

JUMHURIYYAR MISRA TA LARABAWA

١٠ Shawwal, ١٤٤٠

MA'AIKATAR ADDININ MUSULUNCI

١٤ Yuni, ٢٠١٩

(١)

**SHAI DAR ANNABI GA SAHABBANSA DA FALALARSU:  
DARUSSA DA IZINA**

Godiya ta tabbata ga Allah Ubangijin talikai, wanda a cikin littafinsa mai girma yake cewa: ((Da na farkon da suka yi gaba cikin mutanen da suka yi hijira daga Makka zuwa Madina, da mutanen da suka tarbe su a garin Madina, da waƙanda suka biyo bayansu cikin kyautatawa, duka Allah ya yarda da su, su ma sun yarda da Allah, Allah kuma ya tanadar masu da gidaje a aljanna da koramu suke gudana ta karkashinsu, za kuma su dawwama a cikinsu har abada, lallai wannan shi ne rabo mafi girma)). Ina shaida wa babu abin bauta wa da gaskiya sai Allah shi kaƙai, ba shi da abokin tarayya. Ina shaida cewa lallai shugabanmu, kuma Annabinmu Muhammadu, bawan Allah ne, kuma Manzonsa, ya Ubangiji, ka yi masa salati da tsira, da albarka, shi da Alayensa da Sahabbansa da duk waƙanda suka bi tafarkinsu da kyautatawa har zuwa ranar sakamako.

**Bayan haka:**

Lallai kaman yanda Allah Maƙaukakin Sarki yake zaƙan wanda ya so a cikin bayinsa; domin ya aiko shi da saƙonsa - daidai da irin yanda ya halicce su cikin tsarkin zuciya, da nagartaccen hankali, da karamci na ƙabi'a, da kyawawan ƙabi'u-, haka ma Allah mai girma da ƙaukaka yake zaƙa wa Annabawansa waƙanda suka dace su zamo masu sahabbai, waƙanda za su bai wa saƙon da suka zo da shi kariya, waƙanda

(۲)

za su tsaya - tsayin - daka wajen isar da wannan sakon cikin amana, da gaskiya, da sadaukar da kai a bayansu; Allah Madaukakin Sarki yana cewa: **((Allah yana zaban Manzanni daga cikin Mala'iku da ma cikin mutane, lallai Allah mai yawan ji da gani ne))**; saboda haka sahabban Annabi (Sallallahu alaiHi wa sallam) suka zamo mafiya tsarkin zukata a cikin wannan al'umma, suka kuma fi kowa ilimi ba tare da yin karfa- karfa ba, wannan kam ba abin mamaki ba ne, domin su mutane ne da Allah Madaukakin Sarki ya zaɓe su domin su abokancin Annabinsa (Sallallahu alaiHi wa sallam) wajen kafa addininsa, da kuma isar da shi zuwa ga talikai.

Lallai magana akan sahabban Manzon Allah (Sallallahu alaiHi wa sallam) magana ce akan zaɓaɓɓu a cikin mutane bayan Annabawa da Manzanni, an ruwaito daga Abdullahi Bn Abbas (Allah ya kara yarda da su) cewa: wadanda ake nufi da zaɓaɓɓun Allah a inda yake cewa: **((Ka ce: lallai godiya ta tabbata ga Allah, aminci kuma ya tabbata ga bayinsa da ya zaɓa..))** su ne: Sahabban Manzon Allah (Sallallahu alaiHi wa sallam). Haka ma an ruwaito daga Abdullahi Bn Mas'ud (Allah ya kara yarda da shi) ya ce: **"Allah ya duba zukatan bayi, sai ya sami zuciyar Muhammadu (Sallallahu alaiHi wa sallam) ita ce mafi alhairin zukata, sai ya zaɓa wa kansa shi, ya aiko shi da sakonsa, sannan ya sake duba zukatan bayi bayan zuciyar Muhammadu (Sallallahu alaiHi wa sallam), sai ya sami zukatan sahabbansa su ne mafiya alhairan zukatan bayi, sai kuwa ya sanya suka zamo mataimaka Annabinsa, suna masu bai wa addininsa kariya, duk abin da Musulmai suka**

(۳)

gan shi a matsayin abu mai kyau, to haka yake mai kyau har a wurin Allah, haka ma abin da suka gan shi a matsayin mummuna, to haka yake mummuna har a wurin Allah". [Musnad Ahmad].

Lallai duk mai yi wa littafin Allah Madaukakin Sarki karatu na lura zai riski girman matsayi, da darajar sahabban Manzon Allah (Sallallahu alaiHi wa sallam), su ne fa mutanen da Allah Madaukakin Sarki ya yarda da su, ya kuma yi masu shaidar gaskiya a cikin imaninsu a inda yake cewa: **((Lallai tabbas Allah ya yarda da muminai a lokacin da suke yi maka mubaya'a da zabin kansu a farkashin bishiya, ya kuma san abin da yake cikin zukatansu na yin abu saboda Allah, da cika alkawari ga sakon da ka zo da shi, sai ya saukar masu da natsuwa, saboda kuma gaskiyarsu wajen mubaya'a da cika alkawarin sulhun ne Allah ya yi gaggawar daukaka darajarsu))**, malamai masana Tafsiri suka ce: Allah ya san abin da yake cikin zukatansu na hakuri, da gaskiya, da cika alkawari, da biyayya, da kuma nagartacciyar basirarsu, da gaskiyar da Allah ya shiryatar da su zuwa gare ta.

Lallai Allah Madaukakin Sarki ya tsarkake sahabban Manzon Allah (Sallallahu alaiHi wa sallam) a wurare masu yawa a cikin littafinsa mai girma, Allah mabuwayi yana cewa: **((Su ne wadanda suka amsa kiran Manzon Allah (Sallallahu alaiHi wa sallam) na sake fara jahadi, bayan rauni mai girma da ya same su a yakin Uhdu, da suka yi haka sun kyauta, sun kuma ji tsoron saba wa umurnin Allah Madaukakin Sarki da Manzonsa (Sallallahu alaiHi wa sallam), saboda haka, sai**

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suka cancanci babban lada a gidan sakamako da ni'ima.. Su ne wafanda wasu mutane suka tsoratar da su a lokacin da suka ce masu: lallai abokan gabanku sun tanadar maku da wata babban runduna, saboda haka, ku kiyaye su, hakan bai sanya sun yi rauni ba, bai kuma sanya su karaya ba, maimakon haka ma imaninsu da Allah ne ya karu, suka kuma sakankance da nasararsa, sai suka amsa masu da cewa: Allah ya ishe mu, shi ne majibincin al'amurran mu, shi kam madalla da wanda ake mika masa dukan al'amurra.. Sannan suka fita zuwa jahadi domin su gamu da wannan runduna mai girma, sai dai fa mushrikai sun tsorata da wannan gamuwar, sai muminai suka koma gida cike da nasarar samun ni'imar zaman lafiya, suna kuma kwadayin yin jahadi, da kuma babban rabo da suka samu na ladansa, da kuma falalar da ya yi masu na jefa razani cikin zukatan abokan gaba, ta yanda babu ko kwarzane da ya same su, suka nemi yardar Allah, sai suka zamo sun cancanci ya ba su falalarsa, lallai Allah mai babban falala ne)), haka ma Allah mai girma da buwaya ya bayyana matsayin al-Muhajirun da al-Ansaru da cewa: ((Haka ma ana bai wa talakawa cikin wafanda suka yi hijira, wafanda aka raba su da gidajensu da dukiyoyinsu, suke kuma kwadayin samun karin arziki daga Allah, gami da yardarsa, suke kuma taimakon Allah da kawunansu da dukiyoyinsu, lallai ana ba su abin da Allah ya bai wa Manzonsa na dukiyoyin mutanen alkarya, lallai wafannan su ne muminai.. Su kuwa mutanen da suka sauka garin Madina, suka zamo 'yan gari, suka kuma kyautata imaninsu tun kafin

(e)

wadanda suka yi hijira su zo masu, suna son Musulman da suka yi hijira zuwa gare su, ba kuma sa jin kyashin komai a cikin zukatansu game da abubuwan da aka bai wa "al-Muhajirun" na ganimar da aka samu ba tare da an yi yaƙi, ko daira dammara don yinsa ba (al-Fai'u), suna kuma gabatar da buƙatun wadanda suka yi hijira akan buƙatun kawunansu, koda kuwa suna tsananin buƙata. Duk wanda aka kiyaye shi -da kiyayewar Allah- daga barin tsananin kwauron zuciyarsa, to, lallai su ne suke da babban rabo cikin duk abin da suka so)).

Kaman yanda ayoyin Alkur'ani mai girma suka zo suka dawwamar da ambaton Sahabban Manzon Allah (Sallallahu alaiHi wa sallam) da yabo gami da jinjina masu kyau, haka ma ingantattun Hadisai sun shaidi girman matsayin da suke da shi a wurin Manzon Allah (Sallallahu alaiHi wa sallam), da kuma irin yanda suka sadaukar da kawunansu, da kuma gaskiyar himmarsu, su ne fa wadanda suka karfafi Manzon Allah (Sallallahu alaiHi wa sallam), suka kuma taimaka masa, suka kuma bi hasken da aka saukar masa, suka kuma gabatar da soyayyarsa akan soyayyar kawunansu, da ta iyalansu, da ma ta mutane baki dāya, sai kuwa (Sallallahu alaiHi wa sallam) ba su mafi girmar lambar yabo, ya dāura masu mafi darajar kambu, inda ya yi masu shaida a mataƙai masu yawa, (Sallallahu alaiHi wa sallam) yana cewa: **(Fiyayyun mutane su ne mutanen zamani na, sannan masu biye masu, sannan masu biye masu)** [al-Bukhari da Muslim], haka ma (Sallallahu alaiHi wa sallam) yana cewa: **(Taurari aminci da tsaro ne ga sama,**

(٧)

idan taurari suka bar sama, sai abin da ake maku alkawari ya faru, Ni ma aminci ne da tsaro ga sahabbai na, idan babu ni sai abin da aka yi wa sahabbai na alkawari ya faru, haka ma sahabbai na amince da tsaro ne ga al'umma ta, idan sahabbai na suka tafi sai abin da ake yi wa al'umma ta alkawari ya faru) [Muslim], haka ma (Sallallahu alaiHi wa sallam) yana cewa: **(Ba za ku gushe a cikin alhairi ba matukar a cikinku akwai wadanda suka ganni, suka kuma abokace ni, na rantse da Allah, ba za ku gushe a cikin alhairi ba, matukar a cikinku akwai wanda ya ga wanda ya ganni, ya kuma abokaci wanda ya abokace ni, na rantse da Allah, ba za ku gushe a cikin alhairi ba matukar a cikinku akwai wanda ya ga wanda ya ga wanda ya ganni, ya kuma abokaci wanda ya abokaci wanda ya abokace ni)** [Musannaf Ibn Abi Shaibah], lallai wannan Hadisin bai fifita wadanda suka biyo bayansu ba, sai domin darajar zama da sahabban Manzon Allah (Sallallahu alaiHi wa sallam).

Lallai Annabi (Sallallahu alaiHi wa sallam) ya keɓance sahabbansa da yabo, gami da falala akan wadanda suka zo a bayansu, musamman na farkon da suka riga isa zuwa gare shi daga cikin su, saboda haka ne ma (Sallallahu alaiHi wa sallam) ya ce: **(Wanda yafi tausayin al'umma ta a cikin al'umma ta shi ne Abubakar, wanda kuma ya fi karfi wajen bin umurnin Allah shi ne Umar, wanda kuma ya fi gaskiya a wajen kunya shi ne Usman, wanda kuma ya fi iya Shari'a shi ne Aliyu Bn Abudalib, aminin cikin al'umma ta kuwa shi ne Abu Ubaidat Bn al- Jarrah, wanda ya fi kowa sanin halal da haram kuwa**

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shi ne Mu'az, wanda ya fi kowa iya karanta Alkur'ani shi ne Ubayyu, wanda ya fi sanin rabon gado shi ne Zaid), haka ma ranar da Sayyiduna RasululLahi (SallalLahu alaiHi wa sallam) ya hau dutsen Uhdu shi da Abubakar da Umar da Usman (Allah ya kara yarda da su), sai dutsen Uhdu ya raurawa saboda farin ciki da zuwan Annabi (SallalLahu alaiHi wa sallam) da sahabbansa, sai Annabi (SallalLahu alaiHi wa sallam) ya ce: **(Ya Uhdu ka natsu, ba wasu ne akanka ba sai Annabi da Siddiki da Shahidai guda biyu)** [al-Bukhari], haka ma a wani wurin Annabi (SallalLahu alaiHi wa sallam) ya bayyana matsayin Sayyiduna Abubakar da Sayyiduna Umar (Allah ya kara yarda da su) da cewa: **(Lallai wafanda suke daraja ta kasa suna hango masu manyan darajoji ne daga samansu, kaman yanda ake hango taurari daga sasannin sararin samaniya, Abubakar da Umar suna cikinsu, kai madallah da su)** [Sunan Ibn Majah].

Lallai (SallalLahu alaiHi wa sallam) a koda yausha yana kwadayin bayyana matsayi, da darajar sahabbansa, inda yake bayyana girmansu domin ya karfafa su, ya kuma kara masu himma; saboda su zamo abin koyi ga waninsu a cikin al'umma, a wani wuri sai ka ji (SallalLahu alaiHi wa sallam) yana magana akan Sayyiduna Abubakar (Allah ya kara yarda da shi) da cewa: **(Kada ku cutar da ni ta hanyar cutar da aboki na, lallai Allah Madaukakin Sarki ya aiko ni da shiriya da addinin gaskiya, kuka ce: karya kake, Abubakar ya ce : ka yi gaskiya, ba domin Allah Madaukakin Sarki ya kira shi da aboki na ba, da na dauke shi a matsayin badafi, kawai dai 'yan uwanta ce**

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ta Allah) [al-Bukhari da waninsa, lafazin na at-Tabaraniy ne], game da Sayyiduna Umar (Allah ya kara yarda da shi) kuma ya ce: **(Lallai Allah Madaukakin Sarki ya sanya gaskiya a harshen Umaru da zuciyarsa)** [Musnad Ahmad], game da Sayyiduna Usman (Allah ya kara yarda da shi) kuwa (Sallallahu alaiHi wa sallam) cewa ya yi: **(Shin ba zan ji kunyar mutumin da Mala'iku suke kunyarsa ba?!)** [Muslim], akan Sayyiduna Aliyu (Allah ya kara yarda da shi) kuwa, (Sallallahu alaiHi wa sallam) cewa ya yi: **(Kai nawa ne, ni ma naka ne)** [al- Bukhari da Muslim].

Lallai mai bibiyar Hadisan Sayyiduna RasululLahi (Sallallahu alaiHi wa sallam) game da sahabbansa, da irin shaidar da ya yi masu zai ga cewa (Sallallahu alaiHi wa sallam) ya buga babban misali na cika alkawari, da soyayya ta gaskiya, da kyautata mu'amala ga sahabbansa, da wani irin yanayi da ba a taɓa samun irinsa a tarihin bil'adama ba, (Sallallahu alaiHi wa sallam) yakan damu da damuwarsu, yana kuma matuƙar jinkai a gare su, yana bibiyar lafiyar waɗanda ba sa nan, yana ziyartar marasa lafiyar cikinsu, yana kuma halartar jana'izarsu, yana kuma amsa kiransu, yana kuma yin shawara da su a cikin al'amurra, yana shimfiɗa masu bargon jinkai da tausayi, yana biya masu bashin da yake kansu, yana kuma yi masu addu'a, su da 'ya'yansu, an ruwaito Hadisi daga Sayyida A'isha (Allah ya kara yarda da ita) ta ce: **Manzon Allah (Sallallahu alaiHi wa sallam) ya shiga wurin Usman Bn Maz'un (Allah ya kara yarda da shi) bayan ya rasu, sai kuwa**



(9)

ya rungume shi, ya sumbance shi, sannan ya yi kuka har sai da aka ga hawaye yana kwarara a fuskarsa. [Musannaf Abdurrazzak]. Wata rana bayan an kammala wani yaƙi tsakanin Musulmai da mushrikai, Annabi (SallalLahu alaiHi wa sallam) ya tambayi sahabbansa waƙanda bai gansu ba, ya ce: **(Shin akwai wanda kuka nema kuka rasa?)**, sai suka ce: Na'am, akwai wane, da wane, da wane, sannan ya sake cewa: **(Shin akwai wanda kuka nema kuka rasa?)**, sai suka ce: Na'am, akwai wane, da wane, da wane, sannan ya sake cewa: **(Shin akwai wanda kuka nema kuka rasa?)**, sai suka ce: a'a, sai ya ce: **(Ni kuwa ban ga Julaibib ba, ku tafi ku nemo inda yake)**, sai aka nemi shi a cikin waƙanda aka kashe, sai kuwa suka same shi a gefen mutane bakwai da ya kashe, kafin a kashe shi, sai Annabi (SallalLahu alaiHi wa sallam) ya zo inda yake ya tsaya, ya ce: **(Ya kashe mutane bakwai, sannan aka kashe shi, wannan kam nawa ne, ni ma nasa ne, wannan kam nawa ne, ni ma nasa ne)**, sannan (SallalLahu alaiHi wa sallam) ya ɗauke shi da damatsansa, babu wani abu da ya katange damatsan Annabi (SallalLahu alaiHi wa sallam) da jikinsa, har ya sanya shi a kabarinsa. [Muslim]. Haka ma (SallalLahu alaiHi wa sallam) yana cewa: **(Ni ne na fi cancanta da kowane mumini akan kansa, wanda duk ya rasu ya bar dukiya, to na iyalansa ne, wanda kuma ya bar bashi, ko ya bar waƙanda suke farkashin kulawarsa, to yana wuri na, yana kai na)** [Muslim].

(10)

**Wannan kenan, ina nema wa kai na da ku gafara daga Allah  
Madaukakin Sarki.**

Godiya ta tabbata ga Allah Ubangijin talikai, Ina shaida wa babu abin bauta wa da gaskiya sai Allah shi kadai, ba shi da abokin tarayya. Ina shaida cewa lallai shugabanmu, kuma Annabinmu Muhammadu, bawan Allah ne, kuma Manzonsa. Ya Ubangiji ka yi masa salati da tsira, da albarka, shi da Alayensa da Sahabbansa da duk wadanda suka bi tafarkinsu da kyautatawa har zuwa ranar sakamako.

**Ya 'yan uwa Musulmai:**

Lallai Annabi (Sallallahu alaiHi wa sallam) ya yi wa daukacin al'ummarsa wasici da girmama sahabbansa, ya kuma yi gargadin kada a kuskura cutar da su, ko tauye masu haƙƙoƙinsu, ya kuma bayyana cewa: sonsu alama ce ta sonsa (Sallallahu alaiHi wa sallam), kinsu alama ce ta kinsa (Sallallahu alaiHi wa sallam), yana cewa: **(Ku kiyayi cutar da sahabbai na, kada ku mayar da su abin jifa da kalaman da ba su dace ba a baya na, duk wanda ya so su, to kuwa lallai da soyayyata ce ya so su, duk kuma wanda ya ki su, to da kiyayya ta ce ya ki su, wanda duk ya cutar da su, ya cutar da ni, duk kuma wanda ya cutar da ni, ya cutar da Allah Madaukakin Sarki, wanda kuma ya cutar da Allah, to kuwa yana daf da ya kama shi)** [Ahmad da at-Tirmiziy]. Haka ma (Sallallahu alaiHi wa sallam) ya ce: **(Kada ku kuskura ku zagi sahabbai na, da a ce wani daga cikinku zai ciyar da zinaren da**

(11)

ya kai dutsen Uhdu a girma, ba zai taɓa iya kai wa daidai da ɗaya daga cikinsu ba, kai koda rabinsa a daraja) [al-Bukhari]. Haka ma (SallalLahu alaiHi wa sallam) yana cewa: **(Lallai Allah Maɗaukakin Sarki ya zaɓe ni, ya kuma zaɓi sahabbai na tare da ni, ya sanya mini wasu daga cikinsu suka zamo mataimaka, da masu tallafawa, da surukai, duk wanda ya zage su, to kuwa lallai la'antar Allah, da ta mala'iku, da ta ɗaukacin mutane ta tabbata akansa, Allah ba zai amshi nafilfili da farillan da ya aikata ba a ranar alkiyama).** [al-Mustadrak alas Sahihainiy].

Lallai duk wanda ya karanci tarihin sahabban Manzon Allah (SallalLahu alaiHi wa sallam) zai fahimci cewa lallai ba su isa zuwa ga wannan babban daraja, da matsayi ba, sai sakamakon ikhlasin da suka yi wa Allah Maɗaukakin Sarki, da kuma soyayya ta gaskiya da suke yi wa Manzon Allah (SallalLahu alaiHi wa sallam), da kuma irin yanda suka yaƙi zukatansu, da taimaka wa gaskiya, gami da ba ta kariya, da fifita maslahar al'umma akan maslahar kai, da kyawawan ɗabi'u, da mu'amalarsu da ɗaukacin mutane, a sakamakon haka, sai suka cancanci samun yabo, da jinjina daga Allah Maɗaukakin Sarki, suka kuma cancanci soyayya da yarda daga Annabi (SallalLahu alaiHi wa sallam), alhairin Allah ya kai zuwa ga wanda yake cewa:

“Su kam zaɓaɓɓu ne a cikin mutane, ya kamata ka san darajarsu.. ya kai wanda ya yi katari, ka juri bin turbarsu ta shiriya”.

(۱۲)

Lallai sahabbai (Allah ya kara yarda da su) su ne suka riga kowa kawo sauyi a cikin rayuwa, wajen tarwatsa duhun bata, da zalunci, da kama- karya da suka cika duniya kafin aiko Annabi (Sallallahu alaiHi wa sallam), suka sauya wannan yanayi da hasken wahayi zuwa ga gaskiya, da adalaci, da daidaito; saboda haka ne son sahabban Manzon Allah (Sallallahu alaiHi wa sallam) ya zamo sunna, yi masu addu'a kuma hanya ce ta samun kusanci da Allah, koyi da su kuma tsani ne na zuwa wurin Allah, bin tarihin rayuwarsu kuma falala ce, Allah Mai girma da daukaka yana fadi -bayan ya bayyana sifofin al-Muhajirun da al-Ansaru- cewa: **((Su kuwa muminan da suka zo bayan "al-Muhajirun" da "al-Ansar" suna cewa ne: Ya Ubangijinmu ka gafarta mana zunubanmu, mu da 'yan uwanmu da suka riga mu yin imani, kada ka sanya kiyayyar wafanda suka yi imani a cikin zukanmu. Ya Ubangijinmu lallai kai mai yawan rangwame da rahama ne)),** al-Imam ar-Raziy (Allah ya kara yi masa rahama) ya ce: lallai aikin wafanda suka zo a bayan al-Muhajirun da al-Ansaru, shi ne: su yi masu addu'a, kuma su nema masu rahama.

A nan muna son mu kara karfafa cewa: lallai yawaita magana akan darajar sahabban Manzon Allah (Sallallahu alaiHi wa sallam), da bayyana falalarsu, abu ne da yake bayyana rawar da koyi mai kyau yake takawa a rayuwar 'ya'yanmu, da matasanmu, wanda ba za a taɓa iya wadatuwa da shi ba, domin tarbiyya ta hanyar yin koyi tana da matuƙar tasiri wajen dasa kyawawan dabi'u masu daraja da daukaka,

(۱۳)

abu ne da yake kawo gyara a rayuwar zamantakewa, musamman a cikin matasa, da kananan yara. Lallai ya kamata matasanmu su yi riƙo da matsakaicin fahimta ta “al-Wasadiyya”, wanda aka samo shi daga nagartacciyar fahimtar da sahabban Manzoon Allah (Sallallahu alaiHi wa sallam) suka yi wa addinin Musulunci, su kuma yi aiki tukuru ta yanda za su ginu akan sifofin Musulunci da za su ba su daman iya dawukan alhakin sakon da Musulunci ya zo da shi, domin su miƙa shi cikin amana, da jagorantar jirgin ruwan tsira, domin tsamar da al’umma daga ruƙu, da rashin tabbas da take ciki, da isar da su zuwa ga tudun- na- tsira, akan nagartacciyar hanya, mai cike da tsaro, da aminci, gami da kwanciyar hankali, da cigaba.

Ina ma mun iya sanin daraja da matsayi irin na sahabban Annabi (Sallallahu alaiHi wa sallam), mu kuma yi koyi da dabi’unsu kyawawa, mu dawuki ruhun sadaukar da kai, da baiwa da kyauta, da sadaukar da rayuwa, da dukiya, da ‘ya’ya, mu koyi haka daga tarihin rayuwarsu, mu bi turbar da suka bi wajen raya doron fasa, da samar da cigaba, da amfanar da bayin Allah, abin da zai bayyana haƙiƙar ma’anar Musulunci da rangwamensa.

**Ya Ubangijinmu ka gafarta mana zunubanmu, mu da 'yan uwanmu da suka riga mu yin imani, kada ka sanya kiyayyar wafanda suka yi imani a cikin zukanmu.**