


# ZINARE MAI TSADA DAGA TARIHIN AISHATU UWAR MUMINAI (R. A.)

## الدر الثمين من سيرة السيدة عائشة أم المؤمنين

**An takaice ne daga littafin Assayyid Suleiman Annadwi**
**((Tarihin Uwar Muminai Aishatu R.A.))**

**Wanda ya takaita shi:**
Markazul Buhuth Waddirasat a Mubramah

**Bugun mabugar littattafan Kuwait ta kasa**

239 Annadwi, Assayyid Suleiman

**Zinare Mai Tsada Daga Tarihin Aishatu Uwar Muminai** (R.A.) / Assayyid Suleiman Annadwi, Bugu na farko. Kuwait, (Masoyan Ahlulbaiti; 11).

1-Tarihin Annabi 2-Matan Annabi
3-Uwar Muminai Aishatu R.A.
a. Sunan littafin b. Bismillah

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Hakkin buga shi yana kan duk masoyin ahlul baiti masu tsarki, da Sahabbai zababbu, da sharadin kada yayi gyara ko kari ko goge wani abu.

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بسم الله الرحمن الرحيم

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# GABATARWA

Godiya ta tabbata ga Allah shi kadai, salati da aminci su tabbata ga wanda aka aiko shi rahama ga halittu, da akan iyalan sa, da sahabban sa, da wanda yabi shiriyar su har zuwa ranar tashin alkiyama, bayan haka :

Hakika masoyan ku (Masoya Ahlul baiti da Sahabbai) sun yi kokarin watsa abinda Ahlulbaiti da Sahabbai suka bari, shin hakan daga wallafawar su, ko wallafawar wasun su daga waje, hakika mun kiyaye a wannan littafin da ya kasance na daya ne daga kokarin wani mutum daga cikin Iyalan gidan Annabta, shine: (Sayyid Suleiman Annadwi) daga cikin Mallaman Hindu –Allah ya gafarta masa-saboda ya bamu labarin girman Uwar Muminai, matar shugaban Manzanni Aishatu mai gaskiya ‘yar gidan mai gaskiya (R.A.).

Hakika mun zaba daga cikin tarihin Aishatu Uwar Muminan (R.A.) wannan littafi takaitacce, tare da wani dan kari ga abinda yake bukatar kari, sai littafin ya kasance yana gine ne ga share fage, da fasali guda bakwai, muna fatan Allah yasa amfani a cikin su duniya da lahira.

**Wajen bincike da karatuttukan**
**Masoya Ahlul baiti da Sahabbai**

# SHARE FAGE

**Suna da Alkunya da Nasaba:**
Sunan ta wanda aka santa da shi shine Aishatu (an ciro sunan ne daga jin dadi)[1], ana yi mata lakabi da Assidikatu[2], anayi mata lakabi da Humairah (manufa fara tas, mai kyawun fada da jiki)[3], kuma yi mata lakabi da Humairah, bai tabbata ba a wajen mallaman hadisi[4], ta kasance ana yi mata magana da Ummul Muminina, ana yi mata alkunya da Ummu Abdullahi, wani lokaci ana yi mata lakabi da Alhumaira'u, da dama kuma Annabi (S.A.W.) yana kiranta da 'yar Assidik.[5]

**Alkunyar Aishah (R.A):**
Kamar yadda ya kasance sananne ne cewa larabawa suna ganin alkunya tana daga alamomin girma, kuma lamba ce ta falala da alfahari, Aishatu bata da zuriya, kuma bata taba haihuwa ba, tare da hakan, bakin ciki da damuwa basa damunta akan hakan, bata taba kukan hakan ba duk tsawon rayuwar ta, ya kasance cikin al'adar larabawa masu girma, suna yin alkunya da sunayen 'ya'yan su, ba'a kiran su da sunan suna asali kwata kwata, sai dai ana kiran su da alkunyar sune, dan Aishatu (R.A.) tace da Manzon Allah (S.A.W.): "Dukkan kishiyoyi na suna da alkunya" sai yace: "Ki alkunya da danki Abdullah".[6]

Wannan alkunyar ta rikita Ibnul Arabi, sai ya rawaito cewa tayi barin dane, sai Annabi (S.A.W.) ya sanya masa Abdullahi, wai sai ta kasance anace mata Ummu Abdullah! Sai dai wannan riwayar

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1. Duba Lisanul Arab na Ibn Manzur (6/321).
2. Ahmad (26086).
3. Lisanul Arab (4/208).
4. Sai dai ya tabbata a hadisin: ('Yan Habasha suna wasa a masallaci, sai Annabi (S.A.W.) yace dani: "Ya Humairah kina so ki kale su?" Imam Nasa'I ne ya rawaito (7951).
5. Ibn Majah (4198), Imam Albani ya Inganta shi.
6. Ibn Majah (4198), Imam Albani ya Inganta shi.

mai rauni ce sosai wajen sanadin ta, ingantacciyar magana itace wacce nassosin hadisai ingattattu suka nuna cewa bata taba haihuwa ba.

Wanda ake nufi da Abdullah shine dan ‘yar uwar ta Abdullahi dan Zubair, farkon wanda aka fara Haifa a musulunci bayan hijira, Yahudawa suna cewa munyi musu sihiri, baza’a sake Haifa musu da ko namiji ba, sai Sahabban Annabi (S.A.W.) sukayi kabbara da aka haifi Abdullah, da aka haife shi sai Manzan Allah (S.A.W.) ya dauke shi ya sanya shi a cinyar sa, sai yazo da dabino ya tattauna shi, sannan ya sanya shi a bakin sa, sai ya kasance farkon abinda ya fara shiga cikin sa shine yawun Annabi (S.A.W.)[7], hakika an rene shi a kulawa Aishatu (R.A.) ta kasance tana son sa so mai tsanani, shima yana san ta sama da mahaifiyar sa, kamar yadda Aishah (R.A.) tana renon wasu yara marayu daba, kuma suna karkashin kulawar ta.

Abdurrahman dan Alkasim daga Baban sa yace: “Aishah ta kasance tana renona ni da wani dan uwa na marayu a cikin dakin ta, ta kasance tana fitar da zakka daga dukiyar mu.[8]

Kuma kissar renon mutuniyar Madinah sananniya ce a cikin littattafan hadisai, da aurar da ita da tayi.

Aishah tana cewa: “Ina renon wata’yar Madinah a dakina, sai na aurar da ita, tace: sai Annabi (S.A.W.) ya shigo mata ranar auren ta, bai ji ana wasa ba, sai yace: ya Aishah wannan unguwar ta mutanen Madinah suna son kaza da kaza).[9]

Wasu mutane daga masu rabo sun fita daga makarantar Uwar Muminai, ta rene su a dakin ta, ta koya musu abinda Allah da

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7. Duba Hakim (6330).
8. Muwadda (1/251).
9. Musnadu Imam Ahmad (6/269), Sahih Ibn Hibban (13/180).

Manzon suka sanar da ita, sai ta fitar da mutane da yawa masu kiyaye addini, kuma Mallamai, daga cikin su:

1 - Asma'u 'yar Abdurrahman dan Abubakar Assiddik.[10]
2 - Urwatu dan Zubair.[11]
3 - Umratu 'yar Abdurrahman matuniyar Madina.[12]
4 - Aishah 'yar Dalhah.[13]

Daga Tabi'ai kuma:

1 - Alkasim dan Muhammad.
2 - Almasruk.

Da sauran su suna da yawa sosai.[14]

**Nasabarta daga Baban ta:**
Aishah 'yar Abubakar dan Abu Quhafah dan Uthman dan Amir dan Umar dan Ka'ab dan Taimum dan Murrah dan Ka'ab dan Lu'ay dan Fihir dan Malik.

Sunan Baban ta Abdullah, alkunyar sa Abubakar, hakika ya shahara da lakabin Assiddik, sunan mahafiyar sa Ummu Ruman.

**Nasabarta daga Mahaifiyar ta :**
Ummu Ruman 'yar Amir dan Uwaimir dan Abdu Shams dan Itab dan Azinatu dan Sabiy'u dan Wahban dan Harith dan Ganam dan Malik dan Kinanah.

Nasabar ta yana haduwa da nasabar Annabi (S.A.W.) a Kaka na bakwai, ta wajen Babar ta a Kaka na sha daya ko sha biyu.

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10. Duba Asadul gayah na Ibn Athir.
11. Attahzib na Ibn Hajar (22/180).
12. Sahih Muslim (1/557).
13. Al'isabah na Ibn Hajar (7/20).
14. Duba Abinda ya wuce.

Hakika mahaifin ta Abubakar ya rasu a shekara ta 13H, an sami sabani akan sanin shekarar da Ummu Ruman ta rasu, akace: Lallai ta rasu a shekara ta biyar ko ta shida daga hijira a lokacin rayuwar Annabi (S.A.W).[15]

Wannan bai ingatta ba, saboda riwayoyi ingattattu sun nuna cewa tana da rai lokacin Khalifancin Abubakar (R.A.), ta yadda aka ambaci sunan ta a hadisin yiwa Aishah kage, kamar yadda ya inganta cewa tana da rai a shekara ta tara ta hijira, shekarar da Annabi (S.A.W.) ya bawa matan sa zabi.[16]

Imam Bukhari ya kawo hadisi daga riwayar Masruk daga gareta da isnadi hadadde[17], kamar yadda ya ambace ta a cikin littafin san a tarihi (Attarikh Assagir) cikin wadanda suka rasu a Khalifancin Abubakar Assiddik (R.A.) ya raunana maganar farko[18], Hafiz Ibnu Hajar Al'askalani ya karfafe shi (Allah ya gafarta masa), ya karfafi hakan da dalilai masu karfi, da binciken ilimi cikakke, a littafin sa (Tahzib Attahzib), binciken karshe ya nuna gaskiyar magana itace abinda Imam Bukhari ya fada (Allah ya gafarta masa).

**Haihuwa:**

Ummu Ruman ta kasance kafin Abubakar ya aure ta, ta kasance matar abokin sace a Jahiliyya Abdullahi dan Harith Al'azdi, da Abdullahi ya mutu, sai Abubakar (R.A.) ya aure ta, ta Haifa masa 'ya'ya biyu, Aishah da Abdurrahman, amma littattafan tarihi basu rawaito mana shin yaushe ne aka haifi Aishah ba, sai dai wasu Mallaman tarihi sun nakalto daga Ibn Sa'ad cewa yace[19]: "Hakika ana haife ta ne a farkon shekara ta hudu ta Annabta, Annabi

15. Asadul gayah na Ibn Athir (5/583).
16. Bukhari (2468).
17. An karbo daga Ummu Ruman Babar Aishah Tace: "Lokacin da aka yiwa Aishah kazafi sai ta fadi ta fita daga hayyacin ta" Bukhari (4751).
18. Imam Bukhari yace: "Aliyu dan Zaid dan Kasm ya rawaito cewa: Ummu ruman ta rasu a lokacin Annabi (S.A.W.), a wannan maganar da akwai abin binciki, saboda riwayar Masruk tafi karfi" Attarikh Assagir (1/38).
19. Addabakat (8/79).

(S.A.W.) ya aure ta a shekara ta goma ta goma, alhalin tana da shekara shida

Wannan maganar ba ingantacciya ba ce, saboda da za'a kaddara haihuwar ta a farkon shekara ta hudu ta Annabta, to da tabbas shekarun ta zasu kasance a shekara ta goma shekarun ta bakwai kenan, ba shekara shida ba.

**Amma da Abubuwan da Zasu Iya Nuna Shekarun ta (R.A.), Sune:**

1. Hakika tayi aure kafin hijira da shekara uku, alhalin tana 'yar shekara shida.
2. Annabi (S.A.W.) ya tara da ita a watan Shawwal a shekara ta farko ta hijira alhali tana da shekara tara.
3. Tabbas Annabi (S.A.W.) ya rasu a shekara ta goma sha daya, ya barta tana 'yar shekara goma sha takwas.

Akan haka, abisa dalilan da aka gabatar lokacin haihuwar ta ingantacce zai kasance kenan a watan Shawwal a shekara ta tara kafin hijira, wanda yayi dai dai da yuliyo shekara ta 714 AH, itace karshen shekara ta biyar bayan Annabta.

Da wani al'amari mai mahimmanci wanda ya zama wajibi a fadakar a kan sa, kafin a shiga bayanai na abubuwan da suka faru na tarihi, shine:

Musan hakika Annabi (.S.A.W.) ya share shekaru goma sha uku a Makkah, a Madinah kuma shekaru goma daga rayuwar Annabta, a haihuwar Aishah kuma zai kasance shekaru hudu sun wuce daga rayuwar sata Annabta, ta shiga shekara ta biyar.

Kuma hakika babu wani dangi daga dangogin msulmai wadanda suka kai matsayin dangin Abubakar Assiddik wajen jihadi da fansar da kai wajen yada addinin Allah Madaukaki.
Sai matsayin saya kasance shine wannan matsayin mai albarka wanda yake dauke da girma da rabauta da daukaka da girmamawa, ta yadda daga gidan sa hasken musulunci ya yadu, bayan haka Aishah tana daga daya daga masu rabauta da wannan rabo, wanda babu wani sauti daya taba shiga kunnen ta daga cikin sautin shirka ko kafirci.

Aishah (R.A.) tana cewa: “Ban gama gane iyaye na ba, face sune suna kan wannan addini".[20]

Matar Wa’il Abi Qa’iys ce ta shayar da ita,ya kasance dan Uwan Wa’il Aflah (Dan Uwan Mahaifin tana shayarwa), shine wanda yake zuwa ziyarar ta wani lokaci, sai tayi masa izini da izinin Manzon Allah (S.A.W.) tana cewa: Hakika Aflah dan Uwan Abi Qa’iys yana neman izinin shiga wajen ta, alhalin shi Dan Uwan Mahaifin tana shayarwa, bayan an saukar da ayar hijabi, sai tace: sai naki na bashi izini, da Annabi (S.A.W.) ya zo, sai na bashi labarin abinda na aikata, sai ya umarce ni da nayi masa izini”[21].

Kamar yadda ya kasance a wadan su lokuta dan Uwan na shayarwa yana zuwa mata ziyara.[22]

**Yarintar ta:**
Hakika jarumai alamomin jarumtar su tana bayyana ne, tun lokacin da farcen yake fitowa, tana bayyana a fili cikin duk abinda suke yina magana ko aiki, alamomin daukakar su suna haskaka, kuma rabautar su tana makwarkwatar kan su, suna bayyana cewa suna da

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20. Bukhari (476).
21. Bukhari (1445).
22. Muslim (230).

gaba kyakkyawa, hakan na nuni ne cewa zasu aikata abubuwa manya manya.

Uwar Muminai Aishah (R.A.) tana daga cikin wadannan jaruman, hakika ta rayu a gidan da Manzon Allah (S.A.W.) yake ziyartar sa a kullum, a gidan da aka shirya yin hijira wacce ta canza tarihi babu shakka akan hakan, ta kasance tana gani a wajen iyayen ta Sallah da karatun Kur'ani da abubuwan da suke faruwa ga addinin musulunci akullum, da abinda yake samun Annabi mai karamci, hakan ne ya karfafi kwazon ta.

Yazo daga Aishah (R.A.) tace: "Ban gama gane iyaye na ba, face sune suna kan wannan addini, babu ranar da zata wuce, face Annabi (S.A.W.) yazo mana a gafen yini, da safe ko da yamma, sannan yayi tunanin ya gina masallaci a karshen gidan sa, sai ya kasance yanayin sallah a cikin sa, yana karanta Kur'ani, sai matan mushrikai da 'ya'yan su su hadu suna kallon sa, saboda mamaki, Abubakar ya kasance mutum ne mai yawan kuka, baya mallakar idon sa idan yana karanta Kur'ani.[23]

Aishah tace: "Wani lokaci muna zaune a gidan Abubakar tsakiyar rana, sai mai cewa (cikin iyalan Abubakar) yace: wannan Manzon Allah ne (S.A.W.) yazo mana ba'a lokacin da ya saba zuwa mana ba, sai Abubakar yace: Baba na da Baba ta fansa a gare shi, na rantse da Allah babu abinda yazo dashi face wani al'amari mai girma, sai tace: sai Manzon Allah (S.A.W.) yazo, saiya nemi izini, sai aka bashi, sai ya shiga, sannan Annabi (S.A.W.) yace da Abubakar: ka fitar da duk wanda yake wajen ka, sai Abubakar yace: Hakika babu kowa face iyalan ka ya Manzon Allah ne (S.A.W.), yace: hakika ni anyimin izinin fita (hijira), sai Abubakar yace: ina neman izinin tafiya tare da kai, ya Manzon Allah! Sai Manzon Allah (S.A.W.)yace: Na'am, Abubakar yace: kadau daya

23. Bukhari (476).

daga cikin abin hawan nan nawa guda biyu, sai Manzon Allah (S.A.W.) yace nawa zan biya?

Aishah tace: Sai muka shirya musu abin hawan sosai, sannan muka hada musu wani dan abinci a cikin wata ‘yar fata, sai Asma’u tadan yanki wani yanki na zanin ta, ta daure abinci, dan haka akasanya mata ma’abociyar zanuwa biyu, sai Manzon Allah (S.A.W.) da Abubakar suka tafi kogon saur, sai suka tsaya a cikin sa kwana uku, Abdullahi dan Abubakar yana kwana tare da su, shi saurayi ne, mai tunani, mai karfi, saida asuba ya koma Makka ya wayi gari tare da Kuraishawa, kamar ya kwana tare da su, duk abinda yaji na makircin sai ya haddace ya kai musu labari idan dare yayi nisa, Amir dan Fahirah yana yin kiwon dabbobi ya tatsar musu nono, abisa kyautar wasu dabbobi da aka bashi.[24]

Duk da wannan daukaka, da girman daraja da rabauta, wanda ya kasance yana bayyana a gaeta tun yarintar ta a cikin ayyukan tad a motsin ta, sai dai kamar yadda ya kasance sananne ne, tabbas yaro a fidirar sada dabi’ar sa, duk yadda ya kai kololuwar rabo da girma, to za’a ga yana son wasa saboda karancin shekarun sa.

Hakanan Aishah ta kasance tana son wasa sosai, ‘yan matan unguwa sun kasance suna haduwa a wajen ta, tayi wasa dasu, sai dai duk da yarintar ta, da karancin shekarun ta, haka baya hana ta yin ladabi ga Annabi (S.A.W.) a kowanne lokaci, a wani lokaci tana wasa da ‘yar tsanar ta ita da kawayen ta, sai dai Annabi (S.A.W.) wanda ya kasance mai tausayi ga yara, yana son kawayen na ta, yana tausaya musu, yana kuma umartar su da suyi wasa da ita.

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[24.] Bukhari (2692).

Aishah tana cewa: tana wasa da yara a wajen Annabi (S.A.W.) tace: “Kawaye na suna zuwa waje na, sun kasance suna labewa daga Annabi (S.A.W.), Manzon Allah (S.A.W.) yana turomin su.[25]

Annabi (S.A.W.) yaga a tsakanin yaran da akwai wani doki yana da fika fikai biyu, sai ya tambaye ta: menene wannan ya Aishah? Sai tace: doki ne, sai yace: doki yana da fika fikaibiyu?! Sai ta bashi amsar jarumta: shin baka ji cewa Annabi Suleiman yana da doki mai fika fikai ba? Sai Manzon Allah (S.A.W.) yayi dariya[26] akan wannan amsar ta jarumta, wannan yana nuni ne akan karfin kwakwalwar ta wajen saurin bada amsa, da kaifin hankali, da saurin fahimtar al’amura.

Hakika dabi’ar yara dayace a kowanne zamani, tabbas basa damuwa da wani abu, basa damuwa da wani abu har shekarar su ta bakwai zuwa ta takwas, sai Aishah ta samu sabani da wasu da dama daga wannan bangare, zamu ga:

1- Tana haddace duk abinda ya faru lokacin yarintar ta, ta boye shi a kwakwalwar ta.
2- Tana fahimtar hadisan Annabi (S.A.W.) iya karfin ta, sannan ta rawaito shi, ta kuma fitar da hukunce hukunce da mas,aloli daga abinda suka faru tana yarinya, har idan aka karanta mata aya lokacin da take wasa zata haddace ta, ta kawo ta yadda take bayan ta gama wasan.

Tana cewa: Hakika an saukar wa Annabi Muhammad (S.A.W.) aya a Makkah ina yarinya lokacin ina wasa:

Lokacin da Annabi (S.A.W.) yayi hijira zuwa Madinah Aishah bata wuce shekaru takwas a rayuwar ta ba, sai dai ita tana fahimta da haddace da kyautata lafazin sirri abubuwan da suka faru a hijirar Annabi, da wasu abubuwa da suke da alaka da ita, babu wanda

[25]. Bukhari (6139).
[26]. Abu Dawud (4923).

cikin Sahabbai wanda ya kamota wajen wannan hadisin na hijira a jere daki daki, kamar yadda ita ta haddace.[27]

[27.] A koma hadisan da suka yi bayani akan hijira).

# Fasalin Farko Auren Ta Mai Girma

**Fasalin Farko: Auren ta Mai Girma**

Khadijah ‘yar Khuwailid Uwar Muminai (R.A.) itace farkon matan Annabi (S.A.W.) kuma mafi soyuwa a wajen sa, Annabi (S.A.W.) ya tara da ita yana kwatankwacin dan shekara ishirin da biyar, ita kuma tana kwatankwacin ‘yar shekara arba’in, hakika ta rabauta da kasancewar ta tare da shi wajen shekara ishirin da biyar, zuwa lokacin data rasu tana ‘yar shekara sittin da biyar, ai kafin hijira da shekara uku, a lokacin shekarun sa (S.A.W.) hamsin.

Tabbas Khadijah ta kasance farkon wacce tayi imani dashi (S.A.W.), kuma farkon wacce ta musulunta a duk fadin duniya, ta kasance mafificiyar abokiyar zama a gare  shi a cikin yalwa ko tsanani, tabbas ta nuna masa tausayin babbar mace abinda ya rasa samun sa a wajen ‘yan mata, tausayin ta ya riske shi a lokacin da yake farkon sako, tana kwance a gadon zuciya, bata gushe ba wajen ta baiyana ta buya, tayi gaba tayi baya wajen taimakon addini, lokacin da ta mutu ba’a san cewa yayi bakin cikin mutuwar wani ba, kamar yadda yayi bakin cikin mutuwar ta, kuma ba’a san ya jima yana tuna wani mamaci ba, kamar yadda ya jima yana tuna ta, har ya kasance rayuwa tayi masa tsanani saboda tsananin zama shi kadai da kadaita,sai hakan ya bakan tawa Sahabban sa masu tsarki rai, suna damuwa kwarai saboda abinda suka fahimta na bakin cikin Manzon Allah (S.A.W.) akan rabuwa da matar sa mai girma da yayi.

Khaulah ‘yar Hakim tazo wajen Annabi (S.AW.) tace: “ Ya Manzo

Allah! Shin bazaka yi aure baʕ

Sai yace: wazan auraʕ

Sai tace: idan kaga dama budurwa, idan kaga dama bazawara.

Sai yace: wacece budurwar? Kuma wacece bazawararʕ

Sai tace: amma bazawarar itace Saudatu ‘yar Zam’ah, amma budurwar itace ‘yar mafi soyuwa a gare ka, Aishah ‘yar Abubakar Assiddik (R.A).

Sai yace: to ki gaya masa ina neman auren ‘yar sa.

Sai taje wajen Abubakar ta gaya masa, mutane sun kasance a jahiliyya basa aurar ‘yar dan uwan su (Babban abokin su) saboda ‘yan uwan taka.

Sai Abubakar yace: Shin hakan zai yiwu kuwa? Ita fa ‘yar dan uwan sace?

Sai ta koma wajen Annabi (S.A.W.) sai ta gaya masa abinda ya fada.

Sai yace: kije kice da shi: shi dan uwa na ne a addini, kuma ita ta halatta a gareni na aure ta[28]” da Abubakar yasan haka, sai ya yarda.

Aishah ta kasance an bawa Jubair dan Mud’im dan Adiyyi ita, sai Abubakar ya shiga damuwa, saboda saba alkawarin da zaiyi saboda bai tuntube shi ba, sai ya hadu da Baban yaron, sai Baban ya juya yace da Matar sa me zaki ce (akan batun auren Aishah dadan mu)? Sai tace da shi:ya kai dan Abu Quhafah! Mun fasa, domin idan ka aurawa dan mu aure da ‘yar ka,to zaka shigar da shi addinin ka.[29]

Aishah ta kasance yarinya ce tana cikin shekarun kuruciya, wani lokaci tana aikata wasu abubuwan da mahaifiyar ta baya bata sha’awa, sai ta ladaftar da ita, Annabi (S.A.W.) yana ganin hakan, hakan kuma yana bakantamasa rai, sai yace da mahaifiyar ta: “Ya

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28. Bukhari (5081).
29. Ahmad (6/210).

Ummu Ruman! ki aikata alkhairi ga Aishah, kuma ki kiyaye ni akan al'amarin ta".[30]

Wata rana Annabi (S.A.W.) ya shiga gidan Abubakar, sai ya tarar a Aishah ta labe a kofar dakin Abubakar tana kuka mai yawa, sai ya tambaye ta dalilin kukan ta, sai tace Babar tace ta dake ta, sai idon Manzon Allah (SA.W.) yayi hawaye, ya shiga wajen Ummu Ruman yace da ita: "shin ban ce miki ki kiyaye min Aishah ba?

Sai tace: ya Manzon Allah! Ta kai karar mu ne wajen Assiddik, yayi fushi damu.

Sai yace: ko da ta aikata hakan, kada a dake ta.[31],
Hakika ya tabbata a hadisai ingantatttu cewa, lallai Annabi (S.A.W.) wani Mala'ika yana bashi kyautar wani abu a alhariri fari, sai Manzo ya tambaye shi, sai yaga Aishah ce.

An karbo daga Aishah (R.A.) tace: Manzon Allah (S.A.W.) yace: "An nuna mini ke sau biyu a mafarki kafin na aure ki, naga Mala'ika yana dauke da ke a cikin farin alhariri, sai nace da shi: yaye mini, sai ya yaye, sai naga kece, sai nace: idan wannan ya kasance daga Allah ne, to Allah ya tabbatar da shi".[32]

Kuma (S.A.W.) ya auri Aishah (R.A.) tana 'yar shekara shida, yana daga cikin manufar wannan auren na wuri tabbatar da alaka, da karfafa kusanci, da 'yan uwan taka tsakanin sa da abokin sa Abubakar, idan ya kasance yanayi mai zafi da larabawa suke rayuwa a cikin sa to mutum yana girma nan da nan, mata kuma sun fi saurin girma, haka nan manyan mutane masu matsayi mai girma ana samun suna da wata baiwa kebantacciya, da zama cikin shiri domin kokarin kara karfin hankali da tunani, haka nan suna saurin girma da balaga a cikin shekaru kadan, koma yaya ne, yardar sa

30. Hakim (6716).
31. Hakim (6716).
32. Bukhari (7012).

(S.A.W.) akan auren Aishah (R.A.) a wannan shekarun ‘yan kadan, da akwai dalili yankakke akan abinda Aishah ta kasance tana da shi na karfin tunani da hankali, da saurin fahimtar abubuwa da iya zama da manya.

Gata anan tana rawaito kissar auren tada Manzon Allah (S.A.W.), tana cewa (R.A.): “Annabi (S.A.W.) ya aure ni, ina ‘yar shekara shida, sai mukaje Madinah, sai muka sauka a cikin Banul Harith dan Khazraj, sai nayi rashin lafiya, gashi na ya kakkarye, ya dawo kamar na maza, sai mahaifiya ta Ummu Ruman tazo min, alhalin ina wasa da yara kawaye na, sai tayi kira na, sai nazo mata ban san metake nufin yi ba, sai ta rike hannu na ta tsaya dani a kofar gida, ni inata nishi, sai ta tsaya har na dawo daidai, sannan ta debi dan ruwa a hannun tata goge min fuska da kai na, sannan ta shigar dani gidan, sai ga wasu matan mutanen Madinah a gidan, sai suka ce: akan alkhairi da albarka, da akan kyakkyawan fata, sai ta mika ni a hannun su, sai suka kyara ni, Manzon Allah (S.A.W.) bai shigo ba, saida rana ta dan daga, sai suka mika ni wajen sa, ni a lokacin ina ‘yar shekara tara".[33]

Wannan shine bikin Aishah Uwar Muminai (R.A.) da kankan da kai, da rashin barna, yana daga abinda babu shakka a cikin sa, hakika a cikin sa da akwai abin koyi kyakkyawa kuma tsabtatacce ga mata musulmai, da akwai wa’azi ga wadanda suke ganin aure matsala ne a wannan zamanin, sai ya wayi gari alama ceta barna da almubazzaran ci da fitar da dukiya wajen bin son zuciya, da yardar da bukatu da buri ka, ya zama wata tuta ce ta raya al’adu da gargajiyan ci wanda suke rushe tushen musulunci.

Shin auren Manzon Allah (S.A.W.) baya karyatawa a aikace abinda mutane suka kago shi a wajen bikin auren su؟
Ka saurari maganar Uwar Muminai Aishah (R.A.): “Ban san Manzon Allah (S.A.W.) ya aure ni ba, har sai da mahaifiya ta ta

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[33] Bukhari (3894).

dauke ni, ta kulle ni a gida, ta hana ni fita, sai naji a raina hakika anyi min aure, ban tambaya ba har saida mahaifiya ta ta gayamin da kan ta.[34]

**Sadakin Aishah (R.A.):**

Yana bayyana daga riwayar Ibn Sa'ad cewa lallai Annabi (S.A.W.) ya bada gida a matsayin sadakin Aishah (R.A.) kimar sa hamsin ko sittin.[35]

Wannan bai inganta ba, ta bangaren riwaya ko lafazin hadisin, saboda mai isar da sako ba zai yiwu yasai ko da gida karami.

Yazo a riwayar Ibn Ishaq cewa sadakin ya kasance dinare dari hudu.[36]

Da wata riwayar da Ibn Sa'ad ya rawaito daga Aishah ta ce: "Sadakin Manzon Allah (S.A.W.) ukiyya da nash goma sha biyu, gaba dirhami dari biyar kenan" Aishah tace: "ukiya arba'in, nash ishirin.[37]

Yazo a sahih Muslim daga Aishah ta ce: "Sadakin Manzon Allah (S.A.W.) ukiyya da nash goma sha biyu, gaba dirhami dari biyar kenan" wannan shine sadakin Manzon Allah ga matayen sa".[38]

Hakanan ya tabbata a Musnad na Imam Ahmad.[39]

A yanzu da za'a kwatanta sadakin Aishah da tsadar sadakin da ake fama da shi a yau, to da bambanci mai yawa ya bayyana a gare mu, abu mafi hatsari ya wayi gari bada sadaki kadan ya zama sababin

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34. Addabakat Alkubra (8/58).
35. Addabakat Alkubra (8/59).
36. Siratu Ibn Hisham (8/59).
37. Addabakat Alkubra (8/161).
38. Muslim (1436).
39. Ahmad (6/93).

wulakanta dangin ango da rena su, da rena rayuwar su ta yau da kullum, sannan tambayar da take neman amsa a wajen kowa itace: Shin a yau da akwai wani gidan da ya kai matsayin gidan Abubakar Assiddik wajen falala da girma rabauta da matsayi? Shin a duniyar da mutum ke rayuwa a yau anga wani gida da yafi matsayi yafi daukaka yafi girma sama da gidan Assiddik? Lallai amsa tabbas zata kasance da cewa: a'a ne.

**Lokacin Da Uwar Muminai Tayi Aure Aishah (R.A.):**

An sami sabani wajen sanin lokacin da Manzon Allah (S.A.W.) ya auri Aishah (R.A.) .

Sheikh Badruddin Al'ainiy yace: "Manzon Allah (S.A.W.) ya aure ta ne a Makkah tana kafin hijira da shekara biyu, akace da shekara uku, akace da shekara daya da rabi, ko kusa da haka, a watan Shawwal, tana 'yar shekara shida, akace: bakwai, ya tara da ita a watan Shawwal, bayan yakin Badar a shekara biyu ta hijira".[40]

Wata riwayar kuma tana cewa tabbas Manzon Allah (S.A.W.) ya aure ta ne bayan mutuwar Khadijah da shekara uku, wasu Mallaman tarihi da tarjama suna cewa: ya aure ta ne a dai shekarar da Khadijan ta rasu.

Ya kasance zai yiwu mu haddade shekarun tada sanin shekarar da Khadijah ta rasu sai dai shima an sami sabani lokacin da ta mutu, da wanda yace ta rasu kafin hijira da shekara shida, da wanda yace: da shekara hudu ne, wanda yace: da shekara uku ne, har Aishah ita kan ta ta rawaito mana riwayoyi biyu ne wadanda suka ci karo, kamar yadda yake a Sahihul Bukhari da Musnad Ahmad, wata riwaya Aishah ta ce: "Ban yi kishi ga wata mata ba, kamar yadda nayi kishi da Khadijah, saboda yadda Manzon Allah (S.A.W.) yake yawan ambaton ta, tace: "ya aure ni a bayan tada shekara uku".[41]

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40. Umdatul Qari (1/45).
41. Bukhari (2435).

Daya riwayar tace: “Hakika ya aure ta ne a wannan shekarar (da Khadijah ta rasu".[42]

Yadda za’a hada riwayoyin biyu shine:
Ta farko: tana nufin ya bayyana yana son ta.
Ta biyu: tana nufin lokacin daurin auren ta.

Kamar yadda Imam Nawawi ya fada, Ibn Hajar ya nakkalo a Fathul Bari (7/136).

**Hijirar Annabi (S.A.W,) Zuwa Madina:**
Aishah (R.A.) ta zauna a dakin mahaifiyar ta kusan shekara uku bayan auren ta, shekara biyu da wata uku a Makkah, da wata bakwai a Madinah bayan hijira.

Abin sani ne a tarihi cewa muminai sunyi hijira daga Makkah sau biyu, hijirar farko ta kasance zuwa Habasha, hijira ta biyu zuwa Madinah, lallai Aishah tabi labarin hijira da kissar ta da lura da kulawa.

Ga ta anan tana bamu labarin kissar hijirar Abubakar da abinda ya hadu da shi na cutarwa a hanyar addinin sa, har ya fita daga Makkah yana nufin Habasha, har sai da ya kai (wani waje da ake kiran sa) Barkul gimad, sai ya hadu da Ibnul Diginnah, shine shugaban (kabilar) Alkarah, sai yace: ina zaka je ne, ya kai Abubakar؟

Sai Abubakar yace: mutane na sun kore ne, so nake nayi tafiya a cikin kasa na bautawa Ubangiji na.

Ibnul Diginnah yace: hakika kamar kai, baya fita, kuma ba’a korar sa, lallai kana aikata abubuwa masu kyau, kana sadar da zumunci,

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42. Bukhari (3896).

kana ciyar da bako, kana kira akan abi gaskiya, ka koma zan baka mafaka.

Sai ya koma tare da Ibnul Diginnah, sai Ibnul Diginnah ya zagaya wajen manya manyan Quraishawa, sai yace da su: hakika Abubakar kamar sa baya fita, kuma ba'a korar sa".[43]

Zai iya yiwuwa Aishah da iyalan ta sun kasance tare da Abubakar a cikin wannan tafiyar.

Amma hijira ta biyu: hakika zalunci yayi yawa ga musulmai a Makkah, kasa ta kuntata a gare su, musifu da cutarwa basu gushe ba suna karuwa kullum kullum daga mushrikai, akayi musu mafi tsananin cutarwa da cin zarafi, sai Annabi (S.A.W.) yayi niyyar hijira zuwa Madinah.

Muji kissar wannan hijira daga bakin Aishah (R.A.) ta ce: "Wani lokaci muna zaune a gidan Abubakar tsakiyar rana, sai mai cewa (cikin iyalan Abubakar) yace: wannan Manzon Allah ne (S.A.W.) yazo mana ba'a lokacin da ya saba zuwa mana ba, sai Abubakar yace: Baba na da Baba ta fansa a gare shi, na rantse da Allah babu abinda yazo dashi face wani al'amari mai girma, sai tace: sai Manzon Allah (S.A.W.) yazo, saiya nemi izini, sai aka bashi, sai ya shiga, sannan Annabi (S.A.W.) yace da Abubakar: ka fitar da duk wanda yake wajen ka, sai Abubakar yace: Hakika babu kowa face iyalan ka ya Manzon Allah (S.A.W.), yace: hakika ni anyimin izinin fita (hijira), sai Abubakar yace: ina neman izinin tafiya tare da kai, ya Manzon Allah! Sai Manzon Allah (S.A.W.): Na'am, Abubakar yace: kadau daya daga cikin abin hawan nan nawa guda biyu, sai Manzon Allah (S.A.W.) nawa zan biya?

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43. Bukhari (3692).

Aishah tace: Sai muka shirya musu abin hawan sosai, sannan muka hada musu wani dan abinci a cikin wata ‘yar fata, sai Asma’u tadan yanki wani yanki na zanin ta, ta daure abinci".[44]

Haka nan Annaabi (S.A.W.) yayi hijira shi da Abubakar (R.A.) zuwa Madinah, suka bar iyalan su tsakanin wadannan makiya, sun isa Madinah sha biyu ga watan Rabi’ul Awwal daga shekara ta sha hudu daga Annabta.

Lokacin da Manzon Allah (S.A.W.) ya tabbata a Madinah, sai ya aiki Zaid dan Harith da Abu Rafi da su tahoda iyalin sa, Abubakar ya aika Abdullahi dan Uraikid Allaithi, ya aikawa dan sa Abdullahi da ya taho masa da iyalin sa Ummu Ruman da Aishah da Asma’u, sai Abdullahi ya taho da su, Zaid da Abu Rafi suka taho da Fadimah da Saudah da Ummu Aiman da Usama, suka taho gaba dayan su, suna kan hanyar zuwa Madinah, rakumin Aishah ya bata, sai mahaifiyar ta takasance tana cewa: waiyo ‘ya ta, waiyo amarya ta, har aka tarar da rakumin ya fadi, sai suka isa Madinah, sai Aishah ta sauka tare da iyalan Abubakar, iyalan Manzon Allah (S.A.W.) suka sauka, a wannan lokacin yana gina masallaci, da gidaje a gefen masallacin, sai ya saukar da iyalan sa a cikin su".[45]

**Tarewar sa da Uwar Mumina Aishah (R.A.):**

Aishah (R.A.) ta sauka a wajen iyalan ta a unguwar Banul Harith dan Khazraj, ta zauna a can ita da mahaifiyar ta kusan bakwai ko takwas, Madinah ta kasance gari ne mai annoba, sai mutanen Makkah suka sami tasirin canjin yanayi da suka zauna a cikin ta, sai wasun su sukayi rashin lafiya da zazzabi da cututtuka, har sai hakan ya wahalar da su, Abubakar shima yayi zazzabi mai zafi, har Aishah tana dubo shi, tana neman jin labarin lafiyar sa.

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44. Bukhari (2692).
45. Mustadrakul Hakim (4/5-6).

Aishah tace: “lokacin da muka isa Madinah Abubakar da Bilal sunyi zazzabi, saina shiga wajen su, nace: Ya Baba na! yaya jiki?

Tace: Abubakar ya kasance idan zazzabi ya kama shi yana cewa: Duk mutumin da ya wayi gari wajen iyalan sa, to mutuwa tafi kusa zuwa gare shi sama da warin takalmin sa.

Tace: sai naje wajen Manzon Allah (S.A.W.) na bashi labari, sai ya ce: ya Allah ya sanya mana son Madinah, kamar yadda muke son Makkah, ko ma sama da hakan, kuma ka kyautata ta, kayi mana albarka cikin sa’in ta da mudin ta, ka dauke zazzabin ta, ka sanya shi a Aljuhfah".[46]

Sannan ita kan ta Aishah (R.A.) ta sami tasiri da wannan yanayin wanda bata saba da shi  ba a da, Abubakar yana duba ta, ya sumbaceta yace: ya jiki ya ‘ya ta? Rashin lafiyar mai tsanani ne har saida gashin ta ya karkarye, tana cewa (R.A.): sai muka isa Madinah, nayi rashin lafiya wata guda, gashi na ya zube".

Lokacin data warke, sai mahaifiyar ta ta fara shirin auren ta, tana bata magani.

Abubakar yace: Ya Manzon Allah! Me ya hana ka, ka tare da iyalin ka? Sai Annabi (S.A.W.) yace: bani da sadaki, sai Abubakar ya bashi Ukiyya goma sha biyu da nash, sai Manzon Allah ya aikawa Aishah sadakin.

A cikin wannan da akwai abin wa’azantuwa ga wadanda suke wasa wajen bayar da sadaki, duk dashi hakki ne tabbatacce ga mace, Allah ya wajabtawa miji ya gabatar da shi ga matar sa, abisa abinda akayi yarjejeniya.

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46. Bukhari (3926).

Gata a nan tana siffanta mana siffar bikin ta, tana cewa: “Annabi (S.A.W.) ya aure ni, ina ‘yar shekara shida, sai mukaje Madinah, sai muka sauka a cikin Banul Harith dan Khazraj, sai nayi rashin lafiya, gashi na ya kakkarye, ya dawo kamar na maza, sai mahaifiya ta Ummu Ruman tazo min, alhalin ina wasa da yara kawaye na, sai tayi kira na, sai nazo mata ban san metake nufin yi ba, sai ta rike hannu na ta tsaya dani a kofar gida, ni inata nishi, sai ta tsaya har na dawo daidai, sannan ta debi dan ruwa a hannun tata goge min fuska da kai na, sannan ta shigar dani gidan, sai ga wasu matan mutanen Madinah a gidan, sai suka ce: akan alkhairi da albarka, da akan kyakkyawan fata, sai ta mika ni a hannun su, sai suka kyara ni, Manzon Allah (S.A.W.) bai shigo ba, saida rana ta dan daga, sai suka mika ni wajen sa, ni a lokacin ina ‘yar shekara tara".[47]

Wannan Asma’u ‘yar Yazid ce, daga cikin kawayen Aishah, tana hakaito mana abinda aka basu na tarbar baki da suka kawo Aishah, tace: Na kasance kawar Aishah wacce ta shirya ta, ta shigar da ita ga Manzon Allah (S.A.W).

Tace: na rantse da Allah bamu samu wani abinci a wajen sa ba, face kwanon nono.

Tace: sai yasha daga cikin sa, sai ya bawa Aishah, sai taji kunya.

Sai muka ce: kada ki mayar da hannun Manzon Allah (S.A.W.) ki karba ki sha, sai ta karba tadan sha.

Sai yace: ki bawa kawayen ki.

Sai muka ce: mun koshi.

Sai yace: kada ku hada yunwa da karya.

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47. Bukhari (3894).

Tace, sai nace: Ya Manzon Allah (S.A.W.) idan dayar mu tace da abinda take sha’awar sa, bana sha’awar sa, shi hakan ma karya ne?

Sai yace: hakika karya ana rubuta karya ce, har ma ana rubuta makaryaciya makaryaciya ce".[48]

Kuma ya tare da ita a yinin Shawwal shekarar farko bayan hijira abisa magana mafi inganci, Sheikh Badruddin Al’aini yace: “ya tare da ita a shekara ta biyu a watan Shawwal bayan yakin badar".[49]

Wannan bai inganta ba, saboda yana nuni ne zuwa lokacin da ta tare tana da shekara goma, tunda littattafan hadisai dana tarihi da sirah duk sun hadu akan cewa ta tare ne tana ‘yar shekara tara.

**Mafi Girman Abubuwan Karanci ga**
**Auren sa (S.A.W.) da Aishah Uwar Muminai**

Haka nan bayanai na hakika sun bayyana mana yadda akayi bikin Aishah (R.A.), da yadda kawayen ta suka kawo ta, ta yadda ta tare, da yadda komai ya yiwu cikin sauki da Kankan da kai da kin yin almubazzaranci da kin daurawa kai abubuwan da basu da amfana, babu barna a ciki: {To a cikin wannan masu rigegeniya suyi rigegeniya).[50]

Yana daga cikin abubuwan da suke rarrabe auren sada wanin sa, hakika ya nisanci abubuwan gargajiya dana al’ada wanda suka sabawa musulunci, da al’adunda suka tabbatu a al’ummar larabawa, kai kace ya yanke jijiyoyin wadanda al’adu daga tushen su, ya canza su da mafi alkhairin hanya wacce za’a yi aure da sauki

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48. Ahmad (6/438).
49. Umdatul Qari (1/45).
50. Suratul Mudaffifin (26).

da mutunci da fitar da kudi daidai kwarkwado, yana daga cikin wadannan al’adun da auren sa (S.A.W.) ya canza:

1- Tabbas larabawa basa halatta aure daga ‘yar aboki dan uwa, suna zaton abokantaka da ‘yan uwantaka tana matsayin ‘yan uwan ciki wanda babu aure tsakanin kada ‘yar sa, wannan Khaulah ‘yar Hakim ce da ta gayawa Abubakar cewa Annabi (S.A.W.) yana neman auren ‘yar sa Aishah, sai yace da ita: shin hakan ya halatta kuwa?! Saboda ita ‘yar dan uwan sa ce

   Sai Annabi (S.A.W.) yagama da wannan al’adar da cewa: “ita ta halatta gare ni, kai dan uwana ne a musulumci.”

2- Larabawa basu kasance suna yin aure a watan Shawwal ba, sai Annabi (S.A.W.) ya dauke musu wannan shubuhar da damuwa, saboda basaso matan su su tare a watan Shawwal.[51]

[51] Muslim (1423).

# Fasali na Biyu: Aishah (R.A.)
# a Makarantar Annabta

# FASALI NA BIYU: AISHAH (R.A.) A MAKARANTAR ANNABTA

**Karatu da Neman Ilimi:**
Yanayin kasashen larabawa ya kasance ba'a neman ilimi, ba'a karatu, ba'a wata rigegeniya wajen neman ilimi a wajen maza, ta yaya za'a samu hakan a wajen mata!?

Da musulumci yazo wadanda suka iya karatu cikin Quraishawa ba sukai mutum ishirin ba, a cikin su da mace guda daya sunan ta Ashshifa 'yar Abdullahi Al'adwiyyah".[52]

Lallai bangaren ilimin rubutu da karatu da abinda yake da alaka da rubutu da karatu ya watsu ne bayan yaduwar musulumci, wannan ma yana daga cikin albarkar duniya wadda addinin musulumci ya watsa taga mutane baki daya, shi rubutu abu ne mai girma da falala babba wanda musulunci yayi wa mutane baki daya.

Babban dalili akan hakan shine ranar yakin Badar Annabi (S.A.W.) ya umarci kamammum yakin wanda bashi da abinda zai fanshi kan sa da ya koyawa 'ya'yan musulmi (Ansar) rubutu[53], kamar yadda Ahlus sufa sun kasance suna mai da kai wajen koyan karatu da rubutu, kuma suna koyan addini da hukunce hukuncen shari'a, wadanda yawan su ya kai wajen dari.

Amma matan Annabi (S.A.W.) da Hafsah da Ummu Salamah sun kasance sun san rubutu da karatu sosai, ita Hafsah ta koya ne a wajen Ashshifa Al'adwiyyah".[54]

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52. Duba: Al'isabah na Imam Azzahabi (7/727).
53. Duba Hakim (2621).
54. Abu Dawud (3887).

Da akwai wasu Sahabbai mata wadanda suka iya karatu da rubutu, kamar Ummu Khulthum ‘yar Ukbah, da Karimatu ‘yar Mikdad,da sauran su".[55]

Aishah ta sami wannan ilimi rabo mai yawan gaske, da rabo cikakke, bai kasance abinda ta karanta ya tsaya akan ilimin addini ba kawai, a’a tasan ilimomi masu yawa kamar:

1- Tarihi.
2- Likitanci.
3- Adabi.

Ta gaji wannan ilimin ne daga Baban ta".[56]

Amma likitanci ta koye shi ne a wajen baki larabawa da suke zuwa wajen Annabi (S.A.W.) wadanda siffanta masa siffofin cututtuka, dalili akan hakan Uwah ya tamabaye ta: “Ina mamakin yadda kika san likitan yaya kika koye shi?! Kuma daga ina kika koye shi?

Sai tace: Gaskiya ne, Manzon Allah (S.A.W.) yayi rashin lafiya sosai, likitocin larabawa suna zuwa wajen sata kowanne waje, saisu bashi magani, na kasance ina bashi magungunan, to tanan na koyi likitanci".[57]

**Daga Hikimar Yawan Matan Manzon Allah (S.A.W):**
Tabbas hakan yana daga hikimar Allah ta duniya data addini da cewa Matan Manzon Allah (S.A.W.) suyi yawa, ya yawaita sirikai a kabiloli daban daban a yankin larabawa, tabbas maslahar addini ta yawaitar auren Manzon Allah (S.A.W.) ta addini ce da da’awa, auren sa kuma da Aishah (R.A.) a shekarun yarintar ta shine mutane daruruwa anbasu damar su kasance Sahabban Manzon

55. Fathul Buldan na Albalaziy (1/457).
56. Hakim (6733).
57.

Allah (S.A.W.), sai suka haskaku da hasken wahayin sa, suka koshi daga tafkin koyarwar sa, sai suka kai kololuwar daukaka da rabauta da karamci.

Amma mata hakan bai kasance a kansu ba, basu samu wannan damar ba, idan anyi kallo zuwa yadda Allah ya halicci maza da mata cewa da akwai bambamci, bayan haka rabon da suka samu bai kai na maza ba, face mata masu tsarki, hakika Allah ya jiyar dasu dadin wannan ni'imar mai girma, ya fifita su da wannan rabo babba, zai iya kasancewa su riski maza wajan falala, sannan su mike wajen yada wannan sako da isar da shi wajen mata 'yan uwan su, saisu kasance 'yan aiken sa ne zuwa matan duniya baki daya, ta mike wajen dawo da tarihin sa mai tsarki, su koyar dashi a rarrabe, kamar ka ce wahayi bai yanke ba,kai kace su suna cikin hasken ranar sa, wanda hannu baya karewa.

Tabbas mata masu tsarki wadanda Manzon Allah (S.A.W.) ya aure su, Allah yayi musu falala da auren Manzon Allah (S.A.W.), sun sami fa'idodi daga hasken Annabta, ballantama Aishah (R.A.), lokacin data kai shekarun daukan ilimi da karatu sai hasken rabauta ya lullube ta, ya kai ta zuwa gida mai albarka, wannan shine gidan Annabta,duk wannan bai kasance ba, face don ta bayyana kwazon ta, ta wayi gari minbarin haske da shiriya, mubulbular alkhairi da albarka, tana shayar da mata, su koma wajen ta cikin duk abinda za'a koyi sunnoni cikin rayuwa kebantacciya ko gamammiya.

Baban ta Abubakar (R.A.) shine mafi sanin nasabar Quraishawa da wakar larabawa[58], ana nuna shi da yasha wajen sanin nasaba, mawaka musulmai sun mike wajen kare addinin su da Annabin su da mafi girman kalmomi, da mafi gaskiyar magana, suna kokarin mayar da martani ga kafiran Quraishawa da mawakan su, sai Aishah ta rayu a wajen wannan Uban, tana kamanceceniya da Baban ta ta abubuwa masu yawa, sai dai tafi kamanceceniya da shi

58. Duba Muslim (2490).

ta bangaren kwazo da yawan fahimta, da kwakwalwa mai fadi, bata yi kasa da mafi kokarin zamanin ta ba cikin maza da mata wajen fahimta da hadda, da samun damar daukan ilimi, da haddace duk abinda ya shiga kwakwalwar ta, ta kasance tana koyi da Baban ta wajen haddar hadisai da nasaba, ta kasance babbar mallama wajen sanin tarihin al'umomi, kai duk wasu alamomi na ilimi sun bayyana ga Aishah (R.A.), ta kasance tana magana da larabci abisa yanayin yadda mafi sanin ta yake magana da ita, saboda sanin tada yare da adabi da wakoki na larabawa, da iya jeranta shi".[59]

**Kokarin Abubakar (R.A.) Wajen Tarbiyar 'Ya'yan Sa:**

Abubakar (R.A.) yana kokari sosai wajen tarbiyar 'ya'yan sa, saboda tsananin tarbiyar saga 'ya'yan sa yana yin fushi kan abubuwa na al'ada dan kadan idan aka barshi[60], Aishah (R.A.) ta kasance tana tsoron Baban ta yaji tayi kuskure bayan tayi aure[61], Abubakar (R.A.) ya yi mata fada a abubuwa masu yawa[62], hakan ya faru wata rana a gaban Manzon Allah (S.A.W.), sai ya kwace ta (S.A.W.).[63]

**Komawar Uwar Muminai Aishah (R.A.) Wajen Annabi (SAW):**

Wannan kuma bai kasance da akwai lokaci kebantacce, ko awoyi kiduddugaggu wajen neman ililmin ta, saboda mai koyar da shari'a (S.A.W.) ya kasance yana zaune da ita a cikin gida, safe da rana tana samun karamcin zama da shi, kuma wajen karatu da neman ilimi na kullum shine masallacin Annabi (S.A.W.) dakin kuma yana manne da masallacin, saboda haka ta kasance tana samun damar fa'idantuwa da darussa wanda Annabi mai karamci (S.A.W.) yake koyar da shi ga mutane a wajen masallaci, idan wani abu ya rikice mata, ko bata ji wani abu ba, ta kasance tana

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59. Hakim (6733).
60. Duba Bukhari (6140).
61. Duba Muslim (1462).
62. Duba Bukhari (334.
63. Duba Abu Dawud (4999).

tambayar sa (S.A.W.) idan ya dawo gida[64], wani lokaci tana kusanta sosai har taji kamar tana wajen, kamar yadda (S.A.W.) ya kebance wata rana a sati domin koyar da mata[65], ta kasance tana haddace sunnonin Annabi (S.A.W.) a kowanne sha'ani dare da rana.

Ta kasance cikin dabi'ar ta, tana da yawan tambaya, bata samun nutsuwa har sai ta tambayi abinda bata gane ba, tana haddace abinda bata gane ba ta tambaya, wata rana taji fadin Manzon Allah (S.A.W.) "Duk wanda akayi masa hisabi to za'a azabtar da shi?" Sai tace da shi: "Allah Madaukaki yana cewa: {Da sannu za'ayi masa hisabi, hisabi mai sauki}[66], sai Annabi (S.A.W.) yace da ita: "wannan ai bujuro da ayyuka yake nufi, sai dai duk wanda akayi masa kirgen ayyukan sa dalla dalla to ya halaka".[67]

Wani lokaci ta karanta fadin Allah Madukaki: {Ranar da za'a canza kasa, ba wannan kasar ba, da sammai, a bujuro da halittu ga Allah daya mai karfi[68]}[69], a wata riwayar fadin da Madaukaki: {Basu girmama Allah ba, kamar yadda ya dace su girmama shi, kasa kuwa gaba dayan ta danke dayan sa ce ranar Kiyama, sammai kuma zai nannade su da daman sa, tsarki ya tabbata gare shi, kuma ya daukaku dangane da abinda suke hada shi dashi.{

Sai ta tambaya a ina mutane zasu kasance a wannan lokacin ya Manzon Allah!؟

Sai (S.A.W.) yace: "akan siradi".[70]

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64. Ahmad (6/75).
65. Bukhari (102).
66. Suratul Inshikak (48).
67. Bukhari (103).
68. Ahmad (24115).
69. Suratu Ibrahim (48).
70. Tirmizi (5/372).

Ya taji Manzon Allah (S.A.W.) yana cewa: “za’a tashi mutane tsirara.”

Sai tace: maza da mata kowa na kallon kowa?

Sai Manzon Allah (S.A.W.) yace: “ai al’amarin yafi karfin wannan abin ya dame su".[71]

Wani lokaci ta tambayi Manzon Allah (S.A.W.), shin masoyi zai tuna masoyin sa ranar Kiyama؟

Sai yace: Ya Aishah, amma waje uku, babu mai tuna kowa

1- wajen awon ayyuka, har yaga shin zaiyi nauyi, ko ba zaiyi ba.
2- da lokacin da ake raba takardu, har dai yaga, shin a dama za’a bashi, ko a hagu.
3- da lokacin da wani wuya zai fito daga wuta, ya rikita su, ya nuna musu fushin sa, wannan wuyan yace: an wakilta na kona mutane uku".[72]

Wata rana ta tambaye shi akan kafirai da mushrikai, idan sukayi aiki na gari, shin za’a basu lada akan hakan, ko baza’a basu ba? Ta ambaci Abdullahi dan Jad’an cikin mushrikan Makkah, wanda ya kasance mutumin kirki ne, mai tausayin mutane, ya kafa kwamitin sulhu tsakanin mutane, an sanya masa suna mai rantsuwa akan taimakon wanda aka zalunta, ya hana yaki tsakanin Quraishawa da Kinana, duk wannan kafin zuwan musulumci ne, wanda Manzon Allah (S.A.W.) shima daya daga cikin ‘yan kwamitin.

Sai ta tambayi Manzon Allah (S.A.W.), tace: ya Manzon Allah (S.A.W.)! dan Jad’an a jahilyya ya kasance yana sadar da zumunci, yana ciyar da miskinai, yana kyautatawa makwafta, yana tarbar baki, shin wadannan ayyuka zasu amfane shi?

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71. Bukhari (6527).
72. Ahmad (24737).

Sai Manzon Allah (S.A.W.) yace: “A’a ya Aishah! Tabbas rana daya bai taba cewa: ya Ubangiji! Ka gafarta min zunubai na ranar Kiyama ba".[73]

Kamar yadda ya kasance sananne ga cewa jihadi abu ne mai girma, shi tozon musulunci ne, kuma tushe ne cikin rukunan addinin mu musulunci, kuma yana daga cikin abubuwan farillai, saboda haka ne Aishah (R.A.) take ganin jihadi wajibine wajen maza da mata, kamar ragowar abubuwan farillai na addini, wanda addini bai rarrabe tsakanin maza da mata.

Aishah (R.A.) tace da Manzon Allah (S.A.W.) tana neman Karin bayani: “shin jihadi wajibi ne akan mata?

Sai Manzon Allah (S.A.W.) yace: jihadun su (mata) shine Hajji".[74]

Kamar yadda ta tambayi Manzon Allah (S.A.W.) budurwa, idan iyalan ta zasu aurar da ita, shin za’a nemi izinin ta, ko umartar ta za’a yi?

Sai Manzon Allah (S.A.W.) yace da ita: “za’a umarce ta ne.

Aishah tace: sai nace da shi: “hakika ita tana jin kunya.

Sai (S.A.W.)yace: idan tayi shiru, wannan shine yardar ta".[75]

Hakika musulunci yana kiyaye hakkin makwaftaka, yana bada muhimmanci akan hakan sosai, mata sunfi kowa samun wannan rabo, ta yadda sunfi maza samun damar yin hakan, sai ya kasance tana da makwafta biyu, sai ta rikice wacce zata fi kyautatawa, sai ta tambayi Manzon Allah (S.A.W.) tace:

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73. Bukhari (214).
74. Bukhari (1861).
75. Bukhari (5137)

“Lallai ina da makwafta guda biyu, wacce daga cikin su zan bawa kyauta, sai yace: “Ga wacce kofar ta tafi kusa daga gidan ki".[76]

Wata rana dan uwan mijin matar data shayar da ita yazo yana neman izinin shiga wajen ta, sai taki ta bashi izini, sai Manzon Allah (S.A.W.)yazo, sai ta tambaye shi akan hakan, sai yace da ita: “kiyi masa izini, ai dan Uwan Mahaifin ki ne na shayarwa” sai tace: “ai macece ta shayar dani ba namiji ba” sai Manzon Allah (S.A.W.) yace: “ya shigo miki, lallai dan uwan mahaifin ki ne, na shayarwa".[77]

Ta rikice wajen fahimtar fadin Allah Madaukaki: {Sune wadanda suke bayar da abinda aka basu, alhalin zuciyar su tana tsoron lallai su ga Ubangijin su za’a mayar da su}.[78] Sai ta tambayi Manzon Allah (S.A.W.), sai tace Manzon Allah! Shine wanda zaiyi zina yayi sata ya yasha giya, alhalin yana tsoron Allah?

Yace: “A’a ya ‘yar Assiddik! Sai dai shine wanda zaiyi sallah yayi azumi yayi sadaka, alhalin yana tsoron Allah Madaukaki".[79]

Da taji maganar Manzon Allah (S.A.W.): “duk wanda yake son haduwa da Allah, Allah ma yana son haduwa da shi, duk wanda yake kin haduwa da Allah, Allah ma yana kin haduwa da shi” tace: sai nace: Ya Annabin Allah (S.A.W.), kin mutuwa, ai gaba dayan mu, muna kin mutuwaa” sai yace: “ba wannan ake nufi ba, tabbas mumini idan akayi masa bushara da rahamar Allah, da yardar sa, da aljannar sa, sai ya so, haduwa da Allah, shi kuma kafiri, lallai idan akayi masa da azabar Allah da fushin sa, sai ya ki haduwa da Allah, sai Allah ma ya ki haduwa da shi".[80]

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76. Bukhari (2259).
77. Bukhari (4796).
78. Suratul Muminun (60).
79. Tirmizi (3175).
80. Bukhari (6507).

Haka nan muna da abubuwa da yawa daga misalai wadannan tambayoyi da neman Karin bayanin da Aishah (R.A.)tayiwa Manzon Allah (S.A.W.), wannan na nuni ne akan darussa da dama, wanda Aishah ta dauka a wajen Annabi (S.A.W.) daga bakin sa a kullum, harta kasance tana tambayar Manzon Allah (S.A.W.) akan wasu abubuwan da ake tsoron Manzon Allah (S.A.W.) yayi fushi akan sa, sai dai shi saboda rahamar sa, da tausayin sa, baya nuna damuwa wajen tattaunawa da ita da bata amsa akan abubuwan da ta tambaye shi, sai dai yanuna farin cikin sa akan hakan.

Misali akan hakan Manzon Allah (S.A.W.) wani lokaci ya rantse ba zai shiga gidan sa ba wata guda, sai ya zauna a wani dakin bene kwana ishirin da tara, ya nisance su duk wannan lokacin, sai hakan yayi musu tsanani, da kwana ishirin da tara ya wuce sai ya shiga gidan sa, ya fara da Aishah, abinda babu shakka a cikin sa shine: wannan munasaba ce mai kyau da zatayi amfani da ita wajen nuna farin ciki da jin dadin ta (R.A.), sai dai wajibi akan Aishah data boye abinda ya wuce, kada ta fadi wata maganar da zata batawa Manzon Allah (S.A.W.) rai, sai ita ta zabe ta fahimci shari'a, ta ajiye wannan farin cikin a gefe daya.

Me Manzon Allah (S.A.W.) ya fara ji ya fito daga bakin ta?

Cewa tayi: "lallai kai ka rantse bazaka shigo mana ba wata guda, yau mun wayi gari kwana ishirin da tara, ina irgawa?

Sai Manzon Allah (S.A.W.) yace da ita: "Ai wata kwana ishirin da tara ne, haka nan nayi kwana ishirin da tara".[81]

Wani mutum ya nemi izini shigowa wajen Manzon Allah (S.A.W.), sai Manzon Allah (S.A.W.) yayi masa izini, yace: "Tur da wannan dan uwa" da ya shigo sai yayi masa magana mai dadi, sai Aishah tayi mamakin hakan, da ya tafi, sai tace: Ya Manzon Allah

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81. Bukhari (2468).

(S.A.W.)! ya ka fadi abinda ka fada (na aibata shi), sannan kayi masa magana mai dadi?! Sai (S.A.W.) yace: “Ya Aishah! Yana daga cikin sharrin mutane shine wanda mutane suka barshi, saboda tsoron alfashar sa".[82]

Manzon Allah (S.A.W.) ya kasance baya karbar kyautar mutanen kauye, saboda yasan basa tsaftace abincin su da abin shan su, kamar yadda basu da ilimin tushen addini da abubuwan da shari’a ta umar ta, wata rana Ummu Sumbulah tazo, ta kawowa Manzon Allah (S.A.W.) kyautar nono, bata tarar da shi ba, sai Aishah tace: “Hakika Manzon Allah (S.A.W.) ya hana aci abincin mutanen kauye” sai Manzon Allah (S.A.W.) ya shigo gida shida Abubakar, sai yace: Menene tare da ke? Sai tace: nono na kawomaka kyauta ya Manzon Allah (S.A.W.)! sai yace: zubo shi a kwano, sai ta zuba, sai yace: ki bawa Abubakar, sannan ya sake cewa: ki zuba, sai ta sake zubawa, sai yace: bani, sai ta bashi, sai ya sha.

Sai Aishah tace: ya Manzon Allah (S.A.W.)! An bani labarin ka hana cin abincin mutanen kauye!?

Sai yace: “ya Aishah! Hakika suba ‘yan kauye bane, su ‘yan karkarar mu ne, mu kuma ‘yan birnin su, idan akayi kiran su, suna amsawa, suba ‘yan kauye bane".[83]

Abinda Manzon Allah (S.A.W.) yake nufi da hakan shine: lallai su sun san hakunce hukuncen addini, idan mukayi kiran su domin taimakon addini suna zuwa basa kokonto, idan haka ne suba ‘yan kauye bane.

Da Aishah (R.A.) taji fadin Manzon Allah (S.A.W.): “ku daidaitu, ku nemi kusancin Allah, kuyi bushara, lallai ku sani babu wanda aikin sa zai shigar da shi aljanna” sai tayi mamakin fadin sa: “lallai

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[82]. Bukhari (6054).
[83]. Hakim (7168).

ku sani babu wanda aikin sa zai shigar da shi aljanna” saboda a zatonta Annabawa da manzanni za’a fitar da su daga cikin wannan ka’ida gamammiya, shi yasa tayi tambaya tace: “ko da kai ma Manzon Allah (S.A.W.)"?

Sai yace: “koda ni ma, sai dai idan Allah ya lullube ne da gafarar sa, da rahamar sa".[84]

Wata rana taga Manzon Allah (S.A.W.) zaiyi barci kafin yayi wutiri, sai tace da shi: Ya Manzon Allah (S.A.W.)! shin kayi barci kafin kayi witiri؟

Sai yace: Ya Aishah! Idanuwa suna barci, zuciya ta bata barci".[85]

Zai iya bayyana cikin wadannan tambayoyi cewa da akwai karancin ladabi ga wadanda basu san wadannan lamura, kuma basa tunani mai zurfi, sai dai abinda yake a fili wanda mutane biyu bazasu sami sabani ba shine: da ba’a samu wannan karfin zuciyar wannan macen ba, wajen gabatar da tambayoyi da neman Karin bayani a wajen Manzon Allah (S.A.W.), to a yau wannan al’ummar gaba dayan ta bazasu fahimci abinda Manzon Allah (S.A.W.) yake nufi na dayawa cikin hukunce hukunce, kuma ba tare da kallon wadannan tambayoyi da neman Karin bayani ba, a bangare na daban shine Manzon Allah (S.A.W.) yana kula da duk ayyuka da motsin Aishah (R.A.), ya kasance yana tunatar da ita idan tayi kuskure, yana renon ta, yana karantar da ita, baya gazawa wajan Hadaka a cikin abubuwan da zasu sata taci gaba a matsayin ta matar Manzon Allah (S.A.W.) Uwar Muminai, mai yada sakon addini a duniyar mata.

Wasu mutane cikin Yahudawa sun shiga wajen Manzon Allah (S.A.W.) sai suka ce da shi: (Assamu alaika) a maimakon

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84. Bukhari (6468).
85. Bukhari (2013).

(Assalamu alaika), sai Manzon Allah (S.A.W.) yace: “wa alaikum”, Aishah ta kasance tana jin hakan, sai tace: “Alaikumus samu walla’ana” sai Manzon Allah (S.A.W.) yace da ita: “ki bi a hankali ya Aishah! Hakika Allah yana son tausayi a dukkan al’amura".[86]

An sacewa Aishah (R.A.) wani abu, sai ta kasance tana tayin mummunan addu’a ga barawon, sai Manzon Allah (S.A.W.) yace: “ya Aishah kada kisa ya lalace mana"[87]

Wani lokaci kuma Aishah (R.A.) tana tare da Manzon Allah (S.A.W.) a wata tafiya, sai ta la’anci rakumin ta –kamar al’adar mata wajen yawan la’an ta-, sai Annabi (S.A.W.) ya umarci a maida shi, sannan yace: “Babu wani abu la’anan ne da zai kasance tare damu".[88] Wannan koya mata ne cewa ba’a la’antar dabbobi.

Wani mai bara yazo wajen Aishah (R.A.), sai ta bashi sadakar wani abu, sai ta Umarci Barirah data zo taga abinda za’a yi sadakar dashi, domin ta ganshi, sai Manzon Allah (S.A.W.) yace: “kada ki irga, sai kema a irga miki".[89]

A wani lokaci Manzon Allah (S.A.W.) yace da ita: “Yake Aishah! Ki fanshi kan ki daga wuta, koda da rabin dabino ne, domin tana rufewa mai jin yunwa abinda take rufewa daga koshashshe".[90]

Taji kuma Manzon Allah (S.A.W.) yana addu’a yana cewa: “Ya Allah ka raya ni miskini, ka kasha ni miskini, ka tayar dani cikin rundunar miskinai".[91]
Manzon Allah (S.A.W.) ya kasance yana koya mata hukunce hukuncen addini, da mas’alolin shari’a, da bangagori da dama, na

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86. Bukhari (6024).
87. Ahmad (24229).
88. Ahmad (24478). Hadisin bai inganta ba.
89. Ibnu Hibban (3365).
90. Ahmad (24545). Hadisin bai ingatta ba.
91. Tirmizi (2352).

daga sallah da zikiri da addu'a, da rayuwar zamantakewa, ita kuma tana koya iya karfin ta, tana sauraro kunnuwa mai sauraro, da zuciya mai hadda, kuma tana aiki da shi a koda yaushe, cikin duk rayuwar ta.

**Al' Amuran Gida:**

Tabbas wannan gida Manzon Allah (S.A.W.) ya gina shi ne ga Aishah (R.A.), bai kasance wani gida ne na alfahari katon bene babba ba, shi dai dan gida ne mai dakuna kanana a unguwar Banu Najjar, wanda aka gina su a gefen masallacin Annabi mai girma, Manzon Allah (S.A.W.) ya gina su domin su kasance wajen zaman sa shi da iyalan sa, dakuna ne wanda basu da tsayi, basu da fadi, a tsakanin su da akwai dakin Aishah wanda yake gabas da masallaci[92], Manzon Allah (S.A.W.) ya gina su, kofar sa ta kasance cikin masallacin Annabi (S.A.W.) ta bangaren yamma, kai kace masallacin farfajiyar dakin ne.

Manzon Allah (S.A.W.) ya kasance yana mika kan sa ga Aishah (R.A.) alhalin yana cikin masallaci, saita wanke masa, ta taje masa idan yana I'itikafi[93], wani lokaci idan yana son wani abu yana mika hannun sa daga masallaci wajen sai ta miko masa, fadin dakin zara'I hudu ko biyar ne, bangon kuma na tabo ne, rufin kuma na tankar dabino ne, bashi da tsayi duk wanda ya mika hannun sa zai iya taba saman sa, a bangon da akwai gashi wanda aka shefe shi tare da tabo, saboda ya kasance kariya ga ruwan sama, kofar daya ce, ba'a taba wani shiga ba.

A gefen dakin da akwai wani bene wanda Manzon Allah (S.A.W.) yayi wata guda a cikin sa da ya nisanci matan sa wata guda[94], abubuwan kayan gidan Annabi (S.A.W.), da tabarma da gado, da

92. Duba Khulasatul Wafa, na Imam Samhuri, a babi na hudu.
93. Bukhari (2027).
94. Bukhari (2468).

fulo mara laushi, da abin shan ruwa a makale, da sanda, da bututu da dabino, da wani abin tara ruwa karami.[95]

Cikin abinda babu shakka a cikin sa gidan Manzon Allah (S.A.W.) mabubbuga ne na fitar hasken Ubangiji, da albarkar Annabta, sai dai babu fitilun duniya a cikin sa, babu wata fitila da take haskaka gidan!

Aishah (R.A.) tace: “na kasance ina barci a gaban Manzon Allah (S.A.W.) kafafuwa na suna alkiblar sa, idan yayi sujjada sai ya dan dungure ni, sai na janye kafafuwa na, idan ya mike sai na mike su”

Tace: “gidaje a wannan lokacin babu fitilu".[96]

A wannan lokacin babu kowa a gidan daga Manzon Allah (S.A.W.) sai Aishah, sai baiwa Barirah tazo, a farkon lokaci Manzon Allah (S.A.W.) bashi da mata sai Aishah da Saudah, yana raba musu kwana dai dai, yayin daya kara auren mata masu albarka, wanda Allah ya karrama su da wannan karamar auren Manzon sa (S.A.W.), Saudah ta tsufa (R.A.) sai ta bada ranar taga Aishah (R.A.), Manzon Allah (S.A.W.) ya kasance yana kwana biyu awajen Aishah, ranar farko ranar tace, ta biyu ranar Saudah.[97]

Ba’a damuwa da harkar gida sosai, kuma basu da bukatuwar yin hakan, ranaku kadan ne ake hura wutar girki a gidan Manzon Allah (S.A.W.), Aishah tana hakaito mana rayuwar ta ta yau da gobe, da abincin ta, tana cewa: “Iyalan Muhammad (S.A.W.) basu taba koshi da gurasar alkama sirfaffiya ba a kwana uku a jere, har ya koma wajen Ubangijin sa.[98]

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95. Bukhari (805).
96. Bukhari (513).
97. Bukhari (2688).
98. Tirmizi (2352).

Ta kasance tana cewa:” wallahi wata yana zuwa wa iyalan Muhammad (S.A.W.) basuyi gurasa ba, basu kunna wuta ba”, a wata riwayar: “hakika wata yana zuwa wa Iyalan Muhammad (S.A.W.) ba’a ganin hayaki a daya daga cikin gidajen sa".[99] “Sun kasance suna rayuwa ne da dabino da ruwa".[100]

**Annabi (S.A.W.) ya Kaddarawa Matayen sa Ciyarwa Bayan Yakin Khaibara**

Annabi (S.A.W.) ya kaddarawa matayen sa ciyarwar shekara bayan bude garin Khaibara, kwatankwacin ta ya kasance wuski tamanin na dabino, da wuski ishirin na alkama, sai dai wannan abincin baya kaiwa ko ina sai yakare, saboda yawan kyauta da sadaka domin Allah Madaukaki, da abinda Allah ya sanya musu na kyauta da karamci da kyautatawa ga wanda ya dace a kyautata masa, sai ya kasance wannan abincin baya isa na shekara guda.

Sahabbai (R.A.) sun kasance suna tura kyaututtukan su ga Manzon Allah (S.A.W.), sun fi so su tura da kyaututtukan su ranar Aishah saboda yadda suka ga yana son ta.[101]

Wani lokaci yana shigowa daga waje ya tambaye ta, shin ko kun wayi gari kuna da wani dan abinci wanda zaku bani naci? Sai tace: babu, sai yace:”tabbas ni ina azumi".[102]

Wani lokacin kuwa, yana da wasu makwabta cikin mutanen Madinah, sun kasance suna da wasu ‘yan dabbobi, saisu turo masa da nonon su.[103]

Duk da wannan matsayi mai girma, da daraja madaukakiya, wadda Aishah take dashi na kowanne bangare na ilimi da wayewa da

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99. Bukhari (6458).
100. Bukhari (6459).
101. Bukhari (3775).
102. Ibnu Hibban (3630).
103. Ahmad (26046).

saurin riskar abubuwa, da ikon neman ilimi, da nisa a cikin sa, duk da wannan idan har bata kasance wacce aka barrantar da ita ba wajen yin kuskure na dan Adam, tun ba lokacin yarintar ta ba, ta kasance yarinya ce mai karancin shekaru, tana barci idan tana nuka abinci, sai tazo taci abinda ta nuka.[104]

Bilal (R.A.) shine yake kula da al'amuran gidan Manzon Allah (S.A.W.), shine wanda yake raba musu abinda suke bukata, yana karbar bashi idan an bukaci hakan domin ya sai abinda babu na abincin gidan Manzon Allah(S.A.W.).[105]

**Umar (R.A.) ya Karawa Matan Annabi (S.A.W.)**
**Kudin Abinci a Lokacin Khalifancin sa**

Lokacin da Manzon Allah (S.A.W.) ya rasu, daular musulumci ta fadada, akayi ta bude garuruwa, sai dukiya ta dinga zuwa baitul malin musulmai daga ko ina a duniya, alkhairi ya dinga yawaita, albarkatun kasa suka yi yawa, wanda ba'a iya irgawa, amma Aishah (R.A.) lokacin da Manzon Allah (S.A.W.) ya bar duniya babu abinci ko kadan a cikin gidan ta.[106]

Aishah (R.A.) bata gushe ba ana bata rabon ta na ciyarwa a baitul mali bayan mutuwar Manzon Allah (S.A.W.) har zuwa lokacin Abubakar (R.A.), sannan lokacin Khalifancin Umar (R.A.) ya kara musu ciyarwa, ya bawa kowacce daga cikin su dubu goma, ya karawa Aishah (R.A.) dubu biyu akan na ragowar.[107]

A wata riwayar: "Umar (R.A.) ya bawa matan Manzon Allah (S.A.W.) zabi, tsakanin ya yankar musu kasa da ruwa, ko ya cigaba da basu ciyarwar sa, daga cikin su wasu suka zabi kasa, wasu kuma suka zabi abinci, sai dai mafi yawancin abinda Ummul

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104. Duba Bukhari.
105. Abu Dawud (3055).
106. Bukhari (3345).
107. Hakim (6723).

Mumina take karba ya kasance wakafi ne, tana raba shi ga talakawan musulmai.[108]

Al'amari ya cigaba da gudana a hakan, har lokacin Khalifah na uku Uthman da Aliyu (R.A.), hakan a lokacin Mu'awiyyah (R.A.), lokacin da aka baiwa Abdullahi dan Zubair (R.A.) –dan 'yar uwar Aishah- gwamnan Madinah, bayan Mu'awiyyah shine ya kasance yana kula da ciyarwar Gwagwgwan sa, sai ta kasance bata rike komai cikin abinda yazo mata na arzikin Allah face tayi sadaka da shi.[109]

**Rayuwar Aure, da Kallon Musulunci Zuwa ga Mace, Sannan a Kwatanta Shi aa Yadda Kafiran Yamma dana Gabas Suke Kallon sa:**

Kafiran gabas dana yamma suna da sabani wajen yadda suke kallon mace, kafiran gabas suna ganin cewa son mace tozarta ne, kuma komawa baya ne bayan cigaba, kuma aikin ta shine zama a gida kawai, su kuma kafiran yamma suna ganin ta a matsayin abin bauta ko tayi daidai da abin bauta, suna ganin yardar mace yardar abin bautawa ne, suna cewa dukkan wata mazhaba ko addini idan ya bawa mace matsayin ta cikakke, da hakkinta, wannan shine babban dalili, kuma haja ce mai karfi, akan cewa hakan abinda hankali ya yarda da shi ne, yayi daidai da hankalin mutum lafiyayye.

Shi kuma musulunci ya sha bambam da wadancan mahagai guda biyu, ta yadda yabi hanya tsaka tsakiya, babu kari ko ragi, kamar yadda baya sanya mata a matsayin ababan bautawa, haka nan baya daukan su a matsayin tsintaccen abu ne, ko wata musifa ce wacce ta hana rayuwa cigaba, musulunci ya kyautata da ya bayyana mata a matsayin: "hanya ce ta samun nutsuwa, kuma tushen mutum a wannan duniyar."

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108. Bukhari (2327).
109. Bukhari (3505).

Allah Madaukaki yana cewa: “yana daga cikin ayoyin sa, da ya halitta muku daga kawukan ku mataye, saboda ku nutsu zuwa gare su, ya sanya soyayya da rahama a tsakanin ku".[110]

Bamu kasance ciki da wannan ‘yar ishara zamuyi magana akan matsayin mace da hakkokin ta a musulunci, sai dai mu abinda zamuyi bayani shine bayyana wani yanki na alakar aure, da rayuwar aure a aikace, cikin rayuwar Aishah (R.A.).

Manzon Allah (S.A.W.) yana cewa: “mafi alkhairin ku, shine mafi alkhairin ku ga iyalan sa, ni kuma nine mafi alkhairin ku ga iyali na".[111]

Mafificin abinda zai gasgata wannan hadisi mai girma shine aiki a aikace, Aishah ta kasance a cikin rayuwar aure shekara tara, magana ta gaskiya itace siffanta su da cewa rayuwa ce ta aure mafi kyawu, bamu san matar wani mai kudi ko mulki ba wanda wacce ta yi rabauta sama da ita ba, ko tafi Aishah yarda da rayuwar da take ciki, zamuga duk tsahon wadannan shekarun wannan rayuwa bata gauraya da wani abin muni ba ko yaya yake, kuma alakar ta Manzon Allah (S.A.W.) bata taba munana ba a rayuwar auren su, face ila’I da yayi na wata daya, rayuwa ce wacce mafi kololuwar ma’anar soyayya take shugaban taka, da yanayin soyayya da tausayi da debewa juna kewa da cika alkawari, tun bama idan mun tuna da yadda gidan Manzon Allah (S.A.W.) ake fama da kuncin rayuwa, da hakuri akan hakan, da yarda da kadan, da fin karfin zuciya, da nisantar yalwa da rayuwar arziki, sai matsayin ikhlasi da soyayya da cika alkawari ya kara daukaka.

**Matsayin Aishah (R.A.) a Wajen Manzo (S.A.W.):**

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[110]. Suratur Rum (21).
[111]. Ibn Hibban (4177).

Aishah ta kasance mafi soyuwar mutane a wajen Manzon Allah (S.A.W.), Sahabbai gaba dayan su (R.A.) sun san yadda yake son ta, da yadda take sanyaya masa ido, domin haka, idan dayan su yana son yayiwa Manzon Allah (S.A.W.) kyauta, sai yayi kokarin dacewa da ranar kwanan Aishah (R.A.)[112], wannan ya sanya ragowar Iyayen Muminai matan Manzon Allah (S.A.W.) suna kishi akan haka, sai suka kira ‘yar sa Fadimah (R.A.), suka aika ta wajen Manzon Allah (S.A.W.) sai tace da shi: “Lallai matan ka suna yi maka magiya akan kayi musu adalci wajen ‘yar Abubakar, sai tayi masa magana .

Sai yace: “ya ‘yata! Shin bakya son abinda nake so؟

Sai tace: ina so mana. Sai ta koma wajen su ta basu labarin abinda ya faru.

Sai suka ce: "ki koma wajen sa, sai taki komawa".[113]

Sannan suka sake kamun kafa da Ummu Salamah (R.A.) akan tayiwa Manzon Allah (S.A.W.), da kwanan ta ya zagayo, sai tace: “kada ki cutar dani akan Aishah, domin wahayi bai sauka gare ni a cikin bargon daya daga mata na ba, sai a cikin bargon Aishah".[114]

Wannan Amr dan Ass ne (R.A.), Annabi (S.A.W.) ya aike shi ya jagoranci yakin Zatu salasil, da ya sai ya tambaye shi, wanene cikin mutane mafi soyuwa a gare ka? Sai yace: “Aishah”, sai yace: “a cikin maza fa? Yace: “Baban ta".[115]

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112. Bukhari (2581).
113. Bukhari (2581).
114. Bukhari (3775).
115. Bukhari (2663).

Wani lokaci Umar (R.A.) ya shiga wajen Hafsah, sai yace da ita: “ya ‘yata! Kada waccen wacce kyanta yake bata sha’awa ta rude ki, kuma Manzon Allah (S.A.W.) yake son ta.[116]

Manzon Allah (S.A.W.) ya shiga gidan ta wani lokaci, sai tace: “wayyo kaina! Sai Manzon Allah (S.A.W.) yace: “a’a nine zance: “wayyo kaina” tun daga lokacin Manzon Allah (S.A.W.) ya fara cutar da ya rasu.[117]

Manzon Allah (S.A.W.) a rashin lafiyar ban kwanan sa yana tambayar yau a wane daki yake? gobe a ina nake? Saboda ya dace da ranar Aishah[118], sai matan sa suka yi masa izinin ya kasance duk inda yake so, sai ya kasance a dakin Aishah har ya bar duniya.

Aishah (R.A.) tace: “ya rasu a ranar da yake a daki na, sai Allah ya karbe shi, hakika (ya rasu) tsakanin wuya na da kirji na.[119]

Annabi (S.A.W.) yana rabo tsakanin matan sa da adalci, yana cewa: “ya Allah! Wannan shine rabo na cikin abinda nake mallaka, kada ka kama ni cikin abinda kake mallaka, bana mallakar sa”[120]. (yana nufin son su da Aishah).

**SABABIN SON SA (S.A.W.) GA AISHAH (R.A.):**

Son da Annabi (S.A.W.) yakewa Aishah (R.A.) da fifita tada yake ba wai dan cancanta ne ba, wanda maganar ba za’a karbe ta ba kwatakwata, saboda wasun ta cikin matan Manzon Allah (S.A.W.) suma kyawawa ne, kamar Zainab da Safiyyah da Juwairiyya (R.A.) kyawawa ne matuka, haka ne, Aishah ta kasance kyakkyawa ce, abinda yake nufi akan hakan, fadin Umar (R.A.) wata rana daya shiga wajen Hafsah, sai yace da ita: “ya ‘yata! Kada waccen wacce

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116. Bukhari (5218).
117. Bukhari (5666).
118. Bukhari (1389).
119. Bukhari (4450).
120. Tirmizi (1140).

kyanta yake bata sha'awa ta rude ki, kuma Manzon Allah (S.A.W.) yake son ta"[121] da Annabi (S.A.W.) yaji wannan maganar sai yayi murmushi.

Amma dalilin mai karfi shine, Abinda Aishah (R.A.) ita da kan ta ta rawaito[122], haka nan Abu Hurairah (R.A.) cewa Manzon Allah (S.A.W.) yace: "ana aurar mace dan abubuwa hudu:

1- dan dukiyar ta.
2- dan matsayin ta.
3- dan kyanta.
4- dan addinin ta.

Ka rabauta da ma'abociya addini, hannun ka sai yayi albarka.[123]
Haka nan cikin matan Manzon Allah (S.A.W.) da wacce zata fita amfanuwa wajen yiwa addini hidima, da watsa shi sama da wata.

Abinda yake rabe Aishah da watan ta cikin matayen Manzon Allah (S.A.W.) shine kololuwar isar ilimin ta, da kokarin sanin duk abinda yake alaka da addini, Kur'ani, hadisi, tafsiri, fikihi, da duba zuwa manya manyan mas'aloli, da fitar da hukunce hukunce cikin abubuwan da suka faru sababbi, da neman Karin bayani a cikin su, sai hakan ya sanya ta takasance mafi soyuwa a wajen Manzon Allah (S.A.W.) sama da watan ta.[124]

An karbo daga Abu Musa Al'ash'ari (R.A.) yace: hakika Manzon Allah (S.A.W.) yace: "da yawa daga cikin maza sun cika, cikin mata babu wacce ta cika, face Maryam 'yar Imram, da Asiya matar

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121. Bukhari (5218).
122. Ahmad (25232).
123. Bukhari (5090).
124. Duk mafi yawan abinda aka ambata ya faru ne bayan rasuwar Manzon Allah (S.A.W.), cikin wannan jawabi da akwai kutsawa cikin abinda bai shafi mutum ba, dama ance wannan soyayyar ta kasance daga Allah take, ko saboda matsayin Abubakar a wajen Manzon Allah (S.A.W.), sannan da kokarin tad a dagewar ta wajen neman sanin addini, da wannan magana tafi dacewa sama da wacce aka kawo.

Fir’auna, falalar Aishah a cikin mata, kamar misalin abincin sarid ne (gurasa wadda aka cakuda tada nama mai yawa) akan ragowar abinci.[125]

Wannan hadisin labari ne na tabbas, da sababi a aikace wanda saboda shi ne Manzon Allah (S.A.W.) yake son Aishah (R.A.) yake girmama ta, kuma ya daukaka matsayin ta.

To duk wannan saboda kyawun da take da shine a fili?

Ko kuma sababin fifiko da cika ne na boye, wacce take bin Aishah cikin cika ta boye, da falala itace Ummu Salamah (R.A.), saboda haka ta kasance Manzon Allah (S.A.W.) yana son ta sosai, duk da tana da yawan shekaru.

Ka duba wannan Khadijah ce (R.A.) duk da ta rasu tana ‘yar shekara sittin da biyar, amma ta shagaltar da zuciyar Manzon Allah (S.A.W.) bayan rasuwar ta, ko da yaushe yana ambaton ta, shi yana yawan bibiyar ta, da son samun labarin ta, har hakan ya tayarwa Aishah (R.A.) kishin ta[126], Manzon Allah (S.A.W.) ya kasance yana hakuri akan hakan, wani lokaci yanayin fushi idan tayi magana akan Khadijah, ko ta hana shi yawan ambaton ta.[127]

**Matsayin Aishah (R.A.) a Wajen Annabi (S.A.W.):**
Aishah (R.A.) son Manzon Allah (S.A.W. ya shiga zuciyar ta, har ya kasance tana tsananin soyayyar sa, soyayyar da take jan al’amuran ta gaba daya, ta kasance tana son sa, son musulma da Annabin ta, da son da mata take yiwa mijin ta, kamar yadda ladabin sa yana bata sha’awa, da girman matsayin sa.

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125. Bukhari (3411).
126. Bukhari (3816).
127. Muslim (2435).

Kamar yadda ta rayu da shi da zuciyar ta, da ruhin ta, saboda tsananin soyayyar tada shi takasance idan ta tashi daga barci bata same shi a kusa da ita ba, tana shiga wata irin damuwa da shiga wani yanayi.

Aishah (R.A.) tana cewa: “na kasance ina barci a gefen Manzon Allah (S.A.W) sai na rasa shi wani yanki na daddare, sai nake neman sada hannaye na, sai na sanya hannaye na akan kafafuwan sa, yana sujjada, alhalin yana cewa:A’uzu biradhaka min sukhdika, wabi mu’afatika min ukubatika, wa bika minka, la uhsi thana’an alaika, anta kama athnaita ala nafsika".[128]

Kamar yadda take hakaito wata mana kissar ta, tana cewa: “na rasa Manzon Allah (S.A.W) a wani dare, sai na zaci ya tafi wajen wata matar sa ne, sai nayi bincike sannan na dawo, sai na tarar da shi yana ruku’u ko sujjada yana cewa: subhanaka wa bihamdika, la’ilaha illa anta, sai nace: fansar mahaifi na da mahaifiya tagare ka, tabbas ina cikin wani lamari, kai ma kana cikin wani lamari".[129]

**Misali Daga Kishin Aishah (R.A.) da**
**Take Yiwa Manzon Allah (S.A.W):**

Haka nan wata rana tsakar dare ta nemi Manzon Allah (S.A.W.) ta rasa shi, sai ta fita tana ta binciken sa, daga karshe ta gano shi a makabartar Baki’u, ya daga hannayensa yana addu’a, sai ta dawo, da ya dawo sai yace da ita (S.A.W.): “ko kece bakin da nake hangowa a gaba na? Sai tace: Eh, nice.[130]

Manzon Allah (S.A.W.) ya kasance idan zaiyi tafiya yana kuri’a tsakanin matan sa, sai wata rana kuri’a ta fada kan Aishah da Hafsah, Manzon Allah (S.A.W.) ya kasance idan dare yayi yana tafiya tare da Aishah suna hira, sai Hafsah tace da ita: shin yau

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128. Abu Dawud (879).
129. Muslim (485).
130. Muslim (1131).

bazaki hau rakumi naba? Nima na hau rakumin ki? Kina kallo nima ina kallo? Sai Aishah tace: haka za'ayi, sai ta hau (rakumin Hafsah), sai Annabi (S.A.W.) yazo wajen rakumin Aishah, Hafsah tana kai, sai yayi mata sallama, sannan yayi 'yar tafiya, har suka sauka a masauki, sai Aishah ta rasa shi, da suka sauka sai ta fitar da kafufuwan ta, ta shigar da su cikin ciyawa, tana cewa: "ya Ubangiji! Ka sanya kunama ta cije ni, ko miciji, bani da damar nace da shi wani abu.[131]

Idan munyi kallo zuwa maganar karshe ta hadisin daya gabata, zamuga kishin ta mai zafi, da kuma rigegeniya mai karfi, wacce take kasancewa tsakanin kishiyoyi.

Da Annabi (S.A.W.) yayi I'la'i wata guda, ya zauna a benen dakin sa kusa da dakin Aishah, wannan ya kasance abu mai tasiri ga matayen sa iyayen Mumnai (R.A.), suna ta kuka dabakin ciki da bakin cikin abinda ya same su, har ba wacce take da damar ta shiga wajen sa ba tare da izini ba, Aishah tana ta kirga kwanaki, tana jiran wata ya cika, da wata ya cika Manzon Allah (S.A.W.) ya fara shiga wajen Aishah ne (R.A.).[132]

Iyayen Muminai matan Manzon Allah (S.A.W.) sun kasance a matsayi daban daban a gidajen su wajen hali na dukiya ga iyayen su, wasu 'yan gidan masu hali ne sosai, sun rayu a cikin jin dadi da yalwa da jin dadin rayuwa, sai sukayi musanyar baki da Manzon Allah (S.A.W.), suka nemi ya kara musu abinci, da kayan alatu, sai aya ta sauka ta basu zabi tsakanin su sallami kan su, ko su hakura akan abinda suka samu kan su a cikin sa, sai suka zabi babban zabi, shine hakuri akan sunnonin Annabawa, suka yarda da rayuwa tare da Manzon Allah (S.A.W.) abisa farin ciki da yarda da rabauta, sai Manzon Allah (S.A.W.) ya fara da Aishah a cikin matan sa gaba dayan su, sai ta zabe shi, sannan tace: "Ya Manzon Allah (S.A.W.)!

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131. Bukhari (5211).
132. Bukhari (5191).

kada ka gayawa matan ka cewa ni na zabe ka”[133], anan sai ta fito da kishin ta, ta kuma so ta kadaita da shi cikin matan sa gaba daya, saboda ta samu falalar ci gaba wajen zabe, a cikin wannan maganar tata da akwai abinda yake nuni akan dabi’ar mata ta kishi wacce Allah ya halicce su da ita.

A karshen kwanakin wannan abu da ya faru ayar bashi dama ta sauka, yaje ya kwana dakin wacce yaso, ya bar wacce yaso a cikin gidan sa baya kulata a matsayin matar sa, har zuwa lokacin da yaga dama, sai dai duk da hakan bai rabu da wata baya kula ta ba, saboda rahamar sa, da tausayin sa, da soyayyar sa da cika alkawarin sa, ga matan sa baki daya (S.A.W.).

Aishah (R.A.) tana cewa: “idan zabi ne, to na zabe ka, domin ni bana son na fifita wani akan ka ya Manzon Allah (S.A.W).[134]

**Nuna Tausayin sa ga Mata (S.A.W.):**
Hakika Allah ya sanya abin koyi kyakkyawa ga rayuwar Annabi (S.A.W) ga mutane baki daya, hakika ya bawa matan sa zabi, ta sanya su cikin iyalan sa, ba’a sani ba kwata kwata cewa (S.A.W.) ya tsananta musu,ko ya zage su, sai dai ya kasance mai yawan tausayin su mai bi dasu a hankali, yana yardar da su idan sukayi fushi, yanayi musu mu’amalar karamci wacce take dauke da soyayya da jinkai, domin gwadayi akan yayi musu karamci, da ya koyawa al’ummar sa ya ya zasuyi mu’amala da matayen su.

A baya munyi bayanin cewa Annabi (S.A.W) ya kasance yana yiwa Aishah abinda zai faranta mata rai, yana farin ciki da yin wasan ta.

Aishah (R.A.) ta reni wata yarinya cikin mutanen Madinah, da ta isa aure sai ta aurar da ita hankali kwance, ba barnar kudi, ba kida,

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133. Muslim (337).
134. Bukhari (3789).

ba wani wasa, da Annabi (S.A.W) yaga haka sai yace: “Ya Aishah! Shin baku da wani wasa ne? hakika mutanen Madinah suna son wasa".[135]

Mutanen Habasha sun kasance suna wasa a wajen bautar su ranar idi, sai Aishah take son kallon wannan wasan, sai Annabi (S.A.W) ya lullube tada bargon sa, tana kallon wasan su.

Tace: “naga Annabi (S.A.W) yana suturce ni da bargon sa, ni ina kallon wasan ‘yan Habasha, suna wasa amasallaci, (yana jira na) har na kasance nice na gaji da kallo.[136]

Wani lokacin baban ta Abubakar (R.A.) yana wucewa sai yaji tana dagawa Annabi (S.A.W) murya, sai ya shigo yana neman dukan ta, yana cewa: “kada na sake ganin ki kina daga sautin ki sama da sautin Annabi (S.A.W), sai Annabi (S.A.W) ya dinga kare ta, sai Abubakar ya fita yana fushi, sai Annabi (S.A.W) yace da ita: “yaya kika ganni ina kare ki daga (dukan) wannan mutumin?[137]

Wata mata tazo wajen Annabi (S.A.W) sai yace: Ya Aishah! Kin san wannan kuwa?

Sai tace: bansan taba.

Sai yace: wannan itace mawakiyar kabilar Banu fula, ko kina son tayimiki waka ne؟

Sai Aishah tace: Eh, ina so.

Sai ya bata wani kwano, sai tayi mata waka.

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135. Bukhari (5162).
136. Bukhari (5190).
137. Abu Dawud (4999).

Sai Annabi (S.A.W) yace: “tabbas Shaidan ya fito daga hancin ta.[138] Abin nufi, hakika Annabi (S.A.W) ya kyamaki wakar tata ne.

**Tausayawa da Debe Kewa:**
Yana daga son sa ga Aishah (R.A.) da yadda yake tausayin ta, tabbas ya kasance yana yi mata barkwanci, yana hira da ita, yana jin maganaganun ta, saboda ya kwantar mata da zuciya, wani lokaci ya kawo mata hadisin Ummu Zar’in mai tsayi, daya gama, sai yace da ita: “na kasance a wajen ki, kamar matsayin Abu Zar’in a wajen Ummu Zar’in.[139]

Amma a lokacin da (S.A.W.) yake yin hira da iyalin sa. Idan yaji kiran sallah yana yin gaggawar tafiya sallah.

Aishah (R.A.) tace: “ Annabi (S.A.W.) ya kasance yana aikin iyalan sa, idan lokacin sallah yayi,kai kace bai sammu ba".[140]

**Cin Abinci Tare:**
Annabi (S.A.W.) da Aishah (R.A.) sun kasance suna cin abinci tare, a kwano daya, hadisi mai zuwa zai nuna mana girman son Annabi (S.A.W.) ga Aishah har a wajen cin abinci.

Aishah (R.A.) tana cewa: “Na kasance ina cin kasha alhalin ina haila, sai na bawa Annabi (S.A.W.), sai ya sanya bakin sa a inda na sanya baki na, nasha kuma abin sha, na bashi, sai ya sanya bakin sa a inda na sanya baki na".[141]

Wata rana Annabi (S.A.W.) ya kasance yana cin abincin dare da Aishah (R.A.) a dakin ta, sai Ummul Muminina Saudah ‘yar

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138. Bukhari (5189).
139.
140. Addhu’afa’u na Al’azdiy. Bai inganta ba.
141. Muslim (300)

Zam’ah ta shiga, tana kai karar Umar, hakika shi yana hana ta fita ta biya bukatar ta.[142]

Kuma Annabi (S.A.W.) da Aishah (R.A.) sun kasance suna kama nama daya (a lokacin cin abincin su da daddare), saboda a lokacin babu fitilu a gidaje.[143]

Manzon Allah (S.A.W.) ya kasance yana da makwabci bafarise, ya kasance ya iya girki, sai ya dafawa Annabi (S.A.W.) abinci, sannan yazo yana gayyatar sa, sai (S.A.W.) yace: “Da wannan ma (yana nufin nazo tare da Aishah؟(

Sai mutumin yace”A’a, kai kadai.

Sai Manzon Allah (S.A.W.) yace: “to bazan zo ba”

Sai ya sake gayyatar sa, sai (S.A.W.) yace: “Da wannan ma?

Sai mutumin yace”A’a, kai kadai.

Sai ya sake gayyatar sa, sai (S.A.W.) yace: “Da wannan ma”?

Sai mutumin yace: “Na’am, a ta uku kenan.”

Sai suka mike suna tafiya tare har sukaje gidan nasa.[144]

**Abokantaka a Tafiya:**
Yana da wahala ace duk Iyayen Muminai Matan Annabi (S.A.W.) su kasance tare da shi a tafiye tafiyen sa, kamar yadda zaben tafiya da wasu abar wasu ba adalci bane, saboda haka Annabi (S.A.W.) yakeyin kuri’a a tsakanin Matan sa idan yayi nufin tafiya, duk

142. Duba Bukari (5237).
143. Duba Ahmad (25867).
144. Muslim (2037).

wadda kibiyar ta ta fito, sai Annabi (S.A.W.) yayi tafiya da ita[145], akan haka Aishah (R.A.) tayi dace da tafiya da shi a da dama daga cikin tafiyoyin sa, ya tabbata a hadisai ingantattu cewa tayi dace da tafiya da shi a yakin Bani Mustalik[146], daga cikin tafiyar da tayi dashi, tafiyar da ta hau dokin Hafsah (R.A.) wanda bayanin ya gabata a baya.

Kamar yadda ya tabbata akan tafiyar da Aishah (R.A.) ta tserewa Annabi (S.A.W.) a wasan tsere.[147]

Abubuwan mamaki guda biyu sun kasance a yakin Bani Mustalik, dukkanin su sun kasance garmane mai wanzuwa da rabauta ta har abada, wanda Allah ya karrama Aishah dasu, ta farkon su ta kasance sababin saukar ayar taimama, ta biyu kuma saukar da doka ce da sakamakon wanda yayiwa mumina kamammiya kazafi da zina, kamar yadda zaizo a fasali na hudu.

Riwayar Imam Ahmad ta cikin Musnadin sa tana nuni akan lallai Aishah (R.A.) ta kasance ta fita tare da Annabi (S.A.W.) a tafiyar Hudaibiyyah, amman hajjin ban kwana mafi yawancin Iyayen Muminai Matan Annabi (S.A.W.) sun fita tare dashi, daga cikin su da akwai Aishah (R.A.).

**Nuna Karfi da Kwazo:**

Hakika yana daga cikin abubuwan da mata suka kebanta dasu a siffar su ta mata shine: suna daukar soyayya mai zurfi wanda daga cikin tane kauna da cika alkawari da tausayi suke fitowa, da dukkan abin soyayyar take nufi, da mafi kyawun siffar ta, kuma cikin abinda babu shakka a cikin sa hakika yana daga cikin alamar mace har abada a dabi’ar ta nuna kwazon tada nuna fushin ta, alhalin itace tafi kowa son ayi sulhu, da saurin sauka daga fushin,

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145. Duba Bukhari (2594).
146. Duba Albidayah ta Ibn Kathir.
147. Duba Abu Dawud (2578).

wannan zai iya rikitar da wasu daga mutane abinda yazo a wadansu littattafan hadisai abinda yake nuni akan nuna fushi, su dinga ganin cewa a cikin maganganun Annabi (S.A.W.) ga matan sa da wannan salo, to maganar Annabi (S.A.W.) ce ga al'ummar sa, suna mantawa cewa hakika mace ce take magana da mijin ta, ko miji ne yake magana da matar sa, saboda haka ya dace, kai ya ma zama wajibi ayi karatun misalan wadannan abubuwan da suka zo a cikin littattafan hadisai, ta hanya ingantacciya, kuma a dauke ta a fuskar data dace.

Yana daga cikin haka fadin Aishah (R.A.) na kasance ina kishi akan wadanda suka bada kan su ga Annabi (S.A.W.), ina cewa: shin mace ya zata bada kan ta?! Lokacin da Allah ya saukar da fadin sa: "ka nisanci wacce kaga dama daga cikin su, kajewa wacce kaga dama"[148], sai nace: Ya Manzon Allah, Ubangijin ka yana gaggawar amincewa da abinda zuciyar ka ta karkata gare shi".[149]

Ba wai Aishah tana nufin tayi kokonto bane, ko shakka, sai dai ya kasance wani nau'I ne na nuna kwazo dasakin zuciya da wasa tsakanin mata da mijin ta.

Kowa yasan abinda maganar Aishah (R.A.) take nufi, shine hakika Allah Madaukaki yana tabbatar da duk abinda Annabi (S.A.W.) yake burin sa take kwadayin sa, sai abin nufi akan haka ya kasance shine tabbatar da zuciyar Annabi (S.A.W.) akan isar da da'awa.

Sai dai munga hakika Annabi (S.A.W.) yanayin ma'amalar sa da matan sa bata canzaba bayan saukar da ayar bashi zabin kwana a wajen wacce yake so, Annabi (S.A.W.) ya kasance yana neman izinin matan sa gaba dayan su a ranar kwanan su, Aishah tana cewa: "Hakika Manzon Allah (S.A.W.) ya kasance yana neman

148. Suratul Ahzab (51).
149. Bukhari (4788).

izinin mace daga cikin mu bayan an saukar masa da wannan ayar: (ka nisanci wacce kaga dama daga cikin su, kajewa wacce kaga dama).[150]

**Kishin ta ga Khadijah (R.A.) da Misali Daga Kwazon ta:**
Annabi (S.A.W.) ya kasance yana yawan ambaton Uwar Muminai Khadijah (R.A.), saboda girma da take dashi a zuciyar Annabi (S.A.W.), ba'asan yayi bakin cikin mutuwar wani sosai ba, sama da yadda yayi akan mutuwar Khadijah (R.A.), kuma bai jima yana ambaton wani wanda ya mutu ba, sama da yadda ya jima yana ambaton ta.

Wani lokaci Annabi (S.A.W.) yana ambaton ta, sai Aishah (R.A.) tace: "wai kamar ba wata mace a duniya sai Khadijah" sai yace: "Ai hakika ta kasance tana abubuwan alkhairi da yawa, kuma 'ya'ya na duk daga wajen tana samu".[151]

A wata riwaya ta Ahmad, Aishah (R.A.) tace: "Annabi (S.A.W.) ya kasance idan ya tuna da Khadijah, yana yabon ta, ya kyautata wajen yabon nata, sai tace: sai wata rana na murtuke fuska nace masa: ya kake yawan ambaton ta mai jaja-jan dadashi, hakika Allah Madaukaki ya canza makada mafi alkhairi daga gare ta, sai yace: Allah bai canza min mafi alkhairi daga ita ba, hakika tayi imani dani a lokacin da mutane suka kafirce min, ta gasgata ni a lokacin da mutane suka karyata ni, ta taimake ni da dukiyar ta a lokacin da mutane suka hana ni, Allah Madaukaki ya azurta ni da 'ya'yan ta a lokacin da ya hana ni 'ya'yan mata".[152]

Wani lokaci kan Aishah (R.A.) yana ciwo, sai tace: wayyo Allah kaina! Sai Annabi (S.A.W.) yace: "A,a ni ne zance wayyo Allah kaina, -sai wannan ya kasance farkon rashin lafiyar zazzabi wanda

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150. Suratul Ahzab (51).
151. Bukhari (3818).
152. Ahmad (24908).

ya rasu a cikin sa-, sai Annabi (S.A.W.) yace: “menene zai cutar da ke, idan kika mutu kafin ni, nayi miki wanka,nayi miki sallah, na binne ki?! Sai tace: “sai dai da hakan ya faru da ka aikata hakan, to da hakika ka dawo daki na ka tara da wata daga cikin matan ka, tace: sai yayi murmushi".[153]

Ta kasance tana yin alfahari da cewa ita kadai ce budurwa duk cikin matan Annabi (S.A.W.) gaba dayan su, tana nuna kishi da haka a gaban Annabi (S.A.W.) tana cewa dashi: “Ya Manzon Allah! Ka bani labari, da ace zaka sauka a wani kwazazzabo, a cikin sada akwai bishiya wacce aka ci daga gare ta, da kuma wata bishiyar da ba’a ci daga gare ta ba, to a wacce daga cikin su zakayi kiwon rakumin ka? Sai yace: “a cikin wacce ba’ayi kiwo a cikin ta ba" tana nufin Annabi (S.A.W.) bai auri badurwa ba sai ita kadai.[154]

A kuma abinda ya faru nayi mata kazafi-wacce bayanin ta zaizo anan gaba- a lokacin da Allah ya saukar da bara’ar ta daga wahayi, sai mahaifiyarta tace mata: “Tashi kije wajen sa” -tana nufin Annabi (S.A.W.)-, sai tace: “wallahi bazanje wajen sa ba, bazan godewa kowa ba, sai Allah wanda ya saukar da bara’a ta, ta wahayi wanda za’a karanta shi, har zuwa ranar alkiyama".[155]

Wani lokaci Manzon Allah (S.A.W.) yace da ita: “Ni nasan tabbas ina sanin idan kin yarda dani, da idan kin kasance kina fushi dani, tace: sai nace: ta yaya kake sanin hakan? Sai yace: “amman idan kin yarda dani kina cewa:na rantse da Ubangijin Muhammad, idan kin kasance kina fushi dani kina cewa na rantse da Ubangijin Ibrahim, sai tace: haka ne, wallahi ya Manzon Allah, bazan sake sanya sunan kowa ba, sai sunan ka".[156]

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153. Bukhari (5666).
154. Bukhari (4331).
155. Bukhari (2770).
156. Bukhari (5228).

**Tsayawa Akan Aikin Gida**

Duk da da akwai mai yin hidima a gidan, Aishah (R.A.) ta kasance tana mikewa da aikin gida gaba dayan sa da kan ta, da biyan bukatar Annabi (S.A.W.), ta kasance tana nika gari da kan ta[157], tana yin girki da kan ta[158], tana yin shimfidu[159], tana kyara igiyar dabbobin hadayan Annabi (S.A.W.)[160], tana taje masa kai da hannun ta[161], tana kuma tsabtace shi[162], tana wanke tufafin sa[163], tana tanadar masa asiwaki a wajen kwanciya[164], tana wanke asiwakin sa domin kulawa da tsabtar sa.[165]

Kamar yadda ta kasance tana kula da bakin da suka zo wajen sa a gida, tana da abinda yake na bukatun su, kamar yadda Sahabi mai girma Dakhfah dan Qais Algifari (R.A.) yana cewa: Manzon Allah (S.A.W.) yace: "kuzo muje gidan Aishah (R.A.), sai mukaje, sai yace: "Ya Aishah bamu abinci" sai ta kawo abinci dafaffe muka ci…..sannan yace: "Ya Aishah! Ki bamu abin sha", sai tazo da babban kwano na nono muka sha, sannan yace: "Ya Aishah! Ki shayar damu" sai tazo da kwano karami muka sha".[166]

**Yin Biyayya da Bin Hukunce Hukunce:**

Cikin abinda babu kokonto a cikin sa, cewa hakika yiwa miji biyayya da bin umarnin yana daga cikin abu mafi girma akan mata, rayuwar Aishah mafi alkhairin abin koyi ne, da mafi kyawun abu mai kyau ne akan hakan, saboda batasan sabawa wani umarni kwata kwata cikin umarnin Annabi (S.A.W) duk a iya rayuwar da tayi a karkashin Annabi (S.A.W) wacce ta kai shekara tara, harta

157. Duba Al'adbul mufrad na Bukhari (120). Imam Albani ya raunana hadisin.
158. Duba Bukhari (4141).
159. Duba Ashshama'ilul Muhammadiyyah na Imam Tirmizi (330).
160. Duba Bukhari (1699).
161. Duba Bukhari (2029).
162. Duba Bukhari (1539).
163. Duba Bukhari (229).
164. Duba Muslim (746).
165. Duba Abu Dawud (52).
166. Abu Dawud (5040).

kai matsayin da idan wani abu ya darsu a zuciyar ta, ko ta sani da ishara cewa Annabi (S.A.W) baya son sa, tana tsaida shita nisance shi gaba dayan sa.

Aishah (R.A.) tace: “Hakika ta sai fulo, a jikin sa da akwai hutona, da Manzon Allah (S.A.W) ya gani, sai ya tsaya a bakin kofa, bai shiga ba, sai ta gane fuskar sa ta canza, sai tace: Ya Manzon Allah! Na ga Allah ga Manzon sa, laifin me nayi? Me yasa kika sayi wannan fulon? Sai tace: na siye shine domin ka zauna akan sa, kuma ka sanya kan ka, sai Manzon Allah (S.A.W.) yace: “hakika wadannan ma’abota hotunan za’a azabtar dasu ranar kiyama, za’a ce dasu: ku raya abinda kuka halitta, kuma yace: hakika mala’iku basa shiga cikin gidan da akwai hotuna a cikin sa".[167]

Dukkan Iyayen Muminai Matan Manzon Allah (S.A.W.) suma suna aikata wannan da’ar, suna aikata umarnin Manzon Allah (S.A.W.) kamar yadda Aishah (R.A.) take aikatawa a lokacin da Manzon Allah (S.A.W.) yake da rai, sai da’a ta gaskiya, da mika wuya na tabbas, shine wanda ya kasance bayan rasuwar sa (S.A.W.), ya zama wajibi a aikata duk abinda ya umarta, da dukkan hukunce hukuncen sa (S.A.W.) bayan rasuwar sa, kamar yadda ake aikatawa lokacin rayuwar sa.

**Annabi (S.A.W.) ya Rene ta ne Akan Kyauta da Karamci:**

Ya gabata mun bayyana cewa hakika Annabi (S.A.W.) ya koya mata yawan kyauta, ya rene ta akan bayarwa da karamci, sai ya kasance yana daga cikin falalar wannan tarbiyar mai girma, da koyarwar Annabta mai albarka, hakika ta rike wannan wajibin mai girma da fikarta, har rasuwar ta tazo.

Kamar yadda ya gabata hakika ta nemi izinin Annabi (S.A.W.) akan jihadi, sai Annabi (S.A.W.) yace da ita: “jihadin ku shine

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[167.] Bukhari (5961).

aikin hajji". Tun da tayi wannan koyarwar Annabta babu shekarar da ta wuce face tayi aikin hajji.[168]

Wani lokaci Abdullahi dan Amir ya aika mata da ciyarwa da kayan sawa mai yawan gaske, sai tace dadan aiken nasa: "ya kai dana!Hakika ni bana karbar wani abu daga wajen wani", da ya fita, sai tace: "ku kirawo min shi", sai tace: "ni na tuna wani abu wanda Manzon Allah (S.A.W.) ya gaya min, yace: "ya Aishah! Duk wanda ya baki kyauta, ba tare da kin tambaye shi ba, to ki karba, domin hakan arzikin Allah ne ya bijiro dashi gare ki"[169]

Da Aishah (R.A.) taga Annabi (S.A.W.) yana sallar walaha, sai itama ta nace mata, tana yi kullum, bata taba barin ta ba, ta kasance tana cewa: "da za'a tayar da Baba na daga kabari, ya hana ni, to dabazan hanu ba".[170]

**Rayuwar Aure:**
Dakin Umar Muminai Aishah (R.A.) wajen nutsuwa ne, da wajen zama ga shugaban Manzanni (S.A.W.), alhali Annabi (S.A.W.) bai mallaki wata kadara ba, ko kudi mai yawa, ko wasu abubuwan jin dadi dana more rayuwa, ita ma bata damu da wadannan abubuwa masu gushewa ba.

Kuma sananne ne cewa musulunci addini ne wanda ya hada tsakanin addini da duniya, duk abinda ya wuce a takardun baya, na ambaton wasu abubuwa masu tabbatar da hakan, da siffar kyauta da karamci, duk sun kasance alaka ce da aka samu ga duk wani mutum, da burin mutum.

Zamu koma yanzu domin mu rayu da rayuwar sa (S.A.W.), mu leka siffar ta tabbas wacce ta faru daga cikin hakan, a cikin

168. Bukhari (1916).
169. Ahmad (24524).
170. Ahmad (25122).

abubuwa masu zuwa: Annabi (S.A.W.) ya kasance yana shiga daki bayan sallar isha'I, sannan yayi aswaki, yayi barci kai tsaye, idan rabin dare yayi ya tashi yayi sallar dare, karshen dare yana tashin Aishah (R.A.) domin tayi sallah witiri[171], idan alfijir ya fito yana yin sallah raka'o'I biyu na fitowar alfijir, sannan ya kishingida a bangaren sana dama[172], sannan yayi hira da Aishah[173], har sai mai kiran sallah yazo kiran sa, domin a tayar da sallah.

Wani lokaci Aishah (R.A.) ta kasance tana sallar dare gaba dayan daren, tare da Annabi (S.A.W.), tana bautawa Ubangijin ta.[174]

Kamar yadda ta kasance tana sallah tare da Annabi (S.A.W.) a wasu halaye na bukatu, kamar rashin lafiyar wata ko rana, da wanin su.

Ta kasance tana koyi da Annabi (S.A.W.) a cikin dakin ta, a lokacin da Annabi (S.A.W.) yake jan mutane sallah a masallaci.

Ta kasance tana dagewa wajen yin salloli akan lokacin su, da yawan yin sallar dare, haka nan sallar walaha, tana yawan azumin nafila, wani lokaci suna azumi tare, a lokacin da Annabi (S.A.W.) yake I'itikafi a goman karshe na ramadhan a masallaci, tana yin wannan ibadar tare dashi, tana sanya tanti a masallaci, sai Manzon Allah (S.A.W.) yayi sallar asuba ya shiga ciki.[175]

Hakika ta je hajjin ban kwana tare da Annabi (S.A.W.) a shekara ta 11 ta hijira, da taje Makkah sai jinin al'ada yazo mata, sai tai kukan hakan wajen Annabi (S.A.W.), sai yace: "ki tsefe gashin ki, kiyi kitso, kiyi haramar hajji, ki bar umrah, da ta gama aikin hajjin ta, sai Annabi (S.A.W.) ya aika ta tare da dan uwan ta Abdurrahman

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171. Duba Ahmad (24320.)
172. Duba Bukhari (1160.)
173. Duba Bukhari (1161).
174. Duba Ahmah (25653). Amma bai inganta ba.
175. Duba Bukhari (2033).

zuwa Tan’im, sai tadau harama daga can, tayi umrah, sai Annabi (S.A.W.) yace da ita: “wannan tana matsayin umrar ki".[176]

**Tsayawa Akan Aikin Annabta a Gida:**
Wannan binciken na karshe zaiyi bayani ne akan alakar ma’aurata, abin kuma da ya wuce na kissosi da abubuwanda suka faru wadanda suke nuni akan kololuwar soyayyar Annabi (S.A.W.) da rahamar sa ga Aishah (R.A.), watakila yardar su a zuciyar dan kauye mai karamin tunani, cewa hakika Annabi (S.A.W.) ya kasance yana gafala da sha’anin Annabta a cikin gidan sa, maganar Aishah (R.A.) ya isa ayi raddi akan wannan shashancin.

Aishah (R.A.) tana cewa: “Annabi (S.A.W.) ya kasance yana yin aikin iyalin sa, amma idan lokacin sallah yayi, sai ya mike zuwa sallah.[177]

Kuma da Annabi (S.A.W.) ya dawo daga yakin Tabuka, sai Aishah ta tare shi alhalin ta makala labule a jikin sada akwai hotuna, sai ya umarce tata cire shi, sai ta cire.[178]

A wani dare Annabi (S.A.W.) ya kasance a wajen Aishah (R.A.) sai ya fita, sai ta bishi a baya, har ya isa makabartar Baki’u, sai ya daga hannayen sa sau uku, ya jima yana addu’a, sannan ya ya juya, sai na juya, tace: “sai yayi sauri, sai yayi sassarfa, sai nima nayi sassarfa, sai ya karaso gida, sai nayi gaggawa na shiga kafin ya shiga, sai nayi sauri na kishingida, sai ya shigo, sai yace: “menene haka ya Aishah kike irin wannan sauri?! Sai nace: Bani bace, sai yace: ko ki gaya min, ko Allah masani mai bada labari ya bani labari, sai nace: na bada fansar Baba na da Baba ta gare ka ya Manzon Allah nice! Sai ta bashi labarin yadda akayi".[179]

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176. Duba Bukhari (1556).
177. Bukhari (6039).
178. Duba Bukhari (5955).
179. Muslim (974).

Larabawa sun kasance sun saba da cin damo, sai Annabi (S.A.W.) ya kasance baya son sa, wani lokaci akayi masa kyautar naman sa, bai cika ba, sai Aishah tace: “shin bama bawa miskinai ba? Sai yace: “kada ki basu abinda basa ci".[180]

[180] · Ahmad (25153).

# Fasali Na Uku:
# Mu’amalar ta sa Kishiyoyi da ‘Yan Uwa

**Mu'amalar Ta (R.A.) da Kishiyoyi da 'Yan Uwa**

Babu wani abu a rayuwa ga mace maiyi mata radadi, wanda yafi komai yi mata ciwo a zuciya sama da kishiyar ta, Aishah (R.A.) ta kasance tana da kishiyoyi takwas, sai dai rayuwar su gaba daya ta kasance mai kyau ce, mai zafta, duk da kishin su hakan bai sanya musu keta da gaba ba, wannan kuwa saboda abinda Allah ya fifita su dashi ne na kasancewar Annabi (S.A.W.) ne mijin su, kuma Allah ya daukaka matsayin su, ya girmama sha'anin su.

Ya kasance mafi yawancin wanda Annabi (S.A.W.) ya aura suna da shekaru da yawa banda Aishah, aurensa ga wadannan mata ya kasance da akwai abubuwan da suka faru daban daban, kuma saboda sababi da yawa da abubuwan maslahohi.

Daga cikin hakan, Uwar miskinai Zainab 'yar Khuzaimah (R.A.) ta sami falalar auren Annabi (S.A.W.) a shekara ta uku bayan hijira, ta rayu wata biyu ko uku, amman ragowar guda taran duk Allah ya rayar dasu bayan rasuwar Annabi (S.A.W.), kamar yadda wannan yake nuni:

| Sunayen Iyayen Muminai | Shekarun da aka aure su |
|---|---|
| Shekara ta goma kafin hijira | 1 - Saudatu 'yar Zam'ah |
| Shekara ta uku bayan hijira | 2 - Hafsatu 'yar Umar |
| Shekara ta hudu bayan hijira | 3 - Ummu salamah |
| Shekara ta biyar bayan hijira | 4 - Juwairiyyah |
| Shekara ta biyar bayan hijira | 5- Zainab 'yar Jahsh |
| Shekara ta shida bayan hijira | 6 - Ummu Habibah Ramlah |
| Shekara ta bakwai bayan hijira | 7 - Maimunah 'yar Harith |
| Shekara ta bakwai bayan hijira | 8 - Safiyyatu 'yar Huyayyu |

Saboda muyi bayanin alakar Ummul Mumina Aishah (R.A.) da kowacce daga cikin su, zamu dauke su daya bayan daya:

**1 . Ummul Muminina Khadijah (R.A.):**
Hakika Annabi (S.A.W.) ya kasance an azurta shi da son uwar muminai Khadijah, ya kasance tana da matsayi mai girma a zuciyar sa, ya kasance koda yaushe yana ambaton tada alkhairi a wajen Aishah (R.A.), duk da ta rasu tun kafin ya auri Aishah, ta kasance tana kishi da ita sama da yadda takeyi da wadanda take rayuwa tare da su, saboda ita ta shagaltar da zuciyar Annabi (S.A.W.) bayan mutuwar ta, bai gushe yana son taba, yana son wanda yake ziyarar ta, ko ya gan ta saboda son ta.

Aishah (R.A.) tace: “banyi kishi da wata mata ba, sama da yadda nayi kishi da Khadijah, ta rasu kafin (Annabi (S.A.W.)) ya aure ni, saboda inaji yana yawan ambaton ta, kuma Allah ya umarce shi da yayi mata bushara da gida a aljanna na azurfa, kuma wani lokaci ya kasance yana yanka akuya sai ya kyautar ga kawayen Khadijah abinda zai ishe su".[181]

Duk abinda littattafan hadisai suka rawaito masa na falalar Khadijah (R.A.) da hidimar da tayiwa addini da da’awa, da taimakon da tayiwa Annabi (S.A.W.) ta karfafar sa datayi, duk Aishah (R.A.) ceta rawaito.

**2 . Ummul Muminina Saudah (R.A.):**
Hakika Annabi (S.A.W.) ya auri Aishah da Saudah (R.A.) a kusan lokaci guda, sai dai tarewar sada Aishah ya jinkirta har bayan hijira, ita ta zauna a gidan su shekara uku a Makkah, a wannan lokaci Saudah ce kadai matar sa tare dashi, da Aishah ta tare sai ta kasance tana da kishiya daya itace Saudah, abinda za’ayi tsammani shine wannan lokacin zai kasanci lokacin rigegeniya wajen samun matsayi a wajen Annabi (S.A.W.) tsakanin su, sai hakan bai faru ba kwata kwata, duk abinda ya faru a wannan lokacin yana nuni ne akan hadin kan su, da soyayya tsanin su, da cika alkawari, da Saudah ta tsufa shekaru sukayi mata yawa (R.A.), sai taji tsoron

[181]. Bukhari (3818).

kada Annabi (S.A.W.) ya rabu da ita, matsayin da take dashi ya tafi, kuma tasan son da yake yiwa Aishah (R.A.), sai ta bada kyautar kwanan taga Aishah, sai Annabi (S.A.W.) ya amince.[182]

Aishah (R.A.) ta kasance tana yawan yabon Saudah (R.A.) tana cewa: “Banga wata mata wacce nafi so na kasance wajan tsayawa domin biyan bukatun ta ba, sama da Saudah ‘yar Zam’ah"[183]

**3. Ummul Muminina Hafsah:**

Hakika Annabi (S.A.W.) ya aure ta a shekara ta hudu bayan hijira, sun rayu tare karkashin inuwar masoyin su (S.A.W.), wajen shekara takwas, daya daga cikin su itace rabin zuciyar Baban ta Abubakar (R.A.), dayar kuma sanyin idanuwan Baban ta Umar (R.A.), rayuwar su ta kasance wani abu ne mai nuni akan soyayya da jinkai da kaunar juna, suna da ra’ayi daya ne a al’amuran gida, sun kasance mafi kusanci cikin kishiyoyin su, suna bincike duk lokacin da wani abu na hayaniya ya tashi a gidan Annabi (S.A.W.), daya tana taimakon daya cikin kowanne lamari, sabanin wasun su daga matan Annabi (S.A.W.), amma duk da haka, saboda wannan soyayyar, bazaka samu suna haduwa a wani waje na daban ba, shine wajen neman kusanci da rigegeniya zuwa ga Annabi (S.A.W.), saboda suke da kishi a junan su da rigegeniya sama da ragowar kishiyoyin su.

Wannan rigegeniyar kadaituwa da Annabi (S.A.W.) bata karewa har tafiya, akan haka hadisin Aishah mai zuwa yake nuni: Aishah (R.A.) tace: “Hakika Annabi (S.A.W.) idan zaiyi tafiya yana yin kuri’a tsakanin matan sa, sai Aishah da Hafsah suka samu kuri’a, Annabi (S.A.W.) ya kasance idan yana tafiya da daddare yana zuwa wajen Aishah sai su tafi suna hira.

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182. Duba Bukhari (5212).
183. Muslim (1463).

Sai Hafsah tace da Aishah: Shin ba kya hau rakumi na ba, ni ma nahau naki, kina gani ina gani؟

Sai Aishah tace: Haka za’ayi.

Sai na hau, sai Annabi (S.A.W.) yazo wajen rakumin Aishah (R.A.) Hafsah (R.A.) tana kai, yayi mata sallama, sai yayi tafiya tare da ita har aka sauka a masauki, sai Aishah ta neme shita rasa, da suka sauka a masauki sai ta sanya kafafuwan ta a cikin ciyawa.

Aishah (R.A.) tana cewa: “ Ya Allah! Ka sanya wata kunama ta harbe ne, ko wani maciji ya sare ni, kuma bani da damar nace komai"[184]

**4. Ummul Muminina Ummu Salamah (R.A.):**

Hakika ta kasance cikin wadanda suka kyebu da siffa mai girma ta hankali, da saurin riskar abubuwa, da saurin fahimta, da nisan kallo da kishin matan Annabi (S.A.W.) bayan Aishah, kuma shawarar data bawa Annabi (S.A.W.) a lokacin sulhun Hudaibiyya na yanka hadaya[185] abune wanda tarihi ya rubuta shi, wanda ya dace a rubuta shi da ruwan zinare, kuma zai zauna domin tunatarwa ga mata.

Saboda haka zamuga ta samu matsayi mai girma a wajen Annabi (S.A.W.) duk da yawan shekarunta, alakar tada Aishah bata taba samun tangarda ba, sai a abu daya kawai, shine wanda Aishah (R.A.) ta hakaito mana.

Aishah (R.A.) tace: “Kishiyoyi na sun hadu wajen Ummu Salamah, suka ce: Ya Ummu Salamah! Wallahi mutane suna gabatar da kyautar su ranar kwanan Aishah, hakika muma muna son alkhairi kamar yadda Aishah take so, ki umarci Annabi (S.A.W.) daya umarci mutane da su gabatar da kyautar a duk inda

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184. Bukhari (5211).
185. Ibn Hibban (4872).

ya kasance, ko duk inda kwanan sa yake, sai tace: sai Ummu Salamah ta ambaci haka a wajen Annabi (S.A.W.), sai ya kautar da kan sa daga gare ni, da kwana naya sake zagayowa, sai na ambata masa haka, sai ya dauke kan sa daga gare ni, da ya kasance na uku, sai na ambata masa hakan, sai yace: “Ya Ummu Salamah! Kada ki cutar a cikin sha’anin Aishah, domin hakika wallahi, wahayi bai taba sauka a kaina ba, alhalin ina cikin mayafin daya
daga cikin ku, sai dai ita kadai"[186]

**5. Ummul Muminina Juwairiyyah (R.A.):**

Hakika littattafan tarihi basu ambata mana alakar ta da Aishah ba, sai dai Aishah (R.A.) ta rikice data ga kyanta a farkon ganin ta da ita, mu saurari Aishah zata bayyana mana wannan lamari.

Aishah (R.A.) tace: “…(Juwairiyyah) ta kasance mace ce kyakkyawa, da wahala wani ya gan ta sai yaji yanason ta, a wani lokaci Annabi (S.A.W.) yana waje na sai Juwairiyyah ta shiga wajen sa, tana tamabayar sa rubutun ta, wallahi tunda na ganta sai naji haushin shigowar ta wajen Annabi (S.A.W.), saboda ina ganin zaiga misalin abinda na gani..”[187]. Aishah taji tsoron kada Annabi (S.A.W.) ya aure ta, sai matsayin ta ya ragu saboda yawan kyan da Juwairiyyah take dashi, nan da nan sai wannan tunanin ya tafi, tace a zuciyar ta wannan kuskure ne, sai dai ma idan ya aure ta matsayin Aishah ya sake dagawa.

**6 -Ummul Muminina Zainab ‘yar Jahsh (R.A.):**

Hakika ta kasance ‘yar gwagwgwon Manzon Allah (S.A.W.), ta auri miji mai tsanani, shi yasa ya sake ta, itace mafi kusanci ga Annabi (S.A.W.) ta danganta ka, da ‘yan uwan taka.

Aishah (R.A.) tana cewa: “Itace take kusan kamoni a matsayi a wajen Annabi (S.A.W.), tabbas wasu daga matan Annabi (S.A.W.)

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186. Bukhari (3775).
187. Hakim (6781).

sun aikata wajen Annabi (S.A.W.), tace: Manzon Allah (S.A.W.)! hakika matan ka sun aiko ni, suna neman kayi masu adalci akan ‘yar Abi Quhafah, sannan tayi suka a kaina, ta yawaita hakan, ni kuma ina kula da Manzon Allah (S.A.W.) ina kula da motsin sa, shin zai bani izini na rama? Zainab bata bar wajen ba, har na gane hakika Manzon Allah (S.A.W.) baya kin na kare kaina, tace: dana fara ramawa ban barta ba, har sai da ta kasa magana, tace: sai Manzon Allah (S.A.W.) yace: “Hakika ita ‘yar Abubakar ce"[188]

Annabi (S.A.W.) ya kasance yana shiga I’itikafi a goman karshe na Ramadhan, a sanya masa tanti, sai ya shige shi, haka nan Aishah (R.A.) ana sanya mata tanti a karshen masallaci, sai ta shiga, sai Hafsah tanemi izinin Aishah akan a sanya mata tanti a masallaci, sai ta bata izini, sai aka sanya mata tanti, da Zainab ‘yar Jahsh taga wani tanti na daban, sai ta sanya wani tanti, da gari yawaye sai Annabi (S.A.W.) yaga tanti guda uku, sai yace: “menene wannan kuma? Shin ladan Allah kuke so kuwa? Sai ya fita daga I’itikafin wannan watan, sai yayi I’itikafin goman karshe na Shawwal” a wata riwayar ta Muslim: “sai ya yasa aka cire masa tantin sa, yabar I’itikafi a watan Ramadhan"[189]

Wani dare Zainab tazo Dakin Aishah –a lokacin babu fitila a gidaje-, sai Annabi (S.A.W.) ya shiga, ya mika hannun sa ga Aishah, sai AIshah tace: “wannan Zainab ce fa”, sai Annabi (S.A.W.) ya janye hannun sa, sai suka fara maida magana, har suka daga murya, aka tada sallah, sai Abubakar ya wuce yaji hayaniya, sai yace: ka fito zuwa sallah ya Manzon Allah, ka watsa kasa a bakunan su, sai Aishah tace: yanzu Annabi (S.A.W.) zai gama sallar sa, Abubakar yazo ya aikata yayi min fada, da Annabi (S.A.W.) ya idar da sallar sa, sai Abubakar yazo min, yayi min fada mai zafi, yace: “shin kya dinga yin haka?[190]

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188. Muslim (2441).
189. Bukhari (2041), Muslim (1173).
190. Muslim (1462).

Kada wani yayi zaton cewa wadannan abubuwan suna sasu gaba da kiyayya, a'a, bahaka bane, domin alaka tsakanin su alaka ce mai kyau, kamar yadda wadanda rayuwa waje daya tare take hada su, sai daisu basu manta ba cewa su matan Annabi (S.A.W.) suna ladabtuwa da umarnin sa, saboda kishi basa munana masa, ko kin yi masa hidima.

Cikin abinda babu shakka a cikin sa, hakika matsayi na abokantaka tana sanya mutum ya samu matsayi mai girma, da daraja mai kyawu, amma hakan baya canza dabi'ar mutum, to haka yake dangane da mace, hakika ita bata so wata ta hadu da ita wajen soyayyar ta ga mijin ta, bazata karbi kowanne rabo ba, sai duk da haka, halin matan Annabi (S.A.W.) ya sabawa halin mata gaba daya, domin su suna zagayawa ne karkashin fitila daya, itace fitilar son Annabi (S.A.W.), kuma zuciyar su tana haskaka ce daga fitila daya.

Wannan Zainab 'yar Jahsh ce (R.A.), lokacin da Annabi (S.A.W.) ya tare da ita, Aishah (R.A.) tayi masa murna, kuma tayi mata addu'ar albarka[191]

Da munafikai suka jefi Aishah da zina, Hamnah 'yar Jahsh ta taimaka musu wajan yada labarin, amma ita Zainab 'yar Jahsh bata shiga cikin wannan sha'ani ba, ta tsaya akan matsayar ta tabbatacciya, da Manzon Allah (S.A.W.) ya tambaye ta akan lamarin Aishah yace: "Ya Zainab! Me kika sani, ko kika gani ؟

Sai tanemi tsari ga Allah, sannan tace: "zan kiyaye ji na da gani na, wallahi babu abinda na sani, face alkhairi", zata iya fadin abinda kishiya mai hassada zata fada akan kishiyar ta, sai dai girman kasancewa da Annabi (S.A.W.) ya sanya ta daukaka sama da tayi

191. Bukhari (4793).

karya, saboda haka Aishah take yabon ta da Kalmar tada cewa: “sai Allah ya kiyaye ta, saboda kamun kan ta".[192]

Cikin abinda babu shakka a cikin sa cewa ambaton kyawawan ayyukan mamaci yana sanya rayuwar zaman lafiya, Aishah babbar misali ce wajen ambaton kyawawan ayyukan kishiyoyin ta.

Aishah (R.A.) tana cewa: Manzon Allah (S.A.W.) yana cewa da matan sa: “Wacce zatayi gaggawar haduwa dani itace wacce tafi kowa tsayin hannu”, tace: Mun kasance idan mun hadu a gidan daya daga cikin mu bayan mutuwar Annabi (S.A.W.) muna gwada tsayin hannayen mu a jikin bango, bamu gushe muna aikata haka ba, har sai Zainab ‘yar Jahsh matar Annabi (S.A.W.) ta rasu, ta kasance mace ce gajeriya, bata kasance mafi tsayi daga cikin mu ba, sai a lokacin muka san abinda Annabi (S.A.W.) yake nufi da tsayin hannu shine yawan sadaka, ta kasance mace ce mai aikin hannu, duk lokacin da tayi jima ko tayi dinki sai tayi sadaka saboda Allah".[193]

Bayani ya gabata akan abinda ya faru wata rana tsakanin Aishah (R.A.) da Zainab (R.A.), har al’amarin yakai kololuwa wajen kuntatawa da jayayya da maida martani, wannan Aishah ce take bamu labarin Zainab ‘yar Jahsh abisa yanayin da yake nuni wajen kololuwa wajen soyayya da kauna, babu abinda zai bata shina daga keta ko kiyayya ko gaba.

Aishah (R.A.) tana cewa: “… sai matan Annabi (S.A.W.) suka tura Zainab ‘yar Jahsh wajen Annabi (S.A.W.), itace wacce take kusa dani wajen matsayi a wajen Annabi (S.A.W.), ban taba ganin wata mace mafi alkhairi a addini ba, kuma mai tsoron Allah, mai gaskiyar zance, mai yawan sada zumunci, mai yawan sadaka, mai

192. Bukhari (2661).
193. Muslm (2452).

tsananin son yin aikin hannu don tayi sadaka da kudin ta nemi kusancin Ubangijin ta, sama da Zainab".[194]

**7-Ummul muminina Ummu Habibah (R.A.):**

Hakika littattafan tarihi basu rubuta mana wani abu akan alakar tada Aishah ba, akan suna daidaituwa, ko suna sabawa, sai dai littafan sunayen wadanda suka rawaito sunyi nuni akan cewa lokacin da Ummu Habibah (R.A.) zata rasu ta kirawo Aishah (R.A.) tace da ita: “hakika ya kasance kuma yana kasancewa wasu abubuwa suna faruwa tsakanin mu, mu kishiyoyi, Allah ya gafarta min dani dake abinda da ya faru akan haka, sai Aishah (R.A.) tace: Allah ya gafarta wannan gaba dayan sa, yayi afuwa, ya kuma yafe miki wani abu daga hakan, sai Ummu Habibah tace: kin faranta min rai, Allah ya faranta miki rai"[195]

**8 -Ummul Muminina Maimunah (R.A.):**

Hakika littattafan tarihi bai ambata mana komai akan alakar suba, sai dai lokacin data rasu Aishah (R.A.) tace akan ta: “Hakika ita tafi mu tsoron Allah, kuma ta fimu sadar da zumunci"[196]

**9 -Ummul Muminina Safiyyah ‘yar Huyay (R.A.):**

Hakika ta sami falalar auren Annabi (S.A.W.), ta samu daukaka da zama a karkashin sa shekaru uku kawai, ita tasha bambam da ragowar iyayen muminai, saboda ita ta kasance daga Khaibara take, kuma daga dangin yahudawa, Manzon Allah (S.A.W.) ya aure ta a Khaibara, da suka kusa karasowa Madinah sai Manzon Allah (S.A.W.) yayi tuntube, sai taguwar sa ta fadi, sai Annabi (S.A.W.) ya mike yayi maza ya saturce ta, sai matan da suka kasance tare dashi suka ce: Allah ya nisantar da bayahudiya".[197]

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194. Muslim (2442).
195. Hakim (6773).
196. Hakim (6799).
197. Muslim (1365).

Hakika Uwar Muminai Safiyyah (R.A.) ta iya girki sosai, sai Aishah (R.A.) tayi kokarin tayi kokari wajen rigegeniyar girki mai dadi da ita, bata boye mata kishin ta akan hakan ba.

Aishah tace: “Ban taba ganin wacce ta iya abinci kamar Safiyyah ba, tayiwa Annabi (S.A.W.) kyautar kwanon abinci, ban mallaki zuciya ta ba, kawai sai na fasa kwanon, sai na tambayi Annabi (S.A.W.) kaffarar zunubi na, sai yace: “ kwano ki biya da kwano, abinci kibiya da abinci".[198]

A wata riwayar sai daya daga cikin iyayen muminai matan Annabi (S.A.W.) ta aika mai hidima da kwanon abinci, sai ta daki abincin da hannun ta, sai kwanon ya fashe, sai ya tattara kwanon ya zuba abincin a ciki, yace da Sahabban sa: kuci, ya rike kwanon har suka gama, sai ya bada kwano mai kyau, ya rike wanda aka fasa".[199]

Safiyyah (R.A.) ta kasance gajeriya ce, wata rana Aishah tace da Manzon Allah (S.A.W.): ya ishe ka daga Safiyyah kaza da kaza – tana nufin gajeriya ce-, sai yace: “hakika kin fadi wata kalma da an cukuda tada ruwan kogi, to da ta bakan tashi, sai Aishah tace: sai na hakaito masa wani mutum, sai yace: Bana son a hakaito min wani mutum, ko da ina kaza da kaza".[200]

Da dalilai akan cewa wannan abu ya faru wani dan lokaci sannan ya gushe shine Safiyyah ta kasance ‘yar kungiyar Aishah ce cikin kowanne abu, kuma tana bayan Aishah a koda yaushe.
Cikin abinda ya gabata ya bayyana mana ma’amalar Aishah da kishiyoyin ta, da yadda take girmama su, da kallon su da daukaka da karramawa, da yadda suke ma’ala da kololuwar tausayi da adalci da sanin ya kamata, kamar mumuka san yadda take karbar su da murna dasakin zuciya, da ambaton suda alkhairi, tana yabon su, da ambaton kyawawan dabi’un su, tana gaggawar tuba da

198. Sunan Annasa’I (3957).
199. Bukhari (2481).
200. Abu Dawud (4875).

neman gafara idan tayi wani kuskure, bai kasance cikin al'adar ta itace take fara sa'insa da kishiyoyin taba, Allah ya kara yarda dasu baki daya.

**Fadakarwa Akan Wasu Riwayoyi Masu Rauni:**

Dukkannin mu mun san hakika yi dan Allah da soyayya da cika alkawari tsakanin kishiyoyi abu ne mai wahalar gaske, kadan ne ake samun sa a wannan zamanin namu, sai dai halin iyayen muminai ya sabawa duk halayen matan duniya, hakika sun kasance a matsayi madaukaki cikin abinda suka kebantu dasu, wanda ake bukatar sa a matan yau a duniya, hakika sun tabbatar da mafarkin da matan duniya suke yin sa, basu tafarda burukan su ba, godiya ta tabbata ga Allah, sai daisu basu manta cewa su matan Annabi bane, suna ladaftuwa da ladabin sa, suna yarda idan ya yarda, suna fushi idan yayi fushi.

Dukda da dama hadisan da muka kawo su sun kasance a cikin ingattattun littattafai, saidai ana samun wasu 'yan abubuwa wadanda suke da raunin gaske, ko canza labarin gaskiya, daga misalan haka:

**1 -Hadisin fasa kwano:**

wannan kissar a kusan duk littattafan hadisai, sai dai Bukhari da Muslim basuyi bayani akan cewa Aishah (R.A.) ta fasa kwanon ba, amma a littatttafan Musnad da Sunan sun bayyana cewa Aishah ce ta fasa kwanon, abin mamaki kuma shine suna rawaito hakan daga Aishah ita kanta, farkon wacce ta rawaito wannan sanadi itace Jisratu 'yar Dujajah, koda Al'ahili ya aminta tada Ibn Hibban, sai dai Bukhari yana cewa: "da akwai ababan mamaki a wajen Jisrah[201]" Ibn Hazm ya bayyana cewa hadisin ta ba'a karbar sa.
Riwaya ta biyu: Riwayar aflat Al'amiri, shi koda wasu mallaman hadisan sun aminta shi, sai dai mafi yawan su sun hadu akan raunana shi.

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[201]. Attarikh Alkabir na Imam Bukhari (2/67).

Imam Ahmad yace: “Banga yanada wani abu ba”,[202] Alkhaddabi ya rawaito cewa Ahmad yace: “Lallai Aflat ba’a san shi ba".[203]

**2 -yazo a sunan Tirmizi, daga Safiyyah ‘yar Huyay (R.A.) tace:** Manzon Allah (S.A.W.) yazo waje na, labara ya sameni cewa Hafsah da Aishah suna magana akaina, sai na ambata masa haka, sai yace: “Kice dasu, tayaya zaku kasance kun fini alkhairi? Muhammad ya aure ni, Baba na Annabi Musa, dan uwan Baba na Annabi Harun”, labarin da ya same ta shine sunce: mune mafi girma wajen Manzon Allah sama da ita, suka ce kuma: “mu matan Manzon Allah ne, kuma ‘ya’yan dan uwan Baban sa".[204]

Imam Tirmizi yace: wannan hadisin abin mamaki ne, bamu sanshi ba sai a hadisin Safiyyah, face hadisin Hashim Alkufi, kuma isnadin sa ba shi da karfi.”

Wannan hadisi littattafan tarihi amma basa kawo maganar Imam Tirmizi akan hadisin, Imam Ahmad yace: “Ban san shi ba".[205]

**3 -Hadisin Aishah (R.A.):**
Wai sunyi zage zage da Ummu Salamah (R.A.) a gaban Annabi (S.A.W.)! Kwata kwata hadisin bai inganta ba, Ibn Sa’ad yace dangane da wanda ya rawaito hadisin Aliyyu dan Zaid: “an haife shi makaho, yana da yawan hadisi, yana da rauni, ba’a kafa hujja da shi."

**Alaka mai Karfi Tsakanin Aishah da Fadimah Azzahra’u (R.A.):**
Manzon Allah (S.A.W.) ya kasance yana da ‘ya’ya hudu mata, dukkanin su ‘ya’yan Khadijah ne (R.A.), sune:

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202. Aljarhu watta’adil na Ibn Abi Hatim (2/346).
203. Tahzib Attahzib (1/320).
204. Tirmizi (3892).
205. Tahzib Attahzib (11/17).

1 - Zainab.
2 - Rukaiyah.
3 - Ummu Kulthum.
4 - Fadimatu Azzahra’u.

Allah ya yarda dasu baki daya, dukkanin su sunyi aure, sun tare a gidajen mazajen su tun kafin Annabi (S.A.W.) ya auri Aishah (R.A.), sai Fadimatu Azzahra’u (R.A.), amma Rukayyah (R.A.) ta bar duniya bayan tarewar Aishah (R.A.) da shekara guda, amman Zainab da Ummu Kulthum (R.A.) sun rayu shekara bakwai ko takwas tare da matar Baban su Aishah (R.A.), sannan suka rasu a jere a shekara ta takwas da ta tara bayan hijira, babu wani abu mummuna da ya hada su duk a zaman da sukayi tare, wannan Zainab ce (R.A.) babbar ‘yar Annabi (S.A.W.), data rasu yace: “Itace mafificiyar ‘ya’ya na mata, wacce aka jarrabe ni da mutuwar ta”[206] tana da ‘ya ana kiran ta Umamatu, Annabi (S.A.W.) yana son ta, saboda son sad a ita, ya kasance idan yana sallah yana daukan ta, idan zaiyi sujjada sai ya ajiye ta, idan zai tashi sai dauke ta[207], wani lokaci anyi kyautar sarka ta azurfa ga Annabi (S.A.W.), sai yace: “zan bawa wacce naïfi so cikin iyali na”, sai matan suka ce: shikenan ‘yar Abi Quhafah ta samu, sai Annabi (S.A.W.) ya kira Umamatu ‘yar Zainab, sai ya sanya mata a wuyan ta".[208]

Amman Fadimah (R.A.) ta kasance budurwa lokacin da Aishah (R.A.) ta tare, sai dai ta kasance tafi ta girma da kamar shekara biyar ko shida sun zauna tareda Aishah shekara ko kasa da shekara, saboda ita tayi aure ne a tsakiyar shekara ta biyu bayan hijira, kuma Aishah itace ta shirya ta ranar amarcin ta, ta shirya mata kayan gida, ta kyara al’amuran aure .

Littattafan tarihi basu rawaito wani sabani da aka samu tsakanin Aishah da Fadimah ba kwata kwata, wadda har wata daga cikin su

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206. Hakim (2812).
207. Duba Bukhari (917).
208. Ahmad (24748).

zata riki wata a zuciyar ta, sai dai ma duk mallaman tarihi sun hadu akan kyakkyawar alaka da sada zumunci tsakanin Aishah da Fadimah abisa mafi cika kamar yadda mutumtaka take, sun kasance ‘yan uwa masoya kamar zuciyar su daya, wannan Fadimah ce (R.A.) ce tazo wajen Annabi (S.A.W.) bata same shi ba, domin tayi masa kukan aiki yayi mata yawa, har hannayen ta sunyi kan ta, hakika kuma labari ya same ta cewa bayi sunzo masa, to bata same shi ba, sai ta gayawa Aishah (sako).[209]

Yana daga cikin neman matsayi da matan Annabi (S.A.W.) suka nema, sun kira Fadimah taje wajen Annabi (S.A.W.) ta nemi yayi musu adalci su da Aishah, sai Fadimah tayi masa magana, sai yace da ita: “shin bakya son abinda nake so ne?” sai tace: ina so mana, sai na koma wajen su na basu labarin abinda yace min, sai suka ce: ki koma wajen sa, sai taki".[210]

Wannan Aishah (R.A.) tana yabon Fadimah (R.A.) tana cewa: “Banga mafi falala sama da Fadimah ba sai dai Baban ta".[211]

Aishah (R.A.) tana cewa: “Banga wani mafi kama da Manzon Allah (S.A.W.) wajen shiru ko shiryarwa sama da Fadimah (R.A.) ‘yar Manzon Allah (S.A.W.) cikin mikewar ta, da zaman sa, tace: “ta kasance idan ta shiga wajen Annabi (S.A.W.) tana tarar da ya sumbace ta, ya zaunar da ita a wajen zaman sa, ya kasance idan ya shiga wajen ta, tana tarar sa, ta sumbace shi, ta zaunar dashi a wajen zaman ta.[212]

Kamar yadda Aishah (R.A.) itace ta rawaito hadisan falalar Ahlulbaiti wanda yake nuni akan mafi girman falalar Fadimah (R.A.), hadisi mai zuwa zai nuna mana kyakkyawar alakar tada Aishah (R.A.), da yadda ta yabe ta.

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209. Bukhari (5361).
210. Bukhari (2581).
211. Dabarani (2721).
212. Tirmizi (3872).

Aishah (R.A.) tace: “Matan Annabi (S.A.W.) sun kasance a waje daya babu wacce ta tashi, sai Fadimah tazo tana tafiya, babu bambamci tsakanin tafiyar da tafiyar Manzon Allah (S.A.W.), da ya ganta sai yayi murna da zuwan ta, yace: “sannu da zuwa ‘ya ta” sannan ya zaunar da ita a daman sa, ko a hagun sa, sannan ya kebence da ita, sai tayi kuka kuka mai tsanani, da yaga tashin hankalin da tayi, sai ya sake kebencewa da ita, sai tayi dariya, sai nace da ita: “Manzon Allah (S.A.W.) ya kebence ki, ya bar duk matan sa, sannan naga kina kuka, da Annabi (S.A.W.) ya mike sai na tambaye ta, me Manzon Allah (S.A.W.) yace miki? Sai tace: Ban kasance mai bayyana sirrin Manzon Allah (S.A.W.)ba, da Manzon Allah (S.A.W.) ya rasu, sai nace: ina hada ki da Allah, kuma saboda hakkin da nake dashi akan ki, ki gaya min me Manzon Allah (S.A.W.) yace miki? Sai tace: amman yanzu zan gaya miki, amma da ya kebence da ni na farko, ya bani labarin cewa Jibrin ya kasance yana bijiro min da Kur’ani sau daya ko sau biyu a kowacce shekara, a wannan shekarar ya bijiro min dashi sau biyu, ni ina ganin ajali na ne ya kusa, kiji tsoron Allah kiyi hakuri, domin hakika ni ne mafi alkhairin magabaci a gare ki, sai tace: shi yasa nayi kukan da kika ga nayi, da yaga damuwa ta, sai ya sake kebencewa dani yace: ya Fadimah shin bakya yarda ki kasance shugabar matan muminai ba? Ko shugabar matan wannan al’umma ba, sai nayi dariya wacce kika ga nayi".[213]

Wannan hadisin babban dalili ne akan kyakkyawar alakar ta da Fadimah, kamar yadda hakan ya nuna Aishah taji shi ne a karshen rayuwar Fadimah (R.A.).

[213]. Bukhari (3624).

# Fasali Na Hudu:
# Ayoyin da Suka Sauka ta Sababin ta (R.A).

# Fasali na Hudu:

# Ayoyin da Suka Sauka ta Sababin ta (R.A)

**Ta Farko: Raddi Akan yi Mata Kage da Zina:**
Hakika musibu da bala'ai wadanda suka sami musulmai bayan dawowar su Madinah domin hijira, sun kasance sun sha bambam da wadanda suka same su a Makkah, hakika a Madinah da akwai wasu mutane munafikai wadanda suka bayyana musuluncin su, suka boye kafircin su, domin cutar da musulumci, da da'awar Annabi (S.A.W.), wadanda aikin su shine haduwa a cutar da musulunci ta hanyar makirci da yada jita jita da hada gaba tsakanin musulmi.

Babu makawa mutumci shine hannun jarin mutum, da babban abinda ya mallaka, kuma hakika cin mutumcin mutane, da sukar su, da taba kimar su, babu aikata hakan sai makiyi abin zargi wulakantacce, kamar yadda Madinah ta kasance wajen zama ne da tabbatuwa na muminai masu gaskiya, wadanda suka bada kansu dan taimakon Allah, suna masu yin komai dan Allah da cika alkawari, ma'abotan himma madaukakiya, masu sai da rai mai daraja, a can bangaren kuwa da akwai wata kungiyar makiya addini wadanda suke boye munafinci a zukatan su, ya kasance mafi yawan himmar su itace: yaudara da cin amanar musulmai, da haduwa akan cutar dasu, ta dukkan hanyoyin da zasu iya, makamin su mafi girma ya kasance shine: watsa jita-jita ta karya, da labaran da aka kirkiro wadda take zubar da mutuncin musulmi, wacce take taba darajar su, kamar yadda take sabbaba yaki kabilan ci, wanda yakin kabilancin yake sanya yanayi mara kyau.

Da badan datarwar Allah a koda yaushe tana tare da musulmi ba, da kulawar sa ga Annabin sa (S.A.W.), da kokarin munafikai ya samu cin nasara, da su watsa fitintinu a tsakanin musulmai, ba wai

rarraba kan Sahabbai kadai ba kawai, a'a, da sun samu sabuba na sanya yaki da zubar da jini tsakanin musulmi.

Yana daga cikin abubuwa mafi muni, da mafi rashin kyan misalai da wannan kokari wadanda munafikai makiya suka aika ta, saboda kiyayyar su ga musulmai, shine jifan Aishah (R.A.) da zina.

To ya kasance Abubakar Assiddik (R.A.) da Umar Alfaruk (R.A.) sune manyan makiyan munafikai, saboda taimakon da suke yiwa Annabi (S.A.W.) da jikin su da dukiyar su, sai wadannan munafikai suka mike domin sukar girman Annabta, dan haka suka tuhumi iyayen muminai da zina.

Yakin Muraisi'u ya kasance a watan Sha'aban shekara ta biyar bayan hijira, sai Annabi (S.A.W.) ya sauka a rijiyar 'yan kabilar Banu Musdalik, ana ce mata Muraisi'u, kusa da Najad, sai suka yaki mushrikai, tare dasu da akwai munafikai da suka fita dasu, basu taba fita a wani yaki da Annabi (S.A.W.) kafin wannan yakin ba, saboda sun zaci babu wani abu da zai faru, yakin zubar da jini ba zai faru ba.

Ibnu Sa'ad yana cewa: "Mutane da yawa daga munafikai sun fita tare dashi, basu fita wani yaki kafin sa ba kwata-kwata".[214]

Kafin fita yakin Annabi (S.A.W.) yayi kuri'a tsakanin matan sa, kamar yadda ya sabayi, Aishah (R.A.) tace: "Sai yayi kuri'a a tsakanin mu a wani yaki da yayi, sai kibiya ta fito, sai na fita tare da Manzon Allah (S.A.W.)".

Aishah (R.A.) ta ari sarka a wajen 'yar uwar ta Hafsah (R.A.), sarkar ta kasance tasa ta a wuyan ta, wani lokaci sarka tana tsinkewa domin tayi laushi, sai ta tsinke ta fadi bata sani ba, a lokacin tana da shekara goma sha hudu a rayuwar ta, sai ta tafi

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214. Addabakat na Ibn Sa'ad (2/63).

neman ta, kamar al’adar mata yara idan abun kwalliyar sa ya fadi suna bata lokaci wajen neman sa, sai tabar abu mafi tsada wajen neman sa.

Aishah (R.A.) tace: “Sai wadanda suke dauke dani suka zo domin su tafi dani, sai suka dauki akwaku na, suka daura a kan rakumi na, alhalin suna zaton lallai ina ciki, a lokacin mata basu da nauyi duk sirara ne, saboda suna cin abinci dan kadan ne, shi yasa wadanda suke dauke dani basu gane cewa bana ciki ba, sai suka tashi rakumin suka tafi.”

Wannan abinda ya faru shi yasa da za’a koma Madinah sai munafikai suka fara hura wuta da sanya rashin zaman lafiya tsakanin muhajirai da ansar, har suka kusa yakar junan su da makamai, munafikai sun kasance suna tunzura mutanen Madinah da cewa: kada su sake ciyarwa ga mutanen Makkah da ragowar musulmai ma, kuma subar taimakon su, Abdullahi dan Ubaiyu shugaban munafikai yace: “Suna cewa: idan muka koma Madinah to lallai madaukaka zasu fitar da makaskanta.”

Da Annabi (S.A.W.) yaji wannan tashin hankalin da abinda yake faruwa tsakanin mutanen Makkah da mutanen Madinah, sai ya fito yace: “Me yasa nake jin kiraye-kirayen jahliyyah ne? Sannan yace: me ya faru a tsakanin ku ne? sai aka bashi labarin abinda ya faru tsakanin Muhajirai da Ansar, sai Annabi (S.A.W.) yace: “kubar wannan gaba domin hakika ita mai doyi ce, sannan Annabi (S.A.W.) yayi umarni da aci gaba da tafiya, ya fita da mutane, sai Abdullahi dan Abdullahi dan Ubaiyi ya tsaida Baban sa a hanya, ya sauka daga rakumin sa, yace: bazan rabu da kai yau ba, har sai ka tabbatar da cewa kai makaskanci ne, Muhammad kuma madaukaki ne".[215]

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[215] Addabkat ta Ibn Sa’ad (2/65).

Aishah tana cewa: “Har Annabi (S.A.W.) ya gama yakin sa, ya dawo muka kusa isowa Madinah, da daddare sai yayi umarni a cigaba da tafiya, sai na mike lokacin da yayi umarni da a tafi, sai na tafi har na wuce tawagar, dana biya bukata ta, sai na taho wajen abin hawa na, na shafa wuya na, sai naji sarka ta ta tsinke, ta fadi, sai na kowa ina neman sarka ta.”

Kuma ta kasance akan yakini cewa zata ga sarkar ta kafin tawagar ta tafi, saboda haka ne ma bata gayawa kowa ba, kuma bata nemi kowa ya jira ta ba.

Tace: “sai na sami sarka ta, bayan tawaga ta tafi, sai na dawo wajen da muka sauka ban sami kowa ba, sai na nufi wajen dana sauka, saboda nayi tsammanin zasu neme ni, su dan jira ni, a lokacin da nake zaune a masauki na, sai barci yayi galaba akaina, sai nayi barci, Sufwan dan Almu’addil (R.A.) ya kasance a bayan runduna, sai ya wayi gari a wajen masauki na, sai yaga inuwar mutum, sai ya gane ni yana gani na, ya kasance ya ganni kafin a saukar da ayar hijabi, fadin sa inna lillahi wa inna ilaihir raji’un ya tasheni daga barci, sai na rufe fuska ta da hijabi na, na rantse da Allah banji yayi magana da ko kalma daya ba, banda fadin inna lillahi, sai ya sauka ya durkusar da rakumin sa, sai ya rike hannun abar hawan, sai na mike naje na hau, sai ya tafi yana jan abin hawan har mukazo wajen runduna suka sauka, a lokacin rana ta daga".[216]

Wannan shine abinda ya faru abisa gaskiyar labari, kuma hakan na faruwa ga mutane da dama a lokacin tafiya, akan samun irin wadannan matsaloli har ma a wannan lokacin namu wanda aka samu ci gaban na’urorin zamani, na tafiye tafiye, da abubuwan hawa masu sauri.

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[216.] Bukhari (4141).

Sannan munafikai masu zuciya mummuna suka fara yadawa wai tayi zina! Alhalin ita tsarkakkiya ce, gafalalliya, mai kamun kai, mai tsoron Allah, amma irin wannan abun ba sabo bane, hakika kafin Aishah (R.A.) wasu munana sun jefi Maryam tsarkakakkiya (A.S.) da zina.

Abdullahi dan Ubaiyu babban munafikin nan sai ya sami dama domin yada ta'addancin sa, ya fara watsa labarin cewa wai Aishah (R.A.) tayi zina, yana ta watsa wannan labari a cikin abokan sa munafikai, da musulmai masu gaskiya da manyan Sahabbai (R.A.) suka ji wannan labarin sai suka ce: "wannan maganar kirkirar ta akayi mai muni."

Wannan Abu Ayyuba Al'ansari ne (R.A.), matar sa tace dashi: "shin bakaji abinda mutane suke fada akan Aishah (R.A.) ba? Sai yace: "naji, amma karya ne, kema Ummu Ayyub kina yayata labarin ne? sai tace: a'a, bana aikata hakan, sai yace: Aishah tafiki alkhairi"[217]

Lallai babu wani abinda yake mafi ciwo a zuciyar mace sama da a soke tada wani abinda zai zubar mata da mutuncin ta, wanda zai tafi da girman ta, kuma ta rasa wanda yake son ta, ta rasa kuma matsayin da ta same shi, mafi tsananin haka shine jifan wacce batayi komai ba kamammiya madaukakiya da munanan abubuwa, wanda girman kagen da akayi mata, bai kai girman masoyin tada zata rasa ba.

Aishah (R.A.) bata san wannan jita-jita da akeyi mai ciwo akan ta ba, bata ji wani abu na sharri ba, har saida ta fita biyan bukatar tada Ummu Misda'I.

Aishah (R.A.) tana cewa: "Annabi (S.A.W.) ya kasance idan zai yi tafiya, yanayin kuri'a a tsakanin matan sa, duk wacce kibiyar ta ta

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[217]. Assirah ta Ibn Hisham (4/26).

fito, sai yayi tafiyar da ita, sai yayi kuri'a tsakanin mu a wani yaki da yayi, sai kibiya ta ta fito, sai na fita tare dashi bayan an saukar da ayar da tayi umarnin saka hijabi, ni ana dauke dani a akwaku a kuma saukar dani, sai mukayi tafiyar dare, har Annabi (S.A.W.) ya gama yakin sa, ya dawo muka kusa isowa Madinah, da daddare sai yayi umarni a cigaba da tafiya, sai na mike lokacin da yayi umarni da a tafi, na tafi na biya bukat ta, dana biya bukata ta, sai na taho wajen abin hawa na, na shafa wuya na, sai naji sarka ta ta tsinke, ta fadi, sai na kowa ina neman sarka ta, sai wadanda suke dauke dani suka zo domin su tafi dani, sai suka dauki akwaku na, suka daura a kan rakumi na, alhalin suna zaton lallai ina ciki, a lokacin mata basu da nauyi duk sirara ne, saboda suna cin abinci dan kadan ne, shi yasa wadanda suke dauke dani basu gane cewa bana ciki ba, sai suka tashi rakumin suka tafi, sai na sami sarka ta, bayan tawaga ta tafi, sai na dawo wajen da muka sauka ban sami kowa ba, sai na nufi wajen dana sauka, saboda nayi tsammanin zasu neme ni, su dan jira ni, a lokacin da nake zaune a masauki na, sai barci yayi galaba akaina, sai nayi barci, Sufwan dan Almu'addil (R.A.) ya kasance a bayan runduna, sai ya wayi gari a wajen masauki na, sai yaga inuwar mutum, yana gani na ya gane ni, ya kasance ya ganni kafin a saukar da ayar hijabi, fadin sa inna lillahi wa inna ilaihir raji'un ne ya tasheni daga barci, sai na rufe fuska ta da hijabi na, na rantse da Allah banji yayi magana da ko kalma daya ba, banda fadin inna lillahi, sai ya sauka ya durkusar da rakumin sa, sai ya rike hannun abar hawan sa, sai na mike naje na hau, sai ya tafi yana jan abin hawan har muka zo wajen da runduna ta sauka, a lokacin rana ta daga, sama, kuma wanda ya halaka ya halaka, shugaban yada wannan jita-jita shine Abdullahi dan Ubaiyi dan Salul, sai muka iso Madinah sai nayi rashin lafiyar wata daya, mutane suna ta kutsawa akan jifa na da zina, kuma ina shakka a rashin lafiyar da nayi, saboda bana ganin tausayi daga Annabi (S.A.W.) wanda nake gani daga gare shi idan bani da lafiya, hakika kawai yana shiga waje na yana sallama, yana cewa: yaya jiki? Ni kuma bana damuwa da wani abu akan hakan, har sai da na fita biyan bukata ta da Ummu Misda'I, bama fita sai daga dare zuwa

dare, wannan kuwa kafin mu gina bandakuna a kusa da dakunan mu ne, al'amarun mu kamar al'amarin larabawan farko ne, wajen biyan bukatar su, sai muke tafiya da Ummu Misda'I 'yar abi raham, sai tayi tuntube, sai tace: Misda'i ya halaka, sai nace da ita, tur da abinda kika fada, shin kya dinga aibata mutumin da ya halarci yakin Badr? Sai tace: ya mai girma! shin bakiji mai suka fada bane? Sai ta bani labarin maganganun wadanda suka jefe ni da zina, sai na kara rashin lafiya akan rashin lafiya, dana dawo gida, sai Annabi (S.A.W.) ya shigo, yace: yaya jiki? Sai nace dashi: kayi min izini naje wajen iyaye na, sai tace: a lokacin so nake na tabbatar da labarin daga wajen iyaye na, sai Manzon Allah (S.A.W.) ya bani izini, sai naje wajen iyaye na, sai nace da mahaifiya ta: me mutane suke maganganu akaine? Sai tace: kibi a hankali ya 'ya ta, na rantse da Allah da wahala mace ta kasance mijin ta yana son ta, kuma tana da kishiyoyi face sun yawaita yi mata abubuwa marasa dadi, sai nace: subhanal lah, tabbas mutane suna magana akan hakan, sai tace: sai na kwana a wannan dare babu wani hawaye da ya zubo min, kuma ido na baiyi kwalli da barci ba, sannan na wayi gari, Manzon Allah (S.A.W.) ya kirawo Aliyyu dan Abi Dalib (R.A.), da Usamah dan Zaid (R.A.) yana neman shawarar su a lokacin da wahayi yayi jinkirin sauka, akan ko ya rabu da iyalin sa (Aishah), sai Usamah yayi masa nuni da abinda ya sani na soyayyar su a cikin zuciyar sa, yace: zan halaka ya Manzon Allah! babu abinda na sani sai alkhairi, amma Aliyyu dan Abi Dalib cewa yayi: ya Manzon Allah! Allah bai kuntata maka ba, mata kamar ta suna da yawa, ka tambayi baiwar nan zata gaya maka maganar gaskiya, sai Manzon Allah (S.A.W.) ya kira Barirah (R.A.) yace da ita: ya Barirah! shin ko kinga wani abu da ya baki shakka akan Aishah? Sai tace: ban gani ba, kuma na ranshe da wanda ya aiko ka da gaskiya, ban taba ganin wani abu ba akan ta wanda ya bani shakka, sai dai nasan yarinya ce karama, tana barci akan nikan ta, sannan tazo taci abinda ta nika din, sai Manzon Allah (S.A.W.) yayi uzuri ga Abdullahi dan Ubaiyu dan Salul yace: wanene zaiyi min uzuri ga wanda cutarwar sa ga iyali na tayi yawa? Na rantse da Allah babu abinda na sani ga iyali na sai

alkhairi, hakika sun Ambato min wani mutum ban san komai akan sa ba, sai alkhairi, kuma ya kasance baya shiga gida na sai tare dani, sai Sa'ad dan Mu'az ya mike yace: ya Manzon Allah! ni wallahi zanyi maka uzuri daga gare shi, idan dan kabilar mu ne Aws, sai mu daki wuyan sa da takofi, idan kuma dan kabilar 'yan uwan mu ne Khazraj, sai ka umarce mu, mu aikata masa umarnin ka, sai Sa'ad dan Ubadah shugaban kabilar Khazraj ya mike, shi kuma kafin hakan mutum ne na kwarai, sai dai son kabilanci yaci karfin sa, yace: kayi karya ya makiyin Allah, na rantse da Allah bazaka kashe shi ba, ba zaka iya aikata hakan ba, sai Usaid dan Hadhir ya mike yace: na rantse da Allah kayi karya, hakika kai munafiki ne, kana mara masu baya, sai aka fara hayaniya tsakanin Aws da Khazraj, har suka kusa fara yaki, Manzon Allah (S.A.W.) yana kan minbari, sai ya sauka ya nemi suyi shiru, har sai da sukayi shiru, sai nayi kuka a wannan yinin, hawaye baya zubo min, kuma bana yin tozali da barci, sai na wayi gari iyaye na suna tare dani, nayi kuka dare biyu da yini daya, har na zaci kukan zai iya tsinka min zuciya, tace: a lokacin da suke zaune a waje na, ina kuka, sai wata mace cikin mutanen Madinah ta nemi izini, sai na bata izini, sai ta zauna tana kuka tare dani, mu muna cikin wannan hali, sai ga Manzon Allah (S.A.W.) ya shigo ya zauna, bai taba zama a waje na ba, tun ranar da aka fara yada jita-jitan jifa na da zina, ya zauna wata guda ba'ayi masa wahayi akai na da wani abu ba, sai tace: sai yayi shahada, sannan yace: ya Aishah magana ta same ni akan ki cewa kin yi kaza da kaza, idan baki aikata ba, to Allah zai barra'antar dake, idan kuma kin aikata zunubi ne (zina), to ki nemi gafarar Allah, kuma ki tuba, domin hakika bawa idan ya tabbatar da zunubin sa, to Allah zai yafe masa, da Manzon Allah (S.A.W.) ya gama maganar sa, sai hawaye na ya tsaya, har bana jin ko daya yana zuba, sai nace da Baba na, ka bawa Manzon Allah (S.A.W.) amsa akai na, sai yace: bansan me zance da Manzon Allah (S.A.W.) ba, sai na Mahaifiya ta: ki bawa Manzon Allah (S.A.W.) amsa aki na, sai tace: ban san me zance da Manzon Allah (S.A.W.) ba, tace: ni yarinya ce karama a wannan lokacin, ban haddace wani abu a kur'ani ba, sai dan kadan, sai nace: wallahi ni

nasan kunji abinda mutane suke fadi, kuma ya hakan ya tabbata a zuciyoyin ku, kuma kun gasgata shi, da zance daku ni barrantacciya ce, Allah ya san ni barrantacciya ce, da bazaku gasgata ni akan hakan ba, wallahi da zan tabbatar da al'amarin da Allah yasan ni banyi shi ba (da kun gasgata ni), wallahi ban sami wani misalign da zan buga misali ba tsakani na daku, sai abinda abinda Baban Annabi Yusuf ya fada: {Hakuri mai kyau, Allah ne wanda ake neman taimako akan abinda kuke siffantawa}[218], sai na juya akan abin kwanciya ta, ina fatan Allah ya barra'antar dani, wallahi banyi tsammanin Allah zai saukar da wahayi akan lamari na ba, saboda na raina al'amari na akan Allah ya saukar da Kur'ani akan al'amari na, sai dai ni ina fatan Manzon Allah (S.A.W.) yayi mafarkin da zai barrantar dani, wallahi bai tashi daga wajen zaman sa ba, kuma babu wanda ya fita daga gida, har wahayi ya saukar masa, sai gumi ya kama shi, har yana zubo masa kamar yayyafi a ranar da ake sanyi sosai, da aka daukewa Manzon Allah (S.A.W.) (manufa:ya dawo daidai) sai yayi dariya, farkon Kalmar da ya fada itace yace dani: ya Aishah! ki godewa Allah, hakika ya barrantar dake, sai Mahaifiya ta tace dani: tashi kije wajen Manzon Allah (S.A.W.), sai nace: wallahi bazan tashi ba, bazan godewa kowa ba, sai Allah, sai Allah ya sukar da fadin sa: {Hakika wadanda suka zo da kirkirarriyar magana wasu jama'a ne daga daga cikin ku, kada ka zaci sharri a gare ku, a'aha, alkhairi a gare ku, kowanne mutum daga cikin su yana da sakamakon abinda ya aikata na zunubi, amma wanda ya shugabanci girman kan sa (wanda ya kirkiri wannan labarin) yana da azaba mai girma}[219], da Allah ya saukar da wannan akan bara'a ta, sai Abubakar yace dama can yana ciyar da Misda'u dan Uthathah saboda kusancin sa a wajen sa, sai yace: "wallahi bazan sake ciyar da Misda'u da wani abu ba, bayan abinda yace da Aishah, sai Allah ya saukar da fadin sa: {Kada masu falala suki ciyar da 'yan uwan su da marayu da miskinai da wadanda sukayi hijira dan Allah, suyi afuwa mana, su kautar da

218. Suratu Yusuf (18).
219. Suratu Annur (11).

kai, shin basa son Allah ya gafarta musu ne? to Allah mai gafara ne, mai jinkai}[220], sai Abubukar (R.A.) yace: haka ne, wallahi inason Allah ya gafarta min, sai ya cigaba da bawa Misda'u abinda yake bashi, kuma Manzon Allah (S.A.W.) ya kasance yana tambayar Zainab 'yar Jahsh akaina, sai tace: ya Manzon Allah (S.A.W.)! zan kiyaye ji na da gani na, wallahi babu abinda na sani akan ta, sai alkhairi, itace ta kusan kamoni matsayi a wajen sa (S.A.W.), sai Allah ya kubutar da ita, saboda tsantsenin ta".[221]

Cikin abinda babu kokonto a cikin sa, hakika uwar muminai ta kasance wacce Allah ya barrantar da ita daga dukkan ababan zargi barranta cikakkiya, sai dai bukatuwa akan a danyi wani dan bayani saboda a sanya wasu masu kutsawa cikin sha'anin ta jahilai suyi shiru, wai suka ce akan hadisin da ya gabata da akwai shakku akan barraan ta da Aishah, saboda siyakin sa kamar haka: "Manzon Allah (S.A.W.) ya kirawo Aliyyu dan Abi Dalib (R.A.), da Usamah dan Zaid (R.A.) yana neman shawarar su a lokacin da wahayi yayi jinkirin sauka, akan ko ya rabu da iyalin sa (Aishah), sai Usamah yayi masu nuni da abinda ya sani na soyayyar su a cikin zuciyar sa, yace: zan halaka ya Manzon Allah! babu abinda na sani sai alkhairi, amma Aliyyu dan Abi Dalib cewa yayi: ya Manzon Allah! Allah bai kuntata maka ba, mata kamar ta suna da yawa, ka tambayi baiwar nan zata gaya maka maganar gaskiya, sai Manzon Allah (S.A.W.) ya kira Barirah (R.A.) yace da ita: ya Barirah! shin ko kinga wani abu da ya baki shakka akan Aishah? Sai tace: ban gani ba, kuma na ranshe da wanda ya aiko ka da gaskiya, ban taba ganin wani abu ba akan ta wanda ya bani shakka ba" suka ce: wai Barirah bata bada amsar tambayar Annabi (S.A.W.) gaba daya ba, saboda tayi zaton yana tambayar tane akan al'amuran gida ne! wai shi yasa ta bada amsa da cewa: "ban gani ba, kuma na ranshe da wanda ya aiko ka da gaskiya, ban taba ganin wani abu ba akan ta wanda ya bani shakka ba" sannan Annabi (S.A.W.) ya tambaye ta

220. Suratu Annur (22).
221. Bukhari (4141).

da lafazi a fayyace, sai tace: “zan kiaye ji na da gani na, na rantse da Allah, Aishah tsarkakekkiya ce, sama tsarkin zinare".[222]
Wannan babban raddi ne akan wadannan jahilan, kuma babban raddi da yafi wannan shine: Allah ya saukar da ayoyi da yawa a Suratun Nur da yayi raddi da bayanin cewa wannan jita-jita da kage ne akan Aishah (R.A.) .

**Manufofin Munafikai Daga Bayan Abinda ya Faru Nayiwa Aishah (R.A.) Mata Kage:**

Munafikai sun kasance sunyi nufin abubuwa da yawa abisa wannan kazafin da sukayi, ga kadan daha cikin su:

1- Wulakanta da rena iyalan gidan Annabta, da iyalan gidan Asiddik, da sokar mutuncin su.
2- Rarraba da daidaita kan iyalan gidan Annabta masu girma.
3- Rarraba kan mususlmai, da raba jama’ar su, da rage karfin su da rauna na hadin kan su, da raba kan su, da cire musu ‘yan uwantakar musulunci.

Aishah (R.A.) tace: “wallahi bai tashi daga wajen zaman sa ba, kuma babu wanda ya fita daga gida, har wahayi ya saukar masa, sai gumi ya kama shi, har yana zubo masa kamar yayyafi a ranar da ake sanyi sosai, da aka daukewa Manzon Allah (S.A.W.) (manufa:ya dawo daidai) sai yayi dariya, farkon Kalmar da ya fada itace yace dani: ya Aishah! ki godewa Allah, hakika ya barrantar dake, sai Mahaifiya ta tace dani: tashi kije wajen Manzon Allah (S.A.W.), sai nace: wallahi bazan tashi ba, bazan godewa kowa ba, sai Allah, sai Allah ya sukar da fadin sa: {Hakika wadanda sukazo da kirkirarriyar magana wasu jama’a ne daga daga cikin ku, kada ka zaci sharri a gare ku, a’aha, alkhairi a gare ku, kowanne mutum daga cikin su yana da skamakon abinda ya aikata na zunubi, amma wanda ya shugabanci girman kan sa (wanda ya kirkiri wannan labarin) yana da azaba mai girma} har zuwa fadin Allah

222. Duba tafsirin Dabri (18/95).

madaukaki: (kuma tabbas wadanda suke son alfasha ta watsu a cikin wadanda sukayi imani, to suna da azaba mai radadi a duniya da lahira, Allah ya sani, ku baku sani ba).[223]

Da fadin Allah madaukaki: (hakika wadanda suke jifan masu kamewa gafalallu muminai mata an la'ance su a duniya da lahira, kuma suna da azaba mai girma, a ranar da harshen su da hannuyen su da kafafuwan su zasuyi musu shaida akan abinda suka kasance suna aikatawa).[224]

Sai mahaifiyar ta tace da ita: "ki mike zuwa wajen Manzon Allah (S.A.W.) sai Aishah tace: wallahi bazan mike zuwa gare shiba, kuma babu wanda zan godewa sai Allah shi kadai.[225]

**Matsayar mai Binciken nan Kafiri William**
**Mour daga Abin da ya Faru na Kage:**
Hakika William Mour ya fada cikin wadansu kurakurai masu muni, ta bangaren ladabi da tarihi akan wannan kage da akayiwa Aishah (R.A.), yana bani sha'awa a cikin wannan littafin karami dana ambaci dukkan kurakuran sa na tarihi da ladabi, zamu ambaci wani bangare na tarihi dana ladabi.

William yana cewa: "da musulmai suka dawo daga yakin Banu Musdalik, suka iso Madinah, sun dakko akwakun Aishah, sai suka ajeye shi daf da kofa a kusa da masallaci a gaban Annabi (S.A.W.), da suka bude shi basu tarar da Aishah (R.A.) a ciki ba, bayan kankanin lokaci sai ga Sufwan da Almu'ddil (Sahabi wanda yayi hijira), sai ga Aishah ta kasance a cikin sa a zaune akan rakumi yana jan sa."

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223. Suratu Annur (11-19).
224. Suratu Annur (23-24).
225. Duba Bukhari (4141).

Sannan yace: “Sufwan dan Almu’addil yayi sauri domin ya riski rundunar kafin ta isa Madinah, sai dai bai sami ikon haka ba, da mutane suka sauka a masaukin su, suka kafa kaimomi, sai ga Aishah tazo ta shiga mutane kowa yana ganin ta, Sufwan dan Almu’addil yana ja mata gaba.”

Duk wadannan abubuwa guda biyu karya ne, saboda duk littafan tarihi dana hadisai basu ambace su ba, babu makawa wannan kafirin William yana son yin soka ne ga musulunci, saboda kiyayyar sa ga addinin mu, kuma hakika ya tabbata cewa Sufwan ya riski runduna a lokacin da rana ta daga, kafin a shiga Madinah, saboda haka babu wanda yake jifan ta da zina bayan Allah ya barrantar da ita sai kafiri, ko munafiki.

**Na Biyu: An Shar’anta yin Taimama:**
Aishah (R.A.) ta fita tare da Manzon Annabi (S.A.W.) a daya daga cikin tafiyoyin sa, ya kasance tana sanye da sarkar data sanya a waccen yakin na Banu Musdalik, da musulmai suka dawo daga yakin, sai sarkar ta sake tsinkewa daga wuyan ta, wannan kuwa ya faru ne lokacin sahur, sai Annabi (S.A.W.) ya tsaya neman ta.

Aishah (R.A.) tana cewa: “Mun fita tare da Annabi (S.A.W.) a wani sashe na tafiyar sa, har muka kasance a sahara ko wajen tsayawar runduna, sai sarka ta ta tsinke, sai Annabi (S.A.W.) ya tsaya neman ta, basu sauka a wajen ruwa ba, kuma basu da ruwa, sai mutane suka zo wajen Abubakar suka ce dashi: shin bakaga abinda Aishah ta aikata ba?! ta tsaida Manzon Allah (S.A.W.) da mutane, kuma basu sauka wajen ruwa ba, basu kuma da ruwa, sai Abubakar yazo, a lokacin Manzon Allah (S.A.W.) ya sanya kan sa a cinya ta yana barci, sai yace: kin tsayar da Manzon Allah (S.A.W.) da mutane, basu sauka a wajen ruwa ba, kuma basu da ruwa, Aishah tace: sai ya zarge ni sosai, ya fadi abinda Allah yaso ya fada, ya kasance yana suka na da hannun sa a ciki na, babu abinda ya hana ni gudu sai dan Manzon Allah (S.A.W.) yana

kwance a cinya ta, sai Manzon Allah (S.A.W.) yayi barci har ya wayi gari babu ruwa, sai Allah ya saukar da ayar taimama sai sukayi taimama.[226]

Hakika yana daga cikin abubuwan da shari'ar musulunci ta kebanta dasu, da hukunce hukuncen ta, Allah yana saukar da abubuwa a lokacin da ya dace bisa bukatuwar mutane, da warware matsalolin su, alwala farilla ce kafin ayi sallah, kuma abubuwa da dama sun sami musulmai na rashin ruwa, wannan wajen ma ya kasance daya daga cikin wajen da musulmai basu sami ruwa, sai Allah ya saukar da hukuncin taimama, saboda an dubi bukatar su mai tsanani, saboda aji tausayin su, saboda su tsaida babban rukuni cikin rukunan musulunci, itace sallah, sai aya mai girma ta sauka, itace fadin Allah madaukaki: (Idan kun kasance marasa lafiya, ko matafiya, ko daya daga cikin ku bayan gida yazo masa, ko kuka sadu da matan ku, sai baku sami ruwa ba, to kuyi taimama a kasa mai tsarki, ku shafi fuskokin ku da hannayen ku, tabbas Allah ya kasance mai gafara ne, mai rahama).[227]

Da wannan ayar ta sauka nan da nan sai zargi ya koma yabo da farin ciki, sai musulmai suka fara daga hannayen su izuwa makagin sammai da kassai suna yiwa Aishah (R.A.) addu'ar alkhairi, saboda itace sababin saukar wannan falalar, Usaid dan Hadir ya mike yana farin ciki yana cewa: "ba wannan ce farkon albarkar kuba, ya ku iyalan Abubukar.[228]

Wannan kuma Abubukar ne (R.A.) wanda 'yar sa tasha zargi daga wajen sa, lokacin da ayar nan ta sauka tayiwa musulmai sauki, sai ya fara cewa: "wallahi yake 'yata bansan ke mai albarka bace, dubi abinda Allah ya sanyawa musulmai albarka da sauki, saboda ke"[229], sannan aka sami sarkar a karkashin rakumi .

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226. Bukhari (334).
227. Suratun Nisa'i (43).
228. Bukhari (334).
229. Duba Ahmad (26384).

# Fasali Na Biyar:

# Rasuwar Annabi (S.A.W.) da Rasuwar ta (R.A.)

## Uwar Muminai Aishah (R.A.) A Rasuwar Annabi (S.A.W.) a Shekara ta Goma sha Daya Bayan Hijira

To a yanzu zamu shiga rayuwa mai tsananin bakin ciki, da abu na karshe wanda mace take shan wahalar sa, shine rabuwa da miji.

Aishah (R.A.) ta kasance tana da shekara goma sha takwas a duniya, Annabi (S.A.W.) ya bar duniya, wata rana a watan Safar a shekara ta goma sha daya bayan hijira, Manzon Allah (S.A.W.) ya shiga wajen ta tace: "wayyo Allah kaina! sai yace: a'a nine zance wayyo Allah kaina!"[230], tun daga wannan lokacin Annabi (S.A.W.) ya fara rashin lafiyar sa a dakin Maimunah (R.A.), ya kasance ciwon kai ne, ya kasance dama yana yawan ciwon kai, amma duk da hakan yana kewayawa dakin matan sa ranar girkin kowa, har ya fara tambayar cewa: a ina nake gobe?! saboda ya dace da ranar Aishah, sai matan sa sukayi masa izini da yayi jinya a duk inda yaso, sai ya kasance a dakin Aishah har ya bar duniya .

### Sababin da Yasa (S.A.W.) ya Bukaci Yin Jinya a Dakin Aishah (R.A.):

Watakila wasu zasu iya fahimtar cewa sababin da yasa Annbi (S.A.W.) ya nemi yayi jinya a wajen ta shine domin tsananin son ta da yake, sai dai mu mun ambata a baya cewa Allah Madaukaki ya kebenci Aishah (R.A.) da wasu falaloli, ya kuma bata rabo mai yawa na kwazo da karfin kwakwalwa, da cikar hankali, da karfin kwazon daukan ilimi da kewaye da duk abinda ya darsu a zuciyar ta, da iya fitar da hukunce-hukunce, da karfin yin ijtihad, dan haka babu mamaki akan Annabi (S.A.W.) ya kasance yayi jinya a wajen ta, domin yayi hakan da Aishah ta mike da haddace dukkan maganganu ko ayyukan da Annabi (S.A.W.) ya aikata a 'yan kwanakin da suka rage masa.

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230. Bukhari (5666).

Kuma gaskiyar da babu jayayya a kanta shine, hakika musumai sun san da dama daga cikin al'amarin addinin su da al'amarin Annabi (S.A.W.), da abubuwan da ya aikata lokacin rasuwar sa, duk wannan ta hanyar hadisan da Aishah ta rawaito mana daga wajen mijin ta Annabi (S.A.W.).

Rashin lafiya tayi tsanani ga Annabi (S.A.W.), har bazai iya yin sallah da mutane a masallaci ba, da akwai wasu addu'o'I da Annabi (S.A.W.) yake yin su idan bashi da lafiya, Aishah ta kasance tana tofa kula'uzai da addu'o'I ta tofa a hannun Annabi (S.A.W.), sannan ta shafe jikin sa da hannun sa (S.A.W.), mutane sun kasance a zauna suna jiran fitowar Annabi (S.A.W.) zuwa sallar isha'i, duk lokacin da yayi kokarin tashi sai ya suma, sai Annabi (S.A.W.) yace: "ku umarci Abubukar yayi sallah da mutane", sai Aishah tace: "ya Manzon Allah! hakika Abubakar mutum ne mai tausayi, baya iya mallakar hawaye idan ya karanta Kur'ani, da zaka umarci wani ba Abubakar ba", tace: "na rantse da Allah na aikata hakan ne saboda ina tsoron suki ganin kimar wanda zai mike a matsayin Manzon Allah (S.A.W.) (manufa: khalifa bayan sa), sai nayi ja-in-ja dashi sau biyu ko sau uku, sai Annabi yace: "kune abokanan Annabi Yusuf".[231]

Annabi (S.A.W.) ya kasance ya bar wasu 'yan zinare a wajen Aishah (R.A.) kafin rashin lafiyar sa, sai ya tuna a cikin rashin lafiyar tasa, sai yace: "ya Aishah! me kika aikata da zinaren nan ne?" sai ta dauko su, tsakanin zinare biyar ne, ko bakwai ko takwas ko tara, sai ya dinga jujjuya su da hannun sa, yana cewa: "Menene zaton Muhammad a wajen Allah, idan ya hadu dashi wadannan suna hannun sa?! Kiyi sadaka dasu".[232]

Rayuwar shugaban Manzanni ta kusa zuwa karshe, Aishah ta kasance ta kishingidar da Annabi (S.A.W.) akan cinyar ta, tana

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231. Bukhari (687).
232. Ahmad (25531).

cewa: “Abdurrahman ya shigo waje na yana asuwaki, ni kuma na kishingidar da Manzon Allah (S.A.W.), sai naga yana kallon sa, sai nace dashi: “na karba maka shi ne?” sai yayi ishara da kan sa cewa: kikarba min, sai na tattauna masa shi[233]”, a wata riwayar: “sai yayi asuwaki dashi, kamar yadda ya kasance yadda ya kasance yana yin asuwaki".[234]

Aishah (R.A.) ta kasance tana alfahari da jin dadi saboda wannan falala da daukaka, tana cewa: “hakika yana daga falalar Allah a kaina cewa: lallai Manzon Allah (S.A.W.) ya rasu a daki na, a ranar girki na, a tsakanin haba ta da kirgi na, Allah ya hada tsakanin tofi na da tofin sa".[235]

Da Manzon Allah (S.A.W.) yayi nauyi a rashin lafiyar sa wacce ya mutu a cikin ta, sai Aishah ta dauki hannun domin tayi masa addu’a, sai ya fizge hannun sa daga gare ni, yace: “ya Allah! ka gafarta min, ka sanya ni cikin abokanai madaukaka".[236]

Ta kasance tana cewa: Manzon Allah (S.A.W.) da yana da lafiya yana cewa:“Lallai babu Annabin da za’a karbi ran sa, face yaga wajen zaman sa na aljanna, sannan a bashi zabi, da mutuwa tazo masa kan sa yana cinya ta, sai ya suma, sannan ya farfado, sai ya daga kan sa zuwa kwanon daki, sannan yace: “cikin abokanai madaukaki”, sai nace: to, bazai zabe mu ba kenan, sannan nasan wannan shine hadisin da yake bamu labari lokacin da yake da lafiya.[237]

Kuma abinda babu shakka a cikin sa shine: hakika cikin manya-manyan falaloli, da mafi daukakar rabauta, da babban girma ga Aishah (R.A.) shine lallai dakin ta mai girma da daraja ya kasance

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233. Bukhari (4449).
234. Bukhari (4451).
235. Bukhari (3100).
236. Ahmad (24990).
237. Muslim (2444).

wajen zaman karshe na Annabi (S.A.W.), da wajen mutuwar sa, da binne shi.
***(Inna lillahi, wa inna ilaihir raji'iun).***

**Mafarkin Uwar Muminai Aishah (R.A):**
Aishah (R.A.) ta gani a mafarkin ta kamar wata guda uku sun fado a cikin dakin ta, tace: sai na tambayi Abubakar: sai yace: "Idan mafarkin ki yayi gaskiya, to za'a binne mafi alkhairin mutanen kasa guda uku a dakin ki", da Manzon Allah (S.A.W.) ya rasu aka binne shi, sai Abubakar (R.A.) yace: ya Aishah! Wannan shine mafi alkhairin watannin ki, shine na farkon su.[238]

Abubuwa masu zuwa sun tabbatar da hakika ragowar watannin guda biyu sune: Abubakar da Umar (R.A.), yanzu Aishah (R.A.) ta kasance bata da miji, ta cika shekaru arba'in da haihuwa a wannan halin, ta lazimci dakin ta a duk rayuwar ta tana yiwa kanta ta'aziyya kusa da kabarin Annabi (S.A.W.), tun daga wannan lokacin bata gaji da lazimtar wannan daki ba, bata rabuwa dashi, sai dai idan zataje hajji ko umrah, sai ta koma dakin dake makotaka da ga kabarin sa (S.A.W.), ita bata zaton cewa ta rabu dashi bata ganin sa ba, a'a, hakika tana ziyarar sa, kamar yadda ake ziyarar mutum rayayye.

Kamar yadda ta kasance tana ziyartar kabarin sa mai girma ba tare da tasa hijabi ba har shekara goma sha uku a jere, har sai da Umar (R.A.) ya rasu[239], da aka binne Umar tare dasu, sai ta fara sanya nikabi da hijabi idan zata shiga ziyara, tana ziyarar wadannan manyan sahabbai kamar suna da rai.

Hakika Allah ya harramawa matan Annabi (S.A.W.) da suyi aure bayan mutuwar sa.

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238. Hakim (4400).
239. Hakim (6721).

Wani mutum cikin manyan Quraishawa yace: “idan Annabi (S.A.W.) ya rasu, zan auri Aishah”, to da wannan abun ya kasance ya sabawa maslahar addini data siyasa, da kuma raini ne ga matsayin Annabta, sai Allah ya saukar da fadi sa: {Annabi shine mafi cancanta ga muminai sama da kawukan sa, matayen sa kuma iyayen su ne[240]}[241], da fadin Allah: (Bai dace a gare kuba daku cutar da Manzon Allah ba, kuma bazaku auri mayan saba a bayan sa har abada, wannan abu a wajen Allah mai girma ne).[242]

Asali a wannan mas’alar matan masu tsarki wadanda Allah ya karrama su da abokantakar Annabin sa da masoyin sa (S.A.W.) a halin zaman sa ko tafiyar sa, wadanda suka rayu a karkashin sa, suna dauke da koyarwar sa, masu haddace sunnar sa, tun bama sunnar sa ta cikin gidan sa ba, wacca da dama babu wanda yake ganin abinda ya aikata sai su kadai, raguwar rayuwar su bata kasance face dan watsa addini da koyar da karatu da koyarwa wadda suka koye ta daga Annabi (S.A.W.), kuma basa bata lokacin su a rayuwar su da komai face saukar da wannan wajibin, tabbas sun kasance iyayen muminai, aikin su ya kasance koyar da ‘ya’yan su da yi musu tarbiya, wajen makomar farko take wajen abinda suka haddace na Kur’ani, da sunnoni da hadisai, har gidajen su ya kasance wajen ziyarar ‘ya’yan su maza da mata.

Allah Madaukaki yana cewa: (yaku matan Annabi, duk wacce tazo da aikin alfasha bayyananniya zamu ribanya mata azaba sau biyu, wannan ya kasance mai sauki a wajen Allah, duk wacce ta kaskantar da kanta ga Allah da Manzon sa ta aikata aiki na gari zamu bata ladan ta sau biyu, kuma mun tanadar mata arziki mai girma, yaku matan Annabi, kuba daya kuke ba daga ragowar mata, amma fa idan kunji tsoron Allah, kada kuyi kasa da murya, sai wanda a zuciyar da akwai cuta yayi kwadayi, kuma ku fadi magana mai kyau, ku tabbatu a dakunan ku, kuda ku fita irin fitar mutanen

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240. Suratul Ahzab (6.)
241. Iman alkurdubi ne ya ambace shi a tafsirin sa (14/228).
242. Suratul Ahzab (53).

jahiliyyar farko, ku tsayar da sallah ku bayar da zakka kuyi biyayya ga Allah da Manzon sa, lallai Allah yana so ne ya tafiyar da kazanta daga gare ku, ya tsarkake ku tsarkakewa, ku tuna abinda ake karantawa a cikin dakunan ku na ayoyin Allah da hadisai, tabbas Allah ya kasance mai tausayi ne kuma mai bada labari).[243]

**Mutuwar Uwar Muminai Aishah (R.A):**

Aishah (R.A.) ta rasu a karshen khalifancin Mu'awiyyah (R.A.), ta kasance ta kai shekara sittin da bakwai a duniya, tayi rashin lafiya a watan Ramadhan shekara ta hamsin da takwas bayan hijira, hakika an tambaye ta: yaya kika wayi gari? Sai tace: "da sauki, na godewa Allah", duk wanda yazo duba ta yanayi mata bushara, sai ta mayar masa da cewa: "ya kaicona! Dama na kasance dutse, ya kaicona! Dama na kasance tabo".[244]

Ibn Abbas (R.A.) ya nemi izinin shiga ya dubo ta a rashin lafiyar ta, sai taki bashi izini, sai 'ya'yan dan uwan ta suka ce da ita: "kiyi masa izini mana, lallai yana daga cikin mafi alkhairin 'ya'yan ki, sai tace: ku daina tsarkake min shi, basu gushe suna lallamin taba, har ta bashi izini, daya shiga wajen ta, sai yace: hakika an sanya miki sunan Uwar muminai ne domin ki rabauta, tabbas sunan ki ne tun kafin a haife ki, hakika kece mafi soyuwa daga cikin matan Annabi (S.A.W.), Manzon Allah (S.A.W.) baya son wani abu face mai tsarki, tsakanin ki da ki hadu da masoyin ki, shine ranki ya rabu da gangan jikin ki, lallai sarkar ki ta fadi a daren Al'abwa, sai Allah ya sanya hakan alkhairi ga musulmai, sai Allah madaukaki ya saukar da ayoyin taimama, ya saukar da ayoyi na Kur'ani akan sha'anin ki, babu wani masallaci cikin masallacin musulmai face ana karanta barrantar ki dare da rana, sai tace: ya kai Ibn Abbas! ya

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243. Suratul Ahzab (30-34).
244. Addabakat Alkubra (8/74).

isa wannan tsarkake ni da kake yi, na so ace na kasance mantacciya wacce aka manta da ita.[245]
Tace (R.A.) lokacin mutuwar ta: “kada ku binne ni tare dasu (a daki na), ku binne ni, tare da kishiyoyi na a makabartar Baki’u, har abada ban yarda a sake abinne kowa a ciki ba.[246]

A wata riwayar cewa tayi: “hakika ni nayi zunubai bayan mutuwar Manzon Allah (S.A.W.), ku binne ni, tare da matan Annabi (S.A.W.)”[247]. Kamar yadda tayi umarni a binne ta a daren data rasu.

Duk wannan na nuni ne akan ta raina kan ta, ta raina ayyukan ta, kuma tana da Kankan da kai ga Ubangijin ta, Allah ya yarda da ita.
Ta rasu a shekara ta hamsim da takwas bayan hijira, daren goma sha bakwai na watan Ramadhan bayan witiri, wanda yai dai-dai da yuliyo shekara ta dari shida da saba’in da takwas.

An karbo daga Uthman dan Baban Atik daga Baban sa, yace: “Naga a daren da Aishah (R.A.) ta rasu, an dauki fitila ta tankar dabino ana haskawa, naga mata a makabartar Baki’u kamar ranar sallah.[248]

Ummu salamah taji ihu, tace da wata mai hidima, kije kiga menene yake faruwa, sai tace mata: Aisah ce ta rasu, sai tace: “na rantse da wanda raina yake hannun sa, ta kasance mafi soyuwa ga Manzon Allah (S.A.W.), sai dai Baban ta”[249], a wata riwayar Dayalisi: “Ummu Salamah (R.A.) taji ana ihun mutuwar Aishah (R.A.), sai ta aiki mai mata hidima, tace: kije kaga menene ya faru? Sai ta dawo tace: “tabbas ta rasu, sai tace: Allah yayi mata rahama, hakika ta kasance mafi soyuwar mutane gaba dayan su ga Manzon

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245. Bukhari (3771).
246. Bukhari (1391).
247. Hakim (6717).
248. Addabakat (8/77).
249. Hakim (6746).

Allah (.SA.W.) sai dai Baban ta”[250], a lokacin Abu Hurairah (R.A.) shine Gwannan Madinah na wakilci, sai yayi mata sallah (R.A.), Kasim dan Muhammad dan Abubakar da Abdullahidan Abdurrahman dan Abubakar da Abdullahi da Atik da Urwatu dan Zubair da Abdullahi dan Zubair suka shigar da ita kabari, an binne tane a makabartar Baki’u[251], a ranar kai kace Kiyama c eta tashi a Madinah, Tabi’in nan Masruk (daya daga cikin daliban ta) yace: “da badan hani yazo ba, dana sa anyi kuka ga Ummul muminina.[252]

An tambayi wani mutum cikin mutanen Madinah, yaya mutane suka ji mutuwar Aishah (R.A.)? sai yace: “ya kasance kaza da kaza, amma babu wanda yayi bakin cikin mutuwar ta, sai wanda ta kasance Babar sa".[253]

Aishah (R.A.) gadon wata gona, sai ‘yar uwar ta ta gaje ta, Mu’awiyyah shugaban muminai (R.A.) ya siya a hannun ta da dirhami miliyan daya, sai Asma’u ta raba dirhamin ga Kasim dan Muhammad da dan Baban Atik[254].

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250. Dayalisi (1/224).
251. Duba Addabakat (8/77).
252. Duba Addabakat (8/77).
253. Addabakat (7/75).
254. Duba Bukhari.

**Rufewa:**
Bayan mun kawo wannan kissar mai kanshi ta Mahaifiyar muminai matar Manzon Allah shugaban Manzanni (S.A.W.), ‘yar gidan mai gaskiyar wannan al’ummar, wanda tarihi ya samu gane cewa mace zata iya kasancewa makaranta cikekkiya ta koyar da dabi’u da ilimi, kamar yadda ya wuce a tarihin ta (R.A).

Saboda haka muma mu gina misali mai girma ga ‘ya’yan mu, saboda yin koyi ga Iyalan gidan Annabi (S.A.W.), wajen ilimi da aiki, Allah ya amfanar damu daku da abinda yake cikin wannan littafin, da amfanuwa ga dukkan abinda ya kasance taimakon addini ne.

**Godiya Ta Tabbata Ga Allah Shi Kadai.**