

MUSULUNCI ADDINI NA AMINCI DA ZAMAN LAFIYA

الإسلام دين السلام بلغة الهوسا

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Ina farawa da sunan Allah me rahma me jin kai.

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

GABATARWA:

Gabanin bayyana haske na musulunci, duniya ta kasance wuri ne na yake-yake da fadace-fadace na zubda jini wanda hakan ya halaka miliyoyin mutane ya shafe kalmar zaman lafiya da natsuwa daga kamus na iyan adam, idan mukayi dubi zuwa ga yankin turawa kawai shi kadai zamuga cewa basa da zaman lafiya da natsuwa ta yadda kowace kasa acikin yankin turawa suna ta'addanci ga yar uwarta da kuma sanya masu haraji na kudi wanda yake a matsayin sulhu na zaman lafiya da shugabanci, sannan tilastawa mutane saboda banbance banbancensu na addini da kuma addini ko kuma kasamu hatta acikin al'ummar da suke addini daya akwai tilastawa ko kuma cikin kabila. A cikin wannan yanayi babu wani girmamawa ga rayuhan dan adam ta yadda ba'a banban cewa tsakanin abokanan gaba ko kuma abokan zaman lafiya wanda suke gudanar da addininsu ba tare da sun tsangwami kowa ba, a wannan lokacin zaka sami cewa idan aka kama bayi lokacin yaki ba'a darajasu ta yadda zakaga ana yappyankasu kaman ba mutane ba, babu aminci ga dukiyoyin mutane da mutuncinsu zagaka ana halasta dukiyoyin mutane da matayensu da zalumci sannan da kama yaransu amayar dasu bayi da siyar dasu a kasuwannin saida bayi, a lokacin dan adam baisan abunda ake kira aminci ba da natsuwa a doron kasa, kawai abunda aka sani shine yake-yake da ta'addanci da tsoro da firgici da mulkin mallaka da kama bayi da zalumci da dagawa.

Gabanin zuwan musulunci jama'a basu san iyancin addinin da mutum yakeso ba kuma ya zabama kansa ba, kawai ka'idar da

aka taso akanta aka sani itace ko wace al'umma addinin sarakunansu sukeyi, ba'a yardan ma wani ba yayi koyi da addinin wasu jama'a wanda ba karkashin mulkin sarkinsu suke ba duk wanda aka kama da wannan hali za'a daukeshi a matsayin mayaudari ya halatta akasheshi saboda ya saba ka'idar da aka taso akanta. Abun bai takaita a tsakin addinai ba hatta acikin jama'ae da suke addini daya zakaga cewa akwai wannan tilastawan wacce take jawo yaki a tsakaninsu yaki na addini kamar kiristocin katolikan da arsozikawa da wasu kiristocin wanda basuba, sai ya kasance suna jifar duk wanda ba aqidarsu daya ba cikin addinin kiristanci da sunan dan ta'adda ko mayaudari wanda ya halatta akasheshi ko kuma a kamashi a kulle a kurkuku.

Manzon Allah (salla Allahu alaihi wa sallam) yana cewa yana mai siffanta halin da duniya take na zalamci da dagawa da shirka ga Alla: " **lallai Allah yayi dubi zuwa ga mutanen duniya kafin ya aikoni sai yayi fushi dasu hakikanin fushi saboda abunda sukayi ittifaki akai na shirka larabawansu da wadanda ba larabawa ba sai kadan daga cikin mutanen yahudawa (mabiya ariyus) wanda suka kaance masu tsantsan kadaita Allah**". Ibn hibban ne ya rawaito wannan hadisin cikin littafinsa na sahih-ibn-hibban.

Saboda wannan halayene musulunci yazo da sakonsa na aminci da zaman lafiya ga duniya baki daya, ta yadda ya haramta zalamci da dagawa kuma ya haramta ta'addanci akan masu addinai, sannan yayi nuni ga yancin bayin da aka kama a wurin yaki wannan tunkafin yarjejeniyan junaif da shekara dubu da dari hudu miladiyya 1400, sannan yayi umurni da atsaida adalci da daidaito a tsakani, da yin hukunci nagaskiya batare da nuna banbancin launi ba ko kuma bangarenci ko kibilanci sai azzalumin shuwagabanni suka tashi suna yakar wannan sakon na musulunci da bata haskenshi ga mutanensu wanda yakunshi

kadaita Allah shi dakai gun bauta da haramta zalumci da cin dukiyoyin mutane ko kuma keta martaban mutane game da tabbatar da hakkokin mutane dayawa dakuma kare hakkin wanda ba musulmai ba wanda suke rayuwa cikin kasar musulunci, sannan har wayau musulunci yayi kira zuwaga mutumta yarjejeniyoyi da alkawuran da aka kulla kuma ya haramta zamba da ha'inci.

Da sannu zamuyi bayanin ko wace gaba cikin wannan abubuwan da muka lissafo dalla-dalla cikin babukan mu masu zuwa da cikin yardan Allah madaukaki, muna rokon Allah mai girma da yasanya fa'ida da albarka cikin wannan littafi ga duk wanda yake son neman sani game da hakikanin wannan addini na musulinci addinin Allah madaukaki, ya kuma bude mashi zuciyansa wajen fahimta da fa'idanta da abunda ya karanta.



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MA'ANAR MUSULUNCI:

Kafin ya bayyana ga mai karatu ma'anar zaman lafaya da lumana a cikin addinin musulunci ya zama dole yasan ma'anar abunda sakon musulunci ya kunsa, wanda ya tattaro dukkanin wata ma'ana wadda zata samar da natsuwa da kuma samun yanci na nisantar dukkanin wani bauta ga mutum dan adam, ma'anar musulunci shine:

sallamawa da mika wuya ga Allah ubangijin halittu da kaskantar da kai ga Allah da dukkanin zuciya da jikin mutum, wannan yana tabbatuwa ne da bin umurninsa da kuma nisantar abubuwan daya haramta da kuma komawa gareshi ta hanyar mayar masa da iko cikin dukkanin abubuwan da ya hukunta kuma ya kaddara, Allah madaukakin sarki yace yana mai bada labari game da annabi Ibrahim amincin Allah ya kara tabba agareshi: "**lokacin da Allah yace masa ka mika wuya sai yace na mika wuya na ga Allah mahaliccin talikai**".¹

Wannan shi ne hakikanin musuluncin da akeso dukkanin wani musulumi ya kasance cikinsa cikin kowani hali da yanayi kamar yadda Allah madaukaki kecowa: "**kace ya muhammad lallai sallah ta da yankana da rayuwata da mutuwata dukansu na Allah ne mahaliccin talikai**".²

Aminci suna daga cikin sunayen aljanna, Allah madaukakin sarki yana cewa: "**suna da gida na aminci daga wurin ubangijinsu, shine kuma majibincin al'amuran su cikin ayyukan da suka kasanc suna aikatawa**".³

¹ Suratul bakara ayata 131

² Suratul al'am ayata 162

³ Suratul an'an ayata 127

Aminci gaisuwa ce ta mutanen aljanna a tsakaninsu Allah yasanyani dakai a cikinsu, Allah madaukakin sarki yana cewa: "**gaisuwarsu a ranan da zasu hadu dashi ita ce aminci, sannan kuma yayi masu tanadin wata irin lada mai karamci**".⁴

Sannan aminci (sallama) itace gaisuwar musulmai a tsakaninsu suna masu fadan(aminci da rahama da albarkokin Allah su tabbata a gareku) babu wani kalma wacce ta fita dacewa da dadi wurin zama gaisuwa yayi haduwa da kuma dadinji ga mai sauraro wacce take kusantar da zuqata ta tafiyar da dukkanin wani gaba da kiyayya sannan ta samar da natsuwa da kwanciyar hankali ga zuciyar masuyinta saboda kalmomin da suke cikin wannan gaisuwa ne na aminci da amana wacce manzon Allah tsira da amincin Allah ya tabbata agareshi ya tabbatar da cewa tana cikin ababen da suke cika imani mutum yadda yake cewa: "**bazaku shiga aljannah ba har sai kunyi iman, ba kuma zakuyi imani ba har sai kunso junan ku, shin bazan nuna maku abunda idan kuka aikatashi zakuso junanku?** Ya yada sallama a tsakanin ku".⁵

Kuma kamar yadda manzon Allah s.a.w ya tabbatar da cewa lallai tana cikin ayyuka mafiya alheri kamar yadda yake fadi lokacin da aka tambayeshi menene yafi alheri a musulunci sai yace: "**ciyar da abinci kuma kayi ma mutane sallama idan kun hadu wanda kasani da wanda baka sani ba**".⁶

Hakika musulunci yazo ne dan ya nuna ma mutane baki daya hanyoyin alherai sannan kuma ya fitar dasu daga cikin duhu zuwa ga haske, daga ibadar mutum zuwa ga ibadar mahaliccin mutum, duk wanda yabi hanyar musulunci da addinin

⁴ Suratul ahzab ayata 44

⁵ Muslim ne ya rawaito hadisin

⁶ Buhari da muslim sun rawaito hadisin

musulunci da niyyar tsarkake ayyukansa don samun yardan Allah mabuwayi lallai Allah zai shiryar dashi zuwa ga hanyoyin aminci sannan zai shiryar dashi zuwa ga hanya madaidaiciya cikin yardan Allah , Allah madaukakin sarki yana cewa: "yaku ma'abota littafi hakika annabin mu yazo maku yana mai bayyana maku abubuwa dayawa wanda kuka kasance kuna boyewa cikin littafi sannan kuma yana kawar dakai daga ababe dayawa na cikin littafinku, hakika haske da littafi mai bayani yazo maku daga wurin Allah(15). Allah yana shiryarwa da shi wanda yabi yardansa hanyoyin aminci sannan yana fitar dasu daga cikin duhu zuwa haske da izininsa sannan yana shiryar dasu zuwa ga hanya madai-daiciya (16)." ⁷

Lallai addinin musulunci addini ne na aminci wanda ya kunshi dukkanin ma'anar aminci saboda fadin manzon tsira s.a.w: "musulmi shine wanda musulmai iyan uwansa suka kubuta daga sharrin harshensa da hannunsa, shi kuma mai hijira shine wanda ya kaurace ma abubuwan da Allah ya haramta".⁸ Da kuma fadar manzon tsira s.a.w: " mumini shine wanda mutane suka aminta dashi akan jininsu da kuma dukiyoyinsu" (ahmad datirmizi da ibni hibban suka rawaito wannan hadisi sannan albani ya ingantashi)

SHIN MUSULUNCI YA YADU NE TA HANYAN TILASTA MUTANE?

Lallai karantarwar addinin musulunci tana kore irin wannan zargin da makiya masuyi masa makirci suke jinginawa gareshi hakan kuwa saboda Allah madaukiki abun daukaka yana cewa:

⁷ Suratul ma'ida ayata 15-16

⁸ Buhari da muslim sun rawaito hadisin

" babu tilastawa a cikin addinin musulunci, hakika shiriya ta gaskiya ta bayya daga bata, duk wanda ya kafurcema dagutu yayi imani da Allah hakika yayi riko da igiya mai karfi wacce bazata taba yankewa ba, Allah me ji ne kuma masanin komai".⁹ Sannan yake fadar cewa: " da Allah mahalicci yaso da mutanen duniya dukansu sunyi imani dashi kuma sun mika wuya, shin kai zaka tilastawa mutane har sai sun zama musulmai" (suratu yunus ayata 99).

Har wayau ya kara fada cewa: " kace gaskiyace daga wurin mahaliccinku, duk wanda yaga dama yayi imani ya zama musulmi wanda kuma yaga dama ya kafurce", (suratul kahfi ayata 29).

Yakara fada cewa: " idan sun juya maka baya sunki amsar karantarwan ka kasani kai mai isarwane mabayyani".¹⁰

Yakara cewa har wayau: " ka tunatar saboda kai mai tunatarwa ne kawai (21) kai ba mai tilastasu bane (22)" (suratul jashiya).

Ayoyi irin wa'innan sunada yawan gaske saboda musulunci akida ce ita kuma iqida dolene asamu tabbatarwan zuciya akai, furtawa da harshe kadai baya gamsarwa saboda gasgatawan zuciya baya samuwa da furucin harshi da karfi da tilastawa saboda harshe zai iya furuci da abunda bashi bane a kudurce acikin zuciya, saboda haka ne Allah madaukakin sarki yake cewa: " duk wanda ya kafurce wa Allah bayan imaninsa sai dai wanda aka tilastama hakan alhalin zuciyarsa na cike da natsuwa da imani, amma wanda yayi hakan zuciyarsa ta yarda da kafurcin hakika fushin Allah ya tabbata akansu sannan sunada azaba me girma".¹¹

⁹ Suratul bakara ayata 256

¹⁰ Suratul nahli ayata 82

¹¹ Suratul nahli ayata 106

SHIN MUSULUNCI YA YADU NE TA HANYAR AMFANI DA KARFI?

Lallai dukkannin wani tsari dole yakasance da karfi wanda zai kareshi da tsaro sannan yasa ido wurin tabbatar da aiki dashi da zartar da ukuba maizafi da dukwani wanda ya sabama karantarwansa wannan karfi kuwa shi ne wanda ke jibintan tabbatar dabin wannan tsarin dakuma dorewa wurin binsa, Ankarbu da ga usman dan affan Allah ya kara masa yarda yace: '[lallai Allah yana hanama dakarfin ikonsa abubuwani da bayahanasu acikin qur'anî](#)'. rizin ya rawaito shi da isinadi yankakke hadisine wanda ya shahara cikin maganganun usman Allah ya kara mashi yarda. (ma'an an wannan hadisin shine lallai wasu mutane sunfi tsoran aikata wani laifi saboda abunda sukasani na ukubar da shugaba zai masu a nan duniya saboda haka basa tsoran ukuban lahirâ da haramcin alqur'anî. Saboda hakane lallai Allah yaba shugaba karfin iko na zartar da ukuba akan dukkanin wani wanda ya'aikata laifi harya hana mutane aikata wannan laifin).

Bari mu kawo tarihi a takaici na lokacin farko wanda musulunci ya bayyana, hakika an aiko annabi mai girma Muhammad s.a.w. wanda ya kwashe shekaru sha uku a makkah yana kirân mutanensa zuwa ga musulunci ta hanyar yin amfani da kyawawan kalmomi wanda cikin wannan shekarun da yayi a makkah ya hadu da abubuwani da yahadu dasu na karyatawa da kuma cutarwa sannan yayi hakuri akan dukkanin wasu cutarwa da tsangwama, sannan zalumcin bai tsaya akansa ba kawai hatta wadanda suka amsa kiransa suma cutarwan ya hada dasu har abun yakai ga aka rika azabtar dasu mabiyansa wani lokacin zai wuce ya tarar ana azabtar dasu amma bashi da ikon

yin komai face hakurin da zai rika umurtansu dashi, hakika wata rana ya wuce yatarar ana azabtar da Ammar dan yasir da mahaifiyarsa sai yace masu: "**kuyi hakuri iyalan yasir lallai makomarku itace aljannah**". (alhakim ne ya rawaitoshi kuma albani ya anganta hadisin cikin littafinsa na sahihul sunnah shafi na 154, da littafin fiqhul sirah shafi na 103)

Wanna hali yaci gaba har takai ga sunyi umurni da a kasheshi a huta da da'awarsa amma dukda irin wannan hali manzon Allah s.a.w babu abunda yake masu sai addu'a yana cewa: "**ya Allah ka gafartawa mutane na domin basu sani bane**" (buhari da muslim ne suka rawaito hadisin).

Allah mahaliccinsa ya kasance yana bashi hakuri da lallashi da wasu ayoyi cikin alkur'an kamar yadda sauran annabawa gabainisa suma aka azabtar dasu sannan kuma aka karyatasu, lallai hanyar da'awa hanya ce doguwa mai wahala sosai saboda hanyace wacce ta yaki tsakanin gaskia da karya da alheri da sharri, Allah madaukakin sarki yana cewa: "**kayi hakuri ya muhammad kamar yadda manyan annabawa gabaninka sukayi hakuri kada kayi gaggawa**".¹²

Yaci gaba yana bayyana kansa ga kabilolin da suke shigowa makkah cikin ko wace shekara har yasamu mutane daga madina wanda sukayi imani dashi suka masa mubaya'a akan zasu taimakeshi su bashi kariya idan yayi hijira garesu zuwa madina shida sahabbansa wanda sukayi imani dashi a lokacin.

Yayi hijira zuwa madina ta yadda bai zubar da jinin ko da mutum daya ba a tsawan shekarun da ya kwashen a makkah, quraishawa suka mallake dukiyoyinsa dana sahabbansa wanda suke tare dashi, amma dukda haka bayyi umurni da a yakesu ba

¹² Suratul ahkaf ayata 35

har sai bayan yayi hijira ya dawo madina da zama da shekaru biyu bayan fadace-badace ya yawaita da tsananin adawa da dakonsa da masu adawa dashi sukeyi da da'awarsa bai kasance shine wanda ya fara yakansu ba, la'akari dacewa madina itace hanyar da masu fataucin kaya daga makkah zuwa sham suke bi, sai ya kasance farkon haduwa shine lokacin da manzon Allah ya fita dan ya taro wannan fatake dan kwace kayayyakinsu na kasuwanci domin ya taba masu karfin tattalin arzkinsu ta yadda zai hanasu samun karfin ci gaba da yakan da'awarsa da kange mutane daga yin imani dashi a lokacin ya nemi shawarar sahabbansa sai domin su fita kwato wannan kudade a makwafin dukiyoyinsu da kuraishawa suka kwace masu a makkah sai dai kash wannan tawagar ta masu fatauci wanda abu sufyan shine shugaban su lokacin gabanin musuluntarsa sun samu dama sun canza hanya suka guduma wannan kwantan baunan da aka shirya masu, lokacin da kuraishawa sukaji labarin haka sai suka shirya sojojin yaki suka fito daga makkah zuwa madina domin yakar manzon Allah s.a.w. wannan ta kasance itace farkon yaki a musulunci wanda Allah yabawa musulmai nasara acikinsa, Allah yana cewa: **"anyima musulmi wadanda ake kashewa izinin yaki saboda an zalumce su kuma lallai Allah mai cikakken iko ne game da basu nasara (39) sune wa'innan dinnan** da aka fitar dasu daga garuruwansu da zulumci saboda sunce mahaliccin mu shine Allah abin bautarmu, daba dan kariyan Allah ga mutane ba sashinsu akan wani sashi da tuni an rurruwa wuraren bauta da kasuwanni da masallatai wanda ake bautan Allah acikinsu dayawa, lallai tabbas Allah zai taimaki bayinsa wanda suka taimaki addininsa, lallai Allah ya kasance mai cikakken karfi kuma mabuwayi (40) sune wanda idan aka tabbar dasu a doron kasa suke tsayar da sallah suna bada zakkah sannan sunayin umurni da kyakyawan aiki suna masu

hani ga mammunan aiki, ga Allah ne kyakyawan makuwa yake (41)".¹³

Ya ishemu ishara sanin cewa dukkanin wannan nasarori da Allah ya tabbatarma manzonsa s.a.w dasu wanda ya kama yankin larabawa dashi ya faru ne tsawon shekaru ashirin da uku tun daga lokacin aiko shi har zuwa lokacin rasuwarsa duka adadin mutanen da aka kashe karkashin wannan nasarori dari uku ne da saba'in da biyar mazaje daga cikin musulmai da mushirikai baki daya!!!

Kamar haka suma sahabbansa suka aikata bayansa hakika sun bude garuruwa da hannun sarakunansu da kyawawun mu'amala da dabi'u masu kyau da kuma yin kira zuwa ga wannan addini da abunda yafi dacewa da kyawu, yawansu da makaman su bai kai irin na mutanen da suka bude garuruwansu ba, wani musulmi sabon musulunta me suna Bashir Ahmad shad yana cewa: tambayan da ta kasance tana damuna a zuciya itace lallai mu kiristoci mun kasance muna tunanin cewa musulunci da takobi ya yadu, sai nacema kaina to indai haka ne me yasa mutane suka amsa wannan addini suka shigeshi kuma basu kasance ba suna masu imani dashi cikin dukkan bangare a doron kasa? Me yasa mutane suke daga ko wani kasa suke shiryiwa zuwa ga wannan addini da yardar kansu ba da tilastawa ba ko kuma da karfin tuwo?¹⁴ Har zuwa karshe!!!

Sai kuma mu duba cewa wai shin addinin musulunci ne kawai yayima mabiyansa umurni da su tanaji karfin kare kansu da addinin? Hakika ya zo cikin littafin attaura cikin tafiya na biyu cikin ingantattu guda ashirin cikin adadi na goma da abunda ke

¹³ Suratul haj ayata 39-41

¹⁴ Littafin abunda suka fada akan musulunci na sheikh imadudddeen kalil shafi na 295

bayansa: (lokacin da kuka kusanci wani gari domin yakinsu ka fara kiransu zuwa ga sulhi idan suka amsa maka suka yarda da sulhun suka baka izinin shiga garin ka yadda zaka isa ga mutanen cikinsa to ka rike wannan alkawari, idan kuma basu yarda ba sukaki amincewa kasan cewa yakin zakayi to ka kewaye garin idan mahaliccinka ya baka wannan garin a hannunka to ka kashe dukkanin mazajen wannan gare da takobi, su kuma matayensu da yaransu da dukkanin wasu dukiyyoyin dake cikin garin ya zama ganima agareka kuma kaci ganimar makiyanka wanda Allah ya hurema ya baka, irin haka zaka aikata ga dukkanan kasashen da suka zama suna da nisa agareka sosai da garuruwan da bana al'umman nan bane, amma sauran garuruwan da Allah ya baka mutanensu kada kasaya haka hannu rabbana babu shiri matukan kana haramta abubuwa irin haramtawan hisiniyyawq da umuriyyawa da kanaaniyyawa da firzaniyyawa da huyiyyawa da busiyyawa kamar yadda mahaliccinka yama umurni.

Daga cikin abun da yazo cikin littafin injila akan wannan maudu'i namu shine abun da aka rawaita daga cikin ingangataccen littafi na goma daga ashirin da biyar zuwa abunda ke bayansa cewa: (kada kuyi tsammanin cewa nazo ne domin zaman lafiya a doron kasa nazo ne domin yaki da takobi, lallai nazo ne domin na raba tsakanin mutum da dansa ko kuma yaro da mahaifinsa da raba suruki da surukan sa, makiyan mutum sune iyalan gidansa, duk wanda yaso mahaifinsa ko kuma mahaifiyarsa sama dani wannan bashi da rabo a wurina, duk wanda yazo yaronsa ko yarinyarsa sama dani shima bashi da rabo a wurina haka duk wanda bai dai kayan yakinsa ba yabini bashi da rabo a wurina duk wanda ya samu rayuwa to ya lallatata haka duk wanda ya lallata jin dadinsa sabo dani to lallai zai sameta a gaba)

Justan lubon yana cewa cikin littafinsa me suna wayewar larabawa a shafi na 127-128: lallai karfi bai kasance hanya ba wurin yaduwar alkur'ani, lallai larabawa wanda aka samu galaba akansu sun bar bayi acikin addinansu, idan kaga wasu mutane kiristoci sun amshi musulunci sannan saka mayar da larabci ya koma yaransi lallai hakan ya faru ne sakamakon abun da suka gani na adalcin mafiya yawan larabawa irin adalcin da basu gani ba agun shuwagabanninsu da suka shude, da kuma saukin da yake cikin musulunci wanda basu sanshi ba gabarin haka.¹⁵

¹⁵ Littafin abunda suka fadi akan musulunci na sheikh imadudddeen kalil shafi na 314

SHIN BURIN MUSULUNCI NA BUDE GARI DAN SU MALLAKE DUKIYOYIN WURIN NE DA ARZIKIN DAKE WURIN A CIKIN KASA?

Lallai duk wanda bai san musulunci ba da tsarukansa na asali da hakikanin manufar sa, zai iya samun tunanin makamancin haka a cikin kwakwalwansa kuma zai yadda da wannan tunanin wanda ya ginu akan dubi zuwa ga kyale-kyalen duniya, sai muce masa lallai manzon tsira s.a.w a farkon da'awarsa mutanensa sun sanya masa tukwicin dukiya da abubuwan more rayuwa wanda duk wani dan adam yake buqatarsu warin samun jin dadin rayuwansa ta duniya sannan sukamai alkawarin zartar da duk wata buqata tasa wanda yakeso, idan ya kasance yanason shugabanci ne zasu bashi, haka kuma idan ya kasance yanason su aura masa macen da tafi kowace mace kyau a cikinsu zasu aura masa, idan kuma kudi yakeso zasu tara masa da sharadin akan dukkanin abubuwan nan da aka lissafo ya daina wannan da'awar tashi ta musulunci wanda a tunaninsu tana karya kimar gumakansu sannan kuma tana rage masu kimarsa a zamantakewa, sai manzon Allah s.a.w yace masu:"**bazan bar wannan da'awa tawa ba ta kira zuwa ga musulunci har sai kunzo mun da shaida me tsanani koda kuwa zaku konani ne da abinda tafi rana zafi".** Albani ya rawaito shi cikin littafinsa na silsilatul-sahiha 1/194.

Da ace hadafin manzon Allah da musulunci shine samun abun duniya da ababen more rayuwa da ya amsa wannan tayi da mutanen sa sukamai saboda tayin da sukamai ya kunshi dukkanin ababen more rayuwa wanda dan adam yake bukatarsu kuma yake nemansu, a lokacin da Allah ya daukakashi yabashi nasara da karfi a doron kasa yakasance sakunan dayake turama sarakunan garuruwan da suke kewaye dashi shine su amsa

da'awarsa na musulunci suci gaba da zama akan kujerunsu na sarauta da duk abunda suka mallaka yaci gaba da zama a karkashin ikonsu, kamar yadda hakan yazo cikin sakon daya aikama hirqal sarkin rumawa yadda yace acikin sakon: " **da sunan Allah me rahma me jin kai, sako daga Muhammad manzon Allah zuwa ga hirqal sarkin rumawa, amincin Allah ya tabbata ga dukkan wanda yabi shiriya, bayan haka, lallai ina kiranka zuwa addinin musulunci, ka musulinta zaka aminta (daga zunubai da kuma shiga wuta, ka musulunta Allah zai baka lada biyu idan kuma ka juya baya kaki musulunta to lallai zaka kwashi laifin arisawa¹⁶, [arisawa wasu mazhaba ne cikin mazhaban kiristoci wanda suka bi malaminsu ariyus wurin karyata Allantakan annabi Isah tsira da amincin Allah yakara tabbata agareshi wanda akacisu da yaki aka daidaitasu, a cikin wannan sakon a mazon Allah s.a.w ya tunama hirqal ne halin da yasamu arisiyyawa irin yadda aka ci galansu aka daidaita su bayan sun kasance al'umma masu karfin iko tsintsiya nadaurinki daya],**

da kuma fadin Allah cikin alkur'ani: (**yaku ma'abota littafi kuzo muyi hada kawunan mu akan kalma guda daya cewa bazamu bautawa wanin Allah ba sannan bazamu hada Allah da wani abubu wurin bauta sannan wasu shashi acikin mu bazasu riki wani shashi ba yakoma majibincin al'amuransu koma bayan Allah, idan kuma suka juya baya kace mun shaida mu musulmai ne**)¹⁷¹⁸

Anas Allah yakara masa yarda yana cewa: **ba'a taba tambayar manzon Allah ba wani abu a cikin musulunci face sai ya bayar, sai wani mutum yazo masa ya bashi tumakai da yawan gaske**

¹⁶ Ka duba littafin Arius, Arianism

¹⁷ Suratu al'imran ayata 64

¹⁸ Buhari da muslim sun rawaito hadisin

wannan mutumi ya koma wurin mutanen garinsa yace masu ku musulunta domin lallai Muhammad yana bada kauta irin wanda baya tsoron talauci. Anas yace: idan da zai kasance mutum zai musulunta saboda duniya to lallai bazai musulunta ba har sai ya kasance yafison musulunci akan duniyan da abun dake cikinta....¹⁹

Wata rana abokinsa umar yazo wurinsa cikin dakinsa sai yayi dubi da idanunsu zuwa cikin kayan dakin baiga komai ba sai tabarma wacce aka sakata da kara duk tamai alama ta bangaren da ya kwanta akanta kuma gidan babu komai na abinci sai sa'i daya na sha'ir a cikin wani kwano, sannan kusa dashi ga wata salke wacce ya ratayeta ajikin wani kusa wannan shine dukkanan abunda da manzon Allab s.a.w ya mallaka kenan mutumin da ayau rabin larabawa suke koyi dashi wurin addini, lokacin da umar yaga haka sai yakasa shawo kan hawayensa ya fara zubar da hawaye sai manzon Allab s.a.w ya tambayeshi meyasaka kuka ne haka umar? Sai yace nikam mai zai hana bazanyi kuka ba kaisar da kisra sunajin dadinsu a duniya suna kuma walwala da ni'imominta amma manzon Allah bai mallaki komai ba sai abunda nagani da idona dinnan, sai manzon Allah s.a.w yace masa: "**bazaka yarda suji dadin duniya ba mu kuma muji dadin lahira?**"(Buhari da muslim ne suka rawaito wannan hadisi).

Sannan mu duba muga abunda manzon Allah ya bari bayan mutuwarsa na ababen more rayuwan duniya, Amru dan haris Allah yakara masa yarda yana cewa: "**manzon Allah s.a.w bai bar komai ba bayan mutuwarsa ko dinari ko dirhami ko bawa ko baiwa sai rakumarsa ta hawa fara da kuma takobinsa na yaki da wani fili daya bayar dashi sadaqa**".²⁰

¹⁹ Muslim ya rawaito hadisin

²⁰ Buhari ya rawaito hadisin

Facema: manzon Allah s.a.w ya mutune alhalin salkensa na yaki ya badashi jingina ga bayahude wanda ya amsa sa'i uku na sha'ir dashi'. Buhari da muslim da nisa'i duk sun rawaito wannan hadisi.

!!! Ina son duniya da arzikin kasa anan wurin ga mutumin da haka yakasance halinsa?

- Umar dan khaddab Allah ya kara masa yarda wanda shine khalifa na biyu ga manzon Allah s.a.w wanda a hannunsa ne addinin musulunci ya yadu a doron kasa yakai inda yakai, cikinsa ya kasance yana kugi saboda yunwa sai ya rika fadin wannan maganar da ta shahara anajinta daga wurinsa: kayi kugi ko kuma kada kayi kugi wallahi bazaka koshi ba har sai musulmai sun koshi!!! (Dan jauzi ya yawaito haka cikin tarihin umar)
- Ana tsakiyar yaki ranan yakin uhud sai manzon Allah s.a.w yace : " kutashi zuwa ga aljannah fadinta kwatankwacin sammai da cassai ne" sai umair dan hummaam Allah ya kara masa yarda yajishi yana fadin haka sai yace masa ya manzon Allah aljannah fadinta kwatankwacin sammai da cassai? Sai manzon Allah yace: eh, sai yace tirkashi saboda matukar mamakin jin haka dayayi, sai manzon Allah s.a.w yace masa me yasa kace tirkashi? Sai yace wallahi ya manzon Allah bance tirkashin nan ba sai dan kwadayin danayi na kasance cikin mutanen aljannah, sai yace masa: (lallai kana cikin mutanen aljannah), nan take ya fito dabino daga cikin jakansa yafara ci sai yacd kai gaskiya wannan lokacin da natsaya na rayu a cikinta inacin wannan dabinon tayi tsayi sai yayi urgi da abinda

dabinon ke ciki ya nufi filin daga yayi yaki yakashe har aka kasheshi shima".²¹

- Hakika garuruwan da musulmai suka bude da musulunci a karon farko sun ishesu su rayu da abunda ke cikinsa su da wanda zasu zo a bayansu, sai dai hakan bashi ne manufarsu ta bude garuruwan nan ba maufarsu itace kira zuwa ga addinin Allah da isar dashi ga dukkanin mutane ba wai handame arzikan wannan garuruwan ba, daga cikin abubuwan da zasu nuna gaskiyar wannan manufa tasu ta bude garuruwa da kuma yake-yaken da sukeyi ba samun iko da kwashe arzikan wannan garuruwan bane shine sun kasance suna ba mutanen wannan garuruwa zabin cewa su musulunta, idan suka musulunta sun zama daidai da sauran musulmai a cikin hakkoki, idan sunki musulunta kuma su biya jiziya(shine wani kaso na kudi dan kadan saboda kariyan da zasu rika basu a cikin garuruwan musulunci da kuma amfanin da zasu rikayi da abubuwan rayuwan mutanen wannan garin ba abunda ake karba kuma a hannunsa bayan wanban jiziyar, ita wannan jiziyar da ake karba a hannunsu suma musulmai suna bada zakka acikin dukiyoyinsu duk shekara wacce ta nunkin abunda ake amsa ne a hannun wannan mutanen, idan sukaki yarda da biyan jiziya shima tam sai a fara yaki domin isar da addinin Allah, saboda ta yiwu acikin garin akwai mutanen da idan sukaji musulunci da sakon da yakunsa ya aminci da kyawu zasuyi imani dashi sabo da hakane ya zana wajibi a yake dukkanin wanda ya kange mutane daga addinin musulunci.
- Babban kwamandan musulmai khalid dan walid Allah yakara masa yarda mutumin da ba'a taba cin nasara ba akansa a yaki ya rasu amma baida abubuwan more rayuwan duniya sai doki da takobinsa da wani bawansa guda daya wanda yake taimaka

²¹ Muslim ya rawaito hadisin

masa, ina kwadayin rayuwan duniya da arzikan duniyan yake anan?!!!

- Daga cikin abunda zai nuna lallai manufar masu yaki dan daukaka kalmar Allah itace yada addinin Allah hadisin da shaddad dan hadi Allah yakara masa yarda ya rawaito yana cewa: "**Wani mutumin kauye yazo yayi imani da manzon Allah s.a.w** sai yace masa: Zanyi hijira tare dakai sai manzon s.a.w ya hadashi da wasu daga cikin sahabbansa, sun kasance cikin tafiya zuwa yaki ne sai suka sami ganima a wannan yaki sai manzon Allah ya raba wannan ganima ga sahabbansa dashi wannan dan kauye sai yacema manzon Allah s.a.w menene wannan? sai yace masa kasonka ne wannan sai dan kauyen nan yace masa ni ba akan wannan nayima mubaya'a ba nama mubaya'a ne akan nabika a harbe ne da wannan mashi akaina na mutu na shiga aljannah, sai manzon Allah s.a.w yace masa idan ka gasganta Allah zai gasganta ka shima, sai suka zauna kadan daganan suka tashi suka shiga fagen fama sai aka zo ma manzon Allah s.a.w da gawan mutumin nan an harbeshi aka dai dai inda ya nuna ma manzon Allah da hannunsa , sai manzon Allah yacema sahabbansa shi din ne kuwa sai suka ce shi din ne, sai manzon Allah s.a.w yace: " ya gasganta Allah sai Allah ya gasgantashi shima" sai akamai likafani da mayafin manzon Allah s.a.w sai aka fito dashi yamai sallah daga cikin addu'ar da manzon Allah yamai acikin sallar itace: " ya Allah lallai wannan bawan naka ya fito da niyyar hijira dan daukaka kalmarka sai aka kasheshi yana mai shahada lallai ni me shedan ne akansa"²²
- littattafan tarihi a cike suke da irin wadannan abubuwa wanda suke nuna tsantseni da gudun duniya wanda yake cikon zuciyen musulman farko wanda manufarsu itace da babbar aikinsu

²² Nasa'I a rawaito hadisin cikin littafin sahihult-targib wat-tarhib 1336

shine kira zuwa ga addinin musulunci da isar dashi ga mutane baki daya suna fatan dacewa da abunda manzon Allah s.a.w ya masu alkawari dashi yana cewa: " **Allah ya shiryar da mutum daya ta sanadiyyar ka yafima alheri da abaka tarin jajayen rukuma**" buhari da muslim ne suka rawaito wannan hadisi.

Hasalima dayawa daga cikinsu sun rasa dukiyoyinsu da alfarmansa da shugabancinsu sanadiyyar shigansu musulunci kodai ta hanyar danginsu da iyalsu su rabu dashu ko kuma saboda shagaltuwa da sukayi da aikin da'awa na yada addini wacce tunanin haka ya cika kwakwalwansu da himmarsu, lokacin yakin nahawand munga babban sahabi Annu'uman dan mukrin almazini kafin afara sumin tabi a filin daga, yace: **ya Allah ka daukaka addinika ka taimaki bayinka kasanya nu'uman ya zama farkon wanda zayyi shahada a yau, ya Allah ina rokonka ka tabbar da idanuna a yau da ganin musulunci ya daukaku sai yace kucemin amen Allah yayi muku rahama,** shin acikin wannan addu'ar akwai niman abun duniya?

Hakika munji abunda yan sakon makaukis suka fada masa lokacin da suka dawo daga gun Abdullahi dan amru a tsakiyar lokacin da akayiwa babliyon kawanya suka ce masa: munga wasu mutane wanda gudun duniya yafi soyuwa a wurinsu akan samun daukaka, babu wani daga cikinsu wanda yakeson duniya sannan zamansu akan farfajiyar kasa su da sarkinsu babu wani banbanci bazaka taba banbance babbansu da karaminsu ba ko kuma me gida da bawansa ba acikinsu....

Akan haka ne tumas karles (**Th. Carlyle**) yake cewa cikin littafinsa mai suna jarumai akarkashin raddinsa da yakeyi akan shubahar da ake yadawa cewa musulunci da takobi ya yadu: suna cewa badan takobi ba da addinin be yadu ba, amma menene takobin ya haifar? Shine karfin wannan addini kuma lallai ya kasance gaskiya da sabon ra'ayi farkon abunda za'a farashi yana kasancewa ne akan mutum daya abunda zai fara

tunani shine takai takai kawai yana sabanin duniya duk lokacin da wannan mutumin ya samu wuka ya fito doron kasa wallahi sai ya bace, ina ganin cewa lallai gaskia shi yake yada kansa ta kowani irin hanya gwargwadon abunda hali yayi, shin baku gani ba cewa kiristoci sun kasance basa ganin cewa sabon abune suyi amfani da takobi wani lokaci ya isheku misali abunda sharl-laman ya aikatawa kabilan saksakawa, ni ba ikirarin cewa gaskia ta yadu da wuka ko da harahe ko kuma da ko wani irin hanya ma ya kasance, mu bari mugani gaskia zata samu shugabanci a hannunta ta hanyar amfani da harshe ko kuma jaridu ko bakin bindiga, mu bar mata maron dangi da yakenta da hannayen mu da kafafuwar mu domin lallai baza'a iya kawar da ita ba sai abun da ya cancanci kawarwa daga cikinta.

GINSHIKAN ADDININ MUSULUNCI SUNA KORE MUGUNTA DA BUSHEWAR ZUCIYA:

Lallai addinin musulunci addini ne na rahama da tausayi da taimakeke niya wanda yayi kira ga wurgi da tsanani da takura, musulunci yayi kira da ayi koyi da kyawawan halaye na manzon Allah s.a.w wanda Allah madaukakin sarki yake fada akansa cewa: "**badan rahama ba daga Allah dayasanya maka kake mu'amala dasu akai ba da baka zama mai saukin kai ba a gare su domin kuwa da ka kasance me tsautsauran zuciya da basu taru a gefenka ba**".²³

Lallai koyerwan musulunci yaya kwadaitar da rahama da taimakekeniya da rangwame ga dukkanin wani mai rauni miskini, manzon Allah s.a.w yace: "**masu rahama Allah yana**

²³ Suratu al'imran ayata 159

masu rahama, kuji tausayin mutane anan duniya, wanda yake sama zaiyi tausayinku"²⁴ hadisin yazo cikin littafin sahihul jami'u number hadisi na 3522, shafi na 925.

Hakika rahama da tausayim addinin musulunci yasanya mutum dan adam ya kasance dabbobi marasa hankalima su amfana da wannan rahama tashi, saboda tausayi da kyautatawa dabbobi wanda basu da hankali yasa Allah ya gafartawa wani mutum sannan yasanyashi cikin aljannah akan haka, manzon Allah s.a.w yace:" *yayin da wani mutum yake tafiyarsa akan wata hanya kishin ruwa mai tsanani ya kamashi sai ya iske wata rijiya ya shiga cikinta yasha ruwa, bayan ya fito zai ci gaba da tafiyansa sai yaga wani kare yana cin kasa saboda tsananin kishin ruwa shima, sai wannan mutum yace hakika kishi yakaima wannan kare kololuwa kamar yadda yakaimun dazu sai ya koma cikin wannan rijiya ya debo ruwa cikin katalminsa ya fito dashi yaba wannan kare yasha, sai wannan kare yagodema Allah da wannan taimako da mutumin ya masa, sai Allah yagafarta masa))* sai sahabai sukace: *ya manzon Allah s.a.w daman munada lada ne akan dabbobin mu?* Sai yace: *akan ko wane hanta mai jiki kunada lada)) bukhari da muslim ne suka rawaito wannan hadisin.*"²⁵

Sannan saboda cutarwa da kuma rashin nuna tausayi da muzanta ma dabba wata mata ta samu fushin Allah da hakan sannan yaja mata shiga wuta, manzon Allah s.a.w yace: " *wata mata ta shiga wuta a dalilin wata mage saboda ta kamata ta rufe a daki baci ba sha har ta mutu, ita bata bata abinci ba kuma bata shayar da ita ba kuma bata saketa ba ta fita taci kwari a waje ba*".²⁶

²⁴ Tirmizimya yawaito hadisin

²⁵ Buhari ya rawaito hadisin

²⁶ Buhari da muslim suka rawaito hadisin

Karantarwan manzon Allah s.a.w ga mutane akan tausayawa da rangwame akan dabbobi suna da yawan gaske, idan wannan itace tausayi na addinin musulunci ga dabbobi to ya kake tsammani zai kasance ga mutum dan adam wanda Allah ya fifitashi da karramashi akan dukkanin halittunsa?

**TSARIN YAKI²⁷ DA ABOKANAN YAKI
CIKIN ADDININ MUSULUNCI ZAI NUNA
MAKA HAKIKANIN ADALCI NA
MUSULUNCI DA KUMA KINSA GA
ZULUMCI:**

Yaki a musulinci ba kara zube yake ba dason zuciya cikin zukatan musulmai abunda zai bada dalili akan haka shine irin ficens da musulmai sukayi cikin ilimi da kimiyya kamar ilimin lissafi da likitanci dana sararin samaniya da kimiyyar lokaci da ilimin jirgin ruwa dana siyasa da ilimin kwalliya ga wuri da sauran fannoni na ilimi, sai dai basa amfani wurin bada muhimmanci sosai akan kayayyakin yaki da kuma tafiya irin na zamani dashi hakika wanann kuskure ne sosai dukda kasancewa sunfi kowa sanin da damuwa da halin dan adam na cutuwa sannan da biyan diyya da sukeyi hakika kamata yayi su rika tunanin yiwan shigan makiya cikinsu da samun gindin zama da nufin yada sharri a doron kasa, ma'anar kalmar ta'addanci da ake amfani da ita ayau wacce a larabce suke ce mata 'irhab' tazo cikin alqur'ani cikin ayar da Allah yake cewa: " kuyi masu tanaji gwargwadan iyawarku na karfi dana

²⁷ Shine yakin da akece masa Jihadi a Musulunci banbancinsa da yaki shine shi Jihadi anayinsa ne dan daukaka Kalmar Allah da kuma yada addininsa bawan dan wani abun duniya ba

kayayyakin yaki wanda zaku rika ba makiyanku da makiyan Allah tsoro da su".

Abunda yafi dacewa shine kyautata mu'amala ga wannan kayan yaki wanda zai bada ma'anar jefa tsoro ga yan ta'adda ga zaman lafiya da rayuwan mutane kamar yadda alqur'ani ya ambaci hakan, hakika tsoratarwan baya nufin tsoratar da wanda ake zaune dashi lami lafiya da musulmai, tsoratarwa ne ba wanda yake nufin son yaki ba da jin dadi da ganin an raunata mutane dayawa a kwantar dasu a asibiti da kuma azabtar da firsinonin yakin da aka kama, lallai salahud-din ya kasance bayan ya samu galaba yana bin firsinoni yana dubasu da shayar dasu da kuma yin kuka akan halin wanda yagani wanda wani cutarwa ya samusu ba tare da nufin hakan ba, lallai yaki a musulunci ba hauka bane wanda yake jin dadin ganin ya daidaita mutane game da azabtarwa, lallai munufar yaki a musulunci shine kawae da zalumci da kuma yada adalci da zaman lafiya tsakanin mutane, dukda kasancewa zaman lafiya da da sulhu da biyan fansa tsakanin musulmai da wanda ba musulmai ba shine asali a addinin musulunci, lallai musulunci yayi umurni da yaki shima amma bayan an aiwatar da dukkanin hanyoyin da'awa zuwa ga musulunci cikin yanayi guda biyar, sune kamar haka:

1. halin kare kai da iyalai da garin mutum, saboda fadin Allah madaukakin sarki: "**ku yaki wanda suke yakarku domin daukaka kalmar Allah kada ku wuce gona da iri, lallai Allah bayason masu wuce gona da iri**".²⁸
2. Yanayin kawar da zalumci ga wanda aka zalumta da taimakon wanda aka zalumta, wannan shine dalilin da yasa yaki a musulunci ya kasance jin kai ga dan adam, saboda fadinsa Allah madaukakin sarki: "**don me yasa bazakuyi yaki ba saboda daukaka kalmar Allah da kuma taimakon masu rauni**

²⁸ Suratul bakara ayata 190

daga cikin maza da mata da yara wanda suke cewa ya Allah muna rokonka daka fitar damu daga cikin wannan gari wanda mutanen cikinta suka kasance azzalumai ka sanya mana majibinci al'amuran mu daga wurinka kuma kasanya mana mai taimakon mu daga wurinka".²⁹

3. halin karya alkawari da rashin cika alkawuran da aka nulla, Allah madaukakin sarki yana cewa: " ida suka karya maku alkawarin da kuka nulla dasu sannan sakuyi suka ga addininku to kuyaki mutanen kafurci domin sun kasance basu da alkawari ko zasu daina karya alkawuran da akayi dasu (12) shin bazaku yaki mutanen da suka karya alkawuransu bane sannan suka himmatu wurin fitar da manzon Allah s.a.w alhali su suka fara takalanku, shin wai kodai tsoronsu kukeyi? Lallai Allah shi yafi cancanta da kuji tsoro idan kun kasance masu imani".³⁰

4. Halin hukunta bangaren da sukayi dagawa suka afkawa yan uwansu da yaki cikin musulmai domin kawo adalci da gyara ala'amura, Allah madaukakin sarki yace: " idan bangare biyu cikin muminai suna fada ku masu sulhu ku sasantasu idan daya daga cikin bangaren taki sasantuwa ta abakawa dayan da fada to ki yakesu harsai sun dawo tafarkin Allah, idan suka dawo to ku masu sulhu tsakaninsu d adalci da tsayar da gaskiya, lallai Allah yanason masu tsayar da gaskiya a tsakanin mutane".³¹

5. Halin kare addinin da kiyayeshi daga wasan masu wasa da kuma yakin duk wanda ya toshe hanyat isar da shari'ar Allah ga mutane ko kuma azabtar da wanda yayi imani acikinsu ko kuma yake hana wanda yakeson yin imani acikinsu hakan kuwa saboda kasancewar musulunci addini ce ta duniya baki daya bawai na wani bangare ba cikin mutane ya zama dole kowa yaji

²⁹²⁹ Suratun nisa ayata 75

³⁰ Suratut-tauba ayata 12-13

³¹ Suratul hujurat ayata 9

addinin musulunci ya kuma sanshi da abunda ya kunsa na alherai da adalci a tsakanin mutane baki daya wanda hakan yake tabbatar da shigan wanda yaji haka addinin musulunci. Amma yakin domin kara yawan kasa ko kuma mulkan mutane domin sabun daman gaje albarkatun su ko kuma yaki na haka kawai wanda zai harfar da daidaita da kuma karya mutane ko kuma yaki domin nuna banbancin halitta da kuma alfahari da kuma nuna karfin iko duk irin wannan yakin musulunci ya haramtasu, domin yaki a musulunci anayinshi ne domin Allah kadai ko kuma dan daukaka kalmarsa ta gaskia badan wani son zuciya ko kuma burin da mutum keson cikawa nasa na duniya ba, Allah madaukakin sarki yana cewa: " **kada ku kasance irin wanda suka fita daga gidajensu** dan takama da kuma yi dan mutane su gani su yabesu"³².

KA'IDOJIN YAKI A MUSULUNCI:

Kasancewar musulunci ya halatta yaki don lalura to lallai yakasance yanada dokoki da ka'idoji da ladubba a musulunce, manzon Allah s.a.w yana cewa: " **kuyi yaki da sunan Allah** dan kuma daukaka addinin Allah, ku yaki wanda ya kafurcewa Allah, kuyi yaki banda boye wani abu cikin kayan ganima, kada kuyi ha'inci ku karya alkawarin da kukayi kuma kada ku lalata gawa kuma kada ku kashe yara kanana".³³

Abubakar assidiq Allah yakara masa yarda wanda shine farkon magajin Allah s.a.w yana cewa ga sojojinsa lokacin dazai turasu yaki: kutsaya kuji zan maku wasiyya da wasu abubuwa guda goma ku kiyayesu daga gareni: " **kada kuyi ha'inci, kada**

³² Suratul anfal ayata 47

³³ Muslim ya rawaito hadisin

ku boye wani abu cikin kayan ganima, kada kuyi gunduwa gunduwa da wanda kuka kashe, kada ku kashe yara kanana, kada ku kashe tsofaffi da mata, kada ku lalata bishiyen dabino kada kuma ku konasu, kada ku yanke bishiyoyi masu yin yaya, kada ku yayyanka akuyoyi ko shanuwa ko rakumi sai idan abinci zakuyi dashi, zaku iske mutanen da suka kebance kawunansu a wuraren bauta ku kirasu zuwa ga musulunci da abunda suka kasance sun kebe dan bautansa".³⁴

FURSUNONIN YAKI A MUSULUNCI:

Bayar halatta a musulunci azabtar da su ko wulakantasu ko tsoratar dasu ko daddatsasu ko kuma kashesu da yunwa watan a hanasu ci dashi har su mutu, domin fadan Allah nadaukakin sarki cewa: " kuma sun kasance suna ciyarda abincin da suke bugatansa ga talakawa da marayu da fursinonin yaki (8) suna cewa muna ciyar daku ne don neman dacewar Allah bama bukatar sakayya ko godiya daga gareku".³⁵

Hakika musulinci ma umurni yayi da ariki girmamasu da tausaya wa da rangwame a garesu, ga baban Aziz dan umair nan dan uwa ga mus'ab dan umair yana cewa: " nakasance cikin fursunonin yaki ranar yakin badar sai manzon Allah s.a.w yace ina maku wasiyya ta kyautatawa ga fursunonin yaki, na kasance cikin mutanen madina wanda yakance idan lokacin cin abincinsu na rana da nadare yazo sai su suci dabino ni kuma su bani abinci mai rai da lafiya abincin burri saboda wasiyyan da manzon Allah s.a.w yayi masu".³⁶ imamud-dabari ya rawaito

³⁴ Littafin dabari,juzu'I na uku, shafi na 226

³⁵ Suratl insan ayata 8-9

³⁶ Mu'ujamus-sagir juzu'I na daya, shafi na 250, hadisi na lamba 409

hadisin cikin littafinsa na mu'ujamul kabir nambar ta 18410, haisami yace isnadin hadisin hasan ne cikin littafinsa na majma'uz- zawa'id lambar ta 86 littafi na 6, albani kuma yace hadisin yanada illa cikin littafinsa na da'iful jami'u lamba ta 832.

Sannan kuma manzon Allah s.a.w ya kwadaitar sannan ya zaburar akan arika sakinsu su tafi, manzon Allah s.a.w yana cewa: " **ku saki fursunonin yaki sannan ku ciyar da masu jin yunwa acikinsu kuma ma marasa lafiyansu magani**".³⁷

HALIN WANDA AKA SAMU GALABA AKANSU:

kada a keta masu mutuncinsu, kada kuma a kwashe masu dukiyoyinsu, kada kuma a wulakanta masu mukami a cikinsu da kaskantar dasu, sannan kada a lallata masu gidajensu, ko kuma tuzartasu dan huce fushi da kuma daukar fansa dafa fare su, abunda akayi umurni dashi shine gyara da yin umurmi da kyakyawan aiki da kuma yin hani da mammunan aiki da tsayar da adalci a tsakaninsu, domin fadin Allah madaukakin sarki cewa: " **sune wadanda idan muka basu iko na shugabanci a duniya suna tsaida sallah sannan suna bada zakka kuma suna umurni da da kyakyawan aiki da kuma hani *ga* mammunan aiki, hakika *ga* Allah ne karshen al'amura suke**".³⁸

Sannan kuma suna da iyancin gudanar da addininsu batare da takura masu ba, baza'a rurrusa masu cocinsu ba kuma baza'a kakkarya gumakansu ba

Mafi girman dalili akan haka shine alkawarin da Umar dan kaddab Allah ya kara masa yarda yaba masu rike kudus lokacin

³⁷ Sahihul Buhari, juzu'I na uku, shafi na 1109 hadisi lamba ta 2881

³⁸ Suratul haj ayata 41

da shigeta bayan yasamu nasaran cin garin da yaki: (da sunan Allah me rahama mejinkai, wannan takardan da bawan Allah ya bayar Umar dan kaddab shugaban muminai na aminci ga mutanen kudus: ya basu aminci ga rayukansu da dukiyoyinsu da cocinsu da gumakansu Sannan bazai tilasta masu ba akan addininsu kuma bazai cutar da wani ba daga cikinsu.....) Shin tarihin duniya ya taba ganin irin wannan tushen adalcin dayin juna uziri ga mutanen da aka samu galaba akansu? Dukda cewa yanada daman ya gindaya masu dokoki irin wanda yaga dama amma saboda adalcinsa da kuma aiwatar d shari'ar Allah akan kuwa beyi haka ba.

Sunada yancin ci da shan abunda addininsu ya halatta masu na abinci da sha, ba'a kashe masu aladansu ba haka kuma ba'a farfasa da zubar da giyansu ba, sannan kan abunda ya shafi zaman takewarsu kamarsu sha'anin aure da saki da mu'amalar su ta kudi suna da yancin gudanar dasu a karkashin karantarwan addininsu.

HALIN WANDA BA MUSULMAI BA A CIKIN KASAR MUSULUNCI:

Wanda ba muslimi ba kamar masu alkawarin zama na karkashin kasa da kasa ba'a zalumtar su ko kuma tauye masu hakki ko muzanta masu cikin mu'amala, saboda fadin Allah madaukakin sarki cewa: " **Allah bai hanaku ba game da wanda basu yakeku cikin addininku sannan basu fitar daku ba daga gidajenu da ku zauna dasu lafiya sannan kuma ku masu adalci da gaskiya lallai Allah nason masu tsayawa akan adalci da gaskiya".³⁹**

³⁹ Suratul mumtahana ayata 8

da kuma fadin manzon Allah s.a.w: " ku sani cewa duk wanda ya zalamci dan zaman amana ko kuma ya tauye masa hakkokinsa ko kuma daura mai aikin da yafi karfinsa ko kuma ya kwaci wani cikin dukiyansa ba tare dason ransa ba to lallai zan kalubanceshi ranan tashin alkiyama".⁴⁰

Hakika anyi umurni da ayi masu mu'amala me kyau da kuma son alheri a gare su da kwadayi akan abunda zai amfane su, an karbo daga Anas Allah yakara masa yarda yace: **wani yaro na yahudawa ya kansance yana yima manzon Allah s.a.w hidima sai rashin lafiya ya kamashi sai manzon Allah tsira da amincin Allah su tabbata a gareshi yacema sahabbansa:** (ku kaini wurinsa dubashi sai suka zo suka tarar da mahaifinsa da mahaifiyarsa azaune agun kansa, sai manzon Allah s.a.w yace nasa kace: (la'ilaha illallah zan ceceka da ita ranan alkiyama) sai wannan yaro ya kalli mahaifinsa sai mahaifin nasa yace masa kayi biyayya da abunda baban alkasim yake ce maka sai wannan yaro yace: nashaida babu abun bautawa da gaskiya sai Allah sannan nashaida lallai muhamad manzonsa ne, sai manzon Allah s.a.w yace: (godiya ta tabbata ga Allah wanda ya tsiratar dashi daga wutan jahannama).⁴¹

Ga kuma Abdullah dan Amru wanda iyalansa suka yanka masa akuya na masa maraba na dawowa daga tafiya daya dawo sai yace: **Kun ba makwabci na bayahude, kuba makwabci na bayahude sau biyu, naji manzon Allah s.a.w yana cewa: mala'ika jibirilu bai gushe ba yana mana wasiyya da kyautatawa makwabci sai da mukayi tsammanin za'a ba makwabci gadon makwabcinsa.**⁴²

⁴⁰ Abu dawud y rawaito hadisin lamba ta 445

⁴¹ Sahihu Ibn Hibban, juzu'I na 7, shafi na 227, lambar hadisi na 2960

⁴² Timizi ya rawaito hadisin, juzu'I na 4, Lambar hadisi na 1943

TSARIN DA ADDININ MUSULUNCI YA KAFU AKAI YANA TABBATAR DA AMINCI DA ADALCI YALWATACCE, MUSULUNCI YANA KIRA NE ZUWA GA ABUBUWA KAMAR HAKA:

1. Girmama rayukan dan adam, lallai ran dan adam a musulunci abu ne mai kololuwan tsada sannan da kiyaye mata martabanta da darajarta, saboda haka ne ma aka shar'anta kisasi acikin musulunci yadda musulunci yayi umurni da akashe wanda yayi kisa da gangan, amma wanda yayi kisa da kuskure hukuncinsa a musulunci shine zai biya diyya, diyya itace wani adadi na kudi wanda za'a ba yan uwan wanda aka kashe da kuskure, wannan diyyar bawai makwafin ran da aka kashe bane a'a, ita diyya makwafi ne na cutarwan da ya samu iyan uwan wanda aka kashe, sannan kuma bayan diyyar daya biya zayyi kaffara ko ya yanta bawa idan yanada bawa idan kuma baidashi sai yayi azumin wata biyu a jere, idan kuma bazai iya azumin ba shima sai ya ciyar da talakawa guda sittin, wannan kaffarar ibada ce wacce zai samu kusance ga Allah da ita yana mai neman fatan a yafe masa laifinsa na kisan da yayi bada gangan ba, duka wannan abubuwani bai faru ba sai don bada kariya da akayi ga rayukan mutane da kuma kare rayuwan mutane daga yin wasa da ita, da kuma tsawatar da yan ta'addan zuciya akan kisa, saboda duk wanda yasan za'a kasheshi idan yayi kisa zai hanashi aikata kisa sanna zai kame daga sharrinta badan kuwa yasan cewa hukuncin wanda yayi kisa shima kisheshi za'ayi ba da bai hanu daga yin kisan ba, ka kiyasata sauran hukunce hukuncen musulunci akan kisa da jima mutane rauni akan wannan zakaga lallai itace tafi cancanta da kuma dacewa wanda ba'a sanya ta ba sai don abada kariya ga rayukan mutane da

kuma tsare yancinsu, Allah madaukakin sarki yana cewa: " **kunada rayuwa a cikin kisasi yaku ma'a bota hankula koda zakuji tsoron Allah**".⁴³

Musulunci bai tsaya ba kawai ga wannan hukunci anan duniya ba hakika ya tanadarwa duk wanda yayi kisa da gangan a lahir a wata irin azaba me girma wacce aka hadata da fushin Allah, Allah madaukakin sarki yana cewa: " **duk wanda yakashe mumini da gangan to hakika sakamakonsa itace wutan jahanna wanda zai dawwama acikinta kuma Allah yayi fushi dashi kuma ya la'anceshi sannan kuma ya tanadar masa da wate irin azaba me girma**".⁴⁴

2. Addinin musulunci ya dau mutane dukanninsu a matsayi iri daya a asalin halitta mazansu da matansu, Allah madaukakin sarki yana cewa: " **ya ku mutane kuji tsoron mahaliccinku wanda ya halicceku daga rai guda daya sannan ya halittan ma wannan rai mata daya jikinsa sai ya yada daga wannan rai guda daya da matansa mutane maza da mata masu yawa, kuji tsoron Allah wanda kuke rokonsa sa biyan buqatunku sannan kuke sada zumunta saboda shi, lallai Allah ya kansan mai bin diddigi ne akanku**".⁴⁵

Sannan manzon Allah s.a.w yace: " **mutane yaron annabi Adam ne shi kuma annabi Adam daga kasa aka halicceshi**".⁴⁶

dangane da wannan daidaitar da musulunci ya tabbatar da ita zai kasance cewa dukkanin mutane a mahangan shari'ar musulunci daidai suke wurin yinci, Umar dan kaddab Allah yakara masa yarda ya fadi haka tun a karni na goma sha hudu daya gabata yadda yace: " **yaushe kuke bayintar da mutane bayan iyayensu su haifesu masu iyinci**" (siratu Umar na dan jauzy, da dan Abdulhakam cikin tarihin bude garin masar).

⁴³ Suratul

⁴⁴ Suratun nisa ayata 93

⁴⁵ Suratun nisa ayata 1

⁴⁶ Ahmad ya rawaito hadisin

3. Tabbatar da hadin kan addinai, addini ya kasance abu daya ne daga wurin Allah cikin babban manufarsa da asalinsa tun daga kan annabi Adam aminyan Allah ya tabbata agareshi har zuwa ga cikamakin annabawa manzon na karshe annabi muhammad tsira da amincin Allah ya tabbata a gareshi, annabawa dukanninsu addininsu daya wanda shine kadaita Allah shi kadai cikin ibada karkashin yadda aka shar'anta cikin littattafan da aka sauko dasu daga sama ta hanyar wahayi daga wurin Allah madaukaki, Allah madaukaki yace: "ya shar'anta maku cikin addini abunda yayima annabi Nuhu wasiyya dashi da kuma cikin abunda mukama wahayi dashi da abunda mukayiwa annabi Ibrahim wasiyya dashi da annabi musa da annabi Isah da cewa su tsayar da addini kada su rabbabu a cikinsa".⁴⁷

Allah madaukakin sarki yana cewa: " lallai munyi wahayi gareka kamar yadda mukayi wahayi zuwa ga annabi Nuhu da annabawan da sukazo bayansa, kuma munyi wahayi ga annabi Ibrahim da isma'il da Ishaq da Yakub da Asbad da Isah da Ayyuba da Yunusa da Haruna da Sulaiman sannan muka bawa Annabi dawuda littafin zabura (163) da wasu annabawan da muka riga muka baka labarinsu wasu kuma daga cikin annabawan bamu baka labarinsu ba, kuma lallai Allah yayi magana da annabi Musa magana (164) manzanni ne wanda suka kasance masu bishara ga mutanensu masu aikata aikin alheri dayin gargadi ga mutanen da suka aikata mammunan aiki saboda kada mutane su zama sunada wata hanzari agaban Allah bayan annabawan da aka turo, lallai Allah ya kasance mabuwaye mai hikima".⁴⁸

Hakika shari'ar musulunci ya riki hanya wacce zata hana kabilinci da kungiyanci wanda yake abun zargi sannan ya

⁴⁷ Suratu shura ayata 13

⁴⁸ Suratun nisa ayata 163-164-165

wanke zuciyang mutane daga fada da gaba da kin juna ta yadda yasanya gaskata annabawa da littattafan da aka saukar dasu daga sama wanda suka gabata daga cikin ginshikin imani dasu, Allah madaukakin sarki yace: " **kuce munyi imani da Allah da abunda ya saukar mana da abunda yasaukar ma Ibrahim da Ismail da Ishaq da Yakub da Asbad da abunda akabawa annabi Musa da Isah da abunda akabawa annabawa daga Mahaliccinsu, bama banbance daya a tsakaninsu kuma lallai mu ga Allah muka mika wuya".⁴⁹**

- Alkur'ani yana kallon annabi Musa wanda yayi magana da Allah kai tsaye daga cikin makusanta zuwa ga Allah, Allah madaukaki yana cewa: " **yaku wanda sukayi imani kada ku zama irin wanda suka cutar da annabi Musa sai Allah ya wanke shi daga abunda suka fada akansa, hakika yakasance mai alfarma agun Allah".⁵⁰**
- Sannan kuma yana kallon littafin attaura⁵¹ wanda Allah ya saukar masa akan shiriya da fitila , Allah yace: " **lallai mun saukar da attaura wacce acikin ta akwai shiriya da haske, annabawa sunama wanda sukayi imani da Allah hukunci da attaura ga wanda suke yahudawa da limamansu da malamansu da abunda suka haddace daga cikin littafin Allah kuma suka kasance masu bada shida akansa, kada kaji tsoron mutane ni kadai ya cancanta da kaji tsoro, kuma daka ka siyar da ayoyin mu akan wasu kudi yan kadan , duk wanda baya hukunce da abunda Allah yasaukar to wannan sune kafirai".⁵²**
- Sannan bani isra'il mutanen annabi Musa sun kasance masu daraja sannan sunfi ko wani mutane falala akan sauran mutanen

⁴⁹ Suratu bakara ayata 136

⁵⁰ Suratul ahzab ayata 69

⁵¹ Asalin littafin attaura wanda ba'a canza komai ba acikinsa sannan kuma ba'a rage komai ba

⁵² Suratul ma'ida ayata 44

wannan lokacin, Allah yana cewa: " **yaku bani isra'il ku tuna ni'imata agareku kuma lallai na daukaka ku akan sauran mutanen duniya**".⁵³

- Haka kuma musulunci yake kallon annabi Isah amincin Allah yakara tabbat agareshi da cewa annabi ne mai girma kuma shi kalmar Allah ne wacce ya jefa zuwa ga Maryam (ma'anar kalamar Allah shine cewa an halicceshi ne da umurnin Allah wanda yake kunshe cikin kalamar "kasance" halittansa bai kasance ba ta hanyar saduwar namiji da mace ba kamar uadda dabi'ar halittan sauran mutane yakasance a haka) da kuma ruhi daga gareshi (baya nufin cewa shi wani bangare ne a jikin Allah madaukakin sarki wanda ya fita daga jikinsa abunda ake nufi shine shima halittane daga Allah kamar yadda Allah madaukakin sarki yake cewa: " sannan yahure maku abubuwar da suke sama da kasa daga gareshi" suratul jasiya ayata 13, da kuma fadansa madaukakin sarki: "duk wani abu da kuke dashi na ni'ima to daga Allah yake" suratul nahli ayata 53). Allah madaukakin sarki yana cewa: " **a lokacin da mala'iku sukace ya Maryam lallai Allah yana maki bishira da wani kalma daga gareshi** wanda sunanshi masihu Isah dan Maryam, wanda zai kasance mai gata a duniya da lahira sannan kuma yana cikin makusantan Allah (45) sannan kuma zayyima mutane magana yana cikin tsumman jaririnsa da kuma bayan tsufansa sannan kuma yana cikin salihan bayi".⁵⁴

- Sannan kuma alkur'ani yana kallon mahaifiyarsa Maryam me tsarki wacce wani namiji bai taba saduwa da itaba amincin Allah ya kara tabbata akanta akan cewa ita mai gaskiya ce, Allah madaukakin sarki yace: " **masihu dan Maryam bai kasance ba face annabi wanda wasu annabawan suka wuce gabaninsa, mahaifiyarsa kuma mai gaskiya ce sun kasance shi da ita duk suna cin abinci, ku duba ku gani yadda muke masu**

⁵³ Suratul bakara

⁵⁴ Suratu al'imran ayata 45-46

bayayin ayoyin mu dalla dalla sanna ka duba kaga yadda ake kawar dasu dagayin imani dashi".⁵⁵

- Sannan kuma alkur'ani yana kallon Injila⁵⁶ kamar yadda yake kallon attaura akan shima shiriya ne da haske, Allah madaukakin sarki yana cewa: " **sai muka biyo akan guraban su da Isah dan Maryam mai gasgatawa da abunda ya kasance a tsakain hannuwansa na attaura, sai muka bashi injila acikinta akwai shiriya da haske sannan kuma mai gasgatawa ga abunda ya kasance a tsakanin hannuwansa na attaura da shirya da wa'aizi ga masu jin tsoron Allah**".⁵⁷

- Sannan kuma alkur'ani yana kallon muminai cikin mabiya annai Isah tsirada da amincin Allah su tabbata a gareshi akan cewa lallai su mutane ne masu rahama da tausayi, Allah madaukakin sarki yace: "**sannan muka biya akan guraban su da manzannin mu sai muka biye da Isah dan Maryam, kuma muka bashi injila musaka sanya cikin zukatan mabiyansa rahama da tausayi da son bauta wacce su suka kirkireta bamu wajabta masu ba sai kawai suna masu neman yardan Allah da hakan, hakika basu kula da itaba hakikanin kula, sai yaba wanda sukayi imani daga cikinsu ladansu, dayawa kuma saga cikinsu sun kasance fasikai**".⁵⁸

Ya zama wajibi akan ko wani musulmi dayayi imani da dukkanin annabawa da manzonni sannan ya gasgata dukkanin littattafai da Allah ya saukar daga wurinsa, Allah madaukakin sarki yana cewa: " **lallai wanda suka kafurta da Allah kuma sukeson rarrabewa tsakanin Allah da manzonninsa suna cewa munyi imani da wasu daga cikinsu sannan bamuyi imani da wasu ba acikinsu sannan kuma suna so riki hanya a tsakanin**

⁵⁵ Suratul ma'ida ayata 75

⁵⁶ Asalin Injila wanda a'a canza komai ba aciki ko kuma share wani abu aciknsa

⁵⁷ Suratul ma'ida ayata 46

⁵⁸ Suratul hadid ayata 27

haka (150) lallai wa'innan sune kafirai na hakika, kuma munyi tanajin azabi ta wulakantacciya ga kafirai".⁵⁹

Sannan kuma ya wajaba agareshi daya girmama kuma ya kaddara ko wace shari'a da manhajin da suka rubutawa mutanensu sannan kuma yaso da kuma daukan dukkanin wanda yayi imani dasu kafin zuwan annabi Muhammad s.a.w a matsayin dan uwa, Allah madaukakin sarki yana cewa: "**Ya Allah ka gafarta mana zunuban mu da iyan uwan mu wanda suka gabace mu da imani.....**".

Da aiko manzon Allah s.a.w aka cike manzonni sannan kuma aka yanke saukan wahayi daga sama, saboda fadinsa madaukakin sarki: "**Muhammadu bai kasance mahaifin wani daga cikin mazajen ku ba daga, shidai yakasance manzon Allah ne kuma cika makon annabawa**" (suratul ahzab ayata 40).

Sannan kuma abunda aka saukar masa na shari'a ya share shari'un da aka saukar gabaninsa, sannan share wannan shari'un da akayi ya kunshi aiki da shari'ar annabi Muhammad s.a.w da bari dukkanin wata shari'ar da ba ita ba, ba ana nufin sharewa shari'u ba ne da karyata wuncan shari'un sa suka gabata wanda aka saukar dasu daga sama abunda ake nufi shine barin aiki dasu kawai tare dayin imani dasu, Allah madaukakin sarki yana cewa: **duk wanda yabi wani addini wanda ba musulunci ba to baza'a masa mashi ba sannan a lahir a yana cikin masu asara**".

Shari'ar musulunci tana nema daga dukkanin mutanen sauran shari'un da suka gabata wanda aka saukar dasu daga sama da suyi imani da kwatankwacin abunda mutanen musulunci sukayi imani dashi na gasgata dukkanin manzonni da annabawan da aka aikosu daga Allah da kuma yin imani da dukkanin littattafan da aka aka saukar daga sama wanda akama mazonni wahayinsu, Allah madaukaki sarki yana cewa: "**idan sukayi imani da irin abunda kukayi imani da shi to sun shiryu, idan**

⁵⁹ Suratun nisa ayata 150-151

kuma suka junya bayo to lallai suna cikin rarrabuwan kawuna, dasannu Allah zai isar dakai daga sharrinsu, lallai shi me ji ne kuma masani".⁶⁰

Shari'ar musulunci a cikin lokacin rarrabuwa ta barranta daga dukkanin wani wanda ya saba kuma yake kangarewa, Allah madaukakin sarki yana cewa: "lallai wanda suka bar addininsu suka zama kungiya kungiya baka tare dasu akan komai, lallai al'amarinsu yana gun Allah sa'annan zai basu labarin abubuwan da suka kasance suna aikatawa (159) duk wanda yazo da kyakyawan aiki yanada kwatankwacinta sau goma, duk kuma wanda yazo da mummunan aiki baza'a saka masa dakomai ba sai da kwatankwacinta sannan kuma baza'a zalumce su ba (160) kace lallai ni mahaliccina ya shiryar dani zuwa ga hanya mikayyiya addini tsayayye tafarkin Ibrahim, bai kuma kasance ba cikin masu shirka".⁶¹

Hakika ya kasance irin tsarinnda shari'ar musulunci tabi wajen kirin mutanen wasu addini dabani shine tsarin tattaunawa da kare kai da hujjoji wanda akan kalmar tsarin mahalicci da kuma kirin mutum zuwa ga dabi'u kyawawa wanda Allah yayi umurni dasu, Allah madaukakin sarki yana cewa: "kace yaku ma'abota littafi kuzo zuwa ga wata kalma tsakin mu da ku itace bazamu bautaawa kowa ba sai Allah, sannan bazamu hada wanj dashi ba wurin bauta, sannan shashin mj bazasu rike wasu shashi ba abun bauta koma bayan Allah, idan suka juya baya kuce su shaida mudai musaulmai ne".⁶²

Sannan kuma da mutunta yadda dan adam ke ji a jikin san a wanda suka saba addinin, da rashin aibantasu ta hanyan zagin

⁶⁰ Suratul bakara ayata 137

⁶¹ Suratul an'an ayata 159-160

⁶² Suratul an'am ayata 64

abunda sukayi imani dashi da abunda suke addini dashi domin fadan Allah madaukakin sarki: " **kada ku zegin masu abubuwana da suka kasance suna bautawa koma bayan Allah sai su zagi Allah dan kiyayya da jahilci**".⁶³

Sannan har wayau musulunci ya nema daga mabiyansa cewa su rika tattaunawa da yin mujadala da wanda ba musulmai ba amma da abunda yafi kyawu, saboda fadin Allah cewa: " **kada kuyi mujadala da ma'abota littafi sai da abunda yafi kyawu sai fa wanda sukayi zalumci daga cikinsu, kuce munyi imani da abunda aka saukar mana da abunda aka saukar maku kuma da abun bautarmu da abun bautarku abun bauta ne daya kuma lallai mu gareshi muke mika wuya**".⁶⁴

Allah madaukakin sarki ya kara cewa: " **kayi kira zuwa ga tafarkin ubangijin ka da hikima da wa'azi masu kyau, kuma kayi jayaiyya dasu da abunda yafi kyawu**".⁶⁵

Tilastawa mutane akan dawowa musulunci da karfin tuwa baya cikin karantarwan musulunci kamar yadda muka fada can baya saboda Allah madaukakin sarki yace: " **babu tilastawa a addini, hakika shiriya ta bayyana daga bata**" (suratul bakara ayata 256). Saboda karantarwan musulunci shine nunama wanda ba musulmi ba musulunci ba tare da tilasta masa ba ko kuma anfani da karfi wannan shine ake nufi a cikin musulunci da suna shiryarwa tayin nuni dayin bayani dalla dalla akan musulunci amma shiriyen amsan musulunci yana hannun Allah ne madaukaki, Allah madaukaki yana cewa: " **ka fadi gaskia daga wurin mahaliccinku, duk wanda yaso yayi imani dashi wanda kuma yaso ya kafurce masa, lallai mun tanadarwa azzalumi wata irin wuta wanda zata shafe jukkunasu baki daya, idan suka nemi taimakon abunsha za'a kawo masu wani irin**

⁶³ Suratul an'am ayata 108

⁶⁴ Suratul ankaut ayata 46

⁶⁵ Suratun nahli ayata 125

ruwa na dalma wanda yake zagwanye fatar fuska, tir da wannan abunsha kuma wurin zaman hutawa ya munana".⁶⁶

Kuma lallai musulunci yayi adalci ga komai hatta ga wanda ha saba masa, Allah madaukakin sarki yana cewa: " kace an umur ceni da inyi adalci a tsakaninku, Allah shine ubangiji na kuma ubangijin ku, aikina yana gareni kuma aikinku nagare ku, babu wata hujja tsakanina daku, Allah zai hadami baki daya ni daku kuma gareshi makoma yake".⁶⁷

4. Musulunci ya koyar da taimakekeniya akan gina al'umma wanda zai jawoma mutane alheri da tabbatar da gina zamanta kewan mutane, Allah madaukakin sarki yace: "kuyi taimakekeniya akan biyayya da tsoron Allah kada kuyi biyayya akan sabon Allah da zalumci, kuji tsoron Allah, lallai Allah yakasance mai matsananci ukuba".⁶⁸

An karbo daga Abdullahi dan umar Allah yakara masu yarda yace: " wani mutum yazo gun manzon Allah s.a.w sai yace: ya manzon Allah waneni cikin mutane yafi soyuwa agun Allah sannan kuma wani irin aiki ne shima yafi soyuwa agun Allah? Sai manzon Allah s.a.w yace: " mafi soyuwan mutane agun Allah shine wanda yafi amfanar da mutane, sannan mafi soyuwan aiki agun Allah shine aikin da zai sanyi farin cikin a zuciyar musulmi sannan ya yaye masa damuwarsa ko kuma ya biya masa bashinsa da ake binsa ko kuma ya kore masa yunwan dake damunsa, sannan nayi tafiya tare da dan uwa wurin yaye masa wata bukatarsa shi yafi suyuwa agare ni game da nayi ittikaci cikin wannan masallaci nawa na madina tsawon wata daya, duk wanda ya kame fushinsa Allah zai rufa masa asiri, sannan wanda ya hadiye fushinsa wanda idan yaga dama zai

⁶⁶ Suratul kahfi ayata 29

⁶⁷ Suratul shura ayata 15

⁶⁸ Suratul ma'ida ayata 2

huec fushinsa Allah zai cika masa zuciyarsa da fatansa ranan alkiyama, duk wanda ya tafi da dan uwansa cikin wani bukayarsa har ya gushe, Allah zai tabbatar masa da diga digansa ranan sa diga digan zasu fadi (kuma lalai mummunar hali yana lallata aiki kamar yadda madaci yake lallata zuma) dabarani ya rawaito hadisin cikin littafinsa na mu'ujamul kabir kuma albani ya ingantashi cikin littafinsa na silsilatis-sahiha.

Musulunci ya rike hanyoyi wajen tabbatar da wannan haduffan kaman haka:

- musulunci yayi kira da zaman lafiya da sanin halayan juna tsakanin mutane karkashin ginshikin mahalicci wanda ya ginu akan tauhidi da kuma girmama annabawa da littatfaif masu tsarki, saboda fadin Allah madaukakin sarki: " **yaku mutane mun halicce ku daga mace dana miji sa'annan muka sanyaku kuka zama mutane nau'i daban daban da kabiloli domin kuyi sanayya, lallai wanda yafi wani acikinku agun Allah shine wanda yafiku tsoron Allah**".⁶⁹
- musulumci ya koyer da arika soma juna alheri, an karbo daga abu huraira Allah yakara masa yarda yace: **manzon Allah tsira da amincin Allah su tabbata agareshe yace**: " wazai amshi wannan kalmomim daga gareni yayi aiki dasu ko kuma yasanar da wanda zayyi aiki dasu? Sai Abu huraira yace: nine ya manzon Allah s.a.w, sai ya kama hannunsa ya kirgomai su guda biyar yace: " ka guji abubuwan da aka haramta zaka zamo wanda yafi mutane bauta, ka yarda da abunda Allah ya raba ya baka zaka zama wanda yafi mutane wadata, ka kyautatawa makwabcinka zaka mumini, kasoma mutane abunda kakesoma kanka zaka zama musulmi, kada ka yawaita daria domin yawaita dariya yana kashe zuciya".⁷⁰

⁶⁹ Suratul hujurat ayata 13

⁷⁰ Tirmizi ya rawaito hadisin

- musulunci ya koyarda da yin nasiha ga mutane, manzon Allah s.a.w yana cewa: " **addini nasiha ne, sai muka ce: gawa ya manzon Allah?** Sai yace: ga Allah (ma'ana tsarkake Allah cikin dukkanin aikata abunda ya wajabta, da kuma barin abunda ya haramta, da kuma tsarkake shi cikin kadaítashi da bautansa, nasiha tana nufin kadaita Allah cikin dukkanin al'amura dan asamu yin ibada kamar yadda ya wajabta) da littafinsa (ma'ana tsarkake Allah cikin tunanin abunda ayoyin littafin ya kunsa da kuma kusantar littafin a koda yaushe dabin abunda ke ciki na umurni da nisantar abubuwan da akayi hani aciki akansu) da manzon sa (ma'ana tsarkakeshi wurin bin abubuwan dayayi umurni dasu da kuma nisantar abubuwan dayayi hani akasu dabin tafarkinsa da kuma bashi kariya) da shuwagabanin musulai (ma'ana yi masu addu'a dakuma ya masu biyayya cikin abubuwan da Allah yayi umurni dasu, da basu hadin kai wurin cimma ayyukan alherai da nisantar sharri, da kuma Shawarwari na alheri, da masu umurni da kyakyawan aiki da hanasi aikata munanan aiki tabin hanyar da ya dace wurin yin hakan) da sauran al'ummar musulmai (ma'ana karantar dasu da fahimtar dasu addininsu da kuma yi masu kira zuwa ga Allah madaukakin sarki, da masu umurni da kyakyawa da kuma hanasu aikata munanan aiki)".⁷¹
- musulumci ya koyar da a rika tunatar da juna akan aikata kyakyawan aiki da kuma nisantar munanan aiki, da dukkanin hanyoyi da dabaru kowa da irin wacce ta dace dashi, domin hakan shine rigakafin zaman lafiya wanda yake kare mutane daga yaduwar barna da aikin zalumci da toshe hakkokin mutane da mayar da mutane suna rayuwa irin na dabbobin daji, ta hanyar tinatar da juna akan aikin alheri da kuma hani ga aiki mummuna ne za'a sanar da jahili sannan a tunatar da wanda ya

⁷¹ Muslim ya rawaito hadisin

manta sannan ta hana mai mummunan aiki aikinta da taimkon nakwarai, saboda fadin Allah madaukaki: " **a samu wasu mutane daga cikin ku wanda zasu rika kira zuwa ga aikata alheri da kuma hani ga aikata munanan aiki, hakika wa'in can sune masu rabauta**" (suratul al-imran ayata 104).

kuma manzon Allah s.a.w yana cewa: " **duk wanda yaga mummunan aiki acikinku to canza shi da karfin hannunsa, idan kuma bazai iyaba to yayi amfani da harshe, idan hakan ma bazai iya ba to yaki abun azuci, wannan matakine shine matakai mai rauni cikin matakai imani**".⁷²

- musulinci ya koyar da neman ilimi da karantarwa, Allah madaukaki yana cewa: "**shin wanda suke masana zasuyi dai dai da wanda basu sani ba?**".⁷³

Sannan kuma manzon Allah s.a.w yana cewa: "**neman ilimi wajibi ne akan ko wani musulmi**" (Ibn maja ne ya rawaito hadisin, cikin littafin sahihul jami'u lambar ta 3913, da kuma littafin sahihul targib lamba ta 72)

Saboda kowa yasan hakkokin da suka wajaba akansa sai ya aikata ya huta.

- musulumci ya koyar da kiyaye wurin da mutane ke rayuwa aciki da abubuwan da yakunsa, karantarwan manzon Allah s.a.w ya tsawatar hakikanin tsawatarwa dayin wasa da sakaci da dukkanin abunda zai amfanar da mutane a wuraren zamansu, saboda dukkanin arzikin doron kasa na mutane ne baki daya bana wasu bangare ba kawai, saboda haka ne musulunci yayi hani ga dukkanin wani aikin da zai zama dalili wurin samar da abunda zai lallata mahallin mutane, saboda fadin Allah madaukaki cewa: "**kada kuyi barna a doron kasa bayan ta**

⁷² Muslim ya rawaito hadisin

⁷³ Suratul zumar ayata 9

gyaru, ku rika kiransa kuna masu tsoron azabarsa da kwadayin rahamarsa, lallai rahamar Allah tana kusa da masu kyautatawa".⁷⁴

Ya kuma kara fadi cewa: " idan aka basu shugabanci a duniya sai suyi aiki tukuru wurin barnatata suna masu lallata kasan numan mutane da zurriyar su, lallai Allah bayason barna (205) idan kace masa kaji tsoron Allah sai ya rika cika yana batsewa da alfari da wannan sabon da yakeyi, to lallai makomarsa itace jahannama, kuma makoma tayi muni".⁷⁵

- musulunci ya koyar da yin aiki tukuru domin gyaran kasa da abunda ta kunsa domin ya zama amfanin mutane baki daya, Allah madaukakin sarki yana cewa: " shine wanda yasanya maku dukkan abunda suke doron kasa dan hidimar ku, kuyi tafiya a doronta sannan kuci daga cikin arzikinsa, kuma gareshi makoma take".⁷⁶

- musulumci yayi kira da yin yaki da abubuwani maye da miyagun kwaya, Allah madaukakin yana cewa: " yaku wanda kukayi imani lallai gina da caca da dayanka agun dutsen ansab dan neman kusanci ga Allah da rantsuwa da wani nau'i na karfe, zunubi ne daga cikin ayyukan shedan, ku nisanci aikatasu kuda zaku samu rabauta".⁷⁷

- musulunci yayi kira akan kiyaye mutuncin mutane da dukiyoyin su, Allah madaukaki yana cewa: " kada ku kusanci zina domin lallai ta kasance alfasha ce kuma mummunan hanya ce".⁷⁸

kuma ya kara cewa: " lallai wanda suke jifan kamulallun mata da zina sa'annan suka kasa kawo shedu guda hudu to kuyi masu

⁷⁴ Suratul A'raf ayata 56

⁷⁵ Suratul bakara ayata 205

⁷⁶ Suratul mulku ayata 15

⁷⁷ Suratul ma'ida ayata 90

⁷⁸ Suratul Isra'I ayata 32

bulala tamanin sannan kada ku kara amsar shedarsu har abadan, wa'innan kuma sune fasikai".⁷⁹

Sannan kuma yayima wanda yakeson yada alfasha cikin al'umma alkawarin azaba me radadi anan duniya da kuma lahir, yaya kake tsammani kuma ga wanda aiki tukuru dan yada alfasha da sawwake hanyoyinta ga mutane da taimakonsu akanta ya nashi azabar zata kasance?, Allah madaukaki yana cewa: " lallai wanda sukeson yaduwan alfasha cikin mummai sunada azaba mai radadi anan duniya da kuma lahir, Allah shine masani ku baku da sani".⁸⁰

Akan kare dukiyoyi kuma Allah yana cewa: " **kada ku rika cin dukiyoyinku a tsakaninku ta mummunan hanya**" (suratul bakara ayata 188). Sannan yakara fadin cewa: " **ku rika cika ma'auni idan zaku yima mutane awo, kuyi awo da ma'auni nagaskiya, hakan shine alheri sannan mafi kyawun fassara**".⁸¹

Sannan Allah ya kara fadin cewa: " **yaku wanda kukayi imani kuji tsoron Allah sannan ku rabu da sauran mu'amala da riba idan kun kasance masu imani** (278) **idan kuka ki hanuwa to kuyi shelan yaki da Allah da manzon sa, idan kuma kun tuba kun daina to ku amsa asalin kudinku banda ribar babu cacta babu cutarwa**".⁸²

- musulunci ya koyarda a tsaya tsayin daka akan abunda zai kawo amfani ga al'umma baki daya.

⁷⁹ Suratun nur ayata 4

⁸⁰ Suratun nur ayata 19

⁸¹ Suratul Isra'I ayata 35

⁸² Surtul bakara ayata 278

- musulunci yayi kira ga a dauki nauyin marayu da wanda basu da iyalai, Allah madaukakin sarki yace: " **kada ku kusanci kudin maraya sai dai niyyar abu mai kyau**".⁸³

Sannan manzon Allah s.a.w yana cewa: ((ni da wanda ya dau nauyin maraya a aljanna haka muke)) sai yayi nuni da yatsansa mai jawo fada dana kusa dashi na tsakiya kenan. Buhari ne ya rawaito hadisin.

- musulunci yayi kira da ayaki yunwa tsakanin mutane da dukkanin abunda za'a iya Allah madaukaki yana cewa: " **bai yantar da wuya ba daga yunwa (11) mai yasanar dakai yantar da wuya? (12) shine tsiratar da wuya (13) ko kuma ciyarwa a cikin wata rana ga mai yunwa**".⁸⁴
- musulunci yayi kira da iyantar da bayi, manzon Allah tsira da amincin Allah su tabbata agareshi yace: " **duk wanya ya yanta wani bawa to Allah zai yanta duk wata gabansa da gabbansa daga wuta sannan kuma zai yanta farjinsa da farjinsa daga wuta shima**".⁸⁵

HALAYEN MUSULUNCI WANDA SUKE KAWO ZAMAN LAFIYA:

Lallai halayen musulunci suna yin umurni da dukkanin abun da zai kawo ci gaban al'umma, sannan yana haramta dukkanin wani abunda zai kawo gaba da keta da rowa a tsakanin al'umma, wannan halaye cikin abunda suka kunsa na tilastawa da dabbaka tsarin zaman lafiya da kwanciyan hankali da natsuwa a tsakanin mutane, halayen musulunci suna da yawan

⁸³ Suratul Isra'I ayata 34

⁸⁴ Suratul balad ayata 12-14

⁸⁵ Sahihu muslim juzu'I na 2, shafi na 1147, lambar hadisi na 1509

gaske amma mizaninsa shine dukkanin wani abunda zai cutar da mutane kama daga magana ko kuma aiki to wannan mummunar dabi'a ce musulunci ya haramtata sannan Allah be yarda da itaba, sannan duk wanda ya siffatu da irin wannan halaye zai zama abun tsinuwani mutanen anan duniya da kuma haduwa da azabar Allah a lahiria, sabo da haka ne Allah mahaliccin mu ya haramta zalumci da dagawa, wanda ya kunshi dukkanin cutarwa ga wani na daga magana ne ko kuma aiki da kuma rashin bayar da hakkoki ga masu shi, saboda fadin Allah madaukaki: " **kace lallai ubangijina ya haramta alfasha na bayyane dana boye da laifi da zalumci ba tare da hakki ba**".⁸⁶

kuma Allah madaukaki yana cewa cikin hadisin kudisi: " **ya ku bayina lallai na haramtama kaina zalumci sannan ya haramtashi a tsakaninku kada kuyi zalumci**"⁸⁷.

Yayi umurni da ataimaki wanda aka zalumta da azzalumin kansa su duka biyu sai manzon Allah s.a.w yace: " **((kataimaki dan uwanka azzulumi ko kuma wanda aka zalumta))** sai wani mutum yace: **ya manzon Allah zan taimakeshi idan an zalumce shi, idan kuma shine yayi zalumcin fa ya kake ganin zan taimakeshi? Sai yace: ((ka hanashi yin zalumci lallai hakan shine taimakon nasa))**".⁸⁸

Dangane da umurnin musulunci akan yin adalci kai tsaye cikin magana ko aiki akan karan mutum ko kuma ga wasunsa Allah madaukaki yana cewa: " **lallai Allah yanayin umurni da adalci da kautatawa da kautatawa makusanta sannan kuma yana hani ga aikata alfasha da mummunan aiki da barna, da haka yake maku wa'azi koda zaku rika tinawa**"

Lallai anyi umurni dayin adalci ga musulmi da wanda musulmi ba a lokacin fushi da lokacin rashin fushi yadda Allah

⁸⁶ Suratul a'raf ayata 33

⁸⁷ Muslim ya rawaito hadisin, juzu'I na 4. Shafi na 1994, lambar hadisi na 2577

⁸⁸ Buhari ya rawaito hadisi

madaukaki yace: " kada kiyayyar dake tsakanin ku da mutane ya hanaku yin adalci, kuyi adalci shine yafi kusa ga tsoron Allah" (suratul ma'ida ayata 8).

Sannan har wayau musulunci yayi umurni da adalci cikin abunda yafi wannan ma inda ya kwadaitar da wanda aka masa mummunan abu ya rama da kyakyawa saboda ya samu mallake wannan zuciyar sannan ya share abunda ke cikinta na kiyayya da mugunta sai Allah yace: " **ka rama da kyakyawan abu sai yazama cewa tsakaninka da abokin gaba ya zama masoyinka kamar shine amininka na kut da kut**" (suratul fussilat ayata 34).⁸⁹

JAWABIN KARSHE

A karshen wannan littafi karami wanda ya kunshi a takaice matsayar musulunci game da aikin (ta'addanci) ina mai matukar bada hakuri na takaita bayani akan maudu'in, lallai banba maudu'in cikakken hakkinsa ba nayin bayani akansa saboda muhimmancin sa, amma dai nabada muhimman abubuwa tare dayin nuni akan matsayar musulunci tare da wanda suka saba masa da kuma kuma alakar da zai hadasu dashi sannan ya hadasu da manyan abubuwan da suke maslaha ce baki daya wanda aka ginasu akan son alheri ga kowa, duk wanda ya hada tsantsan imani acikin musulunci akan son abu dan Allah da kuma kin abu dan Allah bawai dan wata masalaha tashi ba ko kuma dan cimma wata buri tasa ta son rai, yazama cewa lokacin da kaki wani mutum ka kishi ne saboda rashin bi ko kuma aiwatar da dokan Allah badan yayaninsa na halitta ba, Allah madaukakin sarki yana cewa: "**ka riki yin yafiya sannan kayi umurni da kyawawan abubuwa sannan kuma ka kawar dakanka daga jahilai**".⁹⁰

Wani irin addinine yakai musulunci kyau saboda kasance war karantar wansa daga Allah yana fitar da mutane daga cikin bautan mutum dan uwansu zuwa bautan ubangijin bayi, sannan yana fitar dasu daga cikin duhun shirka da kafurci zuwa hasken musulunci, Allah madaukiki yana cewa: "**Allah shine majibincin al'amuran wanda sukayi imani, yana fitar dasu daga cikin duhun nai zuwa haske, wanda kuma suka kafurta dagutai sune majibintar al'amuransu suna fitar dasu daga cikin haske zuwa cikin duhun nai, wa'in nan sune yan wuta suna masu dawwama acikinta**".⁹¹

⁹⁰ Suratun A'rafi ayata 199

⁹¹ Suratl bakara ayata 257

Musulunci yana tarbiyyantar da mabiyansa akan kautatawa ga dukkanin mutane ta yadda yake tabbatar da adalci ga zamanta kewar mutane, sannan yana tarbiyyantar dasu akan son alheri ta yadda zasu kiyaye hakkokin mutane, sannan har wayau yana tarbiyyantar dasu da kwadaitar dasu yafiya da afuwa a tsakaninsu ta yadda hakan zai hada kawunan su tare da sanya soyayyar juna a tsakaninsu, yana kuma tarbiyyantar dasu akan girmama abubuwa da Allah ya haramta wanda da haka ne zaman lafiya da tsaro zai samu cikin al'umma ta yadda ko wanne mutum zai samu kariya akan rayuwansa da dukiyan sa da mutumcin sa, sannan yana tarbiyyantar dasu akan son alheri ga dan uwa da cire maso son zuciya wanda da haka ne za'a samu taimakeke niya a tsanin mutum zamanta kewar al'umma ta yadda babba zai rika tausayi da rangwame ga karami, shi kuma karami zai rika daraja wa da girmama nasama dashi sannan mai kudi zai rika taimako da jawo talaka da fakiri da mabukaci a jikinsa sai asama yan uwantakar da manzon Allah ya bada labari akansa inda yake cewa: "misalin muminai cikin kaunar junansu da tausayin junansu da jin damuwar juna kamar misalin jikini wanda idan wani bangare nasa na ciwo sauran jikin duka zasu kamu da rashin bacci da zazzabi suma" (muslim ne ya rawaito hadisin).

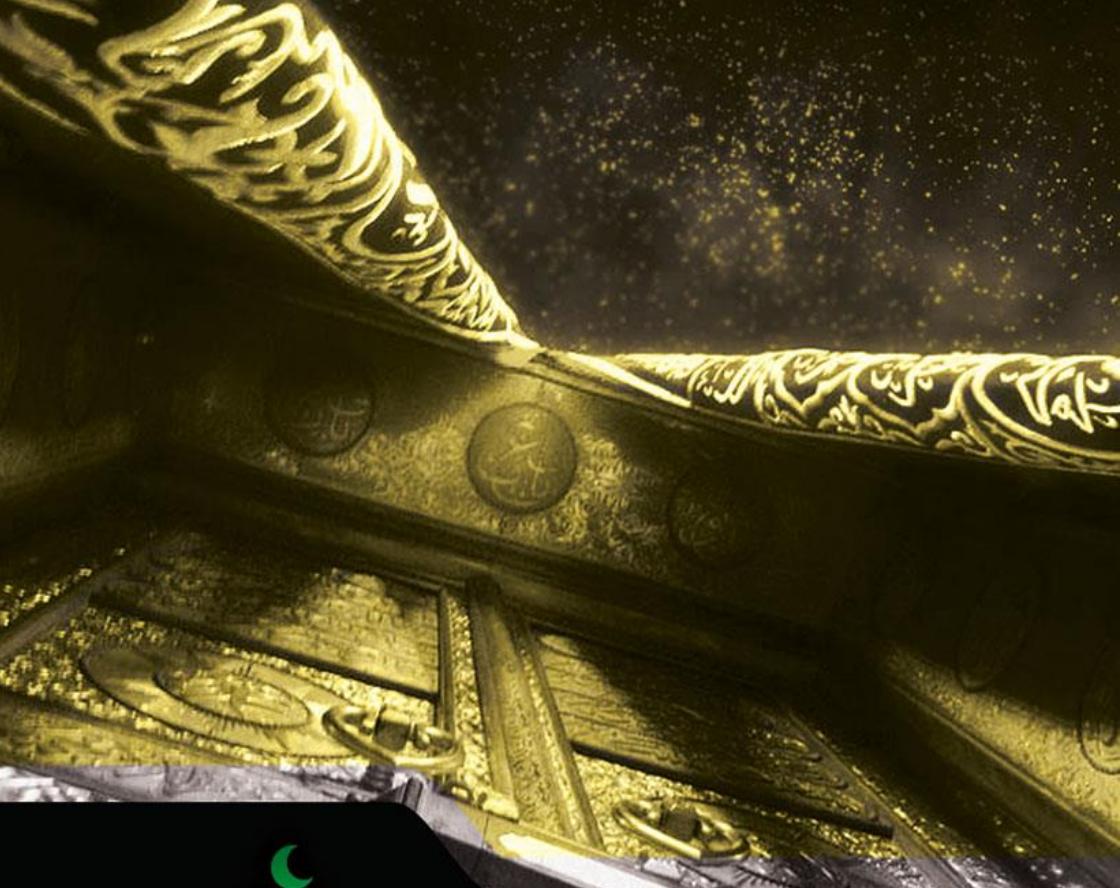
Ina fatan wannan dan karamin littafi zai zamz hujja ga masu neman hanyar gaskiya, wanda suke aiki tukuru dan neman rabauta da aljanna da ni'ima me dorewa, masu kokarin ganin sun tsiratar da kansu daga azabar wuta na har abada, lallai al'amarin mai matukar hatsari ne saboda kowa yasan cewa kololuwar rayuwar duniyar nan itace mutuwa wanda da ace mutuwa itace karshen al'amari da hakan yazo da sauksi amma lallai abunda zai biyu bayan mutuwar babban abu ne, mu a matsayin mu na musulmai munyi imani da za'a tashemu bayan mutuwa kuma munyi imani da cewa akwai hisabi da sakamako,

sannan munyi imani da rayuwar da zata kasance me dorewa ko a cikin aljanna ko cikin wuta, duk wanda yayi imani sannan ya kyautata to za'a saka masa da rahamar Allah da aljanna, sannan kuma wanda ya munana aiki idan hakkin mutane ya toye to za'a mai hukunci akan hakkinsu idan kuma hakkokin Allah ya toye al'amarinsa yana ga Allah idan yaso ya azabtar dashi idan kuma yaso ya masa rahama, amma kuma duk wanda ya bijirema musulunci yaki karban musulunci ya mutu akan kafurcinsa da shirkansa to lallai munyi imanin cewa zai dawwamu a cikin wuta, saboda haka ne ya zama wajibi ga dukkanin me hankali ya zabarma kansa hanya me kyau tare da neman addinin gaskiya wanda zai kai mabiyansa zuwa ga tsira da rabauta da aljanna sannan kuma ya samar masu da rayuwa me kyau da dorewa, wannan hanyoyin tsiran gudu biyu ne kacal basu da na ukunsu.

Tsira da amincin Allah su kara tabbata ga wanda aka aikoshi dan rahama ga mutane baki daya, annabin mu da manzon mu Muhammad, da iyalan gidansa da sahabbansa baki daya da dukkanin wanda yabi shiriyarsa sannan ya dawwama akan tafarkinsa har zuwa ranar sakamako.



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