



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

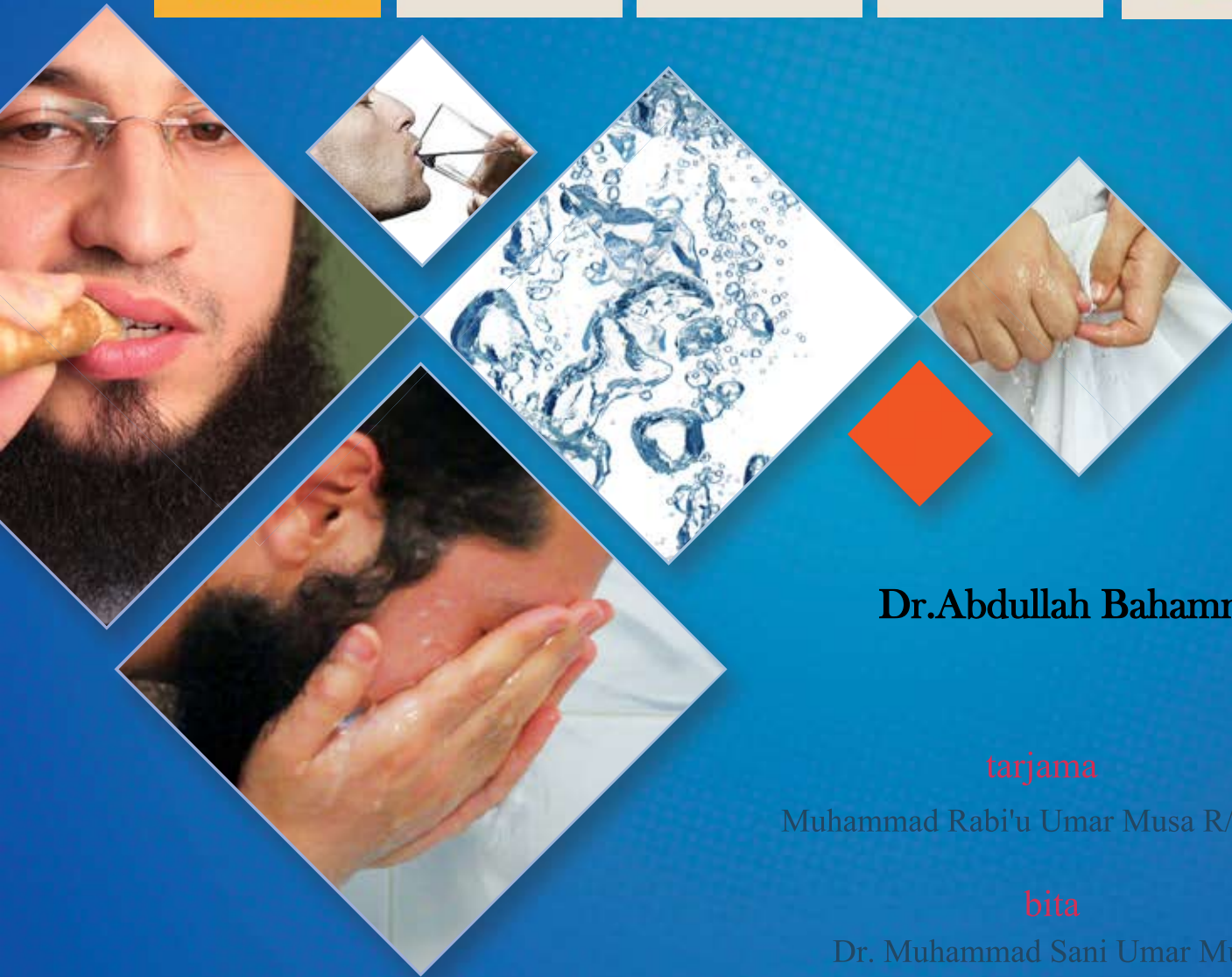
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Tsarki Da Ruwa

Tsarki Da Ruwa

Tsarki

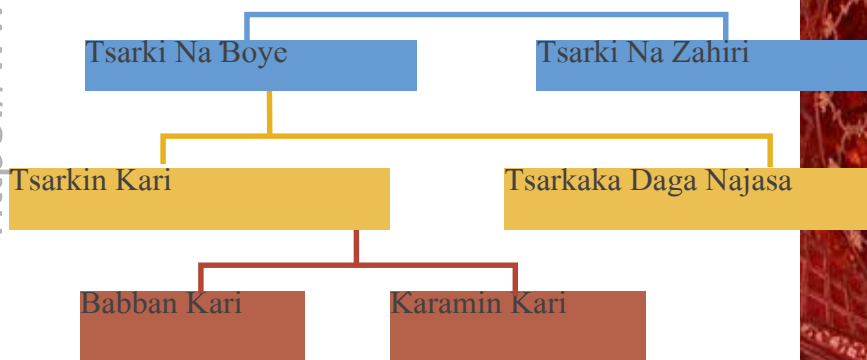
Ma'anar Tsarki A Larabci.

Tsafta Da Tsarkaka Daga Kazanta

Ma'anar Tsarki A shari'a

Kawar da kari da gusar da Najasa

Kashe – Kashen Tsarki



Kashe – Kashen Tsarki

1. Tsarki Na Boye

Shi ne tsarkake zuciya daga shirka da sabo, da duk wani abin da yake bata zuciya, babu yadda tsarki zai tabbata matukar akwai shirka a cikin zuciya, kamar yadda Allah ya ce, {Yaku wadanda suka yi imani ku sani cewa Mushirikai najasa ne, kada su kusanci masallaci mai alfarma daga wannan shekarar, idan

T s a r k i

Tsarki

Ma'anar Tsarki

Kashe-Kashen Tsarki

1 – Tsarki na boye

2 – Tsarki na Zahiri

Ruwa

Rabe – Raben Ruwa

1- Ruwa mai tsarki mai tsarkakewa

2- Ruwa mai najasa

kuna jin tsoron talauci to da sannu Allah zai azurta ku daga falalarsa in ya so. Hakika Allah Masani ne Mai hikima} [At-Tauba : 28].

Manzon Allah (ﷻ) ya ce, «Mumini ba ya zama najasa».

2-Tsarki Na Zahiri

Shi ne tsarkake jiki daga abubuwan da suke warware alwala da najasa, ya kasu gida biyu :

1-Tsarkin Kari

Kari shi ne : Abin da yake hana mutum yin ibadar da aka shardanta tsarki a cikinta, kamar sallah, dawafi da waninsu. Kari ya kasu kashi biyu :



Kari yana hana yin sallah.

Karamin Kari

Shi ne wanda yake wajabta yin alwala, kamar fitsari da kashi da sauran abubuwan da suke warware alwala. Tsarki daga kari yana samuwa ne ta hanyar alwala.

Allah ya ce, {Yaku wafanda kuka yi imani idan kun tashi za ku yi sallah, to ku wanke fuskokinku da hannayenku zuwa gwiwar hannu, ku shafi kawunanku ku wanke kafafunku zuwa idon sawu}

[Al-ma'ida :6].



Alwala tsarki ce daga karamin kari

Babban Kari

Shi ne wanda yake wajabta wanka, kamar janaba, haila, da wanin haka, ana tsarkaka daga gare shi ta hanyar wanka.

Allah ya ce, {Idan kuna da janaba to ku yi tsarki}

[Al-ma'ida : 6].

2-Tsarkaka Daga Najasa

Gusar da najasa wajibi ne, saboda faɗin Allah Maɗaukakin Sarki {Ka tsarkake tufafinka} [Al-Muddassir 4]. Da faɗin Manzon Allah (ﷻ) «Mafi yawancin azabar kabari daga rashin yin tsarki ne idan an yi fitsari» Da faɗinsa (ﷻ) «Idan dayanku ya zo masallaci to ya duba takalmansa, idan ya ga kazanta ko najasa to ya goge, sannan ya yi sallah da su».



Tsarkin wurin sallah



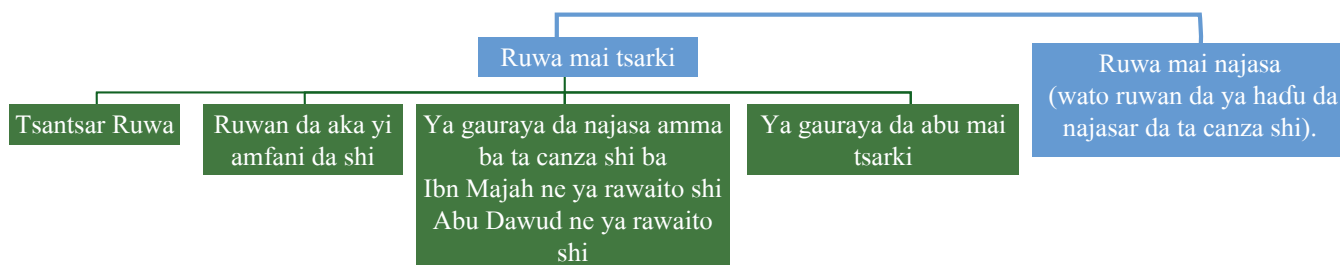
Tsrkin jiki



Tsarkin Tufa

Kashen Ruwa

Ruwa Kashe-Kashen Ruwa



Kashe-Kashen Ruwa

Na farko : Ruwa Mai tsarkake wa

Shi ne ruwan da najasa ba ta canza kamaninsa, ko dandanonsa ko kanshinsa ba, kamar:

1-Ruwa Tsantsa

Shi ne ruwan da yake akan siffar shi da aka halicce shi da ita, kamar ruwan sama, ko kankara, ko raba, ko kuma wanda yake gudu ne a bayan kasa, kamar ruwan teku, da koramu da na sama, da rijiya. Allah Madaukakin Sarki ya ce, {Mun saukar da ruwa mai tsarki daga sama} [AlFurkan : 4]

Allah Madaukakin Sarki ya ce, {Yana saukar muku da ruwa daga sama don ya tsarkake ku da shi} [Al-anfal : 11] Hakanan Manzon Allah (ﷻ) yana addu'a yana cewa: «Ya Allah ka wanke ni daga zunubaina da raba da ruwa da kankara» (Bukhari da Muslim ne suka rawaito shi).

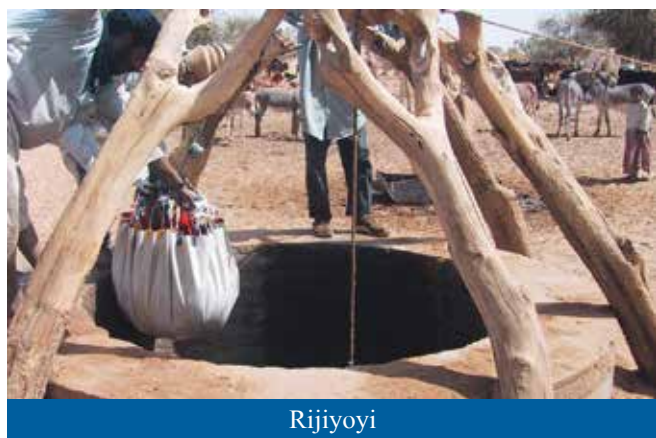
Manzon Allah ya ce dangane da ruwan teku «Shi ruwa ne mai tsarki, kuma mushensa halal ne» (Ahmad da Abu Dawud ne suka rawaito shi).



Ruwan sama



Koramu



Rijiyoyi



Tekuna

2 - Ruwan Da Aka Yi Amfani Da Shi

Shi ne ruwan da yake zubo wa daga jikin gabban mai al'awa ko mai wanka, babu laifi a yi amfani da shi wajen yin tsarki, saboda abin da ya tabbata daga Abdullahi ɗan Abbas Allah ya yarda shi ya ce, «Daya daga cikin matan Annabi (ﷺ) ta yi wanka wata kwatanniya, sai Manzon Allah (ﷺ) ya zo yana son ya yi alwala da sauran wannan ruwan, sai ta ce masa, Ya Manzon Allah ni fa ina da janaba sai ya ce, Ai lalle wannan ruwan bai zama najasa ba»

(Tirmizi ne ya rawaito shi).

3-Ruwan Da Ya Gauraya Da Abu Mai Tsarki

Shi ne ruwan da ya gauraya da wani abu mai tsarki, kamar ganyen bishiya, ko turɓaya, ko ya haɗu da tsatsa, kamar ruwan tankuna, amma abin da ya haɗu da shi bai yi tasiri a kansa ba, tasirin da zai fitar da shi daga sunanshi na ruwa.

Saboda abin da Manzon Allah (ﷺ) ya faɗa wa matan da suke shirya 'yarsa wadda ta mutu, ya ce musu :«Ku wanketa da ruwa da magarya sau uku, ko biyar, ko fiye da haka in akwai buƙata Magarya: A nan ana nufin ganyen bishiyar magarya. ana dandaka shi a yi amfani da shi wajen tsafacce abubuwaKu sanya Kafur a wanki na ƙarshe»

(Bukhari da Muslim ne suka rawaito shi).



Tsatsar tankunan ruwa



Ruwan da ya gauraya da ganyen bishiya



Ruwa da ya haɗu da ƙasa



Canzawar Ruwa

Idan ruwa ya canza da abin da ya yi masa tasiri, ya fitar da shi daga kasancewarsa ruwa zuwa wani abu daban, kamar ruwan shayi, lemo, ko waninsu, to ba ya halatta a yi tsarki da shi, saboda ba a kiransa ruwa.



Kashen Ruwa



Romo



Shayi



Tauwada



Lemo

4-Ruwan Da Ya Gauraya Da Najasa Amma Ba Ta Canza Shi Ba

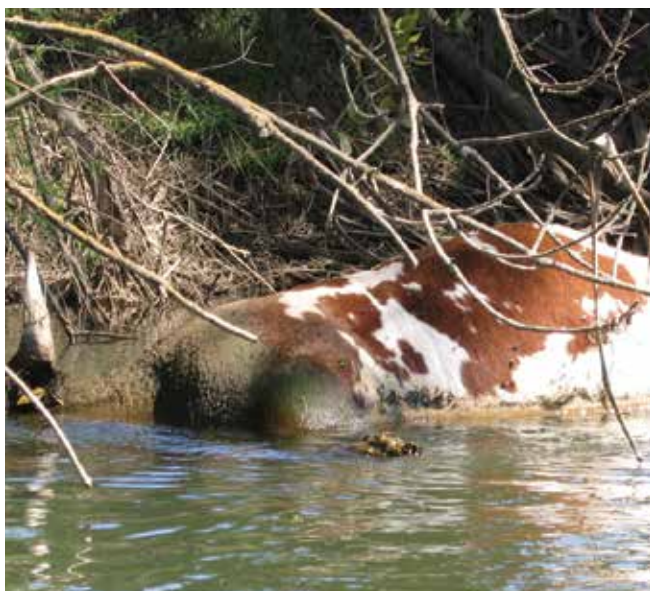
Shi ne ruwan da najasa ta fada masa, kamar fitsari, ko mushe da makamantansu, amma najasar ba ta canza wani abu daga siffofin ruwan ba, to wannan ruwan mai tsarki ne, saboda fadar Manzon Allah (ﷻ) game da wata rijiya mai suna "Buda'a" ya ce, «Lallai ruwanta mai tsarki ne, babu abin da ya mayar da shi najasa» (Ahmad da Tirmizi ne suka rawaito shi). Abin nufi, mutane sun kasance suna jefar da kazanta kusa da wannan rijiyar, sai ruwan sama ya kora ta cikin rijiyar, amma ruwan saboda yawansa wadannan abubuwa ba sa tasiri a cikinsa, ba ya canza wa.

Na Biyu : Ruwa Mai Najasa

Shi ne wanda wani abu na najasa ya fada cikinsa, kamar fitsari, ko mushe, ya kuma canza daya da cikin siffofinsa uku – kanshinsa, ko dandanonsa ko launinsa – to wannan ruwan ya zama najasa da ijma'in malamai, ba ya halatta a yi amfani da shi.



Mushe wanda ya canza ruwa



Mushe ya fadfa ruwa bai canza shi ba



Mas'aloli

1. Asali shi ne kowanne ruwa mai tsarki ne, saboda haka idan aka samu ruwan da ba a sani ba mai tsarki ne ko mai najasa ne? to asali shi ne mai tsarki ne, bai kamata a dɔrawa kai wata wahala ba.
2. Ya halatta a yi alwala da ruwan zamzam, saboda Manzon Allah ya sa an kawo masa ruwan zamzam cikin guga ɗaya, ya sha ya yi alwala da shi"





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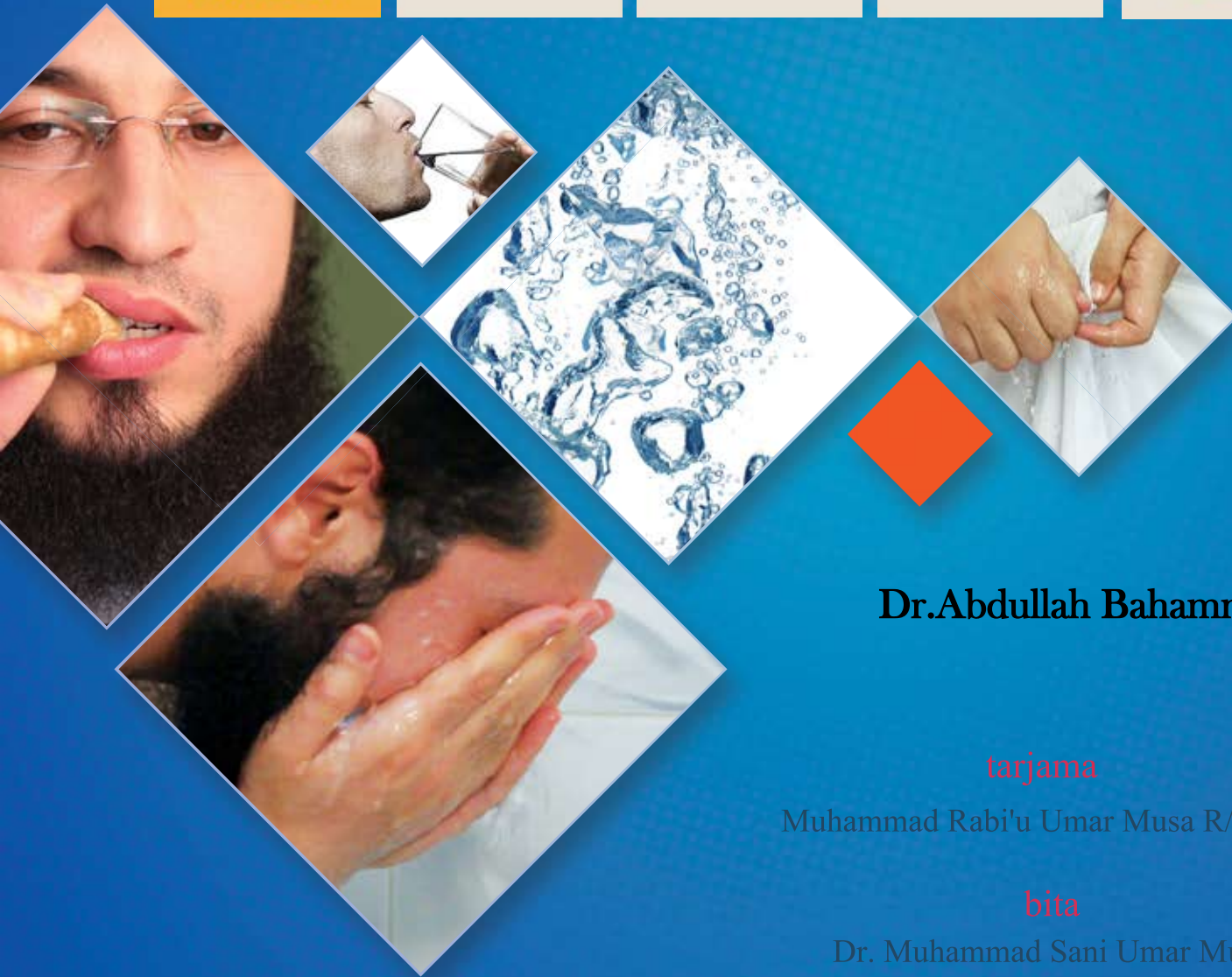
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- Hukunce
Hukuncen Najasa

2 Hukunce- Hukuncen Najasa

T s a r k i

Bayanin najasa

Nau'ukan najasa

1. Fitsarin dan Adam da bayan-gidansa
2. Jinin Haila
3. Fitsari da kashin dabbobin da ba a cin namansu
4. Mushe
5. Naman alade
6. Yawun kare
7. Maziyyi
8. Wadiyyi

Hanyoyin tsarkaka daga najasa

Abin da ake nufi da najasa a larabci

Kazanta

Ma'anar najasa a shari'a

Kazantar da shari'a ta yi umarni da a gusar da ita

«Wadannan masallatai bai dace a yi fitsari ko kazanta a cikinsu ba, An gina su ne kawai don ambaton Allah da sallah da karatun Alkur'ani»
(Bukhari da Muslim ne suka rawaito shi)

2 - Jinin Haila

Saboda abin da ya tabbata cewa Khaulatu 'yar Yasar cewa ta zo wajen Annabi (ﷺ) ta ce masa «Ya Rasulallah, ban da tufa sai guda daya, ga shi kuma ina yin al'ada a cikinta» (Abu Dawud ne ya rawaito shi) Sai Manzon Allah (ﷻ) ya ce da ita «Idan kin tsarkaka ki wanke wurin jinin, sannan ki sallah da ita».

Duk jinin da ba na haila ba ne mai tsarki ne. mai kwarara ne ko marar kwarara Jini mai kwarara shi ne wanda yake fita daga mahallinsa yana zuba, saboda abin da ya tabbata cewa wani arne ya harbi wani musulmi yana sallah da kibiya, ya same shi, sai ya cire kibiyar ya ci gaba da sallarsa, alhali jini yana zuba daga jikinsa. (Abu Dawud ne ya rawaito)

3. Fitsari Da Kashin Dabbar Da Ba A Cin Namanta

Saboda hadisin Abdullahi dan Mas'ud – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷻ) ya je wajen bayan-gida, sai umarce ni in kawo masa duwatsu guda uku, sai na samu biyu, na nemi na ukun ban samu ba, sai na dauko kashin dabbobi na zo masa da shi, sai ya karfi duwatsun guda biyu, ya jefar da kashin dabbobin ya ce, "Wannan kazanta ne» (Bukhari ne ya rawaito shi).

4. Mushe

Shi ne abin da ya mutu da kansa ba tare da yanka na shari'a ba, saboda fadin Allah Mai girma da buwaya : {Ka ce, ban samu abin da yake cinsa haramun ba ne cikin abin da aka yi min wahayinsa, sai dai in mushe ne ko jinin da yake kwarara ko naman alade, haƙiƙa shi kazanta ne} [Al'an'am : 145].

Nau'ukan Najasa

1 - Bawalin Dan Adam Da Bayan Gidansa

Saboda hadisin mutumin kauyen da ya yi fitsari a cikin masallaci, sai Manzon Allah (ﷻ) ya ce masa,



Menene hukuncin fitsari da kashin dabbar da ake cin cin namanta?

Fitsari da kashin dabbar da ake cin namanta mai tsarki ne, saboda abin da ya tabbata daga Anas dan Malik – Allah ya yarda da shi – ya ce, wasu mutane sun zo Madinah, sai suka yi ta rashin lafiya, sai Manzon Allah (ﷻ) ya aika su waje rakuman sadaka don su riƙa shan fitsarinsu da nononsu (Bukhari ne ya rawaito shi).



Mushe



Kifi



Fara

Hukunce-Hukuncen Najasa

Mushe ya hada abin da aka yanko daga jikin dabba mai rai kafin a yanka ta.

1 –Mushen Kifi Da Na Fara

Saboda faɗinsa (ﷻ)«An halatta mana mushe biyu, da jini biyu, mushe biyu su ne, mushen kifi da mushen fara, jini biyu kuma su ne, hanta da saifa»

(Ahmad ne ya rawaito shi).

2-Mushen Abin Da Jini Ba Ya Gudana A Jikinsa Kamar Kuda

Saboda faɗinsa (ﷻ):«Idan kuda ya faɗa a cikin kwanon ɗayanku, to ya dulmiya shi gabaɗayansa, sannan ya cire shi ya jefar, saboda a fiffikensa ɗaya akwai waraka, a ɗayan kuma akwai cuta»

(Bukhari ne ya rawaito shi).

5-Naman Alade

Saboda faɗin Allah mai girma da buwaya :{Ka ce, ban samu abin da yake cinsa haramun ba ne cikin abin da aka yi min wahayinsa, sai dai in mushe ne ko jinin da yake kwarara ko naman alade, haƙiƙa shi ƙazanta ne} [Al-anam : 145]

6-Kare

Kare gabaɗayansa najasa ne, najasar yawunsa kuma mai tsanani ce, saboda faɗin Manzon Allah (ﷻ)«Tsarkin kwanon ɗayanku idan kare ya yi lallage a cikinsa, shi ne ya wanke shi sau bakwai, ya sa ƙasa a wanki na farko»

(Bukhari da Muslim ne suka rawaito shi)

Abin da ake kira lallage shi ne, kare ya sanya harshensa ya jujjuya shi a cikin kwano, ko ya sha abin da yake ciki, ko bai sha ba.



Kuda



Alade

7-Maziyyi

Shi wani ruwa ne fari, ba shi da kauri kuma yana da danko, yana fita yayin wasa da mace, ko kuma tunanin jima'i, ba ya fita da sha'awa ko tunkudar juna, ba a jin mutuwar jiki bayan fitarsa, wani lokacin ma ba a sanin lokacin da yake fita. Manzon Allah (ﷺ) ya ce da Aliyyu dan Abu Dalib (R.A) lokacin da ya yi masa tambaya game da Maziyyi, ya ce masa :«**Ka wanke gabanka, ka sake alwala**»

(Bukhari da Muslim ne suka rawaito).

8-Wadiyyi

Shi wani ruwa ne fari, mai kauri, yana fita bayan fitsari.



Maniyyi mai tsarki ne

Maniyyi: wani ruwa fari, mai kauri, yana fitowa tare da sha'awa, yana tunkudar juna, ana samun mutuwar jiki bayan fitarsa, yana wari irin wari bara-gurbin kwai.

Maniyyi mai tsarki ne, domin da najasa ne da Manzon Allah (ﷺ) ya yi umarni a wanke shi.

Ana wanke shi in yana danye, in ya bushe kuma to kawai sai a kankare shi, saboda hadisin A'isha – Allah ya yarda da ita – ta ce,«**Manzon Allah (ﷺ) ya kasance yana wanke maniyyi, sannan ya fita zuwa sallah da wannan tufar, ina gani gurbin wurin da ya wanke**» (Bukhari da Muslim ne suka rawaito shi). A riwayar Muslim :«**Na gan ni ina kankare shi (maniyyi) daga tufar Manzon Allah (ﷺ) sosai, sannan ya yi sallah da wannan tufar**»(Bukhari da Muslim ne suka rawaito shi).



Wanke maniyyi idan yana danye



Kankare maniyyi idan ya bushe



Giya da Turare

Giya ba najasa ba ce, duk da cewa kazanta ce, kuma shanta yana daga cikin manya-manyan zunubai, sai dai babu wani dalili da ya nuna cewa najasa ce.

Faɗin Allah Maɗaukakin Sarki : {Yaku waɗanda suka yi imani ku sani cewa lallai giya da caca da gumaka da rantsuwa da kibau kazanta ne daga aikin Shaidan don haka ku nisance su ko kun rabauta}

[Al-ma'ida :90] Abin da ake nufi da kazanta a nan shi ne kazanta da boye ba ta fili ba, kamar yadda caca da gumaka suke kazanta amma ba ta zahiri ba . Da wannan ne zamu gane halaccin amfani da turaren da suke da alkaohol a cikinsu, saboda shi Alkahol ana samu shi ne daga giya.



Giya da Turare

Hanyoyin Tsarkaka Daga Najasa

1. Tsarkin Kasa Mai Najasa

Idan najasa ta samu kasa, to wannan najasa tana gushewa ne da ruwa ko waninsa, saboda hadisin mutumin kauyen nan da ya yi fitsari a masallaci, Manzon Allah (ﷺ) ya ce, «Ku kyale shi, ku kwarara ruwa guga daya akan fitsarinsa, ko ku zuba guga babba ta ruwa.» (Bukhari da Muslim ne suka rawaito shi)

Idan kuwa najasar ruwa ce, ta bushe to ta tsarkaka, saboda hadisin Abu Kilaba – Allah ya yarda shi – ya ce, «Idan kasa ta bushe to ta tsarkaka» Ta tsarkaka (Bukhari ne ya rawaito shi).



Wanke kasa da ruwa



Najasa mai kwarara akan kasa



Najasar da ta kwarara ta bushe

2. Tsarkake ruwa Mai najasa

Yana tsarkakuwa idan aka hada shi da wani ruwan mai yawan da zai gusar da alamar najasar, kamar yadda yana tsarkakuwa idan aka tace da na'urorin zamani da ake tace ruwa da su.



Tsarkakewa ta hanyar na'urar zamani



Tsarkakewa ta hanyar kara ruwa

3-Tsarkake Tufa Mai Najasa

Ana wanke ta da ruwa, a kankare, a matse, har najasar ta gushe.



Tsarkake Tufa mai najasa

4-Tsarkake Shimfida

Ana wanke wa da ruwa, ko kuma da abubuwan tsaftace wa na zamani, kuma a kankare, har najasar ta gushe.



Tsarkake shimfida

5-Tsarkake Fatar Mushe

1-Fatar Mushen Dabbar Da Ake Cin Namanta

Ana tsarkake ta da jima, saboda faɗin Manzon Allah (ﷺ) «Idan aka jeme fata to ta tsarkaka» Fata : fatar da ba a jeme ba (Muslim ne ya rawaito shi Muslim ne ya rawaito shi).

Jima ita ce, sanyawa fata wasu sinadarai waɗanda za su sa ta yi laushi, ta daina wari.

Idan kuwa dabbar da ake ci ba mushe ta yi ba, yanka ta aka yi ta hanyar da shari'a ta amince, to fatarta mai tsarki ce.



Jima



Wata dabba da ake cin namanta

2-Fatar Mushen Dabbar Da Ba A Cin Namanta

(Fatar wannan dabbar) tana ɗaukar hukuncin mushe, ba ta tsarkaka, ko da an yanka dabbar ta hanyar shari'a.



Wata dabba da ba a cin namanta

6. Tsarkake fitsarin yarinya, da fitsarin yaron da bai fara cin abinci ba

Ana wanke fitsarin yarinya, amma fitsarin yaro ana yayyafa ruwa ne kawai, saboda faɗin Manzon Allah (ﷺ) «Ana wanke fitsarin yarinya, ana yayyafa ruwa fitsarin yaro ne» (Abu Dawud ne ya rawaito shi).

7-Tsarkake abin da kare ya yi lallage a cikinsa

Ana wanke wa sau bakwai, na farko da kasa, saboda faɗin Manzon Allah (ﷺ) «Tsarkin kwanon ɗayanku idan kare ya yi lallage a cikinsa, a wanke shi sau bakwai, na farko da kasa» (Bukhari da Muslim ne ya rawaito shi.)



Yayyafa ruwa akan fitsarin yaro



Wanke fitsarin yarinya

Sau dawa

Sau shida



Tsarkake wa da kasa Tsarkakewa ta hanyar wanke wa

8-Tsarkake Maziyyi da Wadiyyi

Zai wanke gabansa, ya yi alwala, saboda fadin Manzon Allah (ﷺ) a cikin hadisin Aliyu dan Abu Dalib – Allah ya yarda da shi – «Ka wanke gabanka, ka yi alwala» (Bukhari da Muslim ne ya rawaito shi).

Ita kuwa rigar (da fitsari ya taɓa) sai kawai ya yayyafa ruwa a wurin da maziyyin ko wadiyyin ya taɓa, saboda hadisin Sahli dan Hunaif, ya tambayi Annabi (ﷺ) ya ce, «Na ce ya Manzon Allah ya ya zanyi da abin da ya taɓa tufa ta na maziyyi da wadiyyi, sai ya ce, ya isa ka debi tafi dɗaya na ruwa ka yayyafa wa tufafinka, in da kake ganin ya taɓa» (Abu Dawud ne ya rawaito shi).

9-Tsarke jinin haila

Ana wanke wa da ruwa, abin da ya rage na alamansa ba ya cutarwa, saboda fadinsa (ﷺ) «Ruwa ya wadatar miki, alamar (jini) ba za ta cutar dake ba» (Abu Dawud ne ya rawaito shi).

10-Tsarkake takalmi

Ana goga shi akan kasa ne, har sai najasar ta tafi, saboda fadinsa (ﷺ) «Idan dɗayanku ya taka kazanta da takalminsa, kasa tana tsarkake shi» (Abu Dawud ne ya rawaito shi)



Tsarkake takalmi ta hanyar gurza shi a kasa

11-Tsarkake dogowar rigar mata

Idan wani abu na najasa ya makale a cikin rigar mace, tafiyar da take a wuri mai tsarki yana isar mata, kasa tana tsarkake ta, saboda fadinsa (ﷺ) «Abin zai biyo bayansa yana tsarkake shi» (Abu Dawud ne ya rawaito shi).

12-Tsarkake abincin da yake daskararre

Ana tsarkaka shi ta hanyar debe najasar da inda ta taɓa a zubar da ita, abin da ya rage yana nan da tsarkinsa, saboda abin da ya tabbata Manzon Allah (ﷺ) an tambaye shi akan bera idan ya fada kakide, sai ya ce, «Ku jefar da beran da gefen wurin, ku ci (Sauran) manku» (Bukhari ne ya rawaito shi).



Yadda kasa take tsarkake tufar mace

13-Tsarkake abubuwa masu kyalli, kamar madubi da kwalba

Ana gogewa ne har alamun najasar su gushe



Daskararren mai da bera
matacce ya fada cikinsa



Tsarkake gilash ta hanyar
gogewa



Mas'aloli akan najasa :

- 1 – A ka'ida duk wani abu mai tsarki ne, sai idan dalili ya nuna najasa ne.
- 2 – Idan najasa ta fada akan wani abu, aka kasa gane inda ta fada, to sai a wanke abun gabaɗaya.
- 3 – Idan najasa ta zama wani abu daban, kamar a kona kashin jiki ya zama toka, to ya zama mai tsarki.



Canzawar kashin dabbobi zuwa toka yana
tsarkake shi





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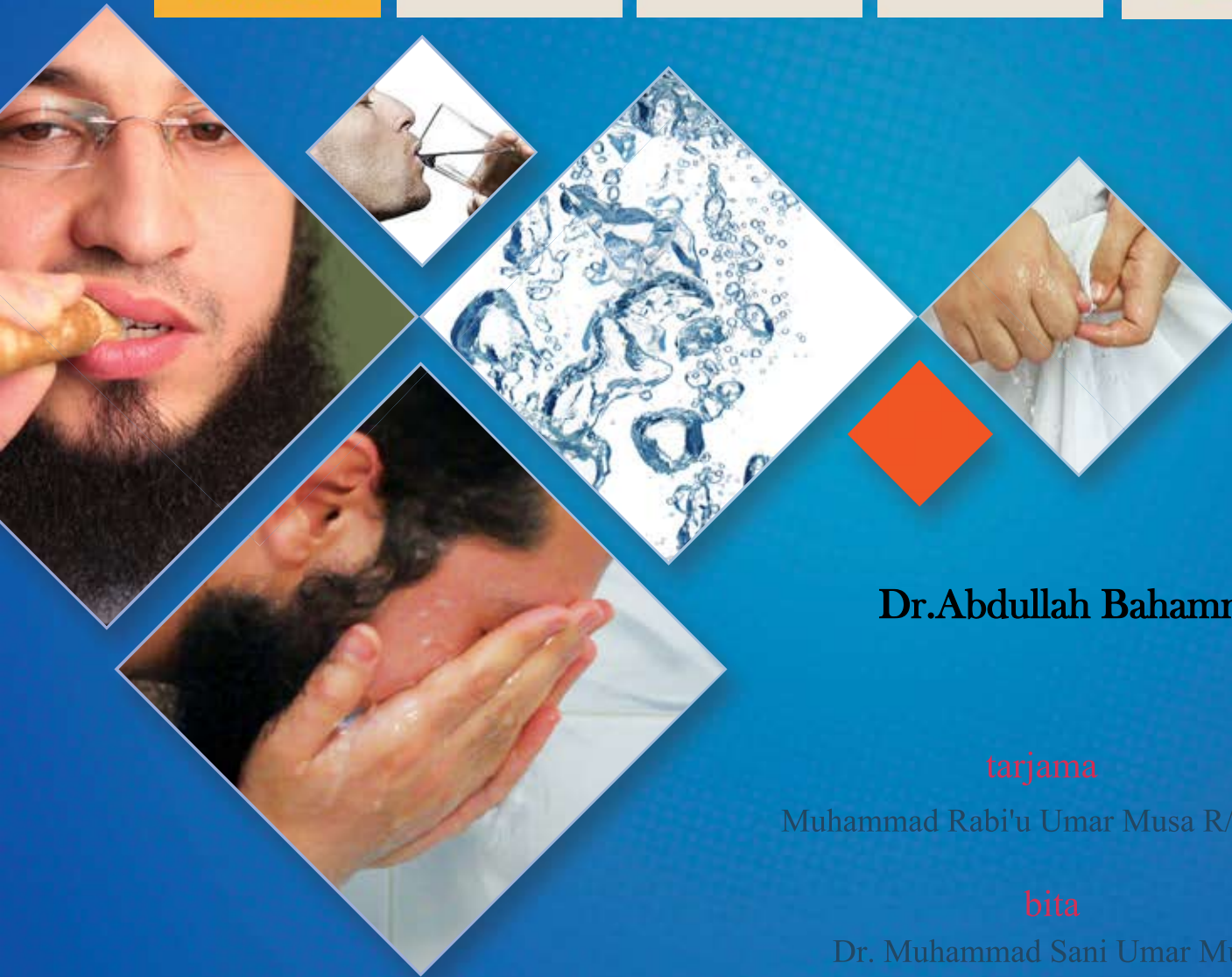
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Saura

3 Saura

Saura

Shi ne abin da ya rage a cikin kwano bayan an sha

Saura

A ka'ida duk abin da aka sha aka rage mai tsarki ne, sai dai abin da dalili ya nuna cewa najasa ne.

1- Sauran abin da aka sha wanda yake mai tsarki

a) Abin da mutum ya sha ya rage

Saboda abin da ya tabbata na cewa Manzon Allah (ﷺ) yana shan sauran Aisha – «Allah ya yarda da ita – alhali tana cikin jinin al'ada, yana sanya bakinsa a inda ta sa bakinta» (Muslim ne ya rawaito shi)



T s a r k i

Bayanin abin da ake nufi da saura

Sauran abin da aka sha aka rage masu tsarki

1. Abin da ɗan adam ya rage
2. Abin da Mage da rage
3. Abin da dabbar da ake ci da waninta suka sha suka rage

Abuwawan da aka sha aka rage masu najasa

1. Abin da kare ya sha ya rage
2. Abin da alade ya sha ya rage

b) Abin da mage ta sha ta rage

Saboda abin da Manzon Allah (ﷺ) ya fada game mage yayin da ta sha ruwa daga wata kwarya, ya ce, «Lalle ita najasa ba ce, ita tana cikin masu kai-kawo a cikinku» (Tirmizi ne ya rawaito shi)



Abin da mage ta sha ta rage



c) Abin da dabbar da ake cin namanta ta sha ta rage, da abin alfadari da jakuna da namun daji da tsuntsaye suka sha suka rage

Mai tsarki ne, saboda ka'ida dukkan abubuwa masu tsarki ne, babu wani dalili da ya nuna najasar wannan abun, saboda kuma Manzon Allah (ﷺ) yana hawan jakuna, kuma ana hawansu a zamaninsa.



Abin da tsuntsaye suka sha suka rage



Abin da dabbobi masu farautar dabbobi suka sha suka rage



Abin da Jakuna suka sha suka rage



Abin da dabbar da ake ci ta sha ta rage

2- Abubuwan Da Aka Sha Aka Rage Waɗanda Suke Najasa Ne

a) Sauran Kare

Saboda faɗinsa (ﷺ)

«Tsarkin kwanon ɗayanku idan kare ya yi

lallage shi ne kare ya sanya harshensa a cikin kwano ya jujjuya shi, ko ya sha abin da yake ci

ko bai sha ba a cikinsa, ya wanke shi sau bakwai, na farko da ƙasa»
(Bukhari da Muslim ne suka rawaito shi.)



Abin da kare ya sha ya rage



Abin da alade ya sha ya rage

b) Abin Alade Ya Sha Ya Rage

Kiyasi a kan kare, saboda alade da kare dukkansu najasa ne.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

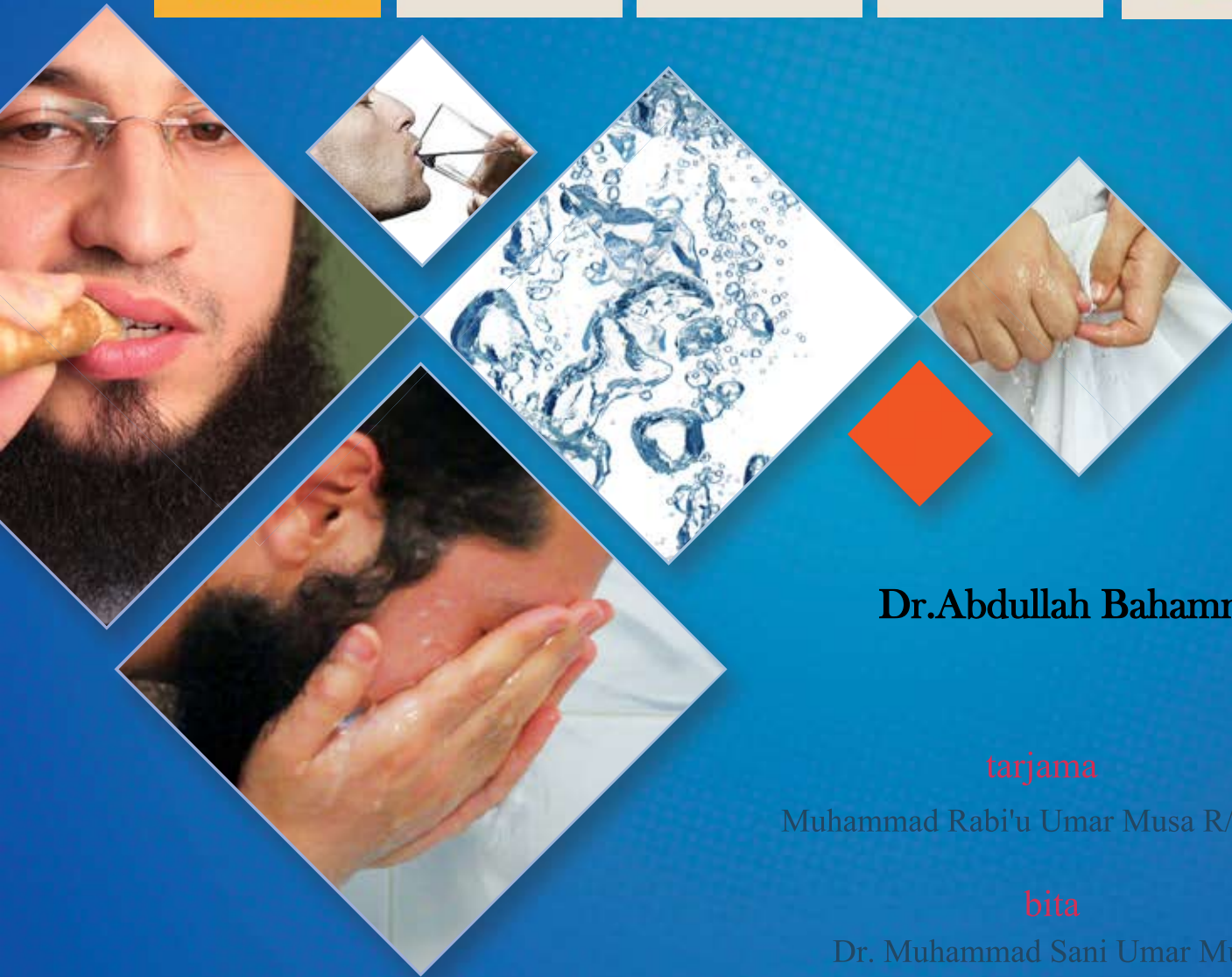
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Kwanuka

4 Kwanuka

T s a r k i

Abin da ake nufi da kwano

Amfani da kwanon zinare da na Azurfa

Wajen ci da sha-

Ba wajen ci da sha ba-

Amfani da kwanon da aka liƙe shi da azurfa

Kwanuka

Kwanuka

Abubuwan da ake ajiye ruwa ko wani abu a cikinsu

An halatta a yi amfani da kowanne kwano ko ƙwarya wajen ci ko sha da sauransu, amma banda kwanon zinare da azurfa, ga yadda bayaninsu yake:

Amfani Da Kwanon Zinare Da Azurfa

Wajen Ci Da Sha

Haramun ne a yi amfani da su, saboda faɗinsa (ﷺ): «Kada ku sha da kwanon zinare da azurfa, kada ku ci a cikinsu, saboda ta su ce (kafirai) a duniya, a lahira kuma tamu ce» (Bukhari da Muslim ne suka rawaito shi). Da faɗinsa (ﷺ) «Wanda yake shan wani abu a cikin kwanon azurfa to yana kwankwadar wutar Jahannama ne a cikinsa» (Bukhari da Muslim ne suka rawaito shi).



Butar azurfa saboda yin alwala



Amfani da kwanon da aka liƙe da azurfa



Sha da kwanon Azurfa



Ci a ikin kwano Zinare

Amfani Da Dwanon Dinare D Azurfa Ba A Wajen Ci Ko Sha Ba

An halatta a yi amfani da su ba a wajen ci ko sha ba, kamar yin alwala da sauransu, saboda hadisin da ya gabata ya takaita hanin a kan ci da sha, kuma ya tabbata cewa Ummu Salama «Allah ya yarda ita tana da wani asusu na azurfa, a cikinsa akwai gashin kan Manzon Allah» (ﷺ). (Bukhari ne ya ruwaito shi)

Amfani Da Kwanon Da Like Shi Da Azurfa

Ya halatta a yi amfani da kwanon da aka like shi da 'yar azurfa kafan don wata bukata, saboda abin da ya tabbata cewa «akushin Manzon Allah (ﷺ) ya fashe, sai a ka sanya wata sarka ta azurfa a wurin da ya fashe din». (Bukhari da Muslim ne suka rawaito shi)

Sanya kayan zinare ga maza

Ba ya hallata maza su sanya kayan zinare, saboda abin da ya tabbata daga Abu Musa Al-ash'ariy – Allah ya yarda da shi – ya ce, Manzon Allah (ﷺ) ya ce, «An haramta kayan alhariri da zinare ga mazan al'ummata, an halatta wa matansu»

(Tirmizi ne ya rawaito shi).





Fiqihun ibada a cikin hotuna

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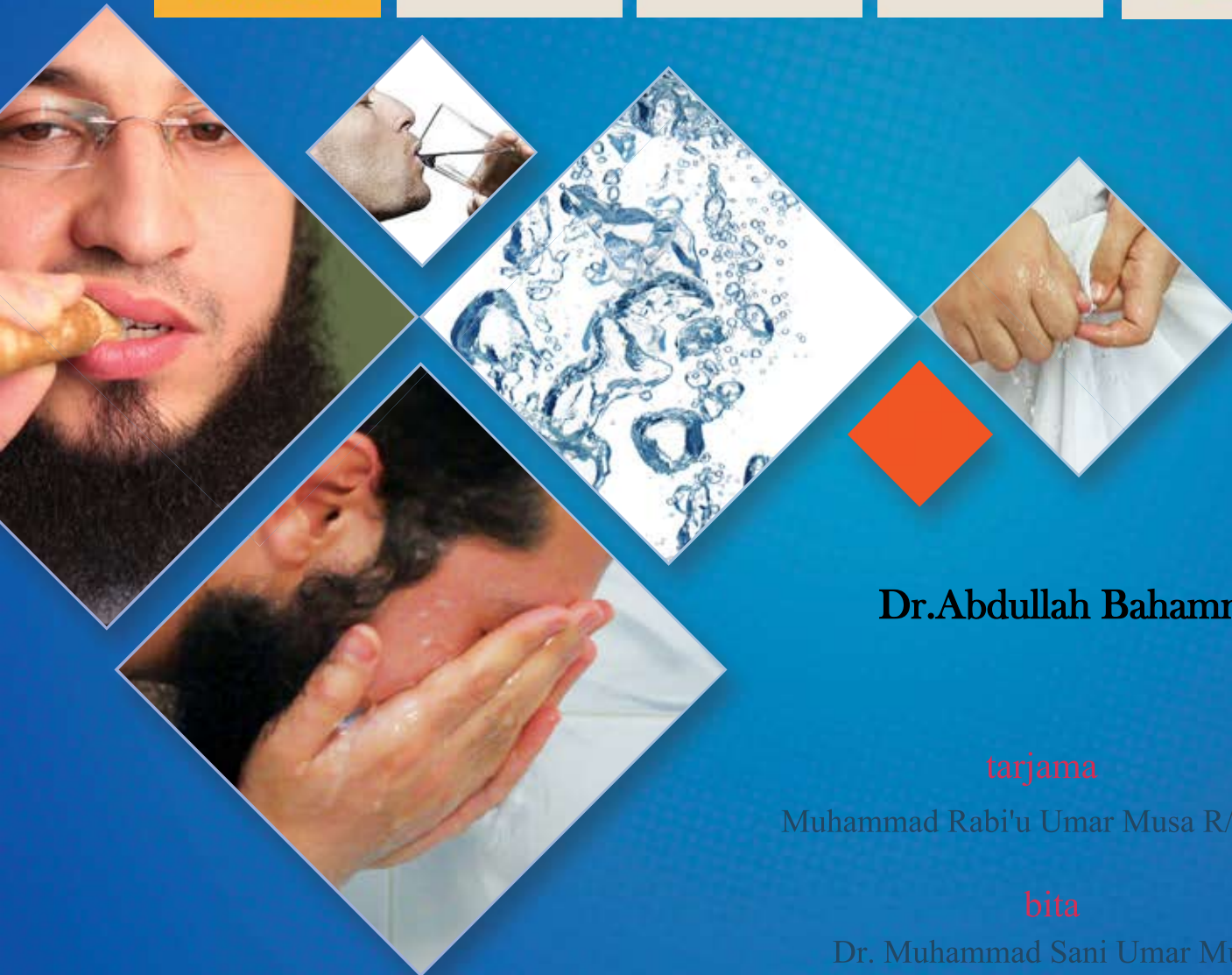
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**Hukunce-Hukuncen
Biyar Buqata**

Hukunce-Hukuncen Biyan Bukata

T s a r k i

Hukunce-Hukuncen Biyan Bukata.

Abin da ya wajaba yayin biyan bukata

Abin da ya haramta yayin biyan bukata

Abin da ake so yayin biyan bukata

Abin da ake ki yayin biyan bukata

Tsarkin ruwa da tsarkin hoge

Menene tsarkin ruwa da na huge

Hikimar tsarkin ruwa da huge

Hukuncin tsarkin ruwa da huge

Sharadin abin da za a yi tsarkin huge da shi

Abin Da Ya Wajaba Yayin Biyan Bukata

1. Suturce al'aura daga idon mutane yayin biyan bukata, saboda fadinsa (ﷺ): «Kariya tsakanin ganin aljannu da al'aurar 'yan adam shi ne idan dayansu zai shiga bandaki ya ce, "Bismillahi»

(Tirmizi ne ya rawaito shi).

2 – Kiyaye tufafinsa da jikinsa daga najasa, saboda abin da ya tabbata Manzon Allah (ﷻ) ya wuce ta wajen wafansu kabubura guda biyu, sai ya ce, «Hakika ana yi musu azaba, amma ba saboda wani abu mai wahala ba ne, shi dai wannan ya kasance ba ya –Abin da ake nufi da ba ya tsarkaka daga fitsari shi ne ba ya nisantarsa kuma ba ya kiyaye kansa daga gareshi kaffa-kaffa wajen fitsari» (Abu Dawud ne ya rawaito shi).

3 – Yin tsarki da ruwa ko hoge, saboda hadisin Anas dan Malik – Allah ya yarda da shi – ya ce,

«Manzon Allah (ﷻ) ya kasance idan zai tafi biyan bukata, ni da wani yaro sa'ana muna daukar buta da sanda Sanda ana nufin dan karamin mashi, sai Manzon Allah ya yi tsarki da ruwa (bayan ya gama)» (Bukhari da Muslim ne suka rawaito shi).

Abin Da Ya Haramta Yayin Biyan Bukata

1. Fuskantar al-kibla, ko ba ta baya yayin biyan bukata a fili. Idan kuwa a cikin gini ne to abin da ya fi kada a fuskanceta, saboda faɗin Manzon Allah (ﷻ) «Idan kun zo wurin biyan bukatar ku kada ku fuskanci al-kibla kada kuma ku ba ta baya, ku kalli gabas ko yamma» (Bukhari da Muslim ne suka rawaito shi)
2. Biyan bukata akan hanyar mutane, ko inuwarsu ko wurin da suke taruwa, saboda faɗinsa (ﷻ) «Ku ji tsoron wurin tsinuwa guda biyu». Sai suka ce, "Menene masu jawo tsinuwa guda biyu?" sai ya ce, "Wanda yake biyan bukata akan hanyar mutane, ko inuwarsu» (Muslim ne ya rawaito shi)
3. Shiga bandaki da Alkur'ani, saboda yin hakan wulaƙanta littafin Allah Maɗaukakin Sarki ne.
4. Yin fitsari a cikin ruwan da ba ya gudu, kamar ruwan tafki wanda ake yin wanka a cikinsa, saboda faɗinsa (ﷻ) «Kada ɗayanku yayi fitsari a cikin ruwan da ba ya gudu, sannan ya yi wanka da shi» (Bukhari da Muslim ne suka rawaito shi)



Biyan bukata a fili cikin sahara



Biyan bukata akan hanyar mutane



Shiga bandaki da kafar hagu



Fita daga bandaki da kafar dama



Fitsari a cikin ruwan da ba ya gudu

Ya tabbata cewa yin fitsari a ruwan da ba ya gudu yana haifar da cutar Kurkunu.

Duba littafin "Addibun Nabawiy Fi Dau'il Ilmil Hadis" Na Giyasul Ahmad



Kashen Ruwa

Abin da ake so yayin biyan buƙata

1. Nisantar mutane yayin biyan buƙata a sahara ko fili
2. Ya ce yayin da zai shiga bandaki: «Bismillah, Allahumma Inni A'uzu bika minal Khubthi walkhaba'ith» (Bukhari da Muslim ne suka rawaito shi).
3. Gabatar da ƙafar hagu yayin shiga bandaki, da gabatar da ƙafar dama yayin fitowa
4. Ya ce yayin da zai fito : «Gufranaka» (Abu Dawud ne ya rawaito shi).

Abin da ba a so yayin biyan buƙata

1. Yin magana yayin biyan buƙata, ko magana da wasu sai dai in da wata buƙata, saboda hadisin ɗan Umar - Allah ya yarda da shi – ya ce, wani mutum ya wuce ta wajen Annabi (ﷺ) yana bawali, sai ya yi masa sallama, amma bai amsa masa ba. (Muslim ne ya rawaito shi)
2. Shiga bandaki da abin da yake akwai ambaton Allah a jikinsa, sai dai in ana jin tsoron sacewa, saboda Manzon Allah (ﷺ) «ya kasance idan zai shiga bandaki sai ya cire zobensa» (Abu Dawud ne ya rawaito shi).
3. Shafar gaba da hannun dama, ko yin tsarki da shi, saboda faɗin Manzon Allah (ﷺ) «Kada ɗayanku ya riƙe gabansa da hannun damansa idan yana fitsari, kada kuma ya shafi bayan gida da damansa» (Bukhari da Muslim ne suka rawaito shi.)
4. Yin fitsari a cikin ramuka, don kada wata dabbar ta cuce shi ko shi ya cuce ta.



Yin magana yayin biyan buƙata



Shiga bandaki da abin da yake ɗauke da sunan Allah



Yin fitsari a cikin ramuka



Shiga bandaki da Alƙur'ani





Yin fitsari a tsaye

Manzon Allah (ﷺ) ya hana yin fitsari a tsaye, sai dai idan ya aminta cewa tartsatsin fitsarin ba zai bata shi ba, to ya halatta yayi, saboda hadisin Huzaifa – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya zo wajen bolar Bola : Wurin da ake zubar da kazanta. wasu mutane sai ya yi fitsari a tsaye» .



Kashen Ruwa

Tsarkin Ruwa Da Tsarkin Hoge

Tsarkin ruwa

Shi ne gusar da abin da yake fita daga gaba ko dubura da ruwa mai tsarki

Tsarkin hoge

Shi ne gusar da abin da yake fita daga gaba ko dubura da hoge ko makamancinsa

Hukuncin Tsarkin Ruwa Da Tsarkin Hoge

An shar'anta yin tsarki da ruwa, saboda hadisin Anas dan Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance idan zai je biyan buƙatarsa, sai ni da wani yaro sa'ana mu ɗaukar masa ruwa da sanda, idan ya gama sai yayi tsarki da ruwa» (Bukhari da Muslim ne suka rawaito shi).

Ya halatta a takaita a kan tsarkin dutse kadai, da sharaɗi guda biyu:

- 1 – Ya zama fitsarin ko bayan-gidan bai wuce wurin ya saba fitowa daga cikinsa ba, idan kuwa ya wuce to lallai sai an yi amfani da ruwa.
- 2 – Tsarkin hogen ya zama da hoge guda uku ko sama da haka, har gabansa ko duburarsa ta tsarkaka daga najasa.

Hikimar Yin Tsarkin Ruwa Da Na Hoge

- 1 – Don samun tsarki da gusar da najasa
- 2 – Saboda samun tsafta da nisanta daga abubuwan da suke kawo rashin lafiya



Tsarki da hannun dama :

Ba ya halatta a yi tsarki da hannun dama, saboda faɗin Annabi (ﷺ) «Kada ɗayanku ya riƙe gabansa da hannun damansa idan yana fitsari, kada kuma ya shafi bayan gida da damansa» (Muslim ne ya rawaito shi)



Sharuɗɗan abin da ake tsarkin dutse da shi

- A. Ya zama mai tsarki, ba ya inganta a yi da abu mai najasa.
- B. Ya zama halataccen abu, ba ya inganta da haramtaccen abu.
- C. Ya zama mai tsarkake wurin najasar.
- D. Kada ya zama ƙashi ko kashin dabbobi, Salman Afarisi – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya hana mu mu fuskanci alƙibla da bayan-gida ko bawali, ko kuma mu yi tsarki da hannun dama, ko mu yi tsarki da duwatsun da ba su kai uku ba, ko mu yi tsarki da kashin dabbobi ko ƙashi» (Muslim ne ya rawaito shi).



Fa'ida :

Ba a yin tsarkin don an yi tusa

Yin tsarki da ruwa ya fi yi da dutse, saboda ruwa ya fi tsarkake wa da fitar da najasa.



E – Kada ya zama abu ne mai kima, kamar abinci, ko wata takardar da aka rubuta wani abu mai kima a cikinta.

Daga cikin abin da ya halatta a yi tsarkin dutse da shi akwai : duwatsu masu tsarki, hankici, takarda mai tsarki, da kyalle mai tsarki



Yin tsarki da kyalle



Yin tsarki da kashi



Yin tsarki da Hankici



Yin tsarki da abinci



Yin tsarki da duwatsu



Yin tsarki da takarda mai kima





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqage

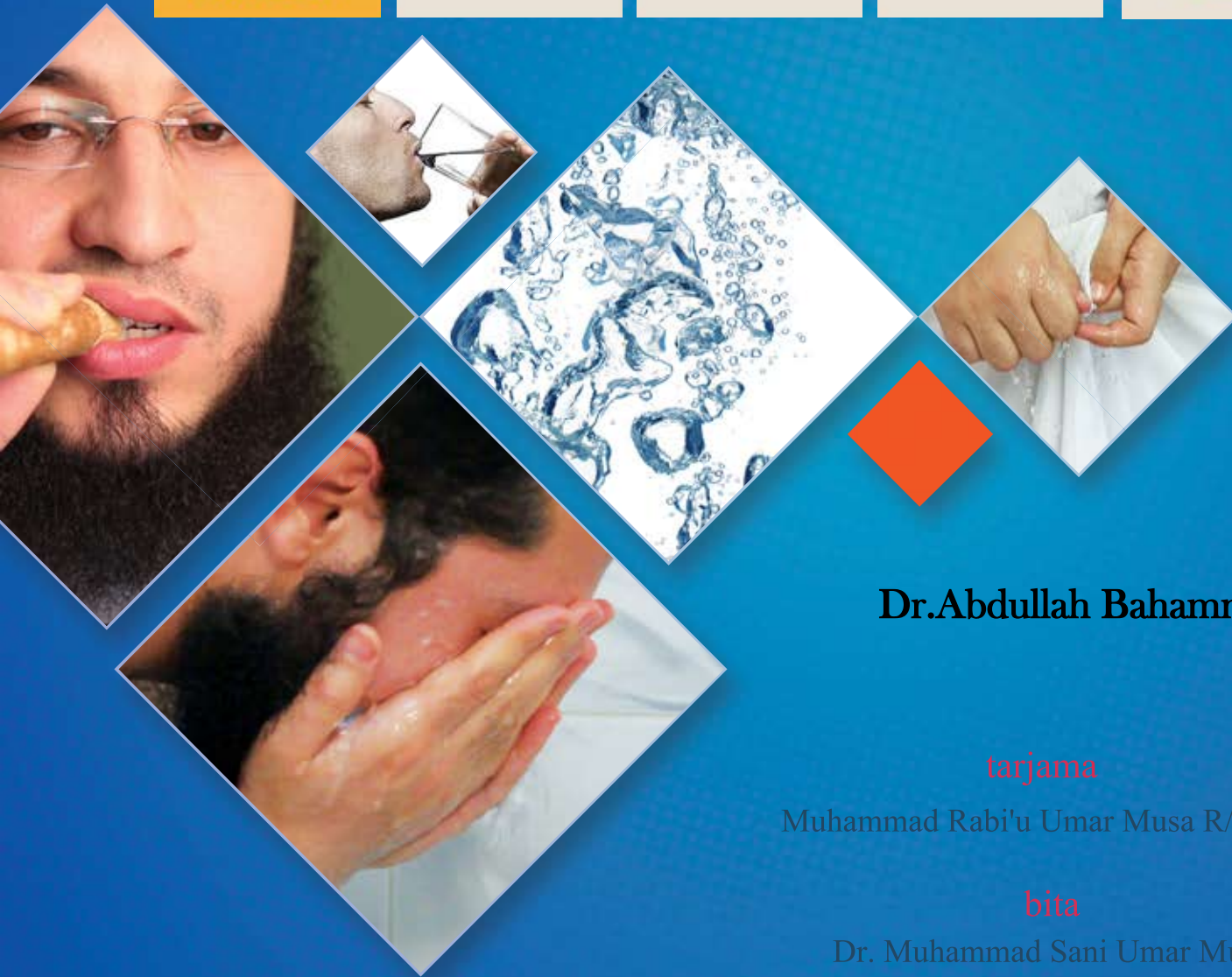
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Sunnonin Fixira

6 Sunnonin Fidira

T s a r k i

Bayanin sunnonin dabi'a

1. Aswaki
2. Kurkurar baki da shaƙa ruwa
3. Tsarki da ruwa
4. Rage gashin baki
5. Cika gemu
6. Aske gashin mara
7. Yin kaciyar maza da mata
8. Yanke farce
9. Tsige gashin hammata
10. Wanke bayan gaɓoɓin 'yan yatsu

Sunnonin Fidira

Sunnonin Fidira

Su ne : Dabi'u da abubuwan da Allah ya halicci mutane a kansu, waɗanda da su ne mutum yake cika, ya zama mai kyan siffofi da kyakkyawar kama.

An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (ﷺ) ya ce, «Abubuwa goma suna cikin sunnonin Fidira : Rage gashin baki, cika gemu, yin aswaki, shaƙa ruwa, yanke farce, wanke bayan gaɓɓan 'yan yatsu, cire gashin hammata, aske gashin mara, tsarkin ruwa, kurkurar baki» (Muslim ne ya rawaito shi).

1-Asuwaki

Asuwaki

Dan ƙaramin ice ne na itaciyar bishiyar Arak, da ake amafani da shi wajen goɓe haƙora, don kawar da abin da ya maƙale musu na abinci ko wari.

Asuwaki sunna ne a kowane lokaci, saboda faɗinsa (ﷺ) «Aswaki tsarki ne ga baki, kuma samun yarda ne daga Ubangiji» (Ahmad ne ya rawaito shi) Amm yin aswaki yana ƙarfafa a wurare masu zuwa :

1. Yayin Alwala

Saboda faɗinsa (ﷺ) «Ba don kada in matsantawa al'ummata ba, da na umarce su da yin aswaki a yayin yin kowace alwala» (Ahmad ne ya rawaito shi)

2. Yayin Yin Sallah

Saboda faɗinsa (ﷺ) «Ba don kada in matsantawa al'ummata ba, da na umarce su da yin aswaki a wajen kowace sallah» (Bukhari da Muslim ne suka rawaito shi).

3. Yayin Shiga Gida

An karɓo daga Miƙdamu daga babansa – Allah ya yarda da su – ya ce, «na ce wa Aisha – Allah ya yarda da ita – me Manzon Allah (ﷺ) yake farawa da shi idan ya shigo gidansa?" Sai ta ce, "Aswaki» (Muslim ne ya rawaito shi)



4. Yayin Da Aka Tashi Daga Barci

An karbo daga Huzaiifa – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance idan ya tashi da daddare yana goge yana goge bakinsa ana nufin yana cuccuɗa shi da aswaki bakinsa da asuwaki» (Bukhari ne ya rawaito shi)

5. Yayin Karatun Alkur'ani

An karbo daga Aliyyu – Allah ya yarda da shi – ya yi umarni da yin asuwaki ya ce, Annabi (ﷺ) ya ce, «Haƙiƙa idan bawa ya yi aswaki, sannan ya tashi yana sallah, sai mal'iku su tsaya bayansa suna jin karatunsa, sai mala'ikan ya matso kusa da shi, har ya sanya bakinsa akan bakinsa, babu wani abu da zai fito daga bakinsa na Alkur'ani face sai ya zama a cikin cikin mala'ikan, don haka ku tsarkake bakunanku saboda Alkur'ani» (Bazzar ne ya rawaito shi) .



Fa'idojin Aswaki

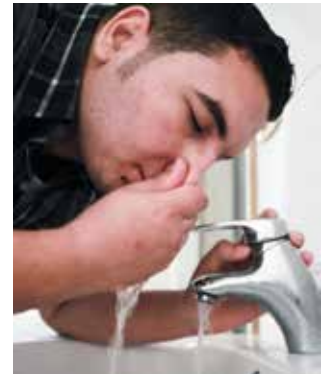
Daga cikin fa'idojin aswaki : tsarkake baki ne a duniya, samun yardar Ubangiji ne a lahira, kuma yana karfafa dasashi Dasashi shi ne naman da haƙori yake fitowa daga jikinsa, yana gyara murya, ya sanya bawa nishaɗi.



2. Kuskure Baki Da Shaƙa Ruwa



Kurkurar baki



Shaƙa ruwa

Kurkurar baki

Shi ne shigar da ruwa cikin baki tare da jujjuya shi

Shaƙa ruwa

Shi ne, shaƙar ruwa zuwa hanci

3. Tsarki da ruwa

Tsarki da ruwa

Gusar da abin da ya fito daga gaba ko dubura da ruwa mai tsarkie

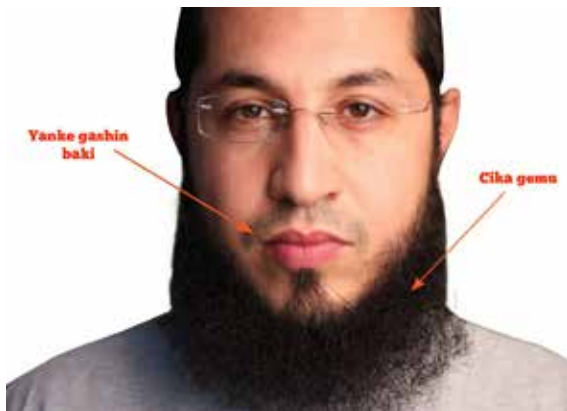
a. Rege gashin baki

Abin da ake nufi a rage shi sosai, saboda ado da tsafata da sabawa kafirai da yake cikin yin hakan.

Kashen Ruwa

b. Cika Gemu

Shi ne barin gemu da rashin taɓa shi



Fa'idar aske gashin mara

Ya tabbata a ilimin kimiyya cewa aske gashin mara yana kiyaye lafiyar jiki da ƙarfinsa da amincinsa, saboda yawan gashi a irin wannan waje yana kawo ƙurajen fata waɗanda suke cutar da jiki



5. Kaciyar Maza Da Kaciyar Mata



Aske gemu

Aske gemu ya haramta, saboda umarnin da ya zo na a bar shi kada a taɓa shi. Manzon Allah (ﷻ) ya ce, «Ku cire gashin baki, ku kyale Kyale gemu shi ne rashin rage shi, da barinsa yadda yake gemu, ku saɓa wa majusawa» (Muslim ne ya rawaito shi).



Kaciyar maza

Shi ne gusar da fatar da ta lulluɓe kan azzakarin namiji

Kaciyar mace

Ita ce rage ɗan naman dake gaban mafitsarar mace

4. Aske gashin mara

Aske gashin mara

Shi ne aske gashin gaba

Ana yi wa maza kaciya, su kuma mata ana ɗan rage wa ne, saboda faɗin Manzon Allah (ﷻ) ga Ummu Aɗiyya – Allah ya yarda da ita – «Ki rage ɗan kaɗan kada ki cire gaba ɗaya (wajen yi wa mata kaciya) saboda ya fi sa kyawon fusha, kuma ya fi ɗaɗi ga miji» (Hakim ne ya rawaito shi)

Kaciya wajibi ce ga maza, sunna ce ga mata.

Hikimar yi wa ɗa namiji kaciya shi ne, tsarkake gaban namiji daga najasar dake cikin wannan fatar da ta rufe gaban nasa. Ita kuwa mace hikimar yi mata kaciya shi ne samun kyawon fuskarta.

6. Yanke Farce

Shi ne yanke shi, kada a bar shi ya yi tsawo.



Yanke farce

7. Tsige gashin hammata

Shi ne gusar da gashin da ya fito a hammata, saboda tsaftace hamata da gusar da warinta.



Tsige gashin hammata

8. Wanke bayan gaɓɓan 'yan yatsu

Bayan gaɓɓan 'yan yatsu

Su ne, bayan gaɓɓan 'yan yatsu waɗanda suke bayan tafiɓ hannu



Bayan gaɓɓan 'yan yatsu

Wasu malamai sun kara duk wani wuri da kazaɓta ke taruwa, cikin kunne, wuya, da sauran sassan jiki



Kwana arba'in

Makaruhi ne barin farce, ko gashin hammata, ko mara, ko gashin baki sama da kwana arba'in. An karɓo daga Anas dān Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya sanya mana lokacin aske gashin baki, da yanke farce, da aske gashin mara, da cire gashin hammata, kada mu bar su sama da kwana arba'in» (Tirmidhi ne ya rawaɓto shi)





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

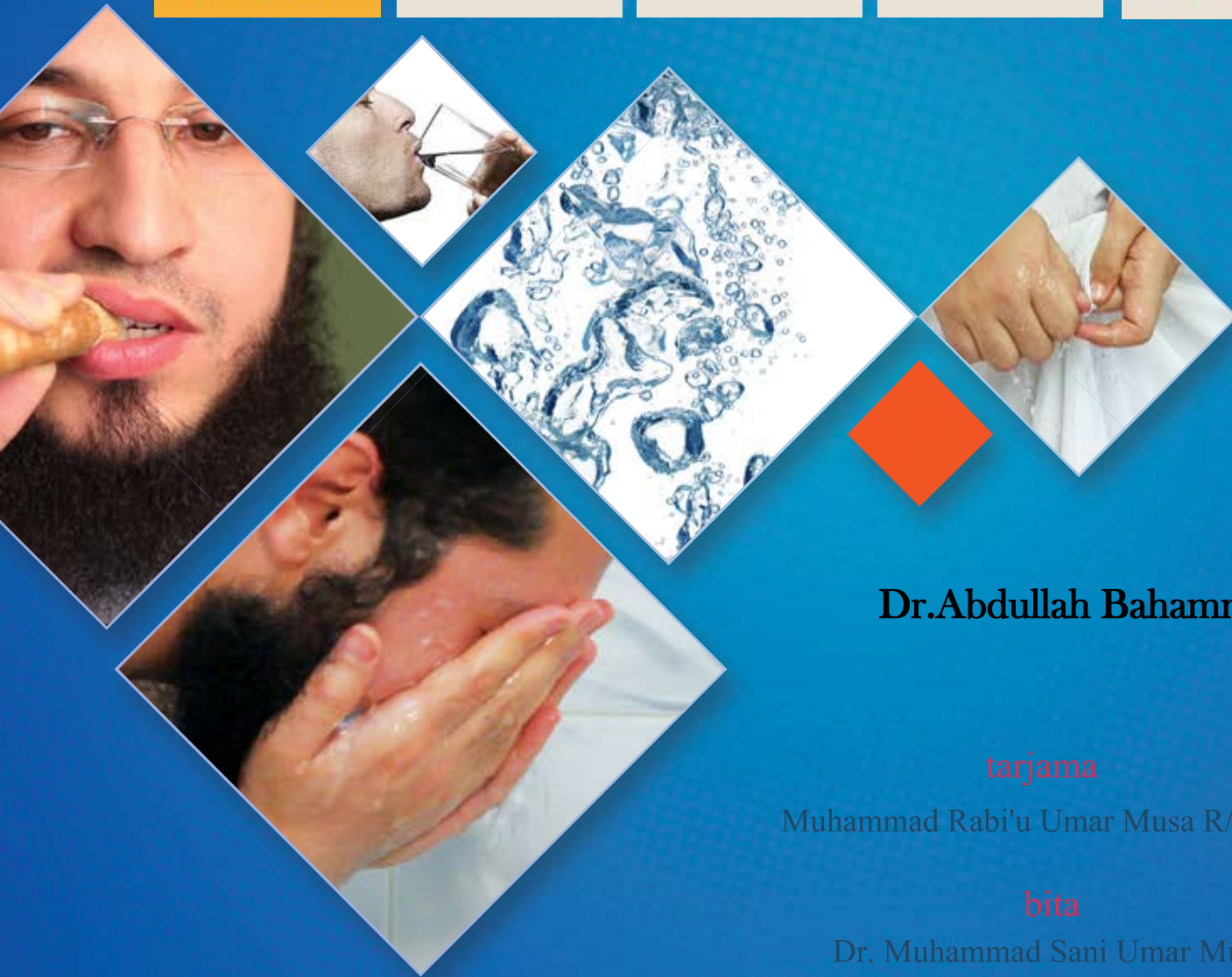
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alwala

Alwala

Alwala

Ma'anar kalmar "Alwudu'u" A lar-
abci

Ita ce, Kyau da tsafta

Kalmar "Alwudu'u" A shari'a

Ita ce, amfani da ruwa a kan keɓantattun
gaɓɓai da niyyar tsarki

Hukuncin Alwala

Ko dai alwala ta zama wajibi ko mustahabbi

**A – Alwala tana wajaba da
abubuwa uku :**

1. Sallah

Allah Ma'aukakin Sarki ya ce, {Ya ku waɗanda
suka yi imani idan kun tashi za ku yi sallah ku wanke
fuskokinku da hannayenku zuwa gwiwovin hannu,
ku shafi kawunanku, ku wanke kafafuwanku zuwa
idan sawu} [Al'ma'ida : 6]



Yin alwala don yin sallah

T s a r k i

Bayanin kalmar "Alwudu'u"

Hukuncin Alwala

Falalar alwala

Siffar yadda ake alwala

Sharuɗɗan alwala

Farillan alwala

Sunnonin alwala

Abubuwan da suke warware alwala

2. Dawafi a Ka'abah

Saboda faɗinsa (ﷻ) ga matar da take al'ada
«Kada ki yi dawafi har sai kin tsarkaka»

(Bukhari ne ya rawaito shi).



Yin alwala don dawafi

3. Taɓa Alkur'ani

Saboda faɗin Allah Maɗaukakin Sarki : {Ba mai shafarsa sai waɗanda aka tsarkake} [Alwaɓi'a : 79]



Yin alwala don taɓa Alkur'ani

B. Sauran wuraren da ba waɗannan ba mustahabbi ne a yi alwala

Saboda faɗin Manzon Allah (ﷺ) «Ba wanda yake kiyaye yin alwala sai mumini» (Ahmad ne ya rawaito shi) Ana matuƙar son jaddada alwala lokacin yin kowace sallah, da lokacin zikiri da addu'a, da yayin karatun Alkur'ani, da gabanin yin barci, da gabanin yin wanka, da bayan ɗaukar gawa, da duk lokacin da mutum ya yi kari, koda ba lokacin sallah ba ne.



Yin alwala don ambaton Allah (Zikiri)



Yin alwala don yin barci



Yin alwala don karatun Alkur'ani



Yin alwala bayan ɗaukan gawa

Falalar Alwala

1. Tana Jawo Son Allah

Allah Ta'ala ya ce, {Haƙiƙa Allah yana son masu tuba yana son masu yin tsarki} [Albaƙara : 222]

2. Alama Ce Ta Al'ummar Annabi Muhammad (ﷺ) Saboda Za Su Zo Ranar Alƙiyama Suna Masu Fari A Goshi Da Kafafuwa

Annabi (ﷺ) ya ce, «Haƙiƙa Al'ummata zasu zo ranar alƙiyama suna masu fari Farin goshi da kafafuwa, ana nufin hasken da wuraren alwala za su yi ranar alƙiyama a goshi da kafafuwa saboda yin alwala, duk wanda ya samu ikon ƙara tsawon farin goshinsa daga cikinku to ya yi» (Bukhari da Muslim ne suka rawaito shi) .

3. Tana Kankare Zunubai Da Laifuka

Annabi (ﷺ) ya ce, «Wanda duk ya yi alwala ya kyautata alwalar, laifukans zasu fita daga jikinsa, har ta ƙarƙashin faratnsa» (Muslim ne ya rawaito shi)

4. Tana Daga Daraja

Annabi (ﷺ) ya ce, «Bana nuna muku abin da Allah yake kankare zunubai da su ba? Sai suka ce, "E, ya Manzon Allah, sai ya ce, "Kyautata alwala akan dole A kan dole : Ma'anarsa abin da yake mutum ba ya son shi, kuma yana wahalar da shi, yawaita tafiya zuwa masallatai, jiran sallah bayan an yi sallah, wannan shi ne ribaɗi» (Muslim ne ya rawaito shi).

Siffar yadda ake alwala

1. Halarto da niyya a cikin zuciya
2. Ambaton sunan Allah, ya ce, "Bismillah"
3. Wanke tafukan hannu sau uku
4. Yin asuwaki, yayin kurkure baki
5. Kurkuran baki, shaƙa ruwa da facewa (Sau uku)

Kurkure baki shi ne, sanya ruwa cikin baki tare da jujjuya shi.

Shaƙa ruwa : shi ne shaƙar ruwa zuwa ga hanci

Ana kurkuran baki da shaƙa ruwa daga kamfata ɗaya.

Facewa, shi ne fato ruwa daga hanci.

6. Wanke fuska (Sau uku) tare da tsetstsefe gemu.

Iyakar fuska shi ne daga mafarin gashin kai zuwa ƙasan haɓa. Faɗi kuma daga kunne zuwa kunne.

7. Wanke hannun dama, tun daga saman 'yan yatsu zuwa gwiwar hannu, sau uku, haka ma hannun hagu.

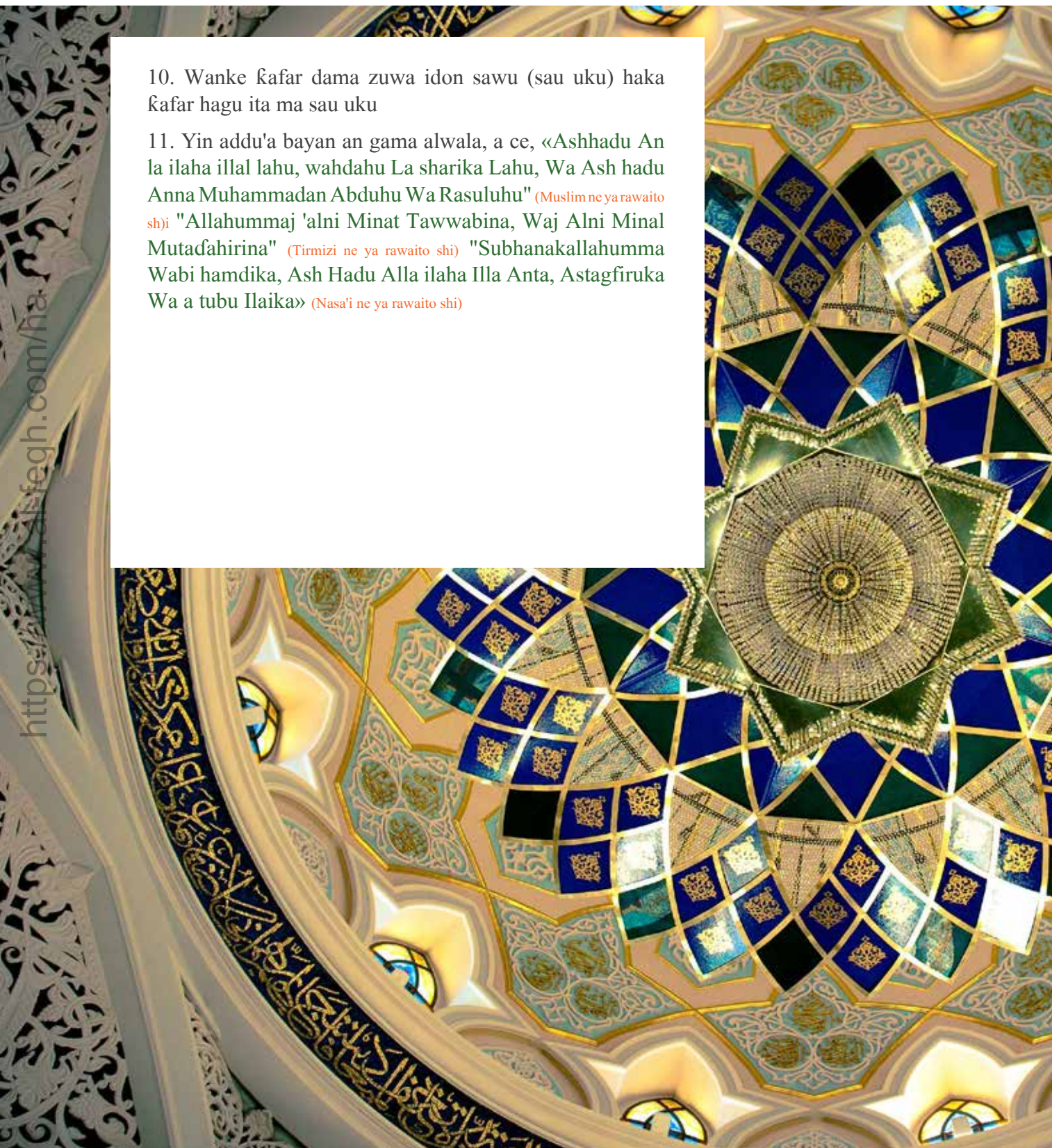
8. Shafar kai, a jiƙa hannu da ruwa, sannan a shafi farkon kai zuwa ƙeya, sannan a dawo farkon kai inda aka fara, (Sau ɗaya).

9. Shafar cikin kunne da ɗan yatsa manuniya, da shafar bayan kunne da babban ɗan 'yatsa (Sau ɗaya)



10. Wanke kafar dama zuwa idon sawu (sau uku) haka kafar hagu ita ma sau uku

11. Yin addu'a bayan an gama alwala, a ce, «Ashhadu An la ilaha illal lahu, wahdahu La sharika Lahu, Wa Ash hadu Anna Muhammadan Abduhu Wa Rasuluhu" (Muslim ne ya rawaito shi) "Allahummaj 'alni Minat Tawwabina, Waj Alni Minal Mutadahirina" (Tirmizi ne ya rawaito shi) "Subhanakallahumma Wabi hamdika, Ash Hadu Alla ilaha Illa Anta, Astagfiruka Wa a tubu Ilaika» (Nasa'i ne ya rawaito shi)



Kashen Ruwa

Sharuɗɗan Alwala



1

Wanke tafuka



2

Kurkurar baki



3

Shafa ruwa



4

Face ruwa



Wanke fuska



Iyakar fuska



Wanke zira'in hannu



Shafar kai



Babban ɗan 'yatsa
(Shafar bayan kunne)



Wanke kafa

Kashen Ruwa



Sharuɗɗan Alwala



Yin alwala da hannun da yake shafe da mai

1. Ruwan ya zama mai tsarkakewa
2. Ya zama ruwan halal ne, ba kamar wanda aka sato ba.
3. A kawar da duk abin da zai hana ruwa isa ga fata, kamar fanti da makamancinsa.

Farillan alwala

1. Yin niyya a cikin zuciya, ba a faɗinta da baki, da mutum zai yi abubuwan da ake yi wajen alwala da niyyar ya ji sanyi, ko don ya tsaftace jikinsa ba tare da ya yi niyyar alwala ba, to da wannan abin da ya yi bai isar masa ba.
2. Wanke fuska, haɗe da kurkure baki da shaƙa ruwa
3. Wanke hannaye zuwa gwiwar hannu
4. Wanke ƙafafu haɗe da idon ƙafa

5. Shafar dukkan kai, haɗe da shafar kunnuwa

6. Jerantawa tsakanin gaɓɓai (wato wanke su a jere)

7. Wanke gaɓɓai ɗaya bayan ɗaya, kada ya jinkirta wata gaba har ta bushe, bai wanke wadda take bin ta ba.

Sunnonin Alwala

- 1 – Wanke tafukan hannu sau uku a farkon alwala
- 2 – Yin asuwaki
- 3 – Wanke gaɓɓai sau uku-uku, ban da kai da kunnuwa, su ba a ƙara wa a kan sau ɗaya.
4. Farawa da dama a dukkan gaɓɓan alwala



Tsawaita hasken hannu



Yin asuwaki



5. Tsawaita farin hannaye, ma'ana ya kara shigo da gwiwar hannu wajen wankewa

6. Tsetstsefe gemu, don isar da ruwa zuwa ga fatar haɓa

7. Tsatstsefe tsakanin 'yan 'yatsun hannu da kafafuwa

8. Cuccuda gaɓɓan hannu, kada ya wadatu da yayyafa ruwa kawai

9. Takaita zubar da ruwa, saboda faɗin Manzon Allah (ﷻ) «Za a samu wasu a cikin wannan al'umma suna wuce iyaka a wajen tsarki» (Abu Dawud ne ya rawaito shi). Ma'ana suna barna a wajen ruwan alwala

10. Yin addu'a bayan gama alwala, Manzon Allah (ﷻ) ya ce, «Babu wani daga cikinku da zai yi alwala, ya kyautata alwalar, sannan ya ce, ""Ashhadu An la ilaha illal lahu, Wa Ash hadu Anna Muhammadan Abduhu Wa Rasuluhu" "Allahummaj 'alni Minat Tawwabina, Waj Alni Minal Mutadahirina» (Tirmizi ne ya rawaito shi) Face sai an buɗe masa kofafin Aljannah guda takwas, ya shiga ta wadda ya ga dama".

11. Yin sallah raka'a biyu bayan gama alwala, Manzon Allah (ﷻ) ya ce, «Wanda duk ya yi alwala irin alwalata wannan, sannan ya tashi ya yi raka'a biyu, bai zancen zuci a cikinsu ba, face sai an gafatar masa abin da ya gabata na zunubansa» (Bukhari da Muslim ne suka rawaito shi).

Abubuwan da suke warware alwala

1. Dukkan abin da yake fita daga mafita biyu, fitsari, bayan-gida, tusa, saboda faɗin Manzon Allah (ﷻ) «Allah ba ya karɓar sallar ɗayanku idan ya yi kari, har sai ya yi alwala» (Muslim ne ya rawaito shi)

2. Barci mai nauyi, wanda ba a jin komai a cikinsa, hakanan dukkan abin ya yi kama da shi, kamar suma da gusar da hankali gabaɗaya.

3. Cin naman Raƙumi, saboda hadisin Jabir ɗan Samura ya ce, wani mutum ya tambayi Annabi (ﷺ) cewa «Za mu sake alwala idan mun ci naman raƙumi? Sai ya ce,» (Muslim ne ya rawaito shi)E, (za ku sake).

4. Shafar farji da hannu kai tsaye ba tare da wata kariya ba, saboda hadisin Busrata 'yar Safwan ta ce, ta ji Manzon Allah (ﷻ) yana cewa, «Duk wanda ya shafi gabansa to ya (sake) alwala» (Abu Dawud ne ya rawaito shi).



Cin naman raƙumi



Abu Dawud ne ya rawaito shi

Mas'aloli

1. Idan musulmi ya tashi daga barcin, kuma ya yi nufin ya yi alwala da kwano ko kwarya, to kada ya kamfata da hannayensa har sai ya wanke su sau uku, saboda faɗin Manzon Allah (ﷺ) «Idan ɗayanku ya farka daga barcinsa, kada ya tsoma hannunsa a cikin ƙwaryarsa, har sai ya wankesa sau uku, domin bai san a ina hannunsa ya kwana ba» (Bukhari da Muslim ne suka rawaito shi).

2. Wajibi mai yin alwala ya yi ƙoƙarin sadar da ruwa ga dukkan gaɓoɓinsa, waɗanda ya wajaba ya wanke su, musammam ma tsakanin 'yan 'yatsunsa na ƙafafu da hannaye, da tsakanin gobe da kunne, da gwiwowin hannu da idon ƙafa da digadigansa, saboda faɗin Manzon Allah (ﷺ) «Azaba ta tabbata ga wasu digadigai daga wuta» (Muslim ne ya rawaito shi).

3. Asali shi ne gina komai a kan yaƙini, (misali) da zai tabbatar yana da tsarki, sannan ya yi shakka a kan cewa alwalarsa ta warware ko kuwa? To sai ya yi gini akan yaƙini, wanda shi ne tsarki. (ma'ana zai tafi akan yana da tsarki). Haka kuma idan ya tabbatar bai da tsarki, amma sai ya yi shakka ya yi alwala ko bai yi ba? To yaƙini anan shi ne bai da tsarki.

4. Idan musulmi ya yi alwala ya wanke gaɓɓan alwala sau ɗai-ɗai, ko sau biyu-biyu, ko ya wanke wasu sau ɗaya, wasu sau biyu, wasu sai uku, to alwalarsa ta inganta.

5. Wanda ya manta ya yi sallah ba tare da alwala ba, to ya wajaba a kanshi ya sake, a duk lokacin da tuna.

6. idan ya yi alwala, sai najasa ta same shi, to zai gusar da najasar ne ba zai sake alwalar ba ne, saboda ba kari ba ne ya yi..



Tsakanin saje da kunne



Dilmiya hannu a cikin kwano bayan tashi daga barci



Tsatsafe 'yan yatsun kafa



diddige



Alwala sababin samun lafiya ce

A wani bayani da mujallar (Source) wadda take fitowa daga majalisar dinkin duniya ta wallafa, ta ce, "Yin wanka a kai- a-kai, da yin alwalar sallah da al'ummomin musulmi suke yi, ya taimaka wajen rage cutar (Trachoma) wadda take sabbaba makanta a Africa. Akwai kusan mutum miliyan dari biyar a ƙasashe masu tasowa da suke fama da wannan cuta. Kuma za su iya kaucewa makanta idan suka bi hanyar da musulunci ya zo da ita ta wajabta tsafta a kan dukkan musulmi kafin sallah. An lura da cewa wannan cuta ta ragu, ko ma babu ita kwata-kwata a cikin al'ummomin musulmi".



Duba littafin "Addibun Nabawiy Fi Dau'il Ilmil Hadis" Na Giyasul Ahmad

Abubuwan Da Ba Su Kamata Ba:

1. Fadfin niyya a fili yayin alwala
2. Barnar ruwa
3. A kari akan wanki uku a wajen alwala,

saboda hadisin da aka rawaito wani mutumin kauyi ya zo wajen Annabi (ﷺ) yana tambayarsa yadda ake alwala, sai ya nuna masa wanki uku-uku, sannan ya ce, «Haka ake alwala, duk wanda ya kara a kan haka, to ya munana aiki, ya wuce gona da iri, ya yi zalunci» (Abu Dawud ne ya rawaito shi).

Sai dai ya halatta a kara a kan wanki uku idan gaɓar ba ta wanku ba, kamar wanda a hannunsa akwai mai ko makamancinsa



Barnar ruwa

4. Rashin kyautata alwala, saboda an rawaito cewa wani mutum ya yi alwala,

ya bar wani dan wuri daidai fadin farce a kafarsa bai wanke ba, sai Manzon Allah (ﷻ) ya gan shi, sai ya ce masa, «Koma ka kyautata alwalarka» (Muslim ne ya rawaito shi) sai ya koma ya kyautata, sannan ya zo ya yi sallah.

Yana Daga Rashin Kyautata Alwala :

- a) Rashin wanke idanuwan kafa
- b) Rashin wanke gwiwowin hannu, saboda matsewar hannun riga
- c) Rashin wanke dan wurin da yake tsakanin saje da kunne.
- d) Mutum ya yi lawala alhalin jikinsa da dige-digen fanti.
- e) Rashin wanke tadin hannun hagu tare da hannun hagu.
- f) Mace ta yi alwala alhali a 'yan 'yatsunta akwai abin da yake hana ruwa isa.
- g) Rashin tsetstsefe 'yan 'yatsun kafa, a yayin da ruwa ba shiga cikinsu.

5. Shafar wuya :

Shafar wuya ba ya cikin alwala, sai dai idan akwai bukatar ya shafi wuyan kafin ko bayan gama alwala to babu laifi.

6. Fadfin zikirin da bai zo a shari'a ba, kamar

-Yin keɓantacciyar addu'a yayin wanke kowace gaba.

- Fadfin "Zamzam" ga wanda yake alwala.



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

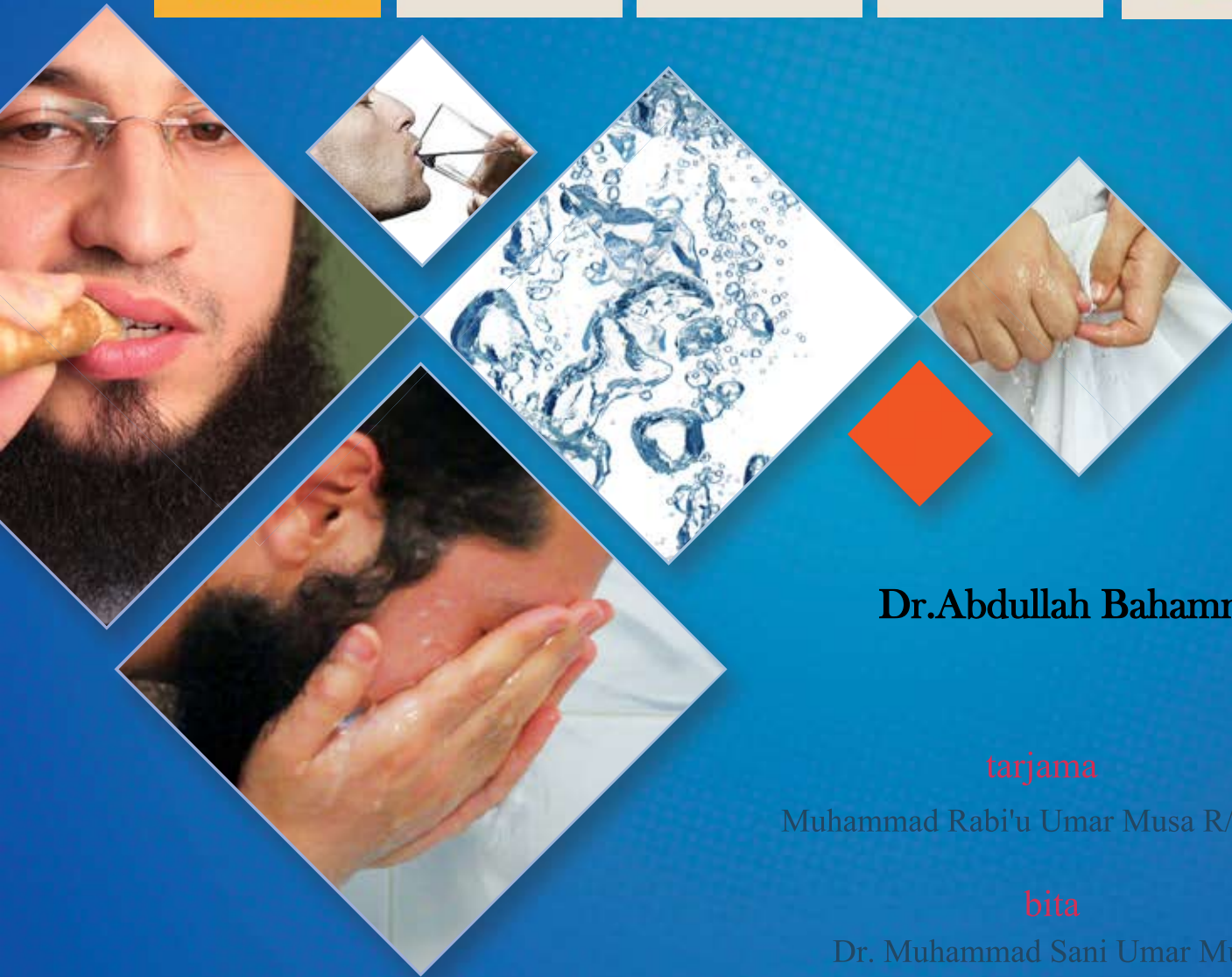
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Shafa Akan Huffi Da Safa
Da Karan-Xori Da Bandeji
Da Makamancin Haka

8 Shafa Akan Huffi Da Safa Da Karan-Dori Da Bandеji Da Makamancin Haka

Huffi

Shi ne takalmin fata

Safa

Ita ce wata aba saƙaƙƙiya da ake sawa a kafa kafin sa takalmi.

Hukuncin Shafa a kan huffi da safa

An shar'anta yin shafa a kan huffi da safa, saboda hadisai masu yawa, daga cikinsu akwai hadisins da aka rawaito daga Anas ɗan Malik – Allah ya yarda da shi – lokacin da aka tambaye shi dangane da shafa a kan huffi, sai ya ce, «Manzon Allah (ﷺ) ya kasance yana shafa a kan huffinsa biyu» (Bukhari da Muslim suka rawaito).

Sharuɗɗan Shafa a kan huffi da safa

1. Sanya su bayan an gama alwala : An karɓo daga Mugiratu – Allah ya yarda da ita – ya ce, «Na kasance tare da Manzon Allah (ﷺ) a wata tafiya, sai na yi nufin in cire masa huffinsa (yayin da zai yi alwala) sai ya ce, "Kyale su, na sanya kafafuwa ne a cikinsu suna masu tsarki" Sai ya yi shafa a kansu» (Bukhari da Muslim suka rawaito).

2. Ya zama (huffin ko safar) sun rufe idon sau, ba a shafar kasa da idon sawu, saboda nan ba ya cikin kafa.

T s a r k i

Bayanin menene huffi da safa

Hukuncin shafa a kansu

Sharuɗɗan shafa a kansu

Tsawon lokacin da za a yi shafar a kansu

Yadda ake shafa a kansu

Abubuwan da suke bata shafa a kansu

Shafa a kan karan—dori da bandеji da filasta

Bayanin menene karan-dori da bandеji da filasta

Dalilin halaccin shafar

Sharuɗɗan shafar

Yadda ake shafar

3. Ya zama an yi (huffin ko safar) da abu mai tsarki.

4. su zama ya halatta a yi amfani da su, kada su zama da haramtattun abubuwa, kamar alhariri ga maza.

5. Shafar ta kasance a cikin lokacin da aka iyakance, saboda Manzon Allah (ﷺ) ya iyakance lokacin shafa (Dare ɗaya da yini ga wanda yake zaune a gida, kwana uku ga matafiyi) ba ya halatta a ketare su.

6. Shafar ta zama yayin tsarki ne daga karamin kari, ba babban kari ba, An karɓo daga Safwan ɗan

Assal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance yana umartar mu idan muna matafiya, mu yi shafa a kan huffinmu, kada mu cire su don bayan- gida ko fitsari, ko barci, har tsawon kwana uku, sai dai idan mun yi janaba» (Bukhari ne ya rawaito shi).

A nan ana nufin wajibi a kan mai janaba ya cire huffinsa idan zai yi wanki, ya mayar da su bayan ya gama.

Tsawon Lokacin Shafa A Kan Huffi Da Safa

Dare ɗaya da yini ga wanda yake zaune a gida, kwana uku da dararensu ga matafiyi

Dalili a kan haka faɗin Aliyyu – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya sanya kwana uku da dararensu ga matafiyi, kwana ɗaya da dare ɗaya ga mazaunin gida» (Nasa'i ne ya rawaito shi)

Ba a shafar kasan idanuwan kafa



Yadda Ake Lissafa Lokacin Shafa

Lokacin shafa yana farawa daga shafar farko bayan yin kari, idan mutum ya sanya safarshi bayan ya yi alwala, sai ya yi kari (abin da yake warware alwala, da ya zo alwala) sai ya shafa a karon farko, to daga wannan shafar sai ya lissafa kwana ɗaya da darensa (wato awa ashirin da huɗu).

Misali : Mutum ne ya yi alwala, bayan ya wanke kafafunsa, sai ya sanya safar shi, ya yi sallar asuba. Da ƙarfe goma na safe sai ya yi kari, alwalarsa ta warware, da ƙarfe sha ɗaya na safe sai ya yi alwala don ya yi sallar walha, ya yi shafa a kan safarsa, to daga wannan lokaci ya halatta ya ci gaba da shafa a kan safarsa har zuwa ƙarfe goma sha ɗaya na washegari. Wannan ga wanda yake mazaunin gida ba matafiyi ba, shi matafiyi yana da kwana uku da dararensu.

Yadda Ake Shafa A Kan Huffi Da Safa

Ana shafar saman huffi ne da hannaye guda biyu, bayan an jika su da ruwa, tun daga 'yan 'yatsun kafa zuwa ƙwauri (idon sau) sau ɗaya, zai shafi kafar dama da hannun dama, kafar hagu da hannun hagu.

29 – Ba a shafar kasan huffi, haka nan diddige, Aliyyu – Allah ya yarda da shi – ya ce, «Da a ce addini ra'ayi ne, da kasan huffi shi ya fi cancanta a shafa fiye da samansa. Haƙika ni na ga Manzon Allah (ﷺ) yana shafar saman huffinsa» (Abu Dawud ne ya rawaito shi).

Abubuwan Da Suke Bata Shafa A Kan Huffi Da Safa

1 – Karewar lokacin shafar

2 – Cire safar duka guda biyu ko ɗaya daga cikinsu

Kashen Ruwa

3 – Samuwar babban kari. An karɓo da Safwan ɗan Assal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance yana umartar mu idan muna matafiya, mu yi shafa a kan huffin, kada mu cire su don bayan- gida ko fitsari, ko barci, har tsawon kwana uku, sai dai idan mun yi janaba»(Tirmizi ne ya rawaito shi).

Kiyaye haƙƙin wasu

Ya kamata ga duk wanda yake sanye da safa ya cire ta, idan ya ji tana wari, ya wanketa ya tsaftace ta, don kada ya cutar da 'yan uwansa musulmi.



Shafar ƙasan huffi



Shafar ƙasan huffi



Tuɓe safa yana bata shafar



Shafa da hannaye biyu

Awa 72 ga matafiyi



Awa 24 ga mazaunin





Misali : Mutum ne ya yi alwala, bayan ya wanke kafafunsa, sai ya sanya safar shi, ya yi sallar asuba. Da karfe goma na safe sai ya yi kari, alwalarsa ta warware, da karfe sha daya na safe sai ya yi alwala don ya yi sallar walha, ya yi shafa a kan safarsa, to daga wannan lokaci ya halatta ya ci gaba da shafa a kan safarsa har zuwa karfe goma sha daya na washegari. Wannan ga wanda yake mazaunin gida ba matafiyi ba, shi matafiyi yana da kwana uku da dararensu.

Kashen Ruwa

Shafa A Kan Karan-Dori Da Bandeji, Da Filasta

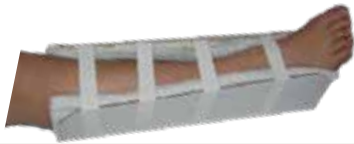
Karan-dori

Shi ne abin da ake ɗaure karaya da shi, kamar filasta da karare da makamantansu



Bandeji

Shi ne abin ake lulluɓe ciwo ko kuna da shi, na tsumma ko makamancinsa, don yin magana



Filasta

Abin da ake likawa akan ciwo don yin magani



Dalilin Halaccin Shafa A Kan Karan-Dori

An karɓo daga Jabir – Allah ya yarda da shi – ya ce, "Mun fita wata tafiya, sai dutse ya samu wani mutum daga cikinmu ya fasa masa kai sannan kuma sai ya yi mafarki, sai ya tambayi abokansa "Shin akwai wani rangwame in yi taimama?« Sai suka ce masa "Ba wani rangwame, tunda dai za ka samu ruwa". Sai ya yi wanka kuma ya mutu. Lokacin da muka zo wajen Manzon Allah (ﷺ) sai aka ba shi labari, sai ya ce, "Sun kashe shi, su ma Allah ya kashe su, ba za su tambaya ba tunda ba su sani ba, maganin jahilci tambaya. Kadai ya ishe shi ya yi taimama, ya ɗaure wurin ciwon da kyalle ko tsumma, sannan ya yi shafa a kansa, ya wanke sauran jikinsa» (Abu Dawud ne ya rawaito shi).

Sharuɗɗan Shafa A Kan Karan-Dori Da Bandeji Da Filasta

1. Sharadi wajen yin shafa a kan bandeji kada a wuce wajen da ake yi maganin da kewayensa.
2. Ba sharadi ba ne sanya karan-dori da bandejin ana cikin tsarki (alwala) kamar yadda ba sanya wani lokaci ba na shafar, matuƙar dai yana da buƙata to ya halatta ya yi shafar, a lokacin tsarki daga kari babba da karami. Idan buƙatar da gushe to wajibi ne ya cire, ya wanke gaɓar yayin da zai yi tsarki.
3. Dangane da filasta ko bandejin da za a iya cire shi cikin sauƙi, za duba a gani :

A– Idan cire bandejin zai yi wu cikin sauƙi, a wanke wurin ciwon ba tare da cutuwa, ko jinkirin warke wa ba, to sai ya cire ya wanke wurin, sannan ya mayar da shi.

B– Idan cirewar da wanke wurin ba zai yi wu, ba tare da an cutu ba ko an samu jinkirin warkewa ba, to sai ya yi shafa akan gaɓar da bandejin yake.



Yadda Ake Shafa A Kan Karan-Dori Da Bandeji

Idan mai yin tsarkin ya zo gaɓar da take da karan-dori ko bandeji sai ya wanke gefen wurin, sannan ya shafi dukkan kan karan-dorin ko bandejin, babu bukatar ya shafi bandejin da yake kan gaɓar da ba wajibi ba ne ya wanketa ba a cikin tsarkinsa.

Misali : Mutum ne aka sa masa bandeji a kan kafarsa har zuwa kwaurinsa, to zai shafi kan kafarsa ne, ba zai shafi kwaurinsa ba.



Yadda ake shafa akan bandeji



Shafa a kan karan-dori





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqage

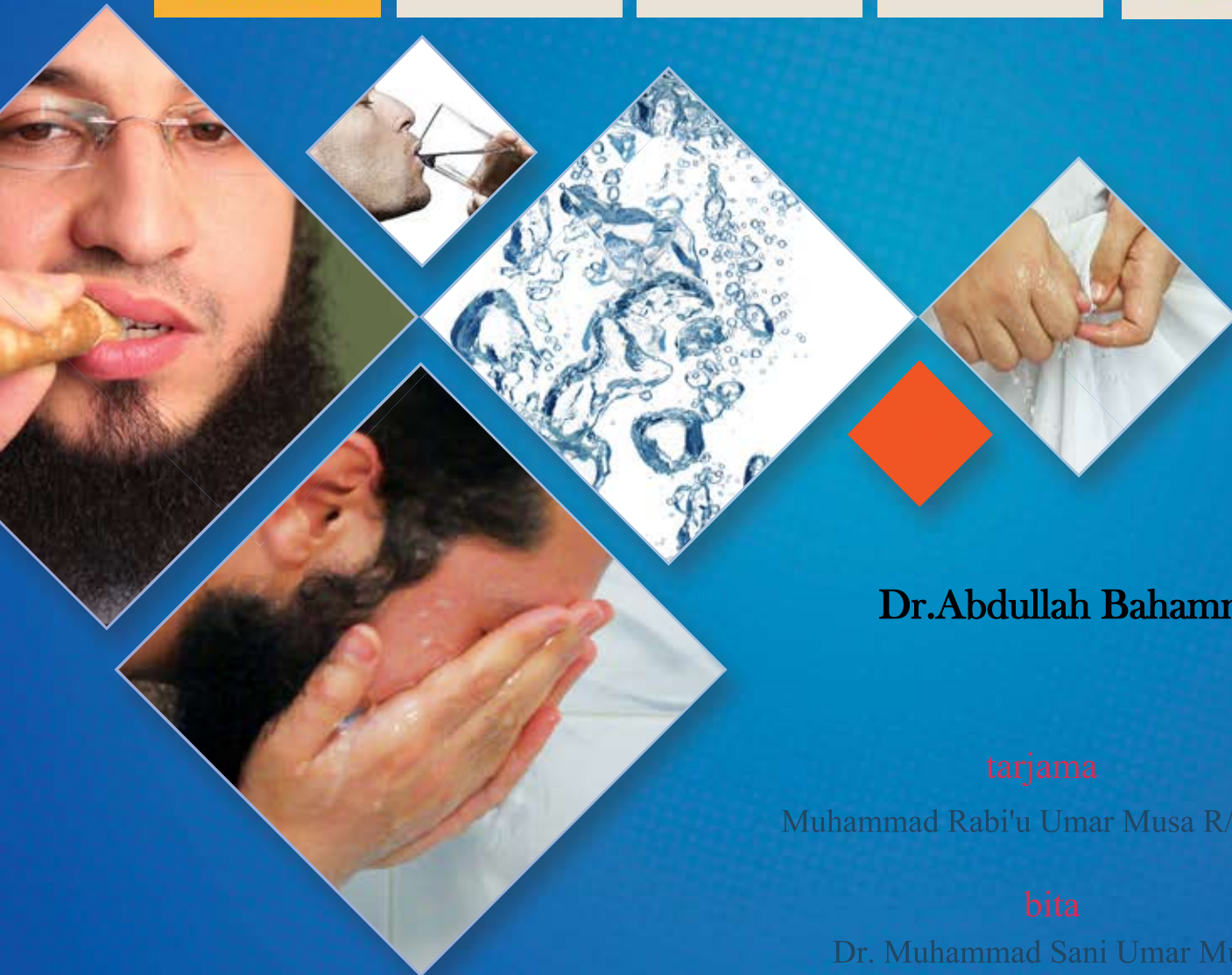
Tsarki

Sallah

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Dr. Abdullah Bahammam

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Shaikh Nura Sani Muhammad

Wanka

9 Wanka

Bayanin Menene Wanka

T s a r k i

Abubuwan da suke wajabta wanka

1 – Fitar maniyyi

2 – Saduwa tsakanin mace da namiji

3 – Musuluntar kafiri

4 – Yankewar jinin haila

5 – Mutuwa

Yadda ake yin wanka

Abin da ya haramta a kan mai janaba

Wankan da ake son a yi (Mustahabbi)

Ma'anar kalmar "wanka" a lar-
abci

Game abu da ruwa

Wanka a Shari'ance

Shi ne gama jiki gabaɗayansa da ruwa,
a kan wata siffa kebantacciya, da niyyar
bautawa Allah Mai tsarki



Wanka

Abubuwan Da Suke Wajabta Wanka

1. Fitar Maniyyi

Maniyyi wani ruwa ne fari mai kauri, wanda yake fita tare da jin daɗi, yana tunkuɗar juna yayin fitowa, mutuwar jiki tana biyo bayan fitarsa, yana wari irin warin bara-gurbin ƙwai. Allah Maɗaukakin Sarki ya ce, {Idan kun kasance kuna da janaba to ku yi wanka} [Alma'ida : 6] da faɗin Manzon Allah (ﷺ) ga Aliyyu : «Idan ka fitar da ruwa to ka yi wanka» (Abu Dawud ne ya rawaito shi). Fitar da ruwa ana nufin fitar maniyyi.

Mas'aloli

1. Idan mutum ya yi mafarki amma bai fitar da maniyyi ba, to babu wanka a kanshi, idan kuwa maniyyin ya fito bayan ya farka daga barcin to wajibi ne ya yi wanka.
2. Idan ya ga maniyyi, amma bai iya tuna yausha ya yi mafarki ba, to wanka ya wajaba a kanshi saboda fitar maniyyin. Manzon Allah (ﷺ) ya ce, «Ana taɓa ruwa ne saboda fitar ruwa» (Muslim ne ya rawaito shi) Ma'ana ana yin wanka ne don fitar maniyyi.
3. Idan ya ji alamar zuwan maniyyi daga gabansa, amma bai fito ba, to babu wanka a kanshi.

4. Idan maniyyi ya fito saboda wani dalili ko rashin lafiya ba tare da sha'awa ba, to babu wanka a kanshi.

5. Idan mutum yana janaba ya yi wanka, sai kuma maniyyi ya fito bayan ya gama wankan, to ba sai ya sake wankan ba, saboda yawanci yakan fito ne ba tare da sha'awa ba, amma abin da ya fi ya yi alwala.

6. Idan mai barci ya farka, ya ji danshi a jikinsa, amma bai san dalilin zuwanta ba, to dayan abu uku ne :

A- Ya tabbatar da wannan danshin maniyyi ne, to wanka ya tabbata a gareshi, ya tuna ya yi mafarki ko bai tuna ba.

B- Ya tabbatar wannan danshin ba maniyyi ba ne, to wanka bai wajaba a kanshi ba, hukuncinsa hukuncin fitsari ne, sai ya wanke)

C- Ya yi shakka, maniyyi ne ko ba shi ba ne? To a nan wajibi ne a kanshi ya yi kirdado, idan ya tuna abin da zai nuna masa cewa wannan danshin maniyyi ne, to ya bar shi a kan maniyyi ne. in kuma ya tuna abin da zai nuna masa cewa maziyyi ne, to maziyyin ne, in kuma ya kasa tuna komai, to sai ya yi wanka don fita daga sabani da rudu.

7. Idan ya ga maniyyi, amma bai tuna yausha ya yi mafarkinsa ba, to wanka ya wajaba a kanshi, ya kuma sake dukkan sallar da ya yi bayan tashinsa daga barcinsa na karshe.

2. Saduwa (Jima'i)

Shi ne haɗuwar gaban namiji da na mace, wato shigar kan gaban namiji gabaɗayansa cikin farjin mace, ko da kuwa bai zubar da maniyyi ba, saboda faɗin Manzon Allah (ﷺ) «Idan kaciya (namiji) ta shige kaciya (Mace) to wanka ya wajaba» (Tirmizi ne ya rawaito shi) .

3. Musuluntar Kafiri

Saboda Manzon Allah (ﷺ) ya umarci Kaisu ɗan Asim ya yi wanka lokacin da ya musulunta



4. Daukewar Jinin Haila Da Na Biƙi

Saboda hadisin Aisha cewa Manzon Allah (ﷺ) ya cewa Faɗimatu 'yar Abi Hubaish «Idan al'adarki ta zo, ki bar sallah, idan ya wuce ki yi wanka ki yi sallah» (Abu Dawud ne ya rawaito shi) . Hukuncin jinin biƙi kamar hukuncin jinin haila ne da ijma'in malamai

5. Mutuwa

Saboda faɗin Manzon Allah (ﷺ) a hadisin wanke 'yarsa Zainab lokacin da ta rasu ya ce, «Ku wanketa sau uku, ko sau biyar, ko fiye da haka, in kun ga akwai buƙatar hakan» (Bukhari da Muslim ne suka rawaito shi).

Kashen Ruwa

Yadda Ake Yin Wanka

Abin da yake wajibi a wajen wanka shi ne gama jiki gabaɗayansa da ruwa, tare da yin niyya, koma yaya ya yi shi. Sai dai abin da aka fi so ya yi koyi da siffar wankan Annabi (ﷺ), kamar yadda uwar mumina Maimunatu ta siffanta shi, ta ce, «Manzon Allah (ﷺ) ya sanya ruwa don yin wankan janaba, sai ya karkato abin ruwan da hannun damansa a kan hagunsa ya wanke hannayensa sau biyu ko sau uku, sannan ya wanke gabansa, sai ya doki fasa ko bango da hannunsa sau biyu ko sau uku, sannan sai ya yi kurkurar baki ya shafa ruwa, ya wanke fuskarsa da sangalin hannunsa, sannan ya kwara ruwa a kansa, sai ya wanke jikinsa, sannan ya matsa gefe guda ya wanke kafafunsa. Nana Maimunatu ta ce, "Sai na kawo masa wani kyal (hankici) amma bai karɓa ba, sai ya rika share ruwan da hannunsa» (Bukhari da Muslim ne suka rawaito shi). Yadda ake wankan a takaice shi ne :

1. Zai wanke tafukan hannayensa sau biyu ko sau uku.
2. Zai wanke gabansa
3. zai doki fasa ko bango da hannu sau biyu ko sau uku.
4. Sai ya yi alwala irin ta sallah, ba tare da shafar kai da kunne ba.
5. Zai kwara ruwa a kansa
6. Zai wanke jikinsa gaba daya.
7. Zai koma gefe ya wanke kafafunsa.





Abin Da Ya Haramta A Kan Mai Janaba

1. Sallah

Saboda faɗin Allah Maɗaukakin Sarki {Yaku waɗanda suka yi imani kada ku kusanci sallah alhali kuna cikin maye har sai kun san abin kuke faɗa, ko kuma in kuna cikin janaba har sai kun yi wanka sai dai ga wanda zai ketare hanya ya wuce}

[Annisa'i : 43]

2. Yin dawafi A Ka'abah

Saboda faɗinsa (ﷺ) «Dawafi ga ɗakin (Allah, kamar) sallah ne» (Nasa'i ne ya rawaito shi)

3. Taɓa Alkur'ani

Saboda faɗinsa Maɗaukakin Sarki {Ba waɗanda suke shafarsa sai waɗanda aka tsarkake} [Alwaḳi'a 79]

da faɗinsa (ﷺ) «Kada wanda ya shafi Alkur'ani sai mai tsarki» (Malik ne ya fitar shi a cikin "Almuḁḁa").



Sallah



Dawafi a Ka'abah



Shafar Alkur'ani

4. Karatun Alkur'ani

An karbo daga Aliyyu – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷻ) yana fitowa daga bandaki, sai ya karanta mana Alkur'ani, ya ci nama tare da mu, babu abin da yake hana shi ko ya kange shi daga karatun Alkur'ani sai janaba»

(Tirmizi ne ya rawaito shi).



Karatun Alkur'ani



Zama a cikin masallaci

3- Yin wanka bayan yiwa mamaci wanka,

saboda fadar Manzon Allah (ﷻ) cewa, «Wanda ya yi wa gawa wanka to shima ya yi wanka»

(Ibn majah ne ya rawaito shi).

4. Wanka bayan kowace saduwa :

An karbo daga Abu Rafi'i – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷻ) wata rana ya kewaye matansa gabadaya, yana wanka wurin wannan da waccan, ya ce, sai na ce, ya Manzon Allah, ba za ka sanya shi wanka daya ba?, sai ya ce, "Wannan shi ya fi tsarki ya fi dadi, ya fi tsarkakewa»

(Abu Dawud ne ya rawaito shi).

5. Zama A Cikin Masallaci Banda Wanda Zai Wuce

Saboda fadin Allah Madaukakin Sarki : {Yaku wafanda kuka yi imani kada ku kusanci sallah alhali kuna cikin maye har sai kun san abin kuke fada, ko kuma in kuna cikin janaba har sai kun yi wanka sai dai ga wanda zai ketare hanya ya wuce}.

[Annisa'i : 43].

Wankan Mustahabbi

1. Wanka juma'a,

saboda fadin Manzon Allah (ﷻ) «Wanda ya yi alwala don juma'a to madallah da ita, wanda kuwa ya yi wanka to wanka shi ya fi»

(Abu Dawud ne ya rawaito shi).

2. Wanka yayin harama da hajji ko umara:

An karbo daga Zaidu dan Sabit – Allah ya yarda da shi – «Hakika shi ya ga Manzon Allah (ﷻ) ya cire kayansa don yin niyya, ya yi wanka»

(Tirmizi ne ya rawaito shi).





Abubuwan da ba su dace ba :

1. Jinkirta wankan janaba har lokacin sallah ya fita.
2. Mace ta Ki yin sallah da ta wajaba a kanta bayan ta tsarkaka. Da za ta tsarkaka kafin lokacin sallah azzahar ya fita da gwargwadon raka'a ɗaya, to ya wajaba a kanta ta yi wanka ta yi sallah azzahar. Manzon Allah (ﷻ) ya ce, «Wanda ya samu raka'a ɗaya daga asuba kafin rana ta bullo, to ya riski sallah asuba. Wanda ya riski raka'a ɗaya daga la'asar kafin rana ta faɗi, to ya riski la'asar» (Bukhari da Muslim ne suka rawaito shi).





Fiqihun ibada a cikin hotuna

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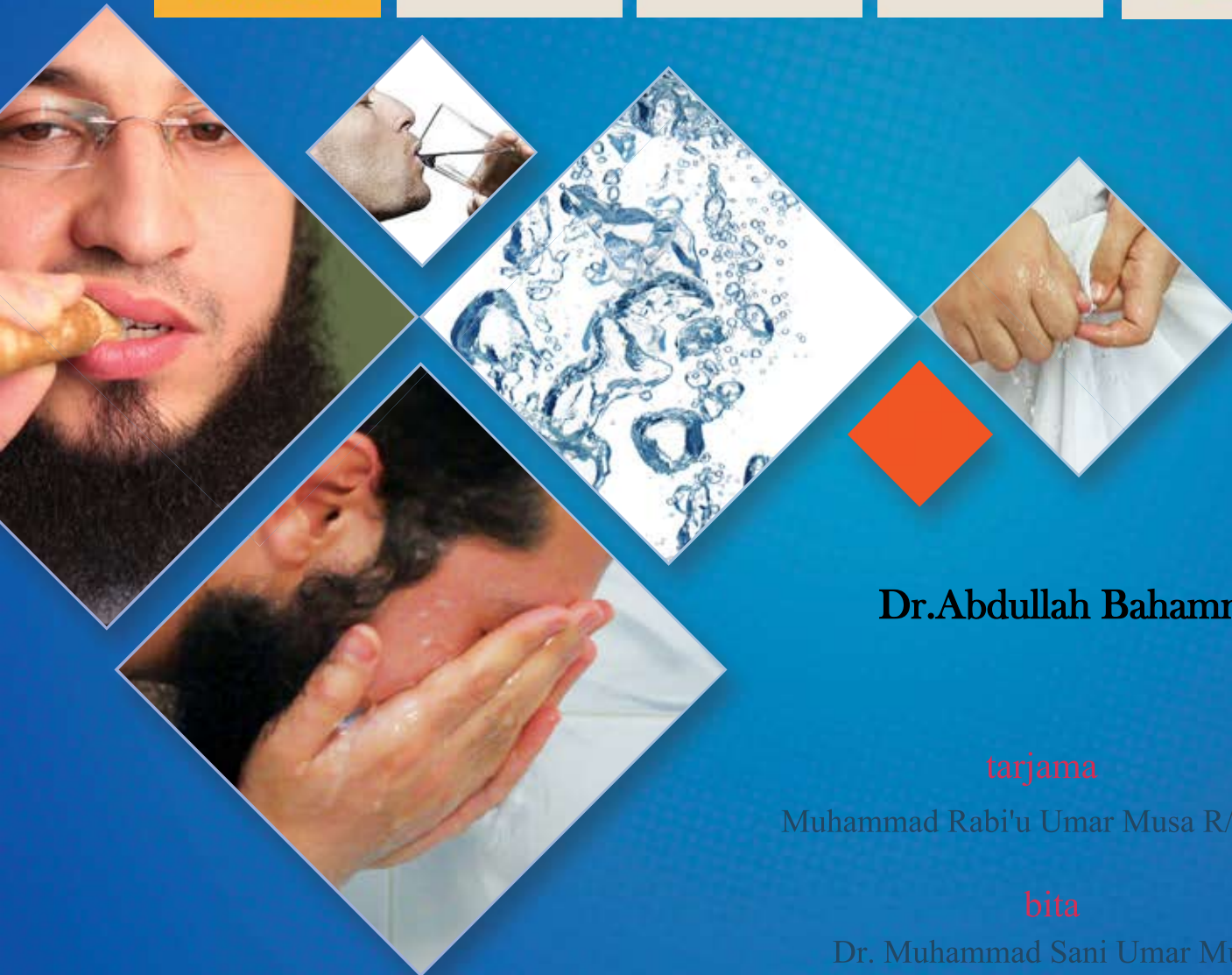
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Taimama

T s a r k i

Bayanin menene taimama

Hukuncin taimama

Dalilan yin taimama

Hikimar shar'anta taimama

Yaushe shari'a ta da damar a yi taimama

Sifar yadda ake taimama

Farillan taimama

Abubuwan da suke bata taimama

Bayanin Mece Ce Taimama

Ma'anar Kalmar “Taimama” a larabce

Shi ne nufin wani abu da fuskantarsa

Ma'anar taimama a shari'a

Ita ce, shafar fuska da hannaye biyu da kasa mai tsarki, da niyyar dahara.

Hukuncin Taimama

Taimama tana wajaba idan aka rasa ruwa, ko kuma a kasa amfani da shi, don yin wani abin da tsarki ya wajaba a cikinsa kamar sallah, tana zama mustahabbi cikin abin da tsarki yake mustahabbi a cikinsa kamar karatun Alkur'ani

Dalilan Yin Taimama

1. Allah Maɗaukakin Sarki ya ce, {Ba ku samu ruwa ba, to ku yi taimama a wuri mai tsarki, ku shafi fuskokinku da hannayenku daga gare shi}.

[Alma'ida : 6].

2. Manzon Allah (ﷺ) ya ce, «An ba ni abubuwa biyar, waɗanda ba a baiwa wani Annabi ba gabani na ba, an taimake ni da sanya tsoro cikin zukatan ma'kiya tsawon tafiyar wata guda, an sanya min kasa ta zamar min wurin sallah da tsarki, ko wanene daga cikin al'ummata ta salla ta riske shi ya yi ta (a ko'ina ne)» (Bukhari ne ya rawaito shi).

Hikimar Shar'anta Taimama

1. Sauwaƙawa al'ummar Muhammad (ﷺ)
2. Kawar da cutar da za ta faru saboda amfani da ruwa a wasu lokutan, kamar lokacin rashin lafiya, ko tsananin sanyi, da makamancin haka.
3. Dauwama a kan ibada, da rashin yanketa saboda yankewar ruwa

Yaushe Shari'a Ta Da Damar A Yi Taimama

1. Yayin rashin ruwa

Saboda faɗin Allah Ta'ala : {Ba ku samu ruwa ba, ku yi taimama} [Alma'ida : 6]. Ba a cewa mutum ya rasa ruwa, idan bai neme shi ba.

2. Yayin Kasa Amfani Da Ruwa, Koda Akwai Shi.

Kamar marar lafiya ko tsohon da ba zai iya dauko ruwan ba, kuma babu wanda zai taimaka masa wajen yin alwalar.

3. Yayin Tsoron Kamuwa Da Wata Cuta Idan An Yi Amfani Da Ruwan

Kamar:

A- Mara lafiyan da idan ya yi amfani da ruwan ciwonsa zai karu.

B- ko mutumin da yake jin tsananin sanyi, kuma bai da abin da zai dumama ruwa da shi, sannan yana kyautata zaton idan ya yi wanka da ruwa cuta za ta kama shi. Saboda abin da ya tabbata Manzon Allah (ﷺ) «ya tabbatar da Amru dan Asi a kan abin da ya yi, yayin da ya yi wa abokansa sallah, bayan ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

C- Idan yana wani wuri mai nisa, kuma babu ruwa a tare da shi sai dan kadan, wanda yake buƙatarshi wajen sha, ga shi ba zai iya samo wani ba (sai ya yi taimama)



Tsoho

Marar lafiya

Yadda Ake Taimama

1. Ya doki kasa da hannayensa biyu bugu daya.
2. Sannan ya bushe su don ya rage kurar da take kansu
3. Sannan sai ya shafi fuskarsa da hannayensa sau daya
4. sannan sai ya shafi bayan tafi hannunsa, ya shafi bayan tafi hannun dama da cikin hannun hagu, sannan bayan hagu da cikin hannun dama.

Dalilin wannan siffar ta taimama shi ne hadisin Ammar – Allah ya kara yarda da shi – ya ce, Manzon Allah (ﷺ) «ya doki kasa da tafi hannayensa biyu, ya busa a cikinsu, sannan ya shafi fuskarsa da hannayensa da su» (Bukhari da Muslim ne ya rawaito shi).

Farillan Taimama

1. Niyya
2. Shafar Fuska
3. Shafar Tafuka
4. Jerantawa : ya fara da fuska sannan tafukan hannu
5. bi-da-bi : ya shafi hannayensa kai tsaye bayan ya shafi fuskarsa.



Rashin samun ruwa

Kashen Ruwa

Abubuwan Da Suke Bata Taimama

1. Samuwar ruwa
2. Faruwar wani abu da yake warware alwala, kamar yin tusa
3. Faruwar wani abu da yake wajabta wanka, kamar mafarki
4. Gushewar uzurin da saboda da shi ne aka shar'anta taimama, kamar rashin lafiya ko makamancinta.

Yadda Ake Taimama



Dukan Kasa da hannaye biyu



Bushe hannaye bayan dukan kasa



Shafar Fuska



Shafar hannun hagu da dama



Shafar dama da hannun hagu

“

Ya tabbata a
ilimin kimiyya:

cewa a cikin turɓayar kasa
akwai wani abu mai tsarki,
wanda yake kashe dukkan
wasu kwayoyin cuta kowane
iri ne.

”

Mas'aloli

1. Yin sallah da taimama yayin rashin ruwa, shi ya fi akan mutum ya yi sallah da alwala amma yana jin fitsari ko bayan-gida.

2. Ya halatta a yi taimama a kan bango ko darduma idan akwai kasa ko kura a kansu.

3. Ya halatta ga wanda ya yi taimama ya sallaci abin da ya so na sallolin farilla da nafila, matuƙar bai yi abin da yake warware taimama ba.

4. Ya halatta mai alwala ya bi mai taimama sallah, saboda tabbatarwar da Manzon Allah (ﷺ) «ya yi wa Amru ɗan Asi lokacin da ya yi abokansa sallah, alhali ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

5. Wanda ya yi taimama ya yi sallah, sannan ya samu ruwa kafin fitar lokaci, ba zai sake wannan sallar ba. An karɓo daga Abu Sa'id Alkhudriy – Allah ya yarda da shi – ya ce, «Wasu mutane biyu sun yi tafiya, sai lokacin sallah ya yi, kuma ba su da ruwa, sai suka yi taimama a wuri mai tsarki suka yi sallah, sannan sai suka samu ruwa a kan lokaci, sai ɗayansu ya yi alwala ya yi sallah, ɗayan kuma bai rama ba. Sannan suka zo wajen Manzon Allah (ﷺ) suka fadɗa masa, sai ya ce wa wanda bai sake ba, «Ka dace da sunnah, sallarka ta isar maka". Ya ce wa wanda ya yi alwala ya yi sallah "Kana da lada sau biyu» (Abu Dawud ne ya rawaito shi).

6. Wanda ya yi taimama, sai kuma ya samu ruwa, kafin ko yana cikin sallah, to wajibi ne a kanshi ya yi alwala, saboda faɗin Manzon Allah (ﷺ) :«Wuri mai tsarki tsarkin mumini ne, ko da kuwa bai samu ruwa ba tsawon shekara goma, idan ya samu ruwa to ya shafa shi ga fatar shi (ya yi wanka) wannan shi ne ya fi alheri» (Tirmizi ne ya rawaito shi).

7. Babu wani abin da zai hana musulmi sallah, haka kuma kada ya jinkirta daga lokacinta, idan ba zai iya amfani da ruwa ba, ko bai samu ruwa ba, ya yi taimama, idan ya kasa yin taimamar ya yi sallar haka nan ba da alwala ba.

8. Wanda ya rasa ruwa da kasa, to ya yi sallah a kan lokacinta ba tare da tsarki ba, kuma ba sai ya sake ba, saboda Allah ya ce, {Ku ji tsoron Allah daidai iyawarku} [Attagabun : 16]

9. Ya halatta wanda yake sa ran zai samu ruwa ya jinkirta taimama zuwa ƙarshen lokaci. Amma idan ya debe ƙauna ga samun ruwa, to abin da aka fi so ya gabatar da sallar shi a farkon lokaci, saboda sallah a farkon lokaci ta fi falala.

10. Idan mutum ya ji tsoron fitar lokaci, ya yi taimama alhali ga ruwa nan, to wannan aiki bai yi ba, wajibi ne a kanshi ya yi alwala koda lokaci zai fita.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

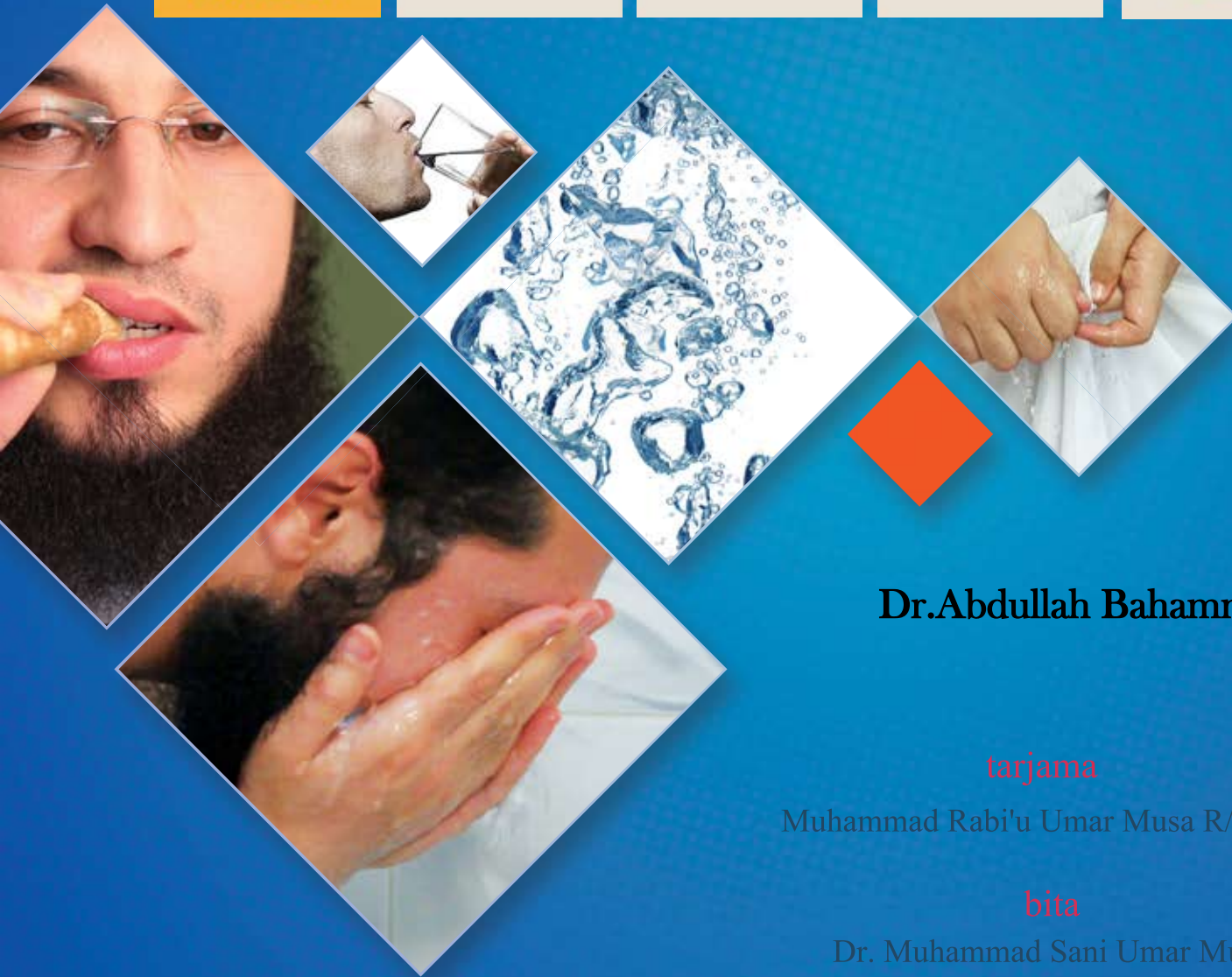
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**Haila Da Jinin Cuta Da
Na Biqi**

Haila Da Jinin Cuta Da Na Biƙi

T s a r k i

Bayanin menene haila

Sifar Jinin Haila

Shekarun fara haila da tsawon kwanakinta

Wasu daga cikin hukunce-hukuncen jinin haila

Bayanin menene jini cuta (Istihala)

Bambancin jinin haila da na cuta (Istihala)

Yanayin mai jinin cuta

Bayanin me ake nufi da jinin biƙi

Tsawon kwanakin jinin biƙi

Wasu daga hukunce-hukuncen jinin haihuwa

Abin da ya haramta ga mai haila ko jinin biƙi

Haila

Kalmar “Haila” a larabci

Tana nufin Kwararar wani abu da gudanarshi

Ma'anar “Haila” a shari'a

Wani jini ne da yake fita daga mahaifar mace, a wasu lokuta sanannu, ba tare da wani dalili ba.

Siffar Yadda Jinin Haila Yake

Baƙi ne wuluk, kamar wanda aka kona, warinsa bai da daɗi, mace tana jin dumi mai tsanani idan ya zo

Shekarun Fara Jinin Haila

Babu wasu shekaru kayyadaddu na fara al'ada, wannan ya danganta ne da sabanin dabi'ar mace da inda take rayuwa da yanayin wajen, don haka duk lokacin da mace ta ga jinin haila to haila ce.

Tsawon Lokacin Haila

Haila ba ta da wani lokaci, sananne, cikin mata akwai masu yin kwana uku, akwai masu kwana huɗu. Galibin haila dai kwana shida ne ko bakwai, saboda faɗin Manzoni Allah (ﷻ) ga Hamnatu 'yar Jahshin – wanda ta kasance tana yin haila kwanaki masu yawa – «Ki yi haila kwana shida, ko bakwai, da ilimin Allah, sannan ki yi wanka» (Abu Dawud ne ya rawaito shi)



Mas'aloli :

1. A ka'ida mai ciki ba ta yin haila, idan kuwa ta ga jini kafin haihuwarta da kwanaki kadan, tare nakuda, to wannan jinin biki ne. Idan kuwa ba nakuda, ko kuma ta gan shi kafin haihuwa da kwanaki da yawa, to wannan jinin haila ne.

2. Idan jinin haila ya zo da wuri ko ya yi jinkiri ga lokacinsa da ya saba a zuwa cikinsa, kamar ya zama mace tana yin al'ada a farkon wata, sai ta gan shi a farshen wata, ko kuma ya karu ko ya ragu a kan yadda ya saba, kamar al'adarta ta kwana shida ce, sai ta yi bakwai, to kada mace ta damu da wannan, duk lokacin da ta ga jini, to haila ne, idan kuma ta ga tsarki, to tsarkin ne.

3. Ana gane mace ta tsarkaka idan wani ruwa fari ya fito, lokacin da jinin ya tsaya, idan kuwa bai fito ba, to alamar tsarkinta shi ne bushewar gabanta, kamar ta sanya auduga fara a gabanta, ta fitar da ita ba ta ga komai ba.

Wasu Daga Hukunce-Hukuncen Haila

1. Hukuncin "Al-Kudrah" da "As-Sufrah"

Abin da ake nufi da "Al-Kudrah da "As-Sufrah"

As-Sufrah :

Wani jini ne fatsi-fatsi da yake fita daga mace.

Al-Kudrah :

Wani jini ne da yake haɗe fatsi-fatsi da baƙi



Alamar tsarki



Kamannin fatsi-fatsi



Kamannin fatsi-fatsi haɗe da baƙi

Kashen Ruwa

Hukuncin Alkudra da As-Sufrah

Idan mace ta ga jini fatsi-fatsi ko wanda yake haɗe da fatsi-fatsi da baƙi, ko kuma ta ga danshi a gabanta, to ɗayan hali biyu take ciki :

1. Ko Dai Ta Ga Wannan Jini A Lokacin Al'ada, Ko Haɗe Da Jinin Kafin Tsarki

To a wannan hali yana da hukuncin-hukuncin haila, saboda hadisin Ai'sha – Allah ya yarda da ita – ta kasance mata suna aiko mata kunzugu **Kunzugu : wani abu ne da mace take sa wa a gabanta, don ta gane ko akwai wani abu da ya rage na alamun haila.** ɗauke da audugu a jikinsa da jini fatsi-fatsi, sai ta ce da su, «**Kada ku yi gaggawa, har sai kun ga tsarki**» (Malik ne ya rawaito shi).

2. Ko Kuma Ta Gan Shi A Lokacin Tsarkinta :

A wannan hali ba ya nuna komai, wanka ko alwala basu wajaba a kanta ba, saboda hadisin Ummu Adiyya ta ce, «**Mun kasance ba ma fatsi da ke haɗe da baƙi da kuma fats-fatsi bayan tsarki a matsayin komai**» (Abu Dawud ne ya rawaito shi).

2. Hukuncin yan yankewar jinin haila

Idan mace ta ga jini yau, gobe kuma ta ga tsarki da makamancin haka, to ba za ta fita daga ɗayan hali biyu ba :

1– Kodai Jinin Ya Ci Gaba Da Zuwar Mata A Kowane Lokaci.

To wannan jinin cuta ne (Istihala).

2– Ya Zama Yana Yankewa

Ya zo wani lokaci, wani lokaci kuma ta samu tsarki, to hukuncinta zai zama kamar haka :

A. Idan yankewar jinin bai kai yini guda ba, to tana cikin haila

B. Idan kuwa a lokacin tsarkin ta ga abin da yake nuna ta tsarkaka, kamar ta ga wani farin ruwa, to a wannan lokacin ta zama mai tsarki, yankewar ta kai yini ko ba ta kai ba.

Istihala

Jinin Cuta (Istihala)

Jinin Cuta (Istihala)

Shi ne kwararar jini daga farjin mace, ya zama ba ya yanke mata a har abada, ko kuma yana yanke wa ɗan lokacin kaɗan

Bambanci tsakanin jinin haila da jinin cuta

Jinin Cuta (Istihala)	Jinin Haila
Ja maras kauri	Baƙi mai kauri
Ba ya wari	Yana wari
Yana daskarewa	Ba ya daskarewa
Yana fitowa ta wata jijiya kusa da mahaifa	Yana fitowa ta can ƙasan mahaifa
Jinin cuta ne da rashin lafiya	Ba jinin cuta ba, na ɗabi'a ne
Bai da wasu lokuta sanannu	Yana fita a wasu lokuta sanannu

Halayen Mai Jinin Cuta (Istihala)

Hali Na Farko : Ya Zama Tana Da Al'ada Sananniya Ta Yin Hailarta Tu Gabanin Ta Fara Jinin Cuta.

To mai irin wannan hali za ta ƙirga kwanakin da ta saba al'adarta, sauran kwanakin kuma ta zama mai jinin cuta, saboda hadisin Aisha – Allah ya yarda da ita- ta ce, Fadimatu 'yar Abu Hubaish – Allah

ya yarda da ita – ta cewa Manzon Allah (ﷺ) «Ya Manzon Allah! Ni ba na ganin tsarki, to shin zan bar yin sallah ne? sai Manzon Allah (ﷺ) ya ce mata, "A'a, wannan wata jijiya ce, ki bar salla adadin kwanakin da kike yin al'ada a cikinsu, sannan sai ki yi wanka ki yi sallah» (Bukhari ne ya rawaito shi).

Hali Na Biyu : Ta Zama Ba Ta Da Wata Al'ada Sananniya, Amma Za Ta Iya Tantance Jinin Al'ada Daga Jinin Cuta

To wannan za ta yi aiki ne da wannan tantancewar, saboda abin da ya tabbata daga Fadīmatu«yar Abi Hubash – Allah ya yarda da ita – ta kasance tana fama da jinin cuta, sai Manzon Allah ya ce mata, "Idan dai jinin hailsa ne to shi baƙi ne, ana iya gane shi, don haka idan shi ne, ki bar yin sallah, idan kuwa dāyan ne to ki yi alwala, ki yi sallah, wannan jinin daga wata jijiya ce» (Abu Dawud ne ya rawaito shi).

Hali Na Uku : Ya Zama Ba Ta Wata Al'ada Sananniya, Kuma Ba Ta Iya Tantancewa

To wannan za ta yi aiki ne da al'adar galibin mata, sai hailarta ta zama kwana shida ko bakwai a kowane wata, za ta fara lissafi ne daga lokacin da ta fara ganin jini, sauran kwanakin kuwa sun zama na jinin cuta, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – ya ce mata «Ki yi hailsa kwana shida ko bakwai, da sanin Allah, sannan ki yi wanka, idan kin ga kin tsarkaka, sai ki yi sallar kwana ashirin da uku, ko kwana ishirin a huɗu, ki yi azumi, wana ya isar miki. Haka za ki yi a kowane wata, kamar yadda mata suke al'ada, haka kuma kamar yadda suke tsarkaka, lokacin hailarsu da tsarkinsu» (Abu Dawud ne ya rawaito shi).

Hali Na Huɗu : Ya Zama Ta Na Al'ada Sananniya, Kuma Tana Iya Bambance Jinin

To wannan za ta yi lissafi ne da al'adarta ba da bambancin jinin ba, saboda al'ada ta fi zama daidai ga mace. Idan ta manta al'adarta sai ta yi amfani da bambancin jinin.

Mas'aloli

1. Idan mace ta san lokacin al'adarta, sai dai ta manta adadin kwanakin da take yi, to sai ta yi lissafi da galibin al'adar mata.
2. Idan mace tana sane da adadin kwanakin al'adarta, amma ta manta lokacin da take hailar, farkon wata ne ko farshensa? To sai ta yi lissafin adadin kwanakin hailarta a farkon wata, saboda rabin wata shi ne ya fi kusa da daidai lokacinta.
3. Idan kwanakin al'adarta suka kare, kuma ya zama matar tana jinin cuta, to za ta yi wanka, sannan ta yi kunzugu da wani tsumma. Hukuncinta hukuncin mai tsarki ne, za ta yi sallah, za ta yi azumi, abin da ya dān zubo mata na jini bayan alwala ba zai bata mata alwalar ba, saboda tana da uzuri. Wajen tsarkin kuma tana da yanayi uku :

A– Ko dai ta yi alwala duk bayan shigar lokacin sallah, bayan ta wanke gabanta, ta yi kunzugu. Saboda faɗin Manzon Allah (ﷺ) ga Fadīmatu 'yar Abu Hubaish – Allah ya yarda da ita – «Ki yi alwala yayin kowace salla, sannan ki yi sallah» (Abu Dawud ne ya rawaito shi).

B– Ko kuma ta jinkirta sallar azzhar zuwa farkon lokacin sallar la'asar, sannan sai ta yi wanka, ta yi sallar azzahar da la'asar, haka za ta riƙa yi, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – «Idan za ki iya jinkirta azzahar ki gaggauta la'asar, to sai ki yi wanka, ki haɗa salloli biyu, azzahar da la'asar, ki jinkirta magariba, ki gaggauta isha, sai ki yi wanka ki haɗa sallolin guda biyu, idan za ki iya haka to ki yi. Idan za ki iya wanka don sallar asuba to ki yi, ki yi azumi, in kin samu ikon hakan» (Bukhari ne ya rawaito shi).

Kashen Ruwa

4. Idan mace ta zubar da jini saboda wani aiki da aka yi mata, to ba ta wuce dƙayan hali biyu ba :

A– Ko dai ya zama ta san cewa ba jinin cuta ba ne, to wannan hukuncin mai jinin cuta ba zai tabbata a kanta ba, ba za ta ƙi yin sallah ba, jinin kuma jinin cuta ne, za ta yi alwala idan za ta yi kowace sallah.

B- Ya zama ta san cewa za ta iya zubar da jinin cuta (Istihala) To wannan tana da hukunce-hukuncen mai jinin cuta.

5 – Ya halatta a sadu da mace mai jinin cuta (Istihala) saboda shari'a ba ta hana ba.

Jinin Biƙi

Jinin biƙi

Jini ne da yake fita daga mahaifar mace saboda haihuwa

Tsawon Lokacin Jinin Biƙi

Jinin biƙi bai da ƙarancin lokaci, amma mafi yawan shi kwana arba'in ne, sai dai in mace ta ga tsarki gabanin haka, sai ta yi wanka ta yi sallah

Daga Hukunce-Hukuncen Jinin Biƙi

1. Idan mace ta haihu, amma ba ta ga jini ba, sai dai haka bai cika faruwa ba, to sai ta yi alwala ta yi sallah, ba wanka a kanta.

2. Idan jinin biƙi ya wuce kwana arba'in, kuma ta saba yana yanke mata kafin kwana arba'in dɪn, ko kuma ta ga alarƙar yankewar jinin, to sai ta jira har ya yanke, idan kuwa jinin ya ci gaba, to ta zama mai istihala (jinin cuta), hukunce-hukuncen mai jinin cuta sun tabbata a kanta.

3. idan ta tsarkaka kafin kwana arba'in, sannan sai jinin ya dawo mata, to sai ta duba ta gani :

A– Idan ta san jinin biƙi ne, to jinin biƙi ne.

B- In kuma ta san ba jinin biƙi ba ne, to ta zama mai tsarki.

4. Jini ba ya zama na biƙi har sai abin da mace ta haife halittarsa ta bayyana, idan ta yi ɓari, wanda halittarsa ta mutum bata bayyana ba, to tana da hali uku :

A– Hakan ya zama ya faru kafin kwana arba'in dɪn farko da samun cikin, to wannan jinin jinin cuta ne, sai ta yi wanka ta yi sallah ta yi azumi.

B– Ya zama ta yi barin bayan kwana tamanin, wannan jinin biki ne.

C – Ya zama tsakanin kwana arba'in da tamanin, to sai a duba, idan alamun halitta sun bayyana, to wannan jinin biki ne, in kuwa halittar bata bayyana ba to jinin cuta ne.

Abin Da Ya Haramta Ga Mai Haila Da Jinin Biki

1. Saduwa

Saboda faɗin Allah Maɗaukakin Sarki {Suna tamabayarka (hukuncin) jinin al'ada, ka ce kaza ne, ku nisanci mata a cikin haila, kada ku kusance su har sai sun tsarkaka, idan sun tsarkaka ku zo musu da inda Allah ya umarce ku, haƙiƙa Allah yana son masu tuba, yana son masu yin tsarki} [Al-Baƙara : 222]. Da faɗin Manzon Allah (ﷺ) yayin da wannan ayar da sauka : «Ku yi komai (da matanku masu haila) amma banda saduwa» (Muslim ne ya rawaito shi).

Mas'aloli

1. Wanda ya sadu da matarsa tana al'ada, to yayi laifi, kuma kaffara ta kama shi, ita ma matar kaffara ta kama ta, in da yardarta aka yi.

Kaffarar ita ce, sadaka da dinare ko rabin dinare, saboda hadisin Abdullahi ɗan Abbas – Allah ya yarda da shi – daga Annabi (ﷺ) dangane da wanda ya sadu da matarsa tana haila, ya ce, «Ya yi sadaka da dinare ko rabin dinare» (Muslim ne ya rawaito shi).

Dinare shi ne giram 4, 25 na zinare.

2. Idan jinin mai haila ya ɗauke, kada mijinta ya sadu da ita har sai ta yi wanka, saboda faɗin Allah Maɗaukakin Sarki : {Kada ku kusance su har sai sun tsarkaka} [Al-Baƙara : 222] wato idan suka tsarkaka daga jini, sannan sai Allah ya ce, {Idan suka tsarkaka} [Al-Baƙara : 222] Ma'ana suka yi wanka, sannan sai Allah ya ce, {Ku zo musu da inda Allah ya umarce ku} [Al-Baƙara : 222] wato saduwa.

2. Sallah

Saboda faɗin Annabi (ﷺ) «Idan hailarki ta fuskanto, to ki bar sallah, idan ta wuce, ki wanke jinin ki yi sallah» (Abu Dawud ne ya rawaito shi)

Mas'aloli :

1. Mace ba za ta rama sallah ba idan ta samu tsarki, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, lokacin da aka tambaye ta dangane da mai haila tana rama azuma amma ba ta rama sallah, «Jinin haila yana samun mu, sai a umarce mu, mu rama azumi, amma ba a umartar mu da rama sallah» (Bukhari da Muslim ne suka rawaito shi).

2. Idan mai haila ta riski lokacin sallah daidai gwargwadon raka'a ɗaya cikakkiya, to ya wajaba a kanta ta yi wannan sallah, ta riski farkon lokaci ne ko karshensa. Idan kuwa ta riski lokacin da ba zai isa ta yi raka'a dua cikakkiya ba, to sallar ba ta wajaba a kanta ba, saboda faɗin Manzon Allah (ﷺ) «Wanda ya riski raka'a ɗaya daga sallah to ya riski sallah» (Bukhari da Muslim ne suka rawaito shi).

3. Azumi

Saboda faɗin Annabi (ﷺ) «Ashe, ba idan mace tana al'ada bata sallah da azumi ba? Sai muka ce, "haka ne» (Bukhari ne ya rawaito shi).

Mas'ala

Idan mai haila ta tsarkaka kafin asuba, sai ta yi azumi to azuminta ya yi, koda kuwa ba ta yi wanka ba sai bayan asuba.

4. Taɓa Alƙur'ani

Saboda faɗin Allah Maɗaukakin Sarki : {Ba waɗanda suke shafarsa sai masu tsarki} [Al-waƙi'a : 79]. Da faɗin Annabi (ﷺ) «Kada wanda ya shafi Alƙur'ani sai mai tsarki» (Malik ne ya rawaito shi a cikin "Muwaɗɗa").

Kashen Ruwa

5. Yin Dawafi a Ka'aba

Saboda faɗin Annabi (ﷺ) ga Aisha – Allah ya yarda da ita – yayin da ta yi hails a wurin aikin hajji :«Ki yi abin da kowane alhaji yake yi, amma kada ki yi dawafi ga Ka'aba, har sai kin tsarkaka» (Bukhari da Muslim ne suka rawaito shi). Da hadisin Ibnu Abbas – Allah ya yarda da shi – ya ce, «An umarce mutane dawafi ga Ka'aba ya zama shi ne karshen barinsu da ka'abah, sai dai an yi rangwame ga mace mai hails» (Bukhari da Muslim ne suka rawaito shi).

6. Zama a Masallaci sai dai ga wanda zai wuce

Saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani kada ku kusanci sallah alhali kuna cikin maye, har sai kun san abin da kuke faɗa, haka ma mai janaba, sai dai wanda zai wuce ta hanya, har sai kun yi wanka} [An-nisa'i : 43]. Da faɗin Annabi (ﷺ) «Ba na halatta shiga masallaci ga mai hails da mai janaba» (Abu Dawud ne ya rawaito shi).

Mas'aloli :

1. Ba laifi mai hails ta wuce ta cikin masallaci idan ta yi taka-tsantsan, kuma ba za ta bata masallacin ba, saboda faɗin Allah Maɗaukakin Sarki {Sai ga wanda zai ketare hanya} [Annisa'I : 43].

2. Ya haramta mai hails ta zauna a filin idi, saboda faɗin Annabi (ﷺ) «Masu hails su nisanci wurin sallar (idi)» (Bukhari da Muslim ne suka rawaito shi)

7 Saki

Haramun ne sakin mace tana cikin hails, saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani idan zaku saki mata ku sake su a kan iddarsu} [At-Talaḥ : 1]. Abin da ake nufi ku sake a halin da za su fuskanci idda sananniya yayin da aka yi sakin.

Idan an sake mai hails, sakin ya yi, duk da cewa haramun ne kuma bidi'a ne.



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

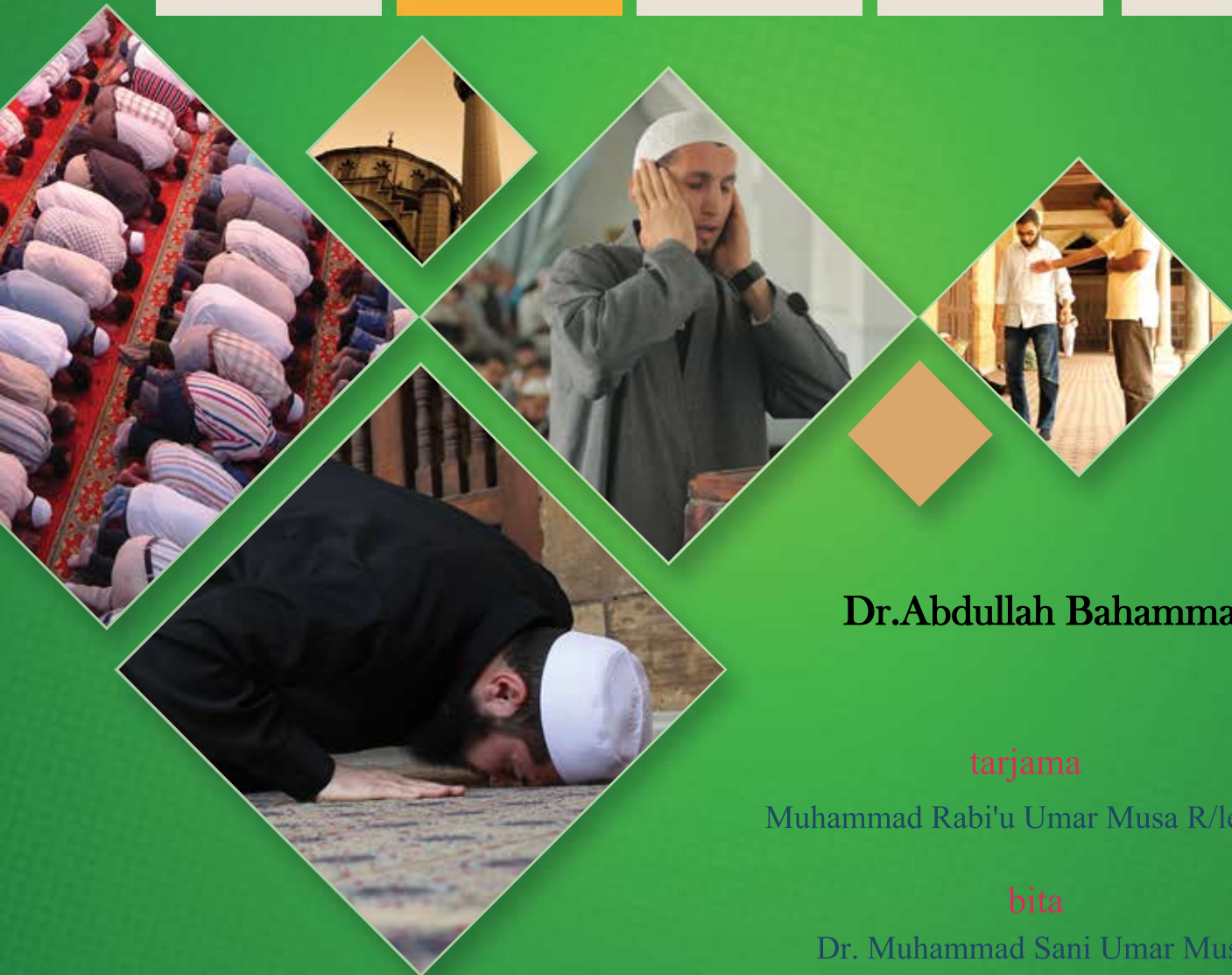
Tsarki

Sallah

Azumi

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Dr. Abdullah Bahammam

tarjama

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bita

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Shaikh Nura Sani Muhammad

Matsayin Sallah Da Hukuncinta

Matsayin Sallah Da Hukuncinta



Ma'anar kalmar sallah a larabce

Ita ce «Addu'a»

Ma'anar Sallah a shari'ance

Ita ce bautawa Allah da zantuka da ayyuka keɓantattu, waɗanda ake buɗe su da kabbara, a rufe su da sallama.

Matsayin Sallah A Musulunci

1. Sallah ita ce rukuni na biyu a rukunan musulunci, Manzon Allah (S.A.W) ya ce, «An gina musulunci a bisa ginshikai guda biyar, shaida wa babu abin bauta wa bisa cancanta sai Allah, kuma Muhammad bawansa ne Manzonsa ne, da tsayar da sallah...»

(Bukhari da Muslim ne suka rawaito shi).

2. Sallah ita ce mafi falalar ayyuka, Manzon Allah (S.A.W) ya ce, «Mafi falalar ayyuka sallah a farkon lokacinta» (Tirmizi ne ya rawaito shi).

Abubuwan Da Keci

Bayani Mece ce Sallah

Matsayin Sallah A Musulunci

Falalar Sallah

Hukuncin Sallah

Su Waye Sallah Ta Wajaba A Kansu

Hukuncin Wanda Baya Sallah

3. Sallah ce mararraba tsakanin musulunci da kafirci, Annabi (S.A.W) ya ce, «Haƙiƙa tsakanin mutum da shirka da kafirci barin sallah» (Muslim ne ya rawaito shi).

4. Sallah ita ce ginshikin musulunci, a kanta ne – bayan tauhidi – aka gina musulunci, Annabi yana cewa «Ƙan wannan lamari gaɓaɗaya shi ne musulunci, ginshiƙinsa kuwa sallah» (Ahmad ne ya rawaito shi)

Falalar Sallah

1. Sallah haske ce ga ma'abocinta, Manzon Allah (S.A.W) ya ce, «Sallah haske ce» (Muslim ne ya rawaito shi).

2. Sallah kaffara ce daga zunubai, Allah Madaukakin sarki ya ce, {Ka tsaida sallah a gefen rana da wani yanki a cikin dare, haƙiƙa kyawawan ayyuka suna tafiyar da munana, wannan tunatarwa ce ga masu tunawa}. [Hud: 114]. Manzon Allah (S.A.W) ya ce, «Ku bani labari da ace akwai korama a kofar dayanku, yana wanka a cikinta a kowace rana sau biyar, shin wani abu zai ragu na dattinsa, sai suka ce «Babu wani dattinsa da zai ragu» sai Manzon Allah (S.A.W) ya ce, «Hakanan misalin salloli biyar suke, Allah yana goge zunubai da su» (Bukhari ne da Muslim ne suka rawaito shi).

3. Sallah sababin shiga Aljannah ce, Manzon Allah (S.A.W) ya ce wa Rabi'a dan Ka'abu – yayin da ya roke shi zama tare da shi a Aljannah – sai Manzon Allah ya ce masa «Ka taimaka mi a kan kanka da yawan sujada (Watau sallah)» (Muslim ne ya rawaito shi).

Hukuncin Sallah

Salloli guda biyar din nan wajibi ne da Alkur'ani da Sunnah da Ijma'i.

1. Dalili daga Alkur'ani : Allah ya ce, {Ku tsayar da Sallah ku bada zakkah, ku yi ruku'u tare da masu ruku'u} [Albaƙra : 43].

2. Dalili daga sunnah : Manzon Allah (S.A.W) ya ce, «An gina musulunci a kan ginshikan biyar : Shaidawa babu abin bautawa bisa cancanta sai Allah, Kuma Muhammad Bawansa ne Manzonsa ne, da tsayar da sallah, da bayar da zakkah, da ziyartar dakin Allah, (Hajji) da azumin Ramadan» (Bukhari da Muslim ne suka rawaito shi).

- An karfo daga Dalhatu dan Ubaidillahi, ya ce, wani mutum ya tambayi Annabi (S.A.W) game da musulunci, Sai Manzon Allah (S.A.W) ya ce, «Salloli biyar a cikin yini da dare» Sai ya ce, «Shin akwai wasu daban a kaina ban da su?» Sai Manzon Allah ya ce, «A'a, sai dai ka yi nafila» (Bukhari da Muslim ne suka rawaito shi)

3. Dalili daga Ijma'i : Al'umma gabaɗaya ta haɗu a kan wajabcin salloli biyar a cikin yini da dare.

Su Waye Sallah Ta Wajaba A Kansu?

Sallah ta wajaba a kan dukkan musulmi, baligi, namiji ko mace.



Rama Sallah :

Ba a umartar kafiri da rama abin da ya wuce shi na salloli kafin ya musulunta, saboda musulunci yana shafe abin da yake gabaninsa.



Hukuncin Wanda Baya Sallah

1. Wanda Ya Baya Sallah, Kuma Yana Inkarin Wajabcinta :

A sanar da shi idan bai sani ba, idan ya ci gaba da inkarinta to shi kafiri ne, mai faryata Allah da Manzonsa da haɗuwar Musulmai.

2. Wanda Ya Baya Sallah Saboda Kasala :

Wanda ya bar sallah da gangan saboda kasala ya kafirta, wajibi ne akan shugaba ya kira shi zuwa ga yin sallah, ya bijirar masa da tuba, har tsawon kwana uku, idan ya tuba shike nan, in kuwa bai tuba ba, shugaba ya kashe a matsayin kafiri wanda ya yi ridda, saboda faɗin Manzoni Allah (S.A.W) «Alkawarin da yake tsakaninmu da su shi ne sallah, duk wanda ya bar ta haɗiƙa ya kafirta» (Tirmizi ne ya rawaito shi). Da faɗinsa (S.A.W) «Tsakanin mutum da shirka da kafirci shi ne barin sallah». (Muslim ne ya rawaito shi)





“

Sallar Karamin yaro :

Karamin yaro ana umartar sa da yin sallāh idan ya kai shekara bakwai, don ya saba da ita. Ana dukansa a kanta idan ya kai shekara goma, dukan da ba mai ciwo ba. Manzon Allah (S.A.W) ya ce, «Ku umarci ‘ya’yanku da sallāh, suna ‘yan shekara bakwai, ku dake su a kanta suna ‘yan shekara goma»

(Abu Dawud ne ya rawaito shi).

”





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

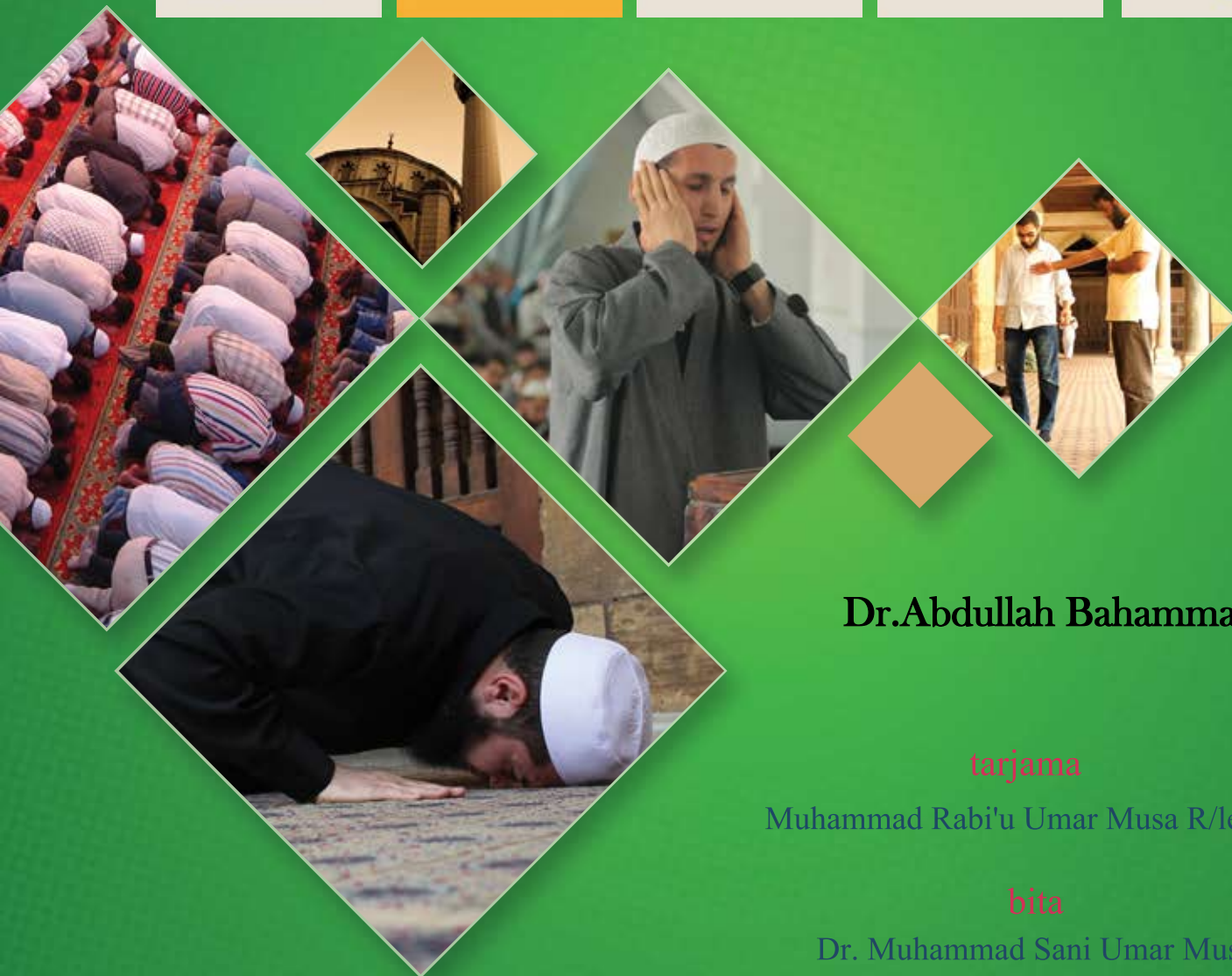
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Kiran Sallah Da
Iqama

2

Kiran Sallah Da Ikama

Abubuwan Da Keci

Bayanin kiran sallah da ikama

Hukuncin kiran sallah da ikama

Hikimar kiran sallah

Yaushe aka shar'anta kiran sallah da dalilin hakan

Falalar kiran sallah

Sharuɗɗan ingancin kiran sallah.

Sunnonin kiran sallah

Siffar kiran sallah da ikama

Abin da ake son wanda ya ji kiran sallah ya yi.

Wasu daga cikin hukunce-hukuncen kiran sallah da ikama

Kiran Sallah shi ne

Sanar da shigar lokacin sallah ta hanyar wani zikiri keɓantacce.

Ikama ita ce

Sanar da tsayuwar sallah da wani zikiri keɓantacce

Hukuncin Kiran Sallah Da Ikama

1. A kan jama'a :

kiran sallah a yayin sallolin farillah guda biyar fardu kifaya *Fardu Kifaya : shi ne wajibin da idan waɗansu suka yi, sun ɗaukewa sauran* ne, (wato in wasu suka yi sun ɗauke wa wasu) a halin tafiya da zaman gida, saboda kiran sallah da ikama suna cikin ayyukan musulunci na zahiri, don haka baya halatta a daina yin su. Manzon Allah (S.A.W) ya ce, «idan lokacin sallah ya yi, ɗayanku ya yi kiran sallah, sannan babbanku ya yi muku limanci» *(Bukhari da Muslim ne suka rawaito shi.)*

2. Dangane da mutum ɗaya :

kiran sallah sunna ne. An karɓo daga UKbatu ɗan Amir – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) ya ce, «Ubangijinka yana mamakin makiyayin dabbobin a kan dutse, da yake yin kiran sallah ya yi sallah, sai Allah ya ce, «Ku kalli bawana wannan, yana kiran sallah, ya tsaida sallah, yana jin tsorona, na gafarta wa bawana, na shigar da shi Aljannah» *(Nasa'i ne ya rawaito shi).*



HIKIMAR KIRAN SALLAH

1. Shelanta shigar lokacin sallah da wurin da za a tsaida ta.
2. Kwadaitarwa a kan yin salla a cikin Jam'i.
3. Fadakar da gafalallu wadanda suka sha'afa, da tunatar da wadanda suka manta, don yin sallah wadda ita ce mafi girman ni'ima.

Yaushe aka shar'anta kiran sallah da dalilin hakan.

An shar'anta kiran sallah a shekarar farko bayan hijira, dalilin haka kuwa shi ne : Yayin da aka samu bukatar sanya wata alama da kowa zai gane cewa lokacin sallah ya yi, sai musulmi suka yi shawara a kan hakan, da dare ya yi, sai Abdullahi dan Zaid ya mafarki ya ga wani mutum yana dauke da kararrawa *Kararrawa*, sai ya ce da shi «Zaka sayar min da wannan kararrawar?» sai mutumin ya ce masa, «Me zaka yi da ita?» Sai ya ce, «Zamu yi kiran sallah da ita ne», sai mutumin ya ce, «Ba na nuna maka abin da ya fi wannan alheri ba?» Sai Abdullahi ya ce, «Eh, nuna min» Sai ya koya masa kiran sallah da ake yi, sannan ya koya masa ikama». Abdullahi ya ce, «Da gari ya waye, na zo wajen Manzon Allah (S.A.W) na ba shi labarin abin da na gani» (*Darimi ne ya rawaito shi*) sai Manzon Allah (S.A.W) ya ce, «Hakika wannan mafarki ne na gaskiya – insha Allahu – je ka kai da Bilal ka fada masa (kiran sallah) saboda shi ya fika dadin murya» (*Abu Dawud ne ya rawaito shi*).

Falalar Kiran Sallah

1. Duk muryar mai kiran sallah ta kai masa, zai masa shaida a wajen Allah ranar alkiyama. Manzon Allah (S.A.W) ya ce, «Aljani ko mutum ko wani abu daban, babu wanda zai ji muryar mai kiran sallah daga cikinsu, face sai ya yi masa shaida ranar Alkiyama» (*Bukhari ne ya rawaito shi*).
2. Mutane da sun san abin da yake cikin kiran sallah na falala da sun yi rige-rige zuwa gare shi, Manzon Allah (S.A.W) ya ce, «Da mutane sun san abin da yake cikin kiran sallah da sahan farko, sannan a ce ba za su same su ba sai sun yi kuri'a *Yin kuri'a don wanda ya cancanta a gabatar da shi a kai, da sun yi*» (*Bukhari ne ya rawaito shi*)

Sharuɗɗan Ingancin Kiran Sallah

1. Wanda zai yi shi ya zama musulmi ne, namiji, mai hankali.
2. Kiran sallah ya zama a jere.
3. Ya zama mai bin juna, kada a samu yanke wa mai girma tsakanin kalmominsa.
4. Ya kasance an yi shi yayin da lokacin sallah ya shigo.

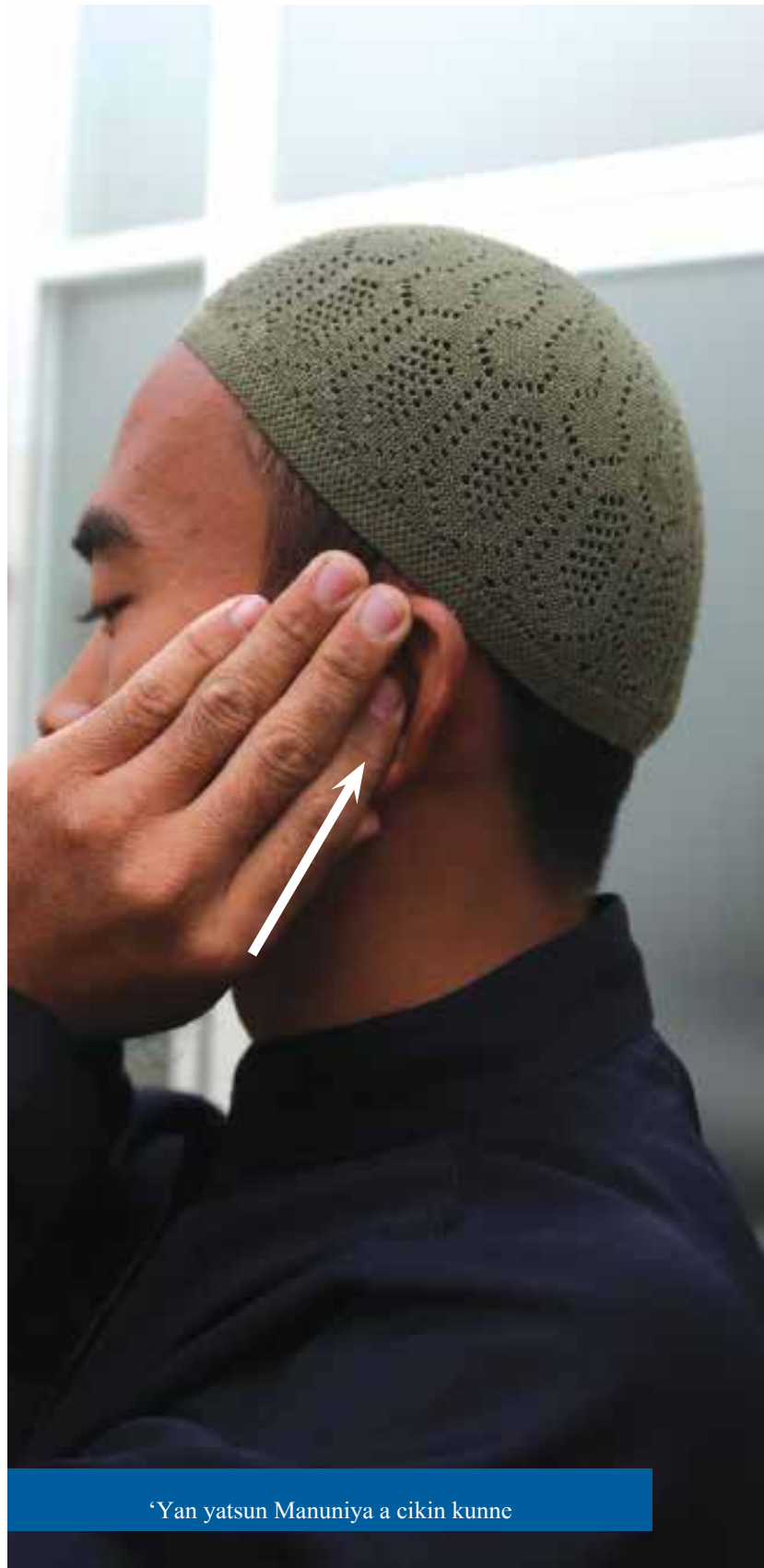
Sunnonin Kiran Sallah

1. Fuskantar alKibla.
2. Tsarkakar mai kiran sallah daga kari guda biyu.
3. Waiwaya wa dama da hagu, a lokacin da ya zo faɗar «Hayya alal Salah, Hayya alal Falah»
4. Mai kiran sallah ya sanya ɗan yatsansa manuniya a cikin kunnuwansa.
5. Mai kiran sallah ya zama yana da murya mai daɗi mai ƙarfi.
6. Rera kiran sallah da nutsuwa a cikinsa.

Yadda Ake Kiran Sallah

1. Yadda ake kiran sallah shi ne, «Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ashhadu An La'ilaha ilal Lah, Ashhadu an la'ilaha ilal lah, Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah, Hayya alal Salah, Hayya alal Salah, Hayya alal falah, Hayyah alal falah, Allahu Akbar, Allahu Akbar, La'ilaha ilal Lahu» (Muslim ne ya rawaito shi).

2. Yadda ake Ikama : «Allahu Akbar, Allahu Akbar, Ashhadu An La'ilaha ilal Lah, Ashhadu anna Muhammadan Rasulullah, Hayya alal Salah, Hayya alal falah, Kad Kamatus Salatu, Kad kamatus Salah, Allahu Akbar, Allahu Akbar, La'ilaha ilal Lahu».



‘Yan yatsun Manuniya a cikin kunne

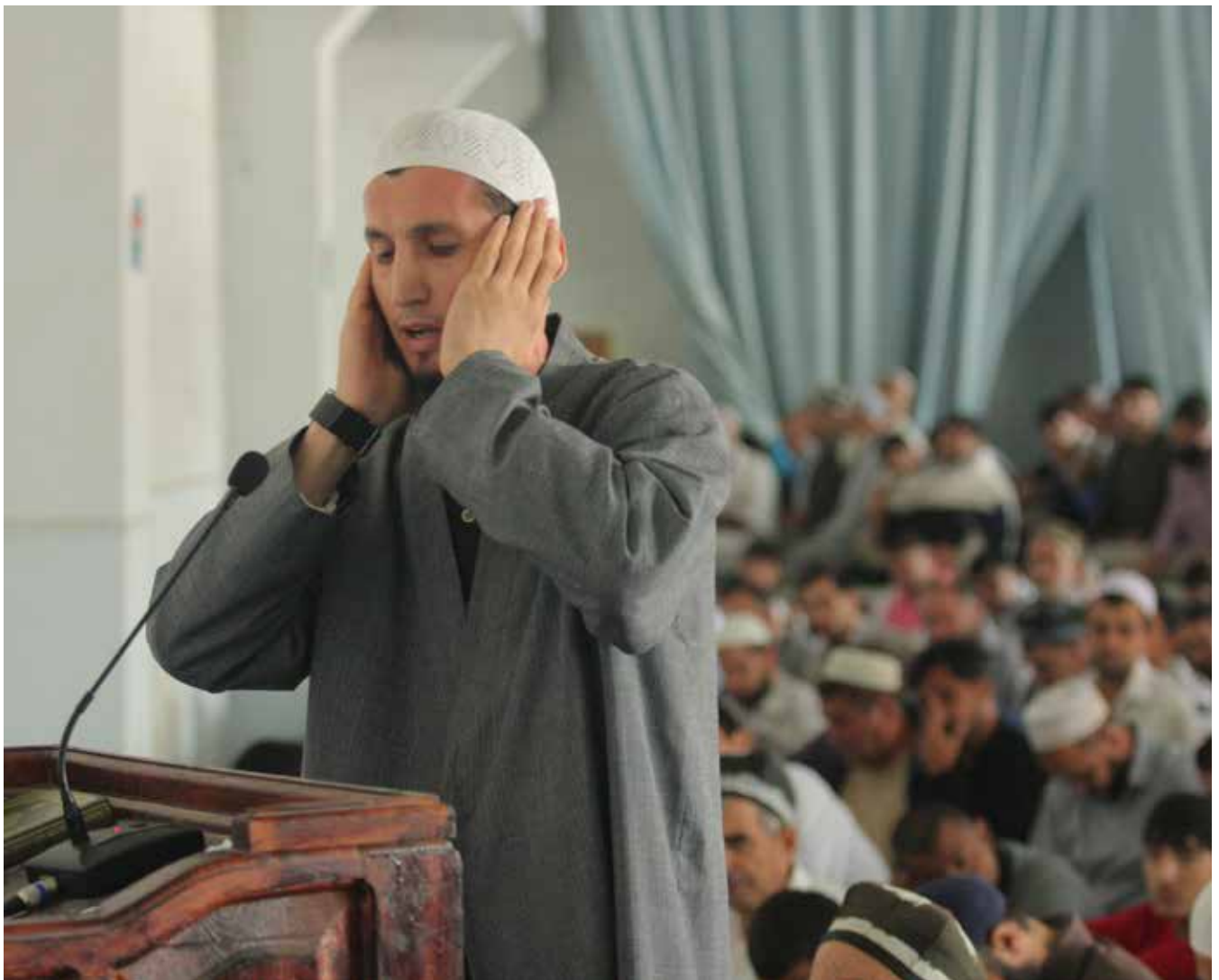
Abin Da Ake Son Wanda Ya Ji Kiran Sallah Ya Yi

1. Ya faɗi irin abin da mai kiran sallah ya faɗa, sai dai wajen faɗin «Hayya alal Salah, Hayya alal Falah» sai ya ce, «La Haula wala Kuwwata Illa Billah» (Bukhari ne ya rawaito shi).

2. Bayan an gama kiran sallah ya ce, «Ashhadu an la'ilaha wahdahu, la sharika lahu, wa anna Muhammadan Abduhu Wa Rasuluhu, Raditu billahi Rabban, Wa bi Muhammadin Rasulah, Wa bil islami dinan» (Muslim ne ya rawaito shi).

3. Ya yi wa Annabi (S.A.W) salati bayan gama kiran sallah, sannan ya ce, «Allahumma Rabba Hazihid Da'awatit Tammati, Wassalatil Ka'imati, Ati Muhammadanil Wasilata wal Fadilah, Wab'ashu ma'aman mahmudanil lazi wa'addahu» (Abu Dawud ne ya rawaito shi).

4. Ya yi wa kansa addu'a tsakanin kiran sallah da ikama, saboda addu'a a wannan lokacin ba a mayar da ita, saboda faɗin Manzon Allah (S.A.W) «Haƙiƙa addu'a tsakanin kiran sallah da ikama ba a mayar da ita» (Ahmad ne ya rawaito shi).



Wasu Daga Cikin Hukunce-Hukuncen Kiran Sallah Da Ikama

1. Ana wadatuwa da kiran sallah ɗaya, yayin haɗa sallar azzahar da la'asar, amma ana yi wa kowace ikamarta.

2. Idan aka yi ikama, sannan aka jinkirta tayar da sallah, to babu buƙatar sai an sake ikama idan za a yi sallar.

3. Mai kiran sallah ya kiyayi yin kuskure a cikin lafuzzan kiran sallah, daga cikin irin waɗannan kurakuran akwai :

A- faɗin «**Aaallahu Aaakbar**» (wato ya yi ja akan alif ɗin farko na sunan Allah da alif ɗin farko na Akbar) kamar yana tambaya kenan.

B- Faɗin «**Allahu Akbaar**» wato ya yi ja akan ba'un ɗin Akbar».

C- Faɗin «**Allahu Wa Akbar**» ya kara wawun.

4. Idan an tayar da sallah to baya halatta a fari yin nafila a lokacin, idan ya fara nafilar sannan aka ta da sallah to sai ya gama nafilarsa idan abin da ya rage masa kaɗan ne, idan kuwa da yawa, to sai ya yanke ta – ba sai da sallama ba – ya bi liman a yi farillah.

5. Kiran sallar yaro wanda yake bambance abubuwa ya inganta.

6. An shar'anta yin kiran sallah da ikama yayin da za a rama sallar da ta wuce, saboda barci ko mantuwa, saboda abin ya tabbata daga Annabi (S.A.W) lokacin da ya yi barci shi da sahabbai, ba su yi sallar asuba ba har rana ta bullo, sai Manzon Allah (S.A.W) «ya umarci Bilal ya yi kiran sallah, sannan suka yi alwala, suka yi raka'a biyu nafilar asuba, sannan ya umarci Bilal ya yi ikama, Manzon Allah (S.A.W) ya yi musu limancin sallar asuba» (Abu Dawud ne ya rawaito shi).

7. Kada wanda yake cikin masallaci ya fita bayan an yi kiran sallah sai dai in da wani uzuri, saboda abin da Abu Hurairata – Allah ya yarda da shi – ya rawaito ya ce, «Manzon Allah (S.A.W) ya umarce mu idan kuna cikin masallaci, aka kira sallah, kada ɗayanku ya fita har sai an yi sallah» (Ahmad ne ya rawaito shi).

8. An shar'anta wa mai kiran sallah ya yi kasa-kasa da muryarsa a wajen faɗin Ashhadu An la'ilah...da Ashhadu anna Muhammadan..., sannan ya maimata su da karfi, saboda hakan ya tabbata a sunnah.





Bai Dace Ba :

1. *****a cikin kiran sallah, da rera shi kamar waka, ta yadda har za canza wasu haruffai da wasula, da karawa da ragewa.
2. Yin salati da sallama ga Annabi da murya mai karfi bayan gama kiran sallah.
3. Fadin «*Akamahal Lahu Wa adamaha*» yayin da aka ji an ce «*Kad Kamatus salatu*» kurum abin da ake so mutum ya maimata ta kamar yadda aka fadɛ ta.



Kiran Sallar Asuba

Kiran Sallah biyu aka shar'anta da asuba, na farko kafin shigowar lokaci, na biyu don sanar da cewa lokaci ya shigo saboda a zo sallah, don haka an shar'anta a kiran sallar farko mai kiran sallah ya ce, «Assalatu Kharum Minan Naum» sau biyu, saboda fadin Manzoni Allah (S.A.W) «Idan ka yi kiran sallar farko na asuba, ka ce, «Assalatu kharum minan Naum, Assalatu khairum minan Naum» (Abu Dawud ne ya rawaito shi).





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

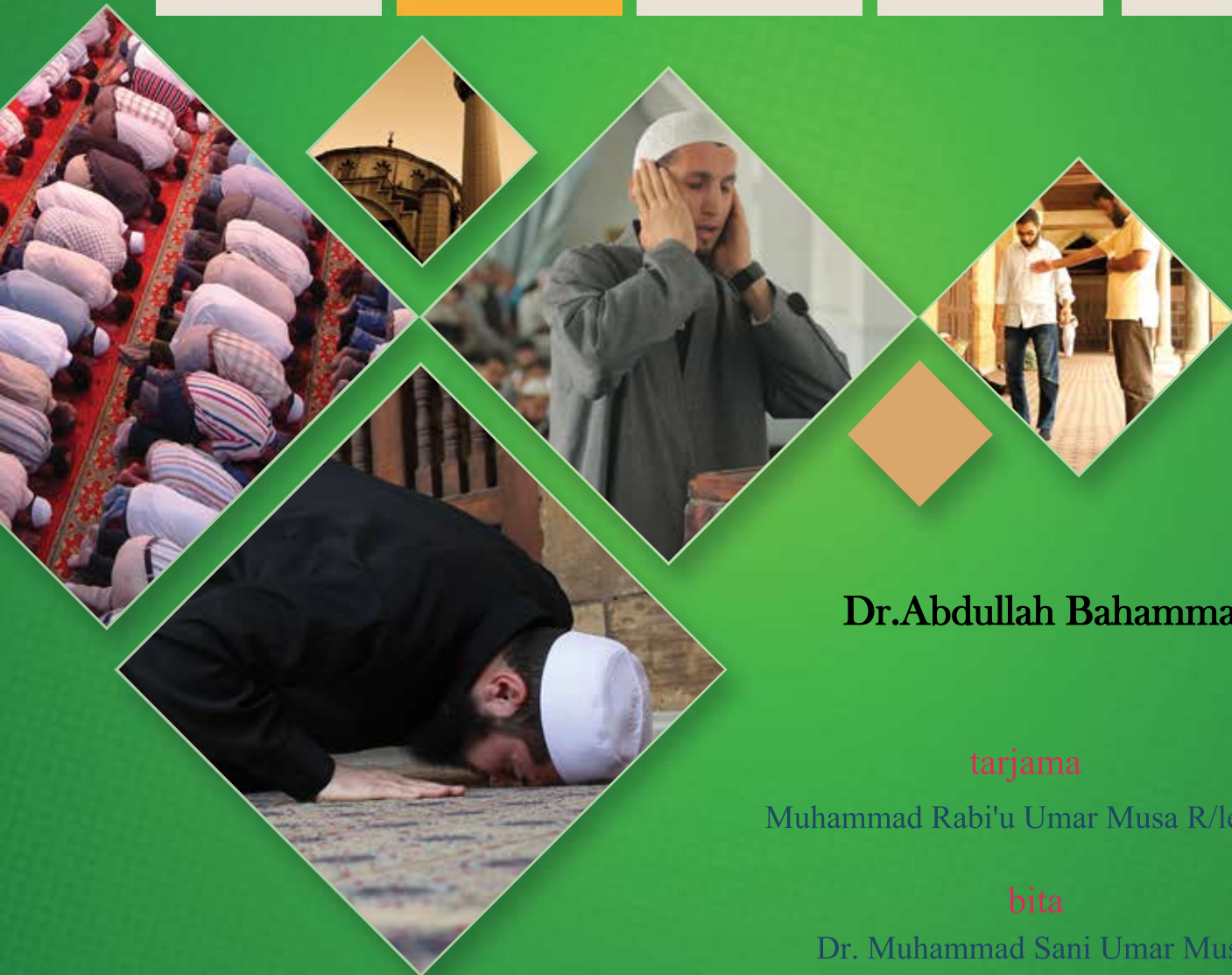
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sharuxxan Ingancin Sallah

Sharuɗɗan Ingancin Sallah

Abubuwan Da Keci

Sharuɗɗan ingancin sallah.

1 – Shigar lokaci.

2 – Tsarkaka daga kari

3 – Tsarkin tufafi da jiki.

4 – Suturta al'aura.

5 – Fuskantar al'kibla

Abu Na Farko : Shigowar Lokaci

Sallar farillah tana lokacin da bata inganta kafin shi, ko bayan shi, sai dai ga mai uzuri. Allah mai girma da buwaya ya ce, {Lalle ne sallah ta kasance akan mumunai farilla ce mai kayyadadden lokaci}.

[Annisa'i : 103] Ma'ana farillace da take da wani lokaci iyakantacce.

Lokutan Sallah Su ne :

1. Lokacin Sallar Asuba :

Daga bullowar alfijir na gaskiya wanda shi ne wani fari da yake sama ta bangaren gabas – zuwa bullowar rana.

2. Lokacin sallar azzahar :

Daga karkacewar

rana daga sama zuwa inuwar komai ta yi daidai da shi, bayan inuwar da fito bayan karkacewar rana. Saboda rana idan ta fito sai ya zama abu yana da inuwa ta bangaren yamma, haka wannan inuwar zata yi ta raguwa duk lokacin da rana ta daga, har inuwar ta tsaya cak, sannan sai inuwar ta ci gaba da karuwa, to idan inuwar ta ci gaba da karuwa, wannan shi ne lokacin karkacewar rana.

3. Lokacin sallar la'asar :

Daga karewar lokacin azzahar har zuwa inuwar komai ta zama ninkinsa biyu, bayan inuwar da take lokacin karkacewar rana.

4. lokacin sallar magariba :

Daga faduwar rana zuwa buyan ja-ja din nan na sama, wanda yake zuwa bayan faduwar rana.

5. Lokacin sallar isha :

Daga karshen lokacin sallar magariba zuwa rabin dare, saboda faɗin Manzoni Allah (S.A.W) «Lokacin sallar isha zuwa rabin dare na tsakiya» (Muslim ne ya rawaitoshi).

A wannan zamani za a iya sanin lokutan sallah a cikin sauƙi ta hanyar kalanda.

Abu Na Biyu : Tsarkaka Daga Kari

1. Tsarkaka daga kari karami :

Ana tsarkaka dīn ne da alwala, Manzon Allah (S.A.W) ya ce, «Allah baya karɓar sallar dāyanku idan ya yi kari, har sai ya yi alwala»

2. Tsarkaka daga kari babba :

Ana tsarkaka dīn ne da wanka, saboda faɗīn Allah mai girma da buwaya : {Idan kun kasance da janaba to ku tsarkaka} [Al-ma'idah : 6].

Wanda ya tuna ya yi kari alhali yana sallah, ko kuma ya yi karin a cikin sallar, to sallar shi ta lalace, kuma dole ne ya bar sallar ba tare da sai ya yi sallama ba, ya je ya yi tsarki, saboda sallar sa ta yanke ba ta cika ba, ita kuwa sallama ita ce cika sallah.



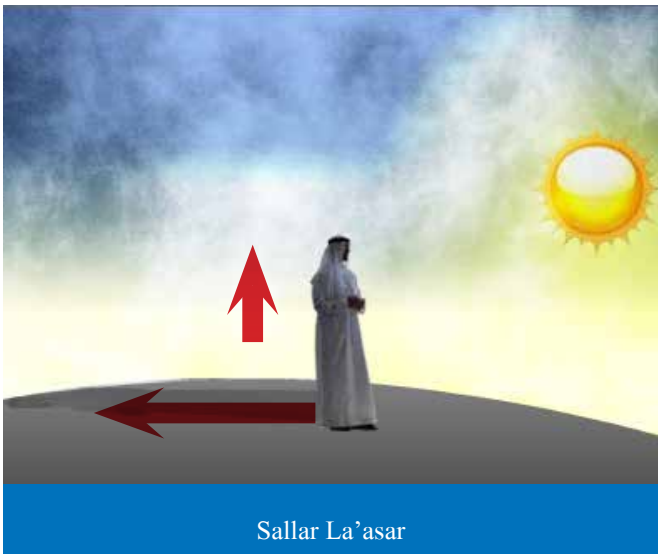
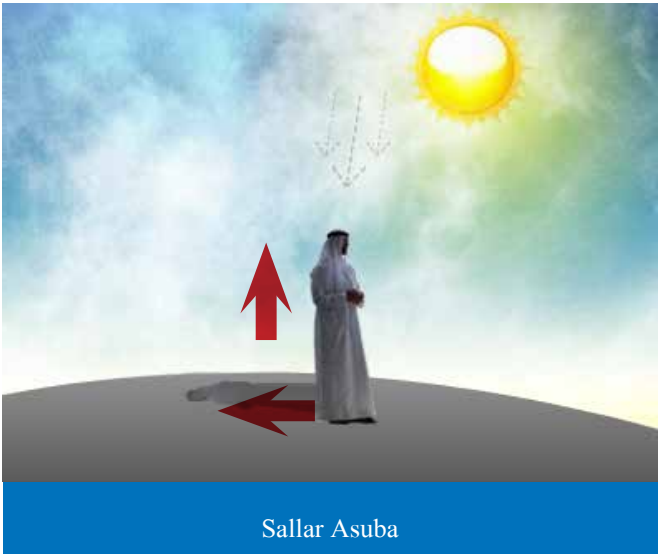
Fa'idoji

1. Wanda ya riski raka'a dāya kafin lokacin sallah ya fita, to ya riski wannan sallah, saboda faɗīn Manzon Allah (S.A.W) «Wanda ya riski raka'a dāya daga sallah, to ya riski sallah»

(Bukhari da Muslim ne suka rawaito shi).

2. Ya wajaba a rama sallah da wuri idan ta kubce saboda barci ko mantuwa, saboda faɗīn Manzon Allah (S.A.W) : «Wanda ya manta sallah, to ya sallace ta idan ya tuna ta, babu wata kaffarar ta sai yin hakan» (Bukhari da Muslim ne suka rawaito shi).







Sallah Da Najasa

Wanda ya yi sallah da najasa ban san da ita ba, ko kuma ya manta da ita, sallarsa ta yi, saboda abin da ya tabbata cewa Manzon Allah (S.A.W) yana sallah, sai ya cire takalmansa, sai mutane suka cire takalmansu, yayin da Manzon Allah (S.A.W) ya gama, sai ya juyo ya ce, «Me yasa kuka cire takalmanku?» Sai suka ce, «Ya Manzon Allah (S.A.W) mun ga ka cire takalmanka, sai muma muka cire», Sai ya ce, «Jibrilu ne ya zo ya ce min, «a cikinsu akwai najasa, idan dayanku ya zo masallaci, ya juya takalmansa, ya duba su, idan ya ga najasa a jikinsu to ya goge su da kasa, sannan ya yi sallah da su»(Bukhari ne ya rawaito shi).

Wanda ya san yana da najasa alhali yana cikin sallah, to wajibi ne ya gusar da ita, sannan ya ci gaba da sallarsa, ya dora a kan abin da ya sallata, saboda hadisin da ya gabata, idan kuwa ba zai iya gusar da ita ba to sallari shi ta lalace.



Tsarkin tufafi

Abu Na Uku : Tsarkin Tufafi Da Jiki Da Wuri

1. Tsarkin tufafi,

saboda faɗin Allah Maɗaukakin Sarki : {Kuma tufafinka ka tsarkake su}

[Al-muddassir : 4].

2. Tsarkin Jiki :

saboda abin da ya tabbata cewa Manzon Allah (S.A.W) ya wuce ta wajen wasu kabari guda biyu, sai ya ce, «Lallai ana yi musu azaba, kuma ba wani babban abu ba ne ya sa ake musu azaba ba, shi dai wannan baya tsarkaka Baya tsakaka daga fitsari baya nisantarsa, baya kiyaye kansa daga gare shi. daga fitsari (bawali)»

(Abu Dawud ne ya rawaito shi).

3. Tsarkin Guri:

saboda hadisin mutumin kauyen nan da ya yi fitsari a masallaci, sai Manzon Allah (S.A.W) ya ce, «Ku kyale shi, ku kwarara guga cike da ruwa a kan fitsarinsa» (Abu Dawud ne ya rawaito shi).



Tsarkin Wuri

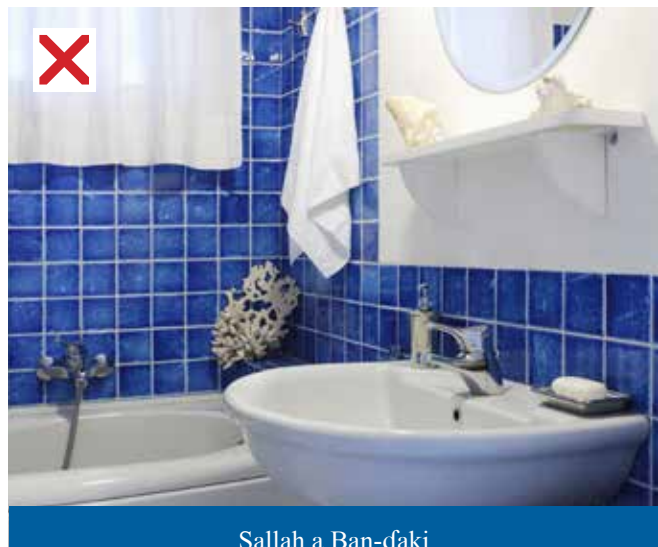
Kasa Gaba Dayanta Wurin Sallah Ne

Bayan kasa gaba dayansa wurin sallah ne, sallah tana inganta a kanta, Manzon Allah (S.A.W) ya ce, «An sanya min kasa ta zama masallaci da tsarki gare ni, kowane mutum a cikin al'ummata da sallah ta riske shi to ya yi ta (a ko'ina ne). Amma an keɓance daga bayan kasa abin da hani ya zo a kansa, kamar sallah a maɓabarta, da ban-ɗaki, saboda faɗin Manzon Allah (S.A.W) Kasa gabaɗayanta wurin sallah ne, sai dai maɓabarta da ban-ɗaki» Haka ma an hana sallah a makwantar Raɓuma, wato wurin da suke tattaruwa kuma suke kwana a wurin.

Abu Na Huɗu : Suturce Al'aura

Al'aurar Namiji : ta fara ne daga cibiya zuwa gwiwa.

Al'aurar Mace a sallah : ita ce dukkan jikinta ban da fuskarta da tafukanta.



Sallah a Ban-ɗaki

Abu Na Hudū : Suturce Al'aura

Al'aurar Namiji : ta fara ne daga cibiya zuwa gwiwa.

Al'aurar Mace a sallah : ita ce dukkan jikinta ban da fuskarta da tafukanta.

Rufe Kafadu Biyu

Ya wajaba mai sallah ya rufe abinda yake tsakanin zira'insa da wuyansa, saboda fadin Manzoon Allah (S.A.W), «Kada dayanku ya yi sallah da tufa daya, babu komai akan kafadarsa» (Bukhari da Muslim ne suka rawaito shi)..



Sallah a maƙabarta



Abu Na Biyar : Fuskantar Alkibla

Alkibla dai ita ce Ka'abah mai girma.

Allah Mai girma da Buwaya ya ce, {Ka juyar da fuskarka inda masallaci mai alfarma yake, kuma a duk inda kuke ku juyar da fuskarku inda (masallaci mai alfarma) yake} [Al-baġra : 144].

Ya wajaba a lura da abubuwa masu zuwa:

1. Wajibi ne akan wanda yake sallah a cikin Masallacin Harami ya fuskanci ita Ka'abah kanta. Amma wanda yake sallah a nesa da ita, to zai fuskanci inda take ne, saboda ba lallai ba ne ya iya fuskanta ita Ka'abar kanta ba, saboda Manzon Allah (S.A.W) ya ce, «Tsakanin inda rana take **bullowa da inda take faduwa alkibla take**» (Tirmizi ne ya rawaito shi).

2. Sallar nafilar wanda yake kan abin hawa, alkiblar sa ita ce inda ya nufa, saboda abin da ya tabbata cewa Manzon Allah (S.A.W) ya kasance yana yin **nafila a kan abin hawansa, (yana kallon) duk inda ta yi da shi, yana yin wutiri a kanta, sai dai baya sallar farilla a kanta**»

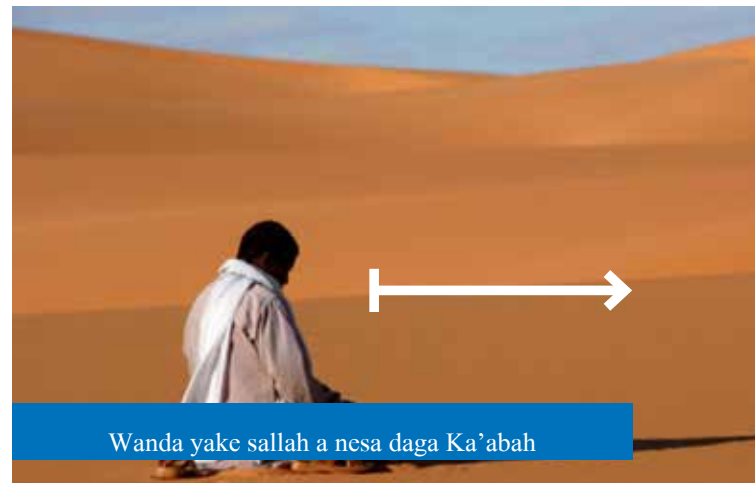
(Abu Dawud ne ya rawaito shi)

Wanda Bai San Inda Alkibla Take Ba, Yaya Zai Yi?

Wanda ba san inda alkibla take ba, in a ginannen wuri yake, ko akwai mutane a kusa da shi to sai ya tambaya, ko kuma ya gane alkiblar ta hanyar kallon wuraren liman a masallatai, ko kuma ya yi amfani da na'urar gano alkibla, ko da rana ko wata da makamancin haka, idan ya kasa ganewa, sai ya yi gini a kan zato mafi rinjaye, saboda faɗin Allah Maɗaukakin Sarki : {Ku ji tsoron Allah iya-iyawarku}

[At-tagabun : 16].

Wanda yake yin salla a cikin Harami



Wanda yake sallah a nesa daga Ka'abah





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

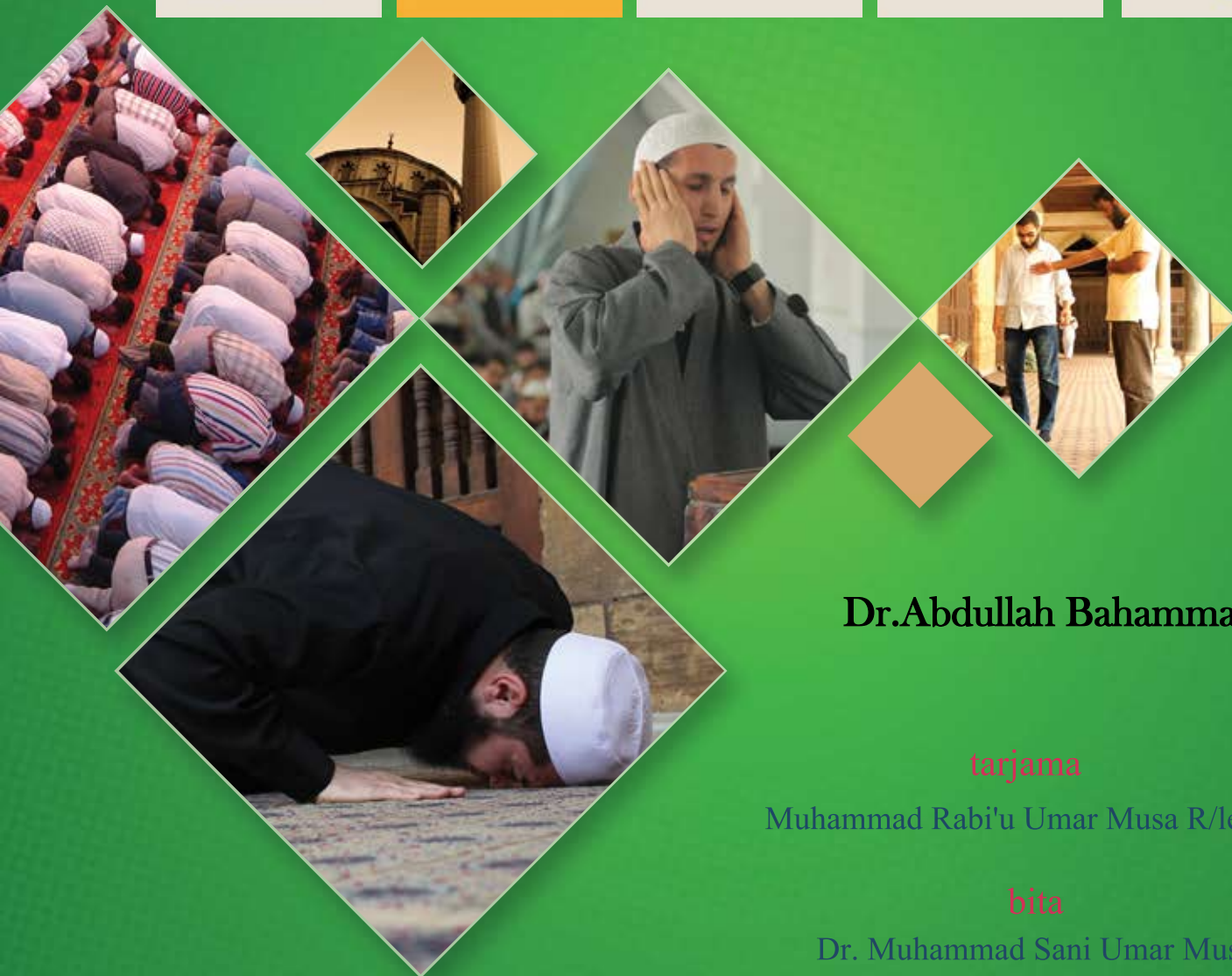
Tsarki

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bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Daga Ladubban Sallah

Daga Ladubban Sallah



Sallah ibada ce mai girma, musulmi yana fuskantar Allah da zuciya da jikinsa a cikinta, saboda haka ya kamata kafin a yi ta, a yi shiri na zuciya da jiki, don a samun damar yin ta, da bayar a kan fuskar da ta dace, saboda haka aka shar'anta abubuwan da za su zo :

1. Tsarkake Zuciya

Allah Ma'aukakin Sarki ya ce, {Ba a umarce su da komai ba, face su bautawa Allah suna masu tsakake addini gare shi, suna karkata zuwa ga gaskiya, su tsaida sallah, su bada zakkah, wannan shi ne addini mika'kke} [Al-bayyina : 5]. Allah baya karɓar aiki sai in ya kasance tsarkakke don Allah, babu riya ko jiyar wa, ko wani abu daga cikin abubuwan da suke shirka ne ga Allah.

2. Kyautata Al'wala

Shi ne kyautata yin ta, akan cikarkiyar kama.

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «Ba zan nuna muku abin da Allah yake goge zunubi da shi ba, kuma yake daga daraja da shi ba?» sai suka ce, «Nuna mana ya Manzoni Allah» Sai Manzoni Allah ya ce, «Kyautata alwala a lokacin Lokacin da ba a so shi ne lokacin da alwala take yi wa mutum wahala, saboda sanyi da makamancinsa da ake fi (kamar lokacin sanyi), da yawan taku zuwa masallaci, da jiran salla bayan an yi wata sallar, wannan kuwa shi ne ribaɗo Shi ne tsare rai a kan yi wa Allah da'a» (Muslim ne ya rawaito shi).

Abubuwan Da Ke ciki

Ladubban Sallah

- 1 – Tsarkake zuciya.
- 2 – Kyautata alwala
- 3 – Gaggawa zuwa Sallah
- 4 – Ambaton Allah
- 5 – Tafiya zuwa masallaci a hankali da nutsuwa
- 6 – Yin zikiri don shiga da fita daga masallaci
- 7 – Kada ya zauna har sai ya yi raka'a biyu
- 8 – Nisantar sarkafe 'yan yatsu
- 9 – Shagalta da zikiri
- 10 – Nutsuwa a cikin Sallah
- 11 – Lazimtar sunnar Annabi (S.A.W)



3. Gaggawar Zuwa Sallah

Shi ne fita da wurwuri, saboda a samu falalar jiran sallah. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Dayanku ba zai gushe ba yana cikin sallah, matuƙar dai sallah yake jira» (Bukhari da Muslim ne suka rawaito shi).

4. Ambaton Allah

Ya ambaci Allah yayin da zai fita daga gida, ya ce, «Bis Millahi, Tawakkaltu Alal Lahi, Wala Haula Wala Kuwwata Illah Billahi». Ma'ana : (Da sunan Allah, na dogara ga Allah, babu wata dabara ko ƙarfi sai ga Allah.) (Abu Dawud ne ya rawaito shi). Sannan ya ce, «Allahumma Inni A'uzu bika an adillah au Udallah, au azillah au uzallah, au azlima au uzlama, an ajhala au yujhala alayya».

(Ma'ana : Ya Allah ina neman tsarinka kada in ɓace ko a ɓatar da ni, ko in kauce ko a kautar da ni, ko inyi zalunci ko a zalunce ni, ko in yi wauta ko a yi min wauta» (Abu Dawud ne ya rawaito shi).

- Ya ambaci Allah yayin tafiya masallaci ya ce, «Allahummaj al fi ƙalbi nuran, wafi lisani nura, waj al fi sam'i nura, waj al fi basari nura, waj al min khalfi nura, wa min amami nura, waj al fi faufi nura, wa min tahti nura, Allahumma a'adini nura». (ma'ana : Ya Allah ka sanya haske a cikin zuciyata, ka sanya haske a cikin harshena, ka sanya haske a cikin ji na, ka sanya haske a cikin ganina, ka sanya haske a bayana, da gabana, ka sanya haske a samana da ƙarƙashi na, Ya Allah ka bani haske» (Muslim ne ya rawaito shi)

5. Tafiya Zuwa Sallah A Hankali Da Nutsuwa

Saboda faɗin Manzon Allah (S.A.W) : «Idan kun ji iƙama ta fi zuwa ga sallah Tafiya masallaci cikin natsuwa, kuna cikin nutsuwa da hankali Auna abu da kame gani, da ƙarancin waiwaye, kada ku yi gaggawa, abin da kuka samu ku sallata, abin da ya wuce ku, ku ciko» (Bukhari da Muslim ne suka rawaito shi).

6. Zikiri Yayin Shiga Da Fita Daga Masallaci

- Yayin shiga masallaci zai ce, «A'uzu Billahil Azim, Wabi wajhihil Karim, Wa suldanihil Kadim, minash Shaidanil Rajim»(Abu Dawud ne ya rawaito shi) «Bis millahi, Wassalatu Wassalamu Ala Rasulullahi» (Abu Dawud ne ya rawaito shi) Allahumma iftah li abwaba Rahmatika» (Ma'ana : Ina neman tsari daga wajen Allah mai girma, da fuskarsa mai girma, da ikonsa dadadde, daga shaidan jefaffe». «Da sunan Allah, Tsira da aminci su tabbata ga Manzon Allah» «Ya Allah ka buɗe min kofofin rahamarka»(Muslim ne ya rawaito shi).

- Yayin da zai fito daga masallaci sai ya ce, «Bismillahi, Wassalatu Wassalamu Ala Rasulillahi, Allahumma inni As'aluka min Fadlika, Allahumma' asimni minash Shaidanir Rajim». (Ma'ana : Da sunan Allah, tsira da aminci su tabbata ga Manzon Allah. Ya Allah ina rokonka daga falalarka, ka tsare ni daga Shaidan jefaffe»(Ibnu Majah ne ya rawaito shi).

7. Kada Ya Zauna Har Sai Ya Yi Nafila Raka'a Biyu

Saboda faɗin Manzon Allah (S.A.W) «Idan ɗayanku ya shiga masallaci, to ya yi raka'a biyu kafin ya zauna»(Bukhari da Muslim ne suka rawaito shi).

8. Nisantar sarkafe 'Yan 'Yatsun Hannu

Saboda faɗin Manzon Allah (S.A.W), «Idan ɗayanku ya yi alwala, ya kyautata alwalarsa, sannan ya fita ya nufi masallaci, to kada ya sarkafe 'yan 'yatsunsa, saboda shi yana cikin sallah ne» (Abu Dawud ne ya rawaito shi).

9. Shagalta Da Zikiri

Shagalta da zikiri da addu'a da karatun Alkur'ani yayin jiran sallah, amma ba tare da damun waɗanda suka yin sallah ba.

10. Kankantar Da Kai Da Tsoron Allah A Cikin Sallah

Wannan shi ne tushen sallah da ranta, saboda sallar da ba kankantar da kai da tsoron Allah da halarto da zuciya a cikinta, kamar jiki ne matacce babu rai. Ibnu Rajab – Allah ya ji kansa – ya ce, «**Asalin Kankantar** Duba littafin «Alkhushu'u» Na Ibnu Rajab da kai da nutsuwa shi ne, zuciya ta yi taushi, ta samu nutsuwa da kankanta da karye wa da kone wa, idan zuciya ta nutsu to duk sauran gaɓoɓi ma sai su samu nutsuwa, saboda dukkansu suna bin zuciya ne»





Mahallin nutsuwa da tsoron Allah shi ne zuciya, gaɓoɓi kuwa shi ne suka faɗin abin da yake cikin zuciya.

11. Lazimtar Sunnar Annabi (S.A.W) A Cikin Sallarsa Gabadaya.

Sallah ibada ce da ya wajaba a bi Manzon Allah (S.A.W) a cikinta, kada mai sallah ya aikata wani abu ko ya faɗi wani abu wanda Manzon Allah (S.A.W) bai aikata shi ba, ko bai faɗe shi ba, saboda Manzon Allah (S.A.W) ya ce, «Ku yi sallah kamar yadda kuka ga ina yi» (Bukhari ne ya rawaito shi).





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

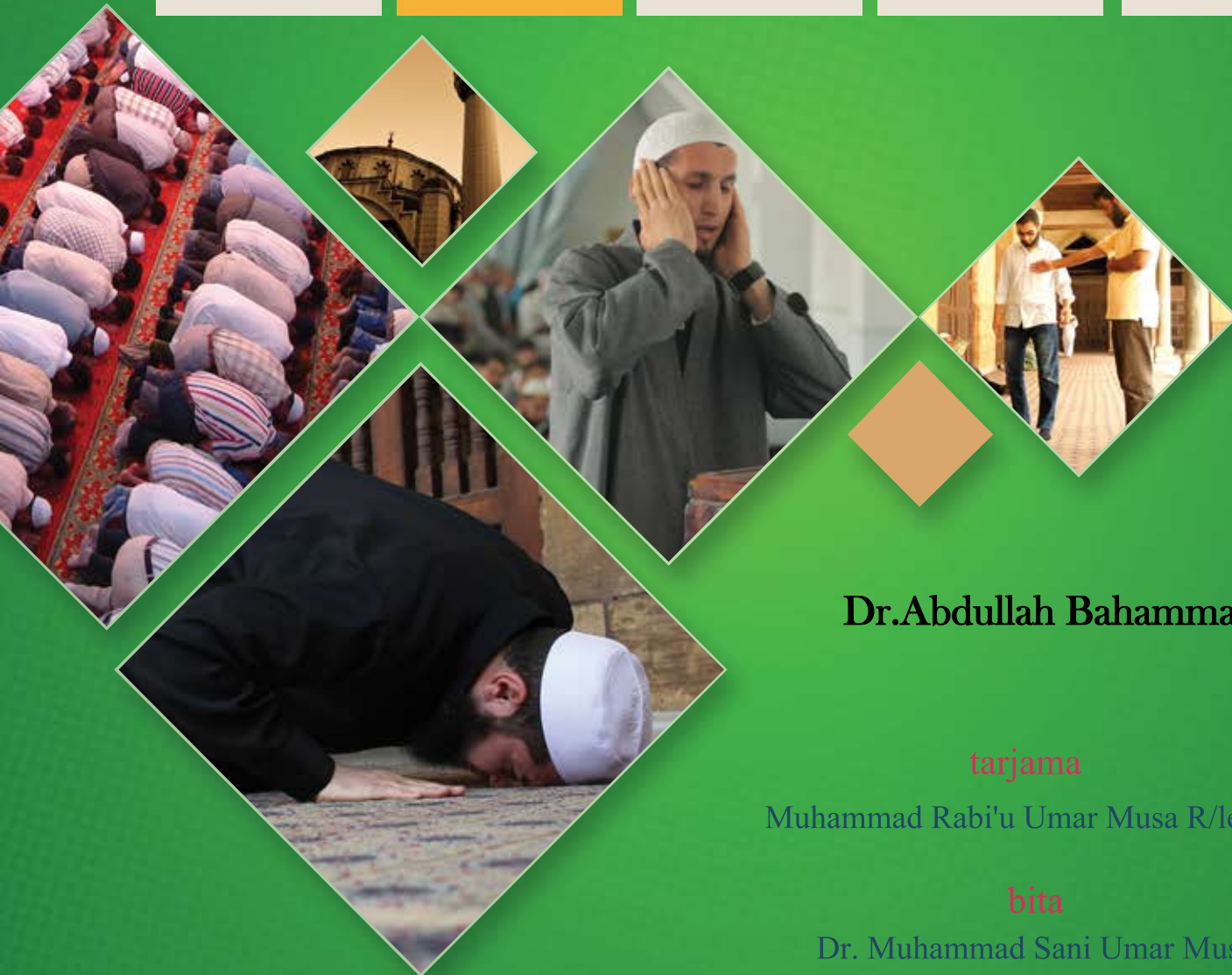
Tsarki

Sallah

Azumi

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Dr. Abdullah Bahammam

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bita

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Shaikh Nura Sani Muhammad

Sutura

5

Sutura

Sutura

Ita ce wani abu da mai sallah zai sanya a gaban shi, tsakaninsa da wanda zai wuce ta gaban shi.

Shar'anci mai sallah ya sanya sitira

Sanya sitira shari'a ce ga wanda yake zaman gida da matafiyi, a sallar farillah da nafila, a masallaci ko waninsa, saboda abin da ya tabbata daga Manzon Allah (S.A.W) ya ce, «Idan **ɗayanku zai yi sallah da sitira, to ya yi kusa da ita**»(Abu Dawud ne ya rawaito shi).

An karɓo daga Wahab – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi mana lamancin sallah a Mina, sai ya kafa sandarsa a gabansa, ya yi mana sallah raka'a biyu»(Ahmad ne ya rawaito shi).

Abubuwan Da Keci

Bayanin Mece ce Sitira

Shar'ancin Sitirar Mai Sallah

Hukuncin Sitiran Mai Sallah

Hikimar Sanya Sitirar Mai Sallah

Wasu Daga Cikin Hukunce-Hukuncen Sitira

Hukuncin Sanya Sitira Ga Mai Sallah

Sanya Sitira wajibi ne, saboda Manzon Allah (S.A.W) ya yi umarni da sanya sitira ga liman da wanda yake shi kadai, ya kwadaitar akan yin hakan, don ya kamata musulmi ya sanya sitira a gabansa yayin da zai yi sallah, ya hana wanda zai wuce tsakaninsa da tsakanin sitirarsa, saboda faɗin Manzon Allah (S.A.W) «Kada ka yi sallah sai da sitira, kada ka bar wani ya wuce ta gabanka, idan ya kiya ka hana shi» (Ibnu Khuzaima ne ya rawaito shi)

Hikimar Sanya Sitira Ga Mai Sallah

An shar'anta sanya sitira ga mai sallah saboda hikimomi da yawa, daga cikinsu akwai :

1. Hana wucewa ta gaban mai sallah, daga abin da zai yanke masa nutsuwarsa.
2. Bawa mai sallah damar haɗa tunaninsa wuri ɗaya, da barin shagaltuwa ga barin sallarsa.
3. Kiyayewar facewar sallah ta hanyar wucewar mace ko kare ko jaki (ta gaban mai sallah) saboda

hadisin Abu Zarrin – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya tashi yana sallah, idan a gabansa akwai (sitira) kwatankwacin sandar dake ƙarshen sirdin rakumi to tana yi masa sitira (ta kare shi). Idan kuwa babu kwatankwacin sardar dake ƙarshen sirdin rakumi a gabansa, to (wucewar) jaki da mace da baƙin kare suna yanke masa sallah». Yace, nace, «Ya Abu Zarrin! Me yasa kare baƙi (kawai) daga cikin karnuka ruwan ɗorawa? Sai ya ce, «Ya ɗan ɗan uwana, na tambayi Manzon Allah (S.A.W) kamar yadda ka tambaye ni, sai ya ce min, «Baƙin kare shaidan ne» (Muslim ne ya rawaito shi)

Wasu Daga Hukunce-Hukuncen Sitirar Mai Sallah

1. Sanya sitira yana kasancewa ga liman da wanda yake sallah shi kadai, amma shi mamu sitirar liman ita ce sitirarsa. An karbo daga Ibnu Abbas – Allah ya yarda da shi – ya ce, «Na zo akan wata jaka ta, a lokacin na fara mafarki, Manzon Allah (S.A.W) kuma yana yi wa mutane sallah a Mina, sai na wuce ta tsakanin sahu, na sauka, na saki jaka ta tana kiwo, na shiga sahu, babu wanda ya yi min inkari» (Bukhari da Muslim ne suka rawaito shi).



2. Wucewa ta gaban mai sallah baya halatta, yana ma cikin manya-manyan zunubai, saboda faɗin Manzoni Allah (S.A.W) «Da wanda yake wuce wa



ta gaban mai sallah ya san abin da yake kansa (na laifi) da ya tsaya arba'in shi ya fi masa alheri a kan ya wuce ta gaban (mai sallah). Abun Nadri (mai riwayar hadisin) (Bukhari da Muslim ne suka rawaito shi) ya ce, : «Ban Sani ba, kwana arba'in ya ce, ko wata ko shekara?».

(Babu laifi) idan wucewar ta bayan sitirarsa ce, ko kuma ya wuce nesa da shi, daga bayan wurin da yake sujjada idan shi mai sallah bai sanya sitira ba.

3. Dole ne akan mai sallah ya hana wanda zai wuce ta gabansa. An karɓo daga Abu Sa'id – Allah ya yarda da shi – ya ce, na ji Manzoni Allah (S.A.W) yana cewa, «Idan ɗayanku yana sallah da wani abu da ya kare shi daga mutane (Sitira), sai wani ya yi nufin ya wuce ta gabansa, to ya tunkude shi, idan ya ƙiya to ya yake shi, domin shi Shaidan ne» (Bukhari da Muslim ne suka rawaito shi).



4. Wasu malamai sun togace masallacin Harami, sun yi rangwame ga mutane su wuce ta gaban mai sallah, saboda dalilan da suke nuna ɗauke kunci (ga al'aumma) sannan a cikin hana wucewa ta gaban mai sallah a masallacin Harami

akwai kunci a ciki da wahala .

5. Bango ko dirka daga cikin dirkokin masallaci ko kabet suna iya zama sitira, hakanan ko mai sallah ya sanya wani abu a gabansa kamar sanda.

6. Tazarar da take tsakanin mai sallah da sitira ana ƙaddara ta da kwatankwacin wurin da akuya zata iya ficewa, saboda hadisin Sahli – Allah ya yarda da shi – ya ce, «Tsakanin wurin sallah Manzoni Allah (S.A.W) da sitirarsa, akwai kwatankwacin wurin da akuya zata iya wuce wa» (Bukhari da Muslim ne suka rawaito shi).



Yankewar Sallah Da Wucewar Mace Ta Gaban Mai Sallah

Abin da ya zo a hadisin da ya gabata na cewa :
«Sallah tana yankewa da wucewar mace da kare da jaki» babu kamanta mace da jaki da kare a cikin hadisin, kasantuwersu (mace da kare da jaki) a magana daya baya nufin sun yi daidai-da-daidai ba ne a dalilan da yasa sallar take bacewa, ma'ana ba lailai ba ne ya zamana dalilin da yasa kare yake yanke sallah shi ne dalilin da yasa jaki ko mace suke yanke sallah.

Don haka kasancewar kare baki shaidan ne kamar yadda hadisi ya bada labari, baya nufin jaki ko mace shaidanu ne ba, zai iya yiwu wa dalilan daban-daban ne duk da sun zo a wuri daya, faɗin dalilin da ya sa sallah take yankewa da wucewar kare a cikin hadisin shi yake nuna cewa dalilin ya saba a sauran.

Kuma zai iya yiwu wa kasancewar mace idan ta wuce ta gaban mai sallah ta ja hankalinsa, zai iya ma fita daga sallar, don haka a dinkule mace ta fi tsananin jan hankalin namiji fiye da wucewar wani mutum daban – Allah ne Masani – kila shi ya sa shari'a ta sanya ta mai yanke sallah, don kiyaye nutsuwa a cikin sallah.





Fiqihun ibada a cikin hotuna

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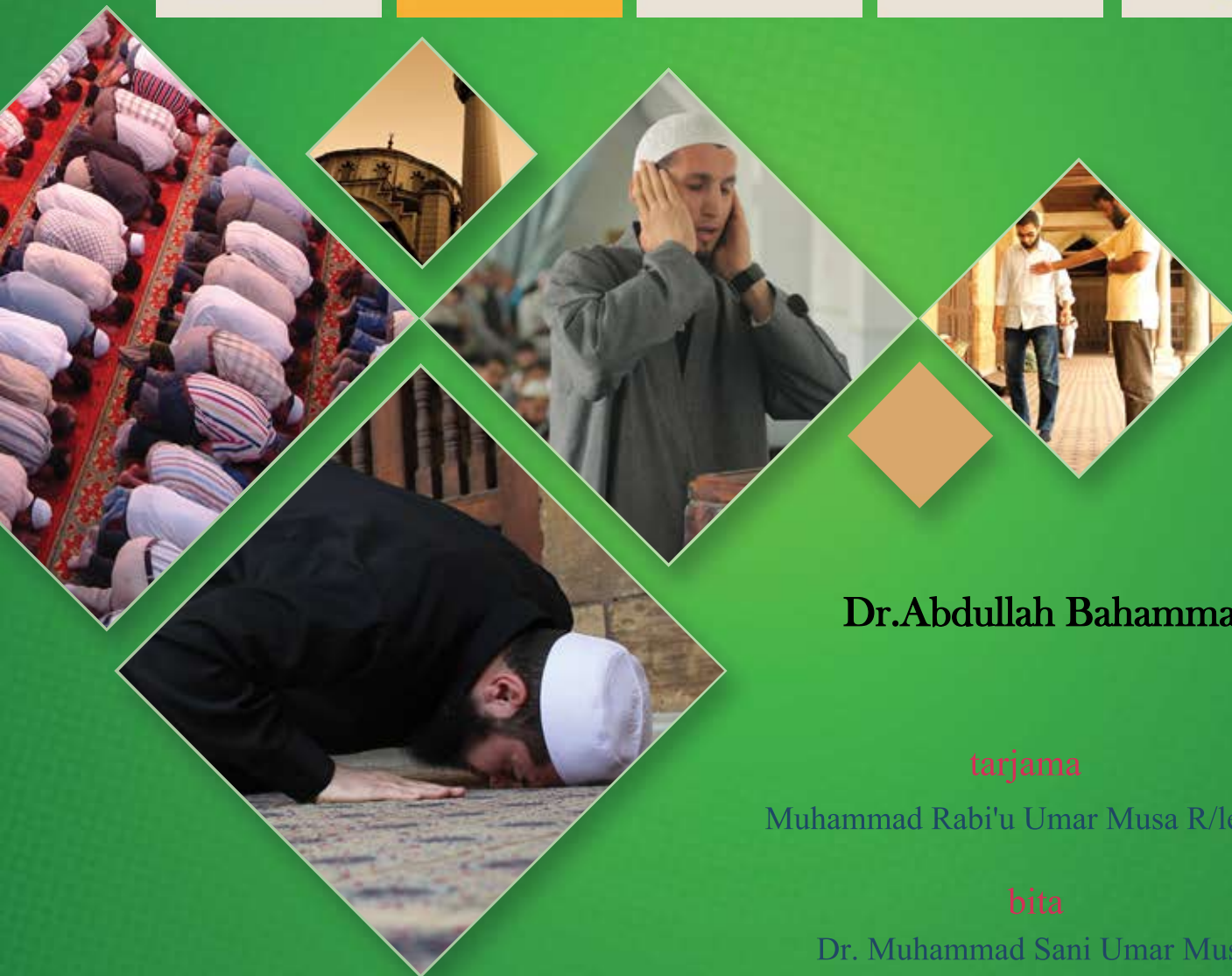
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Siffar Yadda Ake Sallah

Siffar Yadda Ake Sallah

Fuskantar Alkibla Da Kabbarar Harama

- Wanda zai yi sallah zai tsaya, yana mai fuskantar alkibla, yana mai jin tsayuwarsa gaban Allah Ma'aukakin Sarki, mai kasantar da kansa a cikin sallarsa.

- Sannan sai ya yi niyyar sallah a cikin zuciyarsa.
- Sai ya daga hannayensa daidai kafadunsa ko kunnuwansa, ya ce «**Allahu Akbar**»
(Muslim ne ya rawaito shi).

- Sannan sai ya sanya hannunsa na dama akan na hagu a kan kirjinsa, ko kuma ya riƙe hannun hagu da damansa.

Bude Sallah Da Karatun Fatiha

- Mai sallah zai sunkuyar da kansa, ya sanya ganinsa zuwa inda zai yi sujjada, sannan ya ce, «**Subhanakal Lahumma Wabi Hamdika, Tabarakas Muka, Wata'ala Jadduka, Wala'ilaha Gairaka**»
(Muslim ne ya rawaito shi).

- Sannan bayan haka sai ya ce, «**A'uzu Billahi Minash Shaidanir Rajim, Bismillahir Rahmanir Rahim**» (Muslim ne ya rawaito shi).

- Bayan haka sai ya karanta fatiha, ya ce, «**Amen**» (A Karshen ta) Ma'ana Allah ka amsa.

- Sannan sai mai sallah ya karanta fatiha da sura, ko kuma abin da ya sauwaka daga Alkur'ani a raka'a biyun farko, ya bayyana karatu a sallar asuba, da raka'o'in biyun farko a sallar magariba da isha.

Abubuwan Da Keci

Fuskantar Alkibla

Bude Sallah Da Karatun Fatiha

Ruku'u Da Dagowa Daga Ruku'u.

Sujjada Da Dagowa Daga Sujjada

Tahiya

Sallama

Zikiri Bayan Sallah



Dagowa Daga Ruku'u

- Mai sallah zai daga hannayensa, yana mai kabbara, ya tafi ruku'u, ya sanya hannayensa akan gwiwowsins, yana mai buɗe 'yan yatsunsa, yana mai damkar gwiwowsins, ya daidaita bayansa da kansa, sannan ya ce, «Subhana Rabbiyal Azim»

(Tirmizi ne ya rawaito shi) sau uku.

- Sannan sai ya dago ya ce, (Liman ne ko wanda yake yi shi kadai) «Sami'allahu Liman Hamidahu»

(Tirmizi ne ya rawaito shi) ya ce, (kowa da kowa)

: «Rabbana Walakal Hamdu, Mil'as Samawati, Wa Mil al'ard, Wa Mil'a Ma Baina huma, Wa Mil'a Ma Shi'ata Min Shai'in Ba'adu» (Tirmizi ne

ya rawaito shi). An so ya dora hannayensa akan kirjinsa, kamar yadda ya yi kafin ya yi ruku'u.

Sujjada Da Dagowa Daga Gareta

- Mai sallah zai yi kabbara, sannan ya tafi zuwa sujjada, ya zama farkon abin da zai fara sauka a kan kasa gwiwowsins, sannan hannayensa, sai goshinsa da hancinsa, ya shimfida tafukansa akan kasa, (ya sanya su) daidai da kunnuwansa ko kafadunsa.

Ya sanya 'yan 'yatsun hannayensa su kalli alkibla, ya daga tsintsiyar Tsintsiyar Hannu ita ce abin da yake tsakanin tafi zuwa gwiwa. hannunsa daga kasa, ya nisantar da dantsensa Dantse shi ne : Daga Gwiwar Hannu zuwa kafada daga geffensa, cikinsa kuma daga cinyoyinsa, ya ce, «Subhana Rabbiyal A'ala» (Muslim ne ya rawaito shi) sau uku, ya yawaita addu'a a cikin sujjadarsa.

- Sannan ya dago kansa yana mai kabbara, kada ya daga hannayensa, ya zauna yana mai shimfida kafarsa ta hagu, ya kafe ta dama, ya sanya 'yan 'yatsun kafafun nasa su kalli alkibla, ya ce, «Allahummag firli, War'amni, Wajburni, Wahdini, Warzukni» (Tirmizi ne ya rawaito shi).



- Sannan ya yi kabbara, ya yi sujjada ta biyu kamar yadda ya yi ta farko.

- Sannan sai ya dago kansa yana mai kabbara, ya zauna dan kadan, zaman da ake kiransa da «Jilsatul Istiraha» Saboda hadisin Malik dan Huwairis – Allah ya yarda da shi – a wajen siffata sallar Manzon Allah (S.A.W) cewa shi Manzon Allah (S.A.W) «Bai miƙe ba (daga sujjada) har sai da ya daidaita a zaune» (Bukhari ne ya rawaito shi).

- Sannan sai ya tashi zuwa raka'a ta biyu yana mai kabbara, mai dogaro akan hannayensa.

- Ya sallaci raka'a ta biyu kamar yadda ya yi ta farko, sai dai ba zai fadi addu'ar buƙe sallah ba.

Tahiya

- Idan mai sallah ya gama raka'o'in biyun farko sai ya zauna don yin tahiyyar farko, yana mai shimfiɗa kafarsa da hagu, ya kafe ta dama, ya sanya hannayensa akan cinyoyinsa, ya shimfiɗa hannunsa na hagu, ya kame dan karamin 'yatsansa da mai bi masa da na tsakiya, ya daga dan 'yatsansa manuniya, ya yi nuni da shi yayin tahiya, ya riƙa kallonsa ya ce, «Attahiyyatu Lillahi, Wassalawatu, Wadɗayyibatu, Assalamu Alaika Ayyuhan Nabiyyu, Warahmatullahi Wabarakatuhu, Assalamu Alaina Wa'ala Ibadullahis Salihina, Asshahadu An la'ilaha Illah Lahu, Wa Asshahadu Anna Muhammadan Abduhu Warasuluhu»

(Bukhari ne ya rawaito shi).

- Sannan ya miƙe yana mai kabbara, ya daga hannayensa yayin kabbarar, ba zai karanta komai ba a sauran raka'o'in sai fatiha kaɗai.



- Ya zauna a harfe a tahiyar karshe, Ma'ana ya zuro kafarsa ta hagu daga bangaren damansa yana mai shimfidata, ya zauna akan mazaunarsa, kafarsa ta dama kuma ya kafe ta, ya fadi abin ya zo a tahiya ta farko, ya kara a kai da cewa : «Allahumma Salli Ala Muhammad, Wa'ala Aali Muhammad, kama Sallaita Ala Ibrahim, Wa ala Aali Ibrahim, Innaka Hamidun Majid. Allahumma Barik Ala Muhammad, Wa'ala Aali Muhammad, Kama Barakta Ala Ibrahim, Wa'ala Aali Ibrahim, Innaka Hamidun Majid» (Bukhari ne ya rawaito shi).

- Sannan ya ce, «Allahumma Inni A'azu Bika Min Azabi Jahannama, Wamin Azabil Kabri, Wa min Fitnatil Mahya Wal Mamati, Wa min Sharri fitnatil Masihil Dajjal» (Bukhari ne ya rawaito shi).

Sallama

A karshe, mai sallah zai yi sallama a bangaren damansa ya ce, «Assalamu Alaikum» a hagin sa ma hakan.

Daga Cikin Zikran Da Ake Yi Bayan Sallah

- «Astagfirullahi» sau uku, «Allahumma Antas Salam, Wa minkas Salam, Tabarakta Yaa Zal Jalal Wal Ikram» (Muslim ne ya rawaito shi).

- «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir. Allahumma La mani'a lima aadaita, Wala mu'udiya lima Aadait, Wala Yanfa'u Zal Jaddi Minkal Jadd» (Bukhari ne ya rawaito shi).

- «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir. La haula wala kuwwata illa billahi, Laa ilaha illal Lahu, Wala Na'abudu Illa Iyyahu, Lahun ni'imatu Walahul Fadlu, Walahus sana'ul Hasan, Laa ilaha Ilal Lahu, Mukhlisina lahudden, Walau karihal Kafiruun» (Muslim ne ya rawaito shi).

- «Subhanallah, Wal Hamdu Lillahi, Wallahu Akbar» (Muslim ne ya rawaito shi) Sau talatin da uku. «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir» (Abu Dawud ne ya rawaito shi).

- «Allahumma A'inni Ala Zikrika, Wa shukrika, Wa Husni Ibadatika» (Nasa'i ne ya rawaito shi).



- Karanta ayatul Kursiyyi, da suratul Al-ikhlas, da Falaki da Nasi.
- Fadīn «Allahumma Inni As'aluka Ilman Nafi'an, Wa zirkan Dayyiban, Wa amalan Mutaḥabbalan»
(Ibnu Majah ne ya rawaito shi) Bayan an yi sallah daga sallar asuba.

An karbo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya kasance yana bude sallah da kabbara, karatu kuma da «Alhamdu Lillahi Rabbil Aalamin». Hakanan ya kasance idan ya yi ruku'u baya daga kansa sama, kuma baya sunkuyar da shi kasa, sai dai yana sanya shi tsakanin haka. Idan ya dago kansa daga ruku'u baya sujjada har sai ya daidaita a tsaye, hakanan idan ya dago daga sujjada baya komawa sujjada har sai daidaita a zaune. Ya kasance yana fadīn tahiya a dukkan tsakanin raka'o'i biyu. Hakanan ya kasance yana shimfida kafarsa ta hagu, ya kafe ta dama (a zaman tahiya). Ya kasance ya hana zaman shaidan (zama akan dugadugai), yana hana mutum ya shimfida tsintsiyar hannunsa kamar yadda dabbobi suke yi. Yana kare sallah da sallama» (Muslim ne ya rawaito shi)



Mas'aloli :

- Wasu mutanen suna jin zafi da radadi idan suka yi zaman da ake so a tahiya da tsakanin sujjadu guda biyu, to irin wadannan babu laifi a kansu su zauna zaman da za su iya, saboda wahala da tsanani suna kawo rangwame a shari'ar musulunci.
- Mace daidai take da namiji a wajen yadda ake yin sallah, komai-da-komai.

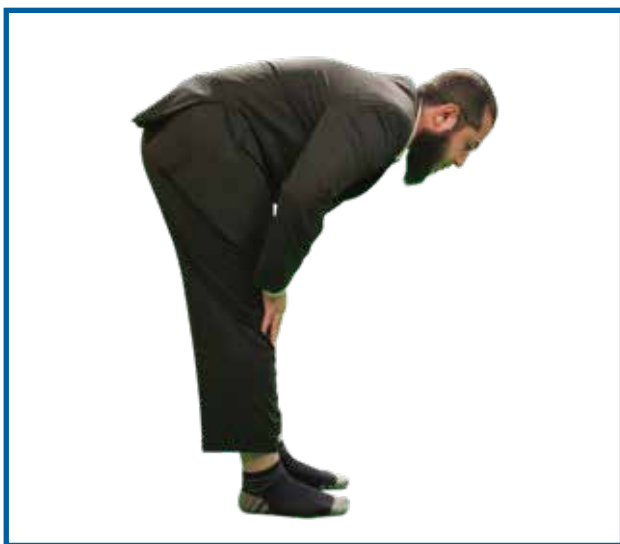




Kabbara



Dora Hannu Akan Kirji



Ruku'u



Sujjada



Zama Tsakanin Sujjadu Biyu

Zaman Tahiya

Sallama



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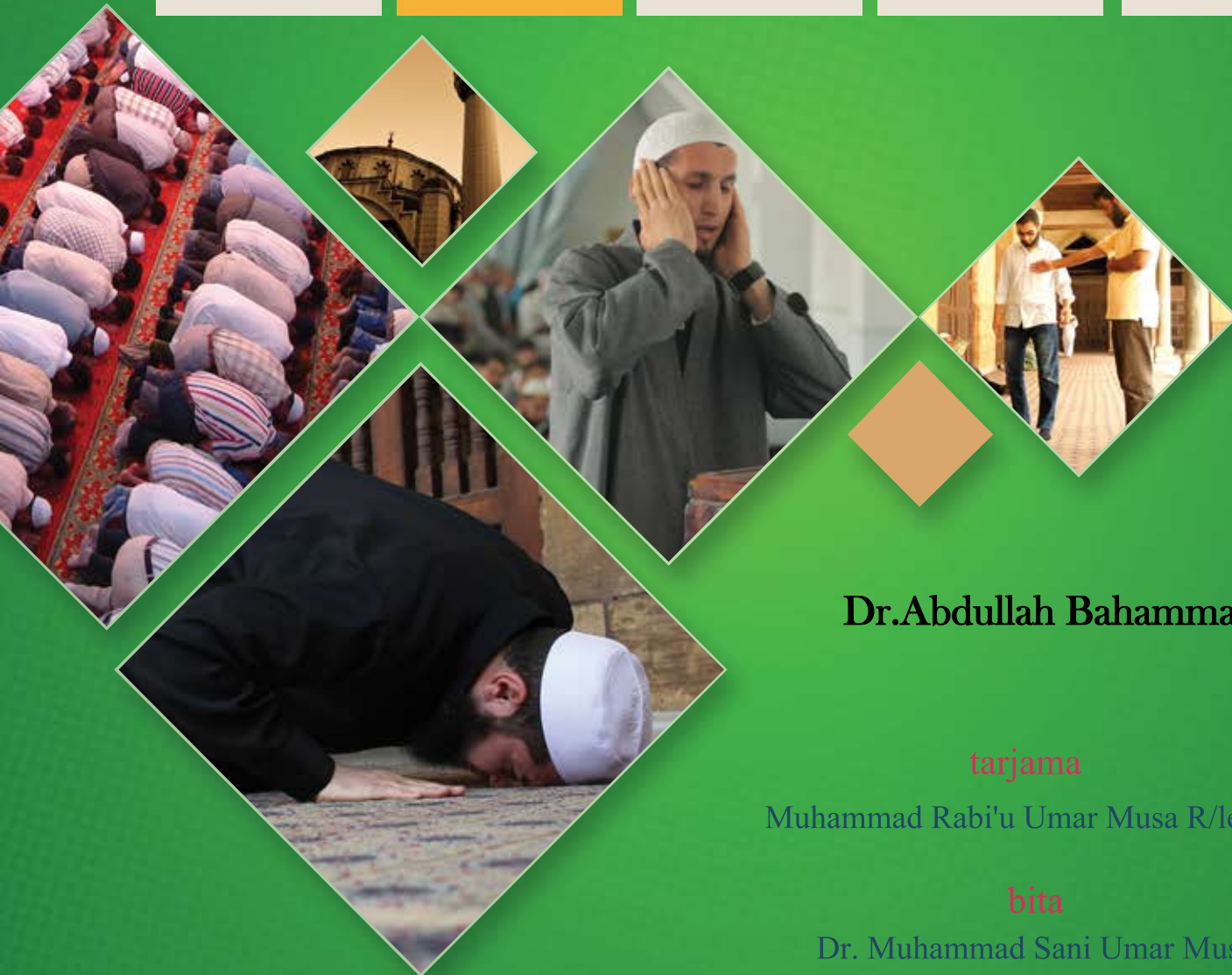
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Shaikh Nura Sani Muhammad

Hukunce-Hukuncen
Sallah

7

Hukunce-Hukuncen Sallah

1. Salla A Zaune

A. A Nafila :

Salla a zaune tana inganta a nafila, kuma yana da rabin ladan wanda ya yi a tsaye, saboda fadin Manzon Allah (S.A.W) «Idan ya yi sallah a tsaye wannan shi ya fi. Wanda kuwa ya yi sallah a zaune to yana da rabin ladan wanda ya yi a tsaye, wanda kuwa ya yi sallah a kwance to yana da rabin ladan wanda ya yi a zaune» (Bukhari ne ya rawaito shi). Idan kuwa ya yi sallah a zaune saboda uzuri to yana da lada cikakke, saboda fadin Manzon Allah (S.A.W) «Idan bawa ya yi rashin lafiya ko ya yi tafiya, za a rubuta masa (ladan) abin da yake aikata wa idan yana nan (bai yi tafiya ba) ko kuma idan yana da lafiya» (Bukhari ne ya rawaito shi).

B. A Farilla :

Sallah a zaune bata inganta a farillah in dai zai iya tsayuwa.

Abubuwan Da Keci

Sallah A Zaune

Niyya

Karatun Fatiha

Fadin Ameen

Wuraren Da Liman Yake Yin Shiru

Bayyana Karatu A Sallar Nafila

Daga Hannaye

Riskar Raka'a

Nutsuwa

Yadda Ake Sujjada

Motsa Dan Yatsa

Motsa Harshe



2. Niyya

Wasu Daga Hukunce-Hukuncen Niyya :

1. Baya halatta a yanke niyya ana cikin sallah, wanda duk ya yi niyyar yanke sallah (wato fita daga sallah) to sallarsa ta bace, ya wajaba ya sake wata sabuwa.
2. Wanda ya yi niyyar sallar nafila to baya halatta ya mayar da ita sallar farilla yana cikin sallar.
3. Wanda ya yi niyyar sallar farilla shi kadai, sai mutane suka zo masa, to ya halatta ya canza niyyarsa zuwa nafila, ya farasa raka'a biyu, sannan sai ya yi sallama, ya yi sallah (Jam'i) tare da mutanen.

3. Karatun Fatiha

Wajibi ne akan mai sallah ya karanta fatiha, koda kuwa mamu ne, a cikin sallar da ake bayyana karatu. An karbo daga Ubada dan Samit – Allah ya yarda da shi – ya ce, Mun kasance a bayan Annabi (S.A.W) a cikin sallar asuba, sai Manzon Allah (S.A.W) ya yi karatu, kuma karatun ya yi masa nauyi. Da ya gama sallar sai ya ce, «Wala'alla kuna karatu a bayan limaminku?» Sai muka ce «eh, haka ne ya Manzon Allah» Sai Manzon Allah (S.A.W) ya ce, «Kada ku sake aikata wa, sai dai fatiha, saboda babu sallah ga wanda bai karanta ta ba» (Bukhari ne ya rawaito shi).

4. Fadın «Ameen»

Sunna ne mai Sallah ya ce «Ameen», liman ne shi ko mamu, ko wanda yake sallah shi kadai ne, sallar farilla ce ko nafila, a boye ake karatu ko a bayyane. Ana boye fadın «Ameen» a sallar boye, ana bayyana shi a sallar bayyane.

Dalilin yin sa shi ne fadın Manzon Allah (S.A.W) : «Idan liman ya ce «Ameen» kuma ku ce «Ameen», saboda duk wanda amin dın shi ta dace da ta Mala'iku, an gafarta masa abin da ya gabata na zubansa» (Abu Dawud ne ya rawaito shi).

5. Wuraren Da Liman Yake Yin Shiru

1. Yin shiru tsakanin kabbarar (harama) da karatun (fatiha) don yin addu'ar buɗe sallah
2. Yin shiru tsakanin fatiha da sura. Mamu zai karanta fatiha yayin da liman ya yi shirun
3. Yin shiru bayan gama karatu kafin yin ruku'u



6. Bayyana Karatu A Sallar Nafila

Idan sallah ta wuce mutum, sai ya yi niyyar ramata, to zai boye karatu ne ko zai bayyana ne?

Sallar ake kallo ba lokacin ramata ba, da zai rama sallar da ake bayyana karatu da rana to zai bayyana karatu ne.

Abin da yake sunna shi ne boye karatu a sallolin nafiloli, sai dai wadda dalili ya zo da bayyana wa, kamar sallar asham, da kislewar rana ko wata.

7. Daga Hannaye

Ana daga hannaye a wurare masu zuwa :

1. Yayin kabbarar Harama
2. Yayin kabbarar ruku'u
3. Yayin dagowa daga ruku'u
4. Yayin tashi daga tahiyar farko

8. Riskar Raka' a

Idan mamu ya samu ruku'u da liman, to ya samu raka'a, saboda faɗin Manzon Allah (S.A.W) «**Duk wanda ya riski ruku'u to ya riski raka'a**» (Abu Dawud ne ya rawaito shi).

9. Nutsuwa

Nutsuwa a cikin dukkan rukunan sallah rukuni ce, sallah bata inganta in babu ita, saboda abin da aka rawaito daga Abu Hurairata – Allah ya yarda da shi – ya ce, «**Manzon Allah (S.A.W) ya shiga masallaci, sai wani mutum ya shigo ya yi sallah, sannan ya zo wajen Manzon Allah (S.A.W) ya yi masa sallama, sai Manzon Allah (S.A.W) ya amsa masa sallamarsa, sannan ya ce masa, «Koma ka yi sallah, don baka yi sallah ba». Sai ya koma ya yi sallah kamar yadda ya yi a baya, sannan ya zo wajen Manzon Allah (S.A.W) ya yi masa sallama, sai Manzon Allah (S.A.W) ya ce «Walaikas Salam» sannan ya ce masa, «Koma ka yi salla, don kai baka yi sallah ba».**



Har ya yi haka sau uku. Sai mutumin ya ce wa Manzon Allah (S.A.W) «Na rantse da wanda ya aiko ka da gaskiya ba zan iya wadda ta fi wannan kyau ba!, koya min» Sai Manzon Allah (S.A.W) ya ce, «Idan ka tashi yin sallah, ka yi kabbara, sannan ka karanta abin da ya sauwaka gareka daga Alkur'ani, sannan ka yi ruku'u, har sai ka nutsu kana mai ruku'u, sannan ka dago, har sai ka daidaita kana tsaye, sannan ka yi sujjada har sai ka nutsu kana sujjada, sannan ka dago har sai ka nutsu kana zaune. Ka aikata haka a dukkan sallarka gaba daya» (Bukhari ne ya rawaito shi)

10. Yadda ake sujjada

Ana yin sujjada akan gaɓɓai bakwai, saboda faɗin Manzon Allah (S.A.W) «Idan bawa ya yi sujjada, sai gaɓɓai bakwai su yi sujjada tare da shi, fuskarsa, da tafukansa biyu, da gwiwowinsa biyu, da kafafuwansa biyu» (Bukhari da Muslim ne suka rawaito shi).

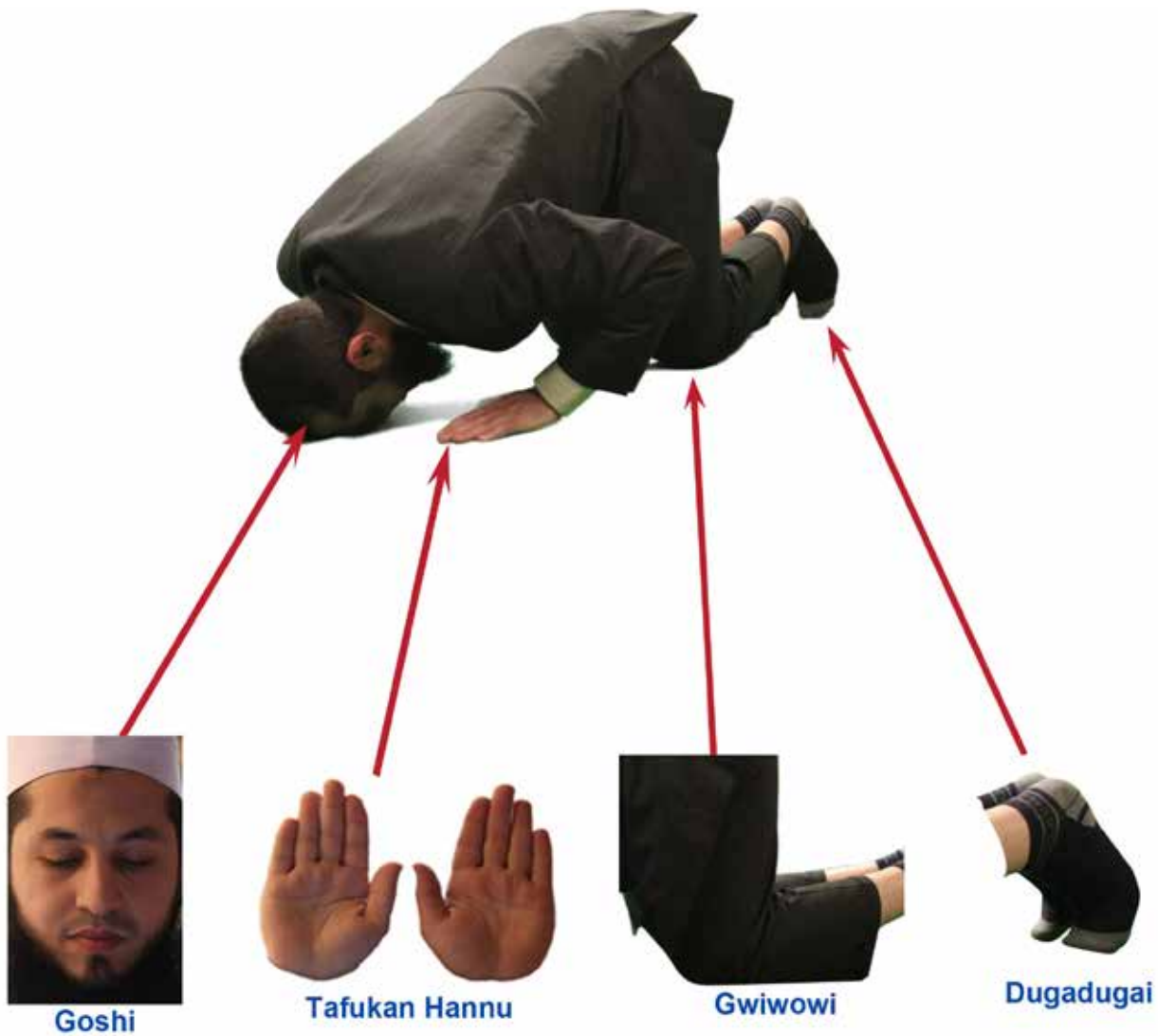
11. Nuni Da Dan Yatsa

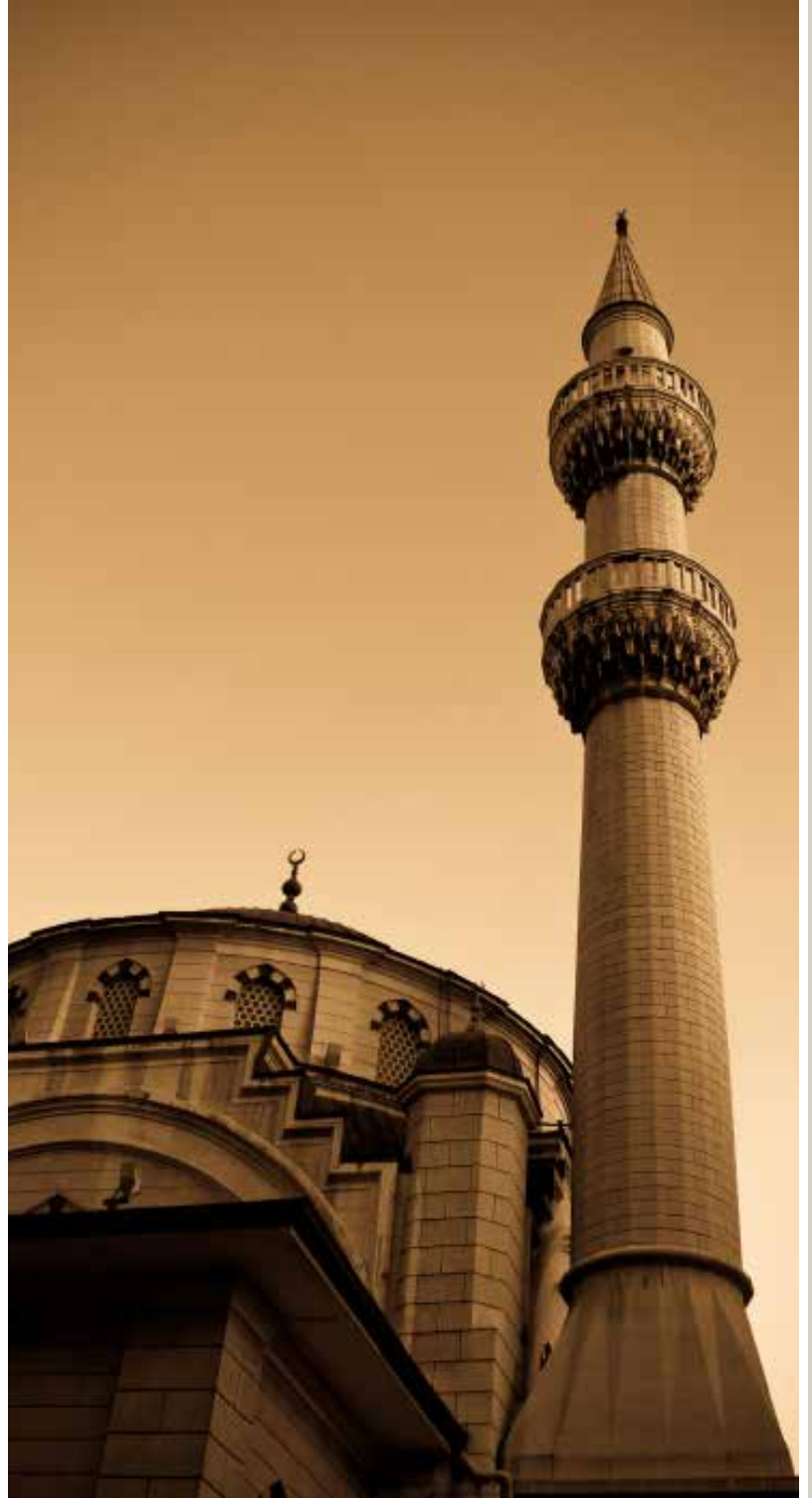
Sunna ita ce nuni da ɗan yatsa a tahiya, saboda hadisin Wa'il ɗan Hujr – Allah ya yarda da shi – «Sannan ya daga ɗan yatsansa, sai na ganshi yana motsa ɗan yatsan, yana addu'a da shi» (Nasa'i ne ya rawaito shi).

12. Motsa Harshe

Karatun zuci baya wadatar wa a wajen karatun Alkur'ani da kabbarori da zikirai, dole sai an yi furuci da abin, mafi karanci a motsa harshe da laɓɓa yayin karatun.









Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

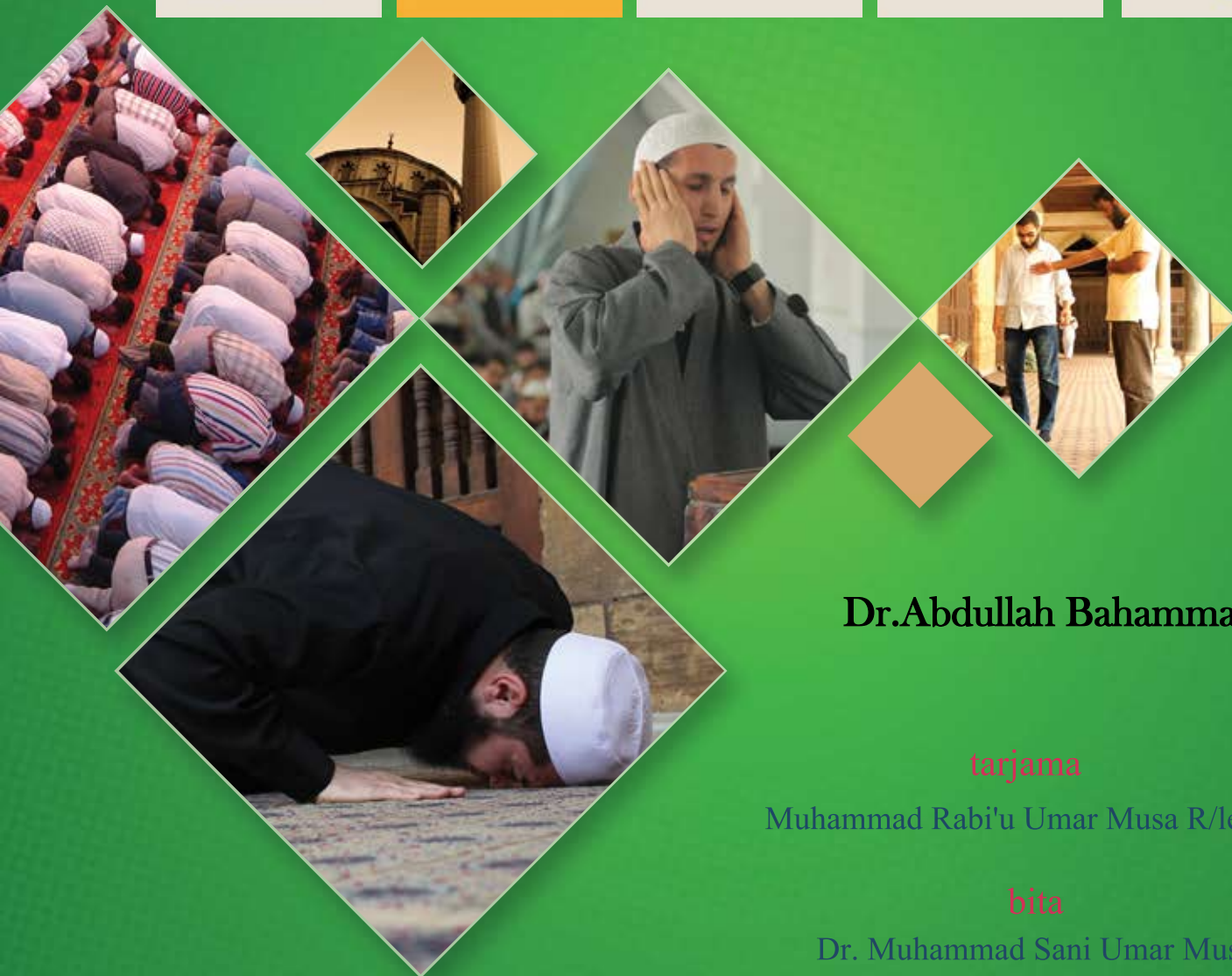
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

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Rukunan Sallah Da
Wajibanta Da Sunnoninta

8 Rukunan Sallah Da Wajibanta Da Sunnoninta

Na farko : Rukunan Sallah

Rukunan sallah su ne

Bangarorinta na asali wafanda take samuwa da su, ta yadda baya halatta a bar su a kowane irin yanayi, basa saraya da gangan ko da mantuwa sai dai a halin gazawa.

1. Niyya
2. Tsayuwa a sallar farillah idan da iko.
3. Kabbarar Harama
4. Karatun Fatiha
5. Ruku'u
6. Daidatu idan an dago daga ruku'u
7. Sujjada akan gaɓɓai bakwai
8. Zama tsakanin sujjadu biyu
9. Zama don yin tahiyyar karshe
10. Karanta tahiyyar karshe
11. Salati ga Annabi (S.A.W) a tahiyyar karshe
12. Sallama
13. Nutsuwa a cikin dukkan rukunai
14. Jerantawa tsakanin rukunai

Abubuwan Da Keci

Rukunan Sallah

Wajiban Sallah

Sunnonin Sallah

- Sunnonin Da Ake Fada

- Sunnonin Da Ake Aikatawa

Wanda ya bar rukuni daga cikin rukunai me zai aikata?

1. Wanda duk ya bar rukuni da gangan sallarsa ta face, kuma wajibi ne ya ramata.

2. Wanda Duba yadda ake sujjadar rafkanuwa a babin sujjadar godiya ga Allah da rafkanuwa da sujjadar karatun Alkur'ani, shafi na 64 – 66. ya bar rukuni da mantuwa, to dayan biyu ne :

A. Ya zama bai tuna ya bar wannan rukunin ba, har sai da ya zo wajensa a raka'a mai zuwa, to anan ba zai lissafa da waccan raka'ar ba wadda ya bar rukuni a cikinta ba, sai ya mayar da wannan raka'ar da yake cikinta a matsayin waccan da ya yi mantuwar a cikinta, sannan sai ya yi sujjadar rafkanuwa.

Misalin haka : Mutum ne ya tuna yayin da yake cikin raka'a ta biyu wajen karatun fatiha cewa ya manta karatun fatiha a raka'a ta farko, to anan zai mayar da wannan raka'a ita ce raka'ar farkonsa, ya kyale wadda ta gabata.

B. Ya tuna cewa ya manta rukuni a cikin raka'a, gabanin ya kai wajen irinsa a raka'a ta gaba, to anan ya wajaba da ya tuna ya koma baya ya zo da wannan rukunin.

Misalinsa : Mutum ya manta bai yi ruku'u ba, ya yi sujjada yayin da ya gama karatunsa, yana cikin sujjadar sai ya tuna cewa bai yi ruku'u ba, to anan wajibi ne ya tashi ya yi ruku'a, sannan ya cika sallarsa.

Abu na biyu : Wajiban Sallah

Wajiban Sallah su ne

Abubuwan da sujjadar rafkanuwa take gyara su, idan an manta kuwa sun saraya.

1. Kabbarorin tashi daga wata siffa zuwa wata siffa.
2. Fadın "[Subhana Rabbiyal Azeem](#)" a ruku'u.
3. Fadın "[Sami'al Allahu Liman Hamidahu](#)" ga liman da wanda yake shi kadai, amma ba a shar'anta hakan ba ga mamu.
4. Fadın "[Rabbana Walakal Hamdu](#)" a wajen dagowa daga ruku'u.
5. Fadın "[subhana Rabbiyal A'ala](#)" a cikin sujjada.
6. Fadın "[Rabbig Fir li](#)" a tsakanin sujjadu biyu
7. Zaman tahiyar farko
8. Tahiyar farko



Wanda ya bar wajibi daga wajiban sallah me zai yi?

1. Wanda ya bar wajibi da gangan sallarsa ta ɓace, kuma wajibi ne ya ramata.
2. Wanda ya bar wajibi da mantuwa, sallarsa ta yi, sai dai zai yi sujjada biyu na rafkanuwa kafin ya yi sallama.

Na uku : Sunnonin Sallah

Duk abin da baya cikin sharuɗɗan sallah ko rukunanta ko wajibanta na daga abin da aka ambata a siffar sallah to wannan abu ne sunna ne, barin wannan abu bai zai yi tasiri ba a ingancin sallah, barinsa baya wajabta sujjadar mantuwa.

Sunnonin Sallah iri biyu ne :

Na farko : Sunnonin Da Ake Fada

Suna da yawa, daga cikinsu akwai :

1. Addu'ar buɗe sallah, ita ce addu'ar da ake fada kafin karatun fatiha.
2. Neman tsari daga wajen Allah, shi ne faɗin «A'uzu Billahi Minash Shaidanir Rajim».
3. Yin Bismillah, ita ce faɗin «Bismillahir Rahmanir Rahim».

4. Abin da ya karu akan ɗaya a tasbihin ruku'u da sujjada.

5. Abin da ya wuce ɗaya daga faɗin «Rabbig Fir li» a tsakanin sujjadu biyu.

6. Abin da ya karu akan faɗin «Rabbana Walakal Hamdu» bayan ɗagowa daga ruku'u.

7. Abin da ya karu akan karatun fatiha.

Na biyu : Sunnonin Da Ake Aikatawa

Suna da yawa, daga cikinsu akwai :

1. Daga Hannaye tare da kabbarar harama, da yayin ruku'u, da ɗagowa daga gare shi, da yayin tsayuwa zuwa raka'a ta uku.

2. Dora hannun dama akan na hagu a yayin tsayuwa kafin ruku'u.

3. Kallon wurin sujjada

4. Nisantar da hannaye daga ciki da gefe yayin sujjada

5. Zama yana mai shimfiɗa kafarsa da dama, kuma ya sanya

'yan yatsunta suna kallon alƙibla, yana mai shimfiɗa kafar ta hagu a zaune a kanta.

Wannan zama sunna ne a dukkan zaman sallah banda na tahiyyar ƙarshe a sallar da tafi raka'a biyu.



6. Zaman Harḍe : shi ne zaman da ake kafe kafar dama, ana mai sanya ‘yan yatsu suna kallon al-kibla, a sanya kafar hagu karkashin kwabrin dama da fito da ita ta ɓangaren dama, da zama akan mazaunai ana mai dogara aka****hagu. A sunnanta wannan zama a tahiyyar karshe a sallar da ta wuce raka’a biyu.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

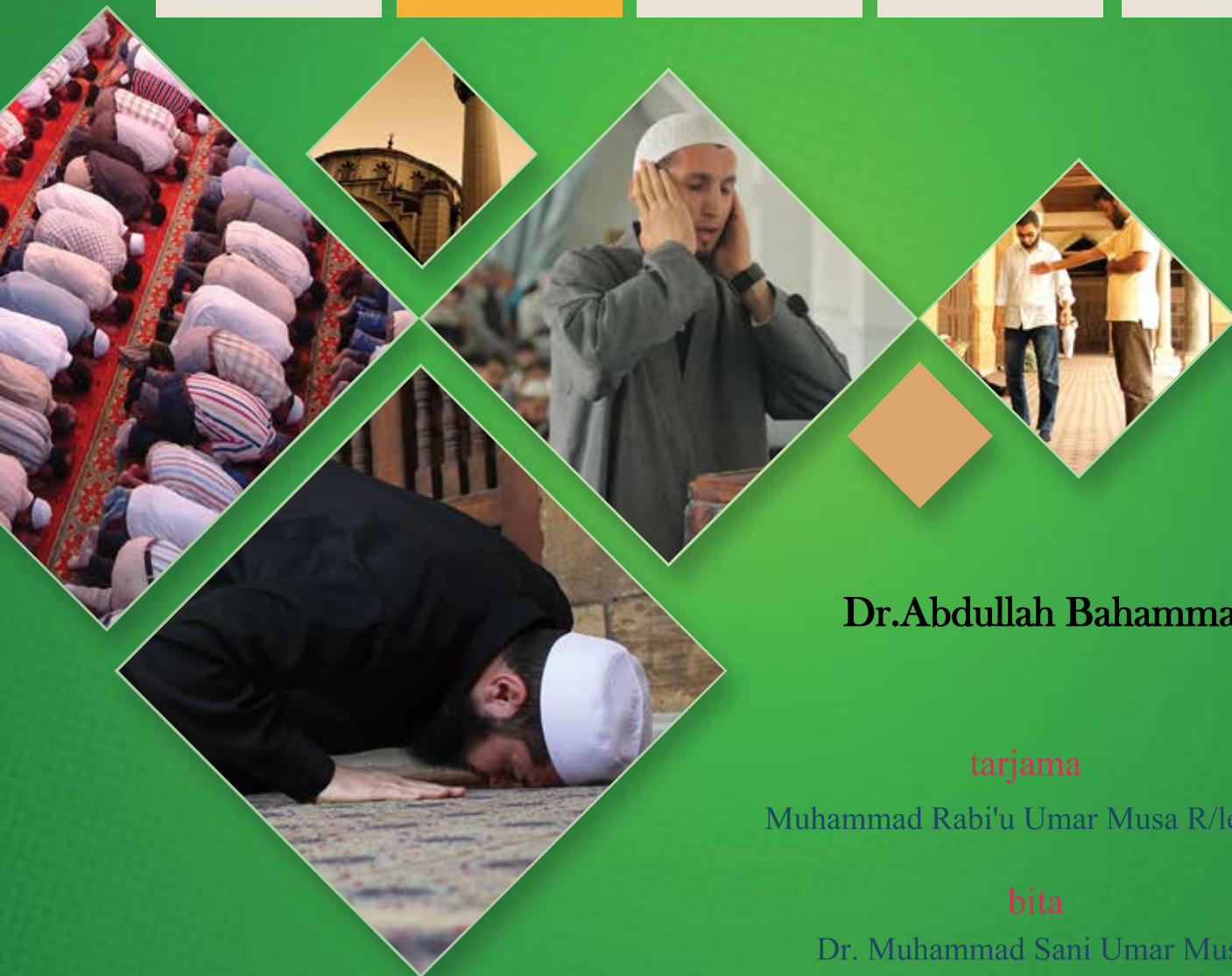
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Sujjadar Rafkanuwa Da
Godiya Ga Allah Da
Karatun Alqur'ani

Sujjadar Rafkanuwa Da Godiya Ga Allah Da Karatun Alkur'ani

Abubuwan Da Keci

Sujjadar Rafkanuwa

Sababan Yin Sujjadar Rafkanuwa

Siffar Sujjadar Rafkanuwa

Sujjadar Godiya Ga Allah

Siffar Sujjadar Godiya Ga Allah

Sujjadar Tilawa (karatun Alkur'ani).

Siffar Sujjadar Tilawa (Karatun Alkur'ani)

Na Farko : Sujjadar Rafkanuwa

Sujjadar Rafkanuwa ita ce,

Sujjadu guda biyu da mai sallah yake yin su, saboda gyara wani tasgaro da ya faru saboda mantuwa a cikin sallah

Sababan Yin Sujjadar Rafkanuwa

Sababan Yin Sujjadar Rafkanuwa

Sababan Sujjadar Rafkanuwa guda uku ne, Shakka, kari, ragi

Shakka ita ce,

Shakka ita ce,

Kai-kawo tsakanin abubuwa biyu, kan wanne ne ya faru

Shakka a sallah ta kasu kaso biyu :

1. Shakka Bayan Sallah

Irin wannan shakkar ba a kallonta

Misali : Mutum ne ya yi shakka bayan sallar asuba cewa shin ya yi ta raka'a biyu ne ko uku? To irin wannan shakkar ba a kallonta sai dai in an tabbatar, sai a yi aiki da abin da aka tabbatar.

2. Shakka a cikin Sallah

Irin wannan shakkar bata wuce dayan biyu :

A. Dayan abubuwa biyun ya rinjaya a gare shi

To anan zai yi aiki da abin da ya rinjaya a gare shi, ya yi sujjar rafakanuwa bayan sallama.

Misali : Mutum ne yana sallar azzahar, sai ya yi shakka, shin a raka'a ta biyu yake ko ta uku, amma ya rinjaya a gare shi cewa ta uku ce, to sai ya sanyata ta uku, ya cika sallah, sannan sai ya yi sujjar rafkanuwa bayan sallama.

Dalili akan haka, faɗiɓin Annabi (S.A.W) «Idan ɗayanku yayi shakka a sallarsa, to ya kintaci daidai, sannan ya yi sallama, sannan kuma ya yi sujjadar rafkanuwa guda biyu» (Ibnu Hibban ne ya rawaito shi).



B. Ya zama babu wani abin da ya rinjaya a gare shi a cikin abubuwan guda biyu :

To anan sai ya yi gini akan mafi ƙaranci, ya cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Misalinsa : Mutum ne ya yi sallar azzahar sai ya yi shakka shin a raka'a ta biyu yake ko ta uku, amma ba abin da ya rinjaya a gare shi, to sai ya yi gini akan mafi ƙaranci, ya ɗauke ta raka'a ta biyu, ya cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Dalili akan haka shi ne faɗiɓin Manzon Allah (S.A.W) : «Idan ɗayanku ya yi shakka a cikin sallarsa, bai san nawa ya sallata ba, uku ne ko huɗu, to ya jefar da shakkar, ya yi gini akan abin da ya tabbatar, sannan ya yi sujjadu guda biyu kafin ya yi sallama» (Muslim ne ya rawaito shi).



2. Kari

Shi ne mai sallah ya yi kari a cikin sallarsa, ya kara ruku'u ko sujjada.

Kuma kari baya wuce hali biyu :

A – Mai sallah ya tuna da karin yana cikin sallah

Anan wajibi ne ya bar wannan karin, ya cika sallarsa, sannan ya yi sujjaradar rafkanuwa bayan sallama.

Misalinsa : Mutum ne yana sallar azzahar, sai ya tashi zai kawo raka'a ta biyar, sai ya tuna yana cikin raka'ar, to anan wajibi ne a kansa ya zauna da gaggawa, ya cika sallarsa, sannan ya yi sujjaradar rafkanuwa guda biyu bayan sallama.

B – Mai sallah ya tuna karin bayan ya yi shi.

To anan zai cika sallarsa, sannan ya yi sujjada bayan sallama.

Dalilin haka hadisin Abdullahi dan Mas'ud – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi sallar azzahar raka'a biyar, sai aka ce masa, «An kara sallah ne?» sai ya ce, «Me ya faru?» sai ya ce, «Ka yi sallah raka'a biyar» sai ya yi sujjada biyu bayan ya yi sallama» (Bukhari ne ya rawaito shi).

3. Ragi

Shi ne Mai sallah ya rage rukuni ko wajibi daga cikin rukunai ko wajiban sallah

1. Rage Rukuni

Idan wannan rukunin da ya rage kabbarar harama ce to sallah ta bace, saboda tun asali ma bata kullu ba, idan rukunin ba kabbarar harama ba ne, to dayan biyu :

A. Mai sallah ya tuna bayan ya kai wajen irin wannan rukunin a raka'a ta gaba

To anan zai jefar da wannan raka'ar wadda ya bar rukuni a cikinta, ya mayar da wadda take binta a matsayinta.

Misalinsa : Mutum ne ya manta ruku'u a raka'ar farko, sai ya tuna a lokacin da yake cikin ruku'un raka'a ta biyu, cewa ya manta da ruku'u a raka'ar farko, to sai ya dauki wannan raka'a ita ce raka'ar farko, ba zai yi lissafi da raka'ar da ta gabata ba, sai ya cika sallarsa, sannan ya yi sujjadar rafkanuwa bayan sallama.

B. Mai Sallah ya tuna kafin ya kai wurin irin wannan rukuni da raka'a ta gaba.

To anan sai ya koma ya zo da waccan rukuni da ya bari da abin da yake bayansa, sai ya cika sallarsa, sannan ya yi sujjadar rafkanuwa bayan sallama.

Misalinsa : Mutum ne ya manta sujjada ta biyu da zama kafinta na raka'ar farko, bayan ya tashi daga ruku'u na raka'a ta biyu sai ya tuna cewa bai yi sujjada ta biyu ba da zamanta a raka'a ta farko, to sai ya koma ya zauna ya yi sujjadar, sannan ya cika sallarsa, ya yi sujjadar rafkanuwa bayan sallama.

2. Rage Wajibi

Idan mai sallah ya manta wajibi daga cikin wajiban sallah, to baya fita daga dayan halin uku :

A. Ya tuna shi kafin ya bar mahallinsa a cikin sallah

To anan zai zo da shi, kuma babu komai a kansa

B. Ya tuna shi bayan ya bar wurin da ake wajibin a cikin sallah, amma kafin ya kai rukunin da yake bin sa.

To anan zai koma ya zo da shi, sannan ya cika sallarsa, ya yi sujjadar rafkanuwa bayan sallama.

C. Ya tuna wajibin bayan ya shiga cikin rukunin da yake bin sa.

To anan zai ci gaba da sallarsa, ba zai dawo baya ba, sai ya yi sujjada bayan sallama.

Misalinsa : Mutum ne ya dago daga sujjada ta biyu ta raka'a ta biyu, sai ya tashi zuwa raka'a ta uku, ya manta da zaman tahiyar farko, amma sai ya tuna ya manta da tahiyar farko tun kafin ya miƙe, to zai koma ya zauna ya yi tahiya, sannan ya cika sallarsa, babu komai a kansa.



Yana Sallama

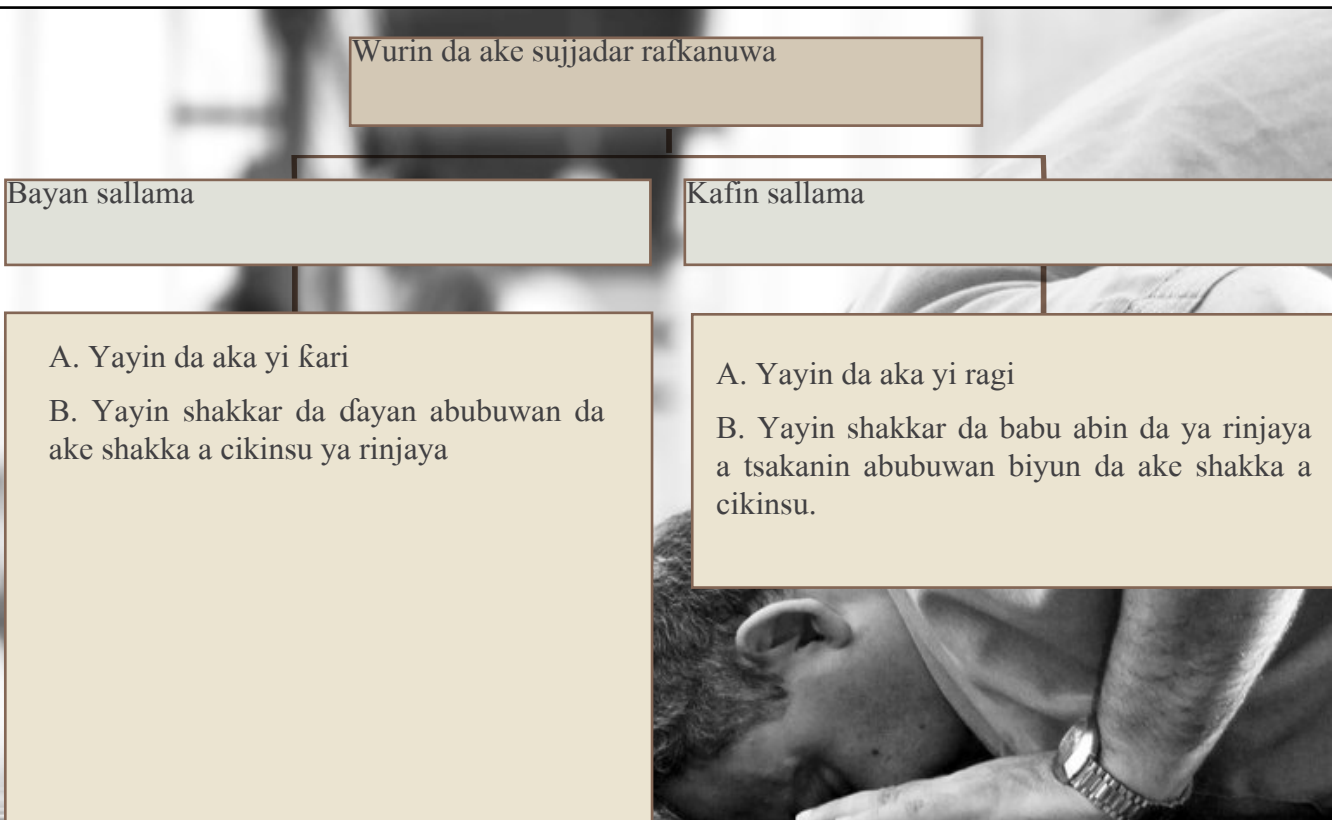
Yana Sujjadar Rafkanuwa

Idan ko ya tuna bayan ya tashi amma kafin ya tabbata a tsaye, sai ya dawo ya zauna ya yi tahiya, sannan sai ya cika sallarsa ya yi sujjadar rafkanuwa kafin sallama.

Idan kuwa ya tuna bayan ya tashi ya miƙe ƙam, to tahiya ta faɗi daga kansa, ba zai koma ba, zai cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Dalili akan haka hadisin Abdullahi ɗan Buhaina – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya yi mana sallar azzahar, sai ya miƙe a raka'a ta biyun farko bai zauna ba, sai mutane suka miƙe tare da shi, har sai da ya gama sallah, mutane suna jiran ya yi sallama, sai ya yi kabbara yana zaune, ya sujjadu biyu kafin ya yi sallama, sannan ya yi sallama.

Daga abin da ya gabata zamu gane cewa sujjadar rafkanuwa tana kansancewa kafin sallama da bayan sallama.



Siffar Sujjadar Rafkanuwa

Mai sallah zai yi kabbara, sannan sai ya yi sujjadu guda biyu, kamar yadda ake sujjada a cikin sallah, sannan sai ya yi sallama bayan ya yi su.

Mas'aloli :

1. Idan mai salah ya yi sallama kafin sallarsa ta cika, bai tuna ba sai bayan lokaci mai tsawo, to zai sake sabuwar salah. Idan kuwa ya tuna bayan kafin lokaci kafan kamar minti biyu ko uku, to sai ya dawo ya cika sallarsa, ya yi sujjadar rafkanuwa bayan gama salah.
2. Wajibi ne akan mamu ya bi liman a cikin sujjadar rafkanuwa koda kuwa ya samu liman din ne bayan ya yi rafkanuwar.
3. Idan rafkanuwa biyu ta haɗu ga mai salah, ɗaya ana yin ta ne bayan kafin sallama, ɗaya kuma bayan sallama, to shi zai yi sujjadar rafkanuwa ne sau ɗaya kafin sallam



Yana Sujjadar Rafkanuwa

Abu Na Biyu : Sujjadar Godiya.

Sujjadar Godiya

Ita ce yin sujjada don godewa Allah yayin samuwar wata ni'ima, ko wani lamari mai dafi, ko kuma kubuta daga wani mummunan abu, da makamancin haka.

Dalilin Sujjadar Godiya hadisin Abi Bakrata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) «ya kasance idan wani abu na farin ciki ya zo masa, ko aka yi masa bushara da shi, sai ya fadi ya yi sujjada, don godiya ga Allah» (Abu Dawud ne ya rawaito shi).

Siffar Sujjadar Godiya

Zai yi kabbara yana mai sujjada, ya ce, "Subhanal Rabbiyar A'ala" ya gode wa Allah akan ni'imar da ya yi masa, sannan ya dago daga sujjadarsa, ba zai kabbara ba ko sallama.

Abu Na Uku : Sujjadar Tilawa

Sujjadar tilawa

Ita ce sujjadar da mai karatu yake yi idan ya karanta ayar da take akwai sujjada a cikinta

Dalilin sujjadar tilawa shi ne abin ya tabbata daga Abdullahi dan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya kasance yana karanta mana surar da take akwai sujjada a cikinta, sai ya yi sujjada, muma sai mu yi sajjada» (Bukhari ne ya rawaito shi).

Ana yin wannan sujjada idan mai karatu ya wuce ta kan ayar da take akwai sujjada a cikinta, koda kuwa yana cikin sallah ne, kuma koda a boye yake karatu ko a sarari. Hakama idan ba a sallah yake ba. Babu sharadin sai yana da alwala

Siffar Sujjadar Tilawa

Mai karatu ko wanda yake saurare zai yi kabbara don yin sujjadar, ya kuma ce, «Subhanal Rabbiyar A'ala» ya yi addu'a ya ce, «Sajada Wajhi Lillazi Khalafahu, Wa Shafka Sam'ahu Wa Basarahu, Bi haulihi Wa kuwwatihi» (Tirmizi ne ya rawaito shi).

«Allahumma Tub Li Biha Indika Ajran, Wa da'a anni biha wizra, waj'alha li indaka zukhra, wata kabbalha minni kama takabbaltaha min abduka Dawud» (Tirmizi ne ya rawaito shi).

Sannan sai ya yi kabbara ya dago daga sujjada, in a sallah ne, in kuma ba a sallah ba ne ba, sai ya dago ba tare da kabbara ko sallama ba.

Ayayin Da Suka Kunshi Sujjadar Tilawa : sune

Suratu Al-a'araf aya ta (206)	Suratur Ra'ad aya ta (15).
Suratun Nahli aya ta (49).	Suratul Isra'I aya ta (107)
Suratu Maryama, aya ta (58)	Suratul Hajj, aya ta (18)
da aya ta (77). Suratul Furkan	aya ta (60). Suratun Namli
aya ta (25). Suratus Sajda	aya ta (15). Suratu Saad
aya ta (24). Suratu Fussilat	aya ta (37). Suratun Najmi
aya ta (62). Suratul Inshikaʼ	aya ta (21). Suratul Alaf
Suratul Alaf, aya ta (19).	

Mas'aloli :

1. Matafiyi akan abin hawa idan ya karanta ayar da take da sujjada, sai ya sauka daga kan abin hawan nasa ya yi sujjarar tilawa, idan kuwa hakan bai samu ba to sai ya yi nuni da kansa zuwa sujjada.
2. Idan mai karatu ya maimata ayar sujjada to zai yi sujjada d'aya ce kawai.
3. Babu laifi a wajen yin sujjarar tilawa a lokatan da aka hana sallah a cikinsu.
4. Idan mai karatu bai yi sujjada ba, to mai sauraro shi ma ba zai yi ba, saboda yana koyi ne da mai karatu.
5. Wanda yake jin karatu ba tare da ya yi niyyar saurare ba, kamar ya zama wucewa yake, ko kuma ya shagalta da wani abu, to ba zai yi koyi da mai karatu ba wajen sujjarar tilawa, don bai bi shi a karatun ba.



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqae

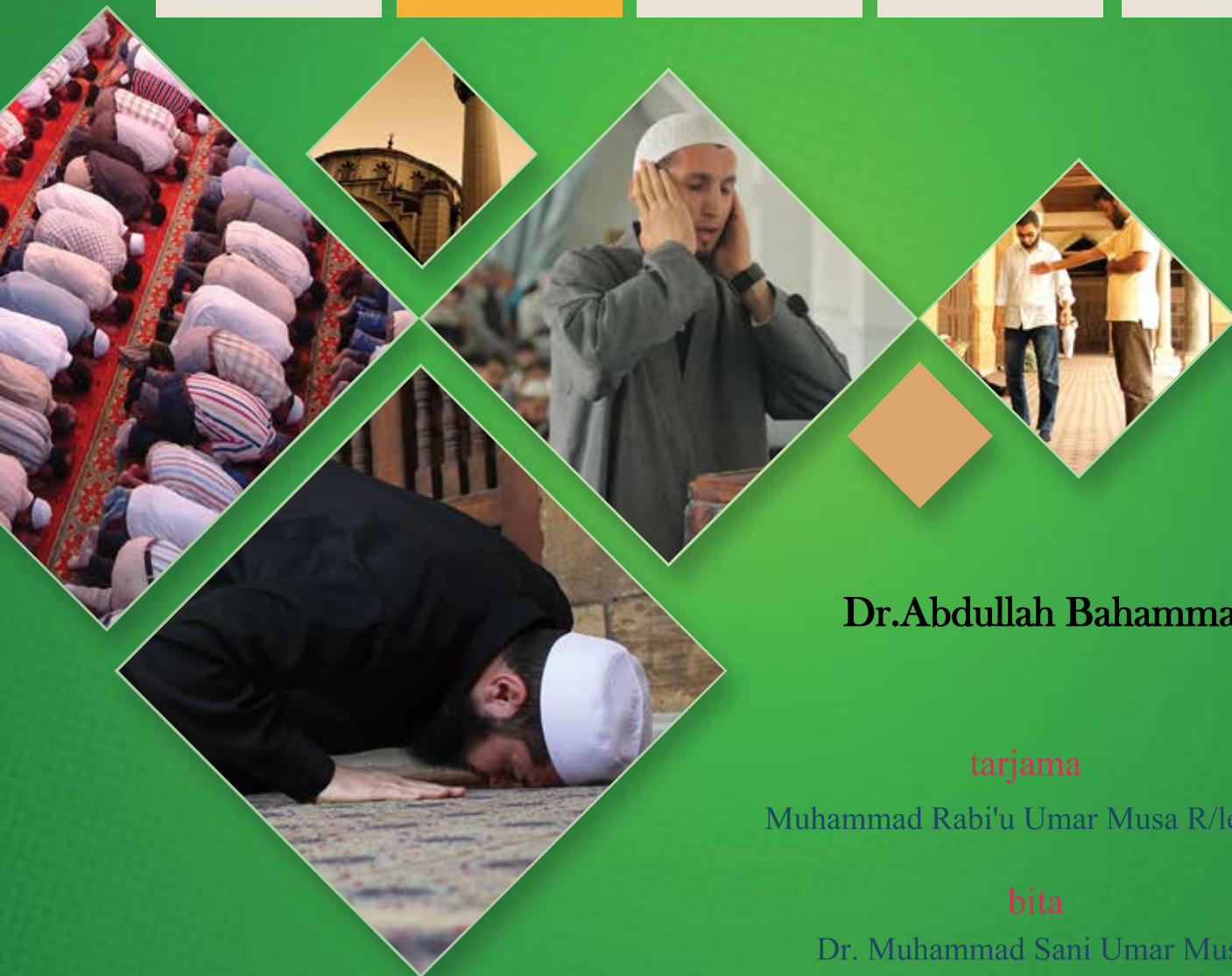
Tsarki

Sallah

Azumi

Zakkah

Hajji



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Sallar Jam'i

Sallar Jam'i

Hukuncin Sallar Jam'i

Shari'a ta umarci maza masu iko da yin sallar Jam'i, ta tsawatar a kan barinta, kuma Manzon Allah (S.A.W) ya yi niyyar ya kona gidajen wadanda basa zuwa sallar jam'i, haka kuma bai yi izini ga barin zuwanta ga makaho ba, dalili akan haka :

1. Fad'in Allah Mai girma da buwaya game da sallar tsoro : {Idan kana tare da su, ka tsayar musu da sallah, to wasu jama'a daga cikinsu su tsaya tare da kai}[Annisa'i : 102]. Anan zamu ga Allah Ma'aukakin Sarki ya yi umarni da sallar jam'i a halin tsoro da tafiya, to halin zaman lafiya da aminci shi ya fi cancanta da sallar jam'i.

2. Hadisin Abu Hurairata – Allah ya yarda da ita – ya ce, «Sallar da ta fi nauyi akan munafikai ita ce sallar isha da sallar asuba. Da sun san abin da yake cikinsu da sun zo musu koda da rarrafe. Haka na yi nufin in umarci a yi kira sallah, a tayar da ita, sai in umarci wani mutum ya yi wa mutane sallah, sannan sai in tafi tare wasu mutane, da tarin kirare a tare da su, in je wurin mutanen da basa zuwa sallah, in kona musu gidajensu da wuta» (Bukhari da Muslim ne suka rawaito shi)

Abubuwan Da Keci

Hukuncin Sallar Jam'i

Hikimar Sallar Jam'i Da Falalarta

Sanin Juna

Kubuta daga munafunci

Hadfa kan musulmi

Bayyana ayyukan addini

Hadfa zukan musulmi

Bawa ma'kiya Allah haushi

Gyaran zuciya

Kankare zunubai

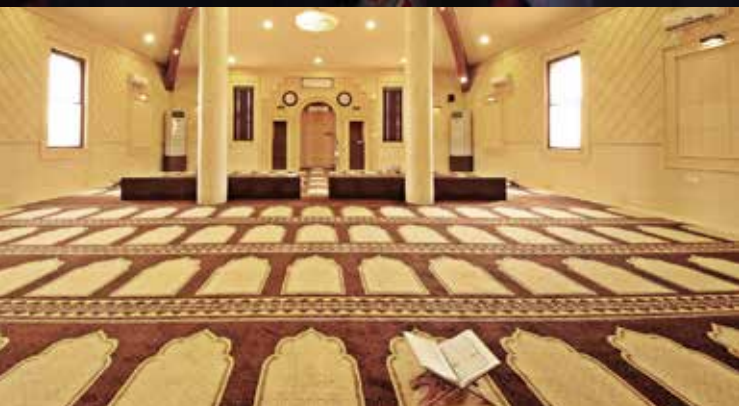
Manzon Allah (S.A.W) ba zai kona gidajen wadanda ba sa zuwa jam'i ba sai don zuwa jam'in wajibi ne, haka nan ba sa a siffata wadanda basa zuwa jam'i da munafikai ba sai don wajibi ce.



3. Hadisin makaho, wanda ya nemi izinin Annabi (S.A.W) a kan ya yi sallah a gida, saboda bai da jagora, sai Manzon Allah (S.A.W) ya ce masa, «Shin kana jin kiran sallah? Sai ya ce, «Eh» Sai Manzon Allah (S.A.W) ya ce, «To ka amsa» (Muslim ne ya rawaito shi).

4. Abin da ya tabbata daga Abdullahi dan Mas'ud – Allah ya yarda da shi – ya ce, «Wanda yake son ya gamu da Allah gobe kiyama yana musulmi to ya kiyaye waɗannan salloli (biyar) duk lokacin da aka yi kiran sallarsu. Hafiƙa Allah ya shar'anta wa Annabinku hanyoyin shiriya, waɗannan salloli suna cikin hanyoyin shiriya. Da zaku yi su a gidajensu da kun bar sunnar Annabinku, idan kuwa kuka bar sunnar Annabinku to kun ɓace. Babu wani mutum da zai yi tsarki, ya kyautata»(Muslim ne ya rawaito shi).

«Tsarki, sannan ya tafi masallaci daga cikin masallatai, face sai Allah ya rubuta masa kyakkyawa da duk takun da ya yi, ya ɗaga masa daraja da wannan taku, an kankare masa zunubai da shi. Na gan mu babu wanda yake ƙin zuwa sallah sai munafiki sannanne. Tabbas ana zuwa da mutum yana tafiya tsakanin mutane biyu har a tsaida shi a cikin sahu»(Muslim ne ya rawaito shi)





Hikimar Sallar Jam'i Da Falalarta

1. Sanin Juna da 'yan uwa da abokai suke yi, da karfafa dankon soyayya tsakaninsu, soyayyar da imani basa samuwa sai da ita, saboda babu wata hanya zuwa ga imani ko zuwa ga Aljannah sai soyayya saboda Allah.
2. Kuɓutar bawa daga munafunci da wuta ga wanda ya riski kabbarar harama tsawon kwana arba'in a jere, saboda abin Anas – Allah ya yarda da shi – ya rawaito daga Manzon Allah (S.A.W) ya ce, «Wanda ya yi sallah saboda Allah kwana arba'in a cikin jam'i, yana riskar kabbarar farko, za a rubuta masa kuɓuta kala biyu : kuɓuta daga wuta, da kuɓuta daga munafinci»(Tirmizi ne ya rawaito shi).
3. Haɗa kan musulmi, da haɗa zukatansu akan alheri da nagarta.
4. Samun Taimakon juna tsakanin musulmi.
5. Bayyana ayyukan addini da karfafa shi
6. Haɗa kan zukan musulmi, ta yadda za su haɗu a sahu ɗaya, baki da fari, balarabe da wanda ba balarabe ba, babba da karami, mawadaci da talaka, zasu tsaya gefe da juna, a bayan liman ɗaya, a lokaci ɗaya, suna fuskantar al-kibla ɗaya, da wuri ɗaya.
7. Baƙantawa maƙiya Allah, saboda musulmai ba za su gushe ba da ƙarfi da kariya matuƙar suna kiyaye sallah a masallatai.
8. Kankare zunubai da ɗaga daraja, An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Bana nuna muku abin da Allah yake kankare zunubai ya ɗaga daraja da shi ba? « Sai suka ce «Eh nuna mana ya Manzon Allah (S.A.W)» Sai ya ce, «Kyautata alwala akan gaɓɓai, da yawan taku zuwa masallatai, da jiran sallah bayan sallah, wannan shi ne (Ribadi) zama don Allah»(Muslim ne ya rawaito shi).

9. Sallar jam'i tafi sallar mutum ɗaya da daraja ashirin da bakwai. An karɓo daga Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Sallar jam'i ta fi sallar mutum ɗaya da daraja ashirin da bakwai» (Bukhari ne ya rawaito shi)

Sallar Jam'i a Gida

Bai halatta ga wani ko jama'a ba su yi sallar jam'i a gida alhali ga masallaci kusa da su. Amma idan masallacin yana da nisa, basa jin kiran sallah, to babu laifi a kansu su yi sallsu jam'i a gida.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

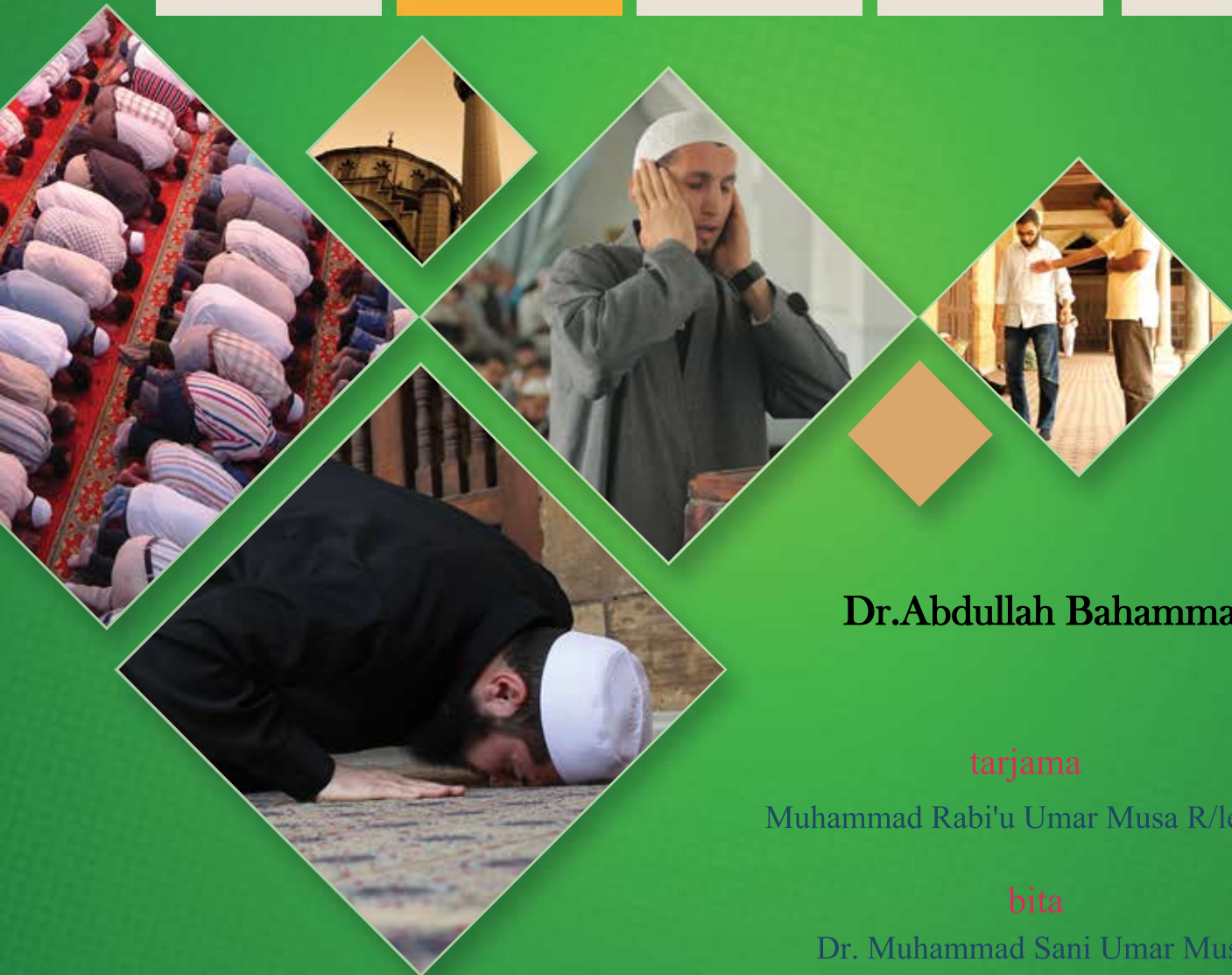
Tsarki

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Liman Da Koyi Da Liman

Liman Da Koyi Da Liman

Abubuwan Da Keci

Wanda Ya Fi Cancanta Da Yin Limanci

Wurin Tsayuwar Liman Da Mamu

Wurin Tsayuwar Mata

Daga Hukunce-Hukuncen Koyi Da Liman

Riga Liman

Wanda Yafi Cancanta Da Yin Limanci

Ajere su ne :

Na farko : Wanda ya fi karatun Alkur'ani, wato wanda ya fi yawan haddace shi, kuma yafi sauran fahimtar hukunce-hukuncensa.

Na biyu : Wanda ya fi sanin Sunnah, wato wanda yasan ma'anoninta da hukunce-hukuncenta.

Na uku : Wanda ya dade da yin hijira, daga garin kafirci zuwa garin musulunci. Idan ba hijira a lokacin sai a gabatar da wanda ya riga tuba da kaurace wa sabo.

Abu na huɗu : Idan su yi daidai a duk abin da ya gabata, to sai a sa wanda ya fi yawan shekaru.

A dalili akan abin da ya gabata hadisin Abu Mas'ud Al-ansari – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Wanda ya fi mutane karatun Alkur'ani shi zai limance su, idan sun yi daidai a karatu, to wanda ya fi su sanin sunnah, in sun yi daidai a sanin sunnah, to wanda ya fi dade wa da hijira, idan sun yi daidai a hijira to wanda ya dade da musulunta» (Muslim ne ya rawaito shi).

Ana kula da wannan jerin yayin naɗa limamin masallaci, ko in a cikin jama'a ne waɗanda babu lmami ratibi a cikinsu, in akwai limami a ratibi a cikinsu, ko kuma wanda ake gidansa yana nan, ko kuma Kamar a ce sarki ne ko shugaban wurin da makamancinsa wanda yake jagora to shi za a gabatar da wanda ba shi ba, saboda faɗin Manzon Allah (S.A.W) «Kada wani mutum ya yi wa wani mutum limanci a wurin ikonsa, kada ya zauna a wurin zamansa Wurin zamansa, shi ne wurin da aka tanadarwa baƙo don ya zauna a gidansa, sai dai da izininsa» (Muslim ne ya rawaito shi).

Wurin Tsayuwar Liman Da Mamu

1. Idan Mamun guda ɗaya ne, to sunnah ita ce ya tsaya a damar liman, yana saiti da shi, saboda hadisin Dan Abbas – Allah ya yarda da shi – ya ce, «Na yi sallah tare da Annabi (S.A.W) a wani dare, sai na tsaya a hagunsa, sai Manzon Allah (S.A.W) ya kama kaina ta bayansa, ya sanya ni a damarsa»

(Bukhari da Muslim ne suka rawaito shi).

2. Idan mutane biyu ne ko fiye da haka, sai liman ya tsaya a tsakiyarsu saboda hadisin Jabir da Jabbar – Allah ya yarda da su – ɗayansu ya tsaya a daman Manzon Allah (S.A.W) ɗayan kuma a hagun ɗin sa. Sai Jabir ya ce, «Sai Manzon Allah (S.A.W) ya kama hannayensu, ya turamu baya, har sai da ya maida mu bayansa» (Muslim ne ya rawaito shi).

Wurin Tsayuwa Mata

1. Idan mata za su yi sallar jam'i, to a sunnah limamiyarsu zata tsaya a tsakiyarsu ne, ba za ta shiga gabansu ba.

2. Mace zata tsaya bayan namiji idan ya limance ta. Hakanan idan za ta yi sallah da maza zata tsaya a bayan sahu ne.

3. Idan mata za su yi sallar jam'i tare da maza, to a sunnah za su yi baya da maza, su yi sahu irin na maza. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Mafi alherin sahu mata na ƙarshe, mafi sharrinsa na farkonsa» (Ibnu Majah ne ya rawaitoshi).



Sallar Mata



Mace A Kusa Da Maza

Daga Hukunce-Hukuncen Koyi Da Liman

1. Bai inganta ba bin liman daga cikin gida ta hanyar lasifika, hakanan ko ta sauraronsa a Radio.

2. Bin liman daga waje ya inganta idan sahu ya haɗu da juna.

3. Ya inganta Mamu su bi liman a saman masallaci, ko kuma a ƙasan inda liman yake, idan suna jin muryarsa.

4. Ya inganta mai farillah ya yi koyi da mai nafila, ko mai nafila ya yi koyi da mai farillah, kamar yin sallar isha a bayan wanda yake sallar asham, ko taya wanda sallar farillah ta wuce masa don ya samu ladan jam'i. An karɓo daga Jabir ɗan Abdullahi

– Allah ya yarda da shi – ya ce, «Mu’azu dan Jabal ya kasance yana sallah tare Annabi (S.A.W), sannan sai ya je wajen mutanensa ya yi musu sallah (limanci)» (Bukhari ne ya rawaito shi)

Riga Liman

1. Abin da aka shar’antawa mamu shi ne ya bi liman, wato ya aikata abin da liman ya yi bayansa kai-tsaye, saboda faɗin Annabi (S.A.W) ya ce, «Kaɗai an sanya liman ne don a yi koyi da shi, idan ya yi kabbara, kuma ku yi kabbara, idan ya yi ruku’u, kuma ku yi ruku’u, idan ya yi sujjada, kuma ku yi sujjada» (Bukhari da Muslim ne ya rawaito shi).

2. Riga liman (yin abu) haramun ne, Manzon Allah (S.A.W) ya tsananta akan haka, ya ce, «Yanzu ɗayanku baya tsoro idan ya ɗaga kansa kafin liman (ya ɗago) Allah ya mayar da kansa, kan jaki, ko kuma ya mayar da kamarsa kamar jaki» (Bukhari da Muslim ne ya rawaito shi).

3. Wanda ya riga liman (yin wani abu) da mantuwa, to ya wajaba a kansa ya koma ya yi koyi da shi.



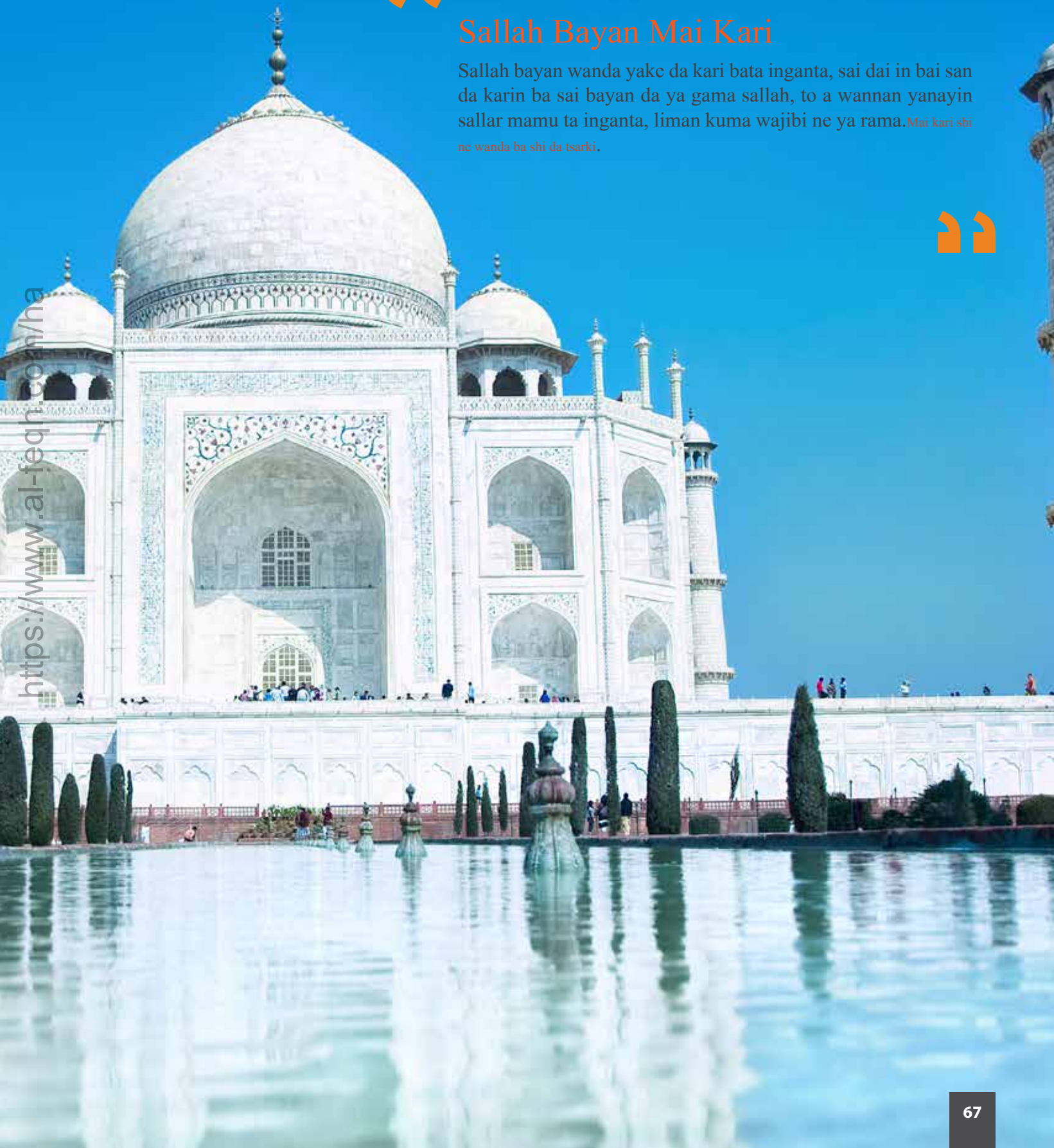
Bin Sallah Daga Wajen Masallaci





Sallah Bayan Mai Kari

Sallah bayan wanda yake da kari bata inganta, sai dai in bai san da karin ba sai bayan da ya gama salah, to a wannan yanayin sallar mamu ta inganta, liman kuma wajibi ne ya rama. Mai kari shi ne wanda ba shi da tsarki.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

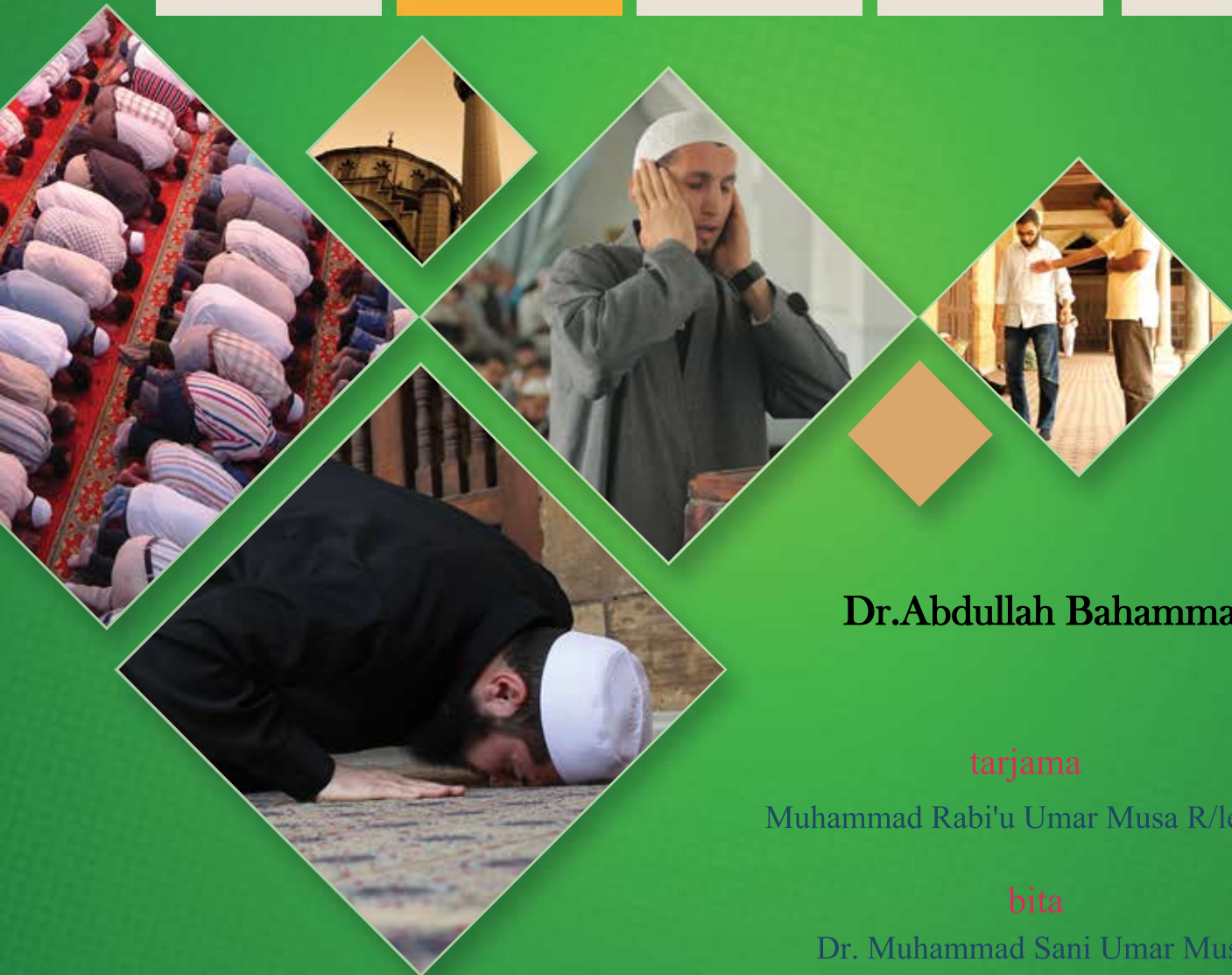
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Sallar Masu Uzuri

13

Sallar Masu Uzuri

Ma'abota Uzuri

Rashin lafiya, tafiya, tsoro

1. Sallar Maras Lafiya

Dole ne akan maras lafiya ya yi sallah daidai iyawarsa, idan zai iya yin ta kamar yadda mai lafiya zai iya to ya zama wajibi a kansa ya yi, in kuwa ba zai iya ba, to sai ya yi yadda zai iya.

Wajibi ne akan maras lafiya ya yi sallah a tsaye in zai iya tsayuwa, idan ba zai iya tsayawa ba, to ya yi sallah a zaune, idan ba zai iya zama ba, to ya yi sallah a kwance akan gefensa, fuskarsa tana fuskantar alkibla, idan ba zai iya kwance akan gefe ba, to ya yi a rigingine, kafafunsa suna fuskantar

Abubuwan Da Keci

Bayanin Su Waye Masu Uzuri

Sallar Marar Lafiya

Wasu Daga Hukunce-Hukuncen Sallar Maras Lafiya

Sallar Matafiyi

Abin Da Ake Nufi Da Tafiya

Sallar Matafiya A Cikin Mota

Hadfa Salloli Guda Biyu

Sallar Tsora

Yadda Ake Sallar Tsoro

1

Yana sallah a zaune



2

Yana salla a rigingine



alkibla in zai iya, in kuwa ba zai iya ba, to ya yi a gwargwadon halinsa.

Dalili kuwa shi ne abin ya gabata na faɗin Allah {[Ku ji tsoron Allah iya iyawarku](#)} [[Attagabun : 16](#)]. Da faɗin Manzon Allah (S.A.W) ga Imran ɗan Husain – Allah ya yarda da shi – ya ce masa «[Ka yi sallah a tsaye, in baza ka iya ba to a zaune, in baza ka iya ba, to a kwance akan gefenka](#)» ([Bukhari ne ya rawaito shi](#)).

Wasu Daga Hukunce-Hukuncen Sallar Maras Lafiya

1. Idan maras lafiya yana salla a zaune, amma zai iya yin sujjada, to sujjada ta wajaba a kansa.
2. Idan kuwa yana sallah a zaune, amma ya kasa yin sujjada, to ya yi nuni da jikinsa a ruku'u da sujjada, sujjadarsa tafi ruku'unsu kasa-kasa, idan nuni da jikinsa zai masa wahala, to sai ya yi da kansa, haka ma zai yi idan ya yi salla a rigingine, zai yi nuni da kansa.
3. Idan yin alwala a kowace sallah zai yi wa maras lafiya wahala, ko kuma yin salloli a kan lokacinsu zai masa wahala, to yana iya haɗa sallar azzahar da la'asar, magariba da isha, a lokacin ɗaya daga cikinsu, ko dai a lokacin ta farkon ko ta biyun, gwargwadon yadda ya fi masa sauƙi.

4. Sallah bata saraya daga kan maras lafiya matuƙar yana cikin hankalinsa, saboda haka bai dace ga maras lafiya ya yi sakaci da sallah ba, don da'awar bashi da lafiya, don haka ya yi iyakar koƙarinsa wajen yin sallah.

5. Idan maras lafiya yana suma tsawon wasu kwanaki sannan ya farfado, to zai yi sallah ne a lokacin da ya farfado gwargwadon yadda zai iya, kuma ba zai rama sallolin da suka wuce shi ba a lokacin sumansa, amma idan suman kaɗan ne, na yini ɗaya ne ko kwana biyu, to wajibi ne a kansa ya rama sallolin da suka wuce shi, a duk lokacin da hakan ya sauwaka a gare shi.

3

Yana nuni da ruku'u



4

Yana nuni da sujjada



2. Sallar Matafiyi

An shar'anta wa matafiyi yin kasarun salloli masu raka'a huɗu (Azzahar, La'asar, Isha) zuwa raka'a biyu, haka kuma zai iya haɗa sallar azzahar da la'asar, magariba da isha, saboda faɗin Allah Maɗaukakin Sarki : {Idan kuka yi tafiya a bayan kasa to babu laifi a kanku ku rage (kasaru) sallah, in kuna jin tsoron kada waɗanda suka kafirta su fitine ku, haƙiƙa kafirai maƙiyanku ne masu bayyana ƙiyayya} [Annisa'i : 101].

Da abin da ya tabbata daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, «Mun fita tare da Manzon Allah (S.A.W) daga Madinah zuwa Makkah, ya kasance yana mana sallah raka'a bibiyu, har muka dawo» (Nasa'i ne ya rawaito shi).

Abin Da Ake Nufi Da Tafiya

Ita ce duk tafiyar da za a kirawo ta tafiya a al'adance, to wannan tafiya za a yi mata kasaru

Sallar Kasaru

1. Matafiyi zai fara kasaru da ya bar gidajen garinsu. Ba ya halatta ya yi kasaru a cikin gidan yake zaune, saboda bai tabbata Manzon Allah (S.A.W) ya yi kasaru ba har sai bayan ya fita (daga gari).

2. Idan matafiyi ya isa wani gari, kuma ya yi niyyar zama kwana huɗu ko sama da haka, to wajibi ne a kansa ya cika sallah. In kuwa ya yi niyyar kasa da kwana huɗu to ya hallata ya yi kasaru, idan kuwa bai niyyar wasu kwanaki ƙididdigaggu ba, kawai dai yana da wata buƙata ce, duk lokacin da ya ƙare ta zai koma, to wannan ya halatta ya yi ta kasaru har sai ya dawo, koda kuwa lokacin ya wuce kwana huɗu.

3. Wajibi matafiyi ya cika sallah idan ya yi sallah bayan liman mazaunin gida, koda kuwa raka'a ɗaya ya samu a tare da shi.

4. Idan mazaunin gida ya yi sallah bayan matafiyin da yake kasaru, to wajibi ne a kansa ya cika sallah bayan liman ya yi sallama



Haɗa Salloli Biyu

1. Ya halatta matafiyi da mara lafiya su haɗa salloli biyu, azzahar da la'asar a lokacin ɗaya daga cikinsu, magariba da isha a lokacin ɗaya daga cikinsu. Idan ya haɗa sallar ne a lokacin ta farko, to wannan shi ne

«Jam'u Taƙdim», in kuwa ya haɗa a lokacin sallah ta biyu, to wannan shi ne «Jam'u Ta'akhir».

2. Ba dole ba ne kasaru da haɗa sallah biyu su haɗu a lokaci guda ba, za a iya haɗa wa ba tare da kasaru ba, za a kuma iya yin kasaru ba tare da haɗawa ba.



Sallar Matafiyi A Cikin Mota

1. Idan sallar nafila ce ta inganta,

da uzuri ko ba uzuri, saboda abin da ya tabbata cewa «Manzon Allah (S.A.W) ya kasance yana yin sallar nafila a kan abin hawansa, duk inda abin hawan ya yi da shi» (Bukhari ne ya rawaito shi).

2. Idan kuwa sallar farilla ce,

tana inganta idan ya kasance baya iya sauka kan kasa, ko kuma ba zai iya hawa ba idan ya sauka, ko kuma yana jin tsoron abokin gaba, da makamancin haka. Sallar anan tana da kamanni da yawa, daga cikinsu akwai :

A. Ya zama zai iya fuskantar alKibla, kuma zai iya ruku'u da sujjada, kamar a ce yana cikin jirgin ruwa, to anan wajibi ne ya yi sallah yadda take, saboda zai iya yi.

B. Ya zama zai iya fuskantar alKibla, amma ba zai iya ruku'u da sujjada ba, to wajibi ne ya fuskanci alKiblar yayin kabbarar harama, sanna ya ci gaba da sallar duk inda motar ta yi da shi, yana mai nuni wajen ruku'unsa da sujjadarsa.

3. Sallar Tsoro

An shar'anta yin sallar tsoro a cikin kowane ya'ki halattacce, a halin zaman gida ko a tafiya. Alkur'ni da Sunnah sun nuna halaccinta :

1. Daga Alkur'ni faɗin Allah Maɗaukakin sarki : {Idan kana cikinsu, ka tayar musu da sallah, to wasu jama'a daga cikinsu su tsaya tare da kai, su ɗauki makamansu, idan suka raka'a ɗaya to su koma bayanku, ɗaya jama'ar waɗanda ba su sallah ba su zo tare da kai, su shiga taitayinsu, su ɗauki makamansu} [Annisa'i : 10].

2. Daga sunnah kuma : Aikin Annabi (S.A.W), a inda ya yi sallar tsoro da sahabbansa, haka ma sahabbansa sun yi bayansa.

Sallar Tsoro

Tsoron bai da tasiri akan adadin raka'o'i, idan a zaman gida ne za yi sallar kamar yadda take, idan kuwa a tafiya ne to za a yi ta ne ƙasaru, kurum abin da yake canza wa shi ne yadda ake yinta. Siffofin daban-daban sun zo a kan yadda ake yin ta, kuma duk sun halatta.



Tsoron da yake sa ayi sallar tsoro, baya wuce dayan biyu :

Hali na farko : Tsoron harin Abokan Gaba

Za a iya sallar da kowacce siffa cikin siffofin da suka zo daga Annabi (S.A.W). Siffar da ta fi shahara kuwa ita ce wadda ta zo a hadisin Sahlu dan Abi Hasmah – Allah ya yarda da shi – ita ce, liman ya kasa su kashi biyu, kashi na farko su tsaya su fuskanci abokan gaba, suna gadin musulmi, daya kashin kuma ya yi sallah raka'a daya da su. Idan liman ya miƙe zuwa raka'a ta biyu, sai wannan jama'a ɗin ta yi niyyar barin liman, ta cika da kanta, ta yi sallama, sannan ta tafi ta fuskanci abokan gaba, don tsare musulmi, sai ɗaya jama'ar ta zo, ta yi raka'a ta biyu tare da liman, idan ya zauna tahiya sai su tashi, su ciko da kansu, shi kuma yana jiransu, idan suka zauna suka yi tahiya, sai ya yi musu sallama.

Wannan siffar ana yin ta ne idan a halin tafiya ake, ko kuma a halin zaman gida idan sallar asuba ce, amma idan a halin zaman gida ake, ko kuma sallar magariba ce, to sai l

iman ya yi raka'a biyu tare da jama'ar farko, sai su yi niyyar barinsa, su cika da kansu, su yi sallama, sannan su tafi, ɗaya jama'ar ta zo, liman ya yi sallaci abin da ya rage tare da su, sannan sai su barshi idan ya zauna tahiyaƙarshe, su cika sauran da kansu, sai idan sun zauna zaman tahiyaƙarshe, sai ya yi sallama tare da su» (Bukhari ne ya rawaito shi).

Hali Na Biyu : Tsoron ya yi tsanani, ya zama ba za su iya yin sallar tsoro a irin siffofin da suka zo ba L

To irin wannan hali za su sallah ne a tsaye ko a kan abin hawansu, suna fuskantar alƙibla in sun samu dama, in kuma ba su samu ba, to ko'ina su kalla, kamar yadda Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, «Idan tsoron ya fi haka tsanani su yi sallah a kan ƙafafuwansu ko akan ababen hawansu, suna fuskantar alƙibla ko basa fuskanta» (Bukhari ne ya rawaito shi).

. Za su yi nuni ne a wajen ruku'u da sujjada. Zai yi sallah yana tafiya ko kuma yana cikin jirginsa ko kan dabbarsa, gwargwadon halinsa. Misali a ce a cikin tsananin yaƙi ko wanin haka, ta yadda liman ba zai iya yin sallah da waɗanda suke tare da shi ba, kamar yadda aka saba, faɗin Allah Maɗaukakin Sarki yana nuna haka : {Idan kun ji tsoro to ku yi sallah a kan ƙafafuwanku ko a kan abin hawa}

[Al-baƙra : 239].



Yana sallah a cikin jirgin sama



Yana sallah a cikin jirgin ruwa



Yana sallah a kan dabba



Saukin Shari'ar Musulunci

Yana daga cikin babban abin da shari'ar musulunci da bambanta da shi sauki da rangwame, da kwarar da kunci. Wannan ka'ida ce gamammiya a shari'ar musulunci cewa «Wahala tana jawo sauki».





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

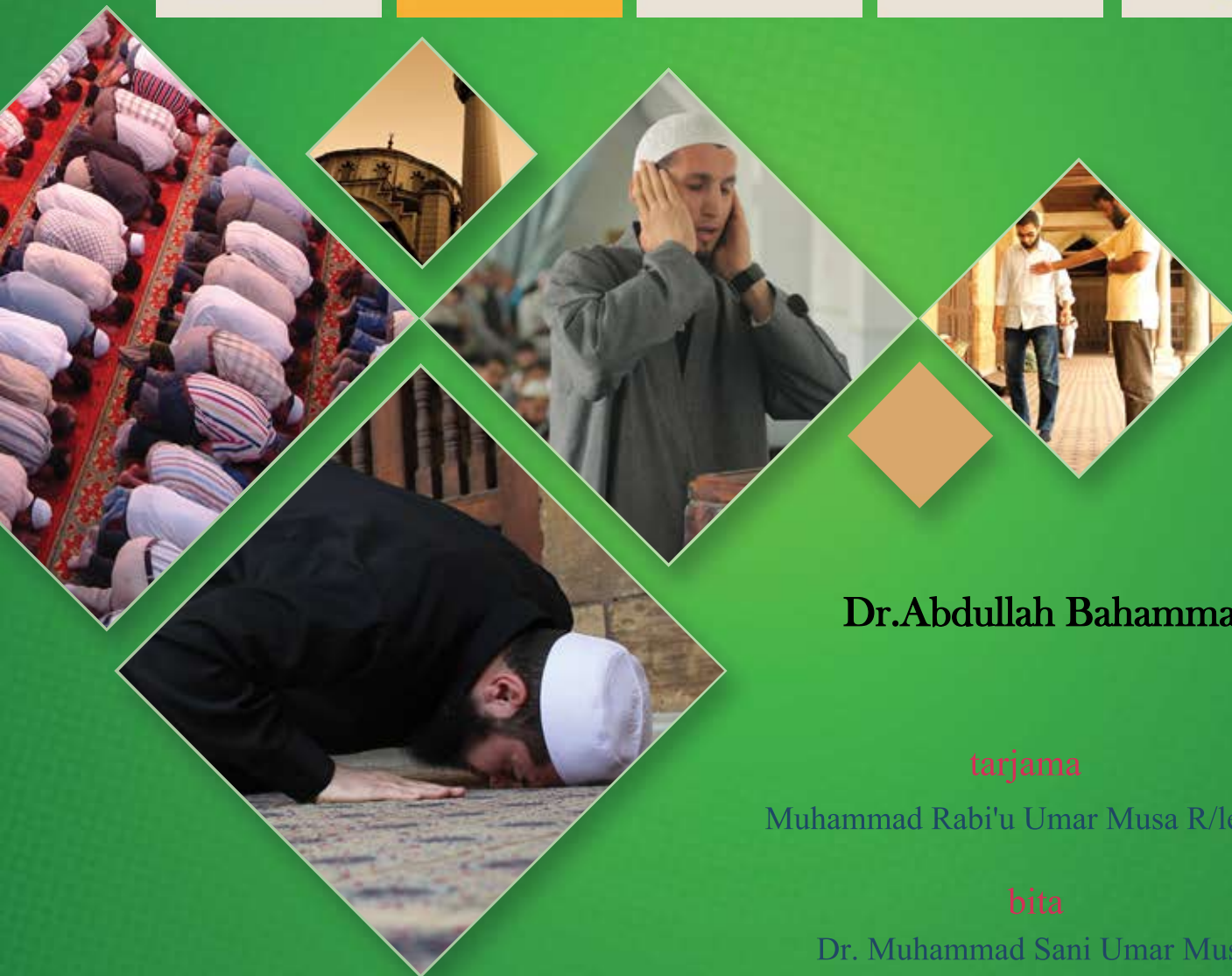
Tsarki

Sallah

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Sallar Juma'a

Sallar Juma'a

Hukuncin Sallar Juma'a

Sallar Juma'a wajibi ce a kan dukkan wani musulmi, baligi, mai hankali, wanda ba shi wani uzuri a kan barinta.

Abin da yake nuna haka shi ne :

1. Fad'in Allah Ma'faukakin Sarki : {Ya waɗanda suka yi imani idan an yi kiran sallah na ranar Juma'a to maza ku tafi zuwa ambaton Allah, ku bar ciniki} [Al-jum'a : 9].

2. Da fad'in Manzon Allah (S.A.W) «Wallahi kodai wasu mutane su hanu ga barin juma'a, ko kuma Allah ya rufe zukatansu, sannan su zama cikin gafalallu» (Muslim ne ya rawaito shi).

Waɗanda Juma'a Bata Wajaba A Kansu Ba

Juma'a bata wajaba a kan mace ba, da yaro, da matafiyi, da mara lafiyar da halarttar ta zai yi masa wahala, sai dai tana inganta daga wajensu, idan sun halacceta tare da sauran mutane ta isar musu, in kuma ba su hallaceta ba sai su yi sallar azzahar.

Abubuwan Da Keci

Hukuncin Sallar Juma'a

Waɗanda Sallar Juma'a Bata Wajaba A Kansu Ba

Falalar Ranar Juma'a

Sharuɗɗan Ingancin Sallar Juma'a

Siffar Yadda Ake Sallar Juma'a

Huduba Guda Biyu

Hukuncin Hudubobi Biyu

Abubuwan Da Huduba Take Cika Da su

Abin Da Aka Hana A Sallar Juma'a

Riskar Sallar Juma'a

Abin Da Ake So Ranar Juma'a

Matafiyi



Yaro



Mace



Maras lafiya

Falalar Ranar Juma'a

Ranar Juma'a ita tafi dukkan kwanakin sati falala, Allah Ma'aukakin Sarki ya keɓance ta ga wannan al'umma, bayan sauran al'ummu sun kasa gane ta. Falalar wannan rana ta zo a cikin hadisai da yawa, daga cikinsu :

Faɗin Manzon Allah (S.A.W) : «Mafi alherin yini da rana ta bullo a cikinsa shi ne ranar Juma'a, a cikinta ne aka halicci Adam, a cikinta ne aka shigar da shi Aljannah, a cikinta ne aka fitar da shi daga cikinta» (Muslim ne ya rawaito shi).

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Wanda duk ya yi wanka, sannan ya je Juma'a, ya sallaci abin da aka kaddara masa (na nafila) sannan ya yi shiru har (liman) ya gama hudubarsa, ya yi sallah tare da shi, an gafarta masa abin da ke tsakanin wannan rana da juma'ar da zata zo, da karin kwana uku» (Muslim ne ya rawaito shi).

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Salloli biyar, da juma'a zuwa juma'a, da Ramadan zuwa Ramadan, suna kankare abin da yake tsakaninsu idan an nisanci manya-manyan zunubai» (Muslim ne ya rawaito shi).

Sharuɗɗan Ingancin Sallar Juma'a

1. Lokaci : Sallar juma'a bata inganta kafin lokacinta, ko bayan fitar lokacinta, kamar sauran sallolin da aka wajabta. Lokacinta shi ne lokacin azzahar.
2. Jama'a su halarce ta : Bata inganta daga mutum ɗaya. Mafi kancin jama'ar mutum uku.
3. Zama a Gari : shi ne zama a alkarya mai gidaje ginannu da bulo, ko makamancin haka na abubuwan da aka saba gini da su, ya zama ba a tashi daga wannan gari da sanyi ko zafi. Amma waɗanda suke cikin hemomi, suna tashi daga nan zuwa can, waɗannan sallar juma'a bata wajaba a kansu ba, sai dai ta inganta daga gare su idan suka yi ta.
4. Hudubobi biyu su gabace ta, saboda tabbatar Manzon Allah (S.A.W) akan yin su.

Siffar Yadda Ake Sallar Juma'a

Sallar Juma'a raka'a biyu ce, ana bayyana karatu a cikinsu. A sunnah ne a karanta suratul Juma'a bayan an karanta fatiha a raka'ar farko, a raka'a ta biyu kuma a karanta suratul Munafikuun bayan fatiha, ko kuma a karanta suratul A'ala a farko, a ta biyu suratul Gashiyah (Muslim ne ya rawaito shi).

Hudubobi Biyu

Hukuncin Hudubobi Biyu

Yin hudubobi biyu wajibi ne, kuma sharadi ne na ingancin sallar juma'a, ana yin su da larabci idan yawancin wadanda suke nan suna fahimtar larabci, suna gane shi a dunkule, ana son yi da larabci ne don kwadaitar da su a kan koyon larabci, da kuma rashin sabawa shiriyar Manzon Allah (S.A.W). Idan kuwa yawancin wadanda suke wurin basa fahimtar larabci, to babu laifi a yi su da wadansu yaruka daban. Saboda asali a huduba shi ne karantarwa da koyarwa da nusarwa, ba wai kawai yin ta ba, amma tare da kiyaye kawo ayoyi da larabci sannan a fassara in zai yiwu

Abubuwan Da Huduba Take Cika Da su

Hudubar juma'a bata da wasu rukunai. tana samuwa da duk abin da ake cewa huduba, sai dai yana cikin cikarta mai huduba ya yi abubuwan da za su zo :

1. Godiya ga Allah
2. Kalmar Shahada biyu
3. Salati ga Annabi (S.A.W)
4. Wasiyya da tsoron Allah
5. Karanta wani abu daga cikin Alkur'ani
6. Wa'azi

Mustahabban Huduba (Abubuwan Da Ake So A Huduba)

1. Huduba akan minbari
2. Sallamar mai huduba ga mutane yayin da ya hau minbari
3. Rabewa tsakanin hudubobi biyu da dan zama kadan
4. Takaita hudubobin biyu
5. Yin addu'a a cikinsu

Abin Da Aka Hana Yi A Sallar Juma'a

1. Haramun ne yin magana a lokacin da liman yake huduba, saboda faɗin Manzon Allah (S.A.W) : «Idan ka ce wa abokinka ranar juma'a «yi shiru» alhali liman yana huduba, to ka yi maganar banza»

(Bukhari ne ya rawaito shi).

2. An karhanta tsallaka mutane, sai dai in liman ne, ko kuma zai tsallaka zuwa wurin da ba kowa.

Riskar Juma'a

Wajibi a kan musulmi ya yi gaggawa zuwa sallar juma'a, ya tafi da wuri, idan ya makara, amma ya samu ruku'u tare da liman a raka'a ta biyu, sai ya cika sallarsa ta juma'a, idan kuwa bai samu raka'a ta biyu ba, to zai cika sallarsa ne azzahar. Hakanan wanda juma'a ta wuce shi saboda barci, ko wani abun, to zai sallace ta ne azzahar, raka'a hudu.

Abin Da Ake So Ranar Juma'a

1. Karanta suratul Kahfi ranar Juma'a, saboda faɗin Manzon Allah (S.A.W) «wanda ya karanta suratul kahfi ranar juma'a, za a haskaka masa tsakanin juma'a guda biyu» (Hakim ne ya rawaito shi).

2. Yawaita salati ga Annabi (S.A.W). An karbo daga Abu Mas'ud Al-ansariy – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Ku yawaita salati ranar juma'a, babu wani da zai yi min salati ranar juma'a face sai an bijirar min da salatinsa» (Hakim ne ya rawaito shi).

3. Yin wanka da sanya turare, saboda faɗin Manzon Allah (S.A.W) «Mutum ba zai yi wanka ba ranar juma'a, ya yi tsarki daidai gwargwado, ya shafa mai daga man da yake da shi, ko ya sanya turaren gidansa, sannan ya fita (zuwa masallaci) bai raba tsakanin wasu mutane biyu ba, sannan ya sallaci abin aka rubuta masa (daga nafila), sannan ya yi shiru idan liman yana magana, face sai an gafarta masa abin da yake tsakanin wannan juma'a da wata juma'ar mai zuwa» (Bukhari ne ya rawaito shi).



har zuwa a yi kiran juma'a, ko kuma rera waƙoƙi da yin zikiri da sauti ɗaya da lasifika.

4. Idan mai sallah ya zo liman yana huɗuɓa, zai yi nafila biyu gajeru kafin ya zauna, saboda faɗin Manzon Allah (S.A.W) «Idan ɗayanku ya zo ranar juma'a, liman yana huɗuɓa, to ya yi raka'a biyu, ya taƙaita su» (Ibnu Khuzaimah ne ya rawaito shi).

5. Mai huɗuɓa zai yi addu'a da ɗaga ɗan yatsansa manuniya, ba zai ɗaga hannayensa ba in yana addu'a sai dai in roƙon ruwa yake, ko kuma addu'ar neman a daina ruwa. An karɓo daga Hussain ɗan Abdur-Rahman – Allah ya yarda da shi – ya ce, «Na ga Manzon Allah (S.A.W) yana huɗuɓa, idan yana aduu'a zai ya yi nuni da ɗan yatsansa manuniya» (Ahmad ne ya rawaito shi).

6. Sallar juma'a bata da wata nafila da ake yin ta gabaninta, kaɗai ana son yin nafilfili kafin kiran sallah, saboda faɗin Manzon Allah (S.A.W) : «Mutum ba zai yi wanka ba ranar juma'a, ya yi tsarki daidai gwargwado, ya shafa mai daga man da yake da shi, ko ya sanya turaren gidansa, sannan ya fita (zuwa masallaci) bai raba tsakanin wasu mutane biyu ba, sannan ya sallaci abin aka rubuta masa (daga nafila), sannan ya yi shiru idan liman yana magana, face sai an gafarta masa abin da yake tsakanin wannan juma'a da wata juma'ar mai zuwa» (Daarimi ne ya rawaito shi)

7. Ana sallatar nafilar bayan juma'a raka'a biyu, saboda bain ɗan Umar ya rawaito ya ce, «Manzon Allah (S.A.W) ya kasance yana yi raka'a biyu bayan juma'a a gidansa» (Jama'a ne suka rawaito shi). Ko a yi raka'a huɗu, saboda faɗin Manzon Allah (S.A.W) «Duk wanda zai yi sallah bayan juma'a, to yaa yi raka'a huɗu» (Muslim ne ya rawaito shi) . Yin ta a gida shi ya fi.

8. Idan idi da juma'a suka haɗu to abin da ya fi shi ne mutum ya sallaci idin da juma'ar, in kuma ya yi sallar idi to ba makawa ya yi sallar azzahar. An yi rangwame ga mutane garuruwa masu nisa idan sun sallaci idi, kada su dawo zuwa sallar juma'a. An karɓo daga Iyas ɗan Abi Ramla Ash-shamiy ya ce, «Na sami Mu'awiya ya tambayi Zaid ɗan Arƙam ya ce masa, «Ka halacci haɗuwar idi biyu (Juma'a da idi) tare da Manzon Allah (S.A.W)? sai ya ce, «Eh, ya sallaci idi da farkon rana, sannan ya yi rangwame akan (zuwa) juma'a, ya ce, wanda ya ga damar ya yi juma'a to ya yi» (Ahmad ne ya rawaito shi)



Mas'aloli A Kan Sallar Juma'a

Abin da yake sunna shi ne minbari ya zama mataka uku ne, koyi da minbarin Manzon Allah (S.A.W).

Ba sunnah ba ne abin da ake cewa suratul juma'a, wato masallata su zauna kafin juma'a suna jin karatun wani mai karatu, yana karanta musu ayoyin Alkur'ni kafin sallar juma'a.



Minbari mai matakala uku







Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

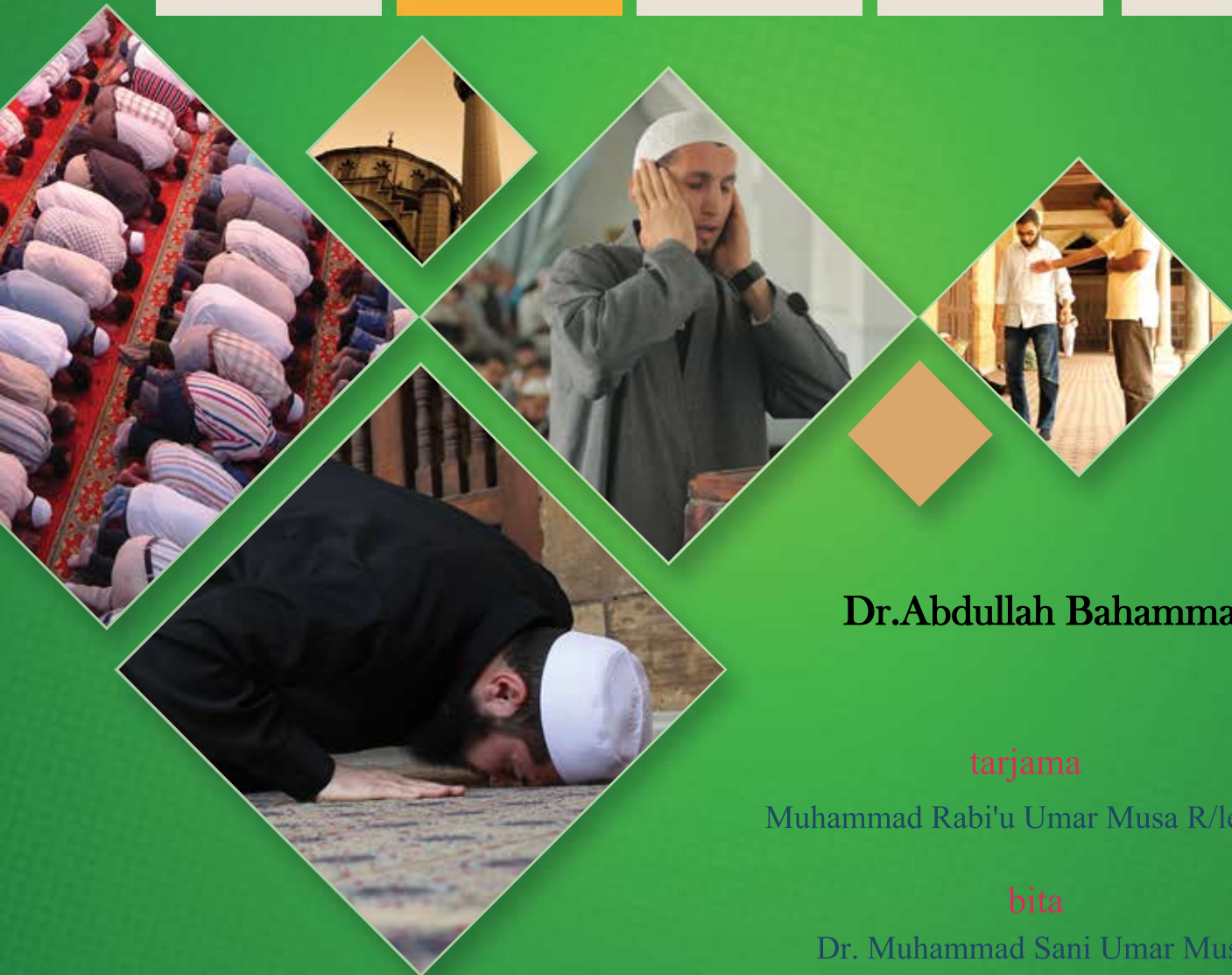
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Sallar Nafila

15

Sallar Nafila

Sallar Nafila

Ita ce sallar da aka shar'anta yin ta amma
ba ta wajibi ba

Falalar Sallar Nafila

1. Sallar nafila sababi ne na Allah ya so bawa, ya zo a cikin hadisi kudisi Allah Madaukakin Sarki ya ce, «Bawana ba zai gushe yana kusanta ta da nafilfili ba har sai na so shi, idan na so shi sai in zama jin sa da yake ji da shi, in zama ganinsa da yake gani da shi, in zama hannunsa da yake damka da shi, in zama kafarsa da yake tafiya da ita. Idan ya roke ni in ba shi. Wallahi idan ya nemi tsari na, wallahi zan tsare shi» (Bukhari ne ya rawaito shi).

2. Sallar Nafila tana cike gihin farillai. Manzon Allah (S.A.W) ya ce, «Farkon abin da za a fara wa mutane hisabi da shi ranar alkiyama daga cikin ayyukansu shi ne sallah. Ubangiji mai girma da buwaya zai ce wa Mala'ikunsa – Alhali ya sani – «Ku duba sallar bawana shin ya cika ta ko ya rage?». In ta cika, sai a rubuta masa ita cikakkiya, in kuwa wani abu ya ragu daga cikinta. Sai Allah ya ce, «Ku duba ku gani bawana yana da nafila?» Idan yanada nafila sai ya ce, «Ku cika wa bawana farillarsa daga nafilarsa». Sannan a karfi sauran ayyukan akan haka» (Abu Dawud ne ya rawaito shi).

Sallar Nafila A Gida Ta Fi Falala

Sallatar nafilfili a gida ta fi falala akan a masallatai, sai in nafilar da aka shar'anta wa jam'i ce, kamar sallar ashram a watan Ramadan. Manzon Allah (S.A.W) ya ce, «Mafificiyar sallar mutum, ita ce wadda ya yi a gidansa, sai dai in sallar farilla ce» (Bukhari ne ya rawaito shi).

Abubuwan Da Keci

Bayanin Mece ce Sallar Nafila

Falalar Sallar Nafila

Ire-iren Sallar Nafila

Na Farko : Nafilfili na dindindin

Na Biyu : Sallar Wutiri

Na Uku : Sallar Asham

Na Huɗu : Sallar Walha

Na Biyar : Sallar Gaisuwar Masallaci

Na Shida : Sallar Istihara

Na Bakwai : Budadɗun Nafilfili



- Raka'a biyu bayan sallar Isha. An karbo daga Dan Umar – Allah ya yarda da shi – ya ce, «Na kiyaye raka'a goma daga wajen Annabi (S.A.W) : Raka'o'i biyu kafi azzahar, da raka'a biyu bayanta, da raka'a biyu bayan magariba a gidansa, da raka'a» (Bukhari da Muslim ne suka rawaito shi) biyu bayan isha a gidansa, da raka'a biyu kafin sallar asuba». Hakan nan irin wannan hadisi ya tabbata daga Aisha – Allah ya yarda da ita – sai dai ta ambaci raka'a huɗu ne bayan sallar azzahar (Muslim ne ya rawaito shi).

Mafi falala a cikin sunnonin dindindin, su ne waɗanda Manzon Allah (S.A.W) ya kiyayesu a zaman gida da tafiya, ita ce raka'a kafin asuba (rakatayil Fajri) saboda hadisin Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) bai kasance yana tsananin kiyaye wani abu ba, kamar yadda yake kiyaye raka'a biyu kafin asuba (Raka'atayil Fajri)» (Bukhari da Muslim ne suka rawaito shi).

Ya hallata a taƙaita su ba tare da barin wajibanta ba, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) ya kasance yana taƙaita raka'o'in nan guda biyu na kafin sallar asuba, har ma ina cewa «Shin ya karanta fatiha kuwa?!».

Kamar yadda ya halatta a rama su, saboda faɗin Manzon Allah (S.A.W) : «Wanda bai yi nafilar asuba ba, to ya yi ta bayan rana ta ɗullo» (Bukhari ne ya rawaito shi).

Ire-iren Sallar Nafila

Sallar nafila iri da yawa ce, mafi mahimmancinsu waɗanda za su zo:

Na Farko : Nafilfili na dindindin

Su ne nafilolin da suke tare sallolin farillai, raka'o'i goma ne ko goma sha biyu, su ne :

- Raka'a biyu kafin asuba
- Raka'a biyu ko huɗu kafin sallar azzahar, da raka'a biyu bayanta.
- Raka'a biyu bayan sallar Magariba

Nafilar da ake yi kafin	Sallolin Farillah	Nafilar da ake yi bayan
Raka'a biyu	Asuba	
Raka'a huɗu	Azzahar	Raka'a biyu
	La'asar	
	Magariba	Raka'a biyu
	Isha	Raka'a biyu

Abu Na Biyu : Sallar Wutiri

Hukuncin Sallar Wutiri Da Falalarsa

Sallar wutiri sunna ce mai karfi, Manzon Allah (S.A.W) ya ce, «Hakika Allah wutiri ne, yana son wutiri, ku yi sallar wutiri yaku ma'abotan Alkur'ani» (Abu Dawud ne ya rawaito shi).

Yadda Ake Sallar Wutiri

1. Mafi karancin wutiri shi ne raka'a daya. Mafi yawancinsa kuma raka'a goma sha daya ko sha uku. Zai sallaceta raka'a biyu biyu, sannan sai ya yi wutiri da raka'a daya.

2. Mafi karancin cikakken wutiri shi ne raka'a uku : ya sallaci raka'a biyu sannan ya yi sallama, sannan sai ya sallaci raka'a daya ya yi sallama. Kuma zai iya sallatar wadannan raka'o'in guda uku a hade da tahiya daya. Ana so bayan ya karanta fatiha a raka'ar farko ya karanta suratul A'ala. A raka'a ta biyu ya karanta suratul Kafiruun, a ta uku ya karanta suratul Ikhlas, saboda abin da ya tabbata daga Ubayyu dan Ka'abu- Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya kasance yana karanta «Sabbih hisma Rabbikal Aala» a raka'ar farko a wutiri, a cikin ta biyu yana karanta «Kul ya Ayyuhal Kafiruun», A ta uku yana karanta «Kul Huwal Lahu Ahad» (Nasa'i ne ya rawaito shi).



Lokacin Sallar Wutiri

Tun daga sallar isha zuwa bullowar alfijir, amma yin sallar wutiri a daya bisa ukun dare na karshe shi ya fi falala, saboda faɗin Manzon Allah (S.A.W) : «Saboda Sallar karshen dare ana halartarta» (Muslim ne ya rawaito shi).



Mas'aloli :

1 – A sunnah bayan ya gama wutiri zai ce, «Subhanal Malikil Kuddus» (Abu Dawud ne ya rawaito shi) sau uku, ya daga muryarsa a na ukun, zai iya kara wa da cewa «Rabbil Mala'ikati Warruhu» (Bukhari ne ya rawaito shi).

2 – Ba a shar'anta shafar fuska bayan addu'a ba, a cikin wutiri ko a waninsa, saboda hakan bai zo daga Annabi (S.A.W).



Addu'a A Cikin Wutiri

An shar'anta yin addu'a a cikin sallar wutiri a raka'ar karshe kafin yin ruku'u, ko kuma bayan an dago daga gareshi, sai ya daga hannayensa ya yi addu'a da abin da ya zo, daga cikin abin da ya zo fadin «Allahummah dini fiman hadaita, Wa'afini fiman aafaita, watawallani fiman tawallaita, wabarik li fima a'adaita, wakini sharra ma kadaita, fa innaka takdi wala yukda alaik, wala ya izzu man adaita, tabarakta rabbana wata aalaita» (Tirmizi ne ya rawaito shi).

Abu Na Uku : Sallar Tarawihi

Tarawihi shi ne : sallar dare a cikin Ramadan, an kirata ne da (Tarawihi) saboda sun kasance suna hutawa a cikinta, a tsakanin kowace raka'a hudu, saboda tsawon sallar.

Falalar Sallar Tarawihi

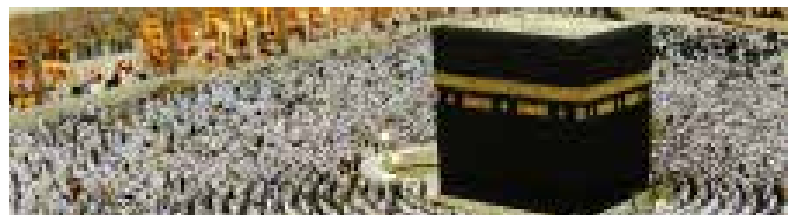
Manzon Allah (S.A.W) ya ce, «Wanda duk ya tsaya a cikin Ramadan, saboda da imani da neman lada a wurin Allah, An gafarta masa abin da ya gabata daga zunubansa» (Bukhari ne da Muslim ne suka rawaito shi).

Hukuncin Sallar Tarawihi

Sallar Tarawihi sunna ce mai karfi, Manzon Allah (S.A.W) ya shar'anta ta a watan Ramadan mai albarka, yayin da Manzon Allah ya yi ta a masallaci, shi da sahabbansa, a wasu darare, sannan ya barta saboda tsoron kada a wajib-ta ta a kansu, sannan sahabbai suka yi ta a bayansa. (Muslim ne ya rawaito shi)

Adadin Raka'o'in Sallar Tarawihi

Abin da ya fi shi ne raka'a gama sha daya, saboda shi ne adadin da ya fi yawa wanda Manzon Allah (S.A.W) ya ai-kata, saboda fadin Aisha – Allah ya yarda da ita – lokacin da aka tambayeta, yaya Manzon Allah (S.A.W) yake sal-lah? Sai ta ce «Manzon Allah (S.A.W) bai kasance yana fara wa ba, akan raka'a sha daya, a cikin Ramadan ko a waninsa» (Bukhari da Muslim ne suka ya rawaito shi).





Sallar Tarawihi Da Niyyar Isha

Wanda ya makara bai yi sallar isha ba, ya zo ya samu mutane suna sallar tarawihi, to ya shiga tare da su da niyyar sallar isha, idan liman ya yi sallama sai ya cika sallarsa.



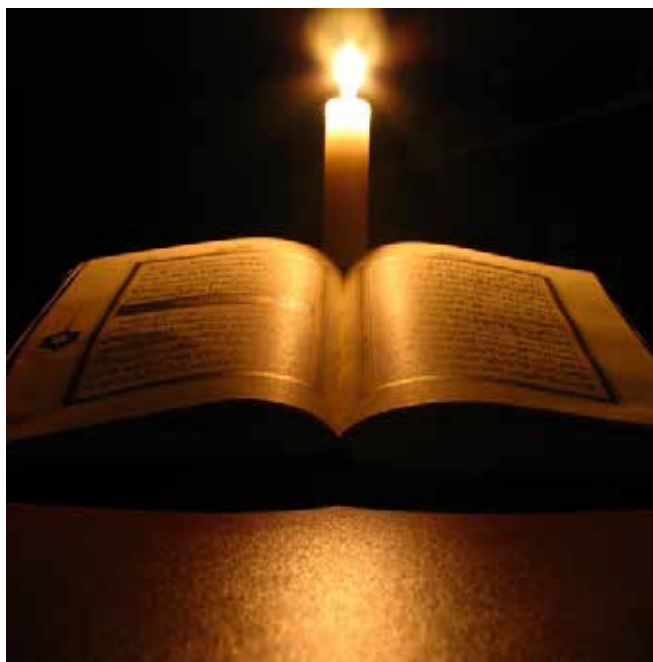
Mas'aloli

1 – Makaruhi ne mutum ya bar abin da ya saba yi na tsayuwar dare. An karbo daga Abdullahi dan Amru dan Asi – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Ya Abdallahi kada ka zama kamar wane, da yana tsayuwar dare, sai ya daina»

(Bukhari da Muslim ne suka rawaito shi).

2 – Ana son idan mutum ya farka da daddare don yin sal-lar dare, ya tayar da matarsa, hakanan ita ma mace ta tayar da mijinta, saboda fadin Manzon Allah (S.A.W) «Idan mu-tum ya tayar da iyalansa suka yi sallah raka'a biyu gabaɗayansu, za a rubuta su cikin masu ambaton Allah da yawa maza da mata» (Bukhari da Muslim ne suka rawaito shi).

3 – Wanda barci ya rinjaye shi a cikin sallar dare, to ya bar sallar, ya kwanta, har barcin ya tafi daga



gareshi. An karbo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya yi gyangyadi a cikin sal-lah, to ya kwanta har barcin ya sake shi» (Bukhari da Muslim ne suka rawaito shi).

4 – Mustahabbi ne yin istighfari da addu'a a ɗaya bisa ukun dare na ƙarshe, saboda abin Abu Hurairata – Allah ya yarda da shi – ya rawaito, ya ce, Manzon Allah (S.A.W) ya ce, «Allah yana saukowa sama ta duniya, a ɗaya bisa ukun dare na ƙarshe, ya ce, «Waye zai roke ni in amsa ma-sa? Waye zai nemi gafara in gafarta masa» (Bukhari da Muslim ne suka rawaito shi).



\ Alamomin Istikhara :

Ba laifi a maimata Istikhara, kuma ba sharaɗi ba ne mai istikhara ya yi mafarkin da zai bayyana masa al'amarin da ya yi istikhara a kansa, kurum zai ci gaba da al'amarin da ya zaɓa, wanda ya bawa Allah zaɓi a cikinsa, kuma babu zunubi a cikinsa ko yanke zumunci, in abun ya samu, to alheri ne, in kuma bai samu ba to hakan shi ya fi alheri.



Farkawa Daga Barci Don Yin Sallah

Na Huɗu : Sallar Walha

Sallah ce da aka shar'anta ta a lokacin walaha. Lokacin Walaha shi ne, idan rana ta bullo ta ɗan daga daidai tsawon mashi****har zuwa da daf da karkacewar rana

Falalar Sallar Walha

Allah Maɗaukakin Sarki ya ce a cikin hadisi kudusi : «Ya kai ɗan adam, ka yi min sallah raka'a huɗu a farkon rana, ni kuma zan isar maka da ƙarshenta»

(Muslim ne ya rawaito shi).

Adadin Raka'o'in Walha

Ya halatta a sallace ta raka'a biyu, ko huɗu, ko shida, ko takwas, saboda Manzon Allah (S.A.W) ya aikata haka.

Na Biyar : Sallar Gaisuwar Masallaci

Raka'a biyu ce, an shar'anta ta ga wanda ya shiga masallaci kafin ya zauna.

Dalilinta faɗin Manzon Allah (S.A.W) : «Idan ɗayanku ya shiga masallaci, to ya yi raka'a biyu, kafin ya zauna» (Bukhari da Muslim ne suka rawaito shi).

Sallar farillah ko nafilar kafin sallah tana wadatar wa daga gareta, misali wanda ya shiga masallaci don sallar azzahar, sai ya yi nafilar kafin azzahar to ta isar masa, babu gaisu-war masallaci a kansa.

Na Shida : Sallar Istihara

Raka'a biyu ce ta bawa zai yi idan ya ruɗe cikin wani la-mari, kafin ya yi abun. Manzon Allah (S.A.W) ya kasance yana koya wa sahabbansa ita, kamar yadda yake koya musu sura daga cikin Alkur'ani.

Addu'ar Istikhara

Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya yi nufin wani al'amari, to ya yi raka'a biyu, bana farillah ba, sannan ya ce, «Allahumma Inni Astakhiruka Bi ilmika, Wa astakdiruka bi Kudratika, wa as'aluka min fadlika, fa inna-ka taɗdiru wala aɗdiru, wata'alamu wala a'alamu, wa anta allamul Guyuub. Allahumma in kunta ta'alamu anna hazal amra khairul li fi deeni wa aamashi wa'aɗibati amrii, au kala ajilu amri wa ajilihi, faɗdurhu li, wayassirhu li, summa barik li fihi, wa inkunta ta'alamu anna haza amra sharrul li fi deeni, wa ma'ashi, wa aɗibati amrii, au kala fi aajili amri wa ajilihi, fasrifhu anni, wasrifni anhu, waɗdur liya khaira haisu kana, summa dini» (Bukhari ne ya rawaito shi). Sai ya faɗi buɗatarsa.

Na Bakwai : Sallatar Raka'a Biyu Bayan Gama Alwala

Saboda abin da ya tabbata daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce wa Bilal a lokacin sallar Asuba «Ya Bilal faɗa min aikin da ka fi sa rai a kansa a cikin musulunci, saboda Ni na ji karan ta-kalmanka a gabana Karar Takalmanka a cikin Aljannah». Sai ya ce, «Babu wani aiki da na yi, na fi sa rai a kansa face Ni duk lokacin da na yi tsarki (alwala) da dare koda rana sai na yi sallaci abin da (Allah) ya rubuta min da wannan alwalar» (Bukhari ne ya rawaito shi).





Tsayuwar Dare A Likitance

Tsayuwar dare tana kawo karancin----- musamman ma kafin farkawa daga barci da 'yan wasu lokuta, lokacin da ya dace da lokacin sahur (sulusin dare na karshe)



Na Takwas : Sakakkiyar Nafila

Ita ce nafilar da ba ta da lokaci da sababi kayyadadde.

An shar'anta yin sallar nafilar da bata da lokaci da sababi kayyadadde a kowane lokaci, sai dai a lokutan da aka hana sallah a cikinsu.

Misalin Nafilili Sakakku

Tsayuwar Dare

Manzon Allah (S.A.W) ya ce, «Mafificiyar sallar bayan sal-lar farillah ita ce sallar dare» (Muslim ne ya rawaito shi).

Manzon Allah (S.A.W) ya sake cewa : «A cikin aljannah akwai wasu dakuna, ana ganin bayansu daga cikinsu». Sai wani mutumin kauye ya tashi tsaye ya ce, «Dakunansu waye ya Rasulallahi?» Sai Manzon Allah (S.A.W) ya ce, «Na wanda ya dadada zance ne, ya ciyar da abinci, ya lazimci azumi, ya yi sallah da dare a lokacin mutane suna barci» (Tirmizi ne ya rawaito shi).

Lokutan Da Aka Hana Sallah A Cikinsu

1 – Tun daga bayan sallar Asuba zuwa bullowar rana, har zuwa dagawarta daidai da tsawon mashi, mafi yawanci daidai da minti sha biyar da bullowarta.

2 – Daga Daidaituwar rana a sama har zuwa karkacewarta

3 – Daga Sallah la'asar har zuwa faduwar rana.

Dalili akan haka hadisin Ukbatu dan Amir – Allah ya yarda da shi – ya ce, «Lokuta uku, Manzon Allah (S.A.W) ya kasance yana hana mu sallah a cikinsu, ko mu binne mamatanmu a cikinsu (su ne) lokacin da rana da bullo har sai ta daga, da lokacin da garjin rana ya yi, har sai ta karkace, da lokacin da ta karkace don faduwa har sai ta fadi» (Muslim ne ya rawaito shi)

“

Yin Nafiloli Masu Dalili A lokutan Da Aka Hana

Ya halatta a yi sallah mai dalili – kamar
gaisuwar masallaci da sallar jana’iza – koda
a lokutan da aka hana ne.

”

“

”





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqage

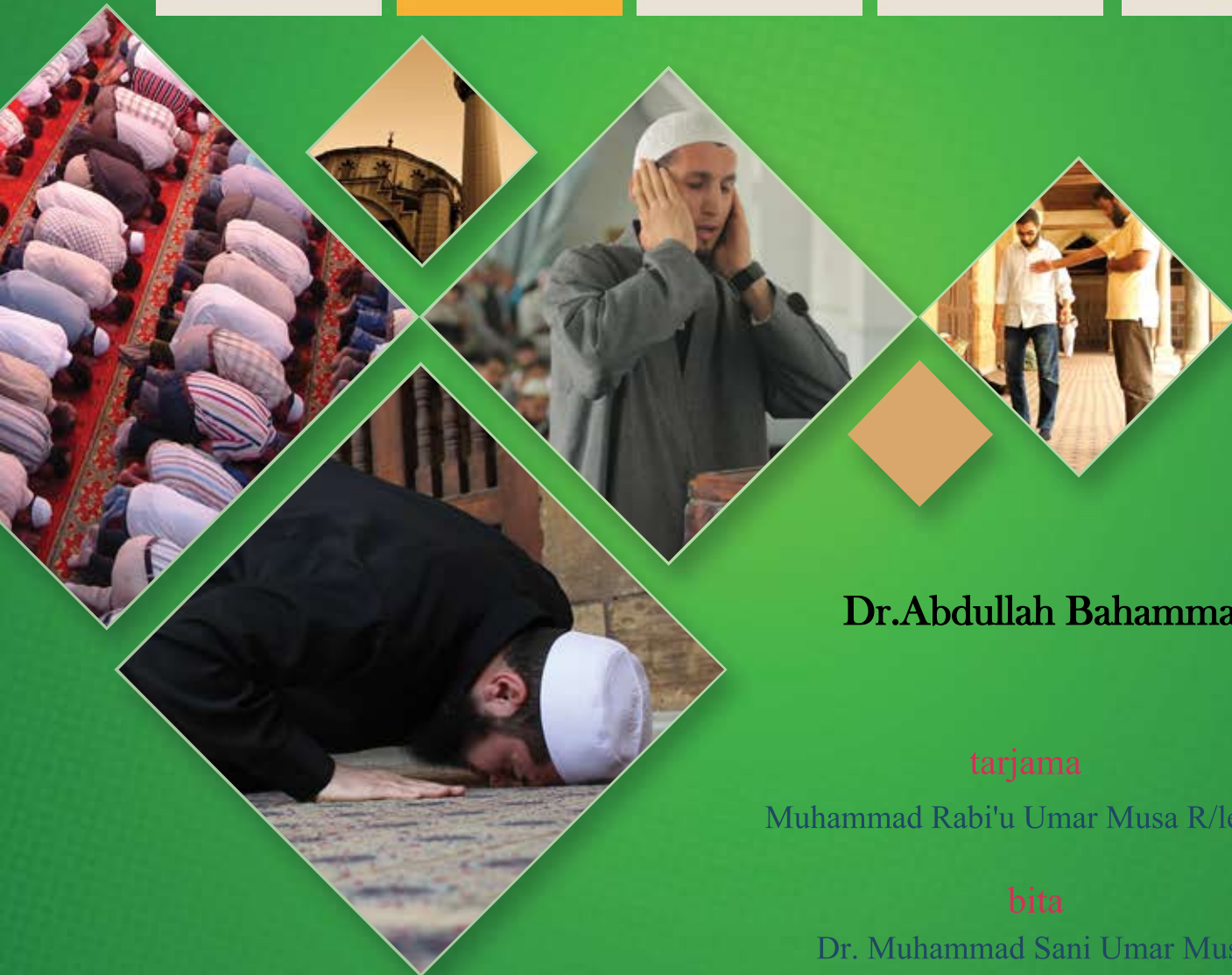
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sallar Roqon Ruwa

Sallar Rokon Ruwa

Abubuwan Da Keci

Bayanin Mece ce Sallar Rokon Ruwa

Shar'ancin Sallar Rokon Ruwa

Lokacin Sallar Rokon Ruwa

Wurin Da Ake Yin Sallar Rokon Ruwa

Siffar Sallar Rokon Ruwa

Wasu Daga Hukunce-Hukuncen Sallar Rokon Ruwa

Abin Da Ake So A Yi Yayin Saukar Ruwan Sama

Sallar Rokon Ruwa

Ita ce (sallar) neman Allah ya shayar da ruwa bayan fari da karancin ruwan sama

Dalilim Shar'ancin Sallar Rokon Ruwa

Sallar rokon ruwa sunnah ce mai karfi, saboda aikin Annabi (S.A.W) kamar yadda yake a hadisin Abdullahi dan Zaid – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya fita zuwa wajen sallah, sai ya roki (Allah) shayar da ruwa, ya fuskanci alkibla, ya juya mayafinsa, ya yi salla raka'a biyu»

(Bukhari da Muslim ne suka rawaito shi).

Lokacin Sallar Rokon Ruwa

An shar'anta sallar rokon ruwa idan kasa ta bushe, aka rasa ruwa, ko kuma ruwan koramu da rijiyoyi suka kafe da makamancin haka. Ana so ta zama bayan bullowar rana da dagawarta daidai tsawon mashi. Wannan lokaci galiban ya kasance bayan bullowar rana da minti ashirin, kamar lokacin sallar idi.

Wurin Da Ake Sallar Rokon Ruwa

A sunna ana yin wannan sallah ne a fili, ba a masallaci ba, saboda haka Manzon Allah (S.A.W) ya aikata, sai dai in da larura.



Siffar Yadda Ake Yin Sallar Rokon Ruwa

1. Sallar rokon ruwa raka'a biyu ce, ba tare da kiran sallah ko ikama ba, ana bayyana karatu a cikinta
2. Mai sallar zai yi kabbara bakwai bayan kabbarar harama a raka'a ta farko, a raka'a ta biyu zai yi kabbara biyar, banda kabbarar dagowa daga sujadda.
3. Mai sallar zai daga hannayensa a kowacce kabbara, sannan ya godewa Allah, ya yabe shi, ya yi salati ga Annabi (S.A.W) a tsakanin wadannan kabbarori.
4. Bayan gama sallah liman zai yi huduba guda daya, zai yawaita istigfari da karatun Alkur'ani a cikinta, sannan ya yi addu'a da addu'o'in da aka samo daga Annabi (S.A.W) tare da naci da bayyana kaskantar da kai, da nuna bukata da kankan ga Allah Madaukakin Sarki. Ya daga hannayensa sosai a wajen addu'ar.
5. Liman zai fuskanci alkibla, ya juya mayafinsa, ya mayar da na bangaren dama a hagu, na hagu a dama, ya tsaya ya yi ta addu'a tsakaninsa da Ubangijinsa

Wasu Daga Hukunce-Hukuncen Sallar Rokon Ruwa

1. A fara da gabatar da wa'azi da tunatar da mutane kafin a yi ta, a fada musu abin da zai tausasa zukatansu, da ambaton tuba daga zunubai, da mayar da kayan zalinci zuwa ga masu su, saboda sabo sababi ne na hana ruwa, tuba da istigfari kuwa sababi na amsa addu'a da samun alheri da albarka. Hakanan (liman) ya kwadaitar da su akan sadaka, saboda sababi ce ta samun rahama.
2. A sanya ranar da za a fita don yin sallar, saboda mutane su shirya.
3. Sunna ne a fita zuwa sallar cikin nutsuwa da tsoron Allah da kaskantar da kai, da bayyana tsananin bukata ga Allah, saboda haka ba shar'anta yin ado da sanya turare ba saboda ita. Abdullahi dan Abbas yana siffata fitar Manzoon Allah (S.A.W) zuwa sallar rokon ruwa ya ce, «**Hakika Manzoon Allah(S.A.W) ya fita ba a cikin ado ba, yana mai kaskantar da kai, da komawa ga Allah, har ya zo wurin da ake sallah**» (Abu Dawud ne ya rawaito shi).
4. Yawaita neman gafara da addu'a tare da daga hannaye a hudubar sallar rokon ruwa.

Abin Da Ake So Yayin Saukar Ruwa

Ana so a tsaya a cikin ruwa a farkon saukarsa, saboda aikin Annabi (S.A.W) kamar yadda ya zo a hadisin Anas – Allah ya yarda da shi – ya ce, «Ruwan sama ya same mu, muna tare da Manzon Allah (S.A.W). Sai Manzon Allah (S.A.W) ya yaye rigarsa har ruwan saman ya taɓa shi. Sai muka ce, «Ya Manzon Allah (S.A.W) Me yasa ka aikata haka?» Sai ya ce, «Saboda ruwan bai dade da rabowa daga Ubangijinsa ba Maɗaukakin Sarki» (Muslim ne ya rawaito shi).



“

Ruwa Falala ce Daga Allah Shi Kadai

Ya dace ga musulmi ya kudurce cewa ruwa yana sauka ne da falalar Allah da rahamarsa ga bayinsa, ba kamar yadda wasu suke cewa ba «an mana ruwa da tauraro kaza da kaza» wannan shirka ne. Muna neman tsarin Allah Ma'aukakin Sarki.

”



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

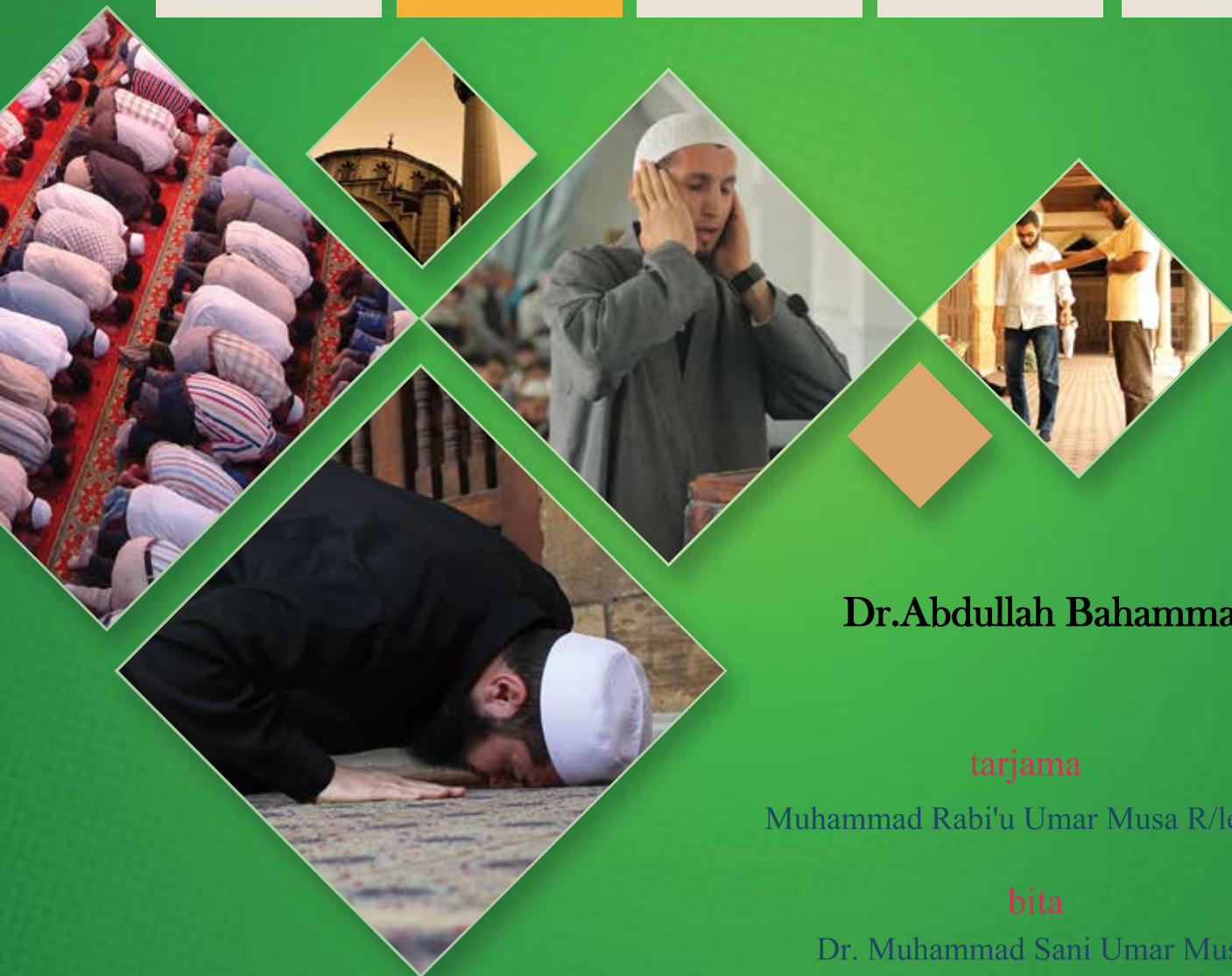
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Shaikh Nura Sani Muhammad

Sallar Kisfewar Rana Ko
Wata

17

Sallar Kisfewar Rana Ko Wata



Kisfewar Rana

Shi ne, dishewar haskenta ko raguwarsa da rana

Kisfewar Wata

Shi ne dishewar haskensa ko raguwarsa da daddare

Abubuwan Da Keci

Bayanin Mene ne Kisfewar Rana Da Wata

Hikimar Kisfewar Rana Da Wata

Sallar Kisfewar Rana Da Wata

Hukuncin Sallar Kisfewar Rana Da Wata

Lokacin Sallar Kisfewar Rana Da Wata

Siffar Sallar Kisfewar Rana Da Wata

Sunnonin Sallar Kisfewar Rana Da Wata

Hikimar Kisfewar Rana Ko Wata

Shi ne dishewar haskensa ko raguwarsa da daddare

Hukuncin Sallar Kisfear Rana Da Wata

Sunna ce mai karfi, saboda faɗin Manzon Allah (S.A.W) «Haƙiƙa Rana da Wata ayoyi ne daga cikin ayoyin Allah, basa kisfewa saboda mutuwar wani ko rayuwarsa, don haka idan ku ga haka, ku roƙi Allah, ku yi kabbara, ku yi sallah, ku yi sadaka» (Bukhari ne da Muslim suka rawaito shi).

Lokacin Sallar Kisfear Rana Da Wata

- Lokacin Sallar Kusufi yana fara wa daga lokacin da aka samu kisfear zuwa ƙarshenta.
- Mai sallar zai ƙarasa sallarsa koda kuwa kisfear ta tafi. Ba a koma maimaita sallar idan an gama koda kuwa kisfear bata tafi ba, kawai dai musulmi zasu ci gaba da addu'a da neman gafara.

Siffar Sallar Kisfear Rana Da Wata

An karɓo daga Aisha – Allah ya yarda da ita – ta ce, «Rana ta kisfe a zamanin Manzon Allah (S.A.W), sai Manzon Allah (S.A.W) ya yi wa mutane sallah. Ya tsaya, ya daɗe a tsaye, sannan ya yi ruku'u, ya daɗe a ruku'u, sai ya ɗago, ya daɗe a tsaye amma ba kai tsawon tsayuwar farko ba. Sannan sai ya sake yin ruku'u, amma bai kai tsayin na farko ba, sai ya yi sujjada, ya daɗe a cikin sujjada. Haka ya aikata a raka'a ta biyu kamar yadda ya yi raka'ar

farko. Sannan ya juyo wajen mutane, a lokacin rana ta yaye, ya yi wa mutane huɗuɓa, ya gode wa Allah, ya yabe shi, sannan ya ce, «Haƙiƙa Rana Da Wata ayoyi ne daga cikin ayoyin Allah, basa kisfewa don mutuwar wani ko rayuwarsa, idan kun ga haka, ku roƙi Allah, ku yi kabbara, ku yi sallah, ku yi addu'a» (Bukhari ne ya rawaito shi).

Saboda haka, idan aka samu kisfear Rana Ko Wata :

1 – Za a kira mutane zuwa sallar da cewa : «**Assalatu Jaami'ah**».

2 – Idan mutane suka taro, sai liman ya yi musu sallah raka'a biyu, zai bayyana karatu a cikinsu. A raka'ar farko zai karanta fatiha da sura mai tsawo, sannan ya yi ruku'u, ya tsawaita ruku'un, sannan ya ɗago ya ce, «**Sami'al Lahu Liman Hamidah. Rabbana Wa Lakal Hamdu**». Sai ya sake karanta fatiha da surar da bata kai tsawon ta farko ba, sannan sai ya yi ruku'u, ya tsawaita ruku'un, ƙasa da na farko, sai ya ɗago yana mai cewa : «**Sami'al Lahu Liman Hamidah. Rabbana Wa Lakal Hamdu**». Sannan sai yi sujjadu biyu masu tsawo, zai zauna a tsakaninsu ba tare da ya tsawaita zaman ba. Sai kuma ya tashi zuwa raka'a ta biyu, yana mai kabbara, ya yi raka'a ta biyu kamar yadda ya yi ta farko, wajen tsayuwa da ruku'u da sujjada, sai dai kada ta kai tsawon ta farko, sannan sai ya zauna, ya yi tahiya, ya yi sallama.



Sunnoni Sallar Kisfear Rana Ko Wata

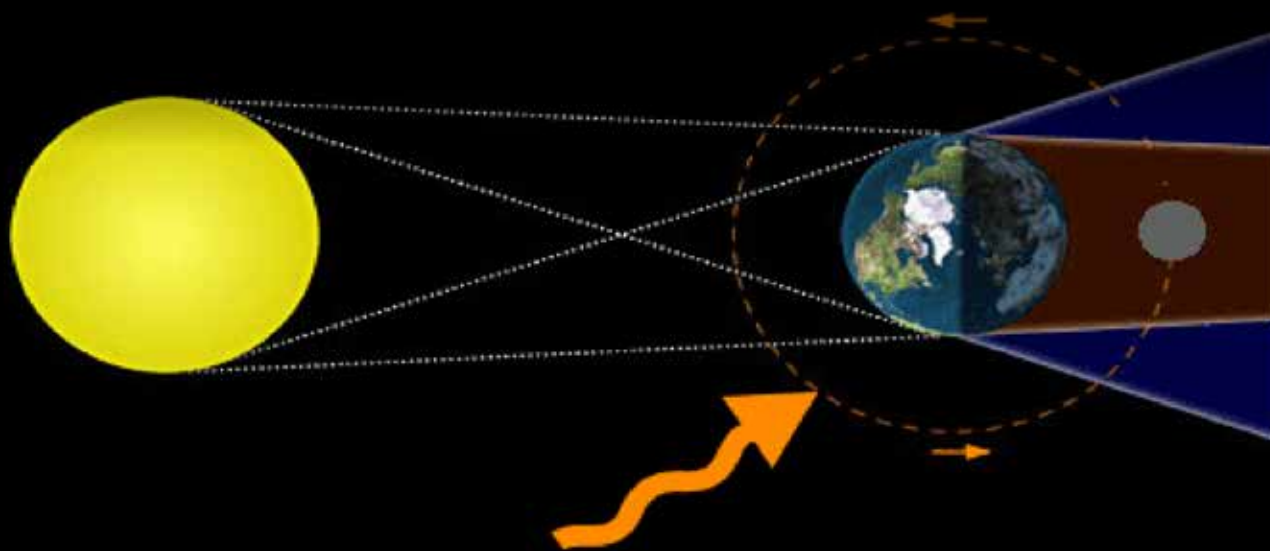
1. A yi ta a cikin jam'i. Idan mutum ya yi shi kadai to babu laifi.
2. Ta zama a masallaci, kuma babu laifi mata su halarceta.
3. Tsawaita sallar. A dade a tsayuwarta da ruku'unta da sujjadarta, sai dai in Ranar ko Watan ya yaye, sai a takaita ta.
4. Raka'a ta biyu tafi ta farko gajarta, a wajen tsayuwarta da ruku'unta da sujjadarta.
5. Yin wa'azi bayanta, da tunatar da mutane ikon Allah, da bayanin hikimar kisfear Rana ko wata, sannan da kwadaitar wa wajen aikata da'a da barin sabo.
6. Yawaita addu'a da kankan da kai, da neman gafara, da yin sadaka, da sauran ayyukan nagari, har Allah ya yaye abin da ya samu mutane.
7. Ya halatta a daga hannaye sama a addu'ar sallar kisfewa, saboda hadisin AbdurRahman dan Samura – Allah ya yarda da shi – ya ce, «Sai na zo wajen Manzon Allah (S.A.W) na same shi a gida, yana tsaye yana sallah, ya daga hannayensa» (Muslim ne ya rawaito shi).





Fadakarwa :

1. Ba a rama sallar khusufi idan ba a san da khusufin ba sai bayan tafiyarsa.
2. Sanin dalilin yin khusufi ta hanyar ilimin zamani baya kore cewa ayoyi ne daga cikin ayoyin Allah. Allah yana tsoratar da bayinsa da ita, saboda haka ya dace ga musulmi ya shagalta da bauta wa Allah da kasantar da kai zuwa gare shi, ba wai ya shagalta da bibiyar khusufin ba. An karɓo daga Abu Bakhrata – Allah ya yarda da shi – ya ce, «Rana ta kisfe a zamanin Manzoni Allah (S.A.W) sai Manzoni Allah (S.A.W) ya fito yana jan mayafinsa..» Wannan yana nuna tsananin tsoron Manzoni Allah (S.A.W) ga khusufi.
3. Ana samun raka'a a sallar khusufi da riskar ruku'un farko, duk wanda ruku'un farko ya kubce masa, amma ya samu na biyu, to raka'ar ta wuce shi, sai ya ramata bayan liman ya yi sallama, kamar yadda aka yi ta.
4. Ana yin sallar khusufi a cikin lokutan da hana sallah.
5. Ba a shar'anta yin sallar khusufi ba, saboda samun labari kawai, har sai an gani kuru-kuru.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqae

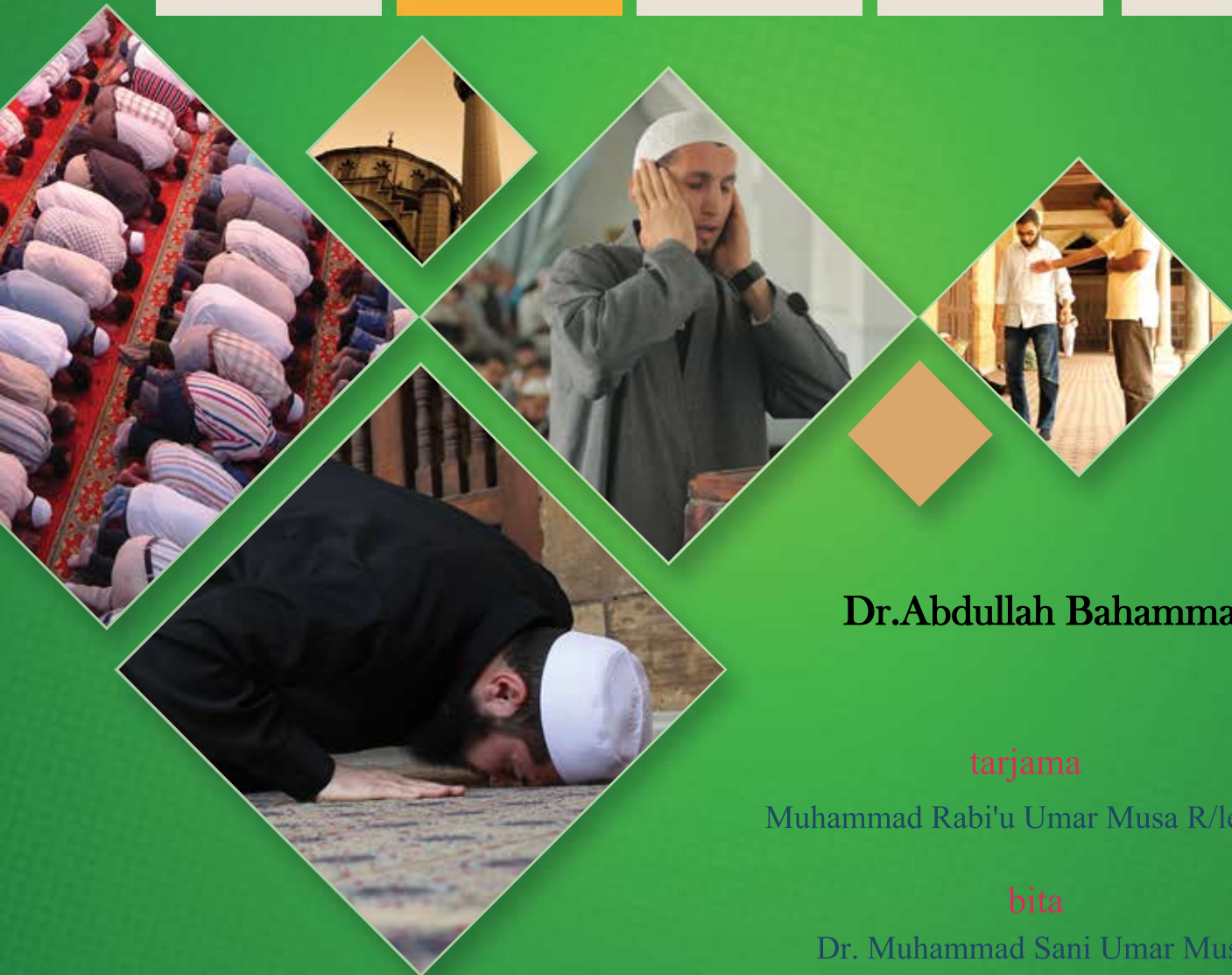
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

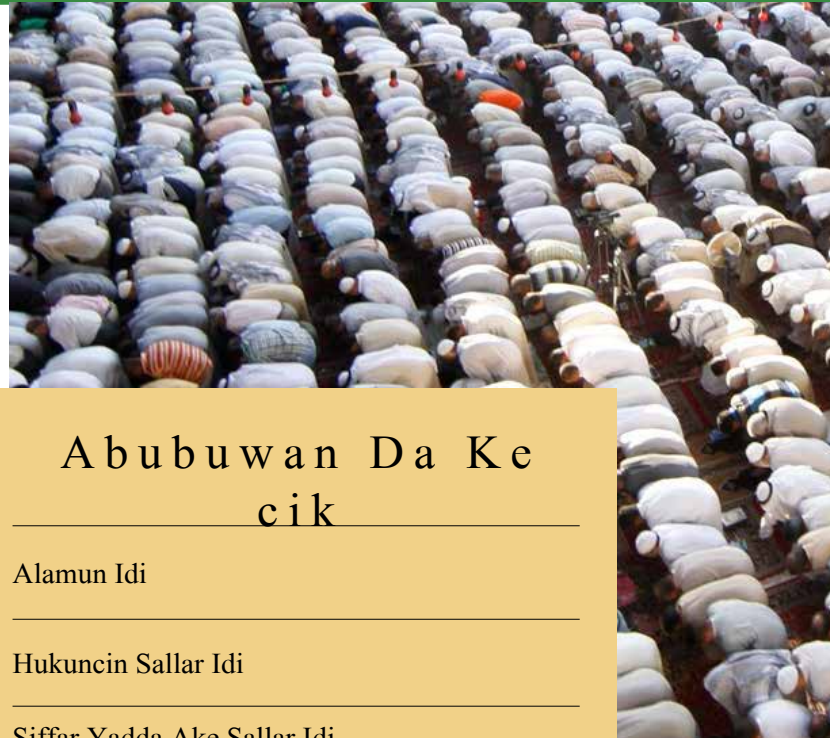
Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sallolin Idi

Sallolin Idi



Abubuwan Da Keci

Alamun Idi

Hukuncin Sallar Idi

Siffar Yadda Ake Sallar Idi

Wurin Da Ake Sallar Idi

Mustahabban Sallar Idi

Fadakarwa

Alamun Idi

Idin musulmi guda biyu ne, idin buɗa baki (Karamar sallah), bayan watan Ramadan, da idin layya (Babbar sallah) bayan ranar Arafah. Allah Maɗaukakin Sarki ya canza mana da su daga idikan jahiliyya da ma duk wani idi kirƙirarre. An karɓo daga Ansa ɗan Malik – Allah ya yarda da shi – ya ce, Mutanen jahiliyya suna da kwana biyu a shekara da suke wasa a cikinsu, yayi da Manzon Allah (S.A.W) ya zo Madinah, sai ya ce, «Kuna da kwana biyu da kuke wasa a cikinsu, kuma haƙiƙa Allah ya sauya musu da waɗanda suka fi so alheri, idin buɗa baki, da idin layya» (Nasa'i ne ya rawaito shi). Baya halatta a yi tarayya da kafirai a cikin idinsu, saboda idi shi ne babbar alamar kowane addini ta fili, da tsarinsa. Allah Maɗaukakin Sarki ya ce, {Kada ka bi son zuciyarsu wajen barin abin da ya zo maka na gaskiya, kowanne daga cikinku mun sanya masa shari'arsa da tsarinsa} [Al-ma'ida : 48]

Hukuncin Sallar Idi Biyu

Farillah ce, da in wasu suka yi sun ɗauke wa sauran lafin rashin yin ta, duk da cewa umarni da ya zo da ƙarfi sosai, Manzon Allah (S.A.W) ya yi umarni da yin ta, kuma ya yi umarni a fito da mata, manya da ƙanana, har ma da masu hails daga cikinsu, duk da baza su yi sallar ba, duk wannan don falalar sallar ne da ƙarfafa wa a kan yin ta. Dalilin kasancewarta farillah shi ne :

Faɗin Allah Maɗaukakin Sarki : {Ka yi sallah ga Ubangijnka ka soke (Dabbarka)} [Al-kauthar : 2].

2 – Manzon Allah (S.A.W) ya yi umarni da ita, har da mata, saboda hadisin Ummu Adiyya – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) ya yi umarni da mu fitar da Budurwa farkon balaga 'yan mata, da masu hails Masu hails, da 'yan matan suke cikin ɗaki, zuwa sallar idin Karamar sallah da idin layya (Babbar sallah) Budurwa. Masu hails su nisanci wurin sallar, su halarci alheri da addu'ar musulmi» (Bukhari ne ya rawaito shi)



Yadda Ake Sallar Idi Biyu

Sallar idi raka'a biyu ce, ba a kiran sallah, ba a yin ikama, ana bayyana karatu a cikinsu, ga yadda ake yin su :

1. Raka'ar farko zai yi kabbara bakwai, bayan ya yi kabbarar harama, ya yi addu'ar buɗe sallah, kafin ya yi A'azu ya fara karatu.
2. Zai yi A'uzu ya yi bismillah, ya karanta fatiha da sura bayanta. Sunna ne ya karanta suratul 'A'ala a raka'ar farko bayan ya yi fatiha, ya karanta suratul Gashiyah a raka'a ta biyu, ko kuma suratu Kaf a raka'ar farko, suratul Kamar a raka'a ta biyu.
3. Zai yi kabbara biyar a raka'a ta biyu, bayan kabbarar dagowa. Zai daga hannayensa a kowace kabbara
4. Zai godewa Allah, ya yabe shi, ya yi salati ga Annabi (S.A.W) a tsakanin kabbarori
5. Idan ya yi sallama, sai ya hau minbari, ya yi huduba biyu, ya zauna dan kadan a tsakaninsu. Zai buɗe hudubar farko da kabbarori tara, ta biyu da kabbara bakwai.

6. Mustahabbi ne a sallar karamar sallah ya tunatar da mutane hukunce-hukuncen zakkar fidda kai, a babbar sallah kuma hukunce-hukuncen layya.

Wurin Da Ake Sallar Idi Biyu

A sunna dai shi ne a yi sallar idi a filin sallah ba a masallaci ba, in akwai bukata aka sallace ta a masallaci to babu laifi.

Abubuwan Da Ake So A Idi

1. Maza su yi ado da kyawawan kayansu, mata kuwa su fita sallah ba tare da ado da turare ba.
2. Mamu su sammakon zuwa, su shiga sahan farko
3. Ya tafi da wata hanya, ya dawo ta wata hanyar daban, a kan kafafunsa – in zai iya -. An karɓo daga Jabir – Allah ya yarda da shi – ya ce, «**Manzon Allah ya kasance ranar idi, yana canza hanya**» (Bukhari ne ya rawaito shi).
4. Ya ci dabino uku ko biyar kafin ya fita sallar karamar sallah. Amma a babbar sallah kada ya ci komai har sai ya dawo.
5. Ana son a dan jinkirta sallah idin karamar sallah, saboda musulmi ya samu damar bayar da zakkar fidda kai, ta isa zuwa wadanda suka cancance ta. Amma babbar sallah ita ana so a yi ta da wuri.

Daga Hukunce-Hukuncen Idi

1. An karhanta sallar nafila kafin sallar idi da bayanta, sai dai in a masallaci za a yi ta, to sai a yi gaisuwar masallaci idan an shiga

2. Sunna ne idan sallar idi ta wuce, ko waniɓangarenta ya kubce wa mutum, ya ramata kamar yadda take, ya sallace ta raka'a biyu da kabbarorinta, haka ma abin da ya rasa daga cikinta ya rama shi kamar yadda take.

3. Allah Maɗaukakin Sarki ya shar'anta wa bayinsa a ƙarshen Ramadan su yi masa kabbara, Allah ya ce, {Don ku cika adadin kwanakin (Azumi) kuma don ku yi wa Allah kabbara a kan abin da ya shiryar da ku} [Al-baƙrah : 185]. Ma'anar ku yi wa Allah kabbara shi ne, ku girmama shi a cikin zukatanku da harsunanku.

Lafazin kabbarar shi ne : «Allahu Akbarul Lahu Akbar, La'ilaha Illal Lahu, Wal Lahu Akbar, Allahu Akbar, Walillahil Hamdu».

4. Sunna ne maza su daga muryarsu da waɗannan kabbarori, mata kuwa za su boye, saboda an umarci mace ta sassauta muryarta.

5. Zai fara kabbarar idi tun daga faɗuwar ranar daren idin, idan ya san da shigowar wata kafin faɗuwar rana, kamar a ce mutane sun cika azumi kwana talatin, ko an ga jinjirin watan Shawwal. Zai dakata da kabbara idan mutane sun fara sallar idi. Da babbar salla zai fara kabbara ne tun daga bayan sallar asubar ranar Arafa, zuwa sallar la'asar ɗin kwana ukun yanyane.

Faɗakarwa

1. Ana son musulmi su yi wa junansu murnar idi.

2. Ana son bayyana farin ciki da idi, da yi wa 'yan uwa da masoya da makusanta murna.

3. Idi wata dama ce da ya wajaba a ribace ta don sada zumuncin da aka yanke, da sulhunta wa tsakanin masu husuma.

4. Ba shar'anta ziyarar maƙabarta ba a ranar idi, don hakan ya saɓawa farin cikin da annashuwar da cikin idi.

5. An shar'anta yalwata wa iyali da tufafi da abinci da kayan cin daɗi, waɗanda Allah ya halatta, a ranar idi, saboda idi kwanaki ne na farin ciki da annashuwa. Allah ya ce, {Ka ce da falalar Allah da rahamarsa ku yi farin ciki, shi ne ya fi alheri a kan abin da suke tarawa} [Yunus : 58]





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqae

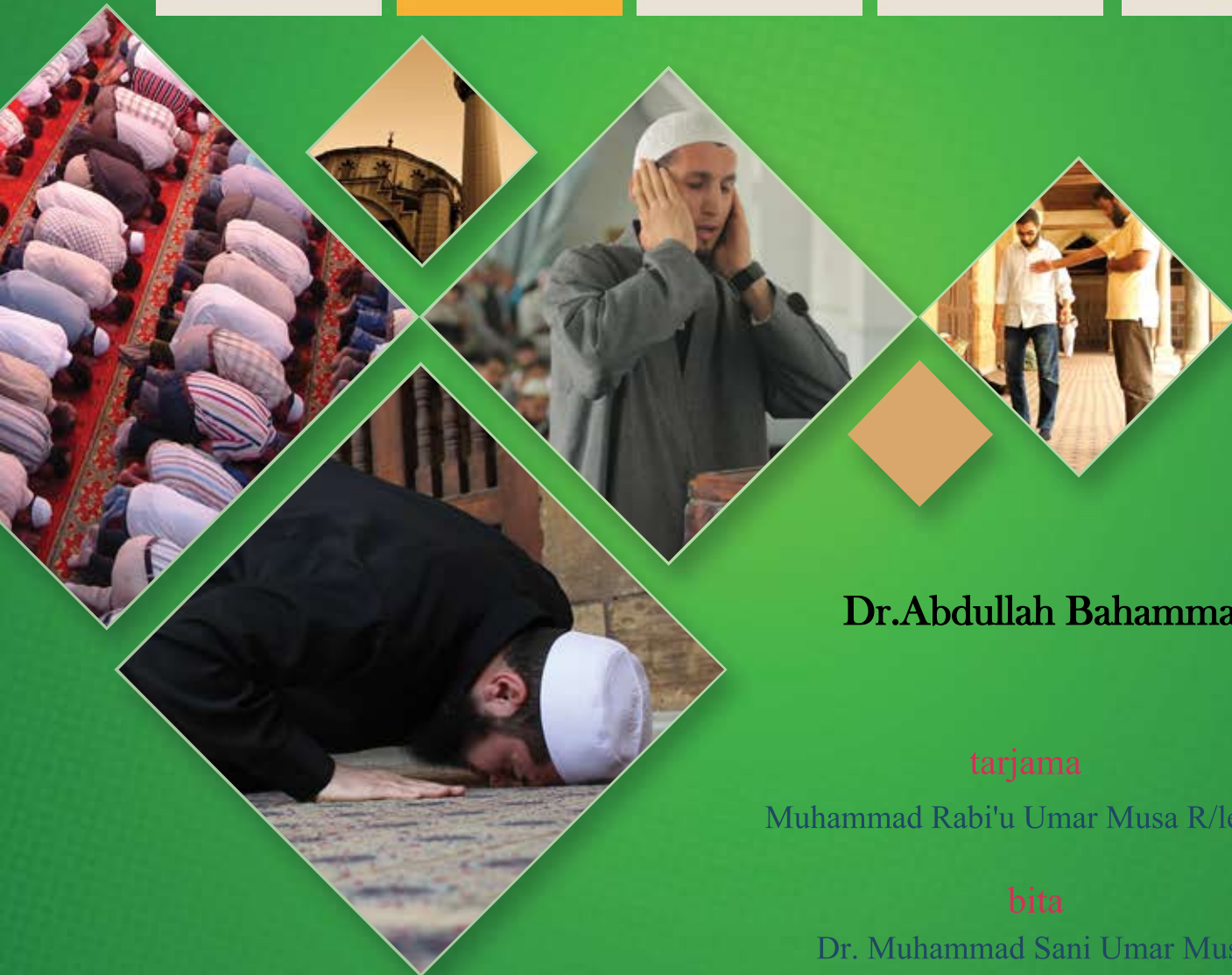
Tsarki

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Sallar Jana'iza

Sallar Jana'iza

Shirya mamaci

Ana son halattar wurin wanda alamun mutuwa suka bayyana a gare shi, da tuna masa faɗin «**La'ilaha Illal Lahu**» saboda faɗin Manzon Allah (S.A.W) «**Ku laƙƙanawa mamatanku Laa'ilah Illal Lahu**» (Muslim ne ya rawaito shi).

Idan ya mutu a rufe idanunsa, a lulluɓe shi da mayafi, a gaggauta shirya shi da yi masa sallah da binne shi.

Hukuncin Yi Wa Mamaci Wanka Da Shirya Shi Da Binne Shi

Wanke mamaci da sanya masa likkafani, da yi masa sallah da binne shi, Farilla ne, idan wasu suka yi, sun ɗauke wa sauran laifi.



Abubuwan Da Keci

Shirya Mamaci

Hukunce-Hukuncen Wankan Mamaci

Yadda Ake Wanke Mamaci

Sanyawa Mamaci Likkafani

Sallar Jana'iza

Rukunan Sallar Jana'iza

Yadda Ake Sallar Jana'iza

Daukan Mamaci Da Raka Shi Da Binne Shi

Ta'aziyya

Ziyarar Makabarta

Abubuwan Da Aka Hana A Jana'iza



Hukunce-Hukuncen Jana'iza

1. Ya dace a zaɓi adali amintacce wanda ya san hukunce-hukuncen wanka, don yi wa mamaci wanka.

2. Za a gabatar da wanda mamaci ya yi wasiyya ya wanke shi, a wajen wanka, sannan makusantansa, idan sun san hukunce-hukuncen wanka, in kuwa ba su sani ba, a gabatar da wanda ya sani a kansu.

3. Namiji zai wanke maza, mace kuma zata wanke mata, miji da mata kowa zai wanke ɗan uwansa, saboda faɗin Manzon Allah (S.A.W) ga Aisha – Allah ya yarda da ita – ya ce mata : «Mene ne zai dameki idan kika mutu kafina, in wanke ki, in sanya miki likkafani, in miki sallah, sannan in binne ki» (Ibnu Majah ne ya rawaito shi). Maza ko mata za su iya wanke yara kanana waɗanda ba su kai shekara bakwai ba. Baya halatta namiji ko mace su wanke kafiri, ko su ɗauki jana'izarsa, ko sanya masa likkafani, ko yi masa sallah, koda kuwa ɗan uwansu ne, misali kamar babansu.

4. Ba a yi wa wanda ya yi shahada a yaƙi wanka, ba a sanya masa likkafani, ba a yi masa sallah, ana binne shi ne da tufafinsa.

5. Idan ɓari ya kai wata huɗu, to za a yi masa wanka, a sanya masa likkafani, a yi masa sallah, saboda bayan wata huɗu ya riga ya zama mutum.

6. Sharadi ne ruwan da za a wanke mamaci da shi ya zama mai tsarki halatacce. Kuma ya zama an yi masa wankan a wuri keɓantacce. Baya halatta duk wanda bai da alaƙa da wankan ya zo wurin.

Yadda Ake Wa Mamaci Wanka

1, A sanya mamaci akan wani gado, sannan a rufe al'aurarsa, a cire masa kayansa, a rufe shi daga ganin mutane a wani ɗaki ko makamancinsa.

2. Ana son mai wanka ya lulluɓe hannayensa da wani kyalle a yayin wankan.

3. Mai wanka zai ɗaga kan mamaci, kamar zai zaunar da shi, ya sanya hannunsa akan cikinsa, ya tatsa, sannan ya tsaftace masa gabansa da duburarsa, ya wanke abin da yake wurin na najasa.



Zai yi niyyar wanka, ya yi bisimillah

5. Mai wanka zai yi wa mamaci alwala irin alwalar sallah, sai dai banda shaƙa ruwa da face wa, kurum zai shafa ruwa ne a bakinsa da hancinsa.

Zai wanke kan mamaci da gemunsa da ruwan magarya, ko sabulu, ko makamancin haka.

7. Zai wanke ɓangaren dama, sannan ɓangaren hagu, sannan ya ƙarasa wanke sauran jikin

8. Ana so a wankin ƙarshe ya sanya kafur.

9. Za shafe jikin mamaci da tawul

Za kawar wa mamaci abin da aka shar'anta kawar wa, na farce da gashin hammata da na mara.

10. Ana kitsa gashin mace, a jefa shi bayanta.

Fadakarwa :

Wajibi shi ne wanki ɗaya, idan an samu tsafta da shi. Amma mustahabbi ne a yi guda uku, koda kuwa ɗaya ya tsaftace mamacin.

- Idan wanke mamaci ya gagara saboda rashin ruwa, ko kuma saboda kunar dake jiki, to za a yi masa taimama da kasa.

- Ana son wanda ya yi wa mamaci wanka shi ma ya yi wanka, bayan ya yi masa

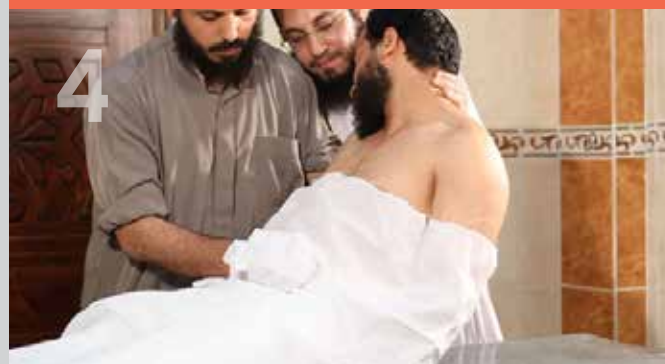




Ana daga kan mamaci



Gadon d'ora mamaci



Yana danna cikinsa



Ana wa mamaci alwala



Ana shafar baki da hanci



Sanya wa mamaci likkafani

Sunnah a yi wa namiji likkafani da mayafi uku, farare na auduga, wanda baya siffata fata, kuma yana rufe dukkan jiki, babu kuma wuce gona da iri a cikinsa.

Mace kuwa ana mata likkafani da tufafi biyar, na auduga, a sa kwarjalle da mayafi, da riga da mayafi biyu wadanda za a lullubeta da shi.

Yaro kuma ana yi masa likkafani da tufa daya, amma halal ne a yi masa da uku, yarinya kuma a sa mata riga da mayafi biyu.

2. Za a kawo mayafan guda uku, ya sanya musu turaren wuta, saboda fadin Manzon Allah (S.A.W) «Idan zaku sawa mamaci turaren Turaren wuta wata, ku sa masa shi wutiri» (Ibnu Hibban ne ya rawaito shi).

3. Za a sanya mayafan na guda uku, daya kan daya, sannan a sanya turaren kaafur ko anbar ko almisk ko makamancinsa, sai dai in mamacin yana cikin Ihrami ne, to shi baza sa masa turare ba, ba za a shafa masa ba, saboda fadin Manzon Allah (S.A.W) : «Kada ku shafa masa turare» (Bukhari ne ya rawaito shi).

Za a kwantar da mamaci a kan wadannan mayafai, sannan sai a nannade shi a cikinsu, a dora bangaren hagu a dama, bangaren dama a hagu, haka ma za nannade mayafi na biyu, haka ma na uku, a sanya sauran a kansa a daure don kada su watse. A kunce su yayin da za a binne shi.



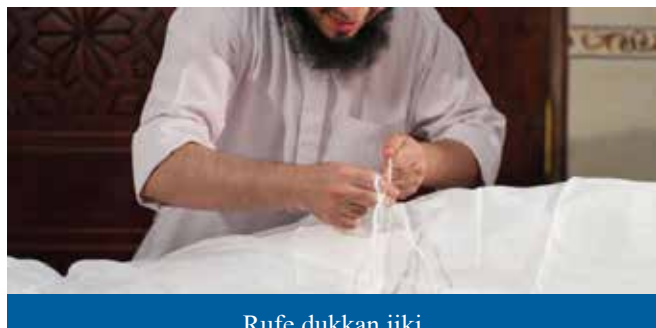
Ana amfani da man kaafur

Rufe dukkan jiki shi ne wajibi, idan ba a samu ba, sai 'ya guntuwar tufa, wadda baza ta rufe dukkan jiki ba, sai rufe kai, a sanya ciyawaar «Izkhir» Izkhir : wani tsiro ne mai kanshi a wajen kafafun, saboda abin Khabbab ya rawaito na kissar Mus'ab dan Umair ya ce, «Sai Manzon Allah (S.A.W) ya umarce mu mu rufe kansa, mu sanya ciyawa a wajen kafafunsa»

(Bukhari ne ya rawaito shi)



6. Wanda ya mutu yana cikin Ihrami ana yi masa likkafani da tufafin ihraminsa, ba a rufe kan namiji, saboda fadin Manzo Allah (S.A.W) «Ku wanke shi da ruwa da magarya, ku yi masa likkafani a tufafinsa biyu, kada ku sanya masa turare Turare, kada ku rufe kansa, saboda za a tashe shi ranar alkiyama yana mai talbiyya» (Bukhari ne ya rawaito shi).



Rufe dukkan iiki

Sallar Jana'iza

Rukunan Sallar Jana'iza

- 1 – Tsayuwa idan da iko
- 2 – Kabbarori hudu
- 3 – karanta Fatiha
- 4 – Salati ga Annabi (S.A.W)
- 5 – Yi wa mamaci addu'a
- 6 – Jerantawa
- 7 – Sallama



Sunnonin Sallar Jana'iza

- 1 – Yin A'azu kafin fara karatu
- 2 – Addu'a ga kansa da sauran musulmi
- 3 – Boye karatu
- 4 – Yawaita sahu, su zama uku ko fiye.

Siffar sallar jana'iza

Liman zai tsaya daidai kan mamaci in namiji ne, a tsakiya in mace ce, mamu kuma zasu tsaya a bayansa, kamar yadda ake sauran salloli, sannan ya yi kabbara hudu, kamar yadda zai zo

1 - Zai yi kabbarar farko, wadda ita ce kabbarar harama, ya yi A'azu, ya yi bismillah, ba zai yi addu'ar buɗe sallah ba, sannan ya karanta fatiha.

2 – Zai yi kabbara ta biyu, ya yi salati ga Annabi (S.A.W) irin salatin da ya zo a wajen tahiyar karshe

3 – Zai kabbara ta uku, ya yi mamaci da kansa addu'a, da sauran musulmi gabaɗaya, daga cikin abin da zai ce, «Allahummag fir lahu, War'hamhu, wa'afihi wa'afu anhu, wa akrim nuzalahu, wawassi madkhalahu, wagsilhu bil ma'i wassalji, wal bard, wannikihi minal khadaya kama yunakfas saubul abyadu minad danas, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zaujan khairan min zaujihi, wa adkhilul Jannah, wa aizhu min azabik kabri au min azabin nar» (Muslim ne ya rawaito shi).

Ma'ana : «Allah ka yi masa gafara, ka jifansa, ka ba shi **Bari shi ne wanda aka haifa kafin lokacin haihuwarsa** lafiya, ka yi masa afuwa, ka girmama masaukinsa, ka yalwata mashigarsa, ka wanke shi da ruwa da kankara da sanyi, ka tsarkake shi daga zunubai kamar yadda ake tsarkake tufa fara daga datti, ka canza masa gidan da ya fi na shi, da iyalan da suka fi na shi, da matar da tafi ta shi, ka shigar da shi Aljannah, ka tseratar da shi daga azabar kabri, ko kuma azabar wuta **Dan gaba : ma'ana wanda zai yi gaba**»(Bukhari ne ya rawaito shi).

Idan mamacin yaro ne ko bari ne, sai ya ce, «Allahummaj alhu zukhran Li walidaihi, wa faradan, wa ajaran, wa shafi'an li mujaban» Ma'ana : Ya Allah ka sanya shi ya zama tanadi ga iyayensa, da dan gaba (zuwa Aljannah) mai ceto, wanda ake amsa wa addu'a».

4 – Zai yi kabbara ta hudu, sai ya yi dan shiru, sannan sai ya yi sallama faya a damarsa, ko sallama biyu.

Daukar Mamaci Da Raka Shi Da Binne Shi

Idan aka gama sallah, to sunna ne a yi gaggawar daukansa zuwa kabari. Ana son wanda ya bi jana'izar ya yi tarayya wajen daukanta, hakanan sunnah ne ga wanda zai shigar da mamaci kabari ya ce, «Bismillah, Wa'ala Millati Rasulillahi» Ma'ana : «Da sunan Allah, a kan addinin Manzon Allah»(Tirmizi ne ya rawaito shi). Ya sanya mamacin a cikin lahadinsa Lahdi : Shi ne a yi haka mai zurfi, sannan sai a rarake gefen alKibla, inda za a sanya mamaci (kabarinsa) a kan bangaren dama, fuskarsa tana kallon alKibla, sannan ya kwance kullin likkafanin, sai kuma a rufe bakin kabarin da bulo.

Sunna ne ga wanda ya zo wajen binnewa ya cika hannunsa da kasa, ya zuba a cikin kabarin sau uku, sannan zai rufe kabarin da kasa, a daga shi daidai tsawon dani daya, a sanya tsakuwowi da duwatsu a kai, a yayyafa ruwa, ba laifi a sanya dutse a gefen kabarin don ya zama alama.

Ta'aziyya

Ana son a yi wa dangin mamaci ta'aziyya, saboda hakan yana kwantar musu da hankali, ya sauwaka musu musiba, da kwadaitar da su a kan hakuri.

Ta'aziyya tana inganta da kowanne lafazi, da zai biya bukata, kamar ya ce, «Abin da Allah ya karɓa na shi ne, abin da ma ya bayar na shi ne, kuma komai a wajensa yana da lokacin sanannane» (Bukhari ne ya rawaito shi). da makamancin haka.

Ziyarar Makabarta

An shar'anta wa maza ziyartar makabarta don wa'azantuwa da addu'a ga mamaci, saboda faɗin Manzon Allah (S.A.W) : «Da na hanaku ziyartar makabarta, ku ziyarce ta, haɓika tana tuna muku lahira» (Muslim ne ya rawaito shi).

Daga cikin abin da ya zo na addu'a yayin ziyarar makabarta akwai faɗin «Assalamu Alaikum Dara kaumin mumina, wa inna in sha Allahu bikum lahiKuna» (Muslim ne ya rawaito shi)

Ko kuma ya ce, «Assalamu ala ahlil diyari minal mumina wal muslimena, yarhamullahu mustaKdimina minna wal musta'akharina, wa inna in sha Allahu bikum lahiKuuna» «As'alu Laha lana wa lakumul Afiya» (Muslim ne ya rawaito shi)

Idan ya yi musu da addu'a da rahama da gafara da makamancin haka, ya halatta.



Fitar Mata Zuwa Jana'iza

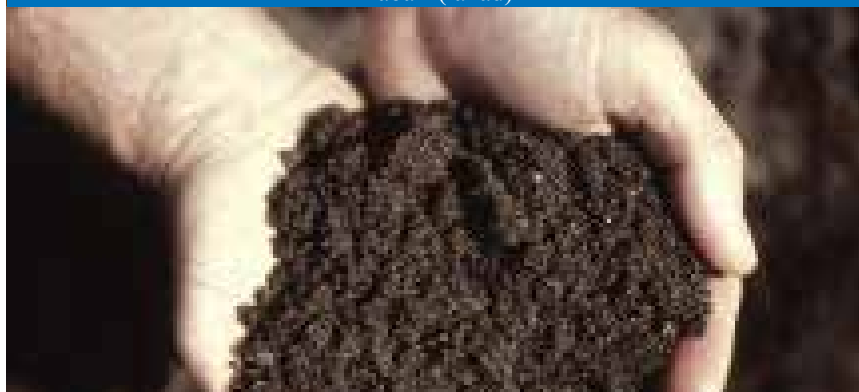
Fitar mata zuwa jana'iza ba shari'a ba ne, saboda abin da ya tabbata daga Ummu Adiyya – Allah ya yarda da ita – ta ce, «An hana mu bin jana'iza, amma ba tsananta mana ba».



Tarayya wajen daukar jana'iza



Kabari (lahad)



Yana cika hannayensa da kasa yana zuba wa a kan kabari



Alama a kan kabari

Abin Da Aka Hana A Jana'iza

1 – Kuka da ihu, da bayyana raki, da fushi da hukuncin Allah da kaddararsa. Manzon Allah (S.A.W) ya ce, «Mai kuka da ihu idan bata tuba ba kafin ta mutu, za a tashe ta ranar alkiyama, tana sanye da wandon narkakkiyar dalma» (Muslim ne ya rawaito shi).

2 – Yaga riga, da marin kumatu da ihu, da tsige gashi ko aske shi (saboda nuna bakin ciki).

Manzon Allah (S.A.W) ya ce, «Baya cikinmu wanda ya doki kumatu, ko ya yaga riga, ko ya yi da'awa irin ta jahiliyya» (Muslim ne ya rawaito shi)

3 – Haskaka Maƙabarta. An karbo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya tsinewa mata masu ziyartar maƙabarta, da waɗanda suke riƙon maƙabarta masallaci da waɗanda suke sa mata fitilu» (Tirmizi ne ya rawaito shi).

4 – Zama a kan ƙabari, ko yi masa fenti, ko gini a kansa. An karbo daga Jabir – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya hana a yi wa ƙabari filasta, ko a zauna a kansa, ko a yi gini a kansa» (Muslim ne ya rawaito shi).

5 – Neman albarka da ƙabarurruka, da yi masa dawafi, da roƙon matattu biyan buƙata, yin hakan shirka ne idan ya ƙudurce cewa hakan zai amfane shi ko ya cutar da shi, saboda babu wani mai amfanarwa ko cutarwa sai Allah. Allah Maɗaukakin Sarki ya ce, {Ka ce ni bana mallakar wa kaina amfani ko cuta, sai dai abin da Allah ya so} [Al-aaraf: 188].

6 – Binne mamaci a masallaci, ko gina masallaci a kan ƙabarurruka, ko yin sallah zuwa gare su. Manzon Allah (S.A.W) ya ce, «Allah ya la'anci Yahudu da Nasara, sun riƙi ƙaburburan Annabawansu masallatai» (Bukhari ne ya rawaito shi).



Baya halatta a haskaka maƙabarta ko a yi mata fenti.





Baya halatta a yi dawafi ga kabururruka



Shirya abinci ga iyalan mamaci

Wasu Daga Hukunce-Hukuncen Jana'iza

1 – Wanda sallar jana'iza ta wuce shi, to sai ya yi wa mamacin salla kafin a binne shi, ko bayan an binne shi, saboda abin da ya tabbata daga Annabi (S.A.W) a cikin kissar matar nan da take tsaftace masallaci, Manzon Allah (S.A.W) ya yi mata sallah a kabarinta (Bukhari ne ya rawaito shi).

2 – Ana so a yi wa iyalan mamaci abinci, saboda sun shagala da abin da ya same su, ba za su iya yin abinci ba. Dalili abin da aka rawaito cewa iyalan Ja'afar da wani ya mutu a cikinsu, Manzon Allah (S.A.W) ya ce, «Ku yi wa iyalan Ja'afar abinci, saboda abin da zai shagaltar da su ya zo musu» (Abu Dawud ne ya rawaito shi).

3 – Halal ne a yi wa mamaci kuka idan babu daga murya a cikinsa, da fushi da kaddarar Allah. Manzon Allah (S.A.W) lokacin da dan sa Ibrahim ya mutu, ya ce, «Hakika ido yana hawaye, zuciya tana baƙin ciki, ba zamu faɗi wani abu ba, sai wanda Ubangijinmu zai yarda da shi. Hakika mu muna baƙin cikin rabuw a da kai ya Ibrahim» (Bukhari ne ya rawaito shi).

4 – Wanda ya yi shahada a fagen yaƙi, ana binne shi da tufafinsa da ya yi shahada da su, ba a masa wanka, ba a masa sallah, saboda abin da ya tabbata Manzon Allah (S.A.W) «ya yi umarni abin ne shahidan Uhud a cikin jininsu, ba a yi musu wanka ba» (Bukhari ne ya rawaito shi)

5 – Idan mai ihramin aikin hajji ko umara ya mutu, to za a yi masa wanka, amma ba za a sa masa turare ba, ba za a rufe kansa ba, za a yi masa sallah, saboda abin da ya tabbata daga Annabi (S.A.W) ya ce dangane da mutumin nan da ya mutu yana cikin ihramin aikin hajji, ya ce, «Ku wanke shi da ruwa da magarya, ku yi masa likkafani a tufafinsa biyu, kada ku sanya masa turare, kada ku rufe kansa, saboda za a tashe shi ranar alkiyama yana mai talbiyya» (Bukhari ne ya rawaito shi)



Ana binne shahidi a cikin tufafinsa





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

Azumi

Zakkah

Hajji



د. عبدالله بن سالم باهمام

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Rukunan Azumi Da Abubuwan Da Suka
Halatta, Da Waxanda Ake So, Da Waxanda
.Ake Qi, Da Waxanda Suke Vata Shi

Abubuwan Da Ke ciki

Rukunan Azumi
 Abubuwan da suka
 halatta ga mai azumi
 Abubuwan da ake so
 ga mai azumi
 Abubuwan da ake ki
 ga mai azumi
 Abubuwan da suke
 bata azumi

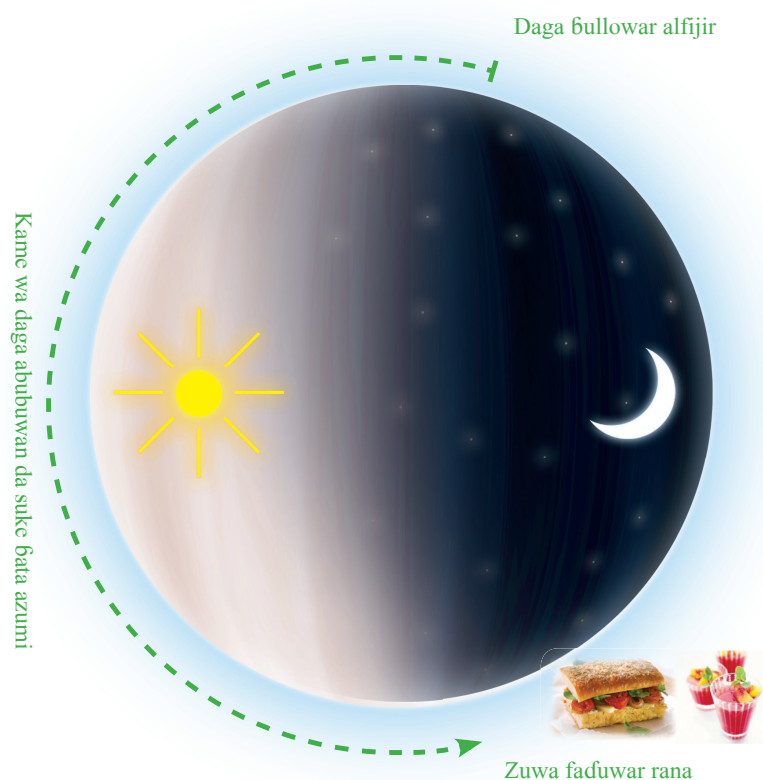
Rukunan Azumi

Rukuni Na Farko : Kame Wa Daga Barin Abubuwan

Da Suke Karya Azumi, Tun Daga Bullowar Alfijir Har

Zuwa Faɗuwar Rana.

Saboda faɗin Allah Maɗaukakin Sarki : “Ku ci, ku sha, har sai farin zare ya bayyana gare ku daga baƙin zare. Sannan ku cika azumi zuwa dare” (Albaƙara : 187). Abin da ake nufi da farin zare da baƙin zare shi ne, hasken rana da duhun dare.



Rukuni Na Biyu: Niyya

Ita ce mai azumi ya yi nufin kamewa daga abubuwan da suke karya azumi da niyyar ibada, saboda faɗin Manzon Allah ﷻ «Dukkan ayyuka sai da niyya, kuma kowane mutum yana da sakamakon abin da ya niyyata»⁽¹⁾.

(1) Ibn Majah ne ya rawaito shi

Wanda ya karya azumi a bisa kuskure

Idan mai azumi ya ci abin ci, yana mai zaton rana ta faɗi, ko kuma yana zaton alfijir bai bullo ba, amma sai saɓanin haka ya bayyana, to babu ramuwa a kansa, saboda faɗin Allah Maɗaukakin Sarki : “Babu laifi a kanku cikin abin da kuka kuskure yin sa, amma abin da zuka tanku suka yi da gangan (shi ne wanda Allah yake kama ku da shi) Allah mai yawan gafara ne mai jin kai”. (Al-ahzab : 5). Hakanan saboda faɗin Manzon Allah ﷺ “Haƙiƙa Allah ya ɗauke wa al’ummata laifin kuskure, da mantuwa, da abin da aka tilasta su a kai”⁽¹⁾.

Abubuwan Da Suka Halatta Ga Mai Azumi

1 – Yin wanka da zama a cikin ruwa don jin sanyi.



An halattawa mai azumi ya yi wanka

2 – Haɗiye yawu da kaki.



An halatta wa mai azumi ya ɗandana abinci

3 – Dandanan abinci da harshe, da sharafin kada wani abu daga cikinsa ya wuce masa maƙogwaro.

4 – Shaƙar kanshi, da abubuwan da suke gyara yanayi



An halatta wa mai azumi ya shaƙi kanshi

Yin asawaki ga mai azumi

An shar’anta wa mai azumi ya yi aswaki a kowane lokaci, kafin zawalin rana ko bayansa, da ɗanye ko busasshe. Sai dai ya yi taka-tsantsan kada wani abu ya wuce masa maƙogwaro,



An halatta wa mai azumi ya yi asuwaki

(1) Bukhari da Muslim ne suka rawaito shi

saboda hakan yana karya azumi.

Abubuwan Da Ake So Ga Mai Azumi

1 – Sahur Da Jinkirta Shi Zuwa Daf Da

Kiran Sallar Asuba

Saboda faɗin Manzon Allah ﷺ “Ku yi sahur, a cikin sahur akwai albarka”⁽²⁾. Hakan yana tabbata da cin abinci mai yawa ko kaɗan, koda kuwa da kurɓar ruwa ne, saboda faɗin Manzon Allah ﷺ “Sahur abinci ne mai albarka, kada ku kyale shi, koda kuwa ɗayanku ya kurɓi ruwa ne. Haƙiƙa Allah da Mala’ikunsa suna salati ga masu yin sahur”⁽³⁾.

Ana son jinkirta sahur. An karɓo daga Zaid ɗan Sabit – Allah ya yarda da shi – ya ce,

“Mun yi sahur tare da Manzon Allah ﷺ

sannan muka tashi zuwa sallah” Anas ɗan Malik ya ce,

“Yaya tazarar take tsakaninsu?” Sai ya ce, “Gwargwadon karanta aya hamsin”⁽⁴⁾.



Yin sahur koda kurɓar ruwa ne

Sha yayin da ake kiran sallah

Idan mai azumi ya ji kiran sallah, kuma a hannunsa akwai abin sha, to zai iya ƙarasa shanye abin sa. An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Idan ɗayanku ya ji kiran sallah, alhali kwanon sha yana hannunsa, to kada ya ajiye shi, har sai ya gama biyan buƙatarsa daga gare shi”⁽⁵⁾.

2 – Gaggauta Buɗa Baki

Ana so mai azumi ya gaggauta buɗa baki,

(2) Bukhari da Muslim ne ya rawaito shi

(3) Ahmad ne ya rawaito shi

(4) Bukhari da Muslim ne suka rawaito shi

(5) Bukhari da Muslim ne suka rawaito shi

da zarar ya tabbatar da rana ta faɗi, saboda faɗin Manzon Allah ﷺ “Mutane ba za su gushe da alheri ba, matuƙar suna gaggauta buɗa baki”⁽¹⁾.

Ana son yin buɗa baki da dabino wanda ba bushasshe ba, (Rudab) , idan bai samu ba to sai ya yi da dabino bushasshe, kuma dabinson ya zama mara (uku, biyar d.s) idan bai samu ba, to ya kurɓi ruwa, saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, “Manzon Allah ya kasance yana buɗa baki da dabino ɗanye kafin ya yi sallah, idan bai samu dabino ɗanye ba, sai ya yi da dabino busasshe, idan bai samu ba, sai ya sha ruwa”. Idan mai azumi bai samu abin da zai yi buɗa baki da shi ba, to ya yi niyya a zuciyarsa cewa ya yi buɗa baki, hakan ya isar masa⁽²⁾.

3 – Addu’a Yayin Buɗa Baki

Saboda ya tabbata Manzon Allah ﷺ ya kasance idan ya yi buɗa baki yana cewa : «Kishirwa ta tafi, jijiyoyi sun jiƙa, Lada ya tabbata in Allah ya so»⁽³⁾. Manzon Allah ﷺ ya ce, “Mai azumi yana da addu’ar da ba a mayarwa yayin buɗa baki”⁽⁴⁾.

4 – Barin Maganganun Banza Da Batsa

Saboda faɗin Manzon Allah ﷺ «Idan ranar azumin ɗayanku ce, to kada ya yi batsa, kada ya yi hayaniya, idan wani ya zage shi, ko ya yi faɗa da shi, to ya ce, “ni mutum ne mai azumi”⁽⁵⁾

5 – Yawaita Ibada

Kamar karanta Alƙur’ani, da ambato Allah (Zikiri) da sallar Asham, da tsayuwar dare, da tsayuwar daren lailatul Kadari, da nafilfilin na yau da kullum, da sadaka, da kyauta, da bayar da buɗa bakin ga masu azumi, da yin

umara, saboda kyawawan ayyuka a cikin watan Ramadan ana ninninka su. An karɓo daga Dan Abbas – Allah ya yarda da shi – ya ce, “Manzon Allah ﷺ ya fi dukkan mutane kyauta, ya kasance lokacin da ya fi kyauta shi ne a cikin Ramadan, lokacin da Mala’ika Jibrilu yake haɗuwa da shi. Mala’ika Jibrilu yana haɗuwa da shi a kowane dare a cikin Ramadan, ya yi karatun Alƙur’ani tare da shi. Manzon Allah ﷺ ya fi kowa kyauta lokacin da Mala’ika Jibriru ya haɗu da shi, ya fi iska sakakkiya kyauta”⁽⁶⁾.

Abubuwan Da Ake Ki Ga Mai Azumi

1 – Tsanantawa Wajen Kurkure Baki Da

Shaƙa Ruwa

Saboda kada ruwan ya wuce masa zuwa ciki, Manzon Allah ﷺ ya ce, “Ka shaƙa ruwa sosai, sai dai idan azumi kake”⁽⁷⁾.

2 – Sumbata Ta Sha’awa

Ba a so mai azumi ya yi sumbata idan da tsoron zubar da maniyyi ko ta da sha’awa.

Wajibi ne a kan mai azumi ya nisanci duk wani abin da zai tayar masa da sha’awa ya motsa ta. Idan ya amince da kansa cewa babu abin da zai faru gare shi in ya yi sumbar, to ba laifi ya yi. An karɓo daga Aishatu – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance yana sumbata, yana runguma alhali yana azumi. Ya fi kowa fin ƙarfin sha’awarsa»⁽⁸⁾. Saboda haka ba a so matashi ya yi runguma. Amma tsoho babu komai. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, “Wani mutum ya tambayi Annabi ﷺ dangane da mai azumi ya yi runguma, sai Manzon Allah ya yi masa rangwame. Sai wani mutumin daban ya zo, ya tambayi Manzon Allah ﷺ a kan hakan, sai ya hana shi. Sai ga shi wanda Manzon Allah ya yi wa rangwame tsoho ne, wanda Manzon

(1) Abu Dawud ne ya rawaito shi

(2) Tirmizi ne ya rawaito shi

(3) Abu Dawud ne ya rawaito shi

(4) Ibn Majah ne ya rawaito shi

(5) Bukhari da Muslim ne ya rawaito shi

(6) Bukhari ne ya rawaito shi.

(7) Abu Dawud ne ya rawaito shi.

(8) Bukhari da Muslim ne suka rawaito shi

Allah ya hana matashi ne”⁽¹⁾.



Shan Azumi Saboda Aiki

Ba ya halatta ga wanda yake aiki a gaban wuta, ko wani aiki mai wahala ya sha azumi, saboda daidai yake da kowa, shi ma an wajabta masa ya yi azumi.



Abubuwan da Suke Bata Azumi

1 – Ci da sha da gangan da rana a Ramadan



Ci da sha da gangan yana ba ta azumi

Saboda faɗin Allah Maɗaukakin Sarki : “Ku ci ku sha, har sai farin alfijir ya bayyana gareku daga duhun dare, sannan ku cika azumin zuwa dare” (AlbaKara : 187).

Faɗakarwa :

- Wanda ya manta ya ci ko ya sha azuminsa na nan, bai karye ba, sai dai ya wajaba a kansa ya kame (ya daina cin ko shan) lokacin da ya tuna. Saboda faɗin Manzon Allah ﷻ «Wanda ya manta yana azumi ya ci ko ya sha, to ya cika azuminsa, Allah ne ya ciyar da shi ya shayar da shi”⁽²⁾
- Azumi yana faɗi da duk abin da ya isa cikin ciki, ta hanyar baki ko hanci, daga cikin abubuwan da suke faukar ma'anar

(1) Abu Dawud ne ya rawaito shi

(2) Muslim ne ya rawaito shi

- abinci ko abin sha, kamar allurar abinci. Amma allurar da ba ta abinci ba ce, kamar allurar (Penicillin) da makamancinta, azumi ba ya faɗi da ita, saboda ba ci ba ne, ba sha ba ne, ba kuma madadinsu ba ne.



Allurar lbinci ana karya azumi



Allurar (Penicillin) ba ta karya azumi



Maganin da yake kamar abinci yana karya azumi

Abin da ya shiga ciki ta hanyar baki saboda wata buƙata, kamar inhaler da sauransu ba ya faɗa azumi.



Inhaler (maganin Asma) ba ta karya azumi

Kwalli da maganin ciwon ido da kunne da makamantansu ba sa karya azumi, saboda ba wani dalili da yake nuna faɗin azumi da su. Sannan kuma ido ba hanyar shigar abinci ba ce wanda aka saba da ita, haka ma maganin digawa a kunne da hanci. Sai dai abin da ya fi a kiyaye wajen amafani da shi⁽³⁾.



Maganin ciwon ido ba ya karya azumi

saboda Manzon Allah ya hana tsanantawa wajen shaƙa ruwa ga mai azumi. Sannan kuma kafa ce ta kai abu zuwa ciki.

Idan mai azumi ya ci abin da ba abinci ba, ko kuma ya ci wani abin da yake cutarwa, kamar taba, to wannan azuminsa ya faɗi, saboda ya ci abin ko ya sha ta hanyar da aka saba, ita ce baki, kuma wannan abin yana matsayin ci da sha.



Shan taba yana karya azumi

(3) Tirmizi ne ya rawaito shi

Azumi ba ya ɓaci da abin da yake da wahalar kauce masa ba, kamar ƙurar kan hanya, da abin da yake maƙalewa na abinci a jikin haƙora.



Sauran abincin da ya maƙale a haƙori ba ya karya azumi

2 – Saduwar Mace Da Namiji

Saboda faɗin Allah Maɗaukakin Sarki: “**An halatta muku saduwa da matanku a cikin daren azumi**” (Albaƙara : 187) don haka duk wanda ya sadu da mace yana azumi, to azuminsa ya ɓaci, zai rama azumin wannan ranar, kuma akwai kaffara mai tsanani a kansa, ita ce ‘yanta baiwa, idan bai samu ba, sai ya yi azumin wata biyu a jere, idan ba zai iya ba, sai ya ciyar da miskinai sittin, saboda hadisin da ya tabbata daga Abu Hurairata – Allah ya yarda da shi – ya ce, “Wani mutum ya zo wajen Manzon Allah ﷺ ya ce, “Na halaka”. Sai Manzon Allah ya ce masa “Me ye ya faru?” Sai ya ce, “Na aukwa wa matata a cikin watan Ramadan”. Sai Manzon Allah ya ce masa, “Za ka iya ‘yanta baiwa?” Sai ya ce, “A’a”. Sai ya ce masa, “Za ka iya azumi wata biyu a jere?” Sai ya ce, “A’a” sai ya ce masa “To za ka iya ciyar da miskinai sittin?” Sai ya ce, “A’a”. Sai Manzon Allah ya ce masa, “To zauna”. Sai ya zauna, sai aka kawo wa Manzon Allah ﷺ kwandon dabino, ya karɓa ya cewa wannan mutumin, “karɓi wannan ka yi sadaka da shi”. Sai mutumin ya ce, “In bai wa wanda ya fi mu talauci!? Sai Manzon Allah ﷺ ya yi dariya har haƙoransa suka bayyana, ya ce, “Ciyar da iyalanka da shi”⁽¹⁾.

Ana jeranta matakan kaffara kamar yadda ta zo, mutum ba zai ciyar ba, har sai idan ba zai iya azumi ba, ba kuma zai yi azumi ba, sai in ba zai iya ‘yanta bawa ba”.

Kaffara tana wajaba a kan matar da mijinta ya sadu da ita da azumi idan da yardarta aka yi. Amma idan mijin nata ne ya tilasta ta, to azuminta ya karya, za ta ramuwa, amma ba za ta yi kaffara ba.



(1) Bukhai da Muslim ne suka rawaito shi.

Rukunan Azumi Da Abubuwan Da Suka Halatta, Da Waɗanda Ake
So, Da Waɗanda Ake Ki, Da Waɗanda Suke Bata Shi.

Littafin
Azumi

151





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

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د. عبدالله بن سالم باهمام

tarjama

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Shaikh Nura Sani Muhammad

Lalurorin Da Suke Sa Asha
Azumi A Ramadan

Lalurorin Da Suke Sa Asha Azumi A Ramadan

1 – Rashin Lafiya

An halattawa marar lafiya ya sha azumi, saboda fadɓin Allah Maɗaukakin Sarki : “Wanda ya zama ba ya da lafiya a cikinku, ko kuma yake kan tafiya, to ya rama wasu kwanakin daban” (Al-baKara : 184).



* Rashin lafiyar da aka yi rangwame a sha azumi saboda ita, ita ce rashin lafiyar da mai azumi zai yi wahala da ita, ko kuma zai cutu da ita.

Shan Ruwan Marar Lafiya

Idan marar lafiya ya sha azumi, kuma rashin lafiyarsa ta zama ana sa ran ya warke, to wannan zai rama kwanakin da ya sha, a duk lokacin da ya warke, saboda fadɓin Allah Maɗaukakin Sarki : «Wanda ya zama ba ya da lafiya a cikinku, ko kuma yake kan tafiya, to ya rama a wasu kwanakin daban” (Al-baKara : 184).

Idan rashin lafiyar ya zama ba wanda ake san ran warke wa ba ne, ko rashin lafiya ne na dindindin, ko kuma tsoho ne wanda ba ya iya azumi a koyaushe, to zai ciyar da miskini rabin sa’i a kullum⁽¹⁾, na shinkafa ko kuma makamancinta daga abin da ake ci a garin.

2 – Tafiya

An halattawa matafiyi ya sha ruwa a Ramadan, amma wajibi ne a kansa ya rama, saboda fadɓin Allah Maɗaukakin Sarki : «Wanda ya zama ba ya shi da lafiya a cikinku, ko

(1) Sa’i ɗaya shi ne, gwargwadon tafi huɗu na mutum matsaikaci.



kuma yake kan tafiya, to ya rama a wasu kwanakin daban” (Al-bakara : 184).

Tafiyar da ta halatta a sha azumi saboda ita, ita ce wadda ake yin kasaru a cikinta, wadda a alada ake ce mata tafiya, sannan ta zama tafiya ce ta halal. Idan tafiyar sabo ce, ko kuma tafiyar da za a yi don kawai a sha azumi, to ba ya halatta a sha azumi a wannan tafiya.

Idan matafiyi ya yi azumi, azuminsa ya yi, saboda hadisin Anas dan Malik – Allah ya yarda da shi – ya ce, “Mun kasance muna tafiya tare da Manzon Allah ﷺ. Mai azumi a cikinmu bai aibata wanda ba ya azumi, hakanan wanda ba ya azumi bai aibata wanda yake azumi”⁽¹⁾. Sai dai da sharadin kada azumin ya yi masa wahala, idan ya yi masa wahala, ko kuma ya cutu da shi, to ya ajiye azumin shi ya fi. Saboda Annabi ﷺ ya ga wani mutum a tafiya yana azumi, an masa rumfa saboda tsananin zafin rana, mutane sun kewaye shi, sai Manzon Allah ﷺ ya ce, “Ba ya cikin aikin alheri yin azumi a halin tafiya”⁽²⁾.



(1) Bukhari ne ya rawaito shi

(2) Bukhari ne ya rawaito shi



3 - Ciki Da Shayarwa

Mai ciki ko mai shayarwa idan suka ji tsoron cutuwa idan suka yi azumi, to sai su sha azumin, su rama kamar yadda marar lafiya yake ramawa, saboda faɗin Manzon Allah



ﷺ “Haƙiƙa Allah Maɗaukakin Sarki ya sauke wa matafiyi azumi, da rabin sallah, haka ma an sauke wa mai ciki da mai shayarwa azumi”⁽¹⁾. Idan kuwa mai shayarwa ta ji tsoron cutuwar ɗanta, sai ta sha ta rama, ta kuma ciyar da miskini a kullum, saboda faɗin Abdullahi ɗan Abbas – Allah ya yarda da shi – “Mai shayarwa da mai ciki idan suka ji tsoron cutuwar ‘ya’yansu, su sha azumi, su ciyar”⁽²⁾.

4 – Haila Da Jinin Biki

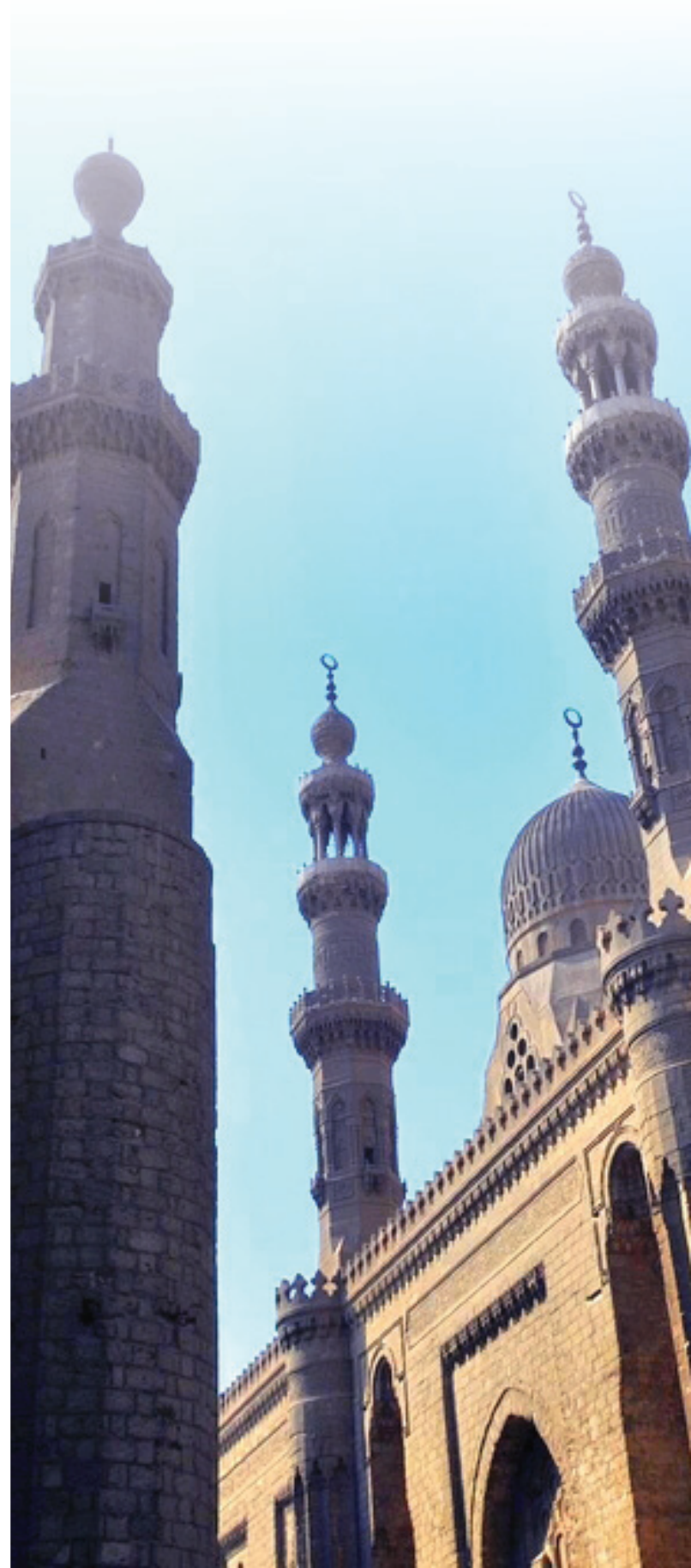
Wajibi ne macen da jinin haila ko biki ya zo mata ta ajiye azumi, haramun ne a kanta ta yi azumin, in kuma ta yi bai inganta ba, sai ta rama, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – an tambaye ta dangane da rama azumi da mai haila take yi, amma ba ta rama sallah, sai Nana Aishatu ta ce, “Hakan yana samun mu, sai a umarce mu da rama azumi, amma ba a umartarmu da rama sallah”⁽³⁾.



(1) Tirmizi ne ya rawaito shi

(2) Abu Dawud ne ya rawaito shi.

(3) Bukhari da Muslim suka rawaito shi





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

Azumi

Zakkah

Hajji



د. عبدالله بن سالم باهمام

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bita

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Shaikh Nura Sani Muhammad

Lailatul Qadari

Abubuwan Da Ke ciki

Me Ya Sa Aka kira
shi da lailatul Kadari
Falalar Daren
Lailatul Kadari Da
Matsayinsa
Wane Dare ne Daren
Lailatul Kadari?
Ayyukan Da Ake Son
Yi A Daren Lailatul
Kadri
Alamomin Daren
Lailatul Kadri

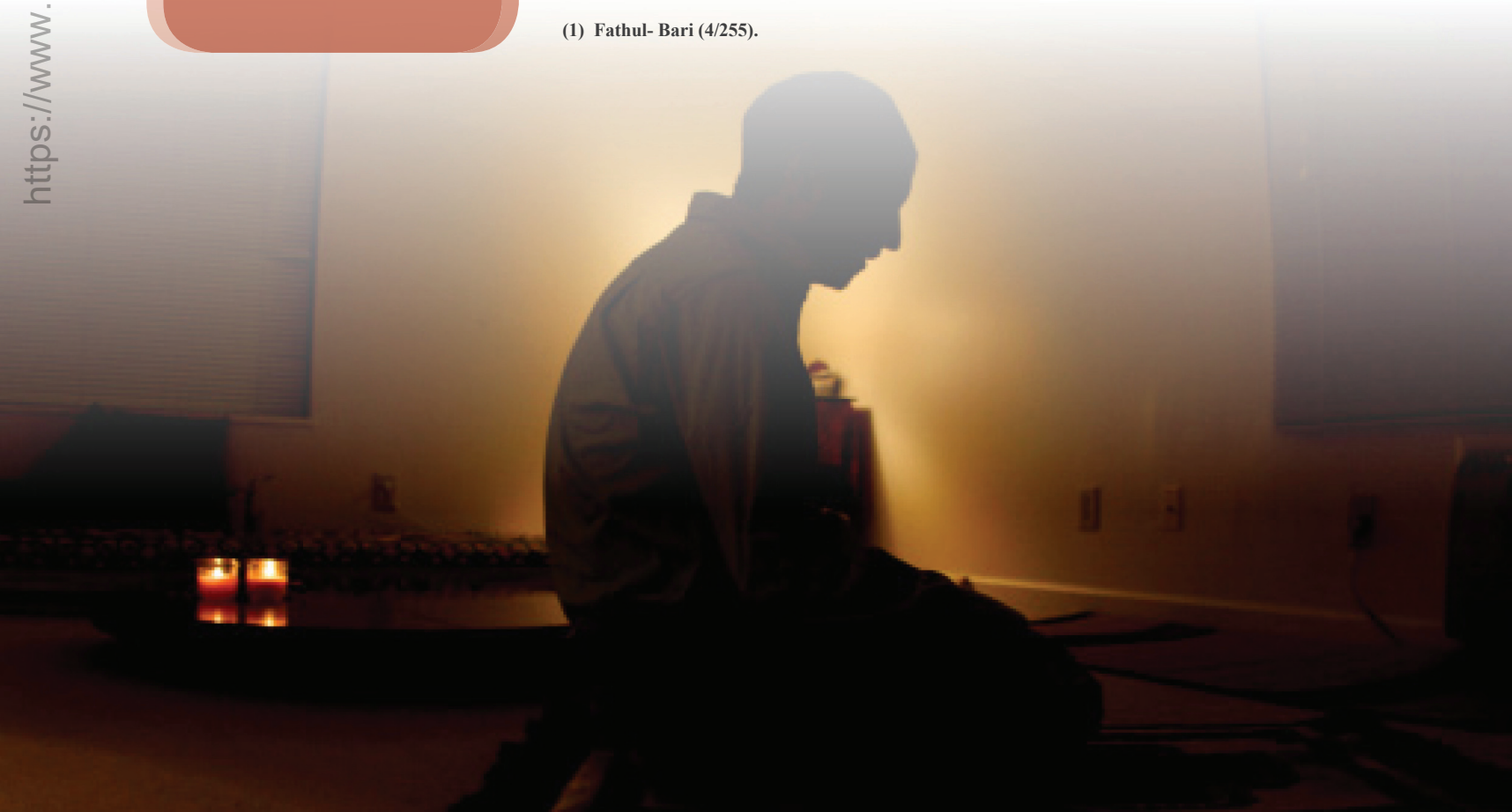
Me Ya Sa Aka Kira Shi Da Lailatul Kadri

1 – An ce, saboda girmamawa (saboda kalmar Kadru a larabci tana nifin girma) kamar faɗin Allah Maɗaukakin Sarki “Ba su girmama Allah iyakar girmamawa ba”. (Al-An’am : 91) Abin da ake nufi, wannan dare ne mai girma, saboda Alkura’ni ya sauka a cikinsa, da kuma abin da yake faruwa na saukar Mala’iku da Albarka da Rahama da gafara a cikinsa”.

2 – Wasu kuma suka ce, Alkadru, yana nufin kuntatawa, kamar yadda Allah ya yi amfani da wannan kalmar da wannan ma’ana inda yake cewa “Wanda aka kuntatawa arzikinsa ya ciyar daga abin da Allah ya ba shi”. (Addalaḡ : 7) Abin da ake nufi da kuntatawa a cikin wannan dare, shi ne boye daren da aka yi, ba a bayyana shi ba.

3 – Wasu suka ce, “Alkadru a nan, yana da ma’anar “Alkadaru” wato ƙaddara, saboda abin da ake ƙaddara wa na shekara cikin wannan dare, don Allah Maɗaukakin Sarki ya ce, ““A cikin wannan dare ne ake rarrabe dukkan wani lamari hukuntacce. (Addukhan : 4).⁽¹⁾

(1) Fathul- Bari (4/255).



Falalar Daren Lailatul Kadari Da Matsayinsa

1 – A Cikinsa Ne Aka Saukar Da Alkur'ani

Allah ya ce, “Hakika Mun saukar da shi a cikin daren Lailatul Kadri” (AlKadri : 1).

2 – Ya Fi Wata Dubu

Allah ya ce, “Daren Lailatul Kadari ya fi wata dubu alheri” (AlKadri : 3). Ma'ana aiki a cikin wannan dare ya fi aikin wata dubu ba a daren Lailatul Kadari ba.

3 – Mala'ika Jibril Da Sauran Mala'iku

Suna Sauka A Cikinsa

Allah Ma'aukakin Sarki ya ce, “Mala'iku da Mala'ika Jibrilu suna sauka a cikinsa da izinin Ubangijinsu daga kowane lamari” (AlKadri : 4).

An kafo daga Abu Hurairata – Allah ya yarda da shi – ya ce, “Daren Lailatul Kadari shi ne daren ashirin da bakwai ko ishirin da tara. Mala'iku a wannan daren sun fi yawan tsakuwa a bayan kasa”⁽¹⁾.

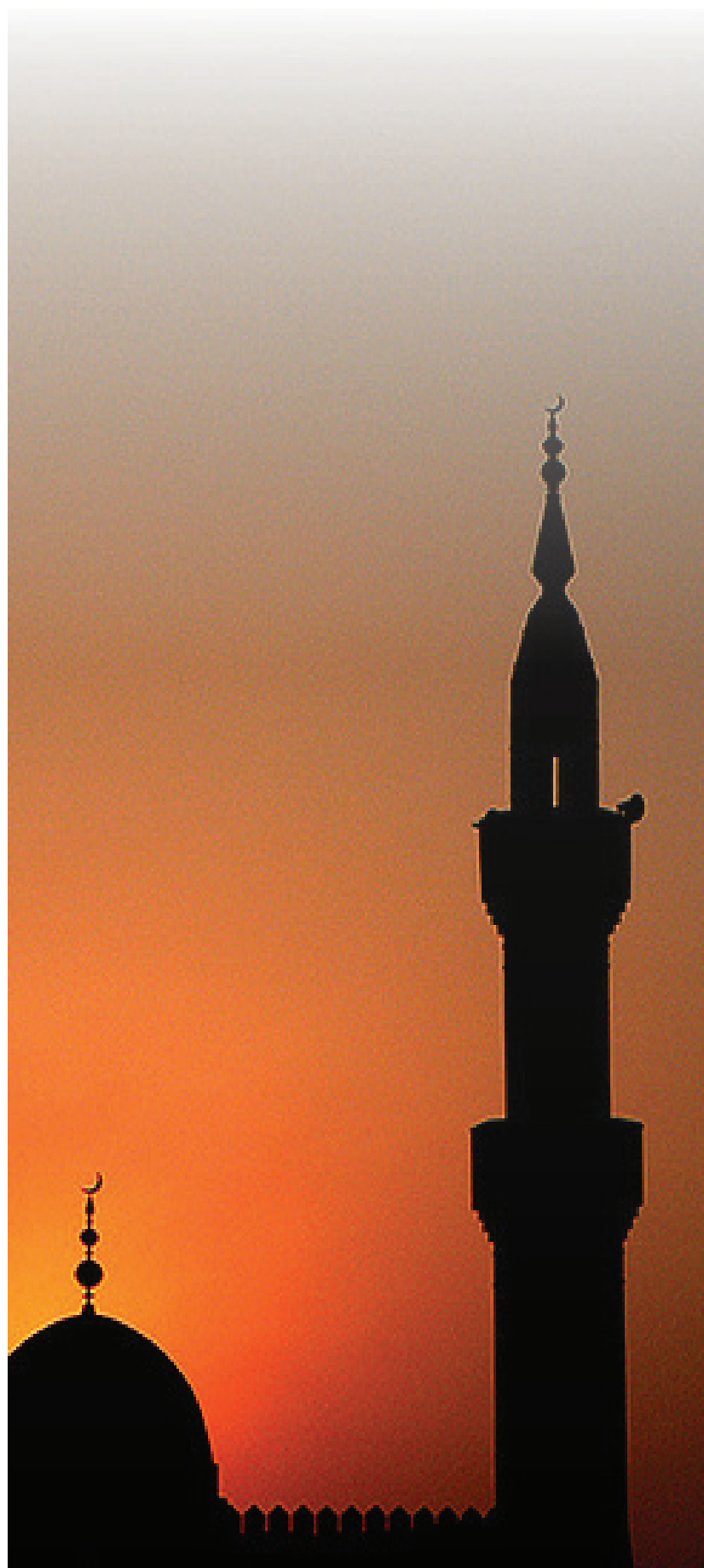
4 – Dare Mai Aminci A Cikinsa

Allah Mai Girma Da Buwaya ya ce, “Aminci ne a cikinta har zuwa bullowar alfijir”. (AlKadri : 5) Ma'ana dukkan wannan dare alheri ne, babu wani sharri a cikinsa tun daga farkonsa har zuwa bullowar alfijir.

5 – Dare Ne Mai Albarka

Allah ya ce, “Hakika mun saukar da shi a cikin dare mai albarka. Hakika mu masu gargadi ne”. (Addukhan : 3). Abdullahi dan Abbas ya ce, “Yana nufin daren lailatul Kadri”.

(1) Ibn Khuzaima ne ya rawaito shi



6 – A Cikinsa Ake Kaddara Dukkan Abubuwan Shekara

Allah ya ce, “A cikinsa ake rarrabe kowanne lamari abin hukuntawa” (Addukhan : 4).

7 – Wanda Ya Yi Kiyamullaili Yana Mai Imani Da Neman Lada To Za A Gafarta

Masa Abin Da Ya Gabata Na Zunubinsa

Manzon Allah ﷻ ya ce, “Wanda duk ya yi tsayuwar daren Lailatul Kadri yana mai imani da neman lada, an gafarta masa abin da ya gabata na zunubansa”⁽¹⁾.

Wane Dare Ne Lailatul Kadri

Allah ya boye wannan dare don musulmi ya yi kofari da himma a goman karshe ta Ramadan, musamman ma a dararen da suke mara, wafanda su ne daren 21, 23, 25, 27, 29, saboda fadin Manzon Allah ﷻ “Ku kintaci daren Lailatul Kadri a cikin marar goman karshe ta Ramadan”⁽²⁾.

Wasu malamai sun yi bayanin cewa daren Lailatul Kadri yana yawo a tsakanin wadannan darare (Wata shekarar wannan, wata shekarar wancan) saboda a yi aiki da dalilan da suka zo a kan haka baki daya.

Ayyukan Da Ake Son Yi A Daren Lailatul Kadri

1 – I’tikafi : Ana yinsa ne a goman karshe a Ramadan, ba sai a daren Lailatul Kadri kaɗai ba. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, “Manzon Allah ﷻ ya kasance yana yin I’tikafin kwanaki goma na karshe a Ramadan”⁽³⁾.



(1) Bukhari da Muslim agsuka rawan shi

(2) Bukhari da Muslim agsuka rawan shi

(3) Bukhari da Muslim agsuka rawan shi

2 – Tsayuwa a wannan dare don imani da neman lada : Manzon Allah ﷺ ya ce, “Wanda ya yi tsayuwa daren Lailatul Kadri yana mai imani da neman lada, an gafarta masa abin da ya gabata na zunubansa”⁽¹⁾.

3 – Addu’a : An karɓo daga Aisha – Allah ya yarda da ita – ta ce, na ce, ya Rasulallahi, idan na dace da daren Lailatul Kadri, me zan yi addu’a da shi? Sai ya ce, ki ce, “Allahumma Innaka Afuwun Karimun Tuhibbul Afwa Fa’afu Anni” Ma’ana “Ya Allah kai mai afuwa ne mai karamci, kana son afuwa, ka yi min afuwa”⁽²⁾.

Alamomin Daren Lailatul Kadri

1 – Dare Ne Mai Haske, Babu Zafi Ko

Sanyi A Cikinsa

An karɓo daga Jabir ɗan Abdullahi – Allah ya yarda da shi – ya ce, “Haƙiƙa ni an nuna min daren Lailatul Kadri, sannan an mantar da ni shi, yana goman ƙarshe na Ramadan, dare ne babu sanyi ko zafi a cikinsa, kuma mai haske ne, ba zafi ba sanyi (mai cutarwa a cikinsa)”⁽³⁾.

2 – Rana Tana Fitowa Da Safiyar Daren

Fara Tas Ba Haske Tare Da Ita.

Yayin da aka tambayi Ubayyu ɗan Ka’abu – Allah ya yarda da shi – a kan alamomin daren Lailatul Kadri, sai ya ce, “Alamar da Manzon Allah ﷺ ya ba mu labari ita ce, rana tana bullowa a wannan rana babu haske tare da ita”⁽⁴⁾.

(1) Bukhari da Muslim ne suka rawaito shi

(2) Tirmizi ne ya rawaito shi.

(3) Ibn Khuzaima ne ya rawaito shi

(4) Tirmizi ne ya rawaito shi





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Falalar Azumi Da
Hukuncinsa

Ma'anar kalmar
«Azumi» a larabci

Kamewa da barin wani abu

Ma'anar Azumi
a Shari'a

Shi ne bautawa Allah ta hanyar kamewa daga cin abinci da abin sha da jima'i, tun daga hudowar alfijir har zuwa faduwar rana

Abubuwan Da Ke ciki

Bayanin menene
azumi
Falalar azumi
Hikimar shar'anta
Azumi
Hukuncin Azumi
Yadda ake yin niyyar
azumi

Falalar Azumi

Azumi yana da falala mai girma, da lada mai yawa, riƙi-riƙi. Allah Maƙaukakin Sarki ya raba azumi zuwa gare shi, saboda girmama shi da ɗaukaka shi. Ya zo a cikin hadisi kudusi daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Dukkan aikin ɗan Adam ana ninka masa shi, ana ninka kyakkyawa sau goma, har zuwa ninki ɗari bakwai. Allah Mai girma da buwaya ya ce, “Sai dai azumi, haƙiƙa shi nawa ne, ni ne nake ba da ladansa, mutum yana barin sha'awarsa da abincinsa saboda ni. Mai azumi yana da farin cikin biyu, farin ciki yayin buɗa bakinsa, da farin ciki yayin haɗuwa da Ubangijinsa. Warin bakin mai azumi ya fi almiski kanshi a wurin Allah”⁽¹⁾.

Hikimar Shar'anta Azumi

- 1 – Tabbatar da tsoron Allah, wajen amsa wa umarninsa, da biyayya ga shari'arsa. Allah Maƙaukakin Sarki ya ce, “(An wajabta muku azumi ne) ko kwa samu tsoron Allah” (Albarkara : 183).
- 2 – Saba wa kai haƙuri, da ƙarfafa wa zuciya wajen danne sha'awa.
- 3 – Saba wa mutum da kyautatawa, da jin tausayin mabuƙata da talakawa, saboda idan mutum ya ɗanɗani yunwa zuciya za ta yi laushi ta karkata zuwa ga mabuƙata.
- 4 – Samun hutu a jiki da samun a lafiya a cikin azumi.

(1) Bukhari da Muslim ne suka rawaito shi

Hukuncin Yin Azumi

Azumin da Allah ya shar'anta ya kasu zuwa ga:

1 – Azumin Wajibi

Ya kasu gida biyu :

A – Azumin da Allah ne ya wajabta a kan bawa tun da farko, shi ne azumin watan Ramadan, kuma rukuni ne daga rukunan musulunci.

B – Azumin da bawa ne yake sababin wajabata wa kansa shi, kamar azumin bakance, da azumin kaffara.

2 – Azumin Mustahabbi

Shi ne dukkan azumin da shari'a take so a yi shi, kamar azumin ranar Litinin da Alhamis, da azumin kwana uku a kowane wata, da azumin ranar Ashura, da azumin goman farko a cikin watan Zulhijjah, da azumin ranar Arafa.

Sharuɗɗan Wajabcin Azumi

- 1 – Musulunci : Azumi ba ya wajaba a kan kafiri.
- 2 – Balaga : Azumi ba ya wajaba a kan yaro ƙarami, sai dai za a umarce shi da yi idan zai iya, don ya saba.
- 3 – Hankali : Azumi ba ya wajaba a kan Mahaukaci.
- 4 – Samun Iko : Azumi ba ya wajaba a kan wanda ba zai iya yi ba.

Niyyar Azumi

Ya wajaba a kwana da niyyar azumi tun da daddare idan azumin na wajibi ne, amma idan azumin nafila ne to ba wajibi ba ne, saboda ya inganta a yi niyyar azumin nafila da rana indai bai yi abin da yake karya azumi ba, (kamar ci ko sha). Saboda abin da aka rawaito daga Aisha – Allah ya yarda da ita – ta ce, “Manzon Allah ﷺ ya shigo wata rana, sai ya ce, “Ko kuna da wani abin ci? Sai muka ce, “A’a” sai ya ce, “To ina azumi”⁽¹⁾.

(1) Muslim ne ya rawaito shi





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Azumin Nafila

Shi ne duk azumin da yake ba wajibi ba ne, wanda mutum yake yin sa don neman kusanci zuwa ga Allah Madaukakin Sarki

Abubuwan Da Ke ciki

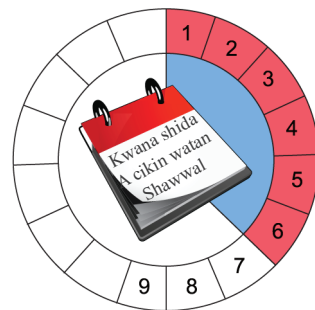
Bayanin Menene
Azumin Nafila
Kwanakin Da
Aka Sunnanta Yin
Azuminsu
1 – Kwana shida a
cikin Shawwal
2 – Kwanaki Tara Na
Zulhijjah
3 – Azumin Ashura
4 – Kwanakin
Hasken Wata
5 – Ranar Litinin Da
Alhamis
6 – Azumin Rana
Daya Da Hutun Rana
Daya
7 – Azumin Watan
Muharram Da
Sha'aban

Azumin Nafila yana da falala mai girma da lada babba, a cikin hadisi kudusi daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Dukkan aikin dan Adam ana ninka masa shi, ana ninka kyakkyawa sau goma, har zuwa ninki dari bakwai. Allah Mai girma da buwaya ya ce, “Sai dai azumi, haƙiƙa shi nawa ne, ni ne nake ba da ladansa”⁽¹⁾.

Kwanakin Da Aka Sunnanta Yin Azuminsu

1 – Kwana Shida A Cikin Watan Shawwal

Saboda faɗin Manzon Allah ﷺ :
“Wanda ya yi azumin Ramadan, sannan ya bi shi da guda shida a cikin Shawwal, to kamar ya yi azumin shekara ne”⁽²⁾. Zai iya yin su a haɗe ko a rarrabe.



2 – Kwana Tara Na Farkon Watan Zulhijjah

Saboda faɗin Annabi ﷺ “Babu wasu kwanaki da Allah ya fi son aikin na ƙwarai a cikinsu, kamar waɗannan kwanaki - yana nufin kwanakin goma na Zulhijjah – sai sahabbai suka ce, Ya Manzon Allah, Ko da jihadi a cikin tafarkin Allah? Sai ya ce, “Ko jihadi a cikin tafarkin Allah, sai mutumin da ya fita da kansa da duki yarsa, sannan bai dawo da komai ba”⁽³⁾. Ranar da ta fi daga cikin waɗannan kwanaki ita ce ranar Arafa, ga wanda yake ba alhaji ba ne, saboda faɗin Annabi ﷺ “Azumin ranar Arafa ina sa rai a wurin Allah, ya kankare zunubin shekarar da take gabansa, da wadda take bayansa”⁽⁴⁾.



(1) Bukhari da Muslim ne suka rawaito shi
(2) Muslim ne ya rawaito shi
(3) Bukhari ne ya rawaito shi
(4) Muslim ne ya rawaito shi

3 – Azumin Ranar Ashura Da Ranar Da Take Gabaninsa

Ashura

Ita ce ranar goma ga watan Muharram

Saboda faɗin Annabi ﷺ “Azumin ranar Ashura, ina sa rai a wurin Allah ya kankare zunubin shekarar da ta gabace shi”⁽¹⁾.

Dalilin yin azumin wannan rana shi ne abin da ya tabbata daga Abdullahi ɗan Abbas – Allah ya yarda da shi - : “Manzon Allah ﷺ ya zo Madinah, sai ya ga Yahudawa suna azumin ranar ashura. Sai ya ce, “Menene wannan?” sai suka ce, “Wannan wata rana ce mai kyau, wannan ranar ce Allah ya tseratar da Bani Isra’ila daga makiyansu, sai Musa ya yi azuminta”. Sai Manzon Allah ﷺ ya ce, “Mu muka fi cancanta da Musa fiye da ku” sai ya yi azumin wannan rana, ya kuma umarni a yi azuminta”⁽²⁾. A riwayar Muslim: Manzon Allah ﷺ ya ce, “Idan na kai shekara mai zuwa zan yi azumin ranar tara ga watan”⁽³⁾.

4 – Kwanakin Haske A kowane Wata

Kwanakin
haske

Su ne, Sha uku, sha huɗu, da sha biyar na kowane watan musulunci. An kira su da kwanakin haske saboda wata yana haske a dararensu.

Ya tabbata daga Abdul-Malik ɗan Minhal daga Babansa, wanda ya rayu tare da Annabi ﷺ ya ce, Manzon Allah yana umarni da azumin kwanakin haske, yana cewa : “Daidai yake da azumin shekara”⁽⁴⁾.

5 – Azumin Litinin Da Alhamis A Kowane Sati.

Saboda da abin da aka rawaito daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Ana bijirar da ayyuka, ranar litinin da Alhamis, ina so a bijirar da aikina ina mai azumi”⁽⁵⁾.

6 – Azumin Yau-gobe-babu.

Mafificin Azumin nafila shi ne azumin Annabi Dawud, ya kasance yana azumin kwana ɗaya, ya huta kwana ɗaya. An karɓo daga Abdullahi ɗan Amru – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Mafi soyuwar azumi a wurin Allah, azumin Annabi Dawud, ya kasance yana azumin kwana ɗaya, kuma ya huta kwana ɗaya”⁽⁶⁾.

7 – Azumin Watan Al-Muharram

An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ “Mafificin azumi bayan Ramadan shi ne azumin watan Al-Muharram”⁽⁷⁾.

8 – Azumin Watan Sha’aban

An karɓo daga Usamatu ɗan Zaid – Allah ya yarda da shi – ya ce, na ce, ya Manzon Allah ﷺ banga kana azumin wani wata ba cikin watanni, kamar yadda kake azumin watan Sha’aban, sai ya ce, “Wannan wani wata ne dake tsakanin Rajab da Ramadan, wanda mutane suke gafala ga barinsa. Wata ne da ake ɗaukaka ayyuka a cikinsa zuwa ga Ubangiji, don haka ina so a ɗaga ayyukana ina mai azumi”⁽⁸⁾.

(1) Muslim ne ya rawaito shi

(2) Bukhari ne ya rawaito shi

(3) Muslim ne ya rawaito shi

(4) Ibnu Hibban ne ya rawaito shi

(5) Tirmizi ne ya rawaito shi

(6) Nasa’i ne ya rawaito shi

(7) Muslim ne ya rawaito shi

(8) Nasa’i ne ya rawaito shi



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I'tikafi

Ma'anar I'tikafi
a larabci

Shi ne : lizimtar wani abu da tsare kai a kansa

Ma'anar I'tikafi
a shari'a

Shi ne : Lizimtar masallaci don bauta wa Allah Ma'aukakin
Sarki

Abubuwan Da Ke ciki

Bayanin menene
I'tikafi
Bayanin Shar'ancin
I'tikafi
Hukuncin yin I'tikafi
Sharuɗɗan I'tikafi
Lokacin Yin I'tikafi
Abin da aka
halattawa mai
I'tikafi ya yi
Abubuwan da suke
bata I'tikafi



Bayanin Shar'ancin I'tikafi

I'tikafi yana cikin ayyuka masu falala, da biyayya ga Allah mai girma. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance yana I'tikafin kwana goman karshe na Ramadan, har Allah ya karɓi ransa»⁽¹⁾.

An shar'anta mana I'tikafi mu da waɗanda suke gabace mu. Allah Ma'aukakin Sarki ya ce, “Mun yi wasiyya ga Ibrahim da Isma'ila su tsarkake dakina saboda masu dawafi da I'tikafi da masu ruku'I da sujjada” (Al-bakara : 125).

Hukuncin I'tikafi

I'tikafi sunna ne a kowane lokaci, amma wanda yafi falala shi ne na goman karshe a cikin Ramadan, saboda Manzon Allah ﷺ ya dawwama a kan yin I'tikafin goman karshe ta Ramada ⁽²⁾

Sharuɗɗan I'tikafi

1 – Niyya

Mai I'tikafi zai yi niyyar lizimtar masallaci don kusanci da bautawa Allah. Saboda Manzon Allah ﷺ ya ce, “Dukkan ayyuka suna karɓuwa ne da niyya”⁽³⁾.

2 – Masallacin Da Zai I'tikafin A Cikinsa Ya Zama Na

Juma'a Ne

Ma'ana ya zama masallaci ne da ake sallar juma'a a cikinsa, duk mutanen gari gabaɗaya suna taruwa a cikinsa. Ba masallacin wata unguwa kaɗai ba.

3 – Tsarki Daga Babban Kari

I'tikafin mai janaba ba ya inganta, haka ma mai hails, da mai jinin biki, saboda waɗannan ba ya halatta su zauna a masallaci.

(1) Bukhari ne ya rawaito

(2) Zadul Ma'ad

(3) Bukhari da Muslim ne suka rawaito shi



Azumi Ba Sharafi Ba Ne A I'tikafi

Ba a lissafa azumin a cikin sharuɗɗan I'tikafi, saboda abin da aka rawaito daga ɗan Umar – Allah ya yarda da shi – ya ce, Umar ya tambayi Manzon Allah ﷺ ya ce, “Na yi bakancen a Jahiliyya cewa zai I'tikafin dare ɗaya a masallacin Harami (makka) sai Manzon Allah ya ce, “Cika Bakancenka”⁽¹⁾. To da azumi sharafi ne da I'tikafin dare ɗaya bai inganta ba, saboda ba a azumi da daddare. Hakanan ya tabbata Manzon Allah ﷺ ya yi I'tikafin goman farko a watan Shawwal⁽²⁾, a cikin waɗannan kwanaki kuwa akwai ranar idi, wadda ba ya halatta a yi azumi a cikinta, kuma azumi da I'tikafi kowane ibada ce mai zaman kanta, babu sharafin sai an samu ɗaya sannan a samu ɗayar.

(1) Bukhari ne ya rawaito shi.

(2) Muslim ne ya rawaito shi



Lokacin Yin I'tikafi

Ya inganta a yi I'tikafi a kowane lokaci, sai dai abin da ya fi, kada I'tikafi ya gaza kwana ɗaya, domin ba a samo daga Annabi ﷺ ba ko wani daga cikin sahabbansa ya yi I'tikafin kasa da kwana ɗaya.

I'tikafin Kwana Goman Karshe A Ramadan

- Wannan lokaci shi ya fi dukkan lokutan I'tikafi falala, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah ﷺ ya kasance yana I'tikafin kwana goma na karshe a Ramadan, har Allah ya karɓi ransa»⁽¹⁾.
- Wanda ya yi niyyar I'tikafin goman karshe na Ramadan, sai ya yi sallar asuba a wayewar garin ishirin da ɗaya ga watan Ramadan a

(1) Bukhari ne ya rawaito shi

masallacin da yake so ya yi I'tikafi a cikinsa. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, “Manzon Allah ﷺ yana yin I'tikafi a kowane Ramadan. Idan ya yi sallar asuba sai ya shiga wurin da zai yi I'tikafin a cikinsa”⁽²⁾

- I'tikafi yana karewa da faɗuwar ranar karshe daga Ramadan. Amma abin da ya fi shi ne a fita daga I'tikafin a wayewar ranar idi, saboda shi ne abin da ya tabbata daga magabata.

Hikimar Yin I'tikafi :

Hikimar yin I'tikafi ita ce yankewa ga barin duniya, da shagalta da ita da ma'abotanta, da kuma maida hankali ga ibada, don haka ya dace ga mai I'tikafi ya shirya zuciyarsa don haka

(2) Bukhari ne ya rawaito shi

Daga Bullowar Alfijir Din Ranar 21 Ga Wata



Zuwa Faduwar Ranar Karshe A cikin Ramadan

– ta ce, “Manzon Allah ﷺ yana I’tikafi, sai na zo masa ziyara a wani dare, na yi magana da shi, sannan sai na tashi, don in tafi, sai ya tashi ya raka ni⁽²⁾.

Abin Da Ya Halatta Mai I’tikafi Ya Yi

- 1 – Fita daga cikin Masallaci saboda yin abin da ba makawa sai an yi shi, kamar fita don cin abinci da shan ruwa, idan babu wanda zai kawo masa su, da fita don biyan bukata (bayan gida ko bawali). Saboda da abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance idan yana I’tikafi yana kusanto min da kansa in taje masa shi, kuma ya kasance ba ya shigo wa gida sai don wata bukatar dan adam⁽¹⁾.
- 2 – Taje kai da gyara shi, saboda hadisin da ya gabata.
- 3 – Yin magana da mutane cikin abin da yake da amfani, da tambayar halin da mutane suke ciki, sai dai kada a yawaita hakan, saboda zai sabawa manufar I’tikafi.
- 4 – Yan uwa da makusanta su ziyarci mai yin I’tikafi, shi kuma ya fito don raka su. An karɓo daga Safiyya ‘yar Huyai – Allah ya yarda da ita

(1) Muslim ne ya rawaito shi



(2) Bukhari da Muslim ne suka rawaito shi

Abubuwan Da Suke Bata I'tikafi

- 1 – Barin masallaci da gangan ba tare da wata bukata ba, koda kuwa na ɗan lokaci kaɗan ne. Saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, “Manzon Allah ﷺ ya kasance ba ya shigo wa gida sai don wata bukatar ɗan adam”⁽¹⁾. Kuma saboda barin masallaci ya sabawa zama a masallaci, wanda rukuni ne na I'tikafi.
- 2 – Saduwa da mace, koda kuwa da daddare ne, saboda faɗin Allah Maɗaukakin Sarki “Kada ku rungumi matanku alhali kuna I'tikafi a masallaci” (Al-baKara : 187). Kuma yana shiga cikin hukuncin saduwa, fitar da maniyyi tare da jin dafi, kamar yin wasa da hannu, da rungumar mace.

(1) Muslim ne ya rawaito shi



3 – Yin niyyar yanke I'tikafi

Idan musulmi ya yi niyyar I'tikafin wasu kwanaki kididdigaggu, amma sai ya yanke I'tikafin, to ya halatta ya rama shi, saboda abin da ya tabbata daga A'isha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance idan zai yi I'tikafi, yana yin sallar asuba, sannan ya shiga wurin I'tikafinsa. Ya yi umarni a kafa masa rumfa, yana so ya yi I'tikafin goman karshe na Ramadan, sai matarsa Zainab ta yi umarni a kafa mata rumfarta, aka kafa mata, sauran matan Annabi ﷺ su ma suka yi umarni aka kafa musu rumfunansu. Da Manzon Allah ﷺ ya yi sallar asuba, ya duba sai ya ga an kafa rumfuna, sai ya ce, “aikin alheri kuke nufi?” Sai ya yi umarni a cire rumfarsa, ya fasa yin I'tikafi a watan Ramadan, ya yi I'tikafin a goman farko a cikin watan shawwal”. A wata riwaya “goman karshe ta Shawwal”⁽¹⁾.

Mai I'tikafi ba ya zuwa duba marar lafiya, ba ya halartar jana'iza. Ya dukufa a kan bautawa Allah a wurin I'tikafinsa.



(1) Bukhari da Muslim ne suka rawaito shi



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

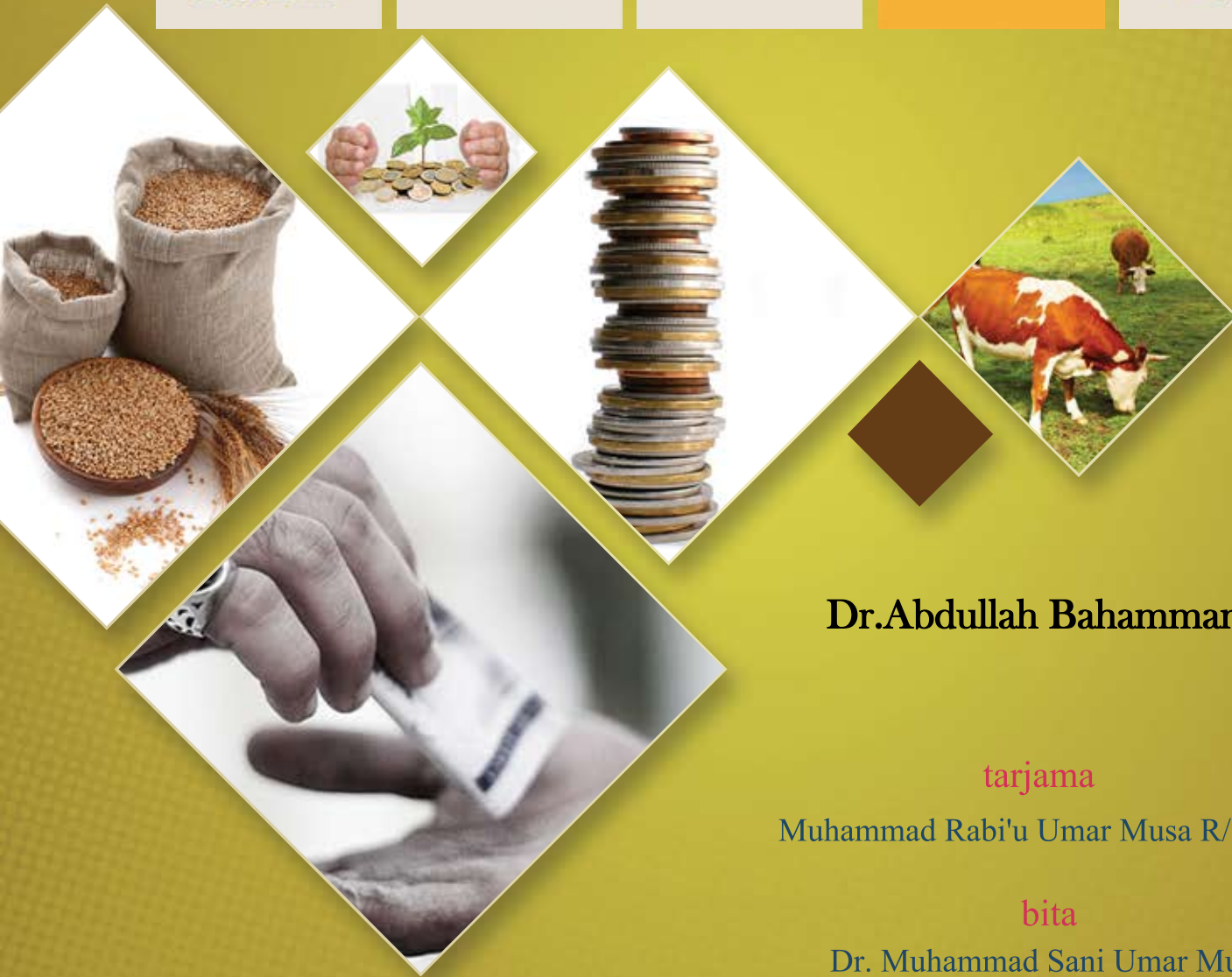
Tsarki

Sallah

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Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Hukuncin Zakka Da Sharxxanta

1 Hukuncin Zakka Da Sharxxanta

Ma'anar Zakka A Larabci

Ita ce, Qaruwa da havaka

Ma'anar Zakka A Shari'a

Wani kaso ne na kuxi da a ka iyakance, wanda ake fitar da shi a wani lokaci sananne, a ba wasu mutane iyakantattu.

Abubuwan Da Keci

Pênasiya Zekatê

Merteba zekatê

Hukmê manîê [astengkerê] zekatê

Hikmeta wacibbûna zekatê

Fezîleta Zekatê

Ew malên ku zekat di wan de wacib e

Şertên wacibbûna zekatê

Matsayin Zakka

Zakka farillace daga cikin farillan addinin musulunci, kuma ita ce rukuni na uku daga rukunan musulunci. Allah ya ce, {Ku tsayar da salla ku ba da zakka} [Annur : 56]. Manzoni Allah (ﷻ) ya ce, «An gina musulunci a bisa abubuwa biyar, shaidawa babu abin bautawa bisa cancanta sai Allah, kuma Muhammad bawansa ne Manzonsa ne. Da tsaida sallah, da ba da zakka, da ziyartar xakin Allah, da azumin watan Ramadan»(Bukhari da Muslim ne suka rawaito shi)«

»Hukuncin Wanda Ya Hana Zakka

Wanda ya hana zakka zai iya zama ya hana ne don bai yarda da ita ba, ko kuma saboda rowa.

1 - Wanda Ya Hana Zakka Saboda Bai Yarda Da Ita Ba

Duk wanda ya musunta wajabcin zakka alhali ya san wajibi ce, to ya zama kafiri, da ijma'in malamai, saboda ya qaryata Allah da Manzonsa.

Sayyidina Abubakar ya yaqi wanxanda suka qi ba da zakka, ya ce, "Wallahi sai na yaqi wanda ya raba tsakanin sallah da zakka (wato ya yarda zai yi

sallah, amma ya ce, ba zai ba da zakka ba) saboda zakka haqqin dukiya ne, ya ce, wallahi da za su hana ni dabaibayi wanda suke bawa Manzoni Allah (ﷻ) da na yaqe su a kansa"

2 – Wanda Ya Hana Zakka Saboda Rowa

Wanda ya hana zakka saboda rowa, za a yi mata tilas a karva, amma bai zama kafiri ba, sai dai ya yi laifi babba, ya yi zunubi mai girma.

Saboda faxin Manzoni Allah (ﷻ) kan wanda ya hana zakka, ya ce, «Babu wani ma'abocin zinare ko azurfa wanda ba ya bayar da haqqisu face sai ya kasance ranar alqiyama an mayar da su alluna na wuta, a gasa su a wutar Jahannama, sannan akan goshinsa da bayansa da gefensa da su, duk lokacin da suka yi sanyi sai a sake gasa masa su, a cikin wani yini tsawonsa shekara dubu hamsin, har sai an yi hukunci tsakanin bayi, sai ya ga hanyarsa, ko dai zuwa Aljannah, ko kuma zuwa Wuta»(Bukhari ne ya rawaito shi). Idan ya fito yaqi don hana zakka, to sai a yaqe shi, har ya ya miqa wuya ga umarnin Allah mai girma da buwaya, ya bayar da zakka. Saboda faxin Allah Maxaukakin Sarki {Idan sun tuba sun tsayar

da sallah, sun ba da zakka to ku qyale su}.[(Attauba : 5]. Da faxin Manzoni Allah (ﷻ) «An umarceni in yaqi mutane, har sai sun shaida babu abin bautawa da gaskiya sai Allah, kuma Muhammad Manzoni Allah, su tsaida sallah, su bayar da zakka. Idan sun yi haka jininsu ya tsaru gare ni da dukiyoyinsu, sai da haqqin musulunci, hisabinsu kuma yana wurin Allah.»(Bukhari ne ya rawaito shi)

Hikimar Wajabta Zakka

1 – Tsarkake zukata da wanke su daga rowa, da zunubai. Allah mai girma da buwaya ya ce, {Ka karvi zakka daga cikin dukiyarsu, ka tsarkake su ka wanke su da ita} [Attauba : 103].

2 – Tsarkake dukiya da havaka ta, da saukar albarka a cikinta, saboda faxin Annabi (ﷺ) “S«adaka ba ta rage dukiya»(Muslim ne ya rawaito shi)

3 – Jarraba bawa cikin bin umarnin Allah, da gabatar da son Allah akan son dukiya.

4 – Taimakawa talakawa da biya musu buqata, abin da yake qara soyayya, kuma ya tabbatar da kyakkyawar zamantakewa tsakanin xaixaikun musulmi.

5 – Sabawa da bayarwa da ciyarwa a kan tafarkin Allah



Beša Zekatê

Falalar Zakka

1 – Sanadi ne na samun rahamar Allah. Allah mai girma da buwaya ya ce, {Rahamata ta yalwaci komai da komai, zan rubuta ta ga waxanda suke kiyaye dokokina suke ba da zakka} [Al-a'araf : 156].

2 – Sharaxi ne na samun taimakon Allah. Allah ya ce, {Allah yana taimakon wanda ya taimake shi, haqiqa Allah mai qarfi ne mabuwai. Waxanda idan muka tabbatar da su a bayan qasa sai su tsaida sallah su bayar da zakka} [Al-hajj : 40 – 41].

3 – Sanadi ne na kankare zunubai. Annabi (ﷺ) ya ce, «Sadaka tana kankare zunubai kamar yadda ruwa yake kashe wuta». (Tirmizi ne ya rawaito shi)

Dukiyar Da Zakka Da Wajaba A Cikinsu



Abin da ya fito daga qasa



Kuxi (Zinare Da Azurfa)



Kadarar Kasuwanci



Dabbobin Ni'ima

Sharuxxan Wajabcin Zakka

1 – Musulunci

Zakkar kafiri ba ta inganta ba, saboda Allah Maxaukakin Sarki ba ya karvar aikin kafirai.

2 – 'Yanci.

Ba ta wajaba a kan bawa, saboda dukiyarsa mallakar Ubangidansa ce.

3 – Mallakar Nisabi.

Nisabi shi ne:

Wani kaso ne na kuxi, wanda idan kuxi suka kai shi zakka ta wajaba a cikinsu

Sharuxxan Nisabi

A – Nisabin ya zama ya qaru a kan buqatar mai dukiya, wadda ba zai iya wadatuwa daga barinta ba, kamar ci, tufafi, wurin zama, saboda zakka ta wajaba ne saboda tausayawa talakawa, don haka wajibi ne shi ma mai dukiya ya zama ba ya buqata.

B – Nisabin ya zama mallakar mutum ne, mallaka cikakkiya, zakka ba ta wajaba a cikin dukiya da ba mallakar wani mutum ba ce, kamar dukiya da aka tara don gina masallaci, ko dukiya da aka waqafinta don amfanin kowa da kowa, ko dukiya qungiyoyin jin qai da ayyukan alheri.



4 – Zagayowar Shekara A kan Dukiya

Shekara ana nufin:

Shekarar musulunci cikakkayi ta hijira.

Nisabi ya zama ya yi shekara guda a wurin wanda ya mallake shi, wata goma sha biyu. Sai dai wannan sharaxi na kewayowar shekara guda a kan nisabi ya taqaita ne a kan kuxi, da kayan kasuwanci, da dabbobin ni'ima. Amma kayan gona da na marmari da ma'adinai da dukiya da aka samu a qasa ba sharaxi ne sai shakara ta kewayo ba.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

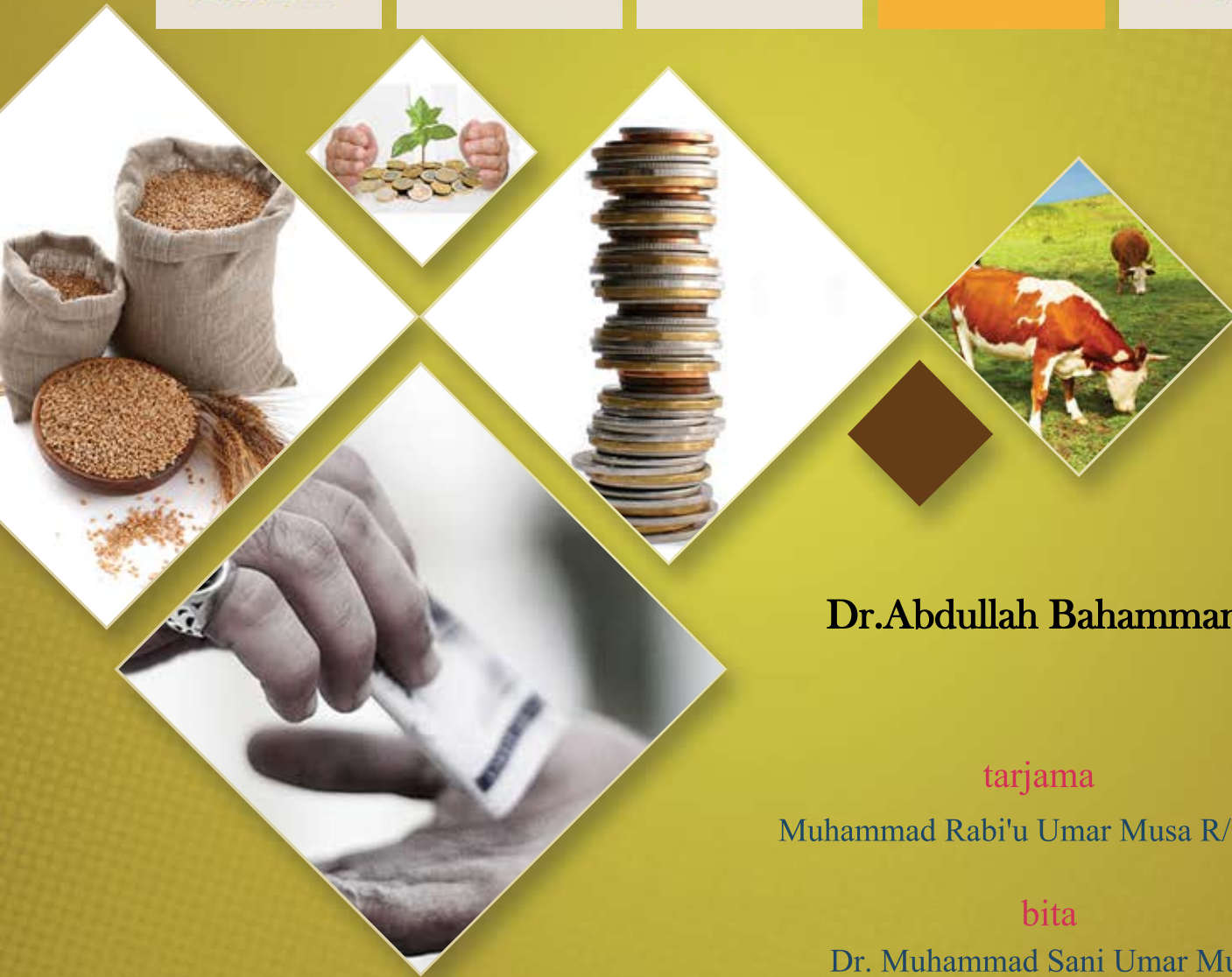
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Zakkar Abin Da Yake Fitowa Daga
Qasa

2 Fitar Da Zakka

Tiştê ku ji erdê derdikevin;

Her tişt in, ku ji erdê derdikevin û îstîfadekirina ji wan jî mûmkin e.

Ew tiştên ku ji erdê derdikevin du celeb in:
Hibûbat [dane], fêkî, maden û defîne

N a v e r o k

Pênasîya tiştên ku ji erdê derdikevin

Ya pêşî; hibûbat [dane] û fêkî ne.

- Pênasîya hibûbat [dane] û fêkîyan
- Hukmê zekata hibûbat [dane] û fêkîyan
- Şertên wacibbûna zekata hibûbat [dane] û fêkîyan
- Wextê wacibbûna zekata hibûbat [dane] û fêkîyan
- Miqdarê zekata wacib di hibûbat [dane] û fêkîyan de

Ya duduyan; zekata maden û defîneyan

- Pênasîya maden û defîneyan
- Hukmê zekata maden û defîneyan
- Şertê wacibbûna zekata maden û defîneyan
- Miqdarê zekata wacib di maden û defîneyan de



Ya yekê: Hibûbat [dane] û fêkî

Hibûbat;

Ew her dane ye ku dibe qût, çi ceh be, çi genim be û çi jî dîgerên wan bin.

Fêkî;

Ew her fêkî ye ku dibe qût, çi xurme be, çi mewîj be, çi behîv be.

Hukmê zekata hibûbat [dane] û fêkîyan

Zekata hibûbat [dane] û fêkîyan wacib e.

Lewra Xuda [ezzewecelle] dibêje: {{Heqê [zekata] wê roja çinîna wê bidin.}} [[Enam, 141]]

Hem jî pêğemberê Xuda [dirûd û silavên Xuda lê bin] dibêje: ««Di ew tiştê ku asîman û kehnî wî av didin û ya ku bi xwe av vexwe de zekat dehyek e. Di wê ya ku bi rijandina avê li serê tê avdan de jî zekat nîvê dehyekê ye.»» (Buxarî ew rîwayet kiriye.)

Şertên wacibbûna zekata hibûbat [dane] û fêkîyan

1. Divê ew bibe qût:

Heke ew nebe qût, ew ji bo xwarina rojane tenê be, hingê zekat têde nîn e. Lewra ewê ku nebe qût, malîyeta wî تمام nabe; ji ber ku mirov nikare di mal de jê menfîet bibîne.

2. Divê ew were kişandin:

Divê ew bi wesqan were teqdîrkin, ew jî kişandin e. Ev jî qebûlbûna wê nîşan dide.

Lewra pêğemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di hibûbat û xurmeyan de zekat nîn e; heta negihîjin pênc baran.»» (Mûslim rîwayet kiriye.)

Heke ew neyên kişandin her wekî sebze û giyayan di wan de zekat nîn e.

3. Divê ew bi çandina însên ya di zevîya xwe de şîn bûbin:

Naxwe ewên ku bi xwe şîn bûbin, di wan de zekat nîn e.

4. Gihiştina nîsabê [miqdarê zekatê] ye:

Ew miqdar jî pênc bar in. Lewra pêğemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di hibûbat û xurmeyan de zekat nîn e; heta negihîjin pênc baran.»» (Mûslim rîwayet kiriye.)

Naxwe miqdarê nîsabê sêsed sae'ên nebewî ne. Ew jî 612 kgam ji genimê rind e. Ji berê [mehsûlê] salê yên yekcins hinek ji wan li ser hev tî komkirin ji bo bigihîjin ber nîsabê. Her wekî celebên xurmeyan. Naxwe xurmeyên sukkerî û xurmeyên berhî tî berhevkin. Lewra ew herdu du celebên yekcinsî ne. Lêbelê ji bo gihiştina ber nîsabê du cins nayên berhevkin. Wek nimûne; genim û ceh nayên berhevkin û genim û xurme jî nayên berhevkin.



Beşa Zekatê

Wextê wacibbûna zekata hibûbat [dane] û fêkîyan

Dema hibûbat [dane] bişide, zekat têde wacib dibe. Di fêkîyan de jî, dema belate bikeviyê; yanî êdî ew bibe fêkîyekî xweş ku were xwarin, hingê zekat têde wacib dibe. Naxwe kî, fêkî yan jî hibûbatan [daneyan] piştî têde wacibbûna zekatê bifiroşe, hingê zekat li ser firoşerî ye. Lewra di wextê wacibbûna zekatê de ew xwediyê wî bûye.

Miqdarê zekata wacib di hibûbat [dane] û fêkîyan de

1. Di wan hibûbat [dane] û fêkîyên ku bê kulfet û malîyet tî avdan de; her wekî yê ku bi ava baran û kehnîyan tî avdan, zekat 10% deh ji sedan [ji deh behran behrek] wacib dibe.

2. Di wan hibûbat [dane] û fêkîyên ku bi kulfet û malîyet tî avdan de; her wekî yê ku bi ava bîran tî avdan, zekat 5% pênc ji sedan [ji deh behran nîv behr] wacib dibe.

3. Di wan hibûbat [dane] û fêkîyên ku bi herduyan tî avdan de; her wekî yê ku carekê bi ava baranê û careke din jî bi ava bîran tî avdan, zekat 7.5 % sê parên çaryeka dehê yanî heft û nîv ji sedan [ji deh behran sê parên behrekê] wacib dibe.

Lewra pêgemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di yê ku baran, çem û kehnî wan av didin de zekat dehyek e; di yê ku bi heywanan tî avdan de jî zekat nîvê dehyekê ye.»»» (Mûslim rîwayet kiriye)



“

Telefbûna hibûbat [dane] û fêkîyan

Dema hibûbat [dane] û fêkî bê telefkirin û bê îhmalkarîya xwedî, telef bibe, zekat li ser wî nîn e. Heke piştî wacibbûna zekatê têde bi îhmalkarîya xwedî, yan jî bi qesd telef bike, hingê zekat ji ser wî nakeve, edakirina wê li ser wî wacib dibe.

”

“

Zekata hinguvîn

Îbn Ebdûlbirr [rehma Xuda lê be] ji cumhûrî [pirranîya aliman] radigihîne ku “zekat têde nîn e,” ev ya xuya ye. Lewra ne di Kîtabê [Qur'anê] de, ne jî di sunnetê de delîleke sehîh û eşkere nîn e ku wacibbûna zekatê di hinguvîn de nîşan bide. Esl jî bîrîbûn e, heta delîleke wacibbûnê ranebe pêşîya mirov.

”

Ya duduyan; maden û rîkaz in

Maden;

Maden, zêr, zîv, hesin, cewher û qela û yên wekî wan e ku ji geyrê cinsê xwe ji erdê tên derxistin. Hem jî ew maddeyên xam in ku ji erdê tên derxistin.

Define;

Ew malê wekî zêr û zîv û yên wekî wan e ku bi kirina însên di zikê erdê de hatine veşartin.

Hukmê zekata maden û definan wacibbûn e.

Lewra Xuda Teala gotiye: {{Gelî yên ku îman anîne! Ji malê pak yê ku we qezenc kiriye û ji yên ku me ji we re ji erdê derxistine jî înta'q bikin.}}

[[Beqere, 267]]

Hem jî gotina pêğemberê Xuda [dirûd û silavên Xuda lê bin] ye: ««Di defîne de zekat pêncyek e.»»

(Buxarî û Mûslim rîwayet kirine)«

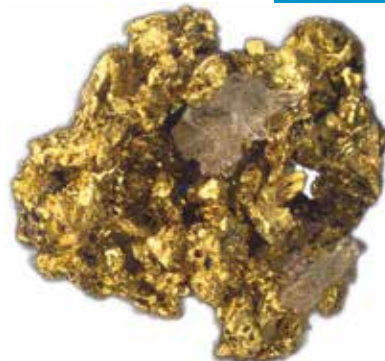
»Şertên zekata defîneyan

Ji bo zekata defîneyan ti şertek nîn e. Naxwe dema însan wan bidest bixe, ewê yekser zekata wan derxîne.

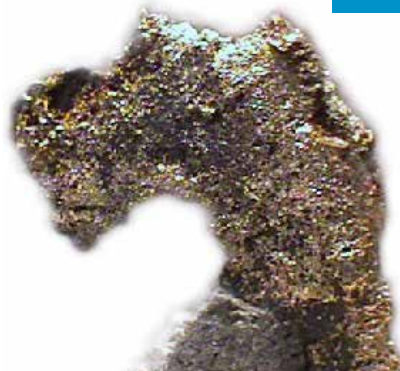
Miqdarê zekata wacib di maden û defîneyan de

Pêncyek di hindik û gelleka maden û defîneyan de wacib dibe. Lewra gotina pêğemberê Xuda [dirûd û silavên Xuda lê bin] gelemper e: ««Di defîneyan de zekat pêncyek e.»» (Buxarî û Mûslim rîwayet kirine)

Zêrê xam



Zîvê xam



Qelaya xam



Hesinê xam





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

Azumi

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Zakkar Kuxi

Zakkar Kuxi

Abubuwan Da Kexiki

Bayanin abin da ake nufi da kuxi

Hukuncin Zakkar Kuxi

Sharuɓɓan Wajabcin Zakkar Kuxi

Gwargwadon Zakkar Kuxi

Zakkar Kayan adon mata

Kayan Ado Na Zinare Da Azurfa

Kayan Adon Da Ba Zinare Ba Ko Azurfa.

Kuxi :

Su ne zinare da azurfa ko abin da yake a matsayinsu na kuxin takardu waxanda ake amfani da su a yau.

Hukuncin Zakkar Kuxi

Wajibi ce, saboda A'llah Mai girma da buwaya ya ce, {Waxanda suke taskance zinare da azurfa basa ciyar dasu saboda Allah, ka yi musu bushara da azaba mai tsanani} [Attauba : 34] da fadin Annabi (ﷺ) «Babu wani ma'abocin zinare ko azurfa wanda ba ya bayar da haqqisu face sai ya kasance ranar alqiyama an mayar da su alluna na wuta, a gasa su a wutar Jahannama, sannan akan goshinsa da bayansa da gefensa da su, duk lokacin da suka yi sanyi sai a sake gasa masa su, a cikin wani yini tsawonsa shekara dubu hamsin, har sai an yi hukunci tsakanin bayi, sai ya ga hanyarsa, ko dai

zuwa Aljannah, ko kuma zuwa Wuta» (Muslim ne ya rawaito shi) «

»Sharuɓɓan Wajabcin Zakkar Kuxi

- 1 – Shekara ta kewayo a kansu.
- 2 – Cikakkiyar mallaka
- 3 – Su kai nisabi



Nisabin Zakkar Kuxi

1 – Nisabin zinare shi ne Dinari ashirin (85g).

Dirhami xaya na zinari = Giram huxu da kwata.
Don haka lissafin nibin zinari da giram zai zama kamar haka: $4.25 \times 20 = 85g$ na tacaccen zinari.

2 – Nisabin Azurfa shi ne Dirhami xari biyu (595g)

Dirhami xaya na azurfa = 2.975g. Don haka lissafin azurfa da giram zai zama kamar haka: $2.975g \times 200 = 595g$ na tatacciyar a azurfa.

3 – Ana qaddara nisabin kuxin takarda ne a kan qimar zinare ko azurfa a lokacin da za a fitar da zakkar, idan kuxin ya kai nisabin xaya daga cikinsu (wato zinare da azurfa) to zakka ta wajaba.

Misali : Idan da za ce giram xin zinare shi ne yake daidai da Dala talatin ta amurka to zakka ta wajaba a kan wanda yake da Dala $85 \times 30 = 2550$ na dalar Amirika.



Takardun Quxin



Azurfa



Zinare

Gwargwadon Abin Da Ake Fitar Wa A Zakkar Kuxi

Abin da ya wajaba a fitar a zakkar zinare da azurfa da takardun kuxi shi ne rubu'in ushuri (2.5 %)

A cikin kowane dinari ashirin na zinare zai bayar da rabin dinare, sannan a ci gaba da xora lissafi a kan abin da ya qaru kaxan ko da yawa.

A cikin kowane dirhami xari biyu na azurfa zai bayar da dirhami biyar zakka. Sannan za a ci gaba da xora lissafi a kan abin da ya qaru, kaxan ko da yawa.. Saboda fadin Manzon Allah (ﷻ) «Idan kana da dirhami xari biyu, shekara ta zagayo a kansu, to za ka ba da dirhami biyar, ba abin da za ka bayar idan kana da zinare har sai ya kai ashirin. Idan kana da dinare ashirin, shekara ta zagayo a kansu, to a cikinsu za ka ba da rabin dinare. Sannan abin da ya qaru a ci gaba da lissafi a kan haka»(Abu Dawud ne ya rawaito shi).

Misalin Yadda Ake Zakka A Aikace:

Mutum ne ya mallaki dala dubu tara, shekara ta zagayo wannan kuxin suna wajensa, shin zai ba da zakka?

Da farko za mu lissafa nisabin zakka a kan zinare da azurfa kamar haka :

Nisabin dai shi ne giram tamanin da biyar na tataccen zinare.

Sai mu qaddara cewa kowane giram na zinare ya yi daidai da dala talatin.

Sai mu buga giram 85 a kan 30, shi zai bama dala 2550.

Don haka nisabin zakkarsa shi ne dala 2550, don haka dukiyar wannan mutumin ta kai yadda za a fitar mata da zakka, kuma shekara ta zagayo a kanta, zakka ta wajaba a kansa.

Na biyu : Sai mu lissafa abin ya wajaba ya fitar :

Abin da zai bayar na zakkarsa shi ne rubu'in ushuri (2.5%)

Sai mu raba wannan kuxi da ya mallaka dala 9000 (2.5%) sai ya ba mu dala 225.

Don haka wajibi ne akan wannan mutumin ya fitar da zakkar dukiyarsa dala 225



Em nîsaba ku 85 gram ji zêrê xalis e, wiha hesab dikin û dibêjin; bihayê grama zêrê xalis di roja wacibbûna zekatê de 30 dolar e.

$$85 \times 30 = 2550$$

Miqdarê nîsabê bi grama zêr

Bihayê grama zêr roja wacibbûna zekatê

Nîrxê nîsabê bi neqdan

2550\$

Hesabê miqdarê zekata ku deranîna wê wacib dibe, 2.5% ji nîrxê mal e.

$$9000 \times 2.5 \div 100 = 225$$$

Zekata ku deranîna wê wacib e

Gelo zêr û zîv tên ser hev ji bo malê mirov bi ber zekatê bikeve?

Dema zilamek hinek zêr û zîvê wî hebe, lêbelê her yek ji wan nagihîje nîsabê. Qewlê racih; zekat li ser wî nîn e. Ewê zekata zêr li gorî miqdarê nîsaba wî bide û zekata zîv jî li gorî miqdarê nîsaba wî bide û ew ji bo temambûna nîsabê zêr û zîv nabe ser hev; lewra ew du cinsên ji hev cuda ne û delîlek jî warid nebûye, nehatiye ku lazim bike; mirov yekî ji wan bibe ser yê din da ku pê nîsabê temam bibe.

Lewra pêgemberê Xuda [dirûd û silavên Xuda lê bin] dibêje: ««Di miqdarê kêmtirî pênc weqîyan de zekat nîn e.»» (Buxarî û Mûslim rîwayet kirine.)

Naxwe ewê ku zêr û zîv bîne berhev, ew zekatê di kêmtirî pênc weqîyên zîv de wacib dike.

Zakkar Kayan Adon Mata

Kayan adon mata kala biyu : kayan adon zinare da azurfa, da kayan adon da ba zinare da azurfa ba ne.

1 – Kayan Adon Zinare Da Azurfa

Kashi na farko : Kayan adon zinare da azurfa wadda aka tanada don ajiye wa da taskakewa, ko kuma don a yi kasuwanci da shi, to zakkar wajibi ce a cikinsa.

Kashi na biyu : Kayan adon zinare da azurfan da aka tanada don yin amfani da shi, abin da ya fi shi ne a fitar masa da zakka, don kuvutar da kai. Saboda wata mata ta zo wajen Annabi (ﷺ) tare da ‘yar ta, ‘yar tana sanye da manya-manyan awarwaro na zinare a hannunta, sai Manzon Allah (ﷻ) ya ce wa matar: “Ko kina ba da zakkar waxannan awarwaron”. Sai matar ta ce, “A’a”. Sai ya ce

Beşa Zekatê

mata :”Yanzu za ki so Allah ya yi miki awarwaron wuta da su ranar alqiyama”. Mai riwaya ya ce, “Sai ta jefa wa Manzoni Allah (ﷻ) su, ta ce, «Na bayar da su ga Allah da Manzonsa (ﷻ)»»(Abu Dawud ne ya rawaito shi)«.»

Daga cikin malamai akwai wanda ba ya wajabta zakka a cikin kayan adon mata, saboda ba dukiya ba ce wadda take qaruwa, kurum wani abu ne na mutum da yake amfani da shi kamar riga da kayan gida, kuma kayan buqatar mata ne da adonsu. Ita kuwa zakka tana wajaba a qa’ida cikin dukiyar dake havaka.

Sai dai abin da ya fi takatsantsan shi ne fitar da zakkar kayan adon mata waxanda aka tanade su don amfani da kwalliya, don wannan magana, ta fi kuvutar da kai, sannan kuma Manzoni Allah (ﷻ) ya ce, «Ka bar abin da yake sa ka kokwanto zuwa ga abin bay a sa ka kokwanta “»(Bukhari ne ya rawaito shi)



Kayan Adon Azurfa



Kayan Adon Zinare

2 – Kayan Adon Da Ba Zinare Ba Ne Ba Azurfa Ba

Kamar dimond, yaqutu, lu'ulu'u da makamantansu, waxannan babu zakka a cikinsu, duk irin yawan da suka yi, sai dai in an tanade su don kasuwanci, sai su shiga cikin kayan kasuwancin da ake fitar wa da zakka.

Mercan



Yaqût



Dimond





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Zakkar Kadarar Kasuwanci

Zakkar Kadarar Kasuwanci

Abubuwan Da Keci

Bayanin Abin Da Ake Nufi Da Kayan Kasuwanci

Hukuncin Zakkar Kayan Kasuwanci

Sharuɗɗan Wajabcin Zakkar Kayan Kasuwanci

Yadda Ake Fitar Da Zakkar Kayan Kasuwanci

Yadda Xan Kasuwa Zai Lissafa Kayansa Don Zakka

Bayanin Abin Da Ake Nufi Da Hannun Jari

Hukuncin Karɗar Zakkar Hannun Jari

Fitar Da Zakkar Hannun Jari

Hukmê tedawila zekata hisseyan [pişkan]

Kadarar Kasuwanci :

Su ne duk abin da aka tanada don saye da sayarwa da nufin cin riba

An kira su da “Urudh” da larabci ne saboda ba sa tabbata, suna zuwa ne suna tafiya, don xan kasuwa ba hajar yake so ba, kawai yana son ribar ne da zai samu.

Kadarar kasuwanci ta haxa dukkan kayayyaki, banda tsabar kuxi, kamar motoci, kayan sawa, yadika, qarfe, katakwaye, da sauran duk abin da ka tanada don kasuwanci da shi

Qarfe



Mota



Katakwaye



Kayan sawa





Hukuncin Zakkar Kayan Kasuwanci

Wajibi ce, saboda Allah Maxaukakin Sarki ya ce, {Ya ku waxanda suka yi imani ku ciyar da daxaxan abin da ku nemo} [Albaqarah : 267]. Malamai sun ce wannan ayar tana nufin zakkar kayan kasuwanci. Hakanan da faxin Allah Maxaukakin Sarki : {Ka karvi sadaka daga cikin dukiyyoyinsu} [Attaubah : 103] dukiyyar kasuwanci tana daga cikin dukiya, don haka zakka ta wajaba a cikinya.

Sharuxxan Wajabcin Zakkar Kadarar Kasuwanci

1 – Kuxin kayan ya kai nisabi. Ana qaddara nisabin ne da zinare da azurfa.

2 – Shekara ta zagayo a kansu.

3 – Ya zama an tanadi kayan ne don kasuwanci, da nufin neman kuxi da su, saboda faxin Manzoni Allah (ﷻ) «Dukkan Ayyuka sai da niyya» (Bukhari da Muslim ne suka rawaito shi).

Idan ya canza niyya daga kasuwanci zuwa yin amfani da su, to lissafin shekara ya yanke, idan ya dawo ya yi niyyar kasuwanci sai ya fara sabon lissafin shekara, sai dai idan ya yi haka don dabarar qin zakka, to lissafin ba zai yanke ba.

Misali: Mutum ne ya sayi fili a cikin watan Muharram don kasuwanci, sai ya canza niyyar sayarwa zuwa ginawa don ya zauna a cikin watan Sha'aban, to lissafin shekararsa ya yanke. Sai kuma a watan Shawwal ya dawo ya yi niyyar kasuwanci da wannan fili, to sai ya sake sabon lissafin shekara daga wannan wata na Shawwal. In kuwa ya yi haka ne don ya dabarar kada ya ba da zakka, to lissafin shekarar ba zai yanke ba.

Yadda Ake Fitar Da Zakkar Kayan Kasuwanci

Idan shekara ta zagayo, sai a lissafa kayan a yi musu kuxi da farashin da ake sayarwa a wannan lokaci a kasuwa, sannan sai a fitar da zakkar daga kayan ko daga qimarsu, gwargwadon buqatar talakawa.

Yaya Xan Kasuwa Zai Lissafa Kayan Kasuwancinsa Don Yin Zakka?

1 – Zai qimanta duk abin da yake wurinsa na kayan sayarwar sa da farashinsu na wannan lokacin.

2 – Zai haxa da kuxin da yake da shi na kasuwanci, da waxanda ba na kasuwanci ba.

3 – Zai haxa da bashin da yake bi wanda ya san za a biya shi.

4 – Zai fitar da bashin da ake bin sa.

5 – Sai ya fitar da zakkar abin da ya rage, abin da zai fitar shi ne rubu'in ushuri (2.5%).

Ga yadda abin yake a taqaice : Abin da ake fitar wa da zakka (qimar kuxin kayan kasuwanci + kuxinsa + bashin da ya san za a biya shi – bashin da ake binsa) × (Abin da zai bayar (2.5%).



Zakka Daga Jarin Da Ake Juyawa :

Abin da ake ba da zakkarsa daga dukiyar kasuwanci shi ne kuxin da yake kai-kawo, wanda aka tanada don saye da sayarwa don neman riba, amma kuxin da yake kafe a wuri xaya, ba a lissafi da shi, ba a fitar masa da zakka, kamar kantocin kayan, da firjin da ake zuba kayan, da motocin da suke dakon kayan, da abubuwan da suke loda kayan, da makamantansu.



Mallakar Nisabi :

Shin sharaxi ne mallakar nisabi a tsawon dukkan shekara, tun daga farkonta har qarshenta. Ko kuwa za a wadatu da cikarsa a farkon shekara da qarshenta? Ko kuwa qarshen kawai za a kalla?

Amsa: Abin lura a wajen nisabi shi ne farkon shekara da qarshenta, domin akwai wahalar lissafi gabaxayan shekara. Sai aka yi la'akari da farkon shekara don lokacin ne zakka take wajaba. Shi kuma qarshekar shi ne lokacin fitar da ita. Abin da ya fi kamata musulmi ya tsayar da watan da zai riqa qimanta dukiarsa da ba da zakkarta a cikinsa, kamar watan Ramadan



Zakkar Hannun Jari

Hannun Jari

Wani kaso ne daga cikin jarin kamfani wanda aka raba daidai wa dai da.

Misali : A ce kamfani mai hannun jarin yana da jarin dala miliyan uku, Sai kamfanin ya kasa jarinsa zuwa kashi dubu goma, kowane kaso a dalar amuruka (300). To wannan kason shi ake kira hannun jari. Duk wani mai kaso a nan to yanada tarayya tarayya a wannan kamafanin gwargwadon hannayen jarin da yake da a kamfanin .

Hukuncin Karvar Zakkar Hannun Jari .

Halal ne, in dai kamfanin aikinsa ba na haramun ba ne, ko kuma yana mu'amala da riba.

Fitar Da Zakkar Hannun Jari

1 – Idan kamfanin ya fitar da zakka, to shike nan mai hannun jari a kamfanin ya huta, an sauke masa nauyi.

2 – Idan kuwa Kamfanin ba ya fitar da zakka, to sai a qimanta wannan hannun jari da farashinsa na lokacin, idan ya kai nisabi, kuma shekara ta zagayo a kansa to zai ba da zakkarsa rubu'in ushuri (2.5%), saboda kamar kayan kasuwanci ne.

Misali: Mutum ne yake da hannun jari dubu xaya, farashin hannun jari a lokacin zakkar shi ne dala dubu goma, sai ya zama farashin hannayan jarinsa shi ne dala dubu goma, wadda ta wuce nisabi, to zai ba da zakkar wannan hannun jari idan shekara ta zagayo.



Ji lewma wê ev qerar daye:

“Di wan şirketên ku di wan de gellek pişkdar hene, di tetbîqkirina van hukman de li tevahîya kar û qezenca şirketan nayê meyzandin; lêbelê li vî esasî dinêre ku her şîrîkek pişka wî, wî elaqedar dike.”

- Di vê rewşê de divê rêvebirîya şirketê wan pişkên ku di wan de zekat ne wacib e, ji serê malê xwe bixe, wekî pişka weqfa xêrxwazî û pişkên alîyên xêrxwazî û eslên malên xwe yên sabit, ewên ku di wan de zekat nîn e, her wekî avahîyan, kargehan, kel û pelan û erebeyên ku ji bo bikaranînê û yên wekî wan in, ew malên mewcûdên ku zekat li wan nakeve.

Lêbelê dema rêvebirîya şirketê bi derxistina zekatê ranebe, divê pişkdarên şirketê bi xwe zekata pişka xwe derxînin.

Ew jî wiha çêdibe:

1. Pişkên şirketên çandinî, zekata wan tê derxistin her wekî zekata çandinî û fêkîyan.

2. Pişkên şirketên bazirganî, zekata xwe ji esl û karê pev re derdixin. Têde pişk bi bihayê xwe yê bazarê yên di roja wacibbûna zekatê de tînin.

3. Pişkên şirketên pîşesazî, zekata xwe ji karê xwe yê safî derdixin; ne ji hazirkirî, avahî û yên wekî wan:

4. Dema pişkdar pişka xwe di nav salê de bifiroşe, ew bihayê wan dixê nav malê xwe û dema sala zekata wî were, ewê pê re zekata wan jî bide. Herçî kiryar e, ew jî zekata pişka xwe wekî bûrî dide.

(Qedaya fiqhîye mûasere Dr. Selah es-Sawî, rûpel, 54 û yên piştî wê.)



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Zakkar Dabbobin Ni'ima

Zakkar Dabbobin Ni'ima



Dabbobin Ni'ima:

Su ne, Raquma, Shanu, Awaki Da Tumaki.

Hukuncin Zakkar Dabbobin Ni'ima

Wajibi ce, saboda faxin Manzon Allah (ﷻ) : {Babu wani ma'abocin Raquma ko Shanu, ko awaki da tumaki, wanda ba ya bayar da zakkarsu, face sai sun zo masa ranar alqiyama da girma da qiba da tozo, suna tunkuyinsa da qahonsu, suna taka shi da kofatansu, duk lokacin da na qarshensu suka qare sai na farko su dawo, har a yi wa mutane hukunci} {

Sharuxxan Wajbacin Zakkar Dabbobin Ni'ima

1 – Dabbobin su shekara guda a wurin mai su, saboda faxin Manzon Allah (ﷻ) “Babu zakka a cikin dukiya har sai ta shekara”.

2 – Ta zama mai fita kiwo ce, saboda faxin Manzon Allah (ﷻ) “A cikin kowanne raqumi arba'in da suke fita kiwo za a ba da taguwa ‘yar shekara biyu”.

Abin da ake nufi da mai kiwo, ita ce dabbar da take kiwo a makiyaya, tana cin tsirran da suka fito a qasa, da ciyawar da Allah ya fito da ita ba tare da

Abubuwan Da Keci

Bayanin Abin Da Ake Nufi Da Dabbobin Ni'ima

Hukuncin Zakkar Dabbobin Ni'ima

Sharuxxan Wajabcin Zakkar Dabbobi

Nisabin Zakkar Dabbobin Ni'ima

Nisabin Zakkar Raquma Da Abin Da

Ake Fitarwa A Cikinsu

Nisabin Zakkar Shanu Da Abin Da Ake

Fitarwa A Cikinsu

Nisabin Tumaki Da Abin Da Ake

Fitarwa A Cikinsu

Di sifetê wacib de



wani ya shuka ta ba. Amma idan abincin dabbar shuka shi aka yi, to wannan ba mai kiwo ba ce, babu zakka a cikinta.

3 – Dabbobin su zama an tanade su ne don samun nono da ‘yaya, ba waxanda suke aiki ba ne. Masu aiki su ne wanda mai su yake amfani da su wajen noma ko ban ruwa, xaukar kaya ko xaukar abubuwa masu nauyi.

Raquman da ake aiki da su babu zakka a cikinsu, saboda suna cikin abin da mutum yake da buqata na yau da kullum, kamar kayan sawarsa. Idan kuma an tanadi dabbobin ne don sayarwa, to zakkarsu za ta zama daga cikin kuxin da ake samu, cikin zakkar kayan kasuwanci idan shekara ta zagayo.

4 – Dabbobin su kai nisabin da shari’a ta ayyana

Nisabin Zakkar Dabbobin Ni’ima

Da farko : Nisabin Zakkar Raquma, Da Abin Da Ya Wajaba A Fitar Daga Cikinsu

An karvo daga Anas xan Malik – Allah ya yarda da shi – ya ce, Abubakar Assidiq – Allah ya yarda da shi – ya rubuto masa cewa : «Wannan ita ce farillar da Allah ya wajabtawa dukkan musulmi, Manzon Allah ya yi umarni da ita. A cikin kowane raquma guda ashirin da huxu zuwa qasa, cikin kowane guda biyar za a ba da akuya ko tunkiya, idan suka kai ashirin da biyar zuwa talatin da biyar za a ba da taguwa ‘yar shekara xaya, idan suka kai talatin da shida zuwa arba’in da biyar za a ba da taguwa ‘ya shekara biyu, idan suka kai arba’in da shida zuwa sittin za a ba da taguwa ‘yar shekara uku, ita ce wadda ta isa barbara. Idan suka kai sittin da xaya zuwa saba’in da biyar za a ba da ‘yar shekara huxu. Wanda bai da komai sai raquma huxu kawai, to babu zakka a cikinsu, sai dai in ya ga dama. Idan raquma suka kai biyar to za a ba da akuya ko tunkiya»

Nisabin Zakkar Raquma

A d a d i n Raquma	Abin Da Za A Bayar A Cikinsu
5 – 9	Akuya ko tunkiya
10 - 14	Akuya biyu ko tunkiya biyu
15 –19	Akuya uku ko tunkiya uku
20 –24	Akuya huxu ko tunkiya huxu
25 – 35	Taguwa 'yar shekara xaya
36 – 45	Taguwa 'yar shekara biyu
46 – 60	Taguwa 'yar shekara uku
61 – 75	Taguwa 'yar shekara huxu
76 – 90	Taguwa biyu 'yan shekara biyu – biyu
91 –120	Taguwa biyu 'yan shekaru uku – uku
120 sama zuwa	A cikin kowane arba'in za a ba da 'yar shekara biyu, a cikin kowane hamsin yar shekara uku

Beša Zekatê

Na biyu : Nisabin Zakkar Shanu, Da Abin Da Za A Fitar A Cikinsu

An karvo daga Mu'azu xan Jabal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷻ) ya aike ni zuwa qasar Yaman, ya umarce ni in karva daga cikin kowanne shanu talatin saniya 'yar shekara xaya, daga cikin kowane arba'in saniya 'yar shekara biyu» (Abu Dawud ne ya rawaito shi).

Nisabin Zakkar Shanu

Adadin Shanu	Abin Da Za A Fitar Daga Ciki
30 - 39	Saniya 'yar shekara xaya
40 – 59	Saniya 'yar shekara biyu
60 – 69	Saniya guda biyu 'yan shekara xai-xai.
70 – 79 Saniya 'yar shekar xaya da 'yar shekara biyu.	

Na Uku : Nisabin Awaki Da Tumaki, Da Abin Da Za a Fitar

Hadisi ya zo daga Anas – Allah ya yarda da shi – wato hadisin da ya gabata, «Zakkar tumaki da awaki waxanda suke kiwo idan sun kai arba'in zuwa xari da ashirin za a ba da akuya ko tunkiya xaya, idan sun qaru a kan haka xari da ashirin zuwa xari biyu, za a ba da akuyoyi ko tunkiya biyu, idan suka wuce xari biyu zuwa xari uku, za a ba da guda uku, idan suka qaru a kan xari uku, to a kowanne xari za a ba da akuya xaya. Idan dabbobin da ake kiwo basu kai arba'in ba, guda xaya ce ta rage, to babu zakka a ciki, sai dai in mai su ya ga dama».

(Bukhari ne ya rawaito shi)»

»

Nisabin Zakkar Awaki Da Tumaki

A d a d i n Tumaki Da Awaki	Abin Da Za Bayar
40 – 120	Tunkiya ko Akuya
121 – 200	Tunkiya biyu ko Akuya biyu
201 – 300	Tunkiya biyu ko akuya biyu, idan su qara a kan haka, to a cikin kowanne xari za a ba da guda xaya.



<https://www.al-feqh.com/ha>





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sauran Abubuwan Da Ake wa
Zakka

Abu Dawud ne ya rawaito shi



Abubuwan Da Keci

Zakkar Bashi

Zakkar Takardun Qimar Kuxi

Zakkar garatuti (garatutude).

Zakkar Kuxin Fansho (Pension).

Albashin Ritaya

Zakkar inshora ta haya

Zakkar Wasu Haqqoqi Waxanda ba kuxi ba

Zakkar kuxin qwadago da Albashi

Ribar Da Aka Samu Da Sana'a.

Zakkar Dukiyar Haramun

Zakkar Bashi

Bashi:

EShi ne dukiyar da take wajibi ne wanda ake bi ya biya ta.

Hukuncin Zakkar Wanda Wani Yake Bin Shi Bashi

Idan ana bin mutum bashin da ya kai nisabi, ko wanda bai kai nisabi ba, to zakka ba ta wajaba a kanshi ba, idan bashin ba zai rage nisabi ba, to zai cire abin da ake bin sa, ya fidda zakkar abin da ya rage na dukiyarsa.

Misali : Mutum ne yake da dala dubu goma (10,000), kuma ana bin sa bashin dala dubu goma, to babu zakka a kansa, saboda bashin ya cinye nisabin zakkar. Hakanan da a ce bashin da ake binsa dala dubu tara ne da casa'in da biyar (9950) to wannan

bashin ma ya tauye nisabi don haka zakka ba ta wajaba a kanshi ba. Amma idan bashin da ake binsa dala dubu huxu ne (4000), to zai cire abin da bashin zai ci, ya zama saura dala dubu shida (6000), zakka ta wajaba a kansa. Cikin abin da ya ragu.



Hukuncin Zakkar Bashin Da Mutum Yake Bi

1 – Idan zai yi wahala a biya shi bashin, kamar a ce wanda yake bi bashin ya talaue, ko kuma ya yi musun bashin, to zakka ba ta wajaba akan wanda yake bin bashin ba a kowace shekara. Idan ya karvi kuxin daga baya to sai ya fitar da zakkar shekara guda.

2 – idan ba za a qi biyansa bashin sa ba, kamar ya zama wanda ake bi bashin ba mai jinkirin biyan bashi ba, kuma yana da niyyar biya, to wajibi ne akan wanda yake bin bashin ya fitar da zakkar bashin a duk shekara, saboda kamar kuxin yana wajenshi ne.

Zakkar Takardun Karvar Kuxi

Takardun Qimar Kuxi:

Shi ne wani abun da zai zama shaidar da za a bawa mai shi qimar kuxin da yake xauke da shi, tare da xora ribar a kan wannan qimar kuxin da ya bayar.

Wannan riba ce a fili, kuma haramun ce, saboda bashi ne da qari. A taqaice dai irin waxannan takardu mu'amala da su ba ta halatta, saboda bashi ne haxe da qari da riba, don haka duk wanda yake mu'amala da su ya tuba ya daina.

Hukuncin Zakkar Takardun Qimar Kuxi Da Abin Da Za Bayar

Zakkar takardun da suke xauke da qimar kuxi, kamar zakkar bashi ce, idan sun kai nisabi zakka ta wajaba a cikinsu, ko kuma idan ka haxa su da sauran abin da mutum ya mallaka na kuxi da kayan kasuwanci, shekara ta zagayo a a kansu, sai ya a fitar da kaso xaya bisa huxu na kaso goman dukiyar. Idan waxannan takardun na qimar kuxin ba za a iya canza su ba su zama kuxi sai bayan wani lokaci, to zakka dai ba ta saraya daga cikinsu, sai a fitar da zakkar shekarun da suka wuce bayan an canza ta.

Zakkar Alawus (Allowance) Na Qare Aike, Da Na Ajiye Aiki, Da Kuma Garatuti (Garatutude).

Kuxin Qare Aiki

Wasu kuxi ne sannannu, da ma'aikaci ya cancanci a bashi, a qarshen aikinsa, kamar yadda doka ta tsara, bayan cika sharuƙƙan da aka sanya.

Alawus Na Ajiye Aiki

Wasu kuxi ne sanannu da tsarin inshora ta zamantakewa ta qusa, wanda qasa ko kamfanoni suke baiwa ma'aikacin da bai cika sharuƙƙan ci gaba da karvar kuxin fansho ba.

Kuxin Fansho (Peansion)

Wasu kuxi ne da ma'aikaci ya cancanci qasa ko kamafani su ba shi a duk wata, bayan ya gama aikinsa, kamar yadda doka ta tanada, in dai ma'aikaci ya cika sharuƙƙan da aka sa

Hukuncin Zakkar Waxannan Kuxaxe

Zakka ba ta wajaba akan ma'aikaci a cikin waxannan kuxaxe, saboda bai mallake su ba cikakkiyar mallaka, wadda take sharaxi ce a cikin wajabcin zakka, saboda kuwa ma'aikaci ba ya iya sarrafa su, bai da wani haqqi na kai tsaye tsawon lokacin aikinsa.

Waxannan kuxaxe da ma'aikaci ya cancance su, idan an ba da umarni da iyakance su da baiwa ma'aikaci su, gaba xaya a lokaci guda, ko kuma a mata kai daban-daban, to sun zama mulkinsa cikakken mulki, zai ba da zakkar abin da ya karwa na wannan dukiya.

Zakkar Kuxin Da Mai Haya Yake Bayarwa

Kuxin Kafin Alqalami

Shi ne, kuxin da mai haya yake ba wa mai ba da haya don ba shi tabbas a kan lamarin

Zekata wan li ser kirêdarî ne wacib e; lewra ew ne di milkîyeta wî de ne, temamîya milkîyeta wan nehatiye cih ku ew jî di wacibbûna zekatê de şert e.

(Qedaya Fiqhiye Mûasere Dr. Selah es-Sawî, rûpel: 60.)

Shi ne, kuxin da mai haya yake ba wa mai ba da haya don ba shi tabbas a kan lamarin

Haqqoqin Da Ba Kuxi Ba.

Wani haqqi ne wanda ba kuxi ba, da mutum yake da shi a kan wani abunsa da ya samar, abun zai iya zama aikin tinani ne, kamar haqqin mawallafi, ko mai qirqira cikin abin da ya qirqira, ko sakamakon hada-hada da xan kasuwa yake a cikin kasuwancinsa na jawo abokan ciniki, hakanan sunan kasuwanci da alamar abu na kasuwanci.

Hukuncin Zakkar Haqqoqin Da Mutum Yake Da Su Waxanda Ba Kuxi Ba.

Irin waxannan haqqoqin a yau sun zama masu qima, kuma dukiya ce a shari'a, don haka ya halatta a yi tasarrufi a cikinsu gwargwadon tsarin shari'a, a kuma kare su, ba ya halatta a yi ta'adi a cikinsu.

Zakka ba ta halatta a cikin haqqin marubuci, ko cikin qirqirar da ya yi, saboda sharuɗɗan zakka ba su cika ba. Amma idan aka yi amfani da su aka samu kuxi, to za a aiwatar musu abin da ake wa ribar da aka samu a dukiya.



Zakkar Albashi, Da Ribar Da Aka Samu Daga Sana'a

Ladan Aiki Da Albashi:

Shi ne abin da ma'aikaci yake karva na kuxi ladan aikinsa.

Hukuncinsu

Hukuncinsu hukuncin zakkar kuxi, idan suka kai nisabi, kuma shekara ta kewayo a kansu, to zakka ta wajaba a cikinsu, abin da za a bayar da rubu'in ushuri (2.5%).

Zakkar Dukiyar Haramun

Dukiyar Haramun

Ita ce, dukkan dukiyar da shari'a ta hana a mallaka, ko a yi amfani da ita, kamar kuxin da aka samu daga kasuwancin giya, ko riba, ko kuxin da aka sato, da sauransu.

Hukuncin Zakkar Dukiyar Haramun

Dukiyar take haramun ce a karan-kanta, kamar wadda aka samu a kasuwancin giya, ko saida alade, ba wadda ake wa zakka ba ce. Haka ma dukiyar da take haramun ce saboda wani abu, kamar wadda aka samu matsala wajen nemota, kamar dukiyar da aka sato, ita ma ba wadda ake wa zakka ba ce, saboda ba a mallaketa ba cikakkiyar mallaka, wadda sharaxi ne na wajabcin zakka.

Yadda Za A Yi Da Dukiyar Haramun

A – wanda yake da dukiyar haramun da ya samu ta hanyar da ba ta dace ba, to wannan dukiyar ba mallakinsa ba ce, komin daxewa da aka yi, wajibi ne ya mayar da ita zuwa ga mai ita, ko wanda ya mallaketa, ko magajinta in ya sanshi, idan kuwa ya xebe qaunar gano shi, to wajibi ne ya ciyar da ita a hanyar alheri don ya kuvuta daga gareta, kuma ya yi nufin sadaka ga mai ita.

B – Idan mutum ya karvi ladan aikin haramun da ya yi, to ya sarrafa a kuxin a ayyukan alheri, kada ya mayar wa wanda ya bashi, saboda idan ya mayar masa ya taimaka a kan aikin savo.

C – Ba a mayar da dukiyar haramun zuwa ga wanda ya bayar da ita, in dai yana nan kan mu'amalarsa ta haramun, kamar kuxaxen riba. Za a sarrafa su ne a ayyukan alheri.

D – Idan mayar da haqiqanin dukiyar haramun ya yi wuya, to sai a mayar da kwatankwacinta, ko qimarta ga mai ita, in an san shi, in kuwa ba a san shi ba sai a sarrafa kwatankwacinta ko qimarta a ayyukan alheri, da niyyar sadaka ga mai ita (Duba littafin "Qadaya Fiqihiyya Mu'asira" Na Dr. Salahus Sawi, sh 61 da abin da ya biyo baya).





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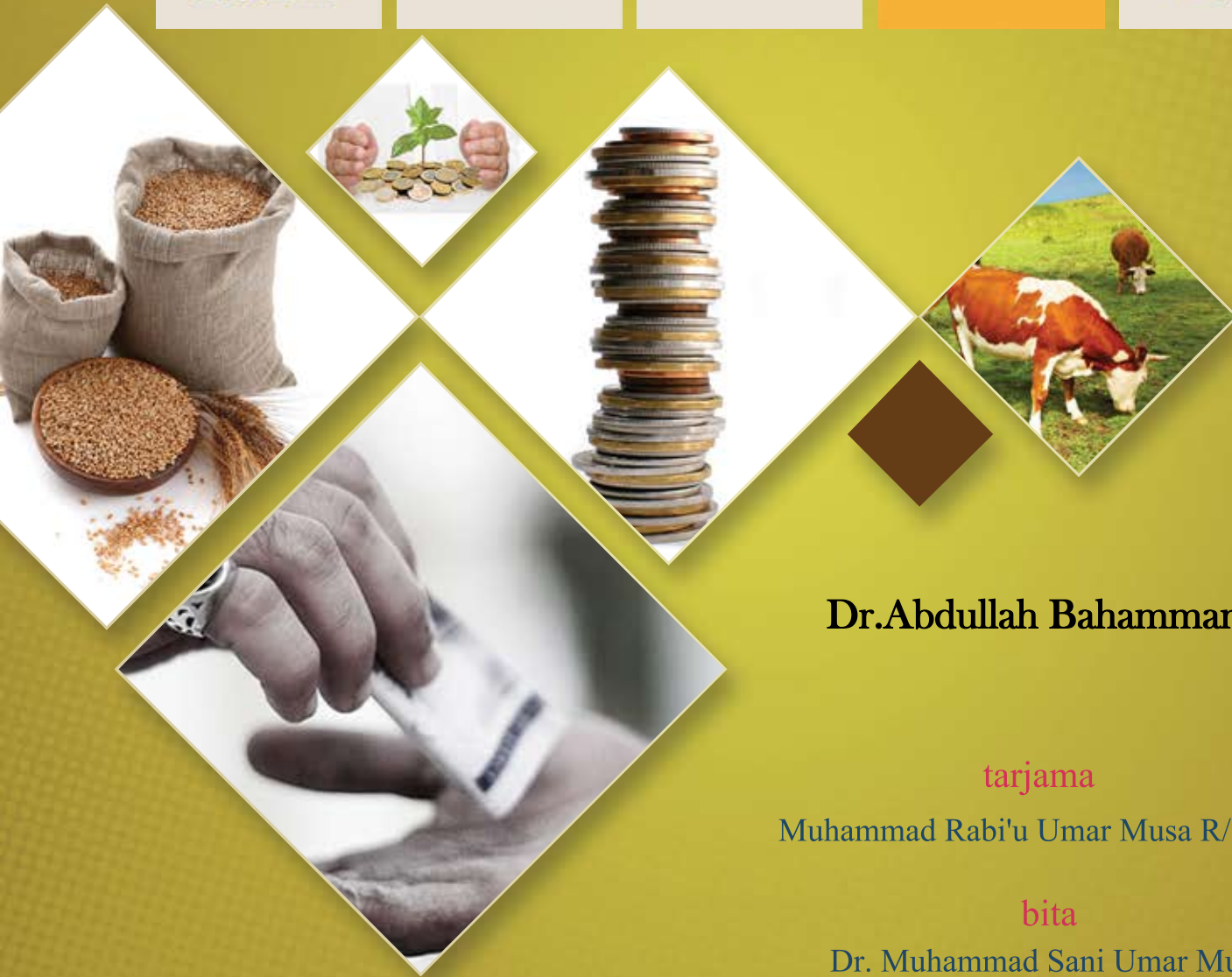
Tsarki

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Masu Cin Zakka Da Fitar Da Zakka

Masu Cin Zakka Da Fitar Da Zakka



Masu cin zakka

Masu cin zakka su ne waxanda suka cancance ta, su ne rukunai guda takwas da Allah ya iyakance su a cikin faxinsa : {Kaxai sadaka ta faqirai ce da miskinai da masu aiki a kanta, da waxanda ake jan zukatansu, da bayi, da waxanda ake bi bashi, da tafarkin Allah, da matafiya, rabo ne na dole daga Allah, Allah Masani ne mai hikima} [Attauba : 60]

Abubuwan Da Ke ciki

Waxanda Ake Ba Zakka

1 – Talakawa (Faqirai)

2 – Miskinai

3 – Masu aiki a kan Dukiya Zakkar

4 – Waxanda Ake Jan Zukatansu Zuwa Musulunci

5 - Bayi

6 – Waxanda ake Bi Bashi

7 – A kan Tafarkin Allah (Fi sabilillahi)

8 – Matafiyi

Waxanda Ba A Basu Zakka

Derxistina zekatê

1.Faqirai

Faqirai

Lafazin "Fuqara'u" jam'i ne na "Faqiri" Shi ne wanda bai da abin da zai biya masa buqatarsa, da buqatar iyalansa, ta abinci abin sha, tufafi, wurin zama.

Za a ba shi abin da zai ishe da iyalansa tsawon shekara xaya daga zakka



2.Miskinai

Miskinai.

Lafazin "Masakin" jam'i ne na "Miskin" shi ne wanda ya mallaki rabin abin da zai ishe shi, ko fiye da rabi, kamar wanda yake da xari, alhali yana buqatar xari biyu, to sai a bashi abin da zai ishe shi da iyalansa tsawon shekara guda.



3.Masu Aiki A Kanta.

Masu Aiki A Kanta:

Su ne waxanda suke tattara zakka, waxanda shugaba ya naxa, kuma suke raba ta ga mabuqata.



4. Waxanda Ake Jan Zukatansu Zuwa Musulunci.

Waxanda Ake Jan Zukatansu Zuwa Musulunci.

Su ne shugabannin mutanensu, waxanda ake wa biyayya, kuma a ke sa ran musuluntar su idan an ba su zakka, ko kuma a samu kamewarsu daga sharri ga musulmi, ko kuma a qara musu qarfin imani, ko su kare wa musulmi wasu maqiyansu.

Za a ba su abin da zai jawo zukatansu daidai gwargwado daga zakka.

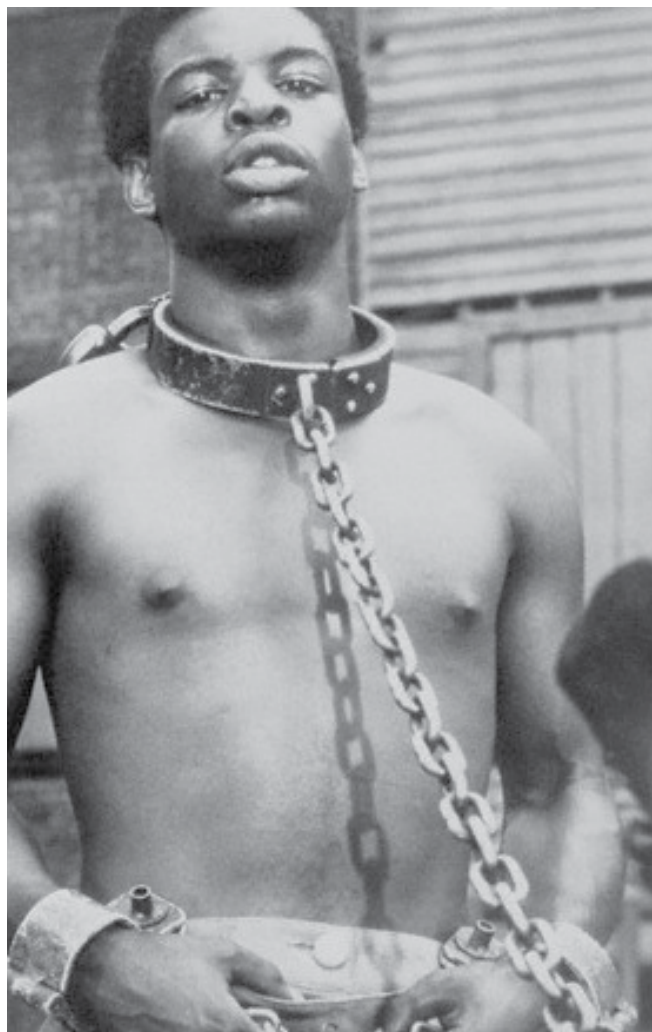


5. Bayi.

Bayi:

Bawa da wanda aka rubuta masa fansa

Saboda kowanne daga cikinsu ya zama xa, mai ikon tasarrufi, ya zama mutum mai amfani a cikin al'ummarsa, ya kuma samu damar bautawa Allah kamar yadda ya dace. Waxanda aka kama musulmi a wajen yaqi suma suna shiga qarqashin bayi, za a iya fansarsu da kuxin zakka



6. Waxanda Ake Bi Bashi

Waxanda Ake Bi Bashi:

Lafazin "Gaarimun" Jam'i ne na "Gaarim" shi ne wanda ake bi bashi

Waxanda ake bashi kala biyu ne:

Na Farko : wanda ake bi bashi, saboda wata buqatarsa ta kansa da ya yi, sai a bashi a abin da zai biya bashinsa daga zakka indai talaka ne.

Na biyu : Wanda ake bi bashi saboda wani sulhu da ya yi tsakanin musulmi, sai a bashi abin da zai biya bashinsa daga zakka, ko da kuwa mai wadata ne.

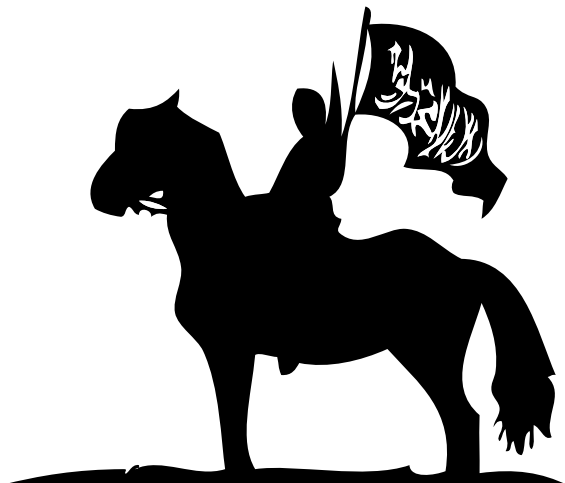


7- Saboda Allah (Fisabilillahi)

Saboda Allah (Fisabilillahi):

Su ne waxanda suke jihadi saboda Allah

Za a ba su abin da zai ishe su don yin jihadi saboda Allah. Sauran ayyukan da'awa waxanda suke cikin jihadi za su shiga cikin wannan vangare, idan ba su samu abin da za su yi aikin da shi daga sadaka.



8- Matafiyi

Matafiyi:

Shi ne matafiyin da guzuri ya yanke masa a tafiya, ba shi da wani kuxi.

Za a ba shi abin da zai kai shi garinsu daga zakka, koda kuwa mawadaci a garinsu.





Faxakarwa :

1 – Waxanda ba a waxanann rukunai takwas xin ba ba a ba su zakka, ko da kuwa cikin ayyukan alheri ne, kamar gina masallaci, makarantu, asibitoci, da sauransu na ayyukan alheri, waxanda za a iya yin su da sadaka.

2 – Ba sharaxi ba ne sai an bawa dukka takwas xin nan da aka ambata a yayin raba zakka, a'a ya wadatar idan aka ba kowane xaya daga cikin takwas xin.



Waxanda Ba A Basu Zakka

1. Mawadata Da Masu Aiki Qarfafa

Saboda faxin Manzoni Allah (ﷻ) «Babu rabon madawaci ko mai aiki mai qarfi a cikinta» (Abu Dawud ne ya rawaito shi) wato zakka.

2. Iyaye, 'Ya'ya, Mata, Da Waxanda Ciyarwarsu Da Wajaba A Kanka

Ba ya halatta a ba da zakka ga wanda ya wajaba mutum musulmi ya ciyar da su, kamar iyaye maza, da iyaye mata, kakanni maza, kakanni mata, 'ya'ya, da 'ya'yan 'ya'ya maza (jikota). Saboda ba waxannan zakka sai wadatar da shi daga ciyarwar da ta wajaba a kanshi, ya sarayar da ita daga kanshi, sai amfanin zakka ya koma gare shi.

3. Kafiran Da Ba Waxanda Ake Jan Zukatansu Ba Ne Zuwa Musulunci

Ba ya halatta a ba kafiri zakka matuqar dai ba jan zuciyarsa za a yi zuwa musulunci ba, saboda faxin Manzoni Allah (ﷻ) «Za a karvi zakka daga mawadatansu, a mayar da ita ga talakawansu» (Bukhari ne ya rawaito shi). Ana nufin madawatan musulmi da talakawansu, ba waxanda ba su ba, saboda yana cikin maqasudin zakka wadatar da talakawan musulmi, da qarfafa son juna tsakaninsu, hakan kuwa ba ya halatta ga kafirai.

4. Iyalan Gidan Annabi (ﷺ) (Iyalan Annabi su ne Banu Hashim)

Zakka ba ta halatta ga iyalan gidan Annabi (ﷺ) don girmamasu da basu daraja, saboda faxinsa (ﷺ) «Waxannan sadakoki xin qazantar mutane ce, ba ta halatta ga Muhammad, ko iyalan gidan Muhammad». (Muslim ne ya rawaito shi)»

»



5. Bararrun Bayin Iyalan Annabi (ﷺ)

Su ne bayin da iyalan Annabi (ﷺ) suka ‘yanta su, saboda hadisin da yake cewa : «Sadaka ba ta halatta garemu, kuma bararrun bayin mutane suna cikinsu»(Tirmizi ne ya rawaito shi). Wato hukuncinsa irin hukuncinsu ne, don haka zakka ta haramta a kan bararrun bayin Bani Hashim..

6. Bawan Da Aka Mallaka

Ba a ba da zakka ga bawa, saboda dukiya bawa ta mai gidansa ce, idan aka ba shi zakka sai ta zama mallakin mai gidansa, saboda ciyarwarsa tana kan mai gidansa. Amma an cire bawan da aka rubuta masa fansa daga wannan hukunci, shi za a iya ba shi zakkar da zai biya fansar da aka rubuta masa, haka ma wanda yake aiki a kan zakkar shi ma za a iya ba shi, don haka idan bawa yana aiki a kan zakka, za a iya ba shi, saboda ya zama kamar xan qodago, kuma ya halatta bawa ya yi qodago idan wanda ya mallake shi ya yi masa izini



“

”



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Zakkar Fidda Kai

Zakkar Fidda Kai

Zakkar Fidda Kai:

Sadaka ce da Manzoni Allah (ﷻ) ya farlanta ta yayin da aka gama azumi.

An kira ta zakkar fidda kai ne saboda tana wajaba ne idan an gama Azumin Ramadan gabaxaya.

Hukuncin Zakkar Fidda Kai

Zakkar Fidda kai wajibi ce akan dukkan musulmi, wanda ya mallaki sa'i xaya na abinci (kamar kwanon xaya kenan) wanda ya fi yawan abin da zai ciyar da iyalansa.

Mai ba da zakkar zai fitar wa da kansa, matarsa, da duk wanda ciyar da shi take kansa, har ma xan jaririn da yake cikin ciki.

Dalilin wajabcinta shi ne abin da aka rawaito daga Xan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷻ) ya wajabta zakkar fidda kai, sa'i xaya na dabino, ko sa'i xayan da sha'ir, an wajabta ta a kan bawa, da xa, namiji da mace, babba da yaro daga cikin musulmi. Manzon Allah ya yi umarni a bayar da ita zakkar kafin mutane su fita sallar idi» (Bukhari da

Muslim ne suka rawaito shi).

« »
»

Abubuwan Da Keci

Bayanin Mece ce Zakkar Fidda kai.

Hukuncin Zakkar Fidda Kai

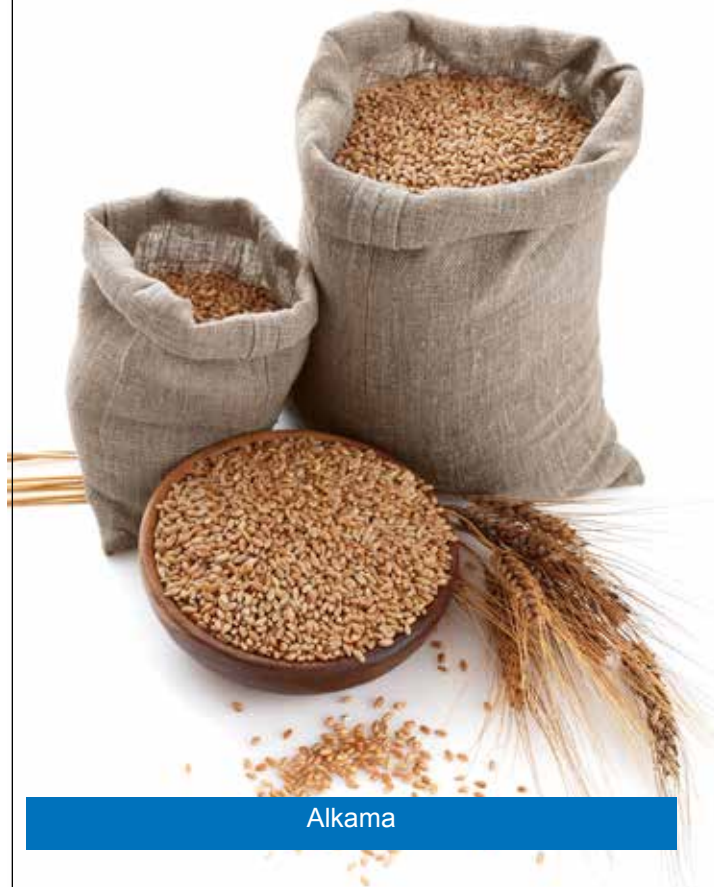
Lokacin Da Ake Fitar Da Zakkar Fidda Kai

Gwargwadon Abin Da Ake Fitarwa Na Zakkar Fidda kai.

Waxanda Ake Bawa Zakkar Fidda Kai

Hikimar Zakkar Fidda Kai

Wasu Bayanai Muhimmai



Alkama

Lokacin Da Ake Fitar Da Zakkar Fidda Kai

An fi son a fitar da zakkar fidda kai ranar Idi, bayan alfijir ya vullo kafin sallar Idi. Kuma ya halatta a gabatar da ita kafin ranar idi da kwana xaya ko biyu, saboda sahabbai sun yi haka. Ba ya halatta a jinkirta ta har bayan idi, saboda hadisin Xan Umar wanda ya gabata in da yake cewa : «**Manzon Allah (ﷺ)** ya yi umarnin a ba da ita kafin fitar mutane zuwa sallar idi». Haka ma a cikin hadisin Abdullahi xan Abbas, Manzon Allah (ﷺ) ya ce, «Wanda ya bayar da ita kafin sallar idi, to zakka ce karvavviya, wanda kuwa ya bayar da ita bayan sallah, to sadaka ce daga cikin sadakoki»(Abu Dawud ne ya rawaito shi)

Gwargwadon Abin Da Ake Fitarwa A Zakkar Fidda Kai

Kowane mutum sa'i xaya ne, daga cikin abincin da xan mutane suke ci, kamar shinkafa, dabino, alkama, saboda hadisin Abu Sa'id Al-khuduriy – Allah ya yarda da shi – ya ce, «**Mun kasance muna fitar da zakkar fidda kai daga abinci a zamanin Manzon Allah (ﷺ)** ranar qaramar sallah» Abu Sa'id ya ce, «Abincinmu a wannan lokaci kuwa shi ne Sha'ir da zabibi da cukwi, da dabino»(Bukhari ne ya rawaito shi).



Waxanda Ake Bawa Zakkar Fidda Kai

Ana bawa waxannan mutanen guda takwas zakkar fidda kai, saboda sun shiga cikin faxin Allah Maxaukakin Sarki {Kaxai Sadaka a bawa faqirai ..."}[(Attauba : 60)

Hikimar Zakkar Fidda Kai

1-Tsarkake mai azumi daga maganganun wofi da na batsa, saboda abin da aka rawaito daga Abdullahi xan Abbas – Allah ya yarda da shi – ya ce, «**Zakkar fidda kai tsarki ce ga mai azumi daga maganganun banza da ayyukan batsa, kuma ciyarwa ce ga miskinai**»(Abu Dawud ne ya rawaito shi). Saboda mafi yawanci mai azumi ba ya rabuwa da maganganun da basu da amfani da wasannin shirme, da maganar da ba ta da fa'ida, to wannan sadakar sai ta zamar masa tsarki daga irin waxannan maganganun haramun da ya yi, waxanda suke rage ladan ayyuka, suna rage azumi

2-Yalwatawa miskinai da talakawa, da wadatar da su ranar idi daga roqon mutane, roqon da yake xauke da qasqanci da wulaqanci a ranar idi, wadda take rana ce ta farin ciki da murna, sai su yi tarayya da mutane cikin farin cikin ranar idi.

Wasu Bayanai Masu Mahimmanci Kan Zakka

Ba da Qima A Zakka:

Asali dai shi ne fitar da zakka daga cikin abin da aka wajabta, sai dai saboda wata buqata ko maslaha ya halatta a ba da qimar zakkar.

Alaqar Qasa Da Zakka:

Asali dai shi ne zakkar kuxi Gwamnati ce zata kula da ita, ba za bar masu bayar da zakkar ba su yi yadda suka ga dama, idan gwamnati ta yi rauni wajen xaukan wannan nauyi, to sai ya zama a kan wuyan dukka musulmi.

Yin Kasuwanci Da Kuxin Zakka Don Maslahar Masu Cin Zakkar:

Ya hallata a saka jari da kuxin zakka cikin ayyukan da zasu amfani waxanda suka cancanci karvar zakka. Idan dai babu dalilin da zai sa a gaggauta raba ta.

Shin Akwai Wani Haqqi A Cikin Dukiya Banda Zakka, Kamar Haraji??

Zakka ita ce haqqin da yake jujjuyawa a cikin dukiya, wanda kuma ya wajaba dole a kan waxanda suke da hali.

- A cikin dukiya akwai wasu haqqoqi waxanda suke bijirowa ba zakka ba, kuma ba su da wani adadi da aka iyakance su da shi, sannan ba tabbatattu ba ne kamar zakka, waxannan haqqoqi suna wajaba idan wani abu ya bijiro, daga cikinsu akwai ciyar da iyaye, ‘yan uwa makusanta, mata, da kawar da



bala'in da asusun gwamnati ba zai iya xaukan nauyin kawar da shi ba.

- Haraji ba ya zama a madadin zakka, saboda zakka ibada ce daga cikin ibadoji, amma haraji wani abu ne na zamani, don haka wannan ba ya wadatarwa ga barin wannan.



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

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Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sadakar Taxauwu'i

Sadakar Taxauwu'i

Abubuwan Da Keci

Bayanin Mece ce Sadakar Taxauwu'i.

Hukuncin Sadakar Taxauwu'i

Ladubban Sadakar Taxawwa'i

Ladubban Da Suke Wajibi

Ladubban Da Suke Mustahabbi

Fa'idojin Sadakar Taxauwu'i

Fa'idojin Da Suka Shafi Mutum Xaya.

Fa'idojin Da Suka Shafi Al'umma
Gabaxaya.

Sadakar Taxauwu'i

Ita ce, sadakar nafila, ana yin ta ne don neman kusanci ga Allah da samun lada.

Da wannan bayani ne zamu ga kyauta da makamantanta na abin da ake bayar wa saboda qauna da soyayya ba sa cikin sadakar taxauwu'i, don haka hukunce-hukuncen sadaka bai shafe su ba.

Hukuncin Sadakar Taxawwa'i

Sadakar nafila Mustahabbi ce a kowane lokaci, musamman ma lokacin buqata, Allah Maxaukakin Sarki ya kwaxaitar da yin ta a cikin littafinsa mai girma, haka Manzon Allah (ﷻ) shi ma ya kwaxaitar akan yin ta, misali :

- Faxin Allah Maxaukakin Sarki : {Wanene zai bawa Allah rance, rance mai kyau, Shi kuma



(Allah) ya ninninka masa zuwa ninki mai yawa". }

[Al-baqara : 245]

- An karvo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (ﷻ) ya ce, «Wanda ya yi sadaka da kwatankwacin dabino na dukiyyar halal – Allah ba ya karwa abu sai mai tsarki – to Allah zai karvi wannan sadaka da hannun damansa, sannan ya rene ta ga mai ita, kamar yadda xayanku yake renon xan dokinsa, har ta zama kamar dutse don girma»(Bukhari da Muslim ne suka rawaito shi).

- Hakanan Manzon Allah (ﷻ) ya lissafa wanda ya ba da sadaka a voye cikin mutum bakwai da Allah zai yi musu inuwa, ranar da babu inuwa sai inuwarsa, inda Manzon Allah (ﷻ) yake cewa : «Da Mutumin da ya yi sadaka ya voye ta, har ma hannun hagnusa bai san abin da hannun damansa ya ciyar ba»(Bukhari da Muslim ne suka rawaito shi).

- An karvo daga Ka'abu xan Ujrah – Allah ya yarda da shi – ya ce,«”Sadaka tana kashe laifuka kamar yadda ruwa yake kashe wuta »(Tirmizi ne ya rawaito shi)

Ladubban Sadakar Taxauwu'i

1. Ladubban Tilas

Tsarkake niyya ga Allah Maxaukakin Sarki, ya ba da zakkarsa don neman yardar Allah, ba don riya ba ko don aji ba.

B – Nisantar gori da cutarwa ga wanda ake ba sadakar, saboda faxin Allah Maxaukakin Sarki : {Yaku waxanda suka yi imani kada ku vata sadakarku da gori da cutarwa} [Albaqara : 264].

2. Ladubban Mustahabbi

Ana son musulmi ya yi sadaka ga ‘yan uwansa mabuqata waxanda bai wajaba ya ciyar da su ba, kamar baffaninsa, da kawunnansa, da matar da mijinta faqiri ne da sauransu. Yin hakan shi ya fi akan ya ba wasu, saboda Allah Maxaukakin Sarki yana cewa akan waxanda za a ciyar {Maraya ma’abocin kusanci} [Al-balad : 15] Ya zo a cikin hadisi : “Haqiqa sadaka ga miskini sadaka ce guda xaya. Sadaka ga makusanci kuwa abu biyu ce, sadaka ce da sada zumunci”.

B – Gaggauta bayar da ita, saboda hakan ya fi kusa da tsarkake niyya, kuma ya fi nisa daga faxawa cikin riya da son a ji, kuma ya fi zama girmama wa ga talakawa. Allah Maxaukakin Sarki ya ce, {In kun bayyana sadakarku to madallah da ita, in kuwa ku voye ta kuka bawa talakawa to wannan shi ya fi alheri}. [Albaqara : 271]. Idan a cikin bayyana sadaka akwai maslaha, kamar yin koyi da shi, da qarfafa waxanda suke wurin, to ana son bayyanawar, tare da lura da niyya da kiyaye ta.

D – Yin sadaka da abin da ya samu, koda kaxan ne. Manzon Allah (ﷻ) ya ce, «Ku ji tsoron wuta koda kuwa da rabin dabino ne»(Nasa’i ne ya rawaito shi).

Fa’idojin Sadakar Taxauwu’i

Na farko : Fa’idojin Sadakar Taxauwu’i Akan Mutum

Tsarkake zuciya. Allah Maxaukakin Sarki ya ce, {Ka karvi sadaka daga dukiyoyinsu, ka tsarkake su ka gyara su da ita} [Attauba : 103]

2 – Koyi ne da Shugabanmu Muhammad (ﷺ), saboda yana cikin halayensa kyauta da alheri, yana yin kyautar wanda ba ya tsoron talauci, yana cewa Bilal «Bilal ka ciyar, kada ka ji tsoron kaxan daga wajen Ma’abocin Al’arshi (Allah)»(Al-bazzar ne ya rawaito shi).

3 – Allah yana mayar da abin da aka ciyar, kuma wanda ya bayar ya qara samun xaukaka. Allah yana cewa : {Babu wani abin da zaku ciyar face sai Allah ya mayar da shi, shi ne mafi alherin masu azurtawa} [Saba’i : 39].

4 – Tsarkake dukiya ne daga haniyar ciniki. An karvo daga Qais xan Abi Garazata – Allah ya yarda da shi ya ce, “Mun kasance a zamanin Manzon Allah (ﷻ) ana kiranmu dillalai, sai Manzon Allah ya wuce ta wurinmu, ya sanya mana sunan da ya fi kyau, ya ce mana «Ya taron attajirai, a cikin kasuwanci akwai yasassun maganganun da rantse-rantse, to ku gauraya shi da yin sadaka»(Abu Dawud ne ya rawaito shi).

5 – Samun lada da kankarewar zunubai, saboda faxin Manzon Allah (ﷻ) « Wanda ya yi sadaka da kwatankwacin dabino na dukiyar halal – Allah ba ya karva abu sai mai tsarki – to Allah zai karvi wannan sadaka da hannun damansa, sannan ya rene ta ga mai ita, kamar yadda xayanku yake renon xan dokinsa, har ta zama kamar dutse don girma»(Bukhari Da Muslim ne suka rawaito shi).

6 – Ci gaba da amfanuwa da ladan sadaka mai gudana bayan mutuwa, An kavo daga Abu Huraira – Allah ya yarda da shi – ya ce, «Idan mutum ya mutu, ayyukansa sun yanke sai guda uku, sai sadaka

mai gudana, ko ilimi da ake amfanuwa da shi, ko xa na gari da yake masa addu'a»(Muslim ne ya rawaito shi).

Na biyu : Fa'idodin Da Suka Shafi Al'umma Gabaxaya.

- 1 – Sadaka tana cika saqon da zakka take isarwa a cikin mutane.
- 2 – Samar da haxin kai da taimakon juna da soyayyya a cikin al'ummar musulmi





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

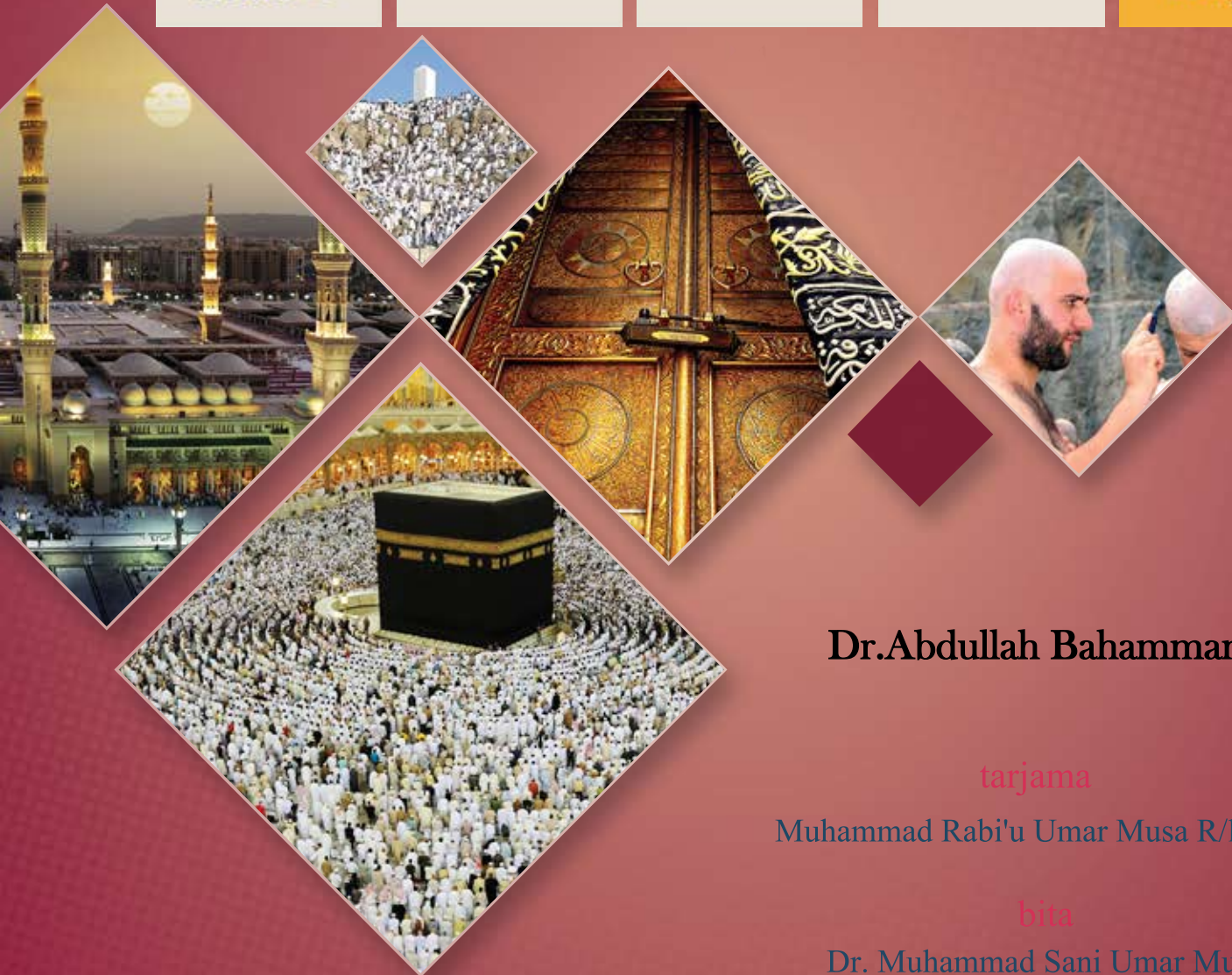
Tsarki

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**Taqaitaccen Bayani A Kan Aikin
Hajji**

1 Takaitaccen Bayani A Kan Aikin Hajji

Makka

Suna ne da aka tsago shi daga kalmar “Bak” wadda take nufin kwari da yaren samiyyah.

Sunan Makkah ya zo da lafazin Bakkah, a cikin Fadin Allah Ma'aukakin Sarki {Hakika farkon dakin da aka sanya wa mutane a bayan kasa shi ne wanda yake a garin Bakkah, mai albarka da kuma shiriya ga talikai} [Albarkara : 96].

Tarihin Makkah yana kowama wa zuwa karni na sha tara kafin haihuwar Annabi Isa (A.S) zamanin Sayyidina Ibrahim da Isma'il (A.S) wadanda su ne farkon wadanda suka zauna a cikinta, Allah Ta'ala yana bamu labarin Annabi Ibrahim inda yake cewa {Ya Ubangiji na zaunar da zurriyata a wani kwari wanda ba shi da shuka wajen dakinka mai alfarma. Ya Ubangiji ka sanya zukatan mutane su rika karkata zuwa garesu saboda su tsaida sallah, ka azurta su da 'ya 'yan itace ko sa yi godiya} [Ibrahim : 37]. Saboda falalar addu'ar Annabi Ibrahim ruwan zamzam ya buɓɓugo daga karkashin kafar Isma'il (A.S) lokacin da ruwa da abinci suka kare wa mahaiiyarsa Hajara, to tun daga wannan lokaci kabilu suka yi tururuwa zuwa wajen wannan ruwa, rayuwa ta miƙe a cikin wannan gari.

Kabilu suka ci gaba da cincirondo da taruwa a wannan wuri, har lamarin ya kai kuraishawa sune suke mulkin garin. Haka kuraishawa suka ci gaba da lura lamarin garin har zuwa bayyanar Manzon Allah (S.A.W), wanda ya canza rayuwar Makkah da ma duniya gaba daya.

Abubuwan Da Keci

Makkah A Da Da Yanzu

Falalar Makkah

Hukunce-Hukuncen Da Suka Kibanci
Makkah Da Masallacin Harami

Ka'abah Mai Girma

Wuraren Aikin Hajji





An aiko Manzon Allah (S.A.W) a Makkah, Ka'aba kuma ta zama ita ce alKiblar Musulmi, Makka ta zama ita ce farkon wurin kiran musulunci, sai dai mutanenta sun fi kowa kin wannan kira, da guje masa, da azabtar da musulmi, har lamarin ya kai musulmi suka yi hijira zuwa Madinah, daular musulunci ta kafu a can, sannan Manzon Allah (S.A.W) ya dawo ya buɗe Makkah, ta zama babban garin musulunci tun daga wannan lokaci zuwa wannan zamani.

Garin Makkah ya samu kula mai yawa daga khalifofin musulmi da masu mulkinsu, musamman ma ɗakin Allah mai alfarma, sun yalwata garin Makkah, sun faɗaɗa shi, suka mayar da ita cibiyar da hasken musulunci yake fita daga cikinta zuwa duniya gabaɗaya.

Falalar Makkah

1. Aminci Ce Ga Wanda Ya Shige Ta

Allah Maɗaukakin Sarki ya ce, {Wanda ya shige shi ya aminta} [Ali- Imran : 97]. Ana nufin Masallacin Makkah mai alfarma.

2. Dujal Da Annoba Ba Sa Shiga Makkah

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce,

«Madinah da Makkah an kare su da Mala'iku, akan kowace kofa daga cikinsu akwai Mala'ika, Dujar ko Annoba ba sa shigar su» (Ahmad ne ya rawaito shi).

3. Sallah A Masallaci Makkah Mai Alfarma Tana Daidai Da Sallah Dubu Dari.

An karɓo daga Jabir – Allah ya yarda da shi – ya ce, «Sallah a masallacin harami ta fi sallah dubu ɗari a wani masallacin wanda ba shi ba» (Ibnu Majah ne ya rawaito shi).

4. Ita Ce Wurin Da Allah Ya Fi So

Manzon Allah (S.A.W) ya ce, «Wallahi (makkah) ke ce mafi alherin kasar da Allah ya halitta, kuma ke ce mafi soyuwar kasa a wurin Allah» (Tirmizi ne ya rawaito shi).

Hukunce-Hukuncen Da Suka Kebanci Makka Da Masallacin Harami

1. Alkawarin Azaba Mai Tsanani Ga Wanda Ya Yi Nufin Mummunan Aiki A Cikin Harami, Ya Yi Aikin Ko Bai Yi Ba.

Allah Maɗaukakin Sarki ya ce, {Duk wanda ya yi nufin kaucewa da zalunci a cikinsa zamu dandana masa azaba mai tsanani} [Al-Hajj : 25]. Kaucewa ana nufin sabon Allah.

An karɓo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Mutanen da Allah da ya fi ki guda uku ne» daga cikinsu akwai ya ce :«Mai sabo a cikin Harami»(Bukhari ne ya rawaito shi).

2. Haramta Yaƙi Da Zubar Da Jini A Cikinta

Allah Maɗaukakin Sarki ya ce, {Ka tuna lokacin da muka sanya ɗakin Allah ya zama matattarar mutane da aminci} [AlbaKra : 125]. Duk wanda ya shiga Makkah to ya samu aminci a cikinta, saboda haka Manzon Allah (S.A.W) ya ce, «Baya halatta ga wani ya ɗauki makami a cikin Makkah»(Bukhari ne ya rawaito shi).

Manzon Allah (S.A.W) ya ce, «Haƙiƙa Allah ya haramta Makkah (ayi yaƙi a cikinta) ba mutane suka haramta ta ba, don haka baya halatta ga wanda ya yi imani da Allah da ranar lahira ya zubar da jini a cikinta, ko ya cire bishiya a cikinta»(Muslim ne ya rawaito shi).



Xaukar Makami A Cikin Harami

3. Haramtawa Kafirai Da Mushirikai Shiga Cikin Harami

Allah ya ce, {Yaku waɗanda kuka yi imani ku sani cewa Mushirika najasa ne, kada su kusancu masallaci mai alfarma bayan wannan shekarar da suke ciki} [Attaubat : 28].

Haka nan Manzon Allah (S.A.W) ya yi umarni a yi shela a Mina cewa :«Bayan wannan shekarar kada wani mushiriki ya ƙara yin hajji, kada ya yi ɗawafin ɗakin Allah yana tsirara» (Bukhari ne ya rawaito shi).

4. Haramta Yin Farauta Da Yanke Bishiya Da Riƙe Tsintuwa

Tsintuwa ita ce, abin da aka samu ba a san mai shi ba. **A Cikinta.**

An karɓo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce,«Allah ya haramta Makkah, bata halatta ga wani ba gabani na ba, ko bayana ba, an halatta min ita wani ɗan lokaci na rana. Ba a yanke ciyawarta, ba a yanke Yanke ɗanyen itacen da yake cikinta bishiyarta, ba a korar farautarta Yanke, ba a riƙe tsintuwarta Tsoratarwa da razanarwa sai ga wanda zai yi sanarwa» (Bukhari ne ya rawaito shi).

Wuraren Aikin Hajji

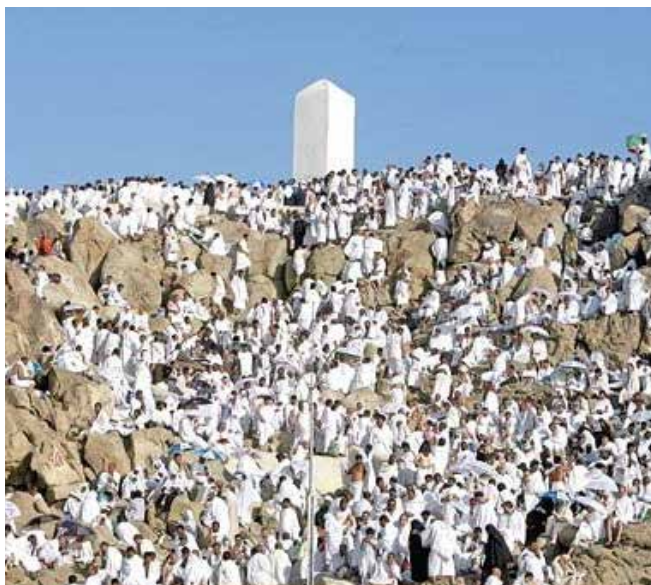
Wuraren Aikin Hajji

Su ne Alamomin zahiri da suka bambanta ibadar Hajji da waninta

1. Arafat

Arafat, jam'i ne na Arafa, an kira ta da wannan suna saboda a nan ne Adamu ya gane Hauwa'u, ko kuma saboda mutane suna tabbatar da laifinsu a wurin.

Wuri ne da yake wajen harami, yana kudu maso gabas daga masallacin Harami da nisan kilo 22, *****Alhazai suna haduwa a wurin ranar tara ga watan zulhijja.



Arafat

* Masallacin Namira

Namira wani dutse ne a yamma da masallaci, da sunan shi ne aka kira masallacin Namira.

Manzon Allah (S.A.W) ya sauka a cikin kwarin da ake kira "Wadi Urana" ya yi huduba ya yi sallah, sai aka gina masallaci a wurin da ya yi huduba ya yi sallah a farkon zamanin khalifancin Abbasiyyah,

an fadafa shi da raya shi a zamanin daular Saudiya, har fadinsa ya kai*****Alhazai suna haduwa a cikinsa a ranar tara ga watan Zilhijja.



Masallacin Namira

* Masallacin Sakharat

Yana filin Arafat, kasa da dutsen rahama, a hannun damar mai hawa dutsen, a cikinsa akwai manya-manyan duwatsu, Manzon Allah (S.A.W) ya tsaya a wurinsu da yamma ranar Arafat. Alhazai suna haduwa a wurin a ranar tara ga watan zulhijja.

* Jabalur Rahma (Dutsen Rahama)

Wani dutse ne karami, ya hada da wasu manya-manyan duwatsu. Yana nisan kilo mita 20 daga gabashin Makkah, samansa a daidaice yake.

Kuma yana da fadfi, *****Alhazai suna haduwa a kanshi a ranar tara ga watan zulhijjah.



Jabalur Rahma

2. Mina

An kira ta ne da wannan sunan saboda jinin da ake zubarwa a cikinta.

Tana tsakanin Makkah da Muzdalifa daidai nisan kilo mita 7 arewa maso gabas daga masallacin Harami. Alhazai suna kwana biyu a wurin, daren 11 da 12 na watan zulhijja ga wanda ya yi gaggawa, da daren 13 ga wanda ya yi jinkiri. Mina wurin aikin hajji ne da yake cikin iyakokin harami, akwai masallacin a Khaif da wuraren jifa a wurin.



Mina

* Wuraren Jifa

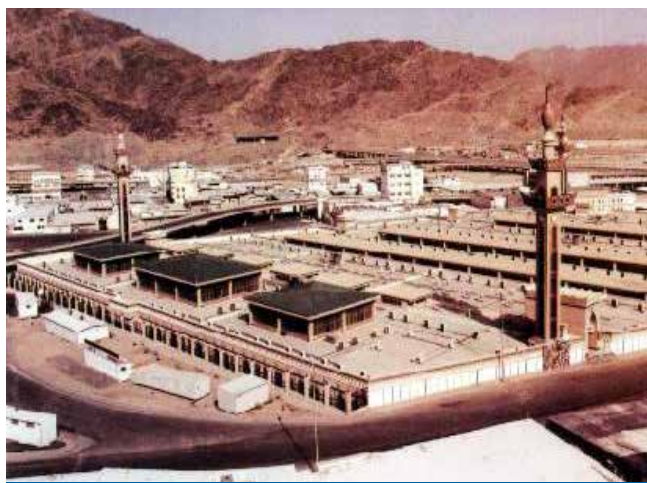
Lafazin "Jamrat" yana nufin kananan tsakuwoyi

Wuraren jifa guda uku da suke Mina su ne, karamin wurin jifa, wurin jifa na tsakiya, da wurin jifa na karshe. Wasu ginshikai ne na duwatsu a tsakanin wani kewaye guda uku. Kuma su alamomi ne na wurin da Annabi Ibrahim ya jefi Shaidan a wurinsu. Nisan dake tsakanin wurin jifan karshe da na tsakiya ya kai mita 247, tsakanin wurin jifa na tsakiya da karamin kuwa ya yi mita 200.



* Masallacin Khaif

Yana daidai saman dutsen kudancin Mina, kusa da karamin wurin jifa



Masallacin Khaif

3. Muzdalifa

Muzdalifa wuri ne tsakanin Mina da Arafat, Alhazai suna kwana a wurin bayan sun sauko daga hawan Arafa.

A tsakiyar filin Muzdalifa akwai wurin da ake kira "Mash'arul Haram" shi ne wurin da ake so



Muzdalifa

4. Masallaci Mai Alfarma

Shi ne ɗakin Allah, a cikinsa akwai wuraren ibada da yawa, mafi mahimmancinsu su ne :

* Ka'aba Mai Girma

Ka'abah mai girma tana da kusurwa huɗu

* Dutsen Annabi Isma'il (Hijru Isma'il)

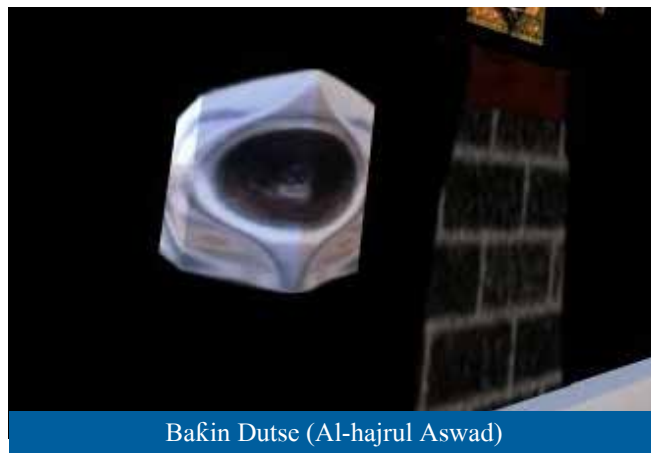
Shi ne ɓangaren arewa na ɗakin Ka'abah, wanda kuɗin kuraishawa suka yi musu kaɗan wajen haɗawa da shi cikin ginin Ka'abah yayin da suka sake ginin ɗakin, don haka sai suka yi wani ɗan gini a wurin, don nuna cewa wannan wurin ma yana cikin ɗakin Allah, sai dai wannan suna da ake kiran shi da shi (Hijru Isma'il) suna ne da mutane suka sanya shi, ba shari'a ba ce da zo da shi ba.



Ka'abah Mai Girma

* Baƙin Dutse Ko Wurin Shan Nono (Al-hajrul Aswad)

Yana nan a ɓangaren kudu na Ka'abah, daidai hagin ƙofar Ka'abah mai girma, dutse ne daga Aljannah. Ya karye babu abin da ya ragu daga cikinsa sai 'yan ƙananan duwatsu kamar girman dabino guda takwas.



Baƙin Dutse (Al-hajrul Aswad)

* Ar-Ruknul Yamaniy

Shi ne rukunin ɓangaren kudu maso yamma na Ka'abah, ana kiran shi da “Ar-ruknul Yamaniy” saboda yana saitin Yemen. Yana cikin abin da ya kebanta da shi yana kan ƙa'idar ginin ɗakin tun na farko, wanda Annabi Ibrahim da Annabi Isma'il suka yi.



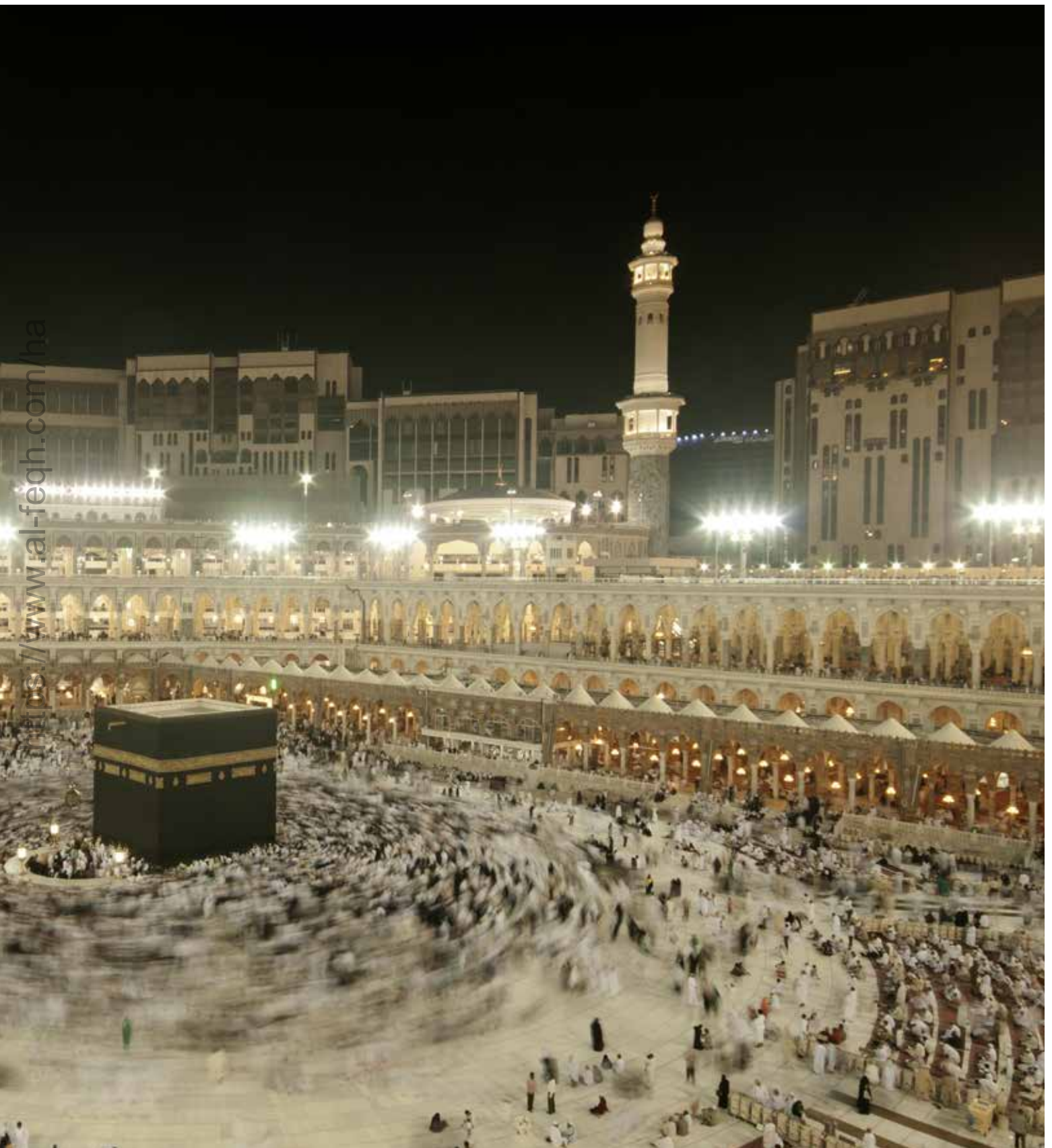
Arruknul Yamaniy

* Wurin Da Ake Runguma A Jikin Ka'abah (Almultazam)

Shi ne wurin da yake tsakanin bakin dutse (Al-hajrul Aswad) da kofar Ka'abah, faɗin wurin gwargwadon mita biyu ne, wuri ne na amsa addu'a, don haka an sunna ne yin addu'a a wurin tare da saka kumatu da kirji da hannaye da tafuka a wurin.

Alhazai su tsaya a wajen, suna rokon Allah, suna ambatonsa, suna gode masa, shi ne wurin kwanan alhazai bayan sun sauko daga Arafa bayan faɗuwar ranar tara ga watan Zulhijjah.







Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
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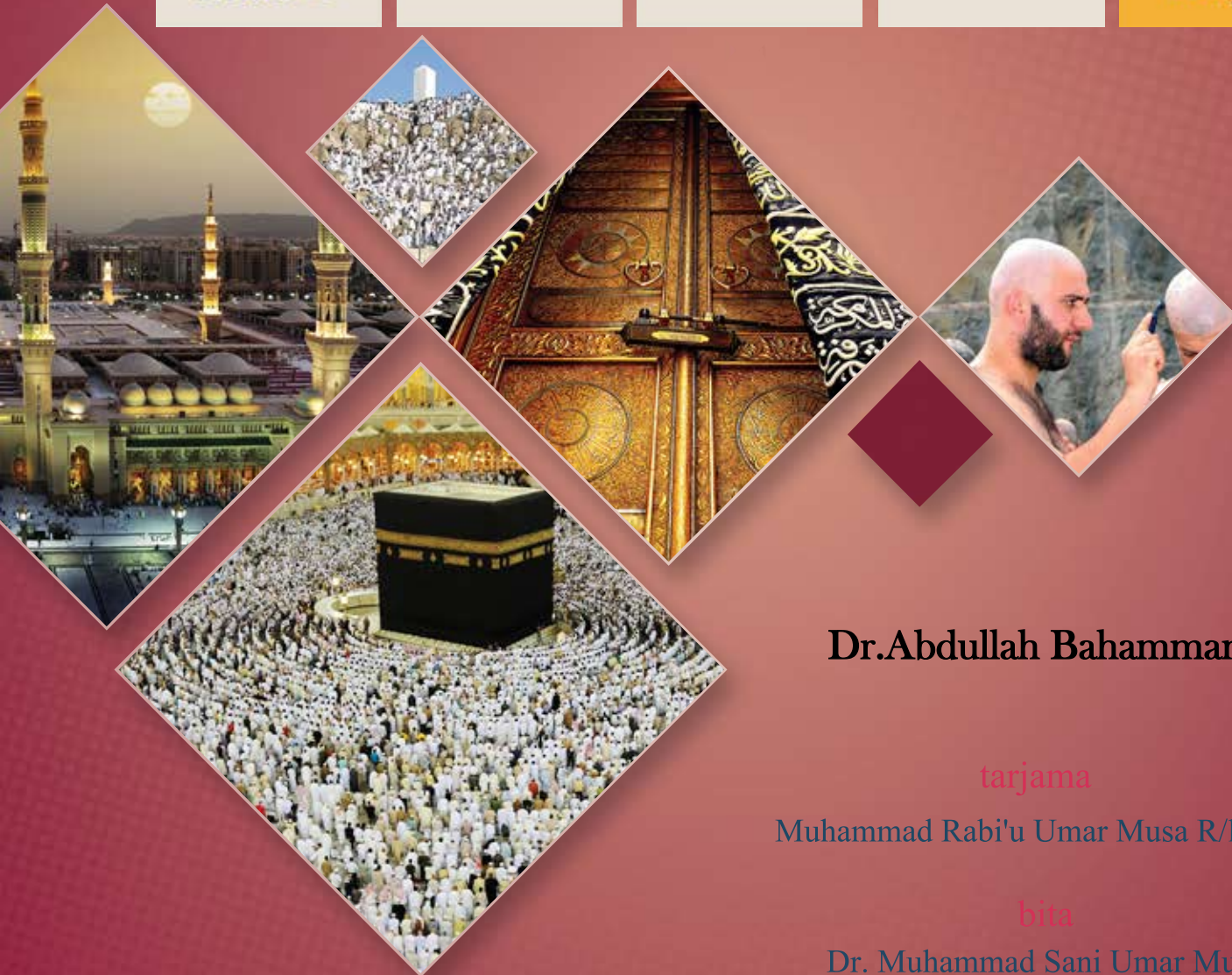
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Shaikh Nura Sani Muhammad

Hukunce-hukuncen aikin hajji da
umara

Hukunce-hukuncen aikin hajji da umara

Abubuwan Da Keci

Bayanin Mene ne Hajji

Hukuncin Aikin Hajji Da Falalarsa

Sharuɗɗan Hajji

Bayanin Mene ne Umara

Hukuncin Umara Da Falalarta

Hajji

Kalmar Hajji a larabci

Ita ce nufar wuri da fuskantarsa

Ma'anar Hajj a shari'ance

Nufatar Makkah a wani lokaci sannanne, don yin wasu ayyuka keɓantattu.

Hukuncin Aikin Hajji Da Falalarsa

Hajji rukuni ne da rukunan musulunci, Allah ya wajabta shi a kan bayinsa. Allah ya ce, {Allah ya wajabta wa mutane ziyartar ɗakinsa ga wanda ya samu ikon zuwa gare shi, duk wanda ya kafirce (ya ki) to Allah mawadaci ne daga talikai} [Ali- Imran : 97]

Manzon Allah (S.A.W) ya ce, «An gina Musulunci a bisa abubuwa biyar, shaidawa babu abin bautawa da cancanta sai Allah, kuma Muhammad Bawansa ne Manzonsa ne. Tsaida sallah. Bayar da zakkah. Ziyartar ɗakin Allah. Azumin watan Ramadan» (Bukhari da Muslim ne suka rawaito shi).

Manzon Allah (S.A.W) ya ce, «Wanda ya yi hajji, bai yi maganganun banza Maganganun Banza ba, bai yi fasiƙanci ba Saɓon Allah, an gafarta masa abin da ya gabata na zunubansa» (Tirmizi ne ya rawaito shi).

Sharuɗɗan Hajji

1. Musulunci

Hajji baya wajaba akan kafiri, kuma bai inganta daga gare shi ba.

2. Hankali

Hajji baya wajaba akan mahaukaci, saboda faɗin Manzon Allah (S.A.W) : «An ɗauke alƙalami a kan mutum uku, daga mai barci har sai ya farka, daga yaro har sai ya yi mafarki, daga mahaukaci har sai ya yi hankali» (Abu Dawud ne ya rawaito shi)

3. Balaga

Hajji baya wajaba akan yaro karami, idan ya yi niyyar hajjin to ya hajjinsa ya inganta, sai dai ba zai wadatar masa ba daga hajjin da musulunci ya wajabta masa ba, sai dai ya zama nafila, saboda hadisin Dan Abbas – Allah ya yarda da shi – ya ce, “Wata mata ta daga wa Annabi (S.A.W) wani yaro karami, ta ce, “Wannan yana da hajji?” sai Manzon Allah ya ce, «Eh, kuma kina da lada» (Muslim ne ya rawaito shi)



Ya Halatta Yaro Ya Yi Niyyar Hajji

4. Yanci

Hajji baya wajaba akan bawa, saboda faɗin Manzon Allah (S.A.W) «Duk bawan da ya yi aikin hajji, sannan aka 'yanta shi, to a kansa akwai wani hajjin daban» (Baihaƙi ne ya rawaito shi).

5. Iko

Shi ne samun guzuriGuzuri : shi ne abin ake buƙata na abinci da abin sha da tufafi. da abin hawa Abin Hawa shi ne : Abin da mutum zai hau na mota ko jigin sama ko na ruwa., saboda faɗin Allah Maɗaukakin Sarki : {Allah ya wajabta wa mutane ziyartar ɗakinsa ga wanda ya samu ikon zuwa gare shi, duk wanda ya kafirce (ya ƙi) to Allah mawadaci ne daga talikai} [Ali- Imran : 97].

6. Samun Muharrami Muharrami : shi ne wanda ba aure tsakaninsa da mace, kamar uba, ko ɗan uwa, ko kawu Tare Da Mace

Saboda hadisin Dan Abbas – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana hufuɓa yana cewa : «Kada mace ta yi tafiya sai tare da muharraminta» sai wani mutum ya tashi ta ce, Ya Manzon Allah, matata ta fita hajji, ni kuma an rubuta ni zuwa yaƙin kaza da kaza. Sai Manzon Allah (S.A.W) ya ce masa : «Je ka, ka yi hajji tare da matarka» (Bukhari da Muslim ne suka rawaito shi).

Sanya Wani Ya Yi Wa Wani Aikin Hajji

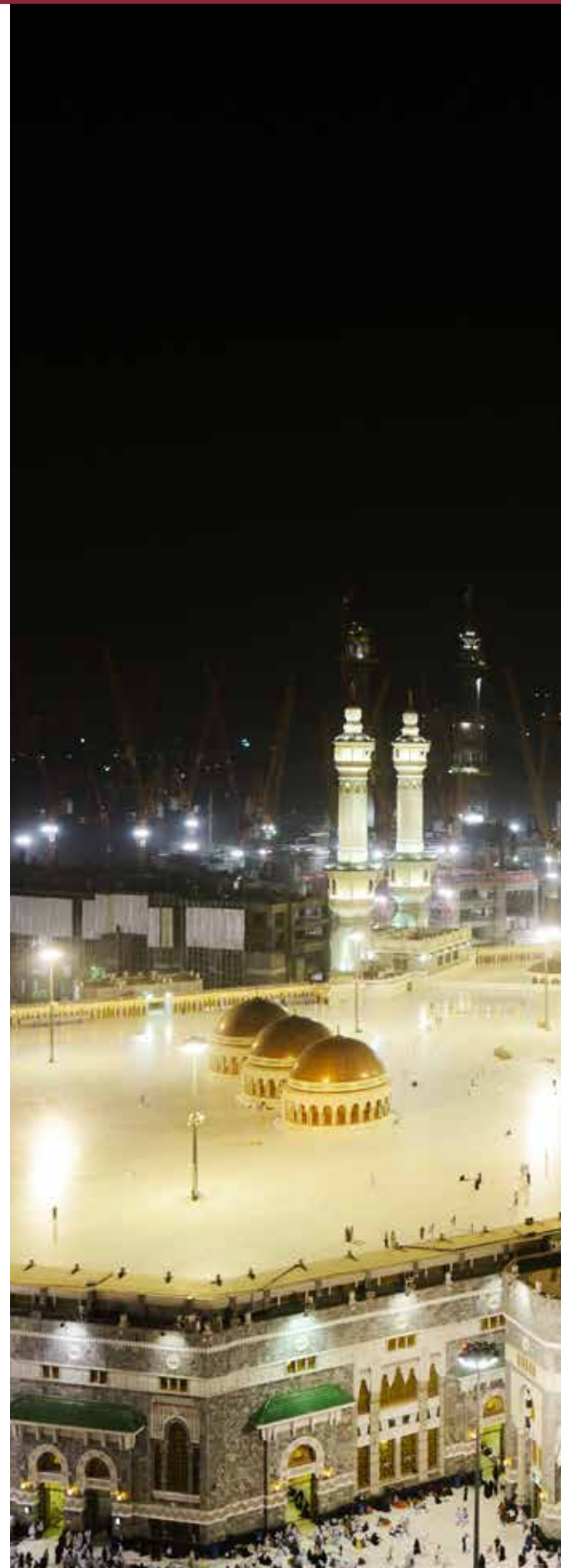
Wanda ya kasa yin hajji ko umara saboda tsufa, ko rashin lafiya wanda ba tsammanin za a warke, ko kuma saboda raunin jikinsa, ba zai iya hawa abin hawa ba, to wajibi ne a kansa ya wakilta wanda zai masa aikin hajji da umara, kuma hakan ya wadatar masa koda kuwa ya warke, bayan wakilinsa ya yi niyyar hajji ko umarar. An karɓo daga Fadlu ɗan Abbas – Allah ya yarda da shi – ya ce, wata mace daga ƙabilar khas'am ta ce, «Ya Manzon Allah, farillar aikin hajji ta samu babana ya tsufa, baya iya daidaita a akan bayan raƙumi» sai ya ce mata «ki yi masa hajj» (Tirmizi ne ya rawaito shi).



Mutumin Da Ba Zai Iya Aikin Hajji Ba

Sharadi ne duk wanda zai wakilci wani a aikin hajji ya cika wadannan sharuɗɗai :

1. Ya zama ya cika sharuɗɗan aikin hajji da suka gabata.
2. Wakilin ya zama ya yi aikin hajji a kansa. Idan wani ya yi wa wani aikin hajji, alhali bai taɓa yi wa kansa ba, hajjin da ya yi wani bata yi ba, hajjin ya zama na shi, ya sauke farillar hajji a kansa. Dalili shi ne abin da ya tabbata daga Dan Abbas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ji wani mutum yana cewa : «Allah na ansa maka a madadin Shubruma» Sai Manzon Allah ya ce, “Waye kuma Shubruma? Sai ya ce, “Wani ɗan uwana ne, ko makusanci na” sai Manzon Allah ya ce, “Kai ka yi aikin hajjin a a kanka” sai ya ce, “a’a” sai ya ce masa “Ka yi wa kanka hajji, sannan ka yi wa shubruma» (Abu Dawud ne ya rawaito shi).



Umara

Umara a larabci

Ita ce Ziyara

Umara A Shari'ance

Ita ce, ziyarar dakin Allah mai alfarm[□]
a a kowane lokaci, don yin wasu ayyuka
kebantattu.

Hukuncin Umara Da Falalarta

Umara wajibi ce sau daya kamar hajji, saboda fadin Manzon Allah (S.A.W) : «Musulunci shi ne, ka shaida babu abin bautawa da cancanta sai Allah, kuma Muhammad Manzon Allah, Ka tsayar da sallah, ka bada zakkah, ka ziyarci dakin Allah, ka yi umara, ka yi wankan janaba, ka cika alwala, ka yi azumin Ramadan» (Ibnu Majah ne ya rawaito shi).

Manzon Allah (S.A.W) ya sake cewa : «Tsakanin umara da umara yana kankare zunubin da yake tsakaninsu. Hajjin da ya kubuta daga laifi bai da wani sakamako sai Aljannah» (Bukhari da Muslim ne suka raiwaito shi).



Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

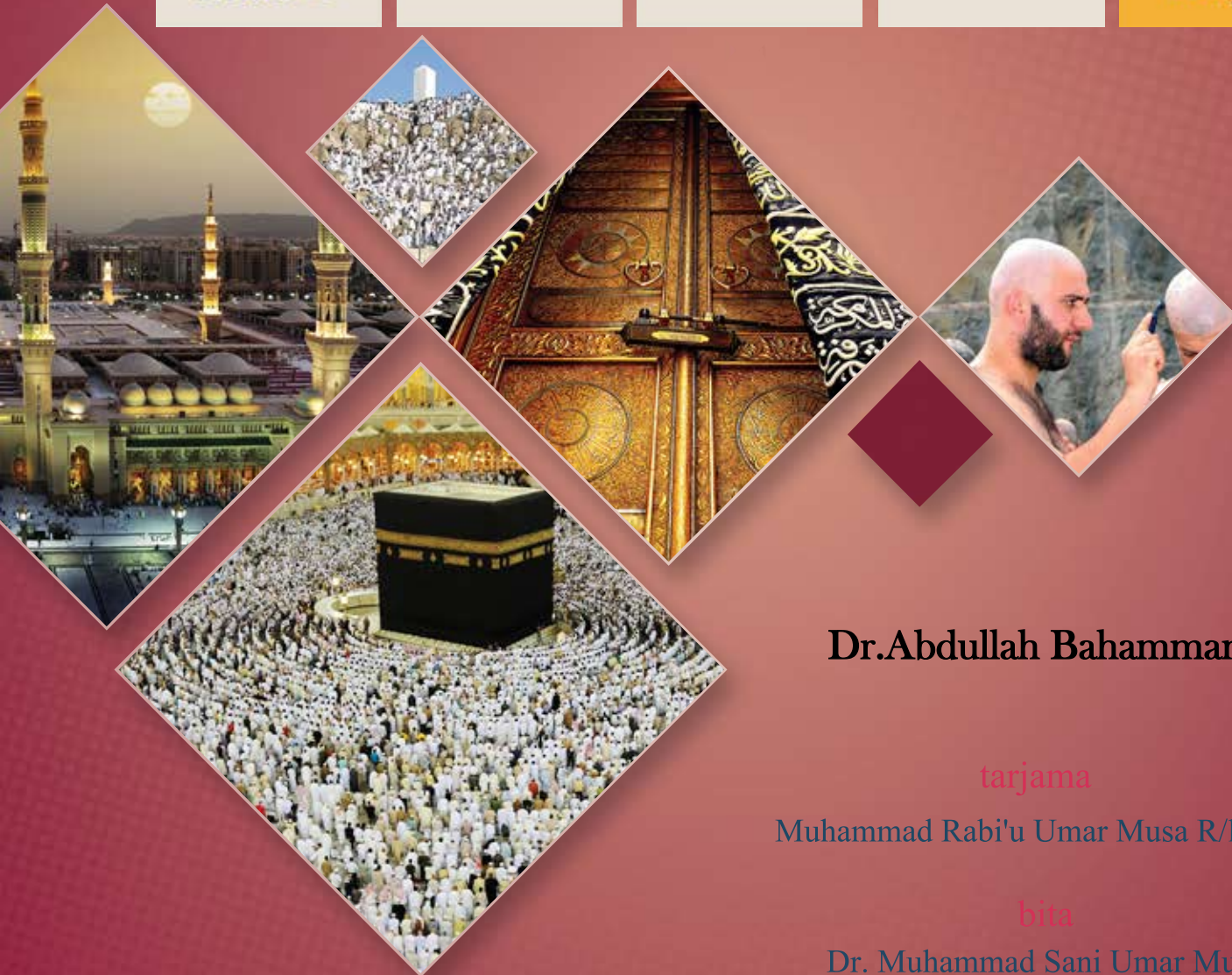
Tsarki

Sallah

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Dr. Abdullah Bahammam

tarjama

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bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Miqati

3

Mikati

Ma'anar Mikati A Larabci

Shi ne iyaka tsakanin abubuwa biyu

Ma'anar Mikati A Wurin Mala-mai

Abin da shari'a ta iyakance shi kuma ta sanya shi lokaci na wata ibada, wuri ne ko lokaci

Kashe-Kashen Mikati

Na ɗaya: Mikati na wuri

Mikatin na wuri

Su ne wuraren da shari'a ta sanya su don yin haramar aikin hajji daga wurin

Baya halatta ga wanda ya yi niyyar hajji ko umara ya wuce waɗannan wurare sai da ihrami, su ne wurare guda biyar AlwamaRit Wa Ab'adaha, Na Sheikh Abdallah Al-bassam, Majallar "Maj'ma'ul FiKihl Al-islamiy" Adadi na 3 Juzu'i na 3 shafi na 1553 :

1. Zul-hulaifa,

wuri ne da yake kudu da Madinah, ana kiransa a yau da "Abyaru Aliyyu" tsakaninsa da Makkah kusan kilo mita 420 ne.

Shi ne mikatin Mutanen Madinah.

2. Juhfah :

Wani wuri ne kusa da garin Rabig, tsakaninsa da Makkah kusan kilo mita 186.

Shi ne mikatin mutanen Sham da Misra da Maroco.

Abubuwan Da Keci

Mene ne Mikati

Kashe-Kashen Mikati

Mikati na Wuri

1. Zul-hulaifa

2. Juhfah

3. Yalamlam

4. Karnal-Manazil

5. Zatu Irk

Mikatin Lokaci



Zul-hulaifa



Al-juhfa

3. Yalamlam :

Wani kwari ne babba a kan hanyar mutane Yemen zuwa Makkah, A yanzu a kiran wurin da Assadiyyah, tsakaninsa da garin Makkah kusan kilo mita 120 ne. Kuma shi ne mikatin mutanen Yemen.



Yalamlam

4. Karnal-Manazil :

A yanzu a kiransa da "Assail-Alkabit" tsakaninsa da Makkah kusan kilo mita 75 ne.

Shi ne mikatin mutanen Najad da Da'if, samansa wajen hanyar mutanen Da'if bangaren Hada akwai wani wuri da ake kira "Wadi Mahram" dukkaninsu mikatin mutanen garin Najadu ne, da duk wanda ya biyo ta hanyar garin Da'ifa.



Karnal-Manazil

5. Zatul-Irki :

A yanzu ana kiransa da "Addariba, ko Alkhuraibat" wuri ne da yake gabas da Makkah, tsakaninsa da Makkah kusan kilo mita 100 ne, amma yanzu wurin ba mutane.

Shi ne mikatin mutanen IraKi, Iran, da garuwan da suke bangarensu.

Wadannan mikatan sun zo a hadisin Abdullahi dan Abbas – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya sanya wa mutanen Madinah Zulhulaifa ya zama mikatinsu, mutanen Sham kuma Juhfah. Mutanen Najadu Karnal-Manazil. Mutanen Yemen Yalamlam.sannan ya ce, “Wadannan mikatinsu ne da wanda ya zo ta wajensu, wanda ba dan garin ba, wanda ya yi niyyar aikin hajji da umara. Wanda yake gaba da su kuwa to mikatinsa daga inda ya tashi, har mutanen Makkah daga Makkah» (Bukhari da Muslim ne suka rawaito shi).

Zatul-Irki kuwa ba a ambace ta ba a wannan hadisin da ya gabata. Umar dan Khadfdabi shi ne ya sanya ta. (Bukhari ne ya rawaito shi)



Zatul-Irki

Littafin Hajji

<https://www.al-feqh.com/ha>

Zul-hulaifa (Abyaru
Aiy) 437 K.M

Al-juhfa (Rabig)
204 K.M.

Zatu Irqin
(Alkhuraibat)

Qarnal-Manazil
(Assail)

Yalalam
(Assa'adiyyah)

Na biyu: Mikatin Lokaci

Mikatin Lokaci

Lokacin Aikin Hajji Da Umara

A. Lokacin ko zamanin aikin hajji shi ne watannin hajji,

wadanda su ne Shawwal, Zul-kida, kwana goma daga Zul-hajj.

B. Lokacin ko zamanin umara

shi ne dukkan watannin shekara gaba daya.





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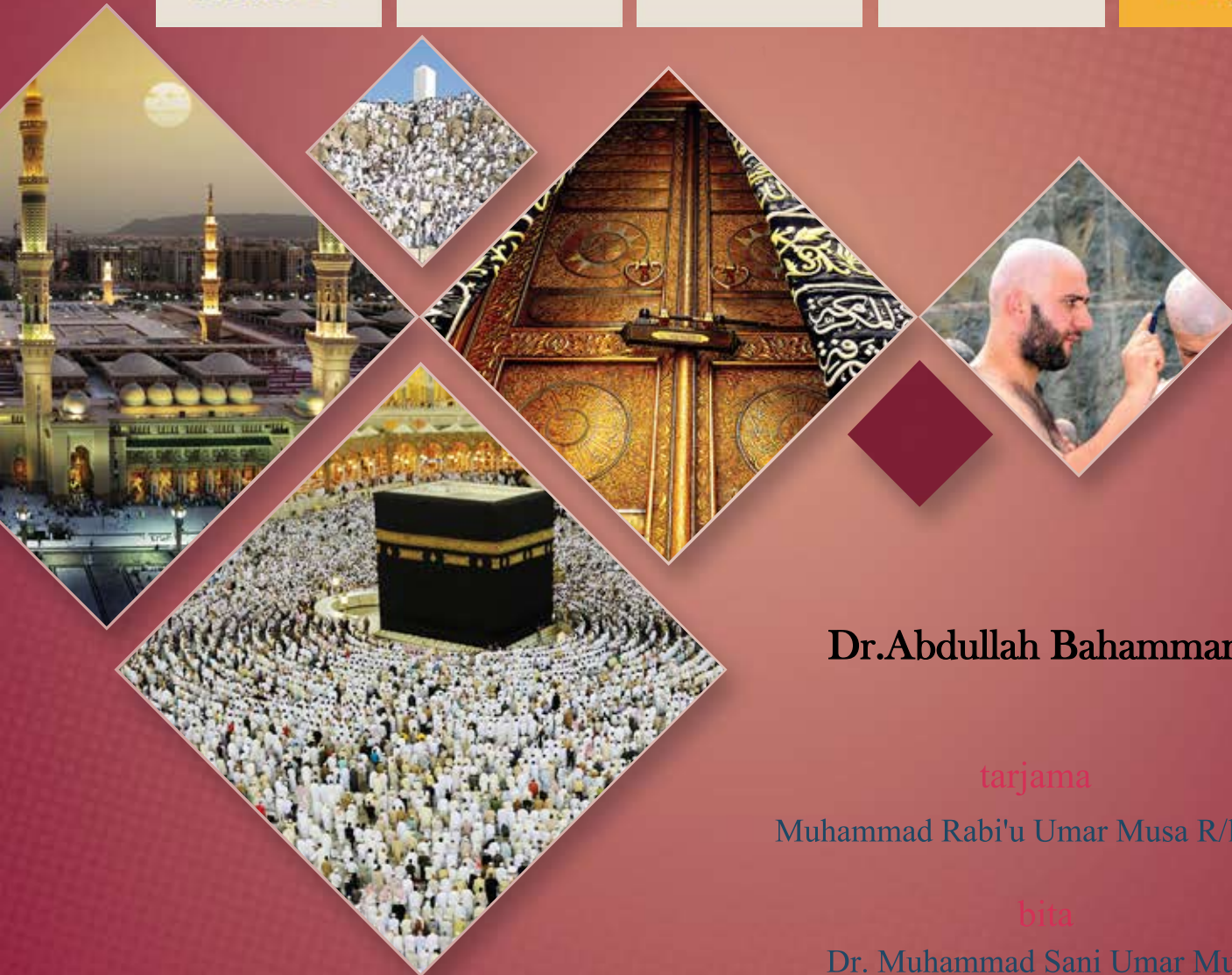
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Ihrami

4

Ihrami

Ma'anar Ihrami A Larabci

Shi ne : Hanawa ko Kariya

Ma'anar Ihrami A Shari'a

Shi ne niyyar shiga aikin hajji, tare da wani abu na ayyukan hajji

Abubuwan Da Ake So Mai Ihrami Ya Yi

1. Wanka

An karbo daga Kharijah dan Zaid, daga babansa, ya ce, shi ya ga Annabi (S.A.W) «ya cire kayansa ya yi wanka saboda ihrami» (Tirmizi ne ya rawaito shi.)

2. Tsaftace Jiki

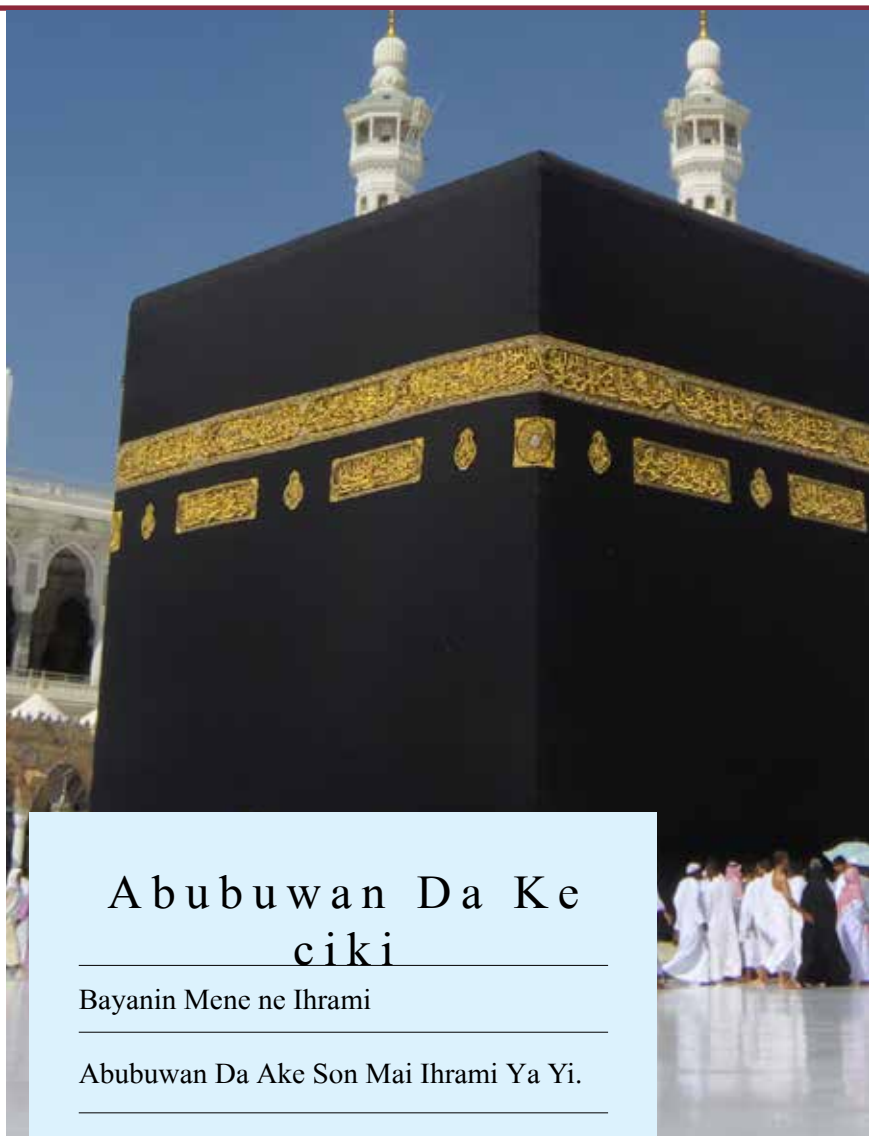
Ta hanyar cire gashin hammata da mara, da yanke gashin baki da farce

3. Namiji Zai Tuɓe Dinkakken Kayan

Dinkakken kaya, shi ne duk abin da aka dinka shi don sa wa a wata gaɓa, ko a duk jiki gabaɗaya, kamar riga da wando **Dake Jikinsa, Kafin Ya Sa Ihra**

mi Bayan alhaji ya sanya ihrami wajibi ne a kansa ya cire dukkan wani dinkakken abu, saboda yana cikin abin da aka hana mai ihrami ya sanya., **Ya Sanya Zaninsa Da Mayafinsa Farare Da Takalmansa**

Saboda faɗin Manzon Allah (S.A.W) «Dayanku ya yi Ihrami da zani da mayafi da takalma faɗe, idan bai samu faɗe ba, to ya sanya huffi, amma ya yanke su zuwa idon kafa» (Ahmad ne ya rawaito shi).



Abubuwan Da Ke ciki

Bayanin Mene ne Ihrami

Abubuwan Da Ake Son Mai Ihrami Ya Yi.

Abubuwan Da Aka Hana Mai Ihrami Ya Yi.



Mace kuwa zata yi ihrami da tufafin da ta ga dama, babu wata kala da aka ayyana, sai dai ta nisanci yin kama da maza, da kayan da suke ado ne, kada kuma ta sanya abin rufe fuska (nikabi) kada ta sanya safar hannu Shi ne abin da mace take sawa don rufe hannayenta



Yanke Farce



Rage Gashin Baki



Aske Gashin Hamata



Turare

4. Turare

Saboda hadisin Aisha – Allah ya yarda da shi – «Na kasance ina sa wa Manzon Allah (S.A.W) turare, saboda zai sanya ihraminsa» (Bukhari da Muslim ne suka rawaito shi). Amma kada ya sanya wa kayansa turare, saboda faɗin Manzon Allah (S.A.W) «Kada ku sanya kayan da turaren Za'afaranu ya shafe su, ko kuma turaren wars» (Bukhari da Muslim ne suka rawaito shi).



Kwarjalle Da Mayafi na Mai Ihrami



Takalmin Mai Ihrami



Safar Mace mai ihrami



Nikabin Mace Mai ihrami

Abubuwan Da Aka Hana Mai Ihrami Ya Yi

1 – □

Saboda fadin Allah Ma'aukakin Sarki : {Kada ku aske kawunanku har sai dabbar hadaya ta isa mahallinta}.
[Al-baKara : 197]. Wannan hanin ya haɗa dukkan jiki gabaɗayansa, idan aka yi kiyasi da gashin kai.

2. Yanke Farce

Farceƙen kafa ne ko na hannu.

3. Rufe kai da wani abin da zai mannu da kan

Saboda hadisin ɗan Umar – Allah ya yarda da shi – ya ce, wani mutum ya cewa Manzon Allah (S.A.W) “Wadanne tufafi ne mai ihrami zai sanya?” sai Manzon Allah (S.A.W) ya ce, «Kada ku sanya riguna, ko rawani, ko wanduna, ko kuma rigunan da suke haɗe da hula» (Bukhari da Muslim ne suka rawaito).

Manzon Allah (S.A.W) ya ce dangane da mai ihramin nan da ya mutu, ya ce, «kada ku rufe kansa, saboda za a tashe shi ranar alkiyama yana talbiyya» (Bukhari ne ya rawaito shi).

Idan abun bai mannu da kansa ba, kamar ya yi amfani da lema, ko hema, ko rufin oida ko mata ta haka, laifi a kansa.



Rawanin Mai Ihrami



Hular Mai Ihrami



Rawanin Mai Ihrami



Sanya Wando Ga Mai Ihrami



Lemar Mai Ihrami

4. Sanya dɪnkakken Abu ga Maza

Abin da ake nufi da dɪnkakke shi ne duk abin da aka dɪnka shi don sa wa a wata gaba ko a jiki, kamar riga, wanduna, huffi, safa, safar hannu da makamantansu, saboda hadisin Dan Umar da ya gabata : « Kada ku sanya riguna, ko rawuna, ko wanduna, ko kuma rigunan da suke haɗe da hula, ko huffi » (Bukhari da Muslim ne suka rawaito shi).

Idan mai ihrami bai samu kwarjalle kamar wanda ya manta kayan ihraminsa a cikin jakarsa ta tafiya a cikin jirgin sama ko jirgin ruwa, kuma bai da kwarjalle, to zai iya cire kayansa, ya yi ihrami da mayafinsa, har idan ya je bakin ruwa sai ya fito da kayan ihraminsa ya sanya, babu komai a kansa ba to zai iya sanya wando har zuwa lokacin da zai samu kwarjalle, haka nan idan ban samu takalma faɗe ba, to ya sanya huffi, saboda faɗin Annabi (S.A.W) « Idan bai samu takalmi faɗe ba, to ya sanya huffi, amma ya yanke su zuwa idon sau » (Ibnu Khuzaima ne ya rawaito shi)



Sanya Dinkakken Abu



Huffin Mai Ihrami

5. Sanya Turare A Jiki Ko Kaya

An hana mai ihrami ya sanya turare a jikinsa ko tufafinsa bayan ya shiga ihrami, ko kuma ya shaɓi turare, saboda hadisin ɗan Umar – Allah ya yarda da shi – wanda ya gabata, a cikinsa Manzon Allah ya ce, «Kada ku sanya kayan da turaren Za'afaranu ya shafe su, ko kuma turaren wars wani ɗan itace ruwan ɗorawa, mai kanshi da ake rini da shi» (Bukhari da Muslim ne suka rawaito shi). Da hadisin mutumin nan da ya mutu yana cikin ihrami, Manzon Allah (S.A.W) ya ce, «Kada ku sanya masa turare» (Bukhari ne ya rawaito shi).

6. Kashe dabbar tudu ko farautarta

Saboda faɗin Allah Maɗaukakin Sarki : {Kada ku kashe dabbar farauta alhali kuna cikin ihrami} [Al-ma'idah : 95]. Ma'ana kun yi haramar aikin hajji ko umara. Hakanan da faɗin Allah Maɗaukakin Sarki : {An haramta muku farautar dabbobin tudu matuƙar kuna cikin ihrami} [Al-ma'idah : 96] abin da ake nufi dabbar da take jeji wadda ba a saba da ita ba, hakanan ma tsuntsaye.

Amma dabbobin da aka saba da su, waɗannan ba farauta ba ne. Ya halatta mai ihrami ya yanka kamar irin su kaza, ko wata dabbar gida da makamantansu. Dabbobin da suke cikin ruwa ma ya halatta mai ihrami ya yi farautarsu. Saboda faɗin Allah Maɗaukakin Sarki : {An halatta muku farautar dabbobin ruwa da mushensa (dabbar da mutu a cikin ruwa wadda take rayuwa a ciki} [Al-ma'idah : 96].

Amma dabbobin da aka haramta cin su kamar maciji, kunama, ya hallata a kashe su, kuma ya halatta mai ihrami ya kashe duk wata dabba da ta taso masa, idan ba zai iya ture ta ba sai da hakan.



Kunama



Maciji

7. Daura Aure

Saboda hadisin Usman – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «**Mai ihrami baya aura, ba a aurar masa, baya neman aure**» (Muslim ne ya rawaito shi).



Su ya halatta ga mai ihrami



Ya Halatta A Yanka Dabbar Gida



Aski Ko Saisaye



Tsuntsayen Da Ake Farauta



Yanke Farcen Kafa



Yanke farcen Hannu



Sanya wa Jiki Turare



Sanya wa Riga Turare

8. Saduwa Da Mace

Shi ne tarawa da mace, saboda faɗin Allah Maɗaukakin Sarki : {Duk wanda ya shiga aikin hajji a cikinsu to babu saduwa da mata} [Al-baKara : 197] Abdullahi dan Abbas – Allah ya yarda da shi – ya ce, “Ana nufin jima’i” kuma shi ne mafi tsananin abin da aka hana mai ihrami

9. Rungumar Mace Ba Tare Da Saduwa ba

Kamar sumba da shafa, saboda hanya ce ta zuwa saduwa.



Abubuwan Da Aka Haramta Wa Mace Mai Ihrami

Mace a wajen abin da aka hana mai ihrami kamar namiji ce, sai dai ta bambanta da shi ne a abubuwa masu zuwa :

1. Zata sanya dɪnkakken kaya.
2. Zata rufe kanta.
3. Ba za rufe fuskarta ba (NiKab), ba za ta sanya safa ba, saboda faɗin Manzon Allah (S.A.W) : «Mace mai ihrami ba za ta rufe fuskarta ba, (niKab) NiKab : Abin da mace take rufe fuskarta da shi. ba za sanya safar hannu Safar hannu ba» (Bukhari ne ya rawaito shi).

Amma za ta rufe fuskarta a wajen mazajen da ba na ta ba, ta hanyar sakin mayafinta, ba niKabi zata sanya ba, kuma an halatta mata yin ado da zinare.



Fadakarwa

1. Abin da ake kira raka'a biyu bayan Ihrami bai da asali, kamar yadda babu wata addu'a da aka ayyana yayin Ihrami.
2. Idan mutum yana tafiya a jirgi, kuma ya ji tsoron ba zai samu damar sanya Ihrami ba idan ya isa mikati, to ya sanya ihramin daga gidansa ko filin jirgin sama, amma bai zama mai ihrami ba har sai ya yi niyyar aikin hajji kafin ya wuce mikati.
3. Wasu alhazai suna yaye kafadunsu da zarar sun sanya ihraminsu, abin da ake kira da larabci "Alid-diba'i". To yin hakan ba daidai ba ne, saboda ana yaye kafadu a buɗe a wurin dawafi kadai, a sauran wurare kuwa sai alhaji ya rufe kafadunsa.



Sanya Sharafi Yayin Niyya.

Wanda yake da rashin lafiya, ko ya ji tsoron faruwar wani abu da zai hana shi gama aikin hajjinsa, to an so ya yi sharafi yayin sanya ihrami, ya ce, «Allah na amsa maka da umara ko hajji, amma idan wani abu ya tsare ni, to wurin cire ihrami na shi ne inda aka tsare ni». An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya shigo wajen Duba'a 'yar Zubair, ya ce mata, "Ko zaki je aikin hajji ne?" sai ta ce, "Wallahi ina ji na bani da lafiya" Bani da lafiya sai Manzon Allah (S.A.W) ya ce mata, "Ki tafi hajji, ki sanya sharafi, ki ce, "Ya Ubangiji wurin cire ihramina shi ne wurin da aka tsareni (Wato wurin rashin lafiya ta taso min) idan kin fadi haka, kuma wani abun da zai hana ki ya faru, to ya halatta ki fita da ihraminki, babu wani abu a kanki»(Bukhari da Muslim ne suka rawaito shi).



Fito Da Kafaxa Waje Yayin Ihrami

Wasu Daga Hukunce-Hukuncen Ihrami :

Idan gashi ya fadi da kan mai ihrami saboda ya shafar kansa yayin alwala ko wanka, to wannan ba zai cutar da shi ba, haka nan idan gashin bakinsa ya cire ko na gemunsa ko farcensa, babu komai, matuƙar ba da gangan ya cire shi ba. Mace da namiji duk hukuncinsu ɗaya, saboda mace ma idan gashinta ko farcenta ya cire babu komai a kanta.

Ya halatta mai ihrami ya sanya maɗauri a kafarsa idan yana buƙatar hakan, ko kuma saboda wata ma







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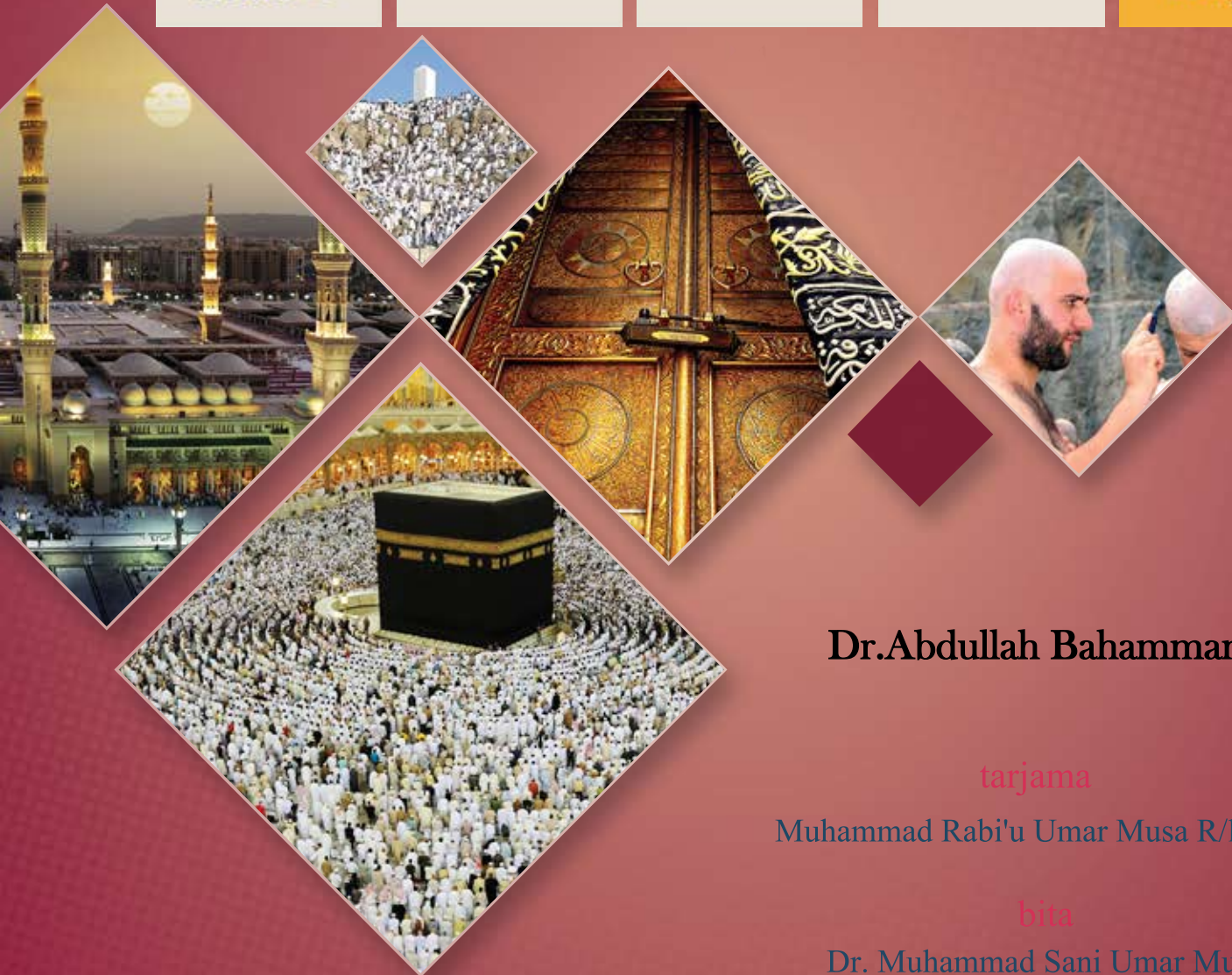
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Shaikh Nura Sani Muhammad

Aikin Hajji Da Talbiyya

Aikin Hajji Da Talbiyya

Aikin Hajji

Kalmar “Annuskhu” ma’anar ta da larabci shi ne:

Gudun duniya da Ibada

Annuskhu a Shari’a shi ne

Abin da Alhaji ko mai umara yake fada ko yake aikata wa.

Niyyar Aikin Hajji

Idan maniyyaci ya gama wankansa da tsaftarsa, ya sanya kayan ihraminsa, namiji ya cire duk wani dinkakken abu, sai ya yi niyyar shiga aikin hajj ko umara. Ana so ya fadi irin aikin da ya yi niyya, misali idan ya yi niyyar umara sannan ya zarce aikin hajji sai ya ce, “Labbaikal Lahumma Ummaratan Mutamatti’an Biha Ilal Hajj” (Ma’ana : Ya Allah na amsa maka da umara ina mai wuce wa da ita zuwa hajji). Ko kuma ya ce, “Labbaikal Lahumma Umratan” (Ma’ana : Ya Allah na amsa maka da Umara” ko kuma idan hajji ne kadai zai yi sai ya ce, “Labbaikal Hajjan” (Ma’ana Ya Allah na amsa maka da hajji) idan kuwa hajji da umara zai yi a haɗe sai ya ce, “Labbaikal Hajjan” (Ma’ana : Ya Allah na amsa maka da Hajji) wanda zai haɗahajji da umara sai ya ce, “Labbaikal Lahumma Hajjan Wa Umratan” (Ma’ana : Ya Allah na amsa maka hajji da umara”. Saboda hadisin Anas ɗan Malik – Allah ya yarda da shi ya ce – «**Na ji Manzoni Allah (S.A.W) yana cewa, “Labbaikal Umaratan Wa Hajjan»** (Bukhari da Muslim ne suka rawaito shi). In maniyyaci bai ce komai ba to niyyarsa ta zuciya ta wadatar masa.

Abubuwan Da Keci

Bayanin Mene ne Aikin Hajj

Niyyar Aikin Hajj

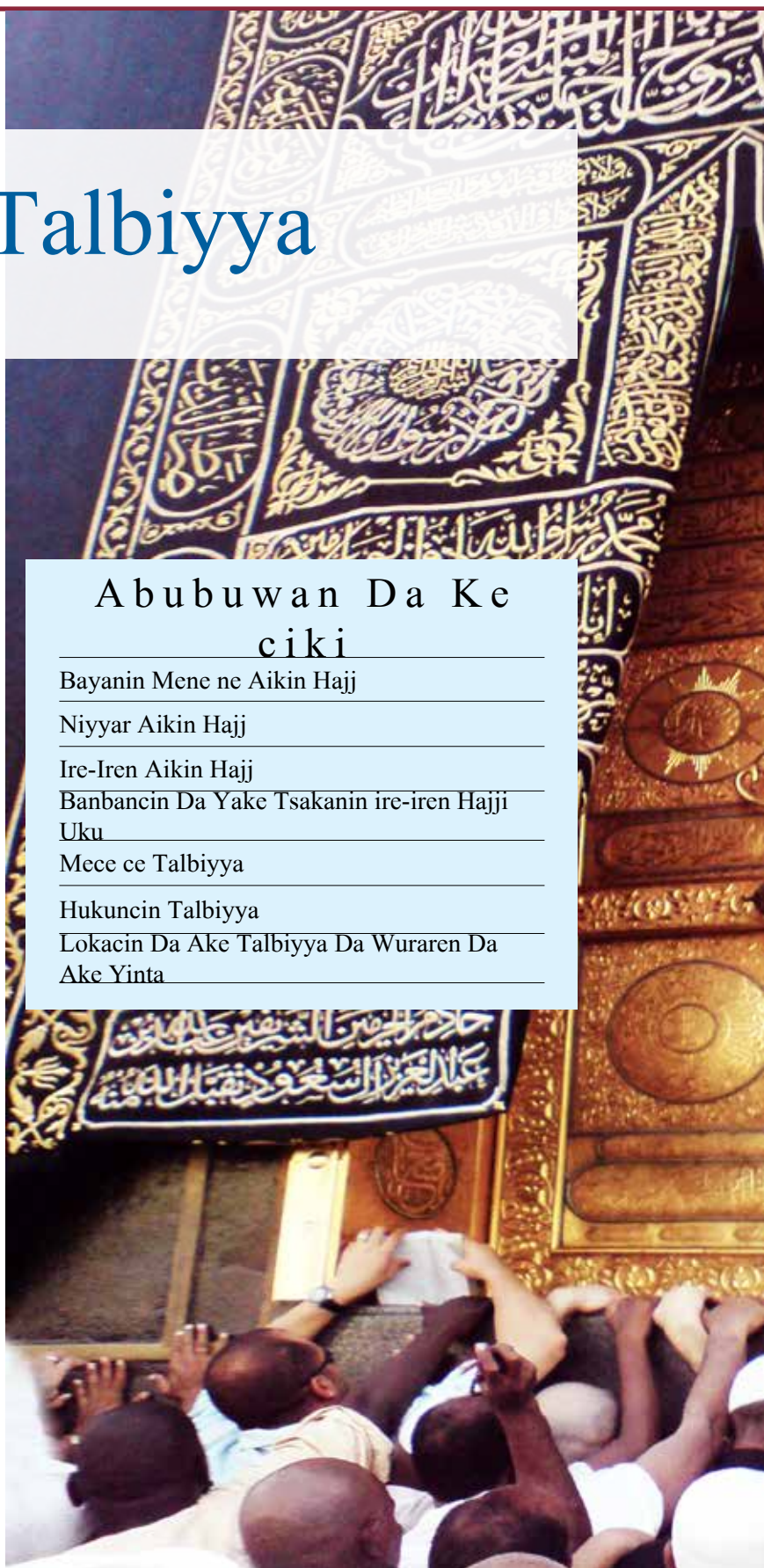
Ire-Iren Aikin Hajj

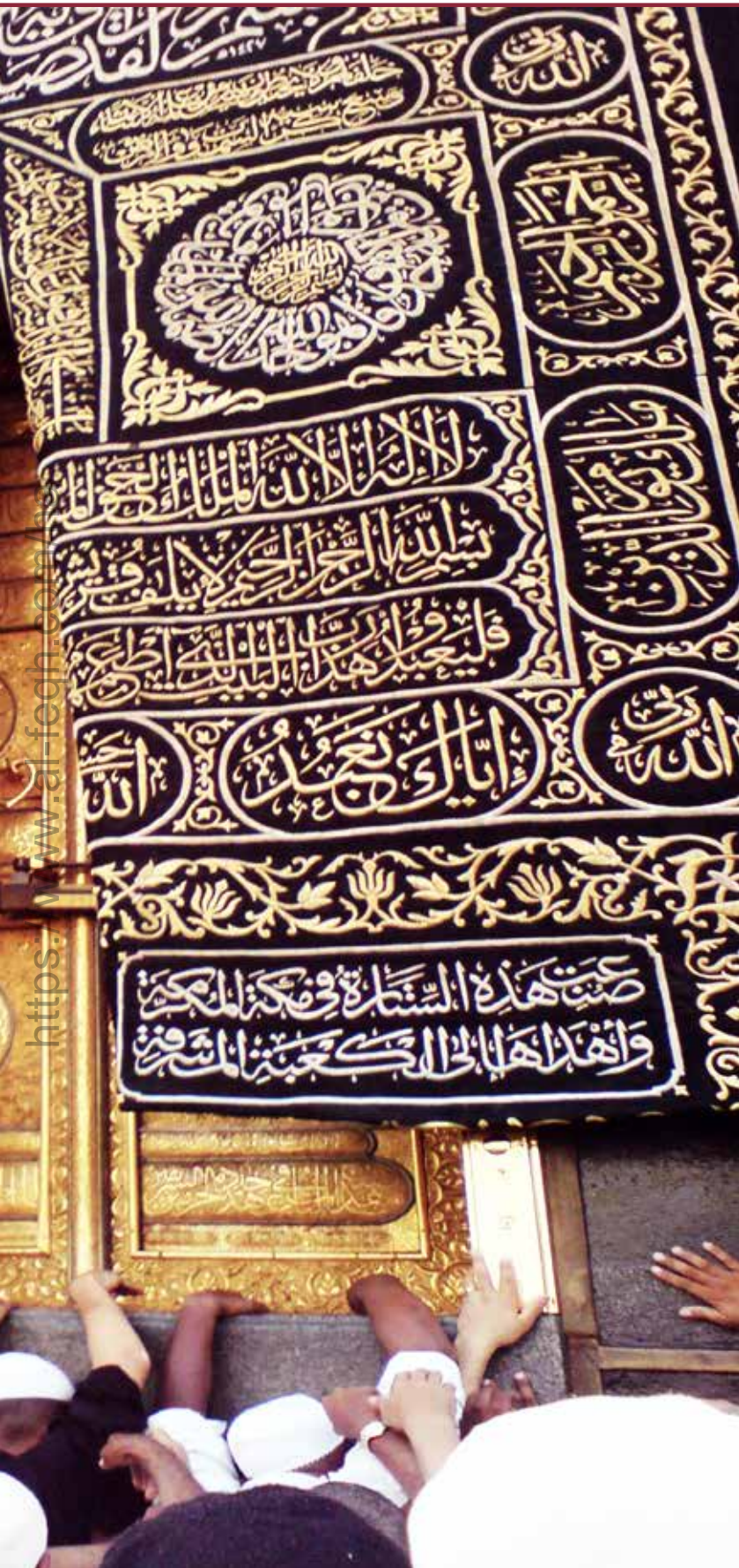
Banbancin Da Yake Tsakanin ire-iren Hajji Uku

Mece ce Talbiyya

Hukuncin Talbiyya

Lokacin Da Ake Talbiyya Da Wuraren Da Ake Yinta





Ire-Iren Aikin Hajji

1. Tamattu'i :

Shi ne mutum ya yi niyyar umara a cikin watannin aikin hajji, ya gama umarar, ya fita daga cikin ihraminsa, sannan sai ya yi niyyar aikin hajji a wannan shekarar da ya yi umarar.

2. Kirani :

shi ne mutum ya yi niyyar hajji da umara a tare gabaɗaya.

3. Al-ifrad :

Shi ne ya yi niyyar aikin hajji kawai.

Aikin Hajjin Da Yafi Falala :

Aikin hajjin da ya fi falala shi ne Tamattu'i, saboda Manzon Allah (S.A.W) ya umarci sahabbansa da shi Saboda hadisin Aisha dake cikin Sahihi Muslim, sannan sai Kirani sannan Ifradi.

Banbancin Da Yake Tsakanin Ire-Iren Aikin Hajji Uku

	At-Tamattu'i	Al-Kirani	Al-Ifrad
Yadda Ake Yi	Yin Umara sannan yin aikin hajji	Yin umara da hajji a hade	Yin Hajji Kawai
Ihrami	Zai yi niyya sau biyu, ta farko umara, sannan ya cire ihraminsa bayan ya gama ta, sannan sai ya yi niyyar aikin hajji	Zai yi niyya ɗaya tak don yin aikin hajji da umara	Zai yi niyya ɗaya kawai ita ce ta hajji
Talbiyya	Yayin ihramin farko zai ce, "Labbaika Umratan" sannan idan zai yi niyyar hajji sai ya ce, "Labbaika Hajjan" ko ya ce, "Labbaika umratan mutamatti'an biha ilal hajji".	Yayin Ihrami zai ce, "Labbaika umratan wa hajjan".	Yayin Ihrami zai ce, "Labbaika Hajjan"
Hadaya	Hadaya ta wajaba a cikinsa	Hadaya ta wajaba a cikinsa	Babu Hadaya a cikinsa
Dawafi	Dawafi biyu ne a cikinsa, ɗaya na umara, na biyu kuma na hajji	Dawafi ɗaya ne a cikinsa na dole, shi ne dawafin hajji	□Dawafi ɗaya ne a cikinsa na dole, shi ne dawafin hajji
Sa'ayi	A cikinsa akwai sa'ayi biyu, ɗayan na umara, ɗayan kuma na hajji	Sa'ayi ɗaya ne a cikinsa kawai, shi ne sa'ayin hajji	Sa'ayi ɗaya ne a cikinsa kawai, shi ne sa'ayin hajji

Talbiyya

Talbiyya

Ita ce, faɗīn Alhaji “Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni’imata Laka Wal Mulk, La Sharika Lak”

Saboda hadisin ɗan Umar – Allah ya yarda da shi – ya ce, Haka Manzon Allah (S.A.W) ya ke talbiyya.

Ma'anar «Labbaikal Lahumma Labbaik» (Bukhari da Muslim ne suka rawaito shi) Shi ne na ansa maka, na ansa maka.

Talbiyya ta ƙunshi yabo da godiya ga Allah, na ansa wa umarninsa, da bayyana kaɗaitar shi, da kuɓuta daga shirka.

Hukuncin Talbiyya

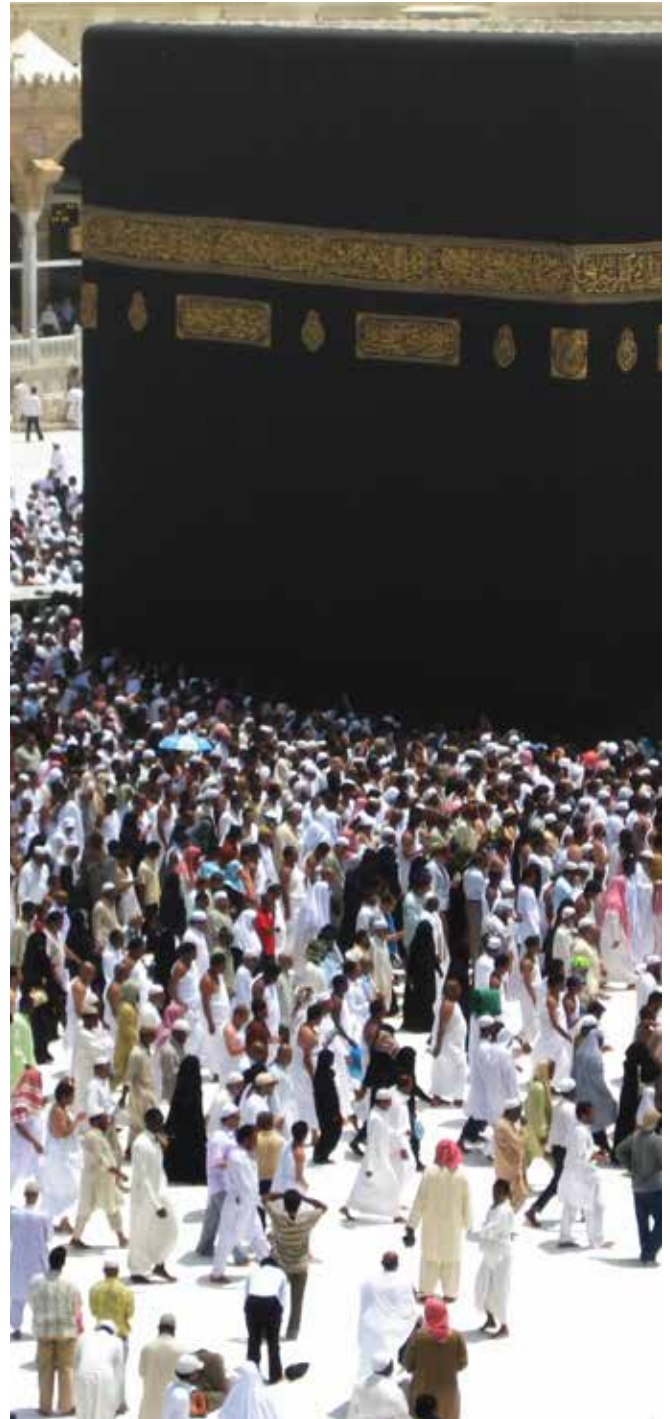
Yin talbiyya sunna ce, namiji zai daga muryarsa da ita, mace kuwa zata yi ƙasa-ƙasa da muryarta, don gudun fitina.

Lokacin Talbiyya Da Wuraren Da Ake Yin Ta

Maniyyaci zai fara talbiyya bayan sanya ihraminsa, ya yi ta yinta a kan hanyarsa. Ana ƙarfafa yin ta a wurare da yawa, daga cikinsu akwai :

Idan ya hau tudu, ko ya yi gangara, ko ya yi sallar farilla, ko idan dare ya yi, ko rana ta yi.

Zai daina yin talbiyyar umara idan ya ga ka'abah ya sumbaci Hajarul Aswad. A hajji kuwa zai daina talbiyya idan ya fara jifan wurin jifa na ƙarshe a ranar idi.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

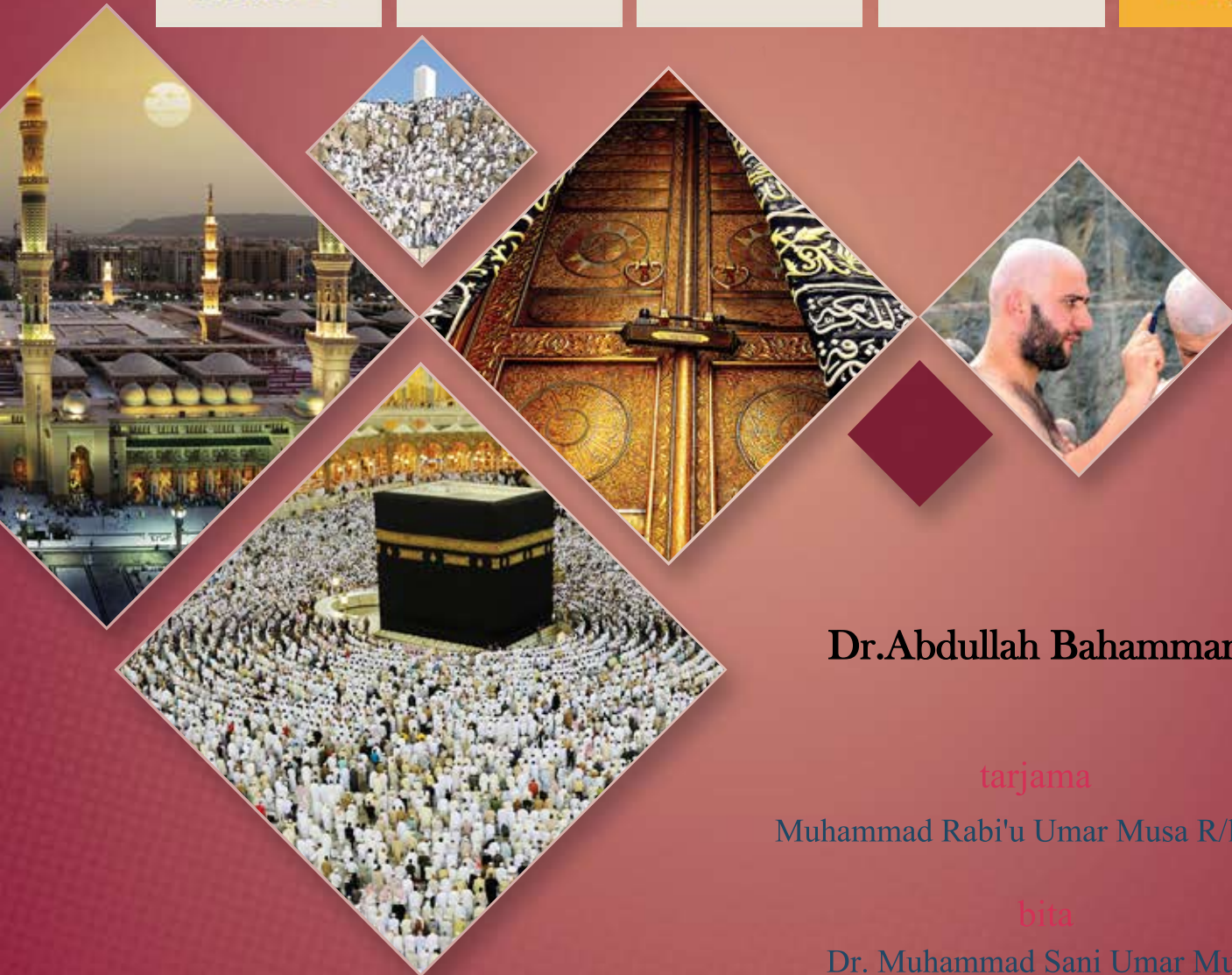
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

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Shaikh Nura Sani Muhammad

**Yadda Aikin Hajji Da
Umara**

6

Yadda Aikin Hajji Da Umara



Abubuwan Da Keci

Siffar Aikin Hajji

Ranar Takwas Ga Watan Zul-hijja

Ranar Tara Ga Watan Zul-hijjah

Ranar Goma Ga Watan Zul-hijjah

Ranar Sha Daya Ga Watan Zul-hijjah

Ranar Sha Biyu Ga Watan Zul-hijjah

Ranar Sha Uku Ga Watan Zul-hijjah

Yadda Ake Yin Umara

Yadda Ake Hajji

Ayyukan hajji sukan fara daga ranar tara ga watan zul-hijja, ga yadda abun yake :

Ranar takwas ga watan zul-hajji (Ranar Tarwiyyah)

1. Maniyyaci zai yi niyya daga inda yake, ya yi wanka, ya sanya turare, ya sanya kayan ihraminsa, ya ce, «Labbaikal Lahumma Hajjan, Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni'imata Lak Wal Mulk, La sharika Lak» (Bukhari ne ya rawaito shi).

2. Maniyyaci zai tafi Mina, ya yi sallar Azzahar da la'asar, da magariya da isha da asubar wayewar gari. Kowace sallah zai yi ta a lokacinta, zai yi kasarun mai guda huɗu, zai zauna a mina har zuwa bullowar alfijir ɗin ranar tara ga wata.



Sanya Tufafin
Ihrami



Turare



Wanka



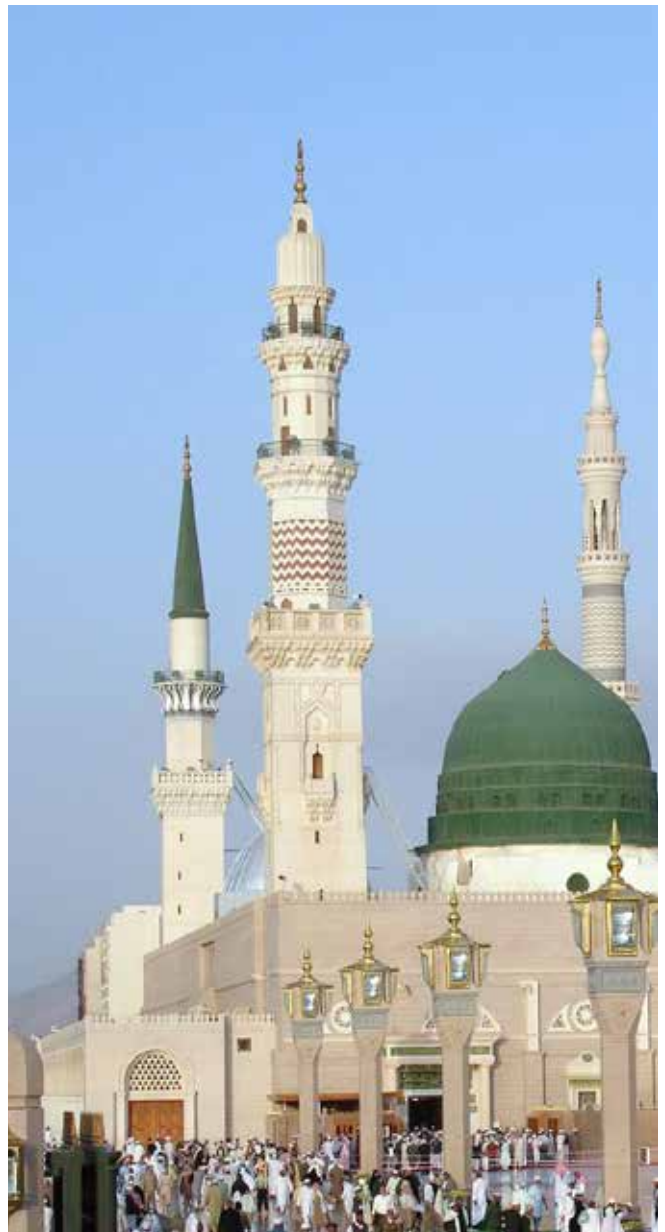
Tafiya Mina

Ranar Tara ga Watan Zul-hijja (Ranar Arafa)

1. Bayan rana ta bullo alhaji zai tafi Arafat, ya yi sallar azzahar da la'asar kasarun kuma a lokacin azzahar, ya isa masallacin Namira kafin rana ta yi zawali, in ya samu dama.
2. Bayan ya gama sallah, sai ya shagaltu da zikiri da addu'a, yana mai fuskantar al-kibla da daga hannaye, zai zauna a arafa har zuwa faduwar rana.
3. Bayan rana ta fadi sai ya tafi zuwa Muzdalifa, ya yi sallar magariba da isha, ya yi wa isha kasarun, ya kwana a nan har zuwa bullowar alfijir.

Ranar Goma Ga Watan Zul-hijjah (Ranar Idi)

1. Zai sallar Asuba, sannan ya yi ta zikiri da addu'a har zuwa daf da bullowar rana.
2. Zai tafi Mina kafin rana ta bullo
3. Idan ya isa Mina, zai tafi wurin jifa, ya yi jifa da tsakuwowa guda bakwai a jere, daya bayan daya, yana yi kabbara tare da kowace tsakuwa.
4. Ya yanka hadayarsa idan akwai hadaya a kansa.
5. Ya aske kansa, ko ya yi saisyaye, ya cire ihraminsa karo na farko, ya sanya kayan gida ya sa turare, duk abin da aka hana shi saboda ihrami ya halatta ya yi, amma ban da saduwa da mata.



6. Zai je Makkah, ya yi dawafin ifadah, shi ne dawafin hajji, ya yi sa'ayi tsakanin safa da Marwa idan tumattu'i yake yi, idan kuwa ba Tamattu'i yake ba, kuma dama can bai yi sa'ayi ba lokacin da ya zo yin dawafin kudum, to sai shi ma ya yi sa'ayi a wannan lokaci. Daga nan komai ya halatta a gare shi.

7. Zai koma Mina ya kwana a can.

Ranar Sha Daya Ga Watan Zul-hijjah (Farkon Kwanakin yanyana)

1. Zai jefi wuraren jifa guda uku, kowace majefa da duwatsu bakwai a jere, yana kabbara tare da kowace tsakuwa, zai jefi wadannan majefu ne bayan rana ta karkace ga sama (lokacin Azzahar) jifa baya hallata gabanin wannan lokaci. Zai yi addu'a bayan ya jefi wurin jifa na farko da na tsakiya.

Wasu malaman sun iyakance girman tsakuwar da cewa ta fi kwayar wake kuma ba ta kai kwayar gujiya ba.

2. Ya kwana a Mina

Ranar Sha Biyu Ga Watan Zulhajji (Rana Ta Biyu A Kwanakin Yanyane)

1. Zai jefi wuraren jifa guda uku, kamar yadda ya jefe su a jiya.

2. Zai bar Mina kafin faduwar rana in yana so ya gaggauta, ko kuma ya kara kwana in yana so ya jinkirta.

3. Zai tafi Makkah don yin dawafin ban-Kwana.

Rana Ta Sha Uku Ga Watan Zul-hajji (Kwanar Karshe A Kwanakin Yanyane)

Wannan rana ce da ta kebanta ga wanda ya jinkirta, zai yi abubuwa kamar haka :

1. Zai jefi wuraren jifan nan guda uku, kamar

yadda ya yi a jiya da shekaran jiya.

2. Zai bar Mina, ya tafi dawafin ban-kwana.

Da ya yi wannan hajjinsa ya cika, ya gama aikin hajji.



Muzdalifa



Namira



Filin Arafat



1
Jifan Wurin Jifan Farko (Jamratul Aḳaba)



2
Yanka Hadaya



3
Aski Ko Saisaye



4
Dawafi



5
Sa'ayi Tsakanin Safa Da Marwa



6
Kwana A Mina





Wurin Jifa Na Farko



Wurin Jifa Na Tsakiya



Wurin Jifa Na Karshe

Yadda Ake Yin Umara

1. Idan mai umara ya isa mikati, sai ya yi wanka ya sanya turare, ya sa tufafin ihraminsa, ya yi niyyar umara ya ce, «**Labbaika Umratan**».

2. Zai fara talbiya yana cewa :«**Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni'imata Laka Wal Mulk, La Sharika Lak**» (Bukhari ne ya rawaito shi). Ba zai gushe ba yana ta yin talbiyyah, har sai ya ga Ka'abah ya sumbaci bakin dutse.

3. Idan zai shiga masallacin harami, ya fara da sa kafar damarsa, ya yi addu'ar shiga masallaci.

4. Zai daina talbiyya, ya fara dawafi, ya fara da bakin dutse, ya sumbace shi in ya samu dama, in kuma bai samu ba sai nuna shi da hannunsa, ya ce, «**Bismillahi, Wallahu Akbar, Allahumma Imanan bika, Wa tasdiƙan bi kitabika, wa wafa'an bi ahdika, wattiba'an bi sunnati nabiyyika Muhammad (S.A.W)**» (Baihaƙi ne ya rawaito shi).

5. Ya sanya dakin Ka'abah a hagunsa, ya yi dawafi sau bakwai, ya fara da bakin dutse ya ƙare da shi.

6. Sunna ne namiji ya yi sarsarfa a dawafi uku na farko na dawafi.

7. Zai yi addu'a a dawafinsa da abin da ya so, idan ya zo daidai da rukunul Yamani, sai ya taƙa shi ya yi kabbara, amma ba zai nuna shi ya yi kabbara ba idan bai samu dama ba, zai riƙa cewa tsakanin rukunul yamani da bakin dutse «**Rabbana Atina fit dunya hasanatan, Wa fil akhirati hasanatan, waƙina azaban Nar**» (Abu Dawud ne ya rawaito shi).

8. Zai fita zuwa Safa, idan ya kusa zuwa wajenta, sai ya karanta faɗin Allah {**Lallai Safa da Marwa suna cikin wuraren ibada na Allah, duk wanda ya yi hajji ko umara babu laifi don ya yi dawafi gare su, wanda kuma ya yi aikin alheri na ganin dama to haƙiƙa Allah mai godiya ne masani**} [Al-baƙra : 158].

10. Zai hau kan Safa, ya fuskanci alƙibla, ya daga hannayensa, ya yi kabbara ya gode wa Allah, ya ce, «**La'ilaha Illal Lahu Wahadahu La Sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli**

shai'in Kadir, Ayibuna, abiduna, sajiduna, lirabbina hamidun, sadaƙal Lahu wa'adahu, wa nasara Abdahu, wa hazamal ahzaba wahdahu» (Bukhari ne ya rawaito shi). Sannan ya yi addu'a bayan haka, ya maimiata wannan zikiri karo na biyu, ya yi addu'a, ya sake maimaitawa karo na uku.

11. Zai sauka daga Safa ya fuskanci Marwa, ya yi gaggawa a tafiyarsa idan ya zo tsakanin alamomin nan koraye guda biyu, ya hau Marwa, ya yi kwatankwacin abin da ya yi a Safa.

12. Zai yi sa'ayi tsakanin Safa da Marwa sau bakwai.'

13. Bayan gama sa'ayi namiji sai rage gashin kansa, ta yadda za a iya ganin kansa. Mace kuwa zata rage gefen gashin kanta daidai saman ɗan ɗan 'yatsa.

Abi da ya fi ga namiji shi ne ya yi aski, saboda abin da ya tabbata daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Allah ka jikan masu aske kansu gaba ɗaya (KwalKwal)” Sai sahabbai suka ce, “Da masu saisaye” sai Manzon Allah ya ce, “Allah ka jikan masu aske kansu gabaɗaya (Kwalkwal)” sai sahabbai suka ce, “Da masu saisaye” sai Manzon Allah ya ce, “Allah ka jikan masu aske gashin kansu gaba ɗaya (kwalkwal) sai sahabbai suka ce, “Da masu saisaye” Alamomi ne guda biyu, da aka sanya su a wurin nana Hajara ta yi sauri a wajen sa'ayi tsakanin Safa da Marwa. Manzon Allah ya fadi Masu aske gashinsu gaba ɗaya (kwalkwal) sau uku, sannan ya ce, “Da Masu saisaye»(Bukhari ne ya rawaito shi).

14. Zai fita daga ihraminsa.

Da haka ne ya cika umararsa.



Sa'ayi Tsakanin Safa Da Marwa





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

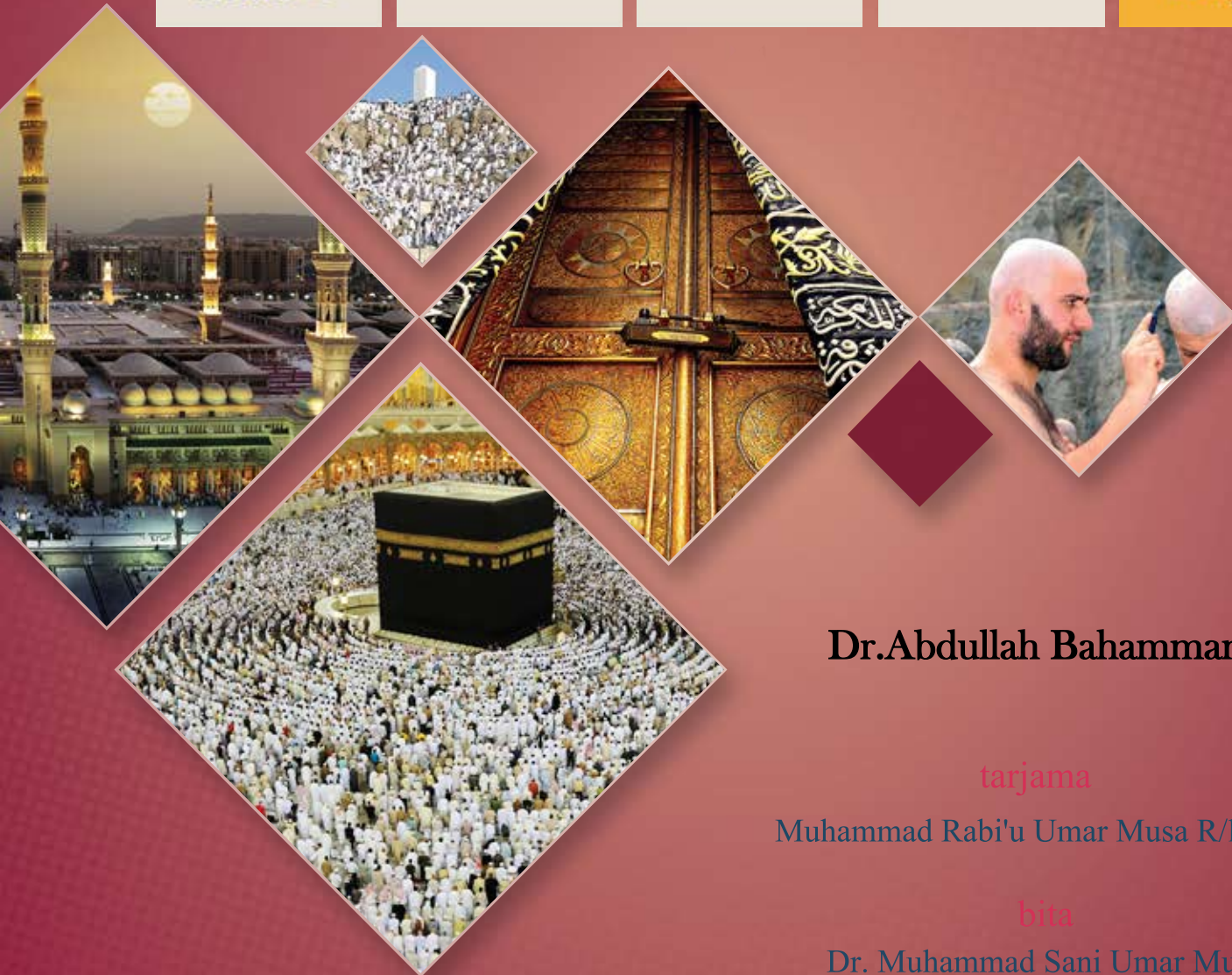
Tsarki

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Shaikh Nura Sani Muhammad

**Rukunai Da Wajibai Da
Sunnonin Hajji**

Rukunai Da Wajibai Da Sunnonin Hajji

Abubuwan Da Keci

Rukunan Aikin Hajji

Wajiban Aikin Hajji

Sunnonin Aikin Hajji

Rukunan Aikin Hajji

1. Harama

(niyya) saboda faɗin Manzon Allah (S.A.W) «Dukkan ayyuka basa karɓuwa sai da niyya, kuma kowane mutum yana da sakamakon abin da ya yi niyya» (Bukhari ne ya rawaito shi).

2. Sa'ayi

Tsakanin Safa Da Marwa, saboda faɗin Manzon Allah (S.A.W) :«Ku yi sa'ayi, haƙiƙa Allah ya wajabta muku sa'ayi» (Ahmad ne ya rawaito shi).

3. Tsayuwa A Arafat,

saboda faɗin Manzon Allah (S.A.W) «Hajji shi ne tsayuwar Arafa» (Tirmizi ne ya rawaito shi)

4. Dawaful Ifada,

saboda faɗin Allah Maɗaukakin Sarki : {Su yi dawafi ga daki dadafde} [Al-hajj : 29]

Faɗakarwa :

Wanda ya bar wani rukuni daga rukunan hajji, to hajjinsa bai yi ba, har sai ya zo da shi.

Wajiban Aikin Hajji.

1. Yin harama daga mikati, saboda faɗin Manzon Allah (S.A.W) bayan ya faɗi wuraren mikati ya ce, «Wafannan mikatan na mutane garin ne, da wafanda suka zo ta hanyarsu, ga wanda yake da niyyar hajji da umara» (Bukhari ne ya rawaito shi).
2. Tsayuwar Arfa har rana ta faɗi, ga wanda ya zo da rana, saboda Annabi (S.A.W) ya tsaya har zuwa faɗuwar rana.
3. Kwana a Muzdalifa, saboda Manzon Allah (S.A.W) ya kwana a cikinta, ya ce, «Ku riki yadda ake aikin hajji a wurina, don ni ban sani ba, wataƙila ba zan sake haɗuwa da ku ba bayan wannan shekara» (Ibnu Majah ne ya rawaito shi). Kuma saboda Manzon Allah ya yi wa masu rauni izinin tafiya bayan dare ya raba, sai wannan ya nuna cewa kwana a Muzdalifa dole ne. sannan kuma Allah ya yi umarni da ambatonsa a wurin da ake kira “Mash'arul Haram” a Muzdalifa.
4. Kwana a Mina a dararen Kwanakin Yanyana, saboda abin da ya tabbata daga Annabi (S.A.W)

na cewa «Ya yi rangwame ga masu kiwon dabbobi kada su kwana a Mina» (Abu Ya'ala ne ya rawaito shi a littafinsa "Musnad").. Wannan yake nuna cewa asali kwanar Mina Wajibi ne.

5. Jifan wuraren jifa uku : saboda faɗin Allah Maɗaukakin Sarki : {Ku ambaci Allah a cikin wasu kwanaki kiɗiddigaggu} [Al-baKra 203] kwanaki kiɗiddigaggu su ne kwanakin 'yanyana.

Jifan majefa yana cikin ambaton Allah Maɗaukakin Sarki, saboda Annabi (S.A.W) ya ce, «An sanya dawafi ga dakin Allah da sa'ayi tsakanin Safa da Marwa da jifa don tsayar da ambaton Allah» (Abu Dawud ne ya rawaito shi).

6 – Aske gashin kai gabaɗaya ko saisaye, saboda faɗin Allah Maɗaukakin Sarki : “Tabbas zaku shiga masallacin harami – in sha Allahu – kuna masu aske kanku gabaɗaya ko kuna masu saisaye” (Al-fathu : 27).

7 – Dawafin ban-kwana, saboda abin da ya tabbata daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, «An umarci mutane ya zama karshen lamarinsu ga Makkah dawafi ga Ka'abah, sai dai an yi mai haila rangwame» (Bukhari ne ya rawaito shi).

Sunnonin Aikin Hajji

Duk abin da ba rukuni ko wajibi ba, to sunna ne, kamar abubuwan da za su zo :

1. Wanka yayi sanya Ihrami
2. Yin ihrami a cikin kwarjalle da mayafi farare.
3. Yin talbiyya da daga murya da ita.
4. Kwana a Mina daren ranar Arafa
5. Sumbatar baƙin dutse.
6. Yaye kafadu yayin yin dawafin kudumi ko umara, shi ne sanya mayafi karƙashin hammatar dama
7. Yin sarsarfa a zagayen ukun farko na dawafin kudumi ko umara.
8. Yin dawafil kudumi ga wanda yake kirani, da mai yin Ifradi



Wajiban Aikin Hajji

Wanda ya bar wajibi a aikin hajji to tilas ne ya yi yanka don ceke giɗin abin ya bari.



Sunnonin Hajji

Wanda ya bar sunna daga cikin sunnonin aikin hajji, babu komai a kansa, hajjinsa ya inganta





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

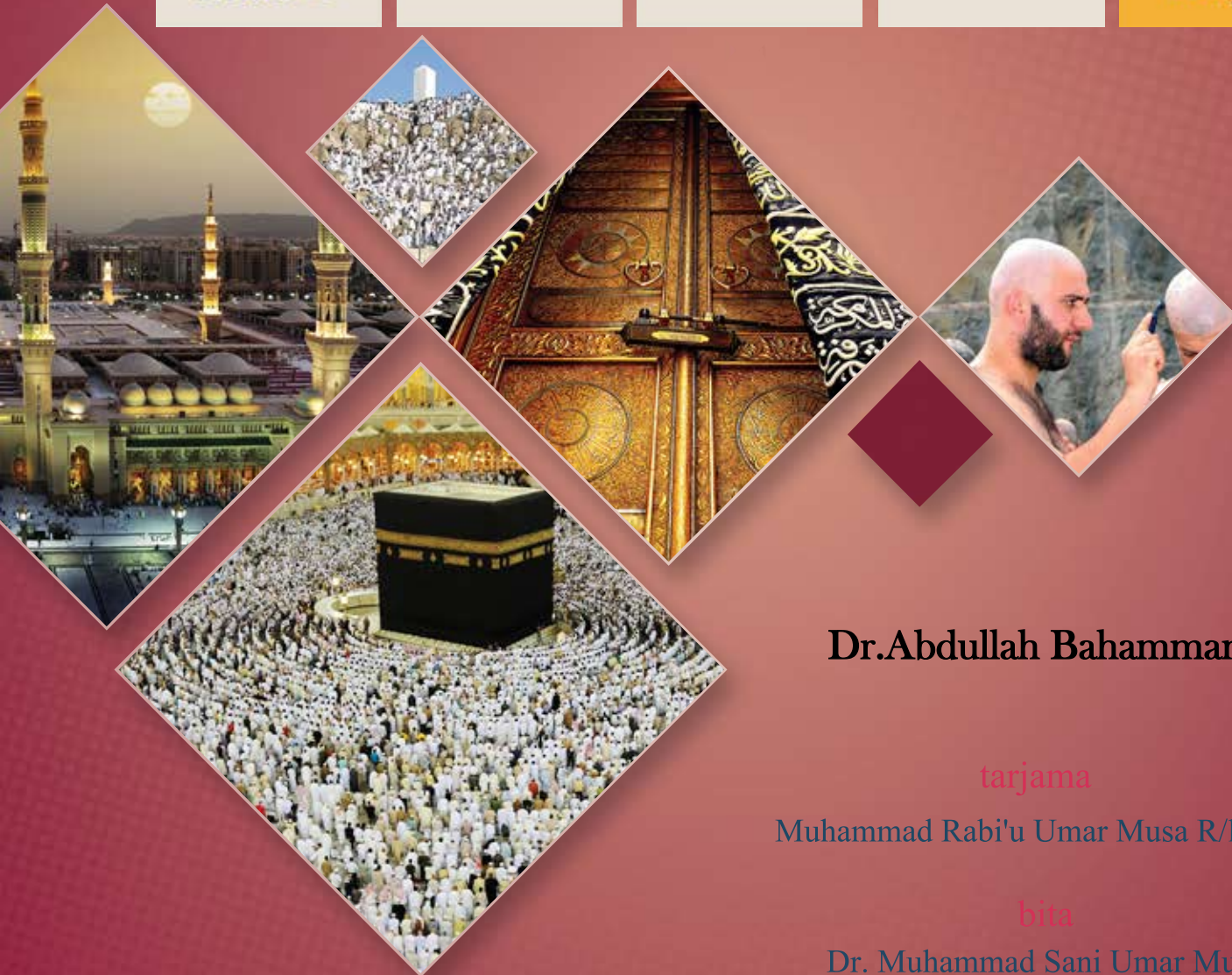
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Rukunai Da Wajibai Da Sunnonin
Umara

8 Rukunai Da Wajibai Da Sunnonin Umara

Rukunan Umara

1. Harama

saboda faɗin Manzon Allah (S.A.W) : «Dukkan ayyuka basa karɓuwa sai da niyya, kuma kowane mutum yana da sakamakon abin da ya yi niyya» (Bukhari ne ya rawaito shi).

2. Sa'ayi

tsakanin Safa da Marwa, saboda faɗin Manzon Allah (S.A.W) «Ku yi sa'ayi, haƙiƙa Allah ya wajaɓta muku sa'ayi» (Ahmad ne ya rawaito shi).

3. Dawafi,

saboda faɗin Allah Maɗaukakin Sarki : {Su yi dawafi ga daki dadadfe} [Al-hajj : 29].



Ihrami

Abubuwan Da Keci

Rukunan Umara

Wajiban Umara

Sunnonin Umara



Wajiban Umara

1. Sanya Ihrami daga mikati,

saboda faɗin Manzon Allah (S.A.W) bayan ya faɗi wuraren mikati ya ce, «Wafannan mikatan na mutane garin ne, da wafanda suka zo da hanyarsu, ga wanda yake da niyyar hajji da umara»

2. Aske kai gabaɗaya ko saisaye,

saboda faɗin Allah Maɗaukakin Sarki :{Tabbas zaku shiga masallacin harami – in sha Allahu – kuna masu aske kanku gabaɗaya k. o kuna masu saisaye}[Al-fathu : 27].

Sunnonin Umara

Duk abin da ba rukuni ko wajibi ba, to sunna ne, kamar abubuwan da za su zo :

1. Yin wanka yayin sanya ihrami
2. Yin ihrami da kwarjalle da mayafi farare.
3. Yin talbiyya da daga murya da ita.
4. Yaye kafadar dama a wajen dawafi, shi ne sanya mayafi karkashin hammatar hannun dama.

Faɗakarwa:

1. Wanda ya bar rukuni daga cikin rukunan umara, umararsa ba ta yi ba, har sai ya zo da shi.
2. wanda ya bar wajibi daga cikin wajiban umara, to wajibi ne a kansa ya yi yanka, (wato ya yanka akuya, ko ya ba da dāya bisa bakwai na saniya ko rakumi)
3. Wanda ya bar sunna daga cikin sunnonin umara babu komai a kansa, umararsa ta inganta.



Ihrami



Aski Da Saisaye





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

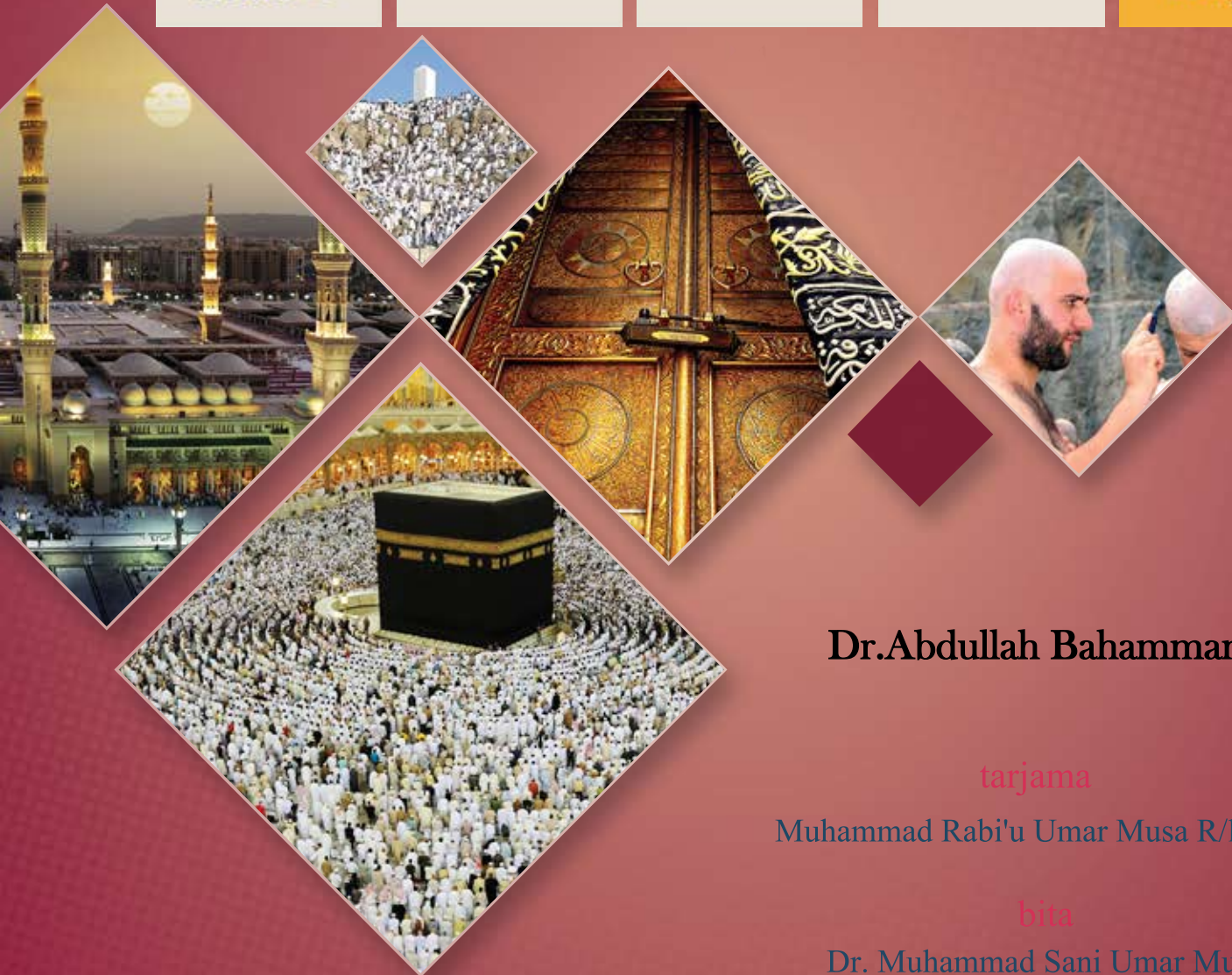
Tsarki

Sallah

Azumi

Zakkah

Hajji



Dr. Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Fansa da Hadaya

Fansa da Hadaya

Abu na farko : Fansa

Fansa

Ita ce abin da yake wajaba a kan alhaji ko mai yin umara saboda ya bar wani wajibi, ko kuma ya aikata wani abin da aka hana.

Na farko : Fansar Barin Wajibi

Wanda duk ya bar wajibi daga cikin wajiban aikin hajji, kamar wanda ya bar kwanan Muzdalifa, ko aski, da sauransu, to fansa ta kama shi, ita ce yanka.

Zubar jini shi ne yanka rakumi ko taguwa, ko yanka saniya, ko akuya *Akuya wadda ta cika shekara ɗaya/bunsuru* 'yar shekara ɗaya, ko tunkiya *Tunkiya/rago wadda ya cika wata shida/rago* mai wata shida, zai yanka a haramin Makkah, ya raba wa talakawan wurin.

Idan bai samu ba sai ya yi azumin kwana goma, uku a kwanakin aikin hajji, bakwai kuma idan ya dawo wurin iyalansa. Allah Maɗaukakin Sarki ya ce, {Wanda ba samu fansa ba, to ya yi azumin kwana uku a hajji, bakwai idan kun dawo, kwana goma kenan cikakku. Wannan hukunci ya keɓanta ne ga wanda iyalansa ba sa wajen masallaci mai alfarma, ku ji tsoron Allah, ku sani haɓika Allah mai tsananin ukuba ne}[Al-baKra : 196].

Abubuwan Da Keci

Bayanin Mece ce fansa.

Fansar Barin Wajibi

Fansar Aikata Abin da Aka Hana

Bayanin Mece ce Hadaya

Ire-Iren Hadaya

Wurin Da Ake Yanka Hadaya

Lokacin Yanka Hadaya



Abu na biyu : Fansa Don Yin Abin da Aka Hana

1. Fansar sanya dɪnkakken kaya, rufe kai,

sanya turare, aske gashin kai, yanke farce. Abubuwa ne guda uku, mutum zai zaɓi ɗaya :

A – Azumin kwana uku.

B – Ciyar da miskinai guda shida, kowane miskini rabin sa’i na abinci.

C – Yanka akuya ko tunkiya

Dalili shi ne faɗin Allah Maɗaukakin Sarki : {Kada ku aske kawunanku har sai hadaya ta isa wurinta. Wanda yake mara lafiya a cikinku ko kuma yana da wata cuta a kansa, to fansarsa azumi ko sadaka ko kuma yanka} [Al-baKra : 196]. Da faɗin Manzon Allah (S.A.W) ga Ka’abu ɗan Ujra a yayin da yake cikin ihrami, ya ce masa “Kwarƙwatar kanka tana cutar da kai” sai ya ce, “eh” sai Manzon Allah (S.A.W) ya ce masa : «Ka aske kanka, ka yanka akuya/tunkiya, ko kuma ka yi azumi uku, ko ka ciyar da mudu uku na dabino ga miskinai shida» (Muslim ne ya rawaito shi).

Duk wanda ya aikata abin da aka hana a aikin hajji, waɗanda aka ambata guda biyar da gangan, ko kuma ya buƙaci aikata abin, kamar yadda ya faru ga Ka’abu – Allah ya yarda da shi – to zan yi fansa, ana kiranta fansar cuta.



Yanke Farce



Aski Ko Saisaye



Turare



Sanya dɪnkakken Abu ga Maza

Wanda ya aikata abubuwan da hana a bisa mantuwa to babu komai a kansa.

2. Fansar Rungumar Ba ta Kai Farji Ba. Da Saduwa Da Mace Bayan Cire Ihrami Na Farko

Wannan ma fansarsa, kamar fansar cuta ce da ta gabata.

3. Fansar Saduwa Da Mace A Hajji Kafin Fita Daga Ihrami Na Farko

Ita ne yanka raƙumi, idan bai samu ba, to azumin kwana uku a wurin aikin hajji, bakwai kuma idan ya dawo wurin iyalansa, hajjinsa ya lalace, kuma ya wajaba ya rama shi a shekara mai zuwa.

4. Fansar Saduwa Da Mace A Umara

Akuya ce ko tunkiya, umararsa ta ɓace, kuma zai ramata

5. Fansar Kashe Farauta

Idan dabbar da ya kashe tana da kwatankwacinta, to sai a bashi zaɓi tsakanin fitar da irinta, ko kuma a kimanta masa ita da dirhami, ya sayi abinci ya raba shi a mudu-mudu. Mudu biyu, shi ne rabin sa'i, ya yi daidai da 1020 giram, kowane miskini mudu biyu, ko kuma ya yi azumi a madadin kowane mudu biyu kwana ɗaya.

Abin da ake nufi da farautar tana da kwatankwaci shi ne, dabbar da ta yi kama da ita, ko ta yi kusa da ita, amma ba a nufin kamarta ba komai da komai, saboda wani abu ne da ba zai yiwu ba.

Misali : Da zai kama jimina, to rakumi ya wajaba a kansa, saboda jimina ta yi kama da rakumi, ko kuma a yi mata kima, ya sayi abinci da kuɗin, shinkafa ko alkama, ya ciyar da kowane miskini mudu biyu, ko kuma ya yi azumi ɗaya a madadin kowanne mudu. Da kuma zai farauƙi jakin dawa to zai bada saniya, haka dai.

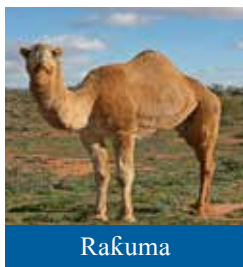
Idan dabbar babu kamarta a cikin dabbobin gida, kamar fara da tsuntsu, to yana da zaɓin ya sayi abinci da kimarsa ya ciyar da miskinai, ko kuma ya yi azumi ɗaya a madadin kowanne mudu. Mutane biyu adalai waɗanda suke da kwarewa su ne za su yi kimar.

Lokacin Bada Fansa

Fansa tana wajaba ne yayin da aka samu dalilin yin ta, idan fansa ce saboda barin abin da aka hana, to tana wajaba ne da zarar an aikata abin, idan kuwa saboda barin wajibi ne, to lokacin da ya bar abin.



Akuya/Tunkiya



Rakuma

Abu na biyu : Hadaya

Hadaya

Ita ce abin da ake kaiwa harami na dabbobin ni'ima

Ire-Iren Hadaya

1. Hadayar Tamattu'i Da Kirani

Hadaya ta wajaba a kan mai tamattu'i da kirani, ita ce akuya da rakumi, idan bai samu ba to ya yi azumin kwana goma, uku a aikin hajji, bakwai idan ya koma gida wurin iyalansa. Wannan ga wanda yake iyalansa ba sa cikin Makkah, idan kuwa suna Makkah to babu komai a kansa, babu azumi. Saboda faɗin Allah Maɗaukakin Sarki : {Duk wanda ya yi tamattu'i da umara zuwa hajji, to zai bada abin da ya sauwaka na hadaya. Wanda bai samu ba, to ya yi azumin kwana uku a hajji, bakwai idan ya dawo, kwana goma kenan daidai, wannan ga wanda iyalansa ba sa masallacin harami}. [Al-baKra : 196].

2. Hadayar Tadauwa'i

Ita ce dabbar hadayar da mai ifradi ko mai umara yake sadaukarwa don neman lada. Hakanan dabbar da mai tamattu'i da kirani ya kara a kan hadayarsa ta wajibi, ko kuma abin da wanda ba mai ihrami ba zai aika Makkah don a yanka masa saboda neman yardar Allah.

Hadayar tadauwa'i da ta mai tamattu'i da kirani ya halatta mai hadayar ya ci daga gareta, kai mustahabbi ne ma ya ci daga hadayar tadauwa'i, saboda aikin Annabi (S.A.W) yayin da «Manzon Allah (S.A.W) ya yi umarni da a ɗau tsoka Tsoka ɗaya daga kowace dabba a dafa, ya sha romonta»

(Bukhari ne ya rawaito shi).

3. Hadayar Wanda Aka Tsare

Tsarewa shi ne hana mutum cika aikin hajjinsa ko umararsa, ko gabaɗaya hajji da umara. Duk

wanda ya yi haramar aikin hajji ko umara, sai wani abokin gaba ya hana shi shiga dakin Allah, ko kuma wani hadari ya same shi, ya kasa isa dakin Allah, to zai yanka hadayarsa a wurin da yake, sannan ya cire ihraminsa, saboda faɗin Allah Madaukakin Sarki : {Idan an tsareku to abin da ya sauwaƙa daga hadaya}. [Al-baƙra :196].

Hadayar da ake yanka wa saboda tsarewa ita ce, Akuya ko raƙumi ko saniya.

Wurin Da Ake Yanka Hadaya

Hadayar mai tamattu'i da kirani da ta sa kai, ana yanka ta a cikin iyakokin harami, a rabata ga miskinai, idan ya yanka ta a wajen iyakokin harami ba ta wadatar ba.

Hadayar tsarewa ana yanka ta a wurin da aka tsare mutum

Lokacin Yanka Hadaya

1. Hadayar Mai Tamattu'i Da Kirani Da tafa'uwa'i

Lokacinta yana farawa daga bayan sallar idi, ranar sallah, zuwa faɗuwa ranar ƙarshen kwanakin yanyana, ita ce ranar sha uku ga watan zul-hijja.

2. Hadayar Tsarewa

Lokacinta shi ne yayin da aka tsare mutum



Lokacinta shi ne yayin da aka tsare mutum

Kadan Daga Cikin Hukunce-Hukuncen Hadaya Da Layya

Ya halatta Alhaji idan yana kirani ko tamattu'i ya wakilta wanda zai yanka masa hadaya, idan wakilin amintacce ne, amma abin da ya fi Alhaji ya yanka da kansa, saboda haka Annabi (S.A.W) ya aikata.

Fansa bata wadatar wa daga layya, saboda ita fansa ana yin ta ne saboda tamattu'i, amma ita layya sunna ce ga Alhaji da waninsa.





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

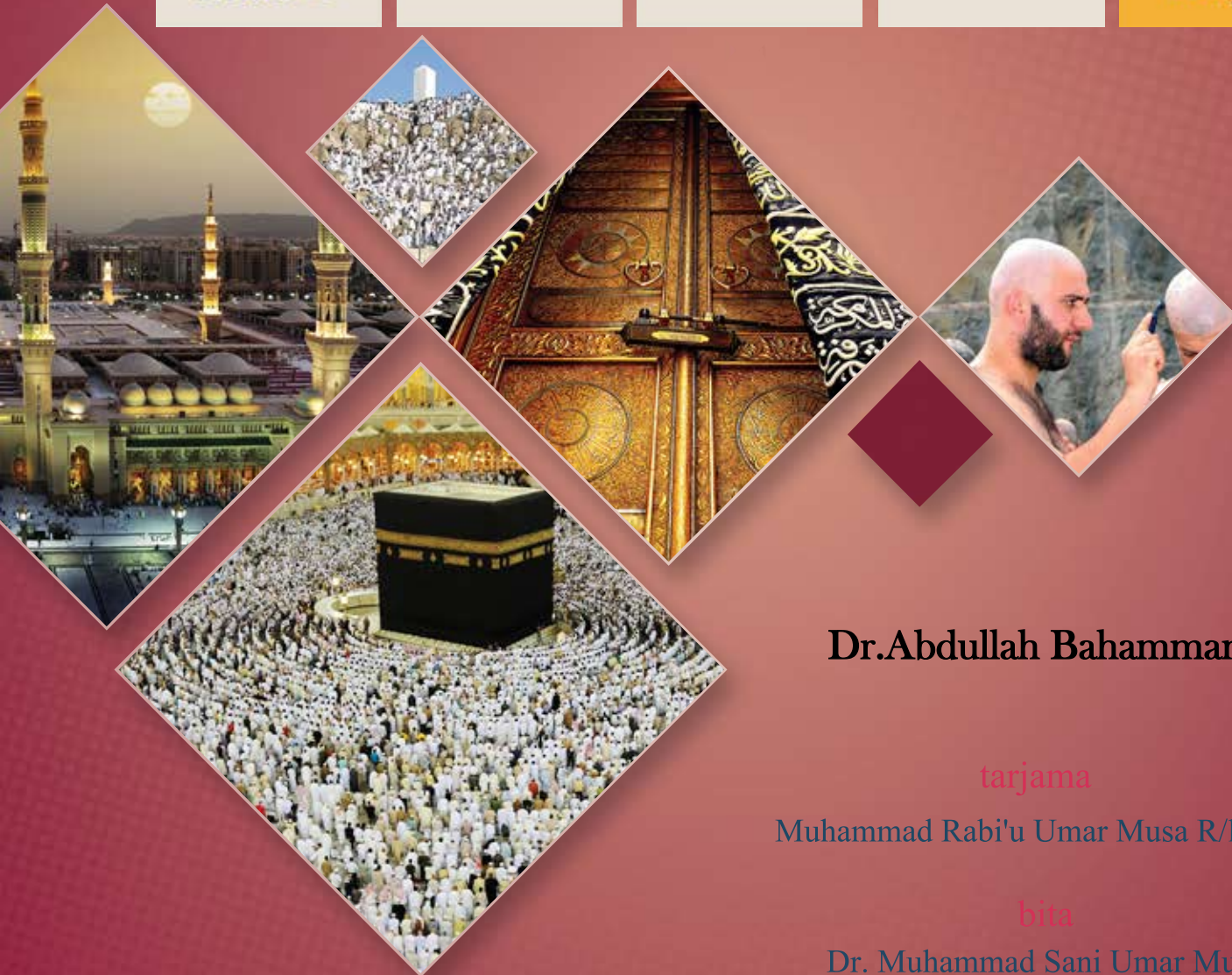
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Layya

Layya

Ita ce abin da ake yanka wa na dabbobin ni'ima a ranakun salla, don neman kusanci ga Allah Ma'aukakin Sarki

Hukuncin Layya

Sunna ce mai karfi, saboda faɗin Allah Ma'aukakin Sarki : {Ka yi sallah ga Ubangijinka ka soke dabbarka}[Al-kausar : 2]. Haka saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi layya da raguna Ragon da yake da baƙi da fari, amma farin ya fi yawa guda biyu Mai kaho, masu baƙi da fari, masu kaho, ya yanka su da hannunsa, ya yi bismillah, ya yi kabbara, ya ɗora kafarsa akan wuyansu Wuyansu» (Tirmizi ne ya rawaito shi).

Lokacin Yanka Layya

Lokacin yankan yana faraway daga bayan sallar idi, ranar sallah, zuwa faɗuwar ranar karshen kwanakin 'yanyane, (su ne kwana na 11, da 12, 13, daga watan zul-hijja).

Abubuwan Da Keci

Bayanin Meye Layya

Hukuncin Yin Layya

Lokacin Yanka Layya

Abin Da Yake Isar wa A Layya.

Shekarun Dabbobin Da Suka Isa Layya

Aibin Dabbobin Layya

Yadda Ake Raba Naman Layya

Dabbobin Da Suke Wadatar Wa A Layya

1. Akuya ko tunkiya tana wadatar wa mutum ɗaya, kuma zai iya sa wanda yake so a cikin ladan, saboda Manzon Allah (S.A.W) yayin da ya yi niyyar yanka abin layyarsa ya ce, «Bismillahi, Allahumma Ta'abbal Min Muhammad, wa Ali Muhammad, Wa min ummati Muhammad (Ma'ana : Da sunan





Allah, ya Allah ka karɓa daga Muhammad, da iyalan Muhammad, kuma daga al'ummar Muhammad»

(Bukhari da Muslim ne suka rawaito shi) .

2. Raƙumi ko Sa guda ɗaya yana isar wa mutane bakwai. Ya halatta mutum bakwai su yi tarayya a kan raƙumi ɗaya ko saniya ɗaya, saboda faɗin Jabir – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya umarce mu, mu yi tarayya akan raƙumi da saniya. Kowane mutum bakwai daga cikinmu akan raƙumi ɗaya Raƙumi ko Taguwa»(Muslim ne ya rawaito shi)

Shekarun Dabbobin Da Suka Isa Layya

Tirtirna daga Rago ko tunkiya, shi ne wanda ya cika wata shida

Dan Akuya ko akuya wanda ya cika shekara ɗaya

Sa ko saniya wanda suka cika shekara biyu

Raƙumi ko taguwa wanda suka cika shekara biyar.

Aibin Dabbobin Layya

1. Aibin da yake hana a yi layya da dabba

- Mai ido ɗaya :

wadda idon ɗaya yake da aibi, wadda ba ta gani ta shiga.’

- Gurguwa wadda bata iya tafiya.

- Ramammiya, ita ce wadda bata da kitse.

Mara lafiyar da rashin lafiyarta ta bayyana.

Dalilin haka shi ne hadisin Bara’u ɗan Azib – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «Layya bata halatta da dabba mai ido ɗaya, wadda rashin idon ɗayan ya bayyana, da gurguwar da ɗingishinta ya bayyana, da maras lafiya wadda rashin lafiyar ya bayyana, da ramammiya wadda bata da mai» (Muslim ne ya rawaito shi). Wannan hukunci ya haɗa da duk wani aibi irin wannan ko wanda ya fi shi.

2 . Aibin Da Baya Hana Layya

Layya bata inganta da ita.’

- Dabbar da bata da jela

- Dabbar da bata da kaho

- Dabbar da aka fidiye

Dabbar da take da tsaga a kunne ko kahonta ya karye

Faɗakarwa :

Duk abin da aka ambata dangane da layya, na abin da yake isar wa da wanda baya isar wa, haka abin yake a wajen hadaya da fansa.

Raba Naman Layya

An shar’anta wa mai layya ya ci kashi ɗaya bisa uku na layyarsa, ya yi kyauta da kashi ɗaya, ya yi sadaka da kashi ɗayan, ya halatta ya yi sadaka da layyar gabaɗaya, in kuma ya ci mafi yawanta to ya halatta, babu komai

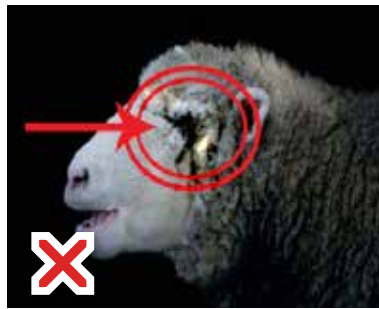
Faɗakarwa :

1. Ya kamata mai layya da hadaya ya yi koƙarin amfaniwa da naman kada ya watsar da shi a banza, kamar yadda wasu alhazai suke yi, sukan yanka hadayar su barta a wurin yankan ba tare da fida ba ko yanyankawa ba, ba wanda zai amfani da shi.

2. Wanda duk ya yi niyyar layya to kada ya rage gashin kansa, kada yanke farcensa ko fatarsa, idan watan zul-hajji ya shigo, har sai ya yanka layyarsa, saboda hadisin Ummu Salamata – Allah ya yarda da ita – ta ce, Manzoni Allah (S.A.W) ya ce, «idan goman farko ta watan zulhajji ta shigo, kuma ɗayanku ya yi niyyar yin layya, to kada ya taɓa komai daga jikin gashinsa ko fatarsa Wadda bata da kitsɓ.» (Tirmizi ne ya rawaito shi). Amma wanda yi masa layya za a yi, kamar iyalai, ‘ya’ya, to waɗannan ba a haramta musu rage komai ba.



Ramammiya



Mai Ido Daya



Gurguwa



Wadda Kahon Ya Karye



Maras Kaho



Maras Jela





Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a
sauqaqe

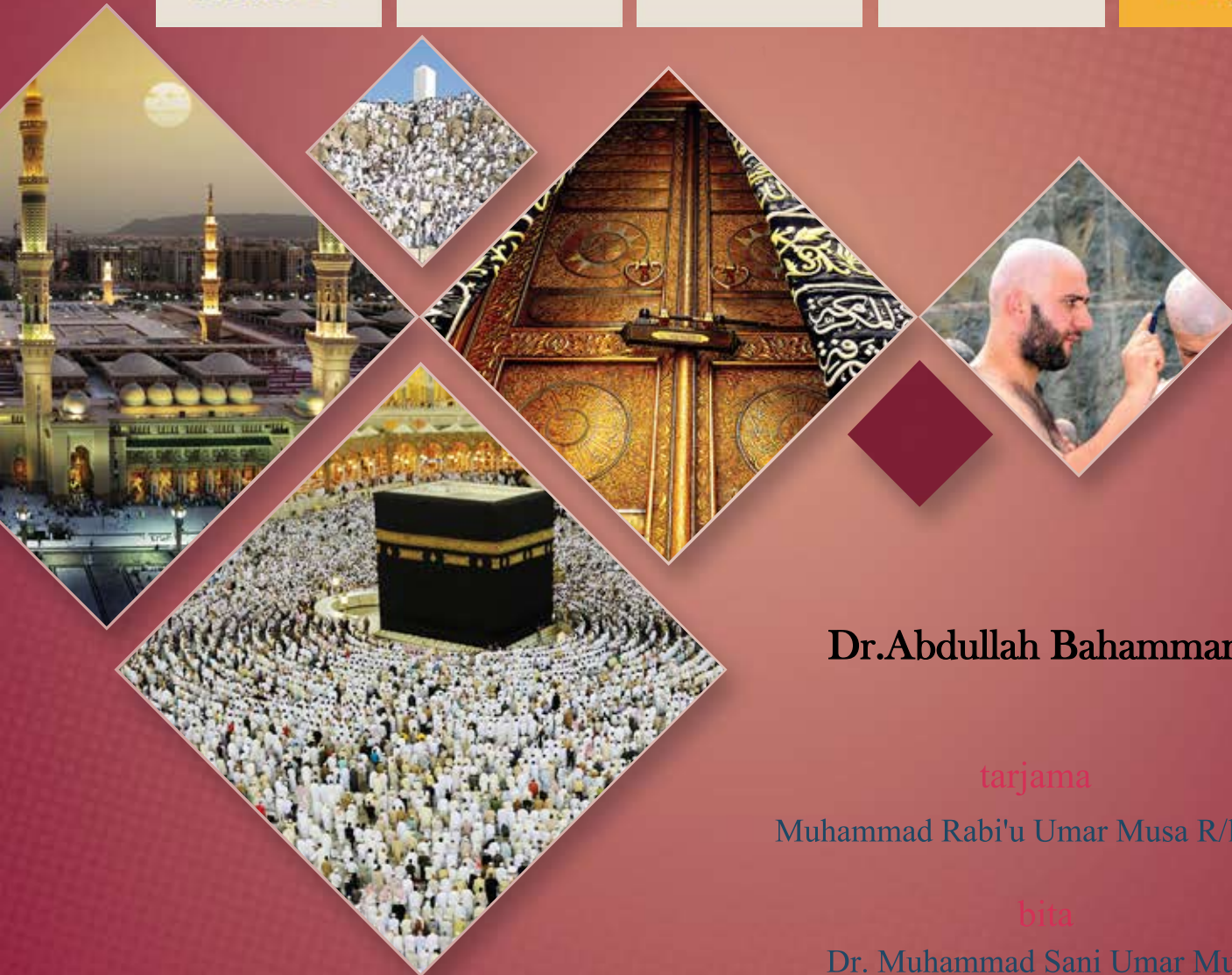
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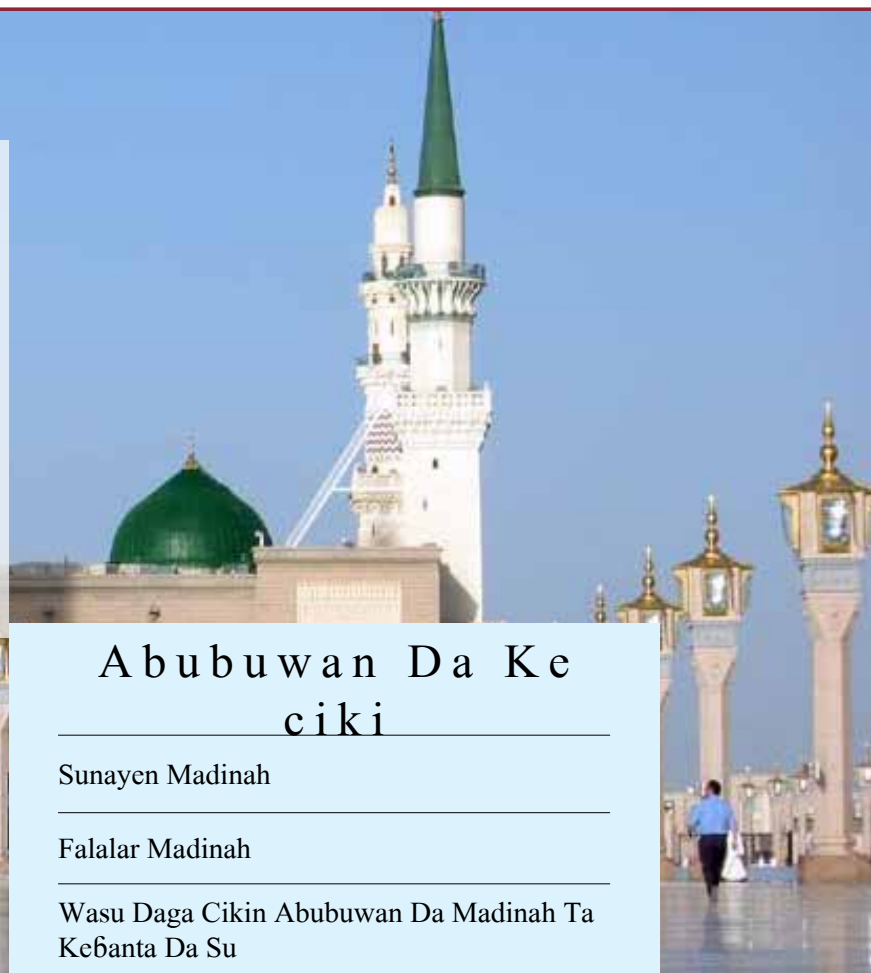
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bita

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Shaikh Nura Sani Muhammad

**Ziyarar Madinah, Falalarta Da
Matsayinta**

Ziyarar Madinah, Falalarta Da Matsayinta



Abubuwan Da Keci

Sunayen Madinah

Falalar Madinah

Wasu Daga Cikin Abubuwan Da Madinah Ta
Kebanta Da Su

Hukuncin Ziyarar Masallacin Annabi (S.A.W)

Hukunce-Hukucen Ziyara Da Ladubbanta

Kurakuran Da Fadakarwa Dangane Da Ziyara

Sunayen Madinah

1. Al-madinah,

Allah Madaukakin Sarki ya ce, {Suna cewa idan muka koma Madinah madaukaka za su fitar da makaskanta daga cikinta}[Al-munafikun : 8].

2 . Daba :

An karbo daga Jabir dan Samura – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana cewa : «Hakika Allah Ta'ala ya kira Madinah da Daba» (Muslim ne ya rawaito shi).

3. Daiba :

An karbo daga Zaid dan Sabit – Allah ya yarda da shi – ya ce, «Hakika (Madinah) Daibah ce, tana kore zunubai kamar yadda wuta take kore dattin Azurfa» (Bukhari da Muslim ne suka rawaito shi).

Falalar Garin Madinah

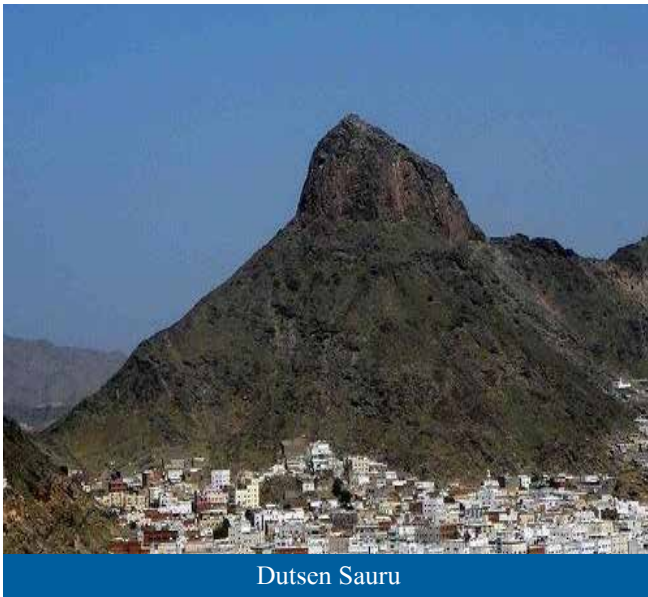
1. An karbo daga Sa'ad dan Wakfas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Madinah ta fi musu alheri da sun sani, babu wani wanda zai barta don baya sonta face sai Allah ya canza wanda ya fi shi alheri a cikinta Tsanani da wahala da kuncin rayuwa. Ba kuma wanda zai tabbata a cikinta, duk da kuncin rayuwa da wahalar dake cikinta, face sai na zama mai cetonsa ko mai shaida a kansa ranar alkiyama». (Muslim ne ya rawaito shi)

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «An umarce ni Ma'ana an umarce ni da yin hijira da zama a cikin wannan gari. (da yin hijira zuwa) wata alƙarya da take cinye alƙaryu Ma'anar tana cin Alƙaryu, mutanen cikinta suna rinjayar sauran mutanen garuruwa, ta zama ita ce cibiyar sojojin musulmi, suna ce mata Yasrib, ita ce Madinah, tana kore mutanen (banza) Mutanen Jahiliyya suna cewa Madinah Yasrib, amma abin da ya dace da ita shi ne Madina daga cikinta Tana kore ashrran mutane daga cikinta, kamar yadda wutar ƙira take kore dattin ƙarfe» (Bukhari da Muslim ne suka rawaito shi)

Wasu Daga Cikin Abubuwan Da Madina Ta Kɓanta Da Su

1. Tsakanin Dutsen Airu da Sauru da suke Madinah harami ne, an hana sare bishiyar wurin da yin farauta a wurin.

Manzon Allah (S.A.W) ya ce, «Madina harami ce tsakanin dutsen Airu da Sauru, duk wanda ya ƙirƙiri wani abu a cikinta, ko ya ɓoye mai laifi, to tsinuwar Allah da Mala'iku da mutane ta tabbata a kanshi» (Bukhari da Muslim ne suka rawaito shi).



Dutsen Sauru

2. Ana ninnika ladan sallah a cikin Masallacin Madina.

Manzon Allah (S.A.W) ya ce, «Sallah a masallaci na wannan, ta fi sallah dubu a wani masallacin daban, sai dai in masallacin Haramin Makkah ne» (Bukhari ne ya rawaito shi).

3. A cikin ta akwai Dausayi (rauda) daga dausayin Aljannah, sunna ce yin sallah a cikinsa. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, «Tsakanin gidana da minbarina dausayi ne daga cikin dausayin aljannah. Minbarina yana kan tafkina» (Bukhari da Muslim ne suka rawaito shi)

4. Dujal ba zai shige ta ba a ƙarshen zamani, haka ma annoba bata shigarta Annoba cuta ne mummuna.

An karɓo daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «Dujal zai zo Madina, sai ya samu Mala'iku suna gadinta. Dujal ko annoba ba za su shiga Madina ba insha Allahu» (Tirmizi ne ya rawaito shi).



Dutsen Airu

5. Manzoni Allah (S.A.W) ya roka mata albarka.

An karɓo daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «Ya Allah ka sanya ninkin abin da ka sanya na albarka a Makka a cikin Madina» (Bukhari da Muslim ne suka rawaito shi).



Rauda (Dausayin Aljannah A Masallacin Annabi)

Hukuncin Ziyarar Masallacin Annabi (S.A.W)

Ziyarar masallacin Annabi (S.A.W) ba ta cikin sharuɗɗa ko rukunai ko wajiban aikin hajji, sunna ce, kuma an shar'anta ziyarar a kowanne lokaci.

Wajibi ne niyyar ziyarar ta zama don yin sallah ne a Masallacin ba don kabari ba. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzoni Allah (S.A.W) ya ce, «Ba a nikar gari a tafiya sai don zuwa masallatai guda uku, masallacin harami, masallacin Manzoni Allah (S.A.W) da masallaci mai nisa (Kudus)» (Muslim ne ya rawaito shi).

Shaikhul Islam Ibnu Taimiyya ya ce, “Idan Manufar tafiyarsa ita ce ziyarar kabarin Annabi (S.A.W) ba sallah a masallacinsa ba.....to abin da mafi yawancin malamai suke tafi a kai shi ne ba shar'anta hakan ba, ba a yi umarni da hakan ba.... hadisan da suka zo a kan ziyarar kabarin Annabi (S.A.W) dukkaninsu masu rauni ne da haɗuwar malaman hadisi, kai hadisai ne ma na karya, babu wani cikin malamai masu littattafan “Sunan” da ake dogara da su da ya rawaito su, kuma babu wani malami da ya yi hujja da su” Duba littafin “Majmu’ul

Fatawa” Juzu’i na 27 shafi na 26..

Hukunce-Hukuncen Ziyara Da Ladubbanta

1. Idan mai ziyara ya isa masallacin, sunna ne ya gabatar da kafarsa ta dama yayin shiga, ya ce, «Allahummaf tah li abwaba rahmatika» Ma'ana “Ya Allah ka buɗe min kofofin rahamarka» Muslim ne ya rawaito shi» (Muslim ne ya rawaito shi).

2. Zai yi sallah raka'a biyu gaisuwar masallaci, idan ya yi su a cikin Rauda to shi ya fi falala.

3. Sunna ce ziyarar kabarin Annabi (S.A.W) da abokansa biyu Abubakar da Umar, ya tsaya daidai kabarin Annabi (S.A.W) cikin ladabi da rage murya, ya yi salati gare shi, sannan ya yi sallama ga Abubakar sannan umar.

4. Sunna ne mai ziyara ya sallaci salloli biyar a masallacin Annabi (S.A.W), ya yawaita ambaton Allah da roƙonsa, da sallar nafile, musammam ma a cikin Rauda.

5. Sunna ce ya ziyarci masallacin Kuba don yin sallah a cikinsa, idan ziyarar ta shi ta zama ranar assabar to hakan shi ya fi, saboda hadisin Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya kasance yana zuwa kuba, akan abin hawa ko a kafa, ya yi sallah raka'a biyu a cikinsa”. A wani lafazin “Yana nufin yana zuwa kuba duk ranar assabar» (Muslim ne ya rawaito shi).

6. Sunna ce ziyartar maƙabartar Baƙi'a Baƙi'a maƙabarta ce da aka binne da yawa dag cikin sahabbai, da maƙabartar waɗanda suka yi shahada, da kabarin Hamza, saboda Annabi (S.A.W) yana ziyartarsu, yana musu addu'a, yana cewa : «Assalamu Alaikum Ahlal Diyar Minal Mu'uminina Wal Muslimina, Wa Inna Insha Allahu Bikum Lahikuna, Nas'alullaha Lana Walakumul Afiya” Ma'ana : “Amincin ya tabbata a gareku masu gidaje, muminaɗi da musulmai, muma – insha Allahu- zamu tarar da ku, muna roƙon Allah lafiya mu da ku gabaɗaya» (Muslim ne ya rawaito shi).

Kura-kurai Da Faɗarkarwa A Kan Ziyara

1. Bulagoro da niƙar gari da niyyar ziyarar kabari, da wuraren tarihi a Madinah. Abin da aka shar'anta niƙar gari saboda shi, shi ne ziyarar Masallacin Annabi (S.A.W) da yin sallah a cikinsa, ziyarar kabari tana shigowa a cikinsa.

2. Fuskanta kabari yayin addu'a.

3. Roƙon Annabi (S.A.W) da neman biyan buƙatu a wajensa, ba a wajen Allah ba, wannan shirka ce babba.

4. Shafar bangon ɗakin da kabarin Annabi yake ciki don neman albarka, wannan bidi'a ce haramtacciya, kuma hanya ce daga hanyoyin shirka.

5. Daga Murya a wajen kabarin Annabi (S.A.W) da daɗewa a wurin a tsaye, da maimata sallama daga nesa duk lokacin da ya shiga, da ɗora hannun dama a kan na hagu a kan kirji lokacin sallamar, kamar mai sallah.

Wasu Daga Cikin Falalar Madinah

An karɓo daga Abdullahi ɗan Zaid, ya ce, Manzon Allah (S.A.W) ya ce, «Haƙiƙa Annabi Ibrahim ya haramta Makkah ya yi mata addu'a, ni kuma na haramta Madina kamar yadda (Annabi) Ibrahim ya haramta Madinah, na yi mata addu'a, a cikin mudinta da sa'inta, kamar yadda Ibrahim (A.S) ya yi wa Makkah addu'a» (Muslim ne ya rawaito shi) Bukhari da Muslim ne suka rawaito shi.

