Muhammad da mutanensa nan sun shiryo muku, ku yi musu shiri kuma kar ku ji tsoronsu, kuna da yawan sojoji ga kuma kayan yaqi, mutanen Muhammad kadan ne kuma a warwatse suke, sannan ba su da isassun makamai".

.

Da Khaibarawa suka ji haka sai suka yi maza suka tura Kinana bn Abil-Haqeeq da Hauza bn Qais zuwa Gatfaan dan su nemo musu dauki, domin dama can suna da qawance a tsakaninsu, ga shi kuma sun yi musu alqawarin rabin dabinon Khaibar in dai suka ci nasara a kan musulmai, Annabi SAW da ya fito sai ya bi ta dutsen Isr, ya biya ta Sahbaa sai ya sauka a wani wurin da ake kira Rajee' tsakaninsa da Gatfaan tafiyar rana guda ce kal.

.

Su ma Gatfaanawan suka yi nasu shirin suka surfafo Khaibar don su kai wa Yahudawan Khaibar dauki, suna cikin tafiya sai suka ji hayaniya a bayansu, take suka yi kwana, tsammaninsu musulmai ne suka auka wa iyalansu ta baya, yanzu ya rage tsakanin Annabi SAW kenan da Khaibarawa, Gatfaan sun juya, Annabi SAW ya sami wanda zai nuna masa hanyar da zai shiga Khaibar ta Arewa, wato ta fuskar Sham kenan, yin hakan zai hana Yahudawan arcewa zuwa Sham, a daya hannun kuma zai hana su haduwa da Gatfaanawa, sai ya sami wanda ya ce ya sani kuma zai jagoranci musulmai har inda suke buqatar isa.

.

ABUBUWAN DA SUKA FARU A HANYA

1) Salama bnl Ak'waa' yake cewa: "Bayan mun fito ne cikin dare muna tafiya wani yake ce wa Aamir da baka jiyar da mu muryarka din nan ba, to Aamir mawaqi ne, sai ya fara cewa a ma'anarta da Hausa: Ba dominka ba Allah da ba mu shiryu ba, da munanan ba salla ba zakka, kai mana gafara matuqar muna jin tsoronka, ka tabbatar da duga-duganmu yayin gwabzawa, ko da za a yi mana kukan kura ka sanya mana natsuwar da ba za mu kadu ba, sai dai mu qara qarfi" Annabi SAW ya ce "Wannan kuma waye?" Suka ce "Aamir bnl Ak'waa' ne" ya ce "Allah ya yi masa rahama Buhari 2/603, Muslim 2/115, sun riga sun sani in dai Annabi SAW ya nema wa na kusa da shi gafara to da wuya bai yi shahada ba, haka ta faru a Khaibar.

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2) Suna kan hanya mutane suka daga murya suna ta kabbara: "Allahu Akbarul Lahu Akbar, La'ilaha illal Lah" ya ce "Ku dan sassauta murya ba kurma kuke kira ko wanda yake nesa ba, kuna kiran mai jinku ne mafi kusa da ku" Buhari 2/605.

3) A Sahbaa dan qasa kadan da Khaibar Annabi SAW ya yi La'asar sai ya sa a zo da guzirin tabawa, ba wani abu sai soyayyen gari, ya ci tare da mutane, ya kuskure baki, sannan ya miqe don yin Magriba bai sake wata alwalar ba, haka dai har Issha, haka musulmai suka kwana wannan daren wanda kashegarinsa aka barke da yaqi kusa da Khaibar.

.

Annabi SAW bisa al'ada in ya zo wa gari da daddare bai auka masa, ta yadda mutane ba su sani ba, yakan dakata musu har gari ya waye, haka ya yi wa Yahudawan Khaibar, Alfijir na yi ya yi salla da wuri, suka hau dawaki, Khaibarawa na fitowa da kayan aikinsu, ba su san abin da ake ciki ba, gonakinsu kawai za su, sai suka hango musulmai nan take suka juya cikin gari suna cewa "Muhammad ne, wallahi Muhammad ne a yau din nan Alhamis" Annabi SAW ya yi kabbara ya ce "Khaibar ta gama, Allahu Akbar Khaibar ta gama, mu kam in muka sauka a sararin jama'a to safiyar marasa jin gargadi ta gama dagulewa".

ANNABI DA SAHABBANSA // 115

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Mawallafi: Baban Manar Alqasim

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SANSANIN SOJIN MUSLUNCI

Annabi SAW ya sama wa sojojinsa wurin da yake ganin ya dace, Habbab bnl Munzir ya ce "Manzon Allah! Wannan wurin Allah ne ya nuna maka a sauka a wurin ko kana ganin ya dace ne da yaqi?" Annabi SAW ya ce "A'a a ganina dai nan ne ya dace" sai ya ce "Manzon Allah wannan wurin ya yi kusa da ganuwar Nataa matuqa gaya, duk fa mayaqansu suna ciki, sun kuma san komai namu mu kuma ba abin da muka sani nasu, idan suka harbo kibau za su same mu, mu in muka harba ba zai kai wurinsu ba.

.

Ya ce "Ga shi duk inda muke ba aminci, wuri ne a tsakankanin dabinai, da za mu sami wurin da babu wadannan matsalolin ya zama mana sansani" Annabi SAW ya karbi shawararsa ya sa aka canza wuri, da ya matso kusa da Khaibar yana hango ta ya tsayar da rundunarsa ya yi addu'a sannan suka kama hanya, a daren fara yaqin ne yake cewa "Zan miqa wannan tutar ga wani da yake son Allah da manzonsa, kuma Allah da manzonsa suke son sa, da gari ya waye kowa ya yi ta fatar a ce shi ne wannan mutumin, amma sai ya ce "Ina Aliy bn Abitalib?" Suka ce "Yana fama da ciwon ido".

.

Wannan matsalar ce ma ta hana shi fitowa tare da mutane, amma daga baya kamar yadda za mu gani da shi aka yi yaqin, nan ne Annabi SAW ya sa aka zo da shi ya yi masa addu'a a idon, ya warke kab ya kuma ba shi tutar a hannunsa, ya ce "Manzon Allah, zan yaqe su har sai sun zama kamarmu" ya ce "Je ka a hankali har sai ka shiga wurinsu, sannan ka kira su zuwa ga muslunci, ka gaya musu haqqin Allan da ya wajaba a kansu, wallahi Allah ya shiryi da mutum guda kawai a dalilinka ya fi a tara maka jajayen raquma" Buhari 2/595-506.

.

Khaibar ta kasu kashi biyu ne, kashin farko akwai ganuwa 5: Ganuwar Naa'im, Sa'ab bn Mu'az, Qal'atuz Zubair, Ubay da ganuwar Nazaar, sauran ganuwoyin guda 3 suna wancan bangaren ne na Nataa wanda Annabi SAW ya fara sauka a wurin Habbab ya ba da shawarar a tashi, cikinsu akwai: Ganuwar Qamuus na Abil-Haqeeq daga Banu Nadeer, sai Alwateeh da Salaalim, an ce akwai wasu ganuwoyin da gine-ginen kan tsaunuka amma ba su kai wadannan ba, ba-ta-kashin ma an yi ne a na farkon guda biyar din nan.

.

Dayan mai ganuwoyi 3 wato Nataa sallamawa suka yi ba tare da zubar da jini ba, ganuwar da Annabi SAW ya fara abka mata ita ce ta Naa'im, nan ne sansanin mafi qarfi na Yahudawa sabo da dacewar wurin da kai hari, ita ce ganuwar da Marhab yake, gwarzon Bayahuden nan da ake cewa dangan da dubu, Aliy RA ne ya fita tare da wasu sojoji zuwa ganuwar, ya kira Yahudawan da su shugo muslunci, amma suka yi qememe, suka fito wa Aliy RA tare da sarkinsu Marhab.

.

Salama bnl Ak'waa' ya ce "Da muka zo Khaibar sarkinsu Marhab ya fito ya wasa kansa, baffana Aamir ya fito ya ba shi amsa, suna haduwa suka kai wa juna duka, takobin Marhab ya sami garkuwar Aamir, Aamir ya duqa don ya daki qafar Marhab da yake takobin Aamir gajere ne, sai takobin ya juyo ya sari kan gwiwar Aamir wanda ya zama sanadiyyar mutuwarsa.

.

Masu tarihi sun nuna cewa Aliy bn Abitalib ya fito masa bayan ya ci gaba da kirarinsa, a qarshe dai Aliy RA din ya kashe shi, an yi ba-ta-kashi sosai, har ma musulmai sun jigata, sai dai Yahudawan sun cire tsammanin yin nasara a kan musulmai, don haka suka gudu zuwa ganuwar Sa'ab wanda ya ba wa musulmai damar shiga ta Naa'im din, ita ganuwar Sa'ab ita ce ta biyu wurin shiri da qarfin mayaqa da na makamai, Habban bnl Munzir ya jagoranci sojojin musulmai suka mamaye ganuwar na tsawon kwana 3, a qarshe zuwa maraice suka ci nasarar budewa tare da ribatar majejewa da dama da wasu makaman, an dan sha wahala sosai a wannan yaqin

.

Don ta kai ga har an yanyanka jakkai an zuba a tukwane an dora a kan wuta a matsayin maganin yunwa, a dalilin hakan da suka yi ne muka san cewa naman jaki haramun don kuwa Annabi SAW ya haramta cinsa, zancen auren mutu'a kuwa malamai sun yi ta magana da yin sharhi ko a yaqin ne aka haramta ko kuma a Fat'hu Makka ne, akwai zantuttuka masu dama wadanda suka fito da su, in mayaqan muslunci sun nemi yin mutu'a da matan Khaibar ko ba su yi ba, ko kuma an haramta an halasta ko tun farko ba a ma haramta din ba sai a lokacin qarshe, akwai maganganu kan shin mutu'a da naman jakin aka haramta a lokaci guda ko an ambaci biyun ne aka haramta naman jakin? Haramcin mutu'ar dai ya zo ne bayan Fat'hu Makka.

ANNABI DA SAHABBANSA // 116

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Mawallafi: Baban Manar Alqasim

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AN BUDE TSAUNIN ZUBAIR

Mun kira shi da tsauni ne duk da cewa ganuwa ce babba amma a kan tsauni garin yake, bayan bude Naa'im da Sa'ab ne Yahudawan da ke Nataa duk suka koma Tsaunin Zubair suka tare, da yake a tudu yake ba wani zancen dawaki kenan, kai ko masu tafiya a qasa ba abu ne mai sauqi a wurinsu ba, haka aka mamaye su na tsawon kwana 3, kafin wani dan asalin can yake ce wa Annabi SAW suna da isasshen ruwa, in zai mamaye su na watanni ba abin da zai cutar da su, da yake ruwan da daddare ne suke zuwa diba sai ya nemi a yanke musu ruwan kawai, ana yin haka kuwa suka fito aka fafata da su, an kashe wasu daga cikin musulmai da sama da goma cikinsu kafin aka bude tsaunin.

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TSAUNIN UBAY

Ana gamawa da tsaunin Zubair Yahudawa suka koma na Ubai, wasu gwarazan cikinsu suka nemi a yi fito na fito, da aka yi din an kashe da dama a cikinsu, kafin Abu-Dujana ya yi kukan kura ya fada cikin tsaunin aka fafata a qarshe musulmai suka ci nasarar saduwa da shi suka bude tsaunin, Yahudawan suka gudu zuwa tsauni na gaba wato tsaunin Nazaar, a wannan tsaunin suna da sakankancewar musulmai ba za su iya shigarsa ba duk yadda aka yi, don haka suka zauna su da 'ya'yayensu da matayensu, duk da cewa sun dauki matakin kariya a sauran tsibaran nasu, musulmai sun matsa mamayar sosai don ba yadda za a kusanci tsibirin saboda qarfinsu da iya harba kibonsu.

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AN BUDE TSAUNIN NAZAAR

Da Annabi SAW ya ga lallai budewar ta haka ta ta'azzara sai ya sa aka girka majejewa, aka riqa dukarsu da shi har aka yi wa ganuwar illa kafin musulmai suka sami damar shiga, aka yi mugun ba-ta-kashi kafin aka ci nasara a kansu, a wannan lokacin ba su sami damar tsallakawa zuwa wani tsibirin ba, wadanda suka sami damar arcewa suka tafi suka bar matansu da yaransu, kenan da wannan an sami damar bude sashin farko, na Nataa da Shaqq, wadanda suka sami tsallaka wa zuwa daya bangaren sun tafi can.

.

A wannan bangaren ne masu tarihi suka sami sabani, wasu na ganin an dan ware hammata, abin da aka sani dai Annabi SAW na isowa nan ya mamaye su na kwana 4, amma babu wata alama da take nuna cewa Yahudawan nan za su fito, don haka ya sa a kafa majejewa, da suka tabbatar za a dake su da ita sai suka nemi sulhu, dan Abu-Haqeeq ya nemi magana da Annabi SAW aka ba shi dama, ya zo ya yi sulhu a kan za su fita ba tare da wani zubar da jini ba, za su kwashe matayensu da 'ya'yayensu su fita tsurarsu, aka daidaita a kan haka suka rabu da Khaibar kacokan, daga cikin sulhun ba za su boye komai su fita da shi ba, yin hakan zai iya warware sulhun da suka yi, suka ce sun yarda aka qyale su.

.

Duk da mahimmancin wannan alqawarin da aka yi sai da 'ya'yan Abul-Haqeeq guda biyu suka boye dukiya mai tarin yawa, asalin dukiyar ta Luhai bn Akhtab ce da ya zo da ita Khaibar lokacin da aka kori Banu Nadeer, ana cikin haka aka zo wa Annabi SAW da Kinana bnr Rabee, don an san akwai taskar Banu Nadeer tare da shi, Annabi SAW ya tambaye shi, amma sai ya yi gardaman hakan, ya ce bai san inda take ba, da aka zo da wani Bayahude sai ya nuna wani kufayi ya ce "Na ga yakan yi ta shawagi a nan kullum" Annabi SAW ya ce wa Kinana "Ka yarda in muka same ta tare da kai mu kashe ka?" Ya ce ya yarda.

.

Sai Annabi SAW ya sa aka tone kufayin, aka kuma iske wasu taskokinsu a wurin, daga nan ya tambaye shi sauran, amma ya yi qemadagas, ganin haka sai Annabi SAW ya ce wa Zubair RA ya tambaye shi, duk da haka bai ba da amsa ba, har Annabin ya damqa shi ga Muhammad bn Maslama don ya yi qisasin dan uwansa Mahmud bn Maslama, don shi ma an kashe shi ne lokacin da yake shan inuwa qarqashin wani gini, inda aka hurgo masa dutsen niqa.

.

Ibn Is'haq ya ce Annabi SAW ya yanke wa 'ya'yan Abul-Haqeeq hukuncin kisa ne bisa saba abin da suka sa hannu a kai na rashin boye dukiyar, wanda ya tona asirinsu kuwa baffan Kinana ne, wannan lokacin ne Annabi SAW ya karbi Safiyya bnt Huyai bn Akhtab, da tana qarqashin Kinana bn Abil-Haqeeq ne, sabuwar amarya, almuhim ba ta wulaqanta ba, Annabi SAW ya ba ta girman da ya dace da ita, daga bisani ya yi qoqarin korarsu daga Khaibar gaba daya kowa ya huta, amma sai suka buqaci a bar su su gyara wurin su ci gaba da zama, an sami ganima mai tarin yawa.

.

A wannan yaqin ne dan baffan Annabi SAW ya zo ya same shi, wato Ja'afar bn Abitalib, dan uwan Aliy bn Abitalib shi da mutanensa da Ash'ariyawa wato su Abu-Musal Ash'ashriy, shi ne shi Abu-Musan yake cewa "Labari ya ishe mu muna Yaman cewa Annabi SAW ya bar Makka, sai muka yanke yin hijira mu ma ni da wasu 'yan uwana mutum hamsin da wani abu, sai ga mu a hannun Najashiy a Habasha, muka yi dace muka hadu da Ja'afar da mutanensa a can, ya ce "Annabi SAW ne ya turo mu kuma ya yi mana izini da mu zauna a nan, don haka ku zauna tare da mu" mu kuma muka zauna tare da su din".

.

Ya ce "Muna tare da su sai yanzu muka fito daidai da Khaibar" zahiri babu wadanda aka ba su wani kaso alhali ba su halarci yaqin ba sai dai mu (Buhari 1/443, Fat'hul Bariy 7/484-487), Ja'afar na isowa Annabi SAW ya rungume shi ya ce "Wallahi ban san abin da zan yi farin ciki da shi ba, bude khaibar ne ko isowar Ja'afar?" Isowar su Ja'afar ya biyo bayan aika wa Najashiy ne, wanda Annabi SAW ya nemi a turo masa su, maza 16 da matansu da 'ya'ya, sauran tuni sun iso Madina.

ANNABI DA SAHABBANSA // 117

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Mawallafi: Baban Manar Alqasim

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AUREN SAFIYYA

Mijinta na farko shi ne Kinanata bn Abil-Haqeeq, tunda hukunci ya hau kansa sai matarsa ta shiga cikin jariyoyi, a wannan lokacin ne Dihiya bn Khalifatil Kalbiy ya zo wurin Annabi SAW yana neman jariya, Annabi SAW kuma ya ba shi damar ya je ya zabi wace ta yi masa, sai ya dauki Safiyya bnt Huyay, ganin haka sai wani ya zo ya sami Annabi SAW ya ce "Manzon Allah! Ka ba wa Dihiya Safiyya bnt Huyay 'yar sarkin Banu Quraiza da Banun Nadeer, da kai ta dace ba shi ba" Annabi SAW ya sa aka kira shi ya zo da ita, ya ce ya bidi wata kuyangar, daga nan Annabi SAW ya nemi ta muslunta, da ta muslunta din ya 'yanta ta ya aure ta, 'yancin ne ma sadakinta, to da suka zo dam din Sahabaa ne, Um-Salama da Annabi SAW ya fito da ita, ta shirya masa amaryarsa ta kai masa a wannan daren, ya wayi gari a matsayin ango, ya yi walima da gari, mai da dabino.

.

Ya kwana uku tare da ita a kan hanya, da wannan ne za mu fahimci cewa walimar da Annabi SAW ya yi da soyayyen gari, dabino da mai a wurin yaqi ne, ba a gida ba ne, me yuwuwa wannan yana nuna mahimmancin walimar, duk da yaqi da rashin abinci sai da aka yi, ba wai nuna sauqi ne ko da qaramin abu a yi ba, wannan tarihi ne bayanin fiqihu yana wurin malamai, da Annabi SAW ya ga tabo a fuskarta sai ya tambaye ta dalili, ta ce "Kafin ka zo ne na yi mafarkin cewa wata ya bar inda yake ya fado gabana, wallahi ban san komai game da kai ba, da na gaya wa mijina shi ne ya kashe ni da mari ya ce "Kwadayin sarkin Madina kike yi" Buhari 1/54, 2/604-606.

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WAI SUN YI WA ANNABI SAW SAMMU

To bayan Annabi SAW ya bude Khaibar ya sami natsuwa a wurin sai Zainab bntl Harith, wato matar Salaam bn Mashkam ta yi wa Annabi SAW kyautar gasasshiyar tunkiya, da ma ta tambayi Annabi SAW inda ya fi so ya ce mata qafar gaba, sai ta yawaita sammun a ciki kafin ta sammace sauran tunkiyar, da ta kawo wa Annabi SAW sai ya dauki qafar gaban ya yakice ta, bai hadiye ba ya tofar, ya ce "Wannan qashin yana nuna min cewa akwai sammu a ciki" ya kira ta ta zo ta yi furuci da abin da ta yi, ya ce "Wa ya sa ki wannan aika-aikar?" Ta ce "Na yi ne don in dama sarki ne shi, to mun huta da shi kenan, in kuwa annabi ne ai za a gaya masa" sai aka yi mata rangwame, Bishir bn Barraa ne ya ci ya mutu nan take, shi ya sa malamai duk da sabanin da aka samu suka ce an qyale ta a na Annabi SAW, da Bishir RA ya rasu aka kashe ta Buhari 1/449, 2/610,760 , Zadul Mi'ad 2/139-140.

.

ASARAR RAYUKAN DA AKA YI A KHAIBAR

Duk da shaharar da yaqin Khaibar ya yi saboda abubuwan da suka yi ta faruwa, mutanen da aka kashe gaba daya a bangaren musulmai 16 ne, mutum 4 Quraishawa ne, sai wani daga Ashjaa, wani daga Aslam, mutum guda dan asalin Khaibar din ne, sauran duk Ansarawa ne, akwai sabani a cikin adadin da aka kashe na musulmai, amma na Yahudawan ya kai 93.

FADAK

Ya yin da Annabi SAW ya isa khaibar ya aiki Muhayyisa bn Mas'ud zuwa ga Yahudawan Fadak don ya kira su zuwa ga muslunci, amma sai suka yi jinkiri, da suka ji an bude Khaibar sai suka tsorata, suka zo suka yi sulhu da Annabi SAW a kan rabin Fadak din kamar yadda 'yan Khaibar suka yi.

.

WAADIL QURA

Da Annabi SAW ya bar Khaibar sai ya koma Wadil-Qura, a can ma akwai wasu Yahudawan wadanda Larabawa suka maqwabce su, sun sauka a can Yahudawa suka fara musu ruwan kibau a dalilin haka aka kashe wani dan gidan Annabi SAW, mutane suka yi ta yi masa barka da aljanna, Annabi SAW ya ce "Na rantse da wanda raina yake hannunsa tufar da ya dauka a ranar Khaibar ta ganima ce, ba a raba da ita ba, wuta tana rababbaka a kai, da mutane suka ji haka sai wani ya zo da madaurin takalmin da ya dauka, Annabi SAW ya ce "Da ya zama na wuta shi ma" (Buhari 2/608).

.

Daga nan Annabi SAW ya shirya su don fuskantar yaqin da ke gaba, suka tsaya a cikin sahu, ya miqa tuta a hannun Sa'ad bn Ubada, wata ruwayar aka ce Habbab bnl Munzir ne, ko Sahal bn Haneef, Ubad bn Bishir, sai ya kira su da farko kan su muslunta, amma suka qeqashe qasa suka qi, wani daga cikinsu ya fito, Zubair bnl Auwam ya fito masa ya kashe shi, wani kuma ya sake fitowa, Aliy RA ya kai shi lahira, har sai da mutum 11 a cikinsu suka mutu, duk in an kashe mutum guda sai Annabi SAW ya kira su zuwa ga muslunci, in lokacin sallah ya matso, sai ya je ya yi salla da sahabbansa ya dawo ya kira su zuwa ga muslunci, da haka har yamma ta yi.

.

Gari na waye wa kafin dagowar rana har an ci galabarsu aka bude da qarfi, aka kuma sami ganima mai tarin yawa, Annabi SAW ya tsaya a Waadil-Qura na kwana 4, ya raba wa sahabbansa ganimar da aka samu, sauran gonaki da dabinai kuma ya bari a hannun Yahudawa a matsayin masu kula da su, kamar dai yadda aka yi a Khaibar (Zadul-Mi'ad 2/146-147) da wannan za mu fahimci da sauran Yahudawan sun yi hikimar da wadannan suka yi ba wata matsalar da za ta dame su, amma sun nuna adawar zahiri ne da hanqoron raba Annabi SAW da duniya, don haka suka tarbi abin da ya dace.

.

TAIMAA

Isar labari ga mutanen Taimaa na cin nasarar musulmai a kan Khaibar, Fadak da Waadil-Qura sai suka shiga taitayinsu, ba wani fito na fito da suka yi da musulmai, su da kansu suka nemi sulhu, Annabi SAW ya sa aka rubuta takarda ya tura musu, a ciki yake cewa "Wannan takarda ce ga Banu Aadiy, yanzu suna cikin alqawari, ba za a kore su ba ba kuma nuna yatsa, sai dai cizawa da hurawa.

AN DAWO MADINA

Annabi SAW ya kamo hanyar Madina, a nan ne barci ya debe su har rana ta fito, ya qetare wurin sannan ya yi salla da mutane, a qarshe dai ya koma Madina a Safar ko Rabi'ul Auwal shekara ta 7 Hijiriyya.

ANNABI DA SAHABBANSA // 119

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Mawallafi: Baban Manar Alqasim

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Annabi SAW ya koma Madina ne a watan Shawwal shekara ta 7 Hijiriyya, a dan wannan lokacin ya sami damar tura hara-hare wurare da dan dama:-

1) Ya tura Gaalib bn Abdillah Allaithiy zuwa ga Banul Maluh a Qadeed, a cikin watan Safar ko Rabee'ul Auwal shekara ta 7 Hijiriyya, abin da ya faru shi ne, Banul Muluuh din ne suka kashe mutanen Basheer bn Suwaid, sai Annabi SAW ya tura wadannan sojojin don su koya musu hankali, suka kai musu farmaki da daddare, suka kashe wasu daga cikinsu suka kora dabbobin da aka samu, to sai suka je suka hado wata babbar zuga don abka wa musulmai, amma sai aka yi wani mamakon ruwa kamar da bakin qwarya, wanda ya yi sanadiyyar ambaliyar da ta hana su isa ga musulmai, har dai musulman suka tsira.

.

2) Annabi SAW ya tura Umar RA zuwa Turba a watan Sha'aban shekara ta 7 Hijiriyya cikin mutum 30, suka riqa tafiya da daddare suna buya da rana, duk da haka sai da labari ya isa Hawaazin na isowarsu, wannan ya sa duk suka arce kafin isowarsa, sai ya koma Madina ba tare da gwabzawa ba tunda wadanda ake nema din ba su.

3) Wanda Annabi SAW ya tura Hisma an riga an yi bayaninsa lokacin da muka karanto wasiqun da Annabi SAW ya tuttura wa sarakuna.

.

4) Sai kuma Basheer bn Sa'eed Al'ansariy da Annabi SAW ya tura shi zuwa ga Banu Murra ta wajen sashin Fadak a watan Sha'aban shekara ta 7 Hijiriyya, ya fita ne cikin mutane 30, ya kuma ci nasara har ya kado tumaki da sauran dabbobi, amma sai mutanen suka yi musu shiri suka biyo su, aka yi ta fafatawa har kibon su Basheer RA suka qare, wannan ya ba abokan gaba damar kashe su gaba daya in ba shi Basheer din da ya sami damar labewa a Fadak wurin wasu Yahudawa ba, a can ya zauna sai da ya warke rauninsa tukun, sannan daga baya ya dawo Madina.

.

5) A Ramadan shekara ta 7 din dai Hijiriyya Annabi SAW ya tura Galib bn Abdillail Laithiy ga Banu Awaal da Banu Abd bn Tha'alabah a Meefi'ah, wasu suna ganin a Huruqaat ne na Juhaina, ya fita cikin sojoji 30 ne shi ma, ya yi sa'ar abka musu da kuma kashe gwarazansu, a wannan yaqin ne Usama bn Zaid ya yi Ijtihadin da ba shi aka so ba, wato ya zo kashe Mirdaas bn Naheek ne sai ya yi kalmar shahada, sai Usama yake ganin tsoron mutuwa ne ya sa ya fadi, don haka ya cika masa aiki, da Annabi SAW ya ji haka sai ransa ya yi matuqar baci har ya ce "Da ba ka tsaga qirjinsa don ka tabbatar qarya yake ko gaskiya ba?"

.

6) A Shawwal shekara ta 7 Hijiriyya din Annabi SAW ya tura Abdullahi bn Rawaha zuwa Khaibar cikin mutum 30, dalili kuwa shi ne tabbacin da aka samu na cewa Aseer ko Basheer bn Ziraam yana tara Gatfaanawa don yaqar Annabi SAW, to sai suka gamsar da shi cewa Annabi SAW zai ba shi sarauta ne ya fito a je, ya gamsu ya fito cikin mutum 30 shi ma, to da suka iso Qurqurtu-Niyaar ne aka dan sami sabani wajen rashin tabbaci a tsakanin bangarorin guda biyu, har hakan yakai ga ware hammata a qarshe dai Aseer, ko Yaseer ko Basheer ya rasa ransa shi da sauran mutanensa su 30.

.

7) A Shawwal din shekara ta 7 Hijiriyya Annabi SAW ya tura Basheer bn Sa'adal Ansaariy Yaman da Jabaar, Jabaar din a Gatfaan take, wasu suna ganin a Fazaara ne, ya fita ne cikin mutune 300 don gwabzawa da dandazon kafuran da suka hadu don shirin abka wa Madina, suka riqa tafiya da daddare suna buya da rana, amma duk da haka labari ya iske su, suka watse kafin ya iso, Basheer ya sami ganimar dabbobi da dama da kuma fursunoni guda 2, amma da suka qariso wurin Annabi SAW sun muslunta.

.

8) Wannan yaqin bayan Umratul Qadaa aka yi, amma Ibn Qayyim yana ganin a yaqoqin da Annabi SAW ya tura ne a shekara ta 7 Hijiriyya (Zadul-Mi'ad 2/148-150, Talqeeh p31, Mukhtasiru Seeratir Rasuul p322-324), a taqaice dai wani mutum ne daga cikin Jasham bn Mu'awiya ya debo wasu mutanensa zuwa Al-Gaaba yana son samun goyon bayan Banu Qais don yaqar musulmai, sai Annabi SAW ya tura Abu-Hadrad tare da wasu mutum 2, shi Abu-Hadrad din ya sami wata dabarar yaqi wace a cikinta ya sami damar gamawa da abokan gaba daya, ya kwashe dabbobinsu, ciki akwai raquma da tumakai.

.

AN YI RAMUKON UMURA

Hakim yake cewa masana hadisi sun yi ta bayanin cewa lokacin da Zul-Qida ta kewayo sai Annabi SAW ya umurci sahabbansa da su yi niyyar ramukon Umurarsu ta bara, ya kuma ce lallai duk wanda aka yi Hudaibiyya da shi ya fito a tafi tare, sai duk suka fito in ba wadanda suka yi shahada ba, sauran da suke son umura su ma suka fito, da haka adadinsu ya kai 2,000 ban da mata da qananan yara (Fatahul-Bari 7/700).

.

Annabi SAW ya sanya Uwaif wato Abu- Raham Algifariy ya kula da gari, shi kuma ya fito da raquma 60 qarqashin kulawar Naajiya bn Jundub Al'Aslamiy, da ya zo Zul-Hulaifa ya yi harma tare da sauran Musulmai, ya kuma yi shirin yaqi sosai saboda tsaro, Quraishawa suna iya warware alqawarinsu ba tare da musulmai sun shirya wa haka ba, amma da ya kai Ya'ajuj sai ya ajiye duk makamin ya sanya Aus bn Khuliy Al'Ansariy tare da mutum 200 don su kula da su, sai ya qarisa tare da 'yan makaman tafiya kawai wato takubba a cikin kube.

.

Annabi SAW ya shiga Makka a kan taguwarsa, sauran sahabbai kuma riqe da takubbansu suna zagaye da Annabi SAW sai "labbaikal lahumma labbaik" suke yi, mushrikai suka fito dutsen da ke Arewacin Qa'aba suna kallon ikon Allah, Annabi SAW ya umurci sahabbansa da daura bakunan haraminsu a kafadar hagu, wato kafadar dama tananan a bude kenan, to dama a baya sun yi hirar cewa annobar zazzabin da aka yi a Madina ya galabantar da su, amma da suka hango su suna dawafi sai suka ce "Wadannan ne kuke zaton cewa masassarar Madina ta raunana su, wallahi sun fi ku kuzari (Muslim 1/412).

ANNABI DA SAHABBANSA // 120

.

Mawallafi: Baban Manar Alqasim

.

AN GAMA UMURA LAFIYA

Annabi SAW na kammala dawafi sai ya yi safa da marwa sannan ya tsaya a wurin marwan ya ce "Wannan wurin ake soke abin hadaya, ko'ina a Makka mayanka ne, ya soke abin hadayarsa kuma ya yi aski, sauran sahabban duk suka bi sawunsa, daga nan ya tura wasu sahabban zuwa Ya'ajuj, wato inda makamai suke, don masu tsaron su ma su zo su yi nasu, Annabi SAW ya kwana 3 a Makka, a rana ta hudun Quraishawa suka sami Aliy RA suka ce "Gaya wa mutuminka ya fita ya ba mu wuri, kwanakin da aka diba sun shude".

.

Da Annabi SAW ya yi niyyar fita sai diyar Hamza RA ta qwalla masa kira, ganin haka sai Aliy RA ya dauke ta, aka dan sami jayayya tsakanin Aliy RA da Ja'afar da Zaid kan wanda zai dauke ta din, a qarshe Annabi SAW ya ce a ba wa Ja'afar ita don yana tare da innarta, a wannan fitowar ce Annabi SAW ya auri Maimuna bntl Harith Al-Aamiriy, dama kafin Annabi SAW ya shiga Makka ya aiki Ja'afar bn Abutalib wurinta, ita kuma ta miqa komai a hannun Abbas, don 'yar uwarta Ummul-Fadal tana hannunsa, to shi ne ya aura masa ita, sai Annabi SAW ya wakkala Abu-Rafi' ya dauko ta, a Sarf ne ya yi zango da ita (Zadul-Mi'ad 2/152).

.

An sanya wa wannan umurar "Umratul Qadaa" wato ta ramuko saboda rankon umurar da ba a sami damar yin ta ba bara, ko kuma daga kalmar "Muqaadaa" wato sulhun da aka sami damar yi a Hudaibiyya, sai dai an fi kallon na biyun kamar yadda Ibn Qayyim ya ce (Zadul-Mi'ad 1/172, Fatahul-Bari 7/500), duk da cewa wannan umurar da Larabci ana kiran ta da kusan sunaye guda 4: Alqadaa, Alqadiyya, Alqisaas da As-Sulh, bayan wannan umurar ma akwai wasu hare-hare da dan dama wadanda Annabi SAW ya tura.

.

1) Akwai wani hari da Annabi SAW ya tura Ibn Abil-Aujaa a watan Zul-Hajj shekara ta 7 Hijiriyya, ya fita cikin mutum 50, Annabi SAW ya tura shi Banu Saleem ne don ya kira su zuwa ga muslunci, da suka je mutanen suka ce masa ba su da buqata, da haka aka yi mummunar gwabzawa, an dai yi wa Abul-Aujaa rauni amma an yi nasarar kama mutum 2 daga abokan gaba.

2) Annabi SAW ya tura Galib bn Abdillah a Safar shekara ta 8 Hijiriyya zuwa Fadak don mutanen Basheer da aka abka musu, ya fita da mutum 200, ya sami gwaggwabar nasara, ya dawo da bisashe.

.

3) A watan Rabi'ul Awwal shekara ta 8 Hijiriyya, ya tura Zatu-Atlah, Banu Qadaa'a ne suka yi wani gangami don auka wa musulmai, sai Annabi SAW ya tura Ka'ab bn Umairil Ansaariy cikin mutum 15, da suka hadu da abokan gaba suka kira su zuwa ga muslunci ba su amsa ba sai ma suka karkashe musulman gaba daya, mutum guda ne ya yi saura da ya buya a tsakankanin gawawwaki (Rahmatan lil Alameen 2/231).

4) A Rabi'ul Awwal din shekara ta 8 Hijiriyya Annabi SAW ya tura Shujaa bn Wahab Al-Asdiy zuwa Zatu-Irq ga Banu Hawaazin don sun ci gaba da bai wa abokan gaba dauki, ya fita cikin mutum 25 ne, da yake abokan gaban sun arce babu wani taho mu gama sai dai ganimar dabbobi da aka samu.

.

TAHO-MU-GAMA A MU'TA

Wannan ba qaramin yaqi ne ba, kusan ba a yi yaqin da aka zubar da jini irinsa ba a qarshe-qarshen nan, wannan kamar wata shimfida ce ta bude qasashen Nasara da za a yi nan gaba, an yi yaqin ne a watan Jumadal Ula shekara ta 8 Hijiriyya, wanda ya zo daidai da August ko September na shekara ta 629 Miladiya, garin Mu'ta gari ne a Balqaa da ke Sham, bai da wani nisa sosai tsakaninsa da Baitul Maqdis, dalilin yaqin kuwa Annabi SAW ne ya aiki Aamir bn Umairil Azdiy da wasiqa zuwa ga sarkin Basra, sai Shurahbeel bn Amr Algassaaniy wanda yake riqe da Balqaa ya kama shi ya daure, a qarshe ya fille kansa.

.

Ko a wancan zamanin kashe dan saqo ba qaramin ta'addanci ba ne wanda samsam ba a yafiya a kai, daidai yake da sanarwar bude qofar yaqi, koma sama da haka din, ba shakka ran Annabi SAW ya dugunzuma, lokacin da aka kai masa labarin, don haka ya tara mayaqa wadanda adadinsu yakai 3,000, wannan daya ne daga cikin manyan shiri da sojojin muslunci suka taba yi a rayuwar Annabi SAW (Zadul-Mi'ad 2/155, Fatahul-Bari 7/511) in ba Ahzaab ba gaskiya ba taba haduwa kamar wannan ba, wannan ba wai don an kashe musulmi daya ne ba, ga 15 can ma da suka fita an murtsuke su amma ba a yi musu gangami ba, wannan taba mualunci ne dungurungun dinsa, don haka dole a motsa.

.

Sai Annabi SAW ya sanya Zaid bn Haaritha ya zama jagora, ya ce "In aka kashe Zaid sai Ja'afar, in shi ma ya yi shahada sai Abdullahi bn Rawaha (Buhari 2/611), ya damqa wa Zaid farar tuta, ya umurce su da su je inda aka kashe Harith bn Umair su kira su zuwa ga muslunci in sun karba shi kenan, in kuma sun qi to su nemi taimakon Allah kawai su yaqe su, ya ce "Ku yaqe kafiri da sunan Allah, kada ku yi alqawarin sulhu ku saba, kar ku kashe yaro ko mace, ko tsoho, ko wanda ba ruwansa, kar ku yanke bishiya, kar ku rushe gidaje (Mukhtasaru seeratir rasuul p327, Rahmatan lil Aalameen 2/271).

ANNABI DA SAHABBANSA // 121

.

Mawallafi: Baban Manar Alqasim

.

Lokacin da sojojin suka gama shiri sai suka kira kwamandojin Annabi SAW, nan wani daga cikin kwamandojin wato Abdullah bn Rawaha ya fashe da kuka, suka tambaye shi dalilin kukansa ya ce "Wallahi ba wai son duniya ne da ni ba, ba kuma tsabar begenku ba, kawai dai na ji Annabi SAW ne yana karanta maganar Allah SW da yake cewa {Ba wani cikinku face ya biyo ta cikinta, wannan abu ne yankakke daga Ubangijinka (Maryam 71)} to ni ban sani ba in na biyo ta ciki ya zan tsallake?" Sahabbai suka yi masa addu'a.

.

Daga nan rundunar ta bi ta Arewa har sai da suka kai Ma'an da ke Sham ta bangaren Arewacin Hijaz, nan ne labari ya same su da yake cewa Hiraqal nanan a qasar Balqaa da sojoji dubu dari 100,000 da ya zo da su daga Rum, ga kuma wasu sojojin da suka kai masa dauki daga garuruwan da ke qarqashinsa su ma kamar haka din, sun fito ne daga Lakham, Juzaam, Balqeen, Bahraa da Balaa.

.

Ko kadan Annabi SAW da sahabbansa ba su yi tsammanin abin da za su tarar kenan ba, ga gari ba kusa ba, abin tambayar a nan shi ne "Shin rundunar sojin da bai wuce 3,000 ba zai yi gangancin abka wa wannan bataliyar sojin da ya nunka su so barkatai, adadinsa ya kai 200,000 dubu dari 2?" Gaskiya musulmai sun shiga wani hali, shi ya sa suka tsaya a Ma'an har kwana 2 suna ta tattauna yadda za a bullo wa lamarin, su qulla wannan su kwance wancan, a nan ne suka yanke cewa a rubuta takarda a tura wa Annabi SAW a gaya masa adadin abokan gaba, ko dai ya turo dauki da sojoji ko kuma ya yi wani umurni da za a tafi a kai.

.

Sai dai Abdullah bn Rawaha bai gamsu da wannan ra'ayin ba, kawai qoqarin qarfafa gwiwarsu ya yi da cewa "Jama'a! Wallahi abin da kuke kauce ma wa shi kuka fito nemansa, wato shahada kenan, ba wai muna yaqin don adadin da muke da shi ba ne ko qarfi, muna yi ne don wannan addinin da Allah ya karrama mu da shi, don haka ku mu kama hanya kawai, qarshe dai dayan biyu ne, ko nasara ko shahada" jin haka sai suka amshi wannan ra'ayi da Abdullah bn Rawaha.

.

Bayan kwana biyun da sojojin muslunci suka yi a Ma'an sai suka kama hanyar zuwa wurin abokan gaba ta yadda za su gamu da su a daya daga cikin qauyukan Balqaa, sai musulmai suka karkata wurin Mu'ta suka yi sansani a can, suka yi shiri sosai na yaqi, suka sanya kwamandojin Annabi SAW guda 2 a gaba, Qutbah bn Qataada Al'azariy a dama, Ubada bn Malikil Ansariy a hagu, kusan tsarin da aka yi kenan Uhud.

.

AN FARA GWABZAWA

A Mu'tan ne aka hadu, kuma an yi mummunan taho mu gama, sai dai musulmai 3,000 ne suke gwabzawa da kafurai 200,000, abu ne a lissafin mahankalta wanda ba zai taba faruwa ba, amma in muka lura da cewa Allah SW shi ne mai yin komai sai mu gane cewa ba abin da zai gagara, Zaid bn Haritha ya dauki tuta ya fuskanci abokan gaba ya yi ta fafatawa da su, da haka har wani cikin abokan gaba ya seto shi da mashi wanda a dalilin haka ya yi shahada, sai Ja'afar ya dauki mashi kamar yadda Annabi SAW ya yi umurni, ya yi ta ba-ta-kashi har aka yanke masa hannun dama, ya riqe tutar da hagu, ita shi ma aka yanke shi, ya samu ya riqe ta da dungulmin kafin ya yi shahada.

.

An ce wani Barume ne ya raba shi 2, a Buhari 2/611 Nafi' yake cewa Ibn Umar ya ba shi labarin cewa ya tsaya a kan gawar Ja'afar ya qirga tabon sara da suka har guda 50 (kuma duk a gaba ne) ba ko daya a bayansa (Bare a ce ya juya ne zai gudu aka sare shi), to bayan rasuwar Ja'afar ne Abdullah bn Rawaha ya amsa shi ma ya shiga fagen faman har Allah SW ya yi hukuncinsa na komawa ga Allah, sai wani daga cikin Banu Ajlaan, wato Thabit bn Arqam ya zo ya karbi tutar.

.

Daga nan ne yake cewa "Jama'a, zan so ku hadu qarqashin jagorancin mutum guda" suka ce "To mun zabe ka" ya ce "Ba zan iya ba" haka suka hadu qarqashin Khalid bnl Waleed, da ya amshi tutar ya fafata ba qaramar fafatawa ba, a Buhari ma 2/611 Khalid RA yake cewa a Mu'ta takubba 9 suka kakkarye ba abin da ya rage sai wani takobi dan qasar Yaman, a wannan yaqin ne aka kawo ruwayar da take cewa Zaid ya yi shahada, sai Ja'afar, sai Abdullah bn Rawaha, sai wani takobi daga cikin takubban Allah wanda Allah SW ya ba da nasara a hannunsa.

ANNABI DA SAHABBANSA // 122

.

YAQI YA QARE

Duk da irin qoqari da zage dantsen da musulmai suka yi zai yi matuqar wahala da ban mamaki a ce 'yar qaramar rundunannan ta musulmai ta iya tsayuwa a gaban wannan babban dandazon na kafurai, kusan abu ne ma mai wuya, amma sai Allah SW ya bai wa musulmai nasara ta hannun Khalid bnl Waleed RA, a yadda ruwayoyin suke sai da aka fafata da farko kafin shi Khalid RA din ya samo wata dabara ta yaqi wace da ita musulman suka karya lagon kafuran ta wurin jefa tsoro a zukatansu, don in har Rumawa za su fatattaki musulmai tabbas za a yi asarar rayuka ba dan kadan ba, wannan in ma ba su yi asarar tsoronsu da sauran Larabawan suke ji ba kenan.

.

Gari na wayewa a safiya ta biyu, sai Khalid RA ya sauya wa kowa wuri, na gaba ya mai da shi baya, na hagu ya kai shi dama, abokan gaba suna ganin sabbin fuska sai suka fara tunanin cewa an samo dauki ne daga Madina, shakkun da ya shiga cikin zuciyarsu ya sa Khalid RA ya fara janyo sojojinsa baya a hankali ba tare da nuna guduwa ba, sai Rumawa suka fara tunanin sun samo wani sabon makirci ne da za su yi musu kwanto a sahara in sun bi su, sai suka kasa biyo musulmai, suka koma qasarsu, da haka musulmai suka sami nasarar dawowa Madina ba tare da cewa fatattakarsu aka yi ba.

.

Duk da irin wannan rudani da aka shiga mutum 12 ne kacal cikin musulmai suka kwanta dama, a kafurai kuwa masu tarihi sun yi ta samun sabani a kai, ga alama sai Allah ne kadai ya san adadinsu, duk da cewa ana ganin musulmai ba su yi abin a zo a gani ba a yaqin, amma in aka kalli abin da wani idon sai a ga ba qaramar nasara aka ci ba, domin wannan rundunar ta Rum ita ce rundunar farko ta duniya, ko ba komai sun yi wa Larabawan mulkin mallaka, nan ba da jimawa ba suka yi wa masarautar Iran raga-raga wace dama akwai gasa a tsakaninsu, to sun yi gangami don gamawa da musulmai kamar yadda suka yi wa Iran, musulman sun fito kuma an fafata, ga yawa ga kwarjini, ga sanin makirce-makircen yaqi saboda dadewa a fannin amma sun kasa bin musulmai bare su fatattake su, ko ba komai musulmai ba su bari an zo an iske su a gida ba, kuma sun ci nasarar komar da Rumawa ba tare da zubar da jini ba.

.

Wannan gagarumar nasara ce wace Iran da girmanta da qarfinta ba ta iya samu ba, baya ga bayan haka kuma sauran Larabawa sun san irin gangamin da Rumawa suka yi, kuma sun san an gwabza din, babu wani bayani da ya nuna cewa an fatattaki musulmai, kuma sun ga yadda Rumawan suka koma gida ba tare da sun cimma burinsu ba, wannan gwaggwabar nasara ce don kuwa musulmai sun dada qara matsayi ne a yankin gaba daya, sun dada zama ababan tsoro, wannan ya sa Larabawan suka karyo kai suka yi ta muslunta, kamar dai: Banu Saleem, Ashjaa, Gatfaan, Zubyaan, Fazaara da sauransu.

.

Wannan yaqin shi ne na farko tsakanin muslunci da Rumawa, tun daga lokacin kuma aka fara bude qasashen dake qarqashin Rum din, aka fara dawowa da su muslunci, har bayan rasuwar Annabi SAW ba abin da ya dakata, Abubakar RA ya ci gaba, Umar RA ya zo ya dora, bayansa Usman bn Affan RA ya fadada, a zamanin Aliy RA matsalolin cikin gida bai bari ba amma Mu'ayiyya RA ya tura dansa Yazeed ta ruwa an ci gaba wanda sai da aka dangana da qwallon Rum din wato Istanbul a yau.

.

HARIN ZATUS SALAASIL

Lokacin da Annabi SAW ya fahimci matsayin Larabawa dangane da fafatawar da aka yi a Mu'ta, ta yadda suka hade wa musulmai kai su da Rumawa, sai ya yi tunanin samo wata hanya da za ta haifar da sabani tsakanin wadannan Rumawan da Larabawan dake tsakankanin wuraren, don kar su sake hade musu kai nan gaba, wanda Annabi SAW ya zabo don wannan aikin shi ne Amr bnl Aas RA, mahaifiyarsa daga Balaa take, ya fita ne a Jumadal Aakhira shekara ta 8 Hijiriyya jim kadan bayan karawar Mu'ta, amma wasu suna ganin cewa dalilin aikawar labari ne aka samu na cewa Qadaa'a sun fara yi dandazo don abka wa qauyukan Madina, shi ya sa Annabi SAW ya tura rundunar, amma tunda maganganun ba sa warware kansu za a iya hada su da cewa an jefi tsuntsu biyu ne da dutse guda.

.

A wannan yaqin ne Annabi SAW ya hada wa Amr bnl Aas tutoci guda 2, wato fara da baqa, ya hada masa rundunar da zai fita da ita wato Muhajirai da Ansarawa, ya ba shi dawaki 30 sannan ya ce ya nemi taimakon mutanen da zai hadu da su a hanya, kamar dai mutanen Balaa, Azraa da Balqeen, haka ya fita, yana tafiya da daddare in gari ya waye ya sami wuri ya labe, da ya kusa da wurin sai labari ya iske shi kan cewa abokan gaba sun yi dandazo mai girman gaske, saboda haka ya tura Rafi' bn Makeeth Aljuhaniy wurin Annabi SAW yana neman dauki, Annabi SAW ya turo masa Abu-Ubaida bnl Jarrah tare da mutum 200, ya ba shi tuta a hannunsa tare da Muhajirai da Ansarawa ciki har da Abubakar RA da Umar RA.

.

Ya yin da suka same su sai rundunar ta game ta qara qarfi, suka fuskanci abokan gaba, ya yin da suka abka musu sai suka tsere, nan ne Auf bn Malik ya aika wa Annabi SAW da saqon cewa sun isa lafiya, ya kuma gaya masa halin da ake ciki, shi Sulaasil ko Salaasil wuri ne dake bayan Waadil Qura, tsakaninsa da Madina tafiyar kwana 10 ce kacal, koda yake wasu suna ganin wani ruwa ne da ake kira Silsil a Juzaam.

HARIN KHUDRA

Shi kuma a Sha'aban aka yi shekara ta 8, domin Gatfaanawa sun taru a Khudra wani wuri dake Najad, Annabi SAW ya ji cewa suna ta tattaruwa ne don abka wa musulmai, sai ya tura musu Abu-Qatada cikin mutum 15 inda ya kwana 15 a can yaqi ya yi nasara a ka sami ganimar dabbobi aka kamo fursunoni (Talqeeh P33, Rahmatan lil Alamin 2/233).

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Mawallafi: Baban Manar Alqasim

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BUDE GARIN MAKKA

A shekara 8 ne da suka gabata aka fitar da Annabi SAW da sauran sahabbai RA da duk wanda bai da wanda zai tsaya masa daga garin Makka, hakan ya nuna cewa garin Makka ba garin muslunci ba ne, duk kuma wanda yake da sha'awar yin addinin cikin kwanciyar hankali to dole yabar garin zuwa Madina wato birnin da Allah SW ya haskaka da hasken muslunci, yanzu lokaci ya yi da Allah SW zai maido da musluncin mahallinsa na farko, ta yadda jama'a za su riqa kwarara zuwa gare shi, kafuran da suke hana musulmai ibada ko in sun shiga su ce su fita don qasa tasu ce, yanzu qasar za ta koma hannun masu ita na asali, don Annabi Ibrahim ne kakansu gaba daya ya kafa, kuma shi ya sanya musu suna musulmai, bai umurce su da bautar gunki ba.

.

DALILIN TAHOWA BUDEWAR

In ba mu manta da dokokin da aka kafa a sulhun Hudaibiyya ba, akwai dokar da ta nuna cewa wanda ya ga zai zauna da Muhammad SAW ko da Quraishawa yana da zarafin yin hakan, in aka abka wa wata qabilar da take tare da wani bangare to bangaren ne kacokan aka abka masa, wannan dokar ta ba wa Khuza'a dama suka jingina da musulmai, su kuma Banu Bakar suka koma bangaren Quraishawa, to dama akwai adawa mai qarfin gaske tsakanin Khuza'a din da Banu Bakar, amma wannan sulhun ya sa kowa ya zauna lafiya, muslunci tabbas ya taimaka a nan, sai dai su Banu Bakar din ba su hanu ba, sai wannan ya zama musu kamar wata dama ce da za su abka wa Khuza'a su dauki fansar abin da ya faru a baya.

.

A watan Sha'aban shekara ta 8 Naufal bn Mu'awiyya Addailiy ya fita tare da wasu jama'a na Banu Bakar din dai suka kai wa Khuza'a hari a kusa da ruwan da suke zaune wanda ake kira Wateer, an sami asarar rayuka, a maimakon Quraishawa su kama hannunsu saboda da alqawarin da aka yi da Annabi SAW, sai suka mance wannan suka tsaya a bayansu wurin taimaka musu da makamai, wasu ma daga cikinsu suka saje da duhun dare suka mara wa Banu Bakar din, har sai da lamarin ya kai ga Khuza'a sun nemi mafaka da harami, ganin haka wasu masu hankali cikin Banu Bakar din suke cewa "Naufal, ka ji tsoron ubangijinka mun fa shugo harami!"

.

Gogan sai ya kantaro magana ya ce "Kai yau ba wani zancen Ubangiji, ku dauki fansar abin da suka yi muku kawai, na rantse har sata kukan yi a harami, sai fansace ba za ku dauka ba?" Da Khuza'a suka shiga cikin Makka ne suka sami mafaka a gidan Badeel bn Warqaa Alkhuzaa'iy da gidan wani da suke qawance da shi ana ce masa Raafi', nan take Amr bn Saalim Alkhuzaa'iy ya fita cikin sauri ya je wurin Annabi SAW a Madina ya iske shi a masallaci ya kai kukansa, Annabi SAW ya karba ya kuma yi alqawarin share musu hawaye, bayan dan lokaci kadan kuma, Badeel bn Sarqaa Alkhuza'iy shi da mutanensa su ma suka iso wurin Annabi SAW, suka gaya masa duk abin da aka yi musu, da ma taimakon da Quraishawa suka yi wa Banu Bakar din.

.

ABU-SUFYAN A MADINA DON SULHU

Wannan ba ya buqatar dogon bayani, Quraishawa sun karya alqawarin da suka rattaba hannu a kai, ko yaqar Khuzaa'a da Banu Bakar suka yi ya isa matsala, to bare kuma har da sa hannun Quraishawan kansu, bayan wannan aika-aikar da suka yi ne jikinsu ya ba su cewa lallai sun tabka barna, sai suka yi gaggawar kafa wani kwamiti da ya yanke cewa a yi maza a je Madina a gyaro ta da Annabi SAW, wanda zai jagoranci fuskantar Annabi SAW din shi ne Abu-Sufyan, ko ba don komai ba ga kusanci, shi kuma Annabi SAW a Madina har ya labarta wa sahabbansa abin da zai wakana na zuwan Abu-Sufyan din, domin sabanta alkawarin da qarin tsawon lokacin da aka diba.

.

Abu-Sufyan ya fita kamar yadda Quraishawan suka nema, to amma sai ya yi kicibis da Badeel a Usfaan yana dawowa, ya tambaye shi inda ya fito don yana zaton duk yadda aka yi qararsu ya kai, sai dai Badeel din bai ba shi amsa kamar yadda ya buqaci ji ba, sai ya ce masa "Na fito wurin wasu 'yan uwanmu ne Khuza'ah da ke nan yankin a wani wuri can" ya tambaye shi "Ba ka je wurin Muhammad ba?" Ya ce "Ko kadan" ya wuce Makka abinsa, to amma Abu-Sufyan jikinsa bai ba shi ba, ya yi qoqarin tona kashin raquminsa kamar yadda ya yi gabanin Badar, ya ce "In dai ya shiga Madina to zan ga qwallon dabino a kashin" yana tonawa kuwa ya gani, ya ce "Wallahi ya gaya wa Muhammad komai" to a lokacin kamar yadda muka sani ne shi sirikin Annabi SAW ne, don Annabi SAW yana aure da diyarsa ta cikinsa wato Ummu-Habeeba RA, yana shugowa Madina sai kawai ya zarce wurinta, kenan in ma ba a duba wani kusancin ba za a duba wani.

.

Yana shiga sai ya doshi wata shimfida da ya gani, wace kuma a kanta Annabi SAW yake zama a dakinta, ganin haka sai ta yi maza ta nade ta, ya ce "Diyata ban gane ba, qaunarki da ni ta sa ba ki son na zauna a shimfidar, ko son ki da ita ya sa kika nade ta?" Ta ce "Ba haka ba ne, shimfidar Annabi SAW ce fa, ka ga kai mushriki ne" ya ce "Aaaaa lallai kam! Ba shakka rabuwarki da ni kin baci" sai ya fita ya je wurin Annabi SAW ya yi masa magana, amma Annabi SAW ya yi bakam bai ce masa komai ba, sai ya wuce wurin Abubakar RA shi ma kazalika, ya garzaya wurin Umar RA nan ne ya maida masa ya ce "Lallai ne ma, wato ni ne zan shige muku gaba wurin Annabi SAW? Ai da a ce ban da komai sai qwayar zarra da na yaqe ku da ita.

.

Sai ya qarisa wurin Aliy RA a lokacin yana tare da Fatima RA, Hassan ma yana dan qarami yana rarrafe a tsakaninsu, ya ce " Aliy! Ta zumanta dai ka fi kowa kusanci da ni, ga ni ina da buqata, don Allah kar ka bari na koma hannu-rabbana, ka shiga min gaba zuwa ga Muhammad" ya ce "Abu-Sufyan! Annabi SAW ya riga ya quduri wani abin da mu ba za mu iya magana a kai ba" ya waigo wurin Fatima RA ya ce "Ko za ki sa dan yaron nan naki ya tsaya wa Quraishawa ya zama shugaban Larabawa har qarshen qarnin nan?" Ta ce "Wallahi ba zai iya ba, ba wanda yake iya tsaya wa wani a kan Annabi SAW".

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.

Ba wanda ya saurari Abu-Sufyan, shi ya sa komai ya dagule masa, ya fara magana da Aliy RA cikin damuwa da cire tsammani, ya ce "Abul-Hassan, gaskiya lamuran sun rikice min, ka ba ni shawara" sai ya ce "Wallahi ba na ganin wani abu zai amfane ka, sai dai kuma kai shugaban Banu Kinana ne, kawai ka je ka tsaya wa mutanenka ka koma gida" Abu-Sufyan ya ce "A ganinka wannan zai yi amfani?" Aliy RA ya ce "Wallahi ba na zaton haka, sai dai in ba hakan ba ban ganin akwai wani abin" sai Abu-Sufyan ya miqe cikin jama'a ya ce ya tsaya wa mutanensa ya kama hanyar Makka.

.

Lokacin da ya koma Makka Quraishawa suka tambaye shi abin da ya baro ya ce "Na yi magana da Muhammad amma wallahi bai ce min uffan ba, Ibn Abi-Quhafa ma haka, Umar kuwa ya fi kowa kusantakar adawa, wanda duk ya fi su taushi shi ne Aliy RA, shi ne ma ya ba ni wata shawara, wallahi ban sani ba za ta yi amfani ko ba za ta yi ba oho" Allahu Akbar, kalli irin shedar da Abu-Sufyan ya yi wa Aliy RA, da kuma irin mu'amallar da shi Aliy RA din ya masa, da a ce 'yan Shi'a masoya Aliy RA din ne na gaskiya da ba su zagi wannan bawan Allan ba, don ko wanda suke cewa suna addinninsa ba abin da yake tsakaninsa da Abu-Sufyan sai soyayyar kusantaka ta jini da addini, da girmama juna a matsayin sahabban Annabi SAW, diyarsa ma ta cikinsa tana gidan Annabi SAW, ashe surukin Annabi SAW ne, Quraishawa dai sun tambaye shi abin da Aliy RA din ya gaya masa, da ya gaya musu sai suka ce "To in zurmaka ya yi fa?" Ya ce "Oho, wallahi ban da wani abu da ya wuce haka".

.

AN FARA SHIRIN YAQI

A ruwayar Tibraniy: Tun kafin ma labarin warware alqawarin da kwana 3 Annabi SAW ya umurci A'ishah RA da ta shirya masa kayan harma ba tare da wani ya sani ba, lokacin da Abubakar RA ya zo wurinta ya ce "Wannan fa?" Ta ce "Wallahi ban sani ba" ya ce "Na san dai wallahi ba wannan lokacin ne na yaqin Rumawa ba, to ina kuma Manzon Allah SAW yake nufin zuwa?" Ta ce "Wallah ni dai ban da wata masaniya" a rana ta 3 ce Amr bn Saalim Alkhuzaa'iy ya zo cikin mahaya 40 ya yi wannan qasidar da take nuna cewa Quraishawa kam sun warware alqawari, daganan Badeel ya biyo baya, sai kuma na ukunsu Abu-Sufyan, mutane suka gama tabbatarwa, Annabi SAW ya ba da umurnin yin shiri.

.

Annabi SAW ya yi umurnin ne a bayyane cewa ga ma inda za shi, sannan ya yi addu'ar kar labari ya je musu har sai sun shiga cikin garin Makka, don qara boye lamarin ne ma ya tura Abu Qatada bn Rub'iy zuwa can cikin Idam da aka fi sani da Adam a tsakanin Zu-Khashab da Zu-Marwa, ya fi kusa da Madina, sun fita ne a Ramadan shekara ta 8, wannan Annabi SAW ya yi haka ne don a yi zaton fitar da suka yi can za su, to bayan sun kai can ne suka sami labarin cewa Annabi SAW ya yi Makka ne sai suka karyo kai suka bi shi, to a baya kuma Haatib bn Abi-Balta'a ya rubuta takarda yana fada wa Quraishawa cewa ga fa Muhammad nan tafe, ya nade ta ya miqa wa wata mata ya gaya mata abin da zai ba ta in har ta kai wa Quraishawa saqon, ta tura takardar cikin gashi ta yi kitso tukka guda 2.

.

To labari ya riga ya iske Annabi SAW, sai ya tura Aliy RA shi da Miqdad RA, ya ce su yi maza su je Raudatu-Khaakh za su sami wannan matar da takardar, suna zuwa kuwa suka iske ta kan dabba, suka nemi ta sauko, daganan suka tambaye ta ko akwai takarda tare da ita, ta musanta, suka bincike kayanta ba komai, Aliy RA ya ce "Na rantse da Allah Annabi SAW ba zai yi qarya ba, mu ma ba za mu yi ba, don haka kodai ki fitar da takardannan ko mu yi min zigidir!" Da dai ta ga alamar cewa da gaske yake sai ta ce "To tsaya! Tsaya!" Ta kwance kitson ta ciro takardar, ta miqa musu, suka kamo hanya suka kawo wa Annabi SAW, da aka bude sai ga shi an rubuta cewa "Daga Haatib bn Abi-Balta'a zuwa Quraishawa" ya kwashe sirrin komai ya gaya musu.

.

Annabi SAW ya kira shi ya ce "Haatib me kenan?" Ya ce "Manzon Allah dan saurara, wallahi ina da imanina da Allah SW da Manzonsa SAW, ba ridda na yi ba ba kuwa canjawa na yi ba, sai dai ka san a dofane nake a cikin Quraishawa, ban da kowa a cikinsu da zai kare ni, ga shi ina da dangi da da, wadannan da suke tare da kai suna da masu tsaya musu, shi ne na so da wannan ya tafi na sami wanda zai tsare min su" Umar RA ya ce "Manzon Allah bari na sare kansa, wannan ai cin amanar Allah da manzonsa ne, gaskiya munafurci ne!" Annabi SAW ya ce "Ai ya halarci Badar, Umar ka sani ko Allah SW ya leqa 'yan Badar ya ce musu "Ku yi abin da kuke so an yi muku gafara?" Hawaye suka gangaro wa Umar ya ce "Allah da manzonsa su suka fi sani" Buhari 1/422, 2/612.

.

A 10 ga watan Ramadan shekara ta 8 Hijiriyya Annabi SAW ya bar Madina ya miqi garin Makka da mutane har 10,000, ya bar Abu-Zar ya yi gadin gari, da ya isa Juhufa ko dan gaba kadan baffansa Abbas bn Abdilmuttalib ya hadu da shi, don ya fito yin hijira ne a matsayin musulmi shi da iyalinsa gaba daya, da ya iso Abwaa kuma dan baffansa wato Abu-Sufyan bn Haarith da dan babarsa Abdullah bn Abi-Umayya suka zo masa, da yake Annabi SAW ya sha wahala da su sai ya kau da kai, Abu-Sufyan ya nace gami da ban bakin Um-Salama RA, a qarshe ya muslunta, tun da ya muslunta bai iya daga kai ya yi ido da ido da Annabi SAW ba sabo da nauyinsa da yake ji, Annabi SAW yana matuqar qaunarsa har ma ya yi masa sheda da aljanna, yake cewa na yi fatar ya maye min makwafin Hamza RA.

.

Da ya fara gargara ne mutane suka fara kuka yake cewa "Ku dena kuka, wallahi tun da ya muslunta bai taba fadin abin da ba daidai ba (Zadul-Mi'ad 2/162-163), Annabi SAW kenan da dan uwansa Abu-Sufyan, su kuma masu fushi da fushin wani ban san yadda za su fitar da kansu ba gobe qiyama, haka dai Annabi SAW ya wuce yana azumi shi da sauran sahabban, Allah SW ya hana kowa ya kai labari, har sai da ya iso Kadeed wani ruwa ne da yake tsakanin Usfaan da Qadeed, ya sauka a nan suka yi bude-baki (Buhari 2/613) daganan ya wuce har Wadi-Fatima inda ya sa aka kukkunna wuta, ya sa babban kwamandan masu gadi ya zama Umar RA.

ANNABI DA SAHABBANSA // 125

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Mawallafi: Baban Manar Alqasim

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RUNDUNAR MUSLUNCI SUN SHIGA MAKKA

A safiyar ranar Laraba wato 17 na Ramadan shekara 8 Hijiriyya, Annabi SAW ya bar Marr-Az-Zahraan ya nufi Makka, ya ce wa Abbas wato baffansa ya tsare Abu-Sufyan a gefen qarshen dutse daga dan ciki yadda zai ga yawan musulmai, da kuma irin shirin da suka yi, haka qabiloli suka riqe tutocinsu suna wucewa, Abu-Sufyan yana ganinsu ya riqa tambayar Abbas ko su waye, da haka har Annabi SAW ya zo, da yaga tawagarsa ne yake ce wa Abbas "Lallai masarautar dan dan-uwankan nan ya kai inda ya kai" Abbas ya ce "Haba Abu-Sufyan wannan fa annabci ne" ya ce "Wallahi sai haka" sai ya yi sauri ya shiga Makka ya shelanta cewa "Quraishawa ga fa Muhammad nan ya tunkaro ku ta yadda ba ku da wata mafita, amma wanda ya shiga gidan Abu-Sufyan ya tsira".

.

Wasu suka ce "Don Allah ka ji shi, yo me gidanka zai yi mana?" Ya ce "A'a, ai wanda ma ya kulle qofarsa yana ciki ya tsira, nan dai mutane suka watse, kowa ya yi na gida a guje, suna cewa "Bari ka gani mu yi ta kanmu mu bar wadannan, in sun sami wani abu to dama muna tare da su, in kuma an rutsa su ne to abin da aka tambaye mu mu bayar mu huta" sauran masu qarancin tunanin kuma aka bar su tare da Ikrima bn Abi-Jahal, Safwan bn Umayya da Suhail bn Amr, su kan sun ce sai sun ga abin da zai ture wa buzu nadi.

.

AN TSARKAKE QA'ABA

Annabi SAW ya wuce Qa'aba, sahabbai RA suna bin sa a baya gefe da gefe, ya fuskanci Baqin-dutse, bayan ya gama ya yi dawafi yana riqe da baka, a sannan akwai gumaka zagaye da Qa'aba wurin 360 yana ture su da bakar yana cewa "Gaskiya ta bayyana qarya ta bace, dama qarya ba ta da tasiri" haka gumakan suka riqa faduwa, yana dawafin ne a kan dabbarsa don ba a cikin harami yake ba, to bai qara komai ba bayan haka, ya kira Usman bn Talha ya karbi mabudan Qa'aba, ya ce a bude Qa'abar, da ya shiga ya ga hotunan Ibrahim da Isma'il AS wai suna kibon quri'a, ya ce "Alla-wadan mutanen nan! Wallahi ba su taba yin wannan abin ba" ya ga wata tantabara da aka yi ta da kara, ya kakkarya ta, zanen da aka yi kuma ya sa aka goge.

.

Sai kuma ya sa aka kulle qofar daga shi sai Usama da Bilal kadai a cikin Qa'abar, ya fuskanci bangon da ke kallon qofar ya matsa kusa da shi, tsakanin da bangon bai wuce zira'i 3 ba, ya tsaya a nan, wato akwai ginshiqai biyu a hagunsa daya kuma a damarsa, guda 3 a bayansa, a lokacin ginshiqai 6 ne kacal a ciki, ya yi nafila a nan, sai ya zagaye dakin yana kabbara da kadaita Allah, daga nan ya sa aka bude, ya riqe bakin qofar, hannu daya dama dayan kuma hagu, ya tsaya a kan qofar, Quraishawa kuwa suka yi cirko-cirko don su ga abin da zai faru, ya ce "Ba wani abin bauta sai Allah, bai da abokin tarayya, ya cika mana alqawarinsa, ya taimaki bawansa ya kuma yi mana maganin abokan gaba shi kadai, daga yanzu babu barna ko ta'adi a kan dukiya ko jini, wannan duka na hana, sai dai masu kula da dakin Allah da kula da jin dadin alhazai".

.

Ya ce "Wanda ya yi kisar kuskure mai kama da ganganci akwai babbar diyya a kansa ta raquma 100 amma 40 a cikinsu masu ciki ne, Quraishawa, haqiqa Allah SW ya yaye muku gidadanci irin na jahiliyya, da qabilanci, mutane gaba-dayansu daga Adam suke, shi kuma da turbaya aka yi shi" (ya karanta maganar Allah) "{Jama'a mun halicce ku ne daga wani namiji da wata mace, har muka maishe ku manyan qabiloli da qanana don ku san junanku, lallai wanda ya fi ku a wurin Allah shi ne wanda ya fi ku tsoransa, haqeeqa Allah masanin komai ne kuma mai ba da labari}" sai ya ce "Quraishawa me kuke ganin zan yi da ku?".

.

Suka ce "Kyautatawa za ka yi, ai kai karimi ne, dan dan-uwa karimi" ya ce "To zan gaya muku irin abin da Yusuf AS ya gaya wa 'yan uwansa {Yau kam ba zargi a kan kowa} ku tafi kawai an yafe muku" sai kuma ya zauna a masallaci Aliy RA ya miqe ya nufi wurinsa da makullan Qa'aba a hannunsa ya ce "Manzon Allah, ka hada mana masu kula da dakin Allah tare da masu kula da jin dadin alhazai, amincin Allah ya tabbata gare ka" wani qaulin an ce Abbas ne ya fadi haka, sai Annabi SAW ya ce "Ina Usman bn Talha?" Aka kira masa shi, sai ya damqa masa mabudan ya kuma tabbatar masa da cewa a hannunsu zai zauna ba mai karba sai azzalumi, ya ce masa "Allah ya ba ku amanar dakinsa don haka abin da ya zo muku nasa ku yi amfani da shi da kulawa"

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ZARTAR DA HUKUNCIN KISA

Lokacin sallah na yi Annabi SAW ya sanya Bilal ya kira salla, bayan an gama komai Annabi SAW ya shiga gidan umm-Haaniy bnt Abitalib ya yi wanka, ya yi salla raka'a 8 a gidanta, Mubarakfori yake cewa "Da yake da hantsi ne wasu sun zata sallar walha ce, amma sallar gode wa Allah ce da ya ba da budi (Ar-Raheeq Al-Makhtuum p287), a ranar aka yanke wa manyan mujriman Makka hukuncin kisa, su tara ne, ya ce a zartar musu koda sun buya da labulen Qa'aba ne, laifin da wadannan mutanen suka yi ba abin da za a yi shuru a qyale ba ne, adalci shi ne kowa ya karbi sakamakon da ya dace da shi.

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Su ne: Abdul'Uzza bn Khatl, Abdullahi bn Abi-Sarh, Ikrima bn Abijahal, Haarith bn Nufail bn Wahab, Miqyas bn Sabaaba, Habbaar bnl Aswad da wasu mata mawaqa guda 2 wadanda suke yi wa Annabi SAW zanbo, da Saara wata bararriyar baiwar Banu Abdilmuttalib da ta dauko takardar Haatib, sai dai Ibn Abi-Sarh Usman RA ya shugo da shi ya qwace shi, da farko Annabi SAW ya yi watsi da shi ko za a sami wanda zai kukan kura ya fille kansa, da ya muslunta har ya yi hijira ya san komai na musulmai sai ya yi ridda ya koma Makka, Ikrima kuma ya gudu Yaman, matarsa ta tsaya masa aka qyale shi, daga baya ta bi shi suka dawo tare ya muslunta.

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Mawallafi: Baban Manar Alqasim

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Daga cikin wadanda aka yanke wa hukuncin kisa akwai Ibn Khtal, shi ne wanda ya kama mayafin Qa'aba amma Annabi SAW ya ba da umurnin zartar masa da hukunci, shi ma muslunta ya yi dan uwan aikinsa ne ya baqanta masa rai sai ya kashe shi ya gudo Makka ya yi ridda kuma ya sa jariyarsa tana yi wa Annabi SAW zanbo, Miqyas bn Sabaaba shi ma abin da ya yi kenan, amma Haarith shi ya fi kowa cutar da Annabi SAW, ba ma annabin ba har diyarsa Zainab RA ya yi haka ne tare da hadin gwiwar Habbaar, sai Aliy RA ya fille masa kai, sai Habbaar shi ne ya abka wa Zainab diyar ma'aiki har ta fado a kan dutse cikinta ya zube, sai ya gudu Makka, to daga baya ya muslunta ya kyautata musluncinsa, da haka ya tsira.

.

Amma mawaqan matan nan guda 2 daya ta muslunta dayar kuma an zartar mata da hukunci, Sarah ma da ta muslunta an qyale ta, Safwan a matsayinsa na babban mutum cikin manyan Quraishawa, Annabi SAW bai yanke masa hukunci ba, sai dai shi ya ji a jikinsa ya tsere, Umair bn Wahab Aljumahi ya tsaya masa a wurin Annabi SAW aka qyale shi, a qarshe ya muslunta, matarsa ta riga shi muslunta don haka suka rabu, amma da ya muslunta sai ta koma masa ba tare da daura wani sabon auren ba.

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HUDUBAR ANNABI SAW A RANA TA 2

A rana ta 2 Annabi SAW ya sake miqewa cikinsu, ya yi hamdala ga Allah ya gode masa, ya jinjina masa da kalmomin da suka dace da shi ya ce "Jama'a, Allah SW ya haramta Makka tun lokacin da ya halicci sammai da qassai don haka haramun ce da haramcin da Allah SW ya yi har zuwa ranar tashin qiyama, don haka bai halasta ba ga wanda ya yi imani da Allah da ranar tashin qiyama ya zubar da jini, ko ya basgi bishiya, in wani ya nemi ya halasta don saboda Annabi SAW ya yi ku ce" Haqiqa Allah ya halasta wa manzonsa amma bai halasta muku ba, ni ma din ta halasta min ne a dan wani lokaci na yini guda, yanzu haramcinta ya dawo kamar yadda yake a da, wanda yake nan ya gaya wa wanda ba yanan".

.

ANSARAWA SUN YI TSORON ZAMAN ANNABI SAW A MAKKA

Makka dai kamar yadda muka sani nan ce garin Annabi SAW kuma mahaifarsa, saboda haka Ansarawa suka fara tattauna lamarin a lokacin Annabi SAW yana kan Safa yana yin addu'a, suka ce "Ba ku ganin in Allah ya ba wa Annabi SAW nasara ya bude Makka wato garinsa zama zai yi a ciki?" Da ya kammala sai ya tambaye su "Me kuka ce?" Suka ce "A'a ba komai" da dai ya matsa sai suka gaya masa, ya ce "Allah ya yi min tsari, a rayu tare a mutu tare" to da mutanen Makka suka ga komai ya dawo hannun Annabi SAW, ba kuma wata mafita sai muslunci sai suka kwano wurinsa don su yi masa mubaya'a.

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Sai ya zauna a kan dutsen Safa domin mubaya'ar, Umar bnl Khattab RA yana daga qarqashinsa yana amsar mubaya'ar a kan za su ji maganarsa kuma za su yi biyayya daidai gwargwadon iko, bayansu ne kuma mata suka zo, Hind matar Abu-Sufyan tana cikinsu amma sai ta bad-da kama don kar Annabi SAW ya gane ta, abin da ya faru a baya dai ya riga ya faru, sai Annabi SAW ya saka musu sharuddan mubaya'ar a kan ba za su yi shirka ba, ba za su yi sata ba, Hind ta ce "Abu-Sufyan dai ga yadda yake in na dan tabi wani abu sata ne? Abu-Sufyan ya ce abin da kika diba an ba ki" nan ne Annabi SAW ya yi dariya, ya ce "Hala dai Hind ce" ta amsa, ta ce "Manzon Allah ka yafe abin da ya faru a baya Allah ya yafe maka".

.

Annabi SAW ya ce: Ba za su yi zina ba, ta ce "'Ya ba baiwa ba tana zina ne?" Ya ce "Ba za su kashe 'ya'yansu ba" ta ce "Mhn! Mun raine su suna qanana bayan sun girma kuka kashe su, wannan kun fi kowa sani" danta Hanzala bn Abi-Sufyan an kashe shi a Badar, jin haka Umar RA ya kasa mallakar kansa ya kece da dariya, har Annabi SAW ya yi murmushi, amma ji yadda masu fushi da fushin wani kullum sai tsine musu suke yi ba dalili, ko Annabi SAW da abin ya shafa bai nuna damuwarsa ba sai wadanda suka taso ba su san komai ba.

.

Annabi SAW ya ce "Kada su qirqiri qarya su dora wa wani" ta ce "Wannan kam mummunan abu ne, ai ba ka umurtarmu da komai in ba shiriya da dabi'u na qwarai ba" ya ce "Lallai kar su saba umurnin da aka yi musu" ta ce wallahi ba mu zauna a nan ba sai da muka shiryo cewa za mu saba maka" Allahu Akbar, sai ga shi ita da mijinta sun koma musulmai, tana komawa gida ta farfasa gumakanta gaba daya, Annabi SAW ya tsaya a Makka kwana 19 yana koyar da muslunci, yana shiryar da mutane, ya sa aka gyara Qa'aba, sannan ya umurci duk wanda yake da gunki a gida ya je ya fasa shi, suka yi wa Annabi SAW biyayya.

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SAURAN YAQOQI DA AKA TURA

1) To bayan Annabi SAW ya gama rushe gumakan Qa'aba sai kuma ya tura Khalid bnl Waleed wurin gunkin Larabawan nan wato Uzza don ya buge ta, ya fita ne a 25 na watan Ramadan shekara ta 8 Hijiriyya, tana Nakhla ne, gunkin Quraishawa ne da Banu Kinana, Uzza ce babbar gunkin da suke tunqaho da shi, Banu Shaiban suke kula da shi, Khalid RA ya fita da mahaya 30 ya tafi can ya rushe, da ya dawo ne Annabi SAW ya ce "Ka ga wani abu?" Ya ce "A'a" ya ce "Ba ka gama rushewa ba, koma ka rushe" ya koma cikin izza da takobi a zare, sai wata mata baqa ta fito tsirara da gashi a sake, ya kashe ta ya koma wurin Annabi SAW, shi Annabi SAW ya ce "Yanzu ka kashe ta, ta san an gama bautar ta a wannan qasar taku".

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Mawallafi: Baban Manar Alqasim

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2) A cikin watan Ramadan din dai shekara ta 8 Hijiriyya Annabi SAW ya aiki Amr bnl Aas zuwa Rihaat, wurin yana da nisan Kilo 3 ne daga Makka, Suwaa' gunki ce da Huzail suke bauta ma wa, kuma ita Amr din zai je rushewa, yana isa can ya rushe har da ginin da ke wurin, mai yi mata hidima ma ya muslunta.

3) A cikin watan ne dai Annabi SAW ya tura Sa'ad bn Zaid Al-Ash'aliy zuwa Manaat, tana qarqashin kulawar Aus da Khazraj da Gassaan da sauransu ne, shi ma da ya matso kusa da ita zai rushe sai wata mata ta fito tsirara da gashinta a sake tana ihu tana dukar qirjinta, Sa'ad ya kashe ta sannan ya rushe gunkin, ba wani abin da suka samu a taskarta.

.

4) To bayan Khalid bnl Waleed RA ya dawo daga rushe Uzza ne Annabi SAW ya tura shi Banu Juzaima a Sha'aban shekara ta 8, zai tafi ne a matsayin mai da'awa ba mahari ba, ya fita ne da mutum 350, ciki akwai Muhajirai da Ansarawa da Banu Sulaim, to ya isa can ya kira su zuwa ga imani, a maimakon su amsa sai suka ce sun qi, Buhari ya rawaito duk abin da ya faru a can (Buhari 1/450, 2/622) abin ya kai ga wasu daga cikin Banu Juzaima din sun rasa ransu da dama, Annabi SAW bai ji dadin yadda hakan ya faru ba, har an dan samu rabuwar kai a lokacin ta yadda Abdullah bn Umar da mutanensa suka yi iya qoqarinsu wajen ganin sun kauce wa asarar rayukan mutanen.

.

To dama sauran Larabawan jira suke yi su ga yadda za a qarqare tsakanin Quraishawa da Annabi SAW da sahabbansa, duk dai maganar ibada ce, a qarshe sun sani ba wanda zai ci nasara sai mai gaskiya, yana bayyana kuma za su bi shi, tun daga Hudaibiyya uwar nune ta fara nunawa, shi ya sa ma sojojin muslunci da suke 3,000 kacal a dan wannan lokacin suka doshi 10,000, ta fuskar ibada kuma dama Makka ce cibiyar bautar gaba daya, ko na ce Qa'aba, yanzu ba wani gunki a ciki an karairaya su, ko a gidaje ma mutane sun karairaya nasu, ga ma Uzza, Suwaa da Manat da ke wasu wuraren duk an rushe, kenan akwai tunanin qaruwar musulmai a dan tsukin nan, yawansu kuma yana tantance yawan sojojinsu ne.

.

Makka ta zama garin muslunci, bangaren Najad sun karyo kai, Yahudawan da ke Madina, dama wadanda suke kan hanya duk sun janye, kenan muslunci ya mamaye ko'ina, abin da ya rage kawai saura qabilolin da ke kewaye da wadannan manyan garuruwan wato Makka da Madina su ake jira su qaraso wurin Annabi SAW su yi masa mubaya'a, 'yan shekaru ne qalilan wadanda muke qirga su da ba su wuce 8 ba, ga shi har Makka din kacokan dinta ta dawo hannun musulmai.

.

YAQIN HUNAIN

Karbe garin Makka daga mushrikan Quraishawa ga wanda ya biyo tarihin nan a hankali, duk da taho-mu-gaman da aka yi ta samu a baya ko dai a jikin Madina din ko kusa da ita zuwa hanyar Makka zai fahimci cewa kwatsam kawai aka amshe garin ba zato ba tsammani, ba kuma wani yaqi na fito na fito, haka aka shiga garin ba tare da sun sani ba, aka kuma nuna an amshe garin suka yarda tunda ba su da yadda za su yi, Allah SW shi kadai ya yi wa musulmai komai ya gama, don haka qabilolin da ba su riga sun karbi muslunci ba ma sun miqa wuya, sai dai Hawaazin da Saqeef ne dai suka turje, wasu kuma irin su Nasr, Jashm, Sa'ad bn Bakr da wasu daga Banu Hilal suka karkata gare su, suka juya wa sarautar Allah baya, ta yadda suka taru wurin Maalik bn Auf An-Nasriy a qarshe suka yanke shawarar yaqar musulmai gaba daya.

.

To da babban kwamandan nasu wato Malik bn Auf ya gama shiri sai ya kama hanya da komai, wato dukiyarsu, matansu da 'ya'yansu don yaqar musulmai, ya ma hadu da Duraid wani tsohon dattijo a kan hanya, shi a da babban jarimi ne kuma masanin yaqi, ya tambaye shi dalilin zuwa da wannan tarkacen ya ce ya zo da su ne don masusu su yi yaqin qwatarsu, ya ba Malik shawarar ya koma da su, sai ya tsofantar da qwaqwalwarsa ya yi qemadagas, har ya isa Autaas, shi din wani fage ne da yake Hawaazin kusa da Hunain, amma ba a Hunain din yake ba, shi Hunain din yana Zul-Majaaz ne, dududu tsakaninsa da Makka ta bangaren Arafaat mil 10 ne (Fatahul-Bari 8/27-42).

.

'Yan leqen asirin da Malik ya aika suka dawo wujiga-wujiga, ya tambaye su dalili suka gaya masa irin dinbin fararen mutanen da suka gani a kan dawaki wanda ya gigita su, shi kuwa Annabi SAW ya tura Abu-Hadrad Al-Aslamiy ya ce ya je ya shiga mutane sai ya samo wani labari kafin ya dawo, a ranar Asabar ne 6 ga watan Shawwal na shekara ta 8 Hijiriyya Annabi SAW ya bar Makka, wannan ranar ita ce rana ta 19 da shigar Annabi SAW cikin Makka din, ya fita ne da mutum 12,000 kuma musulmai, 10,000 daga cikinsu tare suka fito da Annabi SAW don bude Makka, 2,000 kuma daga Makka din aka same su, sai dai galibinsu duk lokacin suka shiga muslunci, tabbatuwar imani ko sanin yadda za a fuskanci abokan gaba a muslunce da dan saura.

.

Lokacin ne Annabi SAW ya ari sulke wurin guda 100 da komai nasu daga Safwan bn Umayya, ya ba wa Itab bn Usaid tsaron gari, maraice na gabatowa wani mahayi ya sami Annabi SAW yake ce masa, "A dutsen kaza da kaza na ga Hawaazin da iyalinsu, da bisashensu gaba daya" Annabi SAW ya yi murmushi ya ce "Wannan duk za su zama ganima ga musulmai in Allah ya yarda" ba shakka muslunci bai taba tara runduna ba tun farkon hudowarsa irin wannan da aka samu yau, to da can a baya da ba su da yawan an yi nasara bare yau ga yawan ga komai? Shi ya sa wasu suka ce "Ba dai a ci mu da yaqi don qaranci ba!" Maganar ta yi wa Annabi SAW nauyi.

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Mawallafi: Baban Manar Alqasim

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AN YI WA MUSULMAI KWANTON BAUNA

A daren Talata ne 10 ga watan Shawwal rundunar muslunci suka qarisa Hunain, amma Malik bn Auf ya riga su isa can, ya shigar da sojojinsa cikin dare, ya rarraba su yadda za su yi wa musulmai kwanton bauna a hanyoyin zuwa da kuma can ciki, da ma qusurwoyi daban-daban, ya ba da umurnin cewa musulmai na shugowa a yi musu ruwan kibau kawai, in suka gigita sai a auka musu gaba daya, su kuma musulmai da jijjifi Annabi SAW ya raba tutoci da kwamandoji, gari na wayewa aka runtuma ciki, ba wanda ya san cewa akwai 'yan kwanton bauna, in muka lura da salon yaqoqin baya tun farkon farawa har zuwa yau babu inda aka yi musu irin wannan, shi ya sa ba su yi tunanin faruwar hakan ba, suna shiga sojojin Malik suka far musu kamar yadda aka ba su umurni, ba shiri wasu suka rasa yadda za su yi, ta sama kibau ta qasa takobi, dole suka juya, Jabala ko Kilda bnl Junaid ya ce "Yau kam tsafin ya karye".

.

Abu-Sufyan RA duk da cewa musluntarsa kenan, shi ne ma yake cewa "In ba a sada su da tekun Maliya ba, ba a gama da su ba" amma a zahiri abin ya wuce inda kowa yake zato, kusan kowa ya rikice ta kansa kawai yake yi, duk suka bazama hanyar Yaman, Annabi SAW sai kira yake yi don ya san ruduwar yaqi ce ba guduwa ba ce, don da gudu suka yi ba zancen komowa kuma, shi ma ba zai kira su ba, in ba mu manta ba tsayayyun mayaqan 3,000 ne, sauran 9,000 din daga baya aka samo su, ma iya cewa ba su jima da shugowa cikin rundunar ba, sai in imanin ya bi jiki, tarihi ya nuna 'yan mutane qalilin suke tare da Annabi SAW wato Muhajirai da mutanen gidansa.

.

NATSUWA TA SAMU

Amma abin da zai ba ka sha'awa cikin wadanda suke zagaye da shi har da Abu-Sufyan, shi din ne ma yake riqe da linzamin alfadarinsa da yake kai, shi kuma Abbas yana riqe da sirdinsa suna qoqarin hana alfadarin yin sauri, Annabi SAW ya sauka ya roqi Allah SW nasara da dacewa, daga nan ya ce wa baffansa Abbas ya kira mutane, to Allah ya yi masa murya, ya ce "Ina kuke ne?" Yadda za ka san ba guduwa suka yi ba sai suka amsa gaba daya (Muslim 2/100), ba lokacin lasifika ba ne, kenan dama suna wurin, sai ka ga mutum yana qoqarin duqar da raquminsa ya hau, sai ya ga ya yi masa nisa, nan take ya figo sulkensa ya dora, ya fisgo takobinsa da garkuwarsa ya kutsa a fafata da shi, nan da nan har mutum 100 sun taru a gaban Annabi SAW.

.

Kawai sai suka juya aka fara dauki ba dadi, Abbas ya ce "Na kira Ansarawa suma: Ina kuke ne Ansarawa har sau biyu, na zo na taqaitu a kan Banul Haarith bnl Khazraj, kan ka ce haka har rundunonin sun sake hadewa kamar da ba su tarwatse ba, jarabawa kam akwai ta, irin wannan ta faru a Uhud, sai dai abin kula a nan da a ce sojojin nan tserewa suka yi kamar yadda 'yan Shi'a suke yayatawa, da sojojin Malik sun bi su sun karkashe su guda-guda, amma su ma ba su ga wannan damar ba, har musulmai suka sake gamewa, nan ne Annabi SAW ya damqi rairayi kamar yadda ya yi a Badar, ya watsa fuskar da abokan gaba suke, da wannan duk idondunansu suka cika da qura, jim kadan Allah SW ya ba wa musulmai nasara aka rinjayi abokan gaba.

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A Saqeef kawai an kashe wurin mutum 70, musulmai suka sami ganimar dukiya, makami da fursunonin yaqi, a suratut Tauba 25-26 Allah SW ya yi bayanin yaqin a taqaice, wadanda suka sami damar arcewa duk sai suka watsu, wasu suka yi Ta'if, wasu Nakhla wasu kuma suka yi Autaas, shi ya sa Annabi SAW ya tura wadanda za su dada raka wadanda suka tsere din, ya ce su je Autaas, ya sanya Abu-Aamir Al-Ash'ariy a gaba, yana isa can aka ja daga amma kafuran suka gajiya aka ci su da yaqi, wadanda suka je Nakhla ne suka sami manyan mushrikan da ke can, har Rabee'a bn Rafee' ya kashe Duraid bn Sammah, wadanda suka gudu Ta'if Annabi SAW da kansa ya bi su bayan ya gama tara ganimomin da aka samu.

.

A ganimar an sami fursunoni 6,000, raquma 24,000, tumaki sama da 40,000, azurfa kuwa Auqiya 4,000, Annabi SAW ya sa aka tara ta a Ja'rana ya sa Mas'ud bn Amr Al-Gifariy ya kula da ita, daga nan sai kuma ya fuskanci Ta'if da kansa, wannan a zahiri ba wani sabon yaqi ba ne, yana tattare ne da Hunain kawai, manyan mayaqan Hawaazin da Saqeef duk sun tattara ne zuwa Ta'if din tare da babban kwamandansu wato Malik, shi ya sa Annabi SAW ya jagoranci zuwa can a Shawwal shekara ta 8 Hijiriyya.

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Yadda muke kallon sahabbai kan wani abu da ya taba faruwa a baya ba da wannan idon samsam Annabi SAW yake kallonsu ba, abu ne mai matuqar sauqi ka sami wani ya zaqe a kan kuskuren da wani sahabi wanda ba ma'asumi ba ya yi, wata qila ma ka ji ya aibanta shi, misali wanda Khalid RA ya yi da aka tura shi Banu Juzaima wata 2 kacal da suka wuce, wanda ya yi ijtihadinsa har Annabi SAW ya ce ba hannunsa a ciki, abin ya faru a Sha'aban ne na wannan shekarar, ga shi kuma shi din dai Annabi SAW ya dora a kan mutane 1,000 wadanda zai zama kwamandansu wajen yaqar Ta'if, Annabi SAW ya san matsayin sahabbansa kuma yana qimanta su har ya bar duniya, su ma a tsakanin junansu suna girmama juna kamar dai yadda Qur'ani ya fadi a suratul Fat'h.

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Khalid na fita da rundunarsa ya isa can ya mamaye su na tsawon kwana 40, ko da yake akwai sabanin adadin, akwai wadanda suke ganin kwana 20 ne, wasu ma cewa suke 25 ne, an ma ce 15 ne (Fatahul-Bari 8/45) an yi ta musayar harbe-harbe tsakanin kafurai a cikin ganuwa da musulmai ta waje, wanda ya kai ga musulmai da dama sun jikkata, mutum 12 ma tuni sun rasa rayukansu, ala tilas suka janye zuwa inda masallacin Ta'if yake a yau suka yi sansani a can, Annabi SAW ya sa aka kafa majejewa aka yi ta jifar ganuwar sai da aka gigita ta, haka aka yi ta ba-ta-kashi har sai da Annabi SAW ya yi siyasar yaqi ta daure su da jijiyar wuyarsu, da suka ga haka sai suka miqa wuya.

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Ana cikin tsakiyar ja-in-ja din ne wanda yake yi wa Annabi SAW shela ya daga murya "Duk bawan da ya tsallako ganuwa ya zo wurinmu an 'yanta shi, da haka mutum 3 suka fito cikinsu har da Abu-Bakara, shi ya yi amfani da gargaren da ake janyo ruwa a kwakware ne ya sauko, sunansa da Larabci 'bakrah' da wannan Annabi SAW ya yi masa laqabi da Abu-Bakara, sai ya miqa kowanne cikinsu ga wani musulmi ya dauki nauyinsa, wannan abin ya baqanta wa kafurai rai mummunar baqantawa, su kuwa musulmai abin sai a hankali, sun kasa hawa ganuwar, ga shi an jikkata wasu da dama a cikinsu, wasu ma an watso musu narkakken qarfe ne ya taye musu fata gaba daya, su kafuran ba abin da ya dame su don suna da abincin shekara a taskace, can sai Annabi SAW ya nemi shawarar Naufal bn Mu'awiyya kan yadda zai fito wa lamarin, Naufal ya ce "Su ai kamar kaza ce a akurki, in ka so ka kama ta a lokacin ko ka bar ta tananan a ciki"

.

Ganin haka sai Annabi SAW ya yanke shawarar janyewa kawai su yi tafiyarsu, ya sa Umar RA ya sanar da mutane cewa gobe in sha Allah za a kama hanya, abin ya yi wa mutane nauyi har dai suka ce "Haka za mu tafi ba za mu bude ba?" Annabi SAW ya ce "To gobe a ci gaba da yaqin, gari na wayewa suka dora, da dai aka ji jiki sai suka amshi komawar, Annabi SAW ya yi murmushi, ya bar Ta'if ya koma Ju'raana ya kwana sama da 10 a can bai raba ganiman ba, yana fatar ko wasu daga Hawaazin za su taho su nuna tubansu a mayar musu da abinsu, amma ba su ba alamarsu, a bisa wannan dalilin ya fara rabawa, ya fara da wadanda ake tarairayar zuciyarsu ne, ya ba wa Abu-Sufyan bn Harb auqiya 40, auqiya daya gram 200 kenan, a lissafin yau ya kai 8,000 kenan da kuma raquma 100, dansa Mu'awiyya ma kwatankwacin haka.

.

Ba dai wanda zai ce an matsa wa Annabi SAW shi ya sa ya ba su wannan ganimar, in za ka zage su ko ka tsine musu ka yi yadda kake so, wannan ba zai sa Allah SW ya tsine musu ba, ba su kadai ba Hakeem bn Hizaam ma Annabi SAW ya ba shi raquma 100, ya nemi qari, Annabi SAW ya qara masa, Safwan bn Umayya ma ya ba shi raquma 100 ya ninka masa, a wani qaulin ma ya sake qara masa (Asshafaa bi Ta'arifi huquqil Mustafa 1/86) Annabi SAW ya ba Haarith bnl Haarith bn Kilda raquma 100, manyan Quraishawa da sauran Larabawan duk sun sami raquma dari-dari, sauran mutane suka sami 40-40 wasu 30-30 har magana ta fara watsuwa cewa Annabi SAW sai kyauta yake sam bai tsoron talauci.

.

Nan fa Larabawan qauye suka yi masa ca! Har sai da suka dangana shi da wata bishiya yadda a wajen turereniya wasu suka finciko mayafinsa, ya ce "Jama'a ku ba ni mayafina, na rantse da wanda raina yake hannunsa da a ce ina da raquma kimanin bishiyar Tuhama da kab na rabe muku su, kuma dam ba za ku taba samuna marowaci, ko rago ko maqaryaci ba" ya miqe ya tsaya a gefen raquminsa ya finciko silin gashi ya daga ya ce "A duk abin da kuka samu ban da komai sai daya bisa biyar shi din ma ku za a maido muku da shi" bayan wadannan sai Annabi SAW ya ce wa Zaid bn Thaabit ya kawo ganimomin kuma a kirawo mutane, kowani mutum aka ba shi raquma 40 da tumaki 40, in kuma mahayi ne to yana da raquma 12 da tumaki 120.

.

A cikin wannan kason Annabi SAW ya yi amfani ne da hikima mai qarfin gaske, mun dai ga kai-komon da aka yi ta yi da Quraishawa yanzu an amshe garin Makkan gaba daya, ba wai amshe garin ne ma abin kula ba, hanyoyin shugowarsu mafi girma da manyan garin suke tunqaho da shi a cikin gida shi ne wannan dakin mai alfarma, yanzu shi ma an amshe an kuma fasa gumakansu gaba daya, yanzu tunda Annabi SAW ba zama zai yi a cikin Makka ba, su din dai za su ci gaba da rayuwa a ciki, akwai buqatar tabbatar da zuciyoyinsu su yi addinin a kan suna so, ba wai don an tilasta su ba, kuma su gayyoto wasu a tafi tare, wannan ba wai an biya su ne ba, a'a su dai manta da zafin abin da suke samu ne a baya, batun imani kuma natsuwa ce ta zuciya, in mutum bai natsu ba gaskiyar ma ba zai gani ba.

.

Annabi SAW bai taba amfani da irin wannan siyasar a wani wuri ba, sai nan, don ba wani wuri mai mahimmancin da nan yake da shi, zance ne na imani da aqida, Ansarawa da farko ba su yi wa lamarin wannan kallon ba (Fiqihus Seera, Algazaliy p298-299), an dan sami rade-rade a tsakanin juna saboda rashin sanin takamaiman dalilin da ya sa aka yi rabon a hakan, don wadanda suka sami garabasar da ta wuce misaltuwa su ne aka sha mummunar wahala a hannunsu, su kuwa Ansarawa ba abin sosai, har sai da labari ya iske Annabi SAW ya miqe ya jawo hankulansu.

A ciki yake cewa "Na rantse da wanda ran Muhammad yake hannunsa, ba don hijira ba, da na zama Ba'ansare, da a ce mutane kab za su bi wata hanya Ansarawa su bi wata, da na bi hanyar Ansarawa, ya Allah ka yi wa Ansarawa, da 'ya'yansu da jikokinsu rahama" (Ibn Hisham 2/499-500, Buhari 2/620-621) haka Ansarawan suka yi ta kuka har suka jiqa gemayensu, sai cewa suke yi "Mun amince, mun amince" daganan suka tashi.

.

AN YANKA TA TASHI

Bayan an gama rabon ganima komai da komai, sai ga wasu 'yan saqon Hawaazin har su 14 sun iso, cikinsu akwai manyansu irin su Zuhair bn Sard da Abu-Yarqaan baffan Annabi SAW ta wurin nonon da suka sha tare, ba su tambaye shi komai ba sama da fursunonin da aka kama musu da kuma dukiyoyinsu, suka yi masa maganganu masu bugun zuciya, wadanda a dalilinsu Annabi SAW ya ce "Abin da kuke ganinnan duk tare da ni yake, amma ba abin da na fi qauna kamar mutum ya fadi gaskiya, me kuka fi so, kun fi son diyoyinku ne da matanku ko kuwa dukiyoyinku?" Suka ce "Ai ba mu hada iyali da komai" sai Annabi SAW ya ce "Idan aka idar da sallar Azuhur ku miqe ku ce: Muna kamun qafa ga Manzon Allah SAW zuwa wurin musulmai, haka kuma muke yi da musulmai zuwa ga Annabi SAW muna buqatar a maido mana da iyalammu"

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Mawallafi: Baban Manar Alqasim

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Da aka idar da sallah suka miqe suka fadi abin da Annabi SAW ya zayyana musu, bayan sun gama sai ya ce "Nawa da na Banu Abdilmuttalib dai zan ba ku, sauran kuma zan roqa muku jama'a" Muhajirai da Ansarawa suka ce "Mu ma namu mun ba wa Annabi SAW" sai Aqraa' bn Haabis ya ce "Mu kam ban da na Banu Tameem" Uyaina bn Hisin ya ce "Mu ma ban da na Banu Fazaara" Abbas bn Mirdaas ya ce "Mu ma ban da na Banu Sulaim" sai Banu Sulaim din suka ce "A'a namu mun ba Annabi SAW" shi ne ya ce sun ba da shi, da haka dai aka yi ta tattaunawa har wasu suka mayar da abin da ke hannunsu, a qarshe ma kowa ya mayar musu.

.

AN KOMA MADINA

Bayan wannan hidindumun ne na Ju'raana Annabi SAW ya yi umura, ya dora Itaab bn Usaid a matsayin gwabna, daga bisani ya kama hanyar Madina a sauran kwanaki 6 din da suka rage na watan Zul-Qida shekara ta 8, to bayan ya dawo Madina ne daga wannan doguwar tafiyar da ya yi, sai ya dan kimtsa na dan wani lokaci, sai kuma ya fara karbar wadanda suke son shiga muslunci a qashin kansu, ya tuttura gwamnoni da masu da'awa zuwa wurare daban-daban, wadanda suka yi girman kai suka qi shugowa kuma aka tunkudo su, almuhim Annabi SAW ya bar mahaifansa ya koma Madina birnin muslunci.

.

Sai kuma a qarshen shekara ta 8 zuwa farkon shekara ta 9 Annabi SAW ya tura masu tattaro zakka, adadinsu ya kai 16, ba wai a Muharram aka tura su duka ba, wasu sai daga baya ne lokacin da qabilolin suka muslunta, a bayan sulhun da aka yi an sami mutane da dama wadanda suka muslunta, amma bayan Fat'hu Makka dandazo ne kala daban-daban na mutane da suka riqa zuwa suna karbar muslunci, yanzu addinin bai da wani tsoro na cewa mutane kaza za su abka masa, sai dai tunanin cewa wuri kaza ba su muslunta ba, ko ba su miqa wuya ba, da tsara yadda su ma saqon musluncin zai kai gare su.

.

Bayan tura wadanda za su tarkato zakka sai kuma Annabi SAW ya fara tura sojoji zuwa wuraren da suka qi miqa wuya don girman kai:-

1) Uyaina bn Hisin da muka gama maganarsa a baya ya ce ba zai ba da na Fazaara ba sai daga baya ya bayar Annabi SAW bai yi fushi da shi ba, shi ne ma Annabi SAW ya tura Banu Tameem a Muharram shekara ta 9, ya fita cikin mahaya 50, ba Muhajiri ko Ba'ansare ko guda daya, dalilin zuwansa can kuwa su Banu Tameem din ne suka zuga qabilolin da ke wurin suka ce kar su ba da haraji, Uyaina ya fita tare da mutanensa cikin dare in gari ya waye su fake, da haka har ya abka musu cikin dare, suka sami damar watsewa, sai dai ya yi nasarar kama mutum 21, 10 daga cikinsu maza da mata 11, sai yara qanana guda 30, ya tarkata su zuwa Madina, ya ajiye su a gidan Ramla bntl Haarith.

.

Daga baya sai shugabanninsu su 10 suka zo qofar Annabi SAW suka ce "Muhammad! Fito muna jiran ka" yana fitowa suka zagaye shi suna fada masa abubuwan da suka faru, Annabi SAW ya wuce, bayan sallar Azuhur ya zauna a farfajiyar masallaci, suka zo, suka nemi a nuna hazaqa, sai suka zabo mai baki a cikinsu wato Utaarid bn Haajib, ya miqe ya fara huduba, bayan ya zauna Annabi SAW ya ce wa Thaabit bn Qais bn Shammaas ya ba su amsa, ya ko miqe shi ma ya yi zuba.

.

Daga nan suka zabo mawaqinsu wato Zubarqaan bn Badar, ya zazzaga waqa ta alfahari, Hassaan bn Thaabit ya maida masa, to da suka kammala sai Aqraa bn Haabis ya ce "Gaskiya mai hudubarsu ya fi namu, mawaqinsu ya fi namu, hatta muryarsu ta fi tamu zaqi, maganganunsu sun fi namu hikima da mahimmanci" sai suka muslunta gaba daya, Annabi SAW ya yi musu kyauta kuma ya sa aka maida musu da fursunonin da aka kama gaba daya.

.

2) Sai Qutba bn Aamir da Annabi SAW ya tura shi zuwa Khaz'am kusa da Turba, cikin watan Safar shekara ta 9 Hijiriyya, Qutba ya fita tare da mutum 20, a kan raquma 10 suna musayar hawa, da suka isa can suka abka musu, aka yi mummunar fafatawa yadda kowa ya raunana, sai dai shi jagoran ya yi shahada, amma musulmai sun ci nasara har sun koro ganima zuwa Madina.

.

3) Dihaak bn Sufyan Alkalbiy shi ne wanda Annabi SAW ya tura Banu Kilaab, a watan Rabi'ul Awwal shekara 9 Hijiriyya, musulmai sun je yi musu da'awa ne, amma yaqi ya barke, qarshe dai musulman ne suka yi nasara, daga bisani suka koma gida.

4) Sai kuma Alqama bn Majzar Al-Madlajiy wanda Annabi SAW ya tura shi gefen teku ta fuskar Jidda, a cikin watan Rabi'ul Aakhir shekara ta 9 Hijiriyya, ya fita ne tare da mutum 300, an sami wasu mutane ne daga Habasha wadanda suke tare jirage suna fashi, sojojin muslunci suka bi su har tsaunin da suke buya, amma da yake sun sami labari, kafin zuwan musulman har sun arce (Fatahul-Bari 8/59).

.

5) Aliy RA ma Annabi SAW ya tura shi wurin gunkin Tai wanda ake kira Qals don ya rushe shi, ya fita ne a watan Rabee'ul Awwal shekara ta 9 Hijiriyya, cikin mutane 150, raquma 100 da dawaki 50, ya fita da tutoci guda 2, babbar fara da qarama baqa, suka kai farmaki a daidai alfijir, suka sami damar rushe gunkin, a qarshe suka sami nasarar dawowa da ganima ta fursunoni, raquma da tumaki, a cikin fursunonin ma akwai 'yar uwar Adiy bn Hatim, shi dai ya sami nasarar tserewa zuwa Sham, sai dai a qarshe ya muslunta, 'yar uwarsa ma Annabi SAW ya sa an sake ta.

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.

YAQIN TABUKA

Shi ne yaqin da muka riqa ji muna yara a kasa-kasai, a lokacin ya fi kowani yaqi shahara har Badar da Uhud to bare Ahzaab, abin da zai ba ka mamaki ko kadan abin da yake cikin kaset din in muka hada da abin da za mu karanta yanzu sai ka ga sam ba abu guda ba ne, wato abin da za mu hararo kafin zuwan muslunci akwai qasashe masu qarfin gaske, wadanda suka riqa musayar qwatar yankin Larabawa, kuma su ne qasashe masu qarfi a duniya, wace ta fi kowace qasa qarfi a yankin daular Rumawa ce, wato daular kiristoci mafi qarfi a duniya, sai ta Iran da take biye mata, ita kuma ta majusawa ce, ina nufin masu bautar wuta, sai qanqanuwarsu wato Habasha, ita kuma ta sami qarfinta ne a dalilin Rum saboda gwamuwar aqida.

.

Sai dai ba a je ko'ina ba Allah SW ya karya daular Habashawa tun gabanin zuwan Annabi SAW, kenan ba yaqin da Rumawa za su yi da Larabawa don daukar fansa, hasali ma yankin bai da abin da suke kwadayi, kuma ba a nuna musu tsayayya ba, daidai lokacin da Annabi SAW ya bayyana ya fara qarfi Iran ta so ta tadiye lamarin da'awar, amma Allah SW cikin ikonsa ya turo Rumawa suka wargaza masarautar Iraniyawan, sai ya zamanto qaqqarfar daula a yankin gaba daya Rum din ce, ga shi yankin Larabawa da suke a wawwatse yanzu sun game sun zama qarqashin jagora guda daya tun daga sashi-sashin Mu'ta har yankin Yaman ta Arewa, da gabar tekun Larabawa ta Gabas, za a iya cewa yankin ya kusa zama daula babba, ko ba jima ko ba dade za a gwabza da Rumawa kamar yadda aka fara a Mu'ta.

.

Wannan labarin na Mu'ta, da yadda qauyukan Larabawa bayan Fat'hu Makka suka riqa miqa wuya ga muslunci ciki har da wadanda suke qarqashin Qaisar, sai kawai sarkin Rum ya ga lokaci ya yi da zai muttsike addinin tun kafin wankin hula ya kai shi dare, ya fara taro sojojinsa ciki har da na Larabawan kamar su Gassaan da sauransu, sai dai tuni labari har ya isa Madina, inda Annabi SAW ya ji irin shirin da ake yi wa muslunci, wato dai irin karon da aka yi da babbar daula ta duniya a lokacin Iran, shi za a yi da sojojin muslunci, daular da ba ta gama haduwa ba ma bare a kira ta a matsayin daular da za ta tsaya a gaban Rumawa, wannan ya sa shakku da tsoro a fara shiga zuciyoyin jama'a.

.

Mu duba hadisin Buhari 2/730 kan maganar abin da ya faru a gidan Annabi SAW tsakanin iyalinsa wanda hakan ta kai ga ya yi musu hijira na tsawon wata guda, a wannan shekarar ta 9 Hijiriyya, sahabbai duk suka dauka Annabi SAW ya saki matansa ne, su ma suka shiga damuwa, to Umar RA yana da wani aboki Ba'ansare a majalisin Annabi SAW, wanda in bai sami damar halarta ba zai gaya masa abin da ya faru, to shi din ne Umar RA yake cewa "Muna tsoron wani sarki daga cikin sarakunan Gassaan, an ce mana yana bisa hanya, ba abin dake qirazammu sai wannan, can sai ga mutumina Ba'ansare yana buga qofa 'bude! Bude!!' na ce Bagassanen ya zo ne?!' Ya ce 'A'a ai ya ma wucenan, Annabi SAW ya guji matansa".

.

Wannan zai nuna irin hatsarin da musulmai suke kallo na fuskantar wannan bataliyar dake gabansu, abin da zai qara wa Barno dawaki ma kaidin da munafuqai suka ci gaba da yi a qoqarinsu na ganin bayan muslunci, su sam irin nasarorin da musluncin yake samu bai raunana su ba, sai ci gaba suke da hanqoronsu, har sai sun ga bayan muslunci, hakan ta sa suka gina wani qwarqwaryar Hauza da suka nuna a matsayin wurin da za su riqa komai na addini ciki har da salla, wanda haqiqanin abin da suke so shi ne kawo rudani a muslunci gami da rarraba kawunan musulmai, suka so Annabi SAW ya bude Hauzar yadda ba wanda zai sa musu ido bayan haka, sai dai a qarshe Allah SW ya tona asirinsu Annabi SAW ya sa aka rushe shi tsab.

.

SHIRIN RUMAWA ZUWA MAKKA

To akwai wadanda suke shugowa da mai zuwa Madina daga qasar Sham, irin wadannan mutanen su ne suke fadin irin shirin da Hiraqal yake yi, sun nuna yawan sojojin da Hiraqal din ya tara sun kai 40,000, ba mu jima da sanin sojojin muslunci sun kai 12,000 ba, ban da wannan ma akwai Larabawa masu sunkuya wa mulkin nasa irin qabilun Lakham da Juzaam da suka kai musu dauki, haka Hiraqal din ya miqa jagorancin yaqin zuwa ga daya daga cikin sarakunan Rum din, wadanda suka fara gaba har sun isa Balqaa, wannan lokacin ba shakka lokaci ne mai tsananin gaske saboda masifar ranar da ake fama da ita, wanda ya karanta hadisin Ka'ab bn Malik zai gani, ga shi an yi fama da fari, ga qarancin abinci da abin hawa, don lokacin ne kayan gona suke qosawa ba a kai ga girbi ba ma, kowa na qoqarin ganin abin da ya samu masamman irin wannan lokacin ma, baya ga bayan balbalin bala'in nisa da wurin yake da shi, ga hanyar ko kadan ba ta da kyau, an je Mu'ta an gani.

.

Annabi SAW a baya ya yi shuru ne duk da ganin halin da ake ciki don ya karanci lamarin sosai, in har aka yi shuru ba a farga ba har Rumawa a hankali- a hankali suka shugo garuruwan dake qarqashin musulmai suka qwace, qarshe Madina ce za ta yi musu birki, wannan kam ba zai haifar wa da'awar muslunci da da mai ido ba, zai kuma bata sojojin musluncin gaba daya a idon qauyukan Larabawan da suka shiga taitayinsu a Hunain, sauran munafuqan da suke ta fatar ganin qarshen musulmai har suke magana da Rumawa ta hanyar Abu-Aamir za su sami damar bugun musulmai ta gaba a lokacin da Rumawa suka fito musu ta baya, don haka duk da tsananin da ake fama da shi Annabi SAW ya yanke a fita kawai a same su a kan iyaka kafin su yi wa musulmai ba-kan-zata.

.

Daganan sai Annabi SAW ya yi wa sahabbai umurnin duk su shirya gaba daya, ya kuma tura wa Larabawan qauye su da 'yan Makka da cewar ana buqatarsu, duk da cewar Annabi SAW kamar yadda muka sani a baya in zai fita yaqi yakan boye inda zai nufa, sai ya qirqiro wani yaqin, in hankalin mutane ya kai can shi sai ya yi kwana, amma a wannan saboda hatsarinsa kai tsaye ya bayyana cewa Rumawa zai fuskanta, mutane aka yi ta shiri don wannan yaqi, har wasu ayoyi na suratut Tauba sun sauka don zaburar da sahabbai kan wannan gagarumin yaqin, shi ma Annabi SAW ya qwadaitar da a ba da kyautar ababan masarufi don ganin an cimma abin da ake nema na rinjayen yaqi, babu ko shakka sahabbai sun amsa kira, daga Madina da qauyuka zuwa Makka ba wanda ya yi kwadayin zama in ba munafuqai ba to sai dai wadanda Allah SW ya koyar da mu a kansu.

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SAHABBAI SUN TAIMAKA

Bayan kwadaitarwar da Annabi SAW ya yi ne ta kawo gudummuwa sai Usman bn Affan RA, Baquraishe, makusancin Annabi SAW, surukinsa har saubiyu kuma khalifansa ya yi shiri tsaf na ganin an ci nasarar yaqin, ya ba da raquma 200, hadi da sirdinsu da shimfidinsu gaba daya, sannan kuma ya kawo dinari 1,000 ya zuba su a gaban Annabi SAW, ya ci gaba da badawa yana kwadaitarwa sai da ya fitar da raquma 700, dawaki 100 ban da sulalla da ya bayar tsabarsu, Abdurrahman bn Auf ya ba da auqiya 200 na azurfa, Abubakar RA ya miqa dukiyarsa kacokan wato dirhami 400, bai bar wa iyalinsa komai ba, burinsa muslunci ya daukaka kawai, shi ne ma na farkon da ya fara bayarwa, Umar bnl Khattab RA ya raba dukiyarsa ya ba da rabi, Abbas ma ya ba da maqudan kudi, daganan sai Talha, Sa'ad bn Ubada da Muhammad bn Maslama su ma suka miqo nasu.

.

Aasim bn Adiy ya ba da ausaqi 90 na dabino, mutane suka ci gaba da bayarwa mai yawa da mai kadan, ciki ma akwai wadanda suka ba da mudu 2 wasu ma 1, akwai wadanda ma ba su sami abin badawan ba gaba daya, mata ma dake cikin gidaje ba a bar su baya ba, su ma suka ci gaba da bayar da dan abin da za a riqe da wanda za a rungume, ciki da zoben qwabri da na hannu har da dankunnaye, ba wanda ya hana komai sai munafuqai, da abin da aka hada sahabbai suka sami damar hada abubuwan da ake buqata, sai Annabi SAW ya ba Muhamnad bn Maslama tsaron gari, koda yake wasu suna ganin Subaa bn Urfuda ne, shi kuma Aliy bn Abi-Talib RA Annabi SAW ya bar masa tsaron iyalinsa ne a gida, kamar dai yadda ya bar Usman bn Affan RA tsaron diyarsa a lokacin yaqin Badar, kenan kuskure ne ka ce ya qi zuwa yaqin Tabuka, kamar yadda yake kuskure ka ce Usman RA ya qi zuwa yaqin Badar.

.

AN KAMA HANYAR TABUKA

Duk da cewa Annabi SAW ya nada Aliy RA a matsayin mai kula masa da iyali saboda kusantarsa da shi a jini, kuma a gidansa ya taso shi ne ma ya raine shi, sai da munafuqai suka sami abin cewa, wannan ya sa Aliy RA ya dawo wurin Annabi SAW ya nemi su tafi tare, sai Annabi SAW ya tsaya kan maganarsa ta farko, ya ce "Ba ka son matsayinka a wurina ya zama kamar matsayin Harun da Musa AS? Sai dai ba annabi a bayana" wannan bayani ne na 'yan uwantaka ba shugabantar jama'a ba, ai ba shi aka ba shi ruqon gari ba a siyasance, akwai damar da Annabi SAW zai ba shi ruqon gari in haka ya bayyana a wurinsa, amma bai ba shi ba, za mu yi bayani dalla-dalla a qarshen littafin in sha Allah.

.

A ranar Alhamis Annabi SAW ya kama hanyar Tabuka da sojojin da ba a taba tara su irin wannan ba, don yawansu ya kai 30,000, sai dai akwai talauci mai girman gaske wanda ba a san yadda za a yi da shi ba, ba shakka an ba da gudummuwa, amma in ka lura da yawan sojojin sai ka ga ba abin da zai yi musu, ko wurin tafiya ma mutum 18 ne suke musayar hawa raqumi guda, tarihi ya nuna har ganyayyakin bishiya sahabbai sun ci a wannan yaqin don qarancin abinci ga baqar wahalar da aka sha ta zafin rairayi ga nisan wuri, raquman da ake hawa ma a qarshe aka fara yanka su don abinci ko a sha ruwan da suka taskace, shi ya sa ake kiran yaqin da yaqin "Usra" wato tsanani.

.

A kan hanyarsu ta zuwa Tabuka suka zo daidai inda mutanen Salih AS suka zauna, Samudawa kenan, wato Waadil Qura, a nan ne Annabi SAW ya hana su shan ruwa ko yin alwala da shi, dan abin hannunsu suka ba wa raqumansu sai raquman suka sha ruwan rijiyar da raqumar Salih AS ta sha, a Buhari ma (2/637) Annabi SAW ya ce musu "Kar ku shiga wuraren da wadanda suka zalunci kansu suka shiga don kar abin da ya same su ya same ku, sai dai in za ku yi kuka" ya rufe kansa ya qara sauri sai da ya wuce wurin.

.

Amma sahabbai qishi ya gallabe su, nan ne suka koka wa Annabi SAW abin da ake ciki, shi kuma ya roqi Allah SW, aka amshi roqonsu ruwa ya zubo suka sha har suka yi guziri, da suka tunkaro Tabuka sai Annabi SAW ya ce "Gobe in sha Allah za ku isa idon ruwan Tabuka, duk da cewa ba za ku isa ba sai da hantsi, wanda ya riga ni isa kar ya tabi ruwan sai na zo" Mu'az RA ya ce "Mun zo muka taras har mutum 2 sun riga sun kwankwada, Annabi SAW ya tambaye su, suka amsa laifinsu, ya ja kunnensu sannan ya riqa tara har suka yi dan yawa a hannunsa sai ya wanke fuska da hannu daga bisani ya mayar da sauran ciki, nan take ruwan ya kwarara, mutane suka sha, Annabi SAW ya ce " Mu'azu in ka yi tsawon rai an kusa lokacin da za ka ga nan ya cika da lambuna Muslim 2/246.

.

A Tabukar ko a hanya ne? Annabi SAW ya ce za a yi iska mai tsananin gaske kar kowa ya miqe (Muslim 2/246) wanda yake da raqumi ya daure shi da qarfi" iskar kuwa ta bugo, wani ya miqe ta suntume shi ta wurgar a dutsen Tai, an harhada salla kamar yadda Annabi SAW yake hada Azuhur da La'asar ko Magriba da Issha a lokacin farko ko a na qarshe, suna isa suka sami wuri a Tabuka suka yi sansani aka yi shirin fuskantar abokan gaba.

.

Can sai Annabi SAW ya miqe ya yi huduba mai ratsa jiki, ya kwadaitar game da alkhairan duniya da lahira, ya yi gargadi kuma ya yi bushara, har jinin kowa ya dawo jikinsa, suka manta da matsalolin da suke ciki na qarancin abubuwa, su kuma Rumawa a can da suka yi shirin zuwa abka wa Annabi SAW da sahabbansa har qwaryar Madina da suka sami labarin cewa ai abokan gaban sun ma zo iyakar boda suna jiransu sai jikinsu ya yi sanyi, tsoro ya kama su suka kasa zuwa, a qarshe ma rundunar tasu ta watse gaba daya, kafin kace haka magana ta watsu, nan da nan kwarjinin sojin muslunci ya dada daukaka a idon yankokin Larabawa gaba daya, kan ka ce haka ma sun sami wani matsayi mai girma ta fuskar soji wanda da an gwabza din qila da ba su same shi ba.

ANNABI DA SAHABBANSA // 133

.

TSARIN SIYASA

Yayin da mai riqe da Aila wato Yuhna bn Ruba ya kawo kansa gaban Annabi SAW sai aka yi sulhu ya ba da haraji, daganan sai Annabi SAW ya tura Khalid bnl Waleed cikin mahaya 420 zuwa ga Ukaidir bn Abdilmalik As-Sakuniy a Dumatul Jandal, ya ce wa Khalid RA "Za ka same shi yana qoqarin farautar saniya" yana isa can qarqashin farin wata, wata saniya ta fito tana kartar qofar gari, ya fito don ya farauce ta, nan take Khalid RA ya rutsa da shi ya kawo shi gaban manzon Allah SW.

.

Anan sai ya tsaya aka yi sulhu da shi kan raquma 2,000, tumaki 800, sulke 400, mashi 400, sannan ya amince kan ba da haraji, sai kuma Annabi SAW ya daidaita da shi da Yuhna kan Dumatul Jandal, Tabuka, Aila da Taimaa, mutanen wurin da suke miqa wuya ga Rumawa suka tabbatar cewa wancan tsarin mulkin na kama-karya ya qare kenan, yanzu sun koma hannun musulmai, tsari ya canza gaba daya, yanzu an sami kan iyaka tsakanin mulkin Rumawa da Muslunci, bakin bodan musulmai ya dada fadada kenan, a wannan yaqin ma za mu iya cewa Allah SW ya ba wa muslunci nasara ba tare da an zubar da jini ba.

.

Kuma za a iya cewa yanzu rundunar muslunci ita ce runduna mafi qarfi wace sai dai a ji tsoronta a kasa yin gaba da gaba da ita, ba maganar a far mata har inda take ba ne, a qarshe musulmai suka juya zuwa Madina, sai dai a kan hanyar ta komawarsu ne wasu munafuqai su 12 suka yi shigar burtu a kan cewa su musulmai ne, suka yi qoqarin yi wa Annabi SAW kisar gilla, lokacin da ya zo wuce wannan Aqabar ta Sham, tare da Ammaar bn Yasir yana jan linzamin, Huzaifa bnl Yamaan shi kuma yana kado ta ta baya, to mutane sun san komai lafiya, har sun bazama sun gangara, nan ne munafuqai suka yi aiki da wannan damar.

.

To Annabi SAW da masu yi masa hidima guda 2 suna cikin tafiya sai suka ji kwatsam an abka musu ta baya, sai ya daki abin hawansu da wani gariyo, sai aka yi dace Allah SW ya jefa musu tsoro a zukatansu, nan take suka koma a guje suka hadu da sauran mayaqan muslunci, amma Annabi SAW ya fallasa su, inda ya fadi sunayensu da abin da suke qoqari yi, Annabi SAW ya fita a watan Rajab ne, kuma ya dawo gida a watan Ramadan, ma'ana ya kwashe kwana 50 cur a ciki, a Tabuka dai ya yi kwana 20, saura kwana 30 din a kan hanya ya yi su, wannan yaqin dangane da Annabi SAW yana da matuqar mahimmanci, don shi ne yaqi na qarshe a rayuwarsa da ya halarta, Allahu Akbar.

.

Yanayin amsa kiran da Annabi SAW ya yi, da yadda sahabbai kacokan dinsu suka amsa kirar, ya sa aka iya tantance munafuqai, don ba wanda ya qi fita din in ba wanda yake da hanzari ba, sai kuma wadanda Allah SW ya jarabce su, sai kashi na ukun wato munafuqai, Annabi SAW na shiga masallaci a Madina ya yi nafila raka'a 2 kamar yadda ya saba munafuqai su kusan 80 suka riqa zuwa suna rantse masa da Allah SW kan cewa wani uzuri ne ya tsare su, kowa yana fadin irin abin da ya tsare shi din, Annabi SAW bai damu ba, ya karbi irin abubuwan da ya ji, ya kuma nema musu gafara, sauran ya bar wa Allah SW.

.

Daga cikin wadanda ba su fita din ba akwai wadanda Allah SW ya jarabce su, su kam ba munafuqai ba ne sahabban Annabi SAW ne, wato Ka'ab bn Malik, Miraara bnr Rabee da Hilaal bn Umayya, duk cikinsu wanda yake son ya yi qarya zai iya, don wasu ma sun yi kuma an qyale su, sai dai su sahaban Annabi SAW ne, sun qi zuwa su kai hazarinsu, Annabi SAW ya ce a qaurace musu, sun yarda da su zauna cikin qunci da damuwa da tashin hankali, da dai su yi wa Annabi SAW qarya, su kuwa munafuqai ko a jikinsu, don ba ma wanda ya ankara ko qarya suka yi, har ma an riga an nema musu gafara.

.

Ganin halin da suka shiga, 'yan uwansu sun riqa ba su shawarar cewa su je su sami Annabi SAW, su fada masa abin da wasu suka fadi, shi kenan zai nema musu gafara an wucenan, amma fid-da-quna tsoron Allansu ya hana su, Qur'ani ma ya yi bayanin irin halin da suka shiga na damuwa da tashin hankali kuma suka jajurce har sai da Allah SW da kansa ya wanke su, ya kuma ce ya karbi tubansu, su ma wadanda suke da hanzari na tsufa ko rashin lafiya ko talauci Allah SW ya karbi hanzarinsu ya yafe musu, da wannan za mu dada gane cewa ba gurbatacce a cikin sahabbai ko kadan.

.

WASU ABUBUWAN DA SUKA ABKU

1) A lokacin wannan yaqin ne na Tabuka, wato lokacin da Annabi SAW ya juyo Madina aka yi tsinuwa tsakanin Uwaimir Al-Ajlaniy da matarsa.

2) A lokacin ne aka jefe matannan wato Gaamidiyya da tayi furucin ta yi zina bayan ta yaye dan.

3) A shekarar Najashiy ya rasu Annabi SAW ya yi masa sallar ga'ibi.

4) A shekarar Um-Kulthum diyar Annabi SAW ta 2 ta rasu a gidan Usman bn Affan RA, har Annabi SAW ya ce da yana da diya ta 3 a gida da ya aura masa.

5) Bayan dawowar Annabi SAW daga Tabuka ne shugaban munafuqai Abdullah bn Ubay bn Salul ya mutu, Annabi SAW ya nema masa gafara ya yi masa sallah, amma Allah SW ya bayyana halinsa.

ANNABI DA SAHABBANSA // 134

.

Mawallafi: Baban Manar Alqasim

.

ABUBAKAR RA YA YI HAJJI DA MUTANE

A watan Zul-Qida zuwa Zul-Hajj na shekara ta 9 Hijiriyya wani abu babba ya faru, wanda zai nuna wa sahabbai qarara matsayin Abubakar RA a siyasance a idon sahabbai RA, koda yake duk sun sani har ma da wadanda ba su riga sun musluntan ba, in za mu tuna a baya can lokacin da Makkawa suka turo Abu-Sufyan wurin Annabi SAW bai ga fuska ba, komawa wurin Abubakar RA ya yi, da shi ma ya juya masa baya sai ya je wurin Umar RA, ko ba shi ba in an bi hadisai da dama za a taras mutane sun iya fayyace wa yakamata su samu in ba wane, duk da cewa babu wannan a tsare, amma Hajjin da Abubakar RA ya yi da mutane wata alama ce babba da take nuna wani abu, Allahu A'alam.

.

Abubakar RA ya fita da mutane zuwa aikin hajin kamar yadda Annabi SAW ya yi masa umurni, sai dai kuma daga baya ayoyi sun sauka da suke nuna warware alqawarin da aka yi da mushrikai gwargwadon sabawar da suka yi, Annabi SAW yana Madina tare da sauran sahabbai RA ciki har da Aliy RA, ayoyin suna sauka Annabi SAW ya aiki Aliy RA da su don ya karanta wa mutane, ya sami Abubakar RA a Urj, sai Abubakar RA ya tambaye shi ko shi ne zai karbi jagorancin alhazan? Ya ce a'a, shi ma mabiyi ne, haka Abubakar RA ya yi hajji da mutane, a ranar yanka Aliy RA ya miqe ya karanto musu saqon Allah SW, aka warware alqawarin wadanda suka saba, wadanda suke ciki kuma ba su saba ba, ba su yi taimako an saba ba aka ci gaba a kan alqawarin da aka dauka na ajiye yaqi.

.

Sai kuma Abubakar RA a matsayinsa na jagora a wannan shekarar, gwargwadon saqon da Annabi SAW ya turo shi da shi, ya yi umurnin cewa a gaya wa mutane daga wannan shekarar ba wani mushriki ko mai bautar gunki da zai qara yin hajji, ba kuma wani mahalukin da zai sake yin dawafi tsirara ( Buhari 1/220-451, 2/626-671, Zadul-Mi'ad 3/25-26, Ibn Hisham 2/543-546) wannan a bayyane yake cewa an haramta bautar gunki na har abadun abadun, to ban da qarairayin 'yan Shi'a ta ya za a ce wanda aka haramta abu ta bakinsa shi ne kuma zai dauki gunki in zai kwafa ya kwafa a kai? Koda yake gwano ba ya jin warin jikinsa, su ne masu kwafawa a duwatsu da qurar da aka ba su, Allah ya dada kare mu da zuriyarmu gaba daya.

.

MUTANE NA SHIGA MUSLUNCI

Ko ba mu fadi mutanen da ke shiga muslunci a baya ba mun san cewa mutum 300 ne da doriya suka yi yaqin Badar, kafin a kai Fat'hu Makka har sun kai 10,000, zuwa Tabuka sojojin musluci sun doshi 30,000, wannan ban da mata kenan da qananan yara, daga baya an sami jerin gwanon al'umma daban-daban da suka riqa zuwa cikin jama'arsu domin karbar muslunci, masu tarihi sun nuna cewa an sami dandazon wadanda suka zo karbar kalmar shahada har sau 70, irin wadannan masu zuwa karbar muslunci a cikin jama'a suke nuna cewa lallai addinin nan addini ne da Allah SW ya aiko, ba wanda jama'a suka gada ba ne.

.

HAJJIN BAN-KWANA

Allahu Akbar, kusan ayyukan da'awa sun zo qarshe kenan, kuma saqon da aka aiko ma'aiki SAW ya isar, al'ummar da take a warwatse kowa na yin abin da ya ga dama, ya bauta wa abin da yake so, bai bambance abin da zai zo hannunsa na haram ne ko na halas ba, abinci kuma duk wanda ya samu daidai ne, duk wannan yanzu ya kau, an hadu wuri daya qarqashin kalmar La"ilaha illal Lah, Qur'ani da koyarwar Annabi SAW sun zama kundin tsarin Shari'a wanda al'umma gaba daya za ta tafi a kai, an san halas an riqe shi tamau, kuma an san haram an nisance shi, kenan ta bakin Bahaushe lallai nesa kuma ta zo kusa kenan, Annabi SAW ya ji wannan a jikinsa, don har ya ce wa Mu'az bn Jabal lokacin da zai aike shi Yaman a shekara ta 10 Hijiriyya.

.

Ya ce "Mu'az! Meyuwuwa bayan wannan shekarar ba za ka sake ganina ba, wata-qila sai dai ka wuce ta masallacin nan nawa da qabarina" wanda Mu'az ya fashe da kuka saboda qawazucci, a haka din Annabi SAW ya sanar da aikin hajin da za a yi, mutane masu dimbin yawa ne suka fito a wannan shekarar daga Madina, a ranar Asabar (Ibn Hajar bayan tantancewa ya fitar cewa ranar Alhamis ce Fatahul-Bari 8/104) na watan Zul-Qida wato kwana 5 kacal kafin mutuwar watan Annabi SAW ya yi shirin fita, ya taje kai, ya shafa mai, ya sanya zane da mayafinsa sannan ya tanadi abin hadayarsa, bayan Azuhur ya kama hanya, sai da ya kai Zulhulaifa, a nan ya kwana.

.

Da gari ya waye ne Annabi SAW yake gaya wa al'umma cewa an ce masa ya yi salla a nan kuma ya yi harmar yin qirani, wato haji da umura, kafin Azuhur ya yi wanka ya daura harami, matarsa A'ishah RA ta shafa masa turare, shi ma ya shafa a jikinsa da gashin kansa, daga nan ya fita ya hau taguwarsa ya yi harama tun a wurin sallarsa, da ya isa Zu-Tuwa ya sauka a nan ya kwana, daga nan ya shiga Makka bayan sallar Asuba, ya yi wanka a safiyar 4 ga watan Zul-Hajj shekara ta 10 Hijiriyya, ma'ana ya kwana 8 kenan a hanya, duk da cewa akwai sabani kan cewa kwana 5 kafin qarewar Zul-Qida ya fito ko kwana 4.

.

Annabi SAW na shiga Makka ya wuce masallaci ya yi dawafi, ya zo ya yi safa da marwa, bai cire haraminsa ba don yana qirani ne, ya ma zo da abar hadayarsa, bayan ya gama aiki ya koma masauki a can saman Makka, bai sake yin wani dawafi ba sai na haji, to a ranar 8 bayan umura ya nufi Mina inda ya yi sallar 5 a can daga Azuhur zuwa Asuba, sai ya dan jirkinta har rana ta fito kafin ya iso Arfa, mutane kuwa sun taru, don sun kai 124,000 wasu suna ganin 44,000 ne, Allah ya san daidai, daga nan ne Annabi SAW ya yi musu huduba mai ratsa jiki.

ANNABI DA SAHABBANSA // 135

.

Mawallafi: Baban Manar Alqasim

.

HUDUBAR BANKWANA

A wannan aikin hajin jama'a sun taru kamar yadda muka gani, saqon da Annabi SAW ya tura zai yi saurin kaiwa duk inda ake buqata, don saboda mutane sun hallara daga wurare daban-daban, Annabi SAW ya ce "Ku saurara jama'a! Meyuwa bayan wannan shekarar ba za mu sake saduwa ba, ku sani jinanenku da dukiyoyinku haramun ne muku kwatankwacin haramcin wannan ranar, ko wannan watan ko wannan garin, duk kuma wani abu da ake yi na zamanin jahiliyya haramtacce ne muku, haka jinanen da aka zubar a zamanin jahiliyya an haramta su shi kenan, jininmu na farko da za mu bari shi ne jinin Ibn Rabee'a bnl Haarith (Shi ana shayar da shi ne a Banu Sa'ad Huzailawa suka kashe shi).

.

"Ribar da aka ba da a jahiliyya ita ma an haramta ta, ribar farko da zan hana tamu ita ce ta Abbas bn Abdilmuttalib (Mawadaci ne na gigi, ya ba da bashi da ruwa kafin shigarsa muslunci ba a riga an biya ba, yanzu ga sabon hukunci), ku ji tsoron Allah game da mata, kun dauke su da amana, kun halasta gabansu da kalmar Allah SW, kuna kuma da haqqi a kansu cewa ba wanda zai kusance su da ba kwa so, to in suka qi suka aikata to ku dake su, ba muguwar duka mai raunata jiki ba, ciyarwa da tufatatantarwa gwargwadon hali suna kanku.

.

"Na bar muku abin da in kuka riqe shi ba za ku taba bata ba, shi ne littafin Allah, jama'a ku sani; ba wani annabi bayana, ba wata al'ummar da za a yi bayanku, to ku bauta wa Ubangijinku, ku sallaci sallolinku guda 5, ku azimci watanku (wato Ramadan), ku ba da zakkar dukiyoyinku don tsarkake kawunanku da ita, ku ziyarci dakin ubangijinku (aikin haji), ku bi shugabanninku don ku shiga aljannar Ubangijinku (Muslim 1/397), in aka tambaye ku game da abin da na zo muku da da shi me za ku ce?".

.

Suka amsa "Haqiqa mun shaida ka isar da saqo, ka ba da wajibi" ya daga manuniyarsa sama ya dawo da ita wajen jama'a yana cewa har sau 3 "Allah ka shaida" da yake lokacin ba lasifika Rabee'a bn Umayya bn Khalf shi yake isar da maganar Annabi SAW da madaukakiyar murya (Ibn-Hisham 2/605) to bayan Annabi SAW ya kammala ne sai ayar nan ta qarshe ta sauko, wato {A yau ne na kammala muku addininku, na cika muku ni'imata, na amince muku da muslunci ya zama muku addini) Abubakar RA ya fashe da kuka, aka tambaye shi dalili, ya ce "Ai bayan abu ya cika ba sauran wani abu kuma sai raguwa"

.

Bayan huduba ne Bilal ya kira salla, ya yi iqama, Annabi SAW ya ja su sallar Azuhur, bayan nan ya kuma jan su sallar La'asar, ba tare da ya yi nafila a tsakaninsu ba, ya sake dawowa matsayarsa ya kalli alqibila har sai da rana ta fada, ruda-kuyangi ya bace, daga nan ya dora Usama a bayansa kan taguwa, ya kamo hanya har ya iso Muzdalifa, a nan ne ya sallaci Magriba da Issha, da kiran salla daya da iqama daya, sai kuma ya hau taguwarsa har Mash'arul Haram (muzdalifa), ya dubi alqibila ya yi addu'a, ya yi kabbara da hailala shi kadai, ya tsaya har gari ya gama yin haske.

.

Daga Muzdalifa ya tafi Mina kafin rana ta fito, ya goya Fadal bn Abbas Muhassar, ya dan qara sauri ya bi hanyar tsakiya wace za ta fitar da shi Jamratul-Kubra, lokacin ma akwai wata bishiya a wurin da ake kwatancen jamrar da ita, wasu sukan ce Jamratul Aqaba, ko Jamratul Ula, ya jefe ta da tsakwankwani 7, a kowace jifa yakan yi kabbara.

.

Daga nan ya je mayanka ya soke raquma 63 da hannunsa, ya ba wa Aliy RA ya kammala soke sauran raquma 37 din da suka rage, ya hada da shi cikin hadayar, ya sa aka yanyanki tsokoki a hadayar, aka hada a tukunya guda aka dafa, ya dan ci, ya sha romon, daga nan ya juyo zuwa Makka, wato daki mai alfarma ya yi sallar Azuhur a can, ya sha ruwan Zamzam, a ranar goma ga wata kuma ya yi huduba da hantsi, a kan alfadararsa, Aliy RA yana isar da maganar tasa, mutane kuma wasu na tsaye wasu na zaune, ya dan maimaita kadan daga cikin abin da ya fada a Arfa.

.

A Buhari ruwayar Abu-Bakara ya ce "Annabi SAW ya yi mana huduba a ranan Nahar (wato 10 ga watan Zul-Haj) ya ce "Lokaci ya kewayo kamar yadda aka halicci sammai da qassai, shekara wata 12 ne, a ciki akwai watanni 4 masu alfarma, 3 a jere suke, wato Zul-Qida, Zul-Haj da Muharram, Rajab kuma ita ce take tsakanin Jumadat Thaaniya da Sha'aban" sai ya ce "Wani wata ne wannan?" Muka ce "Allah da manzonsa suka fi sani" sai ya yi shuru, mun zata ma zai kira shi da wani sunan ne" sai ya ce "Ba Zul Haj ba ne?" Muka ce "Qwarai shi ne".

.

Ya ce "Wani gari ne wannan?" Shi ma muka ce "Allah da manzonsa suka fi sani, nan ma ya yi shuru, har muka zaci zai kira shi da wani sunan, ya ce "Shin ba Balda ba ce (Makka)?" Muka ce "Qwarai ita ce" ya ce "Yau wace rana ce?" Muka ce "Allah da manzonsa suka fi sani" ya yi shuru mun zaci zai kira shi da wata ranar ne, sai ya ce "Ba ranar Nahar ba ce?" Muka ce "Haka ne" ya ce "To jinanenku, dukiyoyinku, da mutuncinku duk haram ne kamar haramcin wannan ranar taku, a wannan garin naku, a wannan watan naku, za ku gamu da Ubangijinku ya tambaye ku ababan da kuka aikata, kar fa bayan ba raina ku koma kuna kashe juna, shin na isar da saqo?" Suka ce "Qwarai kuwa" ya ce "Allah ka sheda, wanda yake nan ya isar ga wanda ba ya nan, da yawa wanda aka gaya masa ya fi mai isar masa din kiyayewa" (Buhari 1/234).

ANNABI DA SAHABBANSA // 136

.

Mawallafi: Baban Manar Alqasim

.

YA KAMMALA KOYARWA A AIKACE

Sauran ranakun na bayan soke hadaya kuma ya qarisa su a Mina, yana koyar da yadda za a yi aikin haji a aikace, da raya sunnar shiriya wace Annabi Ibrahim AS ya koyar, yana kuma share gurabun shirka da Allah, an ce a wadannan ranakun ma ya yi huduba tamkar ta ranar Nahar, a ranar 13 wato ranar barin Mina Annabi SAW ya sauka a masaukin Banu Kinana dake Abtah, a nan ne ya qarisa sauran wuninsa ya kwana a can har ya yi Azuhur zuwa Issha, sai kuma ya dan kwanta ya huta, daga bisani ya miqe ya tafi daki mai alfarma ya yi dawafin ban kwana, ya sa sahabbansa duk suka yi, daga nan kowa ya yi shirin komawa gida, Annabi SAW ya koma Madina.

.

YAQIN QARSHE DA AKA TURA

Tabbas Rumawa sun ji tsoro sun kasa zuwa fagen fama wato Tabuka, wannan ba ya nufin sun saduda, juyowa ma suka yi kan wadanda suke yi musu biyayya a da suna kashewa don sun komo qarqashin musulmai, kamar dai yadda suka zartar da hukuncin kisa a kan Farwa bn Amr Al-Juzaamiy, wanda shi ne yake riqe da Ma'an, irin wannan wuce gona da irin ya sa Annabi SAW ya tada wata runduna domin magance wannan aika-aikar, a watan Safar kenan shekara ta 11, ya dora Usama bn Zaid a matsayin kwamandan da zai jagoranci yaqin, ya umurce shi da cewa lallai a qarisa da dawaki har cikin Palestine don a tsorata abokan gaba su shiga taitayinsu, Larabawan da ke wurin kuma su sami natsuwa.

.

To sai dai sojojin da dama sun dan zanta game da yarantar kwamandan nasu, masamman yaqi irin wannan da suka san nisan wurin da nau'in mutanen da za a gwabza da su, sai suka fara neman a janye shi a kawo wanda ya fi shi yawan shekaru da gogewa a fannin, amma sai Annabi SAW ya ba su amsar da ta gamsar da su, nan take suka fara jera sahu a bayansa, suka kama hanya ba tare da wani abu ba kuma, sai dai ba su wuce kilo 4 ba suka sami labarin cewa jikin Annabi SAW ya yi tsanani, hakan ya tilasta su suka ja birki, suka dan saurara don su ji abin da zai biyo baya.

.

A farko-farkon watan Safar ne wato shekara ta 11 Annabi SAW ya je inda aka rufe shahidan Uhud, kai ka ce bankwana yake yi har da mamata, sai kuma ya dawo munbari inda yake cewa "Haqiqa zan gabace ku, kuma na yi muku sheda, a yanzu wallahi ina ganin tabkina, kuma an damqa min mabudan taskokin qasa, kun ga wallahi ba na muku tsoron ku yi shirka bayan ba ni, amma tsorona ku yi rige-rige ga abin duniya" wata rana ya fita cikin dare zuwa Baqee inda ake rufe mamata tun wannan lokacin, ya nema musu gafara.

.

MASOMIN CUTAR AJALIN

A ranar Litini wato 29 ga watan Safar Annabi SAW ya halarci wata janaza a Baqee, a kan hanyarsa ta dawowa gida ya kamu da matsanancin ciwon kai, wanda hakan ta kai ga an daure masa kan, a taqaice dai Annabi SAW ya yi salla tare da mutane na tsawon kwana 11 a zarafin rashin lafiya, dana kwanakin da ya kwashe yana jinya 13 ne ko 14, a makon qarshe ne jikin ya dada tsanani, inda ya riqa tambayar matansa dakin da yake, da dai suka fahimci manufarsa sai suka ba shi zabi, nan ne ya miqe zuwa dakin A'ishah RA yana dogarawa a tsakanin Fadal, Aliy da Abbas RA, a dakin A'ishah RA ya qarisa sauran rayuwarsa har ma aka rufe shi.

.

KWANA 5 KAFIN RASUWARSA

A ranar Laraba ce jikin ya dada zafi wanda ya kai ga ya suma, da ya farfado ya nemi a kwarara masa ruwa, sahabbai suka yi yadda ya umurce su har sai da ya ce ya isa haka, daga nan ne ya ji dan dama-dama ya shiga masallaci da kai a daure, ya zauna a kan mumbari ya yi wa mutane huduba ya ce "Allah ya tsine wa Yahudu da Nasara, sun dauki qaburburan annabawansu a matsayin masallaci (Buhari 1/62), kar ku dauki qabarina a matsayin wurin bauta (Muwatta Malik p65) daga nan ya nemi mutane su dauki fansa in ya yi musu wani abu, ya ce "Duk wanda na zane shi ga bayana ya rama, wanda na ci mutuncinsa ya rama"

.

Ya sauka ya yi salla da jama'a sannan ya maimaita maganarsa ta farko, nan ne wani mutum ya ce "Ina bin ka dirhami 3" ya ce da Fadil ya ba shi, ya yi wasiya da Ansarawa ya ce "Ina yi muku nasiha da Ansarawa, mutanenmu ne, kuma marufa asiranmu, su sun riga sun yi nasu, saura ku, ku karbi kyawawan abubuwan da suka yi, ku yafe munanan, mutane za su yawaita, Ansarawan su qaranta har su zama kamar gishiri a cikin abinci, duk wanda aka shugabanta shi da wani zai cutu ko ya amfana to ya karbi kyakkyawan ya yafe mummunan" Buhari 1/536.

.

Ya ce "Wani bawan Allah ya ba shi zabi da ya ba shi rayuwar duniya ko ya karbi wanda yake wurinsa sai ya zabi wanda yake wurinsa" Abu Sa'eed Alkhudariy ya ce "Sai Abubakar RA ya fashe da kuka ya ce "Uwayenmu su zama fansa gare ka" mutanen da ke wurin suka ce "Ku ji wannan malamin Annabi SAW yana labarin wani da Allah SW ya ba shi zabin ko ya ba shi rayuwar duniya ko ya ba shi ta wurinsa yana cewa uwayenmu su zama fansa gare ka" Annabi SAW ne aka ba wa zabin, Abubakar RA ya fi sani (Buhari da Muslim Mishkah 2/546) ya ce "Wanda na fi amincewa da shi a tafiyata da dukiyata Abubakar ne, da zan iya zaban majibanci ban da Allah da Abubakar ne, sai 'yan uwantaka ta muslunci da qauna, ba qofar da za a bari a masallacin nan sai tasa (Buhari da Muslim).

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.

GABANIN RASUWARSA DA KWANA 4

Cutar ta yi tsanani matuqa gabanin rasuwar Annabi SAW da kwana 4, wato ranar Alhamis kenan, to a lokacin akwai sahabbai suna jinyarsa ciki har da Umar RA, Annabi SAW ya ce "Ku zo na rubuta muku abin da ba za ku bata bayansa ba" abin kula a nan in don a ce Aliy RA zai zama khalifa bayansa ne zai iya fada da baki, to amma ba wannan ne ba, cutar ce dai ta yi tsanani, Umar RA ma ya fahimci haka, shi ya sa ya ce "Cutar ce ta yi masa tsanani, ai kuna da Qur'ani, littafin Allah ya ishe ku" sai aka dan sami sabani wurin fahimtar yanayin, wasu suna ganin ba fassarar da Umar RA ya yi ba ce, wasu kuma ita din suka fahimta.

.

Da dai Annabi SAW ya ga abin yana neman ya zama jayayya sai ya ne mi su ba shi wuri (Buhari 2/637), amma fa mai karatu zai yi zato daganan an gama har Annabi SAW ya rasu bai sake magana ba bare ya bayyana abin da ya so ya rubuta, mas'alar ba haka take ba, ko a ranar bayan dan wani lokaci ya yi nasiha da abu 3:-

1) Ya nemi a fitar da Yahudu da Nasara daga yankin Larabawa kacokan.

2) Kyautata wa ayarin da suka zo muslunta kamar yadda shi ma yake yi.

3) Ta ukun ita ce rawin hadisin ya manta, kenan inda akwai maganar wani imamanci bai dace ba ga musulmi ya soki Annabi SAW da rashin isar da saqo.

.

Duk da wannan tsananin na cuta Annabi SAW ya yi salla da jama'a har a wannan ranar ta Alhamis, irin mahimmancin abin da ya ce a kawo ya rubuta, in har akwai kenan, da ya sake nema a ba shi, in ba sukar Annabi SAW suke yi da rashin isar da saqo ba, mun yi imani ya isar duka, a hajjin ban-kwana ma ya fada, Qur'ani ya tabbatar, mutum in musulmi ne na qwarai ya yarda da wannan, ba yadda za a yi Umar RA da yake sahabinsa ya hana shi isar da abin da ya ce wa baffansa Abutalib ko za a sanya masa rana da wata a hannayensa sai ya isar.

.

A sallar Magriba ta wannan ranar "Wal mursalaat" ya karanta (Buhari da Muslim), a lokacin Issha ne dai lamarin ya dada qamari, har ya kai ga ya kasa fita masallacin

, A'ishah RA ta ce "Annabi SAW ya ce "Jama'a sun yi salla ne?" Muka ce "A'a ba su yi ba Manzon Allah suna can suna jiranka" ya ce "To ku zuba min ruwa a kwatarniya" muka zuba masa, ya yi wanka, sannan ya yunqura zai tashi amma sai ya suma a wurin, duk da haka da ya farfado ya kuma tambaya "Jama'a sun yi salla ne?"

.

Haka dai lamarin ya sake wakana har sau 3, a qarshe suka aika wa Abubakar RA cewa ya jagoranci mutane salla, ashe za mu fahimta kenan cewa ba Abubakar RA a wurin, shi ma aiko masa aka yi daga gidan Annabi SAW, su ma sun san wanda ya cancanta da muhallin, Abubakar RA ya yi wa mutane salla na wadannan kwanakin (Buhari 1/99), ma'ana ya yi wa mutane salla har guda 17 a rayuwar Annabi SAW, diyarsa A'ishah RA ta yi ta qoqarin a canza mahaifinta a dora wani kusan sau 3 zuwa 4, amma Annabi SAW yana tabbatar da cewa a fada wa Abubakar RA din ya yi wa mutane salla, duk ya san Aliy RA yananan.

.

GABANIN RASUWARSA DA KWANA 2

A ranar Asabar, wato gabanin rasuwar Annabi SAW da kwana 2 Annabi SAW ya ji dan dama-dama, har ya dafa mutum biyu da Azuhur ya dan doddogara ya nufi masallaci, to a daidai lokacin Abubakar RA shi yake limanci, da ya ji cewa Annabi SAW ne a bayansa sai ya yi qoqarin dawowa da baya, Annabi SAW ya nuna masa cewa ya tsaya a wurinsa, sai ya ce wa wadanda ya dafa su "Ku ajiye ni a gefensa" suka ajiye shi a gefen hagun Abubakar RA, sai ya zamanto Abubakar RA yana koyi da sallar Annabi SAW, yana daga murya don mutane su ji (Buhari 1/98-99), amma yau sai ka ji ga amsa-kuwa ga komai sai wani ya daga murya wai shi ladan, wani sa'in ma limamin da za a ji karatun nasa bai riqe lasifikan sai mai jiyar da kabbara.

.

GABANIN RASUWARSA DA KWANA 1

Allahu Akbar, a ranar Lahadi wato gabanin rasuwar Annabi SAW da kwana guda rak ya 'yanta bayinsa, ya yi sadaqa da dinari 7 da suke hannunsa, ya ba wa musulmai makamansa, mun karanta cewa ba a gadon annabawa, Allahu Akbar, a daren ne A'ishah RA ta yo rancen man fitila daga maqwabciyarta, don sulkensa ma yana hannun wani Bayahude da Annabi SAW din ya ba da jingina ya amshi alkamar Sha'ir Sa'i 30, Annabi SAW kenan da yake kyauta da raquma 100 zuwa 150, akwai hadisansa dimbi da suke nuna mana rayuwar duniya, inda Annabi SAW yana son tara abin duniya ne ba haka za mu sami tarihin ba, har da haka in da yana son wani abu ko ya qarancinsa yake ko yawansa ba zai rasa ba matuqar yana cikin sahabbansa, amma bai dauki duniya wata aba ba.

.

RANAR QARSHE A DUNIYA

Anas bn Malik yake cewa "A ranar Litini Abubakar RA yana salla da mutane kawai sai Annabi SAW ya yaye labulen A'ishah RA ya hango sahabbansa a cikin sahu suna salla, sai ya yi wani irin murmushi, sai Abubakar RA ya yi qoqarin dawowa baya a zatonsa Annabi SAW yana son ya fito ne, saura kadan sallar sahabbai ta baci don tsananin farin cikin Annabi SAW ya sami lafiya, amma sai ya nuna musu hannu cewa su ci gaba da sallarsu, ya shiga daki ya ja labule (Buhari 2/640) daganan kuma wani lokacin sallar bai sake dawowa Annabi SAW yana da rai ba.

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.

RASUWAR ANNABI SAW

A ranar rasuwar Annabi SAW din ce daidai da dagowar hantsi Annabi SAW ya kira Fatima RA ya sirranta mata wata magana, sai ta yi kuka, can ya kira ta ya sake sirranta mata wani abin sai ta fashe da dariya, to A'ishah RA (Da yake a dakinta Annabi SAW yake jinya, kuma a gabanta aka yi sai) ta ce bayan haka muka tambaye ta ta ce "Ya sirranta min ne cewa a wannan rashin lafiyan za a karbi ransa sai na yi kuka, sannan ya sake sirranta min cewa a cikin iyalinsa ni ce ta farkon da zan bi shi, sai na yi dariya (Buhari 2/638), Annabi SAW ya kira Hassan da Hussain ya sumbance su, ya yi wasiyya da cewa a kula da su, ya kira matansa ya yi musu wa'azi ya tunatar da su.

.

A lokacin ne jiki ya dada zafi sammun da aka saka masa a Khaibar ya tashi, har yake ce wa A'ishah RA "Har yanzu ina jin radadin abin da na ci a Khaibar, ina jin cewa yanzu jannaye na zai yanke sabo da wannan sammun (Buhari 2/637) a lokacin Annabi SAW ya riqa maimaita cewa a kula da salla, sannan a kyautata wa ababan da hannayemu suka mallaka, A'ishah RA tana cewa "Daga cikin ni'imar da Allah SW ya yi min har da kasancewar Manzon Allah SA ya rasu ne a dakina, kuma a ranata, tsakanin qirjina da habata, sannan Allah SW ya gwama yawuna da nasa a yayin rasuwarsa".

.

Ta ce "Abdurrahman bn Abibakr RA ya shugo da asuwaki a hannunsa, Annabi SAW na jingine a jikina, sai na ga yana kallo, na gane cewa yana da buqata, na ce "Na karba maka ne?" Sai ya nuna da kansa cewa "I" na karba na ba shi amma ya yi masa tauri, na ce "Na tauna maka ne?" Ya nuna da kai cewa "Qwarai" na karba na tauna na ba shi, ya yi asuwaki sosai, to a hannunsa akwai wata batta ta ruwa, ya riqa saka hannunsa yana dibo ruwa yana wanke fuskarsa yana kalmar shahada yana cewa "Mutuwa tana da tsananin daukar hankali(Buhari 2/640).

.

Yana gama asuwakin ya daga 'yar yatsarsa sama idandunansa suka kalli rufin daki, yana motsa labbansa, A'isha RA da yake qirjinta ta ce yana cewa ne " Tare da wadanda ka yi musu ni'ima cikin Annabawa, da siddiqai, da shihidai da salihai, Ubangiji ka gafarta min ka rahamshe ni, ka hada ni da Rafiqul A'ala" (Buhari 2/638-641), ya fada sau 3 kafin hannunsa ya dawo qasa, ya rasu ne zuwa dagawar hantsi ta ranar Litini 12 ga watan Rabi'ul Auwal shekara ta 11 Hijiriyya, 12/03/0011AH, Inna lillahi wa inna ilaihi raaji'uun, ya rasu yana da shekara 63 a duniya, sai qarin kwana 4 kamar yadda masu tarihi suke fadi.

.

Irin baqin cikin da sahabbai suka shiga ba sai an bayyana ba, da rasuwar Annabi SAW Fatima RA take cewa "Baba ya amsa kirar Ubangijinsa, aljanna ce makomarsa, muna miqa ta'aziyya ga Jibril (Buhari 2/641)" Umar bnl Khattab RA saboda razana da mutuwar ya fara cewa "Akwai wasu munafuqai da suke zaton cewa Manzon Allah SAW ya rasu, a zahiri bai rasu ba, tafiya ya yi wurin Ubangijinsa kamar yadda Musa dan Imrana ya yi, ya bar mutanensa na kwana 40, sannan ya dawo bayan an yi ta cewa ya rasu" Allahu Akbar, mutuwa kam mutuwa ce, sabo da qaunar Annabi SAW da shaquwa da shi suka kawo haka.

.

Abubakar RA ya shigo Masallaci bai yi magana da kowa ba sai da ya shiga wurin A'ishah RA diyarsa kenan, a lokacin Annabi SAW na lullube a kwance, ya yaye fuskarsa, nan ya gurfana, ya sumbanci Annabi SAW yana kuka, ya ce "Iyayena su zama fansa gare ka, Allah ba zai hada maka mutuwa 2 ba, wace take kanka ka riga ka yi ta" sai ya fito lokacin Umar RA yana magana da mutane ya ce "Umar! Zauna" mutane kab suka fuskanto shi don sun san matsayinsa bayan Annabi SAW.

.

ya ce "Wanda yake bautar Muhammad to ya san fa Muhammad ya rasu, wanda kuma yake bautar Allah to fa ya san Allah na raye kuma ba zai mutu ba {Muhammad ba kowa ba ne face manzo wanda manzanni suka shude a gabaninsa, to in ya mutu ko aka kashe shi sai ku koma kafurci? Duk wanda zai koma kafurci ba zai cutar da Allah komai ba, Allah zai saka wa masu godiya}" Ibn Abbas yake cewa mutane kamar ba su san wannan ayar ba sai da Abubakar RA ya karanta, Ibn Musayyib ya ce "Umar RA ya ce " Wallahi sai da na ji Abubakar RA ya karanta, na ji sam qafufuna ba su iya daukata, na lallaba na zauna, nan ne na tabbatar cewa Annabi SAW ya rasu (Buhari 2/649-641).

.

A duk cikin bayanannan ba inda za ka ji Annabi SAW ya ware wasu ahlul baiti don wani mulki ko shugabanci na jama,a ba inda ya gabatar da wata aba wai ita Shi'a, hijira da zai fita Abubakar RA ya dauka, hajjin da ba zai sami damar zuwa ba Abubakar RA ya tura, salla da jama'a da ba zai sami damar yi ba Abubakar RA ya sanya, wannan in mun kau da kai a hadisai da dama da yake nuni da cewa a sami Abubakar RA in ba ya nan, da dai sauran abubuwa, duk wanda yake neman halin sahabbai da yadda suka rayu da Annabi SAW wannan taqaitaccen tarihin zai taimaka, kuma ya isa mutum ya fahimci cewa Annabi SAW ya rasu yana matuqar son sahabbansa su ma suna matuqar qaunarsa, yanzu abin da ya rage shi ne ya sahabban suka rayu bayansa, shin sun canja ko sun ci gaba a kan abin da ya daura su?

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.

Mawallafi: Baban Manar Alqasim

.

HAQIQANIN ABIN DA YA FARU

An sami jinkiri wurin rufe Annabi SAW saboda abubuwa da dan dama wadanda dole su dauki lokaci, bayan tabbacin rasuwar Annabi SAW iyalin gidansa suka yi masa wanka suka shirya shi, wannan kam abu ne na cikin gida bai shafi jama'ar gari ba, Annabi SAW tun farko-farkon fara da'awarsa mun ga ya sa Aliy RA ya kwanta a shimfidarsa lokacin da yake qoqarin yin hijira zuwa Madina, mun kuma ga yadda ya bar Aliy RA tsaron iyalinsa lokacin da zai fita yaqin Tabuka, Annabi SAW ya qarisa girmansa ne a hannun baffansa wato mahaifin Aliy RA, ko na ce Abutalib, da ya girma ya yi iyali sai ya dauko Aliy RA don ya rage wa Abutalib nauyi, kenan Aliy RA a gidan Annabi SAW ya taso ya qarisa girmansa har ya auri diyar Annabi SAW din wato Fatima RA, lokacin da Annabi SAW ya rasu kuma har da shi da baffansu Abbas bn Abdilmuttalib da Fadal da Qutham, da Usama da wani bararren bawa Salih wurin yi wa Annabi SAW din wanka da sanya masa likkafani.

.

To in ya kasance sarauta ce sarki na mutuwa kowa ya sani magajinsa ne zai dare kujerarsa, to wannan annabci ne ba sarauta ba, annabci kuwa Allah yake ba da shi ko a so mutum ko a qi, mun ga yadda Allah SW ya zabo Annabi SAW ya damqa masa saqon muslunci duk da qiyayyar da aka nuna masa Allah SW ya bayyana addininsa, ba yadda za a ce wani ya yi buqulu ya hana saqon Allah SW ya kai inda ake so, to bare kuma yankin na Larabawan kamar yadda muka karanta ba su san wani tsari na sarauta ba bare a ce mulki suke kwadayi, shi ya sa bayan rasuwar Annabi SAW suke qoqarin ci gaba da ita kamar yadda take a baya, sam ba haka ba ne, akwai dai alamomi da wasu ruwayoyi da za mu fadi nan gaba da suke nuna halascin zaman Abubakar RA a matsayin jagora.

.

To ba wai rasuwarce kawai da rufewa shi kenan ba, hatta umurni da cewa ga yadda za a yi bayan rasuwar Annabi SAW dole sai an sami mai yi, wannan ya sa sahabban Annabi SAW suka yi qoqarin tantance mutum guda wanda al'umma za su tafi a qarqashin umurninsa, zai yi matuqar kyau mu masu karatu mu fahimci cewa maganar wa zai ci gaba da umurni da hani, magana ce dake tsakanin Muhajirai da suka zo daga Makka da Ansarawa ainihin masu gari, shi kuma wannan lamari shugabanci ne na muslunci da Annabi SAW ya dauko shi daga Makka, ba sarauta ce da dama akwaita a Madina ba.

.

Don haka duk wanda zai riqe khalifanci yana jagorantar duniyar muslunci ne ba sarkin Madina ba, fahimtar wannan mas'alar ta sa aka dan sami sabani da farko a Saqeefa, don Ansarawa suna ganin cewa lamarin nasu ne, don garinsu ne, su suka tsaya kalmar Allah ta daukaka, suka taimaki muslunci (Al-Awaasim minal Qawaasim na Abubakar Al-Arabiy p51) a qarshe kuma kowa ya gane aka wuce wurin, asali ma ba su wuce minti 30 ba har an tattauna maganar an wuce, ba wai tsawon lokaci aka diba ana dauki ba dadi ba (Hiqbatun Minat Tareeh p39).

.

Dangane da lokacin da aka diba kafin a rufe Annabi SAW kuwa ba wannan maganar ce ta kawo jinkirin ba, na farko dai akwai buqatar kowa ya ji ya kuma tabbatar da mutuwar, mun karanta yadda Umar RA ya yi ta qoqarin bayani kafin Abubakar RA ya gamsar da shi cewa lallai Annabi SAW ya rasu, wannan ma ya dauki lokaci, sai kuma yi wa Annabi SAW wanka da suturce shi, shi ma ya dauki nasa lokacin, wannan aiki kamar yadda muka gani waliyyan gawa suka yi ba shugabannin gari ba, babban abin da za mu ce ya dauki lokaci shi ne sallah, wanda mutane 10-10 suka riqa shiga suna yi masa salla ba tare da liman ba.

.

Kenan sai sun gama fitowa wasu su shiga, danginsa suka fara, sai muhajirai, sai Ansarawa, sai mata sannan qananan yara (Ar-Raheeq Al-Makhtum p333), a wancan zamani na tsantsani da qaunar Annabi SAW da rashin son a rabu da shi ba abu ne da za a iya gamawa a 'yan mintuna irin na mamatanmu ba, wannan shi ne babban dalilin da ya sa aka sami jinkiri wajen rufe ma'aiki SAW, ba wai rikicin shugabanci ba, sannan Iyalan gidan Annabi SAW ba su fito sun ce dole su ne za a ba su lamarin khalifanci ba, su ma suna cikin Muhajirai gaba dayansu wajen yi wa Abubakar RA mubaya'a (Al-Awaasim minal Qawaasim p49), duk wasu qarairayi an kawo su ne don cim ma wata manufa ta Shi'anci da bata sahabban Annabi SAW ba tare da wata kataimamiyar hujja ba.

.

Akwai ruwayoyi guda biyu, ta farko Imam Tabariy ya fitar da shi wanda ya dauko daga Abu-Mikhnaf, dayar kuwa Buhari ya rawaito, idan 'yan Shi'a suka zabi ruwar Abu-Mikhnaf ba wani mamaki don aqidarsu ta bata muslunci a bayyane take, amma musulmi ya dauki ruwayar ya manta da ruwayar Buhari shi ne babban abin ban mamaki, babu ko tantama malaman sunna sun bayyana aibun dan matalikin nan, da irin qarairayin da ya riqa saqo wa musulmai a boye, har malaman Shi'an ma mamaki suke yi da 'yan sunna suke aiki da maganganunsa, Abbas Alqummiy yake cewa "Abu-Mikhnaf daya ne daga cikin manyan masu tarihin Shi'a, sai dai duk da shahararsa da Shi'anci malaman sunna suna dogaro da shi ne wajen dauko tarihi, kamar Tabariy da Bnl Atheer da sauransu (Alkuna wal Alqaab V1 p155), As-Sayyid Al-Khu'iy ya ce "Abu-Mikhnaf mutum ne da babu tantama a ruwayarsa za a iya natsuwa da ita (Mu'ujamu Rijalil Hadeeth V15 p142"

.

Ka ga kenan wannan ruwaya ta Abu-Mikhnaf ba sai an gaya maka ba qarya ce tsagwaranta da mutumin Kufa ya kantaro ta don addininsa kamar yadda 'yan Shi'an suka tabbatar cewa nasu ne, Imam Buhari a ruwayarsa yake cewa "Lokacin da Annabi SAW ya rasu Ansarawa suka taru a wurin Sa'ad bn Ubada a wurin da suke kira Saqeefa na Banu Sa'ada (Saqeefa wata inuwa ce da suke zama a qarqashinta suna tattauna matsalolinsu, Banu Saa'ada kuma unguwa ce da ke kusa da kasuwar Madina) suka ce "Muna da shugabanmu kuna da naku" (wato muhajirai suna da nasu Ansarawa ma da nasu) sai Abubakar RA, Umar RA da Abu'Ubaida bnl Jarrah suka je suka same su.

.

(A nan ma Abubakar RA yana can wajen shirya Annabi SAW bai san dawar da ake dakawa ba, har sai da Umar bnl Khattab ya aika masa ya ce ana nemansa, ya ce a gaya masa yana wani abu, amma Umar RA ya nace kan cewa lallai ya zo akwai matsala, ba wai ya rabu da Annabi SAW ya je wajen tsayar da shugaba kamar yadda Shi'a da wasunsu suke fada ba: Littafin Abubakrus Siddeeq p26 na Muhammad Rida, ta'aliqin Abu-Shabab) kenan shi Umar RA yana sane da cewa akwai Abubakar RA a gabansa kuma yana tunanin shi ya cancanta a saurara har Allah SW ya yi hukuncinsa) Umar RA ya yi qoqarin yin magana amma Abubakar RA ya ce ya yi shuru (Hiqbatun minat Tareekh p38).

ANNABI DA SAHABBANSA // 141

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Mawallafi: Baban Manar Alqasim

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ABUBAKAR ASSIDDEEQ

Fari ne bai da qibar fuska, qila shi ya sa jijiyoyi suka fito sosai, yana da goshi ga idonduna ciki-ciki, yana da hanci, bai da gashin saje sosai, yana da jijiyar bayan hannu, kuma yana rina gashinsa da lalle, wata sifa ta banza da za a liqa wa Abubakar RA ba tasa ba ce tsakani da Allah, hatta zancen auren holewa da 'yan Shi'a suke cewa ya yi wai a sanadiyarsa ya haifi Asma' wannan zancen banza ne, don lokacin ba a fara yi wa Annabi SAW wahayi ba bare a sami hukuncin halascin auren ko haramci, ya auri mata 4 ne a rayuwarsa:-

1) Akwai Qateela bnt Abdil-Uzza wace ta haifa masa Abdullah da Asma'.

2) Um-Ruman daga Banu Kinana wace ta haifa masa A'ishah da Abdurrahman.

3) Asma' bnt Umais ta haifa masa Muhammad.

4) Habiba bint Kharija da ta haifa masa Um-Kulthum Hiqbatun minat Tareekh p41.

.

DALILIN ZABARSA

1) Hadisin Annabi SAW a lokacin rashin lafiyarsa ya ce "Ku ce wa Abubakar ya yi wa mutane salla" A'ishah RA ta ce "Mutum ne mai tasirantuwa da abu, IN YA TSAYA A MATSAYINKA ba zai iya yi wa mutane salla ba" Buhari da Muslim.

2) Jubair bn Mut'im yake cewa "Wata mata ta zo wurin Annabi SAW, sai ya yi da ita kan ta dawo wani lokaci, sai ta ce "A ganinka in na dawo ban same ka ba fa?" Kamar dai tana nufin in ya rasu kafin ta dawo, ya ce "In ba nanan ki sami Abubakar (Buhari 3659, da Muslim 2386)

3) A'ishah RA ta ce " Manzon Allah SAW a lokacin rashin lafiyarsa yake ce min "Kira min Abubakar da dan uwanki na yi wani rubutu, ina tsoron wani ya yi kwadayi, ko wani ya ce "Ni na fi cancanta, Allah da muminai kuma su qi yarda sai Abubakr (Buhari 5666, Muslim 2387), duka wannan a Hiqbatun minat Tareekh 43.

4) Ibn Umar RA yake cewa "A zamanin Annabi SAW ba ma hada Abubakar RA da kowa, sannan Umar RA, sannan Usman bn Affan RA, bayan nan ba ma fifita kowa kuma a cikin sahabban Annabi SAW, Buhari V7, P66, No 3697.

.

5) Muhammad bnl Hanafiyya ya ce: Na ce wa babana "Bayan Annabi SAW wa ya fi?" Ya ce "Abubakar" na ce "Sai wa?" Ya ce "Sai Umar" sai na qi tambayarsa sai wa don kar ya ce "Sai Usman" sai na ce "Sai kai" ya ce "Ni daya ne kawai daga cikin musulmai" Buhari V7, P24, No3671.

6) Lokacin da aka soki Aliy RA Shaqeeq ya ce "An tambayi Aliy RA "Ba za ka sa wani ya gaje ka ba?" Ya ce "Annabi SAW bai sa wani ya khalifance shi ba ta ya ni zan ce muku ga wanda zai zama khalifa? Idan Allah SW ya so mutane da alkhairi zai hada su ga mafificinsu, kamar yadda ya hada su ga mafificinsu bayan Annabinsu, Buhari V7, P405, No3035, Wadannan duka daga Al-Khulafaa Ar-Raashiduun na Mustapha Murad p63-64.

.

Wadannan duk sun isa su nuna matsayin Abubakar RA a kan sauran sahabban, tabbas haka ne, ba don suna ganin girmansa a samansu kamar yadda hadisai suka tabbatar ba, da sanin cewa shi ya cancanta da matsayin ba, ba za su bar masa don kawai ya yi musu jawabi ba, to amma sun san gaskiya, sahabbai ba za su taba haduwa a kan bata ba, ahlul baiti gaba dayansu suna tare da Muhajirai ne ba su san suna da wata siyasa ta daban ba.

.

Zancen gado kuwa da aka ce Abubakar RA ya hana Fatima, shi ya sa ta yi fushi da shi ta qi yi masa mubaya'a, idan maganar ta tsaya a kan ya hana ta haqqinta ne ba wai bai cancanta ba ne ai da sauqi, duk da cewa hadisin yana nuna cewa ta yi mubaya'a ita da Aliy RA tunda har suka je wajen Abubakar RA din neman haqqin nata, da ba su yarda shi ne ba ba za su je ba (Al-Awaasim minal Qawaasim p49), Abubakar RA ya san hadisin da ya nuna cewa ba a gadon annabawa, abin da suka bari sadaqa ne, wannan wani zargi ne kawai da 'yan Shi'a suke yi don bata addini, duk wani mai ido a addini ya sani cewa Annabi SAW ya hana mutum ya yi sadaqa da dukiyarsa duka, masamman yayin kusantowar ajalinsa, har yake cewa sahabinsa "Daya saman uku ma ta yi yawa" to amma shi ya kwashe nasa duk ya yi sadaqa da shi a lokacin cutar ajalinsa, aiki da cewa ba a gadonsa, ko wannan ya isa.

.

To bare kuma in wannan qasar ta Fadak ake magana diyar Abubakar RA wato A'ishah RA tana da kaso a ciki, don abin da Annabi SAW ya rasu ya bari kenan, diyar Umar RA, Hafsah RA, ita ma tana da gado a ciki, dukansu su 2 matansa ne, (Amma abin mamaki shi ne bayan rasuwar Abubakar RA, Umar ne Khalifa, sai Usman, sai Aliy RA, da a ce mun dauka cewa Fadak gado ce ko kyauta da yakamata a ba wa Fatima RA, kuma ta rasu wata 6 kacal da rasuwar Annabi SAW wa yakamata ya ci gadonta? Aliy RA yana 1 saman 4 don akwai yara, Hassan da Hussain, Zainab da Um-Kulthum su kwashe sauran, namiji 1 da rabon mata 2, lokacin da Aliy RA ya zama khalifa bai damqa wa yaran Fatima gadonsu ba [In nasu ne, koda ya yafe nasa ai su ma suna da haqqi].

.

Kenan in Abubakar RA da Umar RA da Usman RA zalunci suka yi suka hana gadon, me ya sa hukunci ba zai hau kan Aliy RA tunda shi ma bai ba yaran Fatima RA ba? Qasar Fadak tana hannun Annabi SAW ne, yayin da ya rasu ta koma hannun Umar RA, a lokacinsa Aliy RA da Abbas RA suka nemi a damqa musu su riqa kula da ita, shi kuma ya ba su, daga nan ta dawo hannun Aliy RA, har ya rasu a shekara ta 40 Hijiriyya, sai ta dawo hannun Hassan, ta komo hannun Hussain, sai Hassan bn Hassan, sai Aliy bn Hussain, sai Zaid bnl Hassan, Fatahul-Bari' 6/239 a hadisi na 3094, duka dai a Hiqbatun minat Tareekh p212) a qarshe dai ko ba a sanar an ba su gonar ba Allah SW cikin ikonsa a hannunsu ta qare, kumar Umar RA ya damqa musu, mu sunna ba ma zargin Aliy RA ko sauran sahabbai RA, sun yi aiki da sunna ne.

ANNABI DA SAHABBANSA // 142

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Mawallafi: Baban Manar Alqasim

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MAQARYATA

Zancen Fadak in ka kula da shi da kyau za ka ga zargin ahlul baiti ne zalla da cewa ba su damu da lamuran jama'a ba sai nasu, in ba haka ba me ya sa 'yan Shi'a ba su yi maganar cewa Fatima RA ta yi fushi da Abubakar RA da sauran musulman da suka yi wa Abubakar RA mubaya'a a kan bai cancanta ba, sai maganar gado kawai wanda ko ahlul baitin da lamarin ya dawo hannunsu ba su waiwaye shi ba? Wani rudanin ma wai Abubakar RA bai ma san da rasuwar Fatima RA ba don abin da ke tsakaninsa da ahlul baiti na matsalar gadon, amma kuma fa wace ta yi mata wanka Asma' bnt Umais ce, matar Abubakar RA din! Hankali zai dauka a ce tabar gidan mijinta ba tare da masaniyarsa ba har ta je ta yi mata wanka ta dawo Abubakar RA din bai sani ba Al-Awaasim minal Qawaasim p213? Ba wata qarya da za su yi sai muslunci ya fallasa su, sahabbai ba su da matsala da junansu, bayan rasuwar Abubakar RA Aliy RA ne ya auri matarsa wato Asma bnt Umais din.

.

MUBAYA'AR JAMA'A

Bayan mubaya'ar farko da aka yi a Saqeefa kashegari Abubakar RA ya zauna a kan munbari, sai Umar RA ya miqe ya fara yin magana, ya yi hamdala ga Allah SW, ya yabe shi da abin da ya dace da shi sannan ya ce "Jama'a, jiya na yi muku wani jawabi wanda a zahiri ba daga Littafin Allah na samo shi ba, ba kuma wani alqawari ne da Manzon Allah ya yi min ba, na zaci dai Annabi SAW ne zai zama qarshenmu, to dai Allah SW ya bar muku littafinsa wanda shiriyar Allah da manzonsa take ciki, idan kuka riqe shi sai Allah SW ya shiryar da ku da shiriyarsa.

.

"Tabbas Allah SW ya hada lamarinku a hannun mafificinku, abokin Manzon Allah, dayan mutum biyu a cikin kogo, don haka ku miqe ku yi masa mubaya'a" sai mutane suka sake yi wa Abubakar RA mubaya'a bayan mubaya'ar farko a Saqeefa, shi ne Abubakar RA ya miqe ya gode wa Allah SW ya kuma yabe shi da duk abin da ya dace da shi sannan ya ce:-

.

"Jama'a! An dora ni a kanku amma ba ni ne mafificinku ba, idan na kyautata to ku agaza min, in kuma na karkace to ku jawo ni kan hanya, gaskiya amana ce, qarya kuma ha'inci ce, wanda ba kowa ba a wurinku, ni a wurina wani ne har sai na qwato masa hanqinsa, wanda kuke gani wani ne ni a wurina ba kowa ba ne sai na qwaci haqqin mutane a wurinsa in sha Allah, ba yadda za a yi mutane su watsar da jihadi sai Allah SW ya sanya musu qasqanci, kuma alfahasha ba za ta watsu a cikin mutane ba sai Allah ya tura musu bala'i, ku yi min biyayya in dai na bi Allah da manzonsa, in kuwa na saba wa Allah da manzonsa bai zama dole ku yi min biyayya ba, ku miqe mu yi salla" Al-Khulafaa Ar-Raashiduun p58.

.

KHALIFA YA FARA AIKI

A baya mun karanta cewa Annabi SAW ya tura runduna bangaren Sham da ke qarqashin Rumawa, rashin lafiyarsa ya qara tsanani sai rundunar ta dan jirkinta a Jurf, wato wani wuri da yake da mil 3 daga Madina, to bayan rasuwar Annabi SAW rundunar ba ta motsa ba, wata qila suna jiran wani sabon umurni ne, su ci gaba ko su dawo, a daya hannun kuma wasu Larabawan sun yi ridda, ga munafurci ya fara bayyana a ko'ina, wuyar Yahudawa da Nasara ta yi qarfi, sai musulmai suka rasa yanzu kuma me za su yi, don adadinsu in za a hada da kafurai qalilan ne.

.

Har wasu suka fara ce wa khalifa "Wancan rundunar da za ka tura ta Usama rundunar muslunci ce, ga Larabawa suna qoqarin juya maka baya, kar ka bari kan musulmai ya rarraba maka" wasu na ganin Usama ya yi yaro ya zama kwamanda, tun Annabi SAW na da rai aka faro wannan, wasu ba sa son rundunar ta tafi don wasu Larabawan sun riga sun yi ridda, ga qarancin musulmai a kan abokan gaba, suna jin tsoron abin da zai iya samun Madina (Abubakr As-Siddeeq p37), amma Abubakar RA ya ce "Na rantse da wanda babu abin bautawan da ya cancanta sai shi, in da a ce karnuka za su ja qafafun matan Annabi SAWW ba zan maido da wata runduna wace Annabi SAW ne ya turata ba Al-Awaasim minal Qawaasim p55.

.

Haka Abubakar RA ya bar Madina yana tafiya a qafa duk nisan wurin nan har ya isa Jurf inda rundunar take, shi kuma Usama wato kwamandan rundunar yana kan doki, Abdurrahman bn Auf yana jan abin hawan Abubakar RA, sai Usama ya ce wa Abubakar RA "Khalifan Manzon Allah ko dai ka hau dabbarka ko wallahi na sauka" ya ce "Wallahi ba za ka sauka ba ni kuma ba zan hau ba, ban damu ba qafata ta yi qura a tafiyar sa'a guda saboda Allah" da suka kai can ya ce wa Usama "Da ba ka taimake ni da Umar ba" yana neman izininsa ne don Umar RA ya bar rundunar ya tsaya tare da shi a Madina, sun fita a ranar Laraba 14 ga watan Rabee'ul Auwal shekara ta 11 Hijiriyya.

ANNABI DA SAHABBANSA // 144

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Mawallafi: Baban Manar Alqasim

.

WASIQAR ABUBAKAR RA

Abubakar RA bai kutsa yaqin masu ridda ba sai da ya ja kunnensu, ya rubuta gamammiyar wasiqa ya yi basmala ya ce: Daga Abubakar khalifan Manzon Allah SAW zuwa ga wanda takardan nan tawa ta ishe shi, kebantattun mutane ne ko kuma ko gama-gari, mutum ya tsaya a kan addininsa ko kuma ya yi ridda, aminci ya tabbata ga wanda ya bi shiriya, sannan ya tsaya qyam bai bi bata da son suciya bayan shiriyar ba, haqiqa ina miqa muku godiyata ga Allah, wanda ba abin da ya cancanta a bauta masa sai shi, na shaida ba wanda ya cancanta a bauta masa sai Allah shi kadai ba shi da abokin tarayya, na kuma shaida lallai Muhammad bawansa ne kuma manzonsa ne, mun tabbatar da abin da ya zo da shi, za mu guje wa wanda ya kafirce wa haka mu yi fito na fito da shi.

.

Bayan haka: Haqiqa Allah SW ya turo gaskiya zuwa ga bayinsa mai albishir, kuma mai jan kunne, mai yin kira zuwa ga Allah da izininsa, fitila ne mai haskakawa, don ya gargadi wanda yake raye ya tabbatar da kalmarsa a kan kafurai, sai Allah SW ya shiryar da wanda ya amsa kira gare shi da gaskiya, Annabi SAW ya daki wanda ya juya masa baya ya ko ma ga muslunci walau ya so walau ya qiya.

.

Daga nan sai Manzon Allah SAW ya yi wafati, a sannan ya riga ya isar da saqon Allah SW, ya yi wa al'umma nasiha, ya sauke abin da yake kansa, Allah SW ya bayyana masa haka da ma sauran musulmai a littafinsa da ya saukar cewa {Haqiqa za ka mutu, suma za su mutu}, ya ce {Ba wani dan-adam din da muka sanya masa rayuwa a bayan qasa zaman dadewa, to kuma in ka mutu su ne za su yi ta rayuwa ba za su mutu ba?}.

.

Ya ce {Muhammad ba wani ba ne face manzo wanda manzanni suka gabace shi, to kuma in ya mutu ko aka kashe shi sai ku koma kan kafurci? Wanda fa ya koma kan kafurci ba zai cutar da Allah komai ba, haqiqa Allah zai saka wa masu godiya [wajen yi masa bauta]}, duk wanda yake bauta wa Muhammad SAW to haqiqa Muhammad ya yi wafati, wanda kuma yake bautar Allah to Allah rayayye ne ba zai mutu ba, gyangyadi bai daukarsa bare barci, yana kiyaye lamarinsa, yana daukar mataki a kan abokan gabarsa.

.

Ina yi muku wasiya da tsoron Allah, da abin da annabinku ya zo muku da shi, da cewa ku shiryu da shiriyarsa, ku riqi addinin Allah, don tabbas, duk wanda Allah bai shiryar da shi ba batacce ne, duk kuma wanda Allah bai taimake shi ba wahalalle ne, wanda ba Allah ne ya shiryar da shi ba shi ma batacce ne {Kuma ka ga rana idan ta fito sai ta karkata ta bangaren dama da kogon nasu, idan kuma za ta fada sai ta yi bangaren hagu, suna farfajiyar kogon, wannan daga ayoyin Allah ne, duk wanda Allah ya shiryar shi ne shiryayye, wanda ya batar kuma ba za ka taba samun wani majibanci mai shiryar da shi ba}.

.

Na sami labarin cewa wasu daga cikinku sun yi ridda, sun bar addininsu bayan sun riga sun shiga muslunci, sun yi aiki da shari'a saboda yaudarar kansu game da Allah, da rashin sanin lamarinsa, da amsa kiran shedan, Allah SW ya ce {Lokacin da muka ce wa maka'iku ku duqa wa Adam, sai suka duqa masa, sai dai Iblis daga aljanu ya saba wa umurnin ubangijinsa, za ku riqe shi ne da zuriyarsa a matsayin majibanta ba ni ba bayan kuwa abokin gabanku ne? Tir da canjin da azzalumai suka yi} ya ce {Jama'a alqawarin Allah gaskiya ne, kar ku taba yarda rayuwar duniya ta yaudare ku, kar kuma wani mayaudari ya janye muku Allah ya rude ku}.

.

Na turo muku rundunar sojoji na Muhajirai da Ansarawa da masu biye musu da kyautatawa, na kuma ce musu kar su karbi komai a wurin kowa sai imani da Allah, kar su kashe kowa sai sun kira shi ga Allah SW, in ya ji ya amsa ya yi aiki na qwarai sai su fita harkarsa, su taimake shi, in ya qi kuma su yaqe shi sai ya dawo hanyar Allah, ba wanda za su bari matuqar za su iya daukar mataki a kansa, za su bude musu wuta, su yi musu muguwar dandaqa, su kame matayensu da zuriyarsu, ban da muslunci ba abin da za su karba a wurin kowa.

.

Wanda ya bi su to hakan ya fi masa, wanda ya qi kuma ba zai iya guje wa Allah SW ba, na sa dan aikena ya karanta takardar da na ba shi a duk inda kuka yi dandali, abin da zai nuna haka kiran salla, in musulmai suka kira salla ku qyale su, in ba su kira ba ku tambaye su dalili, in suka qi ku abka musu, in kuma suka tabbatar to sai a karbe su gwargwadon yadda ya dace (Al-Bidaya wan-Nihaya 6/320, Al-Awaasim minal Qawaasim p48-49).

ANNABI DA SAHABBANSA // 145

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Mawallafi: Baban Manar Alqasim

.

MASU RIDDAN

Ablahata bn Ka'ab shi ake kira Aswadul Ansiy, ya yi farfagandar cewa shi ma annabi ne tun lokacin Annabi SAW yana da rai, a hakan har ya dan yi qarfi kuwa, don ya fita da mayaqa kusan 700 ya nufi San'a da su ya mamaye ta, har mutanen Yaman suka karbe shi sosai, aka sami masu ridda da dan dama, har Annabi SAW ya rasu ba wani abin da ya canza, Fairuz Ad-Dailamiy ne ma ya kashe shi da takobi a zamanin Abubakar RA, lokacin Aswad din ya yi tatul da giya ya baje yana barci, sai Dailamiy ya shirga masa takobi, ya yi wani irin gurnani mai ban tsoro, wanda sai da matsaransa suka ji, suka kuma fado fadan suna tambaya.

.

Suka tambaya "Meye haka?" To dama matarsa mace ce ta qwarai, kawai sai ta ce "Annabi ne ake masa wahawi" da suka ji haka sai suka juya, daga nan ne musulmai da sauran arnan da ba su yarda da annabcin nasa ba suka zaga ye fadan Aswad, wani musulmi ya daga murya ya ce "Muhammad manzon Allah ne, Aswad kuma maqaryaci ne" ya jefo musu kansa, yaqi fa ya kaure, amma an fi qarfin mutanen Aswad, aka wargaza su, (Al-Bidaya wan-Nihaya 6/315, Hiqbatun minat Tareekh p49-50).

.

ASAD DA GATFAAN

Lokacin da mutanen Asad da Gatfaan suka zo wurin Abubakar RA suna neman sulhu, ya ba su zabi ne tsakanin abu 2, kodai a fafata ko kuma su ajiye makamansu da ababan hawansu, har Allah SW ya nuna wa khalifan Annabi SAW ko zai yi musu hanzari, ya ce "Duk abin da kuka kwashe namu ku dawo da su, ku shaida cewa mamatanmu suna aljanna".

.

SUJAH ATTAMEEMIYYA

Daga Banu Tamim take, an sami sabani kan ra'ayoyinsu kamar dai yadda muka karanta a baya, wasu sun yi ridda ne, wasu kuma suka ce zakka ce ba za su iya badawa ba, wasu kokwanto ne ya lullube su, wasu ko sun ci gaba da ibadarsu a matsayin musulmai, a daidai wannan lokacin ne Sujah ta shugo musu, Banasariyar Larabawa ce, ta yi kiran cewa ita ma annabiya ce, tana da sojojinta daga cikin qabilarta da wadanda suke tare da su, ta yi niyyar ta yaqi Madina, amma lokacin da ta zo garuruwan Banu Tameem ta kira su zuwa ga addininta, da yawansu sun bi ta kan sharadin cewa ba za ta yaqe su ba.

.

Sai Malik bn Nuwaira ya dan dakatar da ita game da yaqin Madina, ya kwadaitar da ita kan ta yaqi Banu Yarbu' da sauran mutane, daga nan sai kuma ta fuskanci Yamama don ta qwace ta daga hannun Musailama wanda shi ma ya ce shi annabin ne, to da Musailama ya ji tunkarowarta sai ya tsorata, don ya riga ya shiga yaqi da musulmai ga shi ta fito masa ta bayan-gida, a lokacin ana dan cire daidai ne ba a fara sosai ba, saboda haka ya tura mata cewa yana neman sulhu a kan cewa zai ba ta rabin qasarsa.

.

Amma duk da haka sai ya wayance ya ce zai aure ta, wato annabi da annabiya kenan, ya tura mata saqon yana son ya aure ta don ya hada mutanenta da nasa wuri guda, ita kuma ta amsa, a lokacin da ta ji cewa Khalid RA ya danno ne ta gudu qasarta ta fasa auren, wasu sun ce ta muslunta a qarshe, hatta a kan asalinta an sami sabani wasu suna ganin daga Banu Taglib take, wasu suka ce banu Tameem ne, ni ma na fi ganin haka don su ne Musailama ya dauke musu sallar La'asar a matsayin sadakin annabiyarsu.

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KARON YAMAMA DA ABU HANIFA

Abubakar RA ya tura Khalid ne wurin Banu Haneefa, amma gabanin nan ya riga ya Tura Ikrima bn Abi-Jahal, Shurahbil bn Hasana, yawan sojojin Banu Haneefan ya kai 40,000, da zuwan Khalid sai ya kasa kwamandojin zuwa gida 3, ya sanya Shurahbil a gaba, a dama kuma ya sanya Zaid bnl Khattab, a hagu kuma ya tura Abu-Huzaifa, daga nan Khalid ya nemi a yi fito na fito, ba wanda zai fito sai ya kawar da shi, a qarshe aka hargitse, amma da yaqi ya yi tsanani sai Khalid ya rabe Muhajirai da Ansarawa da sauran Larabawa, kamar dai yadda Annabi SAW ya riqa yi in za a yi 'yar tinqe.

.

Amfanin rarrabawar don kowani sashi ya yi iya qoqarinsa ya ga cewa ba shugo wa musulmai ta wurinsa ba, a zahirin gaskiya sun jajurce har yaqin ya zo qarshe, kafurai wasu sun mutu, wasu kuma sun ranta a na kare, suka fada wata gona da ake kira gonar mutuwa, inda sahabbai suka sami sa'ar yi musu zobe, sai Barra bn Malik ya ce a saka shi a garkuwa, suka saka shi din suka daga shi da masu suka jefa shi ta katangar gonar, ya fara ba-ta-kashi da su har dai ya samu ya bude qofar, musulmai a sannan suka sami damar kutsawa ta qofa da katangar gonar suka yi ta fafatawa da masu ridda har sai da suka isa wurin Musailama, Inda Wahshiy ya seto shi da mashi ya dauke shi, kar mu manta kafin ya muslunta a hannunsa Hamza RA ya yi shahada.

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WAIYO ALLAH

Za ka yi mamaki in na ce maka daga fara jihadin Annabi SAW zuwa qarshensa, duk mutuwar da aka yi na duk bangarorin guda biyu ba a mutu kamar wannan yaqin ba, domin wadanda suka mutu a daya bangaren mutum 10,000 ne, a bangaren musulmai kuma mutum 600 ne suka kwanta dama, wadanda suka ga ba sa son yaqi sun je sun nemi sulhu da Khalid bnl Waleed kuma ya daidaita da su, har ya kira su zuwa muslunci suka yarda suka muslunta gaba dayansu, sai dai kafin su shiga wannan ganuwar akwai wadanda aka kama, cikinsu har da Khaula bnt Ja'afar bn Qais, ita ce Aliy RA ya yi sa-daka da ita ta haifa masa Muhammad bnl Hanafiyya (Attabaaqaatul Kubra 3/12, Hiqbatun minat Tareekh p52-53).

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RIDDAR 'YAN BAHARAIN

Su kam da suka arnance sun daura Munzir bnn Nu'uman ne a matsayin sarkinsu, wani ya ce "Ai da Muhammad annabi ne da bai mutu ba, duk sun koma ruwa in ba wani qauye da ake kira Juusa' ba, shi kuma na Abdul-Qais ne, zagaye yake da qatotuwar ganuwa, wannan qauyen ne na farko a cikin qauyukan da suka yi ridda wanda aka fara tsayar da sallar jumu'a, idan muka lura da wasu 'yan Shi'an a yau samsam sallar jumu'a ba ta dada su da qasa ba, galibi 'yan wa'azuzzukan da suke yi wa 'yan dariqu yake kai su, ba wai ita sallar kanta ba, na taba halarta wata juma'ar da suka ta da hargitsi a qarshe ma suka kashe wani da qaho kan an ce ba za su raba masallaci biyu ba.

.

Zancen masu ridda kuwa, da suka ga mutanen Juusa' sun qi kafurcewa sai suka yi musu qawanya, mummunar qawanya kuwa, har wani daga cikin mutanen qauyen ya miqe ana ce masa Jaaruud bnl Mu'alla ya ce "Jama'ar Abdul-Qais don Allah zan tambaye ku wani abu, in kun sani ku ba ni amsa, in ba ku sani ba ku yi shuru" suka ce "Bismilla!" Ya ce "Ko kun san cewa Allah SW ya aiko wasu annabawa kafin Muhammad?" Suka ce "Qwarai" ya ce "Kun san haka ne ko kun gani ne da idanunku?" Suka ce "A'a mun dai sani dai" ya ce "To a qarshe ya suka qare?"

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Suka ce "Duk sun yi wafati" ya ce "To Muhammad ma ya yi wafati kamar yadda suka yi, don haka na shaida ba wanda ya cancanta a bauta masa sai Allah, kuma Muhammad Manzon Allah ne" kowa ya ce "Mu ma mun shaida ba wanda ya cancanta a bauta masa sai Allah, kuma Muhammad SAW manzonsa ne, kai ne shugabammu" suka tsaya qyam a muslunci, da labari ya iske khalifa wato Abubakar RA sai ya turo musu Aalaa bnl Hadramiy, Thumama bn Utthaal ya hadu da shi suka kama hanya, yayin da rundunar ta matso kusa da masu riddan sai suka yi zango, to can dare ya tsala sai suka ji iface-iface a tsakankanin abokan gaba.

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Shi ne Aalaa ya nemi wasu su je su gano musu abin dake faruwa, sai wani ya miqe ya yi shigar burtu ya kutsa cikin sojojin abokan gaba, ya iske su sun yi tatul da giya, sai tambele suke ta yi cikin maye, ya lallaba ya dawo ya labarta wa kwamandansu abin da ya gani, ba shakka wannan wata dama ce da bai kamata a yi wasa da ita ba, nan da nan Aalaa da sauran rundunar suka hau, aka far wa arna, aka yi kyakkyawar sa'a, 'yan qalilan ne suka sami damar arcewa a cikinsu, an ci ribar wannan yaqin kenan (Hiqbatun minat Tareekh p54).

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AN TURA KHALID IRAQ

Tun daganan Madina Abubakar RA ya rubuta wa Khalid RA wasiqa ya umurce shi da cewa daganan Yamama ya wuce Iraq kawai, dama Hurmuz ya yi babban tanadi na yaqar musulmai, sai Khalid RA ya wuce inda ya sauka ta fuskar Iraniyawa a Kaazima wato inda ake kira Kuwait kenan a yau, musulmai sun auka musu, hatta Iraniyawan da suke tare da su sun qasqanta, muslunci ya yi nasara a kansu, masomin da Iraniyawa suka fara rasa qarfinsu kenan bayan dukar da Rumawa suka yi musu.

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Da wancan yaqi na baya Abubakar RA ya gama karkade mushrikan dake yankin, sai ya karkata akalarsa zuwa qasashen Iraqin gadan-gadan, ya tura musu Khalid RA, ya rubuta takarda zuwa ga Amr bnl Aas yake cewa "Abu-Abdillan da na so na shagaltar da kai da abin da ya fiye maka amfani duniya da lahira, sai dai in ka fi son halin da kake ciki" sai ya rubuto amsa yake cewa "Ni kibiya ne daga cikin kibiyoyin muslunci Abdullah (Sunansa kenan na asali), kai ne mai tarawa ka harba, ka zabi inda ya fi tsanani da ban tsoro ka harba ni can".

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ANNABI DA SAHABBANSA // 146

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Mawallafi: Baban Manar Alqasim

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RASUWAR KHALIFA

A watan Jumadal Aakhira ne shekara ta 13 Hijiriyya, wato bayan wafatin Annabi SAW da shekara 2 wani rashin lafiya ya lullube khalifa RA, sakamakon wanka a lokacin sanyi, ruwayar da aka samu ta wurin A'ishah RA ta ce "Musabbabin rashin lafiyar Abubakar RA ya samo asali ne daga wankan da ya yi a ranar Litini 7 ga watan Jumadal Aakhira, ranar ana tsananin sanyi, ya yi masassara ta kwana 15, bai ma iya fita salla ba, a daren Talata saura kwanaki 8 kacal watan ya shude ya kwanta dama, ya rasu yana da shekara 63 a duniya.

.

WAYE ABUBAKAR RA YA NADA?

Lokacin da rashin lafiyan ya yi wa Abubakar RA tsanani sai ya kira Abdurrahman bn Auf RA ya tambaye shi game da Umar RA (Yarda da Umar RA din ya sa har ya fara tunani a kansa, amma duk da haka ya nemi ya hada tunanin wani da nasa gudun kar a zo shi kadai yake masa wannan zaton na alkhairi), Abdurrahman ya ce "To ai ba ka taba tambaya ta wani abu ba sai ka fi ni saninsa" ya yabi Umar RA, haka Uthman bn Affan RA da ya tambaye shi shi ma ya ce "Ka fi mu saninsa" da dai ya matsa sai ya ce "Wallahi abubuwan da suka boyu nasa sun fi wadanda suka bayyana alkhairi, ba mu da kamarsa"

.

Da haka ya tattauna da Sa'eed bn Zaid, Usaid bnl Hudair, da sauran sahabbai da dama cikin Muhajirai da Ansarawa (Al-Khulafaa Ar-Raashiduun p127), abin da mafi yawanmu ba su sani ba shi ne, ba lokaci daya kacal Abubakar RA ya ga ya dace Umar RA ya zama khalifa ba, kwatsam ya jawo shi ya nada, tabbas in don sanin Umar RA ne da dabi'unsa ba wanda ya kai Abubakar RA, zai iya cewa "Kai ne khalifa bayana" saboda masaniyarsa da cewa babu kamarsa din, amma bai yi haka ba, sai da ya tattauna da sahabbai da dama ciki har da Muhajirai da Ansarawa kafin ya tabbatar da nadin Umar RA a matsayin khalifan.

.

Wannan ya sa ba wanda ya yi jayayya da nadin nasa tunda kowa ya sani kuma ya amince, Abubakar RA ya yi haka ne saboda ganin abin da ya faru a bayan rasuwar Manzon Allah SAW, za mu iya cewa ya ci nasara, don kuwa ba ai wani tawaye ba, wanda ya fara yi wa Umar RA mubaya'a shi ne Aliy RA (Al-Khulafaa Ar-Raashiduun p128), in ma da wani abu sai dai ko zafin da aka riqa fadi nasa, Abubakar RA ya yi musu gamsasshen bayani kuma sun gamsu, a qarshe ya sa aka rubuta takarda, ya umurci Uthman RA ya fito da takardar wace aka yi mata tambari, mutane duk suka amince kuma suka yi mubaya'a, sannan Abubakar RA ya sa aka yi masa kiran Umar RA a kebe, ya yi masa nasiha sannan ya tafi.

.

To sai Abubakar RA ya daga hannuwansa sama yana addu'a, ya ce "Ubangiji ban yi haka ba sai don amfaninsu, na yi musu tsoron fitina ne, shi ya sa na yi abin da ka fi ni masaniya a kai; na yi hukunci ne da fahimtata, sai na dora musu mafificinsu kuma tsayayyensu, wanda ya fi su kwadayin aikata abin da zai umurce su da shi, ni dai ajalina ya riga ya zo min, ka sanya bayinka su maye makwafina, raina yana hannunka ne, ya Ubangiji ka inganta shugabancinsu, ka sanya shi a hannun khalifofi na qwarai"

.

KHALIFA NA BIYU

Kalmar Umar an samo ta ne daga 'Umr' wato kalma ce da take nuna tsawon rayuwar abu, Larabawa sun riqa sanya wa 'ya'yansu sunan domin fatar Allah ya ja rayukan 'ya'yan, ana kuma kiransa da Abu-Hafs, domin diyarsa Hafsah RA tana aure da Annabi SAW, shi kuma yakan mazanta sunan don nuna qaunarsa da ita, sai ya ce "Hafs" kamar yadda yake kiran A'ishah RA da "A'ish", yana da wasu laqabobin kuma kamar Faarouq, shi kuma ana alaqanta shi da lokacin da ya muslunta ne, domin a wannan zamanin a boye ake ibada, da ya muslunta aka fitar da ibadar sarari (Al-Faruq Umarul Khattaaf p22, Al-Khulafaa Ar-Raashiduun p153).

.

Sunansa Umar bnl Khattab bn Nufail, ya hadu da Annabi SAW a kakansa na 7 wato Ka'ab bn Lu'ai, sunan mahaifiyarsa Hantama bnt Hisham bnl Mugeera, 'yar uwar Abu-Jahal, an haifi Umar RA bayan shekarar giwaye da shekara 13, fari ne shi amma launinsa akwai jaja-jaja masamman hannu da qafa, yana da tsarin kumatu mai ban sha'awa, ga hanci, yana da qibar hannuwa da qafafu, dogo ne shi ga qiba, in yana tsakanin mahaya sai ka zaci a kan doki yake, kai da ganinsa ka ga qaqqarfa, gashin bakinsa ya dan zoba, sannan yana da sanqo, Badame ne a ayyukansa, in yana tafiya yana da sauri,

.

MATAN UMAR RA

1) Quraibatus Sugra bnt Abi-Umayya bnl Mugeera Al-Makhzuum, 'yar uwar Um-Salama ce wato matar Annabi SAW, Umar RA ya aure ta ne gabanin muslunci, to da ya muslunta sai ita ta ci gaba da shirkarta har zuwa lokacin da ayar da ta hana auren kafurai ta sauka sai ya rabu da ita can kusa da sulhun Hudaibiyya, a lokacin ne Mu'awiyya bn Abi-Sufyan ya aure ta, shi ma ya sake ta, bayan Fat'hu Makka ta muslunta ta auri Abdurrahman bn Abibakar RA, ta haifa masa 'ya'ya 3: Abdullah, Hafsah da Um-Hakeem.

2) Umkulthum bnt Jarwal Al-Khuza'iyya, wasu suna kiran ta da Maleeka bnt Jarwal, Umar RA ya aure ta gabanin muslunci ne, ta haifa masa Ubaidullah, sai ya sake ta kafin Hudaibiyya, Abu-Jaham ya aure ta.

.

3) Zainab bnt Maz'un, ita ya aure ta ne kafin muslunci a Makka, lokacin da muslunci ya zo ta muslunta, suka yi hijira tare, ita ce ta haifa masa Hafsa, Abdurrahman Al-Akbar da Abdullah Al-Akbar.

4) Jameela bnt Thaabit bn Abil-Aqlah Al-Ansariyya, a shekara ta 7 Hijiriyya ya aure ta, ta haifa masa Aasim, sai ya sake ta, Zaid bn Hareetha ya aure ta ta haifa masa Abdurrahman.

.

5) Aatika bnt Zaid, 'yar uwar Sa'eed bn Zaid daya daga cikin wadanda aka yi musu bushara da aljanna, ya aure ta a shekara ta 12 Hijiriyya, ta haifa masa Iyaad, ita ce ta tattara duk wata kamala ga bauta, ta rasu a shekara 41 Hijiriyya.

6) Um-Hakeem bntl Haarith, mahaifiyarta Fatima bntl Waleed 'yar uwar Khalid bnl Waleed ce, kamar yadda muka gani mijinta shi ne Ikrima bn Abi-Jahal da ya gudu ta dawo da shi ya muslunta, ya rasu a yaqin Yarmuk ne, Khalid bn Sa'eed bnl Aas ya aure ta, bayan ya rasu Umar RA ya aure ta ta haifa masa Fatima

.

7) Umkulthum bnt Aliy RA, wato jikar Annabi SAW, cikinsu daya da Hassan da Hussain, an haife ta a shekara ta 6 ne Hijiriyya, Umar RA ya aure ta tana da shekara 7, ta haifa masa Zaid da Ruqayya, tana tare da shi har Abu-Lulu'ata ya kashe shi.

Sai barori kamar Luhya da ta haifa masa Abdurrahman Al-Asgar, Fakeeha kuma ta haifa masa Zainab.

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Mawallafi: Baban Manar Alqasim

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UMAR BNL KHATTAB (I)

Da yake maganar Umar RA za mu shiga, kuma akwai koke-koke a kansa da dama wadanda malaman Shi'a gami da magoya bayansu suke yi kan yadda ya gudanar da mulkin nasa, ta kai ga suna cewa wai ya cutar da ahlul baiti ba qaramar cutarwa ba, abin takaici har wasu da suke tutiyar cewa su ma ahlus sunna din ne sun yarda da qarairayin da ake yi game da wadannan sahabban, tare da masaniyarsu kan cewa ba yadda za a yi Abubakar RA da Umar RA su yi wa ahlul baiti irin wannan cutarwar a ce Aliy RA bai ko iya tankawa ba, tare da kasancewarsa sadauki, sai kuma ya dauki diyar fatima RA din ya miqa wa Umar a matsayin iyalinsa, da farko dai Qur'ani ya qaryata wadannan mutanen, inda ya nuna cewa sahabbai masoyan junansu ne.

.

Qarya ce kawai irin ta 'yan Shi'a da suka qirqira a baya-bayan nan don wargaza muslunci, yanzu mu karanta abin da malaman Shi'a suke fadi game da wadannan sahabban a littafansu:-

1) Daga Imam Ja'farus Sadiq, daga babansa Muhammadul Baqir ya ce "Wani Baquraishe ya tambayi Aliy RA ya ce "Sarkin musulmi, mun ji ka dazu kana cewa a cikin hudubarka "Ya Ubangiji ka kyautata lamarinmu da abin da ka kyautata lamarin khalifofin nan shiryayyu da shi" sai idondunansa suka cika da hawaye.

.

Bai share ba ya ce "Masoyana ne, iyayenka Abubakar da Umar, Imaman shiriya ne, dattawan muslunci, shugabannin Quraishawa, wadanda za a yi koyi da su bayan Manzon Allah SAW, wanda ya bi su ya kubuta, wanda ya bi hanyarsu ya shiriya ga hanya madaidaiciya, wanda ya riqe su shi yake cikin rundunar Allah, rundunar Allah kuwa su ne masu babban rabo (Talkhisus Shafiy 2/428).

2) Hassan ya riqa girmama Abubakar da Umar RA, har ta kai ga ya kafa wa Mu'awiyya sharadi cikin sharuddan sulhun da suka yi da cewa zai bi tsarin da suka bi, ya yi hukunci da littafin Allah, da sunnar Manzon Allah da shiriyar khalifofi shiryayyu (Muntahal Aamaal na Abbas Alqummiy 2/212 wanda aka buga Iran).

.

3) Daga imami na 5 wato Muhammad bn Aliy bnl Haussain Al-Baqir, daga Urwa bn Abdillah ya ce "Na tambayi Abu-Ja'afar Muhammad bn Aliy AS game da yi wa takobi ado sai ya ce " Babu laifi, Abubakar Assiddeeq ma ya yi wa takobinsa" na ce "Ka ce Assiddeeq?" Ya yi zumbur ya miqe ya kalli Gabas ya ce "Qwarai kuwa Assiddeeq, duk wanda bai ce Assiddeeq ba kar Allah ya karbi ayyukansa duniya da lahira (Kashful Gumma fi Ma'arifatil A'imma na Abul-Hassan, Aliy bn Isa bn Abil Fatah Al-Arbaliy 2/147)

.

4) Daga Baqir AS ya ce "Baqin Falalar Abubakar da Umar nake yi ba, sai dai Abubakar din ya fi Umar (Al-Ihtijaaj na Tabrasiy, qarqashin Ihtijaj Abi-Ja'far Atthaniy

5) Daga Imam na 6 Ja'far As-Sadiq AS an tambaye shi game da Abubakar da Umar RA sai ya ce "Imamai ne masu adalci, sun rayu a kan gaskiya, sun mutu a kan gaskiya, Allah ya yi musu rahama ranar qiyama (Ihqaaqul Haqq na Shoshtariy 1/16).

.

6) Daga Zaid bn Aliy dan uwan Baqir baffan Saadiq "Wasu mutane daga cikin shugabannin Kufa wadanda suka yi wa Zaid mubaya'a sun zo wurinsa wata rana suka ce "Allah ya yi maka rahama, me za ka ce game da Abubakar da Umar? Ba zan ce komai game da su ba sai alkhairi, kamar yadda ban ji komai daga ahlu baitina ba sai alkhairi, ba su zalunce mu ba, mu muka zalunci kawunanmu, Nasikhut Tawaareekh na Murza Taqiyuddeen Khan, qarqashin Ahwaalul Imam Zainul Aabideen.

.

7) Yayin da aka yi wa Umar wanka aka saka shi a cikin likkafani Aliy AS ya shiga ya ce "Tsira da amincin Allah su tabbata a gare shi, babu wani mahaluki a bayan qasa da nake matuqar qaunar na hadu da Allah da takardarsa kamar wannan da ke gabanku da aka nade cikin likkafanin (As-Shafiy li alamil Huda p171 da Talkheesus Shaafiy V2 p428 na At-Tuusiy, Ma'aanil Akhbaar na Sadduuq p117.

8) Matsayin Abubakar RA a wurina kamar jina ne, matsayin Umar kuma kamar ganina (Uyunu Akhbaarir Ridaa na Ibn Baabawaihil Qummiy V1 p313, Ma'aanil Akhbaar na Qummiy 110).

.

9) Aliy RA da kansa yake cewa "Mafificin wannan al'ummar bayan annabinta Abubakar ne da Umar (As-Shafiy V2 p428).

10) Ya ce "Ba za a kawo min wanda yake fifita ni a kan Abubakar da Umar ba sai na yi masa bulala haddin qazafi (Al-Kasshiy TN 257, Mu'jamul Khu'iy 8/153, Al-Fusulul Mukhtaara. 127), Auren Umar RA da diyar Aliy RA kuwa wato Umkulthum akwai shi a cikin Furu'ul Al-Kafiy V2 p141 da V5 p346 da V6 p115, Al-Majlasiy ya inganta ruwayoyin biyunnan na Al-Kafiy har shi ma ya kawo su a Biharul Anwaar 38/88, mai Al-Istibsaar wato Abu-Ja'far Muhammad bnl Hassan At-Tuusiy ya tabbatar da haka a littafinsa p353 ya fitar kuma a Tahzeebul Ahkaam 8/161, 9/262.

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Mawallafi: Baban Manar Alqasim

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UMAR BNL KHATTAB (II)

A muslunce babu wani mahluki mai girma da daraja bayan Annabi SAW da Abubakar RA sai Umar RA.

1) Annabi SAW ya ce "Gabaninku an yi wasu al'ummomi da mala'iku suke magana a harasansu, da akwai irinsu a al'ummata to Umar ne (Buhari 3685, Muslim 2389).

2) Annabi SAW ya ce "Wani lokaci ina barci sai na gan ni a aljanna, sai kuma ga wata mata tana alwala a jikin wani babban gida, na ce "Wannan na waye?" Suka ce "Na Umar ne" da na tuna kishinsa sai na ja da baya" sai Umar ya fashe da kuka ya ce "Manzon Allah da kai zan yi kishi? (Buhari 3680, Muslim 2394-2395).

.

3) A hadisin Anas bn Malik RA, Annabi SAW ya hau dutsen Uhud, Abubakar RA, Umar RA da Usman bn Affan RA sai dutsen ya dan motsa, Annabi SAW ya ce "Uhud natsu, Annabi ne yake kanka, da Siddeeq da shahidai guda 2 (Buhari 3697, Muslim 2394).

4) Annabi SAW ya ce " Zage dantse Ibnl Khattab, na rantse da wanda raina yake hannunsa, shaidan bai taba haduwa da kai a hanya ba sai ya canza wata (Buhari 3693, Muslim 2396).

.

A tsakankanin shekaru 10 wadanda Umar RA ya shafe a kan khalifanci ba shakka muslunci ya sami ci-gaban da al'ummomi da dama suke ganin sun dade a ciki, in ba a manta ba gaba-daya al'ummar Larabawa a wargaje take, ba ta haduwa ba ma bare a iya cewa ga inda ta sa gaba, zuwan Annabi SAW ya fara tattara su ta wuri guda qarqashin jagoranci guda, gami da sanya ginshiqin tauhidi da sauran hukunce-hukuncen Shari'a, zuwan Abubakar RA ya fadada daular, ya dada ba wa muslunci cikakken aminci, to bai wuce shekara 2 da wata 8 ba ya bar duniya, to Umar RA shi ya sami cikakkun shekarun da zai iya yin wani abu.

.

Ya shimfida ginshiqin daula cikakka mai zaman kanta a idon duniya, ya samar da hukunce-hukunce kamar kashe mutanen da suka yi gamayya wurin kashe mutum guda, ko in an sami matsafi a tura shi lahira, da qona gidan giya, da yi wa mashayinta bulala 80, sai kuma zartar da hukuncin saki 3 a kan duk wanda ya dunqula su a lokaci guda, ga wasu abubuwa wadanda tarihi yake nuna farkontakarsa a kansu kamar dai kasancewarsa:-

1) Na farkon da ya fara bayyana muslunci qarara a gaban mushrikai.

2) Na farkon wanda ake kira sarkin musulmi.

.

3) Na farkon wanda ya fara amfani da kwanan watan Hijiriyya.

4) Na farkon wanda ya tabbatar da sallar tarawihi a cikin jam'i.

5) Na farkon wanda ya sanya kunna fitila a cikin masallaci, har Aliy RA ya zo wucewa ya ga fitilu a cikin masallacin da watan azumi ya ce "Allah ya haskaka qabarin Umar kamar yadda ya haskaka mana masallaci.

6) Na farkon da ya fara zazzagawa don sanin halin da al'umma suke ciki.

.

7) Na farkon da ya fara ladabtar da masu yin zambo a waqoqinsu.

8) Na farkon da ya yi tsayuwar daka wurin ganin mai barori bai sayar da baiwar da ta haihu masa ba.

9) Na farkon da ya tara mutane a kan yin kabbara 4 wajen yin sallar janaza.

10) Na farkon da ya tanadar da daftarin hukuma da ma'aikata.

11) Na farkon da ya kawo maganar hada Qur'ani wuri guda a matsayin mus'hafi.

12) Na farkon wanda ya fara shugo da abinci Madina daga Masar.

.

13) Na farkon da ya samar da "Awali" wajen rabon gado.

14) Na farkon da ya fara riqe dorina don wadanda suka cancanci hukuncin zana, har wasu suke cewa "Dorinar Umar ta fi takobinku ban tsoro".

15) Na farkon wanda ya mayar da muqamu-Ibrahim wurinsa na asali.

16) Na farkon wanda ya fara tura alqalai garuruwan muslunci.

Sannan an sami wasu wurare da dama inda ya fadi wasu abubuwa sai ka ga Shari'a ta tabbatar da shi, wani sa'in ma Qur'ani yakan sauka da lafazin da shi ma ya fada, in mun duba maganganun 'yan Shi'an farko a kansa sai mu ga na baya ko kusa ba a kan wancan turban suke tafiya ba, da haka suka qirqiri wani sabon addini suka maye makwafinsa da sunan Shi'an.

.

Dangane da ma'aikatu kuwa (Wato ministries) duk a wannan lokacin ya qirqiro wasu ma'aikatu:-

1) Ma'aikatar al'amuran yau da kullun.

2) Ma'aikatar kiwon lafiya.

3) Ma'aikatar sufuri, a lokacin an mai da hankali ne wajen gyaran hanyoyi da taimakon matafiya.

3) Ma'aikatar tsare-tsare kan lamuran ci-gaba.

4) Ma'aikatar muhalli da gidaje.

5) Ma'aikatar lamuran kudade yadda aka tsara lamurra gami da qididdiga.

6) Ma'aikatar kula da harkokin qasashen waje.

7) Ma'aikatar tattali da tanadi.

8) Ma'aikatar ilimi.

9) Ma'aikatar da'awa da tagazawa.

10) Ma'aikatar kula da al'amuran cikin gida.

11) Ma'aikatar Shari'a.

Saboda yaqoqi da rashin natsuwa wuri guda, ga qoqarin yada da'awa wurare daban-daban ba a sami lokacin da aka yi tunanin wadannan tsare-tsaren ba sai yanzu.y

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YA FUSKANCI QAADISIYYA

Bayan an yi mubaya'a hankali ya kwanta a shekara ta 14 Hijiriyya sai Umar RA ya fara aiki gadan-gadan wajen fadada daular muslunci inda ya yi niyyar fadawa Iraq da kansa, ya sanya Aliy bn Abi-Talib tsaron Madina (Hiqbatun minat Tareekh p64), in da a ce akwai wata tsama a tsakaninsu ba yadda za a yi ya yi tunanin damqa wa Aliy RA tsaron Madina shi kuma ya tura kansa wurin yaqi, in ma shi bai yi tunanin juyin mulki ba, shi Aliy RA ba zai karba ba ko alama, don ya riga ya janye jikinsa ya koma gefe saboda tunanin cewa tun asali ma mulkin nasu ne, amma sam ba haka abin yake ba, ba komai a tsakaninsu sai soyayya da qaunar ci-gaban muslunci, wannan ya sa Abdurrahman bn Auf ya ce wa Umar RA "Gaskiya ina tsoron in ka sami matsala muslunci zai yi rauni a sauran wuraren da ke qarqashin wannan daular, a ganina ka tura wani kai kuma ka koma Madina".

.

Khalifa da sauran sahabbai suka karbi shawarar Abdurrahman, amma ya tambaye shi "Wa kake ganin zan tura?" Abdurrahman ya ce "Ka tura bn Abi-Waqqaas, zaki ne mai shirin yaqi" sai Umar RA ya yarda, Sa'ad ya fita zuwa Iraq da sojoji 4,000, wasu ma sun ce 6,000 ne, a wannan yaqin sahabbai sun kai 300 da goma sha wani abu, 70 daga cikinsu duk sun halarci yaqin Badar, 'ya'yan sahabbai kuma a ciki sun kai 700, Iraniyawa gaba dayansu suka mara wa Rostom yadda ya fito da sojoji sama da 80,000, za a iya cewa karon farko kenan da Iraniya za su yi yaqin ga-ni-kashe-ni da musulmai, duk manyan yaqoqinsu da Rumawa suke yi.

.

Ya fita da giwaye 33 ne, Sa'ad RA ya aika masa Rub'iy bn Aamir, da ya shiga ya same shi cikin kwalliya da manyan kayan alatu, ya zauna a kan gadon sarauta na zinare, Rub'iy ya shiga a kan dokinsa ga takobi da garkuwa a hannayensa, bai sauka ba har dokinsa ya dan taka shimfidar da aka yi, sannan ya sauka ya daure dokin, ya fuskanci sarki da shirinsa a tare da shi.

.

Matsara suka ce masa "Ajiye wadannan makaman" ya ce "Gaskiya ban yi niyyar zuwa nan ba, ku ne kuka buqaci na zo, in za ku qyale ni haka to sai na qariso in ba haka ba kuma sai na yi tafiyata" Rostom ya ce "Ku bar shi ya qariso" ya ci gaba da tafiya yana caka mashinsa a qasa, da haka ne galibin shimfidar ta tsattsage, suka tambaye shi "Me ya kawo ku?" Ya ce "Allah SW ne ya sanya mu muka fita daga bautar mutane muka koma bautarsa, ya kumar fitar da mu daga quncin duniya zuwa yalwarta, ya kuma fitar da mu daga zaluncin addinoni zuwa adalcin muslunci, ya aike mu da addininsa zuwa ga halittu gaba daya don mu kira su gare shi, wanda ya yarda ya karba shi kenan mu fita harkarsa mu dawo, wanda kuma ya qi mun dinga yaqarsa kenan har sai mun kai ga alqawarin Allah SW.

.

Suka ce "To meye alqawarin Allan?" Ya ce "Aljanna ce, amma ga wanda ya mutu wajen yaqar wanda ya juya bayan, da kuma rabauta da sauran da suka rage" Rostom ya ce "Na ji duk abin da kuka ce, amma za ku dan ba mu lokaci mu da ku mu dan duba mu gani?" Ya ce "Qwarai kuwa, zuwa yaushe kuke so, kwana 1 ko 2?" Ya ce "A'a, za dai mu rubuta wa mutanenmu da sauran wadanda muke tare mu gani" ya ce "I to mu kam Manzon Allah SAW bai sunnanta mana cewa mu saurara wa abokan gaba wajen karo ba, ka dai duba lamarinka ka ba su umurni"

.

Rostom ya tambaye shi "Kai ne shugabansu?" Ya ce "A'a, amma musulmai kamar gangan jiki guda ne, dan qaraminsu ma sai ya tsaya wa babbansu" sai Rostom ya hada taro da mutanensa ya ce "Kun taba jin magana mai matuqar mahimmaci kamar ta wannan mutumin?" Suka ce "Muna nema maka tsari a ce ka karkata ga wani abu mai kama da wannan, sai kuma ka bar addininka ka bi wannan karen? Ba ka dubi tufafinsa ba ne?" Ya ce "Kai tir! Ku bar duban tufafi, ku riqa duba ra'ayi ne da magana da tarihi, Larabawa ba su damu da tufafi da abinci ba, ba sa wasa ne da abin da ya jibanci dangantakarsu".

.

Ibn Katheer ya ce "Wannan yaqi na Qadisiyya babban yaqi ne wanda a Iraq kakab dinsa ba a yi kamarsa ba, don shugaban yaqin ma wato Sa'ad da aka zo gwabzawa Allah SW ya jarabce shi da wata cuta kamar kaluluwa, duk marurai suka fito masa, bai ma iya hawa dabba, yana masaukinsa yana kwance rub-da-ciki a kan kilishi, yana duba lamarin rundunar yana ba su umurni, ya dora wa Khalid bnl Urfuta alhakin kula da ita, duk kwamandojin suka yi ta zaburar da sojojin don su kutsa yaqi, duk sassan guda biyu suka yi ta fafatawa, har aka kwana 3 ana gwabzawa, har dai sahabbai suka sami damar kashe giwayen da mahayansu, kafin wata iska mai qarfin gaske ta bugo, wace ta dage haimomin Iraniyawa, har Rostom ya yi qoqarin fallewa a kan wani alfadari, musulmai suka sami sa'ar kai shi lahira nan take.

.

YAQIN AJNADEEN

A shekara ta 15 ne Hijiriyya aka yi jerin yaqoqin da suka raba musulmai da Rumawa, don a shekarar ne Amr bnl Aas ya kwashi sojojinsa ya yi Ajnadeen da su, Rumawa ma suka fito tare da kwamandansu wato Artibon (Tana nufin kwamanda, adalinta Atribon), da labari ya isa wurin Umar RA yake cewa mun daki Artibon din Rum da na musulmai, ku jira ku ga abin da zai faru, Amr bnl Aas ya yi shigar burtu ya tafi wurin Artibon ya ji abin da zai ji, ya kuma gaya masa nasa, amma shi Artibon din bai gama amincewa da Amr ba, don haka ya kira wani mai-gadinsa ya rada masa wani abu, sai Amr yake ganin asirinsa ya tonu kashe shi za a yi sai ya ce "Yallaboi! Yanzu dai mun ji maganar juna, mu 10 ne Umar bnl Khattab ya aiko mu mu raka Amr, ina son na kawo sauran su ma ka saurare su" Artibon ya kira wani maigadin shi ma ya yi masa rada, sai da Amr ya fita ne sarkin ya gano, ya ce "Wallahi wannan ya fi Larabawa wayau" a qarshe dai an gwabza musulmai suka ci nasara Artibon ya tsere ya shiga Baitul Maqdis.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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QWATO BAITUL MAQDIS

Duk wani kwakwazo da nuna qaunar addini ko fitar da aqidar bin ahlul baiti ko Shi'a a fakaice bai wuce ka ji an ambato qwato Qudus ko da tsiya ba, duk da yake a zahiri manufar maganar ita ce qwace masallacin na Qudus kacokan daga hannun musulmai zuwa ga Yahudawa, wanda a kansa muke yanzu, tunda suka ga kamar sun cimma burinsu shi kenan kamar an yi ruwa an dauke, amma in za a fadi gaskiya wanda ya fara maganar qwato Qudus a duniya, ya yi tsayuwar daka a kan hakan Umar RA ne a shekara ta 16 Hijiriyya, kenan ko don wannan in 'yan Shi'a suna da ta ido ya kamata su daga masa qafa, amma da yake ba abin da ake so ne ya yi ba sai ya zama babban dalilin da za su yi ta tsine masa lokacin da Yahudanci ya sami gindin zama a cikin aqidar, Abu-Ubaida RA ne ya fita da rundunarsa ya kuma yi nasarar yi wa Baitul Maqdis qawanya, yadda ya tilasta su ba da damar yin sulhu, koda yake su ma sun sa sharadin ganin Sarkin-musulmi tukunna.

.

To da Umar RA ya qarisa Sham, ko na ce Palestine a zamanance sai manyan sahabbai irin su Abu-Ubaida da Khalid RA suka tarbo shi aka je can aka sulhunta, zan so mu masu karatu mu lura, Umar RA ya cire Khalid RA a matsayin babban kwamanda ne ya nada Abu-Ubaida, don kafurai sun fara saka masa ido, sannan ya yi fice ko a tsakanin muminai da cewa in dai ya halarci yaqi to za a sami nasara, tsoron wadannan fituntunu ya sa Umar RA ya yi qoqarin ba shi kariya, kuma ko ba wani dalili ma zai iya sauya shi ya turo wani a matsayinsa na jagora, bare ga manyan dalilai, sai dai an sami maqiya muslunci sun shiga maganar sun yi rubuce-rubuce da dama kan dalilin da ya sa Umar RA ya maye makwafinsa da Abu-Ubaida, suka yi qarin gishirin da suke so.

.

BUDE TUSTAR DA SUUS

A shekara ta 17 ne Hijiriyya aka bude wadannan manya-manyan ware guda biyu, dalili kuwa sarkin Farisa ne wato Yazdajrid yake harzuqo Iraniyawa don su auka wa Larabawa, da haka suka warware alqawarin da aka yi da su a lokacin Qadisiyya shekara ta 14 Hijiriyya, suka yi wani babban gangami wanda suke ganin da shi za su karkade qayar muslunci da take sukarsu, da labari ya iske Sarkin-musulmi sai ya umurci Sa'ad bn Abi-Waqqaas da ya tura sojoji can Ahwaz ta wurin Hormuzan, sai Sa'ad ya tura Nu'man bn Maqarrin, to Nu'man yana isa Ramhormoz Hormuzan ya fito masa aka yi ba-ta-kashi a qarshe aka fi qarfin Hormuzan ya tsere ya tafi Tustar (wato Shushtar a harshensu na Iraniyanci) musulmai suka bi shi can suka yi wa wurin zobe, aka yi ta dauki ba dadi a can, sai dai an sami mace-mace ta fuskokin duka guda biyu, har ta kai ga musulmai suna neman agaji wurin Allah SW na kai tsaye.

.

A qarshe Allah SW ya tabbatar da nasara a hannun musulmai din, yadda suka casa Iraniyawa da kyau, har wani daga cikinsu ya nemi a bar shi da rai, da wannan dalilin ne Abu-Musa Al-Ash'ariy ya ce a qyale shi, shi ne ma ya nuna wa musulmai yadda za su iya kutsawa cikin qasar ta inda ruwa yake shiga, kwamandoji suka nemi amsawar sojoji kan shiga cikin qasar, suka kuma amsa musu, dare na yi suka kutsa, suka zagayo ta qofa suka kashe matsaran, suka bude qofar, sauran sojojin musluncin suka yi kabbara suka shiga can dab da ketowar alfijir, har rana ta fito musu ana fama.

.

Hormuzan ya fyalle zuwa Qal'a, wasu jarumai cikin sojojin muslunci suka ce "Da wa Allah ya hada mu ba da kai ba" duk da haka ya sami damar harbi da kibiya har ya kashe Barraa bn Malik da Majza'a bn Thaur, ganin haka ya fara alfaharin cewa "Kibau 100 ne da ni, ba wanda zai gitta sai na kai shi lahira, kun ga kuwa ko za ku kama ni ba wani amfanin da zai yi muku matuqar na kashe muku mutum 100" suka ce "To me kake so?" Ya ce "Ku bar ni na yi saranda ku kai ni gaban Umar bnl Khattab ya yi min hukuncin da yake ganin ya dace"

.

To da suka kamo shi zuwa wurin khalifa din a Madina sai suka taras ba shi a gida, suka nufi masallaci inda suka same shi a wata qusurwa can yana barci, nan ne Hormuzan ya ce "Ina Umar?" Suka nuna masa shi da sassaukar murya don kar su tashe shi, ya ce "Ina masu fadawansa?" Suka ce "Bai da bafaje bare mai gadi" bayan tattaunawa mai tsawo sai ya muslunta.

.

SHEKARAR RAMAADA

A shekara ta 18 ne Hijiriyya aka sami wani mummunan fari wanda qasa ta juya kala ta zama fara kamar toka, to sunan toka da Larabci Ramaad, shi ya sa aka liqa wa shekarar wannan sunan, musulmai a cikin Madina an shiga wani hali, ala tilas Sarkin-musulmi wato Umar bnl Khattab ya rubuta takarda ya aika wa Abu-Musa da Amr bnl Aas yana nemansu da su yi wa musulmai dauki, Umar RA ya fita sallar roqon ruwa ya sanya Abbas ya yi addu'a, Allah SW ya amsa musu aka lafta musu ruwan.

.

KARON NAHAWAND

Shi ma wani gari ne a cikin Iran din, an yi wannan karon ne a shekara ta 21 Hijiriyya, yadda Nu'uman ya jagoranci sojojin muslunci har 30,000 zuwa can, a taqaice dai yaqoqin Umar RA sun taqaita ne wajen shugo da mushrikan Iran cikin muslunci, tilas daular ta mutu gaba dayanta ta komo tarihi, in muka sa idon basira sai mu ga uwar Shi'a a yau Iran din ce wace Umar RA ya musluntar, su ne kuma masu kafurta shi da tsine masa a yau saboda wannan aikin, da ya yi, sai suka fake da cewa ya cutar da ahlul baiti ya yi kaza da kaza, kenan suna buya ne da addini a bayyane, amma a boye suna da mugun nufi da musulmi, shi ne ma abokin gabansu lamba daya, to wani mamaki ne za mu yi in sun aibanta Saudiyya ko masu karatu a can ko sun nemi a daina zuwa can din karatu tare da bayyanar ta'addancinsu a sarari?

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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Mawallafi: Baban Manar Alqasim

.

A WANNAN YAQIN

Kamar yadda muka sani ne mutum 30,000 cikin sojojin muslunci suka fita qarqashin jagorancin Nu'uman bn Muqarrin, to sojojin Iran sun qi fitowa suna cikin ganuwa, ganin haka Tulaihal Asdiy ya ba da shawara, ya ce "Ina ganin a tura wasu su leqo mana halin da ake ciki, za su shammace su ne su tsokano su, idan suka biyo su sai su arto, in suka iso mu kuma mu kama hanya gaba daya kamar za mu tsere, ka ga za su tabbatar cewa sun riga ma sun yi galaba a kanmu, sai su biyo mu, na ciki kuma su bude ganuwar, in suka sakankance suka bude sai mu yi wani dan-waken zagaye mu dawo mu auka musu sai yadda hali hali ya yi" wannan shawara ta karbu a wurin jama'a, don haka Nu'man ya sanya Qa'aqa' ya jagoranci wadanda za su tsokano Iraniyawan, ya kuwa tafi, suka kuma biyo shi din gaba dayansu, ba wanda ya tsaya sai masu gadin ganuwan.

.

Har sahabbai musulman sun yi niyyar auka musu, da yake Juma'a ce kuma ga rana ta fara takewa sai Nu'man ya ce a dan saurara zuwa sakaliya haka, lokacin da rahama take sauka kamar yadda Annabi SAW ya riqa yi, sojoji suka matsa kan cewa lallai a auka musu kamar yadda aka tsara, amma kwamanda ya kau da kai, rana na gocewa daga tsakiya Nu'man ya hau wani alfadarinsa ya riqa tsayuwa a gaban duk wata bataliya daga cikin bataliyoyinsa, yana kwadaitar da su mahimmancin haquri, da jajurcewa.

.

Ya tsara cewa akwai kabbarori da za a yi, shi zai yi gaba, idan ya yi kabbarar farko sai duk sojoji su fara shiryawa, idan ya yi ta biyu, to duk wani mai kimtsawa ya gama kenan, yana yin ta uku kowa zai kama hanya inda za a yi taho mu gama ta gaskiya, shi kuma ya dawo wurin tsayuwarsa, su ma Iraniyawa sun yi irin nasu shirin, yanzu ba sauran rufe ganuwa don sun tabbatar da cewa musulman ma matsorata ne, suka tsaya a cikin layi sahu-sahu, adadinsu ba ya masaltuwa, amma fa duk da haka sun dabaibaye kawunansu yadda ba dama wani ya yi qoqarin arcewa, ko ya canza ra'ayi.

.

A wannan lokacin ne Nu'man ya yi kabbarar farko, ya girgiza tuta kowa ya fara shiryawa, ya sake qwalla kabbara ya girgiza tuta duk aka bincika shirin aka natsu, yayin da ya yi ta ukun sai duk rundunonin suka auka wa mushrikai, nan ne fa aka yi ba-ta-kashin da ba a taba yin sa ba a tarihi, a qarshe dai Allah SW ya ba wa musulmai nasara, tun daga lokacin ba wata daula kuma da ake kiran daular Iraniyawa ko Farisawa, sai dai daular muslunci da cibiyarta take Madina, Iran kuma jaha ce daga cikin jahohin muslunci a wannan lokacin, yanzu ba komai ba ce sama da haka, an kama bayi a ciki har da Fairuz, ko na ce Abu-Lulu'a.

.

KHALID BNL WALEED YA RASU

Saifullah kenan, Allah SW ya bude qasashen Shi'a da dama da wannan barden, wanda a qarshe ya karbi ransa a shekara ta 21, ya riqa fadi a cutar ajalinsa cewa ya halarci yaqoqi da dama, har ya kasance ba wani wuri a jikinsa face akwai tabon sara ko suka, yanzu gashi zan mutu a kan shimfidata" ya nuna rashin jin dadinsa da irin wannan mutuwar, ya ce "Ranar da zan angwance, ko aka haifa min jariri ba ta burgeni kamar dare mai tsananin sanyi ga qanqara na saukowa a kan Muhajirai kashe gari kuma mu yi wa abokan gaba asubanci".

.

BA'IRANIYE YA SOKI UMAR RA

Hormuzan mun ga yadda aka yi da shi kafin ya muslunta, Fairuz ko na ce Abu-lulu'a ya ji zafin bude qasarsa da muslunci ya yi a zamanin Umar RA, ga shi har an maishe shi bawa a hannun Mugira, aka sanya masa kudin da zai riqa biya in ya kammala shi kenan ya zama da, to shi wannan kudin da aka sanya masa yana ganin ya yi masa yawa, sai ya kawo qara wurin Umar RA, sai Umar ya tambaye shi ko yana da sana'a ya ce qwarai, shi maqerin fari ne kuma yana yin dutsen niqa, Umar RA ya ce "A'a in dai haka ne wannan kudin da aka sanya maka bai yi yawa ba" wannan abu ya yi mummunan baqanta masa rai, ga shi a gefe guda shi da Hormuzan suna matuqar damuwa in suka ga 'ya'yan Iraniyawa a hannun musulmai.

.

To da Abu-lulu'a ya ce yana yin abin niqa sai khalifa ya nemi ya yi masa wani, ya ce "Tabbas zan yi maka wanda duk duniya za a ji ka, daga Gabas zuwa Yamma" fadin wannan ya sa khalifa ya fahimci cewa lallai gargadin kisa yake masa, har ma ya fadi haka din, to a dan tsakankanin lokacin, akwai wata rana da Abdurrahman bn Abibakr RA ya iske shi yana qusqus da Hormuzan, ganin sa wata munduwar wuqa ta fado daga hannun Abu-lulu'a, mai kai biyu, ta duk inda aka soki mutum za ta iya yin kisa, haka ya tafi ya bar su, amma ya fadi wasu ma sun ji.

.

Ba a yi saurin tunanin cewa barin Hormuzan ko Abu-lulu'a da sauran majusawan Iran din a tsakankanin musulmai zai iya zama hatsari ba, don duk wanda ya nuna musluncinsa kamar Hormuzan din sahabbai sukan amsa, su ci gaba da mu'amalla da shi, in za mu tuna duk karatun da muka yi a baya kan Larabawa ne da musluncinsu, su mutane ne da ba su san qarya ba ko kadan bare ha'inci, shi ya sa duk wanda ya nuna kalmar muslunci a wurinsu musulmi ne, kuma ba sa shakkar komai daga gare shi, damar da Abu-lulu'a ya samu kenan ya kutsa masallaci ana salla ya narka wa khalifa wannan wuqar.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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BAYAN SUKAR KHALIFA DA WUQA

Abu-lulu'a ya yi amfani da duhun dare ne wajen kashe Umar RA a sallar Asuba, (kamar dai yadda wasu suka kashe malam Jafar a wannan sallar), kafirin na soka masa sai ya nemi tserewa, har ya sossoki wasu ma da wuqar wajen qoqarin guduwa, ya soki kimanin mutum 13, 9 daga cikin sun kwanta dama, da dai kafirin (Wato Abu-lulu'a) ya ga za a kama shi sai ya kashe kansa kawai, Umar RA ya sami damar ganin Abdurrahman bn Auf, ya jawo shi don ya ci gaba da yi wa mutane salla, wannan a cikin masallaci kenan, wadanda suke ciki su kadai suka san meke gudana, na gefe can kuwa ba su ma sani ba.

.

Dalili kuwa su suna waje ne, kawai dai sun ji muryar Umar RA ne ta dauke sai suka fara cewa "Subhanal Lah" bayan an idar Umar RA ya sa Ibn Abbas ya binciko wanda ya yi wannan mummunan aikin, sai Ibn Abbas din ya dan zaga na dan wani lokaci sannan ya dawo ya ce "Bawan dake hannun Mugeera ne" shi ne ya ce "Amma kuwa na sa a kyautata masa mu'amala, na gode wa Allah da bai sa mutuwata a hannun wanda yake fadin shi musulmi ne ba, (Al-Khulafaa Ar-Raashiduun p338), duk da wannan hali da aka shiga na rai-fakwai-mutu-fakwai bai sa Umar RA ya yi la'asar ba, hanyar da Abubakar RA ya bi ta fitar da wanda zai zama khalifa bayansa ta taimaka sosai wajen samun zama lafiya a tsakankanin musulmai, amma yanzu al'umma ta dada fadi.

.

Ban da Larabawa yanzu akwai ajamawa kamar mutanen Iran da aka shugo da su muslunci yanzu, akwai buqatar cikakkiyar fahimtar juna a hedikwata ta yadda za a sami fadaduwar muslunci, tabbas wannan haka yake, in mun duba an sami taqaituwar hakan a lokacin Aliy RA saboda wata 'yar taqaddama wace za mu zo wurin a hankali in sha Allah, hangen nesan Umar RA ya sa ya yi wani tsari wanda ba a taba yinsa ba a gabaninsa, domin ya yi wani tsari na kwamitin Shura, inda ya zabo mutum 6 wadanda kowannensu ya cancanci riqe al'umma, duk kuwa da dan fifikon dake tsakaninsu, ya tantance hanyar da za a bi wurin zartar da zaben, da kuma kwanakin da za a kwashe ana yi.

.

Za a iya cewa har da adadin zabin da kowa yake buqata, ya kuma iyakance hukuncin da kwamitin zai yi, ya hana tada hargitsi ta wajen hana duk wanda ba shi a cikin mutanen ya san abin da ake ciki a tsakankanin masu ruwa da tsaki wurin tantance wanda zai zama khalifa, bai iya halartar taron ba, kuma bai ce dole ga wanda ya karkata gare shi don haka in suka zo zabe shi za a zaba ba, (Seeratu Ameeril Mu'mineen Usman bn Affan na Assallabiy p48) sai dai ya sanya dansa ya zama mai sa ido kawai, wannan zallar adalci ne da damuwa da haqqin jama'a sama da buqatuwar mutum guda.

.

ADADIN 'YAN KWAMITIN SHURA

'Yan kwamitin shura su 6 ne, su ne sauran wadanda aka yi wa bushara da aljanna,kenan Annabi SAW ya rasu yana mai sakankacewa da su, wato: Aliy bn Abitalib, Uthman bn Affan, Abdurrahman bn Auf, Sa'ad bn Abi-Waqqaas, Zubair bnl Awwaam, da Talha bn Abdillah, ba iyakacin wadanda aka yi wa bushara kenan ba, akwai Sa'eed bn Zaid, kuma a lokacin yana raye, sai dai Umar RA bai sanya shi ba, qila ko don yana cikin Bani Adiy ne wallahu A'alam (Al-Bidaya wan-Nihaya 4/142), tabbaci dai Umar RA yana iya bakin qoqarinsa wajen ture makusantansa daga harkar khalifanci, Sa'eed bn Zaid makusancinsa ne, duk da cewa a lokacin babu tunanin son kai da sauransu.

.

YADDA ZA A ZABI KHALIFAN

Khalifa ya ce su hadu a gidan mutum guda, a cikinsu akwai dansa wato Abdullahi bn Umar RA a matsayin mai sa ido ko ba da shawara kawai, amma bai da ikon tsayawa takara, sai kuma Suhaib Arrumiy shi ne zai ci gaba da yin sallah da mutane na tsawon kwanakin da za a kwashe ana zaben, amma ba shi da haqqin tsayawa takara, sai kuma Miqdaad bnl Aswad da Abutalhal Ansaariy wadanda za su sanya ido game da yadda ake gudanar da tantance wanda zai maye makwafin khalifan, su hana tada tarzoma, Allah SW ya qara amincinsa game da sahabbansa gaba daya.

.

TSAWON LOKACIN ZABEN

Umar RA ya qayyade kwana 3 ne su zama ranakun tantance wanda zai khalifanci al'umma, domin in har kwanakin za su wuce haka, ma'ana kenan akwai yuwuwar barkewar tarzoma, don haka ya ce "Kar ku bari rana ta 4 ta zo sai kun tantance wanda zai zama khalifa, (Seeratu Ameeril Mu'mineen Usman bn Affan p49), galibin mutane suna karanta ruwayar Abu-Mikhnaf ne wajen wasiyar Umar RA ga zaben khalifa, wanda mun fadi a baya cewa bayan rauni da qarya mutuminnan dan Shi'a ne, da yawanmu kuma mun san qarairayin da suka qara a muslunci don bata sunan wadannan sahabban.

.

A cikin ruwayoyin Abu-Mikhnaf ya ce "Idan mutum 5 suka taru wuri guda, na 6 ya saba to a fille kansa kawai, in ma mutum 4 suka tsaya wuri guda 2 suka saba a fille kawunansu" Umar RA bai ciro mutanennan ba sai da ya tabbatar da ingancinsu, da kuma amincewar da Annabi SAW ya yi musu, amma don kawai ba a sami daidaituwar fahimta ba sai ya ce a fille kawunansu kuma haka din shi ne zai kawo zama lafiya a tsakanin al'umma? Duk wanda ya karanta tarihin Umar RA ya san wannan qarya aka yi masa masamman in ya duba hanyoyin da yake bi wajen tabbatar da khalifan.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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IN AN SAMI SABANI FA?

Duk da ba a sa rai da samun sabani, amma har in hakan ta kai ga faruwa Umar RA ya tanadar da mafita, ta yadda ya bar wasiyya cewa: "In aka sami mutum 3 nan, 3 can, to lokacin za ku tsayar da Abdullah bn Umar, duk wadanda ya mara wa to su ne za su tantance mutum guda a cikinsu, in kuma hukuncin nasa bai yi musu ba to su tsaya tare da bangaren da Abdurrahman bn Auf yake ciki" ya fado kimtsuwar Abdurrahman din da hangen nesansa, a nan za mu ga cewa duk da gabatarwar da Annabi SAW ya yi ta yi wa Abubakar RA a wurare daban-daban tun daga farkon samun qasa ta muslunci har zuwa rasuwarsa akwai abubuwan koyo da yawa.

.

Ya yi hijira tare da shi su biyu, yakan ce in ba shi a sami Abubakar RA, a yaqin Uhud mutane sun dauki makami an bazama, amma yana tare da Annabi SAW a karaga, ya tura shi ya khalifance shi wajen yin hajji da mutane, ya sanya shi ya yi salla ta mutane, wanda wannan manuniya ce a wurinsu (shi ya sa Umar RA ya gaya wa Suhaib Ar-Rumiy lokacin da ya saka ya yi wa mutane salla cewa ba shi a cikin 'yan takara don kar ya zama zababbe daga khalifa), duk da wadannan ya bar mutane su tsayar da mutum guda da zabinsu amma ga manuniyanan ya bar musu.

.

Haka Abubakar RA duk da ya ga cancantar Umar RA, yana ganin cewa babu wani mai qarfi a cikinsu da cancanci wannan matsayin kamarsa, zai iya cewa ya zabi Umar RA ya zama khalifa bayansa, amma ya riqa yin shawara da mutane don ya kasance cewa tsayuwar Umar RA a matsayin khalifa ba nadinsa ba ne zabi ne daga jama'a gaba daya, to bare kuma Umar RA da ya fitar da mutum 6, wannan a sarari ya bari ne a tantance wadanda a qarshe al'umma za su tsayu a kai,(Wannan primary da secondary elections da muke da su a Nigeria yau sun yi kama da shi), kenan duka jama'a suna da zabi.

.

SAURAN JAMA'AR MUSULMI

Idan muka lura da kwanakin 3 da Umar RA ya iyakance za mu fahimci cewa shi kansa yana ganin za a shawarci sauran al'umma, in ba haka ba magana a tsakankanin mutum 6 ta dan lokaci ce, sauran mutanen Madina za su tsaya a shawarar wadannan mutane da aka tantance su 6, kuma Allah SW ya yi ikonsa cewa ba a sami ko mutum guda daga cikin 6 din ko sauran jama'ar gari ya ce bai yarda da tsarin da khalifa Umar RA ya yi ba, shi ya sa aka iya gudanar da tantancewar har aka qare ba tare da samun wata matsala ba.

.

YADDA TANTANCEWAR TA GUDANA

Bayan mutanennan 6 sun hadu a wurin tantancewar sai Abdurrahman bn Auf ya nemi mutum 3 su janye, kowa cikinsu ya zabi mutum guda ya janye ya bar masa, nan ne Zubair bnl Auwam ya janye ya bar wa Aliy RA, a sanimmu ne cewa wannan sahabin shi yake aure da diyar Abubakar RA, kuma shi dan Safiyya ne babar Aliy RA din, ba zai yi fushi da Aliy RA ba in ba qaryar Shi'a ba, Talha ma ya janye ya bar wa Usman, sai Sa'ad ya janye ya bar wa Abdurrahman, nan ne hikimar Abdurrahman din ta fito sarari inda yanzu zababbun suka rage saura mutum 3, Aliy RA, Usman RA da Abdurrahman RA, Talha da Zubair da Sa'ad sun janye.

.

Sai shi Abdurrahman din ya ce "Yanzu cikinku wa zai dauki wannan nauyin, ya dubi Allah ya dubi muslunci ya zabo wanda ya cancanta?" Ba shakka wannan ba qaramin aiki ba ne don da can baya ba a taba yi ba bare mutum ya ce zai yi koyi da abin da ya faru a baya, dukansu biyu suka yi gum, sai Abdurrahman din ya sayar da rai ya ce "Za ku iya dora min kuma ina rantsuwa ba zan taba goce wa wanda ya cancanta ba?" Suka yarda suka amince, kenan shi ma kai tsaye ya janye kenan, yadda sahabbannan suka yi qoqarinsu kenan wajen dinke duk wata baraka dake neman tasowa a tsakanin su.

.

Sai Abdurrahman RA ya kwana 3 (kamar yadda aka iyakance masa) yana ganawa da Muhajirai da Ansarawa yana tambayarsu ra'ayoyinsu, (Wato zabe kenan a yau tsakanin Aliy RA da Usman RA) ya ce "Wallahi ba wani gida daga cikin gidajen Muhajirai da Ansarawa wanda ban shiga na tambaye su wanda suka zaba ba, ban sami ko mutum guda da ya goce wa zaben Usman ba (Buhari kitabul Ahkam 7297).

.

Ma'ana kenan sam ba rana guda aka yi a lokaci guda ba, sai da Abdurrahman RA ya tattara zaben mutane sannan ya kama hannun Aliy RA ya ce "Kana da kusanci da Annabi SAW, cikin wadanda suka riga shiga muslunci, don Allah in har na tabbatar da shugabancinka a matsayin khalifa ka yi adalci, in kuma na tsayar da Usman ka saurare shi kuma ka yi biyayya, sai ya kebe da Usman bn Affan RA shi ma ya yi masa irin wannan maganar, Buhari Kitabu fada'ilis sahaba 3700 (Hiqbatun minat Tareekh p74-75).

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Gabatarwa:- Yusuf Ja'afar Kura

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Mawallafi: Baban Manar Alqasim

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TSAYUWAR ALIY RA DA USMAN RA

Allah SW cikin ikonsa ya bar wadannan mutane guda biyu don tantance wanda zai zama khalifa, wanda a zahiri in don jini ne sun fi kowa kusanci da Annabi SAW cikin mutum 4 din, Aliy RA dan baffan Annabi SAW ne ta wajen uba, ta wajen uwa kuma sun hadu da Annabi SAW a kakansa na biyu wato Hashim, Usman bn Affan RA kuwa ya hadu da Annabi SAW ta wajen uba a kakansa na 4 wato Abdu-Manaf, ta wurin uwa kuwa mahaifiyarsa Arwa, mahaifiyarta wato kakar Usman sunanta Um-Hakeem bnt Abdilmuttalib.

.

Wato da ita da Annabi SAW dan namiji ne da 'yar mace, don kuwa Abdullah mahaifin Annabi SAW da Um-Hakeem kakar Usman RA tagwaye ne (Seeratu Ameeril Mu'mineen Usman bn Affan p12), wato kenan Aliy RA da Arwa mahaifiyar Usman RA 'yan tara-tara suke, za mu iya cewa Aliy RA ba ko shakka kawun Usman bn Affan RA ne, ashe ma makusanta ne kuma 'yan uwan juna ne, ta nan za mu gane dalilin da ya sa Aliy RA ya zabi ya sami Usman RA lokacin da yake neman sadakin auren diyar Annabi SAW, wato Fatima RA, in aka ce Usman bn Affan RA daga Banu Umayya yake sai ka zaci cewa wata qabila ce nesa da Annabi SAW, ko ba ma Quraishawa ba ne.

.

In kuma mun bi ta wurin auratayya ne, Abubakar RA da Umar RA sun ba Annabi SAW diyoyinsu wato A'isha bnt Abibakr da Hafsa bnt Umar RA, amma Aliy RA ya auri 'yar Annabin ne wato Fatima RA, Usman RA ya auri 'ya'yan Annabi SAW ne guda 2 wato Ruqayya RA da Umkulthum RA, ta duk inda ka juya, hatta shiga musluncin in ka duba Usman RA ne na 4 cikin maza bayan Abubakar RA, Aliy RA da Zaid bn Haritha RA (Seeratu Ameeril Mu'mineen Usman bn Affan p16), shi a lokacin yana dan shekara 34 da haihuwa, kenan ba yaro ba ne ya karbi muslunci da girmansa, bayan cikakken dubawa da nazari, ta ko'ina ka duba mutanen nan guda biyu kusan suna kankankan ne da juna, in ba ka ambato hurda da qasashen waje ba, don a nan Usman bn Affan RA ya yi fice sosai ta fuskar kasuwancinsa a can, ga kuma alkhairan da al'ummar musulmai suka samu a dalilin arziqin da Allah SW ya yi masa.

.

Zancen fifiko kuwa, Ahlus Sunna sun tafi a kan cewa wanda ya gabatar da Aliy RA a kan Abubakar RA da Umar RA wannan batacce ne dan bidi'a zalla, wanda kuma ya gabatar da Aliy RA a kan Usman bn Affan RA suka ce ya yi kuskure amma ba su ce masa batacce ko dan bidi'a ba (Majamu'ul Fatawi 3/101-102), duk kuwa da cewa wasu malamai sun yi magana mai zafi ga masu gabatar da Aliy RA a kan Usman bn Affan RA din, sun ce hakan yana nuna cewa sahabban Annabi SAW sun ci amana kenan wajen zabar Usman RA a kan Aliy RA (Hiqbatun minat Tareekh p79, Seeratu Ameeril Mu'mineen Usman bn Affan p66).

.

CANCANTAR KHALIFANCIN USMAN RA

Duk wani musulmi na qwarai da wahala ka same shi yana shakkar cancantar Usman bn Affan RA a matsayin khalifa bayan Umar RA, hasali ma babu wata masoka a kansa in dai mutum ba dan Shi'a ba ne ko mai jibantarsu, su kuwa da manufa suke yi, wannan addinin ba za ka iya kawar da shi daga zuciyar masu ruqo da shi ba in ba ka bata wadanda suka yi aiki don samuwarsa tun farko ba, ma'ana sahabban da suka yi aiki tuquru wajen ganin addinin nan ya tsaya da gindinsa, khalifan farko shi ne Abubakar RA, sannan Umar RA sai na uku Usman bn Affan RA.

.

Hadisi ya inganta daga Annabi SAW cewa "Ibn Umar RA ya ce " A zamanin Annabi SAW ba ma hada Abubakar da kowa, sai Umar sai Usman, daga nan kuma sauran sahabbai ba ma fifita wani a kan wani (Buhari kitabul Fada'il 3698), tunda matsayin wadannan mutanen ko a lokacin haka yake, to babu tantama in dai rayuwarsu ta kasance a jere daya bayan daya, ma'ana Umar RA bai rasu kafin Abubakar RA ba shi zai khalifance shi bayansa haka har lokacin Usman RA.

.

In mun taqaita abin da ya faru a baya, Ibn Taimiyya yana cewa "Mutane gaba dayansu sun yi wa Usman RA ne mubaya'a, ba wanda ya saba, to tunda masu ruwa da tsaki kuma suka yi masa mubaya'a sai ya zama imam (wato khalifa jagoran jama'a), da a ce Abdurrahman bn Auf ne kawai ya nada shi khalifa sauran masu ruwa da tsaki cikinsu har da Aliy RA da sauran sahabbai ba su yarda ba, ba yadda za a yi ya zama khalifa, amma lokacin da Umar RA ya sanya abin a hannun kwamitin shura su 6, Usman, Aliy, Talha, Zubair, Sa'ad da Abdurrahman bn Auf, sai Talha, Zubair da Sa'ad suka janye ba tare da an tilasta musu ba, sai Usman da Aliy suka rage, Abdurrahman bai cikinsu, yana qoqarin tsayar da mutum guda ne.

.

Abdurrahman ya rantse cewa ya kwashe kwana 3 bai yi wani barcin a zo a gani ba, yana bibiyar magabatan qwarai na farko, yana neman shawarwarin kwamandoji, wadanda suka yi hajji tare da Umar RA a wannan shekarar, duk musulmai a wannan lokacin da ya nemi shawararsu ya ce sun gabatar da Usman RA ne, sun zabe shi ne bisa kwanciyar hankalinsu da shi ba tsoratarwar da ya yi musu ba, don haka ne malamai ba daya ba cikin magabata kamar Ayyub As-Sakhtayaniy, Ahmad bn Hambal da Darul-Qutniy da wasu da dama suke cewa: Duk wanda ya gabatar da Aliy RA a kan Usman RA ya watsar qoqarin Muhajirai kenan da Ansarawa, gabatarwarsu kuma tana nuna fifikon Usman din ne (Minhaajus Sunna 1/134, Seeratu Ameeril Mu'mineen Usman bn Affan p65).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[31/01, 10:57 a.m.] Indo: ANNABI DA SAHABBANSA // 157

.

WASIYAR UMAR RA GA KHALIFA

Bayan an gama hada-hada kuma sai Umar RA ya yi wa mai gadonsa wasiyya da cewa "Ina yi maka wasiyya da bautar Allah shi kadai wanda bai da abokin tarayya, ina yi maka wasiyya da kyautata wa Muhajirai, ka dubi rigayarsu ga muslunci a wannan lamari, sai kuma kyautata wa Ansarawa, ka karbi kyawawan abubuwan da suka yi, ka yafe musu kurarensu, sannan sauran jama'a na garuruwa kuma su ne masu tunkude maka abokan gaba kuma su taro maka haraji, kar ka dauki sama da abin da ya yi saura na buqatunsu, daganan kuma sai sauran mutanen qauye, su ne asalin Larabawa kuma matafiya muslunci, ka karbi zakka daga mawadatansu ka miqa wa talakawansu.

.

Ina kuma yi maka wasiyya da wadanda muka qulla yarjejeniyar zaman lafiya da su, kar ka juyo ka yaqe su, kar ka daura musu abin da ba za su iya ba matuqar sun ba da haqqoain da suke kansu, ka ji tsoron Allah, ka kiyaye shi, kar ka bari wani shakku ya bayyana a tare da kai, ka ji tsoron Allah kar ka ji tsoron mutane, ka yi adalci a kan talakawanka, ka bar komai ka tsaya kan buqatunsu, kar zabi mawadata a kan matalauta, wannan ne zai ba ka natsuwar hankali, kuma ya share maka zunubanka, qarshenka kuma ya yi kyau, ka sadu da ubangijinka, ina umurtar ka da ka matsa game da shari'a da iyakokin Allah da hana saba masa, kar ka rabe na kusa ko na nesa.

.

Kar tausayin wani ya kamaka har sai ka yi masa hukuncin da ya dace, kowa ya zama daidai a wurinka, a kan lamarin Ubangiji SW kar ka damu da wani mai zargi, ka kuma nisanci kusanci da soyayya dangane da abin da Allah SW ya dora ka a kai, don kar ka zo ka cutar da wasu, ko ka cutar da kanka game da abin da Allah SW ya yalwata maka, ka tuna yanzu kana wani matsayi dake tsakanin duniya da lahira, idan a duniya ka kame game da abin da Allah SW ya damqa a hannunka ka yi adalci sai ka sami imani da yardar Allah, idan son zuciya ya rinjaye ka sai Allah ya yi fushi da kai, kar ka ba wa kanka ko waninka dama a cutar da wadanda aka yi yarjejeniya da su, ka nemi duskar Ubangiji da lahira da wannan, (Seeratu Ameeril Mu'mineen Usman bn Affan p52-53)" har qarshe.

.

AN RUFE KHALIFA A QASA

Bayan Umar RA ya kammala wannan tsare-tsaren sai ya aiki dansa Abdullah ya ce ya je ya nemo masa izini a wurin A'ishah RA don a rufe shi tare da masoyansa Annabi SAW da Abubakar RA, Ibn Umar ya tafi ya yi sallama, da aka ba shi izinin shiga, ya shiga ya same ta a zaune tana kuka ya ce "Umar bnl Khattab yana gaishe ki (Shi ya zabi dan nasa ya kira shi da haka, don kar ya ambaci khalifa ta ga lafazin ya yi mata nauyi ta bayar ba don tana so ba), yana kuma neman izini in kin yarda a rufe shi tare da masoyansa guda biyu" ta ce "To dama na bar shi ne don kaina, amma tabbas yau zan bar masa" to da aka gaya wa Umar RA cewa ta yarda sai ya ce "To Alhamdu lillah, ban da abin da ya fi wannan mahimmanci, yanzu dai in Allah ya amshi raina ku sake daukata ku je ku nemi izininta, in ta ba da dama ku shigar da ni, in ba haka ba ku rufe ni a maqabartar musulmai" To da aka karbi ran nasa suka fita da shi suka kai shi, Abdullah bn Umar ya nema masa izinin ta ce "A shugo da shi, aka shiga da shi aka rufe shi tare da mutanensa" (Buhari kitabu fada'ilis sahaba 3700, Al-Khulafaa Ar-Raashiduun p338-339)

.

USMAN BN AFFAN RA KHALIFA NA 3

Kalmar Uthmaan tana nufin abubuwa da yawa, amma Larabawa sukan sanya wa diyoyinsu ne da ma'anar dan wani tsuntsu da ake ce masa Hubaar, tsuntsun yana kama sosai da tolo-tolo sai dai bai qarisa shi girma ba, kuma ba kiwonsa ake yi a gida ba, Sunansa dai Usman bn Affaan, kafin muslunci anai masa alkunya da Abu-Amr, amma bayan ya muslunta ya yi aure da Ruqayya ta haifa masa da an sanya masa suna Abdullah, sai ya koma Abu-Abdillah, duk da cewa laqabinsa ya fi shahara wato Zun-Nurain, dalili kuwa saboda ya auri 'ya'yan Annabi SAW guda biyu.

.

SIFAR USMAN RA

Matsakaici ne ba dogo ba ba gajere ba, yana da gashi a jikinsa, yana da geme sosai kuwa, ga jiki daidai gwargwado, ya bar suma a kansa, kuma yana yi wa gemensa lalle, Zuhriy yake cewa "Usman RA matsakaici ne ga kyawun gashi da kyawun fuska, yana da sanqo, qafafunsa sun dan buda (Tarikhut Tabari 5/440), ga shi da dogon hanci, qwabrorinsa sun cika, da tsawon zira'i, gashi kan rufe zira'insa, yana da wushirya mai ban sha'awa, gashinsa ya sauko qasa da kunnuwansa, fari ne shi, (Sifatus-Safwa 1/295, Seeratu Ameeril Mu'mineen Usman bn Affan p13).

.

MATANSA DA 'YA'YANSA

1) Ruqayya diyar Manzon Allah SAW, ta haifa masa Abdullah.

2) Umkulthum diyar Manzon Allah bayan rasuwar Ruqayya.

3) Faakhita bnt Gazwan 'yar uwar yarima Utba bn Gazwan, ita ta haifa masa Abdullah Asgar.

4) Um-Amr bnt Jundub Azdiyya ta haifa masa Amr, Khalid, Abban, Umar da Maryam.

.

5) Sai Fatima bntl Waleed bn Abdis-Shams bnl Mugeeral Makhzumiyya, ta haifa masa Waleed, Sa'eed da Um-Sa'ad.

6) Ummul Babaat bnt Uyaina bn Hisn Alfazaariyya, ta haifa masa Abdullah.

7) Ramla bnt Shaiba bn Rabee'a Al-Umawiyya ta haifa masa A'isha, Um-Abban da Um-Amr.

8) Naa'ila bntl Faraafisa Alkalabiyya, ya aureta tana Banasariyya amma ta muslunta kafin ya sadu da ita, kuma ta kyautata musluncinta.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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Mawallafi: Baban Manar Alqasim

.

WASU ABUBUWA GAME DA KHALIFA

Bayan bayanan da muka sani game da khalifa yana da kyau mu san cewa a duk cikin khalifofin nan 4 babu mawadaci kamarsa, mutum ne da Allah SW ya azurta shi da kudi tsabarsu ga hikima da hangen nesa, kuma yana da karbuwa a wurin kowa, daga cikin tarihinsa an san cewa bai taba shan giya ba, kafin muslunci ko bayansa, bai taba sunkuya wa gunki ko sau daya ba, mutum ne masanin abubuwan da suka shafi Larabawa kafin zuwan muslunci, za mu iya cewa ya hada ilimomi 2 kenan na farko kafin muslunci da na bayansa, sannan masanin dangane ne da harshe gami da al'amuran yau da kullum, ya yi tafiye-tafiye zuwa Sham da Habasha, ya yi mu'amaloli da nau'o'in mutane daban-daban, ya san dabi'unsu da yadda za a yi mu'amalla da su, wanda wani bai sani ba.

.

Hankalin Usman RA ya karkata ne ga kasuwancin da ya gada daga babansa, har dukiyarsa ta qara yawa, yadda aka riqa lissafa shi cikin manya-manyan Banu Umayya da ake kiran sunansu, masamman kasancewarsa mutum mai kyauta wanda abin hannunsa bai rufe masa ido, tun a zamanin Annabi SAW ne ya sayi rijiyar Ruuma da ke Madina, wace ita ce rijiya mai dadin sha ba zartsi, ya saye ta da kudi mai yawa kuma ya bar ta sadaqa saboda Allah, a zamanin Abubakar RA an yi wata shekara da aka yi fama da fari, a cikinta Usman RA ya fito da abinci aka riqa raba wa talakawa kyauta.

.

A taqaice dai yana cikin wadanda Annabi SAW ya bai wa lambar girma a cikin jerin wadanda ya ba su lokaci guda inda yake cewa "Mafi tausayin al'ummata Abubakr ne, mafi kafewarsu a lamarin addinin Allah Umar ne, mafi gaskiyar kunyarsu Usman ne, wanda ya fi su sanin halal da haram Mu'az bn Jabal ne, mafi karatunsu ga littafin Allah Ubai ne, wanda ya fi kowa sanin rabon gado Zaid bn Thaabit ne, sannan kowace al'umma tana da amini, aminin wannan al' ummar Abu-Ubaida bnl Jarah ne (Tirmiziy V5, p664-665, Ahmad V3 p3, Ibn Majja V1 p55, Albani ya inganta shi a Jami'us Sageer V1 p308, Silsila Saheeha 1224), Usman RA ya sami lambar yabo daga Annabi SAW kan kunyarsa, kai an kai matsayin da har mala'iku suna jin kunyarsa.

.

A'ishah RA ta ce "Manzon Allah SAW na kishingide a dakina ya kware cinyoyinsa da qwabrinsa, a haka Abubakar ya nemi shugowa Annabi SAW ya ba shi dama, ya shugo suka tattauna, sai Umar RA ya nemi shugowa, shi ma ya ba shi dama a wannan yanayin, da Usman RA ya nemi izinin shugowa sai Annabi SAW ya miqe ya zauna, ya jajja tufafinsa ya rurrufe jikinsa, A'ishah RA ta ce "Abubakar RA ya shugo ba ka miqe ba ba ka damu ba, haka Umar, amma da Usman RA ya shugo ka zauna ka gyara" ya ce "A! Ba zan ji kunyar wanda mala'iku suke jin kunyarsa ba?!" (Muslim fada'ilus Sahaba 2401).

.

Kada mu manta cewa Annabi SAW ya taba saka daya hannunsa don ya maye makwafin Usman RA, a hadisin Anas RA ya ce "Lokacin da Annabi SAW ya yi umurni da Bai'atu Rudwan a sannan ya tura Usman RA da saqo zuwa ga Makkawa, mutane duk suka yi mubaya'a, sai Manzon Allah SAW ya ce "Usman ya tafi yi wa Allah hidima da manzonsa" ya dauki daya hannun ya tafa don ya maye mubaya'ar Usman, hannun Annabi SAW ya fi hannunsu gaba daya, Tirmiyhiy, ba wata tantama cewa Usman RA yana da babbar matsaya ko a lokacin Annabi SAW, sauran sahabban sun san haka bayan Abubakar RA da Umar RA.

.

Bayan an yi wa Usman RA mubaya'a a matsayin khalifa ya miqe a cikin mutane a matsayin mai huduba ya bayyana wa al'umma irin salon tsarin mulkinsa, ya fadi qarara cewa shi zai yi aiki da Qur'ani ne, da sunnar Annabi SAW sai kuma hanyar da Abubakar RA da Umar RA suka bi, kamar yadda ya fadi a hudubarsa cewa zai shugabanci mutane da kawaici gami da hikima, sai in sun cancanci wani abu na haddin shari'a, ya kuma gargade su da kar su karkata wa duniya su rudu da qawar da ke cikinta.

.

Wannan duk yana musu tsoron gasa ne da qiyayya a tsakanin juna da kuma nisantar hassada, don wadannan suke tura al'umma zuwa ga sabani da samun rabuwar kai, Usman RA tun bayan mubaya'arsa ya yi aiki da hangen nesansa zuwa ga abin da zai iya faruwa ga wannan al'ummar na fitinu da hallaka matuqar aka sanya son zuciya a gaba (Tahqeequ Muwaaqifis Sahaaba fil Fitna 1/392), sai ya ce "An daura min nauyi kuma na dauka, to ku sani, ni ma mabiyin wadanda suka rigaye ni ne ba nawa sabo zan qirqira ba.

.

Ya ce "Abu 3 kuke da shi a kaina bayan littafin Allah da sunnar Annabi SAW: Bin tsarin magabatana a kan abin da kuka hadu a kai kuka tabbatar da shi, tsayar da mutanen qwarai a matsayin da kowa ya sani baina ga jama'a, sannan barinku ku yi harkarku sai in abin da kuka cancanta na uquba, duniya kam kayar ado ce kuma an kwadaitar da mutane ita, da yawa cikinsu sun karkata can, kada ku juyo wa duniya, kar ku amince da ita, ba abar sakankancewa ba ce, ita ba ta iya barin mutum sai wanda ya bar ta (Tareehut Tabariy 5/443).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[31/01, 10:59 a.m.] Indo: ANNABI DA SAHABBANSA // 159

.

Mawallafi: Baban Manar Alqasim

.

TSARIN FARKO NA KHALIFA

Babban dalilin da ya sa muka riqa ambaton wayewarsa da sanin duniya da dukiya da yadda ake sarrafa ta don qoqarinsa ne ya dada fitowa sarari, malaman tarihi da dama sun yi tsokaci kan tsare-tsaren da aka samu a zamanin Umar RA cewa da taimakonsa ne, kamar dai kwanan watan muslunci wanda ya fara daga Muharram, da kuma samun daftarin rubutu wanda zai riqa tara sunannakin ma'aikata da duk abin da suke karba daga hukuma, da dai sauran tsare-tsare da suka shafi mu'amalla da wadanda ba Larabawa ba ba kuma mazaunan Makka da Madina ba, khalifa na 3 wato Usman RA bai cire wani ma'aikaci da Umar RA ya nada shi ba har tsawon shekara guda cur kamar dai yadda Umar RA din ya yi masa wasiyya, a wasiqarsa da ya tura wa gwamnoni, ma'aikatan kudi, sarakuna da sojoji ya fadi qarara cewa zai bi tsarin magabatansa ne.

.

1) Ya rubuta takarda zuwa ga gwamnoninsa gaba daya yake cewa: Allah SW ya umurci sarakuna ne su zama makiyaya, ba wai ya gabatar da su ne don su zama masu tara haraji ba, mutanen farko na wannan al'ummar an halicce su ne a matsayin makiyaya ba masu tara haraji ba, ko da yake an kusa lokacin da himmar shugabanni ita ce tara haraji sama da kula da lamuran al'umma, in har lamarin ya koma haka, to fa an rasa kunya kenan, da amana da kuma cika alqawari, to dai mafi adalcin tsari shi ne duba ga lamarin jama'a da ba su haqqoqinsu, sai ku karbi abin da ya zama haqqi a kansu, haka kuma wadanda aka yi yarjejeniya da su, su kuma abokan gaban da kuka mamaye, ku nemi budi gami da cika alkawari (Taareekhut Tabariy 5/244)

.

Duba ga rubutun Usman RA za a fahimci cewa wajibin shugabanni ba tara dukiya ne da qaryar cewa za a yi musu aiki ba, har da kula da abubuwan da suka wajaba a gare su na haqqin talakawa, a wannan wasiqar da ya tura wa gwamnoni akwai mai da hankali wajen adalci irin na siyasa, zamantakewa da lamuran kudi, a gefe guda kuma akwai ba wa kowa haqqinsa da ya cancance shi, da karbar abin da ya zama dole ya bayar, da kuma nuni da cewa shugabanci na haqiqa shi ne kula da wanda ake shugabanta ta fuskokin rayuwa daban-daban ba wai kawai tara kudin haraji (revenue) ba, Addaulatus Islamiyya fi Asril Khulafa Ar-Rashideen p246)

.

Manyan kwamandojin soji ma Usman RA ya tura musu da tasu takardar har fagagen faman da suke, inda yake cewa "Ku ne masu ba wa musulmi kariya a inda yake, Umar ya dora muku nauyi a gabanmu kowa yana gani, kuma ba wani canji da na sami labari daga wurin waninku bare Allah SW ya canja ku ya kawo wasunku, don haka ku duba duk abin da ya dace, ni ma ina iya qoqarina na yin duk abin da Allah SW ya wajabta a kaina.

3) Masu karbar haraji kuma ya rubuta musu cewa "Kun iya cin nasara ne ta wurin koyi da magabatanku, to kar ku bari duniya ta saka ku ku juya baya, haqiqa wannan al'ummar ta kama hanyar komawa bidi'a da abubuwa guda 3: cikar ni'ima (wace a qarshe wadata take sakawa mutane su bar qoqari da aiki), samuwar 'ya'yayenku daga fursunonin da aka samu (saboda lakacewar dangane na hada-hade akan sami mummunan sakamako), sai karatun Qur'ani ya koma hannun qauyawan Larabawa da ajami, (sahabbai karatun imani suke yi, yanzu ga haddar karatu rairairai amma dauke da mummunar aqida ba ta Qur'anin ba).

.

TSARI NA BIYU

Khalifa ya yi bayani qarara cewa kundin tsarin mulkinsa Qur'ani ne da sunnar Annabi SAW sai kuma yanayin mulkin da magabatansa Abubakar RA da Umar RA suka mulki jama'arsu, abubuwa 3 kenan, kenan duk wani shugaba da yake dauke da wani muqami zai yi aiki ne da wannan kundin, bai da wani tsari na daban, kenan wannan hukumar ta bambanta da sauran hukumomi na duniya da abubuwa guda 3.

i) Wannan hukumar ta qunshi tsarori guda biyu, tana kula da duk abin da ya shafi rayuwar duniya da ta lahira.

.

ii) Hukumar ta taqaitu wajen wanzar da hukunce-hukuncen da suka shafi shari'a.

iii) Hukumar tana qoqarin sanya musulmai a duk inda suke a duniya qarqashin tuta guda, ban da wannan hukuma ta muslunci babu kuma wata hukuma mai irin wannan a lokacin, shi ya sa ba abin mamaki ba ne in jagorancin Usman RA ya yi fice sama da sauran dauloli da suke zagaye da shi a lokacin.

.

TSARI NA UKU

A zamanin Usman RA shugabancin ba sake yake ba, ya taqaitu da wasu abubuwa guda biyu.

i) Kar khalifa ya saba wa nassin da ya fito sarari a Qur'ani ko sunna, duk kuma wani abu da zai yi dole ya tafi kafada da kafada da abin da Shari'a da manofofinta suka bayyana.

ii) Kar ya saba wa abin da al'ummar musulmai suka sani, ko ma ya fita kacokan daga abin da take so.

Kenan bisa wadannan abubuwa guda biyu, khalifa mai yi wa mutane ne hidima, duk kuma wani abu nasa wurinsu zai koma, kenan al'umma za su iya sake wa khalifan kuma za su iya iyakance shi a duk lokacin da suka ga cewa akwai gyara a cikin lamarin, Allahu A'alam, mai yuwuwa wannan fahimtar ce a qarshe takai ga khalifa din ya rasa ransa gwargwadon fahimtar wasu daga wasu wuraren.

.

Daga cikin abubuwan da aka sani na Usman RA a lokacin mulkinsa qoqarin tuntubar duk wanda ya dace a tuntube shi, adalci tare da daukar mutane a matsayin daidai, 'yanci da aka ba wa al'umma, sufofinsa kuwa sun hada da ilimi gami da kwadaitarwa kan a nemi ilimin, kawaici, yafiya, sauqin hali, kamewa, qanqan da kai, kunya, karamci, jarumta, jajurcewa, haquri, adalci, ibada, tsoron Allah wanda ya sa yake yawan kuka da bincika ayyukansa, zuhudu, godiyar Allah, qoqarin sanin halin da mutane suke ciki, qoqarin tsayar da kowa a inda ya fi gwanancewa, da kuma fa'idantuwa da masana.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[31/01, 11:02 a.m.] Indo: ANNABI DA SAHABBANSA // 160

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Mawallafi: Baban Manar Alqasim

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QASASHEN DA USMAN RA YA SHIGAR MUSLUNCI

1) In ba mu manta ba a baya mun ga cewa Rumawa sun yi wa musulmai taron dangi a daya daga cikin qasashen da ke hannunsu wato Sham, don haka Usman RA da ya riqi mulki sai ya rubuta takarda ya tura wa Waleed bn Uqba da ke Kufa, ya neme shi da ya yi wa 'yan uwansa musulmai da ke Sham dauki, ya ji ya shirya sojoji kusan 8,000 qarqashin jagorancin Salman bn Rabee'al Baahiliy, da wannan ne Allah SW ya ba wa musulmai nasara suka yi rinjaye a kan Rumawa, har ma suka sami fursunoni suka taso qeyarsu, ga tarin ganima, to bayan musulmai sun yaqi Armenia da Sham sai Rumawa suka yi wani qwarya-qwaryan hadin gwiwa da Turkawa.

.

Habeeb bn Maslama Alfaraheediy fitacce ne cikin manya-manyan kwamandojin da suka yaqi Armenia kuma suka gama da sojojin abokan gaban gaba dayansu, suka bube birane da dama (Huruubul Islam fis Sham fi Uhuudul Khulafa'ir Rashideen p577), ya kuma bude yankin tsibirin Larabawa ta bangaren Iraqi da ke qarqashin qasashen Rum, wanda ya hada Shamshat da Maltiya da sauran manyan ganuwowi na qasashe, a shekara ta 25 Hijiriyya musulmai qarqashin jagorancin Mu'awiyya bn Abi-Sufyan suka yaqi Rum inda suka iske ganuwowin da ke tsakanin Tartus (Kan iyaka ne na na Syria da ke bakin tekun tsakiya) da Antakya (Tana cikin qasar Turkiya ne) babu kowa.

.

Sai ya tara jama'a masu dama a nan na Sham da sauran tsibirin Larabawa, daga nan kuma kwamandansa wato Qais bnl Harb ya ci gaba da kai nasa hare-haren a Bazarar da ke gaba, wannan duk bayan ya rushe wadannan ganuwoyin ne na Antakya don kar Rumawa su sami damar barkowa tanan.

2) YAQI TA RUWA

A lokacin Umar RA Mu'awiya RA yana riqe da Sham, ya matsa matuqa wajen nuna wa khalifa cewa a yi yaqi ta ruwa, har yake nuna masa kusancin Rum da Hums (Homs), yake cewa akwai ma wani qauye cikin qauyukan Hums din da suke jin haushin karnuka da caran zakarun Rumawan.

.

Har dai a qarshe wannan ya ja hankalin Umar RA ya rubuta takarda zuwa ga Amr bnl Aas ya ce "Sifanta min tekun nan da masu shigarsa, domin ina ta kai-komo a cikin lamarin" to irin amsar da Amr din ya ba khalifa sai ya hada da rashin natsuwarsa da tunanin ya rubuta takarda ya tura wa Mu'awiya RA yana cewa ba zai iya tura musulmai yaqi ta ruwa ba da dai sauran bayanai, amma tunaninsa da irin abin da ya gani dangane da Rum din ya sa ya yi kwadayin a ce wurin yana qarqashin muslunci don haka sam bai yi qasa a gwiwa ba.

.

Lokacin da Usman RA ya zama khalifa sai Mu'awiya RA ya dawo da maganar ya kuma nace a kai, har Usman RA ya ce masa "Na fa ga amsar da Umar RA ya ba ka lokacin da ka turo masa wannan shawarar" sai Mu'awiya RA ya sake tura masa yana sauqaqe masa yaqin, don wurin tsibiri ne da ke hannun Rumawan ana ce masa Qubrus (wato Cyprus), to daga nan khalifa ya yi masa sharadi sannan ya ce "Kar ka ce za ka dibi mutane ka nemi zabinsu tukun, wanda ya ga zai je don ganin damansa ka dauke shi, ka kuma taimaka masa, (Taareekhut Tabariy 5/258).

.

To da Mu'awiya RA ya ga saqon khalifa sai ya saki jiki ya yi shiri sosai na yin yaqi ta cikin ruwa, (A nan za mu iya hararowa cewa yaqi ta cikin ruwa Mu'awiya RA ne farkon wanda ya kawo tunanin, kuma ya toge a kan cewa sai an gwada, ya kuma yi shirin ko-ta-kwana wanda za a iya sifanta shi da ko a mutu ko a yi rai), ya rubuta takarda zuwa ga mazauna bakin tekun, ya neme su da su shirya jiragen ruwansu su kawo su bakin Akka, da ke qarqashin tsohuwar qasar Palestine, Mu'awiya RA ya tanadi isassun jiragen yaqi na ruwa, tashar Akka ta zama inda duk sojojin za su dauki tafiyarsu, ya kuma dauki matarsa Faakhita, Ubada RA shi ma ya dauki matarsa Um-Haram suka kama hanya, ita ce ta rasu da isarsu can, (Al-Bidaya wan-Nihaya 7/159).

.

AN YAQI QUBRUS (CYPRUS)

Duk da cewa Mu'awiya RA bai matsa wa kowa ba kamar dai yadda khalifa ya nema, sai dai jama'ar da suka fito ga sunan ba su misaltuwa, sai ya zama lahira ta fi musu duniya nesa ba kusa ba, Allah ya qara amincinsa bisa Mu'awiya bn Abu-Sufyan RA, makusancin Annabi SAW dan makusancin Annabi SAW, surukin Annabi SAW, Allah SW ya zabo su ne masamman don taimakon addininsa ko da kuwa kafurai da munafuqai sun qi, bayan gamawan hunturu a shekara ta 28 Hijiriyya wanda ya zo daidai da 0649 Miladiya musulmai suka yi ta gaggawar shiga jiragen ruwa don zuwa fagen fama, (Jaulatun Tarikhiya fi Asri Khulafa'ir Rashidin p356)

.

Bayan sun isa can Mu'awiya RA ya gana da wasu daga cikin sojojinsa kamar dai Abu-Ayyub Khalid bn Zaidil Ansariy, Abul Dardaa, Abu-Zaid Algifariy, Ubada bns Samit, Waasila bnl Asqa, Abdullah bn Bishir Almaaziniy, Shaddad bn Aus bn Thamit, Miqdad bnl Aswad, Ka'abil Hibr bn Maatii, Jubair bn Nafeer Alhadaramiy suka yi shawara a tsakaninsu, a qarshe suka tura wa Qubrus wasiqa cewa su fa ba mamaye tsibirinsu ya kawo su ba, sun zo ne don yada addinin Allah, da nema wa kan iyakar maslunci aminci daga Rumawa ta bangaren Sham, don Turkawa da wasunsu da ke Byzantines sukan dauki Qubrus ne a matsayin zango, nan suke hutawa su qara guzuri.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

Bayan Mu'awiya RA da sauran mashawartansa sun tura takarda tare da yin bayanin abin da ya kawo su, 'yan Qubrus ba su waiwayi saqon ba, kulle ganuwarsu kawai suka yi suna jiran wani budi ko dauki daga Rum (Jaulatun Tarikhiya fi Asri Khulafa'ir Rashidin p161), wannan kuwa shi ne babban dalilin da ya sa musulmai suka yi tunanin yaqar tsibirin, don tamfar wani bom ne mai agogo wanda zai iya tashi a lokacin da aka tsara masa, Qubrus ta zama mahutan abokan gaba, don haka dole a sami mafita, kodai su miqa wuya su dawo qarqashin musulmai yadda za a sami aminci, ko kuma a bude tsibirin ko ta halin qaqa.

.

4) SUN MIQA WUYA

Sojojin muslunci sun shiga har zuwa ganuwar babban birnin Qubrus din, inda suka yi mata zobe, da dai mutanen ciki suka ga haka sai suka nemi sulhu, dama abin da musulmai suke nema kenan, don haka suka yarda amma kan wasu sharudda, sai dai su Qubrusawan sun yarda da shuraddan amma su ma suna da sharadin karba, wanda shi ne ba za su yarda da duk wani sharadin da zai jefa su cikin halin qaqa ni kayi da daular Rum ba, don ba yadda za su iya da Rumawan, ba su da qarfin da za su iya kare kansu, musulmai ba su qi sharadin Qubrusawan ba saboda fahimtar halin da ake ciki, duk da haka sai suka miqa musu nasu sharuddan a bayyane.

.

i) Ba haqqin musulmai ba ne su kare tsibirin a duk lokacin da magabta suka yi aniyar abka musu.

ii) Duk wani shiri ko tsare-tsare da Rumawa suke qullawa, lallai su Qubrusawan su sanar da musulmai.

iii) A duk shekara mazauna Qubrus din za su riqa ba da dinari 7,200 sakamakon barinsu da aka yi ba yaqi ba mallaka.

iv) Kar su yi sakacin taimaka wa Rumawa wajen yaqar musulmai ko su tona wani asirin musulmai din, (Taareekhut Tabariy 5/161), kusan da haka ne musulmai suka sami damar kubuta daga sharrin abokan gaba ta wannan bangaren.

.

5) ABDULLAH BN QAIS KWAMANDAN SOJIN RUWA

Mu'awiya RA wanda shi ne sarki a Sham lokacin ya yi aiki da Abdullah bn Qais wajen kai farmaki har guda 50 ta cikin ruwa, sannan babu wani sa'in da aka ji cewa jirgi daya ya nitse ko ya juya da sojojin muslunci wanda dama abin da khalifa Usman RA yake jin tsoro kenan, to dai shi kwamandan wato Abdullah ya yi shahada amma cikin ikon Allah wajen gamo ne da abokan gaba ba a cikin ruwa ba, koda a ce iyakar abin da Mu'awiya RA ya taba yi kenan a rayuwarsa ya kamata musulmi na qwarai ya iya kame bakinsa, don duk yadda aka yi wa al'ummar musulmai aiki, lokacin da aikin yake da mumminar wahala, in da tsawon rai za mu zo har kansa in sha Allah SW.

.

7) MAGANAR ABUD-DARDA

Lokacin da ya ga fursunonin da aka kamo na Rumawa tare da sanin qarfinsu a duniya gaba daya da yadda kowa yake tsoronsu sai ya ce "Don Allah dubi yadda al'umma ke wulaqanta a lokacin da suka saba wa Allah SW! Dubi dai wadannan mutanen wadanda qarfinsu ya game duniya, suke buge duk wanda ya tsaya musu a gaba, amma lokacin da suka yi watsi da umurnin Ubangiji dubi inda ya kai su (Attareekh Al-Islamiyya 12/395), a wata ruwayar kuma Jubair bn Nafeer ne ya ce masa "A ranar da Allah SW ya daukaka muslunci da musulmai ne kuma kake kuka?" Ya ce "Mhn! Wannan al'ummar fa a da buge kowa take yi saboda qarfin mulki, to sai suka watsar da lamarin Ubangiji SW kalli inda ya kai su, duk an mai da su fursunoni, lokacin da Allah SW zai mai da al'umma wannan matsayin kuma bai da buqatarta, don Allah dubi yadda ake maida bayin Allah idan suka yi watsi da umurninsa (Al-Bidaya wan-Nihaya 7/159), wannan qalu-bale ne gare mu ba ma su ba.

.

8) RABON GANIMA

Lokacin da aka zo rabon ganima kuwa Ubaada bns Saamit yake cewa "A yaqin Hunain ne na ji mutane suna yi wa Annabi SAW magana a kan ganima, sun dauki gashin raqumi, yake cewa (Daga abin da Allah ya ba ku na ganima ban da komai sai khumusi, shi ma din ku ake maida ma wa) Mu'awiya ka ji tsoron Allah ka raba ganimannan yadda ya dace" sai Mu'awiya RA ya ce "To na nada ka a matsayin mai rabo, duk Sham ban sani ba amma ban ga kamarka ba, ka raba ta kuma ka ji tsoron Allah" Ubaada ya raba tare da taimakon Abud-Darda da Abu-Umama (Ar-Riyadun Nadira fi Manaqibil Ashara p561), da yawan mutane masu magana a kan Mu'awiya bn Abi-Sufyan ba su karanta tarihinsa da rayuwarsa ba, sun karanta maganganun 'yan Shi'a ne a kansa, sai kuma magoya bayansu da suka sanya rigar sunna din da cewa suna kare martabar gidan Annabi SAW.

.

YAQOQIN FUSKAR MASAR

1) MASU TADA QAYAR BAYA A ISKANDARIYYA

Dama can kamar yadda muka yi ta karantawa a baya Masar tana hannun Rumawa ne, to fitar Iskandariyya daga hannunsu ya yi matuqar tada musu da hankali, don haka suka yi ta kirdadon wata dama da za su maido da ita hannunsu, don haka suka riqa hure wa Rumawa mazauna Iskandariyya kunne da cewa su ta da qayar baya ta yadda za su qwaci kansu daga hannun musulmai, don Rumawan sun fara harsashen cewa ba za su iya ci gaba da rayuwa ba matuqar dai Iskandariyya din ba ta hannunsu, wannan ya zo daidai da cewa su ma din abin da suke so kenan, nan take suka rubuta takarda zuwa ga Qustanteen bn Hiraqal suna bayyana masa qarancin musulmai da irin munin rayuwar da Rumawa mazauna Iskandariyyan suke ciki (Jaulatun Tarikhiya fi Asri Khulafa'ir Rashidin p335).

.

To a wannan lokacin khalifa Usman RA ya riga ya sauya Amr bnl Aas daga Masar ya tura Abdullah bn Sa'ad bn Abis-Sarh, a dan tsakankanin lokacin ne Manuel wato kwamandan bataliyar Rumawa ya isa Masar din don maido ta ita hannunsu gami da fatattakar musulmai gaba daya, ya yi shiri na sosai kwale-kwale 300, cike da sojoji da makamai gami da guzirinsu, ganin haka sai Masarawan suka rubuta takarda suna roqon khalifa ya dawo da Amr bnl Aas don shi ya san makircin Rumawa da yadda za a yaqe su, bugu da qari suna tsoronsa, jin haka sai khalifa ya yarda ya bar Amr din a Masar (Jaulatun Tarikhiya fi Asri Khulafa'ir Rashidin), da sannu za mu gane yadda sahabbannan suka rayu bayan Annabi SAW, shin da gaske ne sun fada cikin fitunu daban-daban wanda hakan ya sa suka bar abin da Annabi SAW ya dora su a kai ko qarya ake musu?

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A ISKANDARIYYA (ALEXANDRIA)

Babu ko shakka Rumawa qarqashin jagorancin Manuel sun shiga Iskandariyya din, kuma suka yi mata tsinke, da suka ga ba sauran mamora sai suka bar ta suka fara kallon wani bangaren kuma don arziqi ya samu, amma Amr RA ya yi bakam ya zuba musu ido domin su nuna wa Masarawa bambancin dake tsakanin mulkinsu da na musulmai, a gefe guda kuma Masarawan su yi musu mummunar tsana ta yadda za su iya taimakawa a yaqe su duk da cewa addini guda kuma suna qarqashinsu ne ta wani yanayi, don haka koda suka fita zuwa kudancin Masar din Amr bnl Aas bai tsare su ba bai bari wani ya abka musu ba tare da sanin irin barnar da suke dauke da ita, lokacin da suka isa Nikiou nan ne sojojin muslunci suka far musu a dab da ganuwar garin kusa da bakin kogin Nil, kowa cikinsu ya nuna jarumtarsa da jajurcewarsa, wanda hakan ta sa yaqin ya dada qamari, amma bayan wani lokaci sai lagon kafuran ya karye, ala tilas suka banzama suna neman mafaka.

.

Tunda komawa baya za su yi sai suka nufi Iskandariyya garin da suka mai da shi fanko, can kam a kwai manya-manyan ganuwoyin da musulmai ba za su iya habrawa ba, a nan ne Masarawa suka ji dadin gaske, don ya bayyana musu cewa Rumawan duk da kusantar addini, tunda an nasarantar da wasu da dama a cikinsu bai hana sun kashe su da qwace dukiyarsu ba, musulman da suka zo daga baya su ne suke taimaka musu suna maido musu da haqqoqinsu duk da bambancin addini, don haka suka mara wa musulman, suka miqa musu duk abin da suke buqata na taimako (Jaulatun Tarikhiya fi Asri Khulafa'ir Rashidin p338), lokacin da Amr ya isa Iskandariyya din sai ya yi mata qawanya, yasa aka kafa majejewa aka riqa dukar ganuwar har dai da ta tsattsage ta yi taushi, nan ne musulmai suka yi musu kukan kura suka abka musu, wasu suka bude qofofin aka shiga gaba daya.

.

To bayan Rumawan sun gama galabaita sai suka runtuma a guje, aka bar gawawwaki hululu a cikin gari, aka kuma kama fursunoni maza da mata, garin ba nasu ba ne, kuma wadanda suke zagaye da shi sun zama abokan gabansu, dadi ma suke ji da aka yi musu haka, shi kansa Manuel a nan ya rasa ransa, da aka karkade abokan gaban sai Amr ya sa aka gina masallaci a garin aka yi masa suna da masallacin Rahama (Masjidur Rahmah), a lokacin ne Amr ya koma Masar, hankalinsa a kwance shi da sauran musulmai, su ma Masarawan suna murna an kawar musu da qaya, kenan ba qaramar riba aka samu ba ta wajen yada muslunci a cikin Masar da maqwabta ba tare da an zubar da jini ba, don sun ga yadda musluncin ya ba su kariya daga abokan gaba, ba za su so a ce musulmai su bar qasar ba, shi ma fadan cocin Qibdawa wato Bunyameen ko na ce Benjamin a Turance ya dawo cikin Iskandariyya bayan kuwa da tserewa ya yi daga Rumawan.

.

A lokacin ne ya fara roqon musulmai da cewa kar su munana alaqarsu da Qibdawan matuqar dai ba su saba musu wani alqawarin da suka dauka a baya ba, sai kuma ya sake roqon cewa kada a sami wani sulhu tsakanin bangarorin guda biyu, wato Rumawan da musulmai, ba shi kadai ba ma, an sami Masarawa daga bangarori daban-daban wadanda suka zo wurin Amr RA suna gode masa, yadda ya taimaka aka raba su da azzaluman Rum, sai suka nemi sarkin musulmi a Masar sato Amr din da ya sa baki wajen maido musu da dukiyoyinsu da sauran kadarorinsu wadanda Rumawan suka yi awon gaba da su, tunda yanzu komai ya dawo hannun musulmai din bayan an yi galaba a kan Rumawan, suka ce za su yi biyayya tare da ba da duk wata gudummuwa da ake buqata, Amr RA ya ce duk wanda ya kawo wata sheda da za ta nuna kayansa ya dauki a binsa, daga bisani ma Amr RA ya sa aka buge ganuwar gaba daya na Iskandariyya don ta zama gidan aminci.

.

Daga wannan lokacin ne Iskandariyya ta sami natsuwa ba ta tsoron abokan gaba ta kowani bangare duk kuwa da cewar yanzu ba ganuwar ma, don gabashinta zuwa kudanci duk suna hannun musulmai ne, ta yammaci kuma Amr RA ya sami amincinsu ta wajen bude Burqa, Zuwaila da Turablus (Tripoli), mutanen wadannan wuraren koda yake ba su shiga muslunci a lokacin ba amma sun yi sulhu da shi wajen ba da haraji, Arewacin ne yake hannun Rumawan wato abokan gaba, su ma an gasa musu gyada a hannu, sun taba sun ji, zai yi matuqar wahala su yi sakacin dawowa yankin ba tare da wani tsayayyen shiri ba, koda a ce ma za su dawo din sun san ba da musulmai kadai za su fafata ba, in har suka dawo wannan karon sun san har da mutanen yankin za a yi musu taron dangi.

.

2) AN BUDE YANKIN NUBA

Da can a baya Amr bnl Aas RA ya fara qoqarin bude qasashen Nuba, wato kudancin Masar har cikin Sudan, sai dai ya yi karo da wani salon yaqi wanda ba shi ba duk cikin sauran sahabban ba wanda ya san kansa, wato harbi da kibiya amma a ido, a ranar farko kawai an yi asarar idoduna sama da 150, tilas rundunar Amr din ta yarda aka yi sulhu, to lokacin da Abdullah bn Sa'ad ya hau sarautar Masar din, sai ya dawo wa yaqar yankin a shekara ta 31 Hijiriyya, ba shakka ta yi matuqar kutsawa cikin baqaqen fata, sai dai idondunan da aka rasa da dama, a qarshe shi ma aka zauna kujerar tattaunawa wace ta kai ga an qulla yarjejeniyar zaman lafiyar da ta yi tasiri na kusan shekara 600 (Alkhilafa wal Khulafa Ar-Rashidun p229).

.

Abin da Abdullah bn Sa'ad RA ya daidaita da su shi ne zai lamunta musu zama lafiya da cin gashin kai, su kuma musulmai su sami natsuwa ta kan iyakokinsu dake kudanci, sai Nubawan suka bude kasuwanci sosai tsakaninsu da matattarar musulman, aka sami cakudedeniya wace ta yi sanadiyyar musluntar wasu da dama cikin qabilar Nuba din da Bija (Qadatul Fat'hi li Bilaadil Magrib 1/61-63).

3) SHIGA WASU QASASHEN AFURKA

Mun ga yadda Amr bnl Aas RA ya daidaita da mutanen Burqa zuwa Turablus, shi kuma Abdullah bn Sa'ad RA sai ya ci gaba, don a shekara ta 26 ne Hijiriyya wace ta yi daidai da 646 Miladiya khalifa ya maye makwafin Amr RA din da shi.

.

Sai Abdullah RA ya fara tura sojojin samame gami da leqo halin da sojojin abokan gaba suke ciki ta bangaren Tunis, don nuna kwadayin bude wurin gami da qoqarin hararo irin qarfin sojojinsu da makamansu gami da tsarin matsugunansu, da yadda sojojin muslunci za su iya shiga lafiya su fita lafiya, bayannan sai ya tura wa Usman RA yana neman izinin bude yankin, khalifa kuma ya ba shi, bayan qalilan sun koma kan ra'ayin Umar RA kafin wafatinsa na dakatar da kutsawa Afurka din, Usman RA a Madina ya kira mutane zuwa ga wannan manufar tasa mai matuqar mahimmanci ga musulmi da muslunci, mutane masu damar gaske sun yi wa khalifa Usman RA biyayya, cikinsu akwai manyan sahabban Annabi SAW da ahlul baiti irin su Hasan da Husain da Ibn Abbas da Ibn Ja'afar RA (Seeratu Ameeril Mu'mineen Usman bn Affan p169)

.

Wannan zai dada fitowa da qarairayin da Shi'a suke yi na samun sabani tsakanin manyan sahabbai da ahlul baiti ko rashin jittuwa tsakanin Aliy RA da sauran khalifofin, 'ya'yan Aliy RA jikokin Fadima RA suna ciki, in da a ce ba su yi mubaya'a kamar yadda iyayensu suka yi ba ba za su shiga cikin sojoji ba bare su fita jihadin tare, a zahiri kowa ya ba da gudummuwarsa a yaqin, qabilar Muhra ta tura mutum 600 ita kadai, Maida'an 700, Gunath 700 ga sauran jama'a, Usman RA ya ba da raquma 1,000 don taimaka wa masu rauni.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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Lokacin da sojojin Madina suka isa Masar sai suka hadu da na Abdullah bn Sa'ad suka keta kan iyaka qarqashin jagorancin Abdullah RA din da kusan sojoji 20,000 zuwa cikin Libya, amma yayin da suka zo Burqa suka hadu da sojojin Uqba bn Nafi' Alfaraheediy shi da sauran sojojin muslunci, ba wata matsalar da suka samu lokacin da suke qoqarin keta Burqa din, domin sunanan kan alqawarin da suka dauka na zama lafiya tare da musulmai tun lokacin Amr bnl Aas, da haka suka fuskanci qasashen Afurka, amma har zuwa wannan lokacin Abdullah RA yana aikar masu leqo abubuwan dake faruwa, na amincin hanya da irin shirin da mutanen wuraren suke yi, don kar a zo su yi musu kwanton bauna a ba su sani ba.

.

A irin wannan leqe-leqen ne aka gano cewa jiragen ruwan Rum shaqe da kayayyaki masu dimbin yawa a gefen Turablus (Tripoli), cikin dan qaramin lokaci sojojin muslunci suka maida jiragen Rumawan ganima, suka cabke kusan mutum 100 dake kula da jirgin, kusan wannan shi ne babbar ganimar da aka fara samu a qoqarin musulmai na bude qasashen Afurka din (As-Sharf wat Tasamiy liharakatl Fathil Islamiy p191), Abdullah RA ya wuce har zuwa Sufeitula (Sbeitla) inda ya yi karo da sojojin abokan gaba, wato rundunar Jarjeer, shi kuma wani sarki ne a Afurka wato Tunisia.

.

Yawan sojojin abokan gaba ya kai 120,000, kowa na jiran kowa, amma akwai sadarwa a tsakaninsu, inda musulmai suka yi qoqarin jawo hankalinsa ta wurin tallata masa muslunci, kan cewa ya karba ko in ba haka ba ya ba da haraji ya ci gaba da addininsa kamar yadda yake so, amma girman kai ya hana shi ya karba, sai wutar yaqi ta kunnu a tsakaninsu aka yi ta ba-ta-kashi na tsawon wasu kwanaki, a lokacin ne wani dauki na musulmai ya same su qarqashin jagorancin Abdullah bnz Zubeir, wanda qarshen girman kan Jarjeer ya qare a hannunsa, kar mu manta wannan Abdullah din shi ne dan Asma wace cikinsu daya ne da A'ishah RA.

.

Lokacin da Rumawa suka ga abin da ya faru da Jarjeer da mutanen Sufeitula sai hankulansu suka dugunzuma, suka yi musayar wasiqu kan yadda za su yaqi Abdullahi bn Sa'ad, amma sai suka dan razana kadan wanda ya sa suka tura masa saqo gami da yi masa tayin wani abu in har zai kwashi rundunarsa ya qara gaba da su ba tare da sun shiga wata matsala ba, su kuma za su ba shi Ton 13 da kilogram 478.4 na zinare (Kwatankwacin qindari 300 kenan a yau), a wasu ruwayoyin an ce za su riqa ba da qindari 100 ne a matsayin harajin duk shekara, a qarshe dai Abdullah RA ya karbi tayin da suka yi masa ya kuma bar su, da wannan sai aka tsaya a kan cewa duk abin da musulmai suka amsa kafin sulhu nasu ne, amma wanda aka amsa bayan sulhu an mayar musu.

.

Abdullah bnz Zubair ya ce wa Abdullah bn Sa'ad "Ka ga yaqimmu da wadannan ba mai yankewa ba ne, masamman yadda ake ta kawo musu dauki a kai-a kai, ga shi kuma qasar tasu ce, mu kuma tsakaninmu da sauran musulmai tafiya ce mai tsawo, a ganina mu bar wasu gwarazan musulmai a haimominsu cikin shiri, mu kuma sai mu fuskanci Rumawa kawai a matsugunansu, sai sun galabaita, to idan aka zo hutu kowa ya koma cikin jama'arsa, mu sai mu tura wadanda suka huta kuma suke cikin shiri, qila da wannan shirin sai ka ga mun ci nasara" ya kira wasu daga cikin rundunar musluncin ya nuna musu abin da yake gani, su kuma suka yi masa muwafaqa.

.

Yadda Ibnz Zubair ya ba da shawara haka din dai aka yi, har ya kasance abokan gaba sun kasa kare kansu, anan Ibnz Zubair ya tura Jarjeer lahira, wasu da dama cikin Rumawa suka habri Arewa, aka kama 'yar Jarjeer a matsayin fursuna, Abdullah RA ya yi wa birnin zobe har sai da suka gaji suka miqa wuya, an sami gwaggwabar ganimar da ba a samu a wani wuri ba, kason mahayi guda ya kai dinari 3,000, na mai tafiya a qasa kuma dinari 1,000, Abdullah bnz Zubair ne ya sami damar mallakar diyar Jarjeer, birnin Sufetula ya dawo hannun musulmai kacokan.

.

ZATUS SAWARIY

Ya bayyana a sarari cewa an daki Rumawa ba qaramar duka ba, wace ta kai ga sun tabbatar bakin ruwayensu na tekun tsakiya yana cikin hatsari, masamman yadda suka ga tun daga Ruuduus a Turkiya har zuwa Burqa a Libya wannan yankin yana hannun musulmai ne, sai Qustateen bn Hiraqal ya tara jiragen ruwan da Rumawa suka tanadar don wannan aikin su 1,000, ya fita don yaqar musulmai, ko ba don cin nasara ba zai dai wuce mummunar asarar da ya tafka, jin haka sai khalifa ya yi yunqurin kawar da wannan fitinar ta yadda ya ba da umurnin a fuskanci abokan gaba kawai, Mu'awiya bn Abi-Sufyan ya tura jiragen Sham don su je su hadu da na Abdullah bn Sa'ad qarqashin jagorancin Abdullah RA din, amma wanda Mu'awiya RA ya nada kafin su isa can shi ne Busr bn Arta'ah, wanda da jiragen Sham din suka hadu da na Masr sai aka sami kusan 200.

.

Duk da cewa adadin sojojin musluncin babu yawa, amma wadannan gwarazan sun sha karawa da sojojin Rum a wurare daban-daban ba sau daya ba ba biyu ba, shi ya sa ba sa jin tsoronsu ko qalilan, don karawa da kafurai tare da qarancin adadi abu ne da aka saba da shekaru masu yawan gaske da suka gabata, don haka qarancinsu ko yawan jiragen Rum a cikin ruwa ba komai ba ne, dalilan yaqin dai su ne:-

1) Musulmai sun kai wa Rumawa hare-hare a wurare masu dama a Afurka wanda Rumawan suka dade da maida su nasu.

2) An fatattaki Rumawa a bakin ruwayen gabashin da suka jima a can.

3) Rumawan sun fara tsoron cewa nan gaba fa sojojin muslunci za su yi qarfi har su fara tunanin qwace Qustantaniya (Istanbul).

4) Qustanteen bn Hiraqal ya fara tunanin qwato sunansu da suka yi asara a Sham, Masar da Burqa.

5) Rum din sun yi shirin far wa musulmai don hana su motsi nan gaba.

6) Sai kuma qwato Iskandariyya ta kowace hanya, mun riga mun san matsayinta a wurinsu.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

AN FAFATA

Wannan gagarumin yaqi da zai rarrabe dan kuka da dan tsamiya zai yi matuqar wahala mutum ya ce ga inda aka yi shi, saboda galibin littafan tarihi suna fadin an yi shi ne ba tare da ayyana wuri guda ba, ta yuwu saboda a kan ruwa aka yi, wasu 'yan kadan dai suna ganin ta bangaren Iskandariyya ne, hakan zai yuwu, don nan ne Rumawa suka sha kashin gaske, kuma nan din dai ne suka mayar sansaninsu na dindindin, ko ba don komai ba ba su taba damuwa da asara kamar ta Iskandariyya ba, Dr Shauqiy Abul-Khalil ya ce a gefen Iskandariyya aka yi (An-Nujuum Az-Zahraa 1/80) haka (Tarikh ibn Khaldun 2/468) ma ya nuna, wasu littafan Yammaci ma duk suna ta nuna haka din, cewa a gabar Iskandariyyan ne.

.

Malik bn Aus bnl Hadsaan ya ce "Ina tare da mayaqan Sawariy, inda muka yi kicibis a cikin ruwa, gaskiya ba mu taba ganin jirage a ruwa kamar wannan ba, to a lokacin iska tana bugowa wurimmu ne, kenan Rumawa gaba ta kai su, sai muka dan tsaharta, su ma da suka ga haka sai suka dan dakata, har sai da iskar ta kwanta sannan muka ce lallai a sami aminci suka ce "Mun ba ku wannan" (Taareekhut Tabariy 5/292), daga baya musulmai suka ce wa Rumawa "Me kuke gani in da za mu koma tudu mu yi ba-ta-kashi a can har dai nasara ta bayyana ma daya daga cikimmu? In kuma kuna ganin a yi a saman Rumawa ne shi kenan" suka yi shewa gaba daya "Ai a yi a saman ruwa kawai" wannan yana nuna sabonsu da yaqin ruwa din, suna ganin in dai a kan ruwa za a yi sun yi galaba sun gama (Zatus Sawariy p66).

.

Haka kowa ya kwana cikin shiri, amma musulmai kam sun shiga halin ha'ula'i, har kwamandansu ya tara manyan hafsoshinsa don tattauna yadda za a yi, amma sai suka ce "A'a a fara gwabzawa tukun a ranar farko a matsayin somin tabi, a nan ne za a fahimci wasu abubuwa, daganan suka kwana salloli da roqon Allah gami addu'o'i kala daban-daban, da zikirori, su kuwa Rumawa suka kwana suna buga guge.

.

Gari na wayewa shi Qustanteen ya qosa a fara fitowa, amma shi Abdullah bn Sa'ad yana da nasa tunanin, ya tattara mayaqan aka sake hawa teburin shawara in da suka yanke cewa lallai yaqin ya zama na doron qasa ne duk da suna cikin ruwa, inda Abdullah bn Sa'ad RA din ya sa aka tuqa jiragen ruwan muslunci har sai da suka tabi jiragen Rumawa, 'yan nutso suka sauka suka daure jiragen tamau yadda ba za su rabu ba, da haka aka yi ta gwabzawan, duk da bangaren musulmai din akwai rauni amma haka suka jure kamar yadda suka saba tun hudowar muslunci, har Allah SW ya ba su nasara, sun kusa yin ram da Qustanteen din, amma da yake ya yi saurin farga nan qafarsa ta ba shi sa'a ya arce, amma da mutanensa suka ji musabbabin guduwarsa sun kashe shi, sai qaramin dansa ne ya dare kujerar.

.

MAGANAR HADA QUR'ANI WURI GUDA

1) A zamanin Annabi SAW an samu a matabbatan hadisai cewa yana da marubuta wadanda suka riqa rubuta wahayi, da wannan ne Zaid bn Thabit ya shahara da cewa marubucin Annabi SAW ne, don bayyanar da ya yi wajen rubuta wahayi, har Bukhari in ka duba ya yi babobi a Kitabul Fada'il akwai (Babu Kuttabin Nabiy), ciki ya kawo hadisa guda biyu da suke nuna Zaid din a matsayin marubucin Annabi SAW ((Kitabu Fada'ilil Qur'an 4986, 4593), in muka tuna baya wajen musluntar Umar RA ya taras da rubutaccen Qur'ani, wato wata sura a hannun 'yar uwansa, Annabi SAW ya rasu a lokacin akwai Qur'ani a rubuce sai dai ba a wuri guda ba ne.

.

2) A zamanin Abubakar RA kuwa, mun karanta yadda aka yi yaqin Yamama, sahabbai mahaddata da dama sun kwanta dama, don haka Umar RA ya ba wa khalifa wato Abubakar RA shawarar a rubuta Qur'aninnan, ya ce mahaddata suna mutuwa, yana tsoron a rasa wani abu na Qur'ani idan mahaddatansa suka rasu, amma da farko Abubakar RA ya dan ja, don yana ganin kamar zai yi wani abu ne da ba a yi ba a zamanin Annabi SAW, amma Umar RA ya nace har sai da Abubakar RA din ya gamsu, daganan ne ya sa Zaid bn Thabit ya hada Qur'anin wuri guda, sai Zaid din ya fara bin wadanda aka rubuta a bawon bishiyar dabino, da fallen dutse, da wadanda aka rubuta a fatu, zuwa qashin allon hannun raqumi da wadanda wasu suka haddace ba a riga an rubuta shi ba, to sai Abubakar RA ya riqe rubutaccen, bayan ya rasu ya koma hannun Umar RA, da ya rasu ya dawo hannun diyarsa wato Hafsa matar Annabi SAW.

.

3) A zamanin Usman RA kuwa, Huzaifa bnl Yaman ya dawo wurinsa ne bayan yaqe-yaqen Sham da Armenia da Azerbaijan kamar yadda muka karanta su a baya, nan ne ya ji bambance-bambance wajen karatu sai ya nemi khalifa Usman bnl Affan da ya qwato al'umma kafin a sami matsaloli, kamar yadda Yahudawa da Nasarawa suka samu, wajen bambance-bambancen harasa har hakan ya shafi ma'anar littafin koma aka canza shi gaba daya, ganin haka sai Usman RA ya aika wa Hafsa cewa ta ba da Qur'anin a kwafe, da ta bayar sai ya sa Zaid bn Harith, Abdullah bnz Zubeir, Sa'eed bnl Aas, Abdurrahman bnl Harith su kwafe.

.

Sai ya ce musu in kuka sami sabani da Zaid a wani abu (Kar mu manta shi ya rubuta na farko) to ku rubuta da harshen Quraish don da shi aka saukar, bayan sun gama sai ya mayar wa Hafsa da kwafin dake hannunta, ya sa a qona duk wani kwafi a ko'ina yake (Buhari 4987), bambancin da za a iya samu shi ne:-

1) Zamanin Annabi SAW an rubuta Qur'ani amma a warwatse kamar yadda muka gani, wasu a bawon bishiya, fallen dutse, qashi, da fatu.

2) Zamanin Abubakar RA an nemo duk kwafin a duk inda suke an yi wani kwafi guda daya gwargwadon yadda Annabi SAW ya koyar, a tsarin ayoyi da surori.

3) A zamanin Usman RA kuwa dama an riga an tattara shi, amma sai aka sami bambance-bambancen harshe, har ta kai ga wasu suna karantawa da harshensu, sai ya yi qoqarin tara mutane a harshen da aka saukar da Qur'anin da shi wato Quraish.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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YANKOKIN MUSLUNCI A LOKACIN USMAN RA

Da yake Makka ko Madina tun farkon tabbatuwarsu a bayan qasa ba su taba haduwa da wasu yankoki a matsayin masarauta guda mai tsari ba bare a ce daula mai zaman kanta da ta hada qasashe da dama a yau, akwai dai qwarya-qwaryar shugabanci ns qabila, ko qoqarin samun sarautar kamar yadda muka ga Aus da Khazraj sun yi bayan sun gaji da yaqar juna a cikin Madina, sai suka so dora sarki guda wato Abdullah bn Ubay bn Salul dab da zuwan Annabi SAW, sai kuma Makka da suke da shugabannin qabiloli da jagorori na wucin gadi, amma ba a ce ga mutum guda da yake sarautar Makka da kewayenta a matsayin masarauta ba, har sai da Annabi SAW ya zo ya hade Makka da Madina da duk yakkokin wannan tsibirin qarqashin muslunci, to babu wani tsari na masamman wanda ya wuce Qur'ani da sunnar Annabi SAW, bayan Abubakar RA ya hau khalifa ya fadada yankokin har suka zama hadaddiyar daular muslunci wace cibiyarta take Madina, zuwan Umar RA ya dada fadadawa ya dora gwamnoni ya bude ma'aikatu kamar yadda muka gani.

.

A lokacin Usman RA ma an dada fadada daular, dole a sami canje-canje, kodai wani sahabi da aka san hazaqarsa a fagen fama a cire shi daga gwamna a tura shi can, kamar yadda muka gani a zamanin Abubakar RA, ko kuwa a dawo da shi Madina don ya kusanci khalifa, kamar yadda muka ga Usman RA ya yi da Amr bnl Aas, ya turo Abdullah bn Sa'ad, da yake za a yi yaqi da Rumawa kuma suna ganin Amr RA ya fi kowa sanin kansu suka roqa a dawo da shi (muna zuwa wurin) khalifa ya amsa kuma dawo da shi din, ba dole ba ne sai mutum ya yi laifi a tsige shi, lokacin ba wani dalili da ya nuna in an dora ka a wani matsayi sai dai ka mutu a kai, hatta jagorancin runduna akan nada kwamanda kuma a sauya shi.

.

1) Makka: Umar RA ya rasu Khalid bnl Aas ne gwamna a Makka, lokacin da Usman RA ya zama khalifa bai canza shi ba na tsawon lokaci, kafin daga baya ya sanya Aliy bn Rabee'a ya canje shi, ya kuma sanya Abdullah bn Amr a matsayin gwamna, daga baya ya maido da Khalid bnl Aas har ya rasu shi ne gwamnan Makka, da Aliy RA ne ya zama khalifa ya canza shi.

2) Madina: Nan ne inda khalifa yake zaune, za a iya cewa cibiyar muslunci, komai na muslunci daganan yake tasowa don haka tana hannun jagora ne a lokacin, haka Usman RA ya kula da Madina har ya koma ga Allah.

.

3) Bahrain da Yamama: Umar RA ya rasu Bahrain tana hannun Usman bn Abil-Aas ne, har Usman RA ya hau halifanci na tsawon lokaci bai canza shi ba, ana cewa shekaru 3 ne, amma lokacin da Bahrain ta hade da Basara sai Abdullah bn Aamir ya hada da Bahrain din gaba daya, har khalifa ya rasu shi ke riqe da yankin, Yamama kuwa a zamanin Umar RA gwamnan Bahrain ne yake tura musu komai, amma a zamanin Usman RA kamar sun sami gwamna, ban dai kai ga saninsa ba ne.

.

4) Yaman da Hadaramaut: Umar RA ya rasu Ya'ala bn Muniyya yake riqe da Yaman, har lokacin Usman RA din, yana zaune ne a San'a, kuma har zuwa rasuwar Usman RA din bai canza shi ba, sai dai akwai gwamnoni ne sama da daya a yankin, domin Madinatul Jund Abdullah bn Rabee'a ne yake riqe da ita har Usman RA ya koma ga Allah, wannan yankin a lokacin suna da natsuwa da biyayya, qila shi ya sa ba a sami canje-canje ba, don galibi hayaniyar jama'a yana daya daga cikin dalilan canja gwamna a yanki.

.

Sham: A lokacin Umar RA Mu'awiya bn Abi-Sufyan ne gwamna, sai Usman RA ya bar shi bai canza shi ba, kamar dai yadda ya bar gwamnonin Yaman da na Masar da wasu wuraren, lokacin Usman RA din an qara fadada daular muslunci kamar yadda muka gani, wannan ya sa Mu'awiya RA din ya zama babban gwamnan yankin Sham gaba daya, kusan shi ne ma babba masamman yadda daular take fada da samun qarfi ta bangarensa, da farko Umair bn Sa'ad Al-Ansariy RA shi ne gwamna a Hims to sai rashin lafiya ya raunana shi har ya kai ga ya roqi khalifa a sauqaqa masa, sai Mu'awiya RA ya hada da Hims, Palestine ma tana hannun Alqama bn Muharraz ne, daga baya ya yi rashin lafiya ya rasu, sai ya kasance Sham gaba dayanta tana hannun Mu'awiya RA din, duk da mun dan fadi qoqarin da ya yi a baya na fadada muslunci, amma ba iyakarsa kenan ba.

.

6) Armenia: Wannan yankin asali ma a lokacin Usman RA ne ya fara motsin yada muslunci a can daga Sham, wanda Habib bn Maslama ya jagoranta, ya sami damar bude wurare da dan dama a Armenia da sojojinsa 8,000, amma lokacin da ya ji cewa Rumawa sun taru don yaqarsa sai ya aika wa khalifa abin dake faruwa, ya nemi a kawo masa dauki, to sai khalifa ya yi umurni da cewa wata runduna dake da sojoji 6,000 a Kufa su matsa zuwa can, suka tafi qarqashin jagorancin Salman bn Rabee'a Albahiliy (Al-Wilaya alal Buldan 1/176), a qarshe dai khalifa ya rubuto takarda inda yake dora Salman din a kan Armenia, a nan ne ya bude ta har ya fada yankokin Turkawa kuma Allah SW ya ba shi nasara.

.

To bayan wani lokaci ne kuma Usman RA ya tura Huzaifa bnl Yamaan ya riqe Armenia din, duk da cewa a lokacin Azerbaijan tana hannunsa, kuma ya yi qoqari sosai wajen yaqar Turkawa, bayan dan lokaci kuma sai ya turo Mugeera bn Shu'ba a matsayin gwamnan Armenia, har Khalifa ya rasu shi yake riqe da wurin, tabbas kafin Usman RA duk yankokinnan ba su shiga muslunci ba, sahabbai sun sha matuqar wahala wajen bude ta amma a qarshe dai sun ci nasara.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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7) Masar: A lokacin khalifancin Umar RA Amr bnl Aas ne yake riqe da Masar, ya riqe ta na wajen shekara 4 cur, har Umar RA ya rasu shi yake riqe da ita, Usman RA ma bai canza shi ko nan da can ba, shi yake riqe da ita, Abdullah bn Abi-Sarh kuma yana tagaza masa tun lokacin bude Palestine, kokacin da Amr RA ya zo bude Masar yana cikin rundunarsa, har ya ba shi kula da "Sa'eed Masar" bayan an bude ta, to bayan wani lokaci sai khalifa, Usman RA, ya dawo da Amr RA ya nada Abdullah bn Sa'ad RA a Masar, da aka ji cewa Rumawa sun zo Iskandariyya kuma sun kashe musulman dake ciki, sai Usman RA ya turo Amr RA ya jagoranci rundunar musulmai saboda masaniyarsa da su, ya zo din aka kawar da Rumawa, to yankin wuri ne mai rikici da rigingimu, wannan ya sa khalifa Usman RA ya sake nada Abdullah bn Sa'ad karo na biyu, har sai da Abdullah bn Saba ya shugo ya zuga su.

.

8) Basra: Babu ko shakka a lokacin Umar RA ne Basra ta zama babban barikin muslunci, don akwai qabilu da dama da suka yi hijira zuwa can, suka shiga yaqoqi da dama har aka sami sa'ar fadada daular muslunci, babu ko shakka gwamnan wannan yankin wato Abu-Musa Al-Ash'ariy ya yi matuqar qoqari a yankin, qila ganin haka ne ma ya sa Umar RA ya yi wa Usman RA wasiyyar barinsa a yankin (Siyaru A'alamil Nubla 2/391, Al-Wilaya alal Buldan 1/186), a lokacin Umar RA din ne Abu-Musa ya yi matuqar jihadi wajen qarisa bude qasashen Iran, ya yi maganin wadanda suke qoqarin baudewa bayan rasuwar Umar RA din, a nan za mu gane babban dalilin da ya sa 'yan Shi'a suke tsine wa Abu-Musa Al-Ash'ariy RA, amma Aliy RA bai zabe shi ba sai da ya san ko shi waye.

.

Kamin khalifa Usman RA ya cire cire Abu-Musa RA a shekara ta 29 Hijiriyya ya yi musu abubuwa da daman gaske, kamar samar da noman rani, ta hanyar keta hanyoyin ruwa, har ma da ruwan sha da ya kawo Basra din a wancan lokacin, akwai ma wasu kogunan da ya fara qoqarin haqawa din bai sami damar qarisawa ba saboda canjin da aka samu, amma wanda ya canje shi din Abdullah bn Aamir shi ya qarisa, shi Abu-Musa dattijo ne ya tsufa kamar yadda muka gani, shi kuma Abdullah bn Aamir yaro ne dan shekara 25 a lokacin, kowa kuma ya san abin da ake buqata na yaqi daga kowani gwamna, shi ya sa ma da saqon canjin ya sami Abu-Musa din ya bayyana wa jama'a dalilin canjin (Taareekhut Tabariy 5/266, Siyaru A'alamin Nubala 3/19).

.

To yankin na Basra matsalolinsa sun yi yawa, duk lokacin da aka yi Gabas sai sun yi Yamma, a kan dole ya canja Abu-Musa din, ya sake wa yankin tsari gaba daya, ya sanya sojojin Bahrain da na Oman su hadu a Basra don taimaka wa Abdullah bn Aamir yadda zai sami damar riqe wajen da kyau, wannan ne dalilin da ya sa sojojinta suka fi na sauran yankokin yawa, kuma mutane daga wurare daban-daban suka je can, babu ko shakka Abdullah bn Aamir ya sami damar bude wurare da daman gaske sakamakon wannan qarfi da ya samu.

.

Har ta kai ga Aamir ya sanya wasu su riqe wasu mahimman wurare don ganin daukakar musluncin kamar dai Oman, Bahrain, Sajistan (Sistan), Khorasan, qwaryar Iran da Ahwazan, kuma ya dan riqa cancanja su don dai a sami zaman lafiya na dindindin a yankin gaba daya, a lojacin ne yankin Iran din suka fara aiki da dirhamomi mai dauke da rubutun Larabci wato a shekara ta 30-35 (Ad-Rahimul Islamiyya p14), babu ko shakka Basrawa sun qaunaci jagoransu Abdullah bn Aamir matuqar qauna ba kamar yadda ake cewa ne wai Khalifa ya tsige Abu-Musa ya nada na kusa da shi ba.

.

9) Kufa: Wanda yake riqe da Kufa a lokacin da aka yi wa khalifa Usman RA mubaya'a Mugeera bn Shu'uba ne, amma sai khalifan ya cire shi ya sanya Sa'ad bn Abi-Waqqas, dalilin sauyin kuwa Usman RA ya yi qoqarin zartar da wasiyar da Umar RA ya bar masa na cewa ya samar wa Sa'ad da inda zai saka shi, asali Umar RA bai cire Sa'ad saboda kama shi da wani laifi ba, mun karanta a baya cewa a kan sami canje-canje a dalilin wasu abubuwa, shi kuma Usman RA ya kai shi Kufa din, amma ba shi kadai ne ba, shi yana kula ne da salla da sauran rundunar muslunci, shi kuma Ibn Mas'ud yana kula da baitul mali (Taareekhut Tabariy 5/250, Al-wilaayatu alal Buldan 1/196).

.

Usman RA ko ba don komai ba yana sane da cewa Sa'ad bn Abi-Waqqas ya san Kufa sanin haqiqa ciki da waje, mazaunanta da masu buga-buga, gami da sojojinta gaba daya, ya kuma taba riqe ta na tsawon shekaru, kusan shi ne ma ya gyara ta haka a zamanin Umar RA, don haka zai yi wahala a sami masaninta irinsa, kenan in Usman RA zai maida shi wurin ya san dalilin da ya sa ya yi haka din, a zuwansa Kufa ya gyara magudana ruwan da aka yi domin noman rani a shekara ta 25 Hijiriyya.

.

Taga bisani kuma Usman RA ya sauya shi da Waleed bn Uqba bn Abi-Ma'eet, shi ma ya yi aiki a yankokin tun zamanin Abubakar RA, a matsayin kwamanda, to in ma za a zargi khalifa kan nada shi ko cire magabacinsa, ai ba Sa'ad RA ne farko ba, ko kafinsa akwai Mugeera kamar yadda muka gani, kuma a lokacin kamar jagorori ne guda biyu yadda ba haka aka saba ba, akwai Sa'ad din ga kuma Abdullah bn Mas'ud, sai ya tara lamuran a hannun mutum guda wato Waleed din, lokacin da wasu matasan Kufa suka kashe Haisiman Waleed ya yanke musu hukuncin kisa da umurnin khalifa, matasan garin suka tada qayar baya a aka sauya shi da Sa'eed bnl Aas a shekara ta 30 Hijiriyya.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

MATSALAR KUFA

Ba shakka matasan da suka kashe wani sun cancanci kisa indai adalci za a yi, don haka hukuncin da sarkinsu Waleed ya yi na kashe su a dalilin kashe Ibn Haisaman Al-Khuza'iy ya yi daidai, sai dai makusantan wadanda aka kashe din sun yi ta yayata munanan maganganu a kan sarkin, har ta kai ga suna zarginsa da shan giya, suka nemi tsayar masa da haddi da ma tsige shi daga Kufar gaba daya (Alwilaayatu alal Buldan 5/251), to khalifa dai ya wanke shi, kuma ya sauya shi din da Sa'eed bnl Aas kamar yadda muka gani, shi kuma ya yi iya bakin qoqarinsa na gyara wadannan mutanen.

.

Banda haka ma ya yi yaqe-yaqe da dan dama kafin fituntunu su fara kunnowa a Kufa shekara ta 33 Hijiriyya, a taqaice dai Ashtar ya kimtsa wani makirci wanda ya abka Sa'eed a ciki, a dalilin haka shi Ashtar din da wasu matasa suka fara fito na fito da sarkin nasu, har suka nemi cewa dole fa khalifa ya canza musu shi, fituntunu suka fara yawa, ya zama cewa in talakawa suka so abu shugaba bai yi ba to dole kawai a canza shi, kenan shi kansa shugaban mulkinsa ake yi ba shi ne yake mulki ba, a qarshe dai haka din khalifa Usman RA ya cire Sa'eed bnl Aas ya maido da Abu-Musa Al-Ash'ariy, ka ga da khalifa gaba yake yi da shi ba zai dawo da shi ba don sahabbai ba su qare ba, ga ma'aikatanan hululu, amma yana laluben yadda za a zauna lafiya ne.

.

Abu-Musa din ne ya ci gaba da riqe Kufa har Allah SW ya amshi ran khalifa RA, za mu iya cewa sarakuna 5 aka yi a Kufa a lokacin Usman RA kawai, duk da cewa ba a canza na Yaman ko sau daya ba, sun matsa wa sarakunansu, har ya zamanto ba sa darajanta su, sun kai qarar Sa'eed bn Abi-Waqqas da Waleed bn Uqba, abin ya ci gaba har ya kai ga sun kori Sa'eed bn Abil-Aas, ba lokacin suka fara ba, ko a zamanin Umar RA sai da ya yi kuka da su.

.

Hankalinsu bai kwanta ba sai da suka ga sun kimtsa yadda aka kashe khalifa Usman RA, amma in aka tambaye ka "Ina ne Kufa?" Kar ka yi tsammanin kusa da Makka take ko Madina, tana nesa ne da su, wadanda suke qarqashinsu a lokacin kuwa sun hada da Tabarestan, Azerbaijan da wasu yankoki a Arewacin Iran, kenan ba wani mamaki, duk qasashen da aka bude daga baya-bayannan sun dauka cewa zaluntarsu aka yi don haka wasu suka yi qoqarin kimtsa fituntunu da gangan, mun ga yadda Abu-lulu'a ya kai ga kashe khalifan muslunci Umar RA.

.

In muka sake duba lamarin da wani ido za mu ga cewa bangaren Yaman mutanene masu son lumana da kwanciyar hankali, ba a taba canza musu khalifa ba, qasashen Sham ma akwai wannan zaman lumanan daidai gwargwado a tsawon lokacin da Usman RA yake khalifanci, Basra kuwa ba sa komai sai qoqarin fadada daular kamar yadda muka karanta, Masar da Kufa nan ne ake ta samun tashin-tashina, da canje-canje, Masar dai saboda kwadayin daular Rumawa da wurin, kuma sun dage sai sun qwato Iskandariyya, Kufa kuma ga hambararriyar daular Irannan tana ta kafa fituntunu don dawowa da qarfinsu, kuma wadannan wuraren su ne ummul-haba'isin kashe khalifa Usman RA.

.

TSARIN HALIFANCIN USMAN RA

Usman RA yakan dogara ne kan shawarwarin makusantarsa cikin mafi yawan al'amuransa, ya harhada wasu yankokin saboda ganin amfanin yin hakan ga daukacin musulmai, misali ya hada Bahrain da Basra, kamar yadda ya hada yankokin Sham wuri guda saboda dalilin da muka karanta a baya, abin da ya riqa yi a kowani lokaci shi ne nasiha ga talakawansa gaba daya, mun ga inda yake cewa ma'aikatansa su zama ma'aikata ba masu tara haraji ba, ya tsara yadda yake so duk gwanoninsa da sauran ma'aikata su yi, da irin mu'amallar da za a yi da kowa hatta abokan gaba, ya riqa tura musu duk wasu canje-canjen da aka samu.

.

Ya tara mutane a kan lafazin Qur'ani daya daga baqara har nasi, ya kuma sa a qona sauran lafazozin don kauce wa bata Qur'ani da qoqarin mayar da shi yaruka daban-daban, ya kwadaitar da kwamandojinsa jihadi, inda ya tura wa Abdullah bn Aamir a Basra da Sa'eed bnl Aas a Kufa cewa "Duk wanda ya riga bude Khorrasan shi ne sarkinta" hakan ta qarfafa Ibn Aamir ya bude Khorrasan, Sa'eed ya bude Taberustan (Tareekhul Ya'qubiy 2/166), kuma ya riqa kafa musu wasu sharudda yadda za su zama wa sauran musulmai izna ko kuma su sami sauqi a wasu abubuwan.

.

HANYOYIN DA YAKE BI DON SANYA IDO

Usman RA ya bi hanyoyi da dama don sanya wa ma'aikatansa ido da tabbatar sa cewa suna yin aikin da ya dace misali:-

1) HALARTAR AIKIN HAJI

Ya riqa zama amirul haji da kansa inda ya riqa haduwa da alhazai, yana jin koke-kokensu, da irin yadda sarakunansu suke tafiyar da su, ya kuma umurci sarakunan su riqa tahowa duk shekara, su hado da duk wanda suke kuka da shi (Alwilaayatu alal Buldan 1/216), koda yake shi ma ya ci gaba ne da abin da ya taras Umar RA yana yi, sai ya dasa ba tare da ya canza ba.

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.

2) TAMBAYAR MASU SHUGOWA MADINA

Hanya ta 2 da khalifa ya riqa bi wajen sanin halin al'umma har da tambayar wadanda suke shugowa Madina daga yankoki da garuruwa daban-daban, duk khalifofin 4 daga Abubakar RA har zuwa Aliy RA duk sun yi aiki da wannan salon, don matabbatarsu tana Madina ne, akwai masu shugowa ziyara a duk shekara za a iya jin halolin da suke ciki (Alwilaayatu alal Buldan 2/122).

3) AN SAMI MASU RUBUTO WA KHALIFA

An sami saqwanni daga wurare inda jama'a suke kukan sarakunansu, wadannan yankokin sun aiko da wasiqu suna neman sauyi ko a dawo musu da wanda aka canza da farko, mutanen Kufa sun yi irin wannan saqon, haka kuma mutanen Masar, akwai wasu saqwanni da suka sami khalifa daga yankokin Sham, kuma ya yi maganin matsalolin a yankin.

.

4) YA TURA MASU BINCIKE

Usman RA ya tura wasu masu sanya ido a kan yadda ake gudanar da aiki a wurare daban-daban, masamman inda suke yawan kukan cewa ana zaluntarsu, kuma masu binciken sun kawo abubuwa da dama wanda aka sanya su su bincika na ma'aikatan, misali ya tura Ammar bn Yasir Masar, Muhammad bn Maslama Kufa, Usama bn Zaid Basra, Abdullah bn Amr Sham sai kuma wasu da dama da aka tura wurare daban-daban (Alwilaayatu alal Buldan 1/217).

5) TAFIYA WURIN DA KANSA

Wannan bai wuce tafiya Makka da ya riqa yi yana tambayar mutane halolin da suke ciki ba, duk qasashen muslunci suna tafiya can.

.

6) NEMO MASU SHUGOWAN MASAMMAN

Bambancin wannan da na baya shi ne ba tambayarsu ake yi a boye in shugo kasuwanni don a ji abin da suke ciki ba, wannan karon nemo su ake yi masamman don sanin halin da suke ciki a yankunansu gaban sarkin musulmi, a zamanin Abubakar RA babu wadannan matsalolin sosai, kuma in mun tuna duk tsare-tsaren samun tabbatacciyar daula mai kama da wace muke ciki na samun ma'aikatu da gwamnoni da ma'aikata daga lokacin Umar RA ne, to kenan a wurinsa Usman RA ya kwafa, Aliy RA shi ma ya yi aiki da haka.

.

7) KIRAWO GWAMNONIN DON JIN HALIN DA SUKE CIKI

Kusan duk khalifofinnan guda 4 sun yi haka, Usman RA ya riqa yin haka don sanin halin da daular take ciki, da kuma sanin yadda za a bullo mata, misali taron da Usman RA din ya shirya a Madina, inda ya kira sarakunan Kufa, Basra, Sham, Masar da sauran wurare, ya kuma gayyato manyan sahabbai don binciken masabbabin fituntunun da suke qoqarin kunno kai, a nan ne ma ya ji ra'ayoyinsu da kuma yadda za a magance matsalar, kowanne daga cikinsu ya ba da tasa gudummuwar.

.

8) AIKA MUSU DA TAKARDU

Wannan hanyar ita ce mafi girman hanyoyi da Abubakar RA da Aliy RA suka bi, Usman RA ma ya yi aiki da ita wajen sanya wa ma'aikatansa ido, ina da matuqar kwadayin son ya ga kowa ya yi aiki kamar yadda ya dace, in ma wani ya yi kuskure yakan ladabtar da shi kan abin da ya yi in har ya san an aikata, yakan rubuta takarda a duk lokacin da zai canja wani ma'aikaci, ya yi wa jama'arsa wasiyya.

.

HAQQOQIN GWAMNONIN

Akwai wasu haqqoqi da aka zayyano a zamanin khalifofinnan 4 na gwamnonin muslunci, wasu sun shafi gwamnonin ne da sauran al'umma, wasu kuwa tsakaninsu ne da khalifa, da kuma wasu haqqoqin da suke rataye da baitul mali, duk wadannan haqqoqin an tanadar da su ne don su taimaki gwamnoni wajen zartar da ayyukansu ba tare da matsala ba, su ma al'umma su ji dadin rayuwarsu, misali:-

i) Yi musu da'a ga abin da babu sabon Allah a ciki, kamar yadda Qur'ani ya yi bayani qarara cewa abi Allah da manzonsa da kuma shugabanni.

.

ii) Akwai yin nasiha ga gwamnoni, akwai hadisai da yawa da suka yi nuni da umurni da aikata kyawawan abubuwa da gudun munana, kuma khalifofinnan dukansu mun ga yadda suka riqa yi wa ma'aikatansu nasiha, hatta a su-ya-su sun riqa yi wa juna nasiha, Abubakar RA ya yi Umar RA, shi ma Umar RA din ya yi wa Usman RA.

iii) Ya zama dole ga al'umma su riqa isar wa gwamnoni da duk bayanan da suka wajaba su sani, su kuma hakaito musu gaskiya, masamman abin da ya shafi soji, ko abokan gaba, ko wani ha'inci na ma'aikata.

.

iv) Taimaka wa gwamna a irin matakin da ya dauka, tabbas akwai koke-koken da aka kai wa khalifa Usman RA amma ya kau da kansa, wannan bai nufin ya goyi bayan gwamnonin, ai an sami wasu, wadanda a dalilinsu ya tura masu bincike, kuma ya taras tabbas akwai rashin fahimtar juna kuma ya yi musu canjin.

.

v) Girmamasu bayan an riga an canja su din, tabbas Usman RA ya girmama Abu-Musa bayan ya canja shi, shi da Amr bnl Aas, ya ma sanya Amr RA din a matsayin mai ba shi shawara cikin manyan lamura, shi kuma Abu-Musa ya maida shi inda ya ciro shi.

vi)An riqa ba ma'aikata abin hasafi wanda mu a yau muna ganinsa a matsayin albashi ne, ko a zamanin Annabi SAW an riqa ba su, amma a tsarance muna gani a lokacin Umar RA ne aka fara, da Usman RA ya hau kuma ya qara saboda samun kudi da aka yi a dalilin qaruwar qasashen muslunci, amma farowa kam daga zamanin Annabi SAW aka faro.

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Gabatarwa:- Yusuf Ja'afar Kura

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.

MA'AIKATAN USMAN RA

Akwai maganganu masu dama kan ma'aikatan zamanin Usman RA, wasu kuskuren fahimta mutane suka yi musu, wasu kuwa dama neman wurin suka suke yi kamar yadda aka yaudare su, wasu kuma kai tsaye 'yan Shi'a ne, sai Turawan Yamma masu yin shigar burtu don bata addini, da yawa in mutum ya ga littafi da rubutun Larabci sai ya zaci abin da ya karanta gaskiya ne, galibin malamammu na farko da ba su tantance littafan marubuta irin su Taha Hussain da sauransu ba sun cabalbala maganganu kala daban-daban, a qarshe ma wasu suka ce "Usman RA ya zabo 'yan uwansa ne kawai na Banu Umaiya ya ba su maqamai manya, halifancin ya zama na gado, a daidai lokacin da 'yan Shi'a suke qoqarin cewa musluncin ma gaba dayansa gadonsa za a yi, don abin da Annabi SAW ya bar wa jama'a kenan, Qur'ani, da iyalan gidansa, babu wata takamaimiyar hujja a kan wannan iqirarin guda biyu.

.

To makusantan Usman RA da suke tare da shi su ne: Mu'awiya RA, Abdullah bn Abi-Sarh, Waleed bn Uqba, Sa'eed bnl Aas sai Abdullah bn Aamir RA, wadannan sahabbai 5 din su ne masu sukan suke cewa Usman RA ya nada, kuma makusantansa don mai da khalifancin gado, amma fa ma'aikatan ba iyakansu kenan ba, akwai: Abu-Musa Al-Ash'ariy, Qa'qa bn Amr, Jabir Al-Mazaniy, Habeeb bn Maslama, Abdurrahman bn Khalid bnl Waleed, Abul-A'awar As-Salmiy, Hakeem bn Salaama, Ash'as bn Qais, Jareer bn Abdillah Albajliy, Uyaina bnn Nuhaas, Malik bn Habeeb, Nusail Al-Ajaliy, Sa'ib bnl Aqraa, Sa'eed bn Qais, Salman bn Rabee'a, Khunais bn Hubaish, Ahnaf bn Qais, Abdurrahman bn Rabee'a, Ya'ala bn Munayya, Abdurrahman bn Amr Alhadaramiy, Aliy bn Rabee'a bn Abdil'Uzza.

.

Gaba dayansu 23 ne, amma an kebe 5 din su ake ta magana a kansu, saura mutum 18 din ko waiwayarsu ba sa yi, kuma ba wai 'yan gidansu ba ne, kawai sun fito ne daga qabila daya, bugu da qari ko tun zamanin Annabi SAW wadannan Banu Umayyan sun fi kowa yawan ma'aikata, wani abin ban mamaki ba ma a lokaci guda din suke su biyar ba, don ya nada Waleed bn Uqba, sai ya cire shi ya nada Sa'eed bnl Aas, shi ma sa'eed khalifa bai rasu ba sai da ya cire shi kamar yadda muka karanta, a taqaice ya rasu 'yan Banu Umayya qwara 3 ne jal, Mu'awiya bn Abi-Sufyan, Abdullah bn Sa'ad da Abdullah bn Aamir, ya sauke Waleed bn Uqba da Sa'eed bnl Aas, Saukewan ma ba wai wani wuri ne ba, Kufa ce, wato Iraq a yau, mun karanta a baya mun san san halin mutanen wurin, duk fituntunun baya su ne asalinsu.

.

Amma Banu Umayya ga wanda ya san su suna da yawan gaske, sun cancanci wannan adadin, don ko zamanin Annabi SAW ya yi aiki da su sama da duk wata qabila, ya sanya Utab bn Usaid bn Abil-Aas a Makka, Abu-Sufyan bn Harb a Najran, Khalid bn Sa'eed mai kula da zakkar Najraan din, Abban bn Sa'eed mai kula da fursunoni, sai kuma ya tura shi Bahrain, Abubakar RA kuwa ya dora Yazeed bn Abi-Sufyab kamar yadda muka gani a Sham, Umar RA da ya zo ya bar shi bai cire shi ba, daga baya kuma ya maye makwafinsa da dan uwansa Mu'awiyya bn Abi-Sufyan.

.

Wadannan makusantan Usman RA din in an duba su da kyau, ko mun koma baya mun duba qoqarin da suka yi, za mu iske cewa cancantarsu ta sa aka nada su, don Allah SW ya bude qasashe da dama a hannayensu, kuma an shede su kan ayyukan alkhairi da suka qaddamar wa jama'a, kuma wannan a bayyane yake, da a ce Usman RA yana duba kusantaka ne da dan matarsa ma ya sami aikin, ina nufin Muhammad bn Abi-Huzaifa, qaunarsa da shi a sarari ne, don lokacin da Muhammad din ya nemi fita Masar ya tanadar masa da duk abin da yake buqata ya dora shi a kan dabba, mun karanta irin tsare-tsaren da ya yi da kuma amanarsa, rashin adalci ne a soki shi.

.

ABU-ZAR A ZAMANI KHALIFA

In da a ce abubuwan da Abu-zar ya yi ne tun daga zamanin Annabi SAW har zuwa rasuwarsa za a duba, to da sam bai sami yabo a warin 'yan Shi'a ba, da ya bi sahun 'yan uwansa sahabbai RA, inda za a tsine wa sunansa da aibanta shi da kauce wa duk wata fatawarsa, 'yan Shi'a ba su damu da duk qoqarin da wannan sahabi RA ya yi ba tun zamanin Annabi SAW, amma tunda sun sami labarin (qanzon kurege) wanda yake nuna cewa ya sami sabani da Mu'awiya RA, ko ma shi kansa khalifan Usman RA, shi kenan ya cancanci duk wani yabo, ba don sanin komai nasa ba da sun saka shi cikin ahlul baiti.

.

Sun yi duk wani qare-qaren da suke gani za su iya a kai, suka ce shi Abu-Zar din RA ya tasirantu ne da Abdullah bn Saba, shi ne Sa'eedul Afganiy ya sifanta Ibn Saba din da cewa boyayyen gwarzo ne mai ban tsoro, ya sifanta shi da duk wata sifa da za a iya sifanta mutanen kirki, jarumai da ita, sai dai wai kamar dan leqen asirin Rumawa ne a qasashen da muslunci ya qwato a qarqarshe wato Masar da Syria, yana da shiga bangarori daban-daban da suka shafi addini da siyasa da yaqi, to sai Allah SW ya sa ya yi dace da saduwa da Abu-Zar RA, daganan ne ya canza abubuwa da dama kuma shi ma din ya yi wa Abu-Zar tasiri sosai (A'isha was-Siyaya na Sa'eed Al-Afganiy p60), ta duk inda ka juya za ka taras qarairayi ne.

.

Abin da ya inganta na lamarin shi ne wanda Buhari ya fitar wanda Zaid bn Wahab yake cewa "Na bi ta Rabaza sai ga Abu-Zar, na ce masa "Ya aka yi ka komo haka?" Ya ce "Ina Sham na sami sabani da Mu'awiya RA a ayar da take cewa {Ku masu imani, da yawan malaman ahlul kitabi da masu bautansu suna cin dukiyar mutane da zalunci, suna kange musu hanyar Allah, wadanda suke taskace zinari da azurfa ba sa ba da su a hanyar Ubangiji ku yi musu bushara da azaba mai radadi} Tauba 34.

.

"Mu'awiya RA ya ce ta sauka a kan ahlul kitabi ne, na ce "Dukammu ne" takai ga ya rubuta takarda ya zuwa ga Usman RA yana qarata, Usman RA ya nemi na zo Madina na kuma zo din, mutane suka yi min ca kamar ba su taba ganina ba, na gaya wa Usman RA halin da nake ciki, ya ce in naga zan je wani wuri kusa-kusa to, abin da ya kawo ni nan kenan, ni ko Bahabashe za su dora a kaina zan ji zan kuma yi masa biyayya (Buhari kitabuz Zaka 1406).

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.

BA YABON ABU-ZAR BA NE, SUKAR KHALIFA CE

A zahiri Abu-Zar ya tafi Rabaza da zabinsa ne, mun kuma ga dalilin da ya sa ya roqi khalifa don ya bar Madinan ya je can din, idan ma aka duba qissar kamar ana sukan Mu'awiya RA ne a kaikaice, sai dai zahirin maganar shi kansa Abu-Zar RA din suke qoqarin dushe hasken da Allah SW ya haskaka shi da shi tun farkon shugowar musluncin, domin abin da suke cewa shi ne: Abdullah bn Saba (wanda ya qirqiro Shi'a kenan a siyasance) ya hadu da Abu-Zar a Sham inda ya tura masa koyarwar wadatar zuci, zuhudu da yalwata wa mabuqata, sai wajibcin kyautatawa, wato matuqar abin da kake da shi ya wuce abin da kake buqata dole ja fitar ka bayar, wannan ya sa ya fara aibanta Mu'awiya, shi kuma Ubada bns Samit ya kwashe ya gaya masa ya ce Abu-Zar ne ya aiko masa, da wannan dalilin sai Mu'awiya RA ya kore shi daga Sham (Almadinatul Munawwara Fajrul Islam 2/216-217)

.

A zahiri ba haka maganar take ba, ba Mu'awiya ne ya ce masa ya bar Sham ba, ya dai tura wa Usman RA, wato Khalifa abin dake faruwa, shi kuma khalifan ya neme shi da ya dawo Madina wato cibiyar daular muslunci, bayan ya dawo din kuma shi da kansa ya kai kukan cewa mutane suna yawan sanya masa ido, sai khalifa ya ce masa ko yana son fita daga Madina ne ya tsaya kusa? Ya zabi haka din, hatta inda zai je din shi ya zaba, ba wai kai shi aka yi ba dole ba tare da yana son hakan ba.

.

In kuma maganar sabanin fahimta tsakaninsa da Mu'awiya RA da khalifa ya sa a yi masa daurin talala a Madina, yadda ba zai iya fita ya kai fahimtarsa wani wuri ba, don kar ya je ya dora su a kan fahimtar da sauran sahabban Annabi SAW ba a kanta suke ba, Usman RA sam bai yi haka ba, sai ya bar shi a wurin da yake hanya ne ma na mahajjata, mutanen Iraq tanan suke qarisowa Makka, kuma har da hakan Abu-Zar yakan je Madina ya yi salla a masallacin Annabi SAW, sannan Usman RA ya tanadar masa da raquma a can inda ya sami arziqinsa na kansa.

.

A taqaice dai babu wata ruwaya ko qwara daya da ta nuna cewa Usman RA ya kori Abu-Zar daga Madina in ba ta Ibn Sa'ad ba, a cikinta kuma akwai Buraida bn Sufyan Al-Aslamiy, Ibn Hajar ya ce shi mai rauni ne, kuma yana da danshin Rafidanci tare da shi, kuma zahiri 'yan Shi'a sun yi amfani da wannan qissar sosai don bata Usman RA, har suka nuna cewa wannan yana daya daga cikin dalilan da suka sa 'yan tada qayar baya suka yi sansanin suka kashe shi a qarshe.

.

Ibn Mutahhir Al-Hulliy, dan Shi'a, wanda ya mutu a shekara ta 726 Hijiriyya ya ce "Usman ya daki Abu-Zar mummunar duka, sai Ibn Taimiyya ya yi masa raddin da ya dace da maganganunsa (Minhajus Sunna 6/183), duk wani magabaci na qwarai ya san wannan qarya ce kawai, da aka ce wa Hassan Albasariy "Usman RA ya kori Abu-Zar" sai ya ce "Allah ya yi masa tsari (Tareekhul Madina 1037)" bayan rasuwarsa ma Usman RA ya dauki diyarsa ya riqe.

.

FITINAR DA TA FARU

Malamai na qwarai sun yi ta bayani kan wannan fitinar, hatta magabata Allah ya qara musu yarda umurni suka yi da cewa a daina kutsa kai wajen yin bayanin wane ne da laifi kan ya ce kaza ko ya yi kaza, dukansu sahabban Annabi SAW ne, a mai da lamarin gaba daya wurin Allah SW, shi ne ya san me ya faru a haqiqaninsa, kuma shi ne dai mai yin hukunci a tsakaninsu, abin da ya fi dacewa kawai a dubi ayyukan da suka yi don daukakar muslunci, a yi musu fatar samun lada a wurin Allah SW na ijtihadi da jihadin da suka yi, Umar bn Abdil-Azeez da aka tambaye shi kan wadanda suka yi yaqin Saffain sai ya ce "Wannan jinin Allah ya tsarkake hannuna bai taba ba, ni kuwa ba zan so na bata harshena da shi ba (Hilyatul Auliya 9/114, Aunil Ma'abud 12/274).

.

Ya zama dole mutum ya ji tsoron Allah, duk abin da ya faru ba a gabansa aka yi ba, bai dace ya riqa zaqewa kamar wani sahabi ya kashe qanin mahaifinsa ba, bare ya fada cikin mutuncin wadannan sahabban har ya kai ga ya ja wa kansa fushin Allah SW, in ba don haka ba meye na qin sanin abin da ya faru tsakanin magabatan? Tabbas kutsawar takan sa ka ji ba ka son wani sahabi, ko ka ce ya sire maka, ko ka fada tafarkin Shi'a wadanda suka kai ga tsine wa sahabban ma gaba daya.

.

Da yawa maganganun da aka yi lokacin wannan hatsaniyar babu gaskiya a ciki, wasu malaman sun cakuda ruwayoyin gaskiya da kishiyoyinta ne, kamar dai Tabariy a littafinsa, wasu kuwa tsarin Yammaci ne ya dabaibaye su, kamar su Taha Hussain da ya dogara a rubuce-rubucen Tabari da Ibn Asaakir da sauransu, irin wadannan rubuce-rubucen ne 'yan Shi'a suka hau, suka yi ta sukar sahabban har sai da aka nemi sahabi daya mutumin kirki daga shugowar muslunci har qarewarsa ba a samu ba, in ba Aliy RA ba, sai ko Abu-Zar RA, shi ma din ba su qyale shi ba.

.

An sami ruwayoyi da dama wadanda dan Shi'annan Abu-Mikhnaf, sunansa Luut ya kawo musu, daga cikin littafansa akwai: Ar-Ridda, Al-Jamal, Saffain da sauransu, sai Muhammad bns Sa'ib Al-Kalbiy, yana cikin masu cewa Aliy RA bai mutu ba, sai kuma Nasr bn Mazahim Al-Munqariy dan Shi'a ne yana da littafai kamar su: Waq'atus Saffain, Al-Jamal wa maqtalul Husain, galibin littafan ana karanta su kuma ana nuna cewa Tabariy ko Inb Asakir suka fadi, ba tare da sanin cewa marubutan 'yan Shi'a ne ba, wadanda manufarsu tun asali shi ne bata sunayen wadannan sahabban wadanda Allah SW ya amince da su, su ma suka amince da shi.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

WASU LITTAFAN

Babban abin takaicin shi ne samun wasu littafai da suka bayyana ga jama'a cewa na sunna ne, amma cike suke da rashin adalci wanda suka kai matsayin da mutane ba sa kallon Banu Umayya da wata daraja ko kadan, don dama a zatonsu ba Quraishawa ba ne, suka yi musu kudin goro kan cewa ba mutanen kirki ba ne daga na farkonsu har zuwa na qarshensu, a cikin irin wadannan littafan da aka yi kwashe-kwashe akwai: "Alkhilafatu wal-Mukl" na Abul-Ala Akmaududiy, da littafan Abu-Zuhra "Tareekhul Umam Al-Islamiyya" da "Imam Zaid bn Aliy" in za a yi wa wadannan marubutan adalci sai a ce ba su tantance ruwayoyi masu amfani ba sun yi kwashe-kwashe ne kawai ba tare da saninsu ba.

.

Za a iya samun wasu littafan wadanda marubutan suka yi iya qoqarinsu wajen tantance shaci-fadi da abubuwan gaskiya da suka faru, kusan kowa ya yi qoqari, misali:-

1) Tarikhud Daulatil Umawiyya, na Dr Yusuf Al-Ush.

2) Al-Awaasim minal Qawaasim, na Abubakar bnl Arabiy, ta'aliqin Muhibbuddeen Al-Khateeb.

3) Abdullah bn Saba, na Sulaiman bn Hamad Al-Auda.

4) Tahqeeq Mawaqifis Sahaba fil Fitan, na Muhammad Amhazun.

5) Al-Khilafatur Rashida, na Dr Akram Al-Umriy.

6) Hiqbatun minat Tareekh na Usman Alkhamees.

7) Fajrul Islam wal-Asrur Rashid, na Dr Muhammad Hassan.

.

Tsakani da Allah akwai buqatar samun littafai masu dimbin yawa da za su yi mana maganin wannan ambaliyar ta fitinoni da take addabar jama'a, a taqaice mun ambato 4:-

1) 'Yan boko masu kwashe-kwashe ba tare da tantancewa ba.

2) Malaman addini ne an saki jiki da su, amma su ma sun yi kuskuren tattaro rubuce-rubucen wasu, ko dai da kuskure ko rashin sani.

3) Turawan Yamma da suka yi qoqarin rubuta abin amma ta mahangarsu.

4) Sai ummul-haba'isin wato 'yan Shi'a, su da Yahudawa, wadanda asali sun yi ne don wargaza fahimtar musulmai, don suna gani da tarihi za su iya bata addinin, tabbas sun yi nasara a kan wadanda Allah ya batar, a Nigeria ma sun yi qoqari ba su ci nasara ba amma sun fara kama malaman wasu aqidojin da ba nasu ba suna yi musu aiki ta qarqashin qasa, su ma suna fito da laifukan sahabban a kaikaice da sunan fitar da falalar sayyidi Aliy RA.

.

Mu za mu yi qoqarin kallon lamarin ne ta fuskar da muke ganin ya dace musulmi na qwarai ya kalla, don qoqarin ganowa ko Majusawa, Yahudawa, Nasara da munafuqai sun ba da tasu gudummuwar wajen qarin gishiri bisa abin da ya faru, tabbas abubuwa da dama sun faru amma ta ya abin ya faro? Da farko dai ya kamata musulmi ya yi imani da cewa wannan fitinar tsari ce da kuma jarabawa daga Allah, Allah SW ya riga ya tsara cewa wannan zai faru, Annabi SAW ya ba da labarin cewa wannan al'ummar za ta sami sabani, za ta rarraba zuwa kashe-kashe da dama, ya ma fadi qofar da ta hana faruwar fitinar wato Umar RA, da zarar an karya qofar shi kenan, to in Allah SW ya zartar da ikonsa wa za ka zarga da kimtsa ta?

.

Shi ya sa Ibn Taimiyya bayan ya kawo hadisai da dama da aka jingina su da Annabi SAW na faruwar wadannan fitintunun na sabani da rarrabuwar kai a wannan al'ummar ya ce "An sami wannan ma'anar daga Annabi SAW ne ba ta fuska guda ba, inda yake nuna cewa rarrabuwa da samun sabani a wannan al'ummar ba makawa sai sun faru, don haka ya riqa gargadin al'ummarsa da su qwaci kansu daga matsalar (Ahdaath wa Ahaadeethul Fitnatil Ula p70, Iqtida'us Siraat 1/127), in muka koma baya za mu ga cewa musulmai a zamanin khalifancin Abubakar RA, Umar RA da farkon khalifancin Usman RA kansu a hade yake, babu wani sabani, to sai daga baya aka yi karo da wasu abubuwan da suka hankatso sabanin da rarrabuwar kai.

.

In muka duba can baya za mu ga cewa ba wai a zamanin Usman RA ne kadai aka sami munafuqai ba, ko tun zamanin Annabi SAW ya yi fama da su, kuma sun yi iya bakin qoqarinsu wajen ganin sun yi maganin muslunci tun daga nan Madina din, da kansu suka shiga cikin masu gaba da muslunci duk da cewa suna furta sunan muslunci, akwai masu raunin imani da aka yi ta amfani da su wajen samar da matsaloli, sai dai sun kasa yin wani abu ne don ba su da qarfi, dole su bi hanyar da sauran musulmai suka bi, to daga cikin abubuwan da suka taimaki musulmai wajen dinkewa akwai:-

.

1) Haduwa a kan imani da Allah gami da riqo da Qur'ani da sunnar Annabi SAW, duk da cewa akwai fandararru amma ba su da tasiri.

2) Babu wani abin duniya da za a ce shi ya hada su, aqida ce da yarda da saqon Allah SW, sai muslunci ya mayar da su 'yan uwan juna matsayi guda.

3) A duk lokacin da suka zo yaqi ba wai nasara kawai suke kallo ba har da qoqarin samun shahada ko kalmar muslunci ta daukaka, wannan ya taimaka wajen samun manufa guda daya, hatta a fagen yaqi.

4) Kasantuwar al'umma tare da annabinsu ya taimaka wajen qulluwarsu, duk lokacin da aka sami wadanda ba su ga Annabi SAW din ba ba sa kaiwa kamar wadanda suka rayu da shi, shi kansa Annabi SAW ya fadi cewa mafificin qarni wadanda suka rayu da shi ne, haka-haka har qarshe.

.

To sanin wadannan abubuwan zai taimaka mana wajen gano manya-manyan dalilolin da suka sa al'umma ta zama tsintsiya madauri daya, in kuma muka sake duba wasu matsalolin su ma za su sake ba mu wani haske wanda zai nuna mana babban dalilin da ya sa al'umma suka fara sanyi-sanyi koma suka rarraba har takai ga sun yi tunanin cewa kashe khalifan shi ne magani, amma mu tuna fa cewa al'ummar da suka riqa kashe annabawansu ba wai rashin adalcin annabawan ya sa su kashe su ba, sau tari rashin gamsuwa da saqon ne gami da taurin kai da juya baya yake sawa su dauki wannan mummunan matakin, ina qoqarin cewa annabawa da manzannin da al'ummominsu suka kashe su ba sakacinsu da rashin adalcinsu ba ne, to bare kuma khalifa da ba ma'asumi ba.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

1) Lokacin da Annabi SAW ya ga halin da muminai suke ciki na rashi, da yunwa ga qananan cututtuka sai ya riqa ba su haquri da cewa halin da suke ciki ba mai dorewa ba ne, a hankali za a bude musu taskokin arziqi na duniya da alkhairori daban-daban, sai dai duk da haka ya gaya musu abin da hakan zai iya jawowa, yadda za a yi ta fadace-fadace a tsakanin juna don wani lamari na duniya da abin dake cikinta (Ahdaath wa Ahaadeethul Fitnatil Ula p559), wannan kam mun karanta, Annabi SAW ya gaya musu mu'ujizar da Allah SW ya yi masa ne, amma baya nufin cewa su suka ja don haka zai same su, hukunci ne da Allah SW ya yanke cewa zai faru kuma ba wata makawa, shi ya sa wasu sahabban suke addu'ar kar Allah ya kai su lokacin, Umar RA bisa ijtihadinsa ya fahimci haka, sai ya hana shiga qasashen ajamawa don gudun wannan fitinar.

.

To ba don kallon wata maslahar ta fadadar daular muslunci ba, da wannan hanin shi ne zai ci gaba, lokacin da Usman RA ya hau khalifanci an sami bude-bude sosai ta fuskar Gabashi da Yammaci, hakan ya sa baitul-malin musulmai ya cika da ganimomi masu dimbin yawa, mutane suka sami alkhairai da arziqoqi a hannunsu, wanda a da can sam babu, kenan bangaren farko na mu'ujiza ya cika, saura dayan, Annabi SAW ya gaya musu za a samu, kuma sun riga sun samu, saura kallon abin da suka samu din da shagaltuwa da shi, wannan kuma yana dauke da wani irin sakamako.

.

Zai haifar da gasa a tsakaninsu ta fuskoki daban-daban, ina nufin wadanda ba su ji wancan gargadi na Annabi SAW ba, ko dai an haifo su daga baya, ko kuma sun muslunta a dalilin manyan khalifofin da suka bude qasashensu bayan rasuwar Annabi SAW, in muka lura da kyau fitintunun ba daga Makka ko Madina suka taso ba, daga qasashen da suka shugo muslunci ne bayan Annabi SAW, kenan fitinar ba a tsakanin sahabbai take ba, a zamaninsu ne dai, don su suke shugabanci a lokutan, kai tsaye ina qoqarin canza kalmar "Fitinar dake tsakanin sahabbai" zuwa "Fitinar dake zamanin sahabbai".

.

Usman RA ya fahimci inda al'umma ta fuskanta, shi ya sa a wasiqar da ya aika wa ma'aikatansa a lokacin da ya haye kujerar khalifanci ya ce "Haqiqa lamarin wannan al'ummar ta fuskanci abubuwa guda 3 na qirqira bayan haduwarta: Cikar ni'ima, samuwar 'ya'yayenku daga fursunoninku, da kuma samun makaranta Qur'ani daga Larabawan qauye da Ajamawa" Hasan Albasariy yake cewa wanda yake sheda ne ya gani da idonsa quru-quru ba labari aka ba shi ba.

.

Ya yi magana kan arziqin da al'ummar muslunci ta samu, na bulbulowar alkhairai da yalwatuwar dukiya, yake cewa "Na ga Usman kan abin da suka yi masa, amma zai yi wuya wata rana ta zo sai ka iske su suna rabon arziqi, sai ka ji an ce musu "Jama'ar musulmi ku zo ku amshi kyaututtukanku, sai su zo su amshi mai gwabi, sai kuma a ce "Ku zo ku amshi mai da zuma" kyaututtuka sai bulbulowa suke, arziqi ko'ina, abokan gaba sun kama kansu, kowa kuma da abin hannunsa... Sai dai kuma a daya hannun ga takubbanan an zare wa musummai, su ma sun zare wa kawunansu, na rantse da Allah har yau dinnan takobin na zare, ina ganin ma har ranar tashin qiyama (Al-Bidaya wan-Nihaya 7/224).

.

Zancen 'ya'yan fursunoni kuwa, dama su fursunonin galibi daga qasashen qarqashin Rum ne da na Iran, duba da irin rayuwar da suke ciki ta gafala da sakewa saboda nisa daga bauta, shi ne khalifa yake nusarwa da yadda za a sami yaran da za su taso cikin wadata ba su san wancan rayuwar da aka tsallake a Makka da Madina ba, kuma tabbaci ya fuskance su sosai ya hana su wannan damar da suke hange don komowa da addini, duk wani dan madara, da wanda dabi'arsa ta qwarai ta baci dole ne ya dawo kan hanya, ya bi wannan turbar dai da ake magana ta zama makiyayi ba masu tara haraji ba, duk wani makiyayi kuwa da gida zai fara, in wasu ba su so haka ba to ba shakka za su ga baqin khalifa.

.

Batun karatun Qur'ani ga qauyawan Larabawa da Ajamawa ana nufin mutum ya karanta Qur'ani karatu irin na tadabburi da qoqarin aiki da duk abin da ya zama wajibi gami da tasirantuwa da maganar Allah SW cikin abin da yake umurni da shi da wanda yake hanawa, ba wai kawai a karanta don neman lada ba tare da kiyaye abin da Allah SW yake umurni da shi ko hani ba, sakaci da bin ma'anar ya sa wasu suka manta da matsayin jagora a cikinsu, suka manta da matsayinsa a wurin Allah SW sannan manzonsa, suka manta da duk kashedi da gargadin da ake yi musu a Qur'ani da sunna, suka yi gaban kansu wanda a qarshe suka abka wa khalifan manzon Allah SAW suka kashe shi.

.

2) SAMUN SAUYI A MATATTARA

An sami wani irin sauyi a matattarar musulmai masamman a manyan biranen muslunci ba tare da kowa ya yi la'akari da wannan sauyin ba, ba shakka canjin zai iya yin tasiri hatta a tsarin jagorancin musluncin kansa, don daga baya matattarar musluncin ta fadada yadda ta kai ga samun bambancin tsarin halitta, launi, harshe, yanayin wayewa, al'ada, tsarin rayuwa, yanayin tunani, aqida, fannin tasirantuwa da matattara, gine-gine da sauran abubuwa, a hankali wannan al'umma da ta yi zamani da Annabi SAW ta fara mutuwa masamman a yaqin Yamama, sai aka fara samo fursunoni da masu hijira daga qasashen Iran, Rum, Turkiya, Qibt a Masar, Qurdawa, da Barbar a Afurka, mafi yawan wadanda suka mamaye biranen muslunci mutanen Iran ne, kiristocin Larabawa, da Yahudawa, sai musulman da kwata-kwata ba su yi zamani da Annabi SAW ba, irin wadannan mutanen duk maganar da aka kawo musu ba yadda za su rariyar imani irin ta sahabbai don su tace ta.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

ABIN KULA

Wannan sauyin da aka samu na matattarar muslunci ya yi wa sunan matattarar sahabbai illa ba qarama ba, don duk fituntunun da aka yi mai qaramin sani yana daukar cewar sahabban da suka rayu da Annabi SAW ne suka yi, ba ma maganar Muhajirai da Ansarawa yake yi ba, irin wannan hukuncin cike yake da rashin adalci, domin ko mutum bai san tarihi ba Qur'ani ya bayyana yadda sahabban suke qauna da tausayin junansu a suratu Muhammad, kenan wadanda suka tayar da qayar bayannan ba a tsukin sahabban suke ba, ba ma daga Makka ko Madina suka faro ba, mun dai ga yadda matattarar ta canja, yanzu bari mu harari wata matattarar kuma mu ga yadda take.

.

Wadannan Ajamawan da suka baro garuruwansu da yawa za ka ga, ko dai a dalilin kasancewarsu fursunoni, ko kuma suna qarqashin qasashen muslunci, kenan suna da hakkin shiga biranen musluncin ko maganar hijira, tun wancan lokacin har yau dinnan musulmai suna kan koyarwar da Qur'ani ya yi musu na cewa musulmi dan uwan musulmi ne, don haka an riqe su sosai, sai dai aqidarsu aka canja, wasu dabi'u nasu da suka taso da su sunanan tare da su misalin:-

i) Yanzu suka shugo musluncin gaba daya, wani mulki da jin ba-ni-na-iya ya fita daga hannunsu kwata-kwata.

ii) Qarancin fahimtar addini, wanda galibinsa sabanin harshe ne da rashin fahimfar haqiqanin ma'anar da ake nufi.

3) Kasantuwar cewa wasu da dama ba qaunar musluncin suke ba.

.

Tabbas wasu sun shiga ne kawai kasancewar ba yadda za su yi, kodai tsoron takobi ko harajin da za a dora musu, wani gefen kuma akwai qauyawan Larabawa, cikinsu akwai musulmai, ko tun zamanin Annabi SAW ya yi haquri da dabi'unsu da halayensu, masamman wajen kaushin harshe, to akwai kuma kafurai da munafuqai, Qur'ani ya bayyana mana cewa wadannan kafuran sun fi kowa kafurci da munafurci ga tsabar rashin sanin addini, a qarqashin wannan za mu fitar da abubuwa kamar haka:-

.

i) Qarancin masaniyarsu da addini.

ii) Yaudaruwar da wani yake yi da dan abin da ya sani na Qur'ani, sai ya dauka shi ma ya zama babban malami.

iii) Nisantar malaman asali da kallonsu kamar su ma sun zabi duniya sun saki hanya.

iv) Ba wa qabilanci damar kurkurdawa tsakaninsu, ko tun asali ba ya musu da kyau.

v) Zugi daga wadanda suke kwadayin wargaza muslunci.

vi) Gudun birane da mazaunansu, ga mummunan zato akowani lokaci, ganin cewa su za a yi aiki da qauyancinsu a zalunce su.

vii) Tsanani game da addini ba tare da wani ilimi na haqiqa ba.

.

Bisa wannan mafarin sai aka sami wata jama'a daga qauyawannan, sun karanta Qur'anin sun haddace shi suna ma karantar da shi amma ba su yi masa fahimtar da Annabi SAW ya koyar da sahabbansa ba, kwatsam sai suka sami kansu a matsayin Khawarijawa, suka zama kamar su ne ma suke gaya wa sahabban ma'anar da ba su sani ba, har yau dinnan ma akwai su, su ne za ka ga suna sukan manyan malaman da aka shede su da ilimi, suna jingina su da bidi'a ko sakaci, in ba su ba sai kuma wasu masu tsananin gudun duniya, wadanda suka fassara musluncin da cewa ba wani tsari na amfani a duniya sai wahala, dadi yana lahira ne kawai.

.

AKWAI MA 'YAN RIDDA

Irin wadannan ga su dai a muslunci amma kusan kamar ba su, imani bai gama shiga zukatansu ba, addinin da suke ganin sun baro shi ya fi mamayar zukatansu, har suke ganin musluncinnan ma fa ba yadda ya kamata a yi ake yin sa ba, don haka suka fara qirqiro matsaloli, amma masu riddan sunanan tun zamanin Abubakar RA da Umar RA, sai dai a zamanin Usman RA yadda ya yi mu'amalla da su ya bambanta da sauran, Abubakar RA yakan rubuta wa ma'aikatansa cewa kar su nemi taimakon masu ridda wajen yaqar abokan gaba, har ya nanata wa Khalid bnl Waleed da Iyaad bn Ganam cewa kar su yarda su hadu da wanda ya yi ridda wajen yaqi har sai ya yi nazari kansa tukun (Abdullah bn Saba wa Atharuhu fi Ahdathul Fitna p155).

.

To a bisa wannan matakin na Abubakar RA sai ya kasance wanda ya yi riddan ma yana jin kunyar yin ido biyu da shi, kamar dai Tulaiha bn Khuwailid, bai sake ido biyu da khalifa Abubakar RA ba har ya koma ga Allah (Al-Bidaya wan-Nihaya 6/347), to a zamanin Umar RA akwai sausauci, an yi aiki tare da su amma cikin tsaro da iyakancewa masamman a Sham da Iraq, domin a fitar da Sa'ad bn Abi-Waqqas ya yi na Qadisiyya akwai Qais bn Makshuh da Amr bn Ma'ad-Yakrub, Sa'ad ya tura Qais zuwa ga Ajamawa amma ya sa ido matuqa.

.

To zamanin Usman RA ne aka sami bambanci domin ya bayyana kamar an gama da lamarinsu sun gyaru gaba daya, sai dai ba a jima ba sakamakon hakan ya bayyana qarara inda aka sami gwamnan Kufa na lokacin wayo Abdullah bn Rabee'a yayin yaqin Turkawa, ban da wannan ma lokacin da aka fara bibiyan wadanda suka yi musabbabin mutuwar Usman RA an sami wadannan 'yan riddan da hannu dumu-dumu a ciki, kamar: Sudan bn Hamran As-Sukuniy, Qateera bn Fulan As-Sukuniy da Hakeem bn Jablatil Abdiy (Abdullah bn Saba wa Atharuhu fi Ahdathul Finta p157).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

YAHUDU DA NASARA

Su ma suna da hannu dumu-dumu kan wadannan fituntunun da suka faru, a baya can zamanin Annabi SAW mun ga yadda aka iza qeyarsu, daga yankin Larabawa, to sai dai da suka fita din sun watsu ne a manya-manya wuraren da ake kira manyan biranen muslunci, kuma ba su yi sakacin wawushe komai da sanya lamura a qarqashinsu ba, da haka ne suke juya wurin gaba daya sai abin da suke so shi za a yi (Dirasaat fi Ahadin Nubuwwa wal Khilafar Rashida p381), an sami wasu abubuwa da dan dama wadanda ake ganin sun taimaka wajen wannan aika-aikar, ciki har da fitar manyan sahabbai, da yawansu ba su a Madina lokacin da abubuwan suka faru, kodai shahada a wajen yaqi, ko suna kula da wasu jahohi na muslunci a lokacin.

.

Ga bayyanar yara qanana, wadanda samun musluncin suka yi ba su san wahalar da aka sha kafin ya samu ba, cikin sauqi suka sami damar aibanta magabatansu a kan abubuwan da ba su san yadda suka faru ba, kamar dai halin Shi'a a yau, banda wannan a qarqarshen jagorancin Usman RA an sami tsayuwar bude qasashe da yaduwar muslunci, wannan ya sa baitul mali ya yi qasa, saboda rashin ganima, sai Larabawan qauye suka fara tambaya, "Wai duk ganimomin da aka samu a baya ina suke ne?" Suka fara binciken qasashen da suke ganin cewa haqoqinsu (Tahqeequ Mawaqifis Sahaba fil Fitan 1/344).

.

Ba a je ko'ina ba har sun fara yada jita-jitar cewa ya yi abin da ya ga dama a yankokin da suke na muslunci ne ta hanyar da yake so, ya bayar da su ga wadanda ya ga dama, babu ko shakka dan tsayuwar da aka samu da jihadi ya ba su damar zama wuri guda, su ci su sha su yi barci, da wannan suka sami damar tattauna lamuran siyasa sosai da gaske da tura wa khalifa manyan tuhumomi wadanda ko alama bai san da su ba, irin samarin da aka samu da sabbin shiga addini da wadanda suka karanta Qur'ani ba tare da jin yadda Annabi SAW ya koyar da shi ba, sun sami kansu ne a yaqoqi daban-daban, ba su sami sararin karatun addini sosai ba, don ko su manyan sahabban ba zama suka yi ba, dalilin mutuwar wasu da dama kenan a yaqin Yamama da sauran yaqoqin zamanin Abubakar RA.

.

Tunda kuwa babu cikakkiyar masaniya game da fiqihun addini, to lallai za su iya yin hukunci da dan abin da suka sani a kan kowaye kuwa, yana daya daga cikin dalilan tashin hankalin da aka fada ciki, don sun fassara zuhudu da wata fassara ba ta magabata ba, fassarar da ta dace ita ce mutum ya bar abin da babu laifi ya mallake shi don far-gabar ya abka cikin abin da yake tabbaci laifi ne kai tsaye, wannan a kankansa ne, ba wai kuma ya ce kowa sai ya zama haka ba, Usman RA mawadaci ne tun tasowarsa, mun ga gudummuwar da ya yi wa muslunci ko tun zamanin Annabi SAW don me za a ce sai ya zama kamar kowa?

.

To idan muka tattara abubuwan da ake ganin su ne manya-manyan dalilan da suka kai ga yi wa khakifa wannan hukuncin sai mu ga sun kai 5:-

i) An duba rayuwar shi kansa khalifan, wanda a ciki suka koma baya suka ambato wasu yaqoqi wadanda bai sami damar halarta ba a zamanin Annabi SAW, mun kuma karanta masabbabin da ya hana shi halarta, ko dai rashin lafiyar diyar Annabi SAW, da Annabi SAW din ya sa shi ya tsaya, ko tura shi cikin Makka a lokacin bai'atu Rudwan.

ii) Sun ambato wasu aikace-aikacensa, masamman yadda ya raba abubuwa ciki har da zancen makiyaya.

3) Ta bangaren mulki kuwa sun yi maganar kusanto da 'yan uwansa bayan ga sauran sahabbainan birjik.

4) Sai maganganun da suka shafi fiqihu kamar cika salla a mina, hada mutane a kan harshe guda kan Qur'ani, da fadada masallaci.

5) Yadda ya yi mu'amalla da wasu sahabban, kamar Abu-Zar, Ammar bn Yasir da Ibn Mas'ud.

.

Abin da aka ce shi ne Abdullah bn Mas'ud ya sami sabani da Usman RA wajen hada mutane gaba daya a kan Qur'ani guda, 'yan Shi'a sun yi aiki da wannan dama wajen qara qarairayi da daman gaske, wace har suka ce shi Ibn Mas'ud din RA yana mummunar sukan Usman RA, har kafurta shi ma yana yi, wanda a zahiri lokacin da aka dora Usman RA a matsayin khalifa tafiya ya yi Kufa daga Madina ya yi hamdala ya gode wa Allah SW sannan ya ce "Sarkin musulmi Umar RA ya rasu, ba mu ga rana da mutane suka yi kuka kamar wannan ranar ba, don haka mu sahabban Muhammad SAW mun taru, ba mu ga wanda ya dace ya jagorance mu ba kamar wanda ya fi mu, don haka muka hadu kan mubaya'ar Usman RA, to ku ma ku yi masa mubaya'a.

.

Duk ruwayoyin da suka zo kan ci-gaban sabanin ba su inganta ba, don Ibn Mas'ud ya juyo kan abin da sahabban suka tafi a kai, ya kuma fada a baina ga jama'a cewa, ya kira su kan su dawo bisa ga abin da jama'a suka hadu a kai, ya ce " Allah bai zare ilimi farat daya, sai dai zai riqa dauke malaman ne, sannan Allah SW ba zai taba hada al'umma a kan bata ba, ku hadu da su kan abin da suka yi ittifaqi a kai, gaskiya nanan kan abin da suka hadu a kai" ya kuma rubuta ya tura wa khalifa da shi (Fitnatu maqtali Usman bn Affan 1/79), kenan maganganun da Taha Husain ya yi, wadanda babu kokwanto ba haka abin ya faru ba, samu ya yi daga Turawan Yamma masu rubuce-rubuce kan abubuwan da suka shafi muslunci (Al-Fitnatul Kubra 1/159).

.

Shi kuwa Ammar bn Yasir sun farfado irin mummunan sabanin da yake tsakaninsa ne da Usman RA, wanda hakan ya kai ga Usman RA ya sa an yi mummunan zane shi, duk ruwayoyin da aka kawo kan wannan qarairayi ne, shi ya sa Abubakar bnl Arabiy ya ce "Zancen dukar Ibn Mas'ud da hana shi kasonsa qarya ne tsaba, dukan Ammar ma qanzon kurege ne, don da a ce an tsintsinka hanjinsa ba yadda za a yi ya rayu (Al-Awaasim minal Qawaasim p72-84), haqiqa dabi'un Usman RA, da girmansa a lokacin, da imaninsa da Allah, da irin haqurinsa da tausayinsa, da yadda ya yi rayuwarsa a baya, ya wuce a tsayar da shi a irin wannan matsayin, in za a yi masa adalci.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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SAI KUMA (HIMA)

Ita wannan kalmar "Himaa" da Hausa tana nufin kebantaccen wuri ne da aka tanada don dabbobin sadaqa, yadda ba wata dabba da za a saka ta ta yi kiwo a wurin sai ta sadaqa wace don ita aka tanada (Fatahul-Bari, V5 P44), babban abin kula a nan shi ne; ba Usman RA ne farkon samar da wurin kiwo ga dabbobin sadaqa ba, hatta Annabi SAW ya kebance wani wani wuri da ake kira Naqee' don wannan mafitar, idan muka duba hadisin Ibn Umar RA da Ahmad ya fitar ya ce "Annabi SAW ya kebe Naqee' don dawaki" Hammad ya ce "Dawakinsa ne?" Ibn Umar ya ce "Dawakin musulmai ne da aka tanadar don jihadi, ko kuma wadanda suke qarqashin baitul-mali, hasan ligairihi (Masnad Ahmad v19 p476 no.6438).

.

To ba a nan ya tsaya ba, wucewa ya yi har zamanin Abubakar RA, domin shi bai bar wani abu da ake yi a zamanin Annabi SAW ba komai kasawarsa, bare kuma dawaki da buqatunsu suka qara yawa saboda nisan wuri da fadadar wuraren jihadi, wata ingantanciyar magana da Ibn Abi-Shaiba ya fitar, Ibn Umar RA ya ce "Umar RA ya kebance Zabada ne don dabbobin sadaqa (Ibn Abi-Shaiba v7 p304 no.23654), kenan koda wasu za su yi jayayya da khalifa za su yi ne don manufarsu ba don cewa abin ya yi ba shari'a ne ba, shi ya sa Usman RA ya yi bayani da kansa kan wannan sukar maras asali.

.

Abu Sa'eed bararren bawan Abu-Usaid Al-Ansariy yake cewa "Wani ayari daga Masar lokacin da suka zo wani qauye a wajen Madina, suka ji cewa khalifa na can, suka same shi suka nemi ya dauko Qur'ani, ya ya yi umurni aka zo da shi, suka ce ya bude Taasi'a, a lokacin suna kiran suratul Yunus Tasi'a ne, ya bude ya karanta, har sai da ya zo kan {Gaya musu cewa ba ku ganin abin da Allah ya saukar muku na arziqi kuka sanya shi a matsayin halas da haram, ka ce: Shin Allah ne ya yi muku izinin haka ko kuna qirqirar qarya ne ku jingina masa} sai suka ce "Dakatanan, shin makiyayan da ka kebance Allah ne ya yi maka izini ko qirqirar qarya ka yi ka jingina masa?" Ya ce "Ayar ta sauka ne kan kaza da kaza".

.

Ya ci gaba da cewa "Zancen tanadar wuri don dabbobin sadaqa kuwa Umar ma ya tanadi wuri don raquman sadaqa kafin ni, lokacin da na hau khalifanci raquman sadaqa suka qaru don haka na qara fagen ajiye su (Taareekhut Tabariy V4 P354), to ta ina tanadar wurin kiwon dabbobin zai zama laifi da har za a hukunta khalifa a kai? Kawai dai maganganun baya ne na cewa suna daukar ma'ana ba tare da sanin yadda Annabi SAW ya fassara wa sahabbansa ba, su kafirta wanda suke so, su yanke wa wanda suka ga dama hukuncin kisa.

.

ABDULLAH BN SABA

Duk magabata na qwarai sun tabbatar da cewa Ibn Saba ya yi abin da ya yi, sai dai wasu 'yan tsiraru daga baya-bayannan suna cewa saqe-saqen Saif bn Umar At-Tamimiy ne, duk da cewa malamai da dama suna kallonsa a matsayin hujja ta wannan bangaren, sannan Ibn Asaakir ya kawo wasu ruwayoyin da dama ba ma ta hanyar Saif din ba, Nasirudden Al-Albaniy ya inganta wasunsu daga Shi'a, kodai daga littafan Firaq ko ta hanyar wasu malamai, ko hadisansu, kuma babu zancen Saif bn Umar ko ta ko'ina, Sulaimanul Auda yake cewa a littafinsa na "Abdullah bn Saba wa Atharuhu fi Ahdathil Fitna fi Sadaril Islam":-

.

Ya ce "Wasu masu ilimi sun yi dan kokwanto ko an ma taba samun wani mutum a duniya mai wannan sunan, a qarshe ma suka ce qarya ne ba a taba yin mutum mai suna Abdullah bn Saba ba, wadanda suka qaryata samuwar Abdullah bn Saba din wasu mutanen Yamma ne masu shigar Larabawa da yin rubuce-rubuce a kansu, sai kuma wasu 'yan bokon Larabawa, da galibin 'yan Shi'a da suka zo daga baya-baya, babban abin kula anan shi ne; in ka bi diddigin masu qaryatawan sai ka taras cewa 'yan bokon Larabawa ne, kamar dai 'yan bokommu masu son yin jayayya da malaman addini, kullum sai sun kawo tunanin Yamma su ce haka ya kamata addinin ya zama, ko kuma Turawan ne da kansu suke rubutu kan musluncin, ga dai maganar Ibn Saba nan a littafan sunna da na Shi'a birjik, duk sun tabbatar da cewa an yi wannan mutumin, kenan maganarsa ba a ruwayoyin da Tabariy ya fitar ko ruwayar Saif bn Umar At-Tamimiy ne kadai ba, duk littafan sunna da na Shi'a sun fitar da shi, da kuma aiki iri daya, sai dai abin yabo ne a wajen Shi'a, abin zargi a wajen sunna.

.

Maganganu kan Ibn Saba sun zo birjik a littafan sunna kamar dai yadda aka ji sunan a harshen A'ashal Hamdaniy, ya rasu a shekara ta 73 Hijiriyya, ba wani dadewa ba ne bare a ce qirqira ce ko shekara dari ba a yi ba, yana yi wa Mukhtar bn Abi-Ubaidat Thaqafiy zambo shi da mataimakansa daga mutanen Kufa, bayan ya tsere zuwa Basara ya ce " Na sheda cewa tabbas ku Sab'awa ne, kuma na san cewa ku kuke kare kafirci (Diwanu A'ashal Hamdaniy p148), akwai ruwayoyi na Sha'abiy, ya rasu a shekara ta 103 Hijiriyya, wato 721 Miladiya, da suka nuna cewa wanda ya fara bayyana qarya shi ne Abdullah bn Saba.

.

Ga dai dalilolinan barkatai da suka yi magana kan Ibn Saba wanda ba wannan ne taken littafin da muke rubutawa ba bare mu tsawaita amma hatta 'yan Shi'a sun yi maganganu a kansa sosai, kamar yadda Kasshiy ya rawaito daga Muhammad bn Qaulawiyya da sanadinsa zuwa Abban bn Usman da yake cewa "Na ji Abu-Abdillah yana cewa: Allah ya tsine wa Abdullah bn Saba, ya jingina wa sarkin musulmi (Aliy RA) Ubangidantaka, na rantse da Allah, sarkin musulmi bawa ne me biyayya, azaba ta tabbata ga wanda ya yi mana qarya, ka ji mutane na yin magana a kanmu wanda mu ba mu san ta ba a tsakanimmu, mu dai muna gaya wa Allah ba ruwammu da su (Rijalul Kasshiy 1/324)", Al-Qummiy ya kawo irin wannan maganar amma da sanadi daban, kasancewar sanadin ingantacce ne wannan Muhammad Aliyul Mu'allim ya fada (Abdullahi bn Saba Al-Haqeeqatul Majhula p30).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

IBN SABA BAYAHUDE NE

In ba mu manta ba Sa'eedul Afganiy ya bayyana cewa tabbatar da cewa Ibn Saba daya ne daga cikin fitattun jaruman qungiyar Talmud ta asiri, wace take qungiyar Yahudawa ce da take aiki don wargaza qasashen muslunci (A'ishah was-Siyasa p60), abubuwan da Ibn Saba din ya zo da su, ra'ayoyinsa ne ya cakuda da aqidarsa ta Yahudanci, ya fara baza ta a matattarar musulmi, don wargaza haduwarsu ko qirqirar fitina a tsakaninsu, ba shakka matsalarsa ta taimaka sosai wajen kaiwa ga kisar Usman RA, da rarraba kawunan musulmai, qaramin taqadiri qirqirar aqidar Shi'a wace suke qaryar cewa mazhaba ce a yau, wace tun wancan lokacin har yanzunnan ana fama da su.

.

A taqaice ya fara ne da gabatarwa mai kyau kamar da gaske, sai kuma ya turo mummunar aqidar a saqe, wajen fassara Qur'ani ba kamar yadda ya kamata ba, inda yake cewa "Akwai mamaki ga wanda ya yarda da cewa Isa zai dawo amma yake qaryata cewa Muhammad zai dawo" sai ya karanto Qur'ani suratul Qasas aya ta 85 Inda Ubangiji SW yake ce wa Annabi SAW "Haqiqa wanda ya saukar maka da Qur'ani zai maida kai zuwa ga makoma (aljanna)" sai ya fassara ta cewa zai dawo da shi duniya, ya ce "Muhammad ya fi cancanta a dawo da shi ba Isa ba" sai kuma ya shiga wata saugar yake cewa "An yi Annabawa dubu, kowani annabi yana da wasiyyi, Aliy RA ne wasiyyin Annabi SAW" ya ce "Muhammad SAW ne cikamakon annabawa, Aliy RA ne cikamakon wasiyai (Taareekhut Tabariy 5/347) wasiyyi anan wanda aka yi masa wasiyya da zama khalifa.

.

Daganan kuma sai ya koma zuwa ga wata fitinar ta tsige khalifa, ta yadda za a tada masa da qayar baya, ya ce "Akwai wani azzalumi kamar wanda zai qi zartar da wasiyyar Annabi SAW, ya haye kan wasiyyin Manzon Allah ya qwace khalifanci?" Ya ce "Usman qwacewa ya yi, don haka ku miqe ga wasiyyin Manzon Allah, ku dada tunkuda shi, ku fara da sukar sarakuna, ku baiyyana musu umurni da abu mai kyau, da hani da mummunan aiki, da haka za ku jawo hankalin jama'a, ku ma kira su su shugo harkar (Taareekhut Tabariy 5/348).

.

Ba a nan ya tsaya ba, ya fara rubuta takardu zuwa manyan biranen muslunci suka yi ta yin musayar saqo, babban saqon da yake qoqarin turawa shi ne sanya sahabbannan biyu a gaba, wato Aliy RA dake da haqqin zama khalifa, da Usman RA da ya qwace masa haqqinsa, abin hatsari a nan shi ne sun bayyana ne a matsayin masu wa'azi, suka sami Kufa inda zai yi daidai da buqatunsu saboda yamutsin wurin, suka shiga qauyuka suka sami masu qaramin sani, kamar dai yadda 'yan Shi'ammu suke yi, suka cika su da qarairayin zaluncin da aka yi wa Aliy RA da sauran ahlul baiti a boye, a sarari kuma su yi ta wa'azi kamar masu tsoron Allah.

.

Ya maida hankali kan wasu abubuwa wadanda tabbas ya shawo kan mutanensa da suka yi ta musayar takardu da su, kamar dai cewa ya tsare madafan mulki tsakaninsa da 'yan uwansa da suke qabila daya kacal, da haka suka yi ta handamar kudin baitil-mali a tsakaninsu, sai ya maida tsararren makiyayar da aka kebance mallakarsa shi kadai, da dai sauran ababan zargi wadanda 'yan ga-ni-kashe-ni suka hau kai suka yi mursisi, to bayan ya gaya musu wadannan batutuwan sai ya zaburar da su yadda za su yayata lamarin a ko'ina cikin biranen muslinci, da haka mutane suka fara gasgata abubuwan da ake ta fada, dama abin da suke so kenan su ta da hargitsi a tsakanin musulmai (Ad-Daulatul Umawiyya p168, Tahqeequ Mawaqifis Sahaba fil Fitan 1/331).

.

A daidai wannan lokacin Usman RA ya fara ji a jikinsa cewa fitina fa ta fara ruruwa, sai ya ce "Madalla da Usman in har ya yi wafati bai kunna wutar fitina ba (Taareekhut Tabariy 5/350), wurin da Ibn Saba ya maida hankali sosai shi ne Masar, yana ta zuga su cewar su kama hanyar Madina kawai su yi wa khalifa bore don ya qwaci khalifancin da ba nasa ba, ya karbe wa wasiyyin Annabi SAW haqqinsa, wato Aliy RA (Tahqeequ Mawaqifis Sahaba fil Fitan 1/330, Taareekhut Tabariy 5/348).

.

Ba wai duk ayyukannan shi kadai ya yi su ba, har da sojojinsa da ya aza su bisa hanya ya yi ta ingiza su su ma suna gamsar da na kusa da shi, ya yi aiki sosai da hanyoyi da dama na yaudara, da makirci, shi ya sa Ibn Katheer yake cewa "Daga cikin hanyoyin da suka sa aka yi wa Usman RA taron dangi har da bayyanar Ibn Saba, da tafiyarsa Masar, da qarairayin da ya qirqiro ya gaya wa mutane har wasu da dama suka fitinu da maganganunsa (Al-Bidaya wan-Nihaya 7/167-168), ba shakka malamai da dama sun yi maganar bayyanar Ibn Saba da qoqarin da ya yi na rikita addinin muslunci, ya yi qoqarin kawo rudani ne a tsakanin musulmai, da raba kawunansu, wanda tabbas haka din ya kai ga yadda shi khalifa din ya yi asarar rayuwarsa.

.

Wannan tattalar jama'a da Ibn Saba ya yi haqeeqa ya yi tasiri sosai, ko mu ce ya yi makirci mai qarfi yadda ya iya tsara abin da yake so ta yadda ya shugo da 'yan ina da hargitsi, da Larabawan qauye, ya sami rassa a Kufa (Ta hada da yankin Iran a lokacin), Basara, da Masar, sai ya yi amfani da qabilanci, wanda har yanzu qananan yarammu an dora su kan zagin Banu Umayya, masamman Shi'a da wasu masu bin wasu aqidu, sai bayi da aka shugo musu da zancen 'yanci, ga wadanda aka yi yarjejeniya da su, da dai sauransu, in ka lura ko yanzu 'yan Shi'a sun lura da buqatun samari, kamar dai halarta zina da sunan mutu'a, da qoqarin yalwata su da sulalla.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

MAFARIN FITINAR

1) Ibn Saba ya yi aiki da barakar da aka samu ne a Kufa kasancewarta matattara rikici, tunda wurin ya zama cibiya kamar yadda muka karanta a baya, wannan damar da ya samu ne ya ribace ta, ya yi ta ingiza matasa jahilai, da Larabawannan masu sauran jiqon danqe a jika, yadda za su watsa manufarsu a yankin gaba daya ta qin khalifa da qarairayin baya da muka ambata, sai dai ma'aikatan Sa'eed bnl Aas ba su yi marhabin da farfagandar ba, sauran al'ummar Kufa ba su karba ba, ganin haka ya sa wadannan mutanen suka bar lamarin a zuciyarsu don ba su da yadda za su tallata shi, sai suka koma qauyuka suka ci gaba da yada manufarsu a can, can kam suna ganin wannan ne kadai hanyar da za su iya yaqar muslunci, Yahudawa daga Madina zuwa Palestine, Nasara daga Palestine, Habasha zuwa Rum, Majusawa daga yankin Kufa har zuwa cikin Iran, duk muslunci ya kame wuraren, shi ya sa suke qoqarin gwama musulmai su yi maganin kawunansu kafin daga baya su kakkabe su.

.

2) Ibn Saba ya yi qoqarin kutsawa Sham amma sai ya yi rashin dacen cewa Mu'awiya RA yana can, na kirkin ma da ya saba wa tafiyar khalifa bai bar shi ba bare dan banza, ala-tilas ya wuce zuwa Basra inda can ma Abdullah bn Aamir bn kuraiz yake, to shi tsayayye ne mutumin kirki adali, to Ibn Saba na isa can sai ya sauka wurin wani tsohon barawo da ake kira Hakeem bn Jabla (Al-Khulafaa Ar-Raashiduun na Al-Khalidiy p126), shi Jabla aikinsa kenan fashi da abka wa musulmai ya qwaci abin da yake so, Abdullah bn Aamir ya rubuta wa khalifa abin dake faruwa, shi kuma ya ce a yi masa daurin talala a Madina.

.

To a daidai wannan lokacin ne Ibn Saba ya sami Hakeem ya sauka a wurinsa, a hankali ya riqa turo masa mutane irinsa yana hada gungu a hankali, lokacin da Abdullah bn Aamir ya sami labari sai ya sa a zo masa da shi, ya tambaye shi abin da yake shiryawa, shi ne ya ce "Ni ahlul-kitabi ne, na yi sha'awar muslunci kuma na muslunta, ina fatar zama kusa da kai" amma Ibn Aamir ya nuna masa qinsa da sabuwar aqidar da ya shugo da ita ya kore shi daga Basra, sai dai an riga an makara don kuwa maciji aka kashe ba a sare kan ba, ya fita ya bar mabiya hululu masu amsa sunan muslunci da aqidar Yahudawa, to sai ya koma Kufa inda ya iske mutanensa suna jiransa, amma da Sa'eef bnl Aas ya san da shugowarsa sai ya iza qeyarsa, sai ya qarisa Masar a can ne ya nasa qwansa ya qyanqyashe, yana Masar amma yana sanin abin da sauran mabiyansa a Madina, Basra da Kufa suke ciki (Alkhilafa wal Khulafa Ar-Rashidun na Alkhalidiy P129).

.

Haka ya yi ta motsa mutanensa a tsakankanin wadannan garuruwan sannu a hankali, yana da mutanensa suna zazzagawa, har ya kwashe shekara 6 a cikin wannan halin, ta yadda suka fara hura wutar fitanar daga ta 30 Hijiriyya, haqarsu ta cimma ruwa a shekara ta 35, ko tun wannan lokacin sukan iya tsara ajanda na tsawon lokaci a qarshe kuma su isa zuwa inda suke so, wadannan 'ya'yan Ibn Saba din sun sanya Kufa ta zama helkwatansu inda za su fara ta da hargitsin, wanda ko ta ware ko ta waraye a qarshe dai su wargaza qarfin musulmai, wanda a lissafinsu kashe halifan ma zai taimaka ne wajen isa ga wannan manufar, ba wai raba shi da duniya shi ne qarshen abin da ake buqata ba.

.

3) A cikin shekara ta 35 din ne Sa'eed bnl Aas yana zaune a majalisarsa ta Kufa, talakawansa duk suna zagaye da shi ana tattauna lamuran da suka shafi al'umma, sai wadannan Saba'awan suka sami damar hura wutar, abin da ya faru kuwa gwamnansu ne wato Sa'eed bnl Aas ya sami sabanin fahimta da Khunais bn Hubaish Al-Asdiy, a lokacin Saba'awa 7 masu hanqoron ta da tarzoma suna wurin, daga cikinsu akwai Jundub Al-Azdiy wanda aka kashe dansa a dalilin hannunsa da aka samu dumu-dumu a wata kisar kai, sai Al-Ashtar An-Nakha'iy, Ibnl Kawaa, Sa'asa'a bn Sahwan, Kumail bn Ziyad, da Umair bn Dabi'.

.

Kawai sai suka yi aiki da wannan damar yadda suka nakada wa Khunaisul Asadiy dukan tsiya a majalisar, da mahaifinsa ya miqe zai taimake shi suka hada da shi, gwamnan nasu wato Sa'eed ya yi qoqarin hana su amma ko sauraransa ba su yi ba, sai da dukansu biyun suka sume, a nan ne Banu Asad suka shiryo daukar fansa, saura qiris wani yaqi ya barke ba don Allah SW ya taimaka Sa'eed ya iya dakatar da lamarin ba (Taareekhut Tabariy 5/323), da Usman RA ya ji abin da ya faru sai ya ba wa Sa'eed umurnin cewa ya bi abin a hankali cikin hikima ya warware matsalar.

.

To bayan Saba'awan sun yi wannan aika-aikar da zammar ta cakude, suka ga kuma an warware matsalar cikin ruwan sanyi, sai kuma wasu suka juyo cikin gari suna watsa jita-jitar batanci ga khalifa da Sa'eed RA gwamnansu, don sun san taba wadannan mutanen wani abu zai haifar, barinsu ma kaza-lika, a qarshe jama'ar gari suka nemi Sa'eed RA da cewa lallai ya ladabta mutanennan, shi kuma ya nuna musu cewar khalifa bai ba da izini haka ba, amma in suna so to su aika masa, sai manyan Kufa din da dattawansa suka tura masa da saqo suna neman ya kore su daga Kufar gaba daya.

.

Khalifa, Usman RA, ya ji kukansu kuma ya nemi su fita da garin, su wajen goma sha wani abu ne, amma ba a sake su haka kurum ba, khalifa ya yi umurnin a tura su Sham ne wurin Mu'awiya RA, Sa'eed RA ya rubuta masa cewa "Mutanen Kufa sun turo maka wasu 'yan tsagera, ga su nan ka gigita su, ka ladabtar da su, ka yi tsayuwar daka a kansu, in ka ga kamar sun kimtsu to ka rabu da su (Taareekhut Tabariy 5/324.

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Gabatarwa:- Yusuf Ja'afar Kura

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.

YA SUKA QARE DA MU'AWIYY RA?

Lokacin da wadannan mutanen suka isa wurin Mu'awiya RA ya yi maraba da su, ya sauke su a wani coci da ake kira Maryam, ya yi musu duk abubuwan da ake yi musu a Iraq, har ta kai ga yana cin abincin rana da na dare tare da su, har dai wata rana yake ce musu "Ku fa Larabawa ne harshe da haqori, muslunci ya daukaka ku har ya dora ku a kan sauran al'ummomi, kuka tattara matsayinsu da abubuwan da duk suka gado a hannunku, sai kuma na ji wai kuna gaba da Quraishawa, ku tuna fa da a ce ba Quraishawan da kun koma qasqantattu kamar yadda kuke tun farko (Taareekhut Tabariy 5/324).

.

Khalifa Usman RA ya san ko Mu'awiya RA waye, ya san hazaqarsa da kaifin hankalinsa gami da hangen nesa, ga shi da haquri da kawaici, ga muguwar dabara da bajinta wadanda suke ba shi damar tarbar kowace iriyar matsala, a wannan dalilin ne ya sa in wata matsala ta nemi ta faskara sai ya tura ta Sham wajen Mu'awiya RA don ya warware ta, tsakani da Allah ya yi matuqar bakin qoqarinsa wajen yin hakan, kamar dai yadda ya fara girmama su, ya shiga cikinsu suna mu'amalla tare, ta haka ne ya iya gano sirrorinsu, ya yi hakan ne don ya ga abin da aka ce sun yi quru-quru don kar ya dauki alhakinsu, to bayan sun sami natsuwa da shi sosai sai ya gano cewa qabilanci ne ummul-haba'isin wannan matsalar, tasirin Saba'iyancin kenan, shi ya sa dan Shi'a ba zai taba barin zagin Mu'awiya RA ba.

.

Kwadayin hakimci da jagoranci ne suke qirazan kowa a cikinsu, dole yanzu Mu'awiya RA ya yi aiki da abubuwa guda biyu:-

i) Tasirin muslunci wurin daukaka Larabawa sama.

ii) Irin rawar da Quraishawa suka taka wurin yada muslunci da jimirin duk wasu wahalhalu.

Da dukansu a warwatse suke, ba daular ma bare a sami masu zama a cikinta bare har a kai ga shugabanci, muslunci ne ya hada kansu wuri guda qarqashin jagora guda, ya hana su gidadanci don su zama al'ummar da ta san abin da take yi, suka watsar da tashin-tashinan dake tsakaninsu, da zubar da jinanen da suke yi ba dalili, da nisantar qabilanci.

.

Mu'awiya RA ya yi musu dogowar huduba wanda ya tattauna manyan abubuwa kamar haka:-

i) Da farko ya fara ne da baje musu rayuwar Quraishawa a lokacin da, da kuma yanzu yadda muslunci ya mayar da su.

ii) Ya tabo musu rayuwar wadannan qabilolin a baya can, yadda yanayin zafin rana kawai ya ishe su musiba bare ga bacin kayan gona, ya nuna musu yadda Iraniyawa suka qasqantar da su a matsayinsu na Larabawa, yadda suka riqa zuga su suna kashe kayikansu, kamar dai yadda lamarin yake yau a Yemen, Iraq, Syria da Lebanon, muslunci ne kadai ya qwace su daga hannunsu.

.

ii) Mu'awiya RA ya iya gano yadda manaqisar da Sa'asa'a da mutanensa suke qoqarin hadawa, da yadda suke qoqarin bata addini ta kowace hanya.

Mu'awiya RA ya yi iya bakin qoqarinsa wurin zama da wadannan mutanen, ya yi aiki da fasahar da Allah SW ya yi masa don ya canja musu tunani amma abin ya ci tura, a qarshen zama na ukun ya ja musu kunne sosai amma su ma suka far masa sai ya rubuta takarda ga khalifa ya gaya masa haqiqanin wadannan mutanen da irin hatsarin da suke dauke da shi (Mu'awiya bn Abi-Sufyan p114-117).

.

SUN KOMA KUFA AN QARA GABA DA SU

Wasu ba su ma san irin take wurin da aka yi da mutanennan ba, sun zata lokaci guda ne kawai suka taru suka kashe khakifa, ba haka ba ne, sai da aka tsallake duk wadannan matakan tukun, domin Mu'awiya RA ya rubuta wasiqar a ciki yake neman khalifa da ya dauke su daga Sham tun kafin su bata ta kamar yadda suka bata qasarsu (Taareekhut Tabariy 5/331), sai khalifa ya aika wa Sa'eed bnl Aas da cewa ya maida su wurinsa, amma da suka dawo ba abin da ya canja, shi ma sai ya sake rubuta takarda ya tura wa khalifa ga fa abin da ake ciki, shi ne ya ce to ya tura wa Abdurrahman bn Khalid bnl Waleed, lokacin yana riqe da Hims, ba shakka ya qaqqane su sosai ba kamar yadda Mu'awiya RA ko Sa'eed RA suka yi mu'amalla da su ba.

.

Ba wani sha'ani sai ya tafi da su, kuma ya fitar da duk abin da suke aikatawa a gaban jama'a kowa ya gani, har dai da suka ga ba yi suka ce sun tuba, shi ne Abdurrahman din ya sanya daya daga cikin shugabanninsu wato Ashtar An-Nakha'iy ya je wajen khalifa da kansa ya gaya masa cewa sun tuba, to da ya je din ne khalifa ya ce ya yafe musu, sai su sami wuri shi da jama'arsa su tare a can, amma sai yanuna sun zabi zama da shi Abdurrahman din, suka fado kyawawan dabi'unsa (Taareekhut Tabariy 5/327), wannan duk a shekara ta 33 ne Hijiriyya.

.

IBN SABA A SHEKARA TA 34

A shekara ta 34 Hijiriyya, wanda ya zo daidai da shekara ta 11 da jagorancin Usman RA Bayahudennan Ibn Saba ya gama qulle-qullen da yake yi, shi da sauran jama'arsa masu tutiyar qaunar Aliy RA da iyalan gidansa a bayyane, a boye kuma tsananin gaba da qiyayya na narke a cikin zukatansu na muslunci, suka shirya fita don abka wa khalifa kai tsaye, ya tattauna da duk magoya bayansa a Masar, Basra, Kufa, suka tsara komai a rubuce yadda za su iya kaiwa ga haqeeqanin abin da suke buqata, in ba don haka ba yadda zamanin ba wayar tarho za ka yi mamakin yadda duk suka yi gangami a lokaci guda daga duk garuruwan da suke zaune.

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.

DALILIN NASARARSA A KUFA

A shekara ta 34 Hijiriyya manya-manyan sahabbai wadanda za su iya tsawatawa a yi kaza ko a bari ba su a cikin Kufa, duk sun fita jihadi saboda Allah, ba kowa sai makiyaya da sauran wadanda ba a yaba musu, dattawan sahabban qalilan ne, abin takaici wadanda suka qi fita jihadin dama suna da koyarwar Ibn Saba a qwaqwalwarsu, sai suka yi aiki da wannan wajen rura wutar fito wa Usman RA da gwamnansa na Kufa wato Sa'eed bnl Aas (Al-Khulafaa Ar-Raashiduun na Khalidiy p135), qarancim mutanen qwarai a cikin Kufa ya taimaka sosai a yayin tashin hankalin.

.

Sa'eed, wato gwamnan Kufa din a shekara ta 34 Hijiriyya ya yi niyyar zuwa wurin khalifa a Madina, amma kafin sannan ya tura Ash'ath bn Qais zuwa Azerbaijan, Sa'eed bn Qais zuwa Ray, Naseer Al-Ajaliy zuwa Hamdaan, Sa'ib bnl Aqraa zuwa Asbahan, Malik bn Habib zuwa Maah, Hakeem bn Salaama ya tafi Mausul, Jareer bn Abdullah ya nufi Qarqeesiya, Salmaan bn Rabee'ah yana Baab, Utaiba bn Nuhaas ya nufi Hilwaan, sai ya sanya Qa'qa bn Amr At-Tameemiy babban kwamandan tsaro, babban dalilin da ya sa Kufa a lokacin ta rasa mafada kenan, ba ka ganin kowa sai wadanda ba a iya ba su aminci (Taareekhut Tabariy 5/337), yanzu dai gwamnansu bayanan, sannan masu girma da haiba sun kwashi mutanen kirki daga Kufa to sai kuma abin da ya faru kawai.

.

QA'QA YA DAQILE MOTSIN FARKO

Yazeed bn Qais ya bayyana a Kufa yana zaburar da mutane yadda za a tsige khalifa, ya shiga masallaci ya zauna, Saba'awan da suka riqa musayar saqo da Ibn Saba daga Masar suka zagaye shi, lokacin da 'yan tsageran suka hadu a masallaci sai Qa'qa bn Amr ya zo ya sa aka kama su, amma sai ya jawo Yazeed bn Qais, wato jagoransu, da Yazeed ya ga hazaqar Qa'qa da basirarsa gami da jarumtarsa, sai ya boye masa manufarsu ta asali, wato tsige khalifa, ya nuna masa cewa gwamnan Kufan kawai suke so su tsige, a canza musu shi da wani gwamnan, domin zaman lafiya sai ya yarda da maganarsu, kuma ya sa aka saki sauran mutanen da aka kame, sai dai ya ce "Kar ka zauna a masallaci haka, ka koma gida ka rubuta wa khalifa zai yi muku abin da kuke so (Taareekhut Tabariy 5/337).

.

Yazeed bn Qais ya yi aiki da shawarar da aka ba shi, amma ba fasawa ya yi ba, kawai kwaskwarima ya yi mata, ya sami wani mutum ya tsadance da shi, ya ba shi alfadari da wasu dirhamomi, ya aike shi cikin sirri ya ce ya sami Saba'awan da Usman RA ya tura su Sham daga Kufa, sannan ya wuce Jazeera ya tarar da wadanda suke tare Abdullah bn Khalid bnl Waleed wadanda suka ce sun tuba, za su yi masa biyayya, a nanne ya rubuta musu abin da ya yi niyya.

.

Ya ce "Idan wasiqa ta ta same ku kar ku yi wata-wata ku riske mu, mun riga mun tura wa 'yan uwa dake Masar, mun kuma daidaita da su a inda za a hade" Ashtar na karanta wasiqar ya yi gaggawar fita zuwa Kufa inda ya hadu da sauran a can, da Abdurrahman ya neme su bai gan su ba sai ya turo jama'arsa su binciko su, shi kuwa Yazeed da ya ga jama'a ta sake taruwa masa sai ya yi mahada a masallaci karo na biyu, inda Ashtar An-Nakha'iy ya riqa zaburar da su yadda za su nemi tsige khalifa, ya yi masu qarairayi dama don ya gamsar da su.

.

Daga cikin qarairayin ya ce "Daga wajen khalifa nake, na bar Sa'eed a can tare da shi, suna shirya yadda za a rage abubuwan da ake ba ku, daga dirhami 200 zuwa 100 kacal" Na farko dai Ashtar ba daga can yake ba, kuma babu wannan sam a abin da Sa'eed ya tattauna da khalifa, kuma kusan ya ci nasara domin sai hayaniya kowa yake yi, mun karanta irin mutanen dake wurin, duk da cewa akwai na qwarai amma da yake 'yan yatsu na qirsu ba abin da suka iya yi, kamar: Abu-Musa Al-Ash'ariy, Abdullah bn Mas'ud, Qa'qa bn Amr (Taareekhut Tabariy 5/338, Al-Khulafaa Ar-Raashiduun na Khalidiy p138).

.

Yazeed bn Qais ya daga wa matasa murya "Zan je na datse hanyoyin Madina don na hana Sa'eed bnl Aas shugowa Kufa, wanda ya ga zai iya bi na mu tsare shi mu nemi a canza mana wani to bismilla" nan fa Saba'iyawa da sauran qauyawa suka amsa gaba daya, ya sami kusan mutum 1,000 da suka fita tare da shi, mafarin fitinar kenan, sai ya zama ba kowa a masallacin sai sauran manyansu masu dattako da sanin ya-kamata, shi ne Na'ibin Sa'eed wato Amr bn Huraith ya hau munbari yana wa sauran musulmai wa'azi, yana tuna musu 'yan uwantaka da hadin kai, gami da kashedi kan rarrabuwan kai da samun sabani.

.

A lokacin ya nemi cewa kar su taka wa masu borennan baya, ba a mara wa mai bore (Al-Khulafaa Ar-Raashiduun na Alkhalidiy p138), sai Qa'qa bn Amr ya ce masa "A ganinka raqumi zai iya shiga ta kafar allura? Ai wallahi ko kadan, irin wadannan ba abin dake natsar da su sai rantsattsen takobi, ka yi haquri kawai ka je gida, an kusa lokacin da wannan ni'imar za ta gushe har su yi fatar cewa da ma tananan Taareekhut Tabariy 5/338).

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Gabatarwa:- Yusuf Ja'afar Kura

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.

SUN HANA GWAMNANSU SHIGA KUFA

Bayan zaburar da su da Yazeed bn Qais ya yi sai ya fita tare da Ashtar An-Nakha'iy, suka kwashi kusan mutum 1,000 suka tsaya a wurin da ake ce masa Jara'a, suna wurin Sa'eed bnl Aas ya bullo don komawa jaharsa wato Kufa, sai suka ce masa "Koma inda ka fito ba ma buqatarka, ba za mu bari ka shiga Kufa ba, ka gaya wa Usman cewa Abu-Musa kawai muke buqata" sai Sa'eed RA ya ce "To amma in don wannan maganar ce me ya sa kuka fito ku wajen 1,000 haka? Ai da za ku aiki mutum guda kawai ya je ya sami khalifa ya gaya masa abin da kuke buqata ya isa, ga shi dai yanzu ku wajen 1,000 kuka fito don ku gaya min wannan, shin zai yuwu mutum 1,000 masu cikakkun hankula za su fito don kawai su yi magana da mutum guda (Taareekhut Tabariy 5/338)?

.

Shi Sa'eed RA yana ganin abin da ya fi dacewa shi ne kar ya yi rigima da su, don kar wata wutar fitina ta kama, sai ya yi qoqarin kashe ta, ko in ba zai yuwu ba ya rage mata qarfi, wannan ya zo daidai da abin da Abu-Musa Al-Ash'ariy shi da Amr bn Huraith da Qa'qa bn Amr da suke cikin garin Kufa suke gani (Al-Khulafaa Ar-Raashiduun na Khalidiy p104), haka Sa'eed ya koma wurin khalifa a Madina ya gaya masa abin dake faruwa, Usman RA ya ce " Suna tawaye ne? Sun fadi cewa sun karbi 'yancinsu ba ruwansu da khalifa? " ya ce "A'a, sun dai ce ne ba sa so na a matsayin gwamnansu, wani suke so a nada musu" ya ce "Wa suke so?" Sa'eed ya ce "Suna son Abu-Musa ne".

.

Sai Usman RA ya ce "Shi kenan mun tabbatar da shi a matsayin gwamnan, ba za mu ba wani dama ko hanzarin da zai ta da fitina ba, za mu yi haquri haka har sai mun gane haqiqanin abin da suke so" daganan sai Usman RA ya rubuta wasiqa ya tura Kufa yana umurni da dora Abu-Musa a matsayin gwamna (Taareekhut Tabariy 5/339), kamar yadda muka karanta ne a baya cewa akwai mutanen kirki da suke masallaci ba su fito ba, ciki har da Huzaifa bnl Yaman da Abu-Mas'ud wato Uqbah bn Amr Al-Ansariy Al-Badariy, su suka yi ta qoqarin kwantar da qura, amma abin ya ci tura, an riga an wanke kan matasa, ba abin da suke fata sai tashin hankali.

.

Shi kuma Abu-Musa sai ya yi qoqarin kwantar da tarzoman, yake cewa "Jama'a, kar ku fito wa fitina irin wannan, ku hadu a matsayin jama'a masu biyayya, banda gaggawa, ku yi haquri akwai abin da zai zo daga sarkin musulmi" sai suka ce "To ka yi mana salla" ya ce "Sai fa in kuna masu biyayya ga Usman RA (Taareekhut Tabariy 5/339), Usman RA ya rubuta wasiqa ya tura musu, ciki ya ce duk abin da suke so in dai bai kai ga sabon Allah ba zai ba su, ya yi musu maganganu masu dadi, Allah sarki, wallahi 'yan Iraq ko na ce 'yan Kufa sun zalunci khalifa, sun qirqiri qarairayi barkatai sun jingina masa.

.

MATAKAN HANA FITINAR

1) Wasu kamar su Muhammad bn Maslama da Talha bn Ubaidillah suna ganin Usman RA ya tura 'yan bincike don gano haqiqanin matsalolin da masu hannu dumu-dumu a ciki, suka ce "Sarkin-musulmi, kana kuwa jin labaran da muke ji?" Ya ce "A'a wallahi ba abin da muke ji sai zaman lafiya" suka ce "To mu kam mun ji" suka ba shi labarin irin fituntunun da suke qoqarin faruwa a wurare daban-daban, da ya nemi shawararsu sai suka ce "Muna ganin ka tura mutanen da kake da cikakken aminci da su, su binciko maka haqiqanin abin dake faruwa (Taareekhut Tabariy 5/348)", sai Usman RA ya zabo rantsattsu da yake da cikakken aminci da su, kowa yana musu shedar arziqi, wato Muhammad bn Maslama, wanda ya tura shi Kufa, sai Usama bn Zaid ya tura shi Basra, Ammar bn Yasir kuma ya tafi Masar, duk ruwayoyin da aka rawaito na cewa ya yi wa khalifa qafar ungulu qarya ne (Maqtalu Usman 1/117).

.

Sai Ibn Umar ya tafi Sham, dukkansu sun fita da wasu mutane suka nufi inda aka tura su, kuma suka dawo suka isar da abin da aka tura su yi, sai dai a duk bayanansu babu wani dalili ko qwara daya da zai sa khalifa ya tsige wani gwamna.

2) Mataki na biyu shi ne khalifa ya rubuta takardu ya aika wa qasashen muslunci ya ja kunnen jama'a gaba daya ya nuna musu koyarwar muslunci da abin da ya dace kowa ya tsaya a kai.

.

3) Khalifa ya tura wa duk gwamnonin muslunci ya kira su don wani taro na gaggawa, kamar Abdullah bn Aamir, Mu'awiyya bn Abi-Sufyan, Amr bnl Aas, Sa'eed bnl Aas da Abdullah bn Sa'eed, wannan taro ne na sirri da ba a bar kowa ya shugo ba, suka tattauna yadda za a yi da munanan labarurrukan da suke tahowa Madina (Mu'awiya bin Abi-Sufyan p126), duk suka ba Usman RA shawarwarin da suke ganin ya dace ya yi mu'amalla da matsalolin da suka taso, dukansu dai suna ganin ya dace a canza yanayin da ake mu'amalla da masu tada matsalolin, ya kamata lallai a matsa sosai.

.

Shawarar da Amr bnl Aas ya bayar kenan, wace yake cewa "Ka yi musu sanyi ne sosai, ka sakar musu fuska sama da yadda Umar RA ya yi, ina ganin ka koma kamar yadda magabatannan biyu suka yi, inda ya kamata a matsa ka matsa, inda ya kamata a yi sanyi ka sassauta, wanda ya fitini mutane bai kamata a sassauta masa ba" sai dai Usman RA bai dauki wannan shawarar ta matsantawa ba, yana ganin an riga an buga kugen fitina, ba zai magance tsanani da tsanani ba, don tsananin ne ma ya turo lamarin zuwa halin da ake ciki, tausasawa ta fi, yafiya ce mafi dacewa, dole dai a ba da haqqoqi gaba daya.

.

An sami ruwayoyi irin na mutanen da muka ambato a baya, wadanda suka bata duk wata alaqa dake tsakanin khalifa da Amr bnl Aas, wani sa'in ana bata Amr din ne, wani sa'in kuma khalifa, har ta kai ga cewa shi ya shirya manaqisar kashe khalifan, wai kuma daga baya ya zo yana neman haqqin jininsa (Amr bnl Aas p443), Usman RA ya hana a yi mummunar mu'amala da masu boren, ya ce a bi su a hankali, ya ce wa gwamnoninsa duk su koma aiki bisa yadda ya nuna musu, duk da cewar kowa yana ganin cewa fitinar tana tasowa (Alkhilafa wal Khulafa Ar-Rashidun Ar-Raashiduun na Khalidiy p151).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

SHAWARWARIN MU'AWIYA RA

Kafin Mu'awiya RA ya bar Madina don komawa gida ya sami khalifa Usman RA a kebe yake ce masa "Sarkin musulmi, zo mu tafi Sham kafin wasu al'amura da rigingimun da ba a san kansu ba su abka maka" sai Usman RA ya ce "Ban iya sauya maqwabtakar Annabi SAW da wani abu, koda kuwa yin hakan zai kai ga tsinke kaina ne" da ya qi karbar wannan sai Mu'awiya RA ya ce "To zan turo maka wata runduna wace za ta ba ka kariya a nan Madina, kai da sauran jama'a" khalifa ya ce "Ban son na quntata wa maqwabtan Annabi SAW, Muhajirai da Ansarawa saboda sojojin da za ka kawo" ya ce "Sarkin musulmi, wallahi ko dai ka miqe ka yi yaqi ko a yi maka kisar gilla" bai dai kula ba ya miqa lamarinsa ga Allah (Taareekhut Tabariy 5/353).

.

Shi Mu'awiya RA yana ji a jikinsa cewa duk rigingimunnan ba wai qoqarin tsige khalifa kawai 'yan tsagerancan suke son yi ba, akwai ma qoqarin hallaka shi gaba daya, ba mamaki su iya zuwa har Madina, don haka ya nemi khalifa ya bi shi su koma Sham, ya fi ganin natsuwa a can, to bayan tafiyarsa Usman RA ya tura wasu 'yan leqen asiri guda biyu, daya Bamakhzume ne, dayan kuwa Bazuhare, wadanda khalifa ya taba ladabtar da su, don badda sawu, za su je ne su yo leqen asiri, tafiyarsu ke da wuya suka saje da masu boren, suka jiyo duk abin da suke qullawa.

.

Daganan ne suka ji duk bayanan shirin da suke yi na tsige khalifa, suka ce "Za mu gaya masa abubuwan da muka riga muka dasa ne a cikin zukatan jama'a, sai mu dawo mu ce musu mun gaya masa amma bai musa ba kuma bai tuba ba, sai mu fita kamar masu zuwa aikin haji, har sai mun isa inda yake mu yi wa gidansa zobe mu tsige shi, in kuma ya qi mu kashe shi!" 'Yan saqo suka dawo suka kwashe komai suka zayyana wa khalifa, amma sai ya yi murmushi ya yi musu addu'ar shiriya kawai.

.

Daganan sai Usman RA ya aika wa wadannan Kufawan da Basarawan dake Madina cewa yana nemansu, sannan ya sa aka tara mutane a masallaci, yana kan mumbari ya gode wa Allah ya yabe shi, sannan ya ba wa Jama'a labarin abin da 'yan tsagera suke shiryawa na qoqarin tsige shi ko ma kai shi lahira gaba daya, wasu daga cikin Saba'awan su biyu suka miqe suka tabbatar da maganar, nan ne wadanda suke cikin masallacin suka ce kawai a yanke musu hukunci don su ma manaqisar kisa suke qullawa, gami da rikita da'awar muslunci.

.

Usman RA ya qi, a dalilinsa na cewa su ma musulmai ne kuma talakawansa, ya ce ba zai so a ce Usman yana kashe talakawansa don kawai sun saba masa ba, sai ya ce "Ba za mu kashe su ba, za mu yafe musu ne mu kuma kau da kai, mu nuna musu irin qoqarin da muke yi, ba wani musulmi da zai rasa ransa a dalilimmu sai in ya aikata wani abu da zai janyo haka, ko kuma ya yi ridda (Taareekhut Tabariy 5/354-355), daganan khalifa ya kira wadannan Saba'awan a baina ga jama'a aka daddale, kowa yana ji yana gani, wadannan Saba'awan suka kawo duk abubuwan da suke ganin kura-kurai ne khalifa ya aikata, wadanda a ganinsu kuma sun isa a tsige shi, daganan Usman RA a gaban jama'a ya ba su amsa sanka-sanka, gami da fahimtar da su, ya wanke kansa, duk sahabban dake wurin sun sheda (Al-Khulafaa Ar-Raashiduun na Khalidiy p154-155):-

.

i) Sun ce na cika salla alhali ni matafiy ne, ba wanda ya taba cikawa kafin ni, cikin Abubakar RA da Umar RA, to na cika salla ne a dalilin tafiyata daga Madina zuwa Makka, Makka garina ne da iyalina suke zaune a ciki, ni ba matafiyi ba ne, haka ne?" Sahabbai suka ce "Qwarai kuwa".

ii) Suka ce na kamfaci wuri don dabbobina na takura wa musulmai, wannan makiyayan don dabbobin sadaqa da jihadi aka tanada, Annabi SAW, Abubakar RA, da Umar RA ba wanda bai yi ba, wadannan dobbobin ba nawa ba ne, na hau khalifanci ba muslmin da ya kai ni yawan bisashe, amma duk na ba da su, ban da komai yanzu sai raquma biyu don aikin haji, haka ne?" Sahabbai suka ce "Qwarai"

.

iii) Suka ce na bar mus'hafi daya na Qur'ani, na sa an qona sauran don na hada mutane a kan wannan dayan, to Qur'ani dai maganar Allah ne, kuma daga gare shi yake, sannan shi kadai ne, abin da na yi kawai na hada musulmai ne a kan Qur'ani daya don na hana su sabani, amma wannan aikin da na yi na bi hanyar Abubakar RA ne, lokacin da ya hada Qur'ani wuri guda, haka ne jama'a?" Sahabbai suka amsa.

.

iv) Sun ce na mai da Hakam bnl Aas Madina alhali Annabi SAW ya kore shi, Hakam mutumin Makka ne, ba dan Madina ba ne, Annabi SAW ya kai shi Ta'if ne daga Makka, da ya amince da shi ya mai da shi Makka din, Annabi SAW ne ya kai shi Ta'if kuma shi ya dawo da shi, haka ne?" Suka ce "Qwarai".

.

v) Sun ce na yi aiki da 'yan abubuwan da suka faru wajen sanya yara a madafan iko, a gaskiya ban sanya kowa a wani matsayi ba sai mutanen kirki da aka amince da su, sun kuma san aikinsu ku tambaye su, magabatana sun nada wadanda suka fi su qanqanta, ga dai Usama da Annabi SAW ya nada, ban sa wani mai shekarunsa ba, sun kuma gaya wa Annabi SAW abin da ya fi nawa muni, haka ne?" Sahabbai suka ce "Qwarai, wadannan mutanen suna aibanta mutane da abin da ba sa bayyana shi a sarari".

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Gabatarwa:- Yusuf Ja'afar Kura

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.

6) Sun ce na kwashe ganima na ba Abdullah bn Sa'ad bn Abi-Sarh, abin da na ba shi sai da aka kasa ganimar biyar, aka dauki daya ita ma aka kasa ta biyar sannan na ba shi kashi guda, shi ma din cewa na yi in dai har ya iya bude Afurka zan yi masa wannan kyautar, ba kuma ni ne na farkon yin hakan ba, Abubakar RA da Umar RA duk sun yi, ban da ma haka sauran mujahidai duk da ba su da haqqin hanawa a ba shi din, sun ce ba su yarda ba kuma na yarda na karbo kyautar daga wurinsa na mayar da ita, kenan bai karbi komai ba, haka aka yi?" Sahabbai suka ce "Qwarai".

.

7) Suka ce na yi son kai na zabi 'yan uwana, qaunata da 'yan uwana bai kai yadda zan Karnataka's gare su na cutar da wasu ba, nakan dai ba su haqqoqinsu na karbi wanda ba nasu ba, abin da na riqa ba su daga dukiyoyina ne, ba daga dukiyar musulmi ba, ban mai da kayan musulmai ko na wasu nawa ba, a lokacin Annabi SAW da Abubakar RA da Umar RA na riqa fitar da dukiyata ina badawa, amma banda 'yan uwana, amma yanzu da na girma rayuwata ta zo qarshe na komo ina taimaka wa na jikina daga dukiyata shi ne suka sami bakin magana.

.

"Wallahi ban taba karbar kudin wata qasa ba, kudaden da aka turo ma na qasashen da aka bude duk sun koma musu ne in ba kashi daya cikin biyar din da ake kawowa ba, shi ma din ga musulmai nan su ne suke rabawa, su ba wanda ya dace, wallahi ban taba karbar qwandala daga ciki ba, bana taban kudi sai nawa, ban ba kowa kudi sai nawa".

.

8) Suka ce na ba wa wasu 'yan tsiraru filaye daga qasashen da aka bude, wadannan wuraren da aka bude Muhajirai da Ansarawa da ma wasunsu sun sa hannu a wannan aikin, da na raba musu filayen wasu sun zauna a ciki, wasu kuma sun dawo Madina, akwai ma wadanda suka je wasu wuraren, amma filayen suna qarqashinsu, wasu kuma suka sayar suka amshe kudin, da haka dai Usman RA ya amsa duk tambayoyin da suka yi masa wadanda masu boren suke kafa hujja da su wajen ta da qayar baya (Al-Awaasim minal Qawaasim p61-111, Taareekhut Tabariy 5/355-356).

.

Duk da cewa wasu sahabban sun ba Usman RA shawarar ya gama da wadannan Saba'awan a dalilin abubuwan da suke kintsawa, shi yana ganin rashin kashe su din zai sanyaya matsalar, hatta wadanda ya san suna kan hanya daga Masar, Kufa da Basra bai sa a tattauna yadda za a yi da su ba, sai ya ce wa wadannan su bar Madina su koma garuruwansu (Al-Khulafaa Ar-Raashiduun na Alkhalidiy p158-159).

.

MAKIRCIN FARKO

Kamar yadda muka karanta a baya cewa za su nufi aikin haji ne daga wadannan manya-manyan wuraren guda 3, wato Masar, Kufa da Basra, za su yi shigar ma'aikata aikin hajji (kamar dai yadda Iran take yi in za ta kashe musulmai), za su nuna wa jama'a ne cewa za su aikin haji, sai in musulmai sun bar Madina sun nufi Makka aikin haji, sai su yi aiki da wannan damar su nufi can Madinan su mamaye gidan khalifa wanda a qarshe ko dai su tsige shi ko ya baqunci lahira.

.

A shawwal shekara ta 35 Hijiriyya 'yan tsagerannan sun riga sun isa yankokin Madina, wadanda suka fito daga Masar zuga 4 suka yi, kowace da shugabanta, wato Abdurrahman bn Udais Albalawiy, Kinana bn Basheer, Sudan bn Hamran Assukuniy, sai kuma Qateera bn Fulan, su ma wadannan shugabannin suna da qwara daya a kansu, shi ne Al-Gafaqiy bn Harb Al-Akkiy, Abdullah bn Saba ma yana tare da su, sun fito su wajen 1,000.

.

Daga Kufa ma mutum 1,000 suka fito kamar Masar cikin zuga 4, shugabanninsu su ne: Zaid bn Sauhaan Al-Abdiy, Ashtar An-Nakha'iy, Ziyad bn Nadar Al-Harithiy, da Abdullahi bnl Asam, shugaban kwamandojinsu na Kufa shi ne shi ne dai bnl Asam din, na Basra ma 4, shugabannin su ne: Hakeem bn Jabala Al-Abdiy, Zuraih bn Ibad, Bashar bn Shuraih Al-Qaisiy da Ibnl Muharrish bn Abdil-Hanafiy shugaban kwamandojin kuma Harqus bn Zuhair As-Sa'adiy.

.

Duk da cewa abu daya ne ya fito da su, wato tsige khalifa ko in ta kama a raba shi da duniyan ne shi kenan, sai dai kowa kuma da nashi tsarin, babban abin da zai nuna cewa wargaza musluncin suka so yi gaba daya kenan tun wancan lokacin, babban dalili a kan haka shi ne, Saba'awan masar suna tutiyar cewa Aliy RA suke so ya zama khalifa, kar mu manta Abdullah bn Saba din tare da su ya fito, duk kuma da musayar wasiqun dake tsakaninsu mutanen Kufa Zubair bnl Auwam suke so, Saba'awan Basra kuma suna cewa Talha bn Ubaidillah suke so ya zama khalifa (Istishhadi Usman wa Waqa'atil Jamal p148), wadannan sahabbai Allah SW ya riga ya tsarkake hannayensu daga wannan mummunan aikin, babu wata ganawa tsakaninsu, duk dai kan qoqarin Saba'awa ne na tada fitinar da za ta kai su ga cin nasarar abin da suke nema.

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.

ALAQAR USMAN RA DA ALIY RA A LOKACIN

Ba ko shakka Usman RA ya san da zuwan wadannan 'yan tsageran kafin su iso, da suka zo Zul-Marwa suka sauka a nan na tsawon wata guda da rabi, sai Usman RA ya tura mutum biyu, wato Aliy RA da wani don su same su a kafa wasu 'yan sharudda wadanda ake ganin za a kai ga wasu mafita cikin yardar Allah, kowa ya yi rantsuwa wurin sau 3, sannan aka ce musu "Dan baffan Annabi SAW, kuma manzon sarkin musulmi shi yake dauke da wannan takardar" suka yarda suka karba aka yi sulhu kan wasu abubuwa guda 5:

1) Wanda aka kora za a mayar da shi.

2) Wanda ba a ba shi komai yanzu shi ma zai riqa samun kasonsa.

3) Za a qara abin da ake bayarwa in an zo da ganima.

4) Za a raba daidai a duk lokacin rabo.

5) Masu qarfi da amana su kadai za a dora a madafan iko.

Daganan sai kowa ya kama hanyarsa shiri ya ruguje kenan ba su kai ga cimma buri ba (Fitnatu Maqtali Usman bn Affan 1/129).

.

WAI USMAN RA YA SA A KASHE WASU

To bayan wannan sulhun ne da kuma juyawar wadancan 'yan tsageran sai asalin masu hura wutar fitinar suka gano cewa shirinsu ya wargaje, sai suka sake saqa wani wanda suke ganin zai cika musu burinsu kuma zai wargaza wancan yarjejeniyar da aka yi da Aliy RA, wato abin da ya bayyana shi ne wadanda suka zo daga Masar suna kan hanyarsu ta komawa gida suka hango wani mahayi yana tunkararsu.

.

Sai ya zo inda suke, sai kuma ya bazama a guje kamar yana tsoronsu, yadda ka san yana nuna musu cewa su damqe shi, da suka ankara sai suka yi ram da shi, suka nemi sanin ko shi waye, ya ce musu shi masinjan sarkin musulmi ne zai kai masa saqo Masar, suka caje shi tsab, sai ga wasiqa daga Sarkin-musulmi zuwa ga gwamnansa na Masar, tana dauke da tambarinsa, da suka bude sai suka ga Sarkin-musulmi yana umurni da cewa in sun qariso Masar a kashe su gaba daya ko ma a tsire su, ko a yanyanke hannuwansu da qafafunsu, nan take suka yi kwana zuwa Madina (Taareekhut Tabariy 5/379).

.

Su wadannan 'yan tsageran duk sun dauka cewa Usman RA ne ya rubuta cewa a yi musu haka, shi kuma khalifa ya ce abu biyu ne kawai, kodai ki kawo shedu guda 2 da za su tabbatar da cewa ni na rubuta, ko kuma ni na rantse da Allan da babu wani abin bautawa sai shi cewa ban rubuta ba, ban kuma gaya wa wani ya rubuta ba, ban ma san da maganar takardar ba, wani zai iya yin rubutun, ya kuma yi tambarin" sai dai ba su gasgata shi ba (Fitnatu Maqtali Usman bn Affan 5/132, Al-Bidaya wan-Nihaya 7/191), suna ganin wannan takardar sai suka tabbatar cewa khalifa ya warware alqawarin da suka yi, don haka tunda kida ya canza to rawa ma za ta canza, sai dai akwai wasu abubuwa da ya kamata mai hankali ya lura da su:-

.

1) Wannan dan saqon ya riqa riskar mutanennan sai kuma shi da kansa ya bazama kamar an bi shi, ya je ya dawo don su ankara da shi su fara kokwanton cewa akwai wani abu, ba lokacin shakku ne da ake rarrabe waye namu waye bare ba, da a ce khalifa ya turo shi ba ma zai yarda su hadu ba bare har ya tsokano yadda za su bincike shi su riski saqon, barauniyar hanya zai bi, ko ma da kuskure ya bi wannan hanyar ba zai yarda su hadu ba.

.

2) Sannan 'yan Iraqi wato wadanda suka zo daga Basra da Kufa ba hanyarsu guda ce da Masarawa ba, su suna Gabas ne, Masarawa suna Yamma, amma zamani ba na waya ba ya aka yi suka san abin da ya faru da Masarawa bayan su hakan bai faru da su ba? Kawai sai kuma su juyo lokaci guda su kuma sake haduwa a wuri guda! Tabbas da walakin, an dai yi hayan wani an tura shi ya gaya wa Iraqawa ga abin da ya faru da Masarawa don kuwa sun ce abin da ya dawo da su kenan, shi ya sa Aliy RA ya yi shakkun hakan ya ce "Ku 'yan Kufa da Basra ya aka yi kuka san abin da ya faru da 'yan Masar bayan kun yi tafiya mai nisa daganan? Wallahi wani makirci aka qulla daganan (Taareekhut Tabariy 5/359).

.

3) Usman RA ya hana a kashe masu tada qayar baya a lokacin da suka zagaye gidansa, ya ce kar wani sahabi ya yi yunqurin ba shi kariya, bai ce a yi fada da su don kare shi ba, ya zai ce a bi su a kashe su?

4) An nemi Hukaim bn Jabla daga Basra da Ashtar Annakha'iy daga Kufa a Madina yayin fitar jama'ar ba a gansu ba, ba wani abu ya sa suka fake ba sai don cimma wannan manufar (Usman bn Affan Alkhalifas Shakir Sabir p277) duk wani zancen Marwan bnl Hakam don sukar khalifa ne da cewa ana gudanar da abubuwa ba tare sa saninsa ba saboda sakaci.

.

5) Ko ba don komai ba ma ba wannan ne takardar farko da mabarnatannan suka fara qirqira ba, sun yi rubuce-rubuce suka ce matan Annabi SAW suka rubuta, haka suka yi wasu suka jingina wa Aliy, Talha da Zubair, sun ma yi wani suka ce A'ishah RA ta rubuta wai a yi wa Usman RA bore, ta ce " Na rantse da wanda muminai suka yarda da shi kafurai suka kafurce masa ban taba rubuta wani abu kan wannan ba har na zauna a nan (Tahqeequ Mawaqifis Sahaba fil Fitan 1/334)

.

Banda wannan hatta 'yan tsageran da suka shugo wasu sun ce Aliy RA ne ya rubuto musu ya ce su shugo Madina, shi kuma ya qaryata su ya rantse musu "Wallahi ban rubuto muku wata wasiqa ba, banda shi ma an jingina wa wasu sahabban irin wadannan wasiqun qaryan da cewa sun rubuta irin wadannan takardun suna nemansu su shugo, suka ce an bata addinin Muhammad a Madina an bar addinin gaskiya, don haka jihadi a can ya fi tsayuwa a wasu wurare don jiran wasu abokan gaba (Tahqeequ Mawaqifis Sahaba fil Fitan 1/335), a yau dinnan ma ga wasu aqidunan da aka jingina wa wasu waliyai ko sahabbai duk suna cewa an bata addini a Madina, wani da yake Nigeria ya yarda shi ne yake yin addini daidai Madina kuma duk sun baci, duk irin aqidun kenan, wani yana yi ne bai sani ba, wani kuma yana da manufarsa.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

FARKO-FARKON ZOBEN DA AKA YI MASA

Da wahala ka ce ga yadda abin ya faru, amma akwai wasu 'yan abubuwa da suka faru, misali: Wata rana Usman RA yana huduba sai wani da ake kira A'ayun ya katse shi "Kai Na'sal! Ka fa riga ka canza" sai Usman RA ya ce "Waye wannan?" Suka ce "A'ayun ne" ya ce masa "Kai ne Na'asal" (Kalmar tana nufin tsohon da ya gama rudewa gaba daya).

.

Mutane suka ce da wa Allah ya hada mu ba da kai ba, da qyar dai aka sami wani daga Banu Laith ya yi ta shiga tsakani har ya tura shi wani gida (Fitnatu Maqtali Usman bn Affan 1/143, Taareekhu Damashq p247), a farko dai Usman RA yakan riqa fitowa sallah da mutane, amma da 'yan tsageran suka dawo sai fitowar ta gagara gaba daya, har sallolin farilla bai iya zuwa (Taarikhu Damashq p341-342).

.

Wanda yake salla da mutane wani ne daga cikin masu tada qayar bayan, har sai da Ubaidullah bn Adiy bnl Khiyaar ya ji qyamar salla a bayansa, amma da ya nemi shawarar Usman RA din sai ya ce ya yi ba komai, ya fada masa naganar da Bukhari ya rawaito wato "Salla ita ce mafi kyawun abin da mutum zai yi, in sun kyautata ta ka yi tare da su kawai, in kuma sun munana ta to kai kar ka cutar da su (Buhari kitabus Sala 192).

.

An dai samo wasu ruwayoyi ta wurin Al-Waqidiy da suke cewa Aliy RA ya umurci Abu-ayyub RA ya yi salla da mutane, sai ya yi na kwana guda, daganan sai Aliy RA ya yi musu sallar idi da ma bayan idin (Taareekhut Tabariy 5/444), wannan ba gaskiya ba ne, don ruwayar ba ta inganta ba, abin ma da ya qara raunana ruwayar in da a ce Abu-Ayyub ne yake yi musu salla ko Aliy RA ba yadda za a yi Ubaidullah bn Adiy ya qyamaci salla a bayan dayansu (Fitnatu Maqtali Usman bn Affan 1/145).

.

To bayan masu boren sun yi wa gidan Khalifa qawanya sai suka nemi ya tsige kansa ko kuma ya yi asarar rayuwarsa (Attabaqaat libni Sa'ad 3/66, Tareekhu Khaleefatin p171), Usman RA bai karbi tayin da suka yi masa ba, sai ya ce "Ba zan cire tufar da Allah SW ya sanya min ba (Attamheed p46-47)" yana tuna wasiyar da Annabi SAW ya yi masa ne ta cewa kar ya cire din, duk da cewa an sami wasu kadan daga cikin sahabbai qila ba su ji wancan wasiyyar ta Annabi SAW ba suna ba shi shawarar ya miqa musu kawai don kar su kashe shi Fitnatu Maqtali Usman bn Affan 1/147).

.

SHAWARAR IBN UMAR

Ibn Umar RA ya shiga wurin Usman RA a lokacin qawanyar yake ce masa "Ka ji abin da wadancan suke cewa kuwa? Suna cewa ne ka yi murabus kar ka kashe kanka, to a ganinka in ka yi din ne za ka tabbata a duniya?" Ya ce "Ina fa?" Ibn Umar RA ya ce "In kuma ka qi yin murabus din akwai abin da za su yi maka sama da su kashe ka?" Ya ce "Babu" sai Ibn Umar RA ya ce "To suna da wata aljannar da za su saka mutum ko wuta?" Ya ce "Basu da".

.

Sai Ibn Umar RA ya ce "To ina ganin kar ka bude wannan sunnar a muslunci, yadda duk lokacin da mutane suka ga ba sa son shugaba sai su tsige shi kawai, kar ka cire taguwar da Allah SW ya sanya maka (Fada'ilus Sahaba 1/473 hasan), qoqarin da Ibn Umar RA ya yi shi ne toshe qofar tsige khalifofi, tabbas da ya miqa musu a lokacin ba qaramin yaqi za a yi ba, don su ba 'yan Madina ba ne, shugowa suka yi, ba kuwa za a bar su su jagoranci musulmai ba.

.

Usman RA ya hana a ba shi kariya don kar a zubar da jinin musulmai ne a dalilinsa, mun karanta a baya yadda yake ta roqon Allah kar ya zama musabbabin zubar da jinin musulmi, wadannan masu tada qayar bayan bore kawai suke yi, wasu tarkacen mutane ne da suka zo daga biranen muslunci, ba su ne masu ruwa da tsaki kan al'amuran muslunci ba, ba kuma su ne gwarazan da muslunci yake tunqaho da su tun zamanin Annabi SAW ba, ba kuwa fitattun masana fiqihun muslunci da shari'a ba.

.

Idan lamarin al'ummar muslunci kacokan dinsa zai komo hannun wadannan 'yan tsageran, to ba ko shakka Saba'awa ginansu ta cimma ruwa, wanda khalifa da a ce ya bar hakan cikin ruwan sanyi ya faru gwara ya rasa ransa, ko ba don komai ba wasiyar da Annabi SAW ya yi masa kenan, a daya hannun kuma ya fifita maslahar al'umma a kan tasa shi kadai, wannan kam jarumta ce, ba kamar yadda wasu suke sifanta shi da ragwanci ba, a cikin wannan hali na zoben da aka yi wa gidansa wata rana yana cikin gidan ya ji mutanen suna yi masa gargadin kisa.

.

Lokacin da ya shugo cikin jama'ar gidansa yake ce musu "Kun ji dazu ma kashedin kisa suke min" suka ce "Ba komai Allah nanan" ya ce "Me na yi musu suke son kashe ni? Na ji Annabi SAW yana cewa "Jinin musulmi bai halasta sai da dayan abu 3: Wanda ya yi rida bayan muslunci, mai auren da ya yi zina, sai wanda ya yi kisa saddan" na rantse da Allah ban taba zina ba, kafin muslunci ko bayansa, ban taba kwadayin wani addini ba bayan wannan da Allah ya shirye ni da shi, ban kuma taba kisan kai ba, don me za su kashe ni?"

.

Duk da wannan halin da ake ciki ya koma wurin masu boren ya yi qoqarin kwantar da qurar gwargwadon iyawarsa, ya fayyace musu duk abubuwan da suke zarginsa da su, a qarshe ya buqaci su fito da mutum guda wanda zai yi magana da su, sai suka turo Sa'sa' bin Sauhan, shi ne ya nemi Usman RA ya yi masa bayanin abin da suke tuhumarsa da shi (Almasnad 1/63, Ahmad Shakir ya ce sahihi ne).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

WANI QOQARIN

Lokacin da Sa'sa ya fito ya yi qoqarin janyo wa Usman RA ayar Qur'ani suratul Hajj aya ta 39, da cewa {An yi wa wadanda ake yaqa izini domin an zalunce su, kuma lallai Allah mai ikon taimaka musu ne}, Usman RA ya ce "To ai ba kai ya kamata ka kafa hujja da ita a kaina ba, ni ya dace na kafa maka hujja da ita" ya karanto masa ita har zuwa aya ta 41, ya fahimtar da su haqiqanin abin da ayoyin suke nufi, ya fadi dalilin saukarsu, da wanda aka saukar a kansa, shi Sa'sa bai sani ba kuma yana kafa hujja a inda ba nan lamarin yake ba (Fitnatu Maqtali Usman bn Affan 1/151).

.

Da dai Usman RA ya ga sun na ce sai sun kashe shi sai ya leqo ta wata baraka ta katangarsa yake ce musu "Jama'a! Kar ku kashe ni, ku nemi amincewata, na rantse da Allah in har kuka kashe ni kun bar yin yaqi tare har abada, ba ku taba fuskantar abokin gaba da sunan jihadi, za ku yi mugun samun sabani har sai kun zama kamar haka" ya sanya yatsunsa na dama a cikin na hagu ya saqa su (Attabaqaat libni Sa'ad 3/81, Taareekhu ibn Khayaat p171 saheeh), tabbas ya yi gaskiya, sauran sahabban da suke zaune a Madina ba wai sun yi shuru ne don haka suke so ba, ba su da yadda za su yi ne, khakifa ya hana su sanya hannu a ciki, su kuma masu biyayya ne, ransu in ya yi dubu a bace suke gaba daya, in har suka kashe khalifa ba sauran biyayya kuma, za a fuskanci zahiri ne, shi khalifan ya san haka.

.

AN NEMI A KARE KHALIFA

1) Aliy RA: Jabir bn Abdillah ya ce "Aliy RA ya aika wa Usman RA cewa "Ina da masu sulke mutum 500, ka ba ni dama mu fuskanci mutanennan, ba wani abin da ka yi wanda zai sa jininka ya halasta" sai ya ce "Allah ya saka da alkhairi, ban son a zubar da jinin wani a dalilina (Taareekhu Damashq p403)" ba yadda za a ce Aliy RA ya janye hannunsa a kan wannan fitinar, khalifa ne ya hana shi, abin da wasu ba su sani ba, Aliy RA dan uwan Usman RA ne ta uwa da uba, ko bai taimake shi da jiki ba zai yi masa nasiha, mun fadi alaqarsu a baya, wasu ma suna ganin shi ya fara yi masa mubaya'a.

.

2) Zubair bnl Auwam RA: Abi-Hubaiba ya ce "Zubair ya tura ni wurin Usman RA a lokacin an yi wa gidansa zobe, na shiga na same shi a kan kujera, sannan Hassan bn Aliy RA, Abu-Huraira RA, Abdullah bn Umar RA da Abdullah bnz Zubair RA suna tare da shi na ce masa Zubair bnl Auwam yana gaishe ka, ya ce a gaya maka "Inanan a matsayina na mai biyayya, ban canza ba ban kuma warware alqawari ba, in ka ga na shugo gidan tare da kai zan zauna, ai dama na zauna tare da su, in kana ganin cewa na tsaya kuma to, Banu Amr bn Auf sun yi min alqawarin za su wayi gari a qofar gidana daganan na ba su umurnin abin da za su yi".

.

Da Usman RA ya ji wannan saqon sai ya ce "Allahu Akbar, godiya ta tabbata ga wanda ya kare dan uwana, ka gaishe min da shi, ka gaya masa "Ina matuqar qaunarka, maiyuwuwa Allah Allah ya ba ni kariya da kai" Abu-Huraira RA na karanta takardar ya miqe ya ce "Na gaya muku abin da kunnuwana suka ji daga Manzon Allah SAW?" Suka ce "Qwarai" ya ce "Tabbas na ji Annabi SAW yana cewa "Bayana za a yi fituntunu da tashin hankali" muka ce "Manzon Allah ina mafaka?" Ya ce "Tana wurin wannan amintaccen da jama'arsa" ya nuna Usman RA, suka miqe suka ce "Mun sheda, yanzu ka ba mu izinin jihadi" ya ce "Duk wanda yake yi min biyayya kar ya shiga yaqin (Kitabus Sahaba 1/511-512).

.

5) Mugeera bn Shu'ba: Ya shiga ya sami Usman RA ya ce " Kai shugaban jama'a ne, ga wannan abin ya same ka, zan kawo abu 3 ka zabi wanda ya yi maka:-

i) Kodai ka fito ka yaqe su, kana da sojoji da kayan yaqi, kuma kai kake kan gaskiya su suna kan bata.

ii) Ko kuma ka sa a bude maka wata qofar ta baya ka fita ka yi tafiyarka Makka sunanan, ba su isa su tabi lafiyarka ba.

iii) Ko kuma ka nufi Sham, don Sham Mu'awiya RA yana can" duk wadanda suke shiga wurin Usman RA suna neman mafita ne yadda ba za a raba shi da ransa ba, shi kuma Usman RA yana tunanin wasiyyar da Annabi SAW ya yi masa ne, da kuma maslahar haqurin nasa don ba wa al'umma kariya.

.

Sai ya ce "Zancen na fito a fafata ba zan zama farkon khalifan Annabi SAW da zai zubar da jinin musulmai ba, maganar zuwa Makka kuwa na ji Annabi SAW yana cewa " Wani daga cikin Quraishawa a Makka zai kafurce wa Allah, ya dauki rabin azabar duniya" ba zan zama wannan mutumin ba, maganar Sham kuwa Mu'awiyya yana can, ba zan iya rabuwa da gidan hijirata da maqwabtakar Manzon Allah ba (Al-Bidaya wan-Nihaya 7/211), duk dai abin dake bayyana shi ne: Koda ya fita ya bar Madina yaqi ne zai kacame, don kuwa abin da suke so na shugabantar musulmai da irin wannan fahimtar ba zai yuwu ba, sahabbai ba za su bar su ba.

.

4) Sahabbai duk suka yi shirin yaqi, har wasu suka abka cikin gidan suna jiran ko-ta-kwana, amma Usman RA ya yi tsayuwar daka kan cewa ba wanda zai yi yaqi a dalilinsa, suna ji suna gani dole suka koma gefe su ma suka zama 'yan kallo, daga cikinsu akwai Abdullah bnz Zubair RA, shi ne ma ya ce wa Usman RA "Allah wadaransu! Na rantse da Allah, Allah ya halasta maka yaqinsu!" Khalifa ya ce "A'a wallahi ba zan taba yaqarsu ba (Tabaqaat ibn Sa'ad 3/70 saheeh) a wata ruwayar a dora Abdullah bnz Zubair din ne ma ya ce a yi masa biyayya kan kar kowa ya zare takobinsa (Tabaqaat ibn Sa'ad 3/70).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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Mawallafi: Baban Manar Alqasim

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5) Ka'ab bn Malik da Zaid bn Thaabit: Ka'ab ya zaburar da Ansarawa a kan zage damtse wajen kare Usman RA, ya ce musu har sau biyu "Ansarawa ku zama Ansarullah" nan suka tattaru a qofar Usman RA, sai Zaid ya shiga ya ce masa "Ga fa Ansarawa can a qofa, in za ka ba da dama za mu zama Ansarullah (Tabaqaat ibn Sa'ad 3/70)" khalifa ya qi, ya ce musu "Ba na buqata, ku bari kawai (Fitnatu Maqtali Usman bn Affan 1/162).

6) Hassan bn Aliy RA: Hassan RA ya shigo wurin Usman RA ya ce "Na zare takobina" khalifa ya ce "A'a Allah ya gani ba zan sabbaba yadda za a zubar da jininka ba, mayar da takobinka ka koma wurin mahaifinka (Al-Musannif libni Abi-Shaiba 152/224).

.

7) Abdullah bn Umar RA: Lokacin da sahabbai suka ga tura ta kai bango sai kawai wasu suka yanke yin gaban kansu ba sai sun tuntubi khalifa ba, wasu ma suka shiga gidan cikin shiri, kamar yadda muka karanta ko tun farko Ibn Umar RA yana ciki rataye da takobinsa, ya yi shirin ba wa Usman RA kariya, da Usman RA ya ga haka ya matsa masa kan sai ya fita, don tsoron kar a kashe shi (Fitnatu Maqtali Usman bn Affan 1/163).

.

8) Abu-Huraira RA: Mun karanta a baya cewa yana ciki, amma lokacin da zai shiga, ya shiga ne yana cewa "Sarkin-musulmi, za ka ji dadi in aka ce an kashe jama'a gaba daya har da ni?" Ya ce "A'a" sai Abu-Huraira ya ce "To wallahi in har aka kashe mutum guda kamar dukkanmu aka kashe" to ya koma dai bai sa hannu ba, a wata ruwayar an ce yana rataye da takobi har sai da Usman RA ya hana shi (Taareeku khalifati bn Khayyat p163).

.

9) Sulait bn Sulait: Sulait ya ce "Usman RA ya hana mu mu yaqe su, da ya ba mu dama, da mun far musu har sai sun bar yankin Madina gaba daya (Fitnatu Maqtali Usman bn Affan 1/165), Ibn Seereen yake cewa "Wadanda suke tare da Usman RA sun kai 700, da a ce zai bar su da sun gama da 'yan tsageran, daga cikin wadanda suke tare da shi akwai: Ibn Umar, Hassan bn Aliy, da Abdullah bnz Zubair (Taareekhu Damashq p394), da wannan za ka fahimci cewa wadanda suke tuhumar sahabbai masamman Muhajirai da Ansarawa kan cewa sun qi taimakon Usman RA, shaci-fadi ne kawai, duk in ka bincika za ka taras da illoli wani sa'in a isnadi da ma matanin gaba daya (Fitnatu Maqtali Usman bn Affan 1/166).

.

10) Sun nemi wani izinin: Lokacin da sahabbai suka ga sun bi duk hanyoyin da za su iya na ba shi kariya shi kuma bai amsa ba, sai suka ga ba za a yi wannan aika-aikar a gabansu hannunsu a nunke ba, sai suka nemi ya ba su dama su yi masa hanyar da zai iya sulalewa zuwa Makka, aka ce Abdullah bnz Zubair, Mugeera bn Shu'ba, da Usama bn Zaid su suka yi masa wannan tayin, ba tare suka yi a lokaci guda ba, kowa ya yi nasa ne daban, amma khalifa ya qi".

.

ME YA SA KHALIFA YA QI A BA SHI KARIYA?

Ana ganin manya-manyan dalilan da suka sa khalifa ya qi yarda a ba shi kariya su ne:-

i) Yana riqe ne da wasiyar Annabi SAW da ya ce tufa ce in wasu sun nemi su tube masa kar ya yarda, ya yarda da duk abin da zai biyo baya amma ba zai bar maganar Manzon Allah ba (Fada'ilus Sahaba 1/605 saheeh).

ii) Ya ce "Ba zan taba yarda na zama na farkon wanda zai halifanci Annabi SAW da zubar jinin musulmai ba (Fitnatu Maqtali Usman bn Affan 1/167, Almasnad 1/396 Ahmad Shakir).

.

iii) Yana tare da saninsa cewa wadannan 'yan tsageran ba wai canjin halifa suke nema ba, rikita al'umma ta hanyar zubar da jinin musulmai suke so, sai shi kuma ya yi qoqarin hana abkuwar hakan, ko da zai kai ga yin asarar ransa ne.

iv) Ya riga ya sani cewa wannan rigimar za ta kai ga raba shi da duniya, domin Annabi SAW ya gaya masa a lokacin da yake masa bushara da aljanna kan masifar da za ta same shi, kuma zai yi haquri ya riqi gaskiya, wadannan alamomin duk suna nuna kusantowar lokacin ne.

.

Ibn Taimiyya RL yake cewa "Abin da ake ta ruwaitowa ta matattara daban-daban sun nuna cewa Usman RA ya fi kowa qin son a zubar da jinin musulmi, da haquri tare da keta mutuncinsa da ake yi, gami da danne zuciya duk da cewa wasu sun zagaye gidansa suna qoqarin kai shi lahira, kuma ya sani sarai manufarsu ita ce su kashe shi, jama'a da dama sun zo suna son su taimaka masa, ya ba su damar yin hakan shi kuma yana cewa duk wani mai yi masa biyayya kar ya shiga yaqin, (...) Haka Usman RA ya yi haquri har suka kashe shi, wannan wani matsayi ne babba a wurin musulmai (Minhajus Sunna 3/202-203).

.

In ka sami wanda bai karanta tarihin sosai ba zai yi zaton lokaci guda kawai wadannan 'yan tsageran suka shiryo suka fado Madina, wannan fa in ma bai yi zaton cewa sahabban ne da kansu saboda sabanin da ke tsakaninsu da Usman RA din suka yanke su hallaka shi ba, Allah SW ya yi gaskiya {Muhammad Manzon Allah ne, wadanda suke tare da shi tsayayyu ne a kan kafurai, kuma masu tausayi ne ga junansu}, saboda qauna da biyayya gare shi ya sa suka kasa tsallake dokar da ya sanya su yi gaban kansu, duk da cewa sun so haka din amma dole suka haqura suka yi masa biyayya, tabbas akwai fitina a zamanin sahabbai amma ba a tsakaninsu ba, Allah SW ya yi mana tsari da mugayen aqidu.

[31/01, 8:15 p.m.] Indo: ANNABI DA SAHABBANSA // 187

.

MATSAYIN MATAN MA'AIKI SAW

1) Um-Habeeba bnt Abi-Sufyan RA: Matsayinta game da wannan lamarin ya fi kowanne hatsari, don ta kusa ta rasa ranta a ciki, domin wadannan 'yan tsageran da suka mamaye gidan sun hana Usman RA da iyalinsa ruwa, sai Usman RA ya gaya wa 'ya'yan maqwabcinsa wato Amr bn Hazmin Al-Ansariy su biyu, da cewa su je su gaya wa Aliy, Talha, Zubair, A'ishah da sauran matan Annabi SAW cewa "Mutanennan fa sun hana mu ruwa, in kun ga za ku iya turo mana to ku agaza" (Daurul Mar'a As-Siyaasiy p340).

.

To kamar yadda muka karanta ne, Abu-Sufyan RA makusancin Annabi SAW ne na jini, don Baquraishe ne Ba'umayye, kenan kai tsaye akwai irin wannan alaqar tsakanin diyarsa wato matar Annabi SAW, uwar muminai Um-Habeeba RA da Usman RA, don haka ta kama hanyar gidan suka kuwa daki fuskar alfadarar da take kai, aka dan sami musayar magana a qarshe suka tsinke igiyar alfadarar, tako sheqa da ita a guje, sirdin ya karkace da ita za ta fado, mutane suka yi maza suka kai mata dauki, duk da haka ta kusa mutuwa, suka kai ta gida (Taareekhut Tabariy 5/401).

.

2) Safiyya matar Annabi SAW: Ita ma dai irin abin da Um-Habeeba ta yi shi ta yi, Kinana bn Adiy ya ce "Ina kada dabbar Safiyya RA don ta kai wa Usman RA ruwa, Ashtar ya gamu da ita a hanya ya daki fuskar alfadararta har sai da ta karkace ta ce "Kai bari kar wannan mutumin ya kunyata ni, sai ta sami wani kututture ta gindaya zuwa gidan Usman RA ta gidanta tana miqa masa abinci da ruwa (Siyaru A'alamin Nubala 2/2370).

.

3) A'ishah matar Annabi SAW: Abin da ya faru ga Um-Habeeba ya yi mumminar baqanta wa mutane rai, A'ishah RA ta fita Madina a fusace, Marwan bnl Hakam ya same ta ya ce "Uwar muminai! Da za ki yi tsayuwar daka da ya fi zama daidai da a ce sun matsa wa wannan mutumin" ta ce "Kana son su yi min irin abin da suka yi wa Um-Habeeba ne sannan ban da wanda zai shiga tsakanina da su? Wallahi ba za su fallasa ni ba, ni ban ma san inda wadannan suke son zuwa ba (Taareekhut Tabariy 5/401).

.

Tana ganin wannan fitar da ta yi a irin wannan sifar zai iya taimakawa wajen wargaza lamarinsu, ba ma ita kadai ba duk sauran matan Annabi SAW suka shirya suka fito, a tunaninsu fitowar da suka yi zuwa Makka zai sa hankalin 'yan tsageran ya komo kansu, musulmai na qwarai kuma ba za su bari a tabi iyalan Annabi SAW (Al-Awaasim minal Qawaasim p156), kamar dai yadda 'yan Shi'annan qasar suke qoqarin taba sunayen matan Annabi SAW, salihan bayi kuma suke tsayuwar daka wajen ba su kariya.

.

MATSAYIN SAHABBAI MATA

Sa'aba bntl Hadaramiy: Lokacin da qawanyar ta yi tsanani Sa'aba ta yi wa danta Talha bn Ubaidullah magana kan cewa ya je ya sami Usman RA ya yi masa magana kan nacewar da ya yi cewa ba wanda zai ba shi kariya cikin sahabbai (Daurul Mar'a As-Siyaasiy p354), wannan yana nuna damuwarta ne kan abin dake faruwa, haka ma Um-Abdillah bn Rafi', wannan kusan duk shi ne matsayin matan musulmai, zai yi wahala ka ji sunan wata mace tana goyon bayan wannan aika-aikar ta wadannan 'yan tsageran.

.

KO USMAN RA YA NEMI TAIMAKON GWAMNONINSA?

Saif bn Amr a ruwayarsa dake wurin Tabariy yana ganin cewa a lokacin da aka yi wa Usman RA qawanya ya tura wa gwamnoninsa yana neman taimakonsu da su yi masa dauki, shi ne Mu'awiya RA ya turo Habeeb bn Maslamal Faraheediy a matsayin kwamandan wata runduna, shi ma Abdullah bn Sa'ad daga Masar haka ya yi, ya tura Mu'awiya bn Hudaij, sai Qa'qa daga Kufa ya fito da tashi rundunar (Taareekhut Tabariy 5/379-380).

.

Wannan gaskiya bai yi daidai da yadda Usman RA ya yi mu'amalla da wannan fitinar ba, don tun farko za mu ga ya yi ta qoqarin kauce wa faruwanta ne, da kuma Allah SW ya qaddara sai ta faru, sai ya hana kowa ya dulmiya kansa ciki, don in zai nemi taimako ma, sauran manyan sahabban dake Madina da 'ya'yayensu sun isa, ga bayinsa da barorinsa da ya hana su sanya hannunsu, kai har ta kai ga cewa wanda ma ya tsame hannunsa cikin bayin bai shiga ba an 'yanta shi (Seeratu Ameeril Mu'mineen Usman bn Affan p330).

.

Sai dai abin da zai iya zama gaskiya shi ne; kamar yadda wasu jama'a da dama suka so su ba wa khalifa kariya ba tare da cewa ya nemi hakan daga wurinsu ba, kuma ya yi iya bakin qoqarinsa wajen hana su, to haka wasu sojojin da manyan biranen muslunci suka yi irin wannan yunqurin daga qashin kansu ko daga wuraren shugabanninsu, hankali ba zai taba dauka ba a ce Mu'awiya RA duk da abin dake tsakaninsu, ga kusantaka ta jini, ga biyayya ta shugabanci a ce ya yi nawa wajen tura sojoji don su ba Usman RA kariya alhali shi ya buqaci haka, haka bai yuwuwa a ce mutanen khalifa kamar Mu'awiya bn Hudaij da Maslama bn Mukhallid da sauran gwarazan za su nade hannuwansu sai an kashe shi sannan su fito wai fansarsa suke so su dauka, wadannan za ma su iya mutuwa wajen qoqarin ba shi kariya, kawai dai akwai sojoji da suka nufi can don ba shi kariya amma ba shi ya nema ba (Ad-Daulatul Islamiyya fi Asril khulafa Ar-Rashideen p278-279).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

HUDUBAR QARSHE TA KHALIFA

Saduwar qarshe da Usman RA ya yi da jama'a bayan makwannin da aka kwashe wajen tsare shi a cikin gida, ya kira mutane gaba daya, wasu sun sami damar hallara, akwai mahara da suka zo daga waje, da masu son zaman lafiya daga cikin Madina, a gaban mahalartan dai akwai Aliy RA, Talha RA da Zubair RA, sai khalifa ya ce "Ba don komai Allah SW ya ba ku duniya ba sai don ku nemi lahira da ita, ba wai ya ba ku ne don ku shantake mata ba, duniya kam za ta qare, lahira ce za ta tabbata har abada, kar ku bari duniyar ta sanya ku girman kai, ta hana ku neman lahira, ku zabi mai tabbata ba mai qarewa ba, don duniya za ta yanke git, makoma ta kasance zuwa ga Allah SW, tsoronsa ne kawai zai kare mutum da fushinsa da kamunsa, ku ci gaba da zama tsintsiya madaurinki daya ba ku rarrabu qungiya-qungiya ba.

.

"Allah SW ya ce {Ku riqu da igiyar Allah gaba daya kar ku rarraba, ku tuna da ni'imar da Allah ya yi muku, wace da kuna gaba da juna ya hade kawunanku, da ni'imarsa kuka zama 'yan uwan juna, ai da kuna bakin gabar wuta ne ya kubutar da ku, kamar haka ne Allah yake bayyana muku ayoyinsa don ku shiryu}, mutanen Madina! Ina yi muku bankwana, ina roqa muku Allah ya kyautata muku khalifanci bayana, don wallahi bayan rana kamar ta yau ba zan sake zuwa wurin wani ba har sai Allah SW ya yanke hukuncinsa.

.

"Zan bar wadannan khawarijawan a qofar gida ba abin da zan ba su wanda ya shafi rayuwar duniya ko lahira da za su riqa yin amfani da shi don tara abin duniya, Allah SW ne zai yi abin da yake so game da lamarin" sai ya ce wa mazauna Madina su koma gida, kuma ya yi rantsuwa a kan haka, duk suka amsa suka koma din in ba irin su Hassan bn Aliy RA, Muhammad, da Ibnz Zubair ba, wadannan suna qofar gidan kamar yadda iyayensu suka yi musu umurni, mutane da dama suka taru a wurinsu, shi kuma Usman RA ya ci gaba da zama a gida (Taareekhut Tabariy 5/399-400) har ajalinsa ya zo.

.

Duk da mun sani cewa mutane daga wurare daban-daban sun fara motsawa don ba wa khalifa kariya ta gaggawa, to ga ma lokacin aikin haji yana zuwa qarshe mutane kuwa za su yi tururuwa zuwa Madina, masamman yadda Abdullahi bnl Abbas da A'ishah RA da wasunsu da suka yi qoqarin ba wa khalifa kariya suna can, mutane za su san abin dake faruwa, kenan za su yi dandazo daga Makka kai tsaye zuwa Madina don kawar da abin da yake qoqarin faruwa, wannan labarin ya ishe 'yan tsageran ta wannan sifar, don haka shedan ya yi musu rada a kunne suka ce "Ba abin da zai fitar da mu daga halin da muka sami kammu in ba raba wannan mutumin da ransa ba!" Shi ne kawai zai ja hankalin mutane su rabu da mu (Taareekhut Tabariy 5/402).

.

A ranar qarshe ta yi wa khalifa qawanya ya kwanta ya yi wani mafarki, da ya farka ya gaya wa mutane cewa "Mutanennan fa za su kashe ni (Attabaqaat libni Sa'ad 3/75, Fitnatu Maqtali Usman bn Affan 1/172)" ya ce "Na ga Annabi SAW a cikin barci yana tare da Abubakar RA, da Umar RA, sai Annabi SAW yake cewa "Usman ka yi buda baki tare da mu" don haka ya tashi da azumi (Attabaqaat libni Sa'ad 3/75 hadan li gairihi, Fitnatu Maqtali Usman bn Affan 1/175).

.

SUN KASHE KHALIFA

'Yan tsageran sun yi yunqurin abkawa gidan, amma wasu sahabban sun yi kakagida ta ciki, kamar Hassan bn Aliy RA, Abdullah bnz Zubair, Muhammad bn Talha, Marwan bnl Hakam, Sa'eed bnl Aas da wasu daga cikin 'ya'yan sahabbai da suka tsaya don wannan aikin, haka dai yaqi ya kaure, Usman RA ya riqa kira yana cewa "Ku ji tsoron Allah" yaqi dai ake yi, wasu bayinsa biyu suka shiga gidan don ba shi kariya, ya ce musu kar su yi, har ma ya ce "Duk wanda bai shiga yaqin ba an 'yanta shi (Ad-Daulatul Islamiyya fi Asril Khulafa Ar-Rashideen p282, Al-Bidaya wan-Nihaya 7/190).

.

Usman RA bai hana wani shiga yaqin ba sai da tabbacin da ya samu daga Annabi SAW na cewa zai rasa ransa, shi ya sa yake ta qoqarin kar a zubar da jini, kar wata fitina ta kunnu a tsakanin jama'a, Mugira bnl Akhnas bn Shareeq yana daya daga cikin wadanda suka yi gaggawar barin Makka cikin alhazai don komowa gida, ya kuma yi sa'ar samun Usman RA kafin a kashe shi, ya samu ya kutsa cikin gidan ya ce masa "Meye hanzarimmu a wurin Allah SW har in muka bari aka kashe ka, bayan kuwa za mu iya hana faruwar hakan?" 'Yan tsageran suka yi yunqurin qona qofar da jinkar saman gidan lokacin Usman RA yana salla, amma mutanen gidan suka hana, sahabban da muka ambato su ciki har da Abu-Huraira RA suka yi tsayuwar daka aka yi ta fafatawa da su, Usman RA yana hana su don kar a zubar da jini.

.

Ya koma salla ya karanta suratu Taha cikin kwanciyar hankali da natsuwa, amma an yi wa mutum 4 rotsi, Hasan bn Aliy RA, Abdullah bnz Zubair, Muhammad bn Hatib da Marwan bnl Hakam (Fitnatu Maqtali Usman bn Affan 1/169, Taareekhut Tabariy 5/404), akwai dai wadanda suka rasa ransu kamar Mugeera bnl Akhnas, Niyaar bn Abdullahil Aslamiy (Khulafa Ar-Rashidun na khalidiy p184-185, Al-Bidaya wan-Nihaya 7/196), da Ziyaadul Fahariy, a qarshe dai Usman RA ya iya hana masu kare shi su yi wani katabus, ya nemi su bar gidan, ya zama daga shi sai su, ya je ya bude qofar gidan (Fitnatu Maqtali Usman bn Affan 1/188).

.

.

To bayan duk sun fita sai ya bude Qur'ani yana karantawa, kar mu manta ya tashi da azumi, to sai wani mutum da ake kira Al-Mautul Aswad daga Banu Sadud ya shaqe shi kafin ya ciro takobi ya kai sara, da ya kawo saran sai Usman RA ya sa hannu, nan take ya yanke hannun (Taareekhut Tabariy 5/398), da Usman RA yana cikin marubuta wahayi, shi ne ya fara rubuta Qur'ani da shuftar Annabi SAW, haka dai ya kashe kalifa RA har jini ya watsu a Qur'anin (Taareekhut Tabariy 5/398), a lokacin matarsa Na'ila bntl Farafisa ta yi yunqurin agaza masa amma Saudan bn Hamran ya yanke mata yatsun hannu (Taareekhut Tabariy 5/306-507).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

BAYAN KISAR KHALIFA

Usman RA yana da bawa ana kiransa Najeej lokacin da ya ga an kashe khalifa sai ransa ya yi matuqar dugunzuma, nan take ya abka wa Saudaan bn Hamran ya kashe shi, shi kuma Qateera bn Fulaan ya yi wuf ya kashe Najeej, sai wani yaron khalifan wato Sabeeh shi ma ya kashe Qateera, kenan yanzunnan an sami gawan mutum biyu wato Saudaan da Qateera da shahidai biyu wato Usman RA da bawansa daya Najeej, to bayan an yi wa khalifa kisar gilla sai wani cikin 'yan tsageran ya miqe ya ce "Mu fa jinin mutum ba zai halasta ba dukiyarsa ta haramta, don haka dokiyarsa gare mu halas ce".

.

Da haka suka yi wa gidan tsinke, hatta kayan mata ba su qyale ba, wani cikin 'yan tsageran ya abka wa mai-dakin khalifa wato Na'ila RA, ya fisge mayafin da ta rufa da shi, ya gaya mata munanan maganganu, to Sabeeh ya riga ya ji, ya ko sauke masa takobi, nan take ya aika shi lahira (Taareekhut Tabariy 5/407), a taqaice dai sun sami abin da suke so, sun kashe Usman RA, suka dan dakata suna tattauna yadda za a yi, domin ba su zaci abin zai kai ga kashe shi ba, al'umma kuma ransu ya yi matuqar baci, don an kashe musu khalifa, ba abin da suke yi sai kuka da "Inna lillahi" 'yan tsagera sun riga sun mamaye Madinar gaba daya, ba wanda yake iya tsinana wani abu, wanda yake ganin Madinar tana hannunsa shi ne jagoran sojojinsu na Masar wato Al-Gafuqiy bn Harb Al-Akkiy, Ibn Saba yana tare da su cikin murna da farin ciki.

.

LOKACIN KISAR

Malaman tarihi suna ganin cewa khalifa Usman RA ya rasa ransa ne a shekara ta 35 Hijiriyya, in ba ruwayar Mas'ab bn Abdullah ba da yake ganin a shekara ta 36 ne Hijiriyya (Taareekhut Tabariy 5/435-5/436), wannan ya saba wa duk abin da malaman tarihi suka tsaya a kai, kawai za a ce ya ya rasu a 18/12/0035 Hijiriyya (Taareekhut Tabariy 5/435), shekarunsa kuwa kafin rasuwarsa shi ma akwai sabani, sai dai galibin masu tarihin suna ganin cewa ya rasu ne yana da shekara 82 a duniya.

.

YI MASA SUTURA DA RUFE SHI

A ranar da aka kashe halifa wasu daga cikin sahabbai suka yi masa wanka gami da yi masa sutura, suka dauko shi zuwa qofarsa, cikinsu akwai Hakeem bn Hizaam, Huwaitib bn Abdil-Uzza, Abul-Jaham bn Huzaifa, Niyaar bn Mukrim Al-Aslamiy, Jubair bn Mut'im, Zubair bnl Auwaam, Aliy bn Abi-Talib, sai wasu da dama daga cikin mabiyansa maza da mata, da matansa guda biyu Na'ila da Ummul-Baneen bnt Utba, da wasu yara guda biyu, Jubair bn Mut'im ne ya yi masa salla.

.

Wasu suna ganin Zubai bnl Auwam ya yi masa salla, wasu suka ce Hakeem bn Hizaam ne, aka ce Marwan bnl Hakam ne, akwai ma wadanda suke ganin cewa Miswar bnl Makhrima ne (Al-Bidaya wan-Nihaya 7/199) sai dai abin da ya fi bayyana shi ne Zubair bnl Auwam ne, saboda ruwayar da take nuna haka din a Masnad Ahmad, ruwayar ta nuna cewa Zubair bnl Auwam ne ya yi masa salla ya jagoranci rufe shi, shi khalifan ne ya yi wasiyya da haka (Al-Mausu'aul Hadeesiyya, Masnadu Ahmad 1/555),

.

An birne shi da daddare ne tsakanin Magriba da Issha (Attabaqaat libni Sa'ad 3/78, Taareekhul Islam p481), amma ruwayar Abdul-Malik bnl Maajishon da yake cewa na ji Malik yana cewa "An kashe Usman RA aka jefar da shi a cocin Banu wane na tsawon kwana 3 (Almu'ujamul Kabeer 1/78, Istishhadi Usman wa Waqa'atil Jamal p194), rauninta ya isa ta wajen sanadi, a cikinta kuma munin ya yi yawa, a sanadin akwai illa biyu:-

.

1) An raunata Abdul-Malik bnl Majishon da yake rawaito irin wadannan hadisan daga Malik.

2) Ruwayar asalinta ma an tsallake wasu a tsakiya domin Imam Malik bai riski kisar khalifa ba don a shekara ta 93 Hijiriyya aka haife shi (Attahzeeb 6/408), ita kanta ruwayar kuwa qarya ce zalla, don a kanta Ibn Hazmin yake cewa "Wanda ya ce an jefar da shi a bola na tsawon kwana 3 tsantsar maqaryaci ne, don kuwa qirqirar mutumin da bai da ta ido ne samsam, domin Annabi SAW a yaqin Badar da ya yi umurni da a jefa gawawwakin kafurai a kududdufin ya sa a tura qasa a rufe su, su ne kuwa mafi sharrin mutane, ya sanya aka tone rami saboda gawawwakin Banu Quraiza aka watsa su ciki aka rufe.

.

Rufe musulmi da kafuri dole ne a wurin musulmi, to ya za a yi wanda yake da saurar kunya a fuskarsa ya jingina wa Aliy RA wanda yake Imam ne wannan tuhumar shi da sauran wadanda suke Madina wannan tuhumar ta cewa ya bar matacce a yashe a bola gaban jama'a na tsawon kwana 3 ba tare da an rufe shi ba? (Alfasl 4/239-240), ba yadda za a yi wani mai nagartaccen hankali ya yi tunanin cewa al'umma za su iya barin Imaminsu na tsawon kwana 3 a yashe ba tare da sun rufe shi ba, duk katafaren ruguntsumin da ake yi kuwa da 'yan tsageran, wannan kutsen 'yan Shi'a ne kawai (Aqeedatu Ahlis Sunna 3/1092).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

MUHAMMAD BN ABIBAKR

An sami ruwayoyi masu dan dama da suke nuna sa hannun Muhammad bn Abibakr wurin kisar Usman RA, wasu ma sun nuna cewa shi ne ma ya kashe shi, sai dai duk sanadin ruwayoyin na qarya ne, don kuwa sun yi kicibis da haqiqanin gaskiya, abin da ya bayyana shi ne (Fitnatu Maqtali Usman bn Affan 1/209), haqiqa wanda ya kashe Usman RA wani dan Masar ne, akwai dai dan kai komo kan haqiqanin mutumin, an ce wai dan asalin qabilar Saduus ne, baqin fata, ana masa laqabi da Jabala saboda launin fatarsa, wasu kuma suna kiransa "Al-Mautul Aswad", Muhibbuddeen Alkhateeb yana ganin Ibn Saba ne ya kashe shi, sananne ne yana cikin duk hada-hadan da aka yi ta yi, me yuwuwa shi aka yi masa laqabi da Al-Mautul Aswad, don ya sami sararin rushe addini (Al-Awaasim minal Qawaasim, Fitnatu Maqtali Usman bn Affan 1/207).

.

Ibn Saba kam baqin fata ne don Aliy RA ya sifanta shi da gurbacewar dabi'a da baqar fata (Lisanul Meezan 3/290), daga cikin ruwayoyin wai "Muhammad ya cafki gemun Usman RA sai ya ce "Ka saka ni a wani matsayin da tsohonka ba zai saka ni ba" sai ya sake shi ya fita daga gidan (Marwiyaatu Abi-Mikhnaf p244), na farko dai dan Shi'a ne ya rawaito hadisin, mun kuma san irin gabarsu da sahabban Annabi SAW, duk da qaryar wannan bawan Allan, a nan dai ya nuna cewa ba da shi aka yi ba, sai dai ya shuka wani abin kuma na kama gemen abokin babansa, me yuwuwa ya shiga din kamar yadda wasu ruwayoyi suka nuna, amma bai kai haka ba.

.

Ba qaramar illa littafan tarihi na Shi'a suka yi wa addinin muslunci ba, a zahiri dai kai tsaye ga shi mun sami wasu 'yan aqidu wadanda tabbas ba 'yan Shi'an ba ne kuma suna zagin wasu sahabban a kan dogaro da irin wadannan qarairayin na Shi'a da aka samu daga Abu-Mikhnaf ko Al-Waqidiy ko Ibn Ath'am da dai sauran masu tarihi, duk wani mai karanta irin wadannan littafan, masamman wanda bai da cikakkiyar masaniyar yadda sahabbai suka rayu, zai yi tsammanin cewa sahabban ne a tsakaninsu suka qirqiri wannan matsalar wace ta kai ga shi halifan ya rasa ransa.

.

Duk idan ka duba ruwayoyin Waaqidiy za ka taras babu wani bambanci da na Abu-Mikhnaf, duk dai suna nuna cewa ne Amr bnl Aas ne ya zo Madina ya yi ta sukar Usman RA, ga dai maganganun Shi'a nan da dama wadanda suke tuhumar sahabbai da hade wa Usman RA kai, da cewa su ne suka ingizo jama'a don su tada qayar baya, wannan duk qarairayi ne (Tahqeequ Mawaqifis Sahaba fil Fitan 3/14-17), sahabbai gaba dayansu ba su da hannu a wannan aika-aikar, kuma ba su yarda da ita ba, duk wanda ya fadi sabanin haka to za ka taras bai da wata madogara mai qarfi sama da gabarsa ga bayin Allah, wato sahabbannan.

.

Akwai wata ruwayar ta Abul-A'ala bnl Haitham daga babansa ya ce "Na ce wa Hassan "Wai kuwa akwai Muhajirai ko Ansarawa a cikin wadanda suka kashe Usman?" Sai ya ce "A'a, wasu qarti ne kawai daga Masar" Nawawi ya ce "Ba wani sahabi da ya sa hannunsa a cikin kisarsa, wasu 'yan taratsu ne, marasa natsuwa, 'yan sara-suka daga Masar suka yi wannan aikin, sahabbai ba su iya hana su ba har suka kashe shi (Shaheedud Daari Usman bn Affan p148), kuma kamar yadda muka karanta ba gazawa suka yi wurin ba shi kariyar ba, shi ma din bai da buqatar sanya hannun kowa a cikin lamarin.

.

Aliy RA duk da cewa an hana shi sanya hannu din sai da ya fuskance su yake cewa "Kai jama'a! Abinnan da kuke yi fa bai yi kama da aikin musulmai ko kafurai ba, kar ku hana bawan Allannan abinci ko ruwa, 'yan Iran ma da Rumawa sukan kama mutum, amma sukan ba shi abinci da ruwansha (Taareekhut Tabariy 5/400), akwai maganganu masu dadi da ahlul baiti suka yi a kan Usman RA, ba yadda za a yi mutum ya ji su, sannan ya ce wai akwai gaba ko qiyayya tsakanin ahlul baiti da Usman RA, sahabbai ma cikin Muhajirai da Ansarawa sun yi maganganu masu dadi da ban tausayi a kansa, Allah ya jiqansa.

.

ALIY BN ABI-TALIB 4

Khalifa na 4 kenan bayan Abubakar RA, Umar RA da Usman RA, sunan yana nufin daukakakke ne da Hausa, Larabawa sukan sanya wa 'ya'yansu sunan tun kafin zuwan muslunci, Aliy RA dan Abu-Talib ne, abin da wasummu ba su sani ba shi ne; Abu-Talib laqabi ne, amma sunansa na ainihi Abdu-Manaf, kakansa kuma Abdul-Muttalib, kamar yadda muka karanta a baya shi kansa Abdul-Muttalib din laqabi ne, amma sunansa na ainihi Shaibatul Hamdi (Al-Istee'aab 3/1089), dan uwansa ne Muttalib din, kenan bai kamata ka sanya wa danka suna Abdul-Muttalib ba, don Muttalib din sunan mutum ne ba sunan Allah ba, a taqaice dai ya hadu da Annabi SAW ne a kakansa na farko kacal.

.

Da wannan za mu fahimci cewa ya fi kowa cikin sahabbai kusanci da Annabi SAW ta wurin uba, mahaifiyarsa kuwa sunanta Fatima bnt Asad bn Hashim ya hadu da Annabi SAW ta wurin uwa a kakansa na biyu, ta wurin uwa kam in ba Usman RA ba ba wanda zai fi kusanci da Annabi SAW kamarsa, don mahaifiyarsa kamar uwa ce ga Annabi SAW don ta riqe shi, qila dalilin da ya sa Annabi SAW ya sanya wa diyarsa sunan kenan, ita ce ta 11 a shiga muslunci, amma ta biyu bayan Khadijah RA a mata, ta rasu a shekara ta 4 ne kacal bayan muslunci, kenan da shi da dan uwansa Usman RA sun fi kowa kusanci da Annabi SAW cikin wadannan kalifofin guda 4.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

SUNAYEN ALIY RA

Ana yi wa Aliy RA alkunya da Abul-Hassan saboda babban dansa wato Hassan dan wajen Fatima bnt Rasulillah, ana kuma kiransa da Abu-Turab, ita ma alkunya ce da Annabi SAW ya saka masa, masu tarihi suna cewa ya fi son wannan sama da Abul-Hassan, dalilin kiransa da Abu-Turab kuwa "Wata rana ce Annabi SAW ya tafi gidan Fatima RA bai sami Aliy RA a gida ba ya tambaye ta "Ina dan baffanki?" Ta ce "Fada muka yi yake fushi da ni ya qi yin qailula (siesta) a wurina" sai ya ce wa wani ya nemo shi, da ya dawo ya ce "Yana kwance a masallaci".

Annabi SAW ya shiga wurinsa ya taras mayafinsa ya fadi, jikinsa ya debi qura.

.

Shi ne Annabi SAW ya fara kakkabe masa qurar yana cewa "Abu-Turab miqe (Muslim 2409)", anan tunda har sun sami sabani da Fatima RA ya kai ga ta yi fushi, kenan shi ne 'yan Shi'a za su fara kaiwa wuta a dalilin baqanta wa Fatima RA rai ko ya za su yi Allahu A'alam, shi dai Aliy RA yana da alkunya da dan dama, don ana kiransa ma Abul-Hasan da Husain, Abus-Sabtain, laqabinsa dai shi ne sarkin musulmai, ko dayan khalifofinnan guda 4.

.

ABU-TALIB BN ABDILMUTTALIB

Wato mahaifin Aliy RA ba wani fitaccen mai dukiya ba ne amma Allah SW ya sanya masa qaunar Annabi SAW, har ta kai ga duk in zai fita yakan fita tare da shi, lokacin da Annabi SAW ya bayyana da'awa ya zamo Quraishawa sun yi masa taron dangi shi ne ya tsaya masa, ya hana kowa ya tabe shi, da yake ma shi ne shugaban Banu Hashim a lokacin sai ya hada Banu Hashim da Banu Abdilmuttalib wuri guda yadda za su sami damar kare Annabi SAW.

.

Haka suka tsaya musulminsu da kafirinsu kan cewa ba wanda ya isa ya tabi rayuwar Annabi SAW (Fiqhus Seera Annabawiyya na Gadban p184), banda wannan ya ma fifita matsayin Annabi SAW saman kowa, ya yi matuqar abin da zai iya wajen ba wa Annabi SAW kariya, kawai dai tarihi ko hadisi ba inda aka bayyana musluntarsa, wannan ya isa mutum ya yi ta roqon Allah cikawa da imani, don in aikin mutum bai gabatar da shi ba danganensa ba zai fitar da shi ba.

.

'YAN UWAN ALIY RA

Abutalib yana da 'ya'ya 6 ne kacal a duniya, 4 maza wato Talib, Aqeel, Ja'afar da Aliy RA, saura biyun mata, wato Um-Hani da Jumaana, dukkansu 'ya'yan Fatima bnt Asad ne, a tsakanin kowannensu akwai kimanin shekara 10, Talib ya girmi Aqeel da shekara 10, haka Ja'afar ya girmi Aliy RA da shekara 10 (Al-Bidaya wan-Nihaya 7/223, Al-Murtada p799), Talib din ne dai ba a ciki maganarsa ba, mai yuwuwa hakan bai rasa nasaba da kai komon da ake yi game da musluncinsa, 'yan qananan littafan tarihi dai ba za ka taba jin motsinsa ba.

.

1- Talib bn Abitalib: An sami sabanin fahimta game da shi kamar dai yadda muka karanta a sama, wasu suna ganin bai muslunta ba, shi ma haka ya mutu bayan yaqin Badar, wasu kuma suka ce "Ya dai sa qafa ya fita kuma ba a sake jin duriyarsa ba, an san dai yana matuqar qaunar Annabi SAW, ya yi masa waqoqi daban-daban, yana cikin wadanda aka matsa wa fita yaqin Badar, sai dai ya bi ayari ya koma gida, har Quraishawa suka ce "Wallahi Banu Hashim, koda za ku fita tare da mu, zuciyarku nanan liqe da Muhammad (Al-Jauhara fi Nasabin Nabiy wa As'Habih p23).

.

2) Aqeel bn Abitalib: Shi ana masa laqabi ne da Abu-Zaid, shi bai muslunta da wuri ba har zuwa lokacin Fat'hu Makka, koda yake akwai wadanda suka ce ya muslunta bayan Hudaibiyya ya yi hijira a farkon shekara ta 8, yana cikin kamammun Badar, amma baffansa Abbas ya qwato shi, an fita yaqin Mu'ta tare da shi, sai dai rashin lafiya ya hana shi fita Fat'hu Makka da Hunain, ya rasu a farkon khalifancin Yazeed bn Mu'awiyya ne (Al-Isaba fi Tamyizis Sahaba 3/494), ya rasu yana da shekara 96 a duniya (Al-Murtada p24).

.

3) Ja'afar bn Abitalib daya ne cikin wadanda suka riga kowa shiga muslunci, yana da tawali'u qwarai, ana fadin yadda yake ma'amalla da marasa qarfi, ya yi hijira zuwa Habasha har Najashiy ya muslunta a hannunsa, ya sami shahadarsa ne a yaqin Mu'ta (Al-Murtada p25), 4-Um-Hani wasu suna ganin sunanta Faakhita, wasu suka ce Fatima, akwai ma wadanda suka ce Hind, sai dai Um-Hani din ya fi shahara.

5) Jumana ita ce Un-Abdillah bn Abi-Sufyan, wato duk zagin da 'yan Shi'a suke masa a kan Aliy RA, shi Aliyun aura masa diyarsa ma ya yi, ba kuwa zai yuwu ya aura wa mutumin banza diyarsa ba.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

MATAN ALIY RA DA 'YA'YANSA

1) Fatima RA ta haifa masa Hassan, Hussain, Zainab Al-Kubra, Umkulthum Al-Kubra.

2) Khaula bnt Ja'far bn Qais, ta haifa masa Muhammad Al-Akbar wanda ake masa laqabi da Muhammad bnl Hanafiyya.

3) Laila bnt Mas'ud bn Khalid, ta haifa masa Ubaidullahi da Abubakr.

4) Ummul Baneen bnt Hizam bn Khalid ta haifa masa Abbas Al-Akbar, Usman, Ja'afar Al-Akbar, da Abdullah.

5) Asma' bnt Umais, ta haifa masa Yahya da Aun.

.

6) Um Habeeb bnt Rabee'a, ta haifa masa Umar Akbar da Ruqayya.

7) Umama bntl Aas, ta haifa masa Muhammad Al-Ausat.

8) Um-Sa'eed bnt Urwa, ta haifa masa Ummul-Hassan, da Ramla Al-Kubra.

9) Ummuhatu Aulaad ta haifa masa Muhammad Al-Asgar, Ummu Hani, Maimuna, Zainab As-Sugra, Ramla As-Sugra, Umkulthum As-Sugra, Fatima, Umama, Khadija, Ummul-Kiram, Um-Salama, Um-Ja'far, Jumana, Nafeesa, Ibn Sa'ad yake cewa banda wadannan ba abin da ya inganta na cewa Aliy RA yana da 'ya'ya da wasu mata (Attabaqaat 3/19-20)

.

An dan sami sabani wajen tantance 'ya'yan Aliy RA, wasu sunce 'ya'yansa maza 14 ne, mata 19, wasu suka ce matan 17 ne, kenan yawansu yana tsakanin 31 ne zuwa 33, 'ya'yansa da suka haifa masa jikoki 5 ne; Hassan, Hussain, Muhammad bnl Hanafiyya, Abbas bnl Kallabiyya, Umar bnt Taglibiyya (Attabaqaat libni Sa'ad 3/19-20, Al-Bidaya wan-Nihaya 7/331-332, Manhaju Aliy bn Abitalib p29-31), ko ya aka yi dai Aliy RA ya sanya wa 'ya'yansa Muhammad, Abubakr, Umar da Usman, duk sunan da kake qyama kuwa ba za ka sanya wa 'ya'yanka ba, akwai buqatar mutane su fahimci Shi'a sosai don neman tsari da ita, don kuwa ba shari'ar muslunci suke bi ba.

.

SIFOFI ALIY RA

NA JIKI DA DABI'A

Shi Aliy RA matsakaicin tsawo ne amma ya fi kusa da gajarta, yana da kyawun fuska, ga fadin qirji, yana da tumbi, ga shi da cikakkiyar halitta, yana da tsawo, shi ma yana da sanqo, yana da dogon gemu, mai qashi guda ne, don in ya damqi mutum bai iya kubcewa, ba siriri ba ne shi (Al-istee'aab fi Ma'arifatil As'hab 3/1123), Ana sifanta Aliy RA da fahimtar addini, ana saka shi a cikin wadanda suka fi kowa sanin fiqihu a tsakankanin sahabbai, ba shakka tasowarsa a gidan Annabi SAW ta sa ya sami ilimi mai dimbin yawa.

.

Aliy RA sananne ne da yawan karatun Qur'ani, ga tarin zuhudu da gudun duniya, yana qanqan da kai matuqa da rashin daukar kansa wani abu, duk da kasancewarsa dan gidan Annabi SAW wannan bai sa ya zama mai girman kai ba, ga karamci, da kyauta, gami da son ciyarwa, ga ikhlasi, da yawan bauta hadi da kunya, zuwansa bayan Abubakar RA, Umar RA da Usman RA ya sa ya tattara abubuwan da khalifofin dake gabansa ba su samu ba, don ya tasirantu da su gaba daya ga tasa baiwar da Allah ya yi masa.

.

zancen musluncin Aliy RA kuwa yana da alaqa ne da tasowarsa a gidan Annabi SAW, lokacin da aka yi fari, sai Annabin ya sami Abbas RA kamar yadda muka karanta a can baya cewa yana da hali, ya ce masa "Abbas, dan uwanka Abutalib yana da 'ya'ya da yawa, ga shi rugujewar tattalin arziki, ya sami jama'a, mu tafi mana mu dan rage masa, ni na dauki guda, kai ma ka dauki guda".

.

Abbas ya amsa, suka je suka same shi, suka gaya masa abin da ya kawo su, sai shi Abutalib ya nuna yana son su bar masa Aqeel, to sai Annabi SAW ya dauki Aliy RA, Abbas RA ya dauki Ja'afar RA, shi kuma Aliy RA yana tare da Annabi SAW har muslunci ya zo, don haka Annabi SAW na zuwa da saqon Aliy RA ya amsa (As-Seeratun Nabawiyya na Inb Hisham 1/246), Annabi SAW yi qoqarin saka wa Abutalib ne da riqe shi da ya yi, babu ko shakka Aliy RA ya fa'idantu da zama da Annabi SAW da ya yi, don bayan tarbiyantar da shi da ya yi, ya kuma aura masa diyarsa Fatima RA.

.

YADDA YA MUSLUNTA

Ibn Ishaq ya rawaito cewa: A lokacin musluntar Aliy RA, ya zo ne ya sami Annabi SAW shi da Khadijah RA suna salla, sannan ita ta riga ta muslunta, shi ne yake tambayar Annabi SAW abin da ya ga yana yi, Annabi SAW ya ce "Addinin Allah SW ne da ya zabar wa kansa, ya kuma aiko manzanninsa da shi, don haka ina kiranka zuwa ga Allah da bauta masa shi kadai, da kafurce wa Lata da Uzza" sai Aliy RA ya nemi ya tsahirta masa don ya yi shawara da mahaifinsa, amma Annabi SAW yana ganin lamarin sirri ne bai kamata a tona shi ba, har sai an ba shi damar bayyana shi, sai ya ce wa Aliy RA "Idan kana ganin ba za ka muslunta ba to ka boye abin" daga baya sai Allah SW ya jefa masa hasken muslunci, kashe gari ya garzaya wajen Annabi SAW ya muslunta, amma ya boye imaninsa don kar mahaifinsa ya ji (Al-Bidaya wan-Nihaya 3/4).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

FIFIKON ALIY RA

A nan kam za a iya kasa fifikonsa har zuwa kashi 2 (Hiqbatun minat Tareekh p115), akwai fifiko na kebe, kamar dai hadisin da Abu-Huraira RA ya rawaito, wanda Annabi SAW yake cewa a ranar Khaibar "Zan ba da wannan tutar ga wanda yake son Allah da manzonsa (Buhari kitabul Fada'il 3802, kitabus Fada'ilus Sahaba 2305)" wanda aka ba wa tutar kuma ya zama Aliy RA ne, sai kuma maganar da Annabi SAW yake fada wa Aliy RA din inda yake cewa "Ba mai son ka sai mumini, ba mai qinka sai munafuqi (Muslim kitabul Iman 78).

.

Banda wannan ma akwai hadisin da ya inganta daga Annabi SAW wanda Bukhari 3706 da Muslim 2404 suka rawaito, Annabi SAW din yake ce wa Aliy RA "Matsayinka a wurina kamar matsayin Haruna ne a wajen Musa, sai dai ba wani annabi bayana" ga kuma hadisin Zaid bn Arqam wanda ya rawaito Annabi SAW yana cewa "Duk wanda ya jibance ni to ya jibanci Aliy (Ahmad ne ya rawaito kuma sahihi ne) za mu yi qarin bayani, banda wannan ma akwai wani fifiko wanda ya hadu da ahlul baiti, Zaid din dai ya rawaito hadisin.

.

Yake cewa: Annabi SAW ya yi mana huduba a Gadeer, wani wuri ne a tsakanin Makka da Madina, yake cewa "Jama'a! Na bar muku manyan abubuwa guda biyu, daya ya daran ma dayan, ya ambato Qur'ani, ya kebance shi wurin bayani, sannan ya ce "Da iyalina, Ina tuna muku Allah game da iyalina" ya fadi haka har sau biyu, sai aka tambayi Zaid "Su waye iyalin nasa?" Ya ce "Wadanda aka haramta musu cin sadaqa, iyalan Aliy, Aqeel, Ja'far da Abbas" aka ce masa "Duk wadannan iyalansa ne?" Ya ce "Qwarai" (Muslim 2408), sai hadisin A'ishah RA da Annabi SAW ya shiga cikin wani bargo wata rana, tare da Aliy, Fatima, Hassan da Husain ya karanto ayar Tat'heer (Muslim 2424) za mu yi bayani nan gaba da iznin Allah SW.

.

Fifikonsa gami da sauran sahabbai kuwa, Annabi SAW ya taba yi wa dutsen Hira magana ya ce "Natsu Hiraa! Akwai Annabi, siddiqi da shahidi a kanka (Muslim 2417)" a sannan kuwa akwai: Annabi SAW, Abubakar RA, Umar RA, Usman RA, Aliy RA, Talha RA, Zubair RA da Sa'ad RA, sai kuma hadisin Sa'ad bn Zaid wanda Annabi SAW yake cewa "Mutum 10 na gidan aljanna, Abubakar, Umar, Aliy, Usman, Talha, Zubair, Abu-Ubaida, Abdurrahman bn Auf, Sa'ad da kuma Sa'eed (Tirmiziy 3748), ga kuma hadisin da Annabi SAW yake cewa " Mafifitan mutane wadanda suke zamanina, sannan masu biye musu.

.

Sai dai har da wannan din akwai abubuwan da suka zama dole musulmi na qwarai ya fahimta:-

1) Babu ko tantama Aliy RA daya ne daga cikin qarfafan sahabban da suka yi zamani da Annabi SAW, har an yi masa laqabi da zaki daga cikin zakokin Allah, ma'anar Haidar kenan, takobi ne daga cikin takubban Allah SW dake gamawa da mushrikai, sai dai kuma ba batun jarumtarsa ake tattaunawa ba, fifikonsa ne kan sauran jaruman zamanin Annabi SAW, jarumta dai kala biyu ce, akwai da jiki, akwai kuma ta zuciya, ba ma shakkar cewa Annabi SAW a zamaninsa ba jarumi irinsa, ta dukkan bangarorin guda 2.

.

Amma mutum guda kadai ya taba kashewa da hannunsa wato Ubai bn Khalaf, don haka ne ma shi Aliy RA din yake fakewa a bayan Annabi SAW kamar yadda littafan Shi'a suka fado: Almajalisiy ya rawaito daga Aliy RA din wai ya riqa fakewa a bayan Annabi SAW a ranar Badar (Biharul Anwar 16/232), ka ga kuwa wasu da dama sun mutu a hannunsa sama da wadanda suka mutu a hannun Annabi SAW, a duk inda Annabi SAW yake za ka taras akwai Abubakar RA, haka ya fuskanci duk zarafofin da Annabi SAW ya fuskanta ba tare da gazawa ba, ya yi iya bakin qoqarinsa wajen ba wa Annabi SAW kariya, da hannunsa da harshensa, a Badar ya zauna tare da Annabi SAW a karaga duk kuwa da cewa ba kowa mushrukai ke hari ba kamar Annabi SAW din, ta wajen kisa kuwa wadanda Khalid bnl Walid da Barra bn Azib suka kashe sun fi wadanda Aliy RA ya kashe nesa kuwa, ba za a ce sun fi shi jarumta ba in don yawa ne.

.

2) Zancen fifikon Ilimi kuwa, akan fahimci masani a zamanin Annabi SAW da dayan abubuwa 2 ne, kodai katari da dacewa da daidai wajen fatawa ko kuma yawan amfani da Annabi SAW yake yi da mutum, don dacewa kuma ba a sami wata fatawa da za a iya cewa ga ta Abubakar RA ya yi kuskure a ciki ba, a maimakon haka ma in har sahabban Annabi SAW suka sami sabani shi yake warware musu, wanda irin wannan kuskure na dan'adamtaka an sami Aliy, Umar da Usman RA da shi (Hiqbatun minat Tareekh p270), bangaren sanya mutum aiki kuwa Annabi SAW ya tura Abubakar RA hajji da mutane, sannan shi ya yi masa umurni da ya jagoranci sallah, ga wasu abubuwanan ma (Minhajus Sunna 7/502).

.

3) Sai maganar kusanci da Annabi SAW, muna sane da cewa wannan ba aikin mutum ba ne, Annabi SAW da kansa yana cewa "Duk wanda aikinsa ya yi baya da shi to danganensa ba zai gabatar da shi ba (Muslim 2699)" a nan ba raina aikin wannan babban sahabin ake yi ba, maganar danganen ake yi, domin a kusantakar ma Abbas da Hamza sun fi Aliy RA kusantaka da Annabi SAW, kazalika Hassan da Hussain da suke jikokinsa na kai tsaye, Ibn Abbas, da Ja'afar, da Fadl bn Abbas da Aqil duk suna layi guda ne da Aliy RA, in ya fi kowa ne kusanci da Annabi SAW a cikin halifofi 4, wannan gaskiya ne, amma ba shi ne zai sa ya cancanci khalifanci ba, tabbas ya hadu da Annabi SAW a Abdulmuttalib, Usman a Abdumanaf, Abubakr da Umar a Murra bn Ka'ab.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

4) Babu wata tantama kan cewa Aliy RA ya muslunta da wuri, qila ma a gaban duk sahabban Annabi SAW, sannan akan duba rigayen muslunta in muka lura da yadda zaqulo khafofin Annabi SAW ya kasance, amma ko wajen alfahari da cewa ga wanda ya riga shiga muslunci ba a ambato Khadija RA, duk kuwa da tsabagen gudummuwar da ta ba wa Annabi SAW a matsayin maigidanta, da ma musluncin gaba daya, har ta koma ga Ubangijinta, kenan sai mu ce babban dalilin da ya jawo haka qila saboda ita mace ce, Aliy RA ma yana tare da Annabi SAW, a cikin gidansa ma, ga kusantakar dangane na jini ga surukuta, shi ma in muka lura sai mu ga a lokacin shugowar musluncin shi yaro ne qarami matuqa, shekarunsa duka-duka 8-10 ne gaba daya, shi ya sa aka yi musu aji shi da maidakin Annabi SAW, aka ce a qananan yara, shi ne farko, a mata ita ce farko, a bayi Bilal ne farko, duk dai sun musluntan amma akwai wata iyaka da ta kewaye su.

.

Abubakar RA shi ne mutumin farko a cikin manyan mutane wanda ya muslunta da girmansa da hankalinsa, ya kuma yi wa muslunci aiki gwaggwaba ba tare da wani jinkiri ko tsoron iyaye da 'yan uwa ba, manyan gwarazan muslunci wadanda addini ya fa'idantu da musluncinsu a hannunsa suka muslunta, kamar dai Usman, Talha, Zubair, Sa'ad da Abdurrahman bn Auf, wadannan kuma in mun lura su ne da wasunsu wadanda Annabi SAW ya yi musu bushara da gidan aljanna, in kuma kwanciyar da Aliy RA ya yi a shimfidar Annabi SAW lokacin fitarsa hijira tare da yarontarsa za a duba, to lallai sai kuma a dubi zabin da Annabi SAW ya yi wa Abubakar RA din don fita tare da shi, a kuma dubi duk qoqarin da Abubakar RA din ya yi na amfani da jikinsa da dukiyarsa da 'ya'yansa (ciki har da mai juna biyu a dakin mijinta, wato Asma' maidakin Zubar bnl Auwam), da barorinsa wajen ganin hijirar Annabi SAW din ta kammala a sufar da ta dace, fadin wane ya riga shiga muslunci kawai ba shi ne ba, akwai karatu game da haka.

.

5) Aliy RA bai taba sunkuya wa gunki ba, shi ne ma ya sa 'yan Shi'a in sun kira sunansa suke ce masa "Karramal Lahu wajhahu" don bai yi wa gumaka sujada ba, zancen bai yi wa guma sujada ba wannan ba wani masanin da zai yi shakkar hakan, don ba yadda za a yi ya yi wa gunki sujada tunda ya girma da muslunci ne kuma a gidan mutum kamar Manzon Allah SAW, Annabi SAW ya dauko shi daga gidan mahaifinsa Abutalib tun bai kai dan shekara hudu a duniya ba.

.

Ba kuma shi kadai ne wanda bai sunkuya wa gumaka don sujada ba, akwai wadanda ba a taba ganinsu da bautar gumakan ba, kamar Abubakar RA, sai kuma yara qanana su ma a lokacin kamar Ibn Umar, Ibn Abbas Ibnz Zubair da duk yaran sahabbannan, ba kuma wanda aka taba kiransa da wani "Karramal Lahu wajhahu" a taqaice dai wannan ba wata sifa ce ta kebe ba wace sauran ba su da ita kamar yadda muke karantowa, mu ma ba mu taba yi wa gunki sujada ba, in mutum ba giyar wake ya sha ba ba zai ce ya fi wani sahabi don ya yi wa gunki sujada kafin ya muslunta ba.

.

6) Ana ta yi wa mutane maganar Gadeer kowani lokaci, zai yi kyau mu san wannan wuri, wato wani kududdufi ne ko na ce mazaunin ruwa dake tsakanin Makka da Madina, yana Juhufa ne da kimanin nisan kilo 250, a nan ne ake kawo hadisin da Annabi SAW ya tsaya a tudun gabar ya yi musu huduba, ya yi hamdala ya yabi Ubangijinsa, ya yi musu wa'azi ya tunatar da su, ya ce "To jama'a, ni ba kowa ba ne face manzo, kuma manzon Ubangiji ya kusa zuwa ni kuma na amsa masa, amma na bar muku manyan abubuwa guda 2, na farko dai littafin Allah, akwai shiriya da haske a cikinsa, ku riqi littafin Allah da qarfi.

.

Ya kwadaitar game da littafin Allah sosai, sannan ya ce "Da iyalina, ina tuna muku Allah game da iyalina har sau 3, sai Huswain bn Subra ya ce da Zaid "Su waye iyalinsa, ba matansa suna ciki ba?"

Ya ce "Matansa suna ciki, amma maganar wadanda aka hana su karbar sadaqa ne a bayansa"

ya ce "Kamar su wa?"

Ya ce "Iyalan Aliy, Aqeel, Ja'afar da Abbas"

Ya ce "Duk wadannan an hana su karbar sadaqa?"

Ya ce "Qwarai" (Muslim kitabu Fada'ilus Sahaba, babu: Min Fada'ili Aliy 2408)

.

An sami wasu qare-qare wadanda babu su a ruwayar Muslim, kamar dai Tirmiziy 3713 kitabul Manaqib, Masnad Ahmad 5/347, Nasa'iy a khasa'is p95, da Haakim a Mustadrak 3/110, da ma wasu qare-qaren cewa Annabi SAW ya ce "Duk wanda na zama shugabansa to Aliy ma shugabansa ne" da ma wani qarin wai Annabi SAW ya ce "Allah ka amince da wanda ya jibance shi, ka qi wanda ya qi shi, ka taimaki wanda ya taimake shi, ka kunyata wanda ya kunyata shi, ka tura gaskiya a duk inda yake"

.

Qarin da ya zo a ruwayar Tirmiziy, Nasa'iy, Haakim da wasunsu na cewa "Duk wanda na zama shugabansa Aliy shugabansa ne" wannan sanadinsa ingantacce ne (Hiqbatun minat Tareekh p233), sai dai qarin da aka yi na cewa "Allah ka amince da wanda ya jibance shi, ka qi wanda ya qi shi" Wasu masana sun inganta shi amma zahiri mai rauni ne.

.

Qarin da aka yi kuma na cewa "Ka taimaki wanda ya taimake shi, ka kunyatar da wanda ya kunyata shi, ka tura gaskiya a duk inda yake" wannan kam qarya ce ma aka qirqira, to farkon maganar ta cewa "Wanda na shugabance shi Aliy ma shugabansa ne" shi ne 'yan Shi'a suke kafa hujja da shi cewa Aliy RA ne khalifan farko bayan Annabi SAW, wanda ya zama dole a yi masa biyayya, akwai ma hadisin da Aliy RA ya rawaito kwatankwacin wannan din, mahalartan Badar kusan 12 suka ji maganar daga bakin Annabi SAW.

.

Sai dai duk da haka dalilin wannan maganar ba kamar yadda suke rayawa ba ne na cewa Annabi SAW ya tsayar da wadannan mutanen a wuri mai zafi wato Gadeer Khum dake Juhfa, cikin dubban mutane wato sama da dubu dari, kuma nan ne inda duk alhazai suke daukar hanya kowa ya kama gabansa, wai Annabi SAW ya tara su ne don ya ya bayyana musu cewa "Wanda na shugabance shi to Aliy ma shugabansa ne" ba haka lamarin yake ba, akwai abubuwa wadanda in dai mutum mai son shiriya ne zai fahimci cewa lallai an yi wasu tawilai wadanda ko kadan hankali ba zai dauka ba.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

DALILAN HADISIN GADEER

Za a iya cewa akwai kusan dalilai guda 2:-

1) Na farko ta wurin Buraida bnl Haseeb RA ya ce "Khalid RA ya tura saqo wurin Annabi SAW don ya turo wanda zai karba masa 1/5 wato Khumusin da aka cire, dalili kuwa Annabi SAW din ya tura Khalid RA din ne ya yaqo Yaman, to da ya je aka ci nasara aka sami ganima shi ne ya cire wa Annabi SAW khumusinsa, Aliy RA ya je ya amso khumusin, a ciki ya sami wata kuyanga ya yi sadaka da ita, Buraida ya ce "Ban ji dadin abin da ya yi ba don ya yi wanka" kenan ya sadu da ita, na ce wa Khalid "Ba ka ga abin da ya faru ba?".

.

To da muka zo wurin Annabi SAW na gaya masa abin da ya faru, sai Annabi SAW ya ce wa Buraida " Buraida ka ji zafin abin da Aliy ya yi ne? Na ce "Qwarai" ya ce "Kar ka ji, a cikin khumusin yana da kaso sama da haka (Bukhari kitabul Magaziy 4350)" a wata ruwaya Annabi SAW ya ce wa Buraidan "Wanda nake shugabansa Aliy ma shugabansa ne" ruwayar Tirmiziy ce, kenan maganar cancantar tabar khumusi ce, Aliy RA kuma dan gidan Annabi SAW ne, ba maganar shugabantar jama'a ba ce.

.

2) Ta wurin Abu-Sa'eed kuma, Aliy RA ya hana su hawa raquman sadaqan da aka amso daga Yaman din ne, ya sanya wani ya shugabance su, shi ya kama hanyar Makka, to sai suka isko shi a hanyan, nan ne ya ga cewa ai wanda ya nada shi ya shugabance su ya ba su damar hawan raquman, don alamu sun bayyana cewa an hau su, sai ya yi wa wanda ya wakilta din fada, Abu-Sa'eed ya ce "To da muka zo wurin Annabi SAW sai muka gaya masa irin abin da Aliy RA ya yi mana" a wata ruwayar kuma kayan ado ne Aliy RA ya hana su sanyawa.

.

Shi ne Annabi SAW ya ce masa "Sa'ad bn Malik (wato Abu-Sa'eed), bar gaya wa dan uwanka Aliy wannan maganar, wallahi ka sani cewa ya yi haka ne saboda Allah!" Ibn Kasir ya ce sanadin Jayyid ne bisa sharuddan Nasa'iy, sai ya ce "Da maganganu suka yi masa yawa a tsakankanin rundunar na cewa ya hana su hawa raquman da kuma cewa su mayar da kayan da wakilinsa ya ba su damar yin amfani da su, to shi ne fa Annabi SAW a hanyarsa ta dawowa Madina daga Makka ya bi ta kududdufin Khum, ya tsaya ya yi huduba a ciki ya wanke Aliy RA, ya bayyana matsayinsa gami da fadin falalarsa, don ya warware qullin dake zukatan mutane (Al-Bidaya wan-Nihaya 5/95).

.

To wata qila wani ya yi tambaya ya ce "In haka gaskiya ne, me ya sa Annabi SAW bai yi maganar a Makka cikin kwanakin Mina ko ranar Arfa ba ya bari sai da ya kamo hanya?" I domin maganar ba ta shafi sauran al'umma ba, lamari ne da ya shafi wadanda suka fito daga Madina kacal, domin wadanda suke tare da Aliy RA din daga Madina suke, kamar yadda muka karanta kuwa a baya cewa nisar da take tsakanin Makka da wannan kududdufin (wato Gadeer) na Juhufa ya kai tafiyar kilo 250, duk wanda ya ce nan ne alhazai suke rabuwa in sun gama aikin haji maqaryaci ne.

.

A Makka alhazai suke haduwa, kuma a nan suke rabuwa, ba yadda za a ce mararrabar alhazai ta kai kilo 260 daga Makka, 'yan Makka din dai suna garinsu, 'yan Ta'if su koma can, haka 'yan Yaman da 'yan Iraq, da sauran Larabawa, duk kuma wanda ya gama aikinsa haka zai koma garinsa, ba sauran mutanen da za su bi Annabi SAW in ba 'yan Madina ba, kuma su kadai ne tare da Annabi SAW a hanyar Madinan, sannan su din ne dai Annabi SAW ya ce musu "Wanda na shugabance shi Aliy ma shugabansa ne" a nan ne aka sami sabani tsakanin mabiya sunnar Annabi SAW da masu bin aqidar Shi'a, wajen fahimtar tawilin maganar Annabi SAW din.

.

Su 'yan Shi'a suna fassara Kalmar "Maula" da shugaba ne, kamar yadda na yi ta fassarawa a baya, su kuma mabiya sunnar Annabi SAW suna fassara ta da jibantarsa ne gami da qauna da taimakonsa, don wannan din ne kishiyarsa za ta kasance adawa da qiyayya, wanda ya zo daidai da qarin da aka samu na cewa "Ubangiji, ka qaunaci wanda ya jibance shi, ka qi wanda yake qinsa" kenan kalmomin Jibanta da Qiyayyar su ne za su fassara maganan Annabi SAW ta cewa "Fa Aliy maulaahu" kenan "Duk wanda nake masoyinsa, to fa Aliy ma ya zama masoyinsa" (Duk dai a Hiqbatun minat Tareekh zuwa shafi na 236 a bugun dake hannuna).

.

b) Tsayuwar Annabi SAW ba don Aliy RA kadai ya yi ta ba, koda kuwa ya cancanci sama da haka ma, tsayuwar sun yi ta ne don su sami hutu, don tafiya daga Makka zuwa Madina ba qarama ba ce, za ta dauke su kusan kwana 5 zuwa 7, kenan Annabi SAW zai huta a hanya sama da daya, a wannan hutun ma ya tunatar da mutane littafin Allah, da iyalin gidansa wanda Aliy RA din yana cikinsu, ya nuna wajibcin girmama su da yi musu biyayya, daga bisani ya kawo maganar Aliy RA din.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

c) Ibnl Aseer ya ce "Kalmannan ta 'Maula' akan kira Ubangiji da ita, haka sarki, mai ni'imtarwa, mataimaki, masoyi, mai tsaya maka kan abu, bawa, mai 'yantarwa, dan baffa, da kuma suriki (An-Nihaya fi Garibil Hadeeth wal Athar 5/228), duk wadannan a harshen larabci Larabawa sun saba amfani da kalmar a kansu gaba daya.

d) Hadisin in ka sake dubansa ta nesa ko ta kusa ba wani nuni da ya yi a kan Imamanci, domin in da shi ne ma Annabi SAW yake nufi da ya bayyana a sarari kamar yadda ya saba a mas'aloli irin wannan, ba zai zo da kalmar da za a iya fassara su da duk abubuwan da Ibnl Aseer ya fassara da su ba, da sai ya fadi kai tsaye cewa "Aliy ne khalifa a bayana" ko ya ce "Idan har na yi wafati to ku yi biyayya ga Aliy bn Abitalib, ku saurare shi" kawai abin da aka samu shi ne wancan wanda za a fassara shi da cewa "Duk wanda ya qaunace ni to ya qaunaci Aliy".

.

Shi ya sa ma An-Nuriy At-Tabrasiy daya daga cikin manyan malaman Shi'an yake cewa "Annabi SAW bai bayyana qarara a ranar Gadeer cewa Aliy ne khalifa a bayansa ba, sai ya yi nuni da wata kalma wace ta qumshi abubuwa da dama yadda za a buqaci sanin abin da yake nufi ta wajen kula da ma'anonin dake qumshe a cikin kalmar (Faslul-Khitab p205-206)" da a ce shugabanci Annabi SAW yake nufi da kalmar ba zai ce "Maula" ba da ya ce "Waaliy" Qur'ani ya yi aiki da kalmar a wurare da dama.

.

7) Sai kuma maganar "Kasaa" ko mu ce shigar da Annabi SAW ya yi cikin bargo tare da Aliy RA da iyalinsa Fatima RA gami da 'ya'yansu biyu Hassan da Hussain, sannan ya karanto maganar Allah SW da ya ce:-

ﺇِﻧَّﻤَﺎ ﻳُﺮِﻳﺪُ ﺍﻟﻠَّﻪُ ﻟِﻴُﺬْﻫِﺐَ ﻋَﻨﻜُﻢُ ﺍﻟﺮِّﺟْﺲَ ﺃَﻫْﻞَ ﺍﻟْﺒَﻴْﺖِ ﻭَﻳُﻄَﻬِّﺮَﻛُﻢْ ﺗَﻄْﻬِﻴﺮًﺍ

Ba wani abu Allah yake nufi ba illa ya tafiyar muku da rabon shedan, ku ahlul baiti, ya yi kyakkyawan tsarkake ku.

.

Suka kafa hujja da wannan hadisin suka ce "Allah ya nufin ya tafiyar musu da kura-kurai ne, abin da kuma yake nufi shi zai faru, in dai ya tafiyar musu da duk kurakurai to sun zama ma'asumai kenan, marasa kuskure, da wannan sai su fi cancanta da zama khalifofi sama da wasunsu, babu ko shakka wannan gurbatacciyar fassara ne saboda wasu dalilai masu dama, kafin mu je ga lissafo su ina son musulmi ya fahimci cewa Qur'aninnan da Larabci aka saukar da shi ba da Iraniyanci ba, Iran ba Larabawa ba ne ko kadan kuma galibinsu ba su ma iya shi ba, malaman Shi'annan galibinsu Iraniyawa ne, musluncin ma sun karbe shi ne zamanin Umar RA, sannan ana halin yaqi ne ma ba koyarwa ba.

.

i) Ayayoyin da aka tsakuro maganar Tat'heer din gaba daya a ciki su ne:-

ﻳَﺎ ﻧِﺴَﺎﺀ ﺍﻟﻨَّﺒِﻲِّ ﻟَﺴْﺘُﻦَّ ﻛَﺄَﺣَﺪٍ ﻣِّﻦَ ﺍﻟﻨِّﺴَﺎﺀ ﺇِﻥِ ﺍﺗَّﻘَﻴْﺘُﻦَّ ﻓَﻼ ﺗَﺨْﻀَﻌْﻦَ ﺑِﺎﻟْﻘَﻮْﻝِ ﻓَﻴَﻄْﻤَﻊَ ﺍﻟَّﺬِﻱ ﻓِﻲ ﻗَﻠْﺒِﻪِ ﻣَﺮَﺽٌ ﻭَﻗُﻠْﻦَ ﻗَﻮْﻻً ﻣَّﻌْﺮُﻭﻓًﺎ {32} ﻭَﻗَﺮْﻥَ ﻓِﻲ ﺑُﻴُﻮﺗِﻜُﻦَّ ﻭَﻻ ﺗَﺒَﺮَّﺟْﻦَ ﺗَﺒَﺮُّﺝَ ﺍﻟْﺠَﺎﻫِﻠِﻴَّﺔِ ﺍﻟْﺄُﻭﻟَﻰ ﻭَﺃَﻗِﻤْﻦَ ﺍﻟﺼَّﻼﺓَ ﻭَﺁﺗِﻴﻦَ ﺍﻟﺰَّﻛَﺎﺓَ ﻭَﺃَﻃِﻌْﻦَ ﺍﻟﻠَّﻪَ ﻭَﺭَﺳُﻮﻟَﻪُ ﺇِﻧَّﻤَﺎ ﻳُﺮِﻳﺪُ ﺍﻟﻠَّﻪُ ﻟِﻴُﺬْﻫِﺐَ ﻋَﻨﻜُﻢُ ﺍﻟﺮِّﺟْﺲَ ﺃَﻫْﻞَ ﺍﻟْﺒَﻴْﺖِ ﻭَﻳُﻄَﻬِّﺮَﻛُﻢْ ﺗَﻄْﻬِﻴﺮًﺍ {33} ﻭَﺍﺫْﻛُﺮْﻥَ ﻣَﺎ ﻳُﺘْﻠَﻰ ﻓِﻲ ﺑُﻴُﻮﺗِﻜُﻦَّ ﻣِﻦْ ﺁﻳَﺎﺕِ ﺍﻟﻠَّﻪِ ﻭَﺍﻟْﺤِﻜْﻤَﺔِ ﺇِﻥَّ ﺍﻟﻠَّﻪَ ﻛَﺎﻥَ ﻟَﻄِﻴﻔًﺎ ﺧَﺒِﻴﺮًﺍ {34}.

.

(Matan Annabi, ba daidai kuke da sauran mata ba, Idan za ku ji tsoron Allah kada ku yi qasa da muryoyinku don kar wanda yake da rauni a cikin zuciyarsa ya yi sha'awa, ku yi magana irin wace aka sani. Ku lizimci gidajenku, kar ku yi shiga irin ta jahilan farko, ku tsayar da sallah, ku ba da zakka, ku bi Allah da manzonsa, ba wani abu Allah yake nufi ba illa ya tafiyar muku da rabon shedan, ku ahlul baiti, ya yi kyakkyawar tsarkake ku. Ku koyi abin da ake saukar muku a dakunanku na ayoyin Allah da hikima, lallai Allah mai tausasawa ne mai ba da labari ne.

.

Duk wanda ya bibiyi yadda ayoyin suka dauko, zai tabbatar da cewa maganar matan Annabi SAW ake yi, sai dai kuma wasu suna cewa fadin da Allah SW ya yi na cewa ليُذْهِب عنكم bai ce عنكن ba maganar tun da ta zo da lamirin maza ba mata ba, kuma in maganar matan ake yi ba za a yi amfani da lamirin maza ba nan kam zancen Aliy, Fatima, Hassan da Hussain ake yi, wannan kam ba daidai ba ne, domin magana guda ake yi daga farkonta har qarshenta, ya ci gaba da cewa (Ku lizimci dakunanku) zuwa fadinsa (Ku koyi abin da ake saukar muku a dakunanku), maganar gaba dayanta a kan matan Annabi SAW ake yi da lamiran mata kuma gaba daya,

.

ii) In kuma mutum ya yi maganar cewa "To me ya sa ya yi amfani da م (meem) wanda qarara tana shiga jam'in maza ne ba mata zalla ba, in dai maganar matan Annabi SAW ake yi?" Sai a ba shi amsa da cewa ai Annabi SAW yana ciki, kuma shi ne uban gidan gaba daya, kamar yadda Allah SW ya fadi game da matar Annabi Ibrahim AS ya ce:-

ﺃَﺗَﻌْﺠَﺒِﻴﻦَ ﻣِﻦْ ﺃَﻣْﺮِ ﺍﻟﻠّﻪِ ﺭَﺣْﻤَﺖُ ﺍﻟﻠّﻪِ ﻭَﺑَﺮَﻛَﺎﺗُﻪُ ﻋَﻠَﻴْﻜُﻢْ ﺃَﻫْﻞَ ﺍﻟْﺒَﻴْﺖِ ﺇِﻧَّﻪُ ﺣَﻤِﻴﺪٌ ﻣَّﺠِﻴﺪٌ.

Kina mamakin lamarin Allah ne? To rahamar Allah da albarkarsa gare ku Ahlul baiti lallai shi abin godiya ne abin girmamawa.

.

Ya kira iyalinsa ita kadai da ahlul baiti, amma tunda Ibrahim AS yana ciki sai ya jam'anta su da jam'in maza, م (meem) din ce dai ya yi amfani da ita, ba ma a nan kadai ba, Allah SW yana cewa:-

ﻓَﻠَﻤَّﺎ ﻗَﻀَﻰ ﻣُﻮﺳَﻰ ﺍﻷَﺟَﻞَ ﻭَﺳَﺎﺭَ ﺑِﺄَﻫْﻠِﻪِ ﺁﻧَﺲَ ﻣِﻦْ ﺟَﺎﻧِﺐِ ﺍﻟﻄُّﻮﺭِ ﻧَﺎﺭًﺍ ﻗَﺎﻝَ ﻷَﻫْﻠِﻪِ ﺍﻣْﻜُﺜُﻮﺍ ﺇِﻧِّﻲ ﺁﻧَﺴْﺖُ ﻧَﺎﺭًﺍ ﻟَﻌَﻠِّﻲ ﺁﺗِﻴﻜُﻢْ ﻣِﻨْﻬَﺎ ﺑِﺨَﺒَﺮٍ ﺃَﻭْ ﺟَﺬْﻭَﺓٍ ﻣِﻦَ ﺍﻟﻨَّﺎﺭِ ﻟَﻌَﻠَّﻜُﻢْ ﺗَﺼْﻄَﻠُﻮﻥ

Yayin da Musa ya kammala kwanakin da aka diba masa ya tafi da iyalinsa, sai ya hango wata wuta a gefen Dutse ya ce wa ahlinsa "Ku tsaya a nan, na hango wuta, ko dai na zo muku da wani labari ko na dan debo muku ku ji dumi" ita kadai aka ambata yana tare da ita, amma da yake kalmar "Ahal" yake amfani da ita jam'anta duk lamiran da za su koma mata ya yi, kuma jam'in maza da (meem) ba da (nuun) na mata ba.

.

Kenan kalmar عنكم da Annabi SAW ya fadi don shi ma ya shiga cikin ahlu din ne kamar dai yadda muka gani ga Ahlin Ibrahim AS, da na Musa AS, ba wai don Fatima, Aliy, Hassan da Hussain RA ba, kenan Aliy, Hassan, Husain da Fatima sun sami shiga cikin ahalinsa ne saboda lamarin da ya faru na wannan bargon, ba wai ayar ta kebance su da haka ba, sannan lullubin ya nuna cewa Aliy RA da Fatima RA da 'ya'yansu Hassan da Hussain suna cikin ahlul baiti, don da ya lullube su ne ya yanko wurin maganar ahalul baiti din.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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iii) Ma'anar ahlul baiti ya zarce matan Annabi SAW da Hassan da Hussain da mahaifiyarsu Fatima RA zuwa wasu, kamar dai yadda ya zo a hadisin Zaid bn Arqam lokacin da aka ce masa "Matansa na cikin ahlu baitinsa ne?" Ya ce "Matansa na cikin ahlu baitinsa, amma a nan wadanda aka haramta musu cin sadaka ne, su ne: Iyalin Ali, Ja'afar, Aqeel da Abbas" ya ce "Duk wadannan an haramta musu cin sadaka? Ya ce " Qwarai" (Muslim kitabu Fada'ilus Sahaba 37/2408), in za a yi bayanin iyalin gidansa sai a ce:-

a) Matansa ne ahlu baitinsa saboda ayar Qur'ani ta nuna qarara.

.

b) Aliy RA da iyalinsa Fatima da 'ya'yansu Hassan da Hussain RA sun shiga saboda hadisincan na lullubi.

c) Sauran wadanda aka haramta musu karbar sadaka wato: Iyalin Abbas bn Abdilmuttalib, Aqeel bn Abitalib, Ja'afar bn Abitalib su ma a dalilin hadisin Zaid bn Arqam sun shiga, wadannan duk ahlu baitin Annabi SAW ne, Banu Hashim gaba dayansu an hana su karbar sadaka suna cikin ahlu baitinsa, aqidar sunna kenan, in ma gabar ce da ahlul baiti to wanda ya ce bai yarda da wasu ne a cikinsu ba shi ne mai gaba da su, wato Shi'a kenan da suke damun mutane da qaryar cewa su masoya ahlul baiti ne, da haka sun qi yarda da cewa matansa 'yan gidansa ne, haka 'ya'yansa na cikinsa in ba daya tal ba, to bare sauran 'yan uwansa in ba Aliy RA shi kadai ba.

.

8) A yaqin Tabuka kamar yadda ya gabata Annabi SAW bai bar wa kowa sararin da zai zauna a gida ba, wadanda ba su fita tare da shi ba mutum 6 ne:-

1) Wadanda asali Annabi SAW ya ba su damar zama a gidan tun farko.

2) Masu lalurar da za ta hana su fita, kamar dai marasa lafiya, tsahhi, masakai, makafi da matalauta.

3) Mata, su dama ba a saka su cikin wadanda ake fita da su jihadi ba.

4) Qananan yara wadanda ba su isa fita jihadi ba.

5) Wadanda suka qi fita ba tare da wani dalili ba, wadannan sun yi kuskuren saba wa Annabi SAW, su ne: Ka'ab bn Malik, Mirara bnr Rabi', Hilal bn Umayya da wasu can daban su 7.

6) Sai kuma munafuqai zalla.

.

To shi Aliy RA yana cikin kashin farko ne, wadanda Annabi SAW ya ba su damar zama a cikin Madina, to sai wasu suka dan fara rade-radin cewa "Aliy RA ba zai fita ba don Annabi SAW yana fushi da shi, ko kuma ragwanci" mun karanta irin mutanen da suka riqa fadin haka din a baya, munafuqai ne ba sahabban Annabi SAW ba, da maganar ta sami Aliy RA sai ya yi sauri ya sami Annabi SAW bayan ya bar Madina, ya tafi yana kuka (Mukhtasiru Tareekhi Ibn Asaakir 18/345).

.

Ya ce "Haka za ka bar ni, Manzon Allah , cikin qananan yara da mata?" Sai Annabi SAW ya kwantar masa da hankalinsa ya ce "Ba ka son ka zama mini kamar yadda Haruna yake a wurin Musa? Sai dai ba wani Annabi ne a bayana (Bukhari kitabu Fada'ilis Sahaba 3707, Muslim kitabu Fada'ilis Sahaba 2404), suka ce fadin Annabi SAW na cewa: Ba ka son ka zama mini kamar yadda Haruna yake a wurin Musa? Dalili ne da yake nuna cewa Aliy RA ne halifa bayan Annabi SAW, kamar yadda Haruna AS yake halifa bayan Musa AS, wannan kam shirme ne tsagwaronsa.

.

Saboda wasu dalilai guda biyu:-

1) A zahiri kamar yadda ya zo a tarihi Haruna AS bai zama khalifa bayan Musa AS ba ko kadan, abin da ya bayyana shi ne ya rasu kafin rasuwar Annabi Musan ne da kimanin shekara guda cur.

2) Annabi Musa AS ya bar wa Haruna tsaron gari a lokacin da zai fita zuwa ganawa da Ubangijinsa, ya bar wa Haruna rundunar sojojinsa tsab ya fita da wasu 'yan kadan, Annabi SAW shi ya fita ne da sojojin gaba daya bai bar kowa ba sai 'yan kadan da ya yi wa izini, in ba haka ba kuma sai dai munafukai, da wadanda suka saba umurni, sai kuma raunana.

.

3) Annabi SAW ya kwantar wa Aliy RA da rai ne don kuka ya kawo, da a ce bai zo wa Annabi SAW da wannan maganar ba Annabi SAW ba zai ce masa komai ba, don har ya bar Madina ma zai fuskanci abokan gaba, ya kuma nuna masa lokacin da munafuqai suka yi surutu a ciki cewa barinsa da ya yi ba tawaya ba ce ko qiyayya, don Musa AS ma ya bar Harun AS, shi ne shi ma SAW din ya bar shi.

4) Wani abin kula kuma kamar dai yadda muka karanta a can baya cewa: Annabi SAW ya bar Aliy RA tsaron iyalinsa, ba shi aka ba wa kula da gari ba, Muhammad bn Maslama ne kamar dai yadda Ibn Kaseer ya fadi (Al-Bidaya wan-Nihaya 5/7) da Ibn Jareer 2/367, koda yake shi ya ce Sibaa bn Urfuta ne).

.

5) Sannan in Annabi SAW ya bar Aliy RA ne don ya zama khalifansa kamar yadda ya zabo shi, to ya zai biyo Annabi SAW yana kukan an bar shi da mata? Qila dai 'yan Shi'an yanzu ne suka gano haka shi Aliy RA din bai fahimta ba.

6) Babban wani abin kula ma shi ne: Bayan yaqin Tabuka a hajjin bankwana Aliy RA yana Yaman, bai bar shi tsaron gari ba, duk wani surkulle da 'yan Shi'a za su saqa in ka bincika yadda abin yake sosai sai ka ga ba su da gaskiya a ciki ko kadan.

.

A qarshe dai sai mu ce: In don Annabi SAW ya sifanta Aliy RA da Harun AS ne suka ba shi halifanci a farko, to me za su ba Abubakar da Umar RA da Annabi SAW ya sifanta su da ulul azmi minar rusul? A yaqin Badar wajen ba da shawarar yadda za a yi da fursunonin da aka kama ya ce wa Abubakar RA "Kai kamar Ibrahim AS ne, kamar Isa AS" ya ce wa Umar RA "Kai kamar Nuh AS, kamar Musa AS" duk ya karanto ayoyin da kuma inda suka yi kama din.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[31/01, 8:18 p.m.] Indo: ANNABI DA SAHABBANSA // 199

.

WA YA CANCANTA DA ZAMA KHALIFA

Sahabban Annabi SAW wadanda suke zaune a Madina da ma na wajenta gaba dayansu ba su yi tantamar cewa Aliy RA ne ya cancanta da zama khalifa bayan Abubakar RA, Umar RA da Usman RA ba, koda a ce hadisin da Annabi SAW ya ce "Na umurce ku da riqo da sunnata da sunnar khalifofi shiryayyu masu zuwa bayana ku riqe ta da qarfi ku zage dantse (Sunani Abi-Dawoud 4/201, Tirmiziy 6/44)" bai inganta a wurin wasu ba, to lallai qarshen khalifancin Aliy RA ya kammala shekarun da Annabi SAW ya fitar da wata mu'ujiza.

.

A hadisin da Ibn Hibban 6658, Tabraaniy a Al-Kabeer 6442, Silsila Saheeha ta Al-Albaniy 1/742-749, Annabi SAW yana cewa "Halifanci a bayana shekara 30 ne, daganan kuma Allah ya ba da jagoranci ga wanda ya so" da wannan za mu fahimci cewa Allah SW ya amince da aikin da sabbannan suka yi wajen zaqulo ingantattun halifofi a lokutan da suka dace, abin da nake so mai qaramar fahimta irin tawa ya gane shi ne, babu wani, kafin rasuwar Annabi SAW ko bayanta, wanda ya nuna wa sahabbannan quru-quru cewa Abubakar RA ne khalifa, sai Umar RA, sai Usman RA sai Aliy RA, kowanne cikinsu sai lokacin ya yi ake duba cancantarsa kuma a dora shi, wannan ne ma ya sa wani sa'in aka dan riqa samun taqaddama wajen tantance khalifan kafin a nada shi, in ba Aliy RA da bai da wani abokin hamayya da za a duba sassa da sassa kafin a tantance shi ba.

.

Zancen Talha da Zubair RA kuwa Abu-Basheer Al-Aabidiy yake cewa: Ina Madina yayin da aka kashe Usman RA, Muhajirai da Ansarawa suka taru ciki har da Talha da Zubair, suka zo wajen Aliy RA suka ce "Abu-Hassan zo mu yi maka mubaya'a" ya ce "Banda buqatar abinku (halifancin kenan, shi ma ya sani cewa na al'umma ne ba gado ba, in ma gadon ne ko tun farko akwai masu shiga gabansa), ina tare da ku, duk wanda kuka zaba na amince da shi ku zabe shi" suka ce "Wallahi ba za mu zabi wani ba kai ba (Taareekhut Tabariy 5/449, Hamalatu Risalatil Islam Al-awwaluun p57) da wannan za mu fahimci cewa sahabbannan guda biyu, wato Talha da Zubair RA da su aka yi wa Aliy RA mubaya'a, wani hadisi mai rauni ba zai kawar da sahihi ba.

.

Ba qoqari muke yi mu ce ba a sami wasu maganganu da suke nuna cewa ba a yi wa Aliy RA jayayya da kasancewa khalifa ba, don kuwa an ce: Sa'ad bn Abi-Waqqas, Muhammad bn Maslama, Ibn Umar, Usama bn Zaid, da dai wasu irinsu ba su yi masa mubaya'a ba (Al-Awaasim minal Qawaasim p146-147), wasu suka ce: A'a sun yi masa mubaya'a amma bisa sharadin cewa zai kashe makisa Usman RA, wasu ma suka ce "Wadanda suke Sham kamar Mu'awiya RA da wadanda suke tare da shi ba su yi masa mubaya'a ba, a maimakon haka ma yaqarsa suka yi".

.

Wannan farfagandar ba za ta kawar da ingantattun hadisai na cewa manyan masu ruwa da tsarki har da wasunsu sun hadu wajen zaben Aliy RA ba, mun dai sani gwargwadon karatummu na baya cewa manyan sahabban Annabi SAW ba su a cikin Madina a lokacin da aka yi wa halifa Usman RA kisan gilla, sannan bayan kashe shi ne aka zabi halifa, kenan akwai yuwuwar rashin samun wasu da dama a lokacin mubaya'ar, don ba lokaci ne na waya ba, sannan ko ba ma haka ba, mun tabbatar da gamsuwar Muhajirai da Ansarawa a kan zaben Abubakar RA a matsayin khalifa, duk kuwa da cewa a daidai lokacin mubaya'ar ba Aliy RA, Usman RA da wasu da dama cikin sahabbai, kuma hakan ba ya nuna sun qi yi masa mubaya'a don ba su a wurin.

.

Haka kuma an sami manyan sahabbai da dama wadanda duk suka yi ittifaqi wajen tantance Aliy RA a matsayin khalifa kamar su Sa'ad bn Abi-Waqqas, Ibn Umar, Usama bn Zaid, Ammar da wasu manya da suka halarci yaqin Badar, kenan ko da a ce wasu ba su yi mubaya'a ba hakan ba zai cutar ba, shi ne Hassan Al-Basari yake cewa "Wallahi mubaya'ar Aliy RA tamkar ta Abubakar RA da Umar RA ce (Aqeedatu Ahlis Sunna fis Sahaba 2/696).

.

Sannan yana da kyau dalibin ilimi ya fahimci cewa Mu'awiya RA bai yaqi Aliy RA da sunan cewa bai yarda da khalifancinsa ba, bai qi cewa shi ne Imamin al'umma na wannan lokacin ba, sai dai ya yi ijtihadi na neman tattaro wadanda suke da hannu wajen kisar Usman RA, idan ya kasance ya yi kuskure to yana da ladar ijtihadinsa (Aqeedatu Ahlis Sunna fis Sahaba 2/696), an sami hadisi ingantacce wanda ya tabbatar da cewa Mu'awiya RA bai yi jayayya da halifancin Aliy RA ba.

.

Abu-Muslim Al-Khaulaniy ya zo wajen Mu'awiya RA tare da wasu 'yan mutane qalilan suka ce masa " Kai jayayya kake yi da Aliy, kana daukar kanka da shi daya ne?" Ya ce "Ko kadan wallahi, tabbas na san ya fi ni, amma ku ba ku san cewa da gangan aka kashe Usman ba? To ai ni dan baffansa ne, ni zan nemi jininsa, ku je ku same shi ku gaya masa cewa ya ba ni makisa Usman ni kuma na miqa wuya" suka zo suka sami Aliy RA amma bai ba su kowa ba (Al-Bidaya wan-Nihaya 7/265, Tahqeequ Mawaqifis Sahaba fil Fitan 2/147), ba wani zurfi za mu yi a kan wannan gabar ba don goce wa musabbabin rubuta wannan littafin.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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[31/01, 8:18 p.m.] Indo: ANNABI DA SAHABBANA // 200

.

ALIY RA YA KAFA SHARUDDA

Aliy RA ya kafa wasu sharudda a wurin yi masa mubaya'a:-

i) Mubaya'ar ta kasance a baina ga jama'a ba a boye ba.

ii) Ta kasance a cikin masallaci.

iii) Sannan musulmai su amince da cewa shi ne khalifan rantsattse.

iv) Zai yi jagorancin ne gwargwadon yadda yake gani shi ne daidai, kuma gwargwadon iliminsa.

Duk sai suka yarda, kuma aka yi ittifaqi da cewa kashe-gari zai fito a yi masa mubaya'a a masallaci (Taareekhut Tabariy 5/448, Diraasat fi Ahdin-Nubuwwa p281), ba shakka ranar an yi matuqar haduwa, Aliy RA ya yi shiga mai kyau don ganawa da wannan dandazo na jama'a.

.

Aliy RA ya yi hamdala ya godewa Ubangijinsa, sannan ya fado irin qoqarin da mutane suka yi da shi, ya ce "Na qi halifancinnan ku kuka ce lallai sai na halifance ku, to ku sani banda wani abu mai mahimmancin da ya wuce ku, kuma ba na tare da mabudan asusunku, ba zan tabi koda dirhami guda don amfanin kaina ba (Taareekhut Tabariy 5/449), sai ya ce "Jama'a! Ku sani wannan halifancin naku ne, babu wani mahaluki da yake da haqqin hawansa sai wanda kuka dora, to jiya dai mun sami bambancin fahimta a kan wani abu, in kun ga na riqe muku shikenan, in ma ba haka ba to ba zan yi fushi da kowa ba" sai ya daga muryarsa ya ce "Kun amince?" Suka ce "Qwarai" ya ce "To Allah ka shaida" daganan mutane suka yi ta zuwa yi masa mubaya'a (Diraasat fi Ahdin-Nubuwwa p282).

.

Bayan an gama yi masa mubaya'a sai ya ce "To jama'a kun yi min mubaya'a ne a kan abinda kuka yi wa magabatana, idan kuka riga kuka zabe ni kuma to ba ku ne za ku zaba min yadda zan yi ba, dole ne Imam ya daidaitu a kan abinda al'umma suke buqata...(Diraasat fi Ahdin-Nubuwwa p282" yanzu dai Aliy RA ne khalifa, to ko dai a ce masa khalifa ko Imam ko Amirul-muminin duk dai laqabobi ne da ba a yi aiki da su a zamanin Annabi SAW ba, shugaba kuwa ko mu anan muna da laqabin da muke kiransa da shi, wani mu kira shi da "Shehun Borno" wani "Lamidon Adamawa" wani "Sarkin-Musulmi" duk dai jagorori ne lamba-daya, wadancan laqabobin na khalifa ba abu ne da ake bauta da shi ba, ba sai mun yi dogon bayani ba.

.

A daidai wannan gabar za mu ga in dai muka ce Aliy Radiyal Lahu anhu, to hikaya ne, dama Allah SW ya fadi cewa ya amince da sahabbannan ba ma wuri guda ba, kowa ya cancanta, amma a ce masa Alaihis-Salam wai don Annabi SAW ya ce masa "Ba ka so ka zama min kamar Haruna a wurin Musa?" Wannan kam wuce gona da iri ne, mun karanta a baya ba manufar kenan ba, fadin "Karramal Lahu Wajhahu" kuma ba shi kadai ne bai yi wa gunki sujada ba shi ma mun karanta a baya, daidai shi ne ka ce: Radiyal-Lahu Anhu RA.

.

BANGAREN HADA-HADAR KUDI

A zamanin Aliy RA babu wani bambanci na azo-agani da zamanin magabatansa biyu wato Abubakar RA da Umar RA na daidaita abin hasafin da ake ba wa ma'aikata (Al-Istee'ab fi Ma'arifatil As'hab 3/11) bai bambance yanayin aiki ba, yadda aka ba wa ma'aikata haka aka ba wa shugananni (Aliy bn Abutalib p66), a wasu wuraren ma gwamnonin ne da kansu aka wakilta karbar harajin, kamar dai Masar inda Qais bn Sa'ad bn Ubada aka ba shi alhakin tara harajin, a zamanin Aliy RA lamarin ya wuce tara haraji kawai lamari ne na tattalin arzikin qasa gaba daya, domin haraji a wannan lokacin kansa ne komai ya dogara.

.

Da wannan dalilin Sarkin-musulmi ya sanya ido sosai a kan ma'aikatansa ta kowace hanya, kamar yadda muka karanta ne a sama cewa haraji da sauran hada-hada su ne manyan abubuwan da Aliy RA ya maida hankali, a dalilin haka ne ya riqa tura masu leqen asiri don ya riqa sanin halin da suke ciki (Alwilaayatu alal Buldan 2/98, An-Nazariyyatul Maliyya fil Islam p155), babu wata matsala don komai na tsarin Umar RA dangane da harkar kudi ba wani abu ne da aka canja ba, sai dai mai karatu zai lura da abu guda, zamanin Usman RA an sami dukiya sosai.

.

Har ila yau an bambance manyan ma'aikata da qanana, koda a ce Aliy RA ya tafi a kan abinda Abubakar RA da Umar RA suka tafi ne to Usman RA ya shugo tsakiya, qila kuma mutane sun saba da shi, qila komawa tsohon tsari ya kawo wani abu daban ko ya zama sabo masamman ga wadanda suka shiga muslunci daga baya, ko suka fara dafa madafun iko daga zamanin Usman RA din, masamman ma yadda wasu masana fiqihu suka fara fadin cewa dole gwamnoni su fitar da kayan da aka taskace su yi wani aiki don amfanar jama'a, in ba haka ba taskacewar za ta iya zama zalunci.

.

Dangane da bangaren Sharia da hukunci kuwa mun sani cewa an sami wata qatuwar baraka, don kisar gillar da aka yi wa Usman RA ta kusa raba mutane gida 2, ko ma na ce ta raba din, duk da haka Aliy RA ya yi matuqar qoqarinsa wajen ganin ya ba wa hukunci nasa haqqin na kula da tsari, wasiqar da ya tura wa Ashtar An-Nakha'i a Masar ya nuna hakan (Waqa'i'u Nadwatin Nuzum Al-Islamiyya 1/379).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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[31/01, 8:18 p.m.] Indo: ANNABI DA SAHABBANSA // 201

.

WASIQAR ALIY RA GA ASHTAR

Aliy RA ya aika wa Ashtar An-Nakha'iy wasiqa yake cewa a ciki: "A cikin wadanda za ka zabo don hukunci tsakanin mutane ya zama mafificinsu wanda al'amura ba su yi masa yawa ba, masu qara kuma ba sa fin qarfinsa, ba ya zarce iyaka a inda aka yi cuta, in ya san gaskiya ba ya guje mata, bai da kwadayi, bai tsayawa a gajeruwar fahimta sai ya bi diddigi, ba ya fadawa cikin rikirkitattun lamura, yana da son kafa hujjoji a kan komai, bai wanke wanda ake tuhuma kafin bincike, yana da haquri matuqa wajen gano matsaloli, yakan tsage kowace matsala a fili wajen hukunci, ba ya yaudaruwa a abu, irin wadannan ba su da yawa, yana da saurin sauraren qararraki, da kawar da abin da zai kawo faruwarsu, ya zamanto mai qarancin kallon abin hannun mutane, kai kuma abin da za ka ba shi ya kasance abu ne da makusantanka ba za su sa ido ba bare su salwantar da ransa (Nahjul-Balaga 2/103).

.

A wannan wasiqar akwai mai da hankali sosai ga bangaren doka da oda wanda qila a baya can ba salon kenan ba, wannan kuma bai rasa nasaba da irin mutanen da suka shugo muslunci daga baya, da bayyanuwan laifuffuka wadanda a baya ba a san su ba, ciki har da kashe khalifan musulmai gaba daya, sannan Masar wuri ne da ya shahara da wayewa tun lokaci mai tsawon gaske, a iya cewa tun kafin zamanin Annabi Ibrahim AS, dole a dauki tsauraran matakai matuqar ana son zaman lafiya, a Masar din ne dai aka fara saqa yadda za a kashe Usman RA.

.

DAULAR MUSLUNCI A WANNAN ZAMANIN

1) Makkah: Usman RA ya rasu lokacin Khalid bn Sa'eed bnl Aas shi ke riqe da Makka, to da Aliy RA ya zama khalifa sai ya sauya shi da Abu-Qatada Al-Ansariy (Alwilaayatu alal Buldan 2/3, Taareekhu Khalifa Ibn Khayyat p201), ga alama ko shi Abu-Qatada din bai jima sosai ba, don lokacin da Aliy RA ya so tafiya Iraq ya tura Quthum bnl Abbas ne ya zama gwamna a can (Seeyaru A'alamin Nubalaa 3/440), shi Quthum din ne aka ce Aliy RA ya daura wa alhakin kula da Makka da Ta'if da ma duk ayyukansu gaba daya, kuma a lokaci guda (Al-Kamil fit Tareekh 3/397, Alwilaayatu alal Buldan 2/4), ba a dai sami wani labari da ya nuna cewa Aliy RA ya sami damar shiga Makka ko aikin hajji a zamaninsa ba har ya koma ga Allah SW, hakan bai rasa nasaba da halin da daular muslunci ta sami kanta a lokacin.

.

Aliy RA ya tura wanda zai zama Amirul hajji a shekarar, wanda aka tura kuma shi ne Quthum bnl Abbas don ya jagoranci mutane, duk dai a shekara ta 37 kawai, don a shekara ta 36 Hijiriyya Aliy RA ya tura Abdullah bnl Abbas ne, sai ya tura Ubaidullah bnl Abbas a shekara ta 38 (Tareekhu khalifatin p191-198, Alwilaayatu alal Buldan 2/4).

.

To a shekara ta 39 ne aka dan sami sa'insa tsakanin amiran hajji guda 2, daya daga Sarkin-musulmi wato Aliy RA da Quthum yake wakiltarsa, sai dayan daga gwamnan Sham Mu'awiya RA da ya tura nasa wakilin, Allah SW ya taqaita lamarin yadda wasu sahabbai suka shiga tsakiya aka tsayar da wani daga Banu Shaiba ya zama shi ne Amirul hajji din, da haka aka qare ba tare da yaqi ba (Alwilaayatu alal Buldan 2/4, Taareekhut Tabariy 6/79).

.

Quthum ne dai gwamna a Makka har zuwa lokacin da sojojin Mu'awiya RA suka gabato Makka qarqashin jagorancin Busr bn Abi-Arta'ah, ganin haka sai shi gwamnan na Makka wato Quthum ya fita, ita ma Makka din kacokan ta koma qarqashin Mu'awiya RA, Aliy RA ya so dawowa da ita amma ajali ya sa hakan bata yuwuwa ba (Taareekhut Tabariy 6/80, Alwilaayatu alal Buldan 2/5), sai dai abin kula a kowani lokaci shi ne komawa asali, shi Mu'awiya RA yana ganin a fito masa da makisa Usman RA ne ya janye komai.

.

Wannan shi ne babban matsalar da aka samu, ba zancen juyin mulki ba ne da wasu suke ta rubutawa, da wannan ya sa har qananan mutane a wannan zamanin namu suke ganin suna da hurumin da za su yi magana ko hukunci a tsakaninsu su da suka kwanta dama sama da shekara dubu daya da dari hudu, shi Aliy RA bai miqa su ba domin Shari'a ba ta yanke komai a kansu ba tukun, sannan shi ne khalifa, kuma wannan yana cikin abin da ya gaya wa mutane bayan zabinsa cewa ba su ne za su zabar masa yadda zai yi ba, a taqaice dai kamar yadda muka gani ijtihadi ne kowa ya yi, Allah SW ya cika musu ladarsu gaba daya.

.

2) Madina: Tun zamanin Annabi SAW har sauran khakifofin magabata Madina ce cibiyar addinin muslunci, bayan rasuwar Annabi SAW khalifa ne yake riqe da ita, shi yake gudanar da duk sha'anoninta da kansa, sai in zai yi tafiya ne ya miqa ta ga wani kafin ya dawo, to amma an dan sami canji kadan, masamman rashin natsuwan da aka samu bayan kisar Usman RA, wanda hakan ta sa dole ya bar Madina, masamman bayan ficewar Talha, Zubair da A'ishah RA.

.

A wannan lokacin ne Abu-Ayyub RA ya bar Madina ya koma Kufa inda Aliy RA yake (Taareekhut Tabariy 6/80, Al-Kamil 3/373), wannan ya tabbatar kenan da cewa ita Madinar kanta ta koma qarqashin Mu'awiya RA, da yake shi yana Sham ne, Madina ta zama daya kenan daga cikin jahohin muslunci na lokacin, hakan ya taimaka matuqa yadda duk rikita-rikitan siyasan da aka yi ta samu bai shafe ta ba, har sai lokacin da ta dawo hannun Mu'awiya RA kacokan (Alwilaayatu alal Buldan 2/3).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

3) Bahrain da Oman: A lokacin rasuwar Usman RA Bahrain tana qarqashin jagorancin Basra ne, don haka Ibn Aamir ne ya sanya wani ya kula da ita daga cikin ma'aikatansa, amma a lokacin Aliy RA ya sanya wasu da dan yawa wadanda suka shugabanci yankin, a cikin manyansu akwai Umar bn Abi-Salama (Tahzeebut Tahzeeb 7/456), shi Umar din ya fita tare da Aliy RA ne zuwa Iraqi, daga bisani Aliy RA ya tura shi Bahrain a matsayin gwamna (Al-Kaamil fit Taareekh 3/222, Alwilaayatu alal Buldan 2/5), daga baya ya dawo da shi suka yi sulhu kan wasu abubuwan.

.

Sai kuma Qudaama bnl Ajlaan Al-Ansariy, shi ma daya ne daga cikin ma'aikatansa da ya dora a Bahrain din (Alwilaayatu alal Buldan 2/5), sai Annu'uman bnl Ajlaan Al-Ansariy (Al-Isaba fi Tamyizis Sahaba 3/562, Alwilaayatu alal Buldan 2/5), akwai ma Ubaidullahi bnl Abbas a cikin wadanda suka riqe Bahrain din (Taareekhut Tabariy 6/90), sai abin kula a nan shi ne, Ubaidullah yana gwamna ne a Yaman, kenan akwai yuwuwar an jingina masa Bahrain din ne daidai wannan lokacin, akwai dai wadanda aka tura Oman da yawa a daidai wannan lokacin, wani yakan zama gwamna ne wani kuma kwamandan soji ne don kwantar da tarzomar da ta riqa barkewa acan daidai wannan lokacin (Taareekhul Yaquubiy 2/95, Alwilaayatu alal Buldan 2/6).

.

4) Yamen: Kamar yadda muka wuce a baya ne cewa Ubaidullah bnl Abbas yake riqe da Yamen tun bayan rasuwar Usman RA (Tareekhu khalifatin bn Khayyat p6), gwamnonin Usman RA sun bar Yamen tun kafin isowar Ubaidullah bn Abbas, ya tafi can tare da Sa'eed bn Sa'ad bn Ubaada Al-Ansariy wanda ya riqa lura da rundunar soji (Al-Istibsaar libni Qudaamatil Maqdisiy p99, Alwilaayatu alal Buldan 2/6), babu ko shakka kisar gillar da aka yi wa khalifa Usman RA ta yi wa Yamaniyawa mummunar tasiri sosai, hakan ne ma ya sa da dama daga cikinsu suka qi yin mubaya'a, suka tsaya a kan sai an fito da makasan khalifa su ma an kashe su.

.

To da hakan ba ta samu ba bayan Tahkeem sai suka riqa tura wa Mu'awiya RA saqo da cewa ya turo gwamnansa daga can, shi ne ya tura Busr bn Arta'ah, da yake Yamanawan suna goyon bayan hakan cikin sauqi ya iya tattara yankin a qarqashinsa, sai dai Ubaidullah bn Abbas ya sake qwato yankin daga hannunsu cikin dan qanqanin lokaci (Khilafatu Aliy bn Abi-Talib na Abdul-Hamid Aliy p109), to shi ne dai yake riqe da shi har zuwa lokacin da Aliy RA ya yi shahada (Taareekhut Tabariy 6/80-81, Alwilaayatu alal Buldan 2/7), akwai maganganu da aka yi ta yi na cewa Busr ya kashe 'ya'yan Ubaidullah, sai dai Ibn Kaseer ya yi shakkun hakan (Al-Bidaya wan-Nihaya 7/334).

.

5) Sham: Mu'awiya RA ya dade a Sham, tun zamanin Umar RA har Usman RA ya zo ya rasu Mu'awiya RA ke riqe da Sham, kenan shi ne mafi dadewan gwamna da aka taba yi a wata jaha ta muslunci, to da Aliy RA ya hau khalifanci sai ya so ya sauya shi da Abdullah bn Umar, sai dai shi Abdullahin bai karba ba sai ya hada shi da kusanci da kuma surukutar da take tsakaninsu (Al-Musannif libni Abi-Shaiba 7/472), shi kuma Aliy RA bai matsanta masa ba, ya karbi hanzarin da yakawo, duk kuma maganganun da ake ta yi na cewa Aliy RA ya auka wa Abdullah bn Umar don ya qi taimaka masa bai tsaya a gefensa ba wadannan duk qarairayi ne ba su da tushe (Istishhadi Usman wa Waqa'atil Jamal p160).

.

In ma da wata magana da za a yi game da wannan sai dai abin da Zahbiy ya rawaito na cewa Ibn Umar din ya ce: Aliy RA ya ce min "Abu-Abdirranman, Shamawa suna girmama ka, suna jin maganarka, don haka je ka can na nada ka a matsayin gwamna" na ce "Na gama ka da Allah, da kusancin dake tsakanina da Manzon Allah, da sahabbancina gare shi ka dauke min wannan abin" amma Aliy RA bai karba ba, na nemi taimakon Hafsa amma ya qi, kawai sai na gudu Makka cikin dare (Siyaru A'alamin Nubala 3/224), wannan dama an saba, wasu sahabban in an ba su shugabanci sukan qi karba sai shugaban ya tursasa su kafin su amsa, an rawaito masu kuka ma saboda an ce za a ba su shugabancin, shi kansa Aliy RA sai da aka matsa masa ya karba.

.

Sannan wannan a bayyane yake cewa babu wata qullalliya a tsakanin Aliy RA da Abdullah bn Umar RA, don da a ce akwai din shi Aliy RA ba zai yi tunanin ya ba shi ba, amma dubi yadda ya matsa masa kan sai ya amshi wani shugabanci, shi kuma Abdullahin ya bi ta hannun yarsa wato Hafsa, don iyalin Annabi SAW ce wato ahlul-baiti, in da akwai wani abu tsakaninsu ba zai tura ta ba, ita ma ko an tura ta ba za ta je ba, sai ta ce masa ya yi tafiyarsa kawai, hakan bai faru ba, bare ma in ba ya son Aliy RA din ko ba a tura shi wani wuri ba shi da kansa zai so tafiya, amma zabinsa ya zauna tare da shi, don tafiya Sham yana da hanzari, da hakan bai samu ne ba ya bi wata hanyar da yake ganin ta fi masa sauqi, amma duk dai qarqashin jagorancin Aliy RA din ne a lokacin.

.

A wannan lokacin ba zamanin waya ba ne, qoqarin da maqiya addinin muslunci suka yi ta yi na ganin sun watsa musluncin ba qarami ba ne, Yahudawa sun qullaci muslunci ba wai don Annabi SAW bai fito cikinsu ne ba kawai, har da abubuwan da suka faru a zamanin, har da fatattakar da aka yi musu daga yankin gaba daya, sai kuma abubuwan da suka faru a zamanin Umar RA, shi ya sa suka harzuqo kan addinin gaba daya zamanin Usman RA da Aliy RA, mun ga qoqarin da suka yi wajen kashe khalifa Usman RA.

.

To bayan wannan sai aka dauko munanan labari kuma aka kai wa Mu'awiya RA a Sham, aka kai masa rigar Usman RA jiqe da jini, gami da yatsun matarsa Na'ila da aka yanke lokacin da take qoqarin kare shi, aka gaya masa irin yadda abin ya yi muni da sifar da dole zuciya ta yi sanyi idanduna su zubar da hawaye, aka ce yanzu wadannan 'yan taratsun su suke riqe da Madina, Shamawa sun tasirantu sosai da wannan baqin labarin, masamman Mu'awiya RA, daganan ne yake ganin maganar Allah SW ta tabbata da yake cewa (Duk wanda aka kashe shi da zalunci to waliyinsa ne yake da haqqin jininsa, kar kuma ya wuce gona da iri wajen kisar lallai za a taimake shi), kenan tunanin Mu'awiya RA kwata-kwata ba sauke shi ya yi a kan Aliy RA ba, a kan 'yan taratsun da suka kashe khalifa ne.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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.

MATSAYIN MU'AWIYYA RA

Tsananin buqatar Mu'awiya RA wurin ganin an yanke wa makisan Usman RA hukunci shi ne babban dalilin da ya sa mutanen Sham gami da shi kansa din suka yi baya-baya da zuwa yi wa Aliy RA mubaya'a ba wai kwadayin zama jagoran muslunci ko ya karbi abin da ba haqqinsa ba, yana da cikakkiyar masaniyarsa cewa har zuwa lokacinnan akwai sauran ragowar mutane 6 dinnan da aka zabo tun zamanin Umar RA, kuma Aliy RA ya fi shi cancanta da matsayin (Khilafatu Aliy bn Abi-Talib p112), mun karanta inda yake tabbatar da haka a baya lokacin da Abu-Muslim Al-Khaulaniy ya tambaye shi.

.

Maganar cewa kuma wai Mu'awiyya ya qi ci gaba da mubaya'ar Aliy RA saboda kwadayin jagoranci ne da samun qawar duniya, ko dawo da gabar da aka yi ta kafin zuwan muslunci tsakanin Banu Hashim da Banu Umayya, da dai sauran qarairayi da qazafi da sukar sahabban Annabi SAW wadanda littafan 'yan bokon baya-bayannan suka yi kamar Aqqaad a littafinsa na "Abqariyyatu Aliy" da Abdul-Azeez Ad-Dauriy a muqaddimarsa ta "Taareekhu Sadril Islam" da suka kakkawo abubuwan da qwaqwalensu suka zayyano musu wadannan duk ba gaskiya ba ne, akwai ababan suke qage ne da yawa a ruwayoyin dangane da adalcin masu ruwayoyin ko kiyaye haddar ainihin abubuwan da suka faru (Khilafatu Aliy bn Abi-Talib p112).

.

Sham dai ta ci gaba da zama a qarqashin jagorancin Mu'awiya RA tsawon khalifancin Aliy RA, ba a sami damar tura wani cikin ma'aikatan Sarkin-musulmin don ya zama gwamna a can ba, an ma ba ma hammata iska a tsakanin sojojin guda biyu masamman a karon Siffin na shekara ta 37 wanda su kansu Aliy RA da Mu'awiya RA din suka halarta, wannan karon bai hana Mu'awiya RA ya ci gaba da riqe daular Sham din gaba daya ba (Alwilaayatu alal Buldan 2/8), hakan a taqaice kenan yadda Sham din take a zamanin Aliy RA, babban abin kula shi ne qaunar mutanen Sham da shi duk kuwa da yawan shekarunsa a can, ya kwashe shekara 20 yana gwamna, ya kuma kwashe wasu 20 din yana jagorancin musulmai gaba daya amma ba su taba qoqarin yi masa tawaye ba.

.

6) Masar: Usman RA ya rasu a lokacin da Muhammad bn Abi-Huzaifa ne yake riqe da Masar, amma ya karba ne khalifan bai amince da shi a can ba, sai dai an ce wai bayan rasuwarsa Aliy RA ya tabbatar da shi a can na dan wani lokaci maras tsawo, don Mu'awiya RA ya tura runduna kuma an kama shi aka saka shi a kurkuku daga bisani ya bar duniyar gaba daya (Wilaayatu Misr na Al-Kindiy p42-43, Alwilaayatu alal Buldan 2/9), a wani qaulin kuma an ce sam Aliy RA bai sanya Muhammad bn Abi-Huzaifa a gwamna ba, da dai ya ga ya amshe Masar din ne ya qyale shi, amma da aka kashe shi sai ya turo Qais bn Sa'ad Al-Ansariy (Wilaayatu Misr p44, Annujuum Az-Zaahira 1/94).

.

Shi Qais din an rawaito cewa bai iya shiga Masar ba sai da ya yi musu dabara, don an sami wasu da dama daga Masarawan sun ji zafin kisar da aka wa Usman RA, wasu kuma ma sun sa hannunsu a ciki, to zuwansa Masar din wasu mahaya suka tare shi, suka tambaye shi "Waye kai?" Ya ce "Daga mutanen Usman ne, ina neman wanda zan faku wurinsa ne na nemi taimakonsa don Allah" suka ce "Meye sunanka?" Ya ce "Qais bn Sa'ada" suka ce "Wuce" ya samu ya shiga (Alwilaayatu alal Buldan 2/10).

.

Wannan dalilin ya sa ya sami damar shiga Masar, daga baya ya bayyana cewa ya zo ne a matsayin gwamna, qila da tun farko ya nuna musu cewa turo shi aka yi da sun hana shi shiga, kamar dai yadda hakan ta faru a Sham (Tahzeebu Taareekhi Damashq 4/39), lokacin da Qais ya isa Fustaat ne ya hau mumbari ya yi musu huduba, ya karanta musu takardar Aliy RA, sannan ya nemi su yi wa Aliy RA din mubaya'a (Al-Kaamil fit Taareekh 2/354), a nan ne mutane suka kasu gida biyu, wasu suka yi wa Aliy RA mubaya'a suka tsaya tare da Qais, wasu kuma suka tsaya tsaka-tsaki, ba su yi mubaya'ar ba, ba su yi bore ba.

.

Qais ya yi matuqar hikima a nan yadda ya tafiyar da bangarorin guda biyu bai matsa wa daya sashin cewa lallai sai sun yi masa mubaya'a ba, ya bar su a halin da suke ciki (Wulatu Misr p44, Al-Kaamil fit Taareekh 2/354), bai tsayanan ba ya aika musu da kyaututtuka har can inda suka kebance, da suka turo masa wasu mandubansu ya kyautata musu, wannan mu'amalar ce ta taimaka masa wajen sarrafa su cikin sauqi, ta ba shi damar kwantar da kacaniyar da yankin yake fama da ita a lokacin, da haka ya sami damar watsa dagattai a ko'ina, ya tsara yadda za a karbi haraji, ya qirqiro 'yan-sanda (Alwilaayatu alal Buldan 2/11, Annujuum Az-Zaahira 1/98).

.

Kenan Qais bn Sa'ada ya yi nasarar riqe yankin gaba daya tare da gamsar da yankokin guda biyu, sai ya zama wa Mu'awiya RA wani qalu-bale a Sham saboda kusancin Sham din da Masar, masamman yadda tsarin nasa ya shahara a ko'ina, sai Mu'awiya RA ya ji tsoron yuwuwar kawo farmakin soji, to a nan ne aka ce sun yi ta musayar wasiqu, amma shi Qais din ya yi taka-tsantsan yadda bai yarda ya nuna masa ba ya tare da shi ba, duk wasiqun da aka ambato ruwayar Abu-Mikhnaf ne dan Shi'annan maqaryaci, an dai san cewa Qais gwamnan Aliy RA ne amma babu wani dogon sharhi.

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Gabatarwa:- Yusuf Ja'afar Kura

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.

HAR ILA YAU

Sai da aka sami wasu 'yan tsiraru da suka so su kawo wata kacaniyar a tsakanin Aliy RA da Qais, duk da yake lokacin akwai sahabbai a raye sai dai zai yi kyau a fahimci cewa ba su suke aiwatar da matsalolin da ake samu a lokacin ba, jama'o'i ne da dama, cikinsu har da sabbin shiga muslinci ga tasirin munafurcin masarautunsu kamar mutanen Masar da suka jima a qarqashin Rumawa, ko Iraq da suka jima a qarqashin Iraniyawa, ga yahudawa da suke aiki tuquru don bata addini da kawo rudani tsakanin musulmai, da su kansu wadancan manyan masarautun, a taqaice dai an sami wadanda suka yi qoqarin bata alaqar Aliy RA da Qais, wanda a qarshe makusantan Aliy RA din a mulki suka nemi a tsige Qais din kawai saboda cece-kucen da ake ta fadi a kansa, amma sai Aliy RA ya yi hikima ya rubuta masa cewa "Ina tsananin buqatarka kusa da ni, ka sanya wani a mazauninka ka zo ka same ni (Wulaatu Misr p45-46).

.

Wannan wasiqar tana matsayin cire shi ne daga gwamnan Masar din kacokan, sai dai ya nada Ashtar An-Nakha'iy a mazauninsa (Futuuhul Buldan p226, Alwilaayatu alal Buldan 2/12), an dai yi ta yin maganganun cewa Aliy RA ya hadu da Ashtar kafin ya je Masar, nan ne Ashtar din ya ba shi labarin Masar da irin mutanen dake zaune a can, shi ne Aliy RA ya ce "To kuwa ba ta buqatar waninka, je ka same su, Allah ya taimake ka, ba sai na yi maka wata nasiha ba, na wadatu da ra'ayinka, ka nemi taimakon Allah a kan duk abin da ya taso maka, in ka dan ciza ka hura, in ya kasance tausasawar ce ta fi to ka tausasa, in kuma matsawar ce ta fi to ka matsa din (Annujuum Az-Zaahira 1/103).

.

Ashtar ya tafi Masar tare da wasu cikin mutanensa, sai dai zuwansa bakin gabar tekun Maliya nan ya yi wafati bai qarasa Masar din ba, wasu dai suna ganin sanya masa guba aka yi a zuma ya sha ya mace, an tuhumi wasu da cewa su suka kashe shi da hadin bakin Mu'awiya RA (Annujuum Az-Zaahira 1/104, Siyaru A'alamin Nubala 4/34), galibin irin wadannan qarairayin duk ba su da wata madogara mai tushe, Ibn Kaseer ma ya ce ba haka ba ne (Al-Bidaya wan-Nihaya 8/303) haka Ibn Khaldun (Marwiyaat Abi-Mkkhnaf p224), shi kuma wannan dan shi'an tabbas an san zai bata Mu'awiya RA ta kowace hanya.

.

Babban abin da ya bayyana qarara shi ne Ashtar ya rasu tun kafin ya isa wurin aikinsa da yake Masar, duk da haka wasu kittafan tarihin suna sanya shi a cikin gwamnonin Aliy RA, bayansa ne Aliy RA ya tura Muhammad bn Abibakr, shi kuma ya isa can kafin gwamnan farko wato Qais ya bar can, dalilin da ya sa Qais din ya yi masa wasu nasihohi da dama kenan yadda zai iya jagorancin qasar, amma abin lura a nan shi ne, da a ce akwai gaba tsakanin Aliy RA da Abubakar RA ko zuriyarsa ya za a yi shi Aliy RA ya tura Muhammad wato dan Abubakar RA din ya zama masa gwamna a Masar? Asali babu wata gaba a tsakanin sahabbannan ko kadan, shi ma Qais din bai dauki sauyin da wani abu ba don har nasihohi ya yi wa sabon gwamnan.

.

Qais ya ce "Abul-Qasim, ka ga kai daga wurin Sarkin-musulmi kake, kuma ni ba tsige ni aka yi ba, don haka bari na yi maka nasiha, wannan jagorancin naku ina yinsa ne bisa basira, ka bar wadannan mutanen da wadanda suka shiga cikinsu su yi harkarsu -Yana nufin wadanda suka ce su ba ruwansu da kowa-, in suka zo wurinka ka karbe su, in kuma suka qi to kar ma ka neme su, ka ajiye kowa a inda ya dace da shi, in ka ga za ka iya zuwa janaza ko gaisar da maras lafiya ka yi ba abin da za ka ragu da shi (Wulatu Masr p50, Alwilaayatu alal Buldan 2/13).

.

Muhammad bn Abi-Bakr ya dauki wasiqa daga Aliy RA ya tafi da ita Masar ya karanta musu, ya kuma yi musu khuduba (Al-Kaamil fit Taareekh 2/356), haka Muhammad bn Abi-Bakr ya ci gaba da jagoranci har ya gama wata guda cur lafiya lau, ba tare da wata matsala ba, a wata na biyu ne dai ya fara riskar wasu 'yan matsalalo wadanda ba sa rasa nasaba da nasihar da Qais bn Sa'ad ya yi masa, shi kuma da ya ga sabawar ta yi yawa sai ya fara daukar mataki, ya rubuta musu takarda yana neman cewa su miqa wuya, su kuma suka yi qememe, wadanda ya tura musu sai suka rusa gidajensu, suka kwashe dukiyarsu da kame zuriyarsu, su kuma suka kunna wutar yaqarsa (Al-Kaamil fit Taareekh 2/357, Alwilaayatu alal Buldan 2/13).

.

To wadannan sun zama kamar qalu-bale kenan gare shi a cikin qasarsa, zuwa lokacin kuma matsalar dake tsakanin Mu'awiya RA da khalifa ta qara qaimi, shi ne ma sojojin mu'awiyyan suka shugo cikin Masar, abu ya zama biyu kenan, a qarshe dai takai ga shi gwamnan wato Muhammad bn Abi-Bakr ya rasa ransa, sai Masar ta fita daga hannun Aliy RA ta koma hannun Mu'awiya RA a shekara ta 38 Hijiriyya (Tareekhu khalifatin p19, Taareekhut Tabariy 6/5), akwai ruwayoyi na qarya da yawan gaske wadanda duk Abu-Mikhnaf dan Shi'annan kacal ya rawaito su.

.

Zancen cewa an yi wa Mu'awiya RA mubaya'a a matsayin khalifa a Sham bayan Tahkeem din da ya gudana a tsakaninsa da Aliy RA ba gaskiya ba ne, domin Ibn Asaakir ya rawaito da sanadi mai qarfi cewa Sa'eed bn Abdil-Azeez At-Tannukhee ya fi kowa ilimi da sanin mutanen Sham, shi a Sham kamar Malik ne a Madina (Tahzeebut Tahzeeb 4/60), ya ce "Ana kiran Aliy RA a Iraq da Sarkin-musulmi, Mu'awiya RA kuma ana ce masa gwamna ne a Sham, sai lokacin da Aliy RA ya rasu aka fara kiran Mu'awiya RA da Sarkin-musulmi (Taareekhut Tabariy 6/76).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

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7) Basra: Sarkin musulmi, Aliy bn Abi-Talib, ya tura Usman bn Hunaif Al-Ansaariy ne ya zama gwamna a Basra maimakon Abdullah bn Aamir da ya gama aikinsa tare da rasuwar khalifa Usman RA, daganan ya karkata ya yi komawarsa Makka, shi Usman bn Hunaif yana da cikakken ilimin zama da wadannan mutanen, ya tafi ya shiga qasar lafiya lau, koda yake ya sami kansu a rabe har zuwa gida 3:-

a) Wasu sun yi mubaya'a suna tare da shi.

b) Wasu kuma sun ja da baya, suka ce "Sai mun ga abin da 'yan Madina suka yi tukun, shi za mu yi".

c) Wasu kwata-kwata cewa suka yi ba za su yi mubaya'ar ba (Khilafatu Aliy bn Abi-Talib p107, Taareekhut Tabariy 5/492).

.

To sai dai shi kansa Usman bn Hunaif din bai wani dade ba sojojin Talha, Zubair da A'ishah RA suka iso kafin karon Jamal, an sami zancen neman jinin khalifa a lokacin, abubuwa sun so su yi tsanani, ala-tilas Usman bn Hunaif ya fita don komawa wurin Aliy RA, sai ma ya yi karo da shi a hanya yana qoqarin tahowa Basra din, duk da haka da Aliy RA ya yi niyyar barin Basra din sai ya nada Abdullah bn Abbas RA.

.

To ba shi kadai ne kawai ya bari a nan ba, ya bar Ziyaad bn Abihi kan ya riqa kula masa da haraji, ya ce wa Ibn Abbas din ya riqa neman shawarwarinsa, don Aliy RA ya ga hankalinsa da natsuwa masamman dangane da abubuwan da suka shafi siyasa (Taareekhut Tabariy 5/580), Aliy RA ya dan yi wa Ibn Abbas wasu 'yan nasihohi kamar dai yadda muke ganin duk shugabannin suna yi wa ma'aikatansu, ko wadanda za su gaje su bayan shudewarsu.

.

Ya ce " Ina yi maka nasiha ka ji tsoron Allah, ka yi adalci game da wadanda Allah SW ya damqa maka a hannunka, ka kyautata wa mutane wajen sakin fuskarka, da ayyukanka da hikima, ban da riqe mutane a zuciya, don hakan yakan kashe zuciya ya hana ta karbar gaskiya, ka sani duk abin da ya kusanto da kai ga Allah zai nisanta ka da wuta, kamar yadda abin da ya matso da kai dab da wuta zai nisanta ka da Allah, ka riqa ambaton Allah sosai kar ka zama cikin gafalallu (Waqa'atus Siffeen p105, Alwilaayatu alal Buldan 2/15).

.

Haka Abdullah bn Abbas ya ci gaba da riqe Basra, sananne ne da ilimin Fiqhu da Tafsiri, ya shahara da iya shugabanci da samar da tsaro kamar yadda hakan ta bayyana a Sajestan lokacin tana qarqashin Basra, ya sanya Ziyaad bn Abi-Sufyan a matsayin mai kula da yankin Iran, kamar yadda ya bar shi ya na'ibance shi a Basra lokacin da zai bar Basra din, don Allah jama'a ku duba min, dan uwan Mu'awiya bn Abi-Sufyan ne fa, kuma a lokacin wannan hargitsin, amma kalli yadda al'ummammu suke daukar abin da zafi ba kamar yadda wadancan suka dauka ba.

.

Ana kuwa daukar Abdullah bn Abbas daya ne daga cikin manyan mutane masu matuqar mahimmanci a wurin Aliy RA, yakan raka shi wurare masu matuqar hatsari, ya ba shi shawarwari, wani sa'in ma su yi ja-in-ja tare, Aliy RA yakan dogare ne da shi a shawarwarinsa, Ibn Abbas ya riqe Basra har wajen shekara ta 39 Hijiriyya, yana da mai kula masa da haraji da mai kula da bangaren tsaro, a wasu ruwayoyin an ce shi yake riqe da Basra har zuwa lokacin da Aliy RA ya rasa ransa.

.

Tabariy yake cewa a kan hargitsin da suka riqa faruwa a shekara ta 40 Hijiriyya: "A sa'ilin ne Abdullah bn Abbas ya bar Basra ya koma Makka, kamar dai yadda galibin masu tarihi suke rubutawa, amma wasu suna ganin ba haka ba ne, ya ci gaba da jagorantar Barsa qarqashin khalifancin Aliy RA har zuwa lokacin da aka kashe shi, to bayan rasuwarsa kuma Hassan bn Aliy RA ya qulla sulhu da Mu'awiya RA sannan ne ya bar Basra ya koma Makka (Taareekhut Tabariy 6/56), lokacin da Ibn Abbas ya karbi shugabancin Basra bayan fitar Aliy RA daga Basran zuwa Kufa ya yi aiki sosai, sai dai ya bar Basran ya bi Aliy RA Kufa lokacin cibiyar halifancinsa ya komo da ita Iraqi, sai Ibn Abbas ya dora Ziyaad bn Abihi ya kula da Basran dab da karo Siffeen (Tareekhu khalifatin p102, Alwilaayatu alal Buldan 2/16).

.

A lokacin da Ibn Abbas din yake riqe da Basran ya yi aiki da dama, ciki har da dawo da doka da oda cikin yankin Sajistan, don a lokacin ne khawarijawa suka kashe sarkinsu, Ibn Abbas ya tura wasu sojojin Basra suka je can suka karkade su ya dawo da natsuwa yankin a shekara ta 36 Hijiriyya (Al-Kaamil fit Taareekh 2/351-352), kuma ya ba da gudummuwa gwaggwaba tare da Aliy RA a karon Siffeen (Alwilaayatu alal Buldan 1/16, Taareekhut Tabariy 5/595-615).

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

AYYUKAN IBN ABBAS

Koba don maganar ahlul baiti ba ya kamata 'yan Shi'an yau su yaba wa Abdullahi bn Abbas, don miqa wuya ta qarshe da ya yi wa khalfancin Aliy RA, da kuma irin taimaka masa da ya yi iya gwargwadon iyawarsa, da qin yarda ya tafi kafada da kafada da fahimtar Mu'awiya RA kan maganar karbo fansar Usman RA, sai dai wannan bai amfana masa komai ba a wurinsu, don a qoqarinsa na dawo da doka da oda cikin yankokin dake qarwashin Basra ya tura Ziyad bn Abeehi zuwa Iran, inda shi kuma ya bubbugi hancinsu, ya dawo da su kan hanya qarfi da yaji (Taareekhut Tabariy 6/52-53.

.

Tabbas in wani abu ya taso wa Aliy RA yakan nuna wa Ibn Abbas ta wurin tura masa da saqo tare da jiran ra'ayinsa, kamar yadda shi ma Ibn Abbas din yake aika masa da abubuwan dake faruwa a Basra din, wannan ne ma ya sa Aliy RA din ya sanya Ibn Abbas din ya zama amirul-haj na shekara ta 37 Hijiriyya kamar yadda ya wakana a baya, Ibn Abbas dai yana sifofi ns kamala da ya cancanci duk wani yabo a wurin mumini da qwarai, in haka bai samu ba to babban abin da mutum zai iya shi ne ya kama bakinsa.

.

8) Kufa: Usman RA ya yi wafati a sannan Abu-Musa Al-Ash'ariy ne yake riqe da Kufa, har bayan rasuwar Usman RA din Aliy RA bai canja Abu-Musa ba, Abu-Musa din ya sa mutane suka yi wa Aliy RA mubaya'a, sai ya rubuta wa Aliy RA din wasiqa yana yi masa bayanin yadda mutane suka yi masa mubaya'a, don jama'a ne da dama suka yi (Taareekhut Tabariy 5/467), lokacin da Aliy RA ya fito zuwa Iraq ya yi ta tambaya game da Abu-Musa shi kadai.

.

Suna kan hanya suka gamu da wani mutum dan Kufa din ya tambaye shi game da Abu-Musa, sai ya ce "In zaman lafiya kake so to Abu-Musa mutuminka ne, in kuwa yaqi kake muradi to Abu-Musa ba hanyarsa ba ce" ya ce "Wallahi ban nufin komai sai gyara" mutumin ya ce "Ai dai na gaya maka (Taareekhut Tabariy 5/467)" Aliy RA ya ji halin Abu-Musa hakan ta sa ya jibance shi, kuma tabbad mun ga hakan a qarshe ta yadda yake gudun zubar da jini da son zaman lafiya a tsakanin musulmai.

.

Ruwayoyin dake kan Abu-Musa suna da dan yawa, wasu sun ce ya bar Kufa dab da karon Jamal, yadda wasu ruwayoyin suke cewa Ashtar, wato daya daga cikin kwamandojin Aliy RA ya rinjayi Abu-Musa din kuma ya kore shi daga fadar da yake (Taareekhut Tabariy 5/519), wasu ruwayoyin kuma suka ce Aliy RA din ne ya rubuta masa takarda yake gaya masa cewa ya sauya shi da Qarada [Qaraza] bn Ka'ab Al-Ansariy ya zama shi ne gwamna a Kufa (Al-Istibsaar libni Qudaamatil Maqdisiy p124, Alwilaayatu alal Buldan 2/19).

.

To bayan karon Jamal ne Aliy RA ya dawo Kufa, ya maida ita babban birnin muslunci sabanin Madinar da aka saba, sai ya zamanto babu gwabna kenan a nan shi ne yake jagorantar komai, sauran jahohin muslunci kuma suka dawo bin Kufa a matsayin cibiya, a nan ne Aliy RA ya zauna har qarshen rayuwarsa, duk masu son ganin khalifa can ne za su je, in kuma sojoji za su fita daganan za su fita, wannan ya zama babban dalilin da Kufa ta qara girma da samun mazauna da dama.

.

Babu ko tantama hakan ya janyo wa Kufa ci gaba sosai ta fuskar kasuwanci da qarin gine-gine tsawon khakifancin Aliy RA, Aliy RA ya qaunaci Kufa ba shakka, don da kansa ya riqa fita duba abubuwan dake kaiwa da komowa, in kuma zai fita yakan tantance wa zai ba kula da garin, akwai lokacin da ya miqa ta ga Abu-Mas'ud Albadariy lokacin da zai je karon Siffeen (Siyaru A'alamin Nubala 2/493), da zai ce yaqin boko haram a Nahrawunda ya miqa ta ga Haani bn Hauza Al-Nakha'iy (Alwilaayatu alal Buldan 2/20, Tareekhu khalifatin p187-202)

.

9) Farisa ko na ce yankin Iran a taqaice: Tarihi dai ya nuna cewa Sahal bn Hunaif ne Aliy RA ya nada a matsayin gwamnan Farisa, ya dauki lokaci koda a ce ba wani mai tsawo ba ainun sai Farisawan suka fara yin tutsu, a qarshe ma suka kori gwamnan nasu nasu sato Sahal bn Hunaif a shekara ta 37 Hijiriyya, to shi ne Aliy RA ya tuntubi Abdullah bn Abbas a lokacin yana Basra kan yadda za a yi da su, bayan wata tattaunawa da jama'a da dan dama sai suka yanke cewa shi Ibn Abbas din ya tura mataimakinsa wato Ziyaad bn Abi-Sufyan (Taareekhut Tabariy 6/71), tun lokacin aka sami alaqa mai qarfin gaske tsakanin Basra da Farisa din.

.

Shi kuma Ziyaad din bisa hikimarsa da qwarewarsa ya iya maido da zaman lafiya cikin qanqanin lokaci kuma ba tare da wata asara ta a zo a gani ba (Wilaayatu Buldan 2/21), an sami wasu 'yan rarrabe-rarraben kai tsakanin a cikin daular ta Farisa, a qarshe an gyara yankin, har lokacin da aka kashe Aliy RA shi Ziyaad din ya sami wata mafaka a can (Al-Akhbaar At-Tiwaal p219, Alwilaayatu alal Buldan 2/22), Asbahaan ma tana daya daga cikin manyan biranenta a lokacin (Mu'jamul Buldan 1/207), saura akwai Khurrasaan da Azerbaijan.

Rubutawa:- Babban Manar Alqasim

Gabatarwa:- Yusuf Ja'afar Kura

Daga

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.

ZABEN GWAMNA A ZAMANIN ALIY RA

Aliy RA yana sane da cewa babban masabbabin tayar da fituntunu na wannan lokacin dangane da sauke gwamnonin zananin Usman RA shi ne mutane da dama ba su amince da gwamnonin ba, saboda sukarsu da qarairayin da aka yi ta yadawa a kan Usman RA din da sauran gwamnoninsa, wanda a qarshe ta kai ga an kashe shi, a zahirin gaskiya an cancanja su ne don wannan dalilin ba wai don zaluncinsu ko gazawarsu ba, amma sai ka iske marubuta tarihi masamman na baya-bayannan sun zaqe a kai, farkon abin da suke cewa: "Amanar Aliy RA da addininsa suka hana shi ya bar gwamnonin Usman RA a kan madafan ikonsu koda kuwa na sa'a guda ne (Alkhilafa wal Khulafa Ar-Rashidun na An-Najjar), wannan magana game da Usman RA ta yi muni.

.

SU WA ALIY RA YA NADA?

Marubuta tarihin sun yi ta maganar yadda Usman RA da Aliy RA suka riqa nada makusantansu a madafan iko masamman shugabanci, yadda Usman RA aka ce ya nada mutum 5, mun karanta a baya, adadin gwamnonin kab 18 ne, kuma biyar ne kacal daga Banu Umayya, su ma ba lokaci guda ne ba, Usman RA ya rasu makusantansa mutum 3 ne kacal: Mu'awiya RA, Abdullahi bn Sa'ad bn Abi-Sarh da Abdullahi bn Aamir, ya cire Waleed bn Uqba da Sa'eed bnl Aas, su din ma ba daga wani wuri ya cire su ba sai Kufa.

.

Wannan jahar ba su taba gamsuwa da wani gwamnan da aka tura musu ba, kenan in an cire su a nan ba su za a soka ba, yankin da aka tura su ne (Hiqbatun minat Tareekh p57, Usman bn Affan na Sallabiy p265), duk gwamnonin da aka nada a zananin Usman RA za ka taras ba son kai aka yi aka ba su ba, tabbas sun cancanta, sun yi aiki tuquru wajen bude garuruwa da yada muslunci a ko'ina, cikinsu akwai wadanda dama can gwamnonin ne ba a canza su ba, zarcewa suka yi tun zamanin Abubakar RA da Umar RA (Tahqeequ Mawaqifis Sahaba fil Fitan 1/417).

.

To haka Aliy RA ya ci gaba a kan tsarin da magabacinsa Usman RA ya yi na zabo gwamnonin da suka dace koda kuwa daga 'yan uwa ne makusanta, akwai makusantan nasa daga 'ya'yan baffansa Abbas bn Abdulmuttalib: Abdullah bn Abbas, Ubaidullah bn Abbas, Quthum da Tamaam 'ya'yan Abbas, Muhammad bn Abubakar RA da yake kamar agolansa (mahaifiyarsa ita ce Asma'u bnt Umais matar Abubakar RA, da ya rasu Aliy RA ya aure ta).

.

In mun lura Usman RA da Aliy RA sun zaqulo wadanda suke ganin sun cancanta ne suka nada su, ba wai zancen kusanci ba ne, irin matsalolin da ake samu a jahohin su ne suke tabbatar da cewa an zabo mai qarfi da amana ko ba haka ba, kuma tabbas an yi ta samun matsaloli da yankokin Iran da kewayennan har zuwa zamanin Aliy RA, ga matsalar khawarijawa (Asrul Khilaafatir Raashida 129), gwamnoninsa 11 daga 36 Ansarawa ne, 6 kuma Quraishawa, amma 4 daga cikin 6 din 'ya'yan Abbas bn Abdilmuttalib ne, ko 'yan Shi'a ba su san haka ba ne oho.

.

SA IDON DA ALIY RA YAKE YI

Aliy RA ya saba bibiyar ma'aikatansa don sanin halin da suke ciki, ya bi hanyoyi daban-daban don gudanar da hakan, daga cikinsu ya riqa tura masu sa ido kan halin da gwamnonin nasa suke ciki, da tambayar mutane game da su, yakan tambayi wasu shugabanin halin da wasu suke ciki ya kuma sa a bincika masa, ya taba rubuta wa Ka'ab bn Malik ya ce: "Ka sanya wani a kujerarka, ka fita tare da wasu 'yan kadan ka bi ta Sawaad ka tambayi halin da ma'aikatana suke ciki (Taareekhul Yaquubiy 27203)" kamar yadda Aliy RA yake dogaro da duk bayanan da 'yan sa ido suka turo masa a kan duk gwamnonin da ba su san aikinsu ba (Alwilaayatu alal Buldan 2/33).

.

Wadannan masu sa idon za su iya kasancewa daga ma'aikatan gwamnan ko wasu daban da ba a san su ba, za su kuma iya kasancewa daga wannan jahar, ko ya kasance daga wata jaha suka zo, zai yuwu samun wadannan mutanen da suke shiga tsakanin Sarkin-musulmi da ma'aikatansa shi ne babban dalilin da ya sa wasu suka yi murabus, kamar dai yadda Ashtar ya shiga tsakanin Aliy RA da Jareer bn Abdillah Al-Bajaliy, ko yadda wasu suka shiga tsakanin Aliy RA din da Masqala bn Hubaira (Taareekhut Tabariy 5/600-601).

.

Aliy RA bai kulle qofa ba, ya bar ta a bude ga duk wanda yake kuka game da wani gwamnansa, in aka kawo masa kukan wani yakan ce "Ubangiji ban umurce su su zalinci wani cikin bayinka ko haqqinka ba (Al-Fataawiy 28, 151)" da aka sami wani cikin ma'aikatansa da laifi, ya kuma tabbata cewa lallai ya yi laifin ya sa an zane shi da dorina (Alwilaayatu alal Buldan 2/34), tabbas Aliy RA kowani lokaci cikin nasiha yake ga ma'aikatansa.

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.

TSARIN MULKI

Aliy RA bai yarda da miqa wa mutum guda duk haqqoqin jama'a kacokan ba, yakan raba wa mutane ne abubuwan da za su yi, kowa da irin aikin da zai yi wanda ya shafe shi, misali: Ya tura Ibn Abbas gwamna a Basra, ya sanya Ziyaad ya riqe masa baitul-mali, ba shi kenan ba, ya ce wa Ibn Abbas din ya riqa yi masa biyayya yana daukar abin da yake cewa (Taareekhut Tabariy 5/580), wannan iyaka kenan wajen sanin jagoranci, Ziyaad yana yi wa Ibn Abbas biyayya a dalilinsa na kasancewa gwabna, shi kuma Ibn Abbas yakan saurare shi a matsayinsa na shugaban baitul-mali (A taqaice dai, gwamna bai da hurumin tilasta shi ya fitar da kudi), ta bangaren hukunci kuma sai ya ba wa Abul-Aswad Ad-Du'aliy (Tareekhu khalifatin p200).

.

Akwai abubuwan da Aliy RA ya tsara domin gudanar da mulkinsa yadda ya dace, kamar dai:-

1) Zaben ministoci a fagagen da suka dace.

2) Tsarin majalisar masu ba da shawara.

3) Samar da barikin sojoji da tanadar musu da makamai.

4) Tsarin siyasar ma'amalla da qasashen waje, masamman lokutan yaqi ko ana zaman lafiya.

5) Qoqarin ba da zaman lafiya a cikin gida.

6) Samar da wani tsari na shari'a a jahohi.

7) Tsarin hada-hadan kudi da yadda jahohi suke kashe kudinsu da suka tara ta hanyar zakka, sadaqa, ganima, haraji ko tsintuwa da aka tara a baitul-mali.

8) Ma'aikatan da suke qarqashin jaha, da yadda ake sanya musu ido.

.

9) Akwai kuma tanadin uquba da aka yi ta masamman ga masu laifuka, ko ba da ladar aiki ga wadanda suka yi bajinta.

10) Sai gudummuwar da wasu suka bayar domin gyaran jahohi, masamman masana da jagogori.

11) Ya sa a tabbar da qwarewa wajen zaben shugabanni.

12) Alaqar dake tsakanin shugaba da wanda ake shugabanta.

13) Ya yi qoqarin hana zaman kashe wando.

14) Sanya ido a kan duk ayyukan cikin gida.

15) Samar da gurabun aiki ya kasance an duba qwarewa ne ba kusantaka ba.

16) Shugaba zai nemi shawara wajen zartar da wani quduri ba wai zai yi gaban kansa ne kawai ba.

.

17) In gwamna zai dauki ma'aikata zai kula da halayen da suke ciki na kudi ko na zarafi.

18) Akwai wani tanadi da aka yi na masamman ga daidaikun jama'a wadanda Allah SW ya ba su qwaqwalwa kan wasu abubuwa na masamman, kamar dai gwamnonin da suka gabata ga sabbin gwamnonin da aka turo.

19) Duk wani gwabna uba ne kafin ya dafa madafun mulki, don haka zai yi ma'amalla da ma'aikatansa cikin qauna da tausayi kamar 'ya'yansa (Aliy bn Abi-Talib na Sallabi p369-385.

.

KARON BATTAN JAMAL

Babu ko shakka kisar da aka yi wa Usman RA ita ce ummul-haba'isin duk wasu rigingimu da aka yi ta fama da su a dan tsukinnan, mun kuma karanta cewa abubuwa ne da dan dama suka taka rawa a lokacin, ciki har da: Yalwar da aka samu da tasirin da ya yi wa jama'a, samun canje-canjen matattara, na shigar wasu cikin sahabbai, da kuma qaruwar wadanda ba larabawa cikin addini, ga 'yan boko haram da sauransu, an sami bambanci tsakanin tsarin Usman RA da na magabatansa, fitar manyan sahabbai daga Madina, tsayuwar jihadi, mugun zuhudu tare da qarancin ilimi, samun makwadaita, hadin gwiwa kan qin bin shugabanni, qirqiro wasu abubuwa don dai a jingina wa Usman RA wasu laifufukka, rawar da Abdullah bn Saba ya taka a kan lamarin (Usman nb Affan- Assabiy p311-340).

.

Mutane kam suna matuqar qaunar Usman bn Affan saboda iya siyasarsa, da matsayinsa a wurin Annabi SAW, masamman saboda hadisan da Annabi SAW ya yi ta yaba masa da su, ga auren da ya yi da 'ya'yan Annabi SAW har guda biyu, daya ta rasu ya kuma qara masa wata, sannan daya ne daga cikin wadanda aka yi masa bushara da aljanna, wasu shugabannin addinin ba su da ko sifa daya a cikin wadannan amma mabiyansu suke cewa sai dai su mutu a dalilinsu, to ya wannan babban sahabi kuma khalifan Annabi SAW da yake da alaqa da Annabin ta uwa da uba?

.

Usman RA ya hadu da matsalolin 'yan taratsu wadanda in da ya ga dama zai sa a gama da su lokaci guda, amma ya bari don kar ya shiga cikin tarihinsa cewa shi ne halifa na farko da ya zubar da jinin al'ummar Annabi SAW, siyasarsa ta tafiyar da masu tada tarzonannan a cikin sauqi take da kula da kuma adalci, ya ba wa al'umma kariya don kar su mutu, wannan ya sa kashe shi din ya zama wata babbar fitina mai zaman kanta, don sai da al'ummar ta fashe gida 2, abin da zai nuna gaskiyarsa da rashin laifinsa shi ne matakin da sahabbai suka dauka bayan an kashe shi, duk sun amince cewa dole a dauki fansar kashe shi gaba dayansu, sai dai hanyar da za a bi din ne aka sha bamban.

.

Mun dai karanta komai game da abdullah bn Saba, da makirce-makircen da ya yi don ganin an kashe Aliy RA, mun kuma karanta yadda wasu marubuta suka tasirantu da littafan Yamma da na 'yan Shi'an baya-bayannan, a qarshe suka turo shakku na cewa shi kansa Abdullah bn Saba din ba a yi shi ba, alhali shi ya kimtsa yadda za a kashe Usman RA a hannu daya, daya hannun kuma sai ya yi qoqarin allanta Aliy RA wanda hakan duk dai sabanin koyarwar addinin musluncin ne don dai ya cimma burinsa, ya bata Usman RA duk da magoya bayansa, ya kuma daukaka Aliy RA shi ma da magoya bayansa, a qarshe ya nuna cewa Usman RA qwatar mulkin ya yi ba nasa ba ne, in ya ci nasara to har qarshen duniya za a yi ta fama da Shi'a.

.

Manyan masu tarihi na ahlus-Sunna na farkonsu da wadanda suka zo daga baya sun yi ittifaqi kan cewa Abdullah bn Saba Bayahudennan ya kutso tsakanin musulmai ne da aqidojinsa da tsare-tsarensa na Yahudanci domin bata muslunci kamar dai yadda suka bata saqon da Annabi Isa AS ya bari ga Banu Isra'ila, ya kuma sami damar da zai hana musulmai su bi shugabanninsu, ya qirqiro sabani a tsakaninsu, wanda hakan ta kai ga an sami jama'a masu dama da suka yi sababin kashe Usman RA, suka ci gaba da hura irin wannan wutar tsakanin musulmai har aka yi karon-battan Jamal da Siffin da sauransu, abin da za mu karanta kenan a taqaice.

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.

SABANIN DA AKA SAMU

Mun fahimci cewa sahabbai gaba dayansu ba su sami sabani wurin ganin an yanke wa makasan Usman RA hukunci ba, kawai dai hanyar da za a bi wajen yanke hukuncin ne, misali: Sarkin musulmi wato Aliy RA yana da tasa fahimtar, su ma Talha, Zubair da A'ishah RA suna da ta su, daga baya kuma sai aka sake samun wani sabanin tsakanin Aliy RA da Mu'awiya RA, duk sabanin bai da nasaba da yarda da khalifancin Aliy RA ko kadan, don dukansu sun amince cewa Aliy RA ne khalifan muslunci bisa yarda da ingancinsa, shi ya sa ma ba a yi zabe ba.

.

Ibn Hazmin yake cewa "Mu'awiya RA bai taba musun fifikon Aliy RA da cancantarsa wajen kasancewarsa khalifa ba, kawai dai ijtihadinsa ne yake nuna masa cewa neman qisasin kisar Usman RA shi ne farko kafin ya tabbatar da mubaya'arsa, yake ganin kuma shi din ne ya dace da neman fansar kisan nasa (Al-Faslu fil Milal wal Ahwaa wan Nahal 4/160), Ibn Taimiyya ya ce "Mu'awiya RA bai yi kurarin cewa shi halifa ne ba, ko a lokacin da aka yi karon batta tsakaninsa da Aliy RA ba a yi masa mubaya'a da cewa shi khalifa ne ko ya cancanci zama khalifa ba, da har mutane suka riqa kallonsa da khalifan"

.

Ya ce "Kuma Mu'awiya RA din in wani ya tambaye shi ko shi khalifa ne yakan tabbatar da cewa ba khalifa ba ne, sannan shi Mu'awiya RA da duk jama'arsa ba su yi tunanin su fara abka wa Aliy RA da yaqi ba, ba su kuma aikata ba" ya ce "Kawai dai an sami wasu daga cikin mabiya Aliy RA din ne da suke cewa Mu'awiya RA bai cancanta da zama a wannan matsayin tare da samun Aliy RA a kan khalifanci ba, kuma sam bai dace a ce ya zama khakifa ba tunda Aliy RA ne khalifa a lokacin, falalar Aliy RA da rigayensa wajen shiga addini, da iliminsa gami da addininsa, da jarumtarsa a bayyane suke a wurinsu kamar dai sauran magabatansa Abubakar RA, Umar RA da Usman RA (Majmuu'ul Fataawiy 35/72).

.

Kenan asalin matsalar ba sukar khalifancin Aliy RA suke yi ba, maganar ta zartar wa wadanda suka kashe shi ne hukuncin kisa, a hakan ma ba wannan din kai tsaye ya jawo sabani ba don duk sun yarda da cewa a yanke wa makisan hukuncin kisa, sai dai shi Aliy RA yana da ra'ayin cewa a dan dakata tukun har sai komai ya lafa, an sami kwanciyar hankali (Ahdaath wa Ahaadeethul Fitnatil Haraj p158), An-Nawawi yake cewa: "Ka sani cewa wadannan yaqoqin sun faru ne a dalilan wasu rikitattun abubuwa, abin da ya qara wa aya zaqi shi ne matsalolin sun kasu har zuwa gida 3 ne:-

.

1) Wadannan fahimci wani abu ne ta wajen ijtihadinsu cewa a bangare kaza take, kuma wanda ya saba wa wannan bangare da gaskiya take shi ne azzalumi, don haka ya zama musu dole su taimaki mai gaskiyan.

2) Wannan kuma kishiyoyin na farko ne, su ma ya zama musu dole su taimaki daya bangaren don su ma ya bayyana musu cewa shi yake da gaskiya dole su taimake shi.

3) Su wadannan abin rikice musu ya yi, suka kasa tantace mai gaskiyan, sai suka watsar da su duka, hakan ya faru ne don bai yuwuwa a yaqi musulmi har sai hakan ya cancanci haka, da sun tabbatar da halascin hakan cewa gaskiya na wani bangare, da ya halasta musu su yaqi maras gaskiyan (Sharhi Saheeh Muslin na Nawawi 15/149).

.

MATSAYIN WASU SAHABBAN

Talha da Zubair sun tafi Makka suka riski A'ishah RA, sun isa can ne bayan wata 4 da kashe Usman RA, wato a Rabi'ul Aakhir kenan, shekara ta 36 Hijiriyya (Taareekhut Tabariy 5/469), daganan sai suka fara tattaunawa da A'ishah RA don su fita zuwa Basra, tabbas akwai damuwa matuqa a kan halayyar da suka sami kansu yadda suka kasa yin komai a yayin kashe khalifa Usman RA, sun dan tuhumi kawunansu da cewa sun wofintar da khakifan ne, sai suke ganin cewa ba yadda za su yi kaffarar wannan kuskuren sai dai su fito neman qisasin jininsa.

.

Yana da kyau a sani cewa khalifa ne ya hana kowa ya kare shi, A'ishah RA ta ce "An kashe Usman RA ne da zalunci kuma za ta nemi jininsa (Taareekhut Tabariy 5/485), Talha kuma yana cewa "Za mu tashi ne mu nemi wannan jinin kafin ya baci, don bacinsa wulaqanta dokar Allah ne a tsakanimmu na har abada, idan har ba mu kame mutane daga wannan aika-aikar ba, to ba wani khalifa da za a samu sai hakan ta kashe shi (Taareekhut Tabariy 5/487).

.

Irin wannan abu da mutane suke ji a jikinsu ya isa ya zama babban dalilin da zai hana su zaman lafiya a tsakaninsu da kwanciyar hankali, sun fito din amma su kansu suna ji a jikinsu cewa suna fuskantar wata ruyuwa ce da Allah SW ne kadai ya san yadda za ta qare da su, duk wanda ya fita ya cire rai da komowa gida kuma, shi ya sa yake bankwana da 'ya'yansa cikin kuka, shi ya sa aka kira ranar fitarsu daga Madina a matsayin ranar koke-koke, don ba a yi ranar da aka sha kuka a cikin muslunci kamar wannan ranar ba (Taareekhut Tabariy 5/487, Diraasat fi Ahdin-Nubuwwa wal Khilafa Ar-Raashida p417).

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.

FARKON FARAWA

Wasu abubuwa ne da dan dama suka sa Makka ta tara jama'a, na farko dai Banu Umayya sun bar Madina sun koma Makka, saboda yadda lamuran duk suka yamutse, kar mu manta daga can suke, sannan Abdullahi bn Aamir wato gwamnan Basra a zamanin khalifancin Usman RA yana Makka, kuma ya ci gaba da nuna mahimmancin bibiyar sai an kashe makasan Usman RA, har taimakon abin masarufi yake badawa, shi kuma Ya'ala bn Umayya da ya fito daga Yaman don taimakon Khalifa Usman RA ya isa Makka, an kashe khalifa sannan yana da kudinsa da makamai da dabbobi daidai gwargwado, sai duk ya fito da su dai neman jinin khalifa.

.

Wadannan abubuwa in aka duba sun isa su qarfafa wa mutane gwiwar cewa za a iya neman jinin Usman RA din, lallai makasa su fuskanci hukunci, sai dai ta inda za su fara din nan ne matsalar, aka fara tattaunawa, A'ishah RA da wasu jama'a suka ce Madina za a je, wasu suka ce a'a Sham za a je a yo gangami, to bayan doguwar tattaunawa sai aka tsaya a kan Basra, Madina dai ba a amsa ba saboda wadannan mutanen suna da matuqar yawa a can, su kuma masu neman jinin halifan 'yan kadan ne, Sham kuma ba sai sun je ba, don Mu'awiya RA yana can ba su da matsala, Basra dai ita tafi dacewa saboda ba ta kai sauran wuraren yawa da qarfi ba, za su iya zartar da tsare-tsarensu a can (Taareekhut Tabariy 5/476, Diraasat fi Ahdin-Nubuwwa 418).

.

Tsare-tsaren ba wasu boyayyun abubuwa ba ne, tun a gida ko bayan sun fita manufofin su a bayyane suke: Neman jinin Usman RA, kawo gyara don kauce wa gaba, gaya wa mutane ainihin abin da wadannan mutanen suka aikata, umurni da abu mai kyau gami da hana mummunan aiki (Taareekhut Tabariy 5/489), wadannan duk in aka duba neman a tsayar da wani hukunci ne da Allah SW ya shar'anta (Diraasat fi Ahdin-Nubuwwa p419).

.

In har ba a yi maganin wadannan ba, to fa duk wani khalifa kuma jininsa a qumba yake, shi ma irin wadannan mutanen za su iya kashe shi (Taareekhut Tabariy 5/487), hanyar da za a bi ita ce a fara shiga Basra, sannan Kufa, sai a nemi taimakon mutanen can don makasan Usman RA din, daganan kuma sai a fara neman mutane daga sassa daban-daban ta yadda za a tilasta kamo makasan da suka yi saurin shiga sojojin Aliy RA, a yanke musu hukunci ba tare da an zubar da jini sosai ba (Diraasat fi Ahdin-Nubuwwa p419).

.

Zubair RA da A'ishah RA sun yi qoqarin fahimtar da al'umma ne yadda za a fuskanci wadannan makasan wato 'yan-Saba'i, wadanda suka yi amfani da 'yan sara-suka, da wadanda suka zo daga birane daban-daban gami da qauyawa da bayi suka zartar da abin da suke so, kuma bisa wannan fahimtar akwai wadannan mutanen a cikin rundunar Aliy RA, shi kuma ba zai iya fuskantarsu ba saboda tsoron abin da za su yi a Madina in an saba musu, fahimtar take ganin dole masu neman jininnan su nusar da jama'a, su qarfafa bangaren yanke hukuncinnan, don a kare jinanan wadanda ba su ji ba ba su gani ba, dalilin da zai sa a fahimtar da jama'a kuwa, hanyar da su wadannan mabarnatan suka bi kenan har suka sami hadin kan mutane da dama dole a kawar da wancan fahimtar, akwai ingantattun ruwayoyi da suka nuna haka (Daurul Mar'a As-Siyaasiy p394).

.

Dangane da fitowar A'ishah RA da 'yan Shi'a suke ta yi wai matar Annabi SAW surutai a kai wai ta fito wajen yaqi bayan Qur'ani ya yi musu umurni da zaman gida, Ibn Taimiyya RL yake cewa: "Ba ta fita irin fitar jahilan farko ba, umurnin cewa a tabbata a gida bai hana a fita don kawo gyaran da addini ya yi umurni da shi ba, misali da za ta fita don aikin hajji ko umura, ko ta fita tare da maigidanta a irin tafiye-tafiyensa, wannan ayar ta sauka ne a zamanin Annabi SAW, bayan haka kuma Annabi SAW ya yi tafiye-tafiye da su tare, sai tafiyar da ya yi kuma tare da A'isha a hajjin bankwana, ya tura ta tare da Abdurrahman dan uwanta ya goya ta a bayan dabba, ta dauko umura daga Tan'eem.

.

Hijjatul-wadaa kuwa an yi ta ne da kusan wata 3 kafin rasuwar Annabi SAW, bayan saukar wannan ayar, don haka matan Annabi SAW suka ci gaba da zuwa aikin hajji bayan rasuwarsa har dai lokacin da yake raye, shi ya sa a lokacin Umar RA ya riqa sanya Usman RA ko Abdurrahman bn Auf su riqa kula da abin hawansu, ita A'ishah RA tana ganin cewa wannan maslahar musulmi ce sai ta fassara da haka (Minhajus Sunna 4/317-579), Ibnl Arabiy yake cewa "Amma fitar da ta yi zuwa karon-battan Jamal ba don yaqi ta fita ba, mutane ne suka same ta suke nuna mata irin girman fitinar da aka shiga, da halin qaqa-nikayin da jama'a suka sami kansu, sai suka nemi albarkacinta da sa baki ko za a sami gyara.

.

Suka buqaci cewa za a ji kunyarta idan har ta tsaya a gaban mutane, ita kuma ta zaci cewa da gaske suke yi, ta fita tana tuna fadin Allah SW (Ba wani alkhairi a mafi yawan haduwarku sai dai in za ku yi umurni da sadaqa ko abu mai kyau, ko KAWO GYARA a tsakanin mutane) umurni da kawo gyara a tsakanin mutane ya shafi kowa ne, namiji da mace, da ko bawa (Taareekhul Yaquubiy 2/179-209).

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.

MATSA WA A'ISHAH RA AKA YI DON TA FITA

Ya'aquubiy yana ganin cewa Zubair bnl Auwaam RA ne ya matsa wa A'ishah RA kan ta fito neman jinin Usman RA (Taareekhul Yaquubiy 2/180-209), haka mai Al-Imama was Siyaasa ya fada (Al-Imama was Siyaasa 1/58-69), sai Ibn Abil-Hadeed (Sharhu Nahjil Balaga 9/18), haka na Ad-Dainuriy (Al-Akhbaar At-Tiwaal p145), wasu 'yan ruwayoyi da Zahabiy ya kawo duk dai suna nuna tilastawar Abdullahi bnz Zubair ce wato dan 'yar uwanta Asma' (Siyaru A'alamin Nubala 2/193), sai aka sami wasu marubuta da dama da suka ambato irin wannan daga baya, kamar Muhammad Sayyidul Wakeel, inda yake cewa: Zubair da Talha su suka qarfafa wa A'ishah RA gwiwar fitowa.

.

Maganar gaskiya ba haka batun yake ba, A'ishah RA tun bayan saninta da kisar gillar da aka yi masa ta fara neman a hukunta wadanda suka yi wannan aika-aikar, tun ma kafin Zubair, Talha da sauran manyan sahabbai su shugo Makka, abin mamaki ma akwai wata ruwaya da take nuna cewa: Yayin da A'ishah RA ta bar Madina zuwa Makka Abdullah bn Aamir Al-Hadramiy yake tambayarta "Ummul-Muminin, me zai maishe Makka?" Ta ce "Abin da zai maishe ni an yi wa Usman ne kisar gilla, ba yadda za a yi lamarin ya ci gaba matuqar khalifanci yana hannun wadannan 'yan ta'addan, ku nemi hukunta su don daukaka muslunci" Abdullah bn Amir ne ya fara amsawa (Taareekhut Tabariy 5/475).

.

A lokacin Talha da Zubair suna cikin Madina, ba su fita ba sai bayan kisar Usman RA da kimanin wata 4 (Daurul Mar'a As-Siyaasiy p383, Taareekhut Tabariy 5/469), kenan wa ya fara neman jama'a don gyaran addinin muslunci? Babu wanda ya tilasta A'ishah RA, wannan shi ne gaskiyar, to wannan ya isa a ce A'ishah RA din ce ta tattaro jama'a sun so ko sun qi don su yi wannan aikin? Wannan ba gaskiya ba ne shi ma, a cikin wadanda suka fita tare da ita akwai sahabbai da dama (Daurul Mar'a As-Siyaasiy 383), ba kuma ita ke juya su yadda ta ga dama kamar yadda Brukliman ya ce ba (Taareekhus Shu'uub Al-Islamiyya p111-117).

.

Ruwayoyin Tabariy sun nuna yadda sauran matan Annabi SAW suka qarfafa mata gwiwa, kan abin da take yi don ganin an sami gyara, kar a manta duk a cikin matan Annabi SAW ita ce yarinya, a kokacin ita ce take da jini a jikan da za ta iya yin wani abu, wasu daga Basra da dama su ma sun qarfafa ta (Taareekhut Tabariy 5/475), adadin da ta samu da yawa matuqa, wadanda suka taru din Talha da Zubair sun sifanta su da zababbun al'umma, ita kuma A'ishah RA ta ce mutane ne na gari (Daurul Mar'a As-Siyaasiy p385).

.

RA'AYIN MATAN ANNABI SAW

A wannan shekarar kamar yadda muka gani sun fita daga Madina sun je aikin hajji, da labari ya iske su cewa an kashe Usman RA sai suka yi zamansu a Makka, da har sun fita sai kuma suka dawo suna dan bibiyar labarin don su ji abin da jama'a za su yi, to da aka kashe Usman RA sai wasu cikin sahabbai da dama suka bar Madina, ba su son zama da wadannan bankadaddun.

.

A dalilin haka sai ya zama akwai sahabbai da dama a Makka ciki har da matan Annabi SAW (Al-Bidaya wan-Nihaya 7/241), da farko sauran matan Annabi SAW sun goyi bayan A'ishah RA kan cewa su koma Madina, amma da ra'ayin A'ishah RA ita da sauran sahabban ya yi daidai da cewa a tafi Basra sai sauran matan Annabi SAW suka ce su in ba Madina ba ba za su je ko'ina ba (Al-Bidaya wan-Nihaya 7/241), kenan babu wani sabani tsakanin matan Annabi SAW na cewa a nemi yanke wa makasan hukunci, inda suka sami sabani kawai shi ne da aka ce za a je Basra suka ce su ba za su ba.

.

Duk da haka Hafsah RA tana tare da A'ishah RA kan cewa su fita zuwa Basra, sai dai dan uwanta ne Abdullah shi ne ya hana ta fita, ba wai ita ce ta zabi kar ta fita ba (Daurul Mar'a As-Siyaasiy p386), kuma da hakan ta faru ba ta yi qasa a gwiwa ba ta aika wa A'ishah RA da saqon cewa "Abdullah ya hana ni fita" ta nuna mata hanzarinta (Taareekhut Tabariy 5/487), sai kuma an sami ruwayoyi wadanda suka fi shahara kan cewa: Ummu-Salama matar Annabi SAW ba ta amince da ra'ayin A'ishah RA na zuwa Basra ba, tana tare da Aliy RA (Ansaabul Ashraaf 4/224).

.

Ruwayoyin da suka fi kusa da gaskiya sun nuna cewa ta tura danta Umar bn Abi-Salama wurin Aliy RA take ce masa "Wallahi ina son sa sama da ni kaina, ku fita tare, ya tafi duk inda za ka" daganan ya fita tare da shi (Asadul Gaaba 4/169, Al-Isaba 4/487, Daurul Mar'a As-Siyaasiy p387, Al-Mustadrak Marwiyaat Abi-Mkkhnaf p257), abin da ya bayyana a nan shi ne wannan ba ya nufin ta saba wa matan Annabi SAW wajen neman a kawo gyara, ko su ba sa ganin cewa wannan fitar saba wa Aliy RA ce ko fita daga khalifancinsa, akwai ma ruwayar da ta fado cewa matan Annabi SAW gaba dayansu sun fita don neman gyara a tsakanin musulmai gaba daya (Daurul Mar'a As-Siyaasiy p387)

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.

A'ISHAH RA BA MACE BA CE

A halitta ne kawai A'ishah RA ta zama mace kamar sauran mata, in ka cire wannan to ta bambanta da sauran mata, ba da banza ba Annabi SAW ya ce mu karbi rabin addininmu a wurinta, Urwa bnz Zubair yake cewa "Na yi tafiya tare da A'ishah RA ban taba ganin wani mutum da ya san ayoyin Allah, farali da sunna, waqoqin Larabawa, yawan ruwayoyi, sanin tarihin Larabawa da danganensu, hukunci, magunguna da kaza da kaza kamarta ba (Siyaru A'alamin Nubala 2/183), Sha'abi kan yi maganarta ya yi ta mamakin sanin fiqihunta da tsabar iliminta sai ya ce "Ya kuke ganin wanda annabci ya tarbiyantar da shi?" Ata'u yakan ce "A'isha ta fi kowa fiqihu da zurfin tunani (Siyaru A'alamin Nubala 2/183).

.

Da wannan ne mutum zai ga mahimmancin fitarta, ba wai mace ce kawai da in abu ya taso za ta yi ihu ba, tunda Annabi SAW ba ya tare da jama'a lallai kuwa to jama'a tana buqatar mutum irinta don ta riqa yi musu tilawar umurni da hani, Ahnaf bn Qais shugaban Banu Tameem, kuma daya daga cikin masu fasahan Larabawa yake cewa "Na ji hudubar Abubakar, Umar, Usman da Aliy da ma halifofin da suka zo bayansu, amma ban ji magana daga bakin wani da ta girgiza ni ta yi min kyau kamar wace ta fito daga bakin A'ishah RA ba" Mu'awiya RA shi ma yakan fadi haka (Duk dai Siyaru A'alamin Nubala 2/183).

.

Matan Annabi SAW dai sun fito sun raka A'ishah RA, wannan kuwa yana nuna goyon bayanta ne (Masnadu Ahmad 6/97), sahabbannan fa masoya junansu ne, ba sa gaba da juna kamar yadda wawayemmu suke zato, in an ce Abubakar RA ya cutar da Aliy RA da Fatima, to Aliy RA ya auro matar Abubakar RA din, ya dauko dansa Muhammad ya riqe shi a hannunsa, ya ba shi tarbiyya kamar dansa, yana matuqar qaunarsa, shi ya sa Muhammad din bai iya shiga taimakon Usman RA ba don yana cikin 'ya'yan Aliy RA wato su Hassan da Hussain da khalifan ya hana su shiga ciki, shi kuma Aliy RA a gidan Annabi SAW ya taso tare da A'ishah da sauran matan Annabi SAW ya za a yi su qullace shi? Mu ne ta rage mana mu fahimci ainihin abin da ya faru a tsakanin wadannan bayin Allan.

.

ZUWANSU BASRA

Isarsu Basra ke da wuya suka sami wani wuri a gefen gari suka sauka, daganan suka aika wa shugabannin qabilu suka nuna musu mahimmancin fitar ta su don neman a yanke wa makasan Usman RA hukunci, to dama mutanen Basra da dama suna da wannan fahimtar, koda yake akwai wadanda suke ganin cewa wannan wani abu ne da ya shafi khalifa shi kadai, fita kuma kan abin da ya shafi hakan ba tare da umurninsa ba tabbas sabo ne.

.

Sai dai fitar wadannan da aka tabbatar an yi musu bushara da aljanna, ga 'yan kwamitin shura ga A'ishah RA tare da su, wace take iyalin Annabi SAW ce, kuma mafi ilimin mutane, sannan abin da suke nema ko kadan bai saba wa Shari'a ba, ba kuma abin da hankali zai qi karba ne ba, shi ya sa mutane da dama suka yarda, suka hadu da su, sai Zubair ya aika wa Ahnaf bn Qais yana nemansa da ya shugo ciki, Ahnaf kamar yadda muka gani a sama maganarsa ana jin ta a wurin mutanensa.

.

To shi Qais din bai karba ba duk kuwa da cewa ya ga A'ishah RA a cikinsu, sai ya tsaya a tsakiya, yana da mutane da dama su wajen 6,000, amma a dalilin hakan wasu da dama a cikinsu sun saba wa fahimtarsa suka shiga cikin su Talha, Zubair da A'ishah RA (Tabaqaat ibn Sa'ad 5/456, yana da shawahid), Zuhriy yake cewa mafi yawan 'yan Basra sun bi su (Musannafu Abdirrazaq 5/456), Ibn Hunaif ya yi iya bakin qoqarinsa wajen ganin ya yayyafa wa wutar ruwa, amma abin ya ci tura.

.

AN KASHE INB JABALA

An dan yi ba-ta-kashi da mutanen Hukaim bnl Jabala cikin mutanen da dama sahabban suke nema, to amma A'ishah RA ba ta so haka ba, ta nuna cewa ba ta son a gwabza din, ta umurci mutanenta da su yi nesa da su har dare ya ratsa, to da gari ya waye sai Ibnl Jabala din ya nufi inda A'ishah RA take, duk kuma wanda ya nuna masa ba ya son ya zage ta sai ya kashe shi (Taareekhut Tabariy 5/493-495), aka sami musayar yawu tsakanin jama'a, mai shelan A'ishah RA ya yi qoqarin hana su hakan ba ta yuwu ba, A'ishah RA ta riqa gaya musu "Kar ku yaqi kowa in ba wanda ya yaqe ku ba" amma Hukaim bai ko kula ba.

.

Ya ci gaba da hura wutar yaqin, to da Talha da Zubair suka ga wannan naciyar sai suka ce "Mun gode wa Allah da ya ba mu wannan fansar ga wadannan mutanen na Basra, ya Allah kar ka bar kowa cikinsu, ka ba mu fansarmu da mutuwarsu gaba daya" suka ja layi da cewa "Duk wanda ya san ba shi a makasan Usman to ya fita, ba mu son kowa sai makasansa" a nan ne aka yi mummunar gwabzawa (Taareekhut Tabariy 5/499).

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.

ALIY RA YA KOMA KUFA

Tun tsirar muslunci ba a taba samun cibiya ta muslunci mai zaman kanta ba sai Madina, haka Annabi SAW ya yi rayuwarsa har ya gama, sauran sahabban ma Abubakar, Umar, Usman zuwa Aliy RA duk a Madina din ne dai suka zauna a matsayin cibiyar musluncin, sai dai shi Aliy RA daga bisani ya fara qoqarin tayar da cibiyar daga Madina zuwa Kufa wato Iraqi kenan, abin da sahabbai ba su so ba kenan, wannan ya bayyana qarara lokacin da ya yi niyyar zuwa Sham don ziyara tare da sanin ra'ayin Mu'awiya RA da abin da yake qoqarin yi (Assiqaat libni Hibbaan 2/283), shi yana ganin Madina a wannan lokacin ba ta da abin da sauran garuruwan muslunci suke da shi wanda hukuma dole tana buqatarsu, ya ce "Gwaraza da dukiya suna Iraqi (At-Thiqaat libni Hibbaan 2/283, (Al-Ansaar fil Asril Raashidiy p161).

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Lokacin da Abu-Ayyub RA ya ji haka sai ya ce masa "Da ka zauna a wannan garin don garkuwa ne gare ka, kuma nan ne Annabi SAW ya yi hijira, qabarinsa da mumbarinsa da ginshiqan muslunci duk sunanan ne, in Larabawa suka tsaya maka shi kenan sai ka zama kamar magabatanka, in kuma wasu jama'a za su so abka maka sai ka jefe su da abokan gabansu, in a lokacin ka so fita, to ba shakka kana da hanzari" sai Sarkin-musulmi ya karbi shawarar Abu-Ayyub RA ya fasa tafiyar ya tura ma'aikata kawai sauran garuruwan musluncin (At-Tiqaat libni Hibbaan 2/283, Al-Ansaar fil Asril Raashidiy p161).

.

Sai dai daga baya an sami wasu baqin abubuwa da suka tilasta khalifan barin Madina, ya yanke cewa zai je Kufa don ya kasance kusa da Sham (Istishhadi Usman wa Waqa'atil Jamal p183), to a tsakankanin shirye-shiryansa sai labari ya iske shi cewa A'ishah RA, Talha da Zubair RA sun riga sun isa Basra (Taareekhut Tabariy 5/508), nan ya nemi mutanen Madina da su biyo shi don su fita tare, amma wasu suka yi baya-baya da gayyatar saboda samun wadannan tambadaddun a cikin sojojin Aliy RA, da rashin sanin yadda za su yi ma'amalla da su, da yawa daga cikin mutanen Madinan suna ganin wannan fitinar ba ta qare ba, don haka dole ne a dan saurara har abubuwa su gama bayyana gaba daya.

.

Sai suka riqa cewa "Mu dai wallahi ba mu san abin da za mu yi ba, duk lamuran sun rikirkice mana, don haka za mu dan saurara sai mun fahimce su sosai" wata ruwaya ta Tabariy ta nuna cewa a yunqurin da ya yi na zuwa Sham don bibiyan abin dake faruwa a can akwai gwaraza daga Kufa da Basra da adadinsu bai wuce 700 ba (Taareekhut Tabariy 5/481), dalilan da suka raunana gwiwar mutanan Madina suna da yawa.

.

Daga cikinsu: Hudubar Sarkin-musulmin da take nuna cewa akwai koma-baya sosai a tsakankanin mutane (Attabaqaat libni Sa'ad 3/238, Al-Ansaar fil Asril Raashidiy p163), wannan raunin gwiwar a bayyane yake a tsakankanin sahabbai tun bayan kashe Usman RA, kamar dai yadda manyan sahabbai suka koma gidajensu tare da qudurta cewa in ba qaburburansu za su ba, to ba za su fito ba (Al-Bidaya wan-Nihaya shi ma ya dauko ne daga Al-Ansaar fil Asril Raashidiy p164).

.

Sahabbai suna ganin cewa fita daga Madina a wannan lokacin kamar qara nutsa ne cikin wasu fituntunun wadanda suke tsoron abin da zai biyo baya, sai suke ganin za su ririta jihadin da suka yi tare da Annabi SAW (Al-Ansaar fil Asril Raashidiy p164), amma fa wannan ba yana nufin cewa sahabbai ba su fita tare da Aliy RA ba ne, akwai 'yan kadan tare da shi.

.

Sha'abiy yake cewa "A karon battan Jamal da aka yi sahabbai sam ba su shiga ba in ba: Aliy, Ammar, Talha da Zubair ba, in suka kawo na 5 din to ba daidai na fada ba (Taareekhu Khayyaat p16, Musannaf Ibn Abi-Shaiba 8/710), a wata ruwa kuma aka ce "In wani ya gaya maka daga cikin wadanda suka halarci Badar wai sama da mutum 4; Aliy, Ammar a bangare daya Talha da Zubair a daya bangaren ka qaryata shi (Al-Usmaniyya na Jaahiz p175, Al-Ansaar fil Asril Raashidiy p165), da wadannan ruwayoyin za mu ga cewa tabbas akwai sahabban a lokacin, amma wadanda suka sa hannu a ciki adadinsu qalilan ne matuqa.

.

Abin kula shi ne da ake cewa wadanda suka mutu a karon-battan Jamal da Siffin duk sahabbai ne suka kashe kawunansu, maganar gaskiya ba haka ba ne, Sha'abiy da Ibn Seereen suna cewa "Wannan fitinar ta abku a lokacin sahabban Annabi SAW a Madina sun kai 10,000, amma wadanda suka shiga ciki dududu ba su wuce mutum 20 ba, shi ya sa ake cewa karon-battan Jamal da na Siffin fitina ne (Al-Khilaafatur Raashida min Tareekhi Ibn Katheer p356), kenan adadin da suka fita zuwa Basra ba su da yawa, kuma babu wani dalilin da zai nuna cewa sun shiga karon-battan Jamal din, duk da tsananin abin da ya faru, babu wani dalili da zai nuna cewa ga sa hannun sahabbai, ko shahidansu ko wadanda suka sami raunuka a cikinsu (Al-Ansaar fil Asril Raashidiy p165).

.

Akwai wata ruwaya da take cewa: Wadanda suka fito tare da Aliy RA mutane ne qalilan kimanin 700 daga cikin 'yan gani-kashenin Basarawa da Kufawa (Taareekhut Tabariy 5/481), abin da zai bayyana a wannan ruwayar shi ne: Ruwayar ita ce ta fi kusa da zahirin abin da ya faru a wannan lokaci, kuma ta yi daidai da sauran ruwayoyi na tarihi, tare da nuna matsayin mutanen Madina wanda suka karkata wajen janye jikinsu daga wannan fitinar, suka qi sa hannunsu (Al-Insaaf fi ma waqa'a fi Tareekhil Asril Raashidiy minal Khilaf p388).

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.

WADANDA SUKA YI NASIHA

Abdullah bn Salaam, sahabin Annabi SAW, ya so ya canja wa Aliy RA ra'ayin fita din, ya same shi a daidai lokacin da ya gama shiri, ya nuna masa tsoron da yake ji a kan haka, ya kuma ce kar ya je Iraqi don tsoronsa na kar a kashe shi, ya ce masa in har ya rabu da minbarin Annabi SAW ba zai sake yin ido biyu da shi ba, to shi Aliy RA tuni ya riga ya ji wannan a wurin Annabi SAW, sai ya ce masa "Na rantse maka da Allah, na riga na ji wannan a wurin Annabi SAW" a nan wadanda ke tare da Aliy RA wato 'yan Kufa da Basra kenan (Cikin wadanda suka kashe Usman RA) suka murtsuke idanunsu suka ce wa Aliy RA "Bar mu mu kashe shi".

.

Su a wajensu kashe duk wani musulmin da ya shiga gabansu, ko suke jin zai iya zama musu qarfen qafa a baki ko a aikace abu ne mai matuqar sauqi, ba sa ganin wani laifi don sun aikata, wadannan abubuwan suka sa za a gane cewa tsantseninsu kadan ne, kuma ba sa bai wa sahabbai matsayin da Annabi SAW ya ba su kokadan, shi dai Aliy RA ya ce "Abdullahi bns Salaam salihin mutum ne (Masnadu Abi-Ya'ala 1/381 isnadin sahihi ne), akwai ma wasu nasihohi da aka ce Hassan bn Aliy ya yi wa babansa na hana shi fita din (Taareekhut Tabariy 5/482).

.

Shi Aliy RA ya riga ya yanke hukuncin fita, ga alama kuma ba abin da zai hana shi hakan, sai ya tura 'yan saqo guda 2, wato Muhammad bn Abibakr As-Siddeeq da Muhammad bn Ja'far su je Kufa su nemo masa gudummuwar mutane, sun tafi din amma ba su sami nasarar abin da aka tura su ba, domin gwamnan Aliy RA a Kufa din wato Abu-Musa Al-Ash'ariy ya riga ya ja kunnen mutane tare da nuna musu cewa shiga cikin rigimar fitina ce, ya gaya musu hadisan Annabi SAW da ya yi musu kashedin kutsawa fitinar (Taareekhut Tabariy 5/514, Musannafu inb Abi-Shaiba 15/12).

.

Zai yi kyau a fahimci cewa sahabbannan fa sun qi shiga ne saboda fahimtar cewa fitina ce ta taso, duk kuwa da sun so a yanke wa makasa Usman RA hukunci, amma da abin ya juya, ya nemi ya zama yaqi tsakanin musulmai duk sai suka dare, suka tsame hannuwansu, ba goyon bayan wani bangare suka yi ba, qila abin da ya sa kenan sahabbai ba su mutu don wannan yaqin ba, to da su Muhammad biyu suka koma sai Sarkin-musulmi ya sake tura Hashim bn Utba bn Abi-Waqqaas, shi ma ya dawo hannu rabbana saboda tasirin Abu-Musa din (Khilafatu Aliy bn Abi-Talib p144, Siyaru A'alamin Nubala 3/486), Abu-Musa gwamnan Aliy RA ne mai yi masa aiki.

.

YA NEME FITOWAR 'YAN KUFA

Duk da haka Aliy RA ya fita da sojojinsa zuwa Zu-Qaar cikin kwanaki 8 da fitowarsa daga Madina, yana tare da kusan mutum 900 (Taareekhut Tabariy 5/519-521), sai a wannan karon ya tura Abdullah bn Abbas, da suka jinkirtar da shi sai ya sake tura musu Ammar bn Yasir da Hassan bn Aliy RA, a wannan lokacin ne aka ce ya cire Abu-Musa ya maye shi da Qaraza bn Ka'ab (Fatahul-Bari 13/53, At-Taareekhus Sageer 1/109), Qa'qa' ya taka babban rawa wajen ganin ya gamsar da mutanen Kufa, ya yi musu huduba da cewa "Ina yi muku nasiha, kuma ina tausaya muku, sannan ina so ku shiriya, zan gaya muku wani zance na gaskiya, zancen da babu wani irinsa, dole a sami wani shugabanci da zai tsara mutane wuri guda, ya kawar da zalunci, ya daukaka wanda aka cuta, shi Aliy ba wani abu yake so ba sama da gyara, don haka ku fito gaba dayanku da idonku da kunnuwanku ku bi wannan lamarin (Taareekhut Tabariy 5/516)

.

Dama Hassan bn Aliy RA yana da karbuwa sosai a wajen mutane, shi ma ya miqe ya ce "Jama'a ku bi kiran shugabanku, ku fita ku riski 'yan uwanku, wallahi za a sami wadanda za su amsa wannan kiran, kuma cikin masu hankula, ku amsa gayyatarmu, ku taimaka a kan abin da aka jarabce mu mu duka (Taareekhut Tabariy 5/516), an sami mutanen Kufa da dama da suka amsa gayyatar, suka fita tare da Ammar bn Yasir da Hassan bn Aliy, an ce sun kai mutum 6,000-7,000, aka sami kamar mutum 2,000 daga wajen Abdul-Qais dake Basra, aka samu wasu qabilu kuma na Larabawa, wanda kafin a kara adadin sojojin ya kai kusan 12,000 (Musannafu Abdirrazaaq 5/456-457, Khilafatu Aliy bn Abi-Talib p146).

.

Yayin da 'yan Kufa suka hadu da Aliy RA a Zu-Qaar ya ce musu "Jama'ar Kufa, Ku kuka riqe qarfin ajamawa da sarakunansu, kuka ni'imtasu, har komai nasu ya komo gare ku, kuka yalwata wurarenku da su, kuka yi aiki da mutane a kan abokan gabanku, to yanzu na gayyato ku ku halarci karommu da 'yan uwammu na Basra, in sun ja da baya sun koma dama haka muke so, in kuma sun shugo za mu mu'amalance su sannu a hankali, amma za mu ja har sai in sun fara abka mana, ba za mu bar wani gyara ba sai mun magance barna da shi in sha Allah, ba wani qarfi sai ga Allah (Taareekhut Tabariy 5/519), wannan ba ko shakka ita ce fitinar da ta faru don kowa gyara yake nema ba mulki ba, sabanin rubuce-rubucen da aka yi daga baya.

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.

SABANIN SAHABBAI

Wai sun ma sami sabani yadda wani ba ya qaunar wani a cikinsu? Amsar ita ce a'a, manyan wadanda suka fara neman jinin Usman RA ba Mu'awiya RA ko wani cikin Umawiyya ba, wadanda aka yi musu bushara da aljanna ne tun ma Mu'awiya RA bai ma sami labari ba suka fara, don haka ko kadan ba qabilanci ba ne, a 'ya'yan Abubakar RA A'ishah RA tana bangaren neman jinin Usman RA nan take, qaninta Muhammad yana bangaren Aliy RA kan a dan dakata sai komai ya kwaranye tukun, gaba dayansu sahabban ma ba wanda ya riqi wani a zuciyarsa, Um-Salama tana tare da matan Annabi SAW kan neman jinin Usman RA amma danta ta tura shi wurin Aliy RA, kar mu manta a gidansu Aliy RA ya gama girmansa, kuma a hannunsu.

.

A ruwayar Bukhariy daga Abu-Wa'il ya ce "Abu-Musa Al-Ash'ariy da Abu-Mas'ud, da Uqbatu bn Amr Al-ansariy sun shiga wurin Ammar lokacin da Aliy RA ya tura shi gwamna a Kufa, sai Abu-Musa da Abu-Mas'ud suka ce wa Ammar "Tunda ka shiga muslunci ba mu ga ka yi wani mummunan abu kamar saurin bin Aliy a wannan abin ba" Ammar ya ce "Ni kuwa tun da kuka shiga muslunci ban ga kun yi wani mummunan abu ba kamar jinkirinku da mara wa Aliy" a wata ruwayar Abu-Mas'ud sannan yana da wadata ya ce wa yaronsa "Kai! Kawo wasu kayan sawa masu kyau ka ba Abu-Musa daya, dayan kuma ka ba Ammar!" Ya ce musu "Ku sanya ku je masallacin juma'a (Bukhariy kitabul Fitan).

.

Ka ga dai Abu-Mas'ud da Ammar kowa yana ganin kuskuren dan uwansa, amma duk da haka Abu-Mas'ud ya sa a ba shi suturar da zai je masallacin juma'a domin suturar tafiya ce a jikinsa da ta yi kama da mahari, shi kuma Abu-Mas'ud ya yi masa haka ne don bai son ya je masallaci da irin wannan shigar, wannan qauna ce ta zahiri, duk kuwa da cewa kowa yana ganin dan uwansa ya kauce hanya ta wajen daukar wannan matakin, kuma kowa yana da hujjarsa da ya gamsu da ita, kuma a kanta yake, sabanin yadda muke fassarawa a yau na cewa suna gaba da juna, wanda hakan ya saba wa nassin Qur'ani.

.

To in an kula sosai sai a ga cewa hujjar da kowa ya bayar abar kula ce, duk da cewa maganar rashin shiga yaqin ake yi a nan ba mara wa bangaren su A'ishah RA ba, sun ja jiki ne saboda kar su fada cikin fitinar da Annabi SAW ya yi musu kashedi tun farko, masamman yadda lamarin ya yi kama da cewa musulmi ya zare wa dan uwansa musulmi takobi, shi kuwa Ammar yana tare ne da Aliy RA wajen fahimtar cewa suna yaqar masu abka wa musulmi ne, ko masu warware mubaya'a, Allah SW a Suratul Hujuraat ya yi umurni da abka wa bangaren da suke abka wa musulmi da zalunci, a zahira ba qoqari kowani bangare yake yi don abka wa dan uwansa ba, hasali ma duk sun yi iya qoqarinsu wajen neman abin da zai hana faruwar karon, da yadda za a sake hadewa har in qaddara ta sa an gwabza din, don dukansu ba son yaqin suke ba (Al-Madinatun Nabawiyya, Fajarul Islam wal Asrul Raashidiy 2/304)

.

TAMBAYOYIN DA AKA YI WA ALIY RA

Lokacin da Abu-Rifaa'a bn Raafi bn Malik Al-Ajalaniy Al-Ansariy ya so fita daga Rabada ya tambayi Aliy RA, ya ce "Me kake son yi? Ina kake so a je?" Aliy RA ya ce "Abin da nake so shi ne "Gyara, in fa sun yarda sun bi" ya ce "In suka qi fa?" Ya ce "Sai mu yi musu hanzari, mu ba musu gaskiyar mu haqura" ya ce "Idan hakan bai gamsar da su ba fa?" Ya ce "Mu fita harkarsu matuqar mu ma sun qyale mu" ya ce "To in ba su qyale mu ba fa?" Ya ce "Mu kare kammu" sai ya ce "I to haka ya yi" gwargwadon tambayoyin da amsoshinsu suka gamsar da shi ya ce "Lallai kam zan gamsar da kai a aikace kamar yadda ka gamsar da ni a bayyane Taareekhut Tabariy 5/510).

.

Irin wadannan tambayoyin mutanen Kufa suka yi a Zu-Qaar, Aliy RA ya ba su amsa (Al-Bidaya wan-Nihaya 7/250, Taareekhut Tabariy 5/529), Abu-Salama Ad-Du'ulaniy yana daya daga cikin wadanda suka tambayi Aliy RA cewa "Ba ka ganin cewa wadannan suna da gaskiya a neman jinin da suke yi matuqar don Allah SW suke yi?" Ya ce "Qwarai kuwa" ya ce "Kana da hujja a jinkirin da ka yi na yanke wa makasannan hukunci?" Ya ce "Qwarai kuwa, abu in ya kasance ba za a iya samunsa ba to hukuncin da za a yi masa shi ne wanda ya fi gamsarwa da amfanarwa" ya ce "To idan aka jarabce mu gobe meye matsayimmu gaba daya?" Ya ce "Ina fatar cewa ba za a kashe ko mutum guda mai tsarkakakkiyar zuciya a cikimmu gaba daya ba sai makomarsa ta zama aljanna (Al-Bidaya wan-Nihaya 7/250".

.

Duk wadanda suka tambayi Aliy RA kusan amsar guda daya ce, kafin Aliy RA ya bar Zu-Qaar ya dan tsaya a can tare da sojojinsa na 'yan kwanaki, qoqarinsa dai wannan rarrabuwarkan da fitinar su qare cikin ruwan sanyi ba tare da mummunan zubar da jini ba, ko su Talha da Zubair a daya hannun haka suke, akwai ma sahabbai da dama da suka so shiga tsakiya ko za a sami sulhu, ba su kadai ba har da manyanyan tabi'ai cikin wadanda suke da fahimtar cewa sabanin fitina ne kuma suka janye hannunsu daga ciki.

.

Ka'ab bn Saur daya ne daga cikin tabi'ai, ya yi iya qoqarinsa har da dora wa kansa kusan abin da ma ya fi qarfinsa, ya yi abin da mutane da dama a wannan lokacin ba su iya ba domin ganin ya kawo sulhu a bangarorin guda biyu, haka ya ci gaba har abin da yake wa mutane kashedin kar ya abku ya faru din, shi kansa ta rutsa da shi in da aka kashe shi yana tsakankanin bangarorin guda biyu yana qoqarin su hana su yaqin, ya kira duka bangarorin guda wajen ganin an sanya Qur'ani a gaba don hana yaqar juna (Attabaqaat libni Sa'ad 4/87, Khilafatu Aliy bn Abi-Talib p148), to abin da Allah SW ya shirya zai faru akwai wanda ya isa ya hana ne? Annabi SAW ya fadi faruwarsa don haka ko an so ko an qi sai ya abku.

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.

AN GWABZA

Kamar yadda muka karanta a baya cewa wadanda suka kashe Usman RA suna cikin sahun farko na wadanda suka fara yi wa Aliy RA mubaya'a, kuma suka shiga cikin sojojinsa, wanda hakan ya sa A'ishah RA ta ji wa Aliy RA tsoro, don a fadinta ta ce in har ba a dauki mataki a kansu ba, to fa za su shiga gaban Aliy RA, kuma in bai karbi abin da suke so ba tabbas za su yaqe shi, a taqaice dai suna cikin sojojin Aliy RA kuma shi kansa bai iya tantance su ba bare ya hukunta su, wasu kuma qabilarsu ta tsaya musu yadda ba za a tabe su ba, wasu ba a sami gamsasshiyar hujja a kan cewa da hannunsu ba, amma ana bincike, da wadanda zuciyoyinsu suke cike da munafurci ba su sami damar fitar da shi ba (Taareekhut Tabariy 5/526).

.

A gefe guda kuma akwai Saba'awan da suke ta qoqari ba dare ba rana sai sun tayar da fitina don su tsere wa hukuncin kisa(Tahqeequ Mawaqifis Sahaba fil Fitan 2/120), lokacin da kowa ya sami wurin tsayuwa ya natsu sai Aliy RA, Talha RA da Zubair RA suka fito, suka tattauna a qarshe suka sami matsaya kan cewa dole dai su tsaya kan abu guda, ba abin da za a yi wanda ya wuce sulhu, don abin ya fara neman ya zama yaqi, kuma dole a kauce masa, daganan duk suka rabu kowa ya koma cikin rundunarsa, Talha da Zubair suka aika wa manyan kwamandojinsu, shi ma Aliy RA ya tura ga kwamandojinsa matakin da aka dauka, kowa ya kwana da niyyar sulhu in ba makasan Usman RA ba.

.

Sauran mutane dai ba wanda yake ganin cewa matakin da aka dauka ba daidai ba ne, don har za ka ga wanda yake da mutane a wancan bangaren ya fita zuwa wurinsu, duk dai sulhu ake nema, wadanda suka tayar da fitinar ba su ji dadin abin ba, kwana suka yi suna tattauna yadda za su bullo wa lamarin don sun fara ganin mutuwarsu a fili in sulhun ya yuwu, suka ce "Talha da Zubair dai mun san matsalarsu, Aliy RA ne ba mu san nasa ba har yau dinnan, don ya nemi mutane su dauki aniya gobe, kuma ya ce kar wanda ya taimaka wa Usman ko daya ya bi su, wallahi mutane za su hade mana kai ne, in har suka yi sulhu da Aliy to fa tamu ta qare (Taareekhut Tabariy 5/526)

.

Shi kuma Abdullahi bn Saba ya riga ya ba wa magoya bayansa shawara ya ce "Nasararku tana wurin gwara kan mutanennan, dole haka za ku yi, in jama'a ta hadu gobe ku ta da yaqi kawai a tsakaninsu, ku kuma sanya ido sosai, har Allah ya shagaltar da Aliy, Talha da Zubair RA da ma duk mai ra'ayinsu su kasa ganin abin da kuke qi, ku kuma sai ku rabu a kai ba tare da kowa ya sani ba (Taareekhut Tabariy 5/526), duk sai suka tashi a kan za su kunno wutar yaqin gobe a boye ba tare da kowa ya sani din ba, sai suka fita da jijjifi ba wanda ya san fitarsu, sai kowa ya fada wa mutanensa na bangaren su Talha da Zubair ya yi kisa, nan take mutane suka fito wa wadanda suka abka musu, Talha da Zubair suka tura wa rundunar dama su ne Rabee'ah da Abdurrahman bnl Haarith bn Hisham yake jagoranci, da na hagu da Abdurrahman bn Itaab bn Usaid yake jagoranci, duk suka fito suka hadu a tsakiya.

.

Su Talha suka tambayi abin dake faruwa, mutane suka ce "Mutanen Kufa ne suka abka mana cikin dare" suka ce "Amma ba mu san cewa Aliy ya canja ba da har zai zubar da jinin mutane ba tare da dalili ba, ya halasta haram, ba zai shamakance mu ba" sai suka mayar da 'yan Basra din, su kuma suka taso wadancan maharan a gaba har suka mayar da su cikin rundunarsu (Taareekhut Tabariy 5/541), to su kuma Aliy RA tare da 'yan Kufa sunanan sai suka ji wata kururuwa, da ma Saba'awan sun nada wani da zai ba Aliy RA labarin abin dake faruwa gwargwadon yadda suke so, da ya ce "Me ke faruwa?" Mutumin ya ce "Ai mutanen ne suka fado mana mu kuma muka komar da su" to sai Aliy RA ya ce wa rundunar dama su shirya wa 'yan damansu, haka ma ta hagu, Saba'awa suka yi ta hura wuta (Taareekhut Tabariy 5/541).

.

Duk da cewa ga abubuwan da za su iya haifar da yaqin, duk bangaroron suna ta qoqarin su binciko haqiqanin gaskiyar lamarin, Aliy RA da mutanensa suka ja daga suka tsaya, suna jiran daya bangaren ya fara abka musu don su sami hujjar da za su iya fuskantar daya bangaren, sai dai duk da haka Saba'awa ba su qyale su ba (Taareekhut Tabariy 6/541), a daya bangaren kuma Talha yana kan dabbarsa mutane suka zagaye shi kowa na magana, ya ce "Haba jama'a ba za ku yi shuru ba? Duk suka bude baki suka ba su yi shuru ba, ya ce "Wasu masu qara wa wuta haki ne fa" bai qara cewa komai ba (Tareekhu khalifatin p182).

.

Ba ya nufin komai sai Saba'awa, duk da wannan matsalar da aka samu an ci gaba da nemo hanyar da za a yi sulhu, daidainan za a ga qoqarin da Saba'awa suka yi na kunna wutar yaqin da dagewar da sahabbai suka yi na ganin sun kawo abin da zai hana yaqin, wannan shi ne gaskiyar da nassosi suke tabbatarwa, kuma hankula suka natsu a kai (Abdullah bn Saba wa Atharuhu fi Ahdaathil Fitna fi Sadaril Islaam p192-193), malamai da dama sun yi ittifaqi da cewa ba sahabbai suka ta da wannan fitinar ba, sai dai dan sabanin sunayen da aka kira su da shi, wasu su ce: Mabarnata, 'yan sara-suka, makasan Usman RA, wawaye, 'yan taratsu, wasu su ce musu Saba'awan kai tsaye.

.

A fitowa ta gaba ne cikin ikon Allah za mu kawo maganganun malamai kan ainihin wadanda suka ta da wannan hargitsin har ta kai ga cewa wasu da dama sun baqunci lahira, dama dai mun riga mun karanto a baya cewa babban abin da ya sa sahabbai suka damu da a yanke wa makasan hukunci shi ne shigarsu cikin sojojin Aliy RA da sajewa da mutanen kirki, gami da shakku bisa abin da za su iya yi nan gaba, sai kuma abin tambaya shin sahabbai ne suka yaqi kansu? Wadanda suka kwanta dama ya matsayin dukiyarsu ganima ce? Matansu kuma fa, kame su za a yi? Duk dai sai in Allah SW ya hada mu, amma tabbas ana sukar sahabbai da abin da ba a sani ba, ana liqa musu sufofin da ba nasu ba ko kadan.

[31/01, 8:25 p.m.] Indo: ANNABI DA SAHABBANA // 217

.

WA YA SHIRYA KARON-BATTAN JAMAL?

Akwai maganganu da dama kan wadanda suka shirya wannan yaqin, shin sahabbai ne?

1) Umar bn Shubba ya ce "Wadanda aka jingina wa kashe Usman sun ji tsoron samuwar sulhu ne a tsakanin bangarorin guda biyu wanda zai iya kaiwa ga raba su da duniya, sai suka gwara kan bangarorin har yaqin ya abku (Fatahul-Bari 13/56)".

2) Imam Tahawiy ya ce "Karon-battan Jamal ya faru ne ba da Aliy ko Talha wani ya shirya wa faruwar hakan ba, mabarnata suka kintsa ba tare da sanin sahabbai ba (Sharhul Aqeedatit Tahaawiyya p546).

.

3) Albaaqilaaniy ya ce " An ci nasarar yin sulhu da rabuwa bisa amincewar bangarorin guda biyu, amma sai makasan Usman suka ji tsoron cewa tabbas za a iya cin musu, a kuma kama su, sai suka hadu suka yi shawara, aka sami bambancin ra'ayi, a qarshe suka yi ittafaqi kan cewa su kasu gida biyu, wadanda suke rundunar Aliy RA su far wa wadanda suke rundunar su Talha da Zubair, haka su ma wadancan bayan wadannan sun yi, suka suka shirya, yaqin kuma ya barke, tsakanin bangaren Aliy RA da su Talha RA kowani bangare yana qoqarin kare kansa ne wajen ganin ba a zubar da jinin mutanensa ba, kenan abin da kowanne ya yi a shar'ance daidai ne, kuma biyayya ce ga Allah SW, wannan shi ne mashahuri kuma a kansa muke (At-Tsmheed p233).

.

4) Alqali Abduljabbar yake cewa "Maganganun malamai suna nuna cewa akwai ittifaqi tsakanin Aliy RA da su Talha, Zubai da A'ishah RA kan yin sulhu tare da ajiye yaqi, a dubi gaba kuma yadda lamarin zai kasance, to sai dai daga cikin wadanda suka yi wa Usman RA kisar gilla suna tsakankanin rundunonin, suna tsoron kar jama'a su gano su, sai suka yi makircin shirya abin da ya faru, da haka ne kuma yaqin ya kabre (Tathbeetu Dala'ilin Nubuwwa na Hamdaaniy p299).

.

5) Alqali Abubakar bnl Arabiy ya ce "Lokacin da Aliy RA ya zo Basra, sai suka firfito, masu son zuciya ba su daga musu qafa ba, nan da nan suka zubar da jinin mutane, yaqi ya yamutse, 'yan taratsu na bangarori suka abka wa jama'a ta yadda za a nemi hujjoji na kama su bisa kisar Usman RA ba za a samu ba, to mutum guda a cikin runduna yakan iya bata musu tsari, ya kake gani in suna da yawa? (Al-Awaasim minal Qawaam p156-157).

.

5) Ibn Hazmin yake cewa "Dalili a kan haka shi ne sun tattaru amma ba su gwabza ba, ba su yaqi juna ba, lokacin da dare ne ya yi sai makasan Usman RA suka fahimci cewa su ne fa ake shirya yadda za a yi da su, don haka suka yi asubanci a kan rundunar Talha da Zubair, su kuma su Talhan da suka ga haka sai suka yi yunqurin kare kansu har sai da suka kai maharan ga rundunar Aliy RA, su ma a can suka miqe don kare kansu, da wannan kowani bangare ya yi zaton cewa daya bangaren ne ya fara abka masa, lamarin ya yi mummunar cakudewa, ba abin da kowa ya iya yi sai qoqarin kare kansa, su kuma makasan Usman RA suka yi ta hura wutar yaqin, kenan kowani bangare cikin bangarorin guda biyu yana kan gaskiya, kare kansa yake yi.

.

Daga qarshe Zubair ya yi watsi da yaqin ya kama hanya, shi ma Talha ya yi tsaye jungum bai san masabbabin karon ba, to da yake ya zo daidai da tashin wani rauni da aka yi masa a yaqin Uhud a gaban Annabi SAW, sai hakan ya yi sanadiyyar rasuwarsa, shi kuma Zubair RA bayan ya bar fagen fama da kusan yini guda a wani wuri da ake kira Wadus-Siba nan ne aka kashe shi, haka dai lamarin ya kasance (Al-Faslu fil Milal wal Ahwaa wan Nahal 4/157-158)".

.

6) Zahbiy yake cewa "Gidadawan bangarorin guda biyu su ne ummulhaba'isin sabbaba yaqin (Al-Ibar 1/37, Abdullahi bn Saba p195)" ya ce "Bangarorin guda biyu sun riga sun yi sulhu tsakaninsu, babu wani a cikinsu da yake son ganin an kara a tsakaninsu, a maimakon haka ma qoqari suka yi ta yi na ganin an sami haduwar fahimta wuri guda, amma 'yan ina da kisa na bangarorin guda biyu suka yi musayar kibau, suka kunna wutar yaqin, daganan ne hankula suka harzuqa (Taareekhul Islam 1/15, Abdullah bn Saba 195), yaqin ya rikice ne daga hannun wadannan mutanen har ya fi qarfin Talha da Zubair.

.

7) Dr Sulaiman bn Hamad Al-Auda yake cewa "Bayan haka za mu iya cewa "In muka duba abin duk da malamai suka fadi na dalilan yaqin mai zai hana mu ce Saba'awa sun taka muguwar rawa wajen haddasa karon-battan Jamal? Koda kuwa a ce wadannan 'yan ina da yaqin ba su da wata manufa tasu ta kebe da suke qoqarin cin ma wa wanda ta yi kama da ta Saba'awan? Me zai hana a ce wata dama ce Ibn Saba ya samu a kan gidadawan kuma ya yi aiki da ita, kamar dai yadda wadannan mabarnatan suke aiki da irin wannan damar in sun samu? (Abdullahi bn Saba p195).

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Mawallafi: Baban Manar Alqasim

.

YADDA AKA YI BA-TA-KASHI

Mun riga mun karanta matsayin kowa a cikinsu, mun kuma sani cewa ko kadan ba wani mai sha'awar ganin an kashe dan uwansa sahabi, ke nan ba yaqi ba ne, to in ba yaqi ba ne me ke nan? Amsar ita ce "Fitina ce" Annabi SAW ya riga ya fadi za ta abku, kuma ba wata makawa sai ta abku din, Talha da Zubair duk sun kira rundunoninsu, suka ce musu "Kar ku kashe wanda ya juya zai gudu, kar ku qarisa mai rauni, kar ku bi wanda ya bar yaqin ya kama hanya (Taareekhut Tabariy 5/506).

.

Zubair yake yi wa dansa wasiya a ciki yake cewa "Ba wanda za a kashe yau sai ko azzalumi ko wanda aka zalunta, ni kam ina ganin ni ma kashe ni za a yi da zalunci, babban abin da ya fi damuna shi ne bashin da ke kaina (Musannafu inb Abi-Shaiba 15/543, Khulafa Ar-Rashidun na Khalidiy p245), Aliy RA ya kira Zubair RA ya yi masa magana cikin sanyin rai da kalamai masu dadi, ya gamsu da su a qarshe ya fita daga yaqin, amma Jarmuz ya bi shi ya kashe shi (Attabaqaat libni Sa'ad 3/10, Tareekhu khalifatin p186), a bisa ruwayoyin wasu sun nuna Ibn Abbas ne ya jawo hankalinsa.

.

Shi kuma Talha a wata ruwaya an nuna cewa ne a karon farko aka same shi, kibiyar ta same shi ba a ma san wa ya harbe shi ba, jininsa da yawa ya zuba, har wasu suka ce masa "Abu-Muhammad ka zubar da jini da dama fa, ka shiga wani gidan ka yi magani" ya ce wa wani yaronsa "Dauke ni ka kai ni wurin da ya dace" aka koma da shi Basra aka shigar da shi gidansa, wanda yana cikin haka har Allah SW ya dauki ransa, aka birne shi a Basra (Al-Bidaya wan-Nihaya 7/253).

.

Abin da ya kamata duk mu hararo a nan shi ne: Aliy, A'isha, Talha da Zubair RA mutane ne da duk aka yi musu bushara da aljanna tun suna duniya, tsananta magana da qoqarin aibanta wani a cikinsu kamar ganganci ne, ruwayoyin ma da suke cewa Talha da Zubair sun riqa zaburar da mutane cewa su yi yaqin, ko suka ce Talha da ya ga za a ci su a yaqin ne ya fita ya kama hanya wannan ba gaskiya ba ne (Taareekhut Tabariy 5/540), don ya saba wa abin da ya inganta na adalcin sahabbai, da wasu ingantattun hadisai da suka nuna cewa sahabban da suka fito ba komai ya kawo su ba sai gyara, shi kuma da ya ga mutane sun bar abin da aka fito dominsa ya rabu da su (Al-Mustadrak 3/366, Istishhadi Usman wa Waqa'atil Jamal p200).

.

Zubair RA ya fice daga yaqin, shi kuma Talha RA ya yi shahada, an kuma sami asarar rayuka da wadanda aka yi musu rauni a duk bangarorin guda biyu, da haka zagayen farko na gumurzun ya kammala, za a iya cewa bangaren Aliy RA suka sami nasara, sai dai shi ba ya ganin haka, ya riqa jin zafi da baqin ciki a lokacin da yake ganin asarar rayukan da ake yi, da haka ne ma ya nufi dansa Hassan ya rungume shi yana kuka yana cewa "Ina ma da babanka ya mutu kafin yau da shekara 20?" Hassan ya ce "Baba ai na ce maka kar a yi" ya ce "Ban yi zaton abin zai qazanta haka ba, to wani dadin rayuwa za a ji bayan wannan (Al-Bidaya wan-Nihaya 7/521)

.

ZAGAYE NA BIYU

A zagaye na 2 lokacin ne labari ya kai ga A'ishah RA irin rasa rayukan da aka yi, ta fita a kan raquminta qabilun Azdiyya, na zagaye da ita, ta miqa wa Ka'ab mus'hafi saboda ya daga shi wurin kiran mutane ko za su tsakaita wannan mummunar kisan, ita kuma uwar muminai tana sa ran cewa in ta yi magana za su saurare ta saboda matsayinta a zukatansu, da haka za ta shiga tsakiya ta bice wutar fitinar da take ta balbala (Musannafu Abdirrazaaq 5/456), Ka'ab bn Suwar ya dauki kundi ya tsaya a gaban mutane.

.

Ya fara cewa "Jama'a! Ni ne Ka'ab bn Suwar, wato alqalin Basra, ina kiran ku zuwa ga littafin Allah da kuma yin aiki da shi, da yin sulhu bisa abin da ya gindaya" sai Saba'awa suka ji tsoron kar ya ci nasara aka sami wasu suka yi masa ruwan kibau, nan take ya bar duniya, ya rasu Qur'ani yana hannunsa (Al-Bidaya wan-Nihaya 7/253), cikin wadannan kibau din wani ya zarce zuwa ga darbukar A'ishah RA a kan raqumi.

.

Ta fara kira tana cewa "Haba dana! Ka ji tsoron Allah! Ku tuna Allah da ranar hisabi, ku daina fadan nan" Saba'awan suka yi mata kunnin uwar shegu suka ci gaba da kashe mutanen Basra, Aliy RA yana baya yana ta tsawatawa kan a tsayar da kisar haka, a daina abka wa Basrawa, amma ina! Saba'awa ne a gaba, aikinsu kawai suke yi, da A'ishah RA ta ga sun yi ko-in-kula da maganarta ga kuma Ka'ab sun kashe shi nan ne ta ga ba wani abin da za ta iya yi kuma sai dai addu'a, mutane daga bangarenta da suka ga haka su ma suka dauka gaba daya.

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.

SUN SO KASHE A'ISHAH RA

A'ishah RA na ganin rincabewar lamari sai ta fara addu'ar Allah ya tsine wa makasan Usman RA, sauran jama'arta daga Basra duk suka dauka, da Aliy RA ya ji muryarsu sama sai ya tambaya, aka ce masa ai su A'ishah RA ne suke tsine wa makasa Usman RA, shi ma sai ya ce "Mu ma mu tsine musu da duk wadanda suke tare da su" kowa ya kama tsine wa makasan (Al-Bidaya wan-Nihaya 7/253), amma saboda tsayuwarsu haka abin ya rikice, duk wuri ya yamutse, aka yi ta musayar kibau, aka zazzaro takubba aka yi ta bugun juna har sai da wasu suka dakushe (Musannafu inb Abi-Shaiba 15/267).

.

A sa'in ne Saba'awa suka yi qoqarin soke raqumar A'ishah RA da ma kashe ta gaba daya, nan da nan sojojin Basra suka yi maza suka ba ta kariya ta wajen zagaye ta da yaqar Saba'awan, duk wanda ya yi qoqarin kama akalar raquminta sai a kashe shi (Al-Bidaya wan-Nihaya 7/253, Tareekhu Khalifatin p190), da haka aka kashe Banu Azd, samarin Quraishawa, da dama bayan sun yi qoqarinsu (Al-Bidaya wan-Nihaya 7/254).

.

A'ishah RA ta yi iya bakin qoqarinta wajen ganin ta hana faruwar wannan yaqin amma abin ya faskara, a wannan lokacin ne Talha ya zo ya kama akalar raquminta ya ce "Uwar muminai me za ki ba da umurni a kai?" Ta ce "Ka cire hannunka a wannan yaqin" nan take ya mayar da takobi, aka kuma kashe shi (Tareekhu Khalifatin p190), da haka aka kashe Banu Azd, da ma samarin Quraishawa, da dama bayan sun yi qoqarinsu (Nasabu Quraish p281, At-Taareekhus Sageer na Bukhari 1/110), kamar yadda aka kashe Abdullah bn Utab bn Usaid da sauran wasu da daga cikin Banu Azd da Banu Damma.

.

ADADIN MAMATAN

Wadanda suka mutu a yaqin an sami sabani wajen tantace yawansu, Qatada ya ce adadin mamatan karon-battan Jamal ya kai 20,000 (Murujuz Zahab), ga alama an dan qara wa lamarin gishiri kadan domin yawan sojojin ma gaba daya yana tsakankanin wannan adadin ne, shi kuwa dan Shi'annan Abu-Mikhnaf shaci-fadi ya yi, ya damalmala lamarin ne a zatonsa ya gyara, ya ce an kashe mutum 20,000 duk daga bangaren mutanen Basra (Taareekhu khalifati bn Khayyat 186), shi kuma Saif yana ganin mutum 10,000 ne, rabinsu a nan, daya rabin kuma a can.

.

A wata ruwayar ya ce mutum 15,000 ne, 5,000 mutanen Kufa, 10,000 kuma mutanen Basra, rabinsu a zagayen farko, sauran rabin kuma da aka zo zagaye na biyu aka qarisa adadin (Taareekhut Tabariy 5/542-555), ruwayoyin dai gaba daya akwai rauni, an qero ta ne kawai, Umar bn Shaiba ya ce mutum 6,000 ne aka kashe, shi ma akwai rauni (Tareekhu khalifati bn Khayyat p186), Ya'aqubiy duk ya zarce sauran, inda ya ce wadanda aka kashe sjn kai mutum 32,000 (Musannafu inb Abi-Shaiba 7/546, Fatahul-Bari 13/62).

.

MANUFAR QARA YAWAN MAMATAN

1) Kwadayin da maqiya sahabbai wato Saba'awa, suke da shi na fadada sabani a tsakanin al'ummar da son sahabbai da koyi da su ya sa suka qara yawan adadin.

2) Gudummuwar da mawaqa ko jahilai a cikin a'umma suka bayar wajen kambama abin da ya faru don ya yi dai da abin da suke so wurin sifanta wadanda suke yabo.

3) Qoqarin samar da natsuwa a zukatan mabiya makasannan don cin ma abin da suke nema na yabonsu(Al-Insaf p455), a zahirin gaskiya adadin da aka kashe samsam bai da yawa saboda wasu dalilai.

.

1) Dan lokacin da aka yi yaqin aka gama sam bai da yawa, a ruwaya ingantacciya ta Ibn Abi-Shaiba ta nuna cewa da bayan azuhur ne ma aka fara (Musannafu inb Abi-Shaiba 7/546, Fatahul-Bari 13/62).

2) Yaqin kamar yadda muka gani ba kwadayin kisar juna suke yi ba, kowa qoqarin kare kansa kawai yake yi, bai son kisa.

3) In za a kwatanta da manyan yaqoqin da aka yi na ba-ta-kashi da arnar Rum ma a Yarmuk shahidai 3,000 ne, Qadisiyya kuma 8,500, wadannan yaqoqin kwanaki aka kwashe ana yi, in aka duba Jamal sai a ga adadin mamatan kadan ne matuqa.

.

Khaleefa bn Khayyat ya kawo asalin sunayen wadanda aka kashe wadanda zai iya tunawa da su ya ce mutum 100 ne kacal, ko da sun wuce ba za su wuce 200 ba, wannan adadin ne Dr Khalid bn Muhammad al-Gaith ya tabbatar a dan littafinsa na Istishhadi Usman wa Waqa'atil Jamal a Marwiyaatu Saif bn Umar na Taareekhut Tabariy (Istishhadi Usman wa Waqa'atil Jamal 215), aka ce Marwan bnl Hakam ya kashe Talha RA, sai dai bayan bincike ya tabbata ko kadan ba shi ba ne, to waye?

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Mawallafi: Baban Manar Alqasim

.

WA YA KASHE TALHA RA

Kamar yadda muka gani galibin 'yan Shi'a da masu bude musu hanya sun tafi ne a kan cewa Marwan RA da ya fito daga Banu Umayya shi ya kashe Talha (Istishhadi Usman wa Waqa'atil Jamal p215), amma a haqiqanin gaskiya ba shi ba ne saboda wasu dalilai:-

1) Ibn Katheer yake cewa: Ana cewa wanda ya harbe shi da kibiya Marwan bnl Hakam ne, to ga shi an ce wani ne ya harbe shi, to ni na biyun nan ya fi min, ko da kuwa na farkon ya fi shahara (Al-Bidaya wan-Nihaya 7/248).

2) Ibnl Arabiy yake cewa: "Sun ce Marwan bnl Hakam ya harbi Talha RA, wa zai san haka in ba allambusuru ba? Ba a rawaito shi ta ingantacciyar hanya ba (Al-Awaasim minal Qawaasim p157-160).

.

3) Muhibbuddeen Alkhateeb yake cewa "Wannan maganar ta Talha da Marwan tsintacciya ce ba ta da uba bare dan uwa (Al-Awaasim minal Qawaasim p157-160).

4) Marwan bnl Hakam da Talha RA a sahu daya suke wurin neman gyara a tsakanin mutane (Istishhadi Usman wa Waqa'atil Jamal p202).

5) Mu'awiya RA ya sanya Marwan bnl Hakam a matsayin gwamna a Makka da Madina, da a ce wata alama da ke nuna haka ta bayyana ga Marwan ba yadda za a yi Mu'awiya RA ya tura shi a matsayin gwamna tun farko.

.

6) An sami ruwayar Marwan a cikin Bukhari (Fatahul-Bari 2/520), duk mun san yadda Buhari yake da tsantseni wurin tabbatar da adalcin wanda zai dauki hadisinsa, in da abin da ake liqa wa Marwan gaskiya ne a wurinsa da samsam ba za a sami hadisinsa a jerin hadisan da ya tara ba saboda rashin adalcinsa a wajensa (Istishhadi Usman wa Waqa'atil Jamal p202), galibin masu neman laifukan da za su liqa wa wani sahabi don wani abin da ya faru a wancan lokacin kuma ba a kan idonsu ba za ka taras ba mutane ne masu tarbiyar muslunci ba, almajiri na qwarai ko wani malami na zamaninsa ya ji ana zagi za ka ga ransa bai son haka, ko da kuwa an sami bambancin aqida, to bare kuma waliyan gaskiya, wato sahabbai ke nan.

.

BAYAN HANKULA SUN NATSU

Fadar ba ta lafa ba sai da wani mai yi wa Aliy RA shela ya kira mutane "Kar ku qarisa mai rauni, kar ku bi wanda ya juya zai gudu, kar ku shiga gidan kowa, duk wanda ya yar da takobi ya tsira, wanda ya kulle qofarsa ya tsira" sojojinsa ba su da wata ganima in ba abin da aka kawo fagen fama ba na makamai, ban da wannan kuma ba su da komai, sai ya juya wurin abokan fadansu wato mutanen Basra ya ce "Duk wani mutumin Basran da ya ga wani kayansa a hannun sojojinsu to ya qwace abinsa (Khilafatu Aliy bn Abi-Talib p168, Musannafu inb Abi-Shaiba 15/286)" wasu cikin sojojin Aliy RA sun zaci cewa za a raba musu bayi da qwarqwarori.

.

Har ma wasu sun fara tattaunawa a kan haka, kawai sai suka ji Aliy RA yana ba da sanarwar cewa "Babu wata baiwar da za ku yi sa-daka da ita, duk wani gado yananan kamar yadda Allah SW ya raba, duk wata mace da aka kashe mijinta ta yi masa iddar wata 4 da kwana 10" abin bai yi musu dadi ba sai suka ce "To Sarkin-musulmi, sai kuma jininsu ya halasta mana amma matan suka haramta?" Ya ce "Haka yake a wurin musulmi"

.

Sai kuma ya ce "Ku dauko kibon quru'unku ku zo ku buga mu ga wanda zai dauki A'ishah RA, ita ce babbarsu kuma jagora" suka ce "Nastagfurul Lah!" Daga nan suka gane cewa lallai sun yi kuskure ba qarami ba, amma don ya gamsar da su, sai ya sa aka ba kowa 500 daga baitul-mali (Musannafu inb Abi-Shaiba 15/286 ina Hajar ya ce ingantacce ne), in fa da ba haka ba ai da an kwashi ganima kamar yadda dabi'ar yaqi take a wurare da dama.

.

ALIY RA YA ZAGA MAMATAN

Bayan komai ya lafa, Aliy RA tare da wasu 'yan kadan cikin mutanensa suka fara zagaya mamatan, kwatsam sai ya ga Muhammad bn Talha wato As-Sajjaad, ya ce "Inna lillahi wa inna ilaihi raji'un, wallahi salihin matashi ne" ya ja ya zauna cikin baqin ciki da takaici, ya riqa yi wa mamatan addu'ar Allah ya gafarta musu, ya yi ta yabon wasu yana fadin kyawawan dabi'unsu (Musannafu inb Abi-Shaiba 15/261, Al-Mustadrak 3/103-104, Khilafatu Aliy bn Abi-Talib p169), matsayin Aliy RA samsam bai yi kama da matsayin wadanda suke tutiyar cewa su masoyansa ne a yau ba, Aliy RA ko kadan bai qyamaci sahabbai ba.

.

Haka dai Aliy RA ya koma gida ya taras da matarsa da 'ya'yansa biyu mata suna kukan abin da ya faru ga Usman da makusantansa da Zubair da Talha da dai sauransu cikin Quraishawa, ya ce "Zan so a ce muna cikin wadanda Allah SW yake cewa a kansu (Sai kuma muka cire abin da ke cikin qirazansu na qullin juna suka zama 'yan uwan juna) to su waye in ba mu ba? Su waye in ba mu ba?" Haka ya yi ta maimaitawa har aka so da ya yi shuru ya huta (Musannafu inb Abi-Shaiba 15/269, Khilafatu Aliy bn Abi-Talib p169).

.

'YAN BASRA SUN YI MASA MUBAYA'A

Aliy RA yana matuqar kwadayin ya ga an hadu an zama tsintsiya madaurinki daya, da girmama talakawansa, gami da kyautata mu'amalarsa gare su, wannan ne babban dalilin da ya sa 'yan Basra suka yi masa mubaya'a a yammacin wannan yaqin, to sai dai shi Aliy RA ya tambayi inda Marwan din yake, ya ce "Ban da zumuntar da take tsakaninmu, shi ne shugaban matasan Quraishawa" ashe Marwan ya riga ya aika wa Hassan da Hussain da ma Ibn Abbas cewa su yi wa Aliy RA magana, shi ne Aliy RA ya ce "Ba komai zai iya zuwa duk inda ya ga dama" ganin haka Marwan bai iya zuwa ko'ina ba sai da ya zo ya yi wa Aliy RA Mubaya'a (Sunanu Sa'eed bn Mansur 2/337).

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Mawallafi: Baban Manar Alqasim

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SABANIN DA AKA SAMU

1) Khalifatu bn Khayyat ya rawaito ta hanyar Qatada cewa bangarorin guda 2 sun hadu ne a ranar Alhamis, tsakiyar watan Jumadal Akhira, a shekara ta 36, sai suka gwabza a ranar Juma'a (Tareekhu khalifa bn Khayyat p184-185).

2) Umar bn Shubba yake cewa karon ya abku ne a tsakiyar watan Jumadal Akhira, shekara ta 36 (Istishhadi Usman wa Waqa'atil Jamal p206).

3) Mas'udiy yake cewa: Abin ya faru ne a ranar Alhamis 10 ga watan Jumadal Ula (Murujuz Zahab 2/360), sai dai abin da ya fi bayyana shi ne maganar Khaleefa din, don ruwayar ita ta fi bayyana a wannan babin.

.

AKWAI WASU ABUBUWAN LURA

1) Bayan an gama yi wa Aliy RA mubaya'a sai ya dora dan baffansa wato Abdullah bn Abbas a matsayin gwamnan Basra kamar yadda muka gani a baya, ya dora Ziyad bn Abihi a matsayin mai karbar haraji, bayan nan ya so ya dan huta na kwana biyu, ba domin Ashtar ya yi gaggawar fita ba, abin da ya faru kuwa ya so a ce shi ne gwamnan (mu lura, Ashtar ba sahabi ba ne, a baya mun yi maganarsa sosai), da ya ji cewa an ba Ibn Abbas sai ya yi fushi, ya yi gaggawan barin Basra zuwa wurin jama'arsa, wannan ya sa Aliy RA ya ji tsoron sharrinsa da irin fitinar da zai iya kawowa, sai ya kwashi sauran sojojinsa ya riske shi, ya nuna masa rashin jin dadinsa a kan tafiyar tasa (Fatahul-Bari 13/57, Khilafatu Aliy bn Abi-Talib p174).

.

2) Wani mutum ya ce "Sarkin-musulmi, akwai wasu mutane guda 2 a bakin qofa suna zagin A'isha" Aliy RA ya sa Qa'qa bn Amr ya tube su ya yi wa duk dayansu bulala 100, haka kuwa aka yi (Al-Bidaya wan-Nihaya 7/258).

3) Wani mutum a wurin Aliy RA ya aibanta A'isha sai ya ce masa "Masoyiyar Manzon Allah kake zagi?! (Siyaru A'alamin Nubala 2/179 hassan), wata ruwayar wani ya ce "Na ambaci A'isha a wurin Aliy RA sai ya ce "Matar Manzon Allah ce (Siyaru A'alamin Nubala 2/176, hassan).

To yau sai ga shi wasu kai tsaye suke sukar ta da sunan cewa su mabiyansa ne, Aliy RA bai qaunar mai aibanta ta ko alama, gwara ma su fito su fadi addinin da suke yi ba qarya da bin mazhabar ahlul baiti ba.

.

4) Ibn Taimiyya yake cewa "A'ishah RA ba ta yi yaqi ba, ba ta kuma fito dominsa ba, ta dai fito ne don kawo gyara a tsakankanin musulmai, tana ganin cewa fitowarta za ta zama alkhairi ga musulmai, daga baya sai ta ga da ba ta fito ba ma ya fi, duk lokacin da ta tuna abin da ya faru sai ta jiqa mayafinta da hawaye, haka ma 'yan sahabban da suka shiga duk sun yi nadamar shiga yaqin, kamar dai Talha, Zubair, Aliy da sauransu RA, duk ba wanda ya yi nufin yaqi a cikinsu, sai dai yaqin ya faru ne ba da sun so hakan ba (Al-Muntaqa fi Minhajil I'itidal fi naqli Kalami Ahlir Rafd p222-223), Zahbi ya ce "Ba shakka A'ishah RA ta yi matuqar nadamar fitarta zuwa Basra da halartar Jamal, ba ta taba zaton abin zai kai haka ba (Siyaru A'alamin Nubala 2/177).

.

KARON-BATTAN SIFFEEN

Um-Habeeba bnt Abi-Sufyan ce ta aika wa Mu'awiya RA da sauran mutanen Sham rigar Usman RA, kada mu manta ita da Mu'awiya RA mahaifinsu guda ne, ko da yake su da Usman RA duk Umawiyawa ne amma dukkansu da Banu Hashim din duk Quraishawa ne kuma 'yan uwa makusantan juna, da wannan za mu ga cewa ita kanta Um-Habeebar auren zumunta suka yi da Annabi SAW, don mahaifinsu Abu-Sufyan din dan uwan Annabi SAW ne ba mai nisa ba, da iyalin Usman RA suka aika mata da tufafin da aka kashe shi cikin jini, da gashin gemun da aka tunbuke, sai ta kira Nu'uman bn Basheer ta aike shi da su gami da takardar da ta rubuta (Tareekhul Islam, Ahdu Khulafa'ir Rashidin p359), kar mu manta a wata ruwaya a baya an ce da yatsun matarsa Na'ila (Taareekhud Da'awal Islamiyya p398).

.

Nu'uman ya zo wurin Mu'awiya RA a Sham ya danqa masa, Shurahbil bns Samd Alkindiy ya zo wurin Mu'awiya RA ya ce "Usman RA dai khalifanmu ne, in muka ga za mu iya jimirin neman jininsa sai mu yi, in ba haka ba kuma mu ja jikinmu (Al-Ansaab 4/418, Taareekhud Da'awal Islamiyya p398), daga nan mutanen Sham suka sha alwashin cewa ba za su sake zakke wa iyalinsu ko su yi barci a shimfidunsu ba sai sun kashe makasa Usman RA da wadanda suka tunkaro su don hana su, ko da kuwa hakan zai kai su ga asarar rayukansu (Taareekhut Tabariy 5/600).

.

Haqiqa saqon da aka kai Sham wurin Mu'awiya RA ya qazanta sosai, an kashe Khalifa, an yanke wa matarsa yatsu, an wawushe baitul-mali, wasu 'yan sara-suka sun yi ta saran mutane ba gaira ba dalili, don haka hankulan mutane suka yi matuqar dugunzuma, ran kowa ya baci, suka yi ta kuka, faruwar haka ta sa ba abin mamaki ba ne daga baya mu ga Mu'awiya RA da sauran mutanen Sham sun fito neman a kashe makasan, ko su ce sam ba za su yi mubaya'a ba sai an yanke wa makasansa hukunci, shin muna zaton zai yuwu a ce wasu 'yan ta'adda cikin sauqi za su zo su kashe khalifa, sarkin musulmai ba tare da duniyar musluncin ta girgiza ta ko'ina ba, gami da neman sai masu wannan mummunan aikin sun fuskanci hukunci? (Mu'awiyatu bn Abi-Sufyan na Gadban p178-183).

.

Ko da yake za mu yi qoqarin fassale abin da ya faru, amma kafin nan, a dan karatun da muka yi yau, za mu fahimci cewa sahabban nan ba khalifancin Aliy RA ne suke hari ba, dukkansu kashe khalifa, wato Usman RA din ne da mutanen da ba na qwarai ba suka yi shi ya dame su, don fahimtar junansu kam ba su da matsala, Ijtihadi ne kowa ya qimanta, ko a karon Jamal ai mun ga 'ya'yan Khalf wato Abdullahi da Usman duk an kashe su, Abdullahi yana bangaren A'ishah RA, Usman yana bangaren Aliy RA (Al-Bidaya wan-Nihaya 7/357), mun kuma karanta duk qoqarin da suka yi wajen kauce wa wannan yaqin, to ko a Siffeen din ma kwatankwacin abin da ya faru ke nan, qila Allah SW ba zai tambaye ka don ka karanta qaryar da wani ya tabka ta aibanta sahabbai ba, matuqar kai ma ba ka je kana qararwa ba, su kam Allah ya riga ya amince da su, kai fa?

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MUBAYA'AR MU'AWIYA RA

Mu'awiya RA shi ne gwamna a Sham a zamanin khalifancin Umar da Usman RA, to da Aliy RA ya zama khalifa ne ya so ya sauya shi da Abdullah bn Umar RA wanda 'yan Shi'an da suke cewa suna bin mazahabansa suke zagi a yau, Abdullah RA ya yanki hanzari kamar yadda muka karanta a baya, sai Aliy RA ya fahimce shi, ya turo Sahal bn Hunaif, da ya fara shiga qasar ne ya kwano a dole, domin kuwa sojojin Mu'awiya RA sunanan a lokacin qarqashin jagorancin Habeeb bn Maslama, suka ce masa "In dai Usman RA ne ya aiko ka muna yi maka marhabin, in kuwa wani ne ba shi ba to ka koma kawai (Taareekhut Tabariy 6/466), abin da ya sa Mu'awiya RA da sauran mutanen Sham suka yi jinkirin mubaya'a kuwa saboda suna da sharadin cewa lallai sai Aliy RA ya yanke wa makasan Usman hukuncin da ya dace da su (Al-Bidaya wan-Nihaya 7/129).

.

Suka ce ba za su yi mubaya'a ba don ya ba wa makasa mafaka (Al-Awaasim minal Qawaasim p162), suna ji wa kawunansu tsoron makasa Usman RA ne da suke boye a cikin sojojin Aliy RA, ijtihadinsu a nan shi ne: Yi wa Aliy RA mubaya'a bai wajaba ba, kuma in suka yaqi Aliy RA din ma su ne aka danne, suka ce "Musulmai duk sun yi ittifaqi cewa an kashe Usman RA ne da zalunci, wadanda suka kashe din kuma suna cikin sojojin Aliy RA, kuma su ne mafiya yawa kuma suna da qarfi, idan muka yi mubaya'a to gaskiya an zalunce mu, kuma jinin Usman ya tafi a banza".

.

Mu'awiya RA yana ganin cewa shi ne ya cancanci ya bi kadin jinin Usman RA don shi ne makusancinsa ga shi Allah SW yana cewa (Wanda aka kashe shi da zalunci to mun ba wa waliyinsa hujja, to kar ya wuce gona da iri lallai za a taimake shi), a dalilin haka Mu'awiya RA ya tara mutane, ya yi musu huduba game da jinin Usman RA, ya kuma bayyana musu cewa 'yan ina da kisa ne, munafuqai suka kashe shi, ba su damu da zubar da jinin haram ba.

.

Sun zubar da jininsa a wata mai alfarma, a gari mai alfarma, nan dai mutane suka harzuqa, suka yi tir da abin da ya faru, cikinsu ma akwai sahabbai, shi ne wani daga sahabban wato Murra bn Ka'ab ya miqe yake cewa "Ba don wani hadisi da na ji daga Annabi SAW ba, da ban yi magana ba, ya fado fitinar, ya kuma nuna kusancin faruwarta, sai wani mutum ya zo wucewa a lullube da mayafi, ya ce "Wannan a lokacin yana kan gaskiya" sai na miqe na tafi wurinsa, sai na ga ashe Usman ne, sai na kama shi na juyo da shi na ce "Wannan?" Ya ce "Qwarai" (Al-Bidaya wan-Nihaya 7/129).

.

Akwai wani hadisi da za a iya cewa shi ne babban dalilin da Mu'awiya RA ya kafa hujja da shi wajen neman jinin Usman RA, wato daga Nu'man bn Basheer RA ya ji daga A'ishah RA cewa, Annabi SAW ya daki kafadar Usman RA yake cewa "Usman! Da sannu Allah zai sanya maka wata riga, idan munafuqai suka yi qoqarin cire maka kar ka yarda har sai ka sadu da ni" ya fadi haka sau 3, na ce "Kin tuna wannan?" Ta ce "Gaskiya wallahi na manta da shi" ta sa aka gaya wa Mu'awiya RA amma ya ce a'a sai in ta aiko masa a rubuce, ta rubuta din ta aika masa (Masnadu Ahmad no. 24045 ingantacce ne), babu ko tantantama kwadayin yanke wa makasan Usman RA hukuncin da ya dace da su ne babban dalilin da ya sa mutanen Sham ba su yi mubaya'a ba, suna ganin yanke hukuncinnan shi ne farko kafin mubaya'a.

.

Ko kadan Mu'awiya RA bai da kwadayin ci gaba da kasancewa a matsayin gwamnan Sham, kamar yadda bai neman khalifanci tunda ba haqqinsa ba ne, don yana da cikakkiyar masaniya cewa khalifanci har wannan lokacin yana hannun sauran da suka ragu ne daga mutane 6 da Umar RA ya zabo, ya san cewa Aliy RA yana gabansa kuma ya fi shi cancanta (Khilafatu Aliy bn Abi-Talib na Abdul-Hameed p112), ya san cewa an tabbatar da Aliy RA ne a matsayin khalifa da goyon bayan sahabbai gaba dayansu a Madina, to koda ijtihadin da Mu'awiya RA ya yi kuskure ne yana da lada, kenan ya kamata mu dalibai mu sani ba son zuciya ko kwadayin khalifanci ko son zama a matsayin gwamnan Sham ya kawo tsaiko wajen mubaya'arsa shi da sauran Shamawa ga Aliy RA ba.

.

TSAKANIN ALIY RA DA MU'AWIYA RA

Aliy RA ya tura wa Mu'awiya RA wasiqu da dama amma bai sami amsa ba, Aliy RA ya ci gaba da turawa har wata na 3 bayan rasuwar Usman RA, to a watan Safar ne Mu'awiya RA ya tura wani mutum da takarda, ya shiga wurin Aliy RA, sai ya tambaye shi "Me ka zo da shi?" Ya ce "Na zo ne daga wurin mutanen da ba sa neman komai sai yanke wa makasa hukunci, dukkansu suna neman daukar fansa, mutum 60,000 ne suke ta kuka lokacin da suka ga rigar Usman RA a kan mumbarin Damashq" Aliy RA ya ce "Ubangiji! Na tsame kaina daga cikin wadanda suka kashe Usman" sai dan saqon Mu'awiya RA ya fito, anan ne wadannan khawarijawan suka ca "Da wa Allah ya hada mu ba da kai ba?" da qyar ya sha (Al-Bidaya wan-Nihaya 7/240).

.

ABIN DA YA BIYO BAYA

Bayan isar wannan wasiqar ne ta Mu'awiya RA zuwa wurin Aliy RA, sai ya fahimci cewa Shamawa sun balle, kuma dole a dawo da su kan hanya, don haka ya shirya wa yaqarsu, ya tura saqo zuwa ga Qais bn Sa'ad a Masar, Abu-Musa a Kufa, ya tura wa Usman bn Hunaif a Basra yana gayyatarsu, ya yi huduba ya zaburar da mutane, ya sa Qusum bnl Abbas ya kula da Madina, a nan ne Hassan bn Aliy RA aka ce ya jawo hankalinsa ya nuna masa hatsarin yin hakan, duk da haka ya so fita din ba don an sami abin da ya dauke hankalinsa ba (Al-Bidaya wan-Nihaya 7/240-241), mun karanta wannan a baya, wato maganar karon-battan Jamal ne.

.

BAYAN KARON-BATTAN JAMAL

Ana cewa tsakanin hawan khalifancin Aliy RA zuwa yamutsin da Saba'awa suka hada wanda ake kira karon-battan Jamal wata 5 ne da kwana 21, tsakanin wannan zuwa shigarsa Kufa kuma wata guda ne, tsakanin Kufan zuwa fitarsa Siffin wata 6 ne (Murujuz Zahab 2/360), koda yake a wasu ruwayoyin ana ganin cewa wata 2-3, (Al-Bidaya wan-Nihaya 7/265, Sarkin-musulmi Aliy RA ya shiga Kufa ne a ranar Litini 12/07/0036 Hijiriyya, lokacin da ya iso an so ya sauka a fada, amma ya nuna cewa Umar RA bai sauka anan ba, ya sami wani wuri ya sauka, ya wuce masallaci ya yi salla raka'a 2 sannan ya yi wa jama'a Khuduba.

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.

QOQARIN KHALIFA GAME DA SHAM

Bayan Aliy RA ya yi nafila raka'a 2, sai ya yi wa mutane huduba, ya kwadaitar da su game da abubuwan alkhairi, ya hana su munanan ayyuka, a wannan khudubar tasa ce ya yabi mutanen Kufa, daganan sai ya umurci Jareer bn Abdillah wanda dama shi yake riqe da Hamzaan a zamanin Usman RA, da Ash'as bn Qais wanda yake Azerbaijan, ya ce musu su karba masa mubaya'ar mutanen da sukecan, daganan sai su kamo hanya, suka yi abin da aka nema a wurinsu suka kamo hanya, to daga baya da Aliy RA ya so ya aika wa Mu'awiya RA a Sham ya nemi mubaya'arsa sai Jareer bn Abdillahil Bajaliy ya ce "Ni zan tafi, don akwai qaunar juna a tsakaninmu".

.

Ashtar ya ce " A'a, Sarkin-musulmi kar a yi haka, ina tsoron kar a zo yana da irin tunaninsa" Aliy RA ya ce "Bar shi ya tafi" anan za mu fahimci sahabbai sukan canja mutum ne ba don ya yi laifi ko rashin gamsuwa da shi ba, in da haka ne, tunda Aliy RA ya canja Jareer ba zai yarda da shi ya tura shi wani wuri ba, asali sahabbai ba su da matsala a junansu, Aliy RA ya rubuta takarda ya tura shi wurin Mu'awiya RA yana sanar da shi cewa Muhajirai da Ansarawa duk sun yi masa mubaya'a, ya kuma gaya masa abin da ya faru a Jamal, sannan ya nemi ya shugo cikin jama'a a tafi gaba daya.

.

Da Jareer ya isa wurinsa sai ya damqa masa saqo, Mu'awiya RA ya nemo Amr bnl Aas da wasu manya-manyan Sham suka zauna, qarshe dai suka yanke cewa ba za su yi wa Aliy RA mubaya'a ba sai ya yanke wa makasa Usman RA hukunci, in kuma bai yi ba to za su fito masa sai dai ya karkade su gaba daya, da wannan Jareer ya koma wurin Mu'awiya RA ya labarta masa abin da ya faru, shi ne Ashtar yake cewa "Sarkin-musulmi ashe ban gaya maka ba? Da ni ka tura Mu'awiya ba isa ya bude wata qofa ba sai na kulle ta" Jareer ya ce "To da kai ka tafi da sun kashe ka saboda jinin Usman RA din".

.

Sai Ashtar ya ce "Wallahi da a ce ni ne ya tura da amsawar Mu'awiya ba ta gagare ni ba, tuni da na janye tunaninsa, ni fa da Sarkin-musulmi zai bi tawa da na daure ka da ire-irenku har sai lamarin wannan al'ummar ya gyaru" (duk lokacin da za a yi maganar Aliy RA dole a ambato Ashtar) Jareer ya tashi cikin fushi ya tafi Qarqeesa, anan ne ya rubuta takarda yake gaya wa Mu'awiya RA abin da ya faru da shi, Mu'awiya RA ya ce masa ya zo kawai (Al-Bidaya wan-Nihaya 7/265), haka dai Ashtar ya zama babban dalilin nesanta Jareer daga Aliy RA, ya miqa shi ga Mu'awiya RA, da gwamna ne a Qarqeesa kuma shugaban qabilar Bajeela.

.

Jareer bn Abdullah sahabin Annabi SAW ne, shi ne yake cewa "Annabi SAW bai taba ganina ba sai ya yi min murmushi, ya ce "Wani mafificin mutanen Yaman zai fito ta wannan qofar, fuskarsa na dibar kyawun mala'iku (Muslim 2475), An yi maganganu masu dama a kan Ashtar, galibin abin da masana suke cewa kame baki a kansu shi ya fi, shi dai yana cikin Tabi'ai na farko-farko, kuma ya shiga yaqoqi da dama na daukaka muslunci, ya kuma nuna jarumtarsa acan sosai, haqiqa yana daya daga cikin wadanda Aliy RA ya sami natsuwa a cikinsu, mutane da dama suna fadin cewa da sa hannunsa wajen kashe Usman RA, wasu kuma suna korewa gami da kafa hujjoji, maganar gaskiya ban da ilimin da zan gane gaskiya a kan maganganun guda biyu, amma 'yan Shi'a suna yabonsa sosai.

.

ALIY RA YA NUFI SHAM

Lokacin da Aliy RA ya yi nufin zuwa Sham ya fara hado kan jama'a (Al-Isaba fi Tamyizis Sahaba 1/123-124), ya tara babbar runduna wace aka sami sabani kan yawanta, duk abubuwan da aka fada masu rauni ne, akwai wadanda suka ce 160,000 ne ko ya ma dan dara kadan (Al-Bidaya wan-Nihaya 7/260), wasu suka ce 120,000 (Al-Ma'arifatu wat Taareekh 3/13) wata ruwayar aka ce sun kai 90,000 (Tareekhu khalifah bnl Khayyat p193), duk dai ba su inganta ba, in banda wata ruwaya da take Hasan daga aka ce qimanta ya kai 50,000 (Tareekhu khalifah p193).

.

Sojojin Aliy RA sun taru a Nakheela ne, wani wuri da yake kusa da Kufa ta bangaren Sham, wato mil 2 kawai daga Kufa a wannan lokacin, qabilu ne da dama da suke qarqashin Iraq suka taru (Khilafatu Aliy bn Abi-Talib na Abdul-Hameed p188), sai Aliy RA ya dora Abu-Mas'ud Al-Ansariy, sai ya tura Ziyadd bnn Nadar Al-Harithy da sojoji 8,000, Shuraih bn Haani kuma da sojoji 4,000, daganan ya fita da sojojinsa zuwa Mada'in a Bagadaza kenan yanzu, a nan ne wasu mayaqan suka sake haduwa da shi, ya dora Sa'ad bn Mas'ud a matsayin kwamanda, ya tura wasu gaba da adadin sojoji 3,000 zuwa Mousool (Taareekhut Tabariy 5/603).

.

Shi kuma Aliy RA ya bi ta miqaqqiyar hanyar Jazeera a gabar kogin Furaat ta gabashi har ya isa Qarqeesiya, shi kuma gari ne dake kan gabar kogin Khabur kusa da inda ya hadu da kogin Furaat, a nan ne ake gaya masa cewa Mu'awiya RA ya fito yin arangama da shi yana Siffeen, to sai ya qara gaba har zuwa Raqqa, wannan babban birni ne a yau da yake Syria, daganan ya tsallake kogin Furaat ta yammaci a sauka a Siffeen (Taareekhut Tabariy 5/604), kawai abin da bai kamata mu manta ba shi ne Mu'awiya RA ba shi da wata sha'awa ta zama khalifa, kuma mutanen lokacin ma sun san haka, abin da yake so kawai a hukunta makasan da suke cikin sojojin Aliy RA, wanda wannan ne ummul-haba'isin fadar Jamal, kuma shi din ne dai yake qoqarin haifar da na Siffeen din.

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MU'AWIYYA RA YA TAFI SIFFEEN

Mu'awiya RA ya yi tsayuwar daka wajen ganin ya ga bayan makasa Usman RA, ko a baya ya kwatanta hakan inda ya yi wa 'yan Masar da suka je yaqar Madina kwanton bauna, suna zuwa daidai inda suke suka batar da su gaba daya, a cikinsu akwai Abu-Amr bn Badeel Alkhuza'iy (Al-Mihan na Abul-Arabiy At-Tameey, Khilafatu Aliy bn Abi-Talib p191), sannan Mu'awiya RA yana da wasu a Masar wadanda su ma suna neman jinin Usman RA din ne, wadannan ne suka taimaka wajen gamawa da Muhammad bn Abi-Huzaifa ta bangarori daban-daban a shekara ta 36 Hijiriyya.

.

Kamar dai yadda ya iya far wa wadanda suka tsara yadda za a kashe Usman RA din daga Madina, wato Abdurrahman bn Udaisa, Kinana bn Bashir da Muhamnad bn Huzaifa, ya daure su a Palestine, wannan duk a dan tsukin lokaci ne kafin ya fito Siffeen, ya yanke musu hukuncin kisa gami da zartarwa a watan Zul-Hajj shekara ta 36 Hijiriyya (Khilafatu Aliy bn Abi-Talib p191), da Mu'awiya RA ya ji cewa sojojin Iraq sun tunkaro sai ya yi maza ya tara mashawarta daga Sham ya yi musu khuduba sannan ya nuna musu hatsarin dake zuwa, su kuma suka ce ya yi umurni kawai su za su aikata (Al-Isaba fi Tamyizis Sahaba 1/480, Khilafatu Aliy bn Abi-Talib p192).

.

Mu'awiya RA ya tara rundunarsa, shi ma an sami sabani wurin sanin adadin rundunar, su ma duk ruwayoyin babu lafiyayyun isnadi, kamar dai ruwayoyin da aka kawo yawan na Aliy RA, wasu sun ce yawansu ya kai 120,000 (Khilafatu Aliy bn Abi-Talib p194, Al-Ma'arifatu wat Tareekh 3/313), wasu suka ce 70,000 ne (Khilafatu Aliy bn Abi-Talib p194, Tareekhu khalifah p193), sai dai abin da ya fi kusa da zama daidai shi ne mutum 60,000 ne, domin koda yake ruwayar tsinkakkiya ce amma wanda ya rawaito wato Safwan bn Amr dan Hims ne dake Sham da aka haife shi a shekara ta 72 Hijiriyya, kuma shi yardajje ne, ya sadu da wadanda suka halarci yaqin, kamar yadda ya bayyana a tarihinsa (Siyaru A'alamin Nubala 6/380), isnadin ya inganta (Khilafatu Aliy bn Abi-Talib p194).

.

Tsarin da ya yi kuwa shi ne: Amr bnl Aas shi ne kwamandan sojojin dawakin Sham gaba daya, Dihaak bn Qais kuma kwamandan sojojin qasa na dungurungun, Zul-Kalaa Al-Humairiy shi yake kula da sojojin da za su bi dama, Habeeb bn Maslama yana kula da sojojin da suka bi haqu, Abul-A'awar As-Salmiy yana jagorancin rundunar da za ta fara yin gaba, wadannan su ne manyan kwamandojinsa, amma akwai wasu qanana a qarqashinsu da aka samo su daga qabilu daban-daban.

.

Wannan shi ne tsarin farko da aka yi don tunkaran ba-ta-kashin dake gabansu, sai dai lokacin da aka fara gwabzawa komai ya canja, saboda canjawar yanayin, dole aka samo wasu kwamandojin na daban, qila wannan ne babban dalilin da ya sa aka sami sabani wajen iyakance sunayen kwamandojinsa a wasu littafan (Imtidadil Arab fi Sadaril Islam p73, Khilafatu Aliy bn Abi-Talib p194), Mu'awiya RA ya sanya Abul-A'awar ne a matsayin kwamandan sojojin da za su fara yin gaba kamar dai yadda muka gani, shi ya bi ta Arewa ne maso gabashi ta Damashq (Damascus) da ya je Siffeen ya sauka a qasar Furaat (Siffeen na Nasr bn Mazahim p160-161).

.

SOME-SOMEN FAFATAWAR

Sojojin Aliy RA sun isa Siffeen inda sojojin Mu'awiya RA suka yi sansani, sai dai bai sami yalwataccen wuri mai kyau ba wanda zai iya daukar sojojinsa, dole suka yi sansani a inda bai yi musu ba, don duk wurin duwarwatsu ne da tuddai, (Khilafatu Aliy bn Abi-Talib p196), sai dai sojojin Aliy RA sun shamakanci sojojin Aliy RA ta wajen hana su ruwa, don haka tilas sojojin Aliy RA suka kai masa kukan abin da ya faru, kenan ba mafita sai ya nemi hanyar da za a sha ruwa, a kan haka Aliy RA ya tura Ash'as bn Qais ya tafi da sojoji 2,000, yana isa aka fafata, a qarshe dai sojojin Ash'as suka sami nasarar qwato ruwan (Musannafu inb Abi-Shaiba 15/24 hassan ne).

.

Sai dai kuma an sami wata ruwaya da take kawar da faruwar wata taho-mu-gama a tsakanin bangarorin guda 2, wace take cewa Ash'as bn Qais din ne ya je wajen Mu'awiya RA yake ce masa "Mu'awiya ka ji tsoron Allah game da jama'ar Muhammad SAW, mu dauka kun kashe 'yan Iraqi, da wa za ku bude wasu wuraren? Allah SW yana cewa (In bangarori biyu suka so yin yaqi ku daidaita tsakaninsu)" Mu'awiya RA ya ce "Me kake so?" Suka ce "Ka bar mu mu sha ruwa" Ibnl A'awar ya ce "Ka bar 'yan uwammu su sha ruwa (Siyaru A'alamin Nubala 2/41, Marwiyaat Abi-Mkkhnaf p296), fito na fiton game da ruwa shi ne farkon abin da ya fara gwara kan bangarorin guda 2.

.

Wannan gumurzun ya faru ne a farkon watan Zul-Haj, kuma shi ne ma qofar da ta bude sauran matsalolin, domin tunda aka yi wannan gamon, rikicin ya barke na tsawon watan, sai dai ana yi ne a tsakanin 'yan rundunoni qanana, galibin kwamandojin da suke fitowan a rundunar Aliy RA su ne: Ashtar, Hajr bn Aliy RA, Shibs bn Rub'iy, Khalid bnl Mu'utamar, Ma'aqal bn Yasaar, daga sojojin Mu'awiya RA kuma: Habeeb bn Maslama, Abdurrahman bn Khalid bnl Walid, Ubaidullah bn Umar bnl Khattab, Abul-A'awar As-Salamiy, da Shurahbeel bns Samt, duka bangarorin sun qi yarda a gwabza gaba daya ne saboda tsoron kar a mutu da yawa, tare da fatar a sami sulhu a tsakaninsu, wanda shi ne zai hana zubar da jini.

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.

A RANAR FARKO DA TA BIYU

Tabbas a ranar farko an gwabza sosan gaske wanda ya kai su har zuwa Magariba, in ka ga an tsaya to salla aka je, wanda kowa yakan koma sansaninsa ya yi salla a can, akwai dai gawawwaki a kwance, a rana ta 2 ma wato ranar Alhamis bayan sallar asuba da aka yi a kan lokaci Aliy RA ya yi harma ya canja kwamandoji, wato ya sanya Abdullah bn Badeel a dama da shi, wanda zai maye Ash'as bn Qais Al-Kindiy da shi kuma aka mai da shi bangaren hagu (Taareekhut Tabariy 5/630).

.

Lokacin gaba daya rundunar ma suka gwabza, aka yi mummunar karawa, har ya bayyana a sarari cewa mutanen Iraqi suna gaban mutanen Sham, yadda Abdullahi bn Badeel ya iya karya bangaren hagu na rundunar Mu'awiya RA wace Habeeb bn Maslama yake jagoranta, ba shakka Abdullah ya yi duk wani qoqarin da ake buqata, a dalilinsa mutanen Iraqi gaba daya suka sami qwarin gwiwa, daga baya dai rundunar Mu'awiya RA suka dan motsa har suka sami damar kawar da Abdullah bn Badeel din.

.

Ganin haka ya sa Ashtar ya yi wub ya riqe wurin wato bangaren dama, daidai lokacin kenan da mutanen Sham suka yi maza suka dinke kawunansu tare da yin alqawarin yaqi har mutuwa, wannan qarfi da suka samu ya ba su damar kai wani farmaki mai qarfin gaske wanda wasu daga cikin gwarazan mutanen Iraqi da dama suka fadi, hakan tasa qarfinsu ya dan ragu, su ma suka sami raunuka da gawawwaki da dama, Aliy RA ya kira mutanensa, ya zaburar da su, shi ma ya fafata har zuwa tsakiya inda Rabee'awa suke, su kuma son qabilarsu ta tabe su suka yi wa shugabansu Khalid bnl Mu'tamar mubaya'a a kan sai dai a mutu, kuma mayaqa ne na gigi (Al-Isaba fi Tamyizis Sahaba 1/454, Ansabul Ashraaf 2/56).

.

RANAR HAREER

Ita kalmar Hareer din tana nufin kuka ne wanda sauti bai fita, masamman na kare wanda ba habshi ba, wannan lokaci ya dace da daren Juma'a 11/02/0038, wanda Imam Shafi'i ya ce an samu daga Aliy RA ya yi sallar tsaro a wannan daren (Khilafatu Aliy bn Abi-Talib 227) wadanda aka yi abin a gabansu suka ce "A lokacin ne muka yi mummunan gumurzu, na tsawon kwana 3, wanda masunsu suka kakkarye, takubba suka lanqwaye kamar laujuna muka ci gaba da duka da su har tsakar dare, sai hayaniya ta ko'ina (dalilin kiran daren kenan da suna Hareer), muka koma jifa da duwarwatsu, watsi da qasa, kai muka koma cizo da haqori, har wayewar garin Juma'a, rana ta daga ba a ganin mutane saboda qura, tutoci duk suka zube, sojojin gaba daya suka gaji, maqoshi ya bushe (Al-Bidaya wan-Nihaya 7/283).

.

KIRA ZUWA GA HUKUNCI

Lura da abin da ya faru a daren Hareer ya bayyana babu buqatar kwatanta irin wannan abu, shi ya sa Ash'as bn Qais shugaban Kinda ya miqe cikin mutanensa yake cewa "Jama'ar musulmi, kun ga abin da ya sami mutanenku a daren jiya kuwa? Kun yadda Larabawa suka fadi? Wallahi duk da cewa na sha miya ban taba ganin abu irin wannan ba, to wanda yakenan ya sanar da wanda ba shi, matuqar muka sake irin wannan gumurzun gobe, to fa Larabawa tasu ta qare, matansu kuma za su wulaqanta, wallahi ba tsoro ko gazawa ya sa nake wannan maganar ba, a'a na kwana 2, ina ji wa matammu da diyoyimmu tsoron gobe in muka qare, Allah kana gani ina duba abin da zai amfane al'umma ne ba son kai ba (Waqa'atus Siffeen p479).

.

Wannan labarin ya iske Mu'awiya RA, shi ma ya ce "Na rantse da Ubangijin Qa'aba maganarsa gaskiya ce, in dai muka qwama gobe Rumawa za su sami damar da za su abka wa matammu da 'ya'yammu, su ma Iraniyawa su abka wa matan 'yan Iraqi da 'ya'yansu, kamata ya yi a sami masu hankali su duba wannan lamarin, ku daure Qur'anai a sanduna ku daga (Waqa'atus Siffeen p881-884), wannan ruwayar ta Iraqi ce, ba a ambaci Amr bnl Aas ko wasu mayaudara ko maha'inta da suka yi qoqarin yaudarar rundunar Aliy RA ba, buqata ce ta duk bangarorin guda biyu, babu wani qulli na yaudara da Mu'awiya RA ko Amr RA ya yi don ya ci galabar Aliy RA ko sauran Iraqawan.

.

Su dai Saba'awan su ne suka riqa ririta maganar, suka kunna wutar fitinar, suka bar mu da tarin ruwayoyinsu na qarya da suka batar da mutane da dama, suka nuna wa mutane gaskiya a matsayin bata, suka sanya amfani da Qur'ani wurin kare jinanen musulmi a matsayin yaudara da cuta (Ad-Daulatul Islamiyya fi Asril khulafa p316), suka qirqiro qarairayi suka jingina wa Aliy RA, wadanda wadannan qarairayin sun saba wa gaskiyar abubuwan da suka faru.

.

Suka ce wai shi ya ce "Ba sa aiki da su (Qur'anan), ko dagawan da suka yi sun yi ne don su yaudare ku da wani makirci (Al-Kamil 2/386), suka yawaita sukar babban sahabinnan wato Amr bml Aas RA, har ya zamo an manta da alkhairansa na bude qasashen Shi'a, kai da wahala ka sami wani littafin tarihi sai ka ji an aibanta shi, ko an sifanta shi da cuta da yaudara, wanda abokan gaban sahabban Annabi SAW suka shirya, wadanda Tabariy da Ibnl Aseer da sauransu suka kawo a littafansu, sai masu tarihi na baya-baya suka dauko irin su Hassan Ibrahim Hassan a littafinsa na Taareekhul Islam, Muhammad Al-Khudariy Beik a nasa littafin Taareekhul Daulatil Umawiyya, Abdul-Wahab An-Najjar a littafinsa na Taareekhul Khulafaa Ar-Raashideen da dai sauran wadanda suka jirkita tarihi gaba daya.

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.

DAN BA NI HANKALINKA

Ka taba tambayar kanka su wa suka balle daga cikin sojojin Aliy RA da dalilin ballewar tasu? In ma ba ka taba dai qila ka ji cewa wai yarda da sanya Qur'ani a tsakiya ne ta sanya suka fice kuma suka kafurta Aliy RA da Mu'awiya RA gaba daya, mun karanta abubuwan da wadancan waliyan suka fada, wato A'ishah RA, Talha RA, da Zubair RA, sun tsaya kai da fata cewa sai an fito da makasannan an yi musu hukunci, in ba haka ba, to su ne za su mamaye jagorancin muslunci da jahilci, kuma dole abin da suke so ne za a yi, ko kuma duk wani khalifa ya shirya fuskantar abin da ya faru ga Usman RA, mun ga yadda suka kintsa yamutsin Jamal, ta ya za su bari a yi sulhu tsakanin Aliy RA da Mu'awiya RA matuqar cewa hakan zai iya kawar musu da haibarsu ko ma ya tona asirinsu? Idan har Aliy RA ya qi amincewa da muradinsu to sai dai su fice daga sojojinsa kuma su yaqe shi.

.

Ruwayar Abu-Mikhnaf dai (wato dan shi'annan) ta nuna cewa Aliy RA bai yarda da sanya Qur'ani a tsakiya ba, wanda mutanen Sham suka nema, amma a qarshe ya karba duk kuwa da cewa masu qaramin sanin da aka san su da khawarijawa a yau sun matsa masa (Taareekhut Tabariy 5/662-663), wannan ruwayar tana dauke da zage-zage wanda ake cewa Aliy RA din ya yi wa Mu'awiya RA, a zahiri mutanen wannan zamanin ma ba za su so a jingina musu irin wannan ashariyar ba, to bare kuma Aliy RA da ya hada duk shika-shikan inganci da shugabanci na zamaninsa, bayan kasancewarsa dan uwa ga manzon Allah, kuma ahlul baiti sannan sahabi, kuma tarbiyyar gidan annabci, ya dai isa misali dan Shi'a ne ya rawaito hadisin.

.

Ingantaccen hadisi shi ne wanda Imam Ahmad ya rawaito ta hanyar Habeeb bn Thaabit ya ce "Na zo wajen Abu-Wa'il, daya daga cikin gwarazan Aliy RA yake cewa "Muna Siffeen da kisa ta gigita mutanen Sham sai Amr RA ya ce wa Mu'awiya RA "Tura wa Aliy mus'hafi ka kira shi zuwa ga littafin Allah ba zai qi ba, sai wani mutum ya je wurinsa da mus'hafin yake ce masa "Mun sanya Qur'ani a tsakaninmmu (Ba ka ganin wadanda aka ba su wani rabo na littafin Allah, ina kiran su zuwa ga littafin Allan don ya yi hukunci a tsakaninsu, sai wasu daga cikinsu suka bijire suka juya baya?)"

.

Sai Aliy RA ya ce "Ai mu muka fi cancata da karanta wannan" sai wadannan masu qaramin sanin (khawarijawa daga baya) suka yi maza suka miqe da takubba a wuyayensu suka ce "Aliy! Me zai hana mu abka wa wadancan ko mu, ko su kawai?" Sahal bn Hunaif Al-Ansariy yake cewa "Jama'a ku binciki kawunanku mana, ai muna tare da Annabi SAW a lokacin Hudaibiyya, da a ce yaqin shi ne ya fi mana ai da mun yi, to amma sulhu ne yake tsakanin Annabi SAW da mushrikai" sai kuma ya gaya musu rashin natsuwar Umar RA da yin sulhun, da kuma saukar suratul Fat'h, Aliy RA ya ce wannan ma budi ne, ya yarda da maganar sulhu ya juya, mutane suka bi shi (Musannafu inb Abi-Shaiba 8/336, Masnadu Ahmad ma'a Fat'hur Rabbaaniy 8/483.

.

Aliy RA ya yi musu bayanin cewa babu wata mafita fa in ba wannan sulhun ba, in ba haka ba kuma to fa sai dai wata fitinar da ba a san qarshenta ba, wannan gayyata ta yin hukunci da Qur'ani babu qarfafa sharadin miqo makasa Usman RA zuwa wurin Mu'awiya RA a ciki, ko dole Mu'awiya RA din ya yi mubaya'a, yanayin yaqin ne ya sa dole kawai a nemi mafita, musulmai da yawa sun kwanta dama, kuma galibin masu ruwa da tsakin bangarorin guda biyu suna ganin tsare jinin musulmai shi ne abu mafi kyau a wannan lokacin da kange al'ummar, shi ne zai dawo mata da qarfinta a kan idon abokan gaba (Diraasatun fi Taareekhil Khulafa'l Umawiyya p38), Aliy RA ya yi umurni da dakatar da fadan, kuma ya kira ta budi ne, a qarshe ya yi kwana zuwa Kufa (Diraasat fi Ahdin-Nubuwwa p38).

.

WA YA KASHE AMMAR BN YASIR?

Na tsinci maganganu da dama na malamai da suke nuna cewa mutanen Mu'awiya RA suka kashe shi, Zahabiy yake cewa "Wasu yanki ne na mumina suka abka wa Imam Aliy RA ga nassi bayyananne yana magana kan Ammar RA cewa: (Firqatun Bagiya za ta kashe shi (Siyaru A'alamin Nubala 8/209), al-muhim duka dai Qur'ani ya kira irin wannan bangarori da muminai, kuma in za mu tuna Aliy RA ya yi nufin dawo da 'yan Sham ne cikin jama'a, musabbabin karawar kenan, ba wai Mu'awiya RA ne ya yi niyyar abka wa rundunar Aliy RA ba, jin cewa Aliy RA ya fito ne suka fito don kare kai, amma akwai ruwayoyi da dama da suke fifita matsayin 'yan Iraqi a kan 'yan Sham, ko ba komai Aliy RA khalifa ne, Mu'awiya RA kuma gwamna ne.

.

Dangane da wafatin Ammar kuwa ba shakka sahun Mu'awiya RA un gigita ba qaramar gigituwa ba, sai dai Ibn Kaseer yana cewa "Sananne ne cewa Ammar yana cikin sojojin Aliy RA a karon-battan Siffeen, kuma mutanen Mu'awiya RA suka kashe shi, wanda ya kashe shi ana ce masa Abul-Gaadiya (Al-Bidaya wan-Nihaya 6/220), sunansa akwai kai komo, kodai Yasir bn Sabu' ko Yasir bn Azhar, wasu suka ce sunansa ma Muslim ne, an ce ya sami Annabi SAW sannan yana yaro.

.

WANI ABIN MAMAKI KUMA

Fadar Siffeen da aka yi abu ne da dole kowa ya yi mamaki, wani ma qila ba zai yarda ba, yaqin ba yaqi ne da kwamanda zai tsaya yana umurtan sojoji su shiga ba, wanda irin wannan za ka taras wani ba ya son yaqin amma tunda hali ya yi dole haka zai shiga, a'a, wannan kowa yana tsaye ne da takobinsa a zare tare da sakankancewar ijtihadinsa shi ne daidai, amma lokacin shan ruwa kuma wuri guda suke diba ba wanda yake qoqarin cutar da wani (Taareekhut Tabariy 5/610), har wani da aka yi abin da shi yake cewa "Idan muka dawo daga yaqi mukan shiga sansanin juna, mu yi hira da juna (Siyaru A'alamin Nubala 2/41, Marwiyaat Abi-Mkkhnaf p296).

.

Su kam 'yan qabila daya ne, kowa kuma da irin Ijtihadinsa, za ka ga 'yan qabila daya sun rabu gida 2 wasu nan, wasu can, su yi mummunan gwabzawa (Al-Bidaya wan-Nihaya 7/270, Diraasat fi Ahdin-Nubuwwa p424), kowa yana ganin shi ne da gaskiya, kuma a shirye yake ya mutu a dalilinta, in sun fafata sun gaji sai su zauna wurin hutu, kuma su kama hira, in sun gama su sake komawa fagen fama (Taareekhut Tabariy daga Diraasat fi Ahdin-Nubuwwa p424), in lokacin sallah ya yi sukan tsaya su yi (Taareekhu Damashq 18/2239), da Ammar RA ya rasu tare suka yi masa salla (Ansabul Ashraaf 6/56, Khilafatu Aliy bn Abi-Talib p241).

.

An sami wasu jama'a kuma da aka san su da haddar Qur'ani, cikin daliban Abdullah bn Mas'ud ne, wasu kuma daga Sham din dai tare, ba su shiga wani sansani ba sai suka ce wa Aliy RA "Za mu fita amma ba za mu shiga wata runduna ba, za mu tsaya a gefe mu ga abin da dukanku ku biyun za ku yi, wanda muka ga yana qoqarin karbar abin da ba nasa ba mu mara wa wancan a kansa" Aliy RA ya yi marhabin da su (Siffeen p110, Diraasat fi Ahdin-Nubuwwa 324).

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.

YADDA AKA YI DA KAMMAMMUN YAQIN

Tunda mu'amalar mayaqan a junansu bayyananne ne tun a lokacin yaqin, to ko yadda aka yi da fursunonin haqiqa zai zama a sarari, Annabi SAW ya yi bayanin yadda za a yi mu'amala da duk wanda aka kama a fagen yaqi, da yadda za a ba shi kyakkyawan abinci, wannan fa ga wanda ma ba musulmi ba kenan, to ina ga cewa musulmi ne ma? Ba shakka shi ya fi cancanta da a kyautata masa, to amma wannan yaqin duk wanda aka kama babu ko shakka inda an bar shi ba qaramin qarfi da amfani yake da shi a rundunarsa ba (Kitabu Qitali Ahlil Bagyi p133-134), don haka in aka kamo fursuna sai Aliy RA ya sa a tsare shi, in ya yi mubaya'a sai ya qyale shi, in ya qi sai a qwace kayan yaqinsa da dabbarsa, ko ya yi rantsuwa ba zai qara yaqarsu ba.

.

YAWAN WADANDA AKA KASHE

Anan ma an sami kai komo kan yawan mamatan, Ibn Abi-Khaisama ya ce wadanda aka kashe a Siffeen yawansu ya kai 70,000, na 'yan Iraqi ya kai 25,000, na Shamawa kuma 45,000 (Al-Anbaa na Qadaa'iy p59), shi kuma Ibn Qayyim yana ganin adadin mamatan ya kai 70,000 ko fiye (As-Sawaa'iq Al-Mursala 1/377), abin da babu wani kokwanto a ciki shi ne wannan adadin ba a bi diddigi sosai ba, wasu ma cewa suka yi tatsuniya ce kawai, don yaqin na zahiri wanda aka gwabza kwana 3 ne, kuma in dare ya yi akan tsaya in ba daren Juma'a ba, adadin sa'o'in gaba daya 30 ne (Ad-Daulatul Umawiyya p360-362), duk yadda yaqin ya yi tsanani ba zai kai na Qadisiyya ba, wanda shahidan da aka samu kwata-kwata 8,500 ne (Taareekhut Tabariy 4/388).

.

A qarshe Aliy RA ya tsaya a kan mamatansa, da wadanda aka kashe ta bangaren Mu'awiya RA ya ce "Allah ya gafarta muku, ku ma Allah ya gafarta muku gaba daya (Khilafatu Aliy bn Abi-Talib p250), Yazid bn Asam ya ce "Da a ka yi sulhu tsakanin Aliy RA da Mu'awiya RA sai Aliy RA ya tafi wurin mamatansa ya ce "Wadannan suna aljanna, ya tafi wurin mamatan Mu'awiya RA ya ce "Wadannan ma suna aljanna, sauran lamuran za su dawo mana ne ni da Mu'awiya (Musannafu inb Abi-Shaiba sanadinsa hassan ne).

.

MU'AWIYA RA DA SARKIN RUM

Ganin abin da ya faru a Siffeen sai sarkin Rum ya yi kwadayin fadada qasarsa wajen karbe wasu wuraren dake qarqashin Mu'awiya RA, ya zo da sojojinsa, shi ne Mu'awiya RA yake ce masa kamar yadda Ibn Katheer ya rawaito "Idan baka kama kanka ka janye sojojinka ba, zan gyara abin dake tsakanina da dan baffana (Aliy RA kenan, 'yan uwana na kusa), za mu kore ka har a daular taka, mu yi mugun takura maka" jin haka sarkin Rum ya tsorata ya janye sojojinsa ya aiko neman sulhu (Al-Bidaya wan-Nihaya 8/122), wannan zai nuna kishin Mu'awiya RA ga muslunci.

.

GASKIYA TA BAYYANA

Wadanda suka kashe Usman RA sam ba sa son su ga an zauna lafiya tsakanin bangarorin guda biyu, don duk yadda Shamawa da Iraqawa suka yi rauni su kuma sun tsira kenan, ba yadda za a yi su yi sakaci da bangaren Mu'awiya RA ko su yabe shi, don shi nemansu yake yi ido rufe, da mutanen Sham suka daga Qur'ani suna neman a yi sulhu sun firgita sosai, masamman yadda suka ga Aliy RA ya yarda da sulhun don a kare zubar da jinin musulmai.

.

Sun yi qoqarin hana Aliy RA amma sun makara, saboda ya riga ya karba kuma fadar ta tsaya gaba daya, don haka ba su da wata mafita kuma sai dai su yaqi Aliy RA din, a qarshe suka fito ta bayan gida inda suka ce "Ba wani hukunci sai ga Allah" da wannan suka sami damar tsame kansu, su ne bangaren addini na farko da aka samu a muslinci, abin mamaki shi ne: Malaman tarihi ba su iya zaqulo zallar abin da mutanennan suka yi a lokacin yaqin Siffeen kamar yadda suka tattaro duk abin da suka yi a karon Jamal ba, duk da cewa sunanan a boye a cikin sojojin Aliy RA, akwai yuwuwar cewa tabbas wadannan mutanen sun taka rawa wajen hana sulhu tsakanin Mu'awiya RA da Aliy RA, domin daidaitawa da Mu'awiya RA kai tsaye yana nufin mutuwarsu ce, ba zai yuwu a ce sun yi tsiyarsu a Jamal sannan sun kame a Siffeen ba (Ahdaath wa Ahaadeethul Fitnatil Haraj p147).

.

ALIY RA YA HANA ZAGIN MU'AWIYA RA

Abin da ake cewa wai Aliy RA ya riqa tsine wa Mu'awiya RA a wasu qunutai nasa, wai shi ma Mu'awiya RA ya riqa tsine wa Aliy, Ibn Abbas, Hassan da Hussain RA a qunutansa, wannan ba gaskiya ba ne, don sahabbai sun fi kowa kwadayin bin Shari'a wace kai tsaye ta hana tsine wa musulmi (Tahqeequ Mawaqifis Sahaba fil Fitan 2/232), Annabi SAW yana cewa "Wanda ya tsine wa musulmi kamar ya kashe shi ne (Buhari a kitabul Aadab 7/84), ruwayoyin da aka kawo na cewa Aliy da Mu'awiya RA suna tsinar junansu ba su inganta ba nassi da sanadi, don a sanadin akwai Abu-Mikhnaf, wannan dan Shi'an, sannan su kansu 'yan Shi'an akwai ruwayoyin da suke hana zagin sahabai a littafansu, zagi da kafurtawa ba koyarwar 'yan Shi'an farko ba ne a littafansu (Usulu Mazhabis Shi'a 2/934).

.

MAGANAR MIQA HUKUNCI GA WASU

Bayan komai ya lafa na yaqin Siffeen sai bangarorin guda biyu suka daidaita kan zaqulo masu hukunci, kowa cikinsu zai wakilta mutum guda ne daga bangarensa, sai su mutum biyun da aka miqa hukuncin a hannunsu su yanke abin da zai zama maslaha ga musulmai, Mu'awiya RA ya zabo Amr bnl Aas RA, shi kuma Aliy RA ya zabo Abu-Musa RA, aka rubuta alqawura tsakaninsu gaba daya, inda za su hadu kuwa shi ne Daumatul Jandal a watan Ramadan shekara ta 37 Hijiriyya, duk da cewa wasu daga cikin mabiya Aliy RA suna ganin yin hakan ba qaramin zunubi ba ne da zai iya kaiwa ga kafurci, a dalilin hakan dole ya tuba ga Allah SW, a qarshe ma suka yi ficewarsu, su ake kira Khawarijawa, wadannan mutanen ba sahabbai ba ne, su suka kashe Usman RA, sahabbai da dama sun riqa tunanin cewa kasancewarsu da Aliy RA ba alkhairi ba ne, dalilin fadace-fadacen da aka yi kenan ma.

[31/01, 8:34 p.m.] Indo: ANNABI DA SAHABBANSA // 228

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ANAN MATSALAR TAKE

Tunda na fara dan leqe-leqe a tarihi ban ga wuri mai wahalar tsallakewa kamar wannan ba, saboda yawan qarairayin 'yan Shi'a gami da sauran 'yan bidi'a da suka sa hannu a ciki suka taimake su, 'yan Shi'a da khawarijawa wadannan suna da manufarsu ta wargaza muslunci da daidaita musulmi, duk abin da suka yi wannan ba wani abin da za a yi mamaki ba ne, amma abin takaici wasu (ban ce duka ba) da suke kiran kansu sufaye, wai masoya Annabi SAW ne da iyalinsa amma suke tsine wa sahabbannan albarka, wani sa'in a dauko Yazid RL a yi masa tsirara, wani lokacin mahaifinsa, Mu'awiya RA, wani sa'in kakansa Abu-Sufyan, akwai kokacin da qabilar ma gaba dayanta wato Banu Umayya ake tsine ma wa, bayan makusantan Annabi SAW ne, Quraishawa ne dukansu, da su musluncinnan ya daukaka har ya kawo wannan matsayi da muka same shi, ko Hajjaaj bn Yusuf As-Saqafiy aka dauko aikin da ya yi game da Qur'ani sai ka ga ko kadan ba mu yi irinsa ba, sannan mun kasa fadin alkhairansa sai dai tsine masa kamar yadda maqiya shari'ar musluncin suke yi.

.

Manyan munanan abubuwan da suka shafi Aliy RA ba Mu'awiya RA ne masabbabinsu ba, mabiya Aliy RA din ne a cikin sojojinsa, su kuma tun a baya mun dauko tarihin yadda aka yi suka shiga rundunarsa, samsam babu wata manufa ta alkhairi a zukatansu, shi ya sa a qarshe ma suka balle, suka ce masa in bai tuba ba to kalmar kafurci za ta tabbata a kansa, ganin haka ya tura musu babban malaminnan, sahabi, masani Qur'ani, wato Abdullahi bn Abbas RA don ya tattauna da su, ya je ya zauna da su, suka ja ya ja, har Aliy RA din da kansa shi ma ya yi iya bakin qoqarinsa amma suka ce bat! Koda yake wasu sun tuba sun dawo wasu kuwa sai da aka ware hammata, wasu da yawa cikin sojojin Aliy RA suka bar duniya, rundunar ta yi rauni, a qarshe shi kansa khalifan RA suka kashe shi.

.

Wannan a taqaice kenan, in Allah ya ba mu yawan rai za mu karanta yadda abin ya kaya, in muka duba sama za muga cewa batun miqa hukunci ga mutum biyu an qara gishiri a cikinsa sosai, masu kawo tarihin sun dogara ne kacokan a kan raunanan ruwayoyi wadanda abin baqin ciki su aka fassara zuwa Turanci ana koyar da yarammu a makarantun sakandare da jami'o'i, aka boye surori da dama, wadanda in ka fara karantawa sai ka zaci sahabban Annabi SAW ne duk suka yi wadannan aika-aikan saboda kwadayin mulki ko shugabanci.

.

Da haka har wani maras rabo a lahira ya tabbatar a zuciyarsa cewa sahabbannan ba su yi wani abin a zo a gani ba don daukakar muslunci, duk lokacin da wannan ya fara shiga zuciyarka to ka tabbatar ka fara yin nesa da koyarwar muslunci, ba a gini ba ginshiqi, in aka duba irin wadannan littafan za a ga yadda wasu suke sifanta babban sahabinnan wato Abu-Musa Al-Ash'ariy da wauta ko rauni wurin hararo abin da ya kamata, ko ma wani lokaci su nuna shi a matsayin mayaudari.

.

Shi kuwa Amr bnl Aas RA sun nuna mayaudari ne kuma macuci, wanda ya yi sanadiyyar qwace wa Sarkin-musulmi qarfinsa, ko ya ci nasarar dakatar da yaqi da dabara kuma suka shiga gaban Aliy RA din, a daidai wannan lokacin sun manta cewa Aliy RA ya zabo Abu-Musan, wa kenan za a fara zargi? Kuma irin wadannan bayanan wai su ne tarihin musluncin da kowa ya dogara a kai, kuma shi ake nuna wa wadanda ba musulmai su ga yadda muslunci ya faro har zuwa yau, in kuwa haka ne ba za ka yi mamaki ba in wani arne ya ce wa musulmai 'yan ta'adda, don abin da ya karanta kenan, ba ma wadanda mutanen yamman suka rubuta ba.

.

In kuma muka koma kan mutum biyunnan wato Abu-Musa da Amr RA za mu ga cewa shi Abu-Musa din ba qaramar dudummuwa ya ba da ba a zamanin Annabi SAW, a zamanin Umar RA ma lokacin yana gwamnan Basra lokacin ne suka iya bude Ahwaz dake cikin Iran da duk garuruwan dake zagaye da ita, don hare-haren da aka yi ta kaiwa Iran a qarshe aka qwace ta ta zama tana qarqashin Basra duk Abu-Musan ne jagora kuma shi ne gwamnan Basran a wannan lokacin, kusan wuraren da 'yan Shi'a suka mamaye a yau shi ne ya tura sojoji qarqashin umurnin khalifan wannan lokacin wato Umar RA, kenan in 'yan Shi'an yau sun zage shi ba wani abin mamaki ba ne, a zamanin Umar RA cikin wasiyar da ya bar wa khalifan bayansa ya ce kar a bar wani ma'aikaci ya wuce shekara guda a canza shi, amma ya bar Abu-Musa shekara 4 (Siyaru A'alamin Nubala 2/391).

.

Rayuwar Abu-Musa RA tunda ya muslunta ya qare ta ne a wurin yada muslunci da koyar da mutane masamman ma Qur'ani da yau makaranta duk suka sani, ga jihadi, yin hukunci ko sulhu a tsakanin masu fada da juna, ya sanya adalci da bin doka da oda a garuruwan muslunci, ba shakka wannan aiki yana buqatar qwarewa wurin ilimi, fahimta, hazaqa, saurin gano matsala, qanqan da kai gami da zuhudu, wanda tabbas Abu-Musa ya mallaki wannan, da haka ne Annabi SAW ya amince da shi, bayansa ma sauran halifofin suka bi sawunsa (Khilafatu Aliy bn Abi-Talib p262).

.

Zabensa da Aliy RA ya yi a matsayin gwamnan Iraqi tabbas ya yi daidai da abin da yake faruwa a dan tsukin lokacin da ma abin da zai wakana dan gaba kadan na sulhu da tara al'ummar musulmai a fahimta guda kamar yadda suke a baya, Abu-Musa mutum ne mai son zaman lafiya da goce wa hatsaniya, sannan mutanen Iraqi suna matuqar qaunarsa sun yi kyakkyawar amincewa da shi, dan nan qasa kadan za mu ga cewa Aliy RA shi ne ya zabe shi don yin wannan hukuncin, kamar dai yadda Khalifa yake fadi a littafin tarihinsa cewa a shekara ta 37 ne suka hadu.

.

Ina nufin Abu-Musa Al-Ash'ariy daga bangaren Aliy RA, da Amr bnl Aas daga bangaren Mu'awiya RA (Tareekhu khalifa p191-192), Ibn Sa'ad yana cewa "Mutane sun gaji da yaqin, suka nemi a zo a yi sulhu, suka zaqulo mutum biyu, Aliy RA ya zabo Abu-Musa, Mu'awiya RA ya zabo Amr bnl Aas (Attabaqaat libni Sa'ad 3/23), da wannan za mu fahimci cewa maganar da ake yi ta cewa makarantannan ne suka dakatar da yaqin suka zabo mutum 2 don su yi hukunci maganganun 'yan Shi'a ne kawai da suka saba cabalbala tarihi su zuba qarairayinsu, samsam ba sa son su ga an nuna cewa Aliy RA ya bi a hankali wajen warware matsalar dake tsakaninsa da dan uwansa na jini wato Mu'awiya RA, ko a ce ya nemi sulhu a tsakaninsa da wanda yake husuma da shi, sai su dauko maganar khawarijawa su ce su suka ingiza shi kuma suka kware masa baya (Tahqeequ Mawaqifis Sahaba fil Fitan 2/215)

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.

HUKUNCIN DA SUKA YANKE

Babu wani kokwanto cewa lamarin da mahukuntan suka mayar ga jama'a da ahlul shura, ba wani abu ne ba sama da sabanin da aka samu tsakanin Aliy RA da Mu'awiya RA na hukunta wadanda suka kashe khalifa, Mu'awiya RA bai ganin cewa shi khalifa ne, bai kuma yi wa Aliy RA gardamar cewa shi ne khalifa ba, kawai dai bai yi mubaya'a ne ba, bai kuma zartar da abin da ake bukata gare shi ba a Sham, wanda ya bayyana cewa shi yake da rinjaye a wurin a zahiri ba a hukumance ba, ya yi amfani da qaunar da mutanen yankin suke yi masa a matsayinsa na gwamna a can tsawon shekaru 20 (Tahqeequ Mawaqifis Sahaba fil Fitan 2/134).

.

Inb Dahiyya Al-Kalbiy yake cewa a littafinsa "A'alamun Nasril Mubeen fil Mufaadala baina Ahlis Siffeen": Abubakr bn Muhammad Al-Ash'ariy Albaaqilaaniy yake cewa a Manaqibul A'imma "Mahukuntannan ba su taba daidaituwa a kan tsige Aliy RA ba, kai koda ma sun yi hakan ba zai tsigu ba sai in Qur'ani da sunnar Annabi SAW da aka yi yarjejeniya a kai sun tabbatar da haka, ko kuma daya daga cikinsu gwargwadon yadda suka yi ittifaqi, ko kuma suka bayyana wa jama'a abin da zai tilasta tsige shi din, mahukuntan dai sun yi yarjejeniyar yin hukunci da littafin Allah daga Baqara har Nasi, ba kuma za su kauce masa ba su bi son zuciyarsu.

.

Bayan wannan sun yi alqawari mai tsaurin gaske kan cewa matuqar suka wuce gona da iri to a sance hukuncin daga hannunsu, ga shi Qur'ani da hadisi suna tabbatar da imamancinsa, suna girmama sha'aninsa gami da kafa shaida a kan gaskiyarsa da adalcinsa, da rigayensa zuwa ga muslunci, da qoqarinsa a kan jihadin mushrikai, da kusancinsa da shugaban ma'aika, Annabi SAW, da abin da ya kebantu da shi na ilimi da sanin hukunci, ga kawaici, da tabbaci na zahiri cewa ya cancanci imamanci (A'alamun Nasril Mubeen fil Mufadalati baina Ahlis Siffeen p177).

.

MATSAYIN AHLUS SUNNA KAN YAQE-YAQEN DA AKA YI

Matsayin da ahlus Sunna suke a kan wadannan yaqe-yaqen shi ne kame baki da barin kutsawa cikin abubuwan da suka faru a tsakaninsu, saboda hakan yakan haifar da qiyayya gami da qin jinin wani bangare a cikinsu, magabata sukan ce "Dole ne wa musulmi ya qaunaci sahabbannan gaba dayansu, ya amince da su, ya kuma nema musu rahama, ya tsare musu falalarsu, ya amince da cewa su ne farkon shiga muslunci, sannan abin da ya faru a tsakaninsu ya faru ne a dalilin ijtihadinsu, sannan sun yi daidai ko kuskure suna da lada, kawai dai wanda ya yi daidai yana da ribanyin lada.

.

A cikin sahabbai dai makashi da wanda aka kashe duk 'yan aljanna ne, bai dace ga mabiya sunnar Annabi SAW ba su zarce zuwa surutu cikin abin da ya faru a tsakaninsu, kalmar "Bagyu" da aka yi amfani da ita a kan wani bangare bai salbe masa imaninsa, ko a suratul Hujuraat Allah SW ya ambato sabanin bangarorin guda biyu, kuma ya yi amfani da kalmar a bangare guda, amma duk da haka ya kira su gaba daya muminai, a qasan wannan ayar ce kai tsaye ya ce muminai 'yan uwan juna ne ya yi umurni da yin sulhu a tsakaninsu, ya hana munanan maganganu da zato da cin naman juna, to ya kuma in ya kasance na sahabi ne?

.

ASALIN KHAWARIJAWA

Su ne boko-haram a harshenmu na Nigeria, yadda za mu gane sosai, mutane ne masu dama suka balle daga sojojin Aliy RA, lokacin da yake dawowa Kufa daga Siffeen, a wata ruwaya an ce sun kai dubu goma sha, a wata ruwayar kuwa an iyakance su da 12,000 (Taareekhu Bagdaad 1/160), wata ruwayar an ce sun kai 8,000 (Al-Bidaya wan-Nihaya 7/280-281) wata ta ce su 14,000 (Musannafu Abdirrazaaq 10/157-160).

.

Wasu ruwayoyin sun zo da manyan lambobi kamar mai 20,000 (Tareekhu khalifah p192), wannan ruwayar da ta kai 20,000 ta zo babu isnadi ma, sun sami damar ballewa ne kafin su qaraso Kufa, wannan ya baqanta wa mutanen Aliy RA rai sosai, dole dai sauran da suka rage ne ya qariso da su, sai ya zamo ya shagala da wadannan da suka ballen wato khawarijawa, masamman lokacin da ya ji cewa sun zabo wanda zai riqa yi musu limanci, da wanda zai zama kwamandan yaqinsu, yanzu kuma ba wata hukuma da za a yi wa mubaya'a, komai ya koma wurin Allah, kenan kai tsaye sun balle.

.

Aliy RA ya yi matuqar qoqarinsa wajen ganin ya dawo da su kan hanya, don haka sai ya tura musu Ibn Abbas don su tattauna, suka ce "Me ya kawo ka?" Ya ce "Na zo ne daga wurin sahabban Annabi SAW, Muhajirai da Ansarawa, daga dan baffan Annabi SAW, sirikinsa wanda aka saukar da Qur'ani a kansu ba shakka ya fi ku sanin Qur'ani, ko a cikinku akwai khawarijawan na isar musu da abin sahabban suke cewa, in na koma wurinsu su ma na isar musu da wanda kuka ce?" In muka lura da abubuwan da muke karantawa tun farko za mu ga cewa an rage jihadi, kusan duk matsalolin cikin gida ake ta fama da su, Aliy RA yana ta qoqari ya hado kan mutane amma jama'a biyu ne suka dunqule wuri guda suna ta wahalar da shi, mutanen farko 'yan Kufa da Basra ne, a cikinsu akwai Iraniyawa da aka karya daularsu, mun ga yunqurin da suka yi tun zamanin Umar RA, mutane na biyu 'yan Masar ne su kuma akwai wadanda suke wa Rumawa aiki, su ma an qwace wuri mai girman gaske nasu, to wadannan sai suka yi aiki da damar da suka samu a kan jahilan Larabawa suna tafiyar da harkarsu yadda suka tsara, su suka saqa duk matsalolin da ake ciki, ga su suna jayayya da Ibn Abbas RA yanzu.

[30/01, 9:33 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 233

.

HUJJOJIN ALIY RA

Aliy RA ya kafa hujjoji irin na Ibn Abbas RA, da cewa ya yi koyi da Annabi SAW ne, sannan ya karanto musu cewa ((Haqiqa kuna da abin koyi ga Manzon Allah ga wanda yake nufin Allah da ranar lahira)) (Masnadu Ahmad 2/656), da khawarijawa suka tabbatar da cewa Aliy RA ya yi azmar ba wa Abu-Musa damar zartar da hukuncin da suka yanke sai suka nemi cewa ya janye, shi kuma ya qi, ya yi musu bayanin cewa wannan ana la'akari da shi ne a matsayin yaudara da warware alqawuran da aka yi, ya karanto musu cewa ((Ku cika alqawuran Allah idan kuka dauka, kar ku warware rantsuwoyinku bayan kun yi, kun riga kun saka Allah a tsakaninku)).

.

Khawarijawa tuni sun yanke ballewa daga sojojin Aliy RA, da dora nasu jagoran, sai suka taru a gidan Abdullah bn Wahab Ar-Raasibiy, ya yi musu gamsasshiyar huduba, ya nisanta su da duniya, ya kwadaitar da su lahira da aljanna, ya zaburar da su aikata alkhairi, da nisantar munanan abubuwa, sannan ya ce "'Yan uwa mu fita daga garinnan wanda mutane suka cutar da kawunansu, mu koma bayan duwatsu ko wasu biranen da suke qin wannan azzalumin jagorancin" daganan sai Harquus bn Zuhair ya miqe ya yi hamdala gami da godewa Allah SW.

.

Sannan ya ce "Haqiqa ababan qawa na wannan duniyar qanqani ne, kuma rabuwa da su ba qaramin aiki ba ne, kar ku bari adonta da ababan jan hankalinta su yaudare ku ku yi sha'awar zama tare da su, a qarshe ku juya wa gaskiya baya ku dena qin zalunci ((Allah yana tare da masu gaskiya da masu kyautatawa)) sai Hamza bn Sinan ya ce "Jama'a duk abin da kuke gani ko kuka fadi shi za a yi, da dai kun dora wani ya jagorance ku, dole dai sai an nada shugaba wanda za ku ta'allaqu da shi".

.

Sai suka tura wasu wajen Zaid bn Hisin At-Ta'iy, daya ne daga cikin manyansu, suka yi masa tayin jagorancin ya qi karba, suka yi sa Harqus bn Zuhair, Hamza bn Sinaan, Shuraih bn Abi-Aufa Al-Absiy duk suka qi karba, sai da suka yi wa Abdullah bn Wahab Ar-Raasibiy sannan ya karba, sai dai ya ce "Wallahi ba don son duniya na karba ba, ba kuma zan bar ta don gudun mutuwa ba (Al-Bidaya wan-Nihaya 7/312, Taareekhut Tabariy 5/689), suka sake taruwa a gidan Zaid bn Hisin At-Ta'iy As-Sanbisiy, shi ma ya yi musu huduba, ya zaburar da su kan aikata alkhairi da hana munanan ayyuka, ya karanto musu ayoyin dake dauke da nisantar duniya da barin saba wa Allah da ayoyin da suke magana kan hukuncin da abin da ba Allah ya saukar ba.

.

Bayannan sai ya ce "Ku shaida 'yan uwammu a wurin da'awa da muke alqibla daya da su sun bi son zuciya sun yi watsi da hukuncin littafin Allah, suka wuce gona da iri wajen zance da aiki, don haka yin jihadi a kansu haqqin muminai ne" wani mutum a cikinsu da ake kira Abdullah bn Shajara As-Sulamiy ya fashe da kuka, shi ma ya zaburar da mutane kan ballewar, yake cewa "Ku sare su a goshinansu da fuskokinsu da takubba har sai an yi wa Allah biyayya, idan kuka yi sa'a aka bauta wa Allah kamar yadda kuke so za ku sami ladar masu yi wa Allah biyayya da yin aiki da umurninsa, in kuma ba ku yi sa'a ba to wani abu ya fi, sama da komawa ga yardar Allah da aljannarsa? (Al-Bidaya wan-Nihaya 7/312).

.

Bayan Ibn Katheer ya ambato abubuwan da shaidan ya yi musu wahayi da shi sai ya ce "Wannan wani nau'i ne na mutane da suka fi kowa a cikin 'yan adam ban mamaki, tsarki ya tabbata ga Allah, wanda ya bambanta halittarsa kamar yadda ya so, kuma komai ya tafi kamar yadda ya tsara, dubi wani abin da magabata suka fadi mai ban sha'awa game da khawarijawa, suka ce an ambato su a fadin Allah SW ((Ka ce: Na ba ku labarin wadanda suka yi asarar ayyukansu? Su ne wadanda ayyukansu na rayuwar duniya suka baci alhali su suna zaton suna kyautata ayyuka ne. Wadannan sun kafurce wa ayoyin ubangijinsu gami da saduwa da shi, sai ayyukansu suka baci, ba za mu auna su da komai ba ranar qiyama)).

.

Abin nufi dai wadannan jahilan, batattu a zantukansu da ayyukansu sun yanke balle wa daga jama'ar musulmai, da watsuwa a wasu biranen don su zuga su a qarshe su su sami garkuwa a wurinsu, sai su aika wa sauran mutanensu da wadanda suke da ra'ayi irin nasu don su zo a hadu a wuri guda, Zaid bn Hisin ya ba su shawara ya ce "Birane kam ba za ku iya ba, don akwai sojojin da suka fi qarfinku, za su hana ku abin da kuke so, kawai ku gaya wa 'yan uwanku a yi mahada a gadar gulbin Jokhi, kuma kar kubar Kufa cikin ayari, ku fita da guda-guda yadda ba za a gano ku ba".

.

Haka suka rubuta wa sauran 'yan qungiyan dake Basra da sauran wurare wasiqa da cewa su garzayo bakin gulbi don su hada hannu su zama tsintsiya madaurinki guda yadda za su iya fito wa mutane, haka suka bar mata, uwaye, 'yan uwa na nesa da na kusa, suka yi watsi da kowa, saboda da jahilci da qarancin ilimi da hankali suna zaton cewa abin da suke yi shi ne addinin da ubangijin sammai da qassai ya yarda da shi, ba su san cewa aikata hakan shi ne mafi girman zunubi da kuskure ba wanda shedan ya qawata musu, wasu dai sun maido da 'ya'yansu da 'yan uwansu, suka gargade su, an sami wadanda suka tsaya a kan hanya madaidaiciya.

.

Wasu kuwa suka tsere suka hadu da wadannan khawarijawan, dalilin haka ne suka hadu da bata mai dorewa har tashin qiyama, sauran mutanen Basra da ake ta aika musu da takardu suka gangara Nahrawan har suka hada zuga mai qarfin gaske (Al-Bidaya wan-Nihaya 7/312-313), sai suka rubuta takarda suka aika masa suna cewa a ciki "Wannan fushin ba don Allah ka yi ba, kana duban kanka ne kawai, idan ka tabbatar wa kanka da kafurci, ka kuma tuba sannan ne za mu duba abin da yake tsakanimmu da kai, in kuma ba haka sai mu yi maka daidai da abin da kake yi" da ya karanta takardarsu ya yanke qaunar shawo kansu ya qyale su, ya ja tawagarsa zuwa ga mutanen Sham don karawa da su (Khilafatu Aliy bn Abi-Talib na Abdul-Hameed p319).

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.

KARON-BATTAN NAHRAWAN

1) Daga cikin sharuddan da Aliy RA ya kafa wa khawarijawa har da cewa: Kar su zubar da jini, kar su tsorata jama'a, kar su tsare hanya, idan kuma suka saba to zai yaqe su, to da yake khawarijawa aikinsu kenan kafurta wanda ya saba musu da halasta jinansa da dukiyarsa, sai suka fara abka wa musulmai, an ambato munanan abubuwa na kisan musulmai kala-kala, gami da mata masu ciki, abin baqin ciki fadi suke wai jihadi suke yi don shiga aljanna, sai ya zamanto a wurinsu jihadi shi ne kashe musulman da ba su bi ra'ayinsu ba, kafurai kuma babu ruwansu tunda ba su ambaci sunan muslunci ba, duk kashe-kashen da suka yi, Aliy RA bai yaqe su ba, sai ma ya aika musu da cewa su turo wadanda suka yi wannan aika-aikar a yanke musu hukunci, su kuma suka amsa cikin izza da jijji da kai cewa "Dukammu ma ai makasan ne (Musannafu inb Abi-Shaiba 15/308-309 isnadinsa sahihi ne), to sai Aliy RA ya karkata wurinsu, ya je ya yi sansani a bangaren Yammaci na Nahrawan, su kuma khawarijawan suka kame bangaren Gabashin ta fuskan Nahrawan din (Tareekhu Bagdaad 1/205-206).

.

ALIY RA YA KWADAITAR DA RUNDUNARSA

Daga cikin abubuwan da Aliy RA ya kwadaitar da mutanensa har da cewa "Jama'a na ji Annabi SAW yana cewa "Za a sami wasu mutane da za su fito daga al'ummata suna karanta Qur'ani, amma karatunku in za a hada da nasu suna ganin cewa ba komai ba ne, haka sallarku, da azuminku, suna karanta Qur'ani yadda kasan cewa nasu ne su kadai, kuma su aka saukar ma wa, suna salla amma karatunsu bai kaiwa zuciyoyinsu, haka suke ficewa daga muslunci kamar yadda kibiya take huda abu ta fice, Muslim"

.

Haka Aliy RA ya yi sansani a gabar gulbin Nahrawan yana fuskantar sansanin khawarijawa, ya umurci sojojinsa da cewa kar su fara kai farmaki da farko, su jira sai khawarijawa sun qetaro kogin ta Yamma, duk da haka Aliy RA ya tura wasu 'yan saqo yana roqonsu da cewa su yi wa Allah su kwano, ya tura musu Barra bn Aazib RA don ya kira su, ya tafi wajensu ya kira su na tsawon kwana 3 amma suka qi (Assunan At-Tirmiziy na Baihaqiy 7/197, Khilafatu Aliy bn Abi-Talib p323), haka aka riqa cancanza 'yan saqon har sai da aka kai ga cewa an kashe wasu, a qarshe suka ma tsallake gulbin (Musannafu inb Abi-Shaiba 15/325-327).

.

Lokacin da khawarijawa suka kai wannan matsayin, suka watsar da duk wani qoqari da ake yi wajen ganin an kare zubar jinin, suka qi dawowa kan hanyar gaskiya, suka dage sai an gwabza, sai Aliy RA ya fara shirya sojojinsa don fafatawa (Khilafatu Aliy bn Abi-Talib na Abdulhameed), ya sanya Hajar bn Adiy a dama, Shabth bn Rab'iy da Ma'aqal bn Qais a hagu, ya sanya Abu-Ayyub Al-Ansariy a matsayin kwamandan dawaki, Abu-Qatada a matsayin kwamandan sojojin qasa, Aliy RA ya ce wa Abu-ayyub RA ya daga tutar zaman lafiya ya ce musu "Wanda duk ya zo wajen wannan tutar ya tsira, wanda ya koma Kufa ko Wasu biranen ya tsira, ba mu buqatar komai a wurinku, sai dai wadanda suka kashe mana 'yan uwa".

.

Wasu da dama a cikinsu suka kama hanyarsu, da farko su 4,000 ne amma 'yan sauran da suka ragu ba su wuce dubu 1,000 ba ko ma qasa da haka tare da shugabansu Abdullah bn Wahab Ar-Raasibiy, suka koma bangaren Aliy RA, wadanda suka tsaya yaqin kwamandansu na dama Zaid bn Hisin At-Ta'iy As-Sanbeesiy ne, a hagu kuma Shuraih bn Aufa, kwamandan dawaki kuma Hamza bn Sinan ne, kwamandan sojojin qasa kuma shi ne Harqus bn Zuhair As-Sa'adiy suka fuskanci sojojin Aliy RA (Taareekhul Khilaafa Ar-Raashida na Muhammad Kan'an p425).

.

FADA TA KAURE

Sansanin khawarijawan ne suka qetaro zuwa wurin sojojin Aliy RA, sai ya fito gaban dawankinsa, ya sanya maharba a gaba, su kuma sojojin qasa ya jera su a bayan mahaya, ya ce wa rundunonin kar su yi komai sai in su ne suka fara abka musu, khawarijawan suka tunkaro suna cewa "Ba wani hukunci in ba na Allah ba, mu dunguma zuwa aljana" sai suka tunkaro sojojin dokin Aliy RA, suka rabu zuwa gida biyu, wasu hagu wasu dama, kamar dai yadda sojojin Aliy RA din suka rabu.

.

Nan take maharban Aliy RA suka yi musu ruwan kibau, mahaya kuma suka kai musu wata bara, sai sojojin qasa suka bi baya da masu da takubba, kafin ka ce haka an bar khawarijawan a kwankwance, shugabannin nasu duk sun baqunci lahira: Abdullah bn Wahab, Harqus bn Zuhair, Shuraih bn Aufa da Abdullahi bn Sakhbara (Tareekhul Khilafa Ar-Rashida p425), akwai mutane da dama da suka canja sheqa, an ci nasarar kammala yaqin cikin dan lokaci qarami, an sami asarar rayuka da dama a bangaren khawarijawa, amma a bangaren Aliy RA sam ba a mutu ba, don in muka duba ruwayar Muslim za mu ga cewa mutum 2 ne kacal suka yi wafati (Muslim 2/747).

.

Koda yake an dan sami kai-komo a kan adadin da aka kashe, amma bisa ga dukkan alamu duka dai ba a mutu sosai ba, don yaqin a rana guda aka yi, an ce wai a ranar 09/02/0038 Hijiriyya aka yi (Ansabul Ashraaf 2/63 akwai Majhul a sanadin), adadin wadanda aka kashe a khawarijawan an ce dukansu ne (Akhbaarul Khawarij Al-Kaamil 338), Mas'udiy ya ce "Wadanda aka kashe ba su da yawa, dududu ba su wuce goma ba, sauran ma tserewa suka yi da suka ga an fi qarfinsu (Khilafatu Aliy bn Abi-Talib p329, Taareekhul Khalifa p197).

.

SAI KUMA BAYYANAR SHI'A

Kalmar "Shi'a" Larabci ce, ma'anarta in aka ce shi'ar wane ana nufin mabiyansa kuma mataimakansa, a lafazance kenan, amma ta wajen ma'ana kuwa ya danganta ne da lokacin, domin Shi'a a farko-farkon lokaci ba ita ce daga baya ba, a da ba a ce wa kowa dan Shi'a sai wanda ya gabatar da Aliy RA kan Usman RA (Usuulus Shi'a Al-Imamiyya 1/64) a don haka ne wanda yake gabatar da Aliy RA a kan Usman RA ake kiran sa Shi'iy, wanda kuma yake gabatar da Usman RA a kan Aliy RA ake kiran sa Usmaniy, kenan ma'anar Shi'a a can dauri ana nufin gabatar da Aliy RA ne a kan Usman RA (Fataawiy Ibn Taimiyya 3/153, Fatahul-Bari 7/34).

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.

SUN KUSA KASHE MU'AWIYA RA

Ba Aliy RA ne kadai suka yi qoqarin kashewa ba, har ma da Mu'awiya RA da Amr bn Aas RA, kenan walitakan manyan sahabbannan ta tabbata, yadda su Talha, Zubair, A'ishah RA da Mu'awiya RA suke ganin matuqar 'yan ta'addannan suna cikin sojojin Aliy RA to kuwa za su iya kashe shi, da ma duk wani khalifan da za a tsayar matuqar ya saba musu a aqida za su kai shi lahira, ga shinan Burk bn Abdillah ya tafi wurin Mu'awiya RA a wannan daren da aka kashe Aliy RA, Mu'awiya RA na fitowa Burk ya kai masa sara, takobin ya fada a mazaunansa, aka wuf aka cabke shi, shi ne yake cewa "Zan gaya maka wani sirri kana ganin in na gaya maka zai yi min amfani?"

.

Ya ce "Qwarai" ya ce "Dan uwana ya kashe Aliy a wannan daren" ya ce "Qila kuma bai iya kashe shi ba" ya ce "Ya kashe shi, don Aliy bai da mai tsaro" nan take Mu'awiya RA ya sa aka gama da shi, sai dai ya lura da maganarsa, cikin dan lokaci kadan ya sa aka yi wa gidansa dogayen gini saboda tsaro, ya tanadi masu gadin dare, da 'yan sanda wadanda za su riqa sanya ido in yana salla, shi kuma Amr bn Bakr ya tafi wurin Amr bnl Aas kamar yadda aka tsara, sai dai ya yi fama da ciwon ciki a wannan daren bai sami damar fitowa sallar asuba ba, ya yi wa Khaarija bn Khuzafa ne maganar cewa ya ja sallar, shi ma mai tsaronsa ne daga Banu Aamir bn Lu'ai, yana fara salla da mutane Ibn Bakr ya abka masa ya kashe shi da zaton cewa Amr bnl Aas ne.

.

Aka kama shi aka kai wa Bnl Aas, da ya tabbatar masa da laifinsa ya sa aka zartar masa da hukuncin kisa (Taareekhut Tabariy 6/65), kenan wannan hadin da aka yi ya qare, ba za a ce ba su ci nasara ba don sauran mutumbiyun da aka yi niyyar kashe su suna da rai, ko ba komai sun raba khalifa, Aliy bn Abi-Talib RA da ransa, wannan kawai ya isa zama masifa.

.

QABARIN ALIY RA

Akwai surutai da dama wadanda ba su da asali game da inda aka rufe Aliy RA, ni dai na taso na ji ana cewa qabarinsa yana sama ne, duk kuwa da sanina da cewa qabari Annabi SAW yana Madina kamar yadda qabarurrukan sauran annabawan suke wurare daban-daban a qasa, wanda suka yi wa Aliy RA wanka su ne Hassan da Hussain da Abdullah bn Ja'afar da yake diyoyin maza zar tare dasu, an yi masa likkafani da qyalle 3 ba riga (Al-Muntazim 5/175, Attabaqaat libni Sa'ad 3/335), Hassan bn Aliy ne ya yi masa salla da kabbara 4 (Attabaqaat libni Sa'ad 3/337-338), koda yake akwai wata ruwaya da ta nuna cewa kabbara 9 aka yi masa, sai dai ruwayar ba ta da isnadi (Al-Muntazim 5/175).

.

Allah ne kadai zai iya gaya maka haqiqanin gaskiyar inda qabarinsa yake, amma ina da tabbacin cewa da 'yan Shi'a sun sani da sun mayar da shi wajen bauta, kamar dai yadda kiristoci suke bautar gicciye, ga dai wasu ruwayoyin:-

1) Hassan bn Aliy ya rufe shi ne a babban masallacin dake Rahba wanda yake bangaren Kinda kafin mutane su fito sallar Asuba (Attabaqaat libni Sa'ad 3/37, Khilafatu Aliy bn Abi-Talib p441)

2) An rufe shi ne da daddare a Kufa kusa da gidan mulki, an boye wurin don kar mutane su sani (Al-Muntazim 5/177, Tareekhul Islam, Ahdu Khulafa'ir Rashidin p615)

3) Wata ruwayar ta ce dansa Hassan RA ya koma da shi Madina (Taareekhu Bagdaad 1/136).

4) Wasu suke cewa qabarin Najab da 'yan Shi'a suke bauta ma wa nasa ne, sai dai a zahiri an gano cewa ba hakan ba ne (Khilafatu Aliy bn Abi-Talib p441), qirqirar 'yan Shi'a ce a qarni na 4 zamanin Abbasiyya.

.

KALIFA NA 5 RA

Hassan RA da ne ga Aliy RA, mahaifiyarsa kuma Fatima RA, danganensa yana biyowa ne ta bangaren mahaifiyarsa saboda khususiyyar annabci, wannan ita ce fahimtar galibin mabiya sunna, don ko shi Aliy RA da sauran 'yan uwansa duk dai Ahlul-Baiti ake kiransu, dangane da 'ya'yansa kuwa Zahabiy yake cewa akwai: Hassan, Zaid, Talha, Alqasim, Abubakr, Abdullah, wadannan an kashe su a Karbala tare da baffansu, wato Hussain, akwai Amr, Abdurrahman, Alhussain, Muhammad, Ya'aqub da Isma'eel, duk dai diyoyinsa ne, ba wanda ya haihu a cikinsu in ba Alhassan da Zaid ba, wato diyoyin farko, shi Hassan bnl Hassan bn Aliy din ya haifi 'ya'ya biyar, shi kuma Zaid dansa daya ne, shi ne Alhassan bn Zaid bn Aliy (Siyaru A'alamin Nubala 4/347) Dr Aliy Muhammad As-Sallabiy ya yi magana kan matansa.

.

Yake cewa "Masu tarihi suna cewa a matansa akwai: Khaula Al-Fazaariyya, Ju'da bntl Ash'as, A'ishah Al-Khath'amiyya, Um-Is'Haq bnt Talha, bn Ubaidillah At-Tameemiy, Um-Bashir bnt Abi-Mas'ud Al-Ansaariy, Hind bnt Abdurrahman bn Abibakr, Um-Abdillah, ita ce diyar Shaleel bn Abdillah dan uwan Jareer Al-Bajaliy, da wata daga Banu Thaqeef, wata daga Banu Amr bn Uhaim Al-Munqariy, da wata daga Banu Shaibaan, koda ma ya wuce wannan adadin to da kadan ne, in ka duba yawan matan da ake ta yin kururuwansu ba haka ba ne, abubuwan da ake ta fadi na cewa ya auri mata 70 ko 90 ko 250 ko 300 duk ruwayoyin qagaggu ne, ba su da wata alaqa da haqiqanin gaskiya za a iya duba (Alhassan bn Aliy na As-Sallabiy p28-31), mata dai na sunna in ba Annabi SAW ba guda 4 a lokaci guda.

.

Dangane da sifofinsa na halitta kuwa wannan ba sai an yi dogon Turanci ba, don in muka duba ma ko a danganensa na wurin uba ba a ce komai ba, kamar dai yadda ba mu ce komai ba a danganensa na wurin uwa, ana cewa jikan Annabi SAW ne ta wajen diyarsa Fatima RA an gama, ta wurin mahaifi kuwa Aliy RA ne mahaifisa, to kamanninsa ma na halitta akwai wata ruwaya ta Buhari da Muslim wace aka rawaito ta Isma'eel bn Abi-Khalid yake cewa "Na ji Abu-Juhaifa yana cewa: Na ga Annabi SAW, lallai Hassan bn Aliy ya yi kama da shi" to kuwa mun karanta sifofin Annabi SAW a baya, dabi'unsa kuwa shi mutum ne dake tsoron fitina, yana son inganta alaqa a tsakanin musulmai kamar yadda ya yi sulhu da Mu'awiya RA don tsare jinin musulmai kamar yadda Usman RA ya hada Qur'ani, kamar Abubakar RA wajen yaqar masu ridda (Marwiyaatu Khilafati Mu'awiya fi Taareekhit Tabariy p134) anan Usman RA ya hada Qur'ani wuri guda ne don hada kan al'umma wuri guda, haka Abubakar RA ya yaqi masu ridda don hada kan al'umma wuri guda.

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.

SHI'A JIYA DA YAU

Ibn Taimiya yake cewa "'Yan shi'an farko da suke zamanin Aliy RA sukan fifita Abubakar da Umar a kan Aliy RA din (Minhajus Sunna 2/60), har Shareek bn Abdillah sanannen da Shi'a ya hana a riqa ce wa masu fifita Aliy RA a kan Abubakar da Umar 'yan Shi'a, saboda sun saba wa koyarwar da aka rawaito daga Aliy RA ta hana haka din, zama dan Shi'a (a wancan lokacin ba a yanzu ba) yana nufin taimako ne da biyayya ba sabawa da nisantar gaskiya ba (Usuulus Shi'a Al-Imamiyya Al-Ithna Ashriyya 1/65), Ibn Batta ya rawaito daga malaminsa da ake kira da Abul-Abbas bn Masruuq, ya ce Muhammad bn Humaid ya ba mu labari yake cewa, Jareer ya rawaito daga Sufyan daga Abdullahi bn Ziyaad bn Jareer ya ce " Abu-Is'Haq As-Subai'iy ya zo Kufa sai Shahar bn Atiyya ya ce "Ku je ku gaisa" muka je muka zagaye shi" Abu-Is'haq ya ce "Na bar Kufa ban ga wani mahaluki da yake shakkar fifikon Abubukar da Umar a kan Aliy RA ba, ni ma yanzu ina gabatar da su din (Al-Muntaqa fi Minhajil I'itidal p360).

.

Abu-Ishaq As-Subai'iy babba ne a Kufa kuma fitaccen malami (Tahzeebut Tahzeeb 8/63, Alkhulaasa p291), an haife shi ne a lokacin halifancin Usman RA, gabanin shahadarsa da shekaru 3, ya yi tsawon rai har zuwa shekara ta 127 Hijiriyya, yaro ne a lokacin Aliy RA, ya riqa bayyana fifikon Abubakar da Umar a kan mumbari Kufa yana cewa "Sahabban Annabi SAW, waziransa ne kuma khalifofinsa a kan al'ummar Annabi SAW, wadanda suka fi kowa a zamaninsu (Hashiyatul Muntaqa p360-361), Laith bn Abi-Sulaim yake cewa " Na sami 'yan Shi'an farko ba sa fifita Aliy a kan Abubakar da Umar (Al-Muntaqa fi Minhajil I'itidal p360).

.

Mai Mukhtasirut Tuhfa yake cewa "Muhajirai da Ansarawan gami da wadada suka bi su da kyautatawa duk sun san darajarsa kuma sun ajiye shi a mahallinsa, kuma ba su wulaqanta kowa cikin 'yan uwansa sahabbai ba, to bare a ce su zage shi ko su kafurta shi (Mukhtasirul Al-Ithna Ashriyya p3) haka Shi'a ta ci gaba a tsarkake salin-alin a hankali har manufofinta kab suka canja, ya zamanto duk wani makiri da yake son bata muslunci sai ya yi wub ya lulluba da wannan sunan domin isa ga manufarsa, don haka ne ma muke kiran masu sukar sahabbai da sunan RAFIDA domin ba su cancanci sifantuwa da asalin sunan Shi'a ba (Usuulus Shi'a Al-Imamiyya 1/66-67).

.

Wanda ya san asalin Shi'a ba zai yi mamaki ba in ya ga manyan malamai, masana hadisi da wasunsu na wancan lokacin ana liqa musu sunan Shi'a, domin kalmar Shi'a a lokacin ba ita ce a yau ba, domin 'yan Shi'an yau ba abin da za su za kira su sai 'yan sunna, mai tsanani a Shi'a da can shi ne wanda yake maganganu kan Usman, Zubair, Talha, Mu'awiya RA da wasu da suka yaqi Aliy RA, na yau kuwa shi ne wanda yake kafurta wadancan shugubannin, yake raba kansa da Abubakar da Umar wannan kam riqaqqen batacce ne (Meezanil I'itidal na Zahabi 1/5-6, Lisaanul Meezaan 1/9-10), don haka Shi'a ta riqa habaka ne tana canja launi da sifa har ta kawo yadda take a yau, ta canja komai na addini yadda ta koma sabon abu ba wanda Annabi SAW ya zo da shi ba.

.

WANE AR-RAAFIDIY

Asalin kalmar a larabci tana nufin barin abu ne, amma a ma'anar da suke amfani da ita: Wata qungiya ce ta addini da ake jinginata ga bin ahlul-baiti da taimaka musu gami da qin amincewa da Abubakar, Umar da sauran sahabban Annabi SAW da zaginsu gami da kafurta su sai 'yan qalilan da yatsun hannu suke qirga su (Al-Intisaar lis Suhub wal Aal p25) Imam Ahmad (Tabaqaatul Hanaabila 1/33), Abdullahi bn Ahmad (As-Sunnatu na Khilal 777), Abul-Qasim At-Taimiy (Al-Hujja fi Bayanil Hujja 2/478) duk sun nuna cewa: Masu wulaqanta Abubakar da Umar da zaginsu ko tsine musu su ake kira Raafida, kusan abin da ya kebance su kenan daga sauran wadanda suke kiran kansu 'yan Shi'a (Al-Intisaar lis Suhub wal Aal p26)

.

DALILIN SANYA MUSU SUNAN RAFIDA

Da yawa cikin masana suna ganin cewa dalilin kiransu da wannan sunan saboda qin yi wa Zaid bn Aliy ne biyayya, daga bisani suka yi hannun riga da shi alhali da suna cikin sojojinsa lokacin da ya balle daga Hisham bn Abdilmalik a shekara 121 Hijiriyya, wannan ya biyo bayan nuna qin amincewa ne da suka yi da Abubakar da Umar RA, Zaid yakan fifita Aliy RA a kan sauran sahabbai amma yana jinjina matsayin Abubakar da Umar RA, yana ganin halascin ballewa daga muggan shugabanni, to da ya bayyana a Kufa cikin mutanensa da suka yi masa mubaya'a sai ya ji wasu suna zagin Abubakar da Umar RA, sai abin bai masa dadi ba ya kuma hana, su kuma suka dare masa, ya ce "Rafadtumuuni" ma'ana 'kun janye min' (Maqaalaatul Islaamiyya 1/37).

.

Amma cewa an kira su da wannan sunan saboda maganar sama, shi ne maganar galibin mabiya sunna (Al-Hujja fi Bayanil Hujja 2/478), da Ar-Raaziy (I'itiqaadaatu Firaqil Muslimeen wal Mushrikeen p52) da Shaharastaaniy (Al-Milal wan Nahal 1/155), da Ibn Taimiyya (Minhaajus Sunna 1/8, Majmuu'ul Fataawiy 13/36), amma a zahiri ana kiransu da Rafida ne don qiyayyarsu da khalifancin Abubakar da Umar RA (Maqaalaatul Islamiyya 1/89), to 'yan Rafidan yau kuma ya lamarinsu yake? Ita kanta Shi'ar ya take? Mun dai sha karatu, ba wanda ya ga wani abu ana kiransa Shi'a in ba yanzu ba, kenan Annabi SAW har ya rasu ba ta bayyana ba bare mu ce da ita aka aiko shi.

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.

RAFIDA A YAU

Wasu Rafidawan yau (ba duka ba) ba sa son wannan sunan kuma ba su amince da shi ba, suna ganin cewa maqiyansu ne suka laqaba musu, Muhsin Al-Ameen ya ce "Rafidiy wani laqabi ne da ake qaqaba wa wanda yake gabatar da Aliy a kan sauran khalifofin, kuma galibi ana amfani da shi ne don isgili da takurawa (A'ayanus Shee'ah 1/20), shi ya sa yau suka tsaya a kan sunan Shi'a kawai, kuma kowa da Shi'ar kawai ya san su, duk da cewa sun kasu har zuwa gida 3:-

1) Masu wuce gona da iri, wadannan su ne suke ganin cewa ya kai matsayin Allah ko kuma annabi ma.

.

2) Rafida: Wadannan su ne wadanda suke farfagandar cewa Annabi SAW ya bari a fade ko a rubuce cewa Aliy RA ne khalifa a bayansa, kuma suna matuqar nuna qiyayya da khalifofin da suka gabace su.

3) Zaidiyya: Su ne mabiya Zaid bn Aliy RA, wadannan suna fifita Aliy a kan sauran sahabbai amma suna nuna qaunarsu ga Abubakar da Umar RA (I'itiqaadu Firaqil Muslimin wal Mushrikin p52) in muka duba wannan bayanin kuskure ne a ce wa duk dan Shi'a Barafide, don dan Zaidiyya ma dan Shi'a ne (Al-Milal wan Nihal 1/155).

.

A bisa wannan dalilin Ibn Taimiya ya ce "Shi ya sa 'yan Shi'an farko da suka yi zamani da Aliy RA ko suka rayu a wannan lokacin ba su sami wata matsala ba wajen fifita Abubakar da Umar a kan Aliy, matsalar kawai wajen fifita Usman ne da Aliy (Minhaajus Sunna 1/13), don haka kiran kowani Barafide dan Shi'a kuskure ne babba in za a saka a ma'aunin magabata, shi ya sa mu dalibai masamman wadanda ba su da kyakkyawan bincike da an kira wani magabaci mai qoqari matuqa aka ce dan Shi'a ne sai su zaci cewa Barafide ne, masamman mu dai nan Nigeria galibin yarannan da muke gani duk an shayar da su gubar Rafidancin ne, wasu sun sani wasu kuma tashi-bisu ne.

.

SHI'A A SIYASANCE

Mutumin farko da ya fara magana a kan Shi'ar Rafidawa, wace ita muke nufi da Shi'a mu a nan Nigeria, wani Bayahude ne da ake kira Abdullahi bn Saba, dan asalin qasar Yaman ne, ya muslunta a zamanin Usman RA, sai ya fara tafiye-tafiye daga qasa zuwa wata yana yada wannan mummunar aqidar, shi ya sa Tabariy yake cewa "Abdullah bn Saba Bayahude ne daga San'ah wato babban birnin Yaman kenan a yau, uwarsa baqa ce, ya muslunta a zananin Usman ne, sai ya fara bin qasashen muslunci yana qoqarin batar da su, ya fara da yankin Larabawa, sai Basra, Kufa, ya qare a Sham, Sham din ne bai ci nasara ba suka kore shi, ya zo Masar ya yi zamansa a nan.

.

Kasantuwarsa a Masar din ne yake cewa "Ina mamakin mutumin da yake raya cewa Isa zai dawo amma yake qaryata cewa Muhammad zai dawo, Allah SW yana cewa (Wanda ya saukar maka da Qur'ani lallai zai dawo da kai a wani wa'adi), Muhammad ya fi cancanta da ya dawo ba Isa ba" ya ce "Akwai Annabawa 1,000 kowannensu yakan bar wanda zai gaje shi, Aliy ne wanda Annabi ya yi wa wasiyya" ya ce "Muhammad ne cikamakon annabawa, Aliy ne cikamakon Wasiyai" ya ce "Waye azzalumi kamar wanda ya qi cika wasiyar Manzon Allah, ya qwace khalifanci?".

.

Sai daga qarshe ya ce "Usman ya qwaci haqqin da ba nasa ba, wannan ne Manzon Allah ya yi wa wasiya, don haka ku motsa, ku agaza masa, ku tsine wa shugabanninku da sarakunanku, amma ku fara da yin umurni da kyawawan abubuwa gami da hani da munanansu, za ku fisgi hankalin mutane, daganan sai ku turo musu wannan maganar" da haka da'awarsa ta tabbata, ya riqa rubuta wasiqu ga wadanda ya batar a qasashe suka riqa amsa masa a qarshe suka gayyace shi a boye kan matsayinsu (Taareekhut Tabariy 5/347), wannan shi ne farkon samun wadannan yaran masu sanya baqaqen kaya irin na Yahudawan suna tutiyar biyayya ga shugabanni 12 gwargwadon gidajen Banu Isra'ila da Yahudawan suke magana a kai wato 12.

.

Tunda ba za su yi maganar Isra'ila ba don ta yi baqin suna a matsayin qasar Yahudawa, Sannan kowa ya san qwaceta suka yi, sai suka karkatar da kawunan mutane zuwa qasarsu ta ainihi wato Iran, wace suke girmamawa da cewa qabarin wani annabinsu yanacan, abin takaici wasu suna zaton qasar Larabawa ce ma, daga wancan da'awar ta Abdullah bn Saba Shi'anci ya fara shiga qirazan mutanen da suka kauce hanya a qarshe ta kai ga kashe khalifa Usman RA, a lokacin Aliy RA aqidar ta fara yaduwa sama da yadda ta dan fara a baya, a qarshe ta kai ga Aliy RA ya sa a qona shi da ransa (At-Tanbeeh ala Ahlil Ahwaa wal Bida p8).

.

Sai dai wasu masu tarihi suna ganin cewa sam Aliy RA bai yi haka ba, ya dai kore shi wasu wuraren, wanda hakan ta sa bayan wafatin Aliy RA din ya fito yana cewa sam bai mutu ba, ya riqa gaya wa mai fadin mutuwar tasa "In da za ka zo mana da qwaqwalwarsa a jakunkuna 70 ba za mu gasgata ka ba (Al-Faslu na Ibn Hazmin 5/36), amma maganar farko ta fi zama gaskiya saboda ruwayar Buhari daga Ikrima ya ce: Aliy RA ya zo da zindiqai ya qona su da wuta, da maganar ta iske Ibn Abbas sai ya ce "Da a ce ni ne ba zan qona su ba, saboda Manzon Allah ya hana haka, ya ce "Kada ku yi azaba irin ta Allah" da yaqinsu zan yi, saboda ya ce "Wanda ya sauya wa addini launi ku kashe shi (Bukhari kitabul Istitaba 6922).

[01/02, 4:56 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 237

.

WATSUWAR SHI'A RAFIDA

Ba wai haka kwatsam aqidar Shi'a Rafida ta bayyana ta watsu ba, an sami wasu 'yan canje-canje daga lokaci zuwa lokaci, da matakai mabambanta, amma bayyanar aqidar a matsayin qungiya wannan kam daga Saba'awa ne, ko littafan Shi'an sun tabbatar da haka, suka ce "Ibn Saba ne mutumin farko da ya ya fara tabbatar da farkontakar Imamancin Aliy RA, da cewa shi wasiyin Annabi SAW ne, to wannan shi ne ginshiqin Shi'a kamar dai yadda malaman Rafidawan suke fadi, a ruwayar da ta zo a Al-Kaafiy daga Abul-Hassan ya ce "Wilayar Aliy rubutacciya ce a duk littafan annabawa, to Allah bai taba aiko da wani manzo ba sai ya hada masa da annabcin Muhammad da wasicin Aliy AS (Usuulul Kaafiy 1/437, Usuulus Shi'a Imamiyy 1/71).

.

Littafansu sun tabbatar da cewa Ibn Saba da sauran mabiyansa su ne suka fara tsine wa Abubakar da Umar da Usman, surukan Manzon Allah, makusantansa a jini kuma halifofinsa bayan rasuwarsa, suka abka wa sauran sahabban da tsina da zagi, kamar dai yadda yake a manyan littafansu da suka yarda da su, kuma Ibn Saba din ya nuna cewa Aliy RA zai dawo (Al-Maqaalaat wal Firaaq na Qummiy p21, Firaqus Shi'a na Nobakhty p23, Usulus Shi'a Al-Imamiyya 1/96), Shi'a suna ganin cewa Aliy RA yana da wani sirri wanda shi da 'ya'yansa 2 kawai suka sani.

.

Wannan aqidar tabbas ta faro da wuri, kamar dai yadda Buhari ya tabbatar, ya ce "An tambayi Aliy: Ko kuna da wani abin da ba shi a Qur'ani, ko kuma ba shi a wurin sauran mutane? Ya kore faruwar hakan nan take (Buhari kitabul Ilmi ma'al Fat'h 1/204), qaunar Ahlul-Baiti abu ne wanda dama akwai shi, amma ba tare da kebance wasu da wuce gona da iri game da su ba, bare a kai ga wulaqanta wasu sahabban Annabi SAW da qaryar cewa ana fadin abubuwan da suka aikata ne a littafan Sunna, in su littafansu ba su wulaqanta su ba ba sai su yi aiki da littafan nasu ba? Ba shakka qaunar Ahlul-Baiti ya dada shiga zuciyar mutane tun bayan kisar Aliy RA da dansa Hussain da dai sauransu.

.

Wannan abu ya ja hankalin mutane, sai maqiya muslunci suka yi aiki da wannan damar, domin duk da'awar Ibn Saba ba ta sami shiga zuciyar mutane ba sai bayan faruwar wadannan abubuwan, zancen cewa Annabi SAW ya bar wasiya cewa Aliy RA ne zai gaje shi, da dawowarsu bayan mutuwa, da cewa mahalicci kan iya qudurta wani abu daga baya ya canza ra'ayi (Na'uzu billa), ko cewa Imamansu ba sa kuskure duk aqidoji ne da ba su da asali a muslunci ko misqala zarratin, wasu ra'ayoyi ne na wasu addinai can daban, domin duk wanda ya yi tunanin bata muslunci sai ya shiga Shi'a, ko kuwa in wani ya muslunta amma yana son ya ci gaba da addininsa na Yahudanci, Nasaranci ko Majusanci da sauran addinai sai ya tsunduma Shi'a, babban dalilin tara aqidoji daban-daban kenan a cikinta.

.

Shi ya sa Ibn Taimiyya ya ce "Wanda suke jingina kansu ga Shi'a za ka taras sun samo fahimtarsu ne daka karance-karancen majusawan Farisa wato Iran kenan, Rum, Girka, Nasara, Yahudu da sauransu, abubuwa ne da dama aka cakuda" wannan shi ne gaskiyar abin da Annabi SAW ya fadi na cewa wannan al'ummar za ta bi hanyoyin magabatanta... Ya ce "Wannan ne abin dake faruwa ga masu jingina kansu da Shi'a (Minhaajus Sunna 4/147, Usuulus Shi'a Al-Imamiyya 1/109), amma kamar yadda muka ce ne kafin Shi'a ta zama wata aqida sai da tabi wasu matakai tukun, za mu iya kai su zuwa mataki 4.

.

.

1) DA'AWAR IBN SABA

Wannan ita ce da'awar farko da ta fara ginuwa kan wulaqanta sahabban Annabi SAW, da maganar dawowar Annabi SAW da Aliy RA, ko wasicin da suke ta farfaganda, suka ga khalifofin Annabi SAW guda 3 da suke cewa Auwal, Sani da Salis, Ibn Saba ya yi amfani da manyan abubuwa guda 2 wajen zartar da buqatarsa, na farko ya zabi biranen da suka dace da hakan kamar Masar da Iraq domin wadannan wuraren daga baya suka muslunta a lokacin Umar RA wanda daga baya shi kansa sun kafurta shi, suka fahimci musluncin a baibai sabanin yadda Annabi SAW ya koyar da sahabbansa, na biyu kuma don yaudara da batarwa sai suka nuna kar a bayyana aqidar, komai nasu a boye, abin da za su fada daban, wanda in suka shiga cikin mutane kuma za su bayyana daban, da wannan suka ribaci jahilai da wadanda suke ganin suna da wayewar boko, ga masifar qarya kamar bokaye, kullum cikin maganar an shirya musu makirci ko an cuce su.

.

2) BAYYANA AQIDAR A GABAN JAMA'A

Bayan kisar da aka yi wa Usman RA wanda hankulan sahabbai duk suka koma can wajen qoqarin kawar da aukuwar babbar fitinar da take qoqarin kurdadowa lokacin ne su kuma wadannan mu'ayyaban suka sami damar yada mummunar aqidarsu a wurare daban-daban, sai dai duk da haka aqidar ta taqaitu ne da 'yan wasu mutane da Ibn Saba ya tattale su, ba mai saurarensu in ba wanda Allah SW ya jarrabe shi da abin da ya same su na kisar Usman RA ba, akwai khawarijawa wato masu kafurta musulmai da halasta jininsa da dukiyarsa a dalilin saba musu, da kuma Saba'awan kamar dai yadda muka karanta a baya, ba shakka wadannan suna cutar da muslunci yadda suke yaqarsa ta cikin gida, amma alhamdu lillah mai shi yana kare abinsa.

[01/02, 4:58 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 239

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AN SHIRYA YI MASA KISAR GILLA

Yaqin da aka yi na Nahrawan ya yi wa khawarijawa mummunar illa wace suka yi ta jin zafin abin da ya same su, a dalilin haka aka sami wasu 'yan qalilan da suka tsara yadda za su aika shi lahira, don su dauki fansar 'yan uwansu da aka kashe a Nahrawan, masu tarihi da dama sun hadu a kan wata shahararriyar ruwaya (Attabaqaat libni Sa'ad 3/35, Taareekhut Tabariy 6/58-66, Murujuz Zahab 3/423, At-Tabaraniy Al-Kabeer 1/55-85, Mujma'uz Zawaa'id 6/249, Taareekhul Islam sal Khulafa p649, Wafiyyaatul A'ayaan 7/218, Al-Bidaya wan-Nihaya 7/325).

.

Wannan ruwayar cike da tukka da warwara, don haka zai yi wahala a ce wannan ruwayar ma ba ta gamu da irin wannan ragin da qarin ba, masamman daga baya-bayannan, abin da ya bayyana kawai shi ne, kisar da aka yi wa Aliy RA ba sa hannun wani sahabi ko mutumin kirki, wasu 'yan tsagera ne a da suke da manufar daukar fansa a kan kisar da aka yi musu a Nahrawan, in da hali sai mu dan qara bayani kadan a kan wannan, domin Ibn Maljam da mutanensa kamar su Burk bn Abdillah, Amr bn Bakr At-Taimiy suka hadu suka tattauna halin da mutane suke ciki.

.

Suka zargi gwamnoninsu a qarshe suka tuna abubuwan da suka sami mutanensu a Nahrawan, suka tausaya musu, suka ce "To mene amfanin rayuwa matuqar wadannan din ba sa duniya? Mamatannan fa masu da'awa ne don a bauta wa Ubangijinsu, ba sa tsoron kowa a kan haka, ya kuke gani in da za mu ba da rayukammu mu je wurin dagutannan mu kashe su mu hutar da jama'a, muma ya zama mun dauki fansa kenan" daganan Ibn Maljam ya ce "Ni zan gama muku da Ali" shi mutumin Masar ne, Burk bn Abdillah ya ce "Ni kuma zan kashe muku Mu'awiya" Amr ya ce "Ni kuma zan kashe Amr bnl Aas" a kan haka suka yi rantsuwa kan cewa kowa zai cika alkawarinsa ba wanda zai warware, kodai ya kashe ko a kashe shi.

.

Suka dauki takubbansu, suka zuba musu dafi, daganan suka daidaita a 17 ga watan Ramadan kan cewa kowa ya isa inda aka tura shi ya nemi wanda aka ba shi alhakin kashe shi (Taareekhut Tabariy 2/69), a daren Juma'a, wace a safiyarta ne aka kashe Aliy RA shekara ta 40, Ibn Maljam ya debi mataimaka da takubba suka kama hanya, suka sami wani wuri inda Aliy RA yake fitowa suka tsaya, yana fitowa Shabeeb ya kai masa sara, nan takobin ya fadi a tsakankanin qofa, Ibn Maljam ya kai tasa (Taareekhut Tabariy 6/62) amma a ruwayar Ibnl Hanafiyya cewa ya yi "Wallahi muna masallaci a daren da aka sari Aliy RA, cikin Masarawa da dama, suna ta qiyamul laili ba kama hannun yaro, har wuraren Asuba.

.

Sannan ne Aliy RA ya fito sallah, yana daga murya cewa asala-asala kawai sai na ji wata murya tana cewa "Hukunci na Allah ne Aliy, ba naka da mutanenka ba" kawai sai na ga takobi daya, na ga biyu, sai na ji Aliy RA yana cewa "Kar ku bari ya tsere muku" nan mutane suka yi masa a-tare, kan ka ce haka har an yi ram da shi an shigar wa Aliy, ina cikin mutanen da suka shiga wurinsa, na ji Aliy yana cewa "Rai bakin rai, in na mutu ku kashe shi kamar yadda ya kashe ni, in kuma na rayu zan ga abin da ya dace da shi (Taareekhut Tabariy 6/62)

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RASUWAR ALIY RA

Kafin rasuwarsa ya yi wa jama'a wasiya, bayan bismillah ya ce "Abin da Aliy bn Abi-Talib yake wasiya da shi kenan, ya shaida babu wanda ya cancanta a bauta masa sai Allah shi kadai, bai da abokin tarayya, haqiqa Muhammad bawansa ne kuma manzonsa, ya aiko shi da shiriya gami da addini na gaskiya don ya bayyana shi a gaban sauran addinai koda mushrikai sun qi, haqiqa sallata, yankata, rayuwata da mutuwata duk ga Allah ne Ubangijin talikai, bai da abokin tarayya, da haka aka yi min umurni kuma ina cikin masu miqa wuya, Hassan kai da 'ya'yana gaba daya ina yi muku nasiha da jin tsoron Allah, Ubangijinku, kada ku yarda ku mutu face kuna musulmai, ku riqu da kalmar shahada gaba dayanku kar ku rarraba, na ji Abul-Qasim yana cewa: Gyara abin dake tsakaninku shi ne farko gabanin salla da azumi, ku sada zumuntarku sai Allah ya sauqaqa muku a wurin hisabi.

.

Ku ji tsoron Allah game da marayu, kar ku bar su da yunwa, kar a cutar da su a gabanku, ku ji tsoron Allah game da maqwabtanku annabinku ya yi muku wasiyya da haka, ya yi ta wasiyya da haka har muka zaci zai gaje shi ne, ku ji tsoron Alkah game da Qur'ani, kar wani ya riga ku aiki da shi, ku ji tsoron Allah game da sallah, don ita ginshiqin addini ce, ku ji tsoron Allah game da dakin Allah kar ku qaurace masa matuqar kuna da rai, ku ji tsoron Allah game da jihadi da dukiyarku da kawunanku, ku ji tsoron Allah game da zakka, tana kawar da fushin Ubangiji, ku ji tsoron Allah game da ababan da kuka mallaka, ku ji tsoron Allah kar ku ji tsoron zargin wani, wannan zai yi muku maganin wanda yake neman abka muku, ku gaya wa mutane magana mai dadi, kada ku bar umurni da hani don kar Allah ya dora muku ashararanku ku yi addu'a a qi karba.

.

Ku sada zumunta da kyautatawa, ku guji yanke mu'amalla da juya wa juna baya, ku hadu a kan biyayya ga Allah da tsoronsa, kar ku hadu a kan sabo da gaba da juna, ku ji tsoron Allah, lallai shi mai tsananin uquba ne, Allah ya tsare ku, ya kiyaye ku, ina yi muku ban kwana, da yi muku sallama" daganan bai sake yin magana ba har sai da ya yi kalmar shahada ya cika a watan Ramadan shekara ta 40 (Taareekhut Tabariy 6/63), ya yi khalifanci shekara 4 da wata 9 da kwana 6 ko 3 ko 14 (At-Taareekh p199), a zahiri shekara 4 da wata 9 da kwana 3, domin an yi masa mubaya'a 18/12/0035 Hijiriyya (At-Taareekhul Kabeer na Buhari 1/99)

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SUN KUSA KASHE MU'AWIYA RA

Ba Aliy RA ne kadai suka yi qoqarin kashewa ba, har ma da Mu'awiya RA da Amr bn Aas RA, kenan walitakan manyan sahabbannan ta tabbata, yadda su Talha, Zubair, A'ishah RA da Mu'awiya RA suke ganin matuqar 'yan ta'addannan suna cikin sojojin Aliy RA to kuwa za su iya kashe shi, da ma duk wani khalifan da za a tsayar matuqar ya saba musu a aqida za su kai shi lahira, ga shinan Burk bn Abdillah ya tafi wurin Mu'awiya RA a wannan daren da aka kashe Aliy RA, Mu'awiya RA na fitowa Burk ya kai masa sara, takobin ya fada a mazaunansa, aka wuf aka cabke shi, shi ne yake cewa "Zan gaya maka wani sirri kana ganin in na gaya maka zai yi min amfani?"

.

Ya ce "Qwarai" ya ce "Dan uwana ya kashe Aliy a wannan daren" ya ce "Qila kuma bai iya kashe shi ba" ya ce "Ya kashe shi, don Aliy bai da mai tsaro" nan take Mu'awiya RA ya sa aka gama da shi, sai dai ya lura da maganarsa, cikin dan lokaci kadan ya sa aka yi wa gidansa dogayen gini saboda tsaro, ya tanadi masu gadin dare, da 'yan sanda wadanda za su riqa sanya ido in yana salla, shi kuma Amr bn Bakr ya tafi wurin Amr bnl Aas kamar yadda aka tsara, sai dai ya yi fama da ciwon ciki a wannan daren bai sami damar fitowa sallar asuba ba, ya yi wa Khaarija bn Khuzafa ne maganar cewa ya ja sallar, shi ma mai tsaronsa ne daga Banu Aamir bn Lu'ai, yana fara salla da mutane Ibn Bakr ya abka masa ya kashe shi da zaton cewa Amr bnl Aas ne.

.

Aka kama shi aka kai wa Bnl Aas, da ya tabbatar masa da laifinsa ya sa aka zartar masa da hukuncin kisa (Taareekhut Tabariy 6/65), kenan wannan hadin da aka yi ya qare, ba za a ce ba su ci nasara ba don sauran mutumbiyun da aka yi niyyar kashe su suna da rai, ko ba komai sun raba khalifa, Aliy bn Abi-Talib RA da ransa, wannan kawai ya isa zama masifa.

.

QABARIN ALIY RA

Akwai surutai da dama wadanda ba su da asali game da inda aka rufe Aliy RA, ni dai na taso na ji ana cewa qabarinsa yana sama ne, duk kuwa da sanina da cewa qabari Annabi SAW yana Madina kamar yadda qabarurrukan sauran annabawan suke wurare daban-daban a qasa, wanda suka yi wa Aliy RA wanka su ne Hassan da Hussain da Abdullah bn Ja'afar da yake diyoyin maza zar tare dasu, an yi masa likkafani da qyalle 3 ba riga (Al-Muntazim 5/175, Attabaqaat libni Sa'ad 3/335), Hassan bn Aliy ne ya yi masa salla da kabbara 4 (Attabaqaat libni Sa'ad 3/337-338), koda yake akwai wata ruwaya da ta nuna cewa kabbara 9 aka yi masa, sai dai ruwayar ba ta da isnadi (Al-Muntazim 5/175).

.

Allah ne kadai zai iya gaya maka haqiqanin gaskiyar inda qabarinsa yake, amma ina da tabbacin cewa da 'yan Shi'a sun sani da sun mayar da shi wajen bauta, kamar dai yadda kiristoci suke bautar gicciye, ga dai wasu ruwayoyin:-

1) Hassan bn Aliy ya rufe shi ne a babban masallacin dake Rahba wanda yake bangaren Kinda kafin mutane su fito sallar Asuba (Attabaqaat libni Sa'ad 3/37, Khilafatu Aliy bn Abi-Talib p441)

2) An rufe shi ne da daddare a Kufa kusa da gidan mulki, an boye wurin don kar mutane su sani (Al-Muntazim 5/177, Tareekhul Islam, Ahdu Khulafa'ir Rashidin p615)

3) Wata ruwayar ta ce dansa Hassan RA ya koma da shi Madina (Taareekhu Bagdaad 1/136).

4) Wasu suke cewa qabarin Najab da 'yan Shi'a suke bauta ma wa nasa ne, sai dai a zahiri an gano cewa ba hakan ba ne (Khilafatu Aliy bn Abi-Talib p441), qirqirar 'yan Shi'a ce a qarni na 4 zamanin Abbasiyya.

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KALIFA NA 5 RA

Hassan RA da ne ga Aliy RA, mahaifiyarsa kuma Fatima RA, danganensa yana biyowa ne ta bangaren mahaifiyarsa saboda khususiyyar annabci, wannan ita ce fahimtar galibin mabiya sunna, don ko shi Aliy RA da sauran 'yan uwansa duk dai Ahlul-Baiti ake kiransu, dangane da 'ya'yansa kuwa Zahabiy yake cewa akwai: Hassan, Zaid, Talha, Alqasim, Abubakr, Abdullah, wadannan an kashe su a Karbala tare da baffansu, wato Hussain, akwai Amr, Abdurrahman, Alhussain, Muhammad, Ya'aqub da Isma'eel, duk dai diyoyinsa ne, ba wanda ya haihu a cikinsu in ba Alhassan da Zaid ba, wato diyoyin farko, shi Hassan bnl Hassan bn Aliy din ya haifi 'ya'ya biyar, shi kuma Zaid dansa daya ne, shi ne Alhassan bn Zaid bn Aliy (Siyaru A'alamin Nubala 4/347) Dr Aliy Muhammad As-Sallabiy ya yi magana kan matansa.

.

Yake cewa "Masu tarihi suna cewa a matansa akwai: Khaula Al-Fazaariyya, Ju'da bntl Ash'as, A'ishah Al-Khath'amiyya, Um-Is'Haq bnt Talha, bn Ubaidillah At-Tameemiy, Um-Bashir bnt Abi-Mas'ud Al-Ansaariy, Hind bnt Abdurrahman bn Abibakr, Um-Abdillah, ita ce diyar Shaleel bn Abdillah dan uwan Jareer Al-Bajaliy, da wata daga Banu Thaqeef, wata daga Banu Amr bn Uhaim Al-Munqariy, da wata daga Banu Shaibaan, koda ma ya wuce wannan adadin to da kadan ne, in ka duba yawan matan da ake ta yin kururuwansu ba haka ba ne, abubuwan da ake ta fadi na cewa ya auri mata 70 ko 90 ko 250 ko 300 duk ruwayoyin qagaggu ne, ba su da wata alaqa da haqiqanin gaskiya za a iya duba (Alhassan bn Aliy na As-Sallabiy p28-31), mata dai na sunna in ba Annabi SAW ba guda 4 a lokaci guda.

.

Dangane da sifofinsa na halitta kuwa wannan ba sai an yi dogon Turanci ba, don in muka duba ma ko a danganensa na wurin uba ba a ce komai ba, kamar dai yadda ba mu ce komai ba a danganensa na wurin uwa, ana cewa jikan Annabi SAW ne ta wajen diyarsa Fatima RA an gama, ta wurin mahaifi kuwa Aliy RA ne mahaifisa, to kamanninsa ma na halitta akwai wata ruwaya ta Buhari da Muslim wace aka rawaito ta Isma'eel bn Abi-Khalid yake cewa "Na ji Abu-Juhaifa yana cewa: Na ga Annabi SAW, lallai Hassan bn Aliy ya yi kama da shi" to kuwa mun karanta sifofin Annabi SAW a baya, dabi'unsa kuwa shi mutum ne dake tsoron fitina, yana son inganta alaqa a tsakanin musulmai kamar yadda ya yi sulhu da Mu'awiya RA don tsare jinin musulmai kamar yadda Usman RA ya hada Qur'ani, kamar Abubakar RA wajen yaqar masu ridda (Marwiyaatu Khilafati Mu'awiya fi Taareekhit Tabariy p134) anan Usman RA ya hada Qur'ani wuri guda ne don hada kan al'umma wuri guda, haka Abubakar RA ya yaqi masu ridda don hada kan al'umma wuri guda.

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.

KHALIFA NA 6

MU'AWIYA BN ABI-SUFYAN

Mu'awiya bn Sakhar bn Harb bn Umayya bn Abdisshams bn Abdi-Manaf bn Qusai bn Kilab, shugaban muminai, sarkin musulmi, baban Abdurrahman, Baquraishe ba Umayye dan garin Makka (Siyaru A'alamin Nubala 3/120), ta wurin uba ya hadu da Annabi SAW a kakansa na 4 ne kacal wato Abdu-Manaf, galibin makusantan Annabi SAW duk a Abdu-Manaf din suka hadu, in ka duba nasaban Mu'awiya RA za ka taras ya fi Abubakar RA da Umar RA kusantar Annabi SAW.

.

Hatta ta wurin mahaifiyarsa Hind kusa yake da Annabi SAW din, don mahaifinta Utba ne bn Rabee'a bn Abdisshams bn Abdimanaf (Asadul Gaba fi Ma'arifatis Sahaba 7/281), bisa wannan ya hadu da Annabi SAW a kakansa na 3 ne kacal, kenan duk zagin da mutum zai yi wa mahaifiyar Mu'awiya RA, tabbas yana zagin babar Annabi SAW ne, don in dai danganen mutum da Annabi SAW yana nuna matsayin mutum a muslunci to Mu'awiya RA da iyayensa makusantan Annabi SAW ne.

.

Kafin Hind, wato maman Mu'awiya RA, ta muslunta Zainab diyar Annabi SAW tana Makka, sannan tana aure da Abul-Aas bnr Rabee, lokacin ne Annabi SAW ya aika mata da wanda zai komo da ita Madina, sannan bayan yaqin Badar ne, Quraishawa ba su gama huce fushin abin da ya same su a yaqin ba, Hind ta rasa mahaifinta, dan uwanta da baffanta, ta riqa zagawa dandalin Quraishawa tana kunno wutar yaqi don wannan fansar, amma a hanya ta gamu da Zainab ta ce mata "Ke diyar Muhammad! Na ji an ce kina son komawa wurin babanki" ta ce "Qwarai kuwa yayata" Hind ta ce "To idan dai kika ga kina buqatar abin da za ki yi tafiya da shi don amfaninki ko ki kai wa babanki to ina da shi, kar ki ji kunyar yi min magana, abin dake tsakanin maza ba ya shiga tsakanimmu mata" Zainab RA take cewa "Wallahi ina ganin ba ta fadi haka ba sai da ta yi niyyar aikatawa (Nahwu Ru'uyitin Jadeeda lit Taareekh p208, Fursanun min Asarin Nubuwwa p853).

.

A ranar da Zainab RA ta fito, wasu Quraishawa suka zagaye ta suna qoqarin mai da ita gida, a haka ta wubto daga dabba alhali tana da ciki, nan ta fara fitar da jini, Hind na samun labari ta fito, ta ce wa samarinnan "Da wa Allah ya hada mu ba da ku ba?" Ta ce "Fada za ku yi da diya mace? Ina jarumtar taku a ranar Badar?" Nan fa ta tsaya a tsakiya, ta rungumo Zainab bnt Rasulullah tana share mata hawaye, tana dan gyaggyarata, da haka ta fito ta nufi wurin mahaifinta (Nahwu Ru'uyitin Jadeeda lit Taareekh p208), wannan baiwar Allan ko Annabi SAW sam-sam bai daina magana da ita ba wai don kisar Hamza RA, to bare a ce yana tsine mata, akwai ruwayoyin amsoshi na tambayoyin da ta riqa yi masa a wasu wuraren har ta ba shi dariya, ta rasu a zamanin Umar RA ne (At-Tabyeen fi Ansabil Quraishiyeen p219).

.

SIFOFIN MU'AWIYA RA

Shi dogo ne, khakkyawan mutum, fari mai kwarjini, tun yana qarami uwayensa suka hararo cewa zai zama wani abu, don tun yana rurrufe mahaifinsa ya kalle shi ya ce "Yadda na ga dannan nawa da wannan kan nasa, da gani zai shugabanci mutanensa" mahaifiyarsa ta ce "Mutanensa kawai? Ai bai yi ba in dai ba shugabanci Larabawa kakab dinsu zai yi ba (Al-Bidaya wan-Nihaya 11/398), almuhim duk wanda zai yi maganar sifar Mu'awiya RA sai ya tabo kyawun halittar da Allah SW ya yi masa, koda yake a wasu rubuce-rubuce an ambato cewa wasu abubuwa sun tabi fuskarsa a qarshe-qarshen sayuwarsa.

.

MATAN MU'AWIYA RA

1) Maisuun bnt Bahdal Al-Kalabi ita ta haifa masa Yazeed bn Mu'awiya RA da qanwarsa Amatu-Rabbil-Mashaariq, ta rasu tana qarama (Taareekhut Tabariy 6/246-247), tsakani da Allah Mu'awiya RA yana matuqar son ta da girmama ta, sai dai ta yi rayuwar qauye ne har ta girma, kullum tunaninta 'yan uwanta da yadda aka yi tarbiyyarta, tana tuna yadda suka yi nisa da abin da zai bata rayuwarsu, da haka har ta yi wasu baitocin waqa ta kukkushe rayuwar da take ciki, ta fifita rayuwar qauyenta, da Mu'awiya RA ya dawo Khatiyya ya kwashe komai ya gaya masa, sai Mu'awiya RA ya sake ta, kuma ya ba ta damar ta kwashe komai nata ta tafi, ya sa a kai ta qauyenta, da ta tashi tafiya ta tafi da Yazeed don ya girma a can (Shaa'iraatul Arab p396-397, Nisaa'un min Asrit Taabi'een p43).

.

2) Faakhita Ibnt Qaraza bn Abdi-Amr bn Naufal bn Abdimanaf, ta haifa masa Abdurrahman da Abdullah, shi Abdullahin ne yake da lalura Abdullah kuma ya rasu yana qarami (Taareekhut Tabariy 6/147).

3) Kanuud bnt Qaraza 'yar uwar Faakhita ce, ya aure ta a bayanta ne, da ita ya tafi bude Qubrus wato Cyprus (Al-Bidaya wan-Nihaya 11/462).

4) Na'ilatu bnt Ammara Alkalabiyya, a 'ya'yanta akwai Ramla da Amr bn Usman bn Affan ya aure ta, sai Hind bnt Mu'awiya da Abdullah bn Aamir ya aura (Al-Bidaya wan-Nihaya 11/463), sai A'isha, Atika da Safiyya (Diraasatun fi Taareekhil Khulafa'l Umawiyya p129).

.

'YAN UWANSA MAZA DA MATA

1) A cikinsu akwai Yazeed bn Abi-Sufyan, shi ake kira Yazeedul Khair,ana cewa ya fi kowa cikin 'ya'yan Abu-Sufyan, shi ne wanda Annabi SAW ya ba shi ganimar raquma 100 da Auqiya 40 (At-Tabyeen fi Ansabil Quraishiyeen p219).

2) Utba bn Abi-Sufyan, ana masa kunya da Abul-Waleed, an haife shi a zamanin Annabi SAW ne.

3) Anbasatu bnt Abi-Sufyan ana masa kunya da Abu-Usman.

4) Um-Habeeba bnt Abi-Sufyan, ita ce Ramla matar Annabi SAW, ta auri Ubaidullah bn Jahash ne, da ta muslunta sai ta yi hijira zuwa Habasha, a can ne ta haifi Habeeban.

.

5) Ummul-Hakam bnt Abi-Sufyan ita ce mahaifiyar Abdurrahman ta auri Iyaad bn Ganam Al-Fahariy to da ya rabu da ita sai ta auri Abdullah bn Usman At-Thaqadiy (At-Tabyeen fi Ansabil Quraishiyeen p209).

6) Izza bnt Abi-Sufyan ita ce wace Um-Habeeba ta so Annabi SAW ya aure ta, sai Annabi SAW ya bayyana mata bai halasta ba a muslunci (Muslim no. 1449).

7) Umaima bnt Abi-Sufyan ita ce ta haifi Sufyan bn Huwaitif bn Abdil Uzza (Mu'awiya bn Abi-Sufyan p25)

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.

MATSAYIN MU'AWIYA RA A WURIN HASSAN RA

Duk da cewa sama da mutum 40,000 na tare da Hassan RA haka ya kau da kai ya miqa wa Mu'awiya RA lamarin khalifanci, in da a ce bai cancanta ba ba yadda za a yi Hassan RA ya miqa masa, tabbas da ya yaqe shi (An-Nahiyatu an Ta'ani Amiril-muminin Mu'awiya p57), malamai, masana da masu tarihi sun yi maganar Mu'awiya RA sosai ba kadan ba in da hali za mu yi maganarsu nan gaba kadan in sha Allah, amma Hassan RA ya karbi khalifanci daidai da lokacin da sojojin Iraqi suka yi rauni sosai game da maganar yaqi, an yi Jamal, Siffeen ga Naharawan, duk rundunar jikin khalifa Aliy RA ta yi rauni sosai, ba don yarda da masu hukuncin da Aliy RA ya yi ba, sulhun da Hassan RA ya yi qila da masifar da musulmai suka shiga ba qarama ba ce.

.

SHARADIN SULHU

1) An shirya sulhun ne gwargwadon yadda bangarorin guda biyu suka tsara, kuma an yi ta yawo da sharuddan a littafan tarihi daban-daban, wasu malaman sun tara su a wuri guda, galabin littan sun nuna cewa Hassan RA ya yi sulhu da Mu'awiya RA ne a kan zai danqa wa Mu'awiya RA jagorancin jama'a, kuma ya yi aiki da Qur'ani da Sunna, gami da abin da sauran sahabban Annabi SAW suka tafi a kai (As-Sawaa'ia anil Maharaqa 2/399, As-Shi'a wa Ahlul-Baiti p54), Ba shakka wasu littafan Shi'an sun yi maganar wasu sharuddan kamar dai yadda muka gani.

.

2) Buhari ya fadi a littafinsa cewa Hassan RA ya fada wa mutanen da Mu'awiya RA ya turo wato Abdurrahman bn Sumra, Abdullah bn Aamir bn Kuraiz cewa: Banu Abdilmuttalib sun sami wani rabo na baitul-mali ... Wa zai tsaya min a kan wannan? Suka ce: Za mu tsaya musu (Buhari kitabus Sulh 2704), wannan hadisin yana magana ne kan abin da ya faru a baya, amma ba cewa yake yi an yi yarjejeniya kan cewa Mu'awiya RA din zai riqa ba shi wasu kudi a gaba ba (Diraasatun fi Taareekhil Khulafa'l Umawiyya p64).

.

Ruwayoyin da suke nuna cewa Mu'awiya RA zai riqa tura wa Hassan din dirhami miliyan daya duk shekara, ya riqa tura wa dan uwansa Husain miliyan biyu, ya bambanta Banu Hashim a wurin albashi, wannan kamar yana nuna cewa Hassan RA ya siyar wa Mu'awiya RA khalifancin ne, abin da ake fadi na fadada bayani da tafsirai a kan haka bai inganta ba ba za a kafa hujja da shi ba, don yana nuna cewa Hassan RA ya fifita matsalolinsa a kan na al'umma (Diraasatun fi Taareekhil Khulafa'l Umawiyya p63).

.

3) Daga cikin ittifaqin har da cewa mutane na duk bangarorin guda biyu za su tafi daidai da daidai, an tafi a kan cewa duk wani jini da aka zubar a zamanin Aliy RA ba za a neme shi ba, wannan qa'ida ce mai matuqar amfani da take nuna cewa ban da waiwayen baya, da shirin bude sabon shafi don gaba (Ad-Daurus Siyasiy lis Safawa fi Sadaril Islam p341), an kammala sulhun kan yafiya a kan duk abin da ya faru a baya na bangarorin guda 2 kafin a zauna yaqin, kuma tabbas Mu'awiya RA bai ladabta kowa da laifin da ya yi a baya ba, duk dai sulhun Hassan RA ya jawo hakan.

.

4) An ce wai daga cikin abubuwan da aka yi sharadin akwai cewa Hassan RA ne zai zama khalifa bayan Mu'awiya RA (Fatahul-Bari 13/80), wai inda wani abu zai faru da Mu'awiya RA kuma Hassan RA din yana da rai to ya kira sunansa ya sanya khalifanci a kansa (Siyaru A'alamin Nubala 3/264), to sai dai Ibn Ukthum ya yi wo wata ruwaya kan wannan lamarin ya ce: Hassan RA ya ce "Zancen karbar halifanci a bayansa ban da buqata, da a ce ina sha'awar yin tun farko da ban ba shi ba (Al-Futuh p493), daga cikin nassin sulhun da ibn Hajar Al-Haitami ya rawaito ya ce "Halifanci a bayansa zai zama shura ne a tsakanin musulmai (As-Sawaa'iqul Muhriqa 2/299), in aka bi diddigin neman halifancin Hassan RA bayan Mu'awiya RA za a ga cewa suka ce babba ake masa, ta ya zai bar halifancin don neman yardar Allah da kare rayukan musulmai sannan daga baya ya yi kwadayin neman abin duniya a ciki? Ya zamanto yana da burin komowa ga khalifancin duk da cewa yana da qarfin da ake buqata amma ya bayar?

.

Dalilin da zai sa a yi watsi da wannan maganar shi ne abin da Jubair bn Nufair ya fadi, ya ce: Na ce wa Hassan bn Aliy "Mutane fa suna ganin cewa kana son zama khalifannan" ya ce "Lamuran Larabawannan suna hannuna ne, za su zauna lafiya da wanda na zauna lafiya da shi, su yaqi wanda na yaqa, amma na bar lamarin don neman yardar Allah (Al-Bidaya wan-Nihaya 11/206), abin da za a lura da shi shi ne yaran sahabbai ba su fado komai da ya yi kama da wannan a wurin yi wa Yazeed bn Mu'awiya RA mubaya'a ba.

.

In da a ce lamarin kamar yadda ruwayoyin suka fada ne na cewa akwai alqawarin Hassan RA zai gaji Mu'awiya RA da wannan ya zama babban hujja da Hussain RA zai kafa don maido da khalifanci, amma ba wanda ya ji wani abu mai kama da wannan a wurinsa, kenan tabbas zancen ba gasgiya ba ne, don in har Hassan RA ya qulla wannan yarjejeniyar to da ya sami wani babban matsayi a jagorancinsa ba wai ya janye jikinsa ya koma Madina ba, kowa kuma ya sani hanyar zabar khalifa shura ce, a qarshe dai akwai mahimman abubuwa da sulhun ya kawo:-

1) Hada al-umma qarqashin jagoranci daya kamar yadda aka sani tuntuni.

2) Ci gaba da bude qasashe da yada muslunci a wurare daban-daban kamar yadda ake yi a baya.

3) Rabuwa da khawarijawan dake cikin rundunar sojoji.

4) Dawowar hedikwatar muslunci daga Iraqi zuwa Sham.

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.

MU'AWIYA RA

A yaqin Hunain Mu'awiya RA ya shiga, kuma Allah SW ya fadi cewa ya saukar wa muminai da natsuwa, a suratul Hadeed ya fadi cewa wadanda suka taimaka da abin hasafi kuma suka shiga aka yi yaqi da su kafin Fat'hu Makka ba daidai suke da wadanda suka taimaka kuma suka shiga aka yi yaqi da su a bayansa ba, duka dai Allah ya yi musu tanadin kyakkyawan abu, to Mu'awiya RA ya ba da abin hannunsa a yaqin Hunain, kuma ya shiga an yi yaqin da shi haka ma Ta'if (Al-Fataawiy 4/495), akwai hadisan da Annabi SAW ya yi masa addu'o'i cikinsu akwai wanda yake cewa:-

1) Annabi SAW ya ce "Allah ka sanya shi ya zama shiryayye mai shiryarwa, ka shiryar ta hanyarsa (Buhari 5/240, 7/327, Mu'ujamus Sahaba 4/491, Tabaqaatul Muhaddisin 2/343.)

.

2) Akwai kuma wani hadisin da Annabi SAW ya yi masa addu'a, yake cewa "Allah ka sanar da Mu'awiya Qur'ani da hisabi, ka kare shi daga azaba (Mawaariduz Zam'an na Haisamiy 7/249, Silsilatul Ahaadees As-Saheeha na Albaniy 3227).

3) Sai hadisin da Buhariy ya rawaito ta hanyar Um-Haram bnt Malhaan RA ta ce " Na ji Manzon Allah SAW yana cewa "Rundunar farko a al'ummata da za ta yi yaqi ta ruwa an wajabta mata [Aljanna a aikin da ta yi, Mu'awiya bn Abi-Sufyan p30]" ta ce "Manzon Allah ina ciki" ya ce "Kina ciki" ya ce "Rundunar farko a al'ummata da za su yaqi birnin Qaisar (wato Qustantaniyya kenan 'Fatahul-Bari 6/120' inda ake kira a yau Istanbul dake qasar Turkey) an gafarta musu" na ce "Ina ciki Manzon Allah" ya ce "A'a" (Fatahul-Bari 6/22) An gano dalilin cewa a'a din, ta rasu kafin lokacin.

.

Abin da zai ba ka sha'awa da wannan Hadisin Yazeed bn Mu'awiya ne babban kwamandan yaqin Qustantaniyan, shi ya sa zagin magabata yake da matuqar hatsari, don in ka san wani abu game da su, to ba ka san tsakaninsu da mahaliccinsu ba, Muhlab bn Ahmad bn Abi-Sufratis Asadiy Al-Undulusiy yana da sharhin Buhariy, ya yi ta'aliqi a kan wannan hadisin yake cewa "Hadisinnan yana magana ne a kan falalar Mu'awiya RA domin shi ya fara yin yaqi ta teku (Fatahul-Bari 6/120), ga shi marubucin wahayin da ake yi wa Manzon Allah (Al-Bidaya wan-Nihaya 11/396), marubucin wasiqun Annabi SAW zuwa ga shugabannin qabilu (Al-Isaba fi Tamyizis Sahaba 3/434).

.

YA RAWAICI HADISAN ANNABI SAW

Mu'awiya RA yana daya daga cikin wadanda suka rawaici hadisan Annabi SAW, akwai hadisansa a Buhari da Muslim, mun kuma san yadda Buhari yake a wajen karbar hadisan mutum, ya isa misali Mu'awiya RA sahabi ne, ga shi ya lazimci Manzon Allah bayan Fat'hu Makka a lokacin shekarunsa kakab 18 (At-Tabaqaat Al-Kubra 7/406, Khilaafatu Mu'awiya RA p14), ga shi sirikin Manzon Allah, marubucinsa, wannan ne ya ba shi damar da zai amfanu da Annabi SAW, ya rawaici hadisi 163 (Asma'us Sahaba Ar-Ruwah p55, Marwiyaatu Mu'awiya p23), Buhari da Muslim sun yi ittifaaqi a hadisai 4, sai kuma shi Buharin ya kebanta da Hadisai 4, Muslim kuma da 5 (Siyaru A'alamin Nubala 3/162).

.

Duk kuma wanda zai yi mummunar magana a kan Mu'awiya RA zai yi kyau a ciki ya ambato cewa shi dan uwan Annabi SAW ne kusa, sirikinsa, marubucin wasiqunsa, kuma marubucin wahayi, sahabin Annabi SAW ne, ya bude wurare da dama ya shigar da su muslunci, akwai wani hadisi da Annabi SAW ya tura a yi masa kiran Mu'awiya RA, dan saqon ya taras da shi yana cin abinci, ya dawo ya gaya wa Annabi SAW, dan anjima ya sake turawa ya taras yana cin abinci ya ce "لا أشْبَعَ الله بَطْنَه" (Muslim 2604), wannan hadisin Muslim ya shigar da shi a babin falalan Mu'awiya RA ne ba zarginsa ba, yadda Annabi SAW yake da buqatarsa.

.

Albani RL yake cewa wasu qungiyoyin addini za su iya yin aiki da wannan dama don zagin Mu'awiya RA, wannan hadisin ko kadan ba haka yake nufi ba, ta ya hakan zai kasance bayan shi marubucin Annabi SAW ne (Silsilatul Ahadees As-Sahiha 1/165), wannan kalmar dama Larabawa haka suke fada, yabo ne ba zagi ba misali "قاتله الله ما أكرمه" ko "ويل أمه وأبيه ما أجوده" (An-Nahiyatu an Ta'ani Amiril-muminin Mu'awiya p69), tabbas haka ne, don tun yana dan qaramin yaro ya yi tuntube ya fadi qasa, mahaifiyarsa ta ce "قم لا رفعك الله" wani baqauye ya dube shi ya ce "Don me kike fadin haka? Ni kuwa wallahi gani nake zai shugabanci mutanensa" ta ce "لا رفعه الله إن لم يسد إلا قومه" (Siyaru A'alamin Nubala 3/121).

.

Ba baqar addu'a ba ce, mutun in ba harshesa ba ne ya haqura, don ko a hadisai mun sha karanta (ثكلتك أمك) kuma mun sani ba bace ba ne, a taqaice akwai falala mai tarin yawa ba kadan ba da qabilar Banu umayya suke da shi, ban da musluntar da mafi yawansu suka yi a farkon muslunci, da sayar da rai da hijira zuwa Habasha, da musluntar da suka yi gaba dayansu a Fat'hu Makka, da maraban da Annabi SAW ya yi musu gami farin cikinsu da musluntarsu, da dogaron da Annabi SAW ya yi da su wurin ba su manya-manyan madafun iko.

.

Haqiqa Annabi SAW ya yalwata musu wuraren aiki don a amfana da qoqarinsu da gwanancewarsu, ban da wannan ma Annabi SAW ya ba wa su Mu'awiya RA matsayi na masamman wanda bai ba wa kowa irinsa a cikin garin Makka ba, don ya ce "Wanda ya shiga gidan Abu-Sufyan ya tsira (Buhari 4280)" wannan matsayi ne babba ba ko shakka, Annabi SAW ya sanya shi gwamna a Najraan ya sa dansa ya yi masa maga-takarda (Al-Aalamul Islamiy fil Asril Amawiy p11) a ruwayar Muslim: Abu-Sufyan ya nemi Annabi SAW ya sanya shi gwamna yadda zai yaqi kafurai kamar yadda dama musulmai suke yi, ya kuma sanya Mu'awiya ya yi masa maga-takarda, Annabi SAW ya amsa masa (Muslim sharhin Nawawi 16/62).

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.

AN YI MASA MUBAYA'A RA

Janye jikin da Hassan bn Aliy RA ya yi bayan yarjejiniyar da ta gabata tsakaninsa da Mu'awiya RA ya nuna cewa duk abubuwan da Mu'awiya RA yake nema wadanda za su ba shi damar kasancewa khalifa sun gama cika kenan, a dalilin haka aka yi masa mubaya'ar kasancewa sarkin musulmai a shekara ta 41 Hijiriyya, aka yi wa wannan shekarar laqabi da Shekarar Jama'a (Siyaru A'alamin Nubala 3/137, Tareekhu khalifah p203), al'umma gaba dayansu suka karbi cewa shi ne jagora mai ba da umurni da hani, yanzu haduwar kai ta tabbata bayan rarrabuwar da aka samu tun bayan kashe Usman RA, duk dai wannan ya samu ne cikin ikon Allah SW, sai kuma gwaggwabar gudummuwar da Hassan bn Aliy RA ya bayar.

.

Amma kuma wasu 'yan boko aqida sun yi magana kan wannan shekara, yadda suka kushe ta iya kushewa, kamar dai Aqqaad na Masar yadda yake cewa "Ban ga batacce jahili a cikin masana tarihi ba kamar wanda yake kiran shekara ta 41 Hijiriyya a matsayin shekarar hadin kai, domin a shekarar ce aka zabo Mu'awiya a matsayin khalifa ba tare da an samo masa abokin hamayya ba, a qarnin shugowar muslunci ba a sami rarrabuwar kan al'umma kamar wannan shekarar ba, a lokacin ne aka sami karkasuwar bangarori daban-daban (Mu'awiya bn Abi-Sufyan na Aqqaad p25).

.

A zahiri irin wannan maganganu na 'yan boko aqida ba Aqqad ne na farko ba, tun tale-tale akwai wadanda suka tattauna matsalar, nasamman malaman tarihi na Shi'a, sai dai abin faranta rai shi ne duk sahabban da suka yi saura a wannan lokacin kab dinsu sun yi masa mubaya'a, su da Tabi'ai dake bayansu, kuma suna ganin cewa khalifancinsa ingantacce ne da shari'a ta yarda da shi, sun yarda da Imamancinsa, suna ganin cewa a wannan lokacin ba wanda ya cancanta da wannan matsayin kamarsa, kenan ba danniya da murdiya ba ne kamar yadda labarin yariski mutane da dama masu qaramin sani irina, sahabbai da sauran Ahlul-Baiti babu wani bayani dake cewa sun yi fito na fito da shi.

.

Wata ruwaya daga Auza'iy tana cewa "Akwai sahabbai da dama da suka riski khalifanci Mu'awiya RA, cikinsu akwai: Sa'ad, Usama, Jabir, Ibn Umar, Zaid bn Thabit, Maslama bn Makhlad, Abu-Sa'eed Al-Khudariy, Rafee' bn Khadeej, Abu-Umama, Anas bn Malik, akwai mutane da dama wadanda fitilun shiriya ne dake haskaka jama'a, masana ne, a gabansu aka saukar da Qur'aninnan, sun rawaici hadisan Annabi SAW, bayansu akwai Tabi'ai, kamar su Ibn Makhrama, Abdurrahman bnl Aswad, Sa'eed bn Musayyab, Urwa bnz Zubair, Abdullahi bn Muhaireez da sauransu (Al-Bidaya wan-Nihaya 11/434-435), Ibn Hazmin yake cewa " An yi wa Hassan mubaya'a, shi kuma ya miqa wa Mu'awiya, alhali a cikin sahabbai akwai wadanda suka fi su dacewa su biyun duka gaba daya, wannan babu ko shakka, akwai sauran wadanda suka ba da abin hannunsu kafin Fat'hu Makka kuma suka shiga aka yi jihadi da su, wadannan daga na farko har na qarshe cikin wadanda suka rage sun yi masa mubaya'a, kuma sun kalle shi a matsayin Imam (Al-Faslu fil Milal wal Ahwaa wan Nahal 5/6).

.

Sahabbai ba su yi wa Mu'awiya RA mubaya'a ba, sai da suka ga ya cika sharuddan Imamancin, cikin sharuddan akwai adalci, wanda duk zai soki adalcin Mu'awiya RA tabbas zai soki na wadannan sahabban gaba dayansu, ya kuma nuna cewa maha'inta ne, ya raina su, wanda wadannan sahabban suka amince da shi a kan lamuransu na addini da na rayuwa ashe mu ba za mu amince mu bi ba? Wanda duk ya ce tsoron wani abu ya sa suka zabe shi to ba shakka ya tuhume su da ragwanci da qin fede gaskiya, alhali su aka sansu da kwar-jini da qwazo gami da rashin tsoron kowa game da addini (Man Sabbas Sahaba wa Mu'awiya fa Ummuhu Hawiya p120), Hassan RA ya yi nasarar kawo sulhu tsakaninsa da Mu'awiya RA, wannan kuwa babbar manufa ce a maslunci ta hada daukacin musulmai a matsayin tsintsiya madaurinki guda.

.

Ba yadda za a yi yanzu a dauko wani hadisi da Ibn Adiy ya rawaito ta hanyar Tareeq bn Zaid, mai rauni, da aka karbo daga Abu Nudra, daga Abu Sa'eed, ko hadisin Mujaalid, shima yana da rauri (Al-Kamil fid Du'afa 6/2416), daga Abul Waddaak, daga Abu Sa'eed cewa Annabi SAW ya ce "In kuka ga Mu'awiya a kan mumbari ku kashe shi (Al-Bidaya wan-Nihaya 11/434, Al-Kamil fid Du'afaa 2/626) hadisin ko tantama babu qarya ne, da yana da qamshin gaskiya tuni da sahabbai sun gama da shi, don ba sa tsoron zargin kowa game da sha'anin Allah SW (Al-Bidaya wan-Nihaya 11/434), sanin kowa ne tun zamanin Usman RA yake riqe da gwamna a Sham, hudubobinsa ga sunan bila adadin, koda shi khalifan bai yanke masa wannan hukuncin ba, Aliy RA zai yi aiki da wannan hadisin ya zartar da wasiyar ma'aikin Allah, maqaryata dai sun fado abin da suke so.

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QARSHEN KHALIFANCI BISA TSARIN ANNABCI

Tun lokacin da Hassan bn Aliy bn Abi-Talib ya janye daga imamanci ya bar wa Mu'awiya RA daganan ne khalifanci bisa tsarin annabci ya qare, dama Manzon Allah SAW ya ce " Annabi zai kasance tare da ku gwargwadon yadda Allah ya so, sai in ya so ya dauke shi ya bar khalifanci bisa tsarin annabci, shi ma zai kasance ne gwargwadon yadda Allah ya so, sai ya dauke, a sami sarauta, ita ma gwargwadon yadda Allah ya so, sai ya dauke ta a sami kama karya, ita ma gwargwadon yadda Allah ya so, sai ya dauke ta daganan sai a sami khalifanci bisa tsarin annabci, sai ya yi shuru (Masnadu Ahmad 4/371-372, Silsilatul Ahadeesid Da'eefa), Annabi SAW ya yi bayanin cewa khalifancin annabci shekara 30 ne, sai kuma Allah ya ba da mulkinsa ga wanda ya so (Sunanu Abi-Dawoud sharhin Aud 12/259, Sahihu Sunanil Albaniy 3/879).

.

Bisa wannan qirgar shekara 30 ta cika ne da jagorancin Hassan RA, don ya sauka ya miqa wa Mu'awiya RA a watan Rabee'ul Awwal shekara ta 41 Hijiriyya, wanda ya cika shekaru 30 cibcib bayan rasuwar Annabi SAW, domin Annabi SAW ya rasu ne a Rabee'ul Awwal shekara ta 11 Hijiriyya, da wannan za mu ga wata alama ta annabcin Annabi SAW (Al-Bidaya wan-Nihaya 8/16), in muka lura da wannan lissafi sai mu ce miqa jagorancin da Hassan bn Aliy RA ya yi a watan Rabee'ul Awwal shekara ta 41 Hijiriyya tana nuna qarewar khalifanci a tsarin annabci kenan (Marwiyatu Khilaafati Mu'awiyya p165).

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SHIN MU'AWIYA NA CIKIN KHALIFOFI 12

I to Mu'awiya RA dai Baquraishe ne, a hadisin Jabir bn Sumra RA yana cewa "Ni da babana mun shiga wurin Annabi SAW sai na ji yana cewa "Wannan lamarin ba zai qare ba har sai an sami khalifofi 12 a cikinsu" daganan sai ya saukar da murya ya gaya min wani abu, na ce wa babana "Me ya gaya maka?" Ya ce: ya ce "Dukansu Quraishawa ne (Muslim sharnin Nawawiy 12/502)", a wata ruwaya ya ce " Muslunci nanan da qarfinsa har sai an sami khalifofi 12... dukansu Quraishawa ne (Muslim, Nawawiy 12/593), Ibn katheer ya yi sharhin hadisinnan ya ce "Wannan bushara ake yi da samun khalifofi 12 salihai, wadanda za su tsaida adalci, kuma ba ya nufin bi-da-bi daya bayan daya, akwai dai 4 a jere: Abubakar, Umar, Usman da Aliy RA, sai Umar bn Abdil-Azeez, wadannan babu wata tantama a kansu, cikinsu akwai Mahadin da aka ambato shi a cikin hadisai.

.

Sai dai ba Mahadin da 'yan Shi'a suka qirqiro ba ne, wanda suke cewa yana cikin wani kogo a Samarraa, wani gari ne a Iraqi tsakanin Bagadaza da Tikreet ta gabashin Dujla, wannan Mahadin nasu kam rayawa ce kawai da zuciyoyinsu suke yi, a zahiri ba a taba yinsa ba, tatsuniyoyi ne kawai, hatta halifofi 12 din ma ba wadanda 'yan Shi'an suke zato ba ne (Tafseeru Ibn Katheer 2/34), idan muka duba hadisin cikin natsuwa za mu ga cewa an nuna wadannan khalifofin 12 za su yi khakifanci, kuma muslunci a zamaninsu zai yi qarfi, sannan ya gagara, kuma mutane za su taru su zagaye su, in aka duba 12 da suka lissafo za a ga cewa ba wanda ya sifantu da wadannan sifofin in ba Aliy RA da Hassan RA ba (Minhaajus Sunna 4/210, Al-Muntaqa p533).

.

Qarshe ma babu iyakancewa da cewa wannan adadin shi kenan yawan khalifofin, sai dai zai yi qarfi kuma ya gagara a zamaninsu ne (Usuulus Shi'a 2/816), don haka Ibn Taimiya yake cewa "Muslunci da shari'o'insa sun fi bayyana da fadada a zamanin Banu Umayya sama da zamanin da ya zo bayansu (Minhaajus Sunna 4/206), kuma ya sanya Mu'awiya RA cikin wadannan Imaman 12, mu ma in za mu yi wa kammu adalci sai mu ce: Mu'awiya RA yana cikin Imamai 12 dinnan da Annabi SAW ya ambato saboda sifantuwarsa da duk sifofin da hadisin ya zayyana, koda kuwa wata aqida ta yahudanci da ta cakudu da majusanci ta cire shi.

.

MU'AWIYA RA YA SHAHARA DA:-

1) Malami ne masanin fiqihu: Muna da masaniyar cewa Buhari da Muslim suna kan sharadin cewa ba za su rawaici hadisi ba face daga Amintacce, makiyayin abin da ya haddace kuma mai gaskiya (Annihaaya an Ta'ani Ameeril Mu'umineena Mu'awiya p41), duk suna da ruwayoyinsa, Ibn Abbas ya tabbatar da cewa shi masanin fiqihu ne, a ruwayar Ibn Abi-Maleeka ya ce: An ce wa Ibn Abbas RA "Ka ji abin da Mu'awiya RA yake yi kuwa? Raka'a daya tal yake yin wuturi da ita" ya ce "Ya yi daidai, ai shi masanin Fiqihu ne (Buhari 3764, 3765), in dai Ibn Abbas zai yi masa shaida shi kenan, to bare kuma marubucin wahayi ne, yakan kwadaitar game da neman ilimin addini, yakan rawaito hadisai game da neman ilimin fiqihu.

.

Akwai wani hadisi na Zuhri ya ce Humaid ya ba ni labari, ya ce "Na ji Mu'awiya bn Abi-Sufyan yana huduba ya ce: Na ji Annabi SAW yana cewa "Wanda Allah yake nufinsa da alkhairi sai ya sanar da shi addini, ni dai mai rabawa ne, Allah ne mai badawa, haka lamarin wannan al'ummar zai ci gaba a miqe sambal har zuwa tashin qiyama, ko kuma har lamarin Allah ya zo ga mutane (Fatahul-Bari 13/306), yana da yawan muzakara, da mai da mahimmanci wajen neman ilimi, sananne ne da kwadayin bin Annabi SAW.

.

Abubuwan da za a iya cewa an samu daga Mu'awiya RA da dan dama:-

a) An sami cewa ya yi wuturi raka'a daya (Musannafu inb Abi-Shaiba 11/374, Sunanu Sa'eed 1/45).

b) Ya nemi ruwan sama ta wurin kiran sunan wanda ingancinsa ya bayyana (Al-Mugniy 3/346).

c) Ya halasta a fitar da rabin Sa'i na alkama a zakkar Fidiri (Zadul-Mi'ad 2/19).

d) Halascin sanya turare a jiki ga wanda yake son sanya harami (Almugniy 5/77).

e) Halascin siya ko sayar da gidajen Makka (Almugniy 6/366).

f) Raba aure in mijin bai iya takin matarsa (Zadul-Mi'ad 5/181).

g) Tabbatuwar sakin wanda yake cikin maye (Almugniy 5/211).

h) Rashin kashe musulmi don ya kashe kafuri (Almugniy 11/466).

i) Rashin kashe makashi har sai dansa ya girma (Almugniy 11/577, Marwiyatu Khilaafati Mu'awiyya fi Taareekhit Tabariy p28-29).

.

2) Kawaicinsa da yafiya: Kawaicin Mu'awiya RA har karin-magana ake yi da shi, an sami ruwayoyi da dama da suka yi magana kan kawaicinsa da kau da kai gami da yafiyarsa, masamman masu hikimar zamaninsa, Hafiz bn Katheer yake cewa: Abdulmalik bn Marwan wata rana ya ambato Mu'awiya RA yake cewa: "A kawaici, kau da kai gami da karamci ban ga kamarsa ba (Al-Bidaya wan-Nihaya 11/439), Qubaisah bn Jabir ya ce "Ni ban ga mutum da tarin kawaici, iya jagoranci, sauqin hali da tausayi, da saurin karbar abu mai kyau kamar Mu'awiya ba (Al-Bidaya wan-Nihaya 11/439).

.

Ibn Zubai ya yi kyakkyawar sifanta shi da sifar da ta dace da shi, masamman yadda ya riqa mu'amalantar shugabannin muslunci, ya nuna cewa shi jarumi ne mai qarfin halin gaske, amma yana nuna sabanin hakan don kar ya harzuqo masu saba masa a fahimta, sannan idonsa a bude yake tar, amma sai yana nuna cewa shi mutum ne mai sauqin a yaudare shi, kawai don ya rage qarfin wadanda da suke son su fito masa ta bayan gida, wannan duk yana qoqari ne ya isa ga wata manufa guda daya, wato samar da daddadar rayuwa da tsaro ga al'ummar muslunci, Ibnz Zubair ya yi ta son a ce rayuwar Mu'awiya RA ta yi tsawo, saboda tsoron kar lamari ya canza a bayansa (At-Taareekhul Islamiyya 17/27) Abdullah bn Abbas ya yi kyakkyawar sifanta yadda Mu'awiya RA ya riqa saba wa mutane a dubarance don ya mallake su, ya ce "Na san abin da Mu'awiya ya rinjayi mutane da shi, in suka tashi buuu sai ya yi qasa, in suka yi qasa can sai ya yi zumbur ya miqe (Al-Bidaya wan-Nihaya 11/443).

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.

6) Abdullah bnl Mubarak RL yake cewa "Mu'awiya a wurimmu kamar wani magwaji ne, duk wanda muka gan sa yana yi masa kallon hadarin kaji sai mu tuhume shi da wulaqanta sahabbai" aka tambaye shi ra'ayinsa a kan Mu'awiya ya ce "Me zan ce game da mutumin da Manzon Allah SAW ya ce "Sami'al Lahu liman hamida" ya ce a bayansa "Rabbana wa lakal hamdu" aka ce masa "To wa ya fi, shi ne ko Umar bn Abdil-Azeez?" Ya ce "Qurar da za ta shiga hancin Mu'awiya tare da Manzon Allah ta fi Umar bn Abdil-Azee (Al-Bidaya wan-Nihaya 11/449)

.

7) Ibnl Mubarak ya rawaito daga Muhammad bn Muslim daga Ibrahim bn Maisara ya ce "Ban taba ganin Umar bn Abdil-Azeez ya daki wani ba in ba wanda ya zagi Mu'awiya RA ba, shi kam ya riqa zana a kan haka (Al-Bidaya wan-Nihaya 11/451).

8) An tambayi Mu'aafa bn Imraan "Wa ya fi wani tsakanin Mu'awiya da Umar bn Abdil-Azeez?" Ya ce wa wanda ya tambaye shi cikin fushi "Sai ka gwama sahabi da wani tabi'i? Mu'awiya sahabin Annabi SAW ne, sirikinsa, marubucinsa, amininsa game da abin da ya shafi wahayin Allah SW (Al-Bidaya wan-Nihaya 11/450).

.

9) Ibn Taimiyya RL yake cewa "Malamai sun yi ittifaqin cewa Mu'awiya ne mafificin sarakunan wannan al'umma, mutanennan 4 da suka riga shi khalifofin annabci ne, shi kuwa shi ne sarkin farko, mulkinsa kuwa mulki ne na tausayi (Al-Fatawiy 4/478), ya ce "A zamaninsa ba a yi wani sarki da ya fi shi ba (Minhaajus Sunna 6/232, 3/185), ya ce "Wannan idan ka hada da zamanin da ya biyo baya kenan, amma idan ka hada da na magabatansa, Abubakar, Umar da Usman nan ne za ka gane bambanci".

.

10) Ibn Kaseer ya ce "Jama'a gaba dayansu sun zabe shi ne a matsayin khalifa a shekara ta 41, kuma shi kadai ne da lamarin, har shekarar da ya rasu, ya yi ta jihadi a qasashen abokan gaba har qarshe, a lokacin kalmar Allah ce madaukakiya, an yi ta turo masa ganimomi, ta ko'ina, musulmai suna tare da shi cikin jin dadi da adalci, gami da rangwame da yafiya (Al-Bidaya wan-Nihaya 11/400), ya ce "Mutum ne mai kawaici, shugaba, ga girmamawa, jagoran mutane, mai karamci, kuma namiji ne (Al-Bidaya wan-Nihaya 11/497).

.

ABIN DAKE WUYAR KHALIFA

1) Yin aiki ta kowace hanya wajen ganin addini ya tare duk abin da zai cutar da shi.

2) Sanya alqalai da za su yi hukunci tsakanin mutane da littafin Allah.

3) Tanadar hanyoyin kare al'umma.

4) Tsaida haddi gami da hukunci a kan duk wani laifi.

5) Rufe duk wata kafa wace abokan gaba za su iya cutar da al'umma.

6) Yin jihadi da abokan gaban muslunci, wadanda suke tunkarar musulmai.

7) Yin amfani da kudin dake shugowa daga ganima ko sadaka don ya zama albashi.

8) Zabo mutanen da suka cancanta don maye madafan ikon da ake da su a lokacin.

9) Zagawa da kansa don ganin yadda aki yake gudanuwa.

10) Kwamitin shura da suke ba da shawarwari kan abubuwan da suke gudana.

.

HAQQOQIN AL'UMMA

1) Yi wa Sarkin-musulmi biyayya ga dukkan abin da ya yi umurni da hani, wannan matuqar umurnin bai saba wa abin da Shari'a ta tanadar ba.

2) Tsayuwa don taimaka masa idan har lamarin ya kai ga haka, wato matuqar dai yana kan gaskiya dole a taimaka masa.

3) Sanya masa albashi wanda shi ma zai rayu a kai shi da mutanensa, domin ya shagalta ta lamuran jama'a ta yadda bai da lokacin neman wani abu don iyalinsa.

4) Ba shi labarin duk abubuwan dake gudana a qarqashinsa, kamar gwamnoninsa da alqalansa, masamman idan suka saki hanya.

.

KYAUTATAWAR MU'AWIYA RA

Mu'awiya RA ya kyautata wa mutane da dama ciki har da manyan sahabbai da 'ya'yansu gami da Banu Hashim, wata rana ya yi wata khuduba a yankin Larabawa yake neman a yi masa hanzari in bai bi hanyar khalifofin da suke gabansa ba, yake cewa "Ina za a sami irin wadannan mutanen? Ba zai taba yuwuwa a sami wani mai falala irin tasu ba, rahamar Allah da yardarsa su tabbata gare su, ni dai na bi wata hanyar ce da nake ganin za ta amfane mu ni da ku gaba daya, za mu ci mai kyau mu sha mai kyau matuqar dai lamarin ya ci gaba bisa biyayya, koda ba kwa ganin cewa ni ne na fi muku, ni din ne dai.

.

Wallahi ba zan taba daukar takobi na fuskanci wanda bai da shi ba, duk abin da kuka sani game da ni na jefa shi bayan kunnina, in har kuka same ni ban iya tsayar da haqqinku yadda ya dace ta wani bangare ba, to ku yarda da bangaren da na yi daidai, amma ina gargadinku da janyo fitina, kar ku tura kanku ciki don bata lamura take, da dagula ni'ima, ta karkade al'umma, Ina neman gafarar Allah ni da ku" (Al-Bidaya wan-Nihaya 11/432) ta wannan hanyar ya iya zama jagoran musulmai 'yan Muhajirai da Ansarawa duk suka yi masa biyayya, ba su kadai ba har da wanda yake ganin ya fi cancanta da zama khalifa, Mu'awiya RA ya mai da hankali sosai wajen yaqar zukata da kyautata musu da taka tsantsan yadda ba za su yi masa bore ba.

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3) Mu'awiya RA, mutum ne mai hazaqa da dabara, ga hankali da sanin yadda zai yi jagoranci, kar mu manta shekararsa 20 yana gwamna a Sham, tsawon wannan lokacin ba sa qaunar wani ya jagorance su in ba shi ba, sananne ne, da a ce bai iya jagoranci ba, ko bai da adalci da tuni sun nemi a kawo musu wani, amma su suka qarfafa shi, har ya wuce zuwa ga khalifanci, har ya bar duniya ba sa ganin cewa akwai wanda ya fi shi, daga cikin abin da ya taimaka masa wajen iya jagoranci har da iya mallakar kai a lokacin da rai ya baci, da bin matsaloli a hankali har su wartsake gaba daya, Mu'awiya RA ya san yadda zai bi da daidaikun mutane kamar Musawwir bn Makhrima (At-Tareekhul Islamiy 17,18/539), Thaabit bn Qais (Tareekhu Bagdaad 1/176, At-Taareekh Al-Islamiy 17/537), Ahnaf bn Qais (Wafiyyatul A'ayaan 2/504-505).

.

4) Shi mutum ne mai tawali'u ga qanqan da kai: A wuraren hudubobinsa yakan tabbatar wa jama'a da cewa, a cikin masu sauraronsa akwai wadanda suka fi shi, a lokacin da ya zama khalifa, mutane suka zagaye shi, ya zama jagoran da kowa yake sauraronsa, wata rana ya fara huduba yake cewa "Jama'a ban fi kowa a nan ba, tabbas a cikinku akwai wadanda suka fi ni, kamar Abdullah bn Umar, Abdullah bn Amr da wasunsu cikin manya, amma ina fatar na fi kowa amfanarwa (Al-Bidaya wan-Nihaya 11/437), Ahmad ya rawaito hadisi da sanadinsa zuwa ga Aliy bn Abi Hilma daga babansa cewa na ga Mu'awiya a kan munbari yana yi wa mutane huduba alhali rigarsa ta sha faci (Siyaru A'alamin Nubala 3/152, Az-Zuhud p172).

.

5) Kukansa saboda tsoron Allah: Akwai wani hadisi da Annabi SAW ya bayyana cewa farkon wadanda za a fara dulmiyawa a wuta (cikin al'ummarsa) su ne: Makarancin Qur'ani da riya, mai ba da abu da riya, mai jihadi da riya, da Mu'awiya ya ji hadisin daga Annabi SAW ya ce " Wadannan ma kenan za a yi musu haka ya sauran jama'a?" Ya fashe da kuka har ya sume, mutane suka yi zaton rasuwa ya yi, da ya farfado ne ya shafe fuskarsa ya ce Allah ya yi gaskiya da ya ce ((Wanda yake kwadayin rayuwar duniya da ababan adonta za mu ba shi ba za a rage masa komai na sa ba a cikinta. Wadannan su ne wadanda ba su da komai a lahira sai wuta, kuma abin da suka aikata rusasshe ne batacce (Tirmiziy ya rawaito Albani ya inganta shi 1713).

. MAGANGANUN MAGABATA A KANSA

1) Umar bnl Khattab yake cewa: Ku tuna Kisra da Qaisara da hazaqarsu da dabarunsu, to kuma kuna da Mu'awiya (Al-Mu'jamul Kabeer 5/330, Marwiyaatu Khilaafati Mu'awiya fi Taareekhit Tabariy p83), Abu-Muhammad Al-Amawiy ya ce: Umar bnl Khattab ya fita Sham inda ya ga Mu'awiya RA a cikin maukibi tafiya da dawowa, ya ce "Mu'awiya, na ga kana kaiwa da komowa a cikin maukibi, na kuma ji cewa kakan zauna a cikin gida mubuqata na qofarka suna jiranka" ya ce "Sarkin-musulmi, abokan gaba suna kusa da mu, kuma suna da 'yan leqen asiri da suke kallo musu komai, shi ya sa nake so su gane cewa musluncinnan fa yananan da daukakarsa".

.

Sai Umar RA ya ce "Ba shakka wannan dabarar mutum ne mai matuqar hazaqa" Mu'awiya ya ce "Sarkin-musulmi, ka gaya min abin da kake so na yi ni kuma na tafi a kai" ya ce "Don Allah ka ji ka kuma, ba ina magana da kai ne kan wani abu da nake zarginka da shi ba, kawai dai ka bar ni ne cikin rudani, zan umurce ka ne ko zan hanaka! (Ansabul Ashraaf 4/147, Al-Istee'ab fi Ma'arifatil As'hab 2346, Marwiyatu Khilaafati Mu'awiyya fi Taareekhit Tabari p84), wannan Umar RA kenan, yanzu mutane har sun yi imanin da za su zargi wanda khalifofin Annabi SAW ba su ce komai a kansa ba.

.

2) Aliy bn Abi-Talib RA yake cewa "Kar ku qi jagorancin Mu'awiya (Sannan yana gwamna a Sham), wallahi in har kuka rasa shi za ku ga yadda ake gasa muku gyada a hannu (Al-Bidaya wan-Nihaya 11/430), Aliy RA kenan yake gaya wa mabiyansa waye Mu'awiya RA, bayan akwai maganganu a tsakaninsu a lokacin.

3) Abdullah bn Umar ya ce "Ban ga wani da ya iya shugabanci kamar Mu'awiya ba, har Umar, Umar na da fifiko a kansa tabbas, amma Mu'awiya ya fi shi iya mulki (Al-Bidaya wan-Nihaya 11/438) , a wata ruwaya ya ce "Bayan Annabi SAW ban ga wanda ya fi Mu'awiya iya jagoranci ba" aka ce har Abubakar?" Ya ce "Abubakar, Umar, Usman sun fi shi ta wajen fifiko amma ya fi su iya mulki (Al-Bidaya wan-Nihaya 11/438).

.

4) Abdullah bn Abbas RA ya ce "Ban ga mutumin da ya dace da mulki kamar Mu'awiya ba (Al-Bidaya wan-Nihaya 11/439), ga kuma ruwayar Buhari wace wani ya kawo qarar Mu'awiya wajensa yake cewa "Ka ga Sarkin-musulmi, Mu'awiya, sam bai yin wuturi in ba raka'a guda ba" ya ce "Bar shi masanin fiqihu ne (Buhari 3765)", Ibn Abbas din dai yake magana kan Mu'awiya RA ya ce "Madalla da dan Hind, madalla da qoqarinsa da dagewarsa, wallahi bai taba zagimmu a mumbari ba, kuma bai taba takura mu ba (Taareekhu Damashq 62/128-129).

.

Lokacin da Mu'awiya RA yake yi wa Abdullah bn Abbas ta'aziyyar Hassan bn Aliy RA yake cewa "Kar Allah ya tabar da kai, kar ya sanya maka damuwar rashin Hassan" sai ya ce "In dai Allah zai bar min Sarkin-musulmi (wato Mu'awiya RA) to bai tabar da ni ba bai kuma baqanta min rai ba (Mukhtasiru Tareekhi Damashq 25/67,68).

5) Sa'ad bn Abi-Waqqaas RA yake cewa " Bayan Usman ban ga mutumin da yake hukunci da gaskiya kamar mai wannan qofar ba" yana nufin Mu'awiya (Siyaru A'alamin Nubala 3/150).

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.

AN CE MU'AWIYA RA NE YA ZUBA WA HASSAN GUBA!

Wasu ruwayoyi sun fado cewa Hassan RA ya rasu ne a sakamakon gubar da aka narka masa a abinci, wace ake zargi da wannan aika-aikar ita ce Ju'da bntl Ash'as bn Qais gwamnan Kinda, aka ce Um-Musa take mata wannan zargin, Hassan RA ya sha wahala sosai a kan haka, sai da ta kai ana saka shi a tasa, ya yi jinya na tsawon kwana 40 (Attabaqaat libni Sa'ad tahqiqin Sulma 1/337), wannan ruwayar sam ba ta inganta ba, an sami wasu ma suna ta qoqarin kawo alaqa tsakanin mubaya'ar Yazeed da rasuwar Hassan RA.

.

Qanzon kuregen shi ne: Yazeed bn Mu'awiya yake cewa Ju'da "Ki sanya wa Hassan guba zan aure ki" sai kuwa ta aikata, wai lokacin da Hassan din ya yi wafati ta aika masa cewa ya cika alkawarin da ya yi, ya ce mata "Ba mu amince miki da zama da shi ba, mu ne za mu amince ki zauna da mu? (Tahzeebul Kamal 6/453), a isnadin akwai Yazeed bn Ayyad bn Ja'adiyya, Malik da wasu malamai sun ce maqaryaci ne, an rawaito wadannan qarairayin a littafan sunna ba tare da tacewa ba, wasu suna cewa ba su inganta ba.

.

YA LABARIN MAKASA USMAN RA

Babban abin da ya fi kyau kenan Mu'awiya RA ya mai da hankali a kai, masamman saboda matsayin Usman RA din a wurinsa, sai dai kuma yana daya daga cikin sharudan da Hassan RA ya kafa kan cewa kar a taba neman wani dan Madina ko dan Hijaz ko Iraq da wani abu (At-Tabyeen fi Ansaabil Quraishiyeen p127), akwai ittifaqin da aka yi na cewa: Kar wani ya nemi wani abu na jinin dan uwansa da ya rasa ransa a zamanin Aliy RA, wannan abu ne mai matuqar mahimmancin gaske na cewa a bar duba baya, a bude sabon shafi abin da ya wuce ya wuce (Ad-Daurus Siyasiy lis Safwati fi Sadaril Islaam p341), a nan ne sulhun ya tabbata kan cewa a yafe wa juna yafiya ta qarshe, a bar duba baya, kuma a zahirin gaskiya Mu'awiya RA bai yi wa kowa uquba da laifin da ya yi a baya ba, ga sulhun da aka yi da Hassan RA wanda ya ginu a kan yafiya, ya ba da zaman lafiya da kare jinin mutane (Khamisul khulafa Ar-Rashidin p349).

.

JAGORANCINSA RA

Daya daga cikin abubuwan da suka qarfafa jagorancin Mu'awiya RA a cikin gida shi ne yadda ya tsaya da kansa wajen fuskantar al'amura bai tura kowa ba, ya yi ta qoqarin sanin abubuwa komai qanqantarsu, duk da cewa yana da baradan da yake alfahari da su bai miqa musu komai shi ya ja da baya ba, haka ya ba da lokacinsa gaba daya wajen yi wa al'umma hidima, da kiyaye maslahar musulmai (Al-Aalamul Islamiy fil Asril Amawiy p117), a tsakanin dare da rana yakan bayyana wurin sau 5, in ya yi sallar asuba yakan zauna yin hukunci har sai ya gama, daganan sai a zo masa da Qur'aninsa ya karanta, a qarshe ya yi umurni da hani.

.

To bayannan sai ya yi salla raka'a 4 ya kuma komawa majalisarsa ya kirawo fadawansa su tattauna, sai ministocinsa, sai kuma a kawo masa dumame (Mu'awiya bn Abi-Talib na Sallabi p244), irin wannan idan ka duba ba shi da hutu har dare, idan rana ta take ne mabuqata daban-daban suke zuwa don buqatunsu, bayan ya saurare su sai mutane su tafi, shi kuma ya shiga gida, anan ba a zuwa wurinsa kuma har sai an kira sallar azahar, sai ya fito ya yi salla (As-Shahabul Laami'a fis Siyaasatin Naafi'a p309).

.

YADDA YA SAMAR DA TSARO

Sanin kowa ne daular muslunci ta gamu da matsalar rashin tsaro tun daga kisar gillar da aka yi wa Usman RA, wannan ya sa Aliy RA ya gaji matsalar har ya rasu, Hassan RA ya tsuro a cikinta, kallon halin da aka sami kai a ciki, da buqatuwar gamuwar kai, da mai da al'umma turbar da Annabi SAW ya barsu, dole a sami wani qarfi da zai yi wannan aikin, dalilin huduwar Mu'awiya RA kenan, kuma tsakani da Allah ya yi iya qoqarinsa wajen tabbatar da wannan manufar:-

1) Mu'awiya RA ne farkon wanda ya fara daukar mai tsaro na masamman a muslunci, don ya kauce wa hari na bakan-zata (Idaaratu Bilaadis Sham fil Ahdain Ar-Rasjidiy wai Amawiy p102), Mu'awiya RA zai iya yin haka don khawarijawa sun yi qoqarin yi masa kisar gilla ne, a dalilin haka ya sa aka gina dogayen shinge da masu gadin dare da 'yan sanda masu tsayawa a kansa in yana salla (Ad-Daulatul Umawiyya Al-Muftara alaiha p271).

.

2) Masu gadi: Shi ne na farkon da ya fara samar da masu gadi a wannan daular ta muslunci, saboda kare shi daga sharrin khawarijawan da suka kashe magabatansa, ya sa aka yi masa wani soro, ba mai shiga in ba amintattu daga masu gadinsa ba (Idaaratu Bilaadis Sham fil Ahdain p111), akwai wasu littafan tarihi da suka zayyano wasu daga cikin wadanda suke gadin Sarkin-musulmin, a cikinsu akwai Mukhtar, Abul-Makhariq (Al-Bidaya wan-Nihaya 11/465), da Yazeed bnl Harth Al-Absiy (Idaaratu Bilaadis Sham fil Ahdain p117, Al-Aqadul Fareed 4/362).

.

3) 'Yan sanda: A zamanin Mu'awiya RA aikinsu shi ne yalwata tsaro da tsari, da kuma zaqulo barayi, masu muggan ayyuka da mabarnata, sai kuma ba wa khalifa kariya, amma ba aikinsu ba ne fuskantar abokan gaba da za su fado wa daular daga qetare (Idaaratu Bilaadis Sham fil Ahdain p115), manyan 'yan sandan da ya damqa musu alhakin kula da bangaren sun hada da Qais bn Hamza Al-Hamthaniy, Zaml bn Amr Al'Azariy, Ad-Dihaak bn Qais Al-Fahariy da Yazeed bnl Hur Al-Unsiy (Idaaratu Bilaadis Sham fil Ahdain p117), Banu Umayya sun kallafa wa manyan 'yan sandannan ayyuka da dama ciki da waje, misali Dihaak bn Qais shi ne Mu'awiya RA ya ba wa saqon ya isar wa Yazeed da shi, kuma shi din ne yadaura wa alhakin ganin an yi wa Yazeed mubaya'a (Idaaratu Bilaadis Sham fil Ahdain p123, Al-Akhbaar At-Tiwaal p205-206).

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.

MU'AWIYA RA YA SA A ZAGI ALIY RA?

Duk lokacin da za ka karanta wani abu kan Mu'awiya RA sai ka taras cewa ya sunnanta tsine wa Aliy RA a kan mumbari, littafan tarihi suna nuna cewa gwamnonin Banu umayya kafin Umar bn Abdil'aziz sun riqa zagin Aliy RA, wannan maganar ta Ibn Sa'ad sam ba ta inganta ba, ya ce: Aliy bn Muhammad daga Lut bn Yahya ya ce "Gwamnoni kafin Umar bn Abdl'aziz sun riqa tsine wa Ali RA, lokacin da Umar bn Abdil'aziz ya hau khalifanci sai ya hana" raunin wannan ruwaya ya yi yawa, Aliy bn Muhammad dinnan shi ne ake kira Mada'iniy, mai rauni ne matuqa, malamin nasa ma Lut bn Yahya irinsa ne, Yahya bn Mu'ayyan yana magana kansa ya ce "Ba siqa ba ne" Abu Hatim ya ce "Ba a la'akari da maganarsa" Ad-Daarul Qutniy ya ce "Ba a dogaro da shi (Al-Meezan 3/419)" galibin masu ruwayarsa daga raunana sai hallakakku sai kuma jahilai (Difaa'an anis Salafiyya p187).

.

In muka dubi girmamawan da Mu'awiya RA yake yi wa Aliy RA, da Ahlul-Baitinsa za mu ga cewa maganar tsinarsa da ake cewa ya riqa yi a kan mumbari qanzon kurege ne kawai, da za mu koma littafan tarihi wadanda aka rubuta su a zamanin Banu Umayyan babu wani abu mai kama da haka wanda wani zai iya gani, in ba littafan da aka rubuta a zamanin Abbasiyya daga baya-baya ba don dai a bata sunan Banu Umayyan a idon duniya, an sami Al-Mas'udiy ya rubuta hakan a littafinsa na Murujuz Zahab, ba shi kadai ba har da marubutan Shi'a, wanda a hankali wadannan qarairayin suka riqa gangarowa har zuwa littafan ahlus-sunna, ba za a iya samun ruwaya ko qwara daya ingantacciya ba.

.

A zahiri irin wadannan tuhumce-tuhumcen Mu'awiya RA ya yi nesa da su matuqa, al'umma na gari suna yaba masa, su da sauran sahabban da suka ragu a zamaninsa, haka malamai na qwarai a cikin tabi'ai, sun kuma shede shi da addini, ilimi, adalci, kawaici da sauran dabi'u na qwarai (Al-Intisaar lis Suhub wal Aal p367), haka kuma ba zai taba yuwuwa ba wanda wadannan ne sifofinsa a ce shi ya dora mutane a turban zagin Aliy RA a kan mumbari, wanda ya san Mu'awiya RA da yanayin mulkinsa, da abin da ya yi suna da shi na kawaici da yafiya, da yadda yake jagorancin jama'a, zai gane cewa wannan tsagwaron qarya aka yi masa, Mu'awiya RA kan kawaici har karin magana ake yi da shi (Khamisul khulafa Ar-Rashidin Al-Hassan bn Aliy p353) amma abin da 'yan Shi'a suke tutiyar cewa Muslim ya rawaito ko kadan bai nuna abin da suke cewa.

.

Ruwayar daga Aamir bn Sa'ad bn Abi-Waqqas ne, daga babansa, ya ce: Mu'awiya bn Abi-Sufyan ya yi magana da Sa'ad ya ce "Me ya hana ka ka zagi Abu-Turab" ya ce "Ba ka tuna abu 3 da Manzon Allah SAW ya fadi ba? Ba zan taba zaginsa ba, na sami daya daga cikinsu ya fi min raquma masu daraja (Muslim 3/1871), Nawawi ya ce "A wannan maganar ba inda aka fadi qarara cewa Mu'awiya RA ya umurci Sa'ad ya zage shi, ya tambayi dalilin da ya sa ba ya zaginsa ne, kamar dai yana cewa ne "Ba ka zage shi ba?" Saboda tsantseni ko tsoro ko wani abu daban, "Idan dai ba ka zage shi ba saboda tsantseni da girmamawa to ka yi daidai" zai yuwu kuma Sa'ad na cikin masu zagin amma shi bai zaga ba, zai kuma dauki wani tawilin wato "Me ya hana ka nuna cewa ijtihadinsa da ra'ayinsa kuskure ne ka fito wa mutane da kyawun ijtihadimmu da ra'ayimmu (Sharhi Muslim 15/175).

.

Abul Abbas Al-Qurtabiy da yake yin ta'aliqi a sifantawar da Daraar ya yi wa Aliy RA da yabonsa da ya yi a gaban Mu'awiya RA, da kukan da Mu'awiya RA ya yi a kan haka don gasgata Darar a kan abin da ya ce, wannan hadisin yana nuna masaniyar Mu'awiya RA da falalar Aliy RA da kuma matsayinsa, a dalilin haka bai taba yuwuwa Mu'awiya RA ya yi umurni da a riqa zagin Aliy RA ana tsine masa, saboda abin da ake sifanta Mu'awiya RA da shi na hankali, addini, kawaici da kyawawan dabi'u, galibin abin da ake hakaitowa game da wannan duk qarya ne bai inganta ba (Al-Mufham 6/278), amma maganar da Shi'a suke yi na cewa ya yi umurni da a zagi Allah ya yi wa Mu'awiya RA tsari a ce abu irin wannan ya fito daga gare shi (Al-Intisaar lis Suhub wal Aal p375).

.

Mu'awiya RA sam bai zagi Aliy RA bare ya umurci wani ya zage shi, girmama shi ma yake yi, ya kuma fadi da bakinsa cewa ya fi shi, ya riga shi shiga muslunci, Ibn Kaseer ya kawo cewa akwai ruwayoyi ba fuska daya ba ma wadanda suka ce "Abu-Muslim Al-Khaulaniy da mutanensa sun shiga wurin Mu'awiya RA suka ce "Kana ja-in-ja ne da Aliy ko kana ganin kai ma daidai ne da shi?" Ya ce "Wallahi ina ganin cewa ya fi ni, kuma ya fi ni cancanta da zama khalifa (Al-Bidaya wan-Nihaya 8/133), to ta ina zai zage shi ko ya sanya wani? Sai dai mai son aibanta shi da abin da bai sani ba.

.

A ruwayar Jarir bn Abdil-Hameed daga Mugeera ya ce "Yayin da labarin kisar Aliy RA ya riski Mu'awiya RA sai ya fashe da kuka, matarsa ta ce masa "Aaa! Kukan me kake bayan ka yaqe shi?" Ya ce "Ke bari don Allah! Ba ki san asarar da mutane suka yi ta falala da fiqihu da ilimi ba (Al-Bidaya wan-Nihaya 8/133), wannan hankali ko addini zai dauka cewa Mu'awiya RA ya riqa zagin Aliy RA ko ya sa wasu su zage shi bayan yana da irin wancan tunanin a zuciyarsa?(Al-Intisaar lis Suhub wal Aal p376).

.

Sannan ba wata ruwaya da aka naqalto a kan Mu'awiya RA cewa ya zagi Aliy RA a lokacin da yake yaqarsa, suna ma raye kenan, to sai kuma bayan rasuwar Aliy RA din ne zai sa a riqa zaginsa, qwaqwalwa irin ta Mu'awiya RA ko zai sa mutane su yi haka sai kuma ya nufi Sa'ad bn Abi-Waqqas wanda sananne ne wajen jarumta da tsantseni tsoron kutsawa cikin fitina, gaula ma ba zai yi wannan ba to bare Mu'awiya RA.

.

Mun ga yadda Hassan bn Aliy RA ya miqa wa Mu'awiya RA jagoranci babu tawaye meye ribar Mu'awiya RA a zaginsa? (Mu'awiya bn Abi-Sufyan na Sallabi p230), mun ga alaqoqin Mu'awiya RA da Hassan da Hussain RA na kyautatawa bayan ya zama Sarkin-musulmi, zai sa a riqa zagin mahaifinsu ne yana yi musu kyauta, ko su ne za a riqa zaginsa amma duk da haka suna zuwa wurin mai tsine masan? Akwai qauna da girmamawa tsakanin Mu'awiya RA da diyoyin Aliy RA, an fado abubuwan da malamai suka ambato game da Mu'awiya RA a baya.

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4) Zaben wadanda suka cancanta: Mu'awiya RA ya yi dace sosai wurin zaqulo gogaggun ma'aikata da suka san abin da suke yi, a cikinsu akwai Amr bnl Aas As-Sahmiy RA, Mugeera bns Shu'ba At-Thaqafiy, Yazeed bnl Hur Al-Absiy, Dihaak bn Qais Al-Fahriy, Abdullah bn Aamir bn Kuraiz, Malik bn Hubaira, Junaada bn Umayya Al-Azdiy, da sauran gogaggun mutane irin su Uqba bn Naafi', Muhlab bn Abi-Sufra, wadannan da wasunsu sun ba da gwaggwabar gudummuwa wajen tabbatar da tsaro a daular Umawiyya (Al-Juzuur At-Tarikhiyya lil Usratil Umawiyya p100), Amr bnl Aas ya riqa cewa "Ni ina bangare qwazo da aiki da kwanya, Mu'awiya kuwa kawaici da haquri, Nugeera a bangaren matsaloli, sai Ziyaad a wurin qananan abubuwa da manyansu (Ansabul Ashraaf 4/131).

.

5) Ya yi aiki da kudi wajen ganin ya riqe mataimakansa, da janyo zuciyoyin wasu da yake ganin za su iya hanbarewa, Larabawa sun riqa cewa ba a yi babba mai kyauta a Larabawa kamarsa ba, ta kai ga idan aka gaya masa wani na qinsa yakan yalwata masa yadda bai qara zaginsa (Al-Juzuur At-Tarikhiyya lil Usratil Umawiyya p100).

6) Ya yi amfani da siyasa kala biyu, cizawa da hurawa, gwargwadon dai yadda lamuran suke gudana, irin wannan siyasar ta bayyana sosai wajen wanzar da daukar Umawiyya, duk masu masu karanta tarihi za su ga haka baro-baro.

.

Mu'awiya RA ya rubuta takarda ya tura wa Ziyaad bn Abihi ya ce " Bai yuwuwa ni da kai mu jagoranci mutane da sigar siyasa guda daya, in muka tsananta mu biyun gaba daya sai mu hallaka mutane mu sa su qi mu, in kuma muka yi taushi gaba daya sai su fandare su yi girman kai, yadda za a yi: In na yi tsanani ka tausasa, in ka yi tsanani ni kuma na tausasa (Ansabul Ashraaf 4/84) akwai maganganu masu kama da haka da ake jingina wa Mu'awiya RA wato "Ban sanya bulalata inda harshena zai biya min buqata, haka banyin amfani da takobi inda bulala kawai za ta warwaren matsalar, sai dai inda ya zama ba makawa sai an yi aiki da takobi nan kam sai a yi (Al-Juzuur At-Tarikhiyya lil Usratil Umawiyya p101).

.

7) Daukar sabon salon jagoranci: Tabbas Mu'awiya RA bai iya daukar salon jagorancin magabatansa ba saboda yadda mutanensa suka bambanta da na magabatan gaba daya, yadda aka sami sabbin shigowa muslunci wadanda ba su da zuciyoyi irin na sahabbai, sai ya kasance idonsu na kan abubuwan da ake kawowa na ganima da son jin dadi, sai Sarkin-musulmi ya mu'amalance su da hanya mai kyau, shi da kansa ya ce "Na dai zabo wani salo da nake ganin zai fi dacewa, za ku ci ku sha mai kyau matuqar kuna kan wannan hanya, kuma kuna yin biyayya, koda kuna ganin ba ni na fi ba dai ba ku da ya fi ni (Siyaru A'alamin Nubala 3/148).

.

8) Mu'awiya RA ya tanaji sashi na masu leqen asiri na masamman, don wannan sashin ciki da waje ya yi qarfi sosai ba kadan ba, kuma hanyoyin da suke bi don ganin sun tattara bayanan da ake buqata masu qarfi ne sosai, Mu'awiya RA shi da kansa yake jagorancin wannan sashin, banda wannan ma yana da wani boyayyen sashi dake sanya ido a tsakanin gwamnoni da takakawa, har sai da ya kasance ba wani qauye ko birni, ko wani ma'aikaci ko gwamna sai da ya sami mai sa ido a tsakaninsu, yana kula da abubuwan da suke kaiwa da komowa, akwai misaloli da dama wadanda za su iya tabbatar da haka.

.

A rasuwar Hassan RA 'yan Shi'a suka taru a gidan Sulaiman bn Sard suka rubuta takarda suka miqa ta ga Hussain RA suna yi masa ta'aziyya, daganan ne suka fara nuna masa cewa shi ya kamata ya yi jagoranci za su yi masa biyayya, an sami musayar wasiqun har labari ya sami Mu'awiya RA, har ya rubuta wa Banu Umayya da suke Madina wasiqar cewa kar su kuskura su tabe shi (Ansabul Ashraaf 3/152, Mawaaqiful Mu'aarada p179), ya rubuta wasiqa zuwa ga Hussain RA yake ce masa ya ji tsoron Allah kar ya raba kan musulmai, ya kalli abin dake tsakanin musulman kansu (Mawaaqiful Mu'aarada p180), shi Hussain RA matsayinsa bayyananne ne.

.

Ya kuma bayyana qarara cewa "Mun yi mubaya'a, kuma mun tsayar da yarjejeniya, don haka babu wata buqata kuma yanzu ta warware mubaya'ar (Al-Akhbaar At-Tiwaal p220), haka Hussain RA ya ci gaba da yi wa Mu'awiya RA biyayya tsawon rayuwar Mu'awiya RA din (Asrul Ulama fil Hayatis Siyasa fid Daulatil Umawiyya p469), an kuma sami wani musulmi can a gaban Bizandinawa da aka wulaqanta su ya mari fuskarsa ya ce "Wayyo muslunci! Wai ina Mu'awiya ne!" Nan da nan labarin ya iske shi (As-Shahab Al-Laami' fis Siyaasatin Naafi'a p489).

.

9) Ya zabo danginsa? I to ba kai tsaye ba, ba wani taimako na boye ko na sarari babba da za a ce don danginsa ga shi ya yi musu wani abu, duk qoqarin da qarfafawar da ya samu na goyon baya da ba da tsaro da karbar doka da oda ya samu ne ta fuskar Shamawa, don haka babu wata rawa ta fuskar soji ko jagoranci da za ka ce gashi qabilarsa ta taka a cikin gwamnatinsa, za mu iya gane haka ta wurin duba sunayen gwamnoninsa da ma'aikatansa da ya yi aiki tare da su, in da hali za mu ambato su nan gaba, amma duk da haka ya yi aiki da gwarazansu kamar sauran al'umma, an ciro su ne don gogewarsu ba don qabilanci ba.

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KHAWARIJAWAN ZAMANIN MU'AWIYA RA

1) Wanda zai yi nazari dangane da khawarijawan dake zamanin Mu'awiya RA zai fahimci cewa babban dalilin fitowarsu shi ne takura wa mulkin Banu Umayya, ba tare da buqatar kashe shi ba (Al-Khawaarij fil Asaril Amawiy p130).

2) Wasu daga cikin qungiyoyin khawarijawan sun watsu ne a qauyuka tun lokacin da aka yi karon Naharan, babu kuma wata alama da take nuna cewa suna tare da wadanda suke zaune a Kufa, wannan yake nuna rashin canja matsayinsu duk kuwa da canje-canjen da aka samu na mulki daga Kufa din zuwa Sham (Harakatul Khawaarij p60).

.

3) Wani abin lura da ya shafi Kufawa shi ne: Akwai wadanda suka yi tsayuwar daka a cikinsu wajen yaqin khawarijawa, inda misali za mu ce gargadin da Mu'awiya RA yake yi wa Kufawan, da gabar da wasu Kufawan suke yi da Khawarijawa saboda tsanar Aliy RA su ne manyan dalilan da suka sa Kufawa da dama suka fito don taimakon Mu'awiya RA wajen yaqar Khawarijawan, to babu ko shakka za mu dawo mu fahimci cewa an yi yaqoqi kowa ya gaji, an sami rarrabuwar kai ta ko'ina yanzu akwai buqatar haduwan kai da curewa wuri guda, ita ma ta taimaka matuqa wajen sanya Kufawa su taimaki Mu'awiya RA, duk da saninsu da cewa za su rasa abubuwa da dama a dalilin wannan sabon mulkin, kuma birnin taraiyar da suke taqama da shi a zamanin Aliy RA za su yi asararsa (Harakatul Khawaarij p60).

.

4) Idon Mu'awiya RA tun farkon farawa a bude yake, yana sane da irin matsalolin da khawarijawa suke dauke da su tun farkon farawa, yana sane da matsayinsu dangane da mulkinsa, da ma shi kansa, wannan ya sa tun farkon bai janyo su a jika ba, bai yarda sun gwamatse shi ba, hasali ma kadada ya saka tsakaninsa da su tun farko ya yaqe su da duk qarfin da yake da shi (Harakatul Khawaarij p66), me yuwuwa Mu'awiya RA ya dauki darasi ne daga abin da ya faru tun bayan kisan gillar da aka yi wa dan uwansa Usman RA, don makasan sun shiga cikin sojojin Aliy RA, sun kuma nuna biyayyarsu da shi sosai amma a qarshe su suka kashe shi, wannan ya isa ya sa ya yi karatu ba kadan ba.

.

5) Mugeera bn Shu'ba bai yi wata tantama ba ko kadan wajen yin amfani da 'yan sanda da soji don ganin ya fuskanci wadannan khawarijawan da suka balle daga shugaba, ba su kadai ba har ma da wadanda suke taimaka masa irin su Mu'een bn Abdirrahman Al-Muharibiy, Hayyan bn Zabyaan As-Salmiy da sauransu, wannan ya nuna kenan cewa idon Mugeera na kan khawarijawa a Masar, kuma yana ladabta su gwargwadon labaran da suka riske shi (Harakatul Khawaarij p65).

.

KHAWARIJAWAN A MISALCE

1) A wannan zamanin sun rasa wani tsari guda da za su riqa tafiya a kai, komai nasu a rikice yake.

2) Kusan duk abin da suke yi za a iya sifanta shi da qunar baqin wake, sukan fita ne da 'yan mutane qalilan kuma nan da nan ake gamawa da su.

3) Ba su da qwararrun kwamandoji da za su tabbatar musu da hazaqarsu don cimma manufofinsu.

.

4) Ci gaba a kan kusakuran da magabatansu suka aikata, ba tare da daukar darasi ba bare a sami sabon sauyi.

5) Nisantar duk wata tattaunawa da za ta kawo fahimtar juna ko sulhu, da qoqarin tilasta wa jama'a su dauki fahimtarsu.

6) Cakuduwar fahimtarsu da addini da qabilanci gami da wasu da suke qoqarin daukar fansan jinin 'yan uwansu da aka kashe musu.

.

7) Suna jin cewa qasar da suke zaune duk da cewa ta muslunci ce ba tasu ba ce, suna ganin dole su fita su koma inda ya fi tsarki, tare da jin cewa yaqi da musulman da ba su da fahimtarsu ya fi yaqi da kafuri.

8) Taqaituwarsu a Kufa da Basra ba tare da sun nemi wasu wuraren da za su rayu ba.

.

9) Hanyar da suke bi wajen umurni da hani batacciya ce, wato nuna wa mutane tsoron Allah a zahiri, hakan ba ko shakka alama ce ta qarancin tsantseni, ba ta nufin mutum yana da tarin fiqihun addini, don da haka ne da Khawarijawa sun fi kowa fahimtar addinin a zahirinsa (Marwiyatu Khilaafati Mu'awiyya p210).

10) Ba su da haquri da mallakar zuciya wajen ganin sun cimma burinsu, su gani suke suna kan gaskiya don haka dole kowa ya karba, koda kuwa zai kai ga ya rasa ransa ne ko ya bi abin da ya kamata.

.

HANYOYIN SAMUN KUDIN SHIGA

1) A zamanin Mu'awiya RA akwai hanyoyi da dama wadanda ya yi amfani da su ta yadda daular za ta iya tsayuwa da kanta, misali:-

1) Zakka: Wannan ita ce babbar hanyar da musulmai suke samun kudin shiga don gudanar da lamuransu na yau da kullum, Allah SW ya tabbatar da wajibcinta, haka sunnan Annabi SAW, kamar yadda musulmai suka tafi a kan haka gabadayansu kan cewa ita rukuni ce daga cikin rukunan muslunci guda 5, daga baya kuma sahabbai suka tsaya kan yaqar duk wanda ya qi badawa kamar dai yadda hakan ta faru a zamanin Abubakar RA (Al-Mugniy was Sharhul Kabeer 2/434, At-Tatawwur Al-Iqtisadiy fil Asaril Amawiy p64).

.

2) Jiziya: Wannan abin da ake karba ne daga qasashen da suka miqa wuya, aka yi yarjejeniya da su kan ba za a yaqe su ba gwargwadon sharadi kan abin da za su riqa badawa, Qur'ani ya halasta jizya (a suratut Tauba 20), hadisi ya tabbatar kamar ruwayar Mugeera bn Shu'ba da yake magana da mai yi wa Kisra tarjama ya ce "Manzon Allah ya umurce mu mu yaqe ku har sai kun bauta wa Allah shi kadai, ko ku ba da jizya (Fatahul-Bari 6/317) sannan malamai duk sun yarda da karbarta (Al-Mugnee 10/568), za a iya cewa Banu Umayya ba su qara wani sabon abu game da jizya ba, sun tafi a kan tsarin da Umar RA ya yi ne tun farko.

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.

RAYUWAR MU'AWIYA RA

1) Ya ba wa masallaci mai alfarma cikakkiyar kulawa, yadda ya sa aka yalwata shi, ya sa aka zuba masa fitulu masu aiki da mai daga baitul-mali, ba kamarsu a lokacin, aka haskaka wa masu dawafi, haka kuma ya ba da wannan kulawar ga masjidul aqsa, Maslama bn Mukhallad shi ma ya yalwata masallacin dake Fustaat a shekara ta 53 Hijiriyya da izinin Mu'awiya RA, ya sa aka shafe shi da fyanti aka yi wa bangon kwalliya, aka daga dogayen husumiyoyi guda 4, aka shimfida tabarmai, ya sanya kiran salla a Masar da daddare ya kasance duk lokaci guda (Diraasatun fi Taareekhil Khulafa'l Umawiyyeen p347).

.

Mugeera bn Shu'ba ya fadada masallacin juma'a dake Kufa, Ziyaad bn Abihi ya dada fadada masallacin, ya sa aka zuba masa yashi, har ila yau Ibn Abihi ya dada fadada masallacin Basra, Mu'awiya RA ya kula sosai da abubuwan da daularsa take buqata, ya sa a yalwata ruwan sha a Madina, a masallacin mai alfarma na Makka ma ya sa an yi wuraren shan ruwa, aka gina rijiyoyi a hanyoyi, ya kula da duk bangarorin daularsa sosan gaske (Al-Khilaafah Al-Umawiyya p25), ya kuma tanadar da yadda za a riqa ciyar da mahajjata a Makka, da kayan bude baki a Ramadan (At-Tatawwur Al-Iqtisadiy fil Asaril Amawiy p26).

.

2) Bangaren ilimi kuwa ya qarfafa wa jihohi da malamai gami da 'ya'yan al'umma gwiwa wajen neman ilimi, a lokacin ne Tafsiri ya bunqasa, haka koyon karatun Qur'ani, fiqihu, aqida, malamai da dama sun sami qarfafawar gwiwa a wurinsa yadda ya sa daliban ilimi da dama suka sami karatu, a cikin malaman akwai Abu-Huraira, Ibn Abbas da Abdullahi bn Umar da sauransu, an sami karatu sosai a fannin Qur'ani, sunna, fiqihu da harshen larabci, har ma da tarihi, waqoqin Larabawa, kimiyya irin na wancan lojacin.

.

KHAWARIJAWA A ZAMANIN MU'AWIYA RA

An san su da sunan khawarijawa ne bayan hukuncin da ya faru tsakanin Aliy RA da Mu'awiya RA, wanda aka yi a qarshen Siffeen, kafin hukuncin sun fi nuna qauna ga Aliy RA sama da kowa, sun yi karon Jamal da Siffeen tare da shi, sai dai bayannan sun qaurace masa, suka qi yarda da sulhun da ya gindaya, ya yi qoqarin gamsar da su da dawowa da su cikin jama'arsa amma bai yi dace da haka ba, suka tsaya kan bakansu, suka ma wuce gona da iri wajen nuna adawarsu, wanda hakan ta kai su ga barna, a dalilin hakan Aliy RA ya yaqe su, ya kusan karkade su a Nahrawan, sunan Khawarij mu ne muke kiransu da shi amma su ba sa so, domin 'yan adawansu ne suka sanya musu lokacin da suka fice daga jama'ar Aliy RA, su suna kiran kansu ne da Shurah, don sun sayar da rayukansu ga Allah SW.

.

Sun yi haka ne dogaro da ayar da Allah SW yake cewa ((Haqiqa Allah ya sayi rayukan muminai da dukiyoyinsu da cewa ya ba su aljanna)), ana kuma kiransu da Muhakkima don sun ce ba hukunci sai ga Allah SW, sai sunan Haruriyya, shi wannan saboda wani yanki ne da ake kira Hauraa, lokacin da suka fice daga Aliy RA can suka yi (Al-Aalamul Islamiy fil Asril Amawiy p454), babban dalilin fitarsu saboda Aliy RA ya amshi hukunci tsakaninsa da Mu'awiya RA, suna da manyan manufofi guda 2 wadanda su ne suke hada su da sauran kashe-kashen nasu da suka sami dan bambance-bambance (An-Nazarifarko As-Siyaasiya Al-Islamiyya p57).

.

1) Khalifanci ba dole ne sai a cikin Quraishawa ba, kamar dai yadda sunni suka tafi a kai (Ad-Daulatul Umawiyya fil Mashraq p87), suka ce ta halasta ga dukkan musulmi in ya cancanta, in aka zabe shi kuma bai isa ya ce ba zai yi ba, kuma ba zai karbi yin hukunci ba, a qarqashin wannan manufar ce suka yarda halifancin Abubakar RA da Umar RA, amma Usman RA sun karbi farkon halifancinsa suka qaurace wa qarshensa, Aliy RA ma sun yarda da farkon khalifancin lokacin da ya yarda da yin hukunci tsakaninsa da Mu'awiya RA sai suka qaurace masa a qarshe ma suka kafurta shi (Maqaalaatul Islamiyyeen 1/156-179).

.

Mu'awiya RA kuwa ko kadan ba su ma yarda da khalifancinsa ba (Ad-Daulatul Umawiyya fis Mashriq p87), suka kafurta shi shi ma, kamar dai yadda suka kafurta A'ishah, Talha, Zubair, Amr bnl Aas da Abu-Musa Al-Ash'ariy, a qarshe ma suka kafurta duk wanda bai da aqidarsu, suka ce garinsa ma na kafurai ne, jininsa da dukiyarsa sun halasta har ma jinin 'ya'yansa (Maqaalaatul Islamiyyeen 1/159-187)

.

2) Ya zama dole a yi wa lalataccen shugaba tawaye (An-Nazariyyaat As-Siyaasiya Al-Islamiyya p57), a nan ne duk hatsarorin qungiyar suke, da a ce sun amince da sabanin ra'ayi da aqida sun tsaya a nan da da sauqi, amma sun halasta jinin duk wanda ya saba musu, mutumin farko shi ne Aliy RA, suka yi qoqarin wajabta karbar aqidarsu da qarfin tuwo, suka qara tsananta aqidar yadda ta wuce mazhaba, suka yi wa muslunci barna ba qarama, suka dagula wa Banu Umayya daularsu, suka zama musu abokan gaban farko (Al-Aalamul Islamiy fil Asril Amawiy p455).

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.

3) Haraji: Wannan daga kalmar Larabci ne wato 'Kharaj', abin da ake nufi da shi wato wasu qasashe ne da sojojin muslunci suka bude su da qarfin tuwo, sai wani shuguba ya tsaya a kansu ana samun wasu ababan amfani don daukacin musulmai gaba daya, kamar yadda Umar RA ya yi da qasar Sawad dake Iraq da Sham (Al-Kharaaj p24-25, Iqtisaadiyatul Harb p215), Ibn Rajab Al-Hambaliy ya ce "Ba a qiyasta harajin da haya shi ma wani hukunci ne mai zaman kansa (Al-Istikhraaj li Ahkaamil Kharaaj p40).

.

4) Ushuur: ita kuma alkhairan da ake samu ne game da kasuwancin da ake yi ta cikin qasashen muslunci, kodai a cikin qasashen ko a wajensu, wannan ya yi kama sosai da irin kudin fito dinnan, da ake cewa a yau, In aka ce Aashir shi ne yake tattara kudin (Al-Kharaj p271, Iqtisaadiyyaatul Harb p223), farkon wanda ya fara sanyawa a karba shi ne Umar bnl Khattab RA, in wanda ake yaqi da shi ne daya saman goma, wadanda aka yi alqawari da su kuma rabin daya saman goma, musulmi kuma kwatan daya saman goma (Al-Amwaal p475-476).

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5) Albashin sojoji: Daular Umawiyya ta rungumi nauyin yada muslunci a wurare daban-daban, dalilin haka ne daular muslunci ta qara fadi sosai a lokacin, duk kuwa da cewa daular na fama da fituntunu da matsalolin cikin gida wadanda a dalilin haka tana matuqar buqatar kudi don bice fitinar, wanda ya fara qirqirar gidauniyar sojoji wace take daukar nauyin albashin sojojin Umar RA ne, a shekara ta 20 Hijiriyya (At-Tatawwur Al-Iqtisadiy fil Asaril Amawiy p97), wannan tsari shi ya ci gaba da wanzuwa gami da sunayen sojoji da muqamansu da komai, da gwargwadon albashinsu (At-Taraateeb Al-Idariyya 1/225).

.

6) Noma wata sana'a ce babba da daular Larabawa ba su maida hankali ba, amma a zamanin Mu'awiya RA ya yi matuqar qoqari musamman ta bangaren Iraq saboda kogunan da suke da su a can, don gwargwadon abin da aka samu na albarkatun gona a lokacin an ce ya kai Dirhami miliyan 5 a yau (Futuuhul Buldan p291, Al-Kharaaj wan Nuzam Al-Maliya lid Daulatil Islamiyya p187), wannan yana nuna irin fadin wurin da aka diba ne na masamman domin noman, kuma duk abin da aka samu Mu'awiya RA bai sanya shi don matsalolinsa kadai ba, ana aiki da shi ne wurin albashi da sauran abubuwan da gwamnati take buqata (Al-Hayaa Al-Iqtisaadiyya wal Ijtima'iyya p135)

.

7) Kasuwanci: Dama can kasuwanci sana'ar Quraishawa ne, to amma a zamanin Mu'awiya RA daular muslunci tana tsakanin gabas ne mai nisa irin su qasar Sin wato Chaina da India da kuma yankokin Turkiya zuwa sauran qasashen dake gabashin Turai, yanayin rayuwa ya sa kasuwanci ya qullu a tsakanin qasashen (At-Tatawwur Al-Iqtisadiy fil Asaril Amawiy p205), to lokacin da Mu'awiya RA ya hau khalifanci aka sami kwanciyar hankali sai kasuwanci ya ci gaba kamar yadda yake tun a baya, da haka Larabawa suka fadada kasuwanci, suka bude alaqoqi har da yammacin Turai, da wannan ne al'umma suka fa'idantu da jirgin ruwan muslunci, daya daga cikin ababan da suka fa'idantar da kasuwanci a yankin har da shagaltuwar da wasu masu fada a ji suka yi da son kyakkyawar rayuwa, sai ya kasance suna buqatar ababan alatu masu tsadar gaske, wannan ya sa aka ga akwai buqatar kutsawa harkar sosai (Taareekhu Bilaadis Sham Al-Iqtisaadiy fil Asaril Amawiy p167).

.

Abin da babu tantama a ciki daular Umawiyya sun taka muhimmiyar rawa wajen ganin kasuwanci ya tsaya da gindinsa, masamman kasancewar mahaifin Mu'awiya RA daya ne daga cikin manyan 'yan kasuwan Quraishawa, shi kansa Mu'awiya RA din a lokacin yana gwamna a Sham zamanin Usman bn Affan ya riqa tura fatake zuwa yankokin Larabawan domin kasuwanci (Tarikhu Biladis Sham Al-Iqtisadiy p172) Kusan kasuwanci ne ya mamaye rayuwa jama'a a lokacin, sun bude kamfanoni irin nasu na lokacin, ta yadda wani zai ba da dukiyarsa a juya a qarshe ya sami ribarsa gwargwadon abin da ya bayar, sun riqa kiransa Al-mudaaraba (Ad-Daulatul Umawiyya na Sallabiy 1/273).

.

WASU SHUBHOHIN

Wasu masu bayani game da tarihi sun ambato wasu abubuwa da za su riqa jefa kokwanto a zukatan al'umma dangane da yadda Mu'awiya RA ya yi ta'amuli da kudi a lokacinsa, suka fado wasu abubuwa da dama suka nuna inda ya wuce gona da iri a ciki, misali:-

1) Ya ba wa Amr bnl Aas Masar ya sami abin karin kumallo, haqiqa an sami ruwayoyi da dama wadanda suke nuna cewa Mu'awiya RA ya yi hakan ne don neman qarfin da zai yaqi Aliy RA, mafi yawancin ruwayoyin duk da aka kawo abin da suke nufi kenan.

.

Suna ganin kamar dai wani kwantaragi ne na makirci wanda wadannan bayin Allan suka hada, a cikinsa suka ha'inci Ubangijinsu da addininsu da tarihinsu don dan wani abin da za a ba su wanda nan da nan zai qare, alhali ba haka ba ne, kamar dai suna cewa ne "Amr bnl Aas ba zai taba sa hannunsa wajen neman nasarar da dubban mutane a Sham da wasu wurare suka sa hannu don neman jinin Usman RA ba in ba ya sami Masar ko harajin da ake samu a yankin" wannan yana nufin abubuwa guda biyu: Na farko kamar yana cewa ne Amr ya fi son rayuwar duniya sama da ta lahira, na biyu kamar yana ce wa Mu'awiya RA ne: "Ba za ka ga addinina ba sai ka ba ni abin duniya" (Al-Imama was Siyaasa 1/98).

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2) Tuhuma ta biyu wai Mu'awiya RA ya sakar wa Hassan bn Aliy harajin da ake tarawa a Darabgerd: Da yawa cikin masu rubuta tarihi suna ganin cewa Mu'awiya RA ya janye ne ya bar wa Hassan bn Aliy RA harajin Darabgerd kuma zai qara masa da wasu kudi daga baitul-malin Kufa kimanin Dirhami 5,000 domin shi Hassan din ya bar masa khalifanci, suka ce Hassan RA ya karbi kudin daga baitul-malin Kufa amma bai iya samun harajin Darabgerd din ba don mutanen Basra sun hana, suna ganin ko dai Mu'awiya RA din ne ya zuga su su hana, ko kuwa su Basrawan ne da kansu suka yi wannan yunqurin, to ko ya za a yi dai a wadannan ruwayoyin akwai bata wa Mu'awiya RA da Hassan RA suna, da zarginsu da cin dukiyar musulmai bisa zalunci (Ad-Daulatul Umawiyya Al-Muftara Alaiha p417, Taareekhut Tabariy 6/165).

.

Abin da ya inganta shi ne wanda ya zo a Buhari cewa Hassan ya fada wa mutanen Mu'awiya RA kamar su: Abdurrahman bn Sumra, da Abdullah bn Aamir bn Kuraiz cewa "Mu Banu Abdilmuttalib akwai wani abu na dukiyannan a kammu... Wa zai tsaya min?" Suka ce "Mu ne" (Buhari Kitabus Sulh 2704), Hussain RA yana maganar abin da ya faru a baya ne, na abin dake kansa da waninsa cikin Banu Abdilmuttalib, yana buqatar kar Mu'awiya RA ya nemi a maido da shi, babu wani batun cewa yana neman Mu'awiya RA ya ba su wani abu a nan gaba (Diraasatun fi Taareekhil Khulafa'l Umawiyya p7), duk wata ruwaya da take nuna cewa Mu'awiya RA ya ba Hassan RA wata dukiya don ya sarayar masa da khalifanci abubuwa ne da suke nuna cewa Hassan RA ya fi damuwa da buqatun da suka shafe shi shi kadai sama da wadanda suka shafi sauran jama'a (Diraasatun fi Taareekhil Khulafa'l Umawiyya p64).

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YANKE SHARI'A A ZANANIN MU'AWIYA RA

Ana kula da zamanin Mu'awiya RA a matsayin na uku a daraja bayan zamanin Annabi SAW da lokutan khalifofin Annabi SAW, wasu mas'alolin kamar qari aka yi daga zamanin khalifofin, kamar dai qara fadada qasashen muslunci, watsuwar muslunci a gabashi da yammaci, da shigar mutane muslunci da dama a lokaci guda bisa son ransu ba tilasta su aka yi ba, da fitowar wayewa irin ta addinin muslunci (Tarikhul Qada fil Islam p165).

.

Khalifofin da suka gabata bayan Annabi SAW su suke yanke hukunci da kansu, duk kuma gwamnonin da aka tura jahohi su ma suna da irin wannan damar, sai dai idan akwai wani dalili da ya hana a ba su wannan damar ta yanke hukunci, Mu'awiya RA yana daya daga cikin gwamnoni wanda shi an tura shi Sham ne yana can har na tsawon shekara 20, kuma ya riqa yanke hukuncin da kansa (Tarikhul Qada fil Islam p166), to sai dai lokacin da ya hau khalifanci ne sai ya dena yin shari'a, ya nada alqalai a Sham wadanda za su ci gaba da shari'a a qasashen muslunci, ya kuma nada su a matsayin alqalai masu cikakken iko.

.

Su ma gwamnonin suka yi nesa da alqalancin saboda samuwar alqalan, haka khalifofin Banu Umayya suka tafi a kan wannan tsarin, duk khalifofin Banu Umayya sun bar hukunci in ba a kan abu 3 ba:-

1) Nada alqalai daga Damashq babban birnin muslunci.

2) Sanya ido a kan alqalan da irin hukuncin da suke yankewa don tabbatar da cewa sun yi daidai, ko kuma maganar adalci, ko sun tsayu qyam a kan abin da ya dace, sai bin wasu abubuwa na kebe kamar sanya wani a matsayin alqali ko tsige shi.

.

3) Khalifofin Banu Umayya sun mai da hankali sosai wajen tabbatar da cewa an yanke hukunci yadda ya kamata, koda yake akwai nazarin cewa Umar RA ne ya fara yunqurin raba alqalacin da jagorancin jama'a, sai dai da wannan za mu ga cewa hukunci a zamanin Banu Umayya yana zaman kansa ne dodar, ba wai khalifa ko gwamnoni suke dauke da shi ba, gwamnoni da khalifofi ba abin da za su yi sama da zartar da hukuncin da alqali ya yanke (Tarikhul Qada fil Islam p165) za a iya cewa Mu'awiya RA shi ne khalifan farko da yaqi ci gaba da alqalanci, ya miqa wa wani, amma yana da alqalai a qarqashinsa, ga kuma sauran alqalan a wasu jahohin na daular (Abqariyatul Islam fi Usuulil Hukum p342).

.

RUBUTA HUKUNCE-HUKUNCE

A lokacin Mu'awiya RA ne aka fara rubuta duk hukunce-hukuncen da alqali ya yanke, don alqalin ya sami damar koma wa hukuncin a duk lokacin da yake da buqatar hakan, alqalin da ya fara yin hakan shi ne Sulaim bn Atr, alqalin Masar a zamanin Mu'awiya RA, lokacin da wasu suka kawo qara kan rabon gado, sai ya yanke hukunci a tsakaninsu, bayan tsawon lokaci sai suka sami sabani suka dawo, ya tuna mas'alarsu, ya gwada musu, suka amince, ya maimaita hukuncin, ya sa aka rubuta, ya ba su takardar hukuncin a rubuce (Tarikhul Qada fil Islam p180).

.

MASU TAIMAKA WA ALQALI

A zahiri alqali yana da buqatar masu taimaka masa wajen yanke hukunci, kamar maga-takardan alqali da na kotu da na masu tsaro, an fara hakan tun daga zamanin khalifofinnan ne sanannu (Nizaamul Hukum fis Shari'a p259, Tarikhul Qada fil Islam p180), daga baya kuma sai tsarin ya watsu, a zamanin Banu Umayya aka sami qarin wasu mataimakan gwargwadon yadda ake buqatarsu, ga bunqasar rayuwa, da yalwatuwar ayyukan alqalin, da yawan koke-koke:-

1) Mai kiran masu qara, wasu lokutan shi yake gabatar da alqali a gaban masu qara, da nau'in qaran da suke tafe da ita.

2) Mai tsaron alqali, kuma shi yake tsara shugowar masu qaran, wasu lokutan ma shi yake kiran masu qaran, shi ya sa yake tsayawa a kan alqalin.

3) Mai fassara zuwa ga harasan masu qara, don an sami mutane da dama wadanda musulmai amma ba sa jin larabci.

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.

BINCIKEN HUKUNCI

Dan gujewar da khalifofi da gwamnoni suka yi wa lamarin alqalanci, da tsayuwar da suka yi kan karbar alqali ko tsige shi bai hana khalifofin sanya ido da bibiyar hukunce-hukuncen da alqalan suke yankewa ba, domin khalifa shi yake dauke da nauyin alqalan da duk abubuwan da suka shafi al'umma gaba daya, dora wa alqalai alhakin yanke hukunci ba ya nufin cewa an dauke wa khalifofin lamuran al'umma na duniya da lahira, a don haka, suke sanya ido, idan suka sami wata baraka, ko karkata, ko gazawa sai su yi gaggawar gyarawa (Tarikhul Qada fil Islam p186).

.

ABUBUWAN DA AKE DUBAWA DON HUKINCI

Ko a zamanin Mu'awiya RA alqalai sun tsaya ne kan abubuwan da magabatansu suka tsaya a kai zamanin khalifanci, kamar dai komawa ga Qur'ani, sunna, gamuwar malamai a kan mas'ala, duba hukunce-hukuncen da aka yi a baya, sai kuma qoqarin samo hukunci da alqali zai yi da qwaqwalwarsa gami da neman shawara, amma tsayuwa a kan Qur'ani da sunna shi ne ginshiqi, kuma shi ne khalifofin da suka gabata suka tsaya a kai, to daga baya sai kuma lura da al'adar mutane kan abubuwan da suka saba yi ya fara bayyana ga alqalai, sai suka fara lura da maganganu, qararraki, rantse-rantse, tuhuma gwargwadon tadar mutane da yadda suke lafazozinsu (Al-Madkhal Al-Fiqhiy 1/150), malaman fiqihu da alqalai gami da khalifofi suna matuqar qoqari wajen tabbatar da ingancin hadisin da za a dogara da shi wajen yanke hukunci, Mu'awiya RA ya riqayin gargadi kan dogaro da hadisan qarya (Ad-Daulatul Umawiyya na Sallabiy 1/289).

.

A kan haka wani lokaci ya yi wa jagororin Quraishawa huduba ya yi hamdala ya gode wa Ubangiji SW da kalmomin da suka dace da shi ya ce "Bayan haka, na sami labarin cewa wasu daga cikinku suna kawo wasu maganganun da samsam ba su a littafin Allah, kuma ba a same su daga Manzon Allah SAW ba, wadannan su ne jahilanku (A'alamul Muwaqqi'een 1/63), alqalai a lokacin ba su tsaya kan wasu fiqihohi na masamman ba wurin yanke hukunci, daga nassi, sai ijma'i, zuwa maganganun sahabbai da irin hukuncin da suka yanke don a lokacin babu irin mazhabobin da muke da su a yau, magabatansu kuma ba su rubuta irin hukunce-hukuncen da suka yanyanke ba (Tarikhul Qada fil Islam p190).

.

YADDA ALQALANCI YA KOMA

An sami fadaduwar daukar Umawiyya da yawaitar mutane sosai a lokacin Mu'awiya RA khalifofi sun koma ga qoqarin fadada daular muslunci, ga shagaltuwa da jagoranci, gami da bice wutar fitinar dake ruruwa, don haka suka fara nesa da lamarin alqalanci, suka miqa wa alqalan ragamar komai, suka qaurace wa duba manyan kaifuffuka suka miqa wa alqalan wuqa da nama, Mu'awiya RA shi ne farkon wanda ya fara sallama lamarin laifuffuka, kisa, da qisasi a hannun alqalai, ya rubuta wasiqa zuwa ga Sulaim bn Itr wato alqalinsa a Masar yana umurtarsa da ya ci gaba da duba matsalolin laifuffuka, shi ne na farkon wanda ya fara duba laifuffuka kuma ya yi hukunci da su (Nizaamul Hukum fis Shari'a p257, Tarikhul Qada fil Islam p192).

.

Alqali a zamanin Umawiyya shi yake da alhakin duba haqqoqi da lamuran dukiya, hukunce-hukuncen iyali, gado, qisasi da haddi (Tarikhul Qada fil Islam p193) a zamanin Banu Umayya an hada wa alqali wasu hukunce-hukuncen wadanda wasu sun yi kama da alqalanci wasu kuma shugabanci, mafi mahimmancin wadannan ayyukan shi ne sanya ido game da dukiyar maraya, da jagorancin ababen da aka ba da a matsayin waqafi da fatawa (Tarikhul Qada fil Islam p193)

. SHAHARARRUN ALQALAI A ZAMANINSA

DAMASHQ: A Damashq Mu'awiya RA ya sanya Fudalah bn Ubaid ne ta hanyar Abul-Darda da ya zabo shi, kuma shi din ya ci gaba da alqalanci har ya rasu a shekara ta 53 Hijiriyya, Mu'awiya RA ya halarci jana'izarsa, ya riqa barinsa gadin gari duk in zai fita (Akhbaarul Qudaah 3/199-201), bayan rasuwarsa sai kuma ya nada Nu'man bnl Basheer bn Sa'ad, shi ma kashe shi aka yi kusa da Hims a shekara ta 64 Hijiriyya (Tarikhul Qada fil Islam p199).

.

MADINA: A Madina kuwa Abu-Huraira RA ne yake alqalanci a zamanin, ya zauna a can har ya rasu a shekara ta 59 Hijiriyya (Tarikhul Qada fil Islam p200, Akhbaarul Qudaah 1/110-114), bayansa sai Abdullah bnl Harith, ya rasu a shekara ta 84 Hijiriyya, yana cikin wadanda ake yaba ingancinsu da fiqihunsu ( Tarikhul Qada fil Islam p201), Abdurrahman bn Auf daya daga cikin manyan tabi'ai ya rasu a shekara ta 93 Hijiriyya (Akhbaarul Qudaah 1/116, Tarikhul Qada fil Islam p201), sai Mus'ab bn Abdirrahman bn Auf shi ya rasu ne a shekara ta 64 Hijiriyya.

.

BASRA: Wadanda aka nada a Basra suna da yawa cikinsu akwai: Umaira bn Yathrabiy Addabbiy, ya kai shekara ta 45 Hijiriyya, sai Imraan bn Hisain, sai Abdullah bn Fudaala, Aasim bn Fudaala sai Zuraara bn Aufaa (Akhbaarul Qudaah 2/3, Tarikhul Qada fil Islam p204).

KUFA: Wanda ya fi shahara a can Shuraih Alqadiy ne, tun lokacin Umar RA yake alqalanci, ya kai shekara 35 yana alqalanci, sai da ya roqi Hajjaj bn Yusuf Atthaqafiy ya yafe masa alqalancin a shekara ta 78 Hijiriyya Akhbaarul Qudaah 2/184, Tarikhul Qada fil Islam p208), sai Masruuq bn Ajda Al-Hamdaniy .

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.

YADDA DAULAR TAKE

Babban birnin daular dai Damashq ne, sai aka kasa daular zuwa jahohi kamar dai yadda kowace qasa take a yau, a duk jaha akwai gwamnan da khalifa ya nada shi, kuma kowani gwamna ba a iyakance masa yadda zai yi jagoranci a jaharsa ba, wasu lokutan ma yana da damar da zai yi abin da ya ga dama, har da hukuncin kisa kisa ma in ya kama, sai kora, sanya mutum a kurkuku da sauransu, kuma wannan ya taqaita ne a Iraqi saboda matsalolin dake tattare da yankin gaba daya na fandarewar mutane, khalifa ya riqa zabar wa Iraqi shahararrun mutane da aka san su da jarumta ko zafi, qila shi ya sa Mu'awiya RA ya nada Ziyad bn Abih a matsayin gwamna, sauran jahohin kuwa kowani gwamna yana tafiyar da jaharsa ne gwargwadon yadda ya dace.

.

Duk da abin da muka sani gwamna na da wasu iyakoki da ba zai iya qetarewa ba, sai da izinin khalifa, ba zai kori wani ma'aikaci ba sai ya tuntube shi, sauran abubuwan da suka shafi al'umma kuma duk yakan tuntubi khalifa sai dai in matsalar ta shafi jaharsa ne shi kadai sai ya dubi abubuwan da za su amfani mutanensa, in ba haka ba to Mu'awiya RA shi yake da alhakin komai, manyan jahohin daular Umawiyya su ne: (Ad-Daulatul Umawiyya 1/97), Damashq (ita ce babban birnin), sai Basra, Kufa, Madina, Makka, Masar, da wasu biranen da ba su yi shaharar wadannan ba.

.

KO ABU-HURAIRA RA YA KAWO HADISAN ZAGIN ALIY RA?

Abdul-Hussain ya tuhumi Abu-Huraira RA da qirqirar hadisai don kyautata siyasar Banu Umayya, wani lokacin wai ya kan qawata hadisan khalifofinnan Abubakar da Umar RA gwargwadon buqatar Mu'awiya RA da zugarsa (Abu-Huraira na Abdul-Hussain p35), a wannan butun Abu-Rayya ya tattara duk zage-zagen da Shi'a suka rubuta a kan Abu-Huraira RA din, da qarairayin da ya jingina wa daukacin sahabban Annabi SAW, ya dogara ne da littafan da samsam ba a san mawallafansu da gaskiya ba bare a yi tunanin tace ruwayoyin da aka kawo, wasu ma an san mawallafan da mummunar qiyayyar da suke wa Abu-Huraira RA.

.

A iya masaniyarmu Abu-Huraira RA mutum ne dake qaunar Ahlul-Baiti sosan gaske, ya rawaito hadisai kan falalar Hassan da Hussain RA ba daya ba (As-Sunna wa Makanatuha fit Tashri Al-Islamiy p353-354), ba a taba samunsa da qiyayya da Ahlul-Baiti ba ko kadan, abin da ya shahara da shi shi ne riqe sunnar Annabi SAW, yana qaunar wanda yake qaunar Annabi SAW, abin mamaki ne matuqa a ce masanin da ya yi karatun ilimi ya ce Abu-Huraira RA yana zagin Aliy RA da iyalinsa (Al-Burhan fi Tabri'ati Abi-Huraira minal Buhtan p127).

.

Al-Ustaz Abdul-Mun'im Salih ya rubuta wani littafi yana kare Abu-Huraira RA din, ya bayyana irin qaunar da Abu-Huraira RA yake yi wa Aliy RA da Fatima RA, ya kawo hadisin Annabi SAW da yake cewa "Zan miqa wannan tutar ga wani da yake son Allah da manzonsa, wanda Allah zai ba da budi a hannunsa (Muslim) ya kuma rawaito cewa ya ba shi din, a game da Fatima RA kuwa Abu-Huraira RA ya rawaito hadisin da yake cewa "Fatima ita ce shugabar matan Al'ummata (At-Taareekhul Kabeer na Buhari 1/232)", akwai hadisai da dama da ya rawaito kan qaunar Annabi SAW ga Hassan da Hussain RA wadanda suke nuna qaunarsa da su (Al-Adillatul Bahira p134).

.

Abu-Huraira RA ya rawaito wani hadisi da yake nuna qaunarsa da Hassan RA tare da Annabi SAW, yake cewa "Lokacin da na ga ya sa hannunsa a gemun Annabi SAW, shi kuma Annabin ya sa masa harshensa a bakinsa ya ce "Allah! Ina son wannan kai ma ka so shi" tun sannan nake qaunar wannan mutumin (Al-Mustadrak ya inganta), a irin wannan qaunar ba abin mamaki ba ne in mun ga Abu-Huraira RA yana kuka ranar rasuwar Hassan RA yana janyo mutane su yi kuka (Al-Adillatul Bahira p135), wanda ya halarci wajen yake cewa "Ranar da Hassan ya rasu na ga Abu-Huraira a tsaye yana ta kuka yana cewa da qarfi: Jama'a ku yi kuka masoyin Manzon Allah ya rasu (At-Tahzeeb 2/301)" irin wannan qaunar da Abu-Huraira RA yake yi wa Hassan RA, irinta yake yi wa Hussain RA (Ad-Daulatul Umawiyya na Sallabiy 1/231).

.

WAI MU'AWIYA RA BAI SON 'YAN MADINA?

Wai qiyayyar da Mu'awiya RA yake yi musu saboda su suka kashe Usman RA, wannan maganar Ibnl Aseer ya kawo ta (Al-Kamil 2/482), wannan maganar sam ba ta da makama, mun karanta yadda abin ya wakana a lokacin, duk sun yi qoqarin kare shi amma ya qi yarda, Mu'awiya RA kuma ya yi aiki da mutanen Madina da dama, in da bai qaunarsu ba zai yi ba, ko kuma su ba za su yarda su yi aiki da shi ba, amma a cikin wadanda ya zabo akwai:-

1) Fudaalatu bn Ubaidillah Al-Ansariy, daya daga cikin alqalan Sham (Al-Istee'ab fi Ma'arifatil As'hab 2/1262, Al-Isaba fi Tamyizis Sahaba 5/371), ya kuma sanya shi kwamandan sojojin ruwa na muslunci (Riyaadun Nufuus 1/80).

.

2) Nu'man bnl Basheer Al-Ansariy gwannan Kufa (Marwiyatu Khilaafati Mu'awiyya p391).

3) Maslama bn Makhlad Al-Ansariy gwamnan Masar da Maroko (Marwiyatu Khilaafati Mu'awiyya p392).

4) Rufai bn Saabit Al-Ansariy, gwamnan Turaablus (Al-Istee'ab fi Ma'arifatil As'hab 2/504) a zahiri akwai maganganu masu dama wadanda 'yan Shi'a suke qirqira don bata sahabbai ko don kawo rudani a muslunci.

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ALQALANCI A ZAMANIN MU'AWIYA RA

1) Alqalanci a zamanin Mu'awiya RA kamar sauran zamanonin ne da suka gabace shi ta fuskar tsari, ta fuskar manufa da hanyoyin zartarwa, sai kuma ci-gaba kan abubuwan da aka gabatar na tsayar da gaskiya, adalci, da kiyayewa wajen ci gaban da ake samu da fadaduwar daular ta Umawiyya.

2) Abubuwan da khalifofi suka yi amfani da su, su din ne dai alqalan Mu'awiya RA suka yi amfani da su, in ba fadaduwar da aka samu ba na baiwar da Allah kan ba alqali ta gano mai laifi da zarar sun hada ido, da aiki da dabaru wajan tirsasa mai laifi ya fadi gaskiya, a kuma gano abin da yake daidai a yi adalci.

.

3) A zamanin Mu'awiya RA an sami qarin abubuwan da za a koma musu don alqalanci bayan Qur'ani da sunna da haduwar malamai, kamar qarawa da kallon al'adar mutane, sai kuma maganar sahabi, kallon abin da 'yan Madina suka tafi a kai, qari kenan kan abin da khalifofi suka tafi a kai na qiyasi, shari'o'in da suka gabata da kuma fahimtar alqalin (Tarikhul Qada fil Islam 214).

4) Khalifofi sukan zabi alqalai ne a Sham, wani sa'in kuma a wasu wuraren, amma gwamnoni suna da hurumin nada alqalai ko sauke su.

.

5) Kwadayin da khalifofi da gwamnoni suke da shi wajen zabar mutanen da suka dace da alqqlanci, kamar malamai masana fiqihu, manyan mutane kuma zababbu wadanda suke da sifofin alqalanci, kuma suke da tsoron Allah, ga riqo da gaskiya da tsaida adalci.

6) Akwai wasu 'yan canje-canje da aka samu a zamanin Umawiyya wadanda wasu lokacin aka fara saninsu, kamar dai:-

i) Rubuta duk wata Shari'a da aka yi saboda tsoron mantuwa.

ii) Samar da mai sa ido a bangarorin abubuwan da aka bayar a matsayin waqafi.

iii) Sa ido game da dukiyoyin marayu da ababan da aka bayar a matsayin wasiyya.

.

iv) Tsara yawan qarar da aka shigar, da samun wurin da za a riqa tsayar da masu qara, gami da kiransu a jere.

v) Samun mataimaka a kotu kamar Haajib, mai kiran masu qara, da sauransu.

vi) Aiki da 'yan sanda kan abin da ya shafi Shari'a.

7) Duk alqalan suna da ilimin addini sosai, a don haka suna da hurumin tsamo hukunci a Qur'ani, sunna, da abin da suke koyarwa, ba su tsaya kan wata fahimta ta khalifa shi kadai ba, ba su tsaya a kan mazhaba guda ba, duk da haka wannan bai hana su su yi shawara da malamai da masana fiqihu, gami da zama da su a wuraren hukunci ba (Tarikhul Qada fil Islam p213-215).

.

GWAMNATIN TARAYYA DA TA JAHOHI

A tsawon mulkin Mu'awiya RA ya yi qoqarin sanya hukumarsa a tsarin gwamnatin tarayya da ta jahohi, sai ya sanya Damashq ta zama babban birnin qasashen muslunci, a cikinta ne ake ba da duk umurnin da ya shafi siyasa, kasuwanci, da jagoranci, amma abubuwan da suka shafi cikin gida kamar tsarin jajohi, Mu'awiya RA ya bar wa gwamnoni ne su gudanar gwargwadon gwanencewarsu, a qarshe dai duk Mu'awiya RA ya binciki kowa kan yadda yake gudanar da lamarinsa, mai yuwuwa babban dalilin da ya sa Mu'awiya RA ya zabi Damashq a matsayin babban birninsa saboda kyakkyawar masaniyar da yake da ita da mutanen wurin, da kuma amincewar da ya yi musu, mun karanta cewa ya shekara 20 ne a matsayin gwamnansu a baya.

.

A jagorancin Mu'awiya RA ba shakka ya nemi taimakon wasu daga cikin qabilarsa ta Banu Umayya don su yi aiki tare da shi, kamar Ambasa bn Abi-Sufyan, Utba bn Abi-Sufyan, Waleed bn Utba bn Abi-Sufyan, Sa'eed bnl Aas bn Umayya, Marwan bnl Hakam da dansa Abdulmalik, Amr bml Aas (Khilafu Mu'awiya na Uqailiy p73), da dai sauransu, kamar dai yadda ya zabo gwamnoninsa daga wasu wuraren, wadanda ya tabbatar da qwarewarsu, kamar dai Abdullah bn Aamir bn Kuraiz, Mugeera bn Shu'ba, Nu'man bnl Basheer Al-Ansaariy, Maslama bn Makhlad Al-Ansaariy (Khilaafatu Mu'awiya na Uqailiy p74), a zahiri ba qaunar Mu'awiya RA da wadannan mutanen ne babban dalilin zaqulo su ba, da yawansu sun yi aiki ne tare da Abubakar da Umar RA, sai ya yi qoqarin amfanuwa da qwaqwalwarsu da fasaharsu, masamman wadanda sunayensu suka fito a yaqoqin da aka yi a Sham (Al-Umawiyyuun wal Beezantiyyuun p74)

.

Yanzu dai za mu ga cewa Mu'awiya RA ya nemi taimakon sahabbai, qwararru da wadanda jama'a suka gamsu da su wajen dora su a matsayin gwamnoni, duk da cewa ya zaqulo wasu daga cikin 'yan uwansa don dora su a matsayin gwamnonin sai dai yakan yi matuqar taka tsantsan wajen dauko su, sai ya tabbatar da qwarewarsu a hukumance, yakan fara dora su ne a qananan jahohi da farko kamar Ta'if (Khilaafatu Mu'awiya na Uqailiy p74), Ta'if wani birni ne da 'yan qabilar Thaqeef suka yi cuncurudo a ciki, duk wanda ya iya jagorancin jahar ta fuskar siyasa da tattalin arziqi, ba shakka ba wata jaha da za ta gagare shi.

.

Mu'awiya RA ya yi mu'amala da wadanda ba musulmai ba cikin rangwame da tausasawa, sun yi aiki a bangarorin hukuma daban-daban cikin sauqi, domin Mu'awiya RA ya bar tsarin Bizandinawa da na Qibdawan da ake aiki da shi a Sham, Masar da Maroko ya ci gaba, kamar yadda ya bar na Iraniyawa a Iraq da Khurrasan, Mu'awiya RA ya bar su a kan tsarinsu ne saboda qarancin sanin harasansu da za a jagorance su da shi a farko-farkon daular tasu, banda wadannan akwai barori ma da Mu'awiya RA ya ba su manyan-manyan maqamai, ya sanya bararren bawansa wato Abdullah bn Darraaj ya riqe harajin Kufa, da sauran kudadensu a lokacin da Mugeera bn Shu'ba yake riqe da can (Khilaafatu Mu'awiya na Uqailiy p81).

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.

JIHADI A ZAMANIN MU'AWIYA RA

Mu'awiya RA yana ganin cewa babban hatsarin dake gabansa shi ne daular Beezantiyya, duk da cewa ta riga ta rasa yankokinta mafi mahimmancin a Gabashi, wato Sham da Masar, sai dai sauran gangan jikin daular har yanzu yananan da qarfinsa ba abin da ya same shi, domin babban birninta lafiyarsa lau, sauran ababan da daular ta mallaka wadanda suke Gabas ta tsakiya, Turai, da Arewacin Afurka har yanzu sunanan da dama, ga yankokin da qarfi, za su iya fuskantar duk wani hari da za a iya kai musu, bare kuma ga atisaye kala daban-daban da suke gudanarwa don su nuna wa musulmai qarfinsu, a taqaice dai su ne babban abokin gabar musulmai, kuma hatsari mafi girma a gabansu.

.

To Mu'awiya RA tun zananin Usman RA mun karanta qoqarinsa a yankin, yana da wayewar da zai iya fahimtar wannan hatsarin, da ma yadda zai fuskance su, mun sani yana Sham tun yaqoqin da aka yi a zamanin Abubakar RA, ya kuma zama gwamna a can na tsawon shekara 20, yana da kan iyaka da daular Beezantiyya din masamman ta bangaren Masar, tsawon zaman da ya yi a sham ya ba shi damar bude ido dangane da halolin Beezantinawan da siyasarsu da ma hadafofinsu, wanda hakan ne ya ba shi damar sanin yadda zai yi mu'amala da su, kenan ba wani abin mamaki ba ne yadda ya maida hankalinsa gaba daya kan alaqoqinsa da yankin, yanda wurin ya zama babban abin da zai mai da hankali, babban burinsa shi ne mamaye babban birninsu wato Qustantiniyya -Isyanbul a yau- (Al-Aalamul Islamiy fil Asril Amawiy p241).

. QUSTANTINIYYA (ISTANBUL)

A shekara ta 41 Hijiriyya, bayan komai ya lafa sai Mu'awiya RA ya fara qoqarin shirya jiragen ruwan da zai daki Qustantiniyya da su, wanda Qustantiniyyar ita ce ma babban birnin Rum wace aka riqa kintso wa musulmai matsala tun daga can, bayan Mu'awiya RA ya gama da masu ridda ko Jaraajima wadanda Rumawan suka riqa amfani da su don rikita daular Islamiyya sai ya kalwata can (Al-Alaaqaatul Arabiyya Al-Beezantiyya fil Asril Amawiy p51), daganan ne khalifa ya fara yunquri, za mu iya gane babban dalilin da ya sa Mu'awiya RA ya yi baqin jini sosai a wurin Shi'a da Turawa, don shi ne mutumin farko da ya fara tanqwara su da qarfin tuwo, ya shiga har babban birnin nasu ya qwace, ya maishe ta qarqashin daula Islamiyya, wannan kuwa sunnar rayuwa ce, in ba su da abin da za su yi sai su bata sunansa su bice jarumtarsa, su yi duk rubutun da za su yi don nuna ba wani abin da ya iya qaddamar wa muslunci, ba shi ba Umar RA da ya qwato Iran shi ma mun ga yadda suke aibanta shi.

.

Wannan motsi mai kama da atisaye wanda Mu'awiya RA ya fara ta ruwa, ya yi nufin gano qarfin abokan gaba ne da sanin makamar yadda za a fuskance su, shi ya sa ya fara tura Fudaala bn Ubaid Al-Ansaariy (Al-Alaaqaatul Arabiyya Al-Beezantiyya p51), da wannan zai gano duk wani motsi da Rumawa suke yi, ya kuma tattaro duk wasu bayanai na sirri, ya hana Rumawan amfani da tsibiran Qubrus (Wato Cyprus) da Arwaad da Rudos wadanda ko tun baya Rumawan suka riqa amfani da su wurin kai wa musulmai hari, ya yi wannan aikin ne da runduna qwara daya kacal, wato rundunar Busr bn Abi-Arta'a a shekara ta 43 Hijiriyya (Mawaaqif Haasima p31)

.

Bayan wannan kuma sai ya sake tura Malik bn Abdillah qasar Rum din dai a shekara ta 46 Hijiriyya, duk dai a kan ruwa din ne, ya tura Abdullah bn Qais Al-Fazaariy, sai Abdullahi bn Kurz Al-Bajaliy, sai Hamala bn Abdillah bn Yazeed bn Shajar Ar-Rahawiy, sai kuma rundunar mutanen Sham a shekara ta 49 (Annujuum Az-Zaahira 1/134, Al-Alaaqaatul Arabiyya Al-Beezantiyya p51), irin wannan tsari na tura rundunoni da Mu'awiya RA ya riqa yi a lokutan zafi da sanyi duk ya yi ne don nuna wa Rumawa shirye-shiryensa na isa babban birninsu, mai yuwuwa ma su ji cewa qoqari yake yi don kashe daular gaba dayanta kamar yadda Umar RA ya kashe daular Iran, zai iya qoqarin yin hakan duk da yana sane da cewa nan ne cibiyar hada-hadar jama'a da kudadensu, nan ne masana da wayayyunsu suke, in har ya yi sakaci wurin ya qwace masa to ba ko shakka daular tasa za ta iya shiga halin ni-'yasu.

.

In kuwa ya iya qwace Qustantiniyya to daidai yake da ya karya daular gaba daya, kenan ya gama da manya-manyan abokan gabansa, don haka ya ci gaba da matsa qaimi don ganin ya cin ma burinsa, ba a cika gishiri ba in aka ce maka Rumawa ko wannan daular da Beezantiyya ta kwashe tsawon qarni 8 ana jin duriyarta, wato shekara 800 kenan, mun sha karanta gumurzunta da daular Farisa wato Iran, amma sai ga shi qarfinsu na qoqarin qarewa ba tare da sun iya kare babban birnin daga hare-haren Mu'awiya RA ba, ba ma birnin Qustantiniyya ba har da daular ma gaba dayanta, abin da yake nuna haka kuwa lokacin shugaban daular Usmaniyya wato Muhammadul Faatih ya kuma qwace Qustantiniyya a shekara ta 857 Hijiriyya, wato 27/05/1453 Miladiya, ya zama sanarwa ne na kai tsaye dake nuna an kifar da daular gaba dayanta (Al-Aalamul Islamiy fil Asril Amawiy p244).

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MU'AWIYA RA A MASAR DA SHAM

Khalifa ya yi qoqarin zabo gogaggun injiniyoyi don qirar jiragen ruwa, ya kuma ba su ladaddakinsu har da qari, ban da kyaututtukan da ya ba su don su qara zage damtse (Al-Aalamul Islamiy fil Asril Amawiy p245), tun a wannan lokacin Mu'awiya RA ya riga ya ji a jikinsa gwargwadon masaniyarsa da kai komonsa da sojoji cewa wannan fafatawar qarshe ta qare a cikin ruwa, abin da ya qara wa Mu'awiya RA jajurcewa shi ne shirin da Rumawa suka yi na tanadar jiragen ruwa sama da guda 500 a yaqin Suwaariy don fuskantar rundunar muslunci, duk da cewa ba su ci nasara ba a wannan yaqin, sai dai bai sa sun nade hannayensu ba, sai suka ci gaba da tara makamai, gami da yin wani babban shiri don fuskantar sojojin muslunci a teku.

.

Rumawan da farko sun yi zaton cewa za su iya gamawa da musulmai nan take, a tsammaninsu na cewa shirye-shiryen farawa suke yi ba su riga sun qwari ba, kwatsam sai ga shi sun sha kashi a Zaatus-Sawaariy, don haka suke raya cewa irin wannan za a sake karawa gefe-gefen ganuwar Qustantiniyya, babban dalilin tsayuwarsu kenan (Al-Umawiyyuun wal Beezantiyyuun 1/154), da haka aka sami taimakekeniya tsakanin Masar da Sham wajen qirar jiragen, wanda hakan ya kawo sakamako mai kyawun gaske, a Sham akwai bishiyoyin Sinobar masu qarfin gaske, dana Ur'ur da Ballot wadanda za su yi matuqar taimakawa wurin qirar jiragen, a Masar ma akwai wasu bishiyoyin da za su taimaka wajen ganin aikin ya kammala da sifar da ta dace (Taareekhud Daulatil Arabiyya p312), a Masar da Sham da Yaman kuma Mu'awiya RA ya yi amfani da masana'antun qarafa don samun qusoshi da sauran ma'adanan da za a yi aiki da su don ginin jiragen.

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TOSHE DUK WATA KAFA DA ZA TA SAMU TA TEKU A SHAM DA MASAR

Mu'awiya RA ya yi tunanin toshe duk wata baraka da yake tunanin za ta iya wakana a qasashen dake bakin teku, wannan dalilin ya sa ya tara gwarazan masu jihadi a can don sauqaqe daukarsu ta teku zuwa duk inda ya dace, ya sanya wani tsari da ake kira da "Ribaat", wato dai tara sojoji don kai farmaki ga abokan gaba a duk lokacin da ya dace, ya mai da hankali sosai kan wannan bangaren har dai ya zama wani jigo mai qarfi a jihadi, duk wasu masu kwarjini da tsoron Allah sun karbi abin hannu bibbiyu don daukaka muslunci da taimaka masa (Al-Umawiyyuun wal Beezantiyyuun p68) ya tsara wannan Ribaat din ta yadda zai zama garkuwa mai qarfin gaske wanda sojoji za su taru don kare wuraren da aka san Beezantinawa na yawan kai musu farmaki ma'anar kalman kenan.

.

Kuma wuraren za su zama kamar mafaka ne da mazauna gabar ruwan za su iya tattaruwa a duk lokacin da suka hango jiragen ruwan na sadadowa wurinsu a teku, a wannan barakokin na 'yan Ribaat akwai akwai dakuna na sojoji, da suto-suto na tara makamai da kayan abinci, da wani dogon gini da aka yi don sanya ido a kan teku, bayan wani dan qanqanin lokaci wurin ya rikide ya zama babban barikin da za a riqa kai farmaki (Al-Umawiyyuun wal Beezantiyyuun p69), wannan shi ne babban dalilin kwashe mutane daga Ba'ali-Bakka, Hims da Antakya a shekara 42 Hijiriyya zuwa Suur, Akka da sauran biranen dake gabar tekun yankin, ya kuma inganta ganuwoyinsu masamman ma Akka din wace ya fita da sojojinsa daganan don yaqar Qubrus (Cyprus), da sauran biranen dake bakin tekun (Al-Umawiyyuun wal Beezantiyyuun 70).

.

MAMAYE TSIBIRAN TEKUN TSAKIYA (Mediterranean)

Tsibirin farko da ya fara mamayewa shi ne Qubrus, daga shi sai kuma wani tsibirin mai matuqar mahimmanci wato Rhodes, ya sa aka yi mata ganuwa, ya turo sojojin muslunci don su ba ta kariya, Ribaat din dake wurin zai yi aiki ne wurin ba wa Sham kariya, Mu'awiya RA ya sa musulmai su inganta yanayin muslunci a wurin, su sanya tutar muslunci a ko'ina tsakankanin mazauna tsibirin, ya tura musu wani malami, masani, wato Mujahid bn Jabr wanda zai riqa karantar da su Qur'ani (Al-Umawiyyuun wal Beezantiyyuun p82), daga wannan lokacin Mu'awiya RA ya yi amfani da sojojinsa na ruwa wajen toshe tekun Eeja, ya sanya iyaka a daidai hanyar da jiragen ruwan Beezantinawa za su wuce, yadda zai hana su qarisawa qasashen musulmai.

.

Ya yi hakan ne ta wajen mamaye tsibirin Keret (Crete), domin wannan tsibirin shi yake da alhakin kula da kare tekun Eeja gaba daya, da haka Mu'awiya RA ya iya kwano da hankulan musulmai zuwa wannan yankin, ya mamaye wuraren da jiragensa suka iya zuwa, ya qwanqwasa qofofin sauran, ya kuma shimfida hanya ga sauran halifofin da za su zo bayansa na Umawiyya, ya zama Mu'awiya RA shi kadai ya isa tsayuwa a gaban Beezantinawa ta teku, yadda ya zame musu qalu-bale da kare daukacin musulmai.

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BA DA KARIYA TA BANGAREN AREWA

Don cin ma manufar da aka sa a gaba, ya zama dole Mu'awiya RA ya kange bangaren Arewa da ganuwoyi domin ba su kariya daga hare-haren Beezantinawa, kuma da wannan din zai iya hana wasu sojojin kwarara zuwa Istanbul, domin musulmai tun a zamanin khalifofinnan 4 sun kai har gefe-gefen Sham ta bangaren Arewa, amma manyan tsaunikan Taurus suka hana su wucewa zuwa garuruwan Beezantinawan, su kansu Beezantinawan lokacin da za su tashi su qara gaba a dalilin gabatowan musulman zuwa Arewacin Halab da Antakya haka suka sa hannayensu suka rushe gine-ginensu don kar musulmai su amfana da su, kamar yadda suka rushe manyan sorayen dake tsakanin Iskandariyya da Tarsus (Fat'hul Buldan p194, Al-Aalamul Islamiy fil Asril Amawiy p247).

.

Ganin haka sai Mu'awiya RA ya mai da hankali wajen gyaran wadannan wuraren, da katange su, inda ya fara da Antakya, domin a ko da yaushe ita ce turmi sha-dukan Rumawa, nan ta shiga jerin qasashen dake gaban teku wadanda shi khalifan yake yunqurin ba su kariya, a 'yan tsakankanin lokacin da ake ta kai farmakokinnan ne Mu'awiya RA ya riqa bi a hankali yana katange yankin har ya kasance ganuwar Taurus ita ce kan iyakar dake tsakanin Sham da yankin Beezantinawa, ya kuma sami damar mamaye wasu wuraren na Beezantinawan kamar Sabosata, Malatya, Kahramanmaras da Hadeth, ya kuma iya mallake wasu wuraren dake qarqashin mulkin Beezantinawan (Al-Aalamul Islamiy fil Asril Amawiy p247),

.

A qoqarinsa na ci gaba da gogayya maras yakewa, gami da maida kan iyaka ya zama wani wuri ne na masamman don koyar da sojojin muslunci da sanin makaman yaqi, ya sa ya nuna musu saquna da lunguna, masamman munanan hanyoyin dake tsakanin duwatsu, irin wannan qoqari na kai farmaki an riqa kiransu da farmakin lokutan Hunturu da Bazara (Al-Aalamul Islamiy fil Asril Amawiy p248), yadda ta kai ga cewa duk dan lokaci a shekara sai an kai farmaki, sai ka ji an ce an kai wa Rumawa 'yar hunturun wane, ko 'yar bazarar wane (Taareekhut Tabariy 6/225), wadannan hare-haren da ake kai wa abokan gaba sukan rushe ganuwoyin abokan gaba, su kwashi ganima, su dawo, yawaita hakan kuwa ya matsa wa Beezantinawan ya raunana ya ma gajiyar da su (Al-Aalamul Islamiy fil Asril Amawiy p248).

.

A wadannan hare-haren ne aka sami manyan gwarazan muslunci na wannan lokacin, wadanda suka gama koyon salon yaqinsu da abokan gaban, har kuma suka gwanance, kamar su Abdullah bn Kurz Al-Bajaliy, Yazeed bns Shajara Ar-Rahawiy, Malik bn Hubaira As-Sukniy, Junadatu bn Umayya Al-Azdiy, Sufyan bn Auf, Fudala bn Ubaid, Malik bn Abdillah Al-Khas'amiy, shi ne wanda suka riqa kira kwamandan rundunonin Bazara saboda tsayuwar a lokacin wadannan hare-haren a Beezantiyya, duk gwarazannan da aka ambato sun yi matuqar taka rawarsu a yaqin musulmai da Beezantinawa (Al-Aalamul Islamiy fil Asril Amawiy p248), Allah SW ya amince da daya cikin manyan sahabban Annabi SAW, marubucinsa, dan uwansa na jini ta uwa da uba, wato Mu'awiya RA.

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AN MAMAYE ISTANBUL WATO QUSTANTINIYYA

A shekarun 47-48 Hijiriyya ne Mu'awiya RA ya tura wasu sojojinsa zuwa Beezantiyya don kawo wasu sauye-sauyen da za su zana shimfidar isa har cikin Qustantiniyya, da haka Malik bn Hubaira As-Sukniy ya iya kwashe lokacin duk a cikin daular Beezantinawa din (Taareekhut Tabariy 6/145, Khilaafatu Mu'awiya na Uqailiy p108), shekara ta 49 Hijiriyya da ta zo daidai 669 Miladiya ita ce farkon shekarar da musulmai suka mamaye birnin Qustantiniyya, wanda hakan ta faru a dalilin kutsawar da sojin muslunci suka nufi qwaryar qasar Beezantinawan, sai kuma wani rikicin cikin gida, wato wata baraka da sarkin da ake kira Constanz na 2 ya fuskanta ta wurin su Snellius inda suka yi masa tutsu, Ibrahim Al-Adawiy yana ganin kashe sarkin ma aka yi, sai shi Mu'awiya RA ya tura sojojinsa ta qasa da ta ruwa, tare da jagorancin Fudala bn Ubaid Al-Laithiy, Sufyan bn Auf Al-Amiriy, shi kuma Yazeed bn Shajarah Ar-Rahaawiy yana mara musu, suka fuskanci Istambul din (Taareekhut Tabariy 6/148).

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Daganan sojojin muslunci suka isa Chalcedon wani muhimmin wuri ne a gefen Istanbul din, suka yi kaka-gida a can a qoqarinsu na isa har cikin Istanbul din, sai dai sun yi karo da wata annoba ta rashin lafiya da ta yi awon gaba da sojoji da dama a cikinsu, bugu da qari ga hunturu ya tunkaro, yana dauke da mummunan sanyi, ganin haka Fudaala bn Ubaid ya nemi Mu'awiya RA ya kawo musu dauki da qarin sojoji, Mu'awiya RA ya yarda ya turo musu wata rundunar ciki har da sahabbai, kamar su Abdullah bn Umar, Abdullah bnz Zubair, Abdullah bnl Aas da Abu-Ayyub wato Khalid bn Zaid Al-Ansariy (Taareekhut Tabariy 6/147).

.

Babban kwamandan wannan runduna shi ne Yazeed bn Mu'awiya RL, yana isa Chalcedon ya hadu da sauran sojojin dake Ribaat a can, duk suka kama hanya zuwa Istanbul din suka mamaye ta na tsawon wata 7, an riqa samun taho mu gama a can daga lokaci zuwa lokaci, a wannan yaqin ne Yazeed bn Mu'awiya bn Abi-Sufyan ya yi bajintar da ba a taba ganin irinta tare da shi ba, wace a dalilinta marubuta tarihi suka riqa kiransa da "Matashin Larabawa" (Al-Umawiyyuun wal Beezantiyyuun p164, Khilaafatu Mu'awiya na Uqailiy p106).

.

Saura qiris sojojin muslunci su sami nasara, sai dai sun yi karo da matsanancin sanyi, ga ruwan sama kamar da bakin qwarya, a dalilin haka aka sami qarancin abinci, ga cututtuka, sannan ita kanta Istanbul din zagaye take da ganuwa mai qarfin gaske, a qarshe dai dole musulmai suka yanke komawa gida Sham (Al-Kamil fil Taareekh 6/480, Khilaafatu Mu'awiya na Uqailiy p110), bugu da qari wutar da Istanbulawan suka riqa bude wa musulmai ba ji ba gani tana daya daga cikin manya-manyan dalilan komaqar tasu, an qona jiragen musulmai da daman gaske (Al'Umawiyyu na Muhammad Sayyid Al-Wakeel 1/59), a taqaice dai wannan yaqi na Istanbul yana daya daga cikin ababan dake gasgata mu'ujizar Manzon Allah SAW.

.

Don an sami hadisi ingantacce daga Annabi SAW inda yake cewa "Farkon runduna daga al'ummata da za su kai farmaki kan birnin Qaisar an yi mata gafara" (Bukhari a Fatahul-Bari 6/120) an sami sahabbai da dama da suka kutsa wannan yaqin domin neman wancan gafarar da Annabi SAW ya ya yi magana a kai (Marwiyatu Khilaafati Mu'awiyya fi Taareekhit Tabariy p320), Allah SW cikin ikonsa ya sa Yazeed bn Mu'awiya bn Abi-Sufyan daya ne daga cikin manyan baradan wannan yaqin (Ad-Daulatul Umawiyya na Salkabiy 1/354) shi ne kuma kwamandan.

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RASUWAR ABU-AYYUB AL-ANSARIY RA

Sunansa kamar yadda muka karanta a baya Khalid bn Zaid bn Kulaib Al-Khazajiy Al-Ansaariy, ya halarci Badar, Bai'atul Aqaba, da yaqoqin duk da Annabi SAW ya yi, ya yaqi khawarijawa tare da Aliy RA, a gidansa ne Annabi SAW ya sauka a lokacin da ya yi hijira daga Makka zuwa Madina, Annabi SAW yana tare da shi har sai da ya kwashe wata guda cur a lokacin ya riga ya kammala ginin masallaci gami da gidansa a tare (Al-Bidaya wan-Nihaya 11/251), lokacin da Abdullah bn Abbas yake gwamna a zamanin Aliy RA, Abu-Ayyub RA ya sauka a wurinsa, nan ya girmama shi, ya ce zai saka masa da abin da ya yi wa Annabi SAW, ya tura masa duk abin dake gidan wanda ya kai 40,000 (Siyaru A'alamin Nubala 2/404).

.

Ya rasu a qasar Rumawa ne, kusa da ganuwar Istanbul, yana cikin rundunar Yazeed bn Mu'awiya RA (wanda masu qarancin kwadayin lahira suke tsine ma wa safiya da maraice), shi ya yi wasiyyar cewa Yazeed ya yi masa salla in ya yi shahada, kuma shi din ne dai ya sallace shi (Al-Bidaya wan-Nihaya 11/252), a lokacin da daular Usmaniyya ta zo ne aka bude Istanbul sai ya zama sunan Abu-Ayyub yana da matsayi sosai a wurinsu, har ya kasance in akwai wani biki na addini sai ka ga an kai masallacinsa, su rarrataya takubba da hakan yake nuna tsantsar mulkin da ya riske su, ba shakka Turkawa gaba dayansu suna girmama shi, kasancewar shi ya karbi baquncin Annabi SAW, ya gimama shi, ya tallafa masa a lokacin tsanani, wannan karbar baquncin ita ce babbar falalar da ya yi fice da ita (Siyaru A'alamin Nubala 2/412).

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QUSTANTINIYYA KARO NA BIYU

Mu'awiya RA bai yi qasa a gwiwa ba, ya ci gaba da kai farmaki a sauran tsibiran dake qarqashin Beezantinawan, har zuwa lokacin da ya sake daura damarar komawa Istanbul a zagaye na 2, a shekara ta 53-60 Hijiriyya, inda ya sake hada wata babbar runduna ya kuma tura ta can Istanbul din don bude ta da baza muslunci a can, sojojin suna wurin na tsawon shekaru 7 (Taareekhut Tabariy 6/210-240), babbar mamayar an yi ta ne daga watan April har zuwa September, an yi ta samun taho mu gama a tsakani kamar yadda ya wakana a baya, tun daga safiya har zuwa maraice, an yi ta musayar kibau da masu, koda yake wannan ya dauki tsawon lokaci na shekaru 7 din da ake kiran yaqin da shi (Al-Aalamul Islamiy fil Asril Amawiy p252-351), da wannan suka iya gajiyar da Beezantinawan, suka sanya musu matsanancin tsoro, suka yi musu mummunan ta'adi, amma duk da haka ba su iya kutsawa ba saboda kyakkyawan tsaron da suke da shi (Al-Umawiyyuun wal Beezantiyyuun p176, Al-Aalamul Islamiy fil Asril Amawiy p252)

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HADUWARSA DA JURAAJIMA

A tsakankanin taho mu gaman da musulmai suka yi da Beezantinawa a lokacin Mu'awiya RA aka sami wasu can daban da su ma suke ta da nasu hargitsin ana kiransu da Juraajima, sun dauki sunan yankin da suke ciki ne wato Jurajuuma, ba a dai san katamaiman asalinsu ba, amma Balaazariy yana nuna cewa kiristoci ne suna bin bayan Badariqin Antakya ne, da gwamnan wannan wurin (Futuuhul Buldan p58), a lokacin da musulmai suka bude Sham sai Abu-Ubaida ya tura Aamir bnl Jarrah da Hubaib bn Maslama Al-Fahriy suka tafi yaqar Jurajumawan, sai dai 'yan qasar sun yi dabara da suka yi saurin neman sulhu.

.

Aka qulla sulhun a kan cewa za su taimaki musulmai a kan abubuwan da suke ciki, su kuma ba za a karbi jizyarsu ba, kuma in suka shiga yaqi da musulmai za a tsungula musu dan abin da ya rage (Futuuhul Buldan p58), sai dai su Jurajamawan ba su iya cika wannan alqawarin ba, don sun zama wa musulmai qarfen qafa a yaqin da suke yi da Beezantinawa, wani sa'in su tsaya tare a wannan bangaren, wani kuma su koma can, a zahiri matsalar ba ta tsaya a zamanin Mu'awiya RA ba, ta ci gaba har lokacin Abdul-Malik, a qarshe dai aka samu suka rabu 2, rabi tare da Sham, sauran rabin tare da Beezantinawa, da haka hatsarinsu ya ragu (Khilaafatu Mu'awiya na Uqailiy p116).

.

To ko ya abin yake dai za mu ce duk qoqari da dagewar da Mu'awiya RA ya yi don ganin ya isa birnin Istanbul, duk da cewa bai iya cika burinsa ba, sai dai ya bude wa khalifofin dake bayansa qofa don su kammala abubuwan da ya faro (Khilaafatu Mu'awiya na Uqailiy p116), galibin masu zagi ko fadin abin da suka ga dama game da Mu'awiya RA ba sa la'akari da cewa sahabi ne ya yi salla a bayan Annabi SAW da sauran duk qoqarin da ya yi a zamanin khalifofi har zuwa zamaninsa, kawai sun dogara ne da rubuce-rubucen da suka karanta ko malamansu suka karanto musu, kuma ba yadda za a yi Beezantinawa su yi maganar alkhairi a kan Mu'awiya RA, kamar yadda ba zai yuwu ba Iraniyawa su yabi Umar RA, duk dai surukan Annabi SAW ne, sahabbansa, khalifofinsa ko da kuwa an so ko an qi.

.

QOQARIN MU'AWIYA RA A AFURKA

Bayan komai ya tabbata a hannun Mu'awiya RA kasancewarsa khalifan musulmai ya sanya nahiyar Afurka ta zama daya daga cikin manyan wuraren da ya fi mai da mahimmanci, domin qasashen Afurkan suna kan iyaka da qasar Masar wace take hannun musulmai, kuma a daya hannun Beezantinawa suna aiki da wadannan qasashen wajen kai wa musulmai hari ta ko'ina, to shi Mu'awiya RA bai da wani shiri na daga musu qafa, don haka ya tura sojojinsa zuwa can ta ruwa, ya mamaye duk tsibiran dake kan tekun tsakiya, don isa ga Istanbul din, sai kuma ya waiwayo kudanci, wato gabar qasashen Afurka, inda dukiyoyinsu da sauran kayayyakinsu suke, a shekara ta 41 Hijiriyya ne ya tura Mu'awiya bn Hudaij a matsayin kwamandan wata runduna da za ta fuskanci Afurka.

.

Ya kuma qara tura wata rundunar a shekara ta 45 Hijiriyya wace take dauke da sojoji 10,000 wadanda suka nufi Afurka, a cikinsu akwai sahabbai, kamar Abdullahi bn Umar bnl Khattab, Abdullahi bnz Zubair, Abdulmalik bn Marwan, Yahya bnl Hakam bnl Aas da sauran manyan Quraishawa, shi kuma sarkin Rumawa ya turo wani babban Fada mai suna Naqfur tare da mayaqa 30,000 suka sauka a gefen tekun, sai Mu'awiya bn Hudaij ya tura masa Abdullah bnz Zubair kan ya je ya same shi, Ibnz Zubair ya dibi sojoji a kan dawakai masu dama ya fita da su, ya sauka a wani tudun gabar teku yana kallon ruwa, tsakaninsa da Sousse mil 12 ne kacal (Mu'jamul Buldan 3/282) birnin Sousse yanzu yana cikin Tunisia ne, tsakaninsa da Qirawan akwai mil 36, kusan kamar tsibiri ne, ruwa ya zagaye da shi ta fuskoki 3, wato Gabas, Kudu da Arewa.

.

Lokacin da Naqfur ya iso tudu ya ga Ibnz Zubair nan ya yi kwana ba tare da wani yaqi ba, sai Ibnz Zubair ya koma gun Mu'awiya bn Hudaij, daganan ne Ibn Hudaij ya tura Abdulmalik bn Marwan da sojoji 1,000 ya ce su nufi Jaulaa, koda yake akwai wurare biyu masu dauke da wannan sunan, akwai ta Jikin Iran wace take kan hanyar Khurraasaan inda aka yi shararren gumurzunnan tsakanin musulmai da Iraniyawa a shekara ta 16 Hijiriyya, akwai kuma wannan ta Afurka din wace take da mil 24 kacal tsakaninta da Qirawan, nan Abdulmalik ya sami sa'ar mamaye ta da budeta da qarfin tuwo, gami da hallaka adadi mai dama a cikinsu.

.

Bayan wannan kuma Ibn Hudaij ya tura sojoji zuwa wani tsibiri dake kan ruwa qarqashin Beezantinawan wato Siqliya (Sicily), kan kwale-kwale da suka kai 200, suka ci nasara a can, suka samo ganima mai tarin yawa, bayan sun kwashe wata guda a tsibirin (Al-Bayaan Ak-Mugraab 1/617), daganan Ibn Hudaij ya tattaro sojojinsa kab ya dawo Masar da su, ba tare da ya bar wani kwamanda ko gwamna a wani wuri ba, wannan kuwa saboda Barbar sun riga sun yi hadin gwiwa da musulmai, don haka ba wani abin ji, Barbar din sun isa su kare musulmai daga sharrin Rumawa ta wannan bangaren (Taareekhul Magreeb wa Hadaaratuha 1/85).

.

AN GINA BIRNIN QERAWAN

A shekara ta 50 ne muslunci ya dada fadada da bayyana a hannun Uqba bn Nafi, wanda yake masani ne da halin 'yan Afurka, ya fahimci cewa Barbar da dama duk sun yi ridda, sun warware alqawuran da aka yi da su, ya gano cewa hanya qwara daya tal da za a iya tsare musluncin Afurka da shi shi ne yada musluncin da gaske, tare da samun wani birni da zai zama cibiyar muslunci gaba daya, wanda daganan ne sojojin musluncin za su riqa kama hanya zuwa inda ake so su je, sai ya zabo birnin Qerawan (Madrasatul Hadees fi Qerawan 1/38), Uqba ya ce "Na lura Afurka idan wani shugaba ya shugo musu nan da nan suke karbarsa, yana fita kuma sai su botsare su koma kafurci, don haka ku musulmai nake ganin ya dace ku sami wani birni da musulmai za su daga kai da shi na tsawon rayuwarsu" sai suka amsa gaba daya (Ad-Daulatul Umawiyya ns Sallabi 1/368).

[01/02, 5:04 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 263

.

BANGAREN GABASHI

Babu ko shakka cewa a lokacin bude qasashen muslunci a zamanin Usman RA an kai ga duk qasashen dake tsakanin Iraq da kogin Jaihun, har zuwa Jurjan (Gorgan), Tabrustan, Khurrasaan, Iran, Karmaan da Sajistan, lokacin da aka kashe Usman RA ne lamarin da'awa ya yi sanyi, sai galibin wadannan wuraren suka yi ridda, sai bayan Mu'awiya RA ya sami khalifanci ne aka fara qoqarin dawo da su kan hanya tare da fadada maganar da'awa (Diraasatun fi Taareekhil Khulafa'l Umawiyya p219).

.

A bangaren qasashen Khurrasaan da Sajistaan da sauran wurare kuwa Mu'awiya RA ya dora Abdullah bn Aamir ne a matsayin gwamnan Basra, shi ne kuma wanda zai sanya lamarin Sajistan da Khurrasan a gaba (Taareekhut Tabariy 6/133), babu ko shakka an yi tunani sosai wajen sanya Abdullah bn Aamir a wannan wurin, domin ba qaramar masaniya yake da ita ba a wannan bangaren, a shekara ta 42-43 Hijiriyya Abdullah bn Aamir ya dora Abdurrahman bn Sumra bn Hubaib bn Abdisshams a matsayin gwamnan Sajistaan, bayan an gama da yankin sai kuma Khuwaash wato birnin Basjistaan, Basat, Khusshak dake kusa da Kaabul, da dai sauran wuraren da suka iya budewa.

.

A qarshe suka bude Kaabul din gaba daya bayan sun mamaye ta na tsawon wata guda (Fat'hul Buldan p395), ba a jima ba Mu'awiya RA ya sanya Sajistaan ta zama jaha mai zaman kanta ya dora musu Abdurrahman bn Sumra a matsayin gwamna, saboda gudummuwar da ya bayar a wannan gwagwarmayan (Futuuhul Buldan p396), musulmai a zamanin Mu'awiya RA sun iya bude wurare daban-daban har suka kai zuwa ga kogin India, a shekara ta 44 Hijiriyya Al-Muhlab bn Abi-Sufra ya yaqi wasu qasashen dake gefen India a lokacin, kamar Banna dake Kaabul zuwa Laahor, wadannan suna tsakankanin Multaan ne da Kaabul, ita Multaan din wata birni ce dake India.

.

Har zuwa yau dinnan mutanen wurin musulmai ne, a farkon shekara ta 45 Hijiriyya gwamnan jahar Basra wato Abdullah bn Aamir ya tura Abdullah bn Sawwaar Al-Ubaidiy zuwa qasashen dake gefen India, inda ya fita da sojoji 4,000, Ibn Sawwar ya isa Makraan ya zauna can na tsawon wata 4 duk dai suna shirya kawunansu don yaqin da za a yi a gaba, daganan suka wuce qasar Qaiqaan wani wuri a Tabarustaan.

.

A wannan karon ya yi nasarar bude wurin, kuma Mu'awiya RA da kansa ya yi masa tukwici da dawaki na Qaiqaan din (Futuuhul Buldan p432), ya miqa masa dawakin ne da hannunsa lokacin da ya qariso Sham, to sai dai Ibn Sawwar bai jima sosai a can ba, domin Turkawa sun gama da shi a shekara ta 47 Hijiriyya, a shekara ta 48 ne Ziyad bn Abi-Sufyan ya zabo Sinan bn Salama bnl Muhabbaq Al-Huzaliy don ya zama gwamna a wuraren da aka bubbude wadanda suke qarqashin qasashen India, har shi kuma ya sami damar bude Makaraan din da qarfin tuwo, ya birnantar da ita ya zauna a ciki (Futuuhul Buldan p432).

.

Shi ma Sinan din ya yi shekara ne kawai zuwa shekara 2 sai Ziyad ya sauya shi da Raashid bn Amr Al-Azdiy, ya zo Makraan ya wuce Qaiqaan daganan ya fuskanci Maid inda ya yi shahada a can, lokacin da Ubbad bn Ziyad bn Abi-Sufyan ya zama gwamnan Sajistaan sai ya jagoranci rundunarsa ya kutsa da su har gaba da kogin Indiya, inda a qarshe ya qare a Qundahaar (Mu'jamul Buldaan 4/402), ya yaqi mutanen cikinta kuma ya yi nasara, ya karbe ta duk da cewa sojojin muslunci da dama sun yi asarar rayukansu (Futuuhul Buldan p433).

.

Gwamnan qarshe da ya jagoranci bude qasashe a wannan yankin shi ne Munzir bnl Jaaruud Al-Abdiy wato Abul-Ash'as, tare da taimakon Abdullahi bn Ziyad gwamnan Basra a shekara ta 62 Hijiriyya, shi Munzir din ya jagoranci rundunarsa inda ya abka wa Qusdaar (Mu'jamul Buldan 4/353), Allah ya ba shi sa'a kuma ya bude ta (Futuuhul Buldan p433, Khilaafatu Mu'awiya na Uqailiy p143), tare da duk wannan qoqarin duk wanda zai zagi Mu'awiya RA yana sane da cewa tsohonsa ko qauyensu bai iya budewa ba, qila ma ba kowa ya san shi ba, amma yana masa fatar aljanna, daidai lokacin da yake tsine wa wanda muke tarihinsa yanzu, yake cilla shi wuta qarfi da yaji.

.

TUNANIN NADIN YAZEED

Masu tarihi da dama sun riqa daura wa Mugeera bn Shu'uba alhakin sanya mutane su yi masa mubaya'a, masamman ganin cewa shi yake da dabaru daban-daban, duk wadanda suke zargin Mugeera da wannan manaqisar za ka taras sun dogara ne da wata ruwaya guda daya tal wace take cewa: Mugeera bn Shu'uba ya shiga wurin Mu'awiya RA ya nemi ya dauke masa nauyin zaman da yake yi a Kufa a matsayin gwamna, Mu'awiya RA ya yarda ya karba, sai ya kirawo Sa'eed bnl Aas don ya tura shi Kufa din, a nan ne wani na kusa da Mugeeran ya ji.

.

Wai sai ya yi maza ya labarta wa Mugeera abin da ake ciki, sai Mugeera din ya ji yana kwadayin komawa aiki, sai ya miqe ya sami Yazeed bn Mu'awiya bn Abi-Sufyan ya sanya masa son zama khalifa, Yazeed ya sami mahaifinsa ya gaya masa, shi ne Mu'awiya RA ya kira Mugeera RA ya ce masa ya koma Kufa din ya ci gaba da zama a matsayin gwamnan, a gefe guda kuma ya fara saka wa mutane karbar Yazeed a matsayin khalifansu (Al-Ishraaf fi Manaazilil Ashraaf p121 isnadinsa mai rauni ne, Taareekhut Tabariy 6/220 raunin isnadin ya isa, Taareekhuz Zahabiy p272 isnadin yana da matuqar rauni), kamar yadda muka gani babu wani sanadi koda kuwa qwara daya ne wanda ya inganta, ban da wannan ma a mattanin kansa Mugeera RA ya rasu a shekara ta 50 ne Hijiriyya, sannan ba a fara ma tunanin sanya Yazeed bn Mu'awiya a matsayin khalifa ba, tunanin ya faro ne a shekara ta 56 lokacin da Ziyad bn Abihi yake Iraq (Taareekhut Tabariy 6/219).

[01/02, 5:04 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 265

.

DALILAN DA SUKA SA MU'AWIYA RA YA TSAYAR DA YAZEED

1) Qoqarin tabbatar da hadin kai: Mu'awiya RA yana tsoron ya bar al'umma kamar batattun tumakan da ba su da makiyayi (Taareekhut Tabariy 6/222) shi ya sa ya yi qoqarin tsayar da wanda zai gaje shi, shi kansa ma ganin kashe-kashen da ake ta yi ne bayan kisar gillan da aka yi wa Usman RA ya sa ya yi tunanin dole sai an sami tsayayyen khalifa, Allah cikin ikonsa da ya zama khalifan ya kwantar da fitinar, kuma al'umma sun sake dinkewa, an kuma ci gaba da fadada daular Islamiyya tamkar yadda aka faro tun zamanin Annabi SAW.

.

2) Qaunar qarshe da son a ce mulki ya tsaya a Sham: Shamawa suna matuqar son Mu'awiya RA da Banu Umayya, babban abin da zai nuna haka tsayuwa a bayansa lokacin yaqoqin da ya yi, sannan lokacin da ya kawo musu maganar sanya dansa a matsayin khalifa ba wanda ya yi jayayya, haka suka yi masa mubaya'a (Mawaaqiful Mu'aarada fi khilaafati Yazeed p131), kallon wannan zai sa a yi tunanin samun rikici in wani zai fito daga wani wurin ba daga Sham ba, kuma haka din ya bayyana a sarari lokacin da Shamawan suka taimaki Marwan kan Abdullah bnz Zubair, wanda hakan ta kai ga Abdullah bnz Zubair din ya rasa ransa a shekara ta 73 Hijiriyya.

.

Ko ya abin yake dai Mu'awiya RA ahlus-sunna ba sa aibanta shi, don:-

1) Sahabin Annabi SAW ne, ya yi salla a bayansa.

2) Ya halarci yaqoqin muslunci tare da shi, har kwamanda ya yi.

3) Dan uwan Annabi SAW ne ta wurin mahaifiyarsa Hind da mahaifinsa Abu-Sufyan.

4) Marubucin Annabi SAW ne na wahayi da sauran saqwanninsa.

5) Surukin Annabi SAW ne, don Annabi SAW yana aure da yayarsa, Um-Habeeba ta fi duk matansa kusanci da shi a jini.

.

6) Ya ba da gwaggwabar gudummuwa a zamanin khalifofinnan guda 4, ba wata magana ta zargi da ta hau kansa.

7) Duniyar muslunci ta rikice gaba dayanta, ba abin da ake yi sai kisar juna da haka khalifofi suka rasa rayukansu, kamar Usman RA da Aliy RA, har sai da Mu'awiya RA ya zo, ya yi qoqarin kawar da wadannan kashe-kashe wadanda manyan sahabban Annabi SAW ne suke fadawa a cikinsu, ya tsayar da mugun zubar da jinin da ake yi ko bai yi komai ba wannan ya isa,

to bare kuma ya kawo tsarin doka da oda a cikin daular, da kula da bangaren shari'a gami da janyo wasu wuraren zuwa cikin muslunci:-

.

1) Ta bangaren Rum ya mai da hankali sosai wajen tsarin rundunonin Bazara da Hunturu, har sai da suka dawo suna kare kansu a maimakon kawo wa daular muslunci hari (Fannul Harb Al-Islamiy 1/233), qarshe zamaninsa sai da sojojin muslunci suka kai har ganuwar babban birninsu, shi ya kawo tunanin yin amfani da teku don yaqar abokan gaba tun a zananin Umar RA, kuma da ya hau khalifa ya ci gaba da inganta fannin.

.

2) Ya fadada qasashen muslunci ta bangaren Arewacin Afurka, daga Tunisia har Morocco, ya gina babban birnin muslunci.

3) Ta bangaren Gabashi ya kai Sajistaan har gaba da Pakistan da gefe-gefen India, yana da abubuwan alkhairan da ba za su bari a kalli wani aibunsa ba, tamkar sauran sahabban da suka gabace shi, Rumawa da Iraniyawa da suke musayar yaqi na makami ko na baki ba zai yuwu su qyale wanda ya girgiza al'arshinsu ba, ga qaramin taqadirinan Umar RA a wurin Iraniyawan, bai kamata musulmi ya taya bera bari ba.

.

RASUWAR MU'AWIYA RA

Tabariy yake cewa: Mu'awiya RA ya rasu a Damashq ne, amma an sami sabani kan lokacin da ya rasu din, duk da dai cewa mafi yawan mutane sun tafi ne kan cewa ya rasu ne a watan Rajab shekara ta 60 Hijiriyya (Taareekhut Tabariy 6/241), Ibn Hazmin ya ce "Mu'awiya RA ya rasu ne a watan Rajab shekara ta 60 (Al-Isaba fi Tamyizis Sahaba 6/155), wanda ya yi wa Mu'awiya RA sallah shi ne Dahaak bn Qais Al-Fahariy, a lokacin da Mu'awiya RA ya yi wafati Yazeed ba ya Damashq.

.

Bayan rasuwarsa Dahaak ya hau munbari da likkafani a hannusa ya yi hamdala ya gode wa Allah SW ya ce "Mu'awiya RA dattijon Larabawa ne, na qarshensu, da shi Allah SW ya yanke fitina ya kuma mallaka masa duniya, ya bude qasashe, to yanzu ya yi wafati, wannan likkafaninsa ne, za mu nade shi mu saka shi a qabari, mu bar shi da ayyukansa, sai barzahu zuwa ranar qiyama, wanda ya ga zai halarci janazarsa to ya zo bayan Azahar (Taareekhut Tabariy 6/246), ya rasu yana da shekara 78, ya yi khalifanci na shekaru 19, da wata 3, da kwana 27, Ya Allah kar ka kama mu da abin da wawemmu suke fada a kansa.

[01/02, 5:04 p.m.] Salis ~Kura: ANNABI DA SAHABBANSA // 264

.

AN KAWO MAGANAR ZABAR YAZEED A DALILIN...

SHAWARWARI

A tarihance dai babu wata ruwaya tabbatatta da za ta iya iyakance maka lokacin da Mu'awiya RA ya fara tunanin nada Yazeed ya maye makwafinsa a matsayin khalifan musulmai, amma akwai tabbacin cewa abin ya faro ne bayan shekara ta 50 Hijiriyya, lokacin babu sauran wasu daga cikin manyan sahabban da aka yi wa bushara da gidan aljanna, kamar su Sa'ad bn Abi-Waqqas, Sa'eed bn Yazeed bn Amr, sannan tabbas bayan rasuwar Hasan bn Aliy RA ne, bare mu yi tunanin wancan yarjejeniyar da ba ta inganta ba, wace ake yadawa cewa bayan Mu'awiya RA sai Hassan din, kuma bayan shahararren yaqin Qustantiniyya ne wanda gwarzantakar Yazeed bn Mu'awiya RA ta fito sarari.

.

ABUBUWAN DA SUKA FITO DA YAZEED

Babban abin da ya fito da Yazeed sarari kamar yadda ya gabata shi ne nada shi a matsayin babban kwamandan rundunar da Mu'awiya RA ya tura ta Istanbul, to bayan ya dawo ne sai ya kuma sanya shi ya zama amirul-haj duk da cewa ya dan riqa gudun surutun jama'a da abubuwan da za su iya biyowa baya daga 'yan adawa (Diraasatun fi Taareekhil Khulafa'l Umawiyya p104), mai yuwuwa Mu'awiya RA ya yi wasu shirye-shirye don fuskantar hakan, amma tabbas ya nemi shawarar gwamnoninsa da sauran manyan mutanen dake cikin daularsa, ya nemi taimakonsu wajen sauqaqa duk wani qalu-bale da zai iya biyowa baya, da kuma ganin cewa an yi mubaya'ar cikin kwanciyar hankali, an samu cewa mawaqinnan Rabee'a bn Aamir ya gabatar da maganar zabar Yazeed din a fadar Mu'awiya RA sannan fadar tana makade da mutane, wato manyan Banu Umayya suna wurin, abin da Mu'awiya RA ya ce shi ne "Ho da! Za mu duba abin da ka ce, mu kuma yi Istihara" ba wani a cikin Banu Umayya da ya ce wani abu sama da amincewa da lamarin (As-Shi'ir was Shu'araa 1/455, Diraasatun fi Taareekhil Khulafa'l Umawiyya p104).

.

MUTANEN SHAM SUN KARBA

Mu'awiya RA ya fahimci kwadayin Shamawa na son khalifanci ya ci gaba da zama a yankin, kenan in Yazeed zai zama khalifa sun tsinci dame kenan a kala, sannan su a wurinsu ba wani abin mamaki ba ne ko sabon abu in an gaji khalifanci, don wannan tsarin sun jima da shi a qarqashin Beezantinawa, su kam ba kamar mutanen Hijaz ba ne wato Makka da Madina, a daya hannun ma mutanen Iraq a shirye suke su mara wa wucewar Yazeed sai dai sun dora kara a tsakiya, domin suna ganin cancantar a ce Ahlul-Baiti ne za su ci gaba, su ma din sun tasirantu da mulkin Saasaan qarqashin jagorancin Iraniyawa a yankin, Larabawan Hijaz ba su san wani mulki ba, Annabi SAW ne farko zai na bayansa, shi ya sa abin ya yi musu bambaraqwai, bayan dawowar Yazeed daga Istanbul ne Mu'awiya RA ya gabatar da maganar zabar Yazeed din kai tsaye, kuma Shamawa gaba dayansu sun yarda ba su yi jayayya ba (Taareekhul Khulafaa p211, Muwaafaqatul Mu'aarada fi Khifati Yazeed p89), daga baya Shamawa sun sami goyon baya daga wurare kamar Hijaz (Taareekhu Palestine p319-320, Al-Bayan wat Tabyeen 1/392).

.

MUBAYA'AR DANDAZON JAMA'A

Mu'awiya RA ya hada wani taro na jama'a a Damashq bayan mutane da dama daga wurare daban-daban da manyan qabilu sun shugo cikin Sham din, misali daga Sham akwai irin su: Dahaak bn Qais Al-Fahariy, Thaur bn Ma'an As-Sulamiy (Mukhtasar Tareekhi Damashq 3/386), Abdillah bn Adah Al-Ash'ariy, Abdullah bn Mas'ada Al-Fazaariy, Abdurrahman bn Usman At-Thaqafiy, Hassaan bn Maalik bn Bahdal Al-Kalabiy (Muwaafaqatul Mu'aarada fi Khifati Yazeed p89), daga Madina akwai Amr bn Hazmin Al-Ansariy, amma shi ya makara, a Basra akwai Ahnaf bn Qais At-Tameemiy.

.

Wadannan shugabannin duk sun yi marhabin da wannan tunani, suka yaba matuqa, suka tabbatar cewa wannan ita ce hanya mafi dacewa da za a tsare jinin musulmai, a ganganda zaman lafiyan dake tsakaninsu (Muwaafaqatul Mu'aarada fi Khifati Yazeed p90), an zabi Yazeed din da cewa zai maye makwafin mahaifinsa a matsayin khalifa, amma tabbas Amr bn Hazmin Al-Ansariy bai halarci taron ba saboda wasu abubuwa guda 2:

1) Ana ganin tun farko mutanen Madina ba su yi marhabin da lamarin ba, a dalilin haka ba su turo kowa ba.

.

2) Mu'awiya RA ne ya qi yarda ya gana da Amr din saboda labarin da ya same shi na cewa mutanen Madina ba su yarda ba, kuma shi Amr din muqaddashinsu ne, in ya halarci taron bai san wutar fitinar da za a iya kunnawa ba, amma bayan ya sadu da shi a kebe tabbas abin da yake gudu ne ya faru, duk da haka Mu'awiya RA ya shanye ya yi masa kyauta (Majma'uz Zawaa'id 7/248-249), ko ya abin ya wakana dai ba son zuciya da neman wadata ko kwadayin mulki ne babban dalilin da ya janyo sanya Yazeed ya maye makwafin mahaifinsa ba, mun karanta yadda lamarin yake kafin Mu'awiya RA, shi ya sa yake yunqurin tsare jinin mutane a bayansa don kar a koma gidan jiya.

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MUBAYA'AR YAZEED A MADINA

Kamar yadda Mu'awiya RA ya tura neman yi wa Yazeed mubaya'a a wasu wurare haka din dai ya tura Madina (Al-Aqdul Fareed 4/370-372, Mawaaqiful Mu'aarada p98), sai Marwan ya miqe a cikin jama'a don ya yi musu huduba, ya kwadaitar da mutane kan yin biyayya da guje wa tada hargitsi, daga bisani ya nemi su yi wa Yazeed mubaya'a, ya ce "Sarkin-musulmi yana ganin dacewar ya dora muku Yazeed ya zama khalifanku kamar dai yadda ya gabata a zamanin Abubakar RA ya faru" sai ya kwatanta yadda Abubakar RA din ya ambato sunan Umar RA, kuma ya nemi a zabe shi, sai dai Abdurrahman bn Abibakr ya yi masa raddi na gaggawa (Mawaaqiful Mu'aarada p99, Majma'uz Zawaa'id 5/241), ya kawar da duk wata kamanceceniya a tsakanin mubaya'arsa da ta Abubakar RA.

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Ya ce "Abubakar ya tsallake iyalinsa da danginsa ya je wurin wani daga cikin Banu Adiy bn Ka'ab lokacin da ya ga shi ya fi cancanta" sai ya ce "Amma wannan mubaya'ar ta fi kama da ta Hiraqal da Kisra" a nan ne aka sami sabani tsakaninsa da Marwan (Majma'uz Zawaa'id 5/241), abin kula dai shi ne Marwan bai sami damar isar da abin da yake buqata ba, hakan ya zama babban dalilin da zai sa Mu'awiya RA ya zo da kansa, akwai buqatar sahabbai su fahimci babban dalilin yin hakan, da hikimar dake bayanta, masamman kasancewar Sham na da nisan sosai tsakaninta da Madina.

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GODIYA TA MASAMMAN

Duk wata godiya da jinjina game da tsarkakewa sun tabbata ga Ubanjgijin talikai, wanda ya qagi halittar duniya don mu 'yan adam mu rayu a ciki ta wurin bautarsa, a dalilin haka din ne ya halicci talikai gaba daya kuma ya yi musu umurnin su bauta masa, sai ya sanya 'yan uwanmu mutane su zama mazanni tsakanimmu da shi, ya riqa turo su da saqwanni ta yadda za mu fahimci yadda bautar take, a qarshe ya sanya wuta don wadanda suka fandare masa, ya ni'imta masauki ya maida shi aljanna don wadanda suka karbi saqonsa kuma suka bauta masa da abin da ya yi umurni da shi, muna roqansa ya shiryar da mu hanya madaidaiciya, ba ta wadanda ya yi fushi da su ko batattu ba.

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Tsira da aminci su tabbata ga cikamakon annabawa da manzanni, shugaban talikai gaba daya, wanda aka aiko shi ya zama dalili ga duniya gaba daya, duk wanda ya bi shi ya tsira, wanda ya saba masa kuma ya halaka, shi ne Muhammad SAW, wanda Allah SW ya zabi saqonsa ya zama cikamakon duk saqonnin da suka gabaci nasa, Allah ya tabbatar da amincinsa ga iyalan gidansa gaba daya, matansa da Banu Hashim gami da Banu Abdilmuttalib wadanda aka haramta wa karbar sadaka, sai kuma sahabbansa jumlatan, wadanda muka san su da tarihinsu da ma wadanda ba mu sani ba.

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Ina gode wa manyan malamanmu na sunna wadanda suka yi haquri da ni har qarshen wannan littafin da ya nemi ya dauke shekara cur ana fama da shi, na san cewa ba duk abin da na rairayo suka gamsu da su ba, amma qyale ni da suka yi na ci gaba da rubutunsa shi ma wani abu ne da yake nuna gamsuwarsu da wasu abubuwan koda ba su da yawa a ciki, mai yuwuwa sun yi min hanzari ne lura da matakina na ilimi wanda ba boyayye ba ne a wurinsu cewa bai da zurfi, ina fata a sami wanda zai yi rubuntun da ya fi nawa gamsarwa a nan gaba, ina sane da cewa babu jahili kamar wanda ya san cewa bai da ilimi amma yake tunqaho a matsayin masani, muna kan hanyar zuwa karatun Allah ya sa mu dace ya qara wa malamammu juriya da irin subutar bakunanmu, akwai quruciya, da qarancin ilimi, ga uwa uba yaudarar shedan.

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Malam Abu-Unaisa, shi ya matsa a kan sai an yi wannan rubutun, kuma ya yi haquri da ni har dai na fara a rana ta 2 na azimin bara, Allah cikin ikonsa na kammala a yau, na sani cewa Allah SW ne ya ba ni qarfin gwiwar yin wannan aikin, sannan kuma shi malam Abu-Unaisa din, a duk lokacin da na lura da aikin sai na yi masa godiya don shi ne sila, Albani Dabai angon Rabi'a na gode da ka hadani da wannan bawan Allan, Allah ya albarkaci zuriya.

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Sauran masu bibiyata in na ce zan ambato su qarya zan yi, kawai na dan rairayo wadanda sunayensu suke kusa da qwaqwalwata ne kamar: Baffa Adamu Safiyanu, Muhammad SoronDinki, Imranatu M Usman, Aliyu Mohammed, Babana Aliyu Usman, Hamidan Yunus, Umar Nagwandu, Baban Rabi'atu, Abu-Asmaa Abu-Bakr Ibrhm Na-Bature, Najib Abdullahi Abubakar.

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Muhammad Izzuddeen, Dahiru Mu'azu Sani, Engr Muhammad Bello Umar, Yusha'u Umar Faruk, Hayati Habin, Muhammad Inuwa, Karatuttukan Maluman Sunnah, Abdullahi Haarith Abdallah Al-athariy, Ibrahim Bala Ibrahim Tangimi, Sani Garba, Muhammad Izzuddeen, Murtala Kazaure, Najebullah Al'ajiyaly Tukuntawa, Abdulrashid Tanimu Charanchi, Sha'arani Ibrahim Ali, Yahya YK, Muhammad Albani Misau, Usman Hassan Naabba, Usman Muhammad Katagum, Misbahu Saminu Madabo, Rahila Aliyu, Hassan Auwalu Ya'u, Abu Muhaisir Mumagus.

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Nafiu Abu-Abdurrahman, Abubakar Umar Rigasa, Hk Yaradua, Falalu Abdullahi, Sani Abu-unaisa, Ibrahim Bala Ibrahim Tangimi, Lawan Edris Lawan Jos, Sadear Haidar, Musa Baballe, A'isha Mahmud Yusuf, Jameela Abdullahi, Saminu Danbinta Kofar Sauri, Usman Jiddum, Ibrahim Umar Ibi Muhammad, Henny Ariska, Habeebah Idrees Ibraheem, Said Abubakar Said, Yusuf Musa Adam, Shuaibu Aliyu Ibraheem.

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Nura Jibril, Jacob Ameen, Al Amin Rabiah, Muc Tsakuwa, Sha'arani Ibrahim Ali, Usman Ubale SafUs Rano, A'isha Mahmud Yusuf, Zahraddeen Magaji, Abu Abdullah Assalafy, Albany Dabai, Mukhtar Ibn Ali,Sanusi Bello Bosa, Abubakar Isah Jikamshi, Najebullah Al'ajiyaly Tukuntawa, Aliyu Balarabe, Abu Umaida,

Âbûbäkår Êkâ.

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Fatima Ahmad, Shuaib El Ali, Hussein Abdussalam, Ibrahim Nasidi Baban Ilham, Adam Ahmad Muhammed, Aminu Iliyasu Abubakar

Jibwis Oyo State, Musa Bala Gwarzo, Muntaqa Isah Ibraheem, Salisu Umar Gawuna, Dole na kebance godiya ta masamman ga Aminu Iliyasu Abubakar wato

Jibwis Oyo State, da Ibrahim Nasidi Baban Ilham, saboda namijin qoqarin da suka yi, da kuma lokacinsu gaba daya don ganin wannan saqon ya kai inda ake buqata, tun daga farkon shirin har qarshensa, Allah ya saka musu da mafificin alkhairinsa.

Qarshe

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