BILAL DAN RABAHA

YADDA MUSULUNCI YA YAKI KABILANCI DA BANBANCIN LAUNIN FATA A TSAKANIN MABIYANSA

الإسلام ومكافحة التمييز العنصري بلغة الهوسا
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Dr. Abd Ar-Rahman bin Abd Al-Kareem Ash-Sheha

د. عبد الرحمن بن عبد الكريم الشيحة

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Na fara da sunan Allah me rahama me jin kai.

Godia ta tabbata ga Allah ubangijin talikai, tsira da amincin Allah sa tabbata ga annabin mu Muhammad da iyalansa da sahabbansa.

A cikin wani zamani wanda jahilci da rayuwa irin na namomin daji ya yadu, wanda mai karfi yake cinye mara karfi a cikinta, a wannan lokaci an bautawa gumaka kuma an ci mushen nama sannan kuma aka rika aikata alfasha, da kuma yanke zumunci sannan banbance banbance irin na kabilanci da launin fata ya yadu matuka, sannan kuma aka kasa mutane zuwa ga darajoji ko wace kaso tanada nata irin siffofi da matsayi wanda aka kirkira a nasu tsammanin, har wayau dai a wanaan lokaci mai karfi ya zalumci mara karfi, me kudi yaci dukiyan talaka kan karfi sanna wasu mutane suka rika bautama wasunsu, duniya ta haskaka da aiko manzon Allah tsira da amincin Allah sutabbata agareshi wanda da'awarsan da ta yadu kamar yadda wuta ke cin bushashen katako wacce wannan da'awa tashi ta canza wannan ababen zalumci da shirkan da suka yadu a tsakanin mutane a wannan zamani, sannan na sama suka dawo kasa ya rushe son zuciyan da yawa, daga cikinsu sunyi kiyayya da hakan da duk wani wanda yakasnce azzalumi mecin dukiyoyin mutane da zalumci duka wannan ya farune saboda shari'ar tauhidin daya zo da ita wacce ta kunshi raba mutum daga bautan wanin Allah, wanda sakamakon haka ya kunshi raba zukatan mutane da duk wani ikon mallaka wacce take haifar da bauta, shari'a wacce mafarinta take yaki da jahilci da haramta aikata alfasha na boye dana zahiri, shari'a wacce ta haramta zalumci da keta sannan kuma ta soke dukkanin wannan kazon mutane zuwa gida gidan da ya yadu tsakanin mutane da kuma duk wani tsari wana ya kunshin nuna banbance banbance na kalar fata ko jinsi

ko dangantaka, shari'a wacce ta ajiye mutum a matsayin da mahaliccinsa yakeso yagansa na girmamawa da kuma tsamoshi daga kaskanci da wulakanci wacce take mayar dasu bayi ga wasu mutane ko kuma hadimansu da kuma bashi cikakken hakkokinsa wanda azzalumai suka kwace masa iyan shan jini.

Gabanin aiko da manzon Allah s.a.w mutane sun kasance suna bautan mutum dan uwansu ko kuma dutse wanda aka mai siffan wani abu ko kuma katako wanda aka sassaka shi, mutum yakasance yana bautan dan uwansa mutum saboda wani tsari na zulumci da akayi wannan tsarin ko na kudi ko kuma na zaman takewa wanda zai iya halaka kansa don kare karamansa sai musulunci ya yaki dukannin wata doka ko kuma tsari irin wanna ta zalumci wance take raba al'umma gida gida wasu sunfi wasu daraja a zaman takewa, manzon Allah s.a.w yazo sai yace: "yaku mutane ku saurara kuji lallai ubangijinku daya ne sannan kuma mahaifinku daya ne, ku sani cewa babu wani fifiko na balarabe akan wanda ba balarabe ba, haka kuma babu wani fifiko na wanda ba balarabe ba akan balarabe ko kuma jan mutum akan bakin mutum sai da tsoron Allah"[1]

Hakika ya kasance a cikin littafin burhamiyyin na mutanen indiya sun tabbatar da fifiko a tsakanin mutane gwargwadon launinsu da aslin wurin halittansu, suna cewa Burhama (watan Babban Allansu) ya halittaci mutanen Burhamiyyin daga bakinsa, sannan ya halicci mutanen kashtariyyin daga gabar zira'in hannunsa, sai kuma mutanen faisa'iyyin daga ciyyansa, su kuma mutanen sudara'iyyin daga diddigen kafarsa, littattafansu ya kasance ya raba aikin ko wani bangare cikin wannan bangarorin, sai yasanya wanda sukafi kowa datti da kazaman cikinsu sune wanda suke daga rubabben cinyansa da

[1] Duba cikin littafin musnadi na Imamu Ahmad, mujalladi na biyu, shafi na 361, hadisi lamba na 8721, da kuma cikin littafin sahih wattargib hadisi lamba 2963.

kafansa wannan sune kaskantattun bare cikin bangarorinsu wanda ba'a basu wani aiki sai aikin kaskanci ba'a haliccesu ba sai dan suyima su burhamiyyun hidima.

Haka suma magabata daga cikin yunan da romawa suka kudurce cewa su an halicce su ne daga wani sinadari wanda ya banbanta da sinadarin halittan sauran mutane wanda suke kiransa da Al'barbar, wannan Magana kuwa ta nuna banbanci tsakanin halittu babban malaminsu na falsafa me suna Aristo shine yafadi haka yadda yake tabbatar da cewa[2]: lallai Allolin sun halicci mutane ne iri biyu, nau'i na farko sune wanda aka basu cikakken hankali da zabi wanda sune Yunan wanda aka halicce su da wannan siffofin cikakku don su zama shuwagabannin mutane da khalifofinsu a doron kasa, sai kuma nau'i na biyu wanda aka haliccesu da karfi kawai da sauran abun da dangantaka kai tsaye da jiki wannan nau'i sune ake kira da Barbarawa watan duk wanda baya cikin Yunan kenan, an haliccesu ne da wannan siffa mai rauni don wasunsu su zama bayi masu yima nau'in mutane zababbu hidima.

Kamar yadda yahudawa da nasara suka kasance kafin zuwan musulunci suna ganin cewa lallai mutanen Allah zababbu suna da wani irin daraja da fifiko wanda suka banbanta dashi akan sauran mutane, sun kasance suna kallonsu a matsayin wasu irin halitta ta daban wanda suka banbanta da sauran halittu shiyasa suke kallon wanda basu ba a matsayin kaskantacce, wanda suke kiransu da sunan Al-Juwim wannan suna ko suka nufin duk wand aba bayahude ba kenan wanda ma'anar sunan shine kafirai da maguzawa da majusawa masu najasa…….!!! Anasu mahangan wannan mutane sun cancanci a bautar dasu da yin hidima ga sauran mutanen watan yahudawa saboda kasancewar su kaskantattu tun wurin halitta, Hakika Allah madaukaki ya bayyana hakan acikin alkurni inda yace: "daga cikin yahudawa

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[2] Duba cikin littafin siyasa na Aristo

akwai wanda idan ka bashi ajiyar dukiya masu yawa zai dawoma da kayanka sannan kuma daga cikinsu akwai wanda idan ka bashi ajiyar Dinari daya kacal bazai dawoma dashi ba, hakan kuwa ya faru ne saboda suna cewa babu hisabi tsakaninsu da wanda ba bayahude ba idan suka zulumce shi, hakika hakan karya ce kawai suke yima Allah dagangan alhali suna sane".[3]

Malam Ibn kasir yana cewa karkashin tafsirin wannan aya: " Abun da yasa suke inkarin hakkokin mutane shine sun kasance suna cewa mu a addinin mu bamu da wani zunubi ko laifi cikin cinye dukiyoyin bare wanda sune Larabawa wanda ba yahudawa ba, lallai Allah ya halatta mana hakan".

A nasu mahangan suna daukan sauran mutane wanda basu ba yahudawa akan cewa Allah ya haliccesu ne dan su masu bauta, sai Allah madaukaki yace yana mai bayyana gaskiyar halittansu da cewa basu da wani banbanci da sauran mutane kawai wannan abunda suke fadi zallar son zuciya ce da burace burace irin nasu: " Yahudawa da Nasara sunce su yaran Allah ne kuma su yafi so, to kace masu idan kun kasance yaran Allah don me yasa Allahn yake maku azaba akan zunubanku, baku kasance ba sai mutane cikin mutanen da ya halitta, Allah yana gafartama wanda yaso ne kuma ya azabtar da wanda yaso, ga Allah ne mulkin sammai da kassai da abunda ke tsakaninsu yake, kuma lallai gareshi makoma take".[4]

Suma larabawa haka suka kasance kafin zuwan musulunci suna ganin cewa sune cikakkun mutane wanda kuma ba balarabe ba wanda suke kira da suna (ajamawa) wulakantaccen mutum ne kuma kaskantacce, sai manzon Allah s.a.w ya bayyana masu kuskuren wannan Aqida tasu da kuma batan wannan tunani nasu bai tsaya a haka ba kadai ya kuma sanya masu maganarsa

[3] Suratu al'imran ayata 75
[4] Suratul ma'ida ayata 18

ya kasance fitila wanda zasu rika koyi dashi wurin mutunta wanda basu ba da kuma rashin wulakantashi akan koyarwan shari'ar mjusulunci wacce tazo don kawar da wannan banbance banbancen kabilanci da kuma rarrabuwar kawuna, an karbo hadisi daga Abdullahi dan Umar Allah yakara masu yarda yana cewa: manzon Alla s.a.w yana cewa: " na gani a cikin mafarki garken tumaki dayawa bakake wanda fararen tumakai masu yawa suka shiga cikinsu" sai sukace menene fassaran wannan mafarki naka ya manzon Allah? Sai yace: "ajamawan mutane zasuyi hadaka daku cikin addininku da dangan takarku" sai suka ce: ajamawa ya manzon Allah?!! Sai yace: da ace imani ya kasance rataye akan tauraron me suna saraya saboda nisanshi sai mutanen daga cikin ajamawa sun riske shi kuma sai mutane sunyi matukar farin ciki dasu".[5]

Mutane ma'adanai ne, sannan ko wani jinsin mutum yanada irin nasa baiwa wanda Allah yake kebance shi dashi a dabi'ance irin na dan adam bawai banbanci na asalin halitta ba ko kuma kirkira, cika da kamala na Allah ne shi kadai kawai, shi kuma nakasa da aibi sifface ta dan adam babu wanda ya tsira daga nakasa da aibi cikin mutane sai Annabawa da manzanni kawai amincin Allah ya kara tabbata agaresu. Hakika wannan karantarwa ta manzon Allah s.a.w tayi tasiri cikin zukatan musulmai ta yadda suka fara yin adalci ga abokanan zamantakewar su wand aba kabilansu ba da kuma yimasu mu'amala me kyau kamar yadda wannan karantarwa ka tazo dashi, wani dan mai fatauci cikin kuraishawa yana cewa lokacin yana wurin Amru dan Aas naji manzon Allah s.a.w yana cewa:[6] " za'ayi tashin alkayama lokacin da rumawa (turawa) suka kasance sunfi yawa cikin mutane" sai Amru yace masa: ka tabbatar da abunda kake fada kuwa? Sai yace ina fadin abunda naji ne daga bakin manzon Allah s.a.w sai Amru

[5] Duba cikin littafin mustadrak akan sihihaini, mujalladi na 4, shafi na 437
[6] Duba cikin littafin sahihu muslim, mujalladi na 4, shafi na 2222

dan Aas yace yana mai gasganta maganar wannan mafatauci da kuma bashi dalili akan haka: idan kace haka lallai sunada siffofi guda hudu kamar haka: sunfi sauran mutane hakuri a lokacin faruwar fitin, da kuma saurin farga bayan faruwar musiba, sannan sunfi kowa saurin daukan fansa bayan an far masu, kuma sunfi kowa tausayi wurin taimakawa ga miskini da maraya da kuma mai rauni sannan kuma siffa nasu ta biyar wacce take da kyau sosai bayan wa'innan hudun shine lallai shuwagabannin su basa zalumtar su). Muslim ne ya rawaito hadisin.

Manzon Allah s.a.w ya zo ne don ya yaki wannan mummunar aqida ta nuna banbanci tsakanin mutane, iyanci ya kasanci a cikin dokokin farko farko a shari'ar sa yakasance iyanci mai zaman kansa ga dukkanin mutane babu wani banbanci a tsakaninsu a karkashin tsari da dokokin shari'a wanda ya aiwatar dasu sannan kuma khalifofinsa wanda suka zo bayansa suma suka aiwatar kamar yadda manzon Alla s.a.w ya aiwatar shima, ta yadda suma basa banbancewa tsakanin mai mulki da kuma wanda ake mulka ko kuma tsanakin me kudi da talaka.

Anas Allah ya kara masa yarda yana cewa wani mutum mazaunin misira yazo wurin Umar dan khaddab sai yace masa: ya shugaban musulmai ina neman kariyanka daga zalumci, sai Umar yace masa lallai ka nema kariya daga me aikin kare mutane!!

Sai yace munyi tserereniya da yaron Amru dan Aas-wanda yakance daya daga cikin shuwagabannin da Umar ya nada shugabanci a masar- sai na wuce shi sai ya rika duka na da bulala saboda hakan, yana mai fadin cewa: Ni dan masu daraja ne!!!

Sai Umar ya rubutama Amru dan Aas sako yana umurtansa da yazo shi da yaron nasa a tare, da suka iso sai Umar yace ina wannan mutumin masar din nan daya kawomun kara? Dauki

bulala ka rama dukan dayama sai yadau bulala yana rama dukan da yaron Amru dan Aas yayi masa, a daidai lokacin Umar yana cewa ka duki yaron masu daraja kaima!!

Sai Anas yace: wallahi a lokacin daya rama bulalan nasa muma muna son dukansa, bai daina dukansa ba har sai da mukayi fatan ya rabu dashi haka.

Sai Umar yacema wannan mutumi sanya bulalar akan saikon Amru dan Aas, sai wannan mutumin yace ya shugaban muminai: bashi bane ya duke ni yaronsa ne ya duke ne kuma na rama dukan dayamun, sai Umar yace: yaushe zaku mayar da mutane bayinku alhali iyayensu sun haifesu masu yanci, sai Amru dan Aas yace ya shugaban muminai wallahi bansan ya duke shi ba kuma "dan Abdulhakam" bai kawomun kara ba watan wannan mutumi wanda yaron Amru dan aas ya zalumta.

Haka kuma alkur'ani yazo yana mai kira da daidaito a tsakanin mutane da sanya ko wani mutum da dan uwansa a matsayi daya babu wani banbanci tsakininsu ta bangaren fifikon halitta bakinsu da farinsu, matansu da mazansa ko kuma balarabe da wand aba balarabe ba wanda mazon Allah ya tabbatar da hakan a tsakaninsu, sai Allah madaukaki yace: "yaku mutane kuji tsoron ubangijinku wanda ya halicce ku daga rai daya sannan ya halittan ma wannan rai mata daga jikinsa sanna ya samar daga wannan miji da mata mutane dayawa mata da maza, kuji tsoron Allah wanda kuke rokonsa bukatunku sannan kuke sada zulumtanku dominsa…"[7]

Asalin mutane da dangantakarsu daya ne sannan zuwaga mutum daya suke komawa gabaki dayansu watan Adam Amincin Allah ya kara tabbata a gareshi, kamar yadda ubangijin mu madaukaki ya bayyana haka inda yake cewa: "lallai misalin Annabi Isa a wurin Allah Kaman misalin Annabi

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[7] Suratun nisa'I ayata 1

Adam ne wanda Allah ya halicceshi daga kasa sannan yace masa kasance sai ya kasance".[8]

Sai kuma Allah yasanya Annabi Adam ya zama asali na yaduwan mutane a doron kasa, Allah madaukaki yana cewa: " kuma daga cikin Ayoyinsa ya halicceku daga tabo sai gashi kun zama mutane kunata yaduwa"[9]

Kowani mutum daga Uwa da Uba daya aka samar dasu, saboda haka ne kuma babu wani banbanci a tsakanisu ta wurin asali ko kabila, farkon mutumin da Allah madaukaki ya fara halitta shine Annabi Adam s.a.w mahaifin mutane baki daya sannan aka halicci matarsa Hauwa'u mahaifiyar mutane baki daya daga jikinsa sai tsatso da dangankatar mutane ta fara daga tsakaninsu har zuwa lokacin da Allah zai karar da halittu baki daya yayi tashin alkiyama, idan haka ne farkon kowani mutum dan me yasa wasu zasu rika yima wasu alfari sannan a kaskantar da shashi akan wasu shashi, da kuma bautar da wasu akan wasu ko kuma wasu su rika wulakanta wasu bayan asalinsu daya ne, manzon Allah s.a.w yana cewa: "lallai Allah madaukaki ya shafe maku kazamar halayen jahiliyya na alfari da girman kai da alfahari da iyaye a tsakaninsu, mumini mai tsoron Allah da fariji mai sabon Allah da mutane baki dayansu yaran Annabi Adam ne shi kuma Annabi Adam daga tabo aka halicce shi".[10]

Kuma Allah madaukaki yana cewa: "mutane basu kasance face al'umma guda daya sa'annan suka rarrabu musulmai da kafirai, badan Kalmar Ubangijinka ba da ta gabata na cewa bazai azabtar da kowa ba har sai bayan an isarma da kowa hujja da kuma cewa na jinkirta komai zuwa lokacinsa da tuni yayi

[8] Suratu al'imran ayata 59
[9] Suratun rum ayata 20
[10] Duba cikin littafin musnad na Imamu Ahmad, mujalladi na 2, shafi na 361, lamban hadisi na 8721, da kuma littafin sahihul jami'u lamba na 5482

hukunci a tsakaninsu cikin abunda suka rarrabu zuwa gareshi".[11]

Saboda haka dukkan wanda aka haifeshi cikin mutane da kuma wanda za'a Haifa nan gaba duk asalinsu mutum daya ne farkonsu sun kasance akan addini guda daya da kuma harshe daya amma bayan sun yawaitu sai suka rarrabu a doron kasa suka watsu a fadin duniya sai yakasance sakamakon haka wanda ya zama wajibi a dabi'ance shine asamu banbancin yaruka da kalan fata da dabi'u a tsakaninsu saboda tasirin wuraren zama akansu sai wannan sabanin da aka samu a tsakaninsu ya haifar da banbanci a salo na tunaninsu, da salo irin na rayuwa da kuma addini, saboda haka ne Allah ya aiko musu da manzanni dan su mayar dasu zuwa ga asalinsu na farin wanda shine bautan Allah shi kadai ba tare da abokin tarayya ba, Allah madaukaki yace: "Hakika mun aika da manzanni ga kowace al'umma akan cewa su bautawa Allah sannan su nuisance bautan dagutai, daga cikinsu akwai wanda Allah ya shiryar dashi sannan kuma daga cikinsu akwai wanda bata ta tabbata akansa, kuyi yawo a cikin kasa zakuga yadda karshen masu karyata Annabawa ya kasance".[12]

Lallai addinin musulunci bai damu da banabncin mutane ba na zahiri wurin halitta …… saboda manzon Allah s.a.w yana cewa: " tayu kaga cewa wani mutum mara kyawun fata buzuzu kamar kura gashi tufafinsa tsofaffi sunji jiki wanda zaka mutane suna kawar dakansu daga kallonsa saboda wulakantar dashi, da zaiyi rantsuwa da allah wallahi sai Allah ya barrantashi daga wannan rantsuwa dayayi (misali da zayyi rantsuwa cewa za'ayi abu kaza to sai anyi wannan abun saboda darajan daya ke dashi da kuma girmamawa a wurin Allah".[13]

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[11] Suratu yunus ayata 19
[12] Suratun nahli ayata 36
[13] Duba cikin littafin mustadrak akan sahihaini, mujalladi na 4, shafi na 364

Sanna kuma manzon Alla s.a.w ya kara cewa a wata ruwaya: " zata yiwu kaga wani mutum buzu-buzu wanda mutane suke koransa daga kofofinsu saboda wulakanta shi wannan mutumi da zayyi rantsuwa da Allah sai Allah ya barrantashi daga wannan rantsuwa nashi". Muslim ne ya rawaito hadisin.

A lokacin da ya zama ana samun wasu mutane sunayin amfani da banbancin mutane ta wurin fata ko kuma jini ko jinsi wurin yada wannan mummunar aqida tasu ta nuna banbanci tsakanin mutane na cewa wasu sunfi wasu daraja ko kuma wasu Allah ya halicce su ne dan suyima wasu bauta, sai musulunci ya toshe wannan hanyar tasu ta yadda yayima mutane bayanin dalilin daya sa aka samu banbancin kalar fata da dabi'a da zamanta kewa a tsakanin mutane yan Adam yadda yake cewa: " lallai Allah madaukaki ya halicci Annabi Adam ne daga kamu na tabo wanda ya tattaro nau'in kasa baki daya saboda haka ne sai iyan Adam suka fito kwatankwacin kasa wani baki wani ja wani fari wani kuma mai ruwan daurawa wani kuma tsakanin haka, sai ka ga wani mai tausayi da saukin hali wani kuma kaganshi mara tausayi mai mugun hali, wani mutumin arziki wani kuma mutumin banza”.[14]

Mutane baki daya agun Allah basu da bambanci ta bangaren kalar fatarsu ko kuma gari duka mutane daya suke agun Allah sai abu daya ne wanda zai bambantasu a wurin Allah wannan abun kuma shine kusancinsu ko kuma nisansu gareshi a wurin bauta da bin dokokinsa wanda ya shar'anta da kuma abubuwan da zasu gabatar na alherai da ciyar da al'ummarsu gaba, Allah madaukaki yana cewa: " yaku mutane lallai mun halicce ku daga namiji da mace sannan muka sanya kuka zama al'ummomi da kabilu dan ku samu sanayya a tsakanin ku, hakika wanda

[14] Duba cikin littafin sahihi na ibn hibban, mujalladi na 14, shafi na 29, lamban hadisi na 6160

yafi wani acikinku a wurin Allah shine wanda yafiku jin tsoron Allah, lallai Allah ya kasnce masani ne mai bada labara".[15]

Allah yasanya mutane sun zama al'ummoni kala daban-daban da kabilu daban-daban badan fifita wata al'umma ba akan wata ko kuma fifita wata kabila akan wata bane yasa yayi haka yayi wannan banbantawan ne dan hakan ya zama hanya ta samun sanayya da kuma gane juna a tsakanin ku, kamar misalin iyalan gida mutum daya kowa da sunansa domin sani da kuma banbance juna dashi.

Allah madaukaki yana cewa: "Hakika mun karrama dan adam sannan muka hore mai abun hawa akan kasa da kan ruwa, sannan muka azurtashi da dadaden abubuwanci kuma muka daukakashi akan dayawa daga abubuwan da muka halitta hakikanin daukakawa".[16]

Wannan karramawar ta shafi kowani dan Adam ba'a kebance wasu jinsi ba anbar wasu jinsi ko kuma wasu mutane banda wasu.

Allah madaukaki yana cewa: " shine wanda yasanya ku kalifofi a bayan kasa kuma yasanya wasu su zama sunada daraja akan wasu"[17]

Dukkanin mutane an haliccesu ne dan bauta ga Allah da kuma raya kasa da ikon Allah ba'a kebence wasu ba sannan kuma da sauke wajibin daya rataya akan mutane na kasance warsu kalifofi tsakaninsu da Allah madaukaki acikin wannan ayar, yasanya banbanci ne a tsakaninsu wurin arziki da yanayin halitta da kyawu da yanayi da launin fata ba banbanci bane na asalin halitta ta wurin Uba kamar yadda Allah ya bayyana hakan cikin fadunsa: "mune muke raba masu abubuwan

[15] Suratul hujurat ayata 13
[16] Suratul isra'I ayata 70
[17] Suratul an'aam ayata 165

rayuwansu a duniya, kuma muka daukaka darajar wasunsu akan wasu dan wasunsu su rika yima wasunyi ayyuka (suna biyansu)".[18]

Karkashin wannan daidaito da addinin musulunci ya tabbatar dashi mutane suna masu daidaito cikin wannan ababe Kamar haka:

❖ Kare hakkokinsu na rayuwa ba tare da nuna banbancin launin fata ba ko jinsi ko asali, da kuma jin dadi da rayuwa na yanci karkashin dokoki na musulunci wanda ya banbanta da iyanci kai tsaye wacce bata da dokoki irinta dabbobi wanda duniyar mu ta yau take dandana sakamako mara dadi kasancewar mutane sun tsunci kawunansu a tsakanin wasu mutane wanda mafiya yawansu basusan iyayansu ba saboda yaduwar aikin assha da samun cinkoso a gidajen yari da mujirimai masu laifin daban daban na sata ko kuma aikata mummunan dabi'a cikin al'umma.........da dai sauransu , Manzon allah s.a.w yana cewa: " yaku mutane kusani cewa Ubangijinku daya ne, kuma mahaifinku daya ne, dan haka ku sani cewa babu wani fifiko ga balarabe akan wanda ba balarabe ba ko kuma banbanci ga wanda ba balarabe ba akan balarabe, ko falala ga jan mjutum akan bakin mutum sai da tsoron Allah (ne kawai wani yake fin wani falala)".[19]

❖ Mutane daidai suke a gaban hukuncin Allah babu banbanci a tsakanin mutane game da haka dan asalin mutum ko kuma launin fatarshi ko jinsinsa, Allah madaukaki yana cewa: " Allah yana umurtanku da ku mayar da amana ga masu ita idan kuma zakuyi hukunci a tsakanin mutane kuyi hukunci na

[18] Suratu zukhruf ayata 32

[19] Duba cikin littafi musnad na Imamu Ahmad, mujalladi na 2, shafi na 361, lamban hadisi na 8721, da kuma lttafin sahit targib wattarhib lamban hadisi na 2963

adalci, lallai madalla da abunda Allah yake umurtan ku da shi, lallai Allah ya kasance me ji ne kuma me gani".[20]
Kuma manzon Allah s.a.w yana cewa: " yaku mutane lallai yana daga cikin abunda ya halaka mutanen da suka gabace ku idan wani me daraja acikinsu yayi sata saisu kyaleshi amma talakan cikinsu yayi sata saisu yanke masa hukuncin Allah akansa, ina mai rantsuwa da Allah da ace Fadima diyar manzon Alla s.a.w zatayi sata sai na yanke mata hannu".[21]

❖ Mutane dai dai suke a wurin sauke nauyin ibada ko wurin basu lada ko kuma sakamakon aiki, Alla madaukaki yana cewa: "Duk wanda ya aikata aikin alheri dai-dai kwaya na zarra zai riske shi (7) haka kuma duk wanda ya aikata aikin sharri dai-dai kwayan zarra zai riske shi (8)"[22]

❖ Har wayau musulunci ya dai-daita kowa gun hakkin darajan halitta na dan Adam ya hana wani ya zalumci wani dan banbancin launi fata ko kuma jinsi ko mazhabansa ko aqidarsa, Allah madaukaki yana cewa: " kada ku zagi abubuwan da suka kasance suna bauta mawa koma bayan Allah, saboda kada su zagi Allah dan kiyayya da jahilci, Kaman haka ne muka kawatama ko wace al'umma aikinta sannan ga Allah makomarsu yake zai basu labarin duka abun da suka kasance suna aikatawa (108)".[23]

❖ Musulunci ya dazo da dai-daito ga hurumin jinin mutane da dukiyoyinsu da kuma mutuncinsu. Mazon Allah s.a.w yana cewa: "lallai jinin ku da dukiyoyin ku da mutuncinku a tsakaninku haramun ne kamar haramcin wannan rana taku ta yau, acikin wannan wata naku me alfarma, cikin wannan gari naku me alfarma, don haka wanda yake nan kuma yaji wannan Magana ya isar da ita ga wanda bayanan saboda kila kasamu

[20] Suratun nisa'I ayata 58
[21] Muslim ne ya rawaito hadisin
[22] Suratul zilzilat ayata 7-8
[23] Suratul an'am ayata 108

wanda aka isar mawa zaifi kiyaye maganar sama da wanda ya isar masa da maganar".[24]

❖ Har wayau musunci ya ba kowa iyanci wurin neman shugabanci a cikin al'ummarsa matukar ya cika sharuddan da ake bukata ga shubaga na lafiya da iko da kuma kamewa, an karbo daga Adiyyil kindi yace: Manzon Allah s.a.w yace: " yaku mutane duk wanda muka bashi jagorancin wani aiki acikinku sai ya boye wani abu aciki dai-dai da alluran dinki to lallai yayi almundahana koma zai zo da wannan abu daya boye ranan tashin alkiyama", sai wani mutum baki ya mike tsaye inji Adiyyi inakollonsa daga cikin mutan madina yake sai yace ya manzon Allah: ka sauke ni daga jagorancin da ka bani, sai maznon Allah yace masa: saboda mene? Sai yace saboda maganar danaji ka fada yanzu, sai manzon Allah yace: lallai kuwa nafada yanzu ma na kara maimaitawa duk wanda muka sanyashi wani aiki to yazo mana da duk abunda ya samu kadan ne ko me yawa ne, duk abunda muka bashi aciki sai ya dauka wanda kuma muka hanashi dauka ya hanu kada ya dauka".[25]

❖ Haka kuma musulunci yaba kowa yancin amfana da abunda Allah ya sanya na alheri a doron kasa ba tare da banbance wani ba akan wani, Allah madaukaki yana cewa: " yaku mutane kuci daga cikin abubuwan da suke halaliya dadada a doron kasa, kada kubi tafarkin shaidan, domin kuwa ya kasance a gareku makiyi ne baiyanannen".[26]

❖ Haka musulunci yaba kowa yanci na bautawa Allah shi kadai babu abokin tarayya, domin musulunci ya zo ne dan mutanen duniya baki daya babu banbancin launin fata ko jinsi ko kuma dangantaka dukkaninsu bayi ne na Allah, Allah madaukaki yana cewa: " yaku mutane ku bautawa ubangijinku

[24] Duba cikin littafin sahihul bukhari, mujalladi na 1, shafi na 37
[25] Duba cikin littafin sahihi na dan Hibban, mujalladi na 11, shafi na 469
[26] Suratul bakara ayata 168

wanda ya halicce ku da wanda suke gabaninku tabbas zaku samu tsoron Allah".[27]

Hakika shari'ar Manzon Allah s.a.w ta zo da fatali da duk wani abu da zai jawo kabilanci na kiyayya da kyamar juna ko kuma abunda yazo da hakan, an karbo daga wasilata dan Aska'a yace: "nace ya manzo Allah menene kabilanci? Sai yace} kabilanci shine ka taimaki mutananka akan zalumci}. [28]

lallai wala'u da bara'u watan so ko kin mutum yana kasancewa ne dan Addini kawai, badan kabilanci ba, hakika mnzon Allah s.a.w yace: "duk wanda yayi yaki karkashin tuta makauniya, yana yaki ne dan kabilanci da kare kabilarsa da bangarensa ko kasarsa koda kuwa sune akan rashin gaskia ba yaki yakeyi ba dan addinin musulunci, sannan kuma yana fushi dan kabilanci, idan aka kasheshi an kasheshi ne akan bata".[29]

Ma'aunin so a musulunci ba dandangantaka bane ko yanayin mutum, domin kuwa hakika manzon allah s.a.w ya nuna soyayyarsa da kauna ga Suhaib dan Rom da Salmanul farisi da Bilal dan Rabaha mutumin habasha har hakan ta kai yana masa bishara da Aljanna.

Hakan yana zuwa ne a dai-dai lokacin da mnzon Allah s.a.w ya bayyana kiyayyarsa ga baffansa Abi lahab wanda sura a cikin alkur'ani ta sauka akansa ana karantata har zuwa tashin alkiyama wacce takeyimasa alkawari da azaba me girma, Allah madaukaki yana cewa: " Hannane biyu na Abi lahab sun haka kuma shima ya halaka, dukiyarsa da abunda ya tara bazasu amfanar dashi komai ba, hakika zai shiga wuta wacce take ruruwa"[30]

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[27] Suratul bakara ayata 21
[28] Duba cikin littafin sunani Abi dawud
[29] Duba cikin littafin sahihun nisa'I da Ibn majjah
[30] Suratul masad ayata 1-3

Muna gani acikin alkur'ani wanda shine kundin tsarin mulkin mu da rayuwan mu na farko yazo mana da sunan bawan Allah me hikima Lukman wanda bakin fata ne mutumin habasha, Allah ya bashi hikimomi wacce sura ta sauka kacukan da sunansa tana yabonsa da jinjina masa da kuma fadin falalar da Allah yayi masa, da kuma surori dayawa cikin alkur'ani wanda aka kirasu da sunayen annabawa da manzannin Allah da kuma siddiqai matsarkaka, irinsu suratun nuhu, da Ibrahim, da Al'imran, da Maryam, da Yusuf, da Yunus, da Muhammad…… da sauransu wanda musulmai ke karantawa kullum a cikin sallolinsu safiya da maraice, hakan duka bai faru ba said an Allah yakara tabbatar mana da dai-daito a tsakanin mutanen duniya baki daya cikin zukatan musulmai sannan kuma hakan ya kasance tare dasu a koda yaushe .

Kasar Habasa kasa ce a afirka wacce mafiya yawan mutanenta bakake ne amma dukda haka manzon Allah s.a.w yayima sahabbansa umurni da suyi hijira zuwa kasar a lokacin da ake cutar dasu a farkon da'awarsa yadda yace masu: " lallai acikin kasar Habasha akwai wani sarki baya zalumtar kowa cikin kasarsa, ku tafi kasarsa ku zauna har Allah ya kawo maku sauki da mafita cikin halin da kuka kasance acikinsa a yanzu".[31]

Lokacin da wannan sarki, Najjashi ya rasu sai manzon Allah s.a.w yace ma sahabbansa " ku yi masa sallah" sai sahabbai suakce: ya manzon Allah yaya zamuyi ma wand aba musulmi ba mutumin habasha sallah? Sai Allah madaukaki yasaukar da aya yana fadi acikinta cewa: " lallai daga cikin yahudawa da kiristoci akwai wanda sukayi imani da Allah da abunda muka saukar maku na littattafai da abunda muka saukar masu suna masu tsoron Allah basa siyar da ayoyin allah akan kudi dan kadan"[32]

[31] Duba cikin littafin silsilatus sahiha lamaban hadisi na 3190

[32] Duba cikin littafin silsilatus sahihah lambar hadisi na 3044

Manzon Allah s.a.w yace: "ku rokama dan uwanku gafara" sai ya yasu sahu sahu sukayi masa sallah da kabbarori guda hudu.[33]

Da'awar da musulunci yakeyi na samun dai-daito a tsakanin mutane bai kasance ba abaki kawai ko burin kasancewar haka a zuciya kawai ko kuma kawai hadisai ne manzon Allah yake fadama sahabbansa kawai suji ba aiki dashi, a'a yakasance yana fada masu hakan ne tare da aiwatarwa da nuna masu abunda yake fadi a aikace, ga misalin Usama dan zaid nan wanda mahaifinsa ya kasance bawan manzon Allah s.a.w wanda ya 'yantashi, watan Usama dan zaid yaro ne ga bawan manzon Allah s.a.w wanda ya 'yantashi, ya kasance bakin fatane sosai wanda bashi da karan hanci duk da haka manzon Allah s.a.w ya kasance yana dauka Usama da da Hassan jikansa wanda diyarsa Fadima ce tahaife shi, amma sai ya hadasu ya daukesu ya masu addu'a yana cewa: " ya Allah ina rokonka da kaso su domin na kasance inason su".[34]

Aisha matar manzon Allah, Allah yakara mata yarda tana cewa: be dace ba da da wani yaki Usama bayan naji manzon Allah s.a.w yana cewa: "duk wanda ya kasance yanason Allah da manzonsa to yaso Usama".[35]

Sannan har wayau manzon Allah s.a.w ya kara fadi cewa:" duk me sona to yaso Usama".[36]

Manzon Allah s.a.w ya kansance yana bin Magana da aiki, Aisha Allah yakara mata yarda tana cewa: manzon Allah s.a.w yanason ya sharewa Usama majina sai nace kabari nazama ni

[33] Duba cikin littafin sahihul bukhari, mujalladi na 1, shafi na 466
[34] Bukari ne ya rawaito hadisin
[35] Imumu Ahmad ne ya rawaito hadisin, wanda sheikh shu'aibu yace hadisin sahihi ne ta wani hanya
[36] Duba cikin littafin sahihu muslim

nayi masa, sai manzon Allah s.a.w yace mata: "ya Aisha kisoshi domin inasonsa".[37]

Haka dai kuma duk da kasancewar yaron bawa wanda aka iyanta mahaifinsa kuma bakin fata manzon Allah yasanya shi jagoran rundunar yakin musulmai a lokacin yakin roma, sannan shugaba akan wannan runduna kuma acikin rundunar akwai manya manyan sahabbai masu alfarma, ta yadda hakan yadan sosama sahabbai rai har sukayo kuka akan haka, da kukan yazo kunnan manzon Allah s.a.w sai yahau kan minbarinsa yayi godiya ga Allah da masa yabo sa'annan yace:" idan sunyi suka acikin shugabancin sa, to hakika kunyi suka akan shugabancin babansa shima kafin nashi, ina mai rantsuwa da Allah hakika ya kasance wanda ya cancanci hakan kuma ya dace da ita, idan ya kasance cikin mutanen danafi so to lallai shima Usama ya kasance cikin mutanen danafi so bayansa".[38]

Manzon Allah ya bar duniya kafin tafiya wannan yaki na roma, sai khalifansa wanda ya gajeshi a mulki watan babban amininsa Abubakar Assiddiq yaci gaba da tabbatar da wasiyyoyin manzon Allah s.a.w yabar Usama akan wannan shugabancin wannan runduna sai Umar dan khaddab Allah ya kara masa yarda yace masa: lallai mutanen madina suna ganin cewa abada wannan jagoranci na runda ga wanda sukafi Usama yawan shekaru, sai Abubakar Allah yakara masa yarda ya fusata yace masa kaiconka yakai dan khaddab, manzon Allah s.a.w ya bashi jagorancin shine kake cemun na cireshi? Ina rantsuwa da wanda raina ke hannunsa da zanyi tsammanin zaki zai gama dani to sai na tabbatar da jagorancin Usama.

Usama ya shirya tsab shida rundunarsa zasu fita zuwa roma, sai Abukakar Allah yakara masa yarda ya fito yana masa ban kwana da jawabin tafiya, a lokacin Usama yanakan abun

[37] Hadisi ne Hasan, duka cikin littafin mishkat lamban hadisi na 6167

[38] Bukahri da muslim sun rawaito hadisin

hawansa shi kuma Abubakar yana taka yana binsa a kafa, sai Usama yaji kunyan haka yace ma Abubaakar; ya khalifan manzon Allah s.a.w kodai ka hau kan abun hawa na ko kuma nima nasauka kasa bazan iya zama ba a saman abun hawa kana kasa, sai Abukabar yace masa: bazaka sauka ba kuma bazan hau ba, babu wani abu idan kafana yayi kura a tsawon awa saboda Allah dan daukaka Addininsa.

Sai Abubakar ya nemi alfarma a wurin Usama daya bar masa Umar tare dashi a madina don ya taimaka masa akan yanke hukunci a tsakanin mutane, da wannan ne Abubakar yabada darasi wajen neman izinin jagoran rundunar yaki idan mutum nada wani uziri dan biyan uzirinsa koda kuwa wannan jagoran yanada karancin shekaru.

Hakika manzon Allah tsira da amincin Allah su tabbata agareshi ya fara aiwatar da wannan kudiri na dai-daito a tsakanin mutane da karon kansa domin kuwa ya kasance mafificin mutane wurin dangantaka, sannan kuma danginsa suna cikin manya manyan dangi da mafificiyan kabila cikin kabilar larabawa, tanada daraja da fifiko wanda babu wanda yake jayayya akan haka amma dukda haka ya kasance yana cewa: " kada ku rika wuce gona da iri wurin kurantani da kirana kamar yadda kiristoci suka wuce gona da irin wurin kiran Isa dan Maryam, ku sani ni bawa ne dan Adam kamar ku, don haka ku rika kirana da bawan Allah kuma manzon Allah".[39]

Hakika manzon allah s.a.w dukda girman matsayinsa da kuma darajar kabilansa da danginsa ya auri yarinyar goggansa Zainab yar jahshin bayan yaron bawansa da ya iyanta ya saketa watan Zaidu kenan.

[39] Bukhari ne ya rawaito hadisin

Manzon Allah s.a.w ya kasance yana aiki tukuru wajen ganin ya gina wannan tsari mai kyau cikin zukatan sahabbansa ta yadda yake bibiyan halinsu da kuma tambaya akansu idan yaga baiga wani ba acikinsu ba tare da banbancewa ba a tsakaninsu, Abu Huraira Allah yakara masa yarda yana cewa: wata mata bakar fata ta kansance tana aikin tsabtace masallaci a koda yaushe sai be ganta ba kwana biyu, yayi tambaya ina matan nan me tsabtace masallaci ne kwana biyu banganta b, sai sahabbai suka ce masa ai ta rasu, sai Manzon Allah s.a.w yace masu shine baku sanar dani ba? Kamar sun kaskantar da al'amarinta ne suna ganin bata da matsayin da zasu fadama manzon Allah ta rasu saboda aikin tsabtace masallaci takeyi, sai yace masu ku kaini kabarinta, sai suka kaishi suka nuna masa kabarinta yayi mata sallah, sai yace: "masu wa'innan kabarurrukan mutanen cikinsu suna cikin duhun kabari kuma lallai Allah zai haskaka masu kabarurrukansu da wannan sallah nawa danayi masu".[40]

Ya kasance yana hana kansa abu saboda tsantseninsa da duniya ya bayar dashi sadaqa ko kauta ba tare da banbancewa ba wurin kautan tsakanin launin fata ko kuma jinsin mutane, Hakim da Hizam yana cewa: Annabi Muhammadu yakasance mafi soyiwan muatne a guna a zamanin jahiliyya, bayan ya zama Annabi yayi hijira zuwa madina sai Hakim dan Hizam ya fita lokacin zagayowan shekarar ibada yaga riga da mayafin wani sarki na yemen wanda ake kira da Yazin yasai wannan tufafi akan kudi dirhami hamsin akan yaba Annabi s.a.w kyautanta sai yakawo ma manzon Allah wannan tufafin ya bashi kyauta sai yaki amsa wannan kyauta, Ubaidullahi yace: ina tsammanin Kaman yace masa ne baya amsan kyauta daga hannun mushrikai sai ya amsa ya biyashi kudinta, daya dawo madina sai yasaka wanann tufafi sai nagansa da wannan kaya akan minbari, Hakim yace ban taba ganinsa da kayan da suka masa

[40] Bukhari ne ya rawaito hadisin

kyau ba Kaman wannan kaya daya cire sai yaba Usama dan Zaid wannan kaya sai Hakim yaga wannan tufafi ajikin Usama yace masa: yanzu Usama kai ne kasa kayan sarki Yazin?Sai Usama yace masa eh saboda nafishi sarki Yazin Alkhairi, sannan mahaifina shima yafi mahaifinsa alkhairi haka kuma mahaifiyata tafi mahaifiyarsa alkhairi.[41]

Shin menene ya bashi gatan fadin wannan magana nashi daya fada in ba musulunci ba? Lallai musulunci ne wanda ya dai-daita tsakanin mutane baki daya ba tare da la'akari ba launin fata ko kuma jinsin mutum, yaba kowa cikekken hakki wanda yabashi yancin fadin ra'ayinsa wacce kafin zuwan musulunci basu da wannan iyanci.

Manzon Allah s.a.w ya kasance yana zama tara da sahabbansa ya basu labari dayi masu wasa, da bibiyan halayensu na yanayin da suke ciki da sauraran kukansu game da masu gyara cikin abunda suka aikata wanda ya sabawa karantarwan musulunci na daga maganganun su da kuma ayyukansu na yau da kullum, musamman ma abunda zai zama akwai wulakanta wani ko kuma toye masa darajarsa, Ma'arur dan suwaid yana cewa: " na hada da Abu zarrin a wani wuri da ake cema rubza yana sanye da tufa iri daya da wanda bawansa me masa hidima yake sanye da ita, sai na tambayeshi game da haka, sai yace mun: lallai na taba zagin wani mutum yadda ya aibantashi da mahaifiyarsa sai manzon Allah s.a.w yacemun" ya abu zarrin me yasa ka aibantashi da mahaifiyarsa, lallai kai wani irin mutum ne wanda har yau akwai halin zamanin jahiliyya a tattare dakai, bayin ku yan uwanku ne na addini ku rika kyautata musum Allah ya sanya su karkayinikon ku saboda haka ku rika ciyar dasu daga irin abincin da kukaci, ku rika tufatar dasu da irin tufan da kuka sa, kada kuma ku rika sasu

[41] Duba cikin littafin mustadrak akan sahihaini, mujalladi na 3, shafi na 551, da kuma littafin sahihul jami'u lamban hadisi na 2294

aikin da bazasu iya ba, in dai har kukasa su irin wannan aiki to ku tayasu yin aikin.[42]

Wannan kuma Bilal ne dan Rabaha Allah ya kara masa yarda, ya kasance bawa ne mutumin habasha kuma bakin fata, babban matsayin da ya samu a musulunci bata kara masa komai ba face Kankan da kai da kuma sanin hakkokin mutane dan basu hakkinsu yadda ya dace, mutane suna zuwa wurin sa sai su rika fadin falalar sa wanda Allah ya bashi na alherai, amma yana jin haka sai ya rika kokarin tunama ransha asalinta yadda ta kasance a baya don kada girman kai da ruduwa na duniya ya shige sa, sai ya rika fadi alhalin hawayensa na gangarowa daga kumatun sa yana fadin cewa: ni din nan jiya na kasance bawa daga Habasha!

A lokacin da labara ya zo masa cewa mutane suna fifita shi akan Abubakar khalifar manzon Allah wanda shine mafificin halittu baki daya bayan annabawa da manzanni sai yace masu: taya zaku rika fifitani akan sa bayan ni dinnan daya daga cikin ayyukansa na alheri da yake aikatawa anan duniya?[43]

Shine wanda yake shiga cikin dakin ka'aba sai ya tofa masu miyau yace masu: hakika duk wanda ya bauta maku yayi babban asara![44]

Shine mutum da manzon Allah s.a.w ya bashi shedar cewa yana cikin iyan aljanna lokacin da manzon Allah s.a.w yace masa wata rana da sallar asuba: " ya Bilal ka fadamun irin aikin alherin da kake aikatawa wanda a koda yaushe wanda kana neman lada agun Allah dashi a musulunci, domin lallai naji karar tafiyar ka agabana a cikin gidan aljanna" sai yace: ba wani aiki bane nake yawan aikatawa nasan dai bayanan alwalla

[42] Duba cikin littafin sahihul buhari
[43] Tarihin dimashk na Ibn Asakir
[44] Tarihin dimashk na Ibn Asakir

face nayi sallah da ita gwar gwadon abun da ya sawwaka agareni cikin dare ne ko rana"[45]

Shi ne wanda aya ta sauka cikin alkur'ani akansa da sauran talakawa irinsa wacce ake karantata har zuwa tashin alkiyama , hakika manyan manyan kuraishawa sunzo wurin manzon Allah s.a.w a dai dai lokacin yana zaune dasu Bilal mutumin habasha, da Salman dan farisa, da Suhaib dan ruma, da sauran su irinsu Ibn ummi Abd, da Ammar, da Khabbab daga cikin talakawan musulmai, da sukagansa cikin irin wannan talakawa sai suka rena masu matsayi sukazo sukace masa: munason kasanya mana majalisi wanda zamu rika zama dakai tamu ta daban wacce larabawa zasu san falalar mu dashi mu ba dai dai muke da sauran ba, domin lallai idan bakin larabawa suka zo wurinka suka ganka zaune cikin irin wannan talakawa kunya mukeji su rika ganin mu zaune da wa'innan bayi , sabo da haka munason idan mukazo wurinka ka rika korarsu sai mun gama zaman mu mun tafi idan kaga dama sai kaci gaba da zama dasu!!

Sai manzon Allah s.a.w ya amsa masu yace to zan rika yin hakan, sai suka ce masa: to ka rubuta mana wannan alkawari a takarda, sai yace akawo masa takarda ya kira Aliyyu ya rubuta masa, manzon Allah s.a.w ya kasance yanason lallashin su ne da jawo hankalinsu da wannan abu saboda musulunci ya samu Karin karfi da musulmai, saboda hakan bashi da wurin zama a cikin asalin karantarwan da martaban musulunci… sai wahayi ya saukan masa[46] yadda Allah yake cewa acikinsa: " kada ka kori wanda suke ambaton ubangijin su safiya da maraice suna

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[45] Duba cikin littafin sihuhul buhari

[46] Wahayi yana saukan ma Manzon Allah s.a.w ta hanyan mala'ika Jibril wanda shine mala'ika me saukar da wahayi yana zuwa mai ne a siffofi daban daban kamar yadda manzon allah ya bada labara daga ciki akwai 1- yana zuwa mai ne a siffan mutum sai ya fada masa baki da baki 2- yana zuwa mai kamar karanr kararrawa wanda wannan fissan yafi masa tsanani

masu neman yardan sa, baka mallaki komai ba cikin Hisabinsu haka suma basu mallaki komai ba cikin naka hisabin, idan ka koresu zaka kasance cikin Azzalumai (52) kuma da irin haka ne muke jaranta sashin su da wasu sashi don su rika cewa irin wa'innan ne Allah ya datar dasu a tsakanin mu? Shin ba Allah bane mafi sanin bayinsa da suka fi gode masa? (53) idan wanda sukayi imani da ayoyin mu suka zo maka kace masu amincin Allah ya tabbata a gareku, Ubangijin ku ya wajabtawa kansa rahama, cewa duk wanda ya aikata wani aiki mummuna acikinku a rashin sani sa'annan ya tuba bayan haka kuma yayi gyara to lallah shi mai yawan gafara ne kuma me rahama (54).[47]

Nan take manzon Allah s.a.w yayi wurgi da littafin dake hannunsa sa'annan ya kira me yana fadin cewa: "{amincin Allah ya tabbata agareku, Ubangijin ku ya wajabtawa kansa rahama}"

Sai yakasance muna zama dashi idan yanason ya tashi sai ya tashi ya tafi ya barmu sai Allah madaukaki ya kara saukar da aya cewa: "{ka rika zama da wanda suke ambaton Ubangijin su safiya da maraice suna masu neman yardansa, kada ka rika kawar da kanka daga garesu kane hangen masu abun duniya}"

Sai yace daga lokacin manzon Allah s.a.w ya kasance yana zama damu har idan lokacin tashinsa yayi sai mun fara tashi kafin yake tashi daga bayan mu.[48]

Ku duba kuga yadda wannan mutumin da yakasnce bawa ajiya yau ya wayi gari da musuluncin sa shugaba me daraja!!..

[47] Suratul an'am ayata 52-54
[48] Ibn majjah ne ya rawaito hadisin a takaice, Albani yace hadisi ne ingantacce

Bari mu kawo maku labarinsa kamar yadda Khalid Muhammad Khalid Allah ya masa rahama ya rubuta yace[49]: shine ake kira da suna "Bilal dan Rabaha" farkon me kiran sallah a musulunci, ya bayyana gaskiya kowa yaji sa da kunnan sa.

Shine Bilal wanda ya kakkarya gumaka.

Shine dai har wayau Bilal, wanene besan Bilal ba wanda ya samu wurin zama a zukatan musulmai da kuma alamun addinin musulunci cikin fadin duniya baki daya.

Ya kasance daya daga cikin gagara badau na addinin musulunci me girma..

Cikin mutum goma musulmai tun daga lokacin da musulunci yazo har zuwa yau zaka samu bakwai akalla acikinsu wanda su kasan Bilal..

Watan hakan na nufin an samu miliyoyin mutane cikin karnoni da suka gabata wanda suka san Bilal, kuma suka hadda ce sunan sa da kuma sanin gudun mawarsa a addinin musulunci kamar yadda suka san khalifofin manzon Allah guda biyu: watan Abubakar da Umar Allah yakara masu yarda!!..

Lallai da zaka tambayi yaro karami dan ajin firamari wanda bai wuce shekaran san a farko ba a makaranta a kasar Misra, ko Pakistan, ko kuma kasar Sin…

Ko kuma a kasar Amerika, ko kasashen turawa, da kasar Rasha…

Da kasar Iraki, da Suriya, da Iran, da Sudan….

Da kasar Tunusiya, da Moroko, da Algeria..

Da cin cikin sako da lungu na kasashen Afirka da Asiya….

[49] Duba cikin littafin rijalu haularrasul

Cikin kowani gari a fadin duniyan nan wanda musulmai suke zama a cikinta, zaka iya tambayan yaron musulmi cewa: kasan wanen Bilal?

Zaiko baka amsa cewa: shine farkon me kirama manzon Allah sallah… kuma ya sakasance bawa ne wanda ubangidan sa ya rika azabtar dashi da dutse me tsananin zafin rana dan yayi ridda ya bar addinin musulunci, amma yaki yana cewa:

" Allah daya ne, Allah daya ne"

Lokacin da kake kallon irin wannna daukaka da shahara da musulunci ya ba Bilal… ka rika tunawa cewa shi fa wannan Bilal din kafin zuwan musulunci bawa ne wanda yake karkashin ikon wani, wanda yake rikema ubangidan sa dabino a tafukan hanna yensa yana ci a lokacin da yaga dama hur zuwa lokacin da mutawa tayi awan gaba dashi ta shefe labarinsa..

A sakamakon gasgata Imaninsa dayayi da kuma girman addinin da yayi imani dashi sai ya daukaka shi da tarihinsa a musulunci a tsakanin manya manyan mutane da masu matsayi da daraja…

Lallai dayawa daga cikin masu kudi da sarauta mai karfin ji da fada a duniya basu samu irin wannan shahara ba da daukaka irin wanda Bilal yasamu shi da yakasnce bawa mutumin habasha!!..

Kai dayawa daya cikin jaruman tarihi basu samu shahara ba na tarihi irin wanda Bilal ya samu..

Kasance warsa bakin fata, da fitowa da yayi daga kabila talakawa da kasance warsa talaka da kasance warsa bawa mara daraja a tsakanin mutane, bai hanashi samun matsayi ba madaukaki lokacin daya zabi musulunci ya zama addininsa wanda yasa yazama daga cikin mutane masu manyan daraja saboda gaskiyansa da yakinin sa da addinin da kuma kyakyawan niyya da yake da ita da ikhlasi (yin aiki dan Allah)…

Hakika mutane sun kasance suna tsammanin cewa mutum irin Bilal, wanda ya fito daga bakuwar asali … wanda bashi da iyalai bashi da wata dabara arayuwa, kuma be mallaki komai ba a rayuwan sa, ya kasance karkashin ikon ubangidan sa wanda ya siyeshi da kudin sa, yana kai koma cikin garken awakan me gidansa da rakuman sa da tumakan sa…..

Sun kasance suna tsammanin irin wannan mahaluki, wanda baya yiwu wa a kaddarashi akan wani abu bare kuma ya zama wani abu…

Sai gashi ya zama sabanin tsammanin su, wanda ya zama ana darajashi akan imani wanda bazai taba yiwuwa ba a kaddara wanda bashi ba da irin wannan imanin… sa'an ya zamo farkon me kiran sallah ga manzon Allah s.a.w da musulunci, wanda irin wannan aiki shine manya manyan kuraishawa wanda suka musulunta suke burin samun sa!!..

Hakika ya daukaka Bilal dan Rabaha!

Wani irin jarumtaka ko kuma girma za'a iya fassara wannan suna na Bilal dan Rabaha dashi..?!

Lallai ya kasan ce mutumin habasha ne yaron baiwa bakar fata wacce ake kira da suna Hamamatu… wanda yasanya shi ya zama bawa karkashin Umayya dan khalaf aljumahi a makkah, saboda kasance war mahaifiyar sa baiwarsu mai masu hidima..

Ya kasance yana rayuwa ne irin na bayi, rayuwanshi yana gudana ne cikin talauci da junya wanda bashi da wani hakki acikin ko kuma wani tanadi dan rayuwan sa na gobe!!..

Labarin Annabi Muhammad ya fara zuwa kunnan sa ne lokacin da mutane a cikin garin makkah suka fara yada labarinsa da kuma lokacin da ya kasance yaji sauraron firan da ubannin gidan sa sukeyi da bakin su musamman Umayyad an khalaf wanda yakasance daya daga cikin manyan kabilan bani Jamha wanda Bilal yakasance daya daga cikin bayin su..

Uban gidan sa Umayya ya kasance yana labarinsa shida abokanan sa, da wasu daga cikin mutanen sa na kabilar sa wani lokaci akan manzon Allah s.a.w labara me kunshe da bakin ciki da damuwa da sharri…

Kunnen Bilal ya kasance yana tsinta wasu daga cikin kalmomi nab akin ciki da haukan da suke siffanta wannan sabon addini dashi da abunda ya zo dahi na kadaita Allah ku kuma kira zuwa ga kyakyawan dabi'u wacce ta dai-daita tsakanin mutane da basu yanci dai dai wadai-da.. yakasanci yanaji ajikinsa cewa lallai wannan siffofi ne sababbi cikin wannan al'umman da yake rayuwa acikin su …. Kamar yadda kunnun sa yake tsinta cikin labarin da sukeyi me kama da tsawa wacce take cike da tsoratarwa bayan yardan da sukayi da matsayin Muhammad da gaskiyan sa da amanarsa da karfin basiran sa da kamalar tunanin sa!!

Yanadai sauraron su suna ta mamaki da tattaunawa akan wannan abu da Muhammadu yazo dashi!!...

Wasunsu suna cema sauran: Muhammadu be kasance makaryaci ba kuma bai kasance me sihiri ba.. haka kuma bai kasance mahaukaci ba, ya zaman mana dole musan yadda zamuyi a mu sanyawa mutane kyamarsa mu batashi a wurinsu don mu hana wanda suke gaggawan shiga addininsa!!..

Yajisu suna Magana akan Amanar sa..

Da yadda yake cika alkawari..

Da jarumtakansa..

Da karfin kwakwalwansa da yanayin hangen nesan sa..

Sannan kuma yajisu suna sirri a tsakaninsu na dalilan dayasa suke masa inkari da da kiyayyar da suke nuna masa, saboda biyayyarsu ga Addinin iyayansu ne da kakaninsu yasa haka.

Sai kuma abu na biyu wanda shine tsoron da sukeyi na daukakan da suke ganin kuraishawa zasu samu nan gaba sakamakon wannan addini, daukaka wanda garinsu zai zama babbar birnin da cibiya na addini kamar cibiya na ibada da aikin hajji a yankin larabawa baki daya, sai kuma hassada da sukeyima dangin Hashim, na gani cewa annabi kuma manzo ya fito ne daga cikinsu maimakon ya fito daga cikin wasu manyan kabilan larabawa…

A wata rana Bilal dan Rabaha yaga hasken Allah da jin sautin mai alheri a cikin zuciyarshi, sai ya tafi wurin manzon Allah s.a.w yamai sallama..

Bilal bai taba jin yanayin rayuba mai dadi a tsawon rayuwan kamar yadda yakejin dadin rayuwa bayan musuluntar sa ta bangarin barcinsa da cinsa da shansa…

Bai iya boye musulunci ba a zuciyarsa har ya yadu zuwa ga iyayan gidansa yan dangin jamha… wa'innan mutanen da shedan ya riga ya hura masu girman kai a zuciya sannan rudu na rayuwan duniya yayi masu katutu…!! Sai shaidan ya daurawa Umayyad an khalaf duniya a zuciyarsa yadda yake ganin samun da akayi cewa bawa cikin bayinsa ya musulunta lallai wannan babban abun kunya ne wanda ya sami kabilansa taya za'ace bawa dan habasha wulakantacce zai bi Muhammadu..?!

Umayya bai gusheba yana fadama zuciyarsa cewa lallai wannan rana tayau bazata fadi ba ba tare da musulunci ya fita daga zuciyan wannan bawa ba wanda ya sabawa ubangidansa!!..

Sai dai kash wannan rana ta fadi ba tare da gushewar musuluncin Bilal ba a zuiyarsa sai dai ta fadi ne da karyewan gumakan kuraish dukansu baki daya da kuma tukwane na mushrikai wanda suke shirka dashi a cikin wannan gari na makka!..

Shi kuwa Bilal samun daukaka yayi da daraja wacce ba daukaka bace kawai ga musulunci harma ga iyan Adam baki daya..

Hakika ya jurewa muggan azabar da aka rika masa mai ratsa kashi akan haka.

Hakika Allah yasanya shi ya zama misali ga cewa lallai bakar fatan jikin dan Adam da kuma kasancewar sa bawa a karkashin mulkin wani basa hana mutum samun daraja da daukaka matukar yayi imani sannan yayi ruko da Ubangijinsa sannan ya tsayo akan sauke hakkin daya rataya akansa…

Hakika Bilal yaba mutanen zamanin sa da sauran wurare wani irin darasi me girma, wanda suke addini daya dashi da wanda ba addininsu daya ba darasin dayake kunshe da cewa lallai mulkin mutum ko kuma yancinsa ba'a iya siyansu da zinarin daya kai kwatankwacin fadin duniya ko kuma kwatankwacinta ya bada fansa da ita ga azaba…

Mutane bakwai ne suka fara bayyana musuluncin su a fili a farkon al'amari, nafarkonsu shine Manzon Allah s.a.w sai Abubakar siddik, sai Ammar da mahaifiyarsa Sumayya, sai Suhaib, sai Bilal, sai na bakwansu shine Mikdad. Shi manzon Allah s.a.w Allah ya bashi kariya ne da baffansa Abi talib, ya kasan ce yana kareshi daga cutarwan kuraishawa, shi kuma Abubakar shima sai Allah ya bashi kariya da kabilansa, amma su kuma sauran mutanen biyar sai mushrikan kuraishawa suka rika azabtar dasu da da karfe jajawur da kuma shanyasu a cikin zafin rana dukansu da sukaji azaba duk sun masu biyayya da abinda da sukes o sai Bilal shi kadai shi yabada rayuwansa ya kaskantar da ita ga Allah sai suka ba yaransu shi suka rika zagaye gari dashi a garin makka suna jansa akasa abayan doki

amma dukda haka yana fadin cewa: Allah daya ne, Allah daya ne.[50]

Hakika anyi masa tsirara aka rika daura shi akan garwashin wuta akan cewa sai yabar addinin musulunci ya koma kafurcin da ya fita daga ciki duka yaki masu biyayya.

Hakika manzon Allah s.a.w da musulunci sun sanya wannan bawan mutumin habasha ya zama malami ga rayuwan dan adam wurin girmama martabansa da kuma yancinsa da matsayinsa…

Sun kasance suna fita dashi cikin tsananin zafin rana zuwa cikin sahara wanda tadau zafi kamar wutan jahannama mai kisa..

Sai su jefashi cikin wannan sahara bayan sun masa tsirara su daura masa katon dutse a kansa mai tsananin zafi shima Kaman wutan Hamim sai su rika jujjuya wannan dutse akansa daga kirjinsa zuwa cinyarsa…

Basu gusheba suna maimaita masa wannan azaba a kullum, har tausayinsa ya fara kama wasunsu saboda tsananin azabar da suke masa daga karshe suka yanke shawarar su kyaleshi akan cewa ya yabi allolinsu koda da kalma daya ne don dan hakan ya kiyaye musu girman kan su, dan kada kuraishawa su dinga labarin cewa lallai su bawan su ya rinjaye su saboda kafewar sa da tabbatuwarsa..

Sai dai har ita wannan kalma dayan da suka nema ya fada mai sauki wanda zai iya fadin a baki bata kai zuci ba don yasai rayuwansa da it aba tare da ya rabu da imaninsa ba don su kyaleshi ne kawai yaki yarda ya fade ta…

Ka duba fa hatta wannan kalamr Bilal yaki yarda ya fadi!..

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[50] Duba cikin littanin sahihu ibn hibban, mujalladi na 15, shafi na 558

Yaki yarda ya fadeta yaci gaba da fadin cewa amaimakon fadinta: "Allah daya ne, Allah daya ne"

Su kuma suna ce masa: ka fadi abunda muka ce maka

Sai yabasu amsa yana mai masu isgilanci na ban mamaki da kona rai cewa: " harshe na baya iya furta ta!!.."

Sun rika fitar da Bilal cikin wannan sahara a lokacin tsananin zafin ranan har idan ta kusa fadi sai su tayar dashi, sai su sa masa igiya a wuyan sa sucema yaransu su kewaye duwatsu da layukan garin makka dashi shi kuma Bilal baya furta komai da harshensa sai " Allah daya ne, Allah daya ne".

Idan dare yayi sai su kawoshi kasuwan bayi suce masa: gobe ka fadi wata kalma daya tak ta yabo ga Allolin mu, kace Ubangijina shine Lata da Uzza, zamu barka mudaina azabtar dakai dan kuwa mun gaji da azabtar dakai, mun zama Kaman mune ake azabtarwan!

Sai ya daga kansa yace: "Allah daya ne, Allah dayane"…

Sai Umayyad an khalaf ya duke shi yana me fusata da bacin rai yana mai cewa: tur da wannan banzan bawa.. ina rantsuwa da Lata da uzza sai na sanya ka ka zama misali ga sauran bayi irinka.

Sai Bilal ya Amsa masa cikin yakini da Imani: "Allah daya ne, Allah daya ne"..

Sai Umayya yakoma yana magana da ciniki akansa da wanda suka wakilta a matsayin shine me roka masa sauki na wasan kwaikwayo sai wannan mutumi yace: ya Umayya ka rabu dashi na rantse da lata da Uzza baza'a sake azabtar dashi ba daga yau, domin kuwa Bilal dammu ne mahaifiyarsa ta kasance baiwa agun mu, sannan shima bazai yarda ya jawo mana Magana da izgilanci ba atsakanin kuraishawa akan musuluncin sa…

Sai Bilal ya kalli fuskan wannan mutumi makaryaci mai yaudara, sai yayi murmushi har hokorinsa na gaba ya bayyana kamar hasken alfijir, sai yace yana mai girgiza su hakikanin girgizawa: " Allah daya ne, Allah daya ne"..

Haka rana yake zuwa ya wuce akan Bilal yana cikin sahara ga dutse me tsananin zafi akansa, yana ta hakuri da juriya akan haka yana neman lada awurin Allah, Abubakar Allah ya akara masa yarda yana zuwa wurin da ake azabtar dashi sai yace masu; " shin bazakuji tsoron Allah ba zaku kashe mutum dan kawai yace Allah shine Ubangijina?"

Sai yaushe zaku daina azbatar dashi kufadamun sai Umayya yace masa: ai kai ka lallatashi sai ka tsirar dashi daga cikin halin da kake ganinshi aciki na azaba!!

Sai yace ma Umayya dan khalaf: ka amshi kudinsa zan ma kari ma akan kudinsa ka yantashi ya tafi!..

Sai yazama Kaman Umayya zai nutse ne sai kwalekwalen tsira ya kawo masa agaji….

Hakika zuciyarsa ya amshi wannan tayi na Abubakar da yayi masa saboda sun cire tsammani daga shawo kan Bilal kuma daman can su yan kasuwa ne sai yace tunda haka ne gara ya amshi kudinsa da riban da aka bashi akansa yafi suyi ta azabtar dashi har ya mutu..

Sai ya siyar ma Abubakar Bilal daganan ya iyantashi anan take sai Bilal ya zama cikin mutane masu iyanci ….

A lokacin da Abubakar ya kamo kafadan Bilal wanda zai canza masa rayuwa daga bawa zuwa iyanci sai Umayya yace masa: daukeshi ku tafi ina rantsuwa da lata da Uzza da kaki yarda ka siyeshi sama da Ukiyya daya dana sallamar maka dashi akan Ukiyya dayan…

Sai Abubakar yaji zafin kalmomin dake cikin wannan Magana ta na debe tsammani da sukayi dukda haka baiso ya mayar masa da amsa ba….

Amma saboda jin dadin da yake ciki na karamcin wannan mutumi daya zama dan uwa a gareshi wanda suka zama daya yanzu dashi sai ya amsa ma Umayya da cewa:

Na rantse da Allah da kaki sallama mun shi sai dai sama da Ukiyya dari da sai na baka kudin!!..

Sai Abubakar ya fito shi da dan uwansa Bilal zuwa ga manzon Allah yana masa bishara da iyanta Bilal… wannan rana ta zama ranan idi na farin ciki babba!

Musulman da sukayi imani da manzon Allah a lokacin sun sha bakar wahala ta cutar dasu da kuraishawa suka rikayi masu a makka….. sai manzon Allah yayi masu umurni da suyi hijira zuwa madina dan su samu aminci da natsuwa su rabu da cutarwan da mushrikan kuraishawa sukeyi masu...

Bayan manzon Allah s.a.w da musulmai sun samu wurin zama a madina sun kafu, sai manzon Allah ya shar'anta kiran sallah ga Salloli….

Wanene zai zama ladani me kiran sallo biyar a kullum … wanda muryansa zai isa zuwa ga mutane gari ya amsa da kabbarorin sa da hailalolin sa…?

Hakaika shine Bilal wanda ya rika nishi yana mai fadin" Allah daya ne, Allah daya ne" tun shekaru goma sha ukun da suka wuce a baya.

Hakika a wannan rana manzon Allah s.a.w ya zabeshi da ya zama farkon me kiran sallah a musulunci.

Da sautinsa na jarumta mai kara wanda yake karfafa zukata ya cikasu da dadin sauraro a kunnuwa yana kiran sallah yana cewa:

Allah me Girma.. Allah me Girma

Allah me Girma.. Allah me Girma

Na shaida babu abunn bautawa da gaskiya sai Allah

Na shaida babu abun bautawa da gaskiya sai Allah

Na shaida Annabi Muhammad bawan Allah ne kuma Manzon Allah ne

Na shaida Annabi Muhammad bawan Allah ne kuma Manzon Allah ne

Kuzo zuwa ga Sallah

Kuzo zuwa ga Sallah

Kuzo zuwa ga Tsira

Kuzo zuwa ga Tsira

Allah me Girma.. Allah me Girma

Babu wani abun bauta sai Allah shi kadai……..

Dukda wannan nasara da aka samu sai dai mushrikan kuraishawa hankalinsu bai kwantawa bisa ganin irin yaduwa da ci gaban da wannan sabon addinin yaketa samu da samun yawan mabiya….daganan sai yaki yazo tsakanin musulmai da rundunan kuraishawa wanda sukazo madina dan yakan musulmai.

Yaki ya dau zafi, Bilal yana fagen fama yanata kai komo acikin yaki na farko a musulunci wanda ake kira da yakin Badar… manzon Allah s.a.w yayi umurni da amayar da taken wannan yaki ya zama fadin cewa: " Allah daya ne, Allah daya ne".

A wannan yaki kuraishawa sun fito kwansu da kwarkwatansu, shuwagabannin su da masu darajan cikin su duka don su karfafa masu gwiwa!!..

Umayya dan khalaf wanda shine ya rika azabtar da Bila azaba irin ta mutuwa yaso yaki zuwa wannan yaki..

Yaso kin zuwa yakin ya koma gida badan abokinsa me suna "Ukubata dan Abi Mu'id" yaje wurinsa ba lokacin da yaji labarin tsoratansa da kuma ragontansa da kuma rashin son yakin da yakeyi yana me rike da wani tukunya da akesa hayaki acikinsa wanda yake da niyya idan yazo ya iske sa yana zaune a tsakin mutanensa zai jefa masa wannan tukunya yace masa: yakai baban Aliyu, na jefe ka da wannan tukunya ne saboda kai dai macece baka zama cikin maza ba!!..

Sai Umayya yace masa: tir dakai, tir da abunda kazo mun dashi..

Daganan ne ya rasa hanyan gudawa daga wannan yaki sai yabi su suka fita tare…

Ukubata dan Abi mu'id yazama shine babban me karfafawa Umayya gyiwa akan azabtar da Bilal da sauran musulmai masu rauni…

Sai kuma gashi yau ya kasance cikin masu yaudaransa da ya fita zuwa wannan yaki na Badar wanda acikinta ne zai hadu da ajalinsa!!..

Kamar yadda acikin wannan yaki ne shima Ukubata zai hadu da nashi ajalin!

Umayya ya kasance daga cikin wanda basason fita wannan yaki badan karfafashin da Ukubata yayi ba kamar yadda muka ji da bai fita ba!!..

Allah ya riga ya kaddara mutuwar Umayya a wannan yaki babu yadda ya iya dole ya fita saboda akwai alhakin bawa cikin bayin Allah akansa wanda ya cutar dashi abaya lokacin daukan fansa yazo, bashi baya mutuwa, kamar yadda ka aikata akan wani watan wata rana kaima za'a aikata hakan akanka!!..

Sai gashi shi dai Ukubata wanda ya kasance yana zuga Umayyya wurin azabtar da muminai barrantattu, shine dai har wayau yake jagorantan Umayyya zuwa ga ajalinsa..

A hannun waye ajalin nasa zai kasance…?

A hannun Bilal ne ajalinsa zai kasance, Bilal ne zai kasha shi!!

Hannun dai wanda Umayyya ya daure ta da sarka sannan ya rika dukan mai hannun da azabtar dashi..

Da wannan hanun ne dai a wannan rana ta yakin Badar, ranan da Allah ya kaddara za'a wulakantashi, shi da sauran manyan azzaluman kuraishawa da suka rika azabtar da muminai saboda zalumci da kiyayya..

Hakika hakan kuwa ya faru..

A lokacin da aka fara yaki a tsakanin bangororin biyu, sai yaki ya girgizu da Kalmar da musulmai suke furtawa wacce itace alamarsu a rana watan fadin: "Allah daya ne, Allah daya ne" sai zuciyar Umayya ta girizu, kuma mai gargadi yazo masa..

Yana tuna masa cewa: lallai wannan kalmar da Bilal yake nanatawa a lokacin da nake azabtar dashi a jiya itace yau ta zama alama ga musulmai, ta zamo kuma alamar sabuwan al'umma baki dayansu!!..

"Allah daya ne, Allah daya ne"??!!

A haka da sauri haka cikin wannan dan kankanin lokaci aka samu wannan ci gaba babba..??

Yaki ya dau zafi karan takobi kawai kakeji …

A lokacin da yaki ya kusan zuwa karshe sai Umayya dan khalaf ya hango "Abdurrahman dan Auf" sahabin manzon Allah s.a.w sai yayi sauri yaje gunsa yana neman ya kasance cikin fursinonin sa na yaki don dai ya samu ya tsira da ransa…

Sai Abdurrahman ya masa bukatansa ya sanya sa cikin fursunonin sa na yaki sai ya taho dashi tsakiyan filin yanaso yakai shi wurin da aka tara fursinonin yaki.

A hanyansu na zuwa wurin sai Bilal ya hango shi sai yayi kara dakarfi yana cewa: " ga jagoran kafurci Umayya dan khalaf, ban tsira ba in dai har ya tsira kuwa".

Sai ya daga takobinsa zai fille masa kai wanda yake cike da rudun rayuwa da girman kai, sai Abdurrahman yayi kara yana cewa: " a'a kada ka kasha shi ya Bilal fursinan yaki na ne."

Sai Bilal yace: wani irin fursinan yaki kuma bayan yake bai kare ba..?

Fursinan yaki alhali ga takobinsa nan yan diga da jinni wanda ba'a dade ba ya rika saran musulmai dashi..?

Ina hakan bazayyiwu ba, hakan yasa Bilal yin daria yana mai masa isgilanci da hakan… hakika Umayya shima yayima Bilal daria irin na isgilanci a baya..

Yamai isgilanci har bai bar komai ba wanda zayyi tattalinsa saboda rana irinta yau, wannan itace mai gamawa da mutane kuma itace makomarka!!..

Bilal yaga cewa shi kadai bazai iya shiga cikin gonar dan uwansa ba a addini Abdurrhman sai sai yayi ihu da babban murya cikin musulmai yana cewa: " yaku mataimakan Allah.. ga jagoran kafurci nan Umayyad an khalaf, lallai ban tsira ba indai har ya tsira.."

Nan danan sai masu takobi cikin rundanar musulmai suka tunkaro su sai suka zagaye Umayya shi da yaronsa wanda yake yaki tare da kuraishawa daganan suka rinjayi Abdurrahman ta yadda bazai iya yin komai ba a wurin saboda bazai iya kare takubban da ake kawo masu sara ba dashi, sai Bilal ya kalli gawan Umayya wacce ta kasance akasar takubba sa'annan yayi

sauri ya diran masa yana mai fadi da babban murya cewa: " Allah daya ne, Allah daya ne"…

Bana tunanin cewa muma munyi daidai idan muka nemi muce Bilal ya yafe masa a irin wannan wuri..

Da ace haduwan da akayi tsakanin Bilal da Umayya a wani wuri ne na daban da sai muce ya halatta mu roka masa Bilal ya yafe masa, kuma da hakan ya faru munsan cewa mutum irin Bilal me imani da tsoron Allah irin nasa bazaiki yafe masa ba.

Amma haduwar tasu ta faru ne a tsakaninsu a filin da ko wani bangare yazo ne da burin kasha abokin gabansa..

Takubba sai kara haduwa sukeyi… gawarwaki kuma sai fadi akasa suke tayi…buruka sai kara cika sukeyi, sa'annan Bilal yaga Umayya cikin wannan yanayi wanda bai bar wata gaba ba ajikinsa kwatankwacin girman yankin yatsan hannu face ya azabtar dashi anya kuwa zai kyaleshi alhali yana dauke da tabbai na azabar daya gana masa?

Sannan kuma a ina yaganshi wai a ina ne suka hadu kuma ta yaya ma suka hadun…?

A fagen yaki yagansa, sun hadu ne a inda yake dauke da takobinsa yana burin sare kan musulmai dashi, da ace ya hadu da kan Bilal a awa dayan baya da ta wuce da ya sareshi yayi wurgi da gawansa can nesa..

A cikin irin wannan yanayi mazaje biyu zasu hadu wanda a tsakaninsu irin wannan abu ya faru bamuyi adalci ba muce me yasa Bilal be yafe masa ba yafiya me kyau..??

Bayan kwanaki sun shude manzon Allah ya kama garin makka bayan yaci ta da yaki…

Manzon Allah ya shiga garin makka yana mai kabbara da godiya ga Allah madaukaki tare da musulmai dubu goma…

Ta inda ya fara tun karan dakin ka'aba wuri me daraja wanda kuraishawa suka cikashi da gumaka wanda yawansu yakai kwanukan shekara!!..

Hakika gaskiya tazo kuma karya ta gushe..

Daga yau babu wani gunki me suna Uzza.. ko kuma Lata.. ko Hubal.. wanda kuraishawa suka kasance suna bauta masu, daga yau babu mutum da zai kara sunkuyar da kansa a wurin wani dutse da sunan bauta, daga yau babu maguzanci, daga yau mutane bazasu kara bautawa abubuwan da suka sassaka ba da hannunsu sai dai su bauta wa Allah shi kadai wanda babu wani abu da yayi kama dashi wurin misali, shi kadai yake bashi da abokin tarayya, me girma mabuwayi…

Manzon Allah ya shiga dakin ka’abah tare da rakiyan Bilal!…

A lokacin da ya shigeta sai ya tadda gumaka an sassaka su,da kuma wani gunki wai shi ne Annabi Ibrahim wanda suke canfi da shi da suaran abubuwan da suka shafi shirka irinsu rantsuwa da kafa sheda dashi da sauransu, wannan Abu ya batama manzon Allah s.a.w rai sosai ya rika fadin cewa: " Allah ya tsine masu"..

Babammu Annabi Ibrahim bai kasance yana irin wannan shirka naku**….." Annabi Ibrahim bai kasance bayahude ba ko kuma kirista, ya kasance akan tafarki mikakke musulmi, bai kuma kasance daga cikin masu shirk aba (67)."** (suratu al'imran)

Sai manzon Allah s.a.w ya umurci Bilal daya hau saman masallaci yayi kiran sallah.

Bilal yahau saman masallaci ya rankada kiran sallah..abun yayi dadi kuma ya dace da zamani da wuri da dalili!!

Adai dai lokacin harkoki suka tsaya cak acikin garin makka, dubun dubatan musulmai suka rika maimaita kalmomin kiran sallar Bilal bayan ya fada cikin natsuwa.

Manzon Allah s.a.w yayi wa mutanen makka khudba yana cewa: "yaku taron mutanen makka…. Lallai Allah ya kawar maku da alfari da kukeyi na zamanin jahiliyya da kuma alfarin da kukeyi da iyaye da dangi…

Mutane dukansu asalinsu daga Annabi Adam suke, shi kuma Annabi Adam daga tabo aka halicce shi.."

An karbo hadisi daga Abdullahi dan Umar Allah ya kara masu yarda yana cewa: manzon Allah s.a.w <<yayima mutane khudba ranan da aka bude garin makka, sai yace: {yaku mutane, ku sani lallai Allah ya tafiyar maku da alfahari da girman kan da kukeyi a junanku a lokacin jahiliyya, da alfahari da kukeyi da iyayenku, mutane sun kasu gida biyu ne kawai, ko dai mai da'a da biyayya ga Allah madaukaki dajin tsoron sa, ko kuma fajiri wanda baya da'a da biyayya ga Allah wanda wannan wulakantacce ne agun Allah, mutane baki dayansu asalinsu daga Annabi Adam ne, shi kuma Annabi Adam daga tabo aka halicce shi, Allah madaukaki yana cewa: { yaku mutane lallai mu muka halicce ku daga tsatsan namiji da mace} har zuwa inda Allah yace { lallai Allah masayi ne akan abunda kuke aikatawa kuma mai bada labara ne akan ayyukanku} [suratul hujurat:13]>>[51]

An rawaito cewa yace akarshen khudbar shi bayan yaci nasara, yaku mutane makka me kuke tsammanin zan aikata daku?

Sai suka ce alheri muke tsammanin zaka aikata damu dan Uwan mu me karamci kuma dan dan-uwan mu me karamci!!

[51] Imamun tirmizi ne ya rawaito hadisin, Albani kuma ya ingantashi

Sai yace masu: ku tafi na sake kowa ya tafi inda yakeso, ma'ana fursinonin yakin da aka kama ne yace su tafi yasake su ya yafe masu.

Mushrikai suna cikin gidansu abun ya basu mamaki matuka suna cewa: yanzu wannan shine Muhammad da mutanen sa talakawa wanda aka fitar dasu daga cikin wannan gari yan shekarun baya da suka wuce..??

Shin wai gaskiya ne idon mu yake gane mana yau din, gashi da mutanensa da sukayi imani dashi wanda suka kai mutum dubu goma…??

Shin wai wannan shine gaskiyar wanda muka yaka, sannan kuma muka kore ta, muka kuma kasha masa mutanen da yafi son su..?

Yanzu wannan shine gaskiyan da ya gama mana Magana yanzu lokacin muna karkashin ikonsa idan yaga dama duk ya kashemu amma yace mana" mu tafi ya yafe mana!!.."

Bilal ya kasance tare da manzon Allah a tsawon rayuwansa duk wani wuri da manzon Allah s.a.w zashi suna tare, shine me kira masa sallah, yana raya alamomin wannan addinin me girma wanda ya fitar da mutane daga cikin duhu na bata zuwa haske na shiriya, ya kuma ‘yanta su daga bauta zuwa masu cikakken ‘yancin rayuwa..

Al'amarin musulunci da musulman da suke tare dashi ya daukaka, Bilal kuma ya kasance sonsa yana kara shiga zuciyar manzon Allah s.a.w ko wace rana wanda yayi masa bishara da cewa yana cikin mutanen aljanna..

Amma dukda haka Bilal ya tsaya a yanayinsa na tawalu'u, ta yadda baya daukan kasansa face cewa shi " bawa ne dan habasha kamar yadda ya kasance a jiya!!..

Ya Bilal saboda me zaka rika daukan kanka bawa wanda ake mulka….bayan yau ka wayi gari shugaba a karkashin inuwar musulun..

Ashe Umar dan Khaddab khalifar manzon Allah na biyu bai fada akanka ranan da aka yantaka ba yana cewa: "Abubakar shugaban mu ne, kuma yay ‘anta shugaban mu".[52]

Manzon Allah s.a.w ya koma zuwa ga mahaliccensa madaukaki yana yardadde abun yarda, sai jagorancin mutane ya koma zuwa ga khalifan sa Abubakar siddik...

Sai Bilal yaje gun khalifar manzon Allah s.a.w yace masa: "yakai khalifan manzon Allah s.a.w…

Lallai manzon Allah s.a.w yana cewa: " yini daya a falin yaki yafi azumtar wata daya da sallan dare acikinsa alheri, idan mutum ya mutu a yakin ladan sa na ayyukan da yakasance yana aikatawa bazai yanke ba, sannan baza'a yanke masa arzikin sa ba kuma ya samu kariya daga azabar kabari"[53]

Sai Abubakar yace masa: me kakeso ne Bilal..?

Sai yace: inason nayi yaki dan daukaka addinin Allah har na mutu a haka..

Sai Abubakar yace masa: idan ka mutu waye zai rika kira mana sallah ya Bilal?

Sai Bilal yace masa idanunsa suna zubar da hawaye, bazan kara kiran sallah ba ga kowa bayan manzon Allah s.a.w.

Sai Abubakar yace masa: jeka kai zaka rika kira mana sallah…

Sai Bilal yace masa: **ya shugaban muminai idan ka siyeni ne ka ‘yanta ni dan yi maka hidima to ka rike**, **idan kuma ka**

[52] Duba cikin littafin sahihul bukhari
[53] Duba cikin littafin sahihi muslim

siyeni ne ka ‘yanta ni dan Allah to ka kyale ni da aiki ga Allah

Sai Abubakar yace masa: a'a na ‘yanta ka ne dan Allah ya Bilal…. na ‘yanta ka ne dan Allah ya.

Sai Bilal ya tafi kasar Sham acikin tawagar mayaka, ya kasance karshen kiran sallar sa a duniya a lokacin shugabancin Umar lokacin da yakai ziyarakasar sham bayan musulmai sun nemi Umar yasanya masu Bilal ya kira masu sallah ko sau daya ne.

Sai Umar yasa akira masa Bilal, dai dai lokacin sallah yayi sai ya nemi Bilal ya kira masu sallah.

Bilal yahau wurin kiran sallah ya rangada kiran sallah, sai sahabbai wanda suke azamanin manzon Allah s.a.w lokacin da Bilal ne me kira masa sallah suka rika kuka..

Sunyi kuka kamar basa taba kuka ba a duniya irin na ranan, Umar ya kasance yafi kowa yin kuka!!..

Bilal yaci gaba da zama a kasar sham kamar yadda ya nema har Ajali ya zo masa, matar sa ta kasance tana kuka tana a gefensa yana kwance rashin lafiyar Ajali tana cewa: wayyo ni yau ina cikin bakin ciki, shi kuma Bilal ya bude idanunsa yace mata:

Sannan kalmarsa ta karshe a duniya yana maimaita cewa: gobe zan hadu da masoyina Muhammad da sahabbansa, gobe zan hadu da masoyina Muhammad da sahabbansa.

Ya rasu yanada shekaru tsakanin sittin da bakwai zuwa saba'in, an birne sa a wurin wata kofa karama a cikin makabartan birnin Dimashk wacce ta kunshi manya manyan musulmai wanda suka bada rayuwansu dan ganin musulunci ya tabbata a doron kasa, Allah ya kara maka yarda cikin yarda ya Bilal.

A KARSHEN ZANCEN:

Ka fadamun gaskiya tsakanin ka da Allah ina girman kai ko jiji daka ka nuna isa da iko da za'ace wannan addini ya cusa a zukatan mabiyan sa? Hakika addinin musulunci wani irin muryan gaskiya ne wanda yake haduwa da zuciya sai ya wanzar ma mutum kusanci da dogaro ga Allah madaukaki, mai kaskantar da kai gareshi wanda hakan zai sa ya manta dukkanin wani radadi da kunci wanda ya sameshi sakamakon bin wannan tafarki, da kuma sanya shi yana mai jin dadin rayuwa da halin da yake ciki kamar wanda masu bin son zuciyarsu irin dadin da sukeji a lokacin da suke aikata son zuciyar nan nasu sai dai kasha tir da son zuciya da sha'awa wanda zai gadar ma mutum nadama da asara daga baya, sabanin mabiya addinin musulunci sahu da kafa su farin cikin da sukeji na rayuwa gadar masu da dawwama zayyi cikin ni'ima saboda sun zabi hanya sahihiya wanda yakaisu inda suka samu kansu aciki na tsira wanda suka samu ta wurin Allah. Lallai samun kaiwa zuwa inda suka kai na tsira bada zufan gushi ake samun sa ba kawai abunda yake bukata shine jarumtaka da jura akan canjin rayuwan da mutum zai hadu dashi, hakika sun sani cewa hanyar da akebi wurin samun Aljanna itace bin wannaan Manzon wanda ba'a taba samunshi da karya ba ko yaudara ko zamba, dan sayrara kaji maganan daya daga cikinsu da yayi kafin ya shiga musulunci, wannan mutumi kuwa bakowa bane illa Abu sufyan dan Harbi, yadda yake cewa: lallai sarki Hirkal ya aiko da wasu mutane zuwa ga Abu sufyan alokacin suna tawagar yan kasuwar kuraishawa da sukaje kasar sham fatauci a tsakayan lokacin da manzon Allah s.a.w yayi sulhu da Abu sufyan da arnan kuraishawa akan zaman lafiya na wasu shekaru, sun iske shi a wurin akwai Iliya'u', sai sarki Hirkal ya kirasu cikin fadarsa a kewaye dashi akwai manya manyan rumawa sannan ya kira masu masa fassara sai yace masu: cikin ku wanene yafi kusanci

na dangantaka da wannan mutumin wanda yake kiran cewa shi manzo ne? 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 ka fadamun karya ku sauran da kuke wurin ku karya tashi, sai Abu sufyan yace ina rantsuwa da Allah badan 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 yace masa 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 kara tambaya cewa: shin an taba samun sarki cikin iyayensa? Sai Abu sufyan yace a'a ba'a taba samu ba, sai sarki Hirkal yaciga ba 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 yacigaba 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 mun taba, sai Hirkal yace: to ya yakin yakasance 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 daraja 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 kafafuwan 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 yaso haka koda kuwa zai wahalu wur[n hakan, da kuma nakansce a wurinsa da nine zan rika wanke masa kafafuwansa, daganan sai sarki Hirkal yace azo masa da wasikar da manzon 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 farawa 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 da samun aminci na dawwama a wuta, kuma Allah zai baka ladan ka sau biyu, idan kuma kakia 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 ya girmama((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.

Ibn kutaiba da Khaddabiyyu da Dara-khudniyyu sun ce game da 'baban kabshatu' shi mutum ne dan taware wanda ya sabawa kuraishawa daga bautan gumakan da sukeyi ya koma yana

bautan tauraro sai suka mai inkiya da sunan mutum dan taware saboda saba masu da yayi wurin bauta. (littafin fathul bari ya kawo wannan Magana).

Lallai sarakunan rumawa sun kasance suna tsoronsa, ban gushe ba ina da yakinin cewa lallai tabbas zai bayyana har lokacin da Allah ya shigar mun da son musulunci a zuciya na, Dan nazur abokin Iliya'u da Hirkal ya kasance baban malamin kiristoci a kasar sham, ana cewa lokacin da Hirkal daya gabatar da Iliya'u ya kasance wani rana mai mugun zuciya, sai wasu daga cikin jagororin rundunar yakin rumawa suka ce masa: lallai mun kyamace halinka, Dan Nazur yace Hirkal ya kasance boka ne me amfani da taurari wata rana yace masu lokacin da aka tambayeshi: lallai da daddare lokacin dana kalli taurari na ga sarkin Kaciya ya bayyana, wa nene zayi kaciya cikin wannan al'ummar? Sai sukace babu wanda zayyi kaciya sai yahudawa kada al'amarinsu ya dame ka, ka tura mayaka a karkashin mulkin ka zuwa ga bira ne su kasha duk wani bayahude da suka samu, suna cikin wannan Magana kenan sai akazo ma Hirkal da wani mutum dan sako daga wurin sarkin gassan yazo ma Hirkal da labari game da manzon Allah s.a.w, da yagama bashi labarin sa sai Hirkal yace kuje ku duba ku gani yana da kaciya ko bashi dashi? Sai suka kawo mai labarin cewa yana da kaciya, sai kuma suka tambaye shi game da larabawa shin suna yin kaciya? Sai Hirkal yace wannan shine me mulkin wannan al'umma hakika ya bayyana, sai Hirkal ya rubuta takarda zuwa ga abokinsa a Ilimi, daganan hirkal ya tafi zuwa ga wurin hutawansa cikin fulawa, kafin ya zauna sai ga sako daga wurin abokinsa yana masa muwafaka akan ra'ayin sa na cewa Manzon Allah s.a.w ya bayyana kuma lallai shi annabi ne daga Allah, sai Hirkal yayi umurni ga manyan rumawa cewa su taru acikin gun shakatawar sa, bayan sun shigo sai yace a rufe masa kofofin wurin bayan an rufe sai ya tashi yace masu: yaku taron manya rumawa, shin kuna son rabauta da shiriya da dorewar

mulkin ku? To lallai kubi wannan Annabi nan da nan suka tashi suka nufi kofa suna neman ficewa sai suka tarar da an rufe kofofin, yayin da Hirkal yaga yadda suke gudu ga yin imani da kuma debe tsammanin su dashi sai yace a dawo dasu wurinshi sai yace masu, lallai na fadi maganar da na fada dazun ne dan jaraba kwarin sonku da addini to kuma na gani, sai sukayi sujjada gareshi suka yarda da abunda yake fada masu, wannan itace ta zama karshen al'amarin Hirkal.

Salihu dan kaisan da yunus da mu’amar ne suka rawaito wannan labari daga Zuhri.[54]

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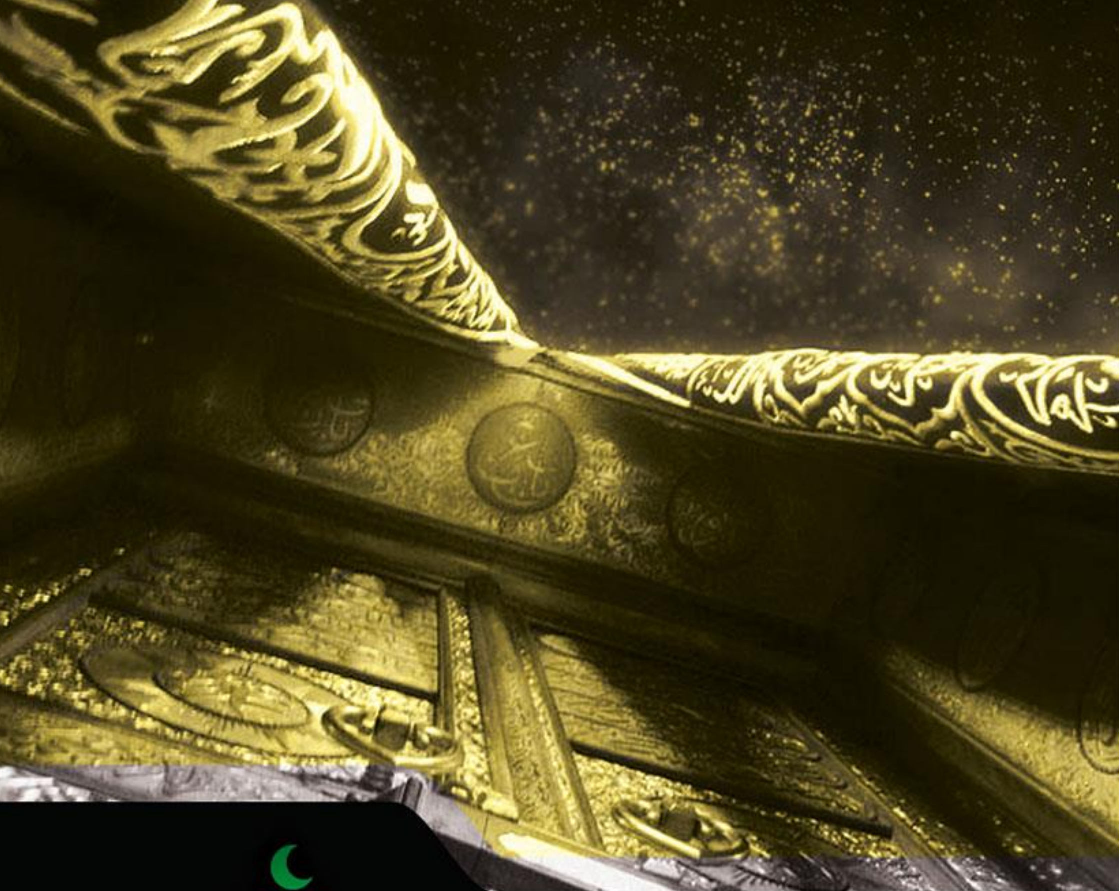
[54] Duba cikin littafin sahihul bukhari



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