al-Birr shi ne: Kyakkyawar ɗabi'a, zunubi kuma abin da ya sosu a cikin zuciya, kuma ka ƙi mutane su tsinkaya a kansa

Daga Nawwas Ibnu Sam'an al-Ansari - Allah Ya yarda da shi - daga Annabi - tsira da amincin Allah su tabbata agare shi - ya ce: «al-Birr shi ne: Kyakkyawar ɗabi'a, zunubi kuma abin da ya sosu a cikin zuciya, kuma ka ƙi mutane su tsinkaya a kansa». Daga Wabisa ibnu Ma'abad - Allah Ya yarda da shi - ya ce: Na zo wa Manzon Allah - tsira da amincin Allah su tabbata agare shi - sai ya ce: «Kazo ne kana tambaya game da al-birr da zunubi?», na ce: Eh, ya ce: «Ka tambayi zuciyarka, al-birr: Abin da ranka ya natsu zuwa gare shi, kuma zuciya ta nutsu gare shi, zunubi kuma: Abin da ya sosu a cikin zuciyarka kuma ya kaikawo a cikin ƙirji, ko da mutane sun baka fatawa kuma sun baka fatawa».

[Ingantacce ne] [Hadisi na farko: Muslim ne ya ruwaito shi, Hadisi na biyu kuma: Ahmad da Darimi suka rawaito shi]

Annabi - tsira da amincin Allah su tabbata agare shi - ya bada labari game da al-birr da kuma zunubi, sai ya ce: Lallai mafi girman ɗabi'un al-birr su ne kyawawan ɗabi'u tare da Allah ta hanyar jin tsoron Allah, haka tare da halitta ta hanyar jure cuta, da ƙarancin fushi, da shimfiɗar fuska, daddaɗan zance, da sadar da zumunci, da biyayya da tausasawa da kuɓutarwa, da kyakkyawar mu'amala da abokantaka, kuma cewa al-birr shi ne abin da zuciya da rai suka nutsu gare shi. Amma zunubi to abin da ya kaikawo a cikin zuciya na abubuwa masu rikitarwa kuma ya kaikawo ba tare da ƙirji ya samu natsuwa daga gareshi ba, kuma kokwanto ya faru daga gare shi a cikin zuciya, da jin tsoron kasancewarsa zunubi ne, kuma baka son ka bayyanar da shi dan kasancewarsa mummuna a idanuwa da mutanen kirki da cikakkun mutane, hakan domin rai a ɗabi'arsa yana son ganin mutane akan alherinsa, idan rai ya ƙi tsinkaya akan wasu daga cikin ayyukansa to shi zunubi ne babu alheri a cikinsa; ko da mutane sun baka fatawa to kada ka ɗauki fatawarsu muddin dai alamar shubha tana kaikawo a cikin ranka, domin fatawa bata kawar da shubha muddin dai shubhar ingantacciya ce, kuma mai bada fatawa yana bada fatawa ba tare da ilimi ba; amma idan fatawar gini ce akan wani dalili na shari'a to wajibi akan mai neman fatawa shi ne ya koma zuwa gare ta, ko da ƙirjinsa bai budeba gareta ba.


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