

HUDUBAR JUMA'A

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GABATARWAR BABBAN MALAMI DAKTA

**ABDULMUHSIN
DAN MUHAMMAD ALKASIM**

LIMAMI KUMA MAI HUDUBA A
MASALLACIN ANNABI MAI DARAJA

TAKEN HUDUBAR:

Shiriyar Annabi Yabo Da Amincin Allah Su Tabbata
A Gare Shi Gameda Kanan Yara Da Matasa



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SHIRIYAR ANNABI YABO DA AMINCIN ALLAH SU TABBATA A GARE SHI GAMEDA KANAN YARA DA MATASA

Dukkan yabo da godiya sun tabbata ga Allah, muna gode maSa, kuma muna neman taimakonSa, kuma muna neman gafararSa, kuma muna neman tsarinSa daga sharrin kawunanmu da kuma zunubban ayukkanmu. Duk wanda Allah ya shiryar dashi babu mai batar dashi, kuma wanda duk Ya batar babu mai shiryar dashi. Kuma ina shaidawa babu abin bautawata da gaskiya sai Allah Shi kadai baShi da abokin tarayya, kuma ina shaidawa Annabi Muhammad bawanSa ne kuma manzonSa ne, Allah yayi dadin yabo a gare shi da iyalansa da sahabbansa, kuma yayi dadin aminci, aminci mai yawa.

Bayan haka:

Kuji tsoron Allah -Yā ku bayin Allah-Hakikanin jin tsoro, kuma ku zama a fadake dashi cikin boyenku da gānawarku.

Yā ku musulmai:

Allah madaukaki ya sanya wani karfi tsakanin rauni biyu a cikin rayuwa; wannan karfi shine ginshiki a cikin rayuwa, kuma ana cin ribarsa a lahira, kuma shekarun samarta sune karfin dake biyo bayan rauni, a cikinsu ne ruruwar azama take,

da kuma daukakuwar himma, amfaninsu a cikin tsawon zamuna mai yawa ne, Mutanen Ibrahim - aminci ya tabbata a gare shi- sukace gameda shi:

﴿سَمِعْنَا فَتَىٰ يَدُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ﴾ [سورة الأنبياء: ٦٠]

«Munji wani saurayi yana ambatonsu, ana kiransa ibrahim» [Suratul Anbiya: 60], kuma ya fada gameda Yahya -aminci ya tabbata a gare shi-:

﴿وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا﴾ [سورة طه: ١٢]

«Kuma mun bashi fahimtar littafi da aiki da hukunce-hukuncensa alhãli yana karamin yaro» [Suratu dâha: 12], Ibnu Katheer Allah ya jikansa yace: «watau: fahimta, da ilimi, da dagewa, da azama, da fuskantar alheri, da dukufa kansa, da yin kofari cikinsa, alhãli yana karami, mai karancin shekaru».

Kuma Allah madaukaki yace gameda mutanen kogo:

﴿إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾ [سورة الكهف: ١٣]

«Lallai su samari ne da sukayi imani da Ubangijinsu, kuma muka kara musu shiriya» [suratul kahfi: 13], Ibnu katheer Allah ya jikansa yace: «Allah madaukaki ya ambaci cewa su samari ne; da sune matasa, kuma sune sukafi karbar gaskiya, kuma sukafi bin tafarki sama da dattawa, don hakane ya kasance mafi yawan masu amsama

Allah da manzonSa matasa ne».

Kuma daga cikin bakwai dɪn da Allah zai sakasu cikin inuwarSa ranar tashin Alkiyama: **«Matashin da ya tãso cikin biyayya ga Allah»** (Bukhari da muslim suka ruwaito shi).

Kuma tarihin Annabinmu muhammad –yabo da amincin Allah su tabbata a gare shi- tare da kananan sahabbai da matasansu shine mafi girman tarihi, ya kankan da kai garesu, kuma ya zauna tare dasu, kuma ya ziyarcesu, kuma ya ilmantar dasu, ya daga himmominsu, sai al'umma mafi girma ta fito daga cikinsu.

Yana daga kankan da kansa -yabo da aminci su tabbata a gareshi-: «idan ya wuce wasu kananan yara yana yi musu sallama» (Muslim ya ruwaito shi).

Ibnu Badfal -Allah ya jikansa- yace: «Sallamar Annabi -yabo da amincin Allah su tabbata a gare shi ga kananan yara, yana gada cikin halayensa masu daraja, da ladabinsa madaukaki, da kankan da kansa».

Kuma ya kasance mai tsananin kwadayi ne kan koyar dasu, Jundub dan Abdullahi –Allah yarda dashi- ya ce: «Mun kasance tare da Manzon Allah –yabo da amincin Allah su tabbata a gare shi- alhãli mu samari ne masu jin karfi – watau:

mun kusa balaga-, sai muka koyi imani kafin mu koyi Alqur'ani, sa'annan sai muka koyi Alqur'ani sai muka kara samun imani dashi» (ibnu majah ya ruwaito shi).

Kuma ya kasance yana dasa akida a zukatansu, Ibnu Abbas -Allah ya yarda dasu- ya ce: «Na kasance a bayan Annabi -yabo da amincin Allah su tabbata a gare shi- wata rana, sai yace: **Yā kai yaro, lallai ni zan koyar da kai wasu kalmomi; ka kiyaye Allah Zai kiyayeka, ka kiyaye Allah zaka sāme Shi a gabanka, idan zaka ka roka, to ka roki Allah, kuma idan zaka ka nemi taimako, to ka nemi taimakon Allah...**» Har zuwa karshen Hadisin, (At-tirmizi ne ya ruwaito shi).

Kuma yana tausasawa wajen koyar dasu, ta hanyar nau'antar da hanyoyinsa, wani lokaci yakan kama hannuwansu, Mu'āzu -Allah yarda dashi- ya ce: Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya kama hannuna wani lokaci, sai yace: «**Lāllai ni ina sonka, sai mu'āzu yace: kuma nima wallahi ina sonka, Yace: shin bazan koya maka wasu kalmomi ba, da zaka rinka fadarsu a bayan kowace sallarka,** yace: eh, Yace: **kace Allahumma A'inni ala zikrika wa shukrika wa husni ibadatika**» (Bukhari ya

ruwaito shi a cikin al-adabul mufrad), wani lokacin yana dora tafukansu tsakanin tafukansa, Ibnu Mas'ud Allah ya yarda dashi ya ce: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya koyar dani –alhāli tafi na yana tsakanin tafukansa- Tahiya, kamar yadda yake koyar dani sura daga Alqur'ani» (Bukhari da Muslim suka ruwaito shi), wani lokacin yakan kama kāfadunsu, Abdullahi dan Umar -Allah ya yarda dasu- ya ce: «Manzon Allah –yabo da amincin Allah su tabbata a gare shi- ya kama kāfadata, sai yace: **Ka kasance a cikin duniya kamar kai bāko ne, ko kuma mai ketare hanya**» (Bukhari ya ruwaito shi).

Kuma saboda tausasawarsa wajen koyarwa sun kasance suna zuwa wurinsa, suna ce masa ka koyar damu, Ibnu Mas'ud -Allah ya yarda dashi- yace: «Nace ya manzon Allah ka koyar dani daga wannan zancen –watau: daga Alqur'ani, sai ya shafa kaina yace: **lallai kai yaro ne abin a koyarwa**» (Ahmad ya ruwaito shi) sai ya kasance daya daga cikin makarantan wannan al'umma.

Kuma yana hakuri wajen koyar dasu; Jabir -Allah ya yarda dashi- ya ce: «Manzon Allah –yabo da amincin Allah su tabbata a gare shi- ya kasance yana koyar damu addu'ar neman zābi cikin

al'amura, kamar yadda yake koyar damu surah daga Alqur'ani» (Bukhari ya ruwaito shi).

Kuma yana daga sanya kaunarsa a zukatansu da yakeyi; ya kasance yana goya su a baya idan ya hau abin hawansa tare da cewa manyan sahabbai suna nan, «Sai ya goya Usamatu -Allah yarda dashi- kan abin hawa- daga Arfa zuwa Muzdalifa, sannan ya goya Fadlu dan Abbas daga Muzdalifa zuwa mina» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana kwadaitar dasu kan Ibāda, Ya cema Abdullahi dan Umar -Allah ya yarda dasu -alhāli shi a wannan lokacin yana yaro- : «**Abdullahi mutum ne abin madallah dashi, da dai ya kasance yana sallah cikin dare!**, sai Abdullahi ya kasance, bayan haka baya bacci daga dare sai dan kadan» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana fuskantar dasu da mafi taushin bayani, yace ma Khuraimunil Asadi -Allah ya yarda dashi-: «**Kai mutum ne abin madallah da kai, ya Khuraimu, da ba don wasu dabi'u biyu tattare dakai ba,** Nace menene su ya manzon Allah? Yace: **jan kwarjallenka, da sassautar da gashinka**» (Ahmad ya ruwaito shi).

Kuma ya kasance yana tausasa masu, kuma

yana tambayar su gameda iyalansu, Mālik dan Huwairith -Allah ya yarda dashi- ya ce: «Munzo wajen Annabi –yabo da amincin Allah su tabbata a gare shi- alhāli mu muna yan matasa- watau: matasa- wadānda suke tsarakun juna, sai muka zauna a gurinsa kwana Ashirin, sai ya gane muna shaukin iyalanmu, sai ya tambayemu wa muka bari don kula iyalanmu, sai muka bashi labari, - kuma shi ya kasance mai tausayi ne mai jin kai- sai ya ce: **Ku koma zuwa ga iyalanku; ku koyar dasu kuma ku umarcesu, kuyi sallah kamar yadda kuka ganni ina yin sallah»** (Bukhari da Muslim suka ruwaito shi).

Kuma Annabi -yabo da amincin Allah su tabbata a gare shi- alhāli shine babban mutum ne, ya kasance yana ma yara ba`a, Mahmudu dan Ar-rabi'u -Allah ya yarda dashi- ya ce: «Na kiyaye lokacin da Annabi -yabo da amincin Allah su tabbata a gare shi- yayi wata gumtsa ya fesata a fuskata, alhāli ina dan shekara biyar, watau:- Annabi –yabo da amincin Allah su tabbata a gare shi- ya shigar da ruwa cikin bākinsa, sai ya fitar dashi a kan fuskar yaron, ta fuskar wasa» (Bukhari da Muslim suka ruwaito shi).

Banda haka ma; ya kan tambayesu gameda tsuntsayensu, kuma yana masu alƙunya don

tausasa masu, Anas -Allah yarda dashi- ya ce: «Annabi -yabo da amincin Allah su tabbata a gare shi- ya kasance yana cudanya damu, har yana fadama wani dan'uwa na karami, **Ya baban Umair! Mai ya faru da Nugair- tsuntsu ne dan karami-?**» (Bukhari da Muslim suka ruwaito shi). Ibnu badfal -Allah ya jikansa- yace: «Ya kasance -yabo da aminci su tabbata a gare shi- yana zolayar yara kuma yana masu wasa, domin ayi koyi dashi cikin haka, cikin zolayarsa ga yara akwai sassauto da rai wajen kankan da kai, da kore girman kai daga gareta».

Kuma ya kasance yana riƙe su a tare dashi da hannunsa har zuwa gidansa, domin ciyar dasu, Jabir dan Abdullahi -Allah ya yarda dashi- yace: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya riƙe hanuna wata rana izuwa gidansa, sai ya fito masa da wasu gutsuts-tsirin biride watau: karyayyun gurasu» (Muslim ya ruwaito shi).

Kuma idan suka shigo gidan yana masu izini da sauraron maganar da akeyi a gidansa, Ibnu Mas'ud -Allah ya yarda dashi- ya ce: Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya ce min: «**Izininka a gurina, shine a dage labule, -watau: idan kaga labulen kofa dage, to**

ka shigo ba tare da an baka izini-, kuma ka saurari zancen boye na –watau- sirrina- har sai na haneka –watau: gameda shigowa» (Muslim ya ruwaito shi).

Kuma ya kasance yana ci tare dasu, yana koya musu ladduban abinci, Umar dan Abi salamah Allah yarda dasu- ya ce: «Na kasance farkashin kulawar Manzon Allah -yabo da amincin Allah su tabbata a gare shi- watau: Renonsa- kuma hannuna ya kasance yana zamewa a cikin akushi –watau: Yana yawo acikin akushin yana kaiwa dukkan bangarorinsa-, sai yace min: **Ya kai yaro! Ka ambaci sunan Allah, kuma kaci da damanka, kuma kaci daga gabanka»** (Bukhari da Muslim suka ruwaito shi).

Kuma yana amsa gayyatar kananan sahabbansa da kuma matasansu, Abdullahi dan Busr Al-māzini -Allah ya yarda dasu- yace: «Mahaifina ya aikenin zuwa ga Manzon Allah -yabo da amincin Allah su tabbata a gare shi-, domin gayyatarsa zuwa cin abinci, sai ya taho tare dani, a yayin da na kusa zuwa gida sai nayi sauri, sai na sanar da mahaifā na, sai suka fito suka tari Manzon Allah -yabo da amincin Allah su tabbata a gare shi-, kuma sukayi maraba dashi» (Ahmad ya ruwaito shi).

Idan labarin rashin lafiyar ɗaya daga cikin kananan sahabbansa ya iso gareshi yana zuwa dubashi, Zaidu ɗan Arkam -Allah yarda dashi- ya ce: «Wani ciwon ido ya sameni, sai Annabi -yabo da amincin Allah su tabbata a gare shi- yazo duba ni» (Ahmad ya ruwaito shi).

Kuma ya kasance -yabo da amincin Allah su tabbata a gare shi- yana lura da hankaltar kowane ɗaya daga cikinsu sai ya fuskantar dashi da abinda zai amfani kansa da al'ummarsa, Yayinda ya tunkaro -yabo da aminci su tabbata a gare shi- garin Madina, yaga zaidu ɗan thabit -Allah yarda dashi- alhāli shi yana kasa da shekaru goma sha biyar, ya iya rubutu, sai ya sanya shi daga marubuta wahayi, kuma ya hangi basira tattare dashi sai ya nemi koyan yaren yahudawa daga gare shi, domin ya fassara masa abinda ake rubutawa a harshensu, Zaidu -Allah ya yarda dashi- ya ce: «Sai na koyi rubutunsu dominsa, kwana sha biyar bata wuce min ba, har sai da na kware acikinsa, sai na kasance ina karanta masa rubuce-rubucensu idan suka rubuto gare shi, kuma ina bada amsa a madadinsa idan zai rubuta» (Ahmad ya ruwaito shi).

Kuma ya kwadaitar da kananan sahabbansa Kan koyon littafin Allah, sai yace: «**Ku koyi**

Alqur'ani daga mutum huɗu: daga ɗan Ummi Abdin –watau: Ibnu Mas'ud-, da kuma Mu'azu ɗan Jabal, da kuma Ubayyu ɗan Ka'ab, da kuma Salim maulan Abu Huzaifa» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana yabonsu, kuma yana bayyana matsayinsu, ya saurari karatun Salim maulan Abu Huzaifa -Allah ya yarda dashi- alhãli yana yaro karami, mai dadin murya da karatun Alqur'ani, sai yace: **«godiya ta tabbata ga Allah wanda ya sanya irin wannan cikin al'umma ta!»** (Ibnu Majah ya ruwaito shi).

Kuma Yaga fahimta tattare da Mu'azu -Allah ya yarda dashi-, sai yace: **«Mafi saninsu ga halal da haram mu'azu ɗan Jabal»** (Ahmad ya ruwaito shi).

Kuma ya kasance yana bayyana soyayyarsa ga kananan sahabbansa da kuma matasansu, kuma yana furta musu hakan, domin ya bayyana matsayinsu a gurinsa garesu da kuma wasunsu, Yace gameda Zaidu ɗan Haritha -Allah ya yarda dashi-: **«Hakika yana daga mafiya soyuwar mutane garen, kuma lallai wannan ma –watau ɗansa Usamatu- yana daga mafiya soyuwar mutane garen bayansa»** (Bukhari da Muslim suka ruwaito shi).

Kuma ya ga yaran mutanen madina da mātansu sun taho, sai yace: «**Allah ya sani cewa; ku dinnan kuna daga mafiya soyuwar mutane garen**i» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana addu'a ga kananan sahabbai na alheran duniya da lahira, saboda sonsu da karramasu, Ibnu Abbas -Allah yarda dasu- ya ce: «Manzon Allah -yabo da amincin Allah su tabbata a gare shi-, ya jawo ni gare shi, sai yace: **Yā Allah ka sanar dashi littafi**» (Bukhari ya ruwaito shi), kuma yayi Addu'a ga Anas -Allah yarda dashi- da fadinsa: «**Yā Allah ka yawaita dukiyarsa da yāyānsa, kayi masa albarka cikinsu**» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana kebancesu da wasu sirrika banda wasunsu, saboda aminta dasu, -Anas Allah yarda dashi- ya ce: «Annabin Allah -yabo da amincin Allah su tabbata a gare shi- ya sirranta wani sirri gareni, har yanzu ban ba wani labarinsu ba, kuma hakika Ummu Sulaim-itace mahaifiyarsa- ta tambaye ni gameda shi, ban bāta labarinsa ba» (Bukhari da Muslim suka ruwaito shi).

Kuma ya kasance yana basu amanar manyan al'amura, ya shugabantar da Attab dān Asid -Allah ya yarda dashi- ga garin Makkah, sai ya gudanar

taron hajji, kuma ya jagoranci musulmai hajji, shekara ta takwas, alhāli shi yana kasa da shekara ashirin.

Kuma mafi yawan wanda suka ruwaito hadisin Annabi -yabo da amincin Allah su tabbata a gare shi- bayan Abu huraira -Allah ya yarda dashi-mutum biyar ne cikin kanan sahabbai: Anas, da Jabir, da Ibnu Abbas, da Ibnu Umar, da Aisha - Allah yarda dasu-, dukkansu suna daga kananan sahabbai.

Kuma wanda yabo da amincin Allah sun tabbata a gare shi ya kasance yana shāwartar kananansu a cikin abinda ya keɓance shi na al'amura masu girma, domin a lokacin da akayi kazafi ga Nana Aisha- ya tura zuwa ga Aliyyu dan Abi Dalib, da Usamatu dan Zaidu -Allah ya yarda dasu- a yayinda wahayi yayi jinkiri yana shāwartar su. (Bukhari da Muslim suka ruwaito shi).

Kuma a majalisarsa yabo da amincin Allah su tabbata a gare shi yana darajtasu kuma yana daukaka sha'aninsu, tare da cewa manyan sahabbai suna nan: «An kawoma Manzon Allah -yabo da amincin Allah su tabbata a gare shi- abin sha, sai ya sha daga gareshi, kuma a dama dashi akwai wani yaro, a hagin dashi kuma akwai dattawa, sai yacema yaron: Shin zaka bani izini in fara ba

wadannan?, sai yaron yace: A'a wallahi! Bazan fifita wani ba da rabona daga gareka, sai Manzon Allah -yabo da amincin Allah su tabbata a gare shi- ya dora shi –watau: ya azashi kan hannunsa» (Bukhari da Muslim suka ruwaito shi).

Kuma wanda yabo da amincin Allah sun tabbata a gare shi ya kasance yana ganin girman musiba idan ta sami yāra da matasa, Anas dān Mālik -Allah yarda dashi- ya ce: «Wasu matasa daga mutanen madina mutum saba'in ana ce masu makaranta, sun kasance suna zama a cikin masallaci, sai Annabi ya aike su baki dāya, sai aka kashesu a wurin da ake kira rijiyar ma'unah, sai Manzon Allah yabo da amincin Allah su tabbata a gare shi yayi addu'a kan makasansu har tsawon kwāna goma sha biyar a cikin sallar safiya» (Ahmad ya ruwaito shi, asalinsa hadisin yana cikin Bukhari da Muslim).

Kuma mafi yawan wanda musuluncinsu ya gabata, kuma suka taimaiki Annabi -yabo da amincin Allah su tabbata a gare shi- a farkon al'amarinsa, shekarunsu tsakanin takwas ne zuwa shekara sha uku, kamar Aliyyu da Dalha, da Azzubair -Allah ya yarda dasu-.

Kuma a yayinda Kuraishawa suka himmatu da fitar da Annabi -yabo da amincin Allah su tabbata

a gare shi- daga garin Makkah, Al'ansar sunzo daga Madinah, kuma rabinsu duk yara ne, sai sukayi masa mubaya'a a wurin Al'aqabah har sau biyu.

Kuma wanda yabo da amincin Allah sun tabbata a gare shi ya aika yaro matashi zuwa garin madina –a gabānin yin hijirarsa, yana koyama mutanen garin Alqur'ani, kuma yana fahimtar dasu addini; Mus'ab dan Umair -Allah ya yarda dashi-, sai ya sauka wurin matashi irinsa As'ad dan Zurarah sai ya bashi masauki.

Yayin da Annabi -yabo da amincin Allah su tabbata a gare shi- yayi azamar yin hijira ya umarci Aliyyu dan Abi dālib Allah ya yarda dashi alhāli yana matashi ne, daya zauna a gida maimakon yin hijira, har sai ya gabatarwa ya ma mutane haƙƙoƙinsu da ke hannun Manzon Allah -yabo da amincin Allah su tabbata a gare shi-

Kuma a hanyar hijirarsa yabo da amincin Allah su tabbata a gare shi yara da matasa sun karfafeshi, Abdullahi dan Abubakar -Allah ya yarda dasu-; ya kasance yana zuwa masa alhāli yana cikin kogo tareda abokinsa; yana kawo labarin mutanen Makkah zuwa garesu, Aisha -Allah ya yarda da ita- ta ce: «Alhāli shi yaro ne matashi, mai saurin fahimta da dāukar abinda yaji-

watau: Mai basira ne mai saurin fahimta» (Bukhari ya ruwaito shi), kuma Asma'u -Allah ya yarda da ita- ta kasance budurwa ce karama tana daukar abinci da abin sha zuwa garesu.

Yayinda ya isa garin Madinah yaran garin sun tareshi suna masu farin ciki dashi, Al-bara'u -Allah ya yarda dashi- ya ce: «Kuma yara da masu hidima suka rarrabu kan hanya, suna daga murya: Ya muhammadu ya manzon Allah, ya muhammadu ya Manzon Allah» (Muslim ya ruwaito shi).

Kuma yayinda -yabo da aminci su tabbata a gare shi- ya tabbata a cikin Madinah, Sahabban Annabi -yabo da amincin Allah su tabbata a gare shi- sunyi ta hijira daga Makkah zuwa Madinah alhâli sun kasance matasa ne, Anas -Allah ya yarda dashi- ya ce: «Annabi yabo da amincin Allah su tabbata a gare shi- ya gabato watau: Madinah-, babu mai furfura –watau: Wanda gashinsa yayi fari- cikin sahabbansa, banda Abubakar» (Bukhari ya ruwaito shi).

Kuma a yakin Badar Annabi -yabo da amincin Allah su tabbata a gare shi- ya horar da sahabbansa zuwa yaki, Ibnu Abbas -Allah ya yarda dasu- ya ce: «Sai matasa sukayi ta rige-rige zuwa gare shi» (Ibnu Hibban ya ruwaito shi), kuma a ranar Hunain matasan sahabbai sun fita babu makami.

Kuma kafin mutuwarasa -yabo da aminci su tabbata a gare shi- ya hada wata runduna mai girma domin yakar Rumawa a kasar Sham, ya shugabantar masu da Usamatu dan Zaidu -Allah ya yarda dashi-, shekarunsa sha bakwai da haihuwa.

Saboda mu'amalar Annabi -yabo da amincin Allah su tabbata a gare shi- ta daban ga yara suka soshi so mai yawa, ya kasance idan ya dawo daga tafiya suna fitowa don tararsa, As-sa'ib -Allah ya yarda dashi- ya ce: «Na fito tare da yara muna tarar Annabi -yabo da amincin Allah su tabbata a gare shi- zuwa Saniyyatul wada'i -kafar bankwana- a dawowarsa daga yakin Tabuka» (Bukhari ya ruwaito shi), Kuma sun kasance suna kwana tare da Annabi -yabo da amincin Allah su tabbata a gare shi- a cikin gidansa, Rabie'atu dan Ka'ab Al-aslami -Allah ya yarda dashi- ya ce: «Na kasance ina kwana tare da Manzon Allah -yabo da amincin Allah su tabbata a gare shi-, sai na kawo masa abin alwalarsa da abin bukatarsa, sai yace min: Ka roka, sai nace: Ina rokan abotakarka cikin Aljanna» (Muslim ya ruwaito shi).

Kuma idan sukayi barci cikin gidansa dayansu yakan dora kansa gurin kan Annabi -yabo da amincin Allah su tabbata a gare shi- a kan matashinsa, «Ibnu Abbas -Allah ya yarda dasu- ya

kwana a wani dare a wurin Nana Maimuna uwar muminai –kuma ita innarsa ce-, ya ce: sai na kwanta bisa fadin matashin, Manzon Allah -yabo da amincin Allah su tabbata a gare shi- kuma ya kwanta da iyalinsa bisa tsawonsa»(Bukhari da Muslim suka ruwaito shi).

Bayan Haka Yā Ku Musulmai:

Duk sanda dabi'un masu girma suka daukaka suna kankan da kai ga kananan yara, yaro an dabi'antar dashi ga son wanda ya kusanto shi kuma yake koyar dashi, kuma riskarsa a hadda da fahimta ya kan iya fara na manya, kuma Addinin musulunci ya dace da dabi'arsu suna sonsa suna son laddubansa da shari'o'insa, da kuma shiriyar Annabi -yabo da amincin Allah su tabbata a gare shi- tasowarsu kanta, kuma rainasu da kawar da kai daga garesu baya dacewa da halayyar masu hankali.

Ina neman tsarin Allah daga shaidan jefaffe

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنًا لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا﴾ [سورة الأحزاب: ٢١].

«Lallai hakika koyi mai kyau ya kasance gareku acikin al'amarin Manzon Allah, ga wanda ya kasance yana kaunar Allah da kuma ranar karshe, kuma ya ambaci Allah dayawa» [suratul Ahzab: 21].

Allah ya min Albarka tare daku cikin Alqur'ani

mai girma.

HUDUBA TA BIYU

Dukkan yabo sun tabbata ga Allah kan kyautatawarsa, kuma godiya ta tabbata a gare Shi akan datarwarSa da kuma ni'imominSa, kuma ina shaidawa babu abin bautawa da gaskiya sai Allah, shi kadai bashida abokin tarayya don girmamawa ga al'amarinSa, kuma ina shaidawa Annabinmu Muhammad bawanSa ne kuma ManzonSa ne, yabon Allah ya tabbata gareshi da iyalansa da sahabbansa, kuma yayi aminci, aminci mai karuwa.

Yā ku Musulmai:

Shiriyar Manzon Allah -yabo da amincin Allah su tabbata a gare shi- itace mafi cikas shiriya, kuma hanyarsa itace mafi kamalar hanya, kuma mu'amalarsa itace mafi daukakar mu'amala, yaran yau sune abin burin al'umma, kuma ginshikinta, wanda ya nufi alkairi ga masu tasowa to ya lazimci shiriyar Annabi -yabo da amincin Allah su tabbata a gare shi- wajen mu'amalarsa garesu, kuma da kulawarsa ne yabo da aminci su tabbata a gare shi da kananan sahabbansa da matasansu ilimi ya koma zuwa garesu, al'umma ta amfana dasu, kuma na daga datarwar Allah ga yara samuwar wani malami garesu da zai ke koya musu Addininsu,

kuma ya ladabtar dasu da dabi'un Annabawa -
aminci ya tabbata garesu-, kuma yana kan
majibantansu suyi kokarin samar musu da hakan.

Sannan ku sani lallai Allah ya umarce ku da
yin salati da sallama ga Annabinsa...

خطبة الجمعة

١٤٤٣/٠٦/١١ هـ



فضيلة الشيخ الدكتور

عبدالمجيد بن محمد القاسمي

امير وخطيب المسجد النبوي الشريف

بعنوان

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