

Masanan hukunci na Sunni suna amfani da shi wannan magabacin kissa na mugun (fasiq) Sahabi al-Walid don a halatta yin sallah bayan wanda ke buge da giya!!

- 'Ali al-Qari al-Harawi al-Hanafi, *Sharh Fiqh al-Abbar*, a babin 'an yadda mutum yayi sallah bayan mutumin kirki ko kuma mugu', p. 90
- Ibn Taymiyyah, *Majma' Fatawa*, (Riyadh, 1381), vol. 3, p. 281

Amma meyasa ba za a bar abun da suka wuce a baya ba?

In muka fallasa ababen da Sahabbai irin su al-Walid suka yi, ba don wani kaskantaccen dalili na gulma bane. A'a, ana yi ne saboda Musulmai suna matukan lura daga ina suke samun labari kan ka'idojin Islam da *sunnah* na Annabi (s). Wannan yana iya kasancewa ne in an lura kwarai da rayuwan Sahabban Annabi (s), a kuma bar ayyukan su suyi magana kan halinsu da gaskiyansu. Tunda ma, Annabin (s) yayi mana gargadi:

- "Zan isa korama kafun ku, kuma duk wanda ya wuce tare da ni zai sha daga gare shi, kuma duk wanda ya sha daga gare shi ba zai ji kishi ba. Wasu mutane zasu zo wanda na san su kuma sun san ni, amma za mu rabu, sai ince, 'Sahabbai na'. Sai amsa zai zo, 'Ba ka san abun da suka yi bayanka ba'. Sai na ce, 'Ayi nesa da wa'yanda suka canza a baya na.'"

[*Sahih al-Bukhari* (Fassarar turanci), volume 8, book 76, number 585]

Ra'ayin Shi'a kan Sahabbai

Shi'ah suna son Sahabban Annabi (s) na kwarai da aka yabe su a Alkur'ani. Wannan yabon bai shafi mutane irin su al-Walid bin 'Uqbah wanda, duk da ya cika sharadodin Sunni na Sahabbanci, ba za a dauke su abun kwaikwayo ba ko kuma masu ruwaito *sunnah*. Shi'ah basu yi imani da kyawun halin dukan Sahabbai ba amma ana iya bincika tarihi a ga yadda kowani Sahabi yayi riko da sakon Annabta. Hakika akwai Sahabbai wanda suka kunshi amma bai kare a kansu 'Ammar, Miqdad, Abu Dharr, Salman, Jabir, and Ibn 'Abbas. Mun kare da wannan tsokacin addua daga Imam na hudu Shi'ah Zayn al-'Abidin (a) mai yabon Sahabbai na kwarai, Allah ya yarda da su:

Ya Allah, kuma game da Sahabban Muhammad musamman, wadanda suka yi aiki nagari, wadanda suka ci jarabawa mai kyau na taimaka masa, suka karkata gare shi lokacin da suka ji hujjojin sakon shi, suka rabu da sa'o'insu da 'ya'yansu don fitar da kalman shi, sun yaki iyaye da 'ya'ya don karfafa annabtan shi, kuma tare da shi suka yi nasara; wanda suke lullube da kaunan shi, suna sa ran tijaran da ba faduwa saboda son shi; wadanda danginsu suka bar su a lokacin da suka rike shi da kuma 'yan'uwansu suka ki su da suka rungumi 'yan'uwantakansa; karka manta, Ya Allah, abun da suka bari don Kai kuma a cikin Ka, ma ka sa su yarda da yardan Ka mai kyau saboda halittun Ka da su ka kora gareKa lokacin da suke tare da ManzonKa, masu kira gare Ka saboda Kai.

[Imam Zayn al-'Abidin, *Sahifa-Kamilah*, (Fassarar turanci, 1988), p. 27]

Don a samu karin sani kan ingattaccen Musulunci, ziyarci:

<http://al-islam.org/faq/>

v1.1

"Ya ku muminai, in fasiki yazo muku da labari,ku yi bincike saboda kar ku cutar da mutane cikin jahilci ku zo kasance kuna nadama kan abun da kuka yi"

(Qur'an: Chapter 49, Verse 6)

Shin duka Sahabbai Adilai ne masu Gaskiya?

Shi'ah suna kishin sahabban Annabi Muhammad (s) wanda ke da biyayya ga koyarwan shi kuma suka kasance haka har bayan mutuwan shi. A ra'ayin Sunni, ko da wanda suka ga Annabi(s) na dan lokaci Sahabbai ne kuma sun barranta daga zargi. Wannan ra'ayin ya saba wa Alkur'ani ko tarihin asali, kuma ya haddasa mafi yawan bambancin mazhabobi da ake da su.

Ma'anana Sahabi

Ibn Hajar al-'Asqalani, sanannen malamin Sunni, ya ba da ma'anana sahabin Annabi (s) a zaman mutumin daya ga Annabi Muhammad (s), bayan ya karbi Islam, kuma ya mutu a zaman Musulmi. Ya saka wa'yannan a cikin ma'anana shi:

- duk mutanen da suka hadu da Annabi (s), ko da lokacin ya kasance mai tsayi ko gajere ne,
 - wa'yanda su ka ruwaito hadisai daga Annabi (s) da wanda basuyi ba,
 - wanda suka yi yaƙi tare da Annabi(s) da wanda basu yi ba,
 - wa'yanda suka dangi da Annabi (s) amma basu zauna a taro da shi ba,
 - da kuma wa'yanda basu gan shi ba saboda uzuri irin na makanta.
- [Ibn Hajar al-'Asqalani, *al-'Isabah fi Tamyiz al-Sahaba*, (Beirut), vol. 1, p. 10]

Shin duka Sahabbai Adilai ne masu Gaskiya?

Ahl al-Sunnah sunyi baki daya kan cewa dukkan Sahabbai adilai ne kuma suna da gaskiya kuma sune mafi kyawun *ummah*. Malaman Sunni da dama sun yi Magana kan wannan imani, cikinsu har da:

- Ibn Hajar al-'Asqalani, *al-'Isabah fi Tamyiz al-Sahaba*, (Cairo), vol. 1, pp. 17-22
- Ibn Abi Hatim al-Razi, *al-Jarh wa al-Ta'dil*, (Hyderabad), vol. 1, pp. 7-9
- Ibn al-'Athir, *Uddat al-Ghaba fi Ma'rifat al-Sahaba*, vol.1, pp. 2-3

Wannan hasashe zai yi wuyan a yadda da shi a hasken hujjan da ba za a iya musantawa ba. A lura da wa'yannan misalai:

- "Az-Zubair yace mun yayi musu da wani mutumin Ansar wanda yana cikin (yakin) Badr a gaban Manzoni Allah kana wani koramar ruwa wanda su biyun suke amfani das hi don bayi. Manzoni Allah ya cewa Az-Zubair, "Ya Zubair! Yi bayi (wa lambun ka) farko, kuma sai ka bar ruwa ya kwarara wa makwabcin ka." **Sai mutumin Ansar ya yi fushi yace, "Ya manzon Allah! Saboda shi danuwanka ne?"** A fadin haka sai launin fuskun manzon Allah ya canza (saboda fushi) sai yace (wa Az-Zubair), "Yi bayi (wa lambun ka) da kuma tare ruwan sai ya isa bangon (wanda ya kewaye bishiyoyin)." Sai, Manzoni Allah ya bawa Az-Zubair dukkan rabonsa. Kafun wannan Manzoni Allah ya ba da hukunci mai alfarma wa Az-Zubair da Ansari, amma da dan Ansar ya fusata Manzoni Allah sai ya ba Az-Zubair dukkan abun da na shi ne yadda hujjan shari'a ya hukunta. Az-Zubair yace, "Na rantse da Allah! Ina tunanin wannan Ayan an sau kar da shi game da wannan aukuwan: "Amma a' a inarantsuwa da Ubangijinka ba zasu zama masu Imani ba Har sai sun maishe ka mahukunci a duk ababen da suke da sabani." (4.65)"
- [*Sahih al-Bukhari* (Fassarar turanci), volume 3, book 49, number 871]

A matsayin aqidan Sunni Sahabban Annabi (s) sun kece yin laifi a zaman masani kan *sunnah* kuma ayyukansa su zama abun kwaikwayo da za a bi. Wannan ya faru duk da cewa Sahabi ba wai ya ki yarda da hukuncin Annabi (s) amma ya sa shi cikin bacin rai wanda ya kai ga saukar da ayan Alkur'anin.

Tarihin musulunci yana cike da misalai masu yawa na irin mutanen nan, wayanda suka cika ka'idan Sunni na wa'yanda za a kira Sahabbai, amma sun gudanar da kansu a hanyar da ya sabawa Musulunci. An bayyana irin wannan hali a lokacin rayuwan

Annabi (s) da bayan rasuwarsa da kuma dukan lokutan!

Al-Walid bin 'Uqbah

Shin mai Imani daya yake da wanda ya saba (fasiq)? Ba dai-dai suke ba.
(Qur'an: Surah al-Sajdah, verse 18)

Masu sharhi na Sunni sun yi bayani kan yadda wahayin ayan nan ya sauka kan wani yanayi da aka nuna Imam 'Ali b. Abi Talib a matsayin "mai imani" da kuma "mai sabawa" (*fasiq*) yana nuni ga Sahabin Annabi (s) da ake kira **al-Walid bin 'Uqba bin Abi Mu'ayt**.

- al-Qurtubi, *Tafsir*, (Cairo, 1947), vol. 14, p. 105
- al-Tabari, *Tafsir Jami' al-Bayan*, a karkashin sharhin ayan
- Al-Wahidi, *Ashab al-Nuzul*, (Dar al-Diyan li-Turath edition), p. 291

Mun riga mun ga ayar Alkur'ani da ke hani ga mumina da suyi imani da labari ido rufe wanda *fasiq* ya kawo musu:

Ya ku muminai! In mugun mutum (fasiq) yazo muku da wani labari, ku binciki gaskiyan, kar ku cutar da wasu a jahilce, kuma daga baya ku kasance cikin nadama kan abun da kuka aikata.

(Surah al-Hujurat, aya na 6)

Yana da muhimmanci a lura da cewa tafsirin wannan ayan *wani* yanayi ne da shi al-Walid yayi karya kan al'amarin da ya kai ga wahayin wannan ayan da ya nuna shi a zaman mai kece iyaka (*fasiq*).

- Ibn Kathir, *Tafsir Zur'an al-'Azim*, (Beirut, 1987), vol. 4, p. 224
- al-Qurtubi, *Tafsir*, (Cairo, 1947), vol. 16, p. 311
- al-Suyuti and al-Mahalli, *Tafsir al-Jalalayn*, (Cairo, 1924), vol. 1, p. 185
- Abu Ameenah Bilal Philips, *Tafseer Soorah al-Hujurat*, (Riyadh), pp. 62-63

A yadda Abu Ameenah Bilal Philips yace, "dole a yi taka tsantsan a lokacin da akayi hulda da mutanen da ke da halin da ake shakkan shi, wa'yanda ba a tabbatar da gaskiyan su ba ko masu aikata zunubai". **Amma, we mu kan samun tarin hadith na Sunni kan Annabi (s) da al-Walid ya ruwaito!** Ga, a misalce:

- Abu Dawud, *Sunan*, (1973), Kitab al-Tarajjul, *bab fi'l-khuluq li'r-rijal*, vol. 4, p. 404, hadith number 4181
- Ahmad bin Hanbal, *al-Musnad*, *awwal musnad al-madaniyyin ajma'in*, hadith 15784

Muguntan Al-Walid bai kare lokacin rayuwan Annabi(s). 'Uthman, kalifa na uku ya nada shi gwamnan al-Kufah, inda muguntan shi ya ci gaba. **Ya taba jan sallan asuba a cikin maye kuma yayi raka'a hudu a maimakon biyu.** Bayan haka 'Uthman ya bada umurnin hukunta shi. Wannan labari ya zo a wajaje da yawa da basu iya irguwa, acikin su har da:

- *Sahih al-Bukhari* (Fassarar turanci), volume 5, book 57, number 45; volume 5, book 58, number 212
- Al-Tabari, *Ta'rikh*, (Fassarar turanci: *History of al-Tabari, The Crisis of the Early Caliphate*), volume XV, p.120