MUHAMMAD MANZON ALLAH TSIRA DA AMINCIN ALLAH SU KARA TABBATA AGARESHI

محمد رسول الله صلى الله عليه وسلم بلغة الهوسا

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INA FARAWA DA SUNAN ALLAH ME RAHMA ME JIN KAI

Fukkanin yabo da godiya sun tabbata ga Allah ubangijin talikai, tsira da aminci su tabba ga Annabin mu Muhammad da iyalansa da sahabbansa baki dayansu. Bayan haka;

GABATARWA:

A duk lokacin da muke Magana akan Annabi Muhammad s.a.w wanda Allah ya aiko shi zuwa ga mutane baki daya, to lallai muna Magana ne akan manyan halayensa masu kyawu wanda duniyan tarihi ta sani tun zaman baya da zamanin da muke ciki, wannan Magana namu ba kirkiran mu bane daga abinda babu, domin kuwa duk wanda ya karanta tarihinsa sannan kuma yasan kyawawun haliyansa da dabi'unsa nagari sannan kuma ya cire kiyayya na banbancin addini da kuma son zuciyarsa zai tabbatar da ingancin maganar da muka fada, hakika masana ilimin na siffanta halayen mutane wand aba musulmai ba sun shaida da haka, Malam Hasan dan Ali Allah ya masa rahama yana cewa cikin littafi me suna mujallar hasken musulunci[1]: wani abokinsa dan addinin Burahama yace masa: ni ina ganin manzon Addinin musulinci shine mafificin mazan duniya da kamala, sai malam Hasan dan Ali yace masa: me yasa manzon Addinin musulunci ya kasance mafificin mazajen duniya da kamala a wurin ka? Sai yace saboda ya gani tattare da manzon addinin musulunci a wurare daban daban dabi'u kyawawa masu dunbin yawa da halaye na gari masu tarin yawa wanda ban taba ganin wani mutum ba cikin tarihin duniya wanda ya tara irin wannan siffofi da halaye shi kadai: ya kasance shugaba wanda ya mulki duniya baki dayanta yana gudanar da al'amura cikinta yadda yaga dama

[1] Duba cikin littafin Risala muhammadiyya, muhadara takwas ne cikin tarihin annabi da sakon musulunci na sayyid sulaiman al nadwy, shafi na 114-115

kuma yakeso, amma dukda haka ya kasance mutum me kankan da kai, wanda yake daukan kansa a matsayin mutumin da baida wani fada aji sannan al'amura suna hannun Ubangijin sa ne baki dayansu, zaka rika ganinsa cikin arkizi mai tarin yawa wanda rakuma suke shigo masa gari da tarin dukiyoyi amma dukda haka zaka gansa a matsayin mabukaci wanda ba'a hura wutan girka abinci agidansa tsawon wasu kwanaki masu tsayi, kuma mafiya yawan lokuta zakaganshi yana cikin jin yunwa, sannan kuma muna kallonsa wani irin jagoran sojojin madaukaki wanda suke yan kadan basu dayawa masu karancin kayan yaki da shiri a haka zasu yaki rundunan sojoji masu tarin yawa da makamai manya manya isassu amma suyi fata fata dasu, sannan kuma mutum ne me son zaman lafiya wanda yake yawan kulla yarjejeniyan sulhu da kuma sanya hannu akan sharudda na biyan fansa akan zaman lafiya da kudi masu yawa da zabin zuciyarsa dukda kasancewa yanada sahabban jarumai masu yawa a tattare dashi masu hamasa wanda suke shirye a koda yaushe cikin bashi kariya, sannan mutum ne jarumi wanda shi kadai yake kaca kaca da dubban makiyansa ba tare da tsorata da yawansu ba, tattare da haka ya kasance mutum ne na sanyin zuciya me yawan tausayi da rahama me wayan taka tsantsan wurin zubar da digon jinin wani mutum, zaka ganshi mutum ne wanda tunaninsa yanakan ci gaban yankin larabawa amma dukda haka baya shagaltar dashi game da al'amuran gidansa da matayensa da yaransa ko kuma ya shagalta da barin al'amuran talakawa da mabukata cikin musulmai, yana damuwa da al'amarin mutanen da suka manta mahaliccinsu wanda aka kangesu daga gareshi yana mai kwadayin shiriyansu, atakaice shi mutum ne wanda yake damuwa da al'amarin mutanen duniya baki daya dukda haka yana mai kyakwayan alaka da Allah me gudun rayuwan duniya, rayuwa yakeyi a cikinta ba tare da yasanyata ba a zuciya, saboda zuciyarsa bai ta'allaku da komai ba sai da Allah kadai da kuma abunda Allah ya yarda dashi, bai taba ramako ba ga abunda wani yayi masa na karan kansa, kuma ya kasance yana yima

makiyansa addu'ar alheri kuma yana me so masu alheri sai dai kuma baya yafema makiya Allah sannan kuma baya kyalesu, bai gushe ba yana wa'azi ga wanda suka kangare daga hanyar Allah yana mai yi masu alkawari da azabar wutan jahannama, zakaganshi me tsantsanin rayuwan duniya me yawan bauta yana tashi cikin dare dare dan bautan Allah da neman kusanci zuwa gareshi, kamar yadda aka siffatashi cikin halayensa da dabi'unsa cewa ya kasance soja mai tsaron mutanen sa da iyakokin su, mayaki ne da takobi, ya kasance manzo ne mai hankali da basira, annabi ne wanda aka kiyayeshi dag aikata sabo cikin dukkanin lokutan da zaka iya sawwara hakan, mabudin garuruwa, yana kwanciya ne akan tabarma wanda aka yita da ganyen bishiyar dabino, yanayin matashiyan filo da wanda aka hada shima daya ganyen bishiyan dabino, a duk lokacin da zamu kirashi da suna shugaban larabawa da kuma sarkin garuruwan larabawa abunda zai fara zuwa tunanin mu shine bazamu taba tunanin cewa iyalan gidansa zasu kasance cikin hali irin na babu ba da tsanani a daidai lokacin da ake kawo masa kudi dayawa daga sassan yankin larabawa, diyarsa ta cikinsa Fadima wacce yake matukar kaunarta ta zo ta sameshi cikin masallacin a dai dai lokacin da yake rabon kudin fai'o (dukiyar da aka samo ba tare da an gwabza yaki ba bayan abokan gaba sun gudu sun barta) da bayi maza da mata wanda aka samo su aciki tazo tana masa kuka akan wahalar aikin gida da take sha saboda mijinta bashi da wadata hannunta duk yayi kanta wurin aikin gida tace ya bata baiwa wacce zata rika taimaka mata wurin aikace aikace, amma bai data ba sai ya bita da addu'a da bata hakuri da koyar da ita kalmomin da zata rika rokan ubangijinta dasu, wata rana kuma abokinsa Umar yazo wurinsa a dakinsa da ya kalli dakin bai ga komai ba sai tabarmansa wanda aka hadata da kaban bishiyan dabino, wanda manzon Allah s.a.w yake kwance akanta har tamasa shaida ta bangaren daya kwanta kuma babu komai a gidan na abinci sai alkama kwano daya kacal acikin kwarya, da kuma takobinsa da take rataye a kusa ajikin bango, wannan shine

dukkannin abunda manzon Allah s.aw ya mallaka dukda cewa rabin kasashen larabawa suna karkashinsa sunyi imani dashi suna bin addininsa suna karkashin mulkinsa, lokacin da umar yaga haka yakasa mallakan idanunsa sai suka fara zubda hawaye sai manzon Allah s.a.w ya tambayeshi: “me yasaka kuka ne ya Umar? Sai yace ya za'ayi bazanyi kuka ba kuwa ace sarki kaisara da kisra suna morewa rayuwan duniya da shanawa da ni'imominta amma manzon Allah s.a.w guda bai mallaki komai ba sai abubuwan nan da idanuna suka gani, sai manzon Allah s.a.w yace masa: ya umar bazaka so b aka yarda da cewa wannan shine rabon kisra da kaisar anan duniya mu kuma yakasance rabon mu mukadai banda mutane a lahira?!"

A lokacin da manzon Allah s.a.w ya tara rundunarsa don zuwa bude garin makka, abu sufyan ya kasance a gefen baffan manzon Allah s.a.w Abbas yan kallon runduna na mujahidin musulunci lokacin abu sufyan bai amshi musulunci ba tsoro ya kamashi ganin yawan wannan runduna da kuma yadda kabilu da dama suka shiga wannan addini, suna kwararuwa ta abdah(hanya ne wanda yake gefen dutsen safa) kamar takobi wacce baza'a iya kare ta ko kuma a hanata isa inda aka nufa da ita da wani abun kariya ba, sai Abu sufyan yace ma dan abokinsa: ya Abbas lallai dan dan uwanka ya zama sarki babba, sai Abbas ya amsa masa yana mai gani da fahimta wacce tasha banban dana abu sufyan: ai wannan bashi da alaka da shugabanci wannan annabta ce da kuma manzanci. (labarin bude garin makka yana cikin littafin buhari da muslim).

Adiyya mutumin dha'i shine dan gidan Hatim alza'I al saitu, wanda ake buga misali dashi wurin juriya da karamci, ya kasance shugaba a garin dhai'i, wata rana yazo majalisar manzon Allah s.a.w lokacin yana kirista watan addinin annabi isah sai yaga yadda sahabbai suna matukar girmama manzon Allah s.a.w tare dasu akwai shirin jihadi na makamai da rigara kariya na jiki, sai al'amarin manzon Allah yamai kamanceceniya da mulki yana

mai tambayan kansa shin wannan sarki ne cikin sarakuna ko kuwa manzon Allah ne s.a.w? yana cikin wannan hali na kokwanto sai ga wata mata talaka cikin mataye bayin madina tazo gun manzon Allah s.a.w sai tace masa inason yin wata maganar sirri dakai ya manzon Allah, sai yace mata:"ki duba duk wani hanya cikin hanyoyin madina wanda yayi maki sai nabiki zuwa wurin ki fadamun maganarki ta sirri, daganan yatashi yabita ya saurareta ya biya mata bukatar ta" Abu dawud ne ya rawaito hadisin kuma malam albani ya ingantashi.

Lokacin da dan Hatim mutumin dha'i yaga irin wannan matukar Kankan dakai na manzon Allah s.a.w a matsakanin sahabbansa cikin irin halin da yake ciki na manyan sarakuna sai shamakin batan da yake cike ya yaye masa ya gane hakikanin gaskiya wacce take bayyane, sannan ya samu tabbaci cewa lallai wannan al'amari na daga cikin sakonnin Allah sai ya mayar da takobinsa ya cire kayan yakinsa ya amshi musulunci ya zama cikin sahabban manzon Allah s.a.w cikin hasken muslunci.

Zamu Ambato wasu daga cikin kalaman turawan yamma[2] wanda ba musulmai ba akan manzon Allah s.a.w koda yake a matsayin mu na musulmai wanda mukayi imani da manzancinsa da annabtarsa bama bukatar koro irin wannan maganganu amma saboda dalilai guda biyu zamu koro su:

- Dalili nafarko shine: mun koro wasu daga cikin maganganun mutanen yamma watan arna akan manzon Allah

[2] Turawan yamma sun kasha kasha uku game da binciki akan addinin musulunci. Kasha na farko: suna bincike ne dan sanin gaskiya game da musulunci irin wa'innan a mafiya yawan hala Allah na shiryar dasu su musulunta. Kasha na biyu kuma: suna bincike ne game da musulunci dan gano wurin raunin sa su samu kafan yada kararyaki da kuma bata shi ga idon duniya irin wa'innan mafiya yawan hali burin su baya cika. Sai kasha na uku: suna bincike ne cikin addinin musulunci akan ilimi da addini, irin wa'innan su sukafi fadin gaskiya game da addinin musulunci ba tareda kari ba ko rigi ga bayanin addinin musulunci.

don wasu cikin musulmai su karanta wanda basusan komai ba a musulunci sai sunansa, don su san abubuawan da wand aba musulmai ba suke fadi game da annabinsu da manzonsu koda wanda suka bar binsa da koyi da shi zai kasance dalilin dawowarsu su koma suna addininsu da gaske.

- Dalili na biyu shine: mun koro maganganun arna ne akan manzon Allah s.a.w don wand aba musulmai bas u karanta su wa'anzanta kuma su san hakikanin wannan manzon me gaskiya da rukon amana daga bakin mutane kalar su wanda suke kalar fata daya dasukuma suna Magana da yare iri daya dasu, meyuwa sai wannan mutane su shiryu zuwa ga musulunci, kuma zai iya zama mabude a garesu na tashi tsayin daka dan sanin wannan addini mai girma, abinda nakeso daga wurin irin wannan mutane shine kada suyi tunani da kwakwalen wasunsu, sunada kwakwale suma.

wanda zasu iya tunani dashi warin tantance gaskiya daga bata da kuma sanin daidai daga kuskure matukar zasu cire son zuciya da kabilanci a zuciyarsu wurin tunanin. Addu'a ta ga irin wannan mutane shine Allah ya bude masu zuciyoyinsu zuwa ga shiriya kuma ya masu jagoranci zuwa gareta ya kuma shiryar dasu zuwa ga hanya madaidai ciya.

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WANENE MANZO ANNABI MUHAMMAD TSIRA DA AMINCIN ALLAH YA TABBATA AGARESHI?

DANGANTAKARSA:

Shine baban alkasin Muhammad dan Abdullahi dan Abdul manaf, dangantakarsa yana karewa ne zuwaga Adnan dan Annabi Isma'il dan Annabi Ibrahim dan gaban goshin Allah, amincin Allah ya kara tabbata agaresu. Mahaifiyarsa kuma itace Aminatu yar wahab, itama dangantakarta yana karewa ne ga Adnan dan Annabi Isma'il dan Annabi Ibrahim dan gaban goshin Allah, tsira da amincin Allah yakara tabbata agaresu.

Manzon Allah s.a.w yana cewa: "lallai Allah ya zabi kinana daga cikin yaran Annabi Isma'il sannan ya zabi kurashawa daga yaran kinana, sannan ya zabi yaran Hashim daga cikin kuraishawa, sannan kuma aya zabe ni daga cikin yaran Hashim" (muslim ya rawaito hasidin cikin littafinsa)

Da wannan dangantaka ya zama wanda yafi duk wani halitta a doron kasa dangantaka mafi alheri, abokanan gabansa sun shaida masa da haka, wannan abu sufyan ne mutumin daya riki kanbu wurin kiyayya ga manzon Allah s.a.w kafin ya musulunta ya shaida da hakan a wurin sarki Hirkal mafi babban sarki a wurin rumawa, an karbo hadisi daga Abdullahi dan Abbas Allah yakara masu yarda yana cewa: “manzon Allah s.a.w ya rubuta wasika zuwa ga kaisar yana me kiransa zuwa ga addinin musulunci, ya aiki Dahiyyatul kalabiyyu da takardan ya umurce sa da ya kaima sarkin Basra shi kuma yakaima sarki Kaisar, sarki kaisar yaje masallacin kudus yayima Allah godiya lokacin da Allah ya bashi nasarar kama garin farisa, lokacin da sakon wasikar manzon Allah s.a.w ya iso wurin sarki kaisar sai yace bayan ya karanta takardan: ku nemomun wani mutum anan cikin mutanensa don nayi masa tambayoyi game da manzon Allah s.a.w. sai Abdullahi

dan Abbas yace:sai abu sufyan ya bani labara cewa ya kasanci a kasar sham a lokacin cikin ayarin kuraishawa mafatauta yan kasuwa, a lokacin akwai yarjejeniyar sulhu na zaman lafiya tsakin manzon Allah s.a.w da kuraishawa, sai abu sufyan yace: sai dan aiken sarki kaisar ya iske mu a cikin kasar sham, sai mukabi dan aiken ni da wasu mutane na muka nufi gun sarki kaisar a masallacin kudus, sai muka shiga zuwa gareshi muka tarar dashi zaune akan kujerarsa ta sarauta ke waye dashi akwai manya manyan rumawa sai yace ma mai masa fassara tambayan mun su wanene yafi kusanci na dangantaka na jinni da wannan mutumin da yake ikirarin annabta? sai Abu sufyan yace masa nine nafisu dangantaka dashi, sai sarki Hirkal yace ku kusanto min dashi nan kusa dani, sai yace ku saurara kuji zan tambayi wannan mutumin akan wannan mutum mai ikirarin annabta idan ya fadamun karya ku sauran da kuke wurin ku karya tashi, sai Abu sufyan yace ina rantsuwa da Allah ba dadan kada a rawaito karya ba daga gareni dana masa karya, daganan ya fara tambayata farkon tambayansa it ace: ya danganta kansa yake acikinku? Ya fito ne daga babban gida ko kuwa ya fito ne daga gidan talakawa, sai Abu sufyan ya masa masa yace ya fito ne daga babban gida, sai sarki Hirkal yace: shin wani mutum acikinku ya taba yin irin wannan ikirari nasa kafin sa? Sai Abu sufyan yace: a'a ba'a taba samu ba, sai sarki Hirkal ya kar tambaya cewa: shin an taba samun sarki cikin iyayensa ya? Sai Abu sufyan yace a'a ba'a taba samu ba, sai sarki Hirkal yaci gaba da tambaya cewa: shin mabiyansa da yake dashi manya mutane ne ko kuma talakawa? Sai Abu sufyan yace: talakawa ne, sai Hirkal yace: to kara yawa sukeyi ko kuma raguwa sukeyi? Sai Abu sufyan yace: inafa ranka ya dade ai kara yawa sukeyi, sai Hirkal yaci gaba da tambaya cewa: shin kun taba ganin wanda yayi ridda bayan ya musulunta saboda kinsa da yakeyi da kuma rashin yarda dashi? S Abu sufyan yace: a'a bamu taba gani ba, sai sarki Hirkal yace: to kun taba tuhumarsa da wani karya fadin yafara wannan ikirari nasa? Sai Abu sufyan yace: a'a bamu tab

aba, sai Kirkal yace: to yana yaudara? Sai abu sufyan yace: a'a baya yaudara yanzu haka ma muna cikin wani alkawari da muka kulla dashi sai dai bamusan me zai aikata ba a cikinta, sai Abu sufyan yace bansamu damar da wata kalma ba sai wannan kalma cikin abun da yakeso namai Karin gishiri a miya, sai Hirkal yace: to kun taba yakansa? Sai Abu sufyan yace; eh munt aba, sai Hirkal yace: to yay akin yasance a tsakanin ku? Sai Abu sufyan yace: wani lokaci yaci nasara akammu wani lokaci mu rama muci nasara akansa, sai Hirkal yace: wai me yake umurtan ku dashi ne? sai Abu sufyan yace: yana umurtammu ne da mu bautawa shi kadai kada mu hadashi da kowa cikin Ibada, da kuma mu manta da abunda Iyayen mu suke cewa, sannan kuma yana umurtan mu damu tsai da salla da yin gaskiya da yafiya a tsakanin mu da sadar da zumunta, sai Hirkal yace ma masu masa fassara kuce masa na tambayeshi dangantakar wannan mutumi yace mun mutum ne me daraja acikin mu hakika haka ake aiko annabawa daga cikin kabila masu dajara a tsakanin mutanen sa, sannan na kuma tambayanka shin akwai wanda kuka tabaji yayi irin wannan ikirari nasa kafinshi sai kacemun: a'a ba'a taba samu ba, da kacemun an taba samun wani dayayi irin wannan ikirari nasa kafinsa dana ce lallai ya tasirantu ne da maganin da wani ya fada kafinsa, sannan na kara tambayanka shin an taba samun sarki cikin Iyayensa kacemu: ba'a taba samu ba, da kace mun an bata samu dana ce lallai yana neman sarautan babansa ne, sannan na tambayeka shin kun taba tuhumarsa da karya kafin wannan ikirari nasa kace mun: baku taba ba, anan nasan cewa babu yadda za'ayi yabar yima mutane karya ya koma yana yima Allah karya hakan bazai taba yiwuwa ba, sa'annan na tambaya ke manyan mutane ne suke binsa ko kuma talakawa sai kacemun: talakawa ne sue binsa, lallai manzanni talakawa ne suke binsu, nakara tambayanka shin raguwa sukeyi ko karauwa kacemun: karuwa sukeyi lallai haka al'amarin imani yake har sai ya cika, sannan na tambayeka kun taba ganin wani daga cikin mutanen sa yayi ridda bayan yayi imani dashi kace mun: baku taba gani ba

lallai hakika haka al'amarin imani yake idan ya hadu da karbuwan zuciya, sannan na tambayeka yana yaudara kacemun: baya yaudara lallai haka Annabawa suke basa yaudara, kuma na tambayeka dame yake umurtan ku kacemun yana umurtan ku ne da bautawa shi kadai kada ku hadashi da wani cikin bauta sannan yana hanaku bautawa gumaka kuma yana umurtanku da sallah da gaskiya da yafiya a junanku lallai kuwa idan haka ya kasance kamar yadda ka fada tabbas zai mulki wurin wannan kafafuwar nawa guda biyu dinnan, hakika ina sane da cewa ya bayyana amma bansan cewa daga cikin ku zai fito ba, lallai da nasan zan hadu dashi da raina raina yaso haka koda kuwa zai wahalu wurn hakan, da kuma nakansce a wurinsa da nine zan rika wanke masa kafafuwarsa, daganan sai sarki Hirkal yace azo masa da wasikar da wanzon Allah s.a.w ya aiko masa dashi abaya abude a karanta masa, sai aka kawo masa wannan wasika da aka bude sai akaga abun da ta kunsa cewa: ina faraway da sunan Allah me rahma me jin kai, sako daga Muhammad bawan Allah kuma manzon sa zuwa ga sarki Hirkal, sarki me daraja na rumawa, amincin Allah ya tabbata ga wanda yabi shiriya, bayan haka lallai ina me kiranka zuwa ga addinin musulunci, ka musulunta zaka tsira daga da samun aminci na dawwama a wuta, kuma Allah zai baka ladan ka sau biyu, idan kuma kika musulunta ka sani zaka kwashi laifin Arisawa akanka" kace yaku wanda aka basu littafi kuzo zuwa ga wata kalma wacce zamu hadu akanta cewa bazamu bautawa kowa ba sai Allah, kuma bazamu masa shirk aba da kowa cikin bauta, kuma wasun mu bazasu rike wasu ba Alloli abun bauta koma bayan Allah, idan suka juya maku baya kuce masu kushaida lallai mu musulmai ne masu mika wuya ga Allah".

Sai Abu sufyan yace: lokacin da sarki Hirkal ya gama fadin abunda zai fada ya kuma gama karanta wannan wasika na manzon Allah daya aiko masa sai wurin ya kaure da hayaniya da cece kuce, sai muka fito daga wurin sai nace ma mutane na

wanda muka shiga wurin dasu bayan mun fito hakika al'amarin dan baban Kabshata ((yana nufin Manzon Allah s.a.w)) saboda Abu kabshata sunan kakan manzon Allah ne su kuma a al'adan larabawa shine idan suka so kaskantar da mutum sai su jingina shi da sunan kakansa wanda ba'a be shahara ba.

Wannan sarkin rum kenan ya kasance yana tsoronsa! sai Abu sufyan yace: wallahi ban gushe ba ina da yakinin cewa lallai tabbas al'amarinsa zai bayyana har lokacin da Allah ya shigar mun da son musulunci a zuciya na ni kuma ina mai kinsa". (buhari ne ya rawaito hadisin cikin littafinsa)

Haihuwarsa da tasowarsa:

An haifeshi a shekara ta 571 ta miladiyya cikin kabilar kuraishawa wacce larabawa suke girmamata kuma suke bata girma sosai a cikin garin makka wacce ake daukanta a matsayin cibiya ta addinin a sassan larabawa, acikinta ne dakin ka'aba me girma wacce baban Annabawa Annabi Ibrahim da dansa Annabi Isma'il suka ginata, larabawa sun kasance suna zuwa dakin ka'aba dan gudanar da aikin hajji da kuma yin dawafi a wurinta, mahaifinsa ya rasu yana cikin mahaifiyarsa, bayan an haifesa sai mahaifiyarsa ta rasu itama, ya rayu maraya, ya yaru ne a karkashin kulawa da dawainiyar kakansa Abdulmudallib, bayan kakansa ya rasu sai babbansa Abu dalib ya rikeshi, kabilansa da kabilan da suke kewaye dashi sun kasance suna bautawa gumaka wanda suka sassaka su daga bishaya wasunsu kuma daga duwatsu wasu kuma daga zinari, sun sanya gumakan nan a kewaye da ka'aba sunnan suna imani da cewa amfani da cucarwa yana hannunsu, rayuwarsa s.a.w ya kasance gabaki dayansa gaskiya ne da rikon mana, ba'a taba ganin yayi karya ba ko yaudara ko ha'inci ko cin amana ba, sananne ne tsakanin mutanensa da rikon amana sun kasance suna bashi ajiyar kayansu na amana, kuma idan zasuyi tafiya shi suke kawomawa

ajiyar da aka basu ya ajiye masu har sai sun dawo, kuma yayi fice a tsakaninsu da gaskiya saboda abunda suka sani tattare dashi na fadin gaskiya lokacin Magana ko kuma idan yana basu labari, ya kasance mutum me kyakyawan mu'amala, me dadadan Magana, me fasahar harshe, yanason alheri ga mutane, mutanensa suna matukar sonsa, sannan mutumin kusa dana nesa duk sun kasance suna girmamashi, ya kasance me kawun gani wanda ido baya koshi da kallonsa, tsira da amincin allah su kara tabbata agareshi, ya kasance me kayun halitta da kuma halaye kololuwa, Allah madaukaki ya fadi game dashi cewa: "lallai ka kasance akan halaye na kwarai masu kololuwa". (suratul kalam ayata: 4).

The Carlyle yana cewa[3] akan manzon Allah s.a.w cikin littafin sa me suna jarumai: "an lura da Muhammad tun yana yaro cewa ya kasance me kaifin basira, abokansa sun kirashi da suna amintacce, mutum mai gaskiya da cika alkawari, me gaskiya cikin ayyukansa da maganganunsa da tunaninsa, sun lura cewa babu wata kalma da zata fita daga bakinsa face a kwai hikima da balaga, kuma ni abunda nasani game dashi shine mutum ne wanda be cika yawan Magana ba, baya Magana sai inda ya zama dole, idan kuma yayi Magana zakaga maganar ta hankali ce da hikima, hakika mungani a tsawon rayuwansa ya kasance mutum me yalwatancen fari me himma cikin al'amari masu amfani me yawan damuwa da al'amuran manyan mutane masu shekaru a duniya, mutum ne me karamci da biyayya da tausayi, me tsoron Allah, abun girmamawa, da me cikakken yanci, mutum mai jarumi me kokari matuka, amma kuma tattare da haka be zama me taurin hali ba ga mutane, ya kasance me saukin mu'amala ga mutane me yawan sakin fuska da murmushi ga mutane, me kyakyawan mu'amala ga iyalansa me wasa da

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[3] Walallafi ne na harshen turanci (1795-1881) daya ne daga cikin mawallafa wanda sukayi rubutu akan musulunci littafin duktur Imadun deen Kalil, shafi na 124

tsokana ga mutane, ya kasance fuskansa yana haske da murmushi har zuciyansa, ya kuma kasance mai kaifin basira da tunani….

Gabanin a bashi annabta ya kasance me son bauta inda yake fita ya tafi bayan gari cikin kogon hira yana bauta aciki, kuma ya kasance nesa da kukkanin ayyukan da mutanen sasuke aikatawa na barna da sabo, bait aba shan giya ba ko sau daya a rayuwansa sannan kuma bait aba yima wani gunki sujjada ko rantsuwa da gunki ko kuma yayi masa yanka yana me neman kusanci da haka kamar yadda mutanen sa suke aikatawa, sannan kuma yayi kiwon dabbobi ga mutanen sa manzon Allah s.a.w yana cewa: “babu wani annabi face yayi kiwon dabbobi" sai sahabbansa sukace harda kaima? Sai yace: "eh harda ni, nakasance ina kiwon dabbobin mutanen makka akan kudi qiradi" (buhari ya rawaito hadisin cikin littafinsa).

Bayan yakai shekaru arba'in da haihuwa s.a.w, sai wahayi ya saukan masa daga sama yana cikin garin makka a cikin kogon hira yana bauta aciki, Aisha uwar muminai matar manzon Allah s.a.w Allah ya kara mata yarda tana cewa: "farkon abunda aka farama manzon Allah dashi na wahayi shine mafarkin gaskiya acikin baccinsa, ya kasance baya ganin mafarki face tazo masa kamar hasken asuba, daganan aka sanya masa son kebewa nesa da mutane don yin bauta, ya kasance yana kebewa a kogon hira da abincin da zaici da abunda zai sha don yin bauta aciki na tsawon wasu kwanaki ba rana daya ba kawai kafin ya dawo gida wurin iyalansa sannan idan zai koma yaje gun kadija ta tara bashi abincin da zaici da abunda zaisha tsawon kwanakin da zayyi acan kogon hiran har wahayi yazo masa anan kogon hiran, sai mala'ika yazo masa yace masa: yi karatu, sai yace ma mala'ikan ni ban iya karatu, sai yace: sai mala'ikan ya kamani ya matseni da karfi har saida naji na matsu sosai da zufa sannan ya sakeni yakara cewa: yi karatu, sai nace: ni ban iya karatu ba, sai ya kara kamani ya matseni karo na biyu har sai da naji na matsu

da zufa kafin ya sakeni ya kara cemun: yi karatu, nakara ce masa: ni ban iya karatu ba sai ya kara kamani ya matseni karo na uku sannan ya sakeni yacemun: “yi karatu da sunan ubangijinka wanda yayi halitta(1) ya halicci mutum daga gudan jinni(2) kayi karatu ubangijinka me kuramci ne(3)shine wanda na sanar da mutane da alkalami(4) ya sanar da mutum abunda be sani ba(5) sai manzon Allah s.a.w yadawo gida da wannan ayoyi yana karman jiki saboda tsorata da kuma matsan da mala'ika yayi masa ya nufa wurin matar sa kadija yar kuwailid Allah yakara mata yarda yace mata: “ku lullube ni, ki lullube ni" sai ta lullube shi da mayafi har wannan karman da yakeyi ya tafi sa'annan yabada labarin abunda ya faru yana ce mata: "hakika ina jima kaina tsoro" sai kadija tace masa ina Allah bazai taba tozarka ba har abada, saboda kai mutum ne me sada zamunta kuma mai yawai taimakon mabukata da damuwa da al'amuran mutane muhimmai, kuma kana karrama bako kuma kana taimakon shuwaganni, sai ta tafi dashi zuwa wurin waraka dan naufal dan Asad dan Abdul'iz dan baffan kadija ya kasance babban malami masanin injila da kuma rubutata da yaren Ibraniyya, ya kasance me yawan shekaru har ya makance, sai kadija tace mashi: ya dan baffana saurara kaji abunda dan dan uwanka zai fada maka. Sai warakatu yace masa: ya kai dan dan uwana me ka gani ne? sai manzon Allah s.a.w ya bashi labarin abunda yagani sai warakatu yace masa: wannan wahayi ne wanda Allah yasaukar ma Musa, inama da ina saurayi na kuma ace ina raye a lokacin da mutanen ka zasu fitar dakai daga garinka, sai Manzon Allah s.a.w yace: yanzu zasu fitar daga daga gari na? sai yace masa: eh zasu fitar dakai domin kuwa wani mutum be taba zuwa da irin abunda kazoo dashi ba face an fitar dashi daga garinsa, idan wannan ranar ta iske ni zan taimakeka taimako matuka, daganan waraka bai dake ba a duniya ya rasu a lokacin wahayin ya yanke nadan lokaci bai zo ma manzon Allah ba s.a.w" (Buhari da Muslim sun rawaito hadisin).

Wannan sura ta kasance itace farkon annabtar sa, daga bayanta kuma sai Allah madaukaki ya saukar da: [yakai wanda ya lulluba (1) tashi kayi wa'azi (2) Ubangijinka ka tsarkake shi (3) tufafinka kuma ka tsarkakesu (4) kuma ka guje su da bauta masu (5)].

Wannan sura ta kasance itace farkon manzoncinsa da kuma da'awarsa, daganan sai ya fara bayyana manzoncin sa, ya fara da kiran mutanensa na garin makka sai sukaki amsar da'awarsa hakan ya faru ne saboda a ganinsu ya zo masu da sabon abunda basu taba gani ba wanda ya kunshi dukkanin al'amuran rayuwansu baki daya na duniya da siyasarsu da tattalin arzikinsu da kuma zaman takewarsu, da'awar sa bai tsaya ba kawai akan kiransu da kadaita Allah da barin bautawa dukkanin wani abunda bashi ba da kuma wawantar da kwakwalen mutane da abuben bautansu, ya hada da haramta masu abunda ya zama tushe na jin dadin rayuwansu da arzikinsu da alfarinsu, ta inda ya haramta masu zina da cin riba da caca da shan giya, kamar yadda har wayau ya kirasu zuwa ga tsaida adalci a tsakanin mutane baki daya, basu da wani banbanci a tsakinsu sai da tsoron Allah, ta yaya kuraishawa zasu yarda da ace za'a daidaita tsakanin su da bayinsu bayan sun kasance manyan larabawa, al'amarin nasu be tsayaba kawai akan kin amsa da'awarsa sun hada da cucar dashi da zagi kuma sun tuhume sa da ababe dayawa irin su karya da hauka da kuma sihiri wanda kafin ya fara wannan da'awar nasa bazasu jifansa dasu ba, sun umurci wawayen cikinsu da su jefesa da cucar masa da jikinsa, Abdullahi dan mas'ud Allah yakara masa yarda yana cewa: “lokacin da manzon Allah s.a.w yake salla ajikin ka'aba wasu daga cikin manyan kuraishawa sun taru a gefe suna zaune, sai wani daga cikinsu yace: ku kalli wancan mutumi! Wanene acikinku zai tashi yaje gun rakuman gidan wane ya samo tunbin kashin su da jinin su da kuma mahaifansu yazo dashi idan yayi sujjada sai yadaura masa akan kafadarsa, sai manzon Allah s.a.w ya tsaya a sujjada sonata masa dariya har

wasunsu suka gaji da dariya, sai ga Fatima tazo wucewa tagansa ta tsaya ta cire masa wannan abu da suka daura masa baitaso ba daga sujjadar saida ta dauke masa sannan ta kuskance su tana zaginsu da abunda suka aikata masa". (buhari ya rawaito hadisin)

Munibul azdi yana cewa: naga manzon Allah s.a.w a lokacin jahiliyya yana cewa: “yaku mutane kuce babu abun bautawa da gaskiya sai Allah zaku rabauta" daga cikinsu wani ya tufa masa miyau a fuska wani kuma ya watsa masa kasa a fuska wani kuma ya zagesa har rana takai tsakiya sai wata yarinya ta kawo masa wani kwarya babba na ruwa ya wanke fuskansa da hannunsa sai yace: “yak e wannan yarinya kada kji tsoron takauci ga mahaifinki ko kuma kaskanci" (hadisin yazo cikin mu'ujamul kabir na imam dabarani)

Urwata dan zubair yana cewa: na tambayi Abdullahi dan Amru dan Aas daya bani labarin akan babban abun da mushrikai suka aikatama manzon Allah s.a.w na cucuarwa, sai yace: “Ukubata dan abi mu'idh ya tarar da manzon Allah s.a.w yana sallah a ka'aba sai ya hurga masa rigansa a wuyansa ya shakesa shaka sosai, sai ga Abubakar nan Allah ya kara masa yarda ya kama kafadansa ya tureshi daga manzon Allah s.a.w sai yace masa: taya zaka kashe mutum dan yace ubangijina shine Allah kuma alhali yazo maku da hujjoji daga ubangijinku? (buhari ya rawaito hadisin).

Dukkanin wannan abubuwan da suka faru basa kashema manzon Allah gwewa ba wurin ci gaba da da'awarsa yaci gaba da gabatar da kansa ga sauran kabilu wanda suke zuwa garin makka gbatar da aikin hajji yana kiransu zuwa ga musulunci, sai wasu mutane daga cikin mutanen yasriba wacce ayau ake kira da suna madinatul munawwara sukayi imani dashi, suka masa alkawarin taimakon sa da kuma bashi wurin zama idan yayi hijira zuwa garesu, sai manzon Allah s.a.w ya aika masu da mus'ab dan umair daya daga cikin sahabbansa ya rika karantar

dasu abubuwan da yashafi musulunci, bayan abubuwan da ya sameshi na dimuwa da cucarwan da mutanensa sukayimashi da masu raunin da suke tare dashi sai ubangiyansa ya umurce shi dayayi hijira zuwa madinatul munawwara, sai mjtanen garin madina suka tarbeshi hannu biyu, sai ta zama cibiyar daular musulunci, yaci gaba da zama anan yana karantar dasu alkur'ani da sauran ilimin addini, sun tasirantu da halayensa na kwarai da kyawawan dabi'un sa sai suka soshi fiye da yadda sukeson kawunan su, sun kasance suna rigegeniya a tsakaninsu akan yimasa hidima da kuma ciyar da dukiyoyin da abunda suka mallaka dan dukaka Kalmar Allah, sai sukayi rayuwa cikin yanayi na imani wanda tsira ya lullube shi, nan da nan alamomin yan uwantaka da son juna ya watsu a tsakaninsu suka zama tsintsiya madaurinka daya ta yadda babu banbanci tsakanin me kudinsu da talakansu da me matsayi a cikinsu da wanda yake kaskantacce da fari da baki ko kuma balarabe da wanda ba balarabe ba suka koma masu yanci irin daya cikin wannan addini me girma na musulunci babu wani banbanci a tsakanin su sai da tsoron Allah madaukaki, bayan shekara daya da dawowar sa madina da zama sai ya fara fuskantar mutanensa wanda suka cucar dashi bayan ya isar masu da da'awarsa, sai farkon yaki a musulunci ya auku wanda ake kira da suna yakin badar tsakanin bangorori mabanbanta ta fuskar yawa da shiryawa da mallakan kayan yaki, yawan musulmai mayaka a wannan lokaci yakasance su dari uku da goma sha hudu (314) su kuma wayan mushrikai yakai mayaka mutum dubu daya (1000), sai Allah madaukakin sarki ya taimaki manzonsa da sahabbansa suka samu nasara me girma daganan kuma sai wasu yakoki suka biyo bayan wannan yaki a tsakanin musulmai da mushrikai, bayan shekaru takwas sai manzon Allah yasamu dama da ikon hada runduna na mayaka wanda yawanta yakai mutum dubu goma (10,000) ya fita da wannan runduna zuwa garin makka suka bude garin makka bayan sunyi rugu rugu da da mutanen sa wanda suka cucar dashi da dukkanin nau'uka na cucuarwa, sannan kuma suka azabtar da

sahabbansa azabtarwa mai tsanani har yakai ga yasa sun bar dukiyoyinsu da yaransu ga mahaifarsu, Allah yabasu nasara akan mutanen garin makka nasara me girma, sai aka kira wannan shekara da suna shekaran NASARA wanda Allah madaukaki yafadi akanta cewa: [idan taimakon Allah yazo dacin nasara (1) zakaga mutane suna shiga addinin allah kungiya kungiya (2) to kayi godiya da tsarkake ubangijinka ka kuma nemi gafaransa domin ya kasance me yawan amsan tuban bayinsa ne (3)]

Sai manzon Allah s.a.w ya tara mutanen garin makka yace masu: “me kuke tunanin zan aikata daku ayau?" sai sukace: alheri muke tunanin zaka aikata damu ayau ya kai dan gidn me karamci kuma dan uwan me karamci, sai manzon Allah s.a.w yace: “ku tafi na yanta ku". (hadisin yazo ne cikin sunanul baihaqi alkubra)

Wannan abu ya kasance sanadiyyar musuluntar dayawa daga cikinsu, daga nan sai manzon Allah s.a.w ya koma madina, bayan wasu lokaci me tsayi sai manzon Allah s.a.w ya fita zuwa makka shi da sahabbansa wanda sukayi imani dashi wanda yawansu yakai mutum dubu dari da goma sha hudu (114,000) domin gudanar da aikin hajji, an kira wannan aikin haji da suna aikin hajin ban kwana saboda ta kasance kamar bankwana ne ga musulmai saboda kusantuwar barinsa duniya s.a.w .

Manzon Allah s.a.w ya mutu a garin madina ranan litinin, sha biyu ga watan ribi'ul-sani ta shekarar goma sha daya bayan hijira kuma an rufesa anan garin madinar, hakika mutuwar manzon Allah s.a.w ya dimauta sahabbai har yakai ga wasunsu na karyata labarin mutuwarsa daga cikinsu akwai Umar dan kaddab Allah ya kara masa yarda yace: duk wanda na kara jinsa yana fadin cewa Muhammad ya mutu sai na cire masa kai, sai Abubukar Allah yakara masa yarda ya mike ya karanta fadin Allah madaukaki cewa: [Muhammad bai kasance ba face manzon wanda wasu manzanni suka gabata gabanin sa, shin idan ya mutu

ko kuma aka kasha shi agun yaki zakuyi ridda ne ku koma kafurci? Duk wanda yayi ridda acikin ku bazai cucar da Allah da komai ba, kuma da sannu Allah zai sakama bayinsa masu godiya (144)]. Bayan umar yaji wannan ayar da Abubakar ya karanta sai tunaninsa ya dawo jikinsa ya maimaitata, yakasance mai tsayawa akan littafin Allah, Allah yakara masa yarda. Ya mutu yanada shekaru sittin da uku a duniya s.a.w, yayi rayuwa agarin makka na tsawon shekaru arba'in kafin ya zama annabi, bayan ya zama annabi kuma ya zauna acikin makka na tsawon shekaru goma sha uku yana kiran mutane zuwa ga kadaita Allah(tauhidi), daganan yayi hijira zuwa madina wanda ya zauna acikinta tsawon shekaru goma dai dai, ayoyin alkur'ani yaci gaba da saukan masa a garin madina har aka gama saukar da ayoyin alkur'anin baki daya, da kuma cika shari'ar musulunci a cikinta.

(Dakta G. Lebon[4]) yana cewa cikin littafinsa me suna rayuwan larabawa da ci gabansu: (idan za'a kiyasta darajan mutane da girman ayyukan su da suka gabatar to lallai Muhammad s.a.w ya kasance mafificin wanda aka sani a tarihi da hakan, malaman turawa sun kasance suna fiffantashi s.a.w da kyawawun dabi'u suna masu yarda da falalar sa dukda adawar da suka da ita dashi na banbancin addini da kabilanci).

SIFFAN MANZON ALLAH S.A.W

Manzon allah s.a.w ya kasance me fadin kafada, yana da gashi wanda yake tabo kunnunwan sa, ya kasance wanda yafi mutane kyawun fuska, da kuma kyawun halitta, matsakici ne ba dogo ba sosai kuma ba gareje ba, kuma mai matsakaicin hasken fata ne bai kasanc fari can sosai ba wanda bakyan gani kuma bai

[4] Likita ne kuma malamin tarihi dan faransa ya himmatu da cin gaban kasashen yamma. Cikin littafn Abunda da suka fadi game da musulunci na duktur Imadun deen Kalil, shafi na 135

kasance jajawur ba sosai, gashin kansa ya kasance me taushi da kuma yalwan, ya kasance me fadin fuska fara sosai kamar daga azurfa aka yi masa fuskar, ya kasance me launin fatsi fatsi Kaman lu'u lu'u, ya kasance me yalwan gashin gemu, an tambayi jabir dan samurata Allah yakara masa yarda cewa: shin hasken fuskansa yakai hasken takobi? Sai yace: (hasken fuskar say a kasance kamar ranan da wata me wanda suke jujjuyawa) (muslim ne ya rawaito hadisin), ya kasance me kyawun baki me dogon karan hanci, ya kasance matsakaici shi ba me kiba ba sosai kuma ba ramamme ba, yakasance me kakkauran hannu da kafa me kuma fadin tafin hannaye, Anas Allah yakara masa yarda yace: (ban taba taba wani irin yadi ban a hari ko kuma na dibaji wanda ya kai tafin hannun manzon Allah s.a.w taushi kuma bantaba jin kamshin wani turare ba wanda yakai kamshin jikin manzon Allah s.a.w) (duba cikin littafin sahihul buhari da muslim sun kawo hadisin)

WASU DAGA CIKIN HALAYE DA SIFFOFI DA DABI'UN MANZON ALLAH S.A.W:

1. Cikakken hankali: manzon Allah s.a.w yana da cikakken kamala na hankali wanda babu wani dan adam da yake dashi wanda bashi ba, alkali Iyad yana cewa: manzon Allah s.a.w yakai makura ga duk wani wanda yake bibiyan al'amuransa kuma yake karantan rayuwansa da halayensa da maganganunsa masu cike da fasaha da hukunce hukuncen da hadisin say a kunsa da ilimin sa dake cikin attaura da injila da sauran littattafai wanda aka saukar zai tabbatar da cewa lallai abubuwan kuyi ne dashi akansu, kuma nuninsa ga abu dalili ne Kaman ibada da likitanci da ilimin lissafi da kuma ilimin rabon gado da dangantaka da makamantan su… bayan bai taba karanta ba ko kuma zuwa makaranta ko ace ya tattaro ne cikin wasu littattafan da suka gabata gabaninsa ko kuma zama agaban malamansu da sunan karatu, ya kasance annabi ne wanda be iya karatu ba ko rubutu besan komai ba akan haka har zuwa lokacin da Allah ya yalwata zuciyansa sai al'amarinsa da ilimin say a bayyana ….. kuma gwargwadon hankalinsa ya kasance yasan abubuwa wanda Allah ya sanar dashi da iliminsa ya kuma nuna masa abubuwan da zasu kasance da wanda suka rika suka kasance daga cikin ababen mamali da kuduran sa da kuma buwayan ikonsa. (littafin Al shafa bita'arifi hukukil Mustafa, 1/85).

2. Hakuri da da yafiya yana me neman sakamakon haka agun Allah: hakika ya kasance shugaban masu hakuri, kuma cucarwa dayawa ya sameshi a hanyar sa ta da'awa sai yayi hakuri da juriya akan haka yana me neman lada agun Allah, hadisi yazo daga Abdullahi dan mas'ud Allah ya kara masa yarda yana cewa: Kaman ina kallon manzon Allah s.a.w yana bada labarin wani annabi cikin annabwa wanda mutanen sa suka masa duka yana share jini afuskansa yana cewa: "ya Allah ya gafartawa mutane na lallai basu sani bane" (buhari da muslim suka rawaito hadisin)

Jundubin dan sufyan Allah ya kara masa yarda yana cewa: dan yatsan manzon Allah s.a.w yaji rauni a wani lokaci cikin lokutan da yake zuwa da'awa sai yace: (ke ba komai bane face dan yatsa wanda yayi rauni akan yada addinin Allah) (buhari da muslim ne suka rawaito hadisin)

3. Yin aiki domin Allah (IKLASI): manzon Allah s.a.w ya kasance me iklasi cikin dukkanin ayyukansa kamar yadda Allah madaukaki ya umurce shi da haka: [kace lallai sallata da yanka ta da rayuwata da mjutuwa ta duk ga Allah suke ubangijin talikai (162) shi kadai yake bashi da abokin tarayya, da haka nbe aka umurce ni, sannan kuma na kasance farkon masu mika wuya (163)] (suratul al'an)

4. Kyakyawan mu'amala ga mutane da kuma iyalan gidan sa: matarsa Aisha Allah yakara mata yarda tana cewa game dashi lokacin da aka tambayeta game da dabi'un sa sai tace: “dabi'un sa sun kasance alkur'ani ne" (musnad na imamu Ahmad) ma'anar sa shine manzon Allah ya kasance yana aikata dukkanin abunda alkur'ani yayi umurni da a aikata sannan kuma yana hanuwa daga dukkanin abunda yayi hani akansa, sannan kuma yana aiki da dukkanin abunda ke cikin alkur'ani na falala sannan kuma ya siffantu dasu, da barin dukkanin abunda yayi hani a kansa na fili dana boye, wannan baa bun mamaki bane domin shine wanda ya fadi cewa: “an aiko ni dan na cika kyawawan dabi'u" duba cikin littafin sahihu muslim

Allah ya siffanta sa da fadin cewa: [kuma lallai kai ka kasance akan kyawawan dabi'u] (suratul kalam, ayata 4)

Anas Allah hyakara masa yarda yana cewa bayan yayi ma manzon Allah hidima na tsawon shekaru goma ba dare ba rana, a yanayin tafiya ko gida hakan yasa yasan halayen sa: “manzon Allah s.a.w ya kasance yafi kowa cikin mutane kyawawan mu'amala". (buhari da muslim sun rawaito hadisi)

Kuma yana fadin har wayau cewa: manzon Allah s.a.w bai kasance ba mutum mai yawan zagi ko kuma me yawan

alfasha ko tsinuwa, yakasance yana cema dayan idan ya bata masa rai ko kuma lokacin zargi: “me ya sameshi, me yasashi aikata haka? Ko kasa ne yasame shi" (sahihul buhari)

5. Ladabi: an karbo hadisi daga sahal dan sa'ad Allah ya kara masa yarda yana cewa: an zoma manzon Allah da abun sha sai yasa bayan yasha dama dashi akwai yaro hagu dashi kuma akwai tsofaffi, sai yace ma yaron: “kamun izini na far aba wannan tsofaffin?" sai yaron yace: ya manzon Allah wallahi bazan iya yafema wani rabona ba daga gareka, sai manzon Allah s.a.w yasa wannan abunsha a hannun yaron nan" (buhari da muslim sun rawaito hadisin)

6. Mutum ne me son gyara: hadisi yazo daga sahal dan sa'ad Allah ya kara masa yarda yana cewa: mutanen kuba sunyi fada har suna jifan junansu da duatsu sai aka fadama manzon Allah s.a.w sai yace: "muje muyi masu sulhu a tsakaninsu" (sahihul buhari)

7. Umurni da aikata kyakyawan aiki da kuma hani akan aikata mummunan aiki: an karbo hadisi daga Abdullahi dan Abbas Allah ya kara masu yarda cewa, manzon Allah s.a.w yaga wani mutum da zobe a hannunsa na zinari sai yacire zoben yayi hurgi dashi yace: “shin dayan ku zai sanya makamashi na wuta a hannunsa da gangan" sai aka cema mutumin bayan manzon s.a.w ya tafi, ka dau zinarin ka kayi amfani dashi a wani wurin, sai mutumin yace: na rantse da allah har Abadan bazan dauki abunda manzon Allah s.a.w yayi hurgi dashi ba" (muslim ne ya rawaito hadisin cikin littafin sa)

8. Mutum ne me son tsarki: hadisi yazo daga Muhajir dan kunfuz Allah hyakara masa yarda cewa, yazo wurin manzon Allah s.a.w yana kama ruwa sai yayi masa sallaba bai amsa mas aba har sai da ya gama yayi alwalla sannan yabashi hakuri yace masa: "banason na ambaci sunan Allah ne madaukaki bana cikin tsarki" (sunani abi dawud)

9. Me yawan kiyaye harshensa ne: an karbo hadisi daga Abdullahi dan abi Aufa Allah yakara masa yarda yana cewa:

“manzon Allah s.a.w ya kasance yana yawaita anbaton Allah kuma yana kame bakinsa daga maganganu marasa amfani, sannan kuma yana tsawaita sallah da kuma takaita khuduba, kuma baya kyama ko kuma girmsn kai na tafiya tare tsofaffi mata gajiyayyu ko kuma miskinai har sai ya biya masu bukatar su". (sunanun nisa'i) kuma albani ya inganta hadisin cikin sahihul jami'i lamba ta 5005

10. Yawan ibada: Aisha Allah ya kara mata yarda tana cewa: “manzon Allah s.a.w ya kasance yana tsayuwan dare har sai kafafuwansa sun kunbura, sai Aisha tace masa me yasa kake aikata haka ya manzon Allah s.a.w bayan Allah ya gafarta maka zunubanka baki daya wand aka aikata da wanda zaka aikata nan gaba? Sai yace mata shin mazan so nazama cikin bayi masu godiya ba" (buhari da muslim suka rawaito hadisin)

11. Tausayi da saukin kai: an karbo hadisi daga abi huraira Allah yakara masa yarda yana cewa: fudai dan Amru al dausi sunzo gun manzon allah s.a.w shida mutanen sa sai sukace ya manzon Allah: “lallai mutanen dausa sun saba kuma sunki amsar da'awarki bare suzo gunka kayi masu mummunan addu'a, sai mazon allah s.a.w yace: ya Allah ya shiryi mutanen dausa ka kuma taho dasu cikin mu" (buhari da muslim ne suka rawaito hadisin).

12. Me kawun halitta: an karbo hadisi daga barra'u dan Azim Allah yakara masa yarda yana cewa: "manzon Allah s.a.w ya kasance me yalwan kafada, gashin kansa yana taba kunnuwansa, na ganshi cikin kaya masu launin ja, bantaba ganin wani abu ba me kawu irin nasa tunda nake duniya" (buhari da muslim sun rawaito hadisin)

13. Me tsantsanin yaruwan duniya ne: an karbo hadisi daga Abdullahi dan mas'ud Allah ya kara masa yarda yana cewa: manzon Allah yayi barci akan tabarma daya tashi sai tamai sheda ta bangaren daya kwanta akanta, sai mukace ya manzon Allah: “ko mu kawo maka abunda zaka rika kwanciya ne akai na katifa sai yace: wanene ni da ruyuwan duniya? Ban kasance ba a

duniya face kamar matafiyi wanda yazauna akasar bishaya yana hutawa idan ya huta sai yatashi ya ci gaba da tafiyarsa" (sunanun tirmizi)

An karbo kuma daga Amru dan haris Allah ya kara masa yarda yana cewa: “manzon Allah s.a.w be bar komai ban a dukiya dirhami ko dinari ko bawa ko baiwa alokacin daya mutu bai bar komai ba face dokinsa fara da kuma takobinsa da fili wanda ya bayar dashi sadaqa" (buhari ne ya rawaito hadisin)

14. Bawa hana abun da aka tambayesa: an karbo hadisi daga Sahal dan sa'ad Allah ya kara masa yarda yana cewa: wata mata tazoma manzon Allah da wani zani wanda aka saka shi daga burda, sai yace masu kunsan menene burda? Sai sukace eh tufa ne wanda akayi masa ado daga kasansa, sai tace ya manzon Allah ni nasaka wannan da hannu na dan kasanya sai manzon Allah ya amshi wannan tufa yana matukar bukatar sa sai ya tashi ya shiga gida ya sanya ya fito yana fitowa sai wani mutum ya gan cikin sahabbansa yace ya manzon Allah idan ka cire ka bani sai manzon Allah s.a.w ya tashi ya shiga gida yacire ya kawo masa, sai sahabbai sukace ma wannan mutumi lallai baka kyauta ba kasan dai manzon Allah baya hana abunda aka yambayeshi meyasa ka tambayeshi bayan yanasan kayan sai yace masu na tambayeshi ne domin inason idan na mutu amin likafini dasu, sai sahl yace da ya rasu dashi aka masa likafini. (sahihul buhari).

15. Karfi imani da tawakkali: an karbo hadisi daga Abubakar Allah yakara masa yarda yana cewa: “naga kafafun mushrikai akan mu lokacin muna cikin wani kogo mun buya sai nace ma manzon Allah s.a.w da ace waninsu zai kalli kafansa daya gammu sai manzon Allah s.a.w yace: ya abubakar me kake tunani game da mutum biyu wanda Allah shine na ukunsu" (buhari da muslim sun rawaito hadisin).

16. Tausayin da son yara: an karbo hadisi daga Abi katada Allah yakara masa yarda yana cewa: "'manzon allah s.a.w ya fito mana yin sallah ya dauko Umamatu yar Abil aas a kafadarsa

idan yayi raku'u sai ya ajiyeta a kasa idan ya dago daga ruku'u sai ya dauke ta" (buhari da muslim sun rawaito hadisin)

17. Rangwame ga mutane: an karbo hadisi daga Anas Allah yakara masa yarda cewa: manzon Allah s.a.w yace yace: "ina shiga sallah da niyyar tsawaitata amma idan naji kukan yara sai ya takaitata saboda kuncin da nasan iyaye suke shiga idan sunji kukan yaransu" (buhari ya rawaito hadisin)

18. Tsoron Allah da kamewa: an karbo hadisi daga abi huraira Allah yakara masa yarda daga manzon Allah s.a.w yace: "ina kowa gida wurin iyalai na sai naga dabino akasa wurin kwanciyana sai na dauka da niyyan zanci amma idan naji tsoro kar ace dabinon sadaqa ne sai nayi hurgi dashi" (buhari da muslim sun ruwaito hadisin)

19. Ciyarwa: an karbo hadisi daga Anas Allah ya kara masa yarda cewa: "ba'ataba tambayan manzon Allah ba wani wani da cewa za'a musulunta face ya bayar, yace sai wani mutum yazo masa yabashi kautan awakai masu tarin yawa sai ya koma zuwa ga mutanen say ace masu; yaku mutane na ku musulunta domin Muhammad yana bada kauta bayajin tsoron talauci" (muslim ne ya rawaito hadisin)

20. Son taimako: an karbo hadisi daga Aisha Allah ya kara mata yar da cewa: "lokacin da aka tambayeni akan abunda manzon Allah s.a.w yake aikatawa acikin gida sai nace: ya kasance yana cikin hidiman iyalan sa ne a koda yaushe acikin gida har idan lokacin sallah yazo sai ya fita zuwa sallah." (buhari ya rawaito hadisin)

Barra'u dan Azib Allah yakara masa yarda yana cewa: "naga manzon Allah s.a.w ranar kandaq yana kwansan kasa har kura ya lullube masa gashin kirjinsa, ya kasance mutum me yawan gashi yana cewa: " Ya Allah badan kai ba da bamu shiryu ba kuma da bamuyi sadaqa ba ko sallah, ya Allah ka saukar mana da natsuwar k aka kuma tabbatar da duga dugan mu idan muka hadu da abokan gaba domin makiya sun zalumce mu" yana

bayyana muryansa da addu'ar. 9 buhari da muslim ne suka rawaito hadisin)

21. Me fadin gaskiya ne: Aisha matar manzon Allah s.a.w Allah yakara mata yarda tana cewa: “babu dabi'ar da manzon allah yafi kyamar ta irin karya, wani mutum ya kasance yana bada labarin manzon Allah na karya, bai kyaleshi ba sai da ya tabbatar ya tuba daga karyan dayayi" (sunanun tirmizi) kuma albani ya inganta hadisin cikin sahihin sa lamba 2052.

Makiyansa sun shaida da gaskiyansa, ga abu jahal ne wanda yakasance cikin manya manyan masu adawa dashi yace masa wani rana: ya Muhammad bana zirgin cewa kana karya sai dai kawai ina jayayya ne da abunda kazoo daga wanda kake kiran mutane zuwa gareshi, sai Allah madaukaki ya saukar da aya cewa: [hakika munsani cewa abubuwan da suke fadi yana bakanta maka rai, lallai ba suna karyata ka bane, sai dai azzalumai ayoyin Allah suke yajayya dasu (33)]. (suratul al'am, ayata 33)

22. Girmama iyakokin Allah: an karbo hadisi daga Aisha Allah yakara mata yarda cewa: “ba'a tab aba manzon Allah s.a.w zabi ba akan abubuwa biyu face ya zabi mai saukin su matukan dai ba sabo Allah bane, idan ko ya kasance sabon Allah ne to yafi kowa gudun haka, na ranste da Allah manzon Allah bai taba daukan fansa ba akan wani abu da akayi masa sai idan ya kasance an kata iyakokin Allah ne yake daukan fansa akai". (sunanu tirmizi)

23. Sakin fuska ga mutane: Abdullahi dan Haris yana cewa: “bantaba gani wani mutum ba wanda yafi manzon Allah murmushi s.a.w". (sunan tirmizi)

24. Rikon amana da ciki alkawari: hakika rikon amanar manzon Allah yakai kololuwa kuma babu irinsa a fadin duniya domin kuwa mutanen garin makka wanda suka azabtar da sahabbansa da kuransa a garinsa inda mahaifansa take sun kasance suna bashi ajiyarsa takai da lokacin da suka takura masu

yakai matuka aka umurcesa dayin hijra zuwa madina ya bar dan babbansa Aliyyu dan Abi dali a gida na tsawon kwanaki uku dan ya mayar ma mutane amanarsu da ajiyar da suka bashi zuwa ga masu shi. (duba cikin sirah na ibn Hisham 3/11)

Daga cikin misali na cika alkawarinsa lokacin da yayi yarjejeniya na sulhun hudai bayi shida Suhail dan Amru akan sharadi cewa duk wani mutumin makka da yayi hijira zuwa madina koda kuwa musulmi ne cewa ya mayar masu dashi kuma kada yasa masu baki cikin abunda zasu yi masa na hukunci wanna sharadi beyima muminai dadi ba sun kyamace shi suka rika Magana akansa amma dukda haka lokacin da suhail yaki yarda ya rubuta yarjejiniyan sai da wannan sharadi manzon Allah s.a.w ya yarda da hakan a daidai lokaci sai ga Abu jandal dan suhai dan Amru ya shigo yana tafiya a hankali saboda wannan sharadi wanda ya fito ne daga cikin makka ya shigo cikin musulmai, sai suhail dan Amru baban jandal yace: ya Muhammad wannan shine mutumin farkon da wannan sharadi namu zai fara aiki akansa ka dawo mana dashi, sai manzon Allah yace masa kabar mun shi sai yacema manzon Allah bazan bar maka shi ba, sai manzon Allah s.a.w yace to shikenan aikata abunda kake so yabiku", sai suhail yace : bani zan aikata ba… sai abu jandal ya farga da hada ya daga murya cikin musulmai yana cewa: yanzu za'a mayar dani cikin mushrikai bayan nazo gareku ina musulmi, bakuga irin azabtarwan da sukayi mani bane me tsanani dan na musulunta?.

Sai manzon Allah s.a.w ya mayar dashi zuwa ga suhail dan Amru dan cika alkawarin sa. (buhari ya rawaito hadisin)

Sai manzon Allah s.a.w yace ma Abu jandal: “ya abu jandal kayi hakuri ka jure domin lallai Allah zai sanya maka da sauran musulmai masu rauni yan uwanka mafita, hakika mun riga munyi sulhu dasu akan haka kuma bama yaudara" (musnad na Imamu Ahmad)

Daganan sai manzon Allah s.a.w ya dawo zuwa madina, sai wani mutum daga kuraishawa wanda musulmi ne me suna

abu basir yazo masa, sai suka aiko mutum biyu suzo neman sa da sukazo sai sukace: alkawarin mu da mukayi sai manzon Allah s.a.w ya mika masu shi.

25. Jarumta da rashin ko kwanto: Aliyu Allah ya kara masa yarda yana cewa: " naganni a ranan yakin badar a bayan manzon Allah s.a.w yana karemu wanda yafimu kusantar abokan gaba, ya kasance wanda yafi kowa wahala aranan". (musnad na Imamu Ahmad)

Jarumtan sa a inda ba fagen yaki ba, Anas dan malik yarawaito hadisi game da haka cewa: manzon Allah s.a.w ya kasance wanda yafi kowa kyautatawa kuma yafi kowa jaruntaka, wata rana mutanen madina sun tsorata cikin dare saboda wani kara sai suka fito bayan abun suka tarar da manzon Allah s.a.w yana dawowa daga wurin da abun ya faru akan dokin Abi dalha rataye ta takobinsa a wuyansa yana ce masu: "kada ku tsora, kada ku tsorata" (buhari da muslim sun rawaito hadisin)

A lokacin yakin uhud manzon Allah s.a.w ya nemi shawaran sahabbansa sai suka bada shawaran a fita ayi yaki, amma ra'ayin manzon Allah s.a.w sabanin haka ne dukda haka yabi shawaransu ya shiryo bayan ya shiryo sai mutanen madina sukace munki amincewa da shawaran manzon Allah s.a.w sai suka tafi wurinsa sukace masa ya manzon Allah: mun ajiye shawaran mu munbi naka shawaran sai yace masu: "baya halatta da wani annabi bayan yayi shiri yaki ya fito kuma ya koma ya cire shirin ba tare da anyi yakin ba" (musnad na Imamu Ahmad, kuma albani ya inganta hadisin, lamba ta 1100)

26. Karamci da jurewa akan haka: Abdullahi dan Abbas Allah yakara masa yarda yana cewa: "manzon Allah s.a.w ya kasance yafi kowa juriya da dagewa yakasance me yawan juriya a cikin Ramadan lokacin da yake haduwa da mala'ika Jibrilu cikin ko wani dare na Ramadan yana karanta masa alkur'ani,

manzon ya kasance me yawan juriya akan aikin alheri kamar iska ya kadawa" (buhari da muslim sun rawaito hadisin)

Abu zarri Allah ya kara masa yarda yana cewa har wayau: na kasance ina tafiya tare da manzon Allah s.a.w a garin madina sai muka hadu da wani mutum sai yacemun: "ya abu zarri" sai nace na'am ya manzon Allah, sai yace: "zanso ace inada Kaman zinari kwatankwacin dutsen uhudu cikin ko wani dare ko kuma bayan kwanadi uku face na ciyar dashi ga addinin Allah ta hanyar ciyar da bayan Allah, na rika bayarwa haka da haka da haka" ai ta damansa da hagunsa ta gabansa da kuma bayansa". (buhari da muslim sun rawaito hadisin)

Jabir dan Abdullahi Allah ya kara masu yarda yana cewa: "ba'a taba tambayan manzon Allah ba s.a.w wani abu yace a'a". (buhari da muslim sun rawaito hadisin)

27. Kunya: Abu sa'id alkudri Allah yakara masa yarda yana cewa: "manzon Allah s.a.w yafi budurwa kunya wacce take tafiya ajikin bango saboda kunya, idan yaga wani abunda yake kyama muna ganewa ne daga fuskansa." (buhari da muslim sun awaito hadisin)

28. Kankan da kai: manzon Allah s.a.w yakasance wanda yafi kowa tsantseni, ya kasance saboda yawan tsantsenin sa duk wanda ya shigo masallaci baya iya tantance sa a cikin sahabbansa, Anas dan malik yana cewa: "wata rana muna zaune a masallaci da manzon Allah s.a.w sai ga wani mutum ya shigo cikin masallaci akan rakuman sa sai ya daureta ajikin ginshikin masallaci, sai yazo yace masu: acikin ku wanene Muhammad? Manzon Allah s.a.w ya kishingida da bayansa, sai mukace gashinan wannan farin mutumin daya kishingida ……" (buhari ya rawaito hadisin). Ya tambayesu ne saboda kasa ganeshi da yayi a cikinsu.

29. Rahama da sauki: Abu mas'ud al'ansari Allah ya kara masa yarda yana cewa: "wani mutum yazo wurn manzon Allah

s.a.w sai yace masa: ya manzon Allah, ni gaskiya ina makara a sallar rana saboda wane yana tsawaita mana sallar, sai yace: ban taba ganin manzon Allah ba s.a.w yayi fushi irin na wannan rana, sa'annan yace: “yaku mutane daga cikin ku akwai masu Koran mutane daga addinin, daga yau duk wanda zai ja mutane sallah to takaita, domin acikinsu akwai tsofaffi da marasa lafiya da masu lalura" (buhari da muslim sun rawaito hadisin)

An karbo hadisi daga Usama dan zaid cewa: mun kasance a wurin manzon Allah s.a.w sai wani dan sako yazo masa wanda daya daga cikin yaransa suka aiko shi tana kiransa cewa daya daga cikin yaronta ya rasu. Sai manzon Allah s.a.w yace: “kuje ku fada mata cewa lallai duk abunda Allah ya amsa nashi kuma duk abunda ya bayar nashi ne, kuma kowani abu yanada lokacin sa a wurinsa, kuce mata tayi hakuri ta jure " sai dan sakon ya dawo yace masa tayi rantsuwa lallai sai yazo mata da manzon Allah s.a.w, sai manzon Allah s.a.w yatashi da sa'ad dan ubadata da mu'azu dan jabal suka tafi gidan sai ta miko masu yaron manzon Allah s.aw ya amsheshi yana kallonsa sai idanunsa suka fara kwalla sai sa'ad yace masa: ya manzon Allah menene haka? Sai yace masa: wannan wata rahama ce wacce Allah yake sawa cikin zuciyar bayinsa, kuma yadda abun yake shine Allah yana rahama ga bayin sa masu rahama" (buhari da muslim sun rawaito hadisin)

27. Yafiya da hakuri: an karbo hadisi daga anas dan malik Allah ya kara masa yarda yace: “nakasance ina tafiya tare da manzon allah s.a.w yana sanye na wani mayafi wanda aka kawo mai daga najran na kasar yemen sai wani dan kauye yazo yaja mayafin ta wuyansa har sai da sheda ya fito a wuyansa sannan yace masa ya Muhammad: bani kudina wanda Allah ya sanya ahannunka, sai manzon Allah s.a.w ya juya ya kallesa yayi masa dariya sai yace abashi kauta".

Daga cikin hakurinsa akwai hadisin zaidu dan sa'anata daya daga cikin malaman yahudawa, yaba manzon Allah s.a.w bashi wanda

ya loakcin yak enema dan yabiya bukatun wasu wanda ake lallashin zukatarsu, zaidu yana cewa: kafin lokacin biyan bashin yayi da kwana biyu ko kwana uku manzon Allah s.a.w ya fita zuwa wurin zana'izan wani mutum daga cikin mutanen madina a tare dashi akwai abubakar da umar da usman da wasu daga cikin sahabbansa, bayan manzon Allah ya sallaci wannan gawa sai ya kowa jikin wani Katanga ya zauna a karkashinta, sai ya kama gefen rigansa na bata rain ace masa: bazaka biyani bashina bane ya Muhammad? Wallahi bansan ku ba yaran Abdulmudallib da nauyin bashi hakika inada ilimi akan mu'amala daku!! Sai yace sai na kalli umar naga naga idanuwansu suna jujjuyawa ya zaremun ido yacemun: yakai makiyin Allah! Yanzu manzon Allah s.a.w kake fadama haka, kuma shi kake aikatama abun da nagani? Na rantse da wanda ya aikoshi da gaskiya badan ina storon wukan nan nawa ya zarce bay a sameshi dana yanke kanka tuntuni da takobin nan nawa, maonzon Allah s.a.w yana kallon umar a zaune yace masa: ni ina bukatan abun da yafi wannan daga gareka ya umar shine dacemun kayi nazama me biyan bashi akan lokaci mana, sannan shim aka umurce shi da bin bashin sa, tafi dashi ya umar ka biyashi hankinsa, sannan ka kara masa sa'a ashirin " sai zaidu yace: sai umar yatafi dani ya biyani hakki na sannan ya karamun sa'i ashirin na dabino, sai nace masa wannan Karin fan a meye? Sai yacemun manzon Allah ne s.a.w ya umurce ni dana karama a maimakon inkarin danama na firgitarwa, sai nace: kasan ni ne ya Umar? Sai yace a'a bansanka ba wanene kai? Sai nace nine zaidu dan sa'anata, sai yace: malamin yahudawan nan? Sai nace: eh shi. Sai yace: me yasa kafadama manzon Allah s.a.w wannan Magana haka da kuma aikata masa abunda kayi masa haka? Sai nace: ya umar dukkanin alamar annabta na bayyanar mun a fuskar manzon Allah s.a.w lokacin dana kale shi sai alama biyu kacal wanda ban gwadashi akansu ba nagani: hakurinsa yana riga saninsa, sannan kuma tsananin rashin sanin baya kara masa komai face hakuri, hakika ya gwadashi akansu kuma ina sheda maka ya umar

dacewa lallai na yarda da Allah shine ubangiji na da kuma musulunci shine addini na da kuma manzon Allah s.a.w annabin Allah ne, kuma ina sheda maka da cewa rabin dukiyana ya badashi sadaqa ga al'ummar Muhammad s.a.w. sai umar da zaidu suka koma wurin manzon Allah s.a.w, sai zaidu yace: na shaida babu abun bautawa da gaskiya sai Allah kuma annabi Muhammad bawansa ne kuma manzonsa, daganan yayi imani dashi kuma ya gasgata imaninsa dashi sannan ya halarci wurare dayawa da manzon Allah s.a.w, sa'annan ya rasu a yakin tabuka Allah yayima sa rahama. (sahihu ibn hibban)

Daga cikin manyan misalai akan hakurinsa shine lokacin dayaci garin makka dayaki mutanen da suka cucar dashi matuka suka fitar dashi daga garin makka baki daya amma yace masu lokacin daya tarasu acikin masallaci: “me kuke tsammanin an aikata daku?" sai sukace alheri dan uwan mu me karamci dan gidan me karamci, sai yace masu ku tafi ya yantaku" (sunanul baihaqi al kubra)

28. hakuri: ya kasanci abun misali wurin hakuri, kafin ya fara da'awa ya kasance me hakuri akan abunda mutanen sa suke aikatawa da bautan gumaka, sannan bayan ya bayyanar da da'awarsa ya kasance me hakuri da juriya akan cucarwan da mutanen sa suka masa a lokacin yana makka, sannan yayi hakuri da munafikai a madina, ya kasance abun misali akan hakuri lokacin daya rasa masoyansa, matarsa kadija ta rasu sannan kuma yaransa sun rasu suma dukansu a lokacin rayuwansa sai fadima kadai ta rage masa, sannan kuma baffansa abu dalib shine ma ya muta da babbansa Hamza Allah ya kara masa yarda shima ya rasu ya kasanci cikin dukkanin wannan musifa mai hakuri da juriya, Anas dan malik Allah ya kara masa yarda yana cewa: " mun je gun Abi saif alqin nida manzon Allah s.a.w matarsa ta shayar da yaron sa Ibrahim sai manzon Allah s.a.w ya sunbaci Ibrahim ya kuma shinshina shi sannan muka shiga wurinsa da Ibrahim a lokacin Ibrahim yana cikin rashin lafiya me tsanani,

sai idanuwan manzon Allah s.a.w suka fara zubda hawaye, sai Abdurrahman dan auf yace masa: kai dakanka ya manzon Allah!!! Sai yace: "ya dan auf wannan rahama ce" sai kuma yakara da cewa: “lallai idanuwa suna zubda hawaye sannan kuma zuciya tana bakin ciki sai dai bazamu fada komai ba sai abunda Allah ya yardan mana da mu fada, lallai rashinka abune me matukar bakin ciki ya Ibrahim" buhari ne ya rawaito hadisin.

29. Adalci: hakika manzon Allah s.a.w ya kasance me adalci cikin dukkanin al'amuransa na rayuwansa, me adalci wurin dabbaka shari'ar Allah, an karbo hadisi daga Aisha Allah yakara mata yarda tace: lallai kuraishawa sun himmatu da al'amarin matan nan yar kabilar makzumiyya wacce tayi sata sai sukace: wanen zai yima manzon Allah s.a.w Magana akanta? Sai sukace babu wanda zai iya tunkaransa akan wannan Magana sai Usama dan zaid dan lelen manzon Allah s.a.w, sai usama yayi masa Magana sai mazon Allah s.a.w yace: "ya usama yanzu akan hukuncin allah kake neman afuwa!! Sai manzon Allah s.a.w ya mike yayi kudba yace: lallai abunda ya halaka mutanen da suka gabace shine sun kasance idan mai matsayi acikinsu yayi laifi sai su kyaleshi suki yanke masa hukunci amma idan me rauni daga cikinsu yayi laifi sai su yanke masa hukunci, ina me rantsuwa da allah da kuma tabbatar maku dacewa da ace fadiya diyar manzon Allah s.a.w zatayi sata to sai na yanke mata hannu" (buhari da muslim suka rawaito hadisin)

Yana adalci hatta akaran kansa s.a.w, Asid dan kudair Allah ya kara masa yarda yace: "wata rana wani mutum cikin mutanen madina ana zaune yanaba mutane labara yana basu dariya sai manzon Allah s.a.w ya cakesa da wani kara a hannunsa sai yace masa kayi hakuri ko zaka rama sai yace zai rama sai manzon Allah s.a.w yace masa zo karama to sai mutumin yace aini ba riga a jikina inda ta cakamun sai manzon Allah ya daga rigansa yace to zo karama sai mutumin nan ya

sunbaci cikin manzon Allah yace daman abunda nakeson yi kenan ya manzon Allah. (sunan Abi dawud)

30. Tsananin tsoron Allah: manzon Allah s.a.w ya kasance wanda yafi kowa tsoron Allah, Abdullahi dan mas'ud yana cewa: “manzzon Allah s.a.w yacemun wata rana nayi masa karatu, sai nace namaka karatu ya manzon Allah bayan kai aka saukarma da alkur'anin? Sai manzon Allah yace: "eh" sai nakaranta masa suratul nisa'I har nazo wannan aya: [yaya kake gani idan mukazo da kowani al'umma dame sheda akangta sannan muka zo dakai a matsayin me sheda akansu baki daya] sai manzon Allah s.a.w yace: ya isa haka, sai Abdullahi yace najuya na kalleshi sai naga idanuwansa na zubda hawaye. (buhari da muslim suka rawaito hadisin)

An karbo hadisi daga Aisha Allah yakara mata yarda cewa: manzon Allah s.a.w yakasance idan yaga hadari a sama baya iya zama sai yata kai komo ya fita na dawo, fuskarsa ta canza har sai anyi ruwa kafin yake samun farin ciki da natsuwa, sai Aisha ta tambayeshi game da haka sai yace: “ban sani bane ina tsoron ya kasance irin yadda wasu mutane sukace [a lokacin da suka hadari ya hadu a saman gidajensu sai sukace wannan hadarin ruwa za'a mana, a'a ba ruwa bane abunda kukeyin gaggawa ne kansa, iska ne acikinta akwai azaba me radadi]" (suratul ahkaf ayata 24). (buhari da muslim ne suka rawaito hadisin)

31. Wadatar zuci da hakuri da dakan: Umar dan kaddab yana cewa: na shiga wurin manzon Allah s.a.w na tarar dashi akan tabarma akwance na zauna wurin kafafuwan sa sai naga alamar wannan tabarma ta bangaren daya kwanta sai abun yasani kuka yacemun: "me yasaka kuka ne ya Umar?" Nace mai sarakuna irinsu kisra da kaisar suna shan dadin duniyar su amma kai kana kwanciya a irin wannan yanayi, sai yace masa: “yanzu bazaka yarda ba ace su more a duniya mu kuma mu more a lahira?" (buhari da muslim ne suka rawaito hadisin)

32. Son alheri da kowa hatta makiyansa: an karbo hadisi daga Aisha Allah yakara mata yarda ta ce: na tambayi manzon Allah s.a.w cewa: ya manzon Allah s.a.w shin akwai wata rana kuma me tsanani da yataba samun ka wanda yafi ranan yakin uhud? Sai yace: "hakika mutanenki sun cucar dani matuka, ya kasance ranan da sukafi cucar dani a cikinsa shine ranan Akabatu, bayan naje wurin dan Abdulyalil dan abdulkalal na nemi ya bani kariya dan nasamu daman kiran mutane zuwa ga musulunci yak ore ni yaki amsana, daganan na fito bansan inda zani ba bayan sun sanya wawayen cikinsu da yara su jefeni sai na tsinci kai na a tsakanin wasu dawasu biyu wanda ake cema sa'alib, daga kaina keda wuya sai naga wani girgije yanamun inuwa sai ga mala'ika Jibril nan yace mun: lallai Allah yaji irin maganganun da mutanen ka suka fada maka da irin abunda suka aikata maka, Allah ya aiko ni mala'ikan duwatsu ka fada masa abunda kake so yayi maka dan ya rama mka abunda sukayi maka, sai mala'ikan duwatsun ya kirani yamun sallama sai yacemun: ya Muhammad idan kanaso na hada masu duwatsun nan manya guda biyu akansu na matse su dasu, sai manzon Allah s.a.w yace: "a'a ina fata da kwadayin Allah zai fitar da yara daga tsatson su wanda zasu rika bauta masa shi kadai basa hadashi da wani cikin bauta" (buhari da muslim ne suka rawaito hadisin)

Abdullahi dan Umar yace: lokacin da Abdullahi dan salul[5] ya mutu yaronsa yazo wurin manzon Allah s.a.w yace ya bashi rigansa yayi masa likafan dashi, sai manzon Allah yabashi sannan kuma yace yaje yayi masa sallah, sai manzon Allah s.a.w ya tashi suka tafi yaje yayi masa sallah, sai Umar ya mike ya kama gefen rigan manzon Allah s.a.w yace: ya manzon Allah ya

[5] Shugaban munafukai kenan tun da manzon Allah ya fara bayyana da'awarsa yayi hubbasa wurin haifar masa da matsaloli da shirya zama da yahudawa da kafirai dan ganin an cucar da manzon Allah s.a.w, sannan yayi tasiri sosai ranan yakin uhudu yadda ya juyo da rundunan musulmai dayawa gida sukaki zuwa gwabza yakin.

zakayi masa sallah bayan Allah ya hanaka kayi masa sallah? Sai manzon Allah s.a.w yace: “Allah yabani zabi ne yace mun: [ka roka masu gafara ko baka roka masu gafara ba, ko zaka roka masu gafara sau saba'in ne Allah dai bazai gafarta masu ba], kuma zan kara akan saba'in din, sai Umar yace: munafiki ne fa, dukda haka manzon Allah s.a.w yayi masa sallah sai Allah madaukaki ya saukar da aya cewa: "[kada ka kara salla ga wani daga cikinsu idan yam utu har abada sannan kuma kada ka tsaya akan kabarinsa kayi masu addu'a]" (suratul taubah ayata 84) (buhari da muslim ne suka rawaito hadisin)

ISLAM LAND

WASU DAGA CIKIN LADUBANSA S.A.W

1. Kusancin sa da sahabbansa da kuma cudanya dasu, abunda zai karfafa mana wanann labadi nashi shine musan baki daya yadda ya gudanar da rayuwansa da al'amuransa wanda nashi ne shi kadai ko kuma ya shafi mutane baki daya, saboda kasnace warsa abun koyi agare mu cikin dukkanin al'amuransa, Jarir dan Abdullahi yana cewa: “manzon Allah be taba juyamun baya ba ko kuma ya buya daga gareni na kasa ganin tunda na musulunta, kuma bamu taba hadauwa ba dashi face yamun murmushi, sannan ya kai masa kukana akan cewa bana iya tabbatuwa akan doki lokacin yaki sai ya sanya hannunsa a kirjina yace: “ya Allah ka tabbatar dashi ka kuma shiryar dashi ka sanyashi cikin masu shiryarwa" (buhari da muslim ne suka rawaito hadisin)

Manzon Allah s.a.w yakasance yana wasa da tsokanan sahabbansa dan yin raha, Anas dan malik Allah ya kara masa yarda yana cewa: “manzon allah s.a.w yakasance wanda yafi kowa kyawawan mu'amala, inada wani dan uwa wanda ake kiransa da suna Baban Umair yaro ne karami, yakasance idan manzon Allah s.a.w yaganshi sai yace masa: “baban umair meye labarin tsuntsu kasance yana masa wasa" (buhari da muslim ne suka rawaito hadisin)

Wasa da tsokanar da yakema sahabbansa domin raha baya takaita bane kawai ga Magana, a'a wani lokaci har a aikace, an karbo hadisi daga Anas dan malik Allah yaraka masa yarda cewa: wani mutum daga cikin mutanen kauye wanda ake kira da suna Zahir dan Haram ya kasance yana kawoma manzon Allah s.a.w kauta irin kayen kauye na abinci sai idan zai koma manzon Allah s.a.w ya hada masa kayan birni shima yabashi kauta, sai manzon Allah s.a.w yace : "lallai Zahir shine mutumin mu na kauye mu kuma mune matanensa na birni" sai wata rana yazo wurin manzon Allah s.a.w yana siyar da kayayyakin sa, sai

kawai yaji wani mutum ya cukukuye shi ta bayansa baya ganin sa sai yace mas aka sakeni wanene wannan? Sai zahir ya juya yaga ashe manzon Allah ne s.a.w yace sai naci gaba da goga bayana a kirjinsa sai manzon Allah s.a.w yace: wanene zai sayi wannan bawa? Sai zahir yace masa ya manzon Allah ai bazanyi kudi ba arha zanyi bazaka samu wani kudi ba akai na sai manzin Allah s.a.w yace masa ai kuwa a wurin Allah kai mutum ne me tsada (sahihu ibn hibban)

Ya kasance yana neman shawaran sahabbansa da kuma jin ra'ayoyin su cikin dukkan al'amuran da babu nassi akansa, Abu huraira Allah ya kara masa yarda yana cewa: "bantaba ganin wani mutum wanda yafi kowa shawara ga sahabbansa Kaman manzon Allah s.a.w" (sunan al tirmizi)

2. Zuwa gaida mara lafiya musulmi ne ko kuma kafiri: Hkika manzon Allah s.a.w yakasance yana tambaya akan sahabbansa idan bega mutum ba, idan aka bashi labarin cewa wani bashi da lafiya sai yatashi ya tafi gaisheshi shi da sahabban da suke tare a lokacin, zuwa duba mara lafiyan da yakeyi bai takaita ba kawai akan musulmai harda wand aba musulmai ba suma yana zuwa duba su, an karbo hadisi daga Anas dan malik Allah yakara masa yarda cewa: “wani yaron bayahude wanda yake yima manzon Allah hidima ya kwangta rashin lafiya, sai manzon Allah s.a.w yaje dubashi, ya zauna a wurin kansa sai yace masa: “ka musulunta" sai wannan yaro ya kalli mahaifinsa lokacin shima yana wurin, sai mahaifin yace masa: kayima babab kasin s.a.w biyayya ka fadi abunda ya umurce ka, sai yaron ya musulunta, manzon Allah ya fito yana cewa: "godiya ya tabbata ga Allah wanda ya tsiratar dashi daga wuta" (buhari ne yarawaito hadisin)

3. Godiya ga wanda ya aikata masa alheri da kuma saka masa da abunda zai iya shima, shine wanda ya fadi cewa s.a.w: “duk wanda ya nemi taimakon ku dan Allah ku taimaka masa, sannan kuma duk wanda ya tambaye ku dan Allah ku bashi,

wanda kuma ya kira ku zuwa ga walima to ku amsa masa kira, wanda kuma ya aikata maku alheri ku saka masa idan baku da abunda zaku saka masa to kuyi masa addu'a har yaji cewa kun saka masa" (sunan abi dawud)

Matarsa Aisha Allah yakara mata yarda tana fadi akansa cewa: “manzon Allah s.a.w ya kasance yana karban kauta sa'annan ya kasa ma wanda yabashi kautan da wani abun shima" (buhari ya rawaiti hadisin).

4. Manzon Allah s.a.w yanason dukkanin wani abu me kyau da tsabta da kuma turare: Anas Allah ya kara masa yarda yana cewa: "ban taba taba wani yadi ba me laushi kamar hannun manzon Allah s.a.w, sannan kuma bantaba jin wani kamshi ba da yakai kamshin jikin manzon Allah s.a.w" (buhari da muslim ne suka rawaito hadisin)

5. Manzon Allah s.a.w yanason shiga tsakani cikin dukkanin ayyukan alheri, an karbo hadisi daga dan Abbas cewa mijin barira ya kasance bawa wanda ake kira da suna Mugis Kaman ina kallon sa yanzu haka yana dawafi a bayanta yana kuka da hawaye sun jika masa gashin gemunsa, sai manzon Allah s.a.w yacema Abbas: "ya Abbas bakayi mamakin irin wannan soyayya ta mugis ba wanda yake ma barira" sai manzon Allah s.a.w yace mata" da kin amince kin koma gidan sa, domin shine mahaifin yaranki, sai barira tace masa: “ya manzon Allah s.a.w umurni kake bani? Sai yace a'a ba umurni bane ina nema masa ceco ne, sai tace to gaskiya bana bukatar sa" (sahihu ibn majjah)

6. Yima kansa hidima, Aisha Allah hya kara mata yarda tace lokacin da aka tambayeta akan abunda manzon Allah s.a.w yake aikatawa agida sai tace: "ya kasance mutum kamar sauran mutane, yana wanke kayansa da hannun sa, sannan yana tatsan nonon akuya da kansa, sannan kuma yana yima kansa aiki”(sahihu ibn hibban)

Saboda kayun mu'amalar sa da saukin kansa dason yin aiki hidimar sa bai tsaya ba akaran kansa ba kawai har wasu yakema

hidima, Aisha Allah yakara mata yarda tana cewa lokacin da aka tambayeta game da abund amanzon Allah s.a.w yake aikatawa a gida sai tace: “ya kasance yana cikin hidiman iyalansa na aikace aikacen gida har idan yaji kiran sallah sai ya fita" (buhari ne ya rawaito hadisin)

SHAIDAN MAWALLAFA AKANSA:

- Wani mawaki dan kasar Germany (me suna Guta) yana cewa: nayi bincike cikin tarihi na duniya dan samun wanda yafi kowa zama abun kwatance a duniya sai nasamu cewa annabin larabawa ne Muhammad s.a.w.[6]
- **Birisfur** (kaisa mur) yana cewa cikin littafinsa me suna (**the developing human**): ban samu wani wahalaba wurin amincewa da cewa alkur'ani maganar Allah ne ba, saboda fiffofin dan jariya cikin alkur'ani baza'a iya ginashi ba akan ilimin mutanen duniya na karni na bakwai, sakamakon da za'a fadi na hankali akan wannan lamari shine lallai siffifin nan wahayi ne Allah yayima Muhammad.[7]
- Wul diyuranat yana cewa cikin littafinsa me suna labarin cigaban duniya, cikin juzu'I na goma sha daya: idan zamuyi hukunci akan wanene yafi girma a duniya ta hannan dubi ga wanda mutane sukafi girmamawa sai muce: lallai manzon musulmai shine mutum mafi girma a tarihin duniya, shine mutumin da yazo yayi gogagga a lokacin na ta'assubanci da bautan abubuwa dayawa sannan yazo yafi addinin yahudawa da kiristoci kafuwa kuma ya kafa addini wanda yake bayyane me karfi kuma wanda ya dawwama har rayuwan mu na yau.[8]
- Jurij yana cewa cikin littafinsa me suna rayuwa: lallai shakka game da annabtar Muhammad s.a.w Kaman shakka ne game da iko na Allah cikin halittunsa baki daya.[9]

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[6] Muhammad cikin ludubban ilimi wanda aka wallafa na Muhammad Usman Usman, shafi na 20

[7] Malami a shashin jarirai a jami'ar Turinto a Canada/ cikin littafi me suna Muhammad yayi nasara sannan kuma Isa bayyi asara ban a daktur Abdumu'addy addalalaty

[8] littafi me suna Muhammad yayi nasara sannan kuma Isa bayyi asara ban a daktur Abdumu'addy addalalaty

[9] Littafin daya gabata

- Malami wiliz yana cewa cikin littafinsa me suna Annabin gaskiya: mafi abunda yafi zama dalila game da gaskiyan abbantan manzon Allah s.a.w shine kasance war iyalansa da mutanen da sukafi kowa kusanci dashi sune suka riga kowa imani dashi saboda sun san komai game da gaskiyan sa da sun kasance suna shakka game da gaskiyansa da basuyi imani dashi ba.[10]
- Wani me akidar turawa me suna Hail yana fadin cikin littafinsa me suna ci gabanin larabawa: bamu taba sanin wani ba a cikin tarihi mutanen duniya wani addini wanda ya yadu cikin sauri kamar wannan addini na musulunci, hakika Muhammad ya bayyana ga mutane sannan ya samu daman mayar da mutane suna bautan Allah ya kuma sanya ka'idoji na adalci da daidaito tsakanin mutane sannan ya watsa zaman lafiya da soyayya tsakanin juna atsakanin mutanen da akasan su da rikici da tashin hankali.[11]
- Wani me akidar turawa da spaniya me suna JanLik yana cewa cikin littafinsa me suna larabawa: bazaka iya siffanta rayuwan Muhammad ba sama da yadda Allah ya siffantashi cikin fadin sa cewa: “bamu aiko ka face rahama ga duniya baki daya" (suratul anbiya ayata 107)

Lallai Muhammad ya kasance rahama na hakika kuma ina masa addu'a da shauki da kuma soyayya.[12]
- Barnamid shu yana cewa cikin littafinsa me suna Musulunci bayan shekaru dari: lallai duniya baki dayanta zasu karbi musulunci koda kuwa basu karbeshi ba da sunansa na zahiri zasu karbe shi da wani suna na daban, wata rana tananan tafe wanda musulunci zai wanzu a kasashen yamma, hakika wasu kwanaki sun shude ma kasashen yamma wanda ake karanta masu kararyaki akan musulunci, kuma hakika ya rubuta littafi

[10] Littafin daya gabata
[11] Littafin daya gabata
[12] Littafin daya gabata

akan Muhammad sai dai dawahala fitar dashi nisa ga al'adun turawa.

MATAYEN SA S.A.W

Manzon Allah s.a.w ya auri mataye goma sha baya rasuwar matarsa kadija Allah ya kara mata yarda dukanninsu zaurawa ne masu shekaru sai Aisha kadai Allah yakara mata yarda ita kadai ya aura tana budurwa, shida daga cikin su kuraishawa ne, daya kuma daga cikinsu bayahudiya ce, sauran kuma daga cikin kabilun larabawa suka fito sannan kuma ya auri baiwa daya me suna mariya alkibdiyya Allah yakarea mata yarda, itace ta haifan masa Ibrahim, sarki makukus na askandariyya ne ya aikoma manzon Allah s.a.w da ita kauta, sai manzon Allah s.a.w yace: “lallai zaku bude garin misra wace kasace wacce ake kira da suna kirad, idan kuka bude ta ku kyautatawa mutanen garin domin suna da alkawari na kariya da kuma jika" (muslim ne ya rawaito hadisin). Sannan kuma manzon Allah s.a.w yakara cewa: “idan aka mallaka maku mutanen misra ku kyautata masu domin sunada alkawari na kariya da dangantaka damu" (musannaf Abdurrazzak) imam al zuhri yace: dangantaka ta bangaren mahaifiyar Isma'il wacce tayi hijira, kariya kuma ta bangaren Ibrahin dan Annabi s.a.w.

Auren da manzon Allah s.a.w yayi da wannan mataye masu yawa ya faru ne saboda abubuwa Kaman haka:

1. Ta fuskan sharia na addinin domin ya nuna ma mutane cewa haka halal ne a shari'ar musulunci misali auren sa da Zainab yar Jahshi Allah yakara mata yarda , domin larabawa gabanin zuwan musulunci sun haramta mutum ya auri matar da dansa na riko[13] ya aura saboda suna ganin cewa matar dan riko kamar matar dan cikin mutum ne, sai manzon allah s.a.w ya aureta domin ya lallata wannan abunda suke tunani, Allah madaukaki yana cewa: “lokacin da Zaid y agama biyan bukatar sa da ita na aure sai muka aura maka ita saboda kada muminai su

[13] Da ana kiran zaidu da suna zaidu dan Muhammad kafin Allah ya haramta jinginan yaro cikin ayar suratul ahzab, ayata 5

kira ganin haramci na auran matar dan riko bayan sun sakesu, kuma al'amarin Allah ya kasance abun aikatawa ne" (suratul ahzab ayata 37)

2. Ta fuskar Siyasa domin maslahar da'awar sa da lallashin zukatan sababin musulunta ko kuma wanda ake lallashi don su shigo musulunci da kuma jawo hankulan sauran kabilu, manzon Allah s.a.w ya aura daga cikin manyan kuraishawa da manyan kabilu na larabawa, irin wannan uslubin ne ya umurci sahabbai da koyi dashi, manzon Allah s.a.w yana cewa ga Abdurrahman dan Auf lokacin daya aikeshi zuwa ga mutanen Daumatul Jandal: "idan suka yi maka biyayya to ka auri yarinyar sarkin su" (tarik al dabary 2/126)

Cl.Cahan[14] yana cewa: me yuwa dasu daga cikin yanayin rayuwansa sunyi tasiri a cikin mu, hakika kitanin na wani sani na tabbatar da sha'awar manzon Allah s.a.w na abubuwan duniya bayan ya auri mataye tara bayan rasuwan matarsa kadija, sai dai irin wannan dangantaka ta aure an kullata ne domin wata siyasa wacce akayi nufin samun soyayyan wasu daga cikin manyan mutane, sannan kuma hankalin larabawa yana tabbatar da mutum ne idan yayi amfani da dabi'ar sa kamar yadda Allah ya halicceta.

3. Ta fuskar kulla zamanta kewa me daurewa tsakanin al'aumma misalign haka shine matayen wasu daga cikin sahabban wanda suka mutu wurin yada addinin musulunci wanda manzon Allah s.a.w ya aure su, dukda cewa sun manyanta ammaa hakan manzon Allah ya aure su dan rahama agaresu da kuma tausasa masu zukatansu da kuma karramawa garesu da mazajensu.

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[14] An haifeshi a shekara ta 1909 miladiyya, sannan yayi karatu a jami'ar sarbun daga bisani aka bashi karantar wa a makarantar yarukan yamma na faris, sannan ya zama malami a jami; ar sitrasbur a shekara ta 1945, cikin littafin abunda suka fadi akan musulunci na Imadun deen shafi na 126

Wata marubuciya yar italiya me suna (**L. Veccia Vaglieri**)[15] tana cewa cikin littafinta me suna kariya ga addinin musulunci: Muhammad yakasance tsawon shekarunsa saurayi me cikakken sha'awa na fidira wanda ake halittan dan adam dashi, duk da kasance y taso cikin larabawa wanda aure da suna tafarkin gina iyalai wanda zasu zama al'umma ya zama abu me wuyan samu cikin zamanta kewar su, aure sama da daya ya zama kamar ka'ida agunsu, sannan kuma saki abu ne me saukin gaske a gunsu, duk da haka Muhammad bai da mata sai mace daya wacce ake kira da suna kadija Allah ya kara mata yarda wacce ta fishi yawan shekaru a duniya sannan haka yazauna tsawon shekaru ashirin da biyu da ita kadai yana kuma matukar sonta, bai kara aure ba har sai da kadija ta rasu, sannan bayan yakai shekaru hamsin da haihuwa a duniya dukkanin aurensa dayayi yayi su ne da dalili na zamantakewa ko kuma siyasa hakan ya farune saboda burnish game da matan da ya aura shine karrama mata wanda suka siffato da tsoron Allah ko kuma dan samar da wata alaka na aure tare da wasu manyan kabilu na daban dan bude wata sabuwar hanya ta yaduwar addinin usulunci da hakan, idan aka cire Aisha Allah yakara mata yarda manzon Allah be auri wata budurwa ba ko dan kyau, taya mutum irin wannan za'a ce masa me yawan sha'awa? Mutum ne fa ba Allah ba, kuma burinsa na aure zai iya zama dan kwadayin samun yara wadda shine yasashi yin wasu sabbin aure….

Tumas **Carlyle**[16] marubucin harshin turanci yana cewa game dashi cikin littafin sa me suna jarumai: Muhammad bai kasance ba abokin sha'awa kamar yadda ake tuhumar san a zalumci da wuce gona da iri, mafi girman laifin da zamuyi da kuskure shine duk lokacin da muka kirashi da suna me yawan sha'awa, cewa bashi da wani buri wanda ya wuce biyan

[15] , cikin littafin abunda suka fadi akan musulunci na Imadun deen
[16] , cikin littafin abunda suka fadi akan musulunci na Imadun deen

bukatarsa yaji dadi, bahaka bane! Bashi da alaka da neman jin dadi ta ko wani yanayi.

WASU DAGA CIKIN AYOYI DA HADISAI WANDA SUKE NUNI GAME DA MANZONCIN SA DA ANNABTAR SA S.A.W

CIKIN AYOYIN ALKUR'ANI:

Allah ubangijin mu madaukaki yana cewa: "**[Muhammadu be kasance ba uban wani daga cikin mazajen ku, sai dai ya kasance manzon Allah ne kuma cika makon Annabawa**]" (suratul ahzab ayata 40)

Hakika Annabi Isa amincin Allah ya tabbata agareshi yayi bishara da annabtar Muhammad s.a.w cikin littafin injila, Allah madaukaki yace: **"a lokacin da Isa dan Maryam yace yaku bani isra'ila ni manzon Allah ne zuwa gareku, me gaskatawa ga abunda yake gaba gareni na attaura sannan kuma me bishara da zuwan wani manzon bayana me suna Ahmad"** (suratul saffi ayata 6)

Sannan Allah madaukaki ya kara cewa**: "wanda suke bin manzo kuma annabi wanda bai iya karatu ba ko rubutu wanda suka sameshi a rubuce a wurinsu cikin attaura da injila, yana umurtansu da kyakyawan aiki sannan kuma yana hanasu da aikata munanan aiki kuma yana halatta musu dadadan abubuwa yana kuma haramta musu abubuwan kazanta sannan kuma yana sauke masu nauyin dake kansu da kuncin da suke kai ya ayyukan bauta, lallai wanda sukayi imani dashi suka karfafashi da taimaka masa sannan kuma sukabi hasken da aka saukar masa lallai wannan sune masu rabauta"** (suratul a'araf ayata 157)

Daga cikin hadisai masu tsarki:

Fadansa s.a.w: "lallai misali da sauran annabawan da suka gabani kafin ni Kaman misalign wani mutum ne wanda ya gina

gida sai ya kawata shi da ado sai yabar wani wuri na dutse a wani lungu sai mutane suka rika zuwa wurin suna zagayeshi yana basu sha'awa suna cewa: me yasa baka sanya wannan dutsen ba? Sai yace: nine dutsen kuma nine cika makon annabawa" (buhari da muslim ne suka rawaito hadisin)

Daga cikin littattafan da aka saukar daga sama wanda suka gabace mu:[17]

An karbo hadisi daga Ada'u dan Yassar yace: “na hadu da Abdullah dan Amru dan Aas Allah ya kara masu yarda sai nace masa: bani labarin siffofin manzon Allah s.a.w na cikin attaura? Sai yace: Allah mabuwaye, na rantse an siffata shi cikin attaura da wasu siffofin da suke cikin alfur'an cewa "ya kai wannan annabi lallai mun aiko ka a matsayin me sheda da bishara da gargadi da kuma kariya ga wanda basu iya rubutu ba da karatu, kai bawana ne kuma manzo na, ya kiraka da suna me dogaro sannan bame tsaurin hali ba da daure fuska kuma bame hayaniya ba a kasuwa, kuma bame sakawa ba ga wanda ya masu mummunan aiki da mummuna ya kasance me yafiya da gafartawa, bazan kasha shi har sai ya mikar da karkatacciyar hanya dashi, kuma zai rika fadin la'ilaha illallah, kuma zan bude idanuwar makafi dashi da kuma kunnuwan kurame da zuciya rufaffiya" (buhari ne ya rawaito hadisin)

Birusfur Abdul Ahad dawud yana cewa[18]: nayi kokarin yin dogaru cikin muahadarata akan wasu sashi na littattafai masu tsarki, bazan tafi zuwa ga bugun latiniyya ba ko igrikiyya ko

[17] Saboda makaranci yasani cewa bawai muna tabbatar da ingancin abunda muka kawo bane cikin attaura da injila kawai mun kawo su ne dan su zama dalilai akan yahudawa da kiristoci

[18] Cikin littafin me suna Muhammad a cikin littattafai masu tsarki wanda burusfur ya wallafa/ Abdul ahad ya kasance bayahude

aaramiyya ba, saboda hakan zai kasance cikin littafin da bubu su, zan tsaya akan wasu daga cikin nassoshi na kalmonin wannan aka inganta watsasu cikin kungiyar littafai masu tsarki na kasar burtaniya, bari mu karanta kalmomi nasu zuwa wanda suka zo cikin littafin "safar na biyu" daga cikin attaura (babi na goma sha takwas, jumla na 18) “zan fito masu da wani annabi daga cikinsu kamar kai sannan zan sanya maganata cikin bakinsa"

Idan wannan aya bai tabbatu akan Muhammad ba to bazata samu wurin tabbatuwa ba, saboda Annabi Isa karan kansa bai taba ikirarin cewa shi ake nufi da wannan ay aba har abada, hatta mutanensa mabiyansa hawariyawa sun tafi akan irin wannan ra'ayi sun kasance suna jiran dawowan annabi Isa karo na biyu saboda annabtarsa ya tabbatu, har yau wannan abu ne tabbatacce" cewa fitowan annabi isa na farko baya nuni akan abun da wannan aya ta kunsa a dunkule cewa" zan fitar da annabi daga cikinsu kamar ka" sannan kuma dawowan annabi isa karo na biyu bazai dauki ma'anar wannan kalmomi ba … kuma annabi Isa kamar yadda cucinsa sukayi imani da cewa zai dawo ne a matsayin alkali ba me sabon shari'a, kuma "wanda akayi alkawri shine wanda zaizo da sabon sharia a hannunsa na dama"

A wurin neman tabbaci game da wanene annabin ds akayi alkawari, annabta da aka jingiwa Musa itace cikin ko wani yanayi ne ma dai zai tamaka sosai duk lokacin da muke Magana akan " hasken Allah wanda zai wanzu me zuwa daga Faran "watan duwatsun garin makka" sa'annan kalmomin da sukazo cikin attaura cikin babi na (33) jumla na (2) yana nassanta akan Magana me zuwa Kaman haka: “sai ubangiji yazo daga sina, ya bayyanan masu daga sa'ir, tsakanin dawatsun garin makka, tare dashi akwai mutane masu tsarki dubu goma, kuma a hannunsa na dama akwai shari'ar mutanensa, a karkashin wannan babu wani annabi cikin bani isra'il harda Isa wanda yake da alaka da da garin makka saboda hajara tare da danta Isma'il sune suka rika tai koma a tsakanin garin makka daura da rijiyan bawai, sune

wanda suka zauna a garin makka a karon farko (safaruttakwin, babi na 21, jumla na 21)

Ya auro mhifiyarsa daga garin misra, sannan daga tsatson yaronsa na farko me suna adnan aka samu larabawa wanda suka zauna a tsakanin duwatsun faran watan garin makka, sannan kuma Muhammad wanda kwa yasani shine wanda yazo daga cikin yaran Isma'il da dansa Adnan, daganan sai annabi ya bayyana a wannan wuri na dutsen faran watan garin makka sannan ya shiga garin makka da mutum dubu goma masu tsarki muminai sannan yazo da shari'a zuwa ga mutanen sa, yanzu shin bawannan bane wanda siffofin nan sukafi dacewa akansa?

Dalilai daga cikin injila

Akwai dalilai dayawa cikin Injila wanda suke bayani akan zuwan Annabi Muhammad s.a.w a dalilai na bayyane ko kuma anbaton wasu daga cikin ayyukansa.

Littafin yuhana: (20-25)

20: Ya gasgata sannan kuma beyi inkari ba, yana me tabbatarwa dacewa: <<bani kadai bane almasihu>>

21: sai suka tambaye shi: << yakenan za'ayi? Kai ne Iliyya?>> sai yace: << bani bane!>>, << ko dai kaine annabin da muke jira?>> sai ya basu amsa dacewa: <<a'a bani bane>>

22: sai sukace: << kai wanenen, domin mu kai amsan sakon zuwa ga wanda suka aiko mu? Me zakace game da kanka?>>

22: sai yace: << nine sauti wanda aka kira daga waje da cewa: ku snaya hanya mikakke a gaban ubangijin ku, kamar yadda annabi Ishaya ya fadi>>

24: wa'incan sune annaba wanda aka aiko daga cikin mutanen alfarrisiyyin,

25: sai suka dawo suna tambayan sa: <<idan bakai bane almasihu, kuma bakai bane Iliyya, kuma bakai bane Annabin da muke jira, to me yasa kake ka tsaya ga wannan addini?>>

Annabin da aka ambata cikin wannan nassoshi wanda suka gabata ba Annabi Isa bane, Annabi Muhammad ne s.a.w saboda Yuhana ya kasance yana kira da tsayawa cikin rayuwan Annabi Isa, kuma dukda haka ya kasance yana bishara da zuwan wannan annabi

(littafin Yuhana 16:14)

Daga cikin maganan Annabi Isah Amincin Alllah ya kara tabbata agareshi yace: “zan nema daga wurin Baba da ya baku (MU'IN) wanda zai tabbata daga har abada…."

Kalmar MU'IN a injila itace BERIKLITUS, ko BARAKLIT, ko BARAKLUN..

Wannan kalama tana nufin "**AHMAD**" cikin alkur'ani wanda suna ne na Muhammad s.a.w kamar yadda yazo cikin suratul saffi

Bara mu kara kawo wani dalili cikin Injila (Barnaba 122, 16-80) cewa lallai Isa Amincin Allah ya kara tabbata agareshi yace: “saboda Allah zai dagani daga kasa kuma da sannan zai canja abun kallon makiraita yadda koma zai rika tunanin nine aka kashe, tattare da haka lokacin da mafi sharri mamaci zai mutu zan zauna acikin wannan yanayi na wulakanci a dokan kasa na lokai me tsayi har zuwan Muhammad manzon Allah me

tsarki kafin wannan makircin da akamun mummuna zai kau akaina.[19]

Kamar yadda ya kara zuwa har wayau cikin Injila Barnaba babi na 39[20]: lokacin da aka halitta annabi Adam ya tsaya da kafansa sai yaga wani rubutu akan iska kamar rana anrubuta “la'ilaha illallah Muhammadur rasulullah" sai dan adam na farko ya karbi wannan abu ya shafa aidonsa yace: Allah yayima wannan rana albar wanda wannan mutumi zaizo a cikinta.

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[19] Daga cikin littafi me sunan abunda suka fadi game da musulunci na Imadud deen Kalil, shafi na 93

[20] Cikin littafin Muhammad yayi nasara sannan isa beyi asara ban a Abdul mu'addy addalaty

Wasu daga cikin dalilai na hankali wanda suke nuna gaskiyar manzoncin manzon Allah da annabtar sa s.a.w

1. Manzon Allah Muhammad s.a.w ya kasance mutum wanda be iya rubutu ba ko karatu cikin mutane wanda basa rubutu ko karatu, mutane yan kadan ne a cikin su zaka samu sun iya rubutu da karatu, hakan ya faru ne saboda kada wani me shakka yayi shakkan wannan wahayin da aka saukar masa, yana me tunanin karya ne soboda me yuwa ne ya zama littattafan da ya wallafa ko kuma shi ya zauna ya kirkiro dakansa, Allah madaukaki yana cewa: [baka kasance ba gabaninsa kana karanta wani littafi ko kuma ka rubuta shi da hannunka, da kuwa mutane gurbatattu sunyi juya baya daga garesa]. (suratul ankabut ayata 48)

A haka ne yazo da abunda ya gagari larabawa da su zo da kwatankwacin sa, dukda iya sihirinsu da fasahar su wurin Magana amma ya kasance gagara badau tabbatacce har abada, ya kasance mu'ujizan sa itace alkur'ani wanda aka saukar masa, manzon Allah s.a.w yana cewa: “babu wani daga cikin annabawa face anbashi mu'ujiza wanda mutane zasuyi imani dashi, ni mu'ujizan da aka bani itace wahayin da Allah ya saukar mani,kuma ina fatan nafi sauran annabawan yawan mabiya dashi ranan alkiyama" (buhari da muslim ne suka rawaito hadisin).

Dukda kasance war mutanen sa sunyi fice gun fasaha na magana hakika alkur'ani ya kalubalance su da suzo da kwatankwacin sa suka kasa, sannan ya kara kalubalantar su da suzo da surah daya kacal shima suka kara, Allah madaukaki yace: [idan kun kasance cikin shakka na abunda muka saukar akan bawan mu to kuzo da sura daya irinsa sannan ku kira wanda zasuyi maku sheda wand aba Allah ba idan kun kasance masu gaskiya (23) (suratul bakara ayata 23)

Basu kadai ne ba aka kalubalanta akan zuwa da kwatankwacin alkur'ani an kalubalenci duniya baki daya duk wanda yaga zai iya, Allah madaukaki yace: [kace idan ka mutane da aljanu zasu hadu dan su kawo kwatankwacin wannan alkur'ani bazasu taba iya kawowa ba koda kuwa shashin sun a agazawa shashi akan haka (88)]. (suratul isra'I ayata 88)

2. Dogewar da manzon Allah s.a.w yayi wurin ci gaba da da'awar sa duk da abunda da ya same shi na cucarwa daga wurin mutanen sa wanda yakai ga har sun bada umurni da akashe shi s.a.w dan akawo karshen wannan da'awa tashi, amma dukda haka ya kara samun kwarin gwewa da dogewa wurin kira zuwa ga wannan sabon addini wanda aka aiko shi dashi sannan kuma yayi hakuri akan dukkanin abunda zai same shin a wahala da gajiya da kalubalen da mutanen sa zasu yi masa cikin hanyarsa na yada addinin Allah madaukaki, da ba gakiya bace da'awar sa da tuni ya watsar da ita saboda tsoro akan rayuwansa da kansa na halaka saboda ababen da yata gani daga mutanen san a himmar halaka shi da yakan da'awarsa, **dakta M.H DURRANI**[21] yana cewa: lallai irin wannan karfin imani da juriya irin wanda Muhammad yayi amfani dashi cikin tafiyarsa har yaci nasari ta karshe, ya kasance dalili bayyananne akan gaskiyar da'awar sa, saboda da ace acikin zuciyar sa akwai dan shakka dan kankani da bai iya tsayawa ba a cikin birni me yawan zafin rana na tsawon shekaru ashirin, shin akwai wani dalili bayan wannan na nuna gaskiyar wannan da'awa cikakke me hadafi kuma tsayayye har Abadan cikin zukatan mutane, wannan abubuwa sune suka bayar da daman cin nasarar na dindin din, sannan kuma suke kara tabbatar da cewa lallai wannan mutumi manzon Allah ne na gaskiya, wannan shine annabin mu Muhammad s.a.w wanda

[21] Ya gudanar da rabin rayuwan sa a matsayin fada na cocin Inkaltira daga shekara na 1939 miladiyya zuwa 1963 miladiyya daga baya ya musulunta, an samu hakan ne daga cikin littafin abunda suka fadi akan musulunci na Imadud deen Kalil, shafi na 106-107

ayoyin da suke bayani akan siffofinsa yan kadan ne amma ya kasance abun milasali ne cikakke wurin alheri da falala, kuma matattaran gaskiya da iklasi, lallai rayuwan sa da tunaninsa da gaskiyan sa da dogewan sa da takawansa da kwazonsa da akidarsa da abubuwan da ya aiwatar dukkanin wa'innan dalilai ne akan gaskiyar annabtar sa, duk wani mutumin da zai karanci rayuwansa da sakon sa a tsanake da sannu zai shaida cewa lallai shi manzo ne na gaskiya daga Allah, kuma lallai alkur'an daya zo ma mutane dashi littafi ne daga Allah da gaske, dukkanin wani marubuci ko kuma me binci me hankali wanda yake da niyyar nemo gaskiya a bincikensa lallai zai isa zuwa ga wannan hukunci.

3. Abune na bayyane wanda kowa yasani cewa duk wani dan adam a dabi'arsa yana son jin dadin rayuwan duniya irin su kudi da ababen ci da sha na alfarma masu dadi da kuma aure, Allah madaukaki yace: [an kawatama mutane son mataye da yara da dukiyoyi na daga zinari da azurfa da dawakai da dabbobi da gonakai, wannan ababe dukkanin su ababen more rayuwan duniya ne, a wurin Allah makoma me kyawu take (14) (suratu al'imran ayata 14)

Sannan kuma dan adam yana kokari matuka wurin neman wannan ababe na more rayuwan duniya ta hanyoyi daban daban, wasu suna nema ta hanyan halaliya wasu kuma ta hanyar haram suke nema, idan mun san haka sai muce manzon Allah s.a.w a farkon da'awarsa mutanen sa sun bijiro masa da amsa alkawarin tara masa dukkanin ababen more rayuwan duniya sannan kuma suka masa alkawarin aiwatar masa da dukkanin ababen daya lissafo masu yanaso, sukace idan yanason shugabanci ne zasu bashi shugabanci, idan aure yake so to zasu aura masa macen da tafi kowa kyau, idan kuma kudi yakeso zasu bashi da sharadin yabar wannan sabon addinin da yake kira zuwa gareshi, sai ya basu amsa cikin natsuwa wanda ubanjiginsa ya sanya masa cewa: “bazan iya abrin wannan da'awa taw aba koda kuwa zaku

rika kunna mun rana ne tana gasa akan hakan" silsilatul sahiha 1/194

Da ya kasance mara hadafi meyin da'awa dn rayuwan duniya Allah ya tsare shi da haka s.a.w da ya amshi wannan alkawari da mutanen sa suka bijiro masa dashi ya ribaci wannan dama saboda abunda suka bijiro masa dashi shine mafi kololuwan abunda dan adam yake wahalan nema na burinsa na duniya, **Dakta M.H DURRANI**[22] yana cewa: manzon Allah s.a.w yayi hakuri da juriya gajiya da wahalhawu na shekaru goma sha uku a makka ba tare da yabar wannan aiki na da'awarsa ba, sannan kuma yayi shekaru takwas a madina ba tsayawa[23], yayi hakuri da juriya cikin dukkanin wannan shekaru wani abu be furgita shi ba yasa yabar wannan aiki nasa ya kasance mutum me tabbatacciyan zuciya, na dagewa wurin cimma hadafin sa da matsayarsa, mutanen sa sun bijiro masa da cewa zasu bashi shugabanci akansu sannan kuma zasu tattara masa dukkanin arzikin kasar su a karkashin kafansa idan ya bara wannan kira da yakeyi zuwa ga addinin musulunci da yadashi, ya kawar dakai daga dukkanin wannan ababe na jin dadin duniya ya zabi makwafin haka daga garesu da su taimake shi wurin yada da'awar shi saboda me yasa yayi haka? Dole ne mutum yayi tunani me zurfi idan yanason kaiw aga amsan wannan abu.

4. Abu ne sananne cewa duka wani wanda yahau shugabanci ko sarauta cewa dukkanin arzukin kasar da mutanen kasar suna karkashin sa ne da masa hidima, sai dai Muhammad s.a.w yasan cewa gidan duniya ba wurin dawwama bace, an karbo hadisi daga Ibrahim dan alqamah daga Abdullahi yace: manzon Allah

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[22] Ya gudanar da rabin rayuwan sa a matsayin fada na cocin Inkaltira daga shekara na 1939 miladiyya zuwa 1963 miladiyya daga baya ya musulunta, an samu hakan ne daga cikin littafin abunda suka fadi akan musulunci na Imadud deen Kalil, shafi na 105-106

[23] Abunda ya tabbata daga manzon Allah s.a.w ya zauna a garin madina ne na tsawon shekary goma

s.a.w ya kwanta akan tabarma sai tayi masa sheda ajikinsa, sai nace mahaifi na da mahaifiyata fansa ne agareka ya manzon Allah me yasa bazaka bamu umurnu ba mu hadama katifa dindi memeyi wanda zaka rika kwanciya akanta, sai manzon Allah s.a.w yace: "ban kasance ba acikin duniya sai Kaman matafiyi wanda ya samu inuwan karkashin bishiya ya zauna dan ya huta ya tashi yaci gaba da tafiyar sa" (sunan altirmizi)

Annu'umana dan Bashir Allah ya kara masu yarda yana fadi akansa cewa: "hakika naga manzon ku s.a.w bashi da dabino koda irin mara kyau din nan ne sosai wanda zai cika cikinsa dashi. (muslim ne ya rawaito hadisin)

An karbo hadisi daga Abi huraira yana cewa: “iyalan gidan Muhammad s.a.w basu taba koshi na kwana uku ba a jere har yabar duniya. (buhari da muslim ne suka rawaito hadisin) dukda cewa yankin larabawa baki daya suna yin addinin sa suna karkashin mulkinsa shine sababin duk wani alheri wanda ya sami musulmai amma dukda haka wani lokaci baya samun abincin da zai ishe shi, Aisha matarsa Allah yakara masa yarda tace: “manzon Allah s.a.w ya siya abinci daga wurin bayahude sai yabashi rikansa na yaki jingina zuwa wani lokaci ya kawo masa kudin say a amashi rigansa" (Buhari ne ya rawaito hadisin)

Wannan baya nufin bazai iya samun abunda yake so bane, bahaka abun yake ba domin kuma an kasance ana tara masa dukiya da alheri a gabansa a masallaci baya tashi daga wannan zama har sai ya raba wannan dukiya da kayayyaki ga mabukata miskinai da fakirai, kuma hakika sahabbansa sun kasance masu dukiya sannan kuma sun kasance suna rigegeniya wurin masa hidima da dukiyoyin su suna siyan masa abubuwa masu tsada da alfarma dan yayi amfani dashi amma manzon Allah s.a.w yasan hakikanin duniya sai yace: “wallahi rayuwan duniya ba komai bace akan rayuwan lahira face misalin yatsan da dayan ku zai

sanya cikin ruwan teku yaga me zai dibo masa daga cikin ruwan" (muslim ne ya rawaito hadisin)

Wata mata me suna **Lady E. cobold**[24] tana cewa cikin littafinsa me suna aikin haji zuwa makka (**Landan 1934**): duka cewa Muhammad s.a.w ya kasance shugaban yankin larabawa baki daya, amma beyi tunani akan taken ba, sannan kuma beyi tunani ba akan abun da zai samu nan gaba na arziki, ya tsaya ne a yanayinsa a sunan manzon Allah, sannan kuma a matsayin me hidma ga musulmai, yakasance yana wanke kayansa da kansa sannan kuma ya gyara takalmin sa dakansa, mutum me karamci kamar iska wanda fakiri baya taba zuwa gunsa nema face yasamu, kuma abunda yake dashi cikin mafiya yawan lokaci bashi dayawa baya isansa.

5. Yakasance wasu lokuta abubuwa na faruwa wanda suke bukatar saukan wahayi akansu dan yayi bayanin hukuncin haka ko kuma gaskiyar al'amari wanda wannan lokacin da zai zauna yana jiran saukar wahayi zai zauna ne cikin bakin ciki da damuwa saboda rashin saukar wahayi, misali akan haka shine labarin kage da aka kirkira aka jinginawa Aisha matarsa Allah ya tsareta daga aikata haka, wannan al'amari ya taba mutuncin manzin Allah s.a.w amma dukda haka ya zauna tsawon wata wahayi be sauka ba kuma ga makiyans anan sai Magana suketayi akan al'amarin yana yada al'amarin da sunan cin mutuncin manzon Allah s.a.w har zuwa lokacin da wahayi yasauka ya barrantar da matarsa daga wannan karya da tuhuma da akayi mata, da manzon karya ne da tuni ya kirkiri mafita ga wannan abu alokacin sa sai dai yakasance baya Magana dason zuciyar sa.

6. Be dau kansa ba a matsayi sama dana dan adam, manzon Allah s.a.w yakasance bayaso amasa wani mu'amala wacce take nuni ga girmamawa, Anas dan Malik Allah yakara masa yarda yana cewa: babu wani mutum da suke so sama da manzon Allah

[24] Cikin littafin abunda suka fadi akan musulunci na Imadud deen kalil

s.a.w, sai yace: "sun kasance idan sun ganshi basa mike masa saboda sunsan baya son haka." (sunan altirmizi)

W. Irving[25] yana cewa akansa: dukda irin nasarar da manzon Allah s.a.w ya samu na karfin sojoji besanya masa girman kai ba ko kuma ruduwa da hakan, hakika yakasance ne yana yaki domin musulunci badan wata maslaha ba tashi na kansa, yaksance yaka kyaman idan ya shiga wuri mutanen wurin su mike masa ko kuma su tsawaita wurin masa maraba , idan yakasance yanada wani burin a kafa daula me girma to bata wuce daular musulunci, kuma hakika yayi mulki acikinta na adalci sannan kuma beyi tunanin sanya shugabancin yazama nagado ga iyalansa.

7. Saukan wasu ayoyi wanda suke zarginsa ko kuma masa hukunci akan wani abu daya aikawa a karan kansa s.a.w misali:

- Fadin Allah madaukaki: **[yakai wannan annabi damme yasa zaka rika haramtama kanka abunda Allah ya halatta maka kana me neman yardan matayenka, Allah yakasance me gafara kuma me jin kai (1)]** (suratul tahrim)

Hakan ya faru ne saboda manzon Allah s.a.w ya haramtama kansa shan zuma saboda wasu matayensa, sai hukunci ya sauka daga ubanjigin saboda haramtama kansa dayayi na abun da Allah ya halatta masa.

- Da fadin sa madaukaki: **[Allah ya yafe maka dan me yasa zaka masu izini tun kafin kasan masu uziri nagaskiya dana karya acikinsu]** (suratul taubah ayata 122)

Hakika Allah ya hukuntasa cikin wannan aya saboda gaggawan da yayi na amsan uzirin makaryata daga cikin munafikai wanda basason fita yakin tabuka sai ya yafe masu fita daga bashi uzirinsu batare daya bincika ba dan gano mai uzirin gaskiya da karya daga cikin su.

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[25] Mutumin yamma dan kasar amerika, Cikin littafin abunda suka fadi akan musulunci na Imadud deen kalil

- Da fadin sa madaukaki: **[be kamata ba ga annabi daya amshi kudi ba akan fursunonin yaki har sai ya kafu a doron kasa yayi karfi, kuna masu son kalkelin duniya shi kuma Allah yana sonku da lahira Allah yakasance mabuwayi ne kuma me hikima (67) badan litattafin Allah ba daya gudana akan haka da azaba me girma ya shafeku sakamakon abunda kuka amsa (68)]** (suratul anfal ayata 67-68)
- Aisha Allah yakara mata yarda tace: “da ace manzon Allah yana boye wani abu cikin abunda Allah ya saukar masa da ya boye wannan aya" **[kana boye abu aranka wanda Allah zai bayyana shi kuma kana tsoron mutane bayan Allah shi yafi cancanta da kaji tsoro]** (sahihul buhari da muslim)
- Da fadin sa madaukaki: **[baka da mallakin komai cikin al'amuransu….]** (suratu al imran ayata 128)
- Da fadin sa madaukaki: **[ya daure fuska kuma ya juya baya (1) saboda makaho yazo masa (2) waya sanar kadai cewa kila ya tsarkaka (3)]**. (suratu abasa ayata 1-3)

Da ace manzon Allah s.a.w meson zuciya ne da da'awarsa Allah ya tsare shi daga hakan da wannan ayoyi da ake hukuntasa acikinsu ba'a samesu ba cikin alkur'ani.

Lightner[26] yana cewa cikin littafinsa me suna addinin musulunci: wani lokaci Allah madauka ya saukar da wahayi mai zafi wanda yake hukunta manzon Allah s.a.w don ya juwa wa wani mutum fakiri kuma makaho baya dan yayi Magana da wani mutum me arziki cikin manyan mutanen makka, hakika wannan wahayi ya yadu dukda haka, da ace manzon Allah yakasance kamar yadda wawayen kiristoci suke siffantashi ne da ba'a samu wannan ayoyi ba a cikin alkur'ani.

[26] Me bincike a harshin turanci, yasamu shedar karatu na digiri na uku a fannin shari'a da falsaf da lahut, Cikin littafin abunda suka fadi akan musulunci na Imadud deen kalil

8. Zai iya zama cikin dalilai masu karfi akan gaskiyar annabtar sa da sakonsa abunda yazo cikin suratul masad wanda yazo da hukunci kai tsaye da shigamwuytan baffan sa Abi lahab, hakika wannan sura ta sauka ne a farko farkon da'awarsa s.a.w, da ya kasance meson zuciya cikin da'awarsa bai fadi wannan hukuncin ba da gaggawa saboda baffan nasa zai iya musulunta daga karshe!!!

Dakta Gary Milller[27] yanan cewa: wannan mutumi Abi lahab ya kasance yana kiyayya ga musulunci kiyayya me tsanani wanda takai yana bin Muhammad s.a.w duk inda yaje dan ya rage kimar abun da manzon Allah s.a.w yake fadi, idan yaga manzon Allah s.a.w yana Magana da bakin mutane sai ya jira bayan yagama ya tafi sai ya rika tambayansu me Muhammad yace maku? Idan yace maku fari ne to baki ne, sannan idan yace maku dare ne to rana ne, abun da yake nufi shine ya sabawa dukkanin abunda manzon Allah s.a.w ya fada sannan ya sanya ma mutane shakka cikin abunda yafada masu, tun kafin mutuwar abu lahab da shekaru goma sura tasauka cikin alkur'ani me suna suratul masad wacce wannan surah tana tabbatar da cewa abu lahab wuta zai tafi kai tsaye, ma'ana cewa abu lahab bazai taba musulunta ba har yamutu.

Sannan cikin wannan shekaru goma abunda abu lahab yake aikatawa shine zuwa yakeyi gaban mutane yana ce masu: "Muhammad yana cewa ni bazan taba musulunta ba kuma wuta zan shiga, to ni yanzu ina me sheda maku cewa zan shiga musulunci yanzu na zama musulmi !! me kuke gani game da haka? Shin Muhammad gaskiya ne abunda yake fadi ko kuma karya yake yi? Shin wahayin da ake saukar masa daga Allah ne?

[27] Ya kasance babban me kira zuwa ga addinin kiristanci a Canada daga baya ya musulunta ya zama babban me kira zuwa ga musulunci, ya kasance cikin manyan malamai masu ilimin Bible, a cikin littafin sa me suna 'alkur'an al muzahhal' aka dauko wannan magana

Sai dai abu lahab bai samun daman aikata hakan ba dukda cewa duk abunda yake aikatawa yana kokarin sabawa manzon Allah ne s.a.w, sai dai bai iya saba mas aba cikin hukuncin wannan aya. Ma'anar kamar labarin yana cewa ne: lallai annabi Muhammad s.a.w yana cema abu lahab ne baka sona ko sannan kana son ganin baya na ko? Shikenan kana da damar warware wannan maganar nawa! Sai dai bai iya aikata hakan ba tsawon shekaru goma!! Be musulunta sannan be nuna alamun musulunci ba a tattare dashi, shekara goma ya samu dama ya ruguza musulunci cikin minti daya! Saboda wannan Magana ba maganar Muhammad bace wahayi ce daga wanda yake da ilimin gaibu, sannan yasan cewa Abu lahab bazai taba musulunta ba.

Tayaya Muhammad zai sani cewa Abu lahab abunda ke cikin suran nan zai tabbata akansa idan ba wahayi bane daga Allah??

Tayaya zai sani tsawon shekaru goma cewa abunda ya fadi gaskiya da baisan cewa hakan wahayi bane daga Allah??

Kafin mutum ya sanya wannan kalubalantar me hatsari sai yasan cewa lallai wannan abun dayake fadi wahayi ne daga Allah.

[Hannaye biyu na Abi lahabi sun halaka kuma shima ya hakala (1) dukiyansa da abunda ya mallaka basu amfanar dashi dakomai ba(2) zai shiga wuta me ruruwa (3) tare da matar sa asha dame kwarmato (4) a wuyanta akwai igiya daga wutan masad (5). (suratul masad ayata 1-5)

9. Sunan Ahmad yazo cikin daya daga cikin ayoyin alkur'ani maimakon sunan Muhammad cikin fadin Allah madaukaki: **[lokacin da annabi Isa dan Maryan yace yaku bani isra'ila ni manzon Allah ne zuwa gareku ina mai gasgatawa ga abunda yake gabana na attaura sannan kuma ina me bishara da zuwan wani manzo wanda zaizo a bayana me suna Ahmad alokacin daya zo masu da dalilai bayyanannu sai sukace wannan sihiri ce a fili (6)]** (suratul saffi ayata 6) da yakasance

meson zuciya cikin da'awar sa da wannan suna ba'a sameshi ba cikin alkur'ani.

10. Addininsa s.a.w bai gushe ba yananan har yau, sannan mutane basu gushe ba suna shiga wannan addini da adadi masu yawa sannan kuma suna masa tasira akan sauran addinai, dukda kokarin da akeyi na dakushe wannan addini da kudi da jik, da ci gaban kokarin da akasan masu addinin dashi na yada shi wanda kokarin masu son ruguzashi ta hanyar bata masa suna da makamantan haka baya tasiri akansa hakan be kasance ba face cewa ubangiji madaukaki yayi alkawarin kare wannan addini cikin fadin sa cewa: **[lallai mu muka saukar da wannan alkur'ani sannan kuma mu zamu kareshi (9)]** (suratul hijri ayata 9)

Th. Carlyle mawallafi cikin harshen turanci yana cewa[28] akan Muhammad s.a.w: shin kun taba gani tsohon rayuwanku cewa mutum makaryaci zai samar da addini me cike da ban mamaki? Saboda ba bazai iya gina gida ba daga fasassun bulo ba! Saboda idan bashi da ilim kayan gina bazai iya gina gida ba wanda zai tabbata ya wanzu har zuwa sama da karni goma sha biyu (karni shine tsawon shekaru dari) wanda miliyoyin rayuka suke rayuwa aciki ba da tuni ya riga ya ruguje an manta dashi ma, nasani cewa dole mutum ya rika tafiya akan dokoki da ka'idoji makukar yana son mutane su amshi manufar sa.. karyan masu yada tatsuniya da munanan abubuwa akansa don rudan mutane su fatar dasu dashi.

Haddan alkur'ani da mutane sukeyi cikin zukatansu daga wananan al'umma zuwa masu biye masu bayan kariyan da Allah yabashi, saboda haddansa da tilawarsa (yawan maimaita shi) da neman sani akansa da kuma karantar dashi yana daga cikin ayyukan da musulmai suke kwadayi akansa dayin rigegeniya

[28] Cikin littafin me suna abunda suka fadi akan musulunci na Imadud deen Kalil, shafi na 123

akansa dan samun dacewa da da alheran da manzon Allah ya fadi akn haka dacewa: “mafi alherinku shine wanda ya karanci alkur'ani kuma ya karantar dashi". (buhari ne ya rawaito hadisin)

Hakika anyi kokari wurin ganin anyi kari ko rage wani abu cikin alkur'ani ko kuma canza wani kalma daga cikisa ko haruffansa amma hakan yaci tura saboda saurin gane hakan da akeyi da kuma gane cewa wannan fa ba ayar alkur'ani bane.

Amma hadisan manzon Allah masu tsarki wanda shine madogaro na biyu a cikin musulunci an kiyayeshi ne ta hanyar mutane wanda aka yarda dasu adilai wanda suna bada lokacinsu wurin bibiyan hadisan manzon Allah s.a.w, sai suka tabbatar da ingantattu cikin hadisan sanna suka bayyana wanda basu inganta ba a cikin su, sannan sukayi Magana akan hadisan da aka kirkira aka jingina su zuwa ga manzon Allah s.a.w, duk wanda ya koma cikin littattafan hadisi wanda suka kebantu da bada himma akan haka zai san hakika wannan kokari da gudun mawa tasu wurin kiyaye dukkanin hadisan da suka tabbata daga gareshi s.a.w da kuma kawar da shakka cikin ingancin abunda ya tabbata daga gareshi s.a.w.

Micheal Hart yana cewa cikin littafinsa me suna bibiyan da karantar mutanen shekarun farko da suka gabata[29]: hakika Muhammad s.a.w ya assasa da yada wani addini me girma a duniya, sannan kuma ya kasance daya daga cikin manya manyan shuwagabannin duniya wanda suka iya siyasa[30], cikin wannan zamani bayan shudewar karni goma sha uku da mutuwarsa, tasirin sa be gushe ba yana da karfin sa da kwarjini.

[29] Mutumin amerika ne ya samu shahadu da yawa akan ilimin zamani da kuma shahadar digiri ta uku akan ilimin yanayi daga jami;ar barnasun a shekara ta 1972, yana daya daga cikin malaman da ake dogaro dasu a ilimin physic, an samo wannan Magana ne cikin Cikin littafin me suna abunda suka fadi akan musulunci na Imadud deen Kalil

[30] Mu kuma muna cewa yafi wuce dukkanin abunda suke siffatashi dashi

11. Gaskiyar ginshikin da manzon allah s.a.w yazo dashi kuma wanda ya dace da kowani zamani da ko ina cikin fadin duniya, da abubuwan da ake gani na sakamakon me kyau cikin aiki dashi, hakan yana shedar cewa lallai abund ayazo dashi wahayi ne daga Allah madaukaki, sannan kuma shin akwai wani abun da zai hana shi zama manzo daga wurin Allah madaukaki bayan an aiko da manzanni dayawa gabanin sa? Idan amsar itace babu abunda zai hana hakan faruwa a hankalce da kuma a shari'ance to dan me yasa ake inkarin annabtar sa da manzancin sa s.a.w ga mutane baki daya bayan annabtar annabwa daya ya tabbata gabanin sa?!

12. Lallai wasu daga cikin shari'o'I da dokoki wanda suka zo ta harshen manzon Allah s.a.w ta bangarorin zamantakewa da yakoki da auratayya da tattalin arziki da siyasa da bangaran ibadoji… da sauran bangarori wanda ya gagari wayewar dan adam daya zo da irinsa, duk wani me hankali baya aganin cewa tayaya za'ayi mutumin da me iya rubutu ba da karatu zai zo da irin wannan dokoki wanda ya tattaro komai cikin al'amarin rayuwan duniya? Shin hakan baya nuni akan gaskiyan annabtar sa da cewa lallai baya Magana daga zuciyarsa?

13. Manzon Allah s.a.w be fara kiran annabta ba da kuma bayyanar da da'awar sa sai bayan da yakai shekaru arba'in a duniya bayan yabar shekarun samartaka da jin karfi ajiki da kazar kazar zuwa shekarun girma da son hutuwa dayin abu sannu sannu, **(Th. Carlyl)**[31] yana cewa cikin littafinsa me suna jarumai:…… cikin abunda yake nuni akan karya masu da'awar cewa Muhammad ba annabin gaskiya bane cewa ya aiwatar da rayuwansa ta samar taka cikin rayuna na kwanciyar hankali (tare da kadija Allah ya kara mata yarda) beyi kokarin fito da wani abu wanda zai saman masa sanadin daukaka ba da kuma asanshi

[31] Cikin littafin me suna abunda suka fadi akan musulunci na Imadud deen Kalil, shafi na 124

a duniya da shugabanci… ace bai tashi neman mulki ba da tara abun duniya sai bayan girma yazo masa?.

(**R. Landau**)[32] yana cewa cikin littafin sa me suna musulunci da larabawa: burin Muhammad s.a.w be kasance kan abunda zai samu ban a riba, sannan tafiyar sa ba irin ta dujal bane wanda son rai ke cike acikinsa, da haka ne wasu daga cikin marubuta turawa suka jefesa da shi da cewa: manzon larabawa yana neman cin nasara ne cikin tabbatar da wasu manufarsa wanda ba'asansu ba, lallai iklasin da ya bayyanar da Muhammad s.a.w cikin isar da sakon da aka aikoshi dashi da irin imanin da mabiyansa sukayi dashi cikakke cikin wahayin da aka saukar masa da, wannan dukansu suna cikin abubuwan da zasusa duk wani me hankali da tunani ya daina tuhumar manzon Allah s.a.w da wani nau'I na yaudara cikin al'amarinsa saboda ba'a taba gani ba cikin tarihi abunda ya wanzu da yaudara tunda har yau musulunci be gushe ba yana samun karuwa da mabiya a cikin ko wani shekara da samun waye wa sama da ko wani addini a fadin duniya.

[32] Me warware shubuhohi na harshen turanci, malami na ilimin musulunci da arewacin afrika a cibiyar amerika na karantar Asiyawa a jami'ar faransico shekara na 1953/ Cikin littafin me suna abunda suka fadi akan musulunci na Imadud deen Kalil

ABUN DA SHAIDAWA ANNABI MUHAMMAD MANZON ALLAH NE YA KUNSA

1. Gaskatawa da cewa lallai annabtarsa ga mutane duniya ne baki daya, ba ta takaita bane dasu daga cikin mutane bane kawai ko kuma wani zamani banda wani, sakonsa zuwa ga mutane baki daya da duk wani zamani na duniya har zuwa tashin duniya, Allah madaukaki yana cewa: **[daukaka da girma ya tabbata ga wanda ya saukar da al furkan dan yakasance me gargadi ga mutanen duniya baki daya (1)]** (suratul furkan ayata 1)

2. Kudurce rashin kuskurensa cikin sakon da yake isar wa game da Allah madaukaki saboda fadin Allah madaukaki cewa: **[baya Magana daga zuciyar sa (3) maganarsa wahayi ne wanda ake saukar masa (4)]** (suratun najmi)

Amma sauran al'amuransa nashi na karan kansa shi mutum ne dan adam hukunce hukuncen sa game da haka suna kasance wa ne ijtihadi daga garesa wanda zai iya kuskure aciki ko dacewa akai, saboda fadin s.a.w: “lallai kuna kawumun sabanin ku domin yanke maku hukunci akai, zai iya yiwuwa wasunku sunfi wasu iya mayar da Magana sai ya bashi gaskiya dogaro da abun danaji daga gareshi, to duk wanda yabashi hakkin dan uwansa wanda yasan banashi bane to kada yaci domin wutace ya yanka masa" (sahihul buhari da muslim)

3. Kudurcewa cewa lallai aikosa da akayi rahama ce ga mutane baki daya, Allah madaukaki yace: **[bamu aiko ka face rahama da mutane baki daya (107)]** (suratul anbiya'I ayata 107)

Allah yayi gaskiya lallai shi rahama ne ta dukkanin ma'anar da rahama zai iya dauka, domin kuwa hakika ya fitar da mutane daga cikin bautan mutum irinsu zuwa bautan ubangijin mutane sannan kuma ya fitar dasu daga cikin zalumci na addinai zuwa

ga adalci na muslunci kuma ya fitar dasu daga cikin kunci na duniya zuwa cikin yalwa na lahira

4. Kudurcewa ta hakika da cewa lallai shine cika makon annabawa kuma mafificin su, babu wani annabi da zai zo bayansa ko kuma manzo, saboda fadin Allah madaukaki cewa**: [Muhammadu be kasance ba mahaifin wani mutum daga cikin ku shi yakasance manzon Allah ne kuma cika makon annabawa]** (suratul ahzab ayata 40)

5. Kudurce wa ta hakika da cewa lallai addini ya gama ciki dashi, babu kofar kari ko kuma rage wani abu cikin addini, saboda fadin Allah madaukaki cewa: **[a yau na cika maku addinin mku sannan ya cika ni'imata agareku sannan na yardan maku da musulunci ya zama addini agareku**] (suratul ma'ida ayata 3)

Wannan yana daga cikin abun lura dangane da karade komai na rayuwa da addinin musulunci yayi ta fuskar siyasa da tattalin arziki da zamantakewa da kuma halaye na gari, addini ne da dauka wanda ya kunshi dukkanin ma'anar haka, wani me kirkiran tunane tunane na turawa yana cewa game da haka me suna **Kwelem**[33] cikin littafinsa me suna (**aqidar musulunci, cikin shafi na 119-120**) cewa: hukunce hukuncen ayoyin alkur'ani bai takaita ba kawai akan bayanai kan farillai na ladabi dana addini …. A'a yakasance kundin tsarin mulki ga duniyar musulunci baki daya, kundun tsarin mulki ne wanda ya kunshi dukkanin tsari na kudi da kasuwanci da yaki da alkalanci da hukunce hukuncen da yashafi kisa da ciwuka , sannan kuma ya kasance kundun tsari na addini wanda dukkanin al'amuran addini ke tafiya akansa, wanda yazo da tsari daga kare kai zuwa kare lafiyar gabban jikin mutane, sannan kuma daga hakkin wanda ake mjulka zuwa hakkin kowanne daga cikinsu, daga amfanin

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[33] Cikin littafin me suna abunda suka fadi akan musulunci na Imadud deen Kalil

mutum shi kadai zuwa amfanin al'umma baki daya, daga kisasi ana duniya zuwa kisasa a lahira… dan gane da wannan alkur'ani ya banbanta da da littattafin kiristoci masu tsarki wanda babu komai acikin na ginshikai na addinin mafiya yawa ya kunshi labarai ne da kuma wasu abubuwa na aikin barna da dimuwa cikin al'amarin bauta.

6. Kudurcewa na hakika da cewa lallai manzon Allah s.a.w ya sauke alkawarin da aka daura masa daga gun Allah madaukaki, kuma ya isar da sakonsa da yima al'ummarsa nasiya, babu wani alheri face yayi umurni dashi, sannan kuma babu wani sharri face yayi hani ga aikatashi, saboda fadin sa s.a.w cikin hajjinsa na ban kwana, lokacin dayake yima mutane dubbanni kuduba: “ku saurara kuji shin na isar maku da sako? Sai sukace: eh ka isar mana sai yace: “ya Allah ka shaida" (sahihul buhari da muslim)

7. Kudurce da cewa lallai shari'arsa itace shari'ar da Allah ya yarda d ita daga bayan aikoshi, baza'a bautawa Allah ba shari'ar daba ita ba sannan kuma Allah bazai amsa wani addini ba bayan ita, sannan zayyima mutane hisabi ne da abuda ta kunsa, saboda fadin Allah madaukaki cewa: **[duk wanda ya yayi wani addini wand aba musulunci ba to baza'a amsa masa ba sannan ran tashin alkiyama zai kasance cikin masu asara (85)]** (suratu al'imran ayata 85). Da kuma fadinsa s.a.w cewa: "na rantse da wanda raina ke wurinshi babu wani mutumin da zaijini (ma'ana addinina zai isar masa) cikin wannan al'aummar bayahude ne ko kirista sannan yaki imani da abunda aka aikoni dashi face ya kasance cikin mutanen wuta" (muslim ne ya rawaito hadisin)

8. Yi masa biyayya s.a.w saboda fadin Allah madaukaki cewa: **"[duk wanda yayima Allah da manzon sa biyayya to wa'innan suna tare da wanda Allah ya masu ni'ima daga annabawa da siddiqai da shahidai da salihai, ya kautata kasancewa abokai ga wa'aincan (69)]**" (suratun nisa'I ayata 69)

Biyayya ga manzon Allah yana samuwa ne da aikata abubuwan da yayi umurni da aikatasu da kuma nisantar abubuwan da ya hana, saboda fadin Allah madaukai cewa: **“duk abunda da manzon Allah s.a.w yazo maku dashi to ku amsheshi sannan kuma abubuwan da ya haneku dasu ku hanu kuji tsoron Allah lallai Allah ya kasance me tsaninan sakamako (7)"** (suratul hashri ayata 7)

Sannan Allah yayi bayanin zunubin da ya rataya ga sabama umurnin manzon Allah s.a.w da cewa: **“duk wanda yake sabawa Allah da manzon sa sannan kuma yake ketare iyakokinsa za'a shigar dashi wuta wanda zai dawwama acikinta sannan kuma yana da azaba na wulakanci (14)"** (suratun nisa'i)

9. Yarda da hukuncin sa s.a.w da rashin juyawa abunda ya shar'anta baya saboda fadin Allah madaukaki cewa: **“ina me rantsuwa da ubangijinka bazasu tabayin imani ba har sai sun kawo maku hukunci cikin abun da suka samu sabani akai sannan kuma bazasu sami kunci ba a zuciyar su cikin abunda kayi hukunci da haka kuma su zama masu sallamawa akan hukuncin ka kai tsaye (65)"** (suratun nisa'I ayata 65)

Sannan kuma da gabatar da hukuncin sa da shari'arsa akan ko wani hukunci da shari'a da dokoki na tsaruka koma bayan nashi saboda fadin Allah madaukaki cewa: **"shin hukuncin jahilai suke so, wani bhukunci ne yafi na Allah kyau a wurin mutanen da suka mika wuya ga Allah suna masu sakankancewa dashi (50)"** (suratul ma'ida ayata 50)

10. Bin sunnarsa s.a.w saboda fadin Allah madaukaki cewa: **“kace masu idan kun kasance kunason Allah to ku bini Allah zai so ku kuma ya gafarta maku zunubanku Allah me gafara ne kuma mejin kai (31)"** (suratu al'imran ayata 31)

Da riko da sunnan sa da tsayawa akan abubuwan da ya aikata ba tare da kari ba, da sanyashi ya zama misali abin koyi, Allah madaukaki yana cewa: **“hakika manzon Allah s.a.w yakasance maku abun koyi nagari ga duk wanda yake kwadayin samun yarda Allah da dacewa dana ranan lahira sannan kuma ya anbaci Allah dayawa (21)"** (suratul ahzab ayata (21)

Bin manzon Allah da koyi dashi yana yana wajabata wa mutum sanin tarihin sa da karantar haka domin da sanin hakan ne zai iya koyi dashi, zainul abidin (Aliyu dan Husain dan Aliyu dan Abi dalib) Allah yakara masu yarda yana cewa: mun kasance muna karantar tarihin manzon Allah s.a.w kamar yadda muke karantar sura cikin alkur'ani. (albidaya wannihaya na ibn kasir 3/242)

11. Dukan manzon Allah s.a.w a matsayin da Allah ya dauke shi ba tare da wuce gona da iri ba cikin yabonsa ko kuma rashin darajashi saboda fadin sa s.a.w: “kada ku rika kurantani da yabona kamar yadda kiristoci suke kuranta dan Maryam, ni bakowa bane face bawan Allah dan haka ku kirani da bawan Allah kuma manzon sa" (sahihul buhari)
12. Yi masa addu'a duk lokacin da aka ambaceshi, saboda fadin Allah madaukaki cewa: **[lallai Allah da mala'ikunsa suna yin salati ga manzon Allah, yaku wanda kukayi imani kuyi masa salati meyawa (56)** (suratul ahzab ayata 56)
Da fadinsa s.a.w: “marowace shine wanda aka ambace ni a wurinsa bemun salati ba" (sunan al tirmizi)
13. Sonsa da kuma girmamashi da gabatar dasu akan son kowa a duniya, saboda yana da falala bayan nufin Allah wurin shiriyan mutane zuwa ga addinin na gaskiya wanda a wuyansa nasarar rayuwan duniya dana lahira ya ratayu, saboda fadin Allah madaukaki cewa: **“kace idan iyayen ku da yaranku da yan uwanku da matayenku da danginku da kudiyoyin ku wanda kuka tara da kasuwancin ku wanda kuke tsoron**

rushewar sa da gidajenku wanda kukaso sun kasance sunfi soyuwa agare ku sama da Allah da manzonsa da jihadi dan daukaka addinin Allah to ku saurara ku jira har al'amarin Allah yazo, Allah baya shiryar da mutane fasikai (24)" (suratu taubah ayata 24)

Kuma hakika manzon Allah s.a.w yayi bayani na ladan daya rataya akan sonsa cikin fadinsa ga wani mutumin daya tambayeshi cewa: ya manzon Allah yaushe ne tashin alkiyama? Sai manzon Allah s.a.w yace masa: "me ka tanadar mata? Sai mutumin yace ya manzon Allah ban tanadar mata da yawan sallah ba ko azumi ko sadaqa face kawai ina son Allah da manzon sa, sai manzon Allah s.a.w yace: "lallai kana tare da wanda kake so" (buhari da muslim ne suka rawaito hadisin)

Kuma acikin fadin sa s.a.w: "abubuwa uku duk wanda mutum ya kasance acikinsu to ya samu dandanon imani: ya kasance Allah da manzonsa su suka fi soyuwa agun mutum sama da komai, sannan kuma kaso mutum badan komai ba sai don Allah, sannan ka kyamaci komawa cikin kafurci bayan Allah ya tsiratar dakai daga ciki kamar yadda kake kyaman shiga wuta" (buhari da muslim ne suka rawaito hadisin)

Son manzon Allah s.a.w ya kunshi son duk wanda manzon Allah s.a.w yake son su Kaman iyalan bgidan sa da sahabbansa Allah yakara masu yarda, da kin duk wanda yaki su, da soyayya ga mutanen da yake sonsu da kuma kin mutanen da yake kin su saboda manzon Allah s.a.w bayason mutum sai don Allah sannan kuma baya kin utum sai don Allah shima.

14. Kira zuwa ga addinin sa da kokari wurin yada shi a tsakanin mutane, da isar dashi ga wanda bai isa gareshi ba, da raya sunnar sa ta hanyar hikima da kalamai masu dadi, ta hanyar sanar da jahili da kuma tunatar da wanda ya manta da taimakon me aiki da sunnar sa saboda fadinsa madaukaki cewa: **"kayi kira zuwa ga tafarkin ubangijinka cikin hikima da dadadan**

Magana, sannan kuma kayi jayayya dasu da abunda yaki me kyau" (suratun nahli ayata 125)

Da kuma fadin manzon Allah s.a.w cewa: "ku isar akai na koda da aya daya ne" (buhari ya rawaito hadisin)

15. Bayar da kariya a gareshi da kuma sunnar sa ta hanyar kawar da dukkanin abubuwan da aka jingina masa wanda ya barranta daga dasu da kuma bayyana gaskiyar sag a wanda besan hakan ba, shikuma kariya ga sunnar sa da da'awarsa ta hanyar mayar da duk wani abu wanda aka kirkiro aka mayar dashi kamar hadisin sa wanda makiya musulunci dayi masa makirci sukeyi.

16. Riko da sunnar sa saboda fadin manzon Allah s.a.w cewa: "kuyi riko da sunna ta da sunnar kalifofina shiryayyu, ku matse ta dakyau da hakoran dasashin ku, sannan kashedinku da sabbain abubuwa, dukkanin wani abu da aka kirkira bidi'a ne, kuma dukkanin bidi'a bata ne" (musnad na Imamu Ahmad)

JAWABIN KARSHE

Bari mu rufe wannan littafi namu da maganar wani mawaki dan faransa me suna "Lamartin" wanda yake Magana akan girman Muhammad yana cewa[34]:

(ba'a taba samu ba cikin tarin dan Adam, ko anki ko anso misalin irin wanan himma kololiya, hakika ta kasance himma wacce tafi ikon mutum, da itace yayi maganin bata wanda yayikatanga tsakanin mutum da mahaliccinsa, da itace yake isar da mutum ga Allah ya kuma isar da Allah ga mutum, kuma dashi ne yake dawo da tunanin bautan Allah mai shiryarwa da tsarki a tsakanin zamani na hayaniyan bautan gumaka wanda mutane suke bauta mawa a wannan lokaci, ba'a taba samu ba gabanin haka mutumin da ya tashi da wani aiki wanda yake wuce ikon dan adam ba da irin wannan hanyoyi.

A karshe, ba'a taba samun wani mutum ba kafin haka wanda yayi nasaran tabbatar arziki yalwatacciya kuma wanzajje a duniya baki daya ba, saboda bayan kasa da karni biyu na bayyanan musulunci sai gashi imani da shiriya ya mamaye dukkanin yankin larabawa, sa'annan ya yaki kasar farisa da karsan da kasashen da suke tsakanin teku biyu da kasar indiya ta yamma da syriya da kuddanin arewacin kasashen afrika da kasar spaniya da yanki na kasar faransa dukkanin su da sunan Allah dan daukaka addinin musulunci.

Idan muka duba irin wannan namijin aiki da yayina bijinta da samun nasaran abunda yake buri wanene zamu iya nunawa a wannan zamani namu cikin tarihi wanda zai iya kwatanta kansa da Muhammad s.a.w? wa'innan manyan na tarihi sun kirkiri ci gaba ne kawai da dokoki na tsarin mulkin su kadai wanda abunda ya kunsa bai wuce yanayin tsarin ofis ba wanda

[34] Cikin littafin musulunci da kiristanci na Alfat Aziz al samad

suke ganin sa a matsayin babban aiki wanda suke tankaho dashi agaban duniya.

Shi wannan mutumin ba sojoji kawai ko dokoki ko shari'a kawai ya jujjuaba kawai ya jujjuwa miliyoyin mutane wanda suka kai sulusin mutanen duniya a wannan lokaci, idan muka duba dukkanin sharudda wanda auna girman mutum akansa sai mu tambayi kawunan mu shin akwai wanda yafi Muhammad girma kuwa?

Hakika fikiran Allah daya ne wanda yayi kira gareta a tsakiyan jarumai da tsaface tsaface da munanan aiki ya yaduwan gumaka ya kasance mu'ujiza ne a karon kansa. Ya samu nasara da gaggawa na furtata wacce take rugu rugu da dukkani wani me bautan gumaka kuma ya kunna wuta cikin sulusin duniya, laillai hakurinsa akan cucarwan da aka masa na tsawon shekaru goma sha biyar a garin makkah[35] da hakurinsa kan wautan mutanen sa da juriya dasu har ya zama kamar abun yankan su dukkan wannan abu akan ci gaba da da'awansa ne.

Na fanshe ka da mahaifiyata a mahaifina ya manzon Allah, na yarda kuma nasan cewa ban baka hakkin ka yadda yadace nabaka, sannan ban cika maka hakkinka ba yadda ka cancanta cikin wannan littafi, abunda aka rubuta acikinsa ba komai bane face ishara da takaitaccen jawabi game da wannan manzo me girma wanda ya nitsar da mushrikai a baya kuma bai gushe ba yana nutsar dasu cikin kowani zamanin masu son zuciya da yima duniya biyayya, dabin sha'awa irinta dabbobi wanda take kai mutane zuwa ga bautan dan Adam.

Ina fata da rokon Allah daya sanya wannan littafi ya zama gayara da abubuwan da aka cusa na batanci ga wannan mutuminme daraja, kuma ya zama mabudi ga neman Karin sani

[35] Abunda ya tabbata daga manzon Allah shine ya zauna agarin makkah na tsawon shekaru goma sha uku ne bas ha biyar ba

game da wannan mutumi me girma wacce yake nuni zuwa ga alheri da tsawatar wa ga dukkanin wani sharri, wanda kuma ake daukar maganar sa da ayyukansa a matsayin tshari'a da tsare tsare wanda yake kai mutum zuwa ga yardan Allah madaukaki da aljannarsa, sannan kuma kada mubar zamanin koyi dabin iyaye da kakanin wanda aka gina shi akan rashin ilimi a bayan mu idan mun shude, kuma ya sanya farkon mu ya zama ginanniya akan ilimi da kiyayewa da kuma tunani akan abunda muke son kwarewa akai da kuma aiki dashi.

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