Sunninin Annabi

sallallahu alaihi wa sallam

Da Zikiroransa Na Yau Da Kullum

Wallafar
Dr. Abdullahi ɗan Hamud Alfuraih

Shimfida Daga
Malam Khalid ɗan Aliyu Almushaiƙihu

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Allah Maɗaukakin Sarki yana cewa a cikin
Hadisil Ƙudusí:
"Bawa ba zai guhse ba yana kusanta zuwa gare nit a hanyar tsare nafiloli har in so shi."

Wallafar:

Dr. Abdullahi ɗan Hamud Alfuraih

Shimfida Daga:

Malam Khalid ɗan Aliyu Almushaiƙihu

An yarda an kuma amince wa duk wanda yake son buga wannan littafi saboda Allah, ko fassara shi cikin wani harshe, ya yi hakan ba tare da wani dabaibayi ba, amma. Ya tabbata ya kai wa mawallafinsa ya yi bita

An fassara wannan littafi cikin harshe fiye da goma

بسم الله الرحمن الرحيم

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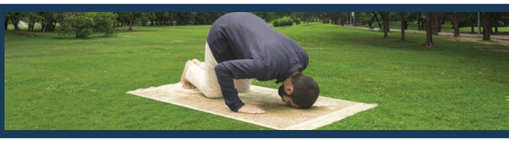

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بسم الله الرحمن الرحيم

الحمد لله وحده والصلاة والسلام على من لا نبي بعده، وبعد:

فقد قرأت في هذا المؤلف للشيخ عبد الله بن حمود الفريح (المنح العلية في بيان السنن اليومية) فقد ألفيته مؤلفاً مفيداً جمع على استقصاء السنن اليومية الفعلية والقولية في الليل والنهار، المنفردة والتابعة لغيرها مما ثبت بالدليل فجزاه الله خيراً، ونفع بمؤلفه آمين، وبالله التوفيق.

كتبه

د/ خالد بن علي المشيقح

[signature]

١٤٣٤/١١/٧هـ

Gabatarwar Daga: Babban Malami Dr. Khalid ɗan Aliyu Almushaiƙihu. Godiya ta tabbata ga Allah Maɗaukakin Sarki shi kaɗai. Tsira da aminci su ƙara tabbata ga Annabin da babu wani Annabi bayansa. Bayan haka. Tabba! Na karanta wannan littafi, wanda Malam Abdullahi ɗan hamud Alfuraihi ya wallafa, ya kuma raɗa masa suna: ***Alminahul-Alliyah Fí Bayánis- Sunanil-Yaumiyyah. Wato,*** *[Babban Kundin Bayanin Sunnonin Annabi Na Yau Da Kullum.]* Na fahimci cewa, wannan littafi, littafi ne mai matuƙar amfani, sakamakon irin yadda ya yi cikakken bayani filla-filla a kan ayyuka da maganganun Annabi *sallallahu alaihi wa sallam* na yau da kullum; safiya da marece, a matsayin sunnoninsa, *sallallahu alaihi wa sallam* ingantattu kuma tabbatattu, masu zaman kansu, da waɗanda suka kasance sakamakon faruwar waɗansu abubuwa.

Daga:

Dr. Khalid ɗan Aliyu Almushaiƙihu.

Babban Malami a Jami'ar Ƙasim, mai kuma karantarwa a Masallacin Makka da Madina

ادخلوها بسلام آمنين
KING FAHD GATE
TO ROOF

Gabatarwa:

Godiya ta tabbata ga Allah Maɗaukakin Sarki wanda ya ce: *“Lalle, abin koyi ya kasance gare ku daga Manzon Allah, ga wanda ya kasance yana fatar rahamar Allah da Ranar Lahira, kuma ya ambaci Allah da yawa.” (Ahzab:21)*. A cikin wannan aya, Allah Maɗaukakin ya shar’anta biyayya ga Sunnar Manzonsa sallallahu alaihi wa sallam sau da ƙafa. Tsira da amincin su ƙara tabbata ga mafi alhairin wanda ya ɗora al’ummar nan a kan cikakken tafarkin ɗa’a da biyayya ga Sunna. Bayan haka:

Ya kai ɗan’uwana mai karatu ina gabatar maka da wannan littafi mai suna: *“**Sunanun-Nabiyyi** sallallahu alaihi wa sallam **Alyaumiyyah**”* wato, *[Sunnonin Annabi sallallahu alaihi wa sallam Na Yau Da Kullum.]*. Wannan littafi yana bayani ne a kan yadda Manzon Allah *sallallahu alaihi wa sallam* yake gudanar da rayuwarsa ta yau da kullum tun daga lokacin da ya farka daga barci har zuwa lokacin da ya ske kishingiɗawa wani baccin. Marubucin ya tsara waɗannan Sunnoni nasa *sallallahu alaihi wa sallam* ne daki-daki gwargwadon lokaci. Bayan haka kuma, sai na yi wa wannan aiki nasa rakiya da waɗansu Sunnonin nasa *sallallahu alaihi wa sallam* na daban, su ma na yau da kullum ba, amma ba masu ƙayyadadden lokaci ba. Bisa wannan dalili, idan na ce: Sunnoni Na Mustahabbi, to, ina nufin abubuwa waɗanda Manzon Allah *sallallahu alaihi wa sallam* ya yi umarni da aikatawa, amma ba dole ba ne, sai dai domin ƙara samun cika da kamala a fagen ɗa’a da biyayya ga hukunce-hukuncen Shari’ah. Wannan littafi kamar yadda ake ganinsa taƙaitawa ce aka yi ga wancan littafi na asali, wato, ***“Alminahul-Alliyah Fí Bayánis- Sunanil-Yaumiyyah.”*** Na kuma yi wannan taƙaitawa ne ta hanyar shafe waɗansu mas’aloli na ilimi, da wasu darussa masu amfani su ma, da suka shafi Sunnoninsa *sallallahu alaihi wa sallam*. A ƙarshe sai aikin nawa ya haifar da wannan taƙaitaccen littafi, wanda iyakar abin day a ƙunsa, shi ne ambaton wata Sunna keɓantatta da kuma dalili a kanta. Na kuma yanke shawarar shiga cikin aikin ne sakamakon shawarhwari da

wadansu 'yan'uwa suka yi ta bayarwa a kan bukatar da take akwai ta taƙaita wannan littafi. Musamman, domin hakan ta taimaka wa muslmi, waɗanda ba su da cikakken lokaci, saboda yawan hidimomi, na karanta asalin littafin mai tsawo. Sa'annan kuma ƙungiyoyi da sauran majalisu na da'awah, su iya samun dammar buga littafin cikin sauƙi, domin rarrabawa ga adadi mafiyawa na musulmi, gwargwadon yadda duk suke iyawa. A ƙarshe wannan aiki namu da nasu, za su yi matuƙar taimakawa ga bayyana Sunna da tafarkin rayuwa irin na Annabi *sallallahu alaihi wa sallam*. Wanda hakan, a mataki na biyu, zai ƙara zaburar da duniyar Musulunci zuwa ga koyi da Annabi *sallallahu alaihi wa sallam* kamar irin yadda ya kamata, ibada wadda Turawan gabacci da Yammacin duniya suka kusa su salwantar. Ƙari a kan wannan matsala ma, duk bai fi irin ƙalubalen da duniyarmu ta yau, ta Musulunci, take fuskanta ba; inda aka miƙe ƙafafu tare da wuce wuri, ana ganin cewa, babu wata hujja da za ta sa a azabtar da wanda bai tsare mutunci da alfarman Sunna ba. Da haka sai aka wayi gari, alhairi mai yawa, ya kucce wa mutane. A lokacin da nake wannan aiki kuma, iyakar abin da na yi kwaɗayi, na kuma mayar da hankali a kansa, shi ne tahowa da Sunnonin da suka inganta nay au da kullum, kafaɗa-da-kafaɗa da hujjoji da dalilan da suke tabbatar da ingancinta. Allah maɗaukakin Sarki nake roƙo, ya saka mu cikin sahun waɗanda suke biyar Sunnar Annabi *sallallahu alaihi wa sallam* da biyar samunsa ƙeƙe da ƙeƙe, waɗanda kuma za a tayar wa a cikin ayarinsa *sallallahu alaihi wa sallam*.

Daga: Mai matuƙar Bukatar Gafara Da rangwamen Ubangijinsa

Dr. Abdullahi Alfuraihu.

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Shimfiɗa

Ma'anar Sunnah:

Sunna tana nufin ayyukan ibada waɗanda ba dole ba, wato, *'Mustahabbai'* da *'Madubai'*.

Haka nan kuma Sunna tana nufin ayyukan ibada waɗanda Allah Maɗaukakin Sarki ya yi umarni da aikatawa ba tare da tilasci ba. Amfaninta kuam shi ne: Allah Maɗaukakin Sarki zai ba wa duk wanda ya aikata ta laba, ba tare day a azabta wanda bai aikata ba. .

Misalan Irin Yabba Magabata Suke Kwaɗayin Raya Sunna:

1. Imamu Muslimu a cikin ingataccen littafinsa, ya riwaito Hadisin Nu'umanu ɗan Salimu, daga Amru ɗan Ausin *raliyallahu anhuma.* Ya ce: Anbusatu ɗan Abu Sufyanu ya ba ni labara, ya ce: Na ji Ummu Habiba tana cewa: Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: *"Duk wanda ya sallaci raka'a goma a cikin yi da dare, Allah Maɗaukakin Sarki zai gina masa gida a cikin Aljanna saboda su."* [Muslimu: 1727]. Ummu Habibah ta ce: Tun lokacin da na ji wannan magana daga bakin Manzon Allah *sallallahu alaihi wa sallam* ban taɓa ketare rana ban yi waɗannan raka'o'i ba. Unbusatu kuma ya ce: Ni kuma tun lokacin da na yi wannan magana daga bakin Ummu Habibah ban taɓa ketare rana ban yi waɗannan raka'o'i ba.

   Amru ɗan Ausin kuma ya ce: Ni ma tun lokacin da na ji wannan magana daga bakin Anbasatu, ban taɓa ketare rana ban yi waɗannan raka'o'i ba.

   Nu'umanu ɗan Salimu kuma ya ce: Ni ma tun lokacin da na ji wannan magana daga bakin Amru ɗan Ausin, ban taɓa ketare rana ban yi waɗannan raka'o'i ba.

2. Hadisin Sayyadi Ali *raliyallahu anhu,* inda ya ce: Wata rana Sayyidah Faɗimah *raliyallahu anha* ta je waurin Annabi *sallallahu alaihi wa sallam* don ta koka masa kantar igiyar guga a hannunta har tana saIunta. Ta kama hanya ta tafi, amma ba ta same shi ba *sallallahu alaihi wa sallam,* sai ta taras da Sayyidah Aisha *raliyallahu anha,* ta kuma bat a kabarin abin da yake tahe da ita. Bayan da Annabi *sallallahu alaihi wa sallam* ya dawo, sai Sayyidah A'isha *raliyallahu anha* ta ba shi labarin cewa Faɗimah kuwa ta zo. Sayyadi Ali *raliyallahu anhu* y ace gaba da bayar da labara, ya ce: Sai kuwa Annabi *sallallahu alaihi wa sallam* ya taso takanas ta kano ya iske mu gida, har mun shiga barci. Mun zabura za mu tahsi, sai Annabi *sallallahu alaihi wa sallam* ya ce: Ku yi kwancinku. Sai kuma ya shiga tsakanina da ita ya zauna, har na ji sanyin ƙafarsa a ƙirjina. Sa'annan ya ce: *"Ko kuna son in karantar da ku abin da ya fi abin kuka tambaye ni zama alhairi? Idan kuma kwanta bacci, ku ce: 'Allahu Akbar' ƙafa talatin da huɗu. 'Subhanallahi' ƙafa talatin da uku. 'Alhamdu lillahi' ƙafa talatin da uku. Wannan shi ya fi alhairi a gare ku bisa gab a ku ɗan aiki."* [Buhari:3705/ Muslimu:2727]

A cikin wata riwaya kuma aka ce, Sayyadi Ali *raliyallahu anhu* ya ƙara da cewa: Tun lokacin da na ji wannan magana daga bakin Manzon Allah *sallallahu alaihi wa sallam,* bantaɓa ketare rana ban yi wannan zikiri ba. sai

aka tambaye shi cewa, hard a ranar da aka gwabza yaƙin basasr Siffain? Ya ce: Tabbas! har da ranar da aka gwabza yaƙin Siffain kuwa; ba ƙetare ba. [Buhari:5362/ Muslimu:2727]

Sanannen abu ne kuwa cewa, wannan rana ta Siffaini a cikinta ne aka gwabza matsanancin yaƙin nan na na basasa, wanda kuma shi Sayyadi Ali *raliyallahu anhu,* shi ne shugaban yaƙin, amma. Tattare da haka bai kasa raya wannan Sunna ba.

3 Ɗan Umar *raliyallahu anhu* ya kasance idan ya sallaci gawa, sai kawai ya juya ya tafi abinsa; ba yakan raka ta a rufe ba. A zatonsa yin haka shi ne matuƙar raya Sunna, saboda ba shi da labarin irin ladar da take akwai a cikin raka gawa har inda za a rufe ta. To, a daidai lokacin da ya ji Hadisin Abu Hurairata fa *raliyallahu anhu,* sai ya sami kansa a cikin nadamar kucce masa da wannan Sunna ta yi. Bari ka ji abin day a ƙara da shi da kyau, ka kuma ɗan yi batun zuci a kan haka.

Jin wannan Hadisi yake da wuya, sai ɗan Umar *raliyallahu anhu* ya daki ƙasa da tsakuwar da take hannunsa. Sa'annan ya ce: Ashe dai wallahi mun yi sakaci mai tarin yawa. [Buhari:1324/ Muslimu:945]

Imamun-Nawawi *rahimahullahu* ya ce: "Wannan Hadisi yana karantar da irin yadda Sahabbai suke matuƙar kwaɗayin ɗa'a da biyayya tare da raya Sunnar Annabi *sallallahu alaihi wa sallam* a duk lokacin da suka sami labarinta, da kuma matuƙar nuna damuwa da ɓacin ransu a kan Sunnar duk da ta kuɓuce musu, ba su aikata ba, tattare da cewa, ba su da masani da ita, balle matsayinta." Din ƙarinj bayani sai a duba littafin 'Alminhaju, (7:15)

Wasu Daga Cikin Kyawawan Sakamakon Raya Sunna

Biyayya da raya Sunna, ya kai ɗan'uwana musulmi! Yana da kyawawan sakamako masu yawa. Ga kaɗan daga cikinsu:

1. ***Taka Matakin Soyayya:*** Neman kusanci ga Allah Maɗaukakin Sarki ta hanyar raya Sunnar ayyukan nafila, na sa Allah Maɗaukakin ya so, ya kuma ƙaunaci bawansa.

Malam Ibn Ƙayyimu Aljauziyyah *rahimahullahu* ya ce: Allah Maɗaukakin Sarki ba zai so bawa ya kuma ƙaunace shi ba, sai idan ya yi biyayya ga masoyinsa *sallallahu alaihi wa sallam* zahiri da baɗini, ya kuma gaskata duk labarin da ya bayar. Sa'annan ya yi biyayya ga duk umarnin da ya yi; ya kuma karɓa duk kiran da ya yi; ya kuma fifita shi *sallallahu alaihi wa sallam,* a kan komai, cikin daɗin rai. Sa'annan ya ajiye hukuncin kowa, da sonsa da ɗa'a gare shi, saboda hukuncin Manzon Allah *sallallahu alaihi wa sallam,* da so da kuma ɗa'arsa. Matuƙar kuwa ba haka bawa ya zama ba, to, kar ma ya wahalar da kansa. Mafi zama alhairi a gare shi, shi ne tsayawa inda yake. Sa'annan ya nemi wani hasken na daman ba wabbab ba, saboda shi, ba kowa ne ba a wannan halarah.

2. ***Samun Kusanci Ga Allah*** Maɗaulalkin Sarki: raya Sunnonin Annabi *sallallahu alaihi wa sallam,* na sa Allah Maɗaukakin Sarki ya yi wa bawansa gamon katari da kowane irin alhairi. A haka sai a wayi gari, babu wani aiki da gaɓoɓinsa za su aikata, face wanda yake faranta ran Ubangijinsa mai girma da ɗaukaka. Dalili kuwa shi ne, duk inda soyayya ta samu gindin zama, to, za a sami matuƙar kusanci.

3. ***Karɓa Addu'ah:*** Raya Sunna na sa Allah Maɗaukakin Sarki ya so musulmi, matuƙar so, ta yadda duk lokacin da ya ɗaga hannu, ya roƙe shi *subhanahu wa ta'alah* zai sami biyan bukata. Duk wanda ya nemi kusanci ga Allah Maɗaukakin Sarki ta hanyar raya wasu Sunnoni na nafila, allah Maɗaukakin Sarki zai so shi. Wanda kuma duk ya sami taka wannan matsayi, to, addu;arsa ba za ta taɓa faɗuwa ƙasa banza ba.

Hujja a Kan Waɗannan Nasarori Guda Uku:

Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce: Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Tabbas! Allah Madaukakin Sarki ya ce: Duk wanda ya ƙulla yaƙi da masoyina, to, na umarce shi da ya yi shirin yaƙi da ni. Bawana ba zai nemi kusanci zuwa gare ni ba, ta hanyar wani abu kamar***

abubuwan da na farlanta masa. Haka nan bawana ba zai gushe ba yana neman kusanci zuwa gare ni ta hanyar nafilfili, har sai na so shi. To, idan fan a so shi, zan zama jinsa wanda yake ji da shi; da ganinsa wanda yake gani da shi; da hannunsa wanda yake riƙo da shi; da ƙafarsa wadda yake tafiya da ita. Idan kuma ya roƙe ne, wallahi zan ba shi. Idan kuma ya nemi tsarina, wallalhi zan tsare shi. Ba na kuma taɓa kaiwa da komowa; in fasa aikata wani abu kamar yadda nake kaiwa da komowa daga taɓa ran wani mumini, da yake tsoron mutuwa kamar yadda nake ƙin in saɓa masa." *[Buhari:6502]*

4 ***Cike Gurbin Giɓin Farilloli:*** Raya Sunnar Annabi *sallallahu alaihi wa sallam* ta hanyar tsare aikata nafilfili yana cike gurbin giɓin da aka samu a cikin ayyuka na farilla.

Hujja a Kan Wannan Nasara Ita ce:

Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce: Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: *"Ko shakka babu! Farkon abin da za a yi wa bawa hisabi a kansa ranar Ƙiyama, daga cikin ayyukansa, shi ne sallarsa. Idan ta inganta, to, ya tsira ya kuma yi nasara. Idan kuwa ta ɓaci, to, ya taɓe ya kuma yi hasara. Idan kuma aka sami wani giɓi a cikin ayyukansa na farillah, sai Allah Maɗaukakin Sarki ya ce wa makal'iku: Ku buda ko bawan nan nawa yana da wasu ayyuka na nafila? Domin a cika masa giɓin da yake da shi a cikin ayyukansa na farilla. Sa'annan a bi gaba ɗayan ayyukansa kamar haka." [Ahmad:9494/ Abu dawuda:864/ Tirmizi:413]* Albani kuma ya inganta wannan Hadisi. [Sahihul-Jami'u: 1/405]

Sunnoni Masu Cin Gashin Kansu:

Abin da muke nufi da Sunnoni masu cin gashin kansu: Su ne irin Sunnonin nan waɗanda ake aikatawa a waɗansu lokuta keɓantattu a cikin yini da dare. Idan ba a cikin waɗannan ƙayadaddun lokuta ba, ba za su karɓa sunasu na Sunna ba. Na kalli irin waɗannan Sunnoni da lokutansu, na kuma karkasa su zuwa lokuta guda bawai da suka haɗa da: Kafin ketowar alfijiri, da bayan ya keto, da lokacin hantsi, da lokacin sallar Azzahar. Da lokacin sallar La'asar, da lokacin sallar Magariba, da kuma lokacin sallar Isha'i.

Lokaci Na Farko: Kafin Ketowar Alfijiri:

Wannan lokaci shi ne lokaci na farko idan aka yi la'akari da tashin mutum daga bacci. A haka kuma ana iya karkasa Sunninin da ake son rayawa a wannan lokaci zuwa kashi biyu:

Kashi na Farko: Wannan kasha ya ƙunshi ayyukan da Annabi *sallallahu alaihi wa sallam* yake yi bayan ya tashi daga bacci:

1 *Wanke Bakinsa da Asawaki:*

An samo daga Huzaifata *raliyallahu anhu.* ya ce: Annabi *sallallahu alaihi wa sallam* ya kasance idan ya tashi daga bacci yakan goge bakinsa da asawaki. [Buhari:245/ Muslimu:255]. Imamu Muslimu kuma yana da wata riwayar da ke cewa: Annabi *sallallahu alaihi wa sallam* ya kasance idan ya tashi cikin dare domin yin sallar tahajjudi, yakan goge bakinsa tsaf, da asawaki. [Muslim:255].

2 *Karanta Zikirin Tashi Daga Bacci:*

Manzon Allah *sallallahu alaihi wa sallam* kuma yana karanta zikirin nan da aka yi umarni da karantawa idan an tashi daga bacci. Wannan zikiri kuwa shi ne wanda Imamul-Buhari ya riwaito a cikin ingantaccen littafinsa, daga cikin hadisan da Huzaifata *raliyallahu anhu* ya riwaito, cewa: Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya tashi kwantawa bacci, yakan ce: *"Bismikal-lahumma amutu wa ahya" (Da sunanka ya Ubangijina! Nake kwantawa bacci das hi kuma nake tashi.)* Idan kuma ya tashi daga bacci, sai ya ce: *"Alhamdu lillahillazí ahyáná ba'ada má amátaná wa ilaihin-nushúr." (Godiya ta tabbata Allah Sarkin day a raya mu bayan ya kasha mu, kuma zuwa gare shi ake tayar da mu gobe Ƙiyama.)* [Buhari:6324/ Muslimu kuma ya riwaito shi daga cikin hadisan Albarrá'u *raliyallahu anhu*.- Muslim:2711].

3 **Sa'annan sai ya sa hannunsa mai albarka ya shafi fuskarsa don magance magagin kwana, *sallallahu alaihi wa sallam*.**

4 **Sa'annan sai ya tayar da kansa ya kalli sama, *sallallahu alaihi wa sallam*.**

5 **Sa'annan sai ya karanta ayoyi goma na ƙarshen Surar Ali-Imran.**

Waɗannan Sunnoni guda uku sun zo jere da juna a cikin Hadisin ɗan Abbas *raliyallahu anhu,* wanda Buhari da Muslimu suka riwaito, cewa, wata rana shi ɗan Abbas ɗin, ya kwana a ɗakin Maimunatu matar Manzon Allah *sallallahu alaihi wa sallam* a matsayinta na gwaggwansa. Sai ta kwanta a gefen shimfiɗar wajjen kai. Shi kuma Manzon Allah *sallallahu alaihi wa sallam,* ya kwanta gefe ɗaya ɗin, wajen tsawon shimfiɗar. Manzon Allah *sallallahu alaihi wa sallam* ya yi bacci sharkaf. Can zuwa tsakiyar dare, ko kafinsa da kaɗan, ko bayansa da kaɗan. Sai Manzon Allah *sallallahu alaihi wa sallam* ya farka, ya kuma tashi zaune ya sa hannu yana shafe magagin bacci daga fuskarsa. Sa'annan sai ya karanta ayoyi goma na ƙarshen Surar Ali-Imran. Sa'annan kuma ya nufi wani shantali da yake rataye, ya yi arwallal da rowan da yake cikinsa, arwalla irin ta a zo a gani. Sa'annan sai ya tashi ya shiga salla." [Buhari:183/ Muslimu763]

A cikin wata riwaya kuma cewa, Imamu Muslimu ya yi: "Sai Annabi *sallallahu alaihi wa sallam* ya farka a ƙarshen dare. Sa'annan ya tashi ya fita waje, ya tayar da kansa ya kalli sararin samaniya. Sa'annan kuma ya karanta wannan aya ta cikin Surar Ali-Imran: ***(Inna fá khalkis-samáwáti wal-ardhi***

wakhatiafil-laili wan-nahári la'áyátin li'ilil'albábi.) *["Lalle a cikin halittar sammai da ƙasa, da sassaɓawar dare da rana, hakika, akwai aya ga ma'abuta hankali."]* *[Ali-Imran:19]*

-"Haka nan kuma Annabi *sallallahu alaihi wa sallam,* yakan goge bacci daga fuskanrsa." Ma'ana, yana sa hannunsa mai albarka *sallallahu alaihi wa sallam,* ya goge magagin kwana daga fusakarsa. (Kalimar 'shantali' kuwa tana nufin 'búta' a wata hausa).

A cikin wata riwaya kuma cewa, Imamu Muslimu ya yi: "Sai Annabi *sallallahu alaihi wa sallam* ya farka a ƙarshen dare. Sa'annan ya tashi ya fita waje, ya tayar da kansa ya kalli sararin samaniya. Sa'annan kuma ya karanta wannan aya ta cikin Surar Ali-Imran: **(*Inna fá khalƙis-samáwáti wal-ardhi wakhatiafil-laili wan-nahári la'áyátin li'ilil'albábi.)*** *["Lalle a cikin halittar sammai da ƙasa, da sassaɓawar dare da rana, hakika, akwai aya ga ma'abuta hankali."]* *[Ali-Imran:19]* To, an so ya zarce har zuwa ƙarshen wannan Surah ta Ali-Imran.

6 Sa'annan Sai ya Wanke Hannuwansa Sau Uku.

Hujja a kan wannan Sunna ita ce Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce: "Annabi *sallallahu alaihi wa sallam* ya ce: *"Idan ɗayan ya tashi daga bacci, to, kada ta tsunduma hannunsa a cikin ƙwarya, har sai ya wanke su sau uku. Saboda ko shakka babu, bai sai inda hannuwan nasa suka a lokacin da yake kwana ba."* (Buhari:162/ Mualimu:278)

7 Sa'annan Sai ya Shaƙa Ruwa ya Kuma Fyace Sau Uku:

Hujja a kan wannan Sunna kuma ita ce Hadisin Abu Hurairata *raliyallahu anhu,* cewa, Annabi *sallallahu alaihi wa sallam,* ya ce: *"Idan ɗayanku ya tashi daga bacci, to, ya shaƙa ruwa ya kuma fyace har sau uku, don babu inda Shaiɗan yake kwana kamar cikin bututayyen hancin mutum."* (Buhari:3295/ Muslimu238). A cikin wata riwayar kuma ta Buhari, sai ya ce, cewa Annabi *sallallahu alahi wa sallam* ya yi: *"Idan ɗayanku ya tashi daga bacci, idan zai yi arwallal, ya haɗa da shaƙa ruwa da fyacewa har sau uku...."* (Buhari:3295).

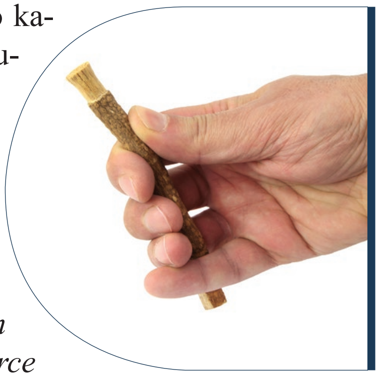
8 Sa'annan Sai ya yi Arwalla:

Hujja a kan wannan Sunna ita ce Hadisin ɗan Abbas raliyallahu anhuma, wanda muka ambata a baya kaɗan, wanda a cikinsa aka ce,… a lokacin da Annabi sallallahu alaihi wa sallam ya tashi yin arwalla, sai ya nufi wani shantali da yake rataye, ya yi arwalla da rowan da yake cikinsa.

Daga Ikin Sunnonin Arwalla Akwai:

A cikin abin day a shafi arwalla kuma, za mu ɗan tsaya kaɗan, mu yi bayani a kan Sunnonin arwalla ɗin ko da a taƙaice ne; ɗaya bayan ɗaya. ba za mu sakar wa alƙalaminmu lizzami a cikin bayanin ba, tunda abubuwa ne da kusan kowane muslmi ma ya sani. Mun kawai yanke shawarar yin ɗan bayani a kansu ne, saboda mizanin bayanin da muke yi a kan Sunnoni ya cika.

1 Yin Asawaki:



Ana yin asawaki ne kafin a fara arwalla, ko kafina fara kurkurar baki. Yin shi kafin a fara kurkurar baki ɗin nan, shi ne wuri na biyu da Sunna ta tanadi yin asawaki. Wuri na farko mun riga mun yi bayani a kansa a baya kaɗan. To, Sunna ne ga wanda zai yi arwalla ya yi aswaki. Dalili kuwa shi ne abin da ya zo a cikin Hadisin Abu Hurairata *raliyallahu anhu* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: *"Ba don kada in tsananta wa al'umata ba, da na umarce su da yin asawaki a duk lokacin da za su yi arwalla."* (Ahmad:9928/ Ibn Huzaimah:1/73/140, ya kuma inganta shi/ Hakim:245/ Buhari *ta'alikan* a cikin siga ta yanke magana, cikin Babin halascin Yin asawaki da Ɗanye ko Busasshen Icce ga Mai azumi).

Hujja ta biyu kuma ita ce Hadisin Sayyida A'ishah *raliyallahu anha,* inda ta ce: *"Mu kan tanadar wa Manzon Allah asawaki da ruwansa na arwalla. Duk lokacin da Allah Maɗaukakin Sarki ya nufa ya tashi a cikin dare, sai ya yi asawaki ya yi arwalla, ya kuma yi salla…"* (Muslimu:746).

2 Yin *Bisimillah*:

Hujja a kan wannan Sunna kuma ita ce Hadisin Abu Hurairata *raliyallahu anhu- marfú'í,* cewa: *"Babu arwalla ga duk wanda bai ambaci sunan Allah ba."* (Ahmad:11371/ Abu Dawuda:101/ Ibn Majah:397).

3 Wanke Tafunan Hannu Sau Uku:

Hujja a kan wannan Sunna ita ce: Hadisin Sayyadi Usmanu *raliyallahu anhu,* inda ya bayar da hoton yadda Annabi *sallallahu alaihi wa sallam* yake yin arwalla, a aikace. A ciki yake cewa: "Sai Annabi ya nemi a kwao masa rowan arwalla. Ana kawowa kuwa sai ya wanke tafunan hannuwansa shuɗi uku…" Sai kuma mai riwayar ya ƙara da cewa: "Kun ga yadda nake yin arwallar nan, to, haka naga Annabi *sallallahu alaihi wa sallam* ya yi waccan arwallal da nake ba ku labara." (Buhari:164/ Muslimu:226).

4 Farawa da Wanke Hannu da Ƙafar Dama:

Hujja a kan wannan Sunna ita ce, Hadisin Sayyida A'asha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance yana matuƙar sha'awar fara al'amari da hannun dama. Musamman, saka takalmi, da jefa ƙafa, da tsarki. Kai! da ma gaba ɗayan a'murran rayuwarsa." (Buhari:167/ Muslimu:268).

5 Farawa da Kurkure Baki da Shaƙa Ruwa:

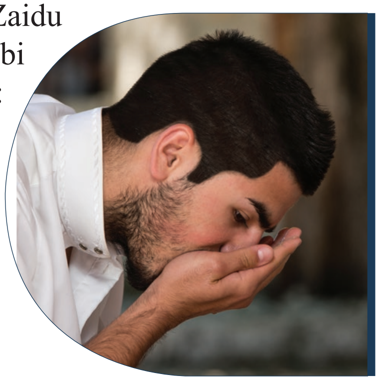
Hujja a kan wannan Sunna ita ce, wancan Hadisin Sayyadi Usmanu *raliyallahu anhu* inda yake sifanta yadda Annabi *sallallahu alaihi wa sallam* yake arwalla. Ya ce: "Sai ya kurkure baki, ya kuma fyace.

Sa'annan ya wanke fuskarsa sau uku." (Buhari:199/ Muslimu:226). Amma tattare da haka idan mutum ya jinkirta kurkurar baki da shaƙa ruwa har sai bayan ya wanke fusakarsa, babu komai.

6 Kaiwa Matuƙa a Cikin Kurkurar baki da Shaƙa Ruwa ga Wanda ba Mai Azumi ba.

Hujja a kan wannan Sunna ita ce, Hadisin Luƙaiɗu ɗan sabrata *raliyallahu anhu,* cewa Annabi *sallallahu alaihi wa sallam* ya ce masa: ***"Duk lokacin da za ka yi arwalla, to, ka yi ta da kyau, ta hanyar tsattsefe yatsunka sosai, da kuma kaiwa matuƙa a cikin shaƙa ruwa, in ba azumi kake yi ba."*** (Ahmad:17846/ Abu Dawuda:142). Malam Ibn Hajar ya ce: "Wannan Hadisi ne ingantacce." *Isábah: (9/15).* Cewar da Annabi *sallallahu alaihi wa sallam* ya yi a cikin wannan Hadisi: *"Duk lokacin da za ka yi arwalla, to, ka yi ta da kyau."* A nan ne aka ɗauki hannu, aka kuma fahimci cewa akwia bukatar a tsananta a cikin **'kurkurar baki'**)

7 Kurkure Baki da Shaƙa Ruwa da Hannu Ɗaya:



Hujja a kan wannan Sunna ita ce, Hadisin Zaidu *raliyallahu anhu,* inda yake sifanta yadda Annabi *sallallahu alaihi wa sallam* yake arwalla, ya ce: "…. sai Annabi *sallallahu alaihi wa sallam* ya saka hannunsa a cikin ruwa ya ɗebo. Sa'annan ya kai a baki ya kurkure, ya kuma shaƙa sauran, duk da hannu ɗaya. Haka ya yi ta yi har sau uku. (Buhari:192/ Muslimu235).

8 Shafar Kai Yana da Sunna ta Musamman:

Yadda ake sahafar kai a Sunnar idan ana arwalla, shi ne, mutum ya fara ɗora hannuwansa a kan goshinsa. Sa'annan ya shafa su zuwa baya har ya kai ga ƙeyarsa. Sai kuma ya sake shafowa gaba har zuwa inda ya fara. Mace ma haka za ta yi; ba za ta ƙi aikata wannan Sunna ba. Sauran kuma gshin da yake shimfiɗe a wuyan mace, ba lalle ne sai ta shafe shi ba.

Hujja a Kan Wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin abdullahi ɗan Zaidu *raliyallahu anhu,* shi ma, inda yake bayar da sifar yadda Annabi *sallallahu alaihi wa sallam* yake arwalla, ya ambaci cewa: "Annabi *sallallahu alaihi wa sallam* ya fara da shimfiɗa hannuwansa ne a kan goshinsa. Sa'annan ya shafa su zuwa ƙeyarsa. Sa'annan ya dawo da su zuwa wurin day a fara shafar." (Buhari:185/ Muslim:235)

9 Wanke Kowace Gaɓa Sau Uku:

Wanki na farko wajibi ne. Shi kuwa na biyu da na uku sunna ne. Ba kuma za a ƙara a kan wankin nan na uku ba.

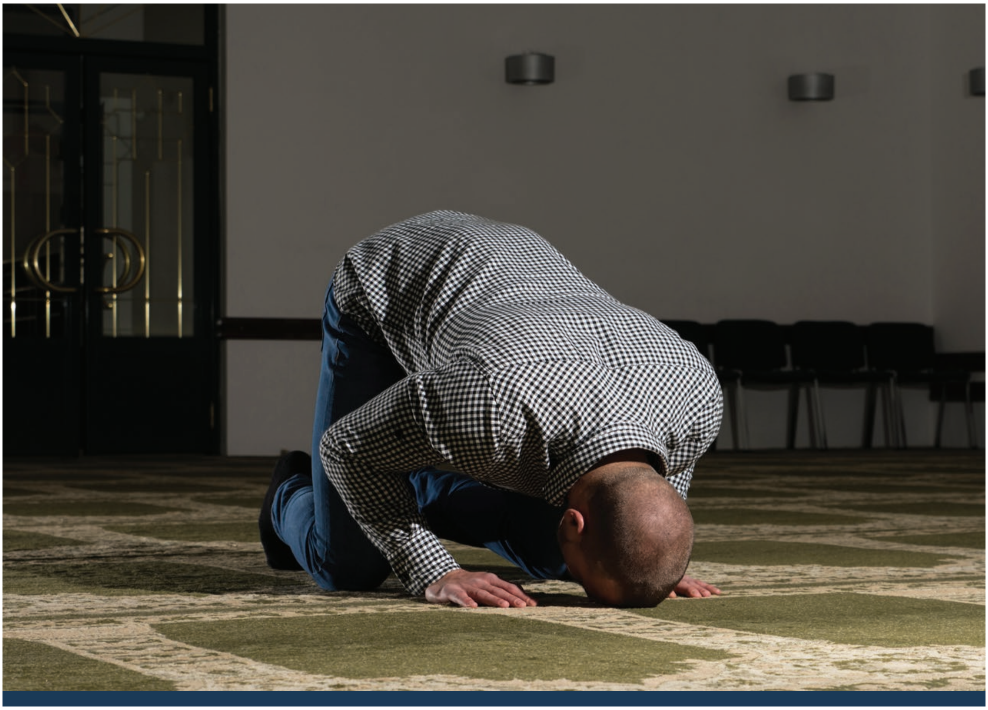
Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, tabatattar magana a wurin Imamul-Buhari *rahimahullahu,* daga cikin Hadisan ɗan Abbas *raliyallahu anhuma* cewa: "Annabi *sallallahu alaihi wa sallam* kan yi arwalla ta hanyar wanke gaɓoɓin jikinsa shuɗi ɗaya-ɗaya." (Buhari:157). Wata maganar kuma da ta tabbata a wurin Imamul-Buhari ɗin, daga cikin Hadisan Abdullahi ɗan zaidu *raliyallahu anhu,* ita ce cewa: Annabi *sallallahu alaihi wa sallam* kuma a wani lokacin yakan yi arwallalr shuɗi biyu-biyu." (Buhari:158). Ya kuma tabbata a cikin ingantattun littafan Buhari da Muslimu daga cikin Hadisan Sayyadi Usmanu *raliyallahu anhu* cewa, Annabi *sallallahu alaihi wa sallam,* yakan kuma yi arwallar shuɗi uku-uku." (Buhari:159). Saboda haka abin ya fi shi ne yi kamar yadda ya yi *sallallahu alaihi wa sallam,* wato, ɗaya-ɗaya, ko biyu-biyu, ko uku-uku ɗin. Ko kuma wani lokacin ya ma sassaɓa a cikin arwallal ɗaya. Wato, kamar ya wanke fuska sau uku, hannuwa kuma sau biyu, ƙafa kuma sau ɗaya, kamar yadda ya zo a cikin ingantattun littafan nan na Buhari da Muslimu ɗin daga cikin Hadisan abdullahi ɗan Zubairu *raliyallahu anhu,* a cikin wata riwayar. Don ƙarin bayani sai a duba littafin: *Zadul-Mi'ad* (1/192). Sai dai mafi cika da kamalar sifa ga arwalla, shi ne mutum ya yawaita yin wanki uku-uku. Wannan shi ne Sunnar Annabi *sallallahu alaihi wa sallam.*

10 Karanta Addu'ar da ta zo a Sunnan Bayan Ƙare Arwalla:

Hujja a kan wannan Sunna ita ce abin da aka samo daga Sayyadi Umar *raliyallahu anhu,* ya ce: Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Babu wani daga cikinku da zai yi arwalla kamar yadda ya kamata. Sa'annan ya karanta: "Ash-hadu an lá'iláha illalláhu, wa anna Muhammadan Abduhú wa Rasúluhú,"*** *(Na shaida babu abin bautawa da gaskiya sai Allah, kuma Annabi Muhammadu bawansa ne kuma Manzonsa.) Ba zai faɗi haka ba,* ***face an buɗe masa ƙofofin Aljanna guda takwas hayan-hayan, ya shiga ta duk wadda ya ga dama daga cikinsu."*** (Muslimu:234)

Ko kuma abin da ya zo a cikin Hadisin Abi Sa'id *raliyallahu anhu- marf"u'an:* ***"Duk wanda ya yi arwallal, ya kuma ƙare arwalarsa, sa'annan ya karanta: "Subhánakal-láhumma wa bihamdika. Ash-hadu allá iláha illá anta. Astagfiruka wa a túbu ilaika,"*** *(Tsarki ya tabbata gare ka ya Ubangijina! Na shaida babu abin bautawa da gaskiya sai kai. ina neman gafararka, ina kuma tuba gare ka)* [face Allah Maɗaukakin Sarki ya buga masa hatiminsa mai alfarma] ***sa'annan a aika da ita zuwa ƙarƙashin al'arshi; ba tare da ta samu wani tasgaro ba har zuwa ranar Alkiyama."*** (Nisa'a:147- a cikin Babin Ayyukan Yini da Dare/ Hakim:752- Malam Ibn Hajar *rahimahullahu* kuma ya kyautata danganensa. Domin ƙarin bayani sai a duba littafin *Natá\ijul-afk"ar: 1/246)* Sai dai Malamin ya bayyana cewa, idan cewar da aka yi Hadisin *'marfú'i'* ne, hakan bat a inganta ba, to, ya zama *'maukúfí'* kenan. Sai dai hakan ba zai rage shi da komai ba, saboda hukuncinsu ɗaya da *'marfú'i'* ɗin saboda Hadisi ne shi da babu dammar cece-ku-ce a kansa.



Kashi Na Biyu: *Kiyámullaili, da Wuturi* *(Dukansu suna da Sunnoni da Aka Riwaito Daga Annabi sallallahu alaihi wa sallam a Kansu.)*

1 Sunna ce Yin Sallar Dare a Cikin Lokacinta Mafifici:

Idan Aka ce Wane Lokaci ne Mafifici ga Mai Sallar Dare?

Amsa ita ce: Kamar yadda aka sani cewa, lokacin sallar Wuturi yana faraway ne daga bayan sallar Isha'i har zuwa hudowar alfijiri. Kenan lokacin sallar Wuturi shi ne tsakanin sallar Isha'i da sallar Asuba.

Hujja a Kan Wannan Magana:

Hujja a kan wannan magana ita ce, Hadisin Sayyida A'isha *raliyallahu anha,* da ta ce: *"Manzon Allah sallallahu alaihi wa sallam* ya kasance yana sallatar raka'a goma sha ɗaya, tsakanin lokacin da ya ƙare sallar Isha'I zuwa sallar Asuba, inda yakan sallame bayan kowace raka'a biyu, sa'annan ya yi raka'a ɗaya a matsayin Wuturi." (Buhari:2931/ Muslimu:736).

Amma Lokacin da ya fi dacewa da Yin Sallar Dare Shi ne Tsakiyar Sulusin Dare na Biyu.

Abin da ake nufi a nan shi ne, mutum ya raba dare kahsi biyu, ya yi sallalrsa a cikin sulusin kasha na biyu. Ƙarshen dare kuma sai ya kwanta ya yi bacci abinsa. Ma'ana, zai yi sallar kenan a cikin kasha ɗaya daga cikin shida na dare; a cikin kasha na huɗu da na shida. Kasha na shida kuma ya yi ta bacci abinsa.

Hujja a kan wannan Sunna kuwa, ita ce Hadisin Abdullahi ɗan Amru *raliyallahu anhuma,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Haƙiƙa, mafi soyuwar azumi a wurin Allah, shi ne azumin Annabi Dawuda. Mafi soyuwar sallah kuma a wurin Allah, ita ce sallar Annabi dawuda alaihissalamu. Domin ya kasance yana kwantawa tsawon rabin dare ya yi bacci. Sa'annan ya tashi ya yi salloli a cikin sulusinsa. A cikin sauran sudusinsa kuma ya sake kwantawa ya ƙara yin bacci. Ta ɓangaren azumi kuma, yana yi ne yau ya sha ruwa gobe."*** (Buhari:3420/ Muslimu:1159).

To, idan mutum yana son ya raya wannan sunna, ya zai gane wannan lokaci na dare?

Zai fara lissafi da neman gane wannan lokaci ne, daga lokacin da rana ta faɗi, zuwa lokacin da alfijiri ya keto. Sa'annan ya karkasa wannan tsakani zuwa gida shida. Kashi uku na farko su ne matsayin bain wannan dare na farko. Sai ya tashi ya yi sallolinsa a cikin kashin da yake bi ma wannan, wato, na huɗu da na biyar, domin matsayin kasha ɗaya bisa uku suke na daren. Sa'annan ya sake kwantawa ya ƙara yin bacci a cikin kasha na shida; na ƙarshe. Saboda haka ne Sayyida A'ishatu ta ce: "Ban taɓa ganin rashin bacci ya tuƙaƙe Annabi *sallallahu alaihi wa sallam ba,* domin yana bacci isasshe." (Buhari:1133/ Muslim:742).

Idan musulmi ya kiyaye wannan hanya ta ƙididdiga, to, babu lokacin da zai tashi cikin dare domin yin salla, face ya dace da lokaci mafifici, kamar dai yadda Hadisin can na Abdullahi ɗan Amru *raliyallahu anhu,* da ya gabata, ya bayyana.

A taƙaice dai, zancen fifiko a cikin lokacin yin sallar dare, da yadda aka fi son musulmi ya yi, mataki uku yake:

<u>Mataki Na Farko:</u> Abin da ake so a wannan mataki na farkon rabin dare, shi ne mutum ya kwanta ya yi bacci abinsa. Sa'annan ya kuma sake kwantawa a cikin kashi aya na ƙarshe daga cikin shida, ya yi wani baccin, kamar dai yadda bayani ya gabata.

Hujja a kan wannan Sunna kuwa ita ce, Hadisin Amru ɗan Asi *raliyallahu anhu,* wanda ya gabata ɗazu kaɗan.

Mataki Na Biyu: A wannan mataki kuma sai ya tashi ya yi sallolinsa a cikin kashi ɗaya bisa uku na ƙarshen dare.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna kuma, ita ce Hadisin Abu Hurairata *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ubangijinmu mai girma da ɗaukaka yakan sauko zuwa samar nan ta duniya a cikin kowane dare, daidai lokacin da sulusin dare na ƙarshe ne ya rage. Sai ya ce: Ina wanda yake da bukata, ya roƙe ni, in karɓa masa? Ina wanda yake son wani abu, ya koka mani, in share masa hawaye? Ina wanda yake neman gafarata, in gafarta masa?"*** (Buhari:1145/ Muslim:758). Haka nan kuma Hadisin Jabiru *raliyallahu anhu,* wanda za zo nan gaba. Shi ma hujja ne a kan wannan Sunna.

Idan kuma mutum yana tsoro da fargaban, kada ya kasa tashi a ƙarshen dare. To, yana iya yi sallarsa a farkonsa, ko a cikin kowane yanki ma na daren ya sami dammar hakan. Wannan shi ne mataki na uku.

Mataki Na Uku: Kamar yadda aka faɗa a sama, wannan mataki ya ƙunshi, yin sallar a farkon dare, ko a cikin duk lokacin da dama ta samu ga mutum.

Hujja a kan wannan Uzuri:

Hujja a kan wannan uzuri da dama kuwa ita ce, Hadisin Jabiru *raliyallahu anhu,* inda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya ji tsoro ba zai iya tashi ƙarshen dare domin yin Wuturoba, to, ya yi abinsa tun a farkon dare. Wanda kuma yake da tabbacin zai iya tashi a ƙarshen nasa, to, ya bari sai ƙarshen dare, sa'annan ya yi. Saboda salla a ƙarshen dare abar halarta ce. Wannan kuwa shi ne mafifici."*** (Muslim:755).

Wani dalili kuma da yake iya zama hujja a kan wannan uzuri, shi ne wasiccin da Annabi *sallallahu alaihi wa sallam,* ya yi wa Abi Zarrin, wanda Imamun-Nasá'í ya riwaito a cikin: *Sunann-Kubra(2712*), Nsiruddil-Albáni kuma ya ainganta shi a cikin: *Assahíhah (1433),* da kuma Abud-Darda'i, riwayar Ahmad: 27471, wadda kuma Albáni ya ingantata ta (*Sahihu Abu Dawuda: 5/177),* da Abu Hurairata *raliyallahu anhu,* riwayar Muslim: 737). Kowacce daga cikin waɗannan riwayoyi cewa suke yi: *"Badaɗayina ya yi mini wasicci da abubuwa guda uku…"* daga cikinsu ya ambaci cewa: *"… da kuma in sallaci Wuturi kafin in shiga bacci."*

2 Sunna ita ce mutum ya yi raka'a goma sha ɗaya:

Yin raka'a goma sha ɗaya ɗin nan, shi ne mafi cika da kamalar mizanin sallar dare. Hujja kuwa a kan wannan Sunna ita ce, Hadisin Sayyidah A'isha *raliyallahu anha,* da ta tabbata cewa, ta ce: "Manzon Allah *sallallahu alaihi wa sallam* bai taɓa wuce raka'a goma sha ɗaya ba, a cikin watan Ramalana ko waninsa." (Buhari:1147/ Muslim:738).

An kuma samo a wata riwaya ta Imamu Muslimu a cikin ingantaccen littafinsa, daga cikin hadisan Sayyidah A'isha *raliyallahu anha* cewa, Annabi *sallallahu alaihi wa sallam* ya taɓa yin raka'a goma sha uku.

Waɗannan riwayoyi guda biyu kuma, ba komai suke nunawa ba, illa halascin ƙin tsayawa a kan adadi ɗaya na sallar wuturi. Amma dai, mafi rinjayen adadin da Annabi *sallallahu alaihi wa sallam* yakan sallata shi ne raka'a goma sha ɗaya. An kuma sami wani lokaci da ya yi raka'a goma sha uku. Da wannan bayani, mun haɗa hancin waɗannan riwayoyi biyu kenan.

3 Fara yin raka'a biyu a asirce yana daga cikin Sunna:

Hujja a kan wannan Sunna kuwa ita ce Hadisin Sayyida A'isha *raliyallahu anha,* inda ta ce: *"manzon Allah sallallahu alaihi wa sallam* ya kasance idan ya tashi zai yi salla a cikin dare, yaka fara share fage ne da raka'o'i biyu asirce." (Muslim:767).

4 Fara sallar dare da addu'ar da Annabi yake farawa da ita, yana daga cikin Sunna: Daga cikin waɗannan addu'o'i akwai:

1 Wadda ta zo a cikin ingantaccen littafin Imamu Muslim daga cikin Hadisan Sayyidah *raliyallahu anha,* inda ta ce: Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya tsahi zai yi salla a cikin dare, yakan buɗe sallar da wannan du'a'i: ***"Alláhumma rabba Jibríla, wa Míká'ila, wa Isráfíla. Fádiras-samáwáti wal-ardhi, álimal-gaibi wash-shahádati. Anta tahkumu baina ibádika fímá kánú fíhi yakhtalifúna. Ahdiní limakh-tulifa fíhi minal-hakki bi'iznika. Innaka tahdí man tashá'u***

ilá sirádil-mustakíma." *(Ya Ubangijina! Ubangijin Jibrila, da Mika'ila, da Israfilu, mahaliccin sammai da ƙasa, Masanin ɓoye da bayyane. Kai kake hukunci tsakanin bayinka a cikin abin da suka kasance suna saɓawa a cikinsa. Ka shiryar da ni kar in faɗa a cikin abin da suka saɓa a cikinsa na gaskiya. Lalle haƙiƙa, kai, kana shiryar da duk wanda ka so zuwa ga tafarki madaidaici."* (Muslim:770).

2 Wata hujjar kuma ita ce, abin day a zo a cikin ingantattun littafan Buhari da Muslim, daga cikin Hadisan ɗan Abbas *raliyallahu anhuma,* ya ce: Annabi *sallallahu alaihi wa sallam* ya kasance ida zai yi sallar tahajjudi a cikin dare, yakan farad a karanta wannan du'a'i: ***"Allahumma lakal-hamdu. Anta nurus-samáwáti wal'ardhi. Wa lakal-hamdu, anta Ƙayyimussamáwáti wal-ardh. Wa lakal-hamdu anta rabbussamáwáti wal'ardhi wa man fí hinna. Antal-hakku, wa wa'adukal-hakku, wa ƙaulukal-hakku, wa liká'ukal-hakku, wal-jannatu hakkun, wan-náru hakkun, waninabíyúna hakkun, was-sá'atu hakkun. Alláhumma laka aslamtu, wa bika ámantu, wa alaika tawakkaltu, wa ilaika anabtu, wa bika khásamtu, wa ilaika hákamtu. Fagfirlí má ƙaddamtu wa má akkhartu, wa má asrartu, wa má a'alantu. Anta iláhí lá iláha illá anta."*** *(Ya Ubangijina! Godiya ta tababata gare ka. Kai ne shaken sammai da ƙasa. Kuma godiya ta tabbata gare ka, kai ne ƙashin bayan sammai da ƙasa. Gosiya kuma ta tabbata gare ka, kai ne Ubangijin sammai da ƙasa da abin da yake a cikinsu. Kai gaskiya ne, alƙawalinka kuma gaskiya ne, zancenka kuma gaskiya ne, haɗuwa da kai kuma gaskiya ne. Aljanna gaskiya ce, Wuta kuma gaskiya ce. Annabawa gaskiya ne, tashin Ƙiyama gaskiya ne. Ya Ubagijina! Zuwa gare ka na miƙa wuya, da kai kuma na yi imani, gare ka kuma na dogara, wurinka kuma na sami mafaka. Kai ne tsakanina da duk wanda nake jayayya da shi. A kutunka nake kai ƙara. Ka gafarta mani laifukan da na gabatar, da waɗanda na jinkirtar, da abin da na ɓoye da wanda na bayyana. Kai ne Ubangijina! Babu wani abin bauta bayan kai."* (Buhari:7499/ Muslim:768).

5 karanta dogayen Surori, da dogon tasbihi a cikin ruku'u da sujada ta yadda gaba ɗayan rukunan salla za su zama kusan tsawonsu ɗaya, yana daga cikin Sunna:

6 Karanta ayoyin Alƙur'ani kamar yadda Sunna ta tanada, Sunna ne, bisa tsari kamar haka:

1 An so mutum ya karanta ayoyin Alƙur'ani daki-daki; yana yi yana

sheɗawa. Ma'ana, kada ya shiga korawa da kwarara su kamar jirgin ƙorai, ko ya yi ta firgar su kamar ana figar gashin ɗan tsako.

2 An so ya riƙa yi yana yanke tsakanin aya da aya. Wato, idan ya karanta aya ɗaya, ya saurara kaɗan, sa'annan ya ɗauki ta gaba gar eta; kada yah aɗe ayoyi biyu ko uku ya karanta su da sheɗa ɗaya; ba tare da ya ya da zango a kan gaɓoɓinsu ba. A maimakon haka, so ake yi, lalle, sai ya tsaya a kan gaɓar kowace aya.

3 An so kuma idan yah au kan wata aya ya sauka, wadda magana a kan *tasbíhí,* to, ya ɗan dakata kaɗan ya yi shi. Idan kuma wadda take magana ne a kan wata siga ta tambaya, to, ita ma ya ɗankarɓa wannan tambaya. Idan kuma ya shuɗe a kan ayar da take ƙunshe da neman tsari, to, an so ita ma, ya ɗanfurka kalmomin neman tsarin.

Hujja a kan Waɗannan Sunnoni:

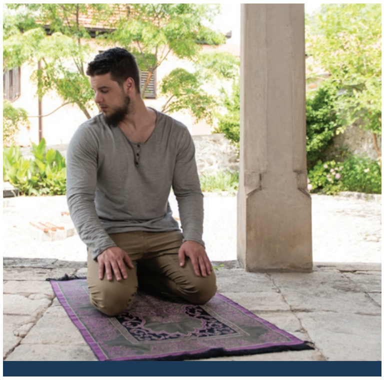
Hujja a kan gaba ɗayan waɗannan Sunnoni da suka gabata ita ce, Hadisin Huzaifa *raliyallahu anhu,* inda ya ce: "Wata dare na yi salla bayan Annabi *sallallahu alaihi wa sallam,* sai kawai na ji ya farad a Surar Baƙara. Na ce, to, wata ƙil idan ya canye aya ɗari a cikinta, zai yi ruku'u. Sai kawai na ji ya wuce. Na ce, to, wata ƙil yana nufin ne zai karance ta a cikin wannan raka'a. Sai kuma ya wuce abinsa. Na ce, to ƙila har cikin ruku'u ita zai ci gaba da karantawa. Ah! Kaiwa ƙarshenta yake da wuya sai kawai kuma na ji ya yaye kallabin *SuratunNisá'i*, ya kuma karance ta duka. Sa'annan ya buɗe Ali-imrána, ita ma ya kamala ta; yana yi yana karantawa daki-daki. Idan kuma ya kawo kan wata aya, wadda take ƙunshe da *tasbíhí,* sai in ji ya yi tasbihi ɗin. Idan kuma ya kai kan wadda ke ƙunshe da wata tambaya, sai kuma na ji ya karɓa tambayar. Idan kuma wadda take ƙunshe da wata siga ta neman tsar ice, sai in ji ya nemi tsarin. Sa'annan sai ya sunkuya zuwa ruku'i. cana a cikin ruku'in kuma, sai na ji yana cewa: ***"Subhána rabbiyal'azim wa bi hamdihi."*** Da rukun nan nasa *sallallahu alaihi wa sallam,* da tsayuwar karatun can, ban san wanda ya fi wani tsawo ba. Sa'annan can, sai na ji ya ce: ***"Sami'alláhu liman hamidah."*** Da ya taso ɗin kuma, said a ya ɗauki lokaci mai tsawo kwatankwacin tsawon ruku'un can nasa *sallallahu alaihi wa sallam.* Sa'annan ya surmuya ya rungumi ƙasa domin yin sujada, ya kuma karanta: ***"Subhána Rabbiyal a'alá."*** Ita ma sujudar nan tasa, kaɗan ya rage tsawonsu ya zo daidai da na tsayuwarsa *sallallahu alaihi wa sallam"* (Muslimu:772).

Wata hujjar kuma ita ce, abin da Imamu Ahmad *raliyallahu anhu* ya riwaito a cikin *musnadinsa,* daga cikin Hadisan Ummu Salma *raliyallahu anha,* cewa, an taɓa tambayarta a kan yadda Manzon Allah *sallallahu alaihi*

wa sallam yake karanta Alƙur'ami mai girma. Sai ta bayar da amsa da cewa: Ya Kasance yana ya da zango a ƙarshen kowace aya idan yana karatun Alƙur'ani, kamar haka: ***[Bismilláhir-Rahmánir-Rahím @Alhamdu Lilláhi Rabbil-álamín@ Ar-Rahmánir-Rahím@ Máliki Yaumid-dín]*** (Ahmad:26583). Imamul-ƙurɗabi kuma ya bayar da shaidar cewa, danganen wannan Hadisi ingantacce ne, saboda gaba ɗayan mazajensa amintattu ne. Sa'annan kuma Imamun-nawawi ya ainganta shi a cikin: *(Almajmú'u:3/333)*.

7 Sallamewa bayan kowace raka'a biyu yana daga cikin Sunna:

Hujja a kan wannan Sunna ita ce, abin da aka samo daga ɗan Umar, wanda ya ce: "Wata rana wani mutum ya tashi, ya ce: Ya Manzon Allah! Yaya ake yin sallar cikin dare? Sai Manzon Allah *sallallahu alaihi wa sallam* ya karɓa masa da cewa: *"Ana sallar dare ne raka'a biyu-biyu. Idan kuma kana cikin yi, ka ji tsoro ketowar alfijiri, to, sai ka sallame bayan raka'a ɗaya."* (Buhari:990/ Muslimu:749).



Abin da ake mufi da 'raka'a biyu-biyu' ɗin nan kuma shi ne, zuba raka'ao'in sallar a cikin tsari na sallamewa duk bayan raka'a biyu. Ba a son a haɗa hancin raka'o'i huɗu cir a lokaci ɗaya, sa'annan a sallame.

8 Tsayawa a kan karanta keɓantattun surori koda yaushe a cikin raka'o'i uku na ƙarshe, yana daga cikin Sunna:

Wato, mutum ya karanta: ***{Sabbisma Rabbikal-a'alá},*** a cikin raka'a ta farko daga cikin ukun nan. A cikin raka'a ta biyu kuma, ya karanta: ***{Ƙul Yá'ayyuhalikáfirún!},*** a cikin ta uku kuma ya karanta: ***{Ƙulhuwalláhu Ahad}*** kawai.

Hujja a Kan Wannan Sunna:

Hujja a kan wannan Sunna kuma ita ce, Hadisin Ubayyu ɗan Ka'abu *raliyallahu anhu,* wanda ya ce: "Annabi *sallallahu alaihi wa sallam* ya kasance yakan karanta: {Sabbisma Rabbikal-a'alá} da {Ƙul Yá'ayyuhalikáfirún!} da {Ƙulhuwalláhu Ahad} (Abu Dawuda:1422/ Nasá'í:1732/ Ibn Majah:1171). Imamun-nawawi kuma ya ainganta shi a cikin: *Alkhulah:556.* Haka nan shi me Albání ya ainganta shi a cikin: *Sahíhun-nisá'í:1/273)*

9 Yin alƙanútí a cikin Wuturi a kai a kai, yana daga cikin Sunna.

Abin da ake nufi da 'alƙanuti' shi ne 'addu'a' a cikin raka'a ta ƙarshe, wadda ake karanta *Suratul-ikhlási.*

Yin addu'a a cikin sallar Wuturi ɗin nan, wato 'alƙanuti' yana daga cikin Sunna kamar yadda aka ambata a sama. Tarihi ya tabbata da Annabi *sallallahu alaihi wa sallam,* yakan yi ta wani lokaci, wani lokaci kuma ya share. An kuma sami tabbacin haka ne sakamakon yadda aka sami labarin cewa, wasau daga bakin Sahabbai *raliyallahu anhum* suna yi. Imamu Ibn Taimiyyah *rahimahullahu* kuma ya tafi a kan cewa, yin haka shi ne mafifici. Amma, an fi son rashin yin ya fi yin yawa. .

◆ *__Mas'alah:__* To, ko mutum an so mutum ya ɗaga hannuwansa a yayin wannan du'ai?

Ingan tattar magana, wadda aka cirato daga bakunan manyan malamai *rahimahumullahu,* ita ce, an so mutum ya ɗaga hannuwansa sama a lokacin da yake wannan du'a'i. An yanke wannan hukunci ne kuma sakamakon yadda ta tabbata Annabi *sallallahu alaihi wa sallam* yana yin haka, daga bakin ɗan Umar *raliyallahu anhu,* kamar yadda yake a wurin Baihaƙi, wanda kuma ya inganta shi.

Ga abin da Imamul-baihaƙin *rahimahullahu* yake cewa: "Da yawa daga cikin Sahabbai *raliyallahu anhum,* sukan ɗaga hannuwansu a lokacin da suke *alƙunútí.* Domin ƙarin bayani saia duba: *As-sunanul-kubrá: 1/211.*

◆ *__Mas'alah:__* Da wane abu ne ya kamata mutum ya fara *alƙunutinsa* na Wururi?

Zance karɓaɓɓe a tsakanin malamai, shi ne farawa da zuba kalmomin yabo da godiya ga Allah Maɗaukakin Sarki. Sa'annan a yi wa hakan rakiya da salati ga Annabi *sallallahu alaihi wa sallam.* Bayan haka mum ya shiga isar da bukatunsa ga Allah Maɗaukakin Sarki. Yin haka shi ne mafi zama kusa ga samun biyan bukata. Allah shi ne mafi sani.

Hujja a kan wanan Sunna:

Hujja a kan wannan Sunna, ita ce Hadisin Fadhalata ɗan Ubaidu *raliyallahu anhu,* wanda ya ce: "Wata rana Annabi *sallallahu alaihi wa sallam* ya ji wani mutum yana roƙon Allah a cikin sallarsa, ba tare da ya share wa bukatarsa fage da yin salati gare shi ba *sallallahu alaihi wa sallam.* Sai Annabi *sallallahu alaihi wa sallam* ya ce masa: *"Ɗan saurara, ka kuma taho nan ina son ganin ka."* Bayan isowarsa sai ya kale shi, tare da sauran Sahabban da suke wurin, ya ce musu: ***"Daga yau idan ɗayanku yi addu'a, to, ya farad a miƙa godiya ga Allah Maɗaukakin Sarki, da yabo a gare shi. Sa'annan ya yi salati ga Annabinsa. Bayan haka sai ya roƙi duk abin da yake so."*** (Tirmizi:3477), ya kuma ƙara da cewa: "Wannan Hadisi ne kyakkyawa kuma ingantacce."

Malam Ibnl-Ƙayyim *rahimahullahu* ya ce: "Abin da ake so ga duk wanda zai roƙi Allah Maɗaukakin Sarki wani abu, to, ya farad a miƙa yabo da godiya gare shi *subhanahu wa ta'alah* kafin furta bukatarsa. To, sa'annan ssi ya roƙi duk abin da yake son roƙawa, kamar dai yadda Hadisin Fudhalata ɗan Ubaidu ya bayyana." Domin ƙarin bayani sai a duba: (*Alwábilus-Sayyib:110.)*

◆ ***Mas'alah:*** **Shin ko mutum na iya shafar fuskarsa da hannuwansa bayan ya ƙare *alƙunúti* ?**

Ingantattar magana ita ce, shafa addu'a a fusaka ba Sunna ba ne, saboda babu wani dalili ingantacce da aka samu a kan haka.

An tanbayi Imamu Maliku *rahimahullahu* a kan mutumin da yake shafa addu'a a fuskarsa; meye hukuncin yin haka? Imami Maliku ya ce, yin haka bai dace ba. Ya kuma ƙara da cewa: "Ban san wannan karatu ba." don ƙarin bayani sai a duba: (*Alwirtu* na Marwazí:236)

Shaikhul-Islam *rahimahullahu* ya ce: "Amma, zancen mutum ya yi addu'a a hannuwansa, sa'annan ya shafa a fuska; babu wani dalili a kan haka, sai wasu Hadisai guda biyu. Babu kuma ɗaya daga cikinsu da yake iya zama hujja a kan yin haka.

10 Addu'a a ƙarshen dare, Sunna ne:

Yin addu'a da roƙon Allah Maɗaukakin Sarki a lokacin da dare ya kusa kwashe kayansa, yana daga cikin Sunnoni masu ƙarfi. Idan mutum ya yi addu'a a cikin alƙunutinsa na ƙarshen dare, to, ba sai ya sake yin wata addu'ar ba; wannan ta wadatar. Idan kuwa an yi sa'a bai yi ba, to, sai ya yi, saboda addu'a a irin wannan lokaci, yana daga cikin Sunna, domin lokaci ne

da addu'a bat a faɗuwa ƙasa. Saboda, lokaci ne da Allah Maɗaukakin sarki yake saukowa zuwa sama ta duniya, sauka irin wadda ta dace da girma da matsayinsa *subhanahu wa ta'alah.* Wanna, kamar yadda ya ainganta a cikin ingatattun littafan Buhari da Muslimu, daga cikin Hadisan Abu Hurairata *raliyallahu anhu,* cewa, tabbas! Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ubangijinmu Maɗaukaki yana saukowa a cikin kowane dare zuwa samar duniya; a daidai lokacin da ya rage saura kashi ɗaya daga cikin uku na lokaci, dare ya kwashe kayansa.Idan ya sauko ɗin yakan ce: "Wa zai kira ni, in karɓa masa? Wa zai roƙe ni wani abu, in ba shi? Wa zai nemi gafarata in gafarta masa?*** (Buhari:1145/ Muslimu:758).

11 Sunna ne idan mutum ya ƙare Wuturi ya ce: "Subhánal-Malikul. Ƙuddús" ƙafa uku, ya kuma ɗaga sautinsa a ta uku:

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna, ita ce, Hadisin Ubayyu ɗan Ka'abu *raliyallahu anhu,* wanda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana karanta: ***{Sabbihisma Rabbikal-a'alá}*** da ***{Ƙul ya ayyuhal-káfirún}*** da ***{Ƙul Huwalláhu Ahad}*** a cikin sallarsa ta Wuturi. Idan kuma ya sallame, sai ya ce: ***"Subhánal-Malikul.Ƙuddús"*** *(Tsarki ya tabbata ga Sarkin Sarakuna mai cikakken tsarki)* har sau uku." (Nasá'í:1702) Albani kuma ya inganta shi kamar yadda a ka bayyana a baya kaɗan. A cikin Hadisin Abdurrahman ɗan Abzí *raliyallahu anhu* kuma aka ce: ***"Kuma Annabi*** *sallallahu alaihi wa sallam* ***yana ɗaga sautinsa idan zai faɗi: Subhánal-Malikul.Ƙuddús"*** ɗin nan har sau uku. (Ahmad:15354/ Nasa'i:1734) Albani kuma ya ainganta shi. Don ƙarin bayani sai a duba *Tahƙíku mishkátul-masábíhí:1/398)*.

12 Sunne ne kuma mutum ya tayar da iyalinsa domin yin sallae dare:

Kamar yadda aka sunnanta mutum ya tayar da iyalinsa domin yin wannan salla ta dare, haka ita ma mace, sunna ne idan ta tashi domin yin wannan salla, ta tayar da mijinta,da sauran iyalinta domin yin wannan salla. Wannan Sunna tana ƙarƙashin babin taimakon juna a kan aikata alhairi.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Sayyidah A'isha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance yakan yi sallalrsa ta bare gaba ɗaya shi kaɗai, a daidai lokacin ni kuma, ina kwance tsakaninsa da alƙibla. Idan yi tashi yin sallar Wuturi, sai ya tayar da ni, ni ma in yi." (Buhari:512/ Muslimu:512).

An kuma samo daga Ummu Salmata *raliyallahu anha,* wadda ta ce: "Wata rana Annabi *sallallahu alaihi wa sallam* ya tashi a cikin dare, sai na ji yana cewa: ***"Subhánalláhi mazá unzila minal-khazá'ini, wa mazá unzila nimal-fitani. Man yúƙizu sawáhibal-hujari? Liyusallína. Raubba kásiyátin fid-duniya áriyatun fil-ákhirah."*** *(Tsaraki ya tabbata ga Allah sarkin day a saukar da taskokin alhairi, a wajje ɗaya kuma ya saukar da fitintinu! Bari in tayar da masu ɗakunan nan nawa domin su yi sallah don su yi salla. Da yawa masu sutura a duniya za su wayi gari huntaye a lahira."* (Buhari:6218).

13 Sunna ne mai sallar dare ya sassabta wa kansa, kada khushú'insa ya sami tangarɗa:

Hujja a kan wannan Sunna ita ce, Hadisin Anas *raliyallahu anhu,* inda ya ce: "Wata rana Manzon Allah *sallallahu alaihi wa sallam* ya shiga Masallaci ya tarasa da wata igiya an ɗaura ta tsakanin wani ginshiƙi da wani. Sai ya ce: ***"Mene ne haka?"*** Sai suka karɓa masa da cewa: "Ai Sayyidah zainab c eta ɗaura ta tana salla. Idan ta ji gajiya ko kasala, sai ta kama igiyar ta riƙe." Sai ya ce: ***"Maza ku kwanace ta. Duk wanda zai yi salla daga cikinku, ya yi ta gwargwadon ikonsa. Da zarar ya ji gajiya ko kasala, to, ya sallame ya zauna abinsa."*** (Buhari:11150/ Muslimu:784).

Idan kuma angaje ya kama mutum, to, ya kwanta ya yi bacci domin ya huta. Bayan haka sai ia tashi ya ci gaba da sallar.

Hujja a kan wannan Sunnan kuwa ita ce, Hadisin Sayyidah A'isha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya ce: ***"Idan angaje ya kama ɗaya daga cikinku yana salla. To, ya kwanta abinsa ya bacci isasshe. Domin tana yiwuwa idan ya ce sai ya yi sallar cikin angajen, ya je neman gafara ya zagi kansa."*** (Buhari:212/ Muslimu:786).

Haka nan kuma idan angajen, ko wani abu mai kama da shi, ya kama mutum yana karatun alƙur'ani a cikin dare. To, Sunna ta tanadi cewa, ya kwanta ya yi bacci, domin ya sami nishaɗi da ƙarfin jiki.

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku ya tashi a cikin dare, ya ji ya fara boboci a cikin alkur'ani; bai san abin da yake faɗa ba. To, maza ya kwanta abinsa."*** (Muslimu:787).

14 Sunne ce ga wanda bai sami yin sallar dare ba, ya ranka ta da rana; ba mará ba.

Abin da ake nufi shi ne, idan a al'adar mutum yana raka'a uku ne a matsayin Wuturi. Sai bacci ya kwashe shi, ko rashin lafiya ta addabe shi, bai sami damar yi ba. To, sai ya yi raka'a huɗu da rana. Idan kuma raka'a biyar ya saba yi, amma bacci ko rashin lafiya ba su bari ya yi ba. To, idan ya wayi gari sai ya yi raka'a shida; haka-haka. Haka Annabi *sallallahu alaihi wa sallam* yakan yi. Shi a tasa al'ada *sallallahu alaihi wa sallam,* yakan yi ra'aka goma sha ɗaya ne a matsayin Wuturi. Sayyidah A'isha *raliyallahu anha* ta bayar da labarin cewa: "Idan bacci ko wata rashin lafiya suka rinjaye shi; bai sami dammar yin wannan salla ta dare ba. idan gari yaw aye, sai ya yi raka'a goma sha biyu." (Muslimu:746).

Lokaci Na Biyu: Bayan Ketowar Alfijiri:

Akwai Sunnoni masu yawa na Annabi *sallallahu alaihi wa sallam* da ke son a kiyaye a wannan lokaci:

K iran Salla, ya ƙunshi Sunnoni masu yawa:

1 *Maimaita kiran salla tare da Ladan:*

Sunna ne ga duk wanda ya ji Ladan yana kiran salla ya maimata duk abin da yake faɗa, amma, ban da wurare biyu. Nan kam sai dai ya ce: ***"Lá haula wa lá ƙuwwata illá bil-láh."***

Hujja a kan wannan Sunna ita ce, Hadisin Abdullahu ɗan Amru ɗan Asi *raliyallahu anhu,* cewa, ya ji Annabi *sallallahu alaihi wa sallam* yana cewa: ***"Idan kuka ji Ladan yana kiran salla, to, ku riƙa maimaita duk abin da yake faɗi…."*** (Muslim:384). Da kuma Hadisin Sayyadi Umar ɗan Khaɗɗabi *raliyallahu anhu,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: "***Idan Ladan ya ce: Allahu Akbar Allahu Akbar, sai ku ce: Allahu Akbar Allahu Akbar. Idan kuma ya ce: Ash'hadu Alla'ilaha illallah, sai ku ce: Ash'hadu Alla'ilaha illallah. Idan kuma ya ce: Ash'hadu Anna Muhammadan Rasulallah, sai ku ce: Ash'hadu Anna Muhammadan Rasulallah. Idan kuma ya ce: Hayya alas-salah, sai ku ce: Lá haula wa***

lá ƙuwwata illá bil-láh. Idan kuma ya ce: Hayya alal-falah, sai ku ce: Lá haula wa lá ƙuwwata illá bil-láh. Idan kuma ya ce: Allahu Akbar Allahu Akbar, sai ku ce: Allahu Akbar Allahu Akbar. Idan kuma ya ce: La'ilaha illallah, sai ku ce: La'ilaha illallah. Duk wanda ya yi haka da zuciya ɗaya, zai shiga Aljanna." (Muslimu:385).

A wajen farkar da mutane kuma, domin yin sallar Asuba, idan mutum yana maimaita kiran wannan salla, tare da Ladan, to, zai faɗi kwatankwacin abin duk da Ladanin ya faɗi ne. Idan ya ce: *"assalatu khairun minan-naumi"* shi ma sai ya ce: *"assalatu khairun minan-naumi."*

2 *Karanta wannan zikiri bayan kalimomin shahada guda biyu:*

Sunna ne idan Ladan ya ƙare faɗar: *"Ash'hadu anna Muhammadan Rasulallahi"* ta biyu, wanda yake maimaita kiran sallar tare da shi, ya karanta zikirin nan day a zo a cikin Hadisin Sa'ad *raliyallahu anu,* wanda aka samo daga Manzon Allah *sallallahu alaihi wa sallam,* cewa, ya ce: ***"Duk wanda ji Ladan na kiran salla, ya kuma karanta: Ash'hadu allá'iláha illal-láh, wahdahu lá sharíka lahú, wa annan Muhammadan Abduhu wa Rasúluhú. Radhitu billáhi Rabban, wa bi Muhammadin Rasulan, wa bil-Islámi dínan,"*** an gafarta masa zunubansa." (Muslimu:376)

3 *Yi wa Annabi sallallahu alaihi wa sallam salati bayan kiran sallar.*

Hujja a kan wannan Sunna kuma ita ce, Hadisin can na Abdullahi ɗan Amru *raliyallahu anhuma,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan kuka ji kiran salla, to, ku rika maimaita duk abin Ladan ya faɗi. Sa'annan ku yi salati gare ni. Domin duk wanda ya yi salati ɗaya a gare ni, Allah Maɗaukakin Sarki zai yi masa salati goma. Bayan haka nan kuma, ku roƙar mani Allah maɗaukakin Sarki kusanci. Kusancin nan, wani matsayi ne a cikin Aljanna, wanda babu wanda yake samunsa sai wanda yake daga cikin bayin Allah. To, ina fatar ya kasance ni ɗin ne. Duk kuwa wanda ya roƙar mani wannan matsayi, to, yana daga cikin waɗanda zan ceta."*** (Muslim:384).

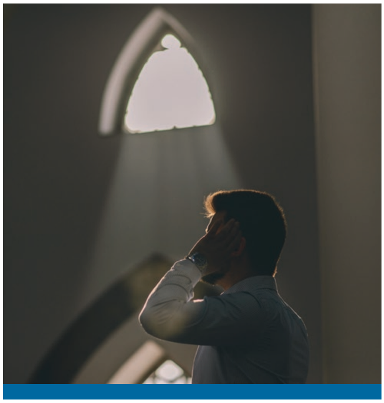
Mafificin Salati kuma shi ne: *'salatin Ibrahimiyyah.'* **Wato,** ***"Alláhumma salli alá Muhammadin, wa alá áli Muhammadin kama sallaita alá ibráhíma….."***

4 *Karanta addu'ar da aka riwaito a bayan kiran sallar:*

Hujja a kan wannan Sunna kuwa, ita ce Hadisin Jabiru *raliyallahu anhu,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: *"**Duk wanda ya ji kiran salla, sa'nnan ya karanta: "Alláhumma Rabba házihid-da'awatit-támah, wa salátil-ƙá'imah, áti Muhammadanil-wasálata walfadhílata, wab'ashulláhu maƙáman mahmúdanillazí wa'adtah.** (Ya Ubangijina! Ubangijin waɗannnan ƙasaitaccin kalmomi, da sallar da za a yi yanzu! Ka ba wa Muhammadu ɗaukaka da babban matsayin nan. Sa'annan ka tayar da shi a maɗaukakin bagiren nan, na ko wane da wane, wanda ka yi masa alƙawali.).* Duk wanda ya faɗi haka, in ji Annabi *sallallahu alaihi wa sallam,* zan cece shi ranar Alƙiyama." (Buhari:614).

5 *Roƙon Allah bayan kiran salla:*

Hujja a kan wannan Sunna ita ce, Hadisin can na Abdullahi ɗan Amru *raliyallahu anhu,* inda ya ce: "Wani mutum ya ce: Ya Manzon Allah! Haƙiƙa Ladanai, sun dai fi mu matsayi. Sai Manzon Allah *sallallahu alaihi wa sallam* ya karɓa masa da cewa: ***"Ka faɗi duk abin da Ladan ya faɗa, sa'annan idan ka ƙare, ka roƙi Allah, zai karɓa maka."*** (Abu dawuda:524) Malam Ibnl-Hajar kuma ya ainganta shi a cikin: *Natá'ijul-afkári:1/367),* da kuma Albani a cikin: *Sahihu kalimiɗ-ɗayyib:73)*



Wata hujjar kuma ita ce, Hadisin Anas *raliyallahu anhu,* inda ya ce: Annabi *sallallahu alaihi wa sallam* ya ce: ***"Duk addu'ar da aka yi tsakanin kiran salla da iƙama, bat a faɗuwa ƙasa banza."*** (Nasa'i:9895) Ibn Khuzaimah kuma ya inganta shi:1/221/425).

Nafilar Sallar Asubah da Sunnonin da Suke Tattare da Ita:

Nafilar da akan yi kafin sallar Safe, ita ce Sunna ta farko wadda ake musulmi kan raya kullum, tana kuma da Sunnoni da dama a tatter da ita. Kafin mu shiga gadan-gadan a cikin bayanin wannan salla ta nafila, ya zama wajibi mu yi wa hakan shimfiɗa da bayyana waɗansu abubuwa da suka shafi irin waɗannan salloli na nafila da akan yi kafi da bayan sallolin farilla. Idan aka ce *'sunanur-rawátib'* a Larabce, to, ana nufin waɗannan salloli na nafila, waɗanda ake yi koda yaushe, tare da salloli na farilla, waɗanda kuma raka'a goma sha biyu ne.

Hujja a kan waɗannan Sunnoni ita ce, Hadisin Ummu Habiba *raliyallahu*

anha, inda tace: "Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Duk wanda ya sallaci raka'a goma sha biyu tsakanin yini da dare, za a gina masa, a sanadiyyarsu, gida a cikin Aljanna."*** (Muslimu:728). Tirmizi kuma ya fitar da Hadisin, ya kuma ƙara da cewa: ***"..raka'a huɗu kafin sallar Azahar, biyu bayanta, biyu bayan Magariba, biyu bayan Isha'i, da biyu kafin Asubah."*** (Tirmizi:415), ya kuma ce: Hadisi ne kyakkyawa kuma ingantacce."

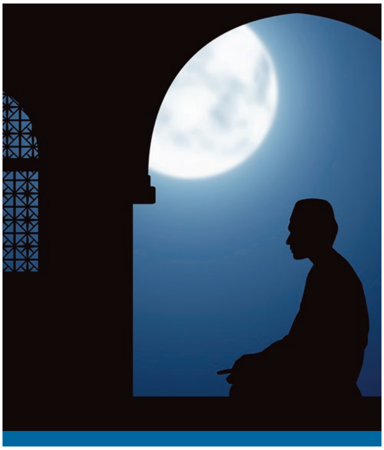
Yin waɗannan nafilfili na Sunna a gida shi ne mafifici:

Hujja a kan wannan Sunna ita ce, Hadisin Zaidu *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Ku yi salla a cikin gidajenku ya ku mutane! Haƙiƙa, mafificiyar sallar da mutum zai yi, ita ce wadda ya yi a cikin gidansa, amma, ban da ta farilla."*** (Buhari:7290/ Muslimu:781).

Mafi ƙarfi daga cikin waɗannan nafilfili:

Mafi ƙarfi daga cikin waɗannan nafilfili ita ce, wadda ake yi kafin sallar Asubah. **Hujja a kan haka kuwa ita ce:**

1. Hadisin Sayyidah A'isha *raliyallahu anha,* inda ta ce: "Babu wata salla ta nafila, da na fi tsare alfarma da mutuncinta kamar raka'o'i biyu da ake yi kafin sallar Asubah." (Buhari:1196/ Muslimu:724).



2. Hadisin Sayyidah A'isha *raliyallahu anha,* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Raka'o'in kafin sallar safe sun fi alhairi a kan duniya da abin duk da yake cikinta."*** (Muslim:725).

Raka'o'in kafin sallar safe suna tattare da abubuwa masu yawa:

Lokacinta: Shari'a ta ɗora wa musulmi nauyin yin wannan salla ta nafila a lokacin da yake cikin halin tafiya da na zaman gida. Saɓanin sauran nafilfilin na Sunna, kamar na sallar azahar, da Magariba, da Isha'i. Su kam waɗannan, Sunna cewa ta yi, kada a yi su a lokacin da ake cikin halin tafiya.

Ladarta: Ladar wannan salla ta nafila, ita ce kasancewar ta fi duniya da abin da yake cikinta matsayi a wurin Allah, kamar yadda bayani ya gabata.

Yanayinta: Sunna ce idan za a yi wannan salla ta nafila, kada a tuƙaƙe raid a kai.

Hujja a kan wannan Sunna ta rashin tsanatawa a cikin wannan nafila, ita ce, Hadisin Sayyidah A'isha *raliyallahu anha,* inda take cewa: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana sassauta nafilolin kafin sallar Asubahin, har wata rana nakan ce masa: Shin kana ma ko karance fatiha a cikin wannan salla kuwa, koko?" (Buhari:1181/ Muslimu:724).

Sai dai sharaɗi ne: Kada wannan sassautawa da za a yi ta hana wajibban sallar cika da kamala, ta yadda mai sallar zai riƙa yin ƙoton kurciya, har ya faɗa a cikin abin da aka hana.

Karatunta: Abin da aka fi so a Sunna, shi ne idan za a yi wannan nafila ta kafin sallar Asubah, bayan an ƙare karantun Fatiha a cikin raka'a ta farko, to, a karanta: *{Kul ya ayyuhal-káfiruna},* a cikin ta biyu kuma: *{Kul Huwalláhu Ahad}*. Hujja a kan wannan Sunna kuwa ita ce, Hadisin Abu Hurairata *raliyallahu anhu* na wajjen Imamu Muslimu. Ko kuma bayan Fatiha ɗin nan, a cikin raka'ar farko ɗin, ya karanta: ***{Ƙúlú ámanná billáhi, wa má unzila ilainá, wa má unzila ilá Ibráhima, wa Ismá'ila, wa Ya'akúba, wal'asbáɗi, wa má útiya Musa wa Isah, wa má útiyan-nabíyúna min Rabbihim. Lá nufarriƙu baina ahadin minhum, wa nahnu lahú muslimúna."*** *[Taubah:136]*.

A cikin raka'a ta biyu kuma ya karanta: ***{Ƙul ya ahlal-kitábi ta'álau ilá kalimatin sawá'in bainaná wa bainakum, allá na'abuda illalláh, wa lá nushrika bihí shai'an, wa lá yattakhiz ba'adhaná ba'adhan arbában min dúnilláh. Fa in tawallau fakúlush-hadú bi'anná muslimún.}*** *[Áli-imran:52]*. Hujja a kan wannan Sunna kuwa ita ce, Hadisin ɗan Abbas *raliyallahu anhu,* a wajen Imamu Muslimu. Wannan Sunna tana daga cikin Sunnonin da suka tuzgo a cikin sigogi daban-daban a kuma lokuta daban-daban.

Ƙarshenta: Sunna ne idan mutum ya kammala waɗannan raka'o'i na kafin sallar Asuba, ya ɗan gincira a kan hannunsa na dama, kaɗan.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Sayyida A'isha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya ƙare nafilar kafin sallar Asuba, yakan ɗan gincira a kan hannunsa na dama." (Buhari:1160/ Muslimu:736).

Tafiya Masallaci da Sunnonin da ta Ƙunsa:

Kasancewar sallar Asuba ita ce salla ta farko, da musulmi zai yi idan ya wayi gari, ta hanyar tattki zuwa Masallaci. To, tafiyar nan zuwa Masallaci kuwa, tana tattare da waɗansu Sunnoni na musamman, kamar haka:

1 *Ƙuma Sakko:*

Sunna ce ga musulmi ya ƙuma sakko idan zai je Masallaci domin yin sallar Asuba. Hujja a kan wannan Sunna kuwa ita ce, Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce: Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Da muslumi sun san alhairin da yake a cikin ƙuma sakko don zuwa Masallaci, da sun yi rigyangyanton yin haka."*** (Buhari:615/ Muslim:437).

Ƙuma sakko na nufin: ƙoƙarin rigan kowa Masallaci.

2 *Yin Tsarki:*

Sunna ta tanadi cewa, idan musulmi zai tafi Masallaci domin sallar Asuba, ya yi cikakken tsarki. Hakan zai bayar da damar rubuta masa cikakkar lada a kan kowane takin ƙasa nasa. Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairata *raliyallahu anhu,* inda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Sallar da mutum zai yi a cikin jam'i, ta fi wadda za yi a gida da shagonsa lada sau ashirin da wani abu. Wannan lada kuma tana samuwa ne idan mutum ya yi arwalla ya kuma kyautata ta, sa'annan ya tasar wa Masallaci, bad a nufin komai fa, sai salla. To, Babu wani taki da zai yi wa ƙasa, face an ɗaukaka darajarsa saboda ita, an kuma shafe masa wani zunubi, har sai ya jefa ƙafarsa a cikin Masallaci. To, da zarar ya shiga cikin Masallacin, das hi da wanda yake tsaye yana sallar, duk ladarsu ɗaya, matuƙar zaman sallar yake yi. Mala'iku kuma za su ci gaba da salati ga duk wanda ya ci gaba da kasancewa a wurin da ya yi salla, daga cikinku, suna cewa: Ya Ubangiji! Ka yi wa wannan bawa naka rahama. Ya Ubangiji! Ka yi wa wannan bawa naka gafara. Ya Ubangiji! Ka karɓi tubar wannan bawa naka, matuƙar bai cutar da kowa ba, bai kuma yi abin da zai kare masa arwalla ba."*** (Muslimu:649).

3 *Natsuwa:*

An kuma so mutum ya fita a cikin natsuwa da kwanciyar hankali. Hujja a kan wannan Sunna kuma, ita ce, Hadisin Abu Huraira *raliyallahu anhu,* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Idan kun ji an tayar da iƙama, to, ku kama hanya ku nufi Msallaci, amma, ina horon ku da tafiya***

cikin natsuwa da kwanciyar hankali; kada ku sa gaugawa. Abin da kuka samu, ku sallace shi, wanda kuma ya kubce muku, sai ku cika." (Buhari:636/ Muslimu:602).

Imamun-Nawawi *rahimahullahu* ya ce: "Kalimar *'as-sakínah'* ta Larabci, wadda muka fassara da 'natsuwa' ya ce: tana nufin yanayin motsawar gaɓoɓin mutum a lokacin da yake kan hanyarsa ta zuwa Masallaci, da kuma nisantar kowace irin wasa. Kalimar *'alwaƙar'* kuma wadda muka fassara da kwanciyar hankali, na nufin idan zai yi wata magana a kan hanyar tasa, to, ya yi ta cikin kwanciyar hankali. Sa'annan kuma ya nisanci yawan waiwaye-waiwaye marasa dalili." Don ƙarin bayani sai a duba: *"Sharhu Muslim"* wallafar Malamin, Hadisi mai lamba 602, babin da yake magana a kan mustahabbacin tafiya Masallaci cikin natsuwa da kwanciyar hankali, da hani da zuwansa cikin gaugawa.

4 *Shiha da Ƙafar Dama da fitowa da hagu:*

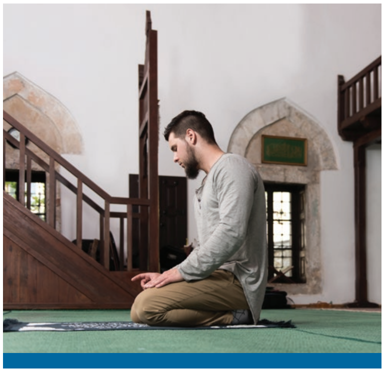
Hujja a kan wannan Sunna ita ce, hadisin Anas *raliyallahu anhu,* inda ya ce: "Yana daga cikin Sunna, idan za ka shiga Masallaci, ka shiga da ƙafarka ta dama. Idan kuma za ka fito, ka fito da ta hagunka." (Hakim:1/338), ya kuma inganta shi bisa ma'aunan Imamu Muslim.

5 *Addu'ar shiga da fita:*

Karanta addu'ar da aka samo a Sunna a lokacin shiga Masallaci da fitowa daga cikinsa, yana daga cikin Sunna. Hujja kuwa ita ce, hadisin Abu Humaid, ko Abu Usaid, wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk lokacin da ɗayanku zai shiga Masallaci, to, ya ce: "Alláhummaf-tahlí abwába rahmatika."*** Wato: *(Ya Ubangiji! Ka buɗe mani ƙofofin rahamarka.)* ***Idan kuma zai fito ya ce: Alláhumma inní as'aluka min fadhalika."*** Wato: *(Ya Ubangiji! Ina roƙon ka wani abu daga cikin falalarka.)* (Muslimu:713).

6 *Gaisuwar Masallaci:*

Sunna ne kuma idan ya shiga Masallaci kuma, ya sallaci raka'a biyu a matsayin gaisuwar Masallaci, idan Allah ya sa ya isa da wuri; kada ya zauna sai ya yi waɗannan raka'o'i. Hujja a kan wannan Sunna kuwa, ita ce, Hadisin Abu Ƙatadah *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa sallam*



ya ce: ***"Idan ɗayanku ya shiga Masallaci, kada ya zauna sai ya sallaci raka'a biyu."*** (Buhari:1163/ Muslimu:714).

Idan kuma sallar da mutum ya tafi Masallacin domin yi, tana da raka'o'in nafila na Sunna da ake yi kafinta, kamar na kafin sallar Asuba ɗin can, da Azuhur, ko sallar Dhuha; idan saboda ita ne aka je Masallacin, ko ta Wuturi idan a Masallaci aka yanke shawarar yin ta, ko kuma wata salla ta farilla. To, idan mutum ya yi waɗannan, ba sai ya yi na gaisuwar Masallaci ɗin nan ba; sun wadatar. Saboda ba komai ake nufi da Gaisuwar Masallaci ɗin ba, illa hana mutum ya zauna ba tare da ya yi sujada ga Ubangiji ba. Domin hakan wata hanya ce ta raya Masallatai da salloli; ba a son mutum ya shiga ba tare da ya yi wata salla ba.

7 *Neman Sahun Farko:*

Sunna ce idan mutum ya shiga Masallaci, ya yi ƙoƙarin samun shiga sahun farko, musamman namiji. Domin sahun farko shi ne mafi girma da ɗaukaka, da dacewa da ɗa namiji. Su kuwa mata, sahun ƙarshe shi ya fi dacewa da su. Hujja a kan wannan sunna kuwa, ita ce Hadisin Abu Huraira *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"mafi alhairin sahu ga maza, shi ne sahun farko. Mafi sharrisa kuma gare su, shi ne sahun ƙarshe. Mafi alhairin sahu kuma ga mata, shi ne sahun ƙarshe. Mafi sharrinsa kuma gare su, shi ne sahun farko."*** (Muslimu:440/). Mafi alhairi na nufin: Mafifici lada da falala. Mafi sharri kuma na nufin: Mafifici ƙarancin lada da falala.

Sai dai a lura. Wannan Hadisi yana aiki ne, a idan maza da mata suka sami kansu a Masallaci ɗaya domin yin salla cikin jami'i, babu kuma wani shamaki na ƙyalle ko bango, ko wani abu mai kama da haka, a tsakaninsu. To, a nan ne ake cewa, mafi alhairin sahu ga mata, shi ne sahun ƙarshe. Ba kuwa don komai ba, sai don ya fib a su sutura da kariya daga idanun mazaje. Amma, idan akwai wani shamaki a tsakaninsu, na bango ko matara kama da shi. Ko kamar yadda take faruwa a mafi yawan Masallatanmu nay au, inda ake ware wa mata wurin sallarsu na musamman. To, a irin wannan hali, su ma mata, mafi alhairin sahu gare su, shi ne sahun farko, can a tsakaninsu. Saboda wancan dalili na zamansu kusa da maza, ya kau. Saboda a ƙa'idar tsago hukunce-hukunce, hukunci, kowane iri ne, yana samin gindin zama ne,

ko rasa ta, gwargwadon wanzuwar dalilinsa ko rashinta. Wani dalilin kuma shi ne, falalar da take a cikin sahun farko ɗin, ta kowane hali, kamar yadda wasu Hadisai suka nuna.

Wata hujjar kuma ita ce Hadisin Abu Huraira *raliyallahu anhu*, har yau, inda ya ce, Annabi *sallallahu alaihi wa sllam* ya ce: ***"Inda mutane sun san alhairin da yake cikin kiran salla da sahu na farko, ya kuma zamana ba za su iya samun shiga cikinsa ba sai ta hanyar ƙuri'a, wallahi, da sun yi ta. Inda kuma sun san alhairin da yake cikin ƙuma sakko dimin zuwa Masallaci, da sun yi rigyangyanto yin sa. Inda kuma sun san alhairin da yake cikin sallar Isha'i da ta Subahin, wallahi da sun tafi wurin yin su ko dad a rairahe ne."*** (Buhari:615/ Muslimu:437).

8 *Kusantar Liman:*

Mafi dacewa ga wanda yake salla a bayan Liman, bayan ya yi ƙoƙarin shiga sahun farko, kamar yadda bayani ya gabata. Shi ne, ya ƙara yin wani ƙoƙarin, na ganin ya kasancewa kusa ga Liman, kai tsaye, ta wajjen dama gare shi, ko haka. Wannan shi ne mafifici.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna, ita ce, Hadisin Abdullahi ɗan Mas'ud *raliyallahu anhu,* inda ya ce, Manzon Allah *sallallahu alaihi wa sallam,* ya ce: ***"Manya daga cikinku kuma masu hankali, su kasance bayana kai tsaye."*** (Abu Dawuda:674/ Tirmizi:227). Cewar da ya yi *sallallahu alaihi wa sallam,* 'su kasance bayana' tana nufin a kasance kusa-kusa da shi, sosai. Wannan kuwa babban dalili ne, da yake tabbatar da cewa, kasancewa kusa da Liman, daga kowane ɓangare ake, shi ne abin da aka fi so a Sunna.

Sunnonin Salla:

Rashin zuwanka sallar jam'i yana hana ka samun falaloli masu yawa, saboda har takunka zuwa masallaci yana ɗaga darajarka a wurin Allah, kuma ya goge maka zunubanka.

Salla tana da Sunnoni masu yawa. Ga kaɗan daga cikinsu:

1 *Sitira da Sunnoninta:*

1 Amfani da Sitira:

Amafani da Sitira idan za a yi salla, ga wanda yake bin Liman, da mai salla shi kaɗai, Sunna ne. Idan Liman ya sanya Sitira a gabansa, to, ba sai mámú ya sanya wata daban ba; wannan ta Liman ta wadatar. A taƙaice dai amfani da Sitira a cikin salla Sunna ne.

Hujja a kan wannan sunna ita ce, Hadisin Abu Sa'id Alkhudurí *raliyallahu anhu- marfú'an,* wanda a cikinsa aka ce: ***"Idan dayanku zai yi salla, to, ya yi ta dabra da wani abu da zai shiga tsakaninsa da mutane…."*** (Buhari:509/ Muslimu:505). Hadisan da suka yi magana a kan zaman Sitira Sunna, suna da yawa, waɗanda suka tabbatar da cewa, Annabi *sallallahu alaihi wa sallam,* ya yi Sitira da gado, ya yi da Katanga, ya yi da kututturu, ya yi da ƙyame, ya yi da mashi, ya yi da kokara, ya kuma yi da dabba, da waɗansu abubuwa waɗanda ba waɗannan ba.

Shari'a ta yi umarni da amfani da Sitira ɗin nan, duk inda mutum zai yi salla. Daɗa a cikin gari ne ko cikin karkara; sallar ta zaman gida ce ko ta halin tafiya. Zancen kuma targaban wani ya gitta a gabansa, bai taso ba, saboda Hadisin day a yi umarni da amfani da Sitira bai banbance tsakanin halin yin salla a cikin gari ko a cikin karkara ba. Bayan haka kuma shi, Annabi *sallallahu alaihi wa sallam* yana amfani da Sitira ɗin a lokacin sallar zaman gida ko ta cikin halin tafiya, kamar yadda Hadisin Abu Juhaifah *raliyallahu anhu* ya zo da bayani. (Buhari:50/ Muslim:503).

2 Matsawa kusa ga Sitira:

Matsawa kusa ga Sitira idan za a yi salla, Sunna ne. Abin da Sunna ta yi tanadi shi ne, kada sararin da yake tsakanin mai salla da Sitirarsa, ya wuce kwatankwacin inda akuwa za ta iya kutsa kai ta wuce.

Hujja a kan wannan Sunna ita ce, Hadisin Sahal ɗan Sa'ad *raliyallahu anhu,* inda ya ce: "sararin da yake tsakanin inda Annabi *sallallahu alaihi wa sallam* yake aza goshi ya yi salla. Da bango bai, iyakarsa gwargwadon inda akuya za ta iya kutsa kai ta wuce." (Buhari:496/ Mualimu:508). Kalimar *'musalláh'* ta Larabci, tana nufin 'inda ake aza goshi a yi sujada,' wato salla, kamar yadda muka fassara ta.

3 Kange mai gittawa:

Sunna ce idan mutum yana salla, wani ya yi nufin gittawa a gabansa, ya kange shi. Hujja a kan wannan Sunna ita ce, Hadisin Abu Sa'id *raliyallahu anhu,* inda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku ya girka salla dabra adin da yake iya hana mutane gittawa a gabansa, sai kuma wani ya yi yunƙurin gittawa gabansa ɗin. To, ya tunkuɗi ƙirjinsa. Idan kuma ya ƙi saurarawa, to, ya ƙare dantse ya yaƙe shi. Ba kowa ba ne illa Shaiɗan."*** (Muslimu:505).

Amma idan mace ce ta yi ƙaruƙarun gittawa gaban mai salla, ko baƙin kare, ko jaki. To, wajibi ne ma, ya kange su ɗin bisa zance ingantatcce. Saboda ɗaya daga cikin waɗannan abubuwa duk, da zarar ya gitta gaban mai salla, to, sallar ta ɓaci, kamar yadda bayani ya zo a cikin Hadisin Abu Zarrin *raliyallahu anhu.* (Muslimu:510). Saɓanin duk wani abu wanda ba su ba, da ba ya ɓata masa salla. **Wannan hukunci shi, Malaminmu Ibn Usaimin** *rahimahillahu* ya zaɓa.

4 Asawaki gab da salla:

Wannan shi ne wuri na uku, da Sunna ta ƙarfafa bukatar yin asawaki ga mai salla.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna, ita ce Hadisin Abu Hurairah *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ba don gudun in tsananta wa al'umata ba, da na umarce su da yin asawaki gab da tayar da kowace salla."*** (Buhari:887).

2 Idan an miƙe tsaye kuma Sunna ta tanadi:

1 *Daukaka Hannuwa Domin Kabbarar Harama:*

Hujja a kan wannan Sunna ita ce, Hadisin ɗan Umar *raliyallahu anhuma,* cewa: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana ɗaga hannuwansa dabra da kafaɗunsa idan za a tayar da salla. Yana kuma ɗaga su idan za a yi ruku'i, da kuma lokacin ya ɗaukako kansa daga ruku'i, sa'annan ya ce: ***"sami'allahu liman hamidah, Rabbaná wa lakal-hamdu."*** Amma, ba yakan ɗaukaka su idan za a yi sujada ba." (Buhari:735/ Muslim:390).

Abu Hubairah *rahimahullahu* ya ce: “Kan malamai kuma ya hadu a kan cewa, daukaka hannuwa a lokacin kabbarar harama, Sunna ne ba wajibi ba.” Don karin bayani sai a duba: *“Al’ifsáh: 1/123)*

Wuraren da ake daga hannaye, wadanda suka zo a nassi wuri hudu ne

Yayin kabbarar harama

Yayin ruku’u

Yayin dagowa daga ruku’u

Wadannnan wurare guda uku sun tabbata a cikin Bukhari da Muslim a hadisin Abdullahi dan Umar (R.A) kamar yadda ya gabata. Wuri na hudu shi ne :

Yayin tashi daga zaman tahiyar farko

Wannan ya tabbata a hadisin Abdulllahi dan Umar – Allah ya yarda da su – a cikin Sahihul Bukhari

2 *Bude Tafunan Hannu:*

Sunna ne mutum ya bude tafunan hannunsa tare da mike yatsunsa tsaye, a lokacin day a daga hannuwansa sama domin kabbarar harama. Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu ahu,* inda ya ce: “Annabi *sallallahu alaihi wa sallam* ya kasance idan ta shi zai yi salla, yana daga hannuwansa sama, mike.” (Ahmad:8875/ abu dawuda:753/ Tirmizi:240), Albani kuma ya inganta shi: *(Sahíhu Abi….:3/341)*

3 *Tsayawa da Hannuwa Inda Sunna ta ce:*

Nassosa sun taho dauke da yanayi biyu, da aka samo daga Annabi *sallallahu alaihi wa sallam,* wadanda suke iyakance daidai inda ya kamata hannuwa su tsaya idan an daga su. Nassi na farko ya nuna cewa, yana tsayawa ne da su, *sallallahu alaihi wa sallam,* daidai kafadunsa. Wannan riwaya tana cikin ingantattun littafan Buhari da Muslimu, daga dan Umar *raliyallahu anhu.* (Buhari:735/ Muslimu:390). Nassi na biyu kuma, ya nuna cewa, yana tsayawa ne da su, *sallallahu alaihi wa sallam.* dabra da saman fatun kunnuwansa. Wannan

riwayar Imamu Muslimu ce, daga cikin Hadisan Maliku ɗan Huwairis *raliyallahu anhu.* (Muslim:391). Saboda haka abin day a kamata ga mutum, shi ne, ya riƙa yi yana canzawa daga yanayi na farko zuwa na biyu, a kai a kai.

4 *Ɗora Hannun Dama a Kan na Hagu:*

Sunna ne ga mai salla, ya ɗora hannunsa na dama a kan na hagu bayan an ƙare kabbarar harama. Hujja a kan wannan Sunna kuwa, ita ce, haɗuwar kan Malamai, kamar yadda aka samo daga ɗan Hubairah *rahimallahul-jamí'a.* don ƙarin bayani, sai a duba: *"Al'ifsáh:1/124"*

5 *Riƙe Hannun Hagu da na Dama, Sunna ne:*

Sifa ta Daya: A wannan sifa, mutum zai ɗora hannunsa na dama ne a kan na hagu. Hujja kuwa ita ce, Hadisin Wa'il ɗan Hajar *raliyallahu anhu,* inda ya ce: "Na ga Manzon Allah *sallallahu alaihi wa sallam,* idan yana tsaye a cikin salla, yakan sa hannunsa na dama ya damƙe na hagu." (Abu dawuda:755/ Nasa'i:888), Albani kuma ya inganta shi.

Sifa ta Biyu: A wannan sifa kuma, mutum zai ɗora hannunsa na dama ne a kan zira'insa na hagu. Hujja kuwa ita ce, Suhailu ɗan Sa'ad *raliyallahu anhu,* inda ya ce: "Mutane sun kasance, ana an umartar su, da ɗora hannun dama a kan zira'n hannun hagu a cikin salla. (Buhari:740).

Kenan, wani lokaci Annabi *sallallahu alaihi wa sallam,* yakan ɗora hannun nasa na dama a kan wuyan na hagu, wani likaci kuma a kan zira'insa, domin hakan ya zama an sami hanaya biyu, ta raya wannan Sunna.

6 *Sunna ce a yi addu'a kafin fara salla:*

Addu'ar da akan yi a Sunna bayan kabbarar harama, kafin a shiga cikin salla gadan-gadan tana da sigogi da dama. Saboda haka, mustahabbi ne, musulmi ya riƙa yi yana caccanzawa daga wannan siga zuwa wannan, domin sabantawa; yau ya yi wannan, gobe kuma ya yi waccan. Daga cikin waɗannan sigogi akwai:

1. ***"Subhánakalláhumma wa bi hamdika. Tabárakas-muka wa ta'ála jadduka, wa lá iláha gairuka."*** *(Tsrki ya tabbata gare ka ya Ubangiji! Sunanka ya ɗaukaka, matsayinka kuma ya hayaƙa. Babu wani abin bauta bayanka.) [Ahmad:11473/ Abu Dawuda:776/ Tirmizi:243/ Nasa'i:900]* daga cikin Hadisan Abu Sa'id *raliyallahu anhu.* Sai dai akwai 'yan maganganu a kan Hadisin. Amma, tattare da haka, yana da wasu hanyoyi da suke tangale shi. Malam Ibn Hajar ma ya kyautata shi a cikin: *"Natá'ijul-afkár:1/412"*

2. ***"Alhamdu lilláhi hamdan kasíran ɗayyiban wa mubárakan fíhi."*** *(Godiya ta tabbata ga Allah; godiya mai yawa, mai cikakken tsarki, mai kuma albarka a cikinta.)* Daga cikin falalar da wannan addu'a take da ita, akwai cewar da Manzon Allah *sallallahu alaihi wa sallam* ya yi: ***"Wallahi! Na ga mala'iku goma sha biyu suna wasosonta domin tantance waye daga cikinsu zai ɗauke ta zuwa fadar Allah."*** (Muslimu:600), daga cikin Hadisan Anas *raliyallahu anhu.*

3. ***"Alláhumma bá'id bainí wa baina khaďáyáya kamá bá'adta bainal-mashriƙi wal magribi. Alláhumma naƙƙiní min khaďáya kamá yunaƙƙás-saubai-abyadhu minad-danas. Alláhumma agsilní min khaďáyáya bissalji walmá'i wal-baradi."*** *(Ya Ubangijina! Ka nisanta tsakanina da kurakuraina kamar yadda ka nisanta tsakanin gabas da yamma. Ya Ubangijina! Ka tsarkake ni daga zunubaina kamar yadda ake tsarkake farin tufa daga datti. Ya Ubangijina! Ka wanke ni daga kurakuraina, da ruwa da ƙanƙara.) [Buhari:744/ Muslimu:598],* daga cikin Hadisan Abu hurairah *raliyallahu anhu.*

4. ***“Alláhu Akbar kabíran, wal hamdu lilláhi kasíran, wa subhánalláhi bukratan wa asílan.”*** *(Allah mai girma, girman da ba shi da iyaka. Godiya kuma ta tabbata ga Allah, godiya mai yawa. Tsarki kuma ya tabbata gare shi safiya da marece.).* Daga cikin falalar da wannan addu’a take da ita, akwai cewar da Manzon Allah *sallallahu alaihi wa sallam* ya yi: ***“Na yi mamakin lamarin wannan du’a’i, domin nag a irin yadda aka buɗe mata ƙofofin Aljanna, hayan-hayan.”*** (Muslimu:601) daga cikin Hadisan ɗan Umar *raliyallahu anhu*.

7 Neman Tsari:

Neman tsari a lokacin fara salla, Sunna ne. Shi kuma Sunna ta so, mutum ya riƙa yi yana canza siga daga cikin sigoginta da aka riwaito; wani lokaci ya yi wannan, wani lokaci kuma ya yi wacca. Daga cikin waɗannan sigogi akwai:

1. ***“A’úzu billáhi minash-shaidáni- Rajim.”*** *(Ina neman tsarin Allah daga sharrin Shaiɗan jefaffe).*

Wannan siga ita mafi yawan Malamai *rahimahullahu* suka zaɓa. Hujjarsu kuma akan haka ita ce, faɗar Allah Maɗaukakin Sarki: ***“Idan za ku karanta Alƙur’ani, to, ku nemi tsarin Allah daga sharrin Shaiɗan jefaffe.”*** [Nahli:98]

2. ***““A’úzu billáhi samí’ul’alím minash-shaidáni- Rajim.”*** *(Ina neman tsarin Allah, mai ji, Masani, daga sharrin Shaiɗan jefaffe)*

Hujjarsu a kan wannan siga kuma, ita ce, faɗar Allah Maɗaukakin Sarki: ***“Idan kuma wata fizga daga Shaiɗan ta fizge ka, sai ka nemi tsari ga Allah. Lalle ne shi, mai ji ne, Masani.”*** [Fussilat:36]

8 Farawa da Bisimilláh:

Yin bisimillah bayan neman tsari, yana daga cikin Sunna. Nan take bayan neman tsarin nan, sai mutum ya ce: ***“Bismilláhir-Rahmánir-Rahím.”*** *(Ina farawa da sunan Allah mai rahama, mai jinƙayi.)* Hujja a kan wannan Sunna ita ce, Hadisin Nu’aimu Almujmar *raliyallahu anhu,* wanda ya ce: “Na yi sallal bayan Abu Hurairah *raliyallahu anhu.* Sai na ji ya karanta: *bismillahir-Rahmanir-Rahim,* sa’annan ya karanta ‘fátiha….” Ƙarshen Hadisin kuma, mai riwaya ya ce, sai Abu Hurah *raliyallahu anhu* ya ce: “Ina rantsuwa da wanda rayuwata take hannunsa, babu wanda yake salla kamar yadda Manzon Allah *sallallahu alaihi wa sallam* yake yi daga cikinku, kamar yadda nake yi.” (Nasa’i: 906/ Ibn Huzaimah:1/251) Daru Ƙuɗni kuma ya ce: “Wannan Hadisi ne

ingantacce, saboda gaba ɗayan waɗanda suka riwaito shi amintattu ne." *"As-sunan:2/46"*

Abin kuma da ya hana malamai yanke hukuncin zaman karanta *basmala* a cikin salla wajibi, shi ne kasancewar Annabi *sallallahu alaihi wa sallam,* bai karantar da wancan mutu da bai iya salla, karanta basmalar ba. A maimakon haka sai kawai ya taƙaita a kan nuna masa matsayin karanta 'fatiha' a cikin salla. Wato, kamar yadda Hadisin Abu Hurairah *raliyallahu anhu,* wanda Buhari da Muslimu suka riwaito, ya zo da bayani. (Buhari:757/ Muslimu:397).

9 Faɗar "ámin" tare da Liman:

A duk lokacin da Liman ya ƙare karatun Fatiha a cikin raka'ar da ake karatu a cikin ta a asirce. To, Sunna ta bukaci wanda yake salla bayansa, ya faɗi 'ámin" idan Limamin ya faɗa. Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Idan Liman ya ce: 'ámin' kuma ku ce: 'ámin' Saboda duk wanda 'ámin' ɗinsa ta dace da ta mala'iku, an gafarta masa duk zunubansa da suka gabata."*** (Buhari:780/ Muslimu:310).

10 Karanta 'súra' bayan fátiha:

Karanta 'súra' bayan 'fátiha' Sunna ne a cikin raka'a ta farko da ta biyu, kamar yadda mafi yawan Malamai *rahimahulla* suka yanke hukunci. Hujja kuwa a kan haka, ita ce Hadisin Abu Ƙatadah *raliyallahu anhu,* inda ya ce: "Annabi *sallallahu alaihi wa sallam* ya kasance yana karanta 'fátiha' da 'súra' a cikin kowace raka'a daga cikin raka'o'i biyu na farkon Azahar, inda yakan tsawaita a cikin ta farko, ya taƙaita a cikin ta biyu." (Buhari:759/ Muslimu:451).

Amma idan a bayan Liman mutum yake salla, wadda ake karatu a cikinta a bayyane. To, ba sai ya karanta 'súra' bayan 'fátiha' ba. A maimakon haka sai ya kasha kunne ya saurari wadda Limaminsa yake karantawa.

Malam Ibn Ƙdámah *rahimahullahu* ya ce: "Iya saninmu, babu wani saɓani a tsakanin Malamai a kan zaman karanta 'súra' bayan 'fátiha' a cikin raka'o'i biyu na farkon kowace salla, Sunna." Domin ƙarin bayani sai a duba: *Almugní:1/568).*

〈3〉 A cikin Ruku'u kuma an Sunnanta abubuwa kamar haka:

1 Ɗora hannuwa a kan guwawu:

Sunna ce idan mutu ya yi ruku'u, ya ɗora hannuwansa a kan guwawunsa tare da wate yatsun hannunsa a kansu. Hujja a akan wannan Sunna ita ce, Hadisin Abu Humaid *raliyallahu anhu,* inda ya ce: "Babu wanda ya kai ni kiyayen irin yadda Manzon Allah *sallallahu alaihi wa sallam* yake salla. Da idona nag a idan zai yi kabbara sai ya ɗaukaka hannuwansa dabra da kafaɗunsa. Idan kuma ya yi ruku'u, sai ya dagargaje hannuwansa a kan gwawunsa, sa'annan miɗe gadon bayansa shantam." (Buhari: 828). A cikin Hadisin Abu Mas'ud kuma *raliyallahu anhu,* ya ce: "Annabi *sallallahu alaihi wa sallam* yana warware yatsun hannuwansa ne a kan guwawunsa….." (Ahmad:17081/ Abu Dawuda:863/ Nasa'i:1038), da dangane kyakkyawa. Akwai kuwa waɗansu Hadisan da suka ƙarfafa shi, daga cikin Hadisan Wa'ilu ɗan Hajar, awurin Ibn Huzaimah:594)

2 Miƙe gadon bayan shantam:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Humaid As-sá'idí *raliyallahu anhu,* cewa: "Idan Manzon Allah *sallallahu alaihi wa sallam,* ya yi ruku'u, yakan dagargaje hannuwansa a kan guwawunsa, sa'annan ya miƙe gadon bayansa shantam." (Buhari:828). Haka nan kuma, Sunna ne mai salla ya tayar da kansa daidai da gadon bayan nasa; ba tare day a ɗaga shi sosai, ko ya sukuyar da shi ba. Hujja a kan haka kuma, ita ce, Hadisin Sayyidah A'isha *raliyallahu anha,* a wurin Muslimu, wanda a cikinsa ta faɗi irin wannan sifa dangane da yanayin ruku'un Annabi *sallallahu alaihi wa sallam,* ta ce:

Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya yai ruku'u, bay a sunkuyar da kansa sosai, ba ya kuma hamɓare shi; yakan dai tsayar das hi ne tsaka-tsakin haka." (Muslim:498).

Kalimar ***'lam yushkhisu'*** ta Larabci, ita ce muka fassara da ' ba ya hamɓarewa' a yayin da ita kuwa, ta ***'lam yusawwib'*** muka fassara tad a 'ba ya sunkuyarwa sosai.'

3 Nisanta Damuttsa daga kuiɓi:

Sunna ce ga wanda yake salla, idan ya zo ruku'i, kada ya ɗamfara damuttsansa a kan kuyaɓunsa. Hujja a kan wannan Sunna ita ce, Hadisin Abu Mas'udi *raliyallahu anhu* wanda ya gabata, inda ya ce: "Sa'annan Manzon Allah *sallallahu alaihi wa sallam* ya yi ruku'i; ya kuma nisantar damuttsansa daga kuyaɓunsa, ya kuma ɗora hannuwansa a kan guwawunsa, ya kuma warware yatsunsa…" Sa'annan mai riwayar ya ƙara da cewa: "Kamar haka ne, nag Manzon Allah *sallallahu alaihi wa sallam* yana yin salla." (Ahmad:17.81/ Abu Dawuda:863/ Nasa'i:1038). Don ƙarin bayani, sai a duba: *Háshiyah (2)*.

Kalimar: ***'mujáfát'*** ta Larabci a cikin wannan Hadisi, ita ce muka fassara da 'nisantawa'. Sai dai yana da kyau a lura, yin hakan yana zama Sunna ne a lokacin da, mutum ba zai cutar da wanda yake gefensa ba. Saboba bay a kamata ga musulmi don taƙamar raya Sunna a cikin salla, ya cutar da abokin sallarsa.

Game da wannan Sunna ta nisanta damuttsa daga kuyaɓu, Imamu-Nawawi *rahimahullahu* ya ce: 'Ban san akwai wani malami daga cikin ma'abuta ilimi ba, da bai aminta da kasancewar wannan Sunna, abar so da ƙauna. Imamut-Tirmizi ma, ya cirato, daga bakin ma'abuta ilimi, zaman yin haka Sunna har a cikin sujada, ba ruku'u kawai ba; ba kuma tare da wata inda-inda ba." Domin ƙarin bayani, sai a duba: *Al-majmú': (3/401)*.

4 Addu'o'i a cikin ruku'i:

Karanta addu'o'i, waɗanda aka riwaito, a cikin ruku'i, Sunna ne. Ma'ana, bayan mutum ya karanta: ***"Subhána Rabbiyal azim wa bihamdihi,*** sai kuma ya kaanta waɗansu addu'o'in na daba, waɗanda aka riwato ta ingantattar hanya cewa. Daga cikin irin waɗannan addu'o'i, akwai:

1. ***"Subhánakal- Láhumma Rabbaná wa bi hamdika. Alláhumma agfir lí."*** *(Tsarki, da godiya, sun tabbata gare ka ya Ubangijina! Ya Ubangijina! Ka gafarta mani.)* *[Buhari:894/ Muslimu:484]*, daga cikin Hadisan Sayyida A'isha *raliyallahu anha*.
2. ***"Subbúhun Ƙuddúsun Rabbil' Malá'ikati war- Rúhu."*** *(Allah, kai*

ne abin yawaita wa tasbihi da tsarkakewa. Ya Ubangijin Mala'ika Jibrilu da sauran Mala'iku). [Muslimu:487], daga cikin Hadisan Sayyida A'isha *raliyallahu anha*.

3 ***"Alláhumma laka raka'atu, wa bika ámantu, wa laka aslamtu. Khasha'a laka sam' í, wa basrí, wa mukkhi, wa azmí, wa asabí."*** *(Ya Ubangijina! Dominka na yi sujada, da kai kuma na yi imani, a gare ka kuma na mika wuya. Kunnuwana kai kadai suke saurare, idanuna kai kadai suke gani, ƙwaƙwalwata kai kadai take tunani, ƙassan jikina kai kadai suke tsimayi, jiyojina kai kadai suke kirdado.)* [Muslimu771], daga cikin Hadisan Sayyida A'isha *raliyallahu anha*.

4 ***"Subhána Zil- Jabarúti, wal malakúti, wal- Kibrayái, wal- Azamati."*** *(Tsarki ya tabbata gare ka Allah, ma'abuci ƙarfi da buwaya, da mallaka, da girma da ɗaukaka.)* [Ahmad:23411/ Abu dawuda:873/ Nasa'i:1050], daga cikin Hadisan da aka samo daga Aufu ɗan Maliku *raliyallahu anhu*. Albani kuma ya ainganta shi. *(Sahíhu Abi Dawuda:4/27)*.

4 Tasowa daga Ruku'u da Sunnoninsa:

1 Tsawaita Ruku'u:

Hujja a kan wannan Sunna ita ce, Hadisin Sabitu Albannání daga Anas *raliyallahu anhu,* cewa ya ce: "Wallahi b azan yi ƙasa a guiwa ba; zan yi salla yi muku salla kamar yadda nag a Manzon Allah *sallallahu alaihi wa sallam* yana yi mana." Sabitu ya ci gaba da cewa: "Anas ya kasance yana wani da, ban ga kuna yi ba; shi idan ya ɗaukako kansa daga ruku'u, yakan saurara ne a tsayen. Har sai wanda yake tare da shi, ya kai ga cewa a ransa, shin ko Anas ya manta da salla ake yi ne? Haka nan kuma idan ya ɗaukako kan nasa daga sujada, yakan daɗe a zaune. Shi ma har sai wanda yake tare da shi, ya kai ga cewa a ransa, shin ko Anas ya manta sallal ake yi ne." (Buhari:821/ Muslim:472).

2 Caccanza du'ain cikin Ruku'u da ɗaya daga cikin waɗannan sigogi:

1 ***"Alláhumma Rabbaná wa lakal- hamdu."*** *(Ya Ubangijimu Abin bauta! godiya kuma ta tabbata gare ka.)* [Buhari795], daga cikin Hadisan Abu Hurairah *raliyallahu anhu*.

2. ***"Alláhumma Rabbaná lakal- hamdu."*** *(Ya Ubangijimu Abin bauta! godiya ta tabbata gare ka.)* [Buhari796/ Muslim:404] daga cikin Hadisan Abu Hurairah *raliyallahu anhu*.
3. ***"Rabbaná wa lakal- hamdu."*** *(Ya Abin bautarmu! godiya kuma ta tabbata gare ka.)* [Buhari799/ Muslim:411], daga cikin Hadisan Abu Hurairah *raliyallahu anhu*.
4. ***"Rabbaná lakal- hamdu."*** *(Ya Abin bauta! godiya ta tabbata gare ka.)* [Buhari722], daga cikin Hadisan Abu Hurairah *raliyallahu anhu*.

Abin da ake so a nan shi ne, wani lokaci ya yi wannan, wani lokaci kuma ya yi waccan.

3 Addu'o'i bayan ɗaukakowa daga ruku'u:

Karanta addu'u'in da aka riwaito, bayan ɗaukakowa daga ruku'u, Sunna ne. daga cikin waɗannan addu'a'i, waɗanda shari'a ta gindaya karantawa a wannan lokaci na bayan ɗaukakowa daga ruku'i, akwai:

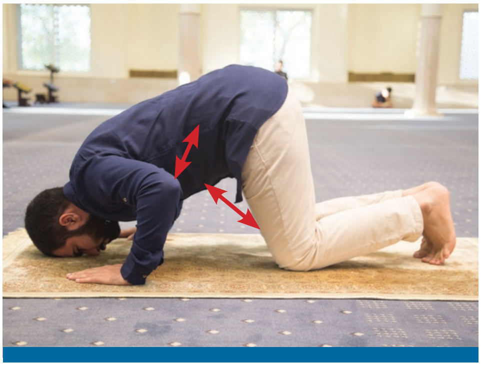
1. ***"Rabbaná lakal hamdu, mil'us- samáwáti wal- ardhi, wa mil'u ma shi'ita min ba'adu, ahlus- saná'i wal majdi, ahakku má ƙ'alal abdu, wa kulluná laka abdun. Alláhumma lá máni'a lima a'adaita, walá mu'udiya lima mana'ata. Walá yamfaú zal jaddi mikal jaddu."*** *(Ya Ubangijina! Godiya ta tabbata gare ka, gwargwadon cikar faɗin sammai da ƙasa, da gwargwadon cikar duk wani abu da ka so, bayan su. Babu wani wanda ya cancanci yabo da kambamawa kamar ka. Mafificin abin da bawa zai furta domin bayyana matsayinsa a wurinka, bai kai ga, cewa, gaba ɗayanmu, bayi muke a wurinka ba. ya Ubangijina! Babu wanda ya isa ya hana abin duk da ka bayar, ko ya bayar da abin duk da ka hana. Ƙokarin kuma duk wa ni mai ƙokari, ba zai iya samar da wani abin da ba ka yi nufinsa ba, ya Allah!)* (Muslimu:477). Imamu Muslimu ya riwaito wannan Hadisi daga cikin Hadisan Sa'id *raliyallahu anhu*.
2. ***"Alhamdu lilláhi hamdan kasiran ɗayyiban mubárakan fíhi."*** *(Godiya ta tabbata ga Allah; godiya mai yawa, mai tsarki, mai kuma albarka.)*. Annabi *sallallahu alaihi wa sallam* yana cewa game da wannan lafuzzan da suke ƙunshe a cikin wannan riwaya: ***"Ko shakka babu na ga mala'ika goma sha biyu suna rigyangyanton, domin tantance wanda zai ɗauki wannan addu'a zuwa fadar Allah, daga cikinsu."*** (Muslimu:600/ Buhari:799).

3 ***"Allahumma ɗahhirní bis-salji, wal- bardi, wal má'il bárid. Alláhumma ɗahhirní minzzunúbi wal khaɗáyah kamá yuƙás-saubul- abyadhu minl- wasakhi."*** *(Ya Ubangijina! Ka yi mini wankan tsarki da ƙanƙara da ruwa mai sanyi. Ya Ubangijina! Ka tsarkake ni daga zunubai da kurakuraina kamar yadda ake wanke farin tufafi, a raba shi da datti.)* (Muslimu:476)

Idan mutum ya karanta waɗannan addu'o'i, to, babu shakka wannan rukuni da yake a kai, na tsayuwa bayan ɗaukakowa daga ruku'i, zai tsawaita.

5 Sujada da Sunnoninta:

1 Keeping a distance between the arms and the side, and between the thighs and the belly while prostrating.



Sunna ne ga mai sujada, ya nisantar da damuttsansa daga kuyaɓunsa, ya kuma nisantar da cinyoyinsa daga randar cikinsa. Hujja a kan wannan Sunna ita ce, Hadisin Adullahi ɗan Buhainata *raliyallahu anhu,* wanda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance idan yana salla, yakan nisantar da hannuwansa daga gangar jikinsa ta hanyar buɗe su, har sai an hangi fari-farin hamatarsa." (Buhari:390/ Muslimu:495), da kuma Hadisin Maimuna *raliyallahu anha,* wadda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance idan ya yi sujada, ɗan akuya na iya kutsawa ta tsakiyarsa ya wuce, idan ya so." (Muslimu:496/). Wannan bayani kuma, ba komai ba ne illa, ƙoƙarin kaiwa matuƙa a cikin bayyana irin yadda yake bubbuɗewa ne *sallallahu alaihi wa sallam.* Saboda haka, bubbuɗewa ɗin nan dai a yayin da ake yin Sujada, Sunna ne, matuƙar ba za a cutar da abokin salla ba, kamar yadda hukucin yake a cikin nisanta damuttsa daga kuyaɓu a lokacin da ake yin ruku'u.

Haka nan kuma Sunna ne, idan mutum yana sujada ya buɗe cinansa sosai, ba tare da ɗaya ta ko shafi ɗaya ba. Sa'annan kuma kada ya ɗora randar cikinsa a kan cinyoyin. Abin da Sunna take bukata dai, shi ne ya yi nesa-nesa da cinan nasa daga randar cikinssa. Hujja a kan wannan Sunna, ita ce, Hadisin Abu humaidin *raliyallahu anhu,* inda yake sifanta yadda Annabi *sallallahu alaihi wa sallam* yake salla, ya ce: "Idan ya yi sujada yakan buɗe cinansa ne

sosai, ba kuma tare da ya ɗora cikin nasa a kan wani sashe na cinan ba." (Abu Dawuda:735). Yin haka Sunna ne kamar yadda bakin gaba ɗayan ma'abuta ilimi ya haɗu, kamar kuma yadda Imamush- Shaukáni da waninsa suka cirato.

Imamush- Shaukáni *rahimahullahu* ya ce: "Wannan Hadisi yana nuna cewa buɗe cinyoyi a cikin Sujada, da yin nesa-nesa da randar ciki daga gare su, Sunna ne. Babu kuma saɓani a tsakanin Malamai dangabne da haka." Domin ƙarin bayani sai a duba: *'Nailul- Auďár: 2/257'*

2 Fuskantar alƙibla da yatsun ƙafa, Sunna ne:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Humaidin *raliyallahu anhu,* wanda ya ce: " babu ɗaya daga cikinku day a kai ni sanin yadda Manzon Allah *sallallahu alaihi wa sallam* yake salla…" a gaba kaɗan ya ƙara da cewa: "Idan zai yi sujada sai ya shimfiɗa tafunan hannunsa a bisa ƙasa, ba tare da ya yumƙe su ba. Sa'annan ya fuskantar da sasannin yatsun ƙafarsa zuwa ga alƙibla." (Buhari:828).

Su ma yastun hannun, abin da Sunna ta tanada shi ne, barin kowanensu ɗamfare da ɗan'uwansa a lokacin da ake rungume da ƙasa ana Sujada. Sa'annan a fuskantar da su zuwa ga alƙibla. Hujja a kan wannan Sunna ita ce, Tabbatattar maganar da aka samo daga ɗan Umar *raliyallau anhu* a cikin: *Muwaďďá' Imámu Málik,* da kuma: *Musannafi Abi Shaibah* daga hafsin ɗan Ásim *raliyallahu anhu,* wanda ya ce: "Yana daga cikin Sunna, mutum ya shimfiɗa yatsun hannunsa a kan ƙasa lokacin da ake Sujada, tare da barin kowannensu ɗamfare da ɗan'uwansa, da kuma fuskantar da su zuwa ga alƙibla." Domin ƙarin bayani sai a duba: *Musannafi Abi Shaibah:1/236.* Akwai kuma waɗansu Hadisin daga cikin Hadisan Wá'il ɗan Hajar, da yake ƙarfafa wannan da cewa: "Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya yi Sujada yakan harhaɗe 'yan yatsunsa." Haisamí kuma ya inganta shi. (*Majm'u'uz- Zawá'id:2/135*).

3 Addu'o'i a cikin Sujada:

Karanta waɗansu addu'o'i na musamman irin waɗanda aka riwaito a Sunna, bayan faɗar: ***"Subhána Rabbiyal- a'alá,"*** a lokacin da ake rungume da ƙasa ana Sujada, Sunna ne. **Daga cikin irin waɗannan addu'o'i akwai:**

1 ***"Subhánakallá- áhumma Rabbaná wa bi hamdika. Alláhummag-fir lí."*** *(Tsarki da godiya sun tabbata gare ka ya Ubangijina! Ina kuma neman gafararka ya Ubangiji!)* [Buhari:794/ Muslim:484], daga cikin hadisan Sayyida A'isha *raliyallahu anha*.

2 ***"Subbúhun Ƙuddúsun Rabbil' Malá'ikati war- Rúhu."*** *(Allah, kai ne abin yawaita wa tasbihi da tsarkakewa. Ya Ubangijin Mala'ika Jibrilu da sauran Mala'iku). [Muslimu:487],* daga cikin Hadisan Sayyida A'isha *raliyallahu anha*.

3 ***"Alláhumma laka sajadtu, wa bika ámantu, wa laka aslamtu. Sajada wajhí lillazí khalaƙahú wa sauwarahú, wa shaƙƙa sam'ahu wa basarahu. Tabaárakalláhu ahsanal- khálikína."*** *(Ya Ubangijina! Gare ka na yi sujada, da kai kuma na yi imani, gare ka kuma na miƙa wuya. fuskata ta yi sujada ga wanda ya halitta ya kuma suranta ta; ya tsaga idanun da yake kanta, ya kuma samar da kunnen da yake gefenta. Madalla da Allah; mafi ƙwarewar masu halitta.)* [Muslimu:771], daga cikin Hadisan Sayyidah A'isha *raliyallahu anha*.

4 ***"Alláhummg- firlí zanbí kullhú; diƙƙahu wa jullahu; awwalahu wa ákhirahu; aláníiyatahu wa sirrahu."*** *(Ya Ubangiji! Ina roƙon ka gafarta mani zunubaina gaba ɗaya; manya da ƙanana, na farko da na ƙarshe; na ɓoye da na bayyane.) [Muslimu:483],* daga ciki Hadisan Abu Hurairah *raliyallahu anhu*

5 ***"Alláhumma aúzu biridháka min suhɗika, wa bi mu'áfátika min uƙú batika, wa aúzu bika minka, lá uhsí saná'an alaika; anta kamá asnaita alá nafsika."*** *(Ya Ubangiji! Ina neman tsari da yardarka daga fushinka. Ina kuma nemansa da tsarinka daga azabarka. Ina kuma neman tsari da kai, daga ƙyacewarka. Ba zain iya kaiwa maƙula a cikin yabo gare ka ba, kamar yadda ka yabi kanka.)* daga cikin Hadisan Sayyidaah A'isha *raliyallahu anha.* A taƙaice, abin da ake so shi ne mutum ya karanta gwargwadon abin da yake iyawa daga cikin waɗannan addu'o'i a cikin sujadarsa; yana yi yana caccanzawa. Sai dai kamar yadda aka sani, abin da aka wajabta karantawa a cikin ruku'u shi ne: ***"Subhana Rabbiyal'azim"*** ƙafa ɗaya. sauran kuma duk maimaitawar da ake yi, Sunna ne. Haka nan a cikin Sujada, abin da aka wajabta shi ne karanta: ***"Subhana Rabbiyal'a'ala"*** ƙafa ɗaya. ƙafa ta biyu da ta uku kuma duk Sunna ne.

4 Yawaita addu'a a cikin Sujada Sunna ne:

Hujja a kan wannan Sunna, ita ce Hadisin ɗan Abbas *raliyallahu anhu,* na wajen Imamu Muslim, wanda ke cewa: ***"Amma kun ga Sujada! Ku yi ƙokari ku yawaita roƙon Allah a cikinta. Yana da matuƙar wuya ku kasa samun ijaba."*** (Muslimu:479).

6 Sunnonin zama tsakanin sujada da sujada:

1 Shimfiɗa ƙafar hagu tare da ɗora ta dama a kanta a zauna:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Humaidin As-sá'idí *raliyallahu anhu-marfú'an,* wanda a cikinsa ya ce: "Idan Annabi *sallallahu alaihi wa sallam* ya zauna tsakanin sujada da sujada, yakan shimfiɗa ƙafarsa ta hagu ne, ya ɗora ta dama a kanta ya zauna." (Buhari:828).

2 Tsawaita wannan zama a matsayinsa na rukuni:

Hujja a kan wannan Sunna kuwa, ita ce, Hadisin Sabitu Abunnání *raliyallahu anhu,* wanda ya gabata.

3 Sunna ne ga wanda zai tashi tsaye domin kawo wata raka'a; ta biyu ko ta huɗu, ya ɗan zauna kaɗan kafin ya miƙe.

Wannan ɗan ƙwaryaƙwaryan zama, shi ake ce wa: ***(jalsatul- istiráhah)***, wato: 'zaman sararawa' sai dai babu wata addu'a, takamaimai, da ake yi a cikinsa.

Hadisai uku ne kuma, suka zo da tabbacin wannan Sunna a matsayin hujja.

Hadisi na farko shi ne, Hadisin Maliku ɗan Huwairisu *raliyallahu anhu,* wanda ya ce: "Ko shakka babu, nag a Annabi *sallallahu alaihi wa sallam* yana salla. Idan zai zai miƙe tsaye daga raka'a ta biyu ko ta uku, ba zai yi hakan ba, sai ya ɗan ya da zango; ya zauna sosai na ɗan lokaci." (Buhari:823). Shi kuwa Maliku ɗan Huwairisu ɗin nan *raliyallahu anhu,* shi ne wanda ya riwaito Hadisin nan da Annabi *sallallahu alaihi wa sallam* yake cewa a cikinsa: ***"Ku yi salla kamar yadda kuka ga ina yi."*** (Buhari:631).

Sai dai wasu Malamai suna ganin cewa, wannan zama na sararawa ba Sunna na ba. Amma, magana ta gaskiya ita ce, zamansa Sunna kai tsaye ba tare da wata inda-inda ba. Hujja a kan haka kuwa, ita ce Hadisin Maliku *raliyallahu anhu.* Daga cikin kuma Malaman da suka rinjayar da zaman wannan zama Sunna, kai tsaye, hard Imamun- Nawawi, da Imamush- Shaukání, da Ibn Báz, da kuma Albani *rahimahumullahu.* Haka nan kuma Babbar Majalisar Binciken Al'amurran Ilimi da Bayar da fatawa ta Dindindin, ita ma ta yarda ta kuma amince da zaman shi, wannan zama na 'sararawa' Sunna. Domin ƙarin bayani sai a duba: *(fatáwá wa maƙúlátun mutanawwiáh: 11/99)* da kuma: *(fatáwá lajnatud- dá'imáh: 6/445-446).*

Ga abin da Imamun- Nawawi *rahimahullahu* ya ce: "kasancewar 'zaman sararawa' a cikin salla Sunna kai tsaye, shi ne abin day a tabbata a cikin ingantattun Hadisai. Don ƙarin bayani sai a duba: *(Almajmú'u:3/441).*

7 *"Tahiyáh"* da Sunnoninta:

1 Shifiɗa ƙafar dama da tokara ta hagu:

Sunna tana so ne wanda yake salla, ya yi irin wannan zama bayan ya kamala raka'arsa ta biyu; ruku'u, da sujada, da tsuwa, da zamanta sun kamala. Daɗa kuwa, sallar mai raka'a huɗu ce, ko uku, ko biyu. Sharaɗin dai shi ne, a cikin kowace raka'a ta biyu, wadda zaman *"tahiyáh"* ke biyowa bayanta. To, irin wannan zama ake so mai salla ya yi. Hujja a kan wannan Sunna kuwa ita ce, Hadisin Abu Humaidin Assá'idí *raliyallahu anhu- marfú'an,* wanda a cikinsa yake cewa: "Idan Annabi *sallallahu alaihi wa sallam* ya zauna tsakanin sujada da sujada, yakan shimfiɗa ƙafarsa ta hagu ne, ya ɗora ta dama a kanta ya zauna." (Buhari:828), da kuma Hadisin Sayyidah A'sha *raliyallahu anha,* inda take cewa: "Kuma Annabi *sallallahu alaihi wa sallam* ya kasance, yakan yi *"tahiyáh"* bayan kowaɗanne raka'o'i biyu, ta hanyar shimfiɗa ƙafarsa ta dama tare da tokara ta hagu." (Muslimu:498).

Dangane kuma da abin da ya shafi *"tahiyáh"* ta ƙarshe, wadda akan yi a cikin salla mai raka'a huɗu ko uku, nan gaba kaɗan za mu zo da bayanin Sunnonin da suke ƙunshe a cikinsu.

2 Ɗora tafukan hannuwa a kan cinai:

Ɗora tafukan hannuwa a kan cinai a lokacin da ake yin *"tahiyáh"* yana da yanaye-yanaye guda biyu. Ana kuma so ne, mai sallal ya riƙa yi yana kaiwa da komowa a tsakanin waɗannan sifofi guda biyu, da suka haɗa da:

Sifa ta ɗaya: Ɗora hannuwa a kan cinai.

Sifa ta biyu: Ɗora hannuwa a kan guwai. Yadda kuma zai yi shi ne, ya saka hannunsa na haɗu ya jimƙe guiwar ƙafarsa da hagu da shi. Shi kuwa hannun dama, sai ya tayar da manuninsa, wato, kashedinsa. Nan gaba kaɗan za mu kawo cikakken bayani a kan wannan Sunna ta tayar da manuni. Amma, shi hannun hagu yana nan koda wane lokaci shimfiɗe a kan guiwar ƙafar

hagu.

Hujja a kan wannan Sunna ita ce, Hadisin ɗan Umar *raliyallahu anhuma* wanda ya ce: "Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya zauna a cikin salla, yakan ɗora hannunsa na dama a kan cinyarsa ta dama tare da rumƙe gaba ɗayan yatsunsa, ban da manuni; yatsan da yake kusa ga babban taysa. Shi kam yakan tayar da shi tsaye yana kallon alƙibla. A yayin da shi kuwa hannun hagu yake ɗora shi a kan cinyar hagu." (Muslimu:580). A cikin wata riwaya kuma ya ce: "Yana damƙe guiwar ƙafarsa ta hagu da tafin hannunsa na hagu." (579).

3 Caccanza yanayin yatsu:

A Sunna, an fi so mutum ya riƙa yi yana caccanza yanayin yadda yake ɗora yatsunsa a kan guwai a lokacin da yake yin *"tahiyáh"* tsakanin sifofi guda biyu, da aka riwaito a Sunna.

Sifa ta ɗaya: A wannan sifa mutum zai rumƙe gaba ɗayan yatsun nasa ne, na

hannun dama. Sa'annan ya tayar da manuni tsaye yana kallon alƙibla. Shi kuwa hannun dama da yatsunsa, suna can shimfiɗe a kan guiwar ƙafarsa ta hagu.

Hujja a kan wannan Sunna ita ce, Hadisin ɗan Umar *raliyallahu anhuma,* wanda ya gabata, cewa: "... Annabi *sallallahu alaihi wa sallam* yana ruƙe gaba ɗayan yatsun hannunsa na dama ne, sa'annan ya tayar da manuninsa, yatsan da yake kusa da babban yatsa, sama yana kallon alƙibla..." (Muslimu:580).

Sifa ta biyu: A wannan sifa kuma. Mutum zai ƙulla hoton wani abu ne mai kama da hamsin da uku a lissafi, ta hanyar rumƙe ƙaramin yatsansa da wanda yake bi masa. Sa'annan ya riƙa mommotsa babban yatsa tare da na tsakiya.

A yayin das hi kuwa manuni, zai tayar das hi tsaye yana kallon alƙibla. Shi kuwa hannun hagu yana can shimfiɗe a kan guiwar hagu.

Hujja a kan wannan Sunna ita ce, Hadisin can na ɗan Umar *raliyallahu anhu* wanda ya gabata, wanda a cikinsa yake cewa: "Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya zauna zai yi *"tahiyáh"* yakan ɗora hannunsa na hagu a kan ƙafarsa ta hagu. Hannunsa na dama kuma, sai ya ɗora shi a kan ƙafarsa ta dama. Sa'annan ya ƙulla hoton talatin da biyar ta lissafi. Manuninsa kuma, sai ya tayar da shi sama yana kallon alƙibla." (Muslimu:850).

4 Caccanza sigogin *"tahiyáh"*:

Sunna ce ga mutum ya riƙa caccanza sigogin *"tahiyáh"* waɗanda aka riwaito a Sunna; isan ya yi wannan yau, gobe kuma ya yi waccan. Daga cikin waɗannan sigogi akwai:

1. ***"Attahiyyátu lilláhi, was- salawátu, wad- ɗayyibátu, assalámu alaika ayyuhan- Nabiyyu wa rahamatulláhi wa barakátuhu. Assalámu alainá wa alá ibádilláhis- sálihína. Ash- hadu allá'iláha illalláhu, wa ash- hadu anna Muhammadan Abduhú wa Rasuluhú."*** *(Tsarkakan kalmomin gaisuwa, da salati, sun tabbata ga Allah. Aminci kuma,*

da rahamar Allah da albarkarsa, su tabbata gare ka ya kai wannan Annabi. Muma aminci ya tabbata a gare mu, da kuma ga sauran bayin Allah na ƙwarai. Ana shaida babu abin bautawa da gaskiya sai Allah. Ina kuma shaida cewa, lalle Muhammadu Bawansa ne kuma Manzonsa). [Buhari:1202/ Muslimu:402], daga cikin Hadisan ɗan Mas'ud *raliyallahu anhu.*

2 ***"Attahiyyátul- mubárakátu, was- salawátuɗ- ɗayyibátu lilláhi. Assalámu alaika ayyuhan- Nabiyyu…"*** *(Tsarkakkakn kalmomin gaisuwa masu albarka, da salati, sun tabbata ga Allah. Aminci kuma ya tabbata gare ka ya kai wannan Annabi….).* Sai kuma a cika har ƙarshe kamar yadda yake a sama. [Muslimu:403] daga cikin Hadisan ɗan Abbas *raliyallahu anhuma*

3 ***"Attahiyyátuɗ- ɗayyibátus- saláwátu lilláhi. Aassalámu alaika ayyuhan- Nabiyyu…."*** *(Tsarkakan kalmomin gaisuwa da salati, sun tabbata ga Allah. Aminci kuma, ya tabbata gare ka ya kai wannan Annabi…)* Sai kuma a cika har ƙarshe kamar yadda yake a can farko. (Muslimu404), daga cikin Hadisan Abu Musa *raliyallahu anhu.*

5 Zaunawa dangalgal a *"tahiyáh"* ta ƙarshe:

Abin da Sunna ta tanada idan mutum zai zauna domin yin *"tahiyáh"* ta ƙarshe, shi ne, ya zauna dangalgal a kan ƙasa, idan sallar mai raka'a huɗu ce ko uku. Wato, ya zauna a kan ɗuwainiyarsa ta hagu. Irin wannan zama kuwa, na 'dangalgal' yana da siga fiye da ɗaya. Saboda da haka, ana so mai salla ya yi ƙoƙarin riƙa caccanzawa yau da gobe.

Daga cikin waɗannan sigogi akwai:

1 **Shimfiɗa ƙafar hagu tare da fitar da ita ɓangaren dama. Sa'annan a tokara ta hagu ga ƙasa:**

Hujja a kan wannan siga ita ce, abin da Buhari *rahimahullahu* ya riwaito daga Abu Humaidin As- Sa'idí *raliyallahu anhu:* (Buhari:828).

2 **Simfiɗa dukan ƙafafu tare da fitar da su a ɓagaren dama. Sa'annan a tokara su ga ƙasa.**

Hujja a kan wannan siga kuma ita ce, abin da Abu Hurairah *raliyallahu anhu* ya riwaito (231), da Ibn Hibbán (1867), da Baihaƙí (2/128), daga cikin Hadisan Abu Humaidin As- sa'idi *raliyallahu anhu,* wanda kuma Albani ya inganta, *rahimallahul jamí'i.*

Sai dai yana da kyau a sani cewa, irin wannan zama na dangaldal, ba a cikin kowane zaman tahiya na ƙarshe, Sunna ta ce ayi shi ba. Ana yinsa ne a cikin zaman tahiya na ƙarshe a cikin salla mai raka'a uku, ko huɗu, amma, ban da mai raka'a biyu.

6 Caccanza salati ga Annabi *sallallahu alaihi wa sallam*:

Sunna ce mutum ya riƙa yi yana kaiwa da komwa a tsakanin sigogin salati ga Annabi *sallallahu alaihi wa salla,* da aka riwaito; idan ya yi wannan yau, gobe ya yi wancan. **Daga cikin waɗannan sigogi akwai:**

1. ***Alláhumma salli alá Muhammadin, wa alá áli Muhammadin, kamá sallaita alá Ibrahíma, wa alá áli Ibráhima innaka hamídun Majídun. Alláhumma bárik alá áli Muhammadin, kamá bárakta alá Ibráhíma. Innaka Hamídun Majid.*** *(Ya Ubangiji! Ka daɗa tsira ga Annabi Muhammadu, da alayen Annabi Muhammadu, kamar yadda ka yi tsira ga Annabi Ibrahima da alayen Annabi Ibrahima. Lalle kai abin godiya ne, abin kuma giramamawa. Ya Ubangiji! Ka daɗa aminci ga Annabi Muhammadu, da alayen Annabi Muhammadu, kamar yadda ka daɗa aminci ga Annabi Ibrahima da alayen Annabi Ibrahima. Lalle kai abin godiya ne, abin kuma giramamawa.)* [Buhari:3370] daga cikin Hadisan Ka'abu ɗan Ujrah *raliyallahu anhu*.
2. ***Alláhumma salli alá Muhammadin, wa alá áli Muhammadin, kamá sallaita alá áli Ibráhima. Wa bárik alá Muhammadin wa alá áli Muhammadin, kamá bárakta alá áli Ibráhíma, fil álamína Innaka Hamídun Majid.*** *(Ya Ubangiji! Ka daɗa tsira ga Annabi Muhammadu, da alayen Annabi Muhammadu, kamar yadda ka yi tsira ga alayen Annabi Ibrahima. Ka kuma yi albarka ga Annabi Muhammadu, kamar yadda ka yi albarka ga alayen Annabi Ibrahima, a cikin talikai. Lalle kai abin godiya ne, abin kuma giramamawa.)* [Muslimu:305] daga cikin Hadisan Abu Ms'ud Al- Ansárí *raliyallahu anhu*.
3. ***Alláhumma salli alá Muhammadin, wa alá azwájihí wa zurriyátihí, kamá sallaita alá áli Ibrahíma, wa bárik alá áli Muhammadin, wa alá azwájihí wa zurriyátihí, kamá bárakta alá áli Ibráhíma. Innaka Hamídun Majid.*** *(Ya Ubangiji! Ka dada tsira ga Annabi Muhammadu, da matansa da zuri'arsa, kamar yadda ka yi tsira ga alayen Annabi Ibrahima. Ka kuma yi albarka ga Annabi Muhammadu, da matansa da zuri'arsa kamar yadda ka yi albarka ga alayen Annabi Ibrahima. Lalle kai abin godiya ne, abin kuma giramamawa.)* [Buhari:3369/ Muslimu:407] daga cikin Hadisan Abu Humaidin As-

Sá'idí *raliyallahu anhu*.

7 Neman tsari daga sharri abubuwa guda huɗu:

Sunna ta bukaci mai salla, kafin ya sallame, ya nemi tsarin Allah Maɗaukakin Sarki daga sharrin abubuwa guda huɗu. Bakin gaba ɗayan mafi yawan Malamai *rahimahumullahu* ya haɗu a kan haka. Hujja a kan wannan Sunna kuwa ita ce, Hadisin Abu Hurairah *raliyallahu anhu* cewa, Annabi *sallallahu alaihi wa salla* ya ce: ***"Duk lokacin da ɗayanku ya ƙare karatun tahiyáh ta ƙarshe. To, ya nemi tsarin Allah daga sharrin abubuwa guda huɗu; azabar ƙabari, da azabar Jahannama, da miyagun ƙaddarorin rayuwa, da na mutuwa, da kuma sharrin Dujjal, korarrae daga rahamar Allah."*** (Muslimu:588/ Buhari832).

Akwai kuma waɗansu addu'o'in na daban da suka Sunna ta zo da su, waɗanda ba waɗannan ba, da take kuma da bukatar mai salla ya riƙa caccanza hannu a tsakaninsu, kafin ya sallame sallarsa. **Daga cikinsu akwai:**

1. ***"Alláhumma inní a'uzu bika minal- ma'asami wal- magrami."*** *(Ya Ubangiji! Ina roƙon tsarika daga ayyukan saɓo da na zunubi.)* (Buhari:832/ Muslimu:589).
2. ***"Alláhumma inní as'alukal- Jannata wa aúzu bika minan- Nári."*** *(Ya Ubangiji! Ina roƙon ka sadakar Aljanna, ina kuma neman tsarinka daga Wuta.)* [Abu Dawuda:792] Albani kuma ya inganta danganensa: (*Sahíhu Abi Dawuda:3/377*).
3. ***"Alláhumma inná zalamtu nafsí zulman kasíran, wa lá iagfiruz-zuna illá anta. Fagfir lí magfiratan min indika, war- hamná, innaka antal- Gafúrur- Rahím."*** *(Ya Ubangiji! Na zalunci kaina, zalunci mai yawa, babu kuma mai gafarar zunubai sai kai. Ka gafarta mani, gafara ta musamman daga wajjenka, ka kuma yi mani rahama. lalle kai, mai yawan gafara ne, mai kuma yawan jinƙayi.)* [Buhari:6326/ Muslimu:2705].
4. ***"Alláhumma a'inní alá zikrika, wa shukrika, wa husni ibádatika."*** *(Ya Ubangiji! Ka taimake ni in riƙa ambatonka, in riƙa kuma godiya a gare ka, sa'annan in rika kyautata bautarka.)* [Ahmad:22119/ Abu Dawuda:522/ Nasa'i:1304[, Albani kuma ya ainganta shi: (*Sahíhul- Jámi'i:2/1320*).
5. ***"Alláhumma inní a'úzu bika minal- bukhuli, wa a'úzu bika minal- jubuni, wa a'úzu bika an uradda ilá arzalil- umri, wa a'úzu***

bika min fitnatid- duniya, wa a'úzu bika min azábil ƙabri." *(Ya Ubangiji! Ina neman tsarinka daga sharrin rowa, ina kuma neman tsarinka daga zama matsoraci, ina kuma neman tsarinka daga a mayar da ni zuwa mafi ƙasƙancin shekaru, ina kuma neman tsarinka daga fitinonin ɗakin duniya, ina kuma neman tsarinka daga azabar ƙabari.)* [Buhari:6370].

6 ***"Alláhumma hásibní hisában yasírá."*** *(Ya Ubangiji! Ina roƙon ka yi mani hisabi mai sauƙi.)* [Ahmad:24215] Albani kuma ya inganta shi a cikin: *'Tahƙiƙu mishkátul- Masábíh:3/1544*

Daga nan daɗa, sai mutum ya sallame sallarsa ta hanyar yuja kansa. juya kai domin sallama Sunna ne. haka nan kaiwa matuƙa a cikin juyawa ɗin, shi ma Sunna ne. dalili kuwa shi ne, irin yadda ta tabbata cewa, Annabi *sallallahu alaihi wa sallam* yakan juya kansa sosai domin sallam har sai an hango kaye-kayin kundukukinsa daga bayansa, *sallallahu alaihi wa sallam.* Hujja a kan wannan Sunna kuwa ita ce, Hadisin da aka riwaito daga Sa'ad ɗan Abi Waƙƙas *raliyallahu anhu,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana juya kansa dama da hagu domin yin sallama, har in hangi katekayin kundukukinsa." (Muslimu:582).

8 Zikiroran da aka shar'anta bayan ƙare sallolin farilla, su ma Sunna ne:

Imamun- nawawi *rahimahullahu* yana cewa: "Kan Malamai ya haɗu a kan cewa, abu ne mai kyau a riƙa yin zikiri bayan ƙare salla." Domin ƙarin bayani sai a duba: *'Al-azkar:66"*

A lokacin da ake yin wannan zikiri kuma, mustahabbi ne a ɗaga sauti. Hujja a kan wannan Sunna kuwa ita ce, Hadisin ɗan Abbas *raliyallahu anhuma,* cewa: "Tabbas! ɗaukaka murya idan ana zikiri bayan an ƙare sallar farilla, a daidai lokacin da mutane suke fita daga Masallaci, abu ne da ake yi tun zamanin Annabi *sallallahu alaihi wa sallam."* (Buhari:841/ Muslimu:583).

Waɗannan zikirora sun haɗa da:

1 *Neman gafarar Allah Maɗaukakin Sarki, sau talatin da uku.* Sa'annan a cika da cewa: ***"Alláhumma antas- Salámu wa munkas- salámu. Tabárakta yá zal Jaláli wal ikrám."*** *(Ya Ubangij! Kai ne aminci, daga gare kaa akuma aminci yake. Ka ɗaukaka ka girmama. Ya Ma'abucin daraja da karimci!).* [Muslimu:591], daga cikin Hadisan Saubán *raliyallahu anhu.*

2 ***"Lá iláha illalláh wahdahú lá sharíka lahú. Lahul muku wa lahul hamdu, wa huwa alá kulli shai'in ƙadírun. Lá haula wa lá ƙuuwata illá billáh. Walá na'abudu illá iyyahu. Lahun- ni'imatu wa lahul- fadhlu, wa lahus- saná;ul- hasanu. Lá iláha illalláhu mukhlisína lahuddína a lau karihal- káfirúna."*** *(Babu abin bauta da gaskiya sai Allah shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi, mai iko ne kuma shi a kan komai. Babu tsima ababau dabara, sai ga Allah. Babu kuma wani abin bauta sai Allah. Ba mu kuma bauta wa wani abu wanda ba shi ba. Ni'ima da fifiko, da kyakkyawan yabo, duka nasa ne. Babu wani abin bautawa a gare mu, da sunan addini. Da zuciya ɗaya, sai Allah, ko da kuwa kafirai sun ƙi.)*

3 ***"Lá iláha illalláh wahdahú lá sharíka lahú. Lahul muku wa lahul hamdu, wa huwa alá kulli shai'in ƙadírun. Alláhumma lá máni'a lima a'aɗaita, walá mu'uɗiya lima mana'ata, walá yanfa'u zal jaddi minkal- jaddu."*** *(Babu abin bauta da gaskiya sai Allah shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi, mai iko ne kuma shi a kan komai. Ya Ubangiji! Babu wanda ya isa ya hana abin da ka bayar, babu kuma wanda ya isa ya bayar da abin da ka hana. Ƙokarin wani mai ƙokari kuma, ba zai ɗebo masa wani abu da ƙarfi daga wurinka ba.)* [Buhari:844/ Muslimu:593]

4 ***Sai kuma mutum ya karanta 'tsbíhin' da aka saba karantawa. Wannan 'tasb'ihi' kuma yana da sigogi da dama:***

Siga ta ɗaya: ***[Subhánalláhi*** *(Tsarki ya tabbata ga Allah)* ***(ƙafa 33), Walhamdu lilláhi*** *(Godiya ta tabbata ga Allah)* ***(ƙafa 33), Walláhu akbar*** *(Allah shi ne mai girma* ***(ƙafa 33), sa'annan a cika ƙafa ta ɗari da: Lá'iláha illalláh*** *(Babu abin bauta da gaskiya sai Allah shi kaɗai...)****]****."

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya yi tasbihi ga Allah a ƙarshen kowace salla, ƙafa talatin da uku, sa'annan ya gode masa ƙafa talatin da uku, ya kuma kambama shi ƙafa talatin da uku, idan aka haɗa tis'in da tara kenan. Sa'annaan ya kamala ƙafa ta ɗari da kaɗaita Allah, wato ya ce:*** *Babu abin bauta da gaskiya sai Allah shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi, mai iko ne kuma shi a kan komai.* ***To, an gafarta masa zunubansa ko sun kai yawan kumfan teku."*** (Muslimu:597).

Siga ta biyu: ***"[Subhánalláhi*** *(Tsarki ya tabbata ga Allah)* ***(ƙafa 33), Walhamdu lilláhi*** *(Godiya ta tabbata ga Allah)* ***(ƙafa 33), Walláhu akbar*** *(Allah shi ne mai girma* ***(ƙafa 33)].*** Hujja a kan wannan siga kuma ita ce, Hadisin Ka'abu ɗan Ujrah *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Waɗansu kalmomi, duk wanda ya faɗe su ƙarshen kowace salla ta farilla, Allah ba zai kunyata shi ba; tasbíhi*** *(subhánalláh)* ***ƙafa talatin da uku; tahmídi*** *(alhamdu lilláh)* ***ƙafa talatin da uku, da takbíri*** *(Allahu akbar)* ***ƙafa talatin da huɗu"*** (Muslimu:596).

Siga ta uku: ***"[Subhánalláhi*** *(Tsarki ya tabbata ga Allah)* ***(ƙafa 25), Walhamdu lilláhi*** *(Godiya ta tabbata ga Allah)* ***(ƙafa 25), Walláhu akbar*** *(Allah shi ne mai girma* ***(ƙafa 25), da Lá'iláha illalláh*** *(Babu abin bauta da gaskiya sai Allah)* ***(ƙafa 25)].***

Wannan siga kuwa ta samo asali ne daga Imamut- Tirmizi, daga cikin Hadisan Abdullahu ɗan Zubair *raliyallahu anhu.* (Tirmizi:3413), Albani kuma ya inganta shi a cikin: *(Tahƙíƙu Mishkátil- Misbáh: 1/307).*

Siga ta huɗu: ***"[Subhánalláhi*** *(Tsarki ya tabbata ga Allah)* ***(ƙafa 10), Walhamdu lilláhi*** *(Godiya ta tabbata ga Allah)* ***(ƙafa 10), Walláhu akbar*** *(Allah shi ne mai girma* ***(ƙafa 10)].***

Ita ma wannan siga kuwa ta samo asali daga Imamut- Tirmizi, daga cikin Hadisan Abdullahu ɗan Amru *raliyallahu anhu.* (Tirmizi:3410), Albani kuma ya inganta shi a cikin: *(Tahƙíƙu Mishkátil- Misbáh: 2/743).*

Kamar yadda bayani ya gabata, duk ire-iren waɗannan Sunnoni da suka zo da sigogoi daban-daban, a ƙa'ida ana so ne mutum ya riƙa yi yana caccanzawa; idan ya yi wannan siga yau, gobe kuma ya yi waccan.

Yin wanna tasbihi ta hanyar amfani da yatsun hahhu kuma, shi ne Sunna. Hujja a kan wannan Sunna kuwa ita ce, abin da Ahmad da Tirmizi suka riwaito, cewa, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Ku yi tasbihi ta hanyar lissafawa da yatsun hannu, saboda ko shakka babu za a tambaye su, za su kuma buɗa baki su bayar da amsa."*** (Ahmad:27089/ Tirmizi:3486), Albani

kuma ya kyautata shi: *(Sahíhul- Jámi'i:2/753)*.

Karanta Áyatul kursiyyu: Hujja a kan wannan Sunna kuma ita ce, Hadisin Abu Umamah *raliyallahu anhu,* inda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya karanta Áyatul kursiyyu ƙarshen kowace salla ta farilla, babu abin da yake tsakaninsa da shiga Aljanna sai mutuwa."*** (Nasa'i, a cikin *Sunanul- kubra:9928*), Al- Manzuri kuma ya inganta shi a cikin: *(Attargib:2373),* da Ibn Abdul- Hadi a cikin: *(Al- Muhahhar:1/303)*.

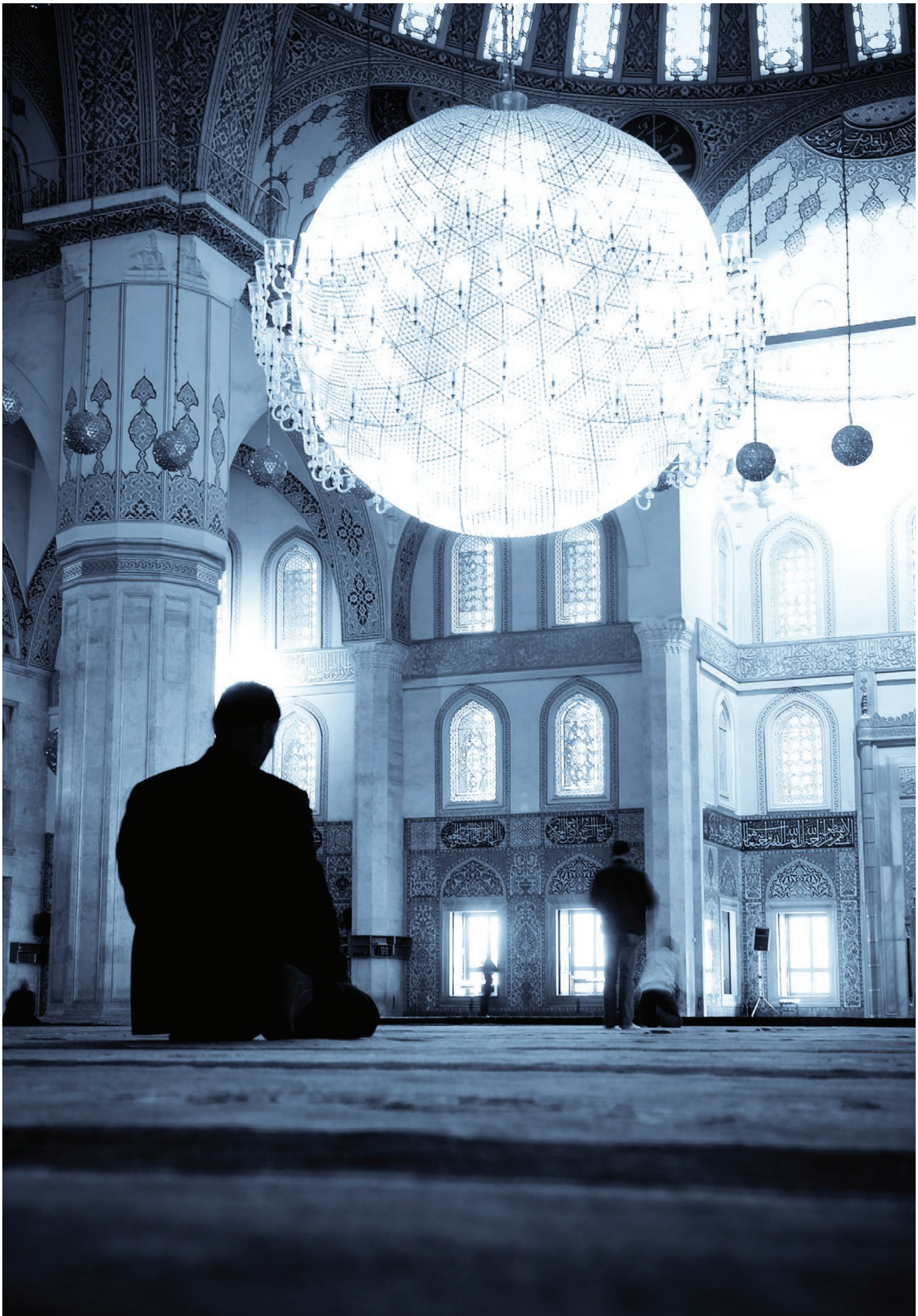
Karanta Ƙuláuzzai biyu: {Ƙul'aúzu bi Rab-binnas} da {Ƙul'aúzu bi Rabbil-falaƙi}.

Hujja a kan wannan Sunna ita ce, Hadisin Uƙbatu ɗan Amiru *raliyallahu anhu,* inda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya umarce ni da karanta ƙula'uzzai a ƙarshen kowace salla." (Abu Dawuda:1525). Albani kuma ya ce: "Ina bayar da shaidar cewa, danganen wannan Hadisi ingantacce ne." Haka kuma Ibn Huzaimah da Ibn Hibban sun ainganta shi: *(Sahíhu Abi Dawuda:5/254)*

A dunƙule, waɗannan su ne Sunnonin salla, waɗanda ake son musulmi ya raya. Kar kuma mai karatu ya manta, har yanzu muna magana ne a kana bin da ya shafi Sunnonin lokacin wayewar gari. mun yi ƙoƙarin kawo gaba ɗayan waɗannan bayanai ne da suka gabataa, saboda bukatar da take akwai a wannan muhalli, ta taƙaita dukan abin da yake da alaƙa da kowace salla. Allah shi ne mafi sani.

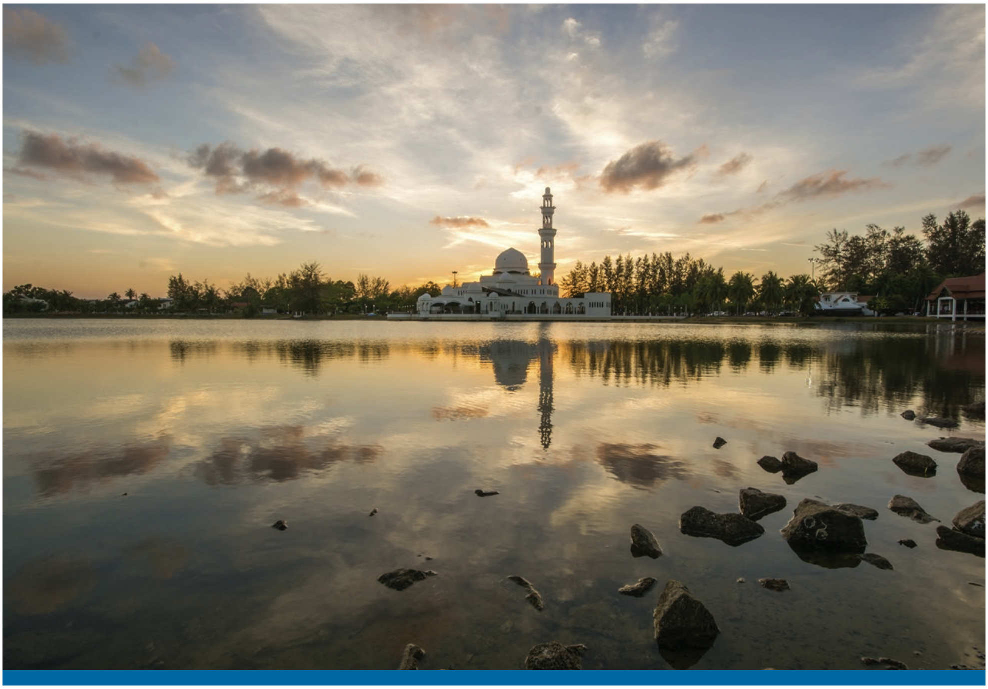
9 Ci gaba da zama a cikin Masallaci:

Sunna ne mutum ya ci gaba da zama a cikin Masallaci bayan ƙare sallar Asuba, har zuwa lokacin da rana ta hudo. Akwai tanadin da Sunna ta yi wa irin wannan zama sun haɗa. Hujja kuma a kan wannan Sunna ita ce, Hadisin Jabiru ɗan Sumairata *raliyallahu anhu,* cewa: "Annabi *sallallahu alaihi wa sallam* ya kasance, idan ya ƙare sallar Asuba, yakan ci gaba da zama a cikin Masallaci har zuwa lokacin da rana ta hudo sosai." (Muslimu:670).



◆ Manzon Allah (S.A.W) yana cewa : "Mutum bakwai Allah zai musu inuwa ranar da babu inuwa sai inuwarsa…(A cikinsu ya ambaci)….mutumin da zuciyarsa take rataye da masallatai".

Zikiroran Safe



Lokacin da ake yin zikiri da safe yana farawaa ne daga lokacin da alfijiri ya keto, Ladan kuma ya yi kiran salla. To, daga nan lokacin fara zikiroran safe ya kama. Ko shakka babu kuma, waɗannan zikirora wata irin cikakkar kariya ce ga bawa a halin rayuwarsa ta duniya. Sa'annan wata babbar tasaka ce, ƙasaitacciya, gare shi a ranar Lahira.

Zikiroran Safiya Da Marece:

1. ***"Duk wanda ya faɗi: Lá'iláha illalláh wahdahú lá sharíka lahú, lahul- mulku wa lahul- hamdu, wa huwa alá kulli shai'in Ƙadírun."*** *((Babu abin bauta da gaskiya sai Allah shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi, mai iko ne kuma shi a kan komai.)* ***"Duk wanda ya karanta waɗannan lamomi ƙafa goma a lokacin da ya wayi gari, za a rubuta masa lada ɗari daya a sanadiyyarta, a kuma wanke masa zunubi ɗari ɗaya, a kuma rubuta masa lada daidai da ta wanda ya 'yanta kuyanga, a kuma bas hi cikakken tsaro a cikin wannan yini tun daga farkonsa har ƙarshe. Wanda kuma duk ya karanta ta ƙafa ɗari ɗaya din, zai samu***

kwatankwacin wancan sakamako." *(Ahmad:8719),* Malam Ibn Báz kuma *rahimahullahu ta'alah,* ya kyautata danganensa.

2 ***"Amsainá wa amsal- mulku lilláhi, wal hamdu lilláhi láiláha illalláhu wahdahu lá sharíka lahú. Alláhumma inní as'aluka min khairi házihil- lailah wa khairi má fíhá, wa aúzu bika min sharrihá wa sharri má fíhá. Alláhumma inní a'úzu bika minal- kasali, wal-harami, wa sú'il kibari, wa fitnatid- duniyá, wa azábil ƙabri."*** *(Mun maraita kuma mulkiya maraita a hannun Allah, babu abin bautawa da gaskiya sai Allah shi kaɗai; bas hi da abokin tarayya. Ya Ubangiji! Ina roƙonka alhairi duk da wannan dare yake tare da shi, da wanda yake cikinsa. Ina kuma neman tsari daga sharrin da yake tare da shi, da wanda yake cikinsa. Ya Ubangiji! Ina kuma neman tsarinka daga matsalar kasala, da ta tsufa, da ta girmann kwabo, da fitnar duniya, da kuma a zabar ƙabari."* ***Idan kuma ya wayi gari, sai ya sake karanta wannan zikiri, yana mai cewa: "Asbahná wa asbahal mulku lilláhi….as'aluka khaira má fí hazal- yaumi wa khaira má ba'adahú, wa aúzu bika min sharri má fí házal- yaumi wa sharra má ba'adahú…"*** *(Mun wayi gari kuma mulki ya wayi gari a hannun Allah… ina roƙon ka alhairin da yake cikin wannan yini, da wanda yake bayansa. Ina kuma neman tsarinka daga sharrin da yake cikin wannan yini, da wanda yake bayansa.)* [Muslim:2723]

3 ***Shugaban Dukan Istigfári: "Alláhumma anta Rabbí, lá'iláha illáh anta, halaƙtaní, wa aná abduka, wa ana alá wa'adika mastaɗa'atu. A'úzu bika min sharri má sana'atu, wa abú'u bika bi ni'imatika alayya, wa abú'u laka bi zambí, fagfir lí fa'innahú lá yagfiruz-zunúba illá anta."*** *(Ya Ubangiji! Kai ne abin bautata, babu wani abin bauta da gaskiya sai kai. Kai ka halicce ni; ni bawanka ne, ina kuma nan a kan alƙawali da yarjejeniyar da take tsakanina da kai gwargwadon ikona. Ina neman tsarinka daga sharrin abin da na aikata. Ina godiya a kan ni'imar da ka yi mani, ina kuma yi maka iƙirarin ayyuka na na zunubi tare da roƙon ka yi mani gafara, domin babu wanda yake gafarta zunubai sai kai.)* Annabi *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya karabta wannan addu'a da rana, yana mai cikakken imani da ita. Idan Allah ya karɓi rayuwarsa a wannan rana, kafin marece, to, ko shakka babu yana daga cikin 'yan Aljanna. Wanda duk kuma ya karanta ta a cikin dare, yana mai cikakken imani da ita. Idan Allah ya karɓi rayuwarsa kafin a wayi gari, to, yana daga cikin 'yan Aljanna."*** (Buhari:6306)

4 ***"Idan ɗayanku ya wayi gari, sai, ya karanta wannan addu'a: "Alláhumma bika asbahná, wa bika amsainá, wa bika nahyá, wa bika namútu, wa ilaikan- nushúr."*** *(Ya Ubangiji! Da yardarka muka wayi gari, da yardarka kuma muka maraita. Da yardarka muke rayuwa, da yardarka kuma muke kwantawa barci, da yardarka kuma muke tashi mu ci gaba da rayuwa.)* ***Idan kuma ya maraita, sai ya ce: ""Alláhumma bika amsainá, wa bika asbahná, wa bika nahyá, wa bika namútu, wa ilaikan- nushúr."*** *(Ya Ubangiji! Da yardarka muka maraita, da yardarka kuma muka wayi gari. Da yardarka muke rayuwa, da yardarka kuma muke kwantawa barci, a wurinka ne kuma makoma take.)* [Abu Dawuda:5068/ Tirmizi:3391], Nawawi kuma ya riwaito shi a cikin: *Sunanul- Kubrah: 9836/* Ibn Majah:3868], Ibn Báz kuma *rahimahullahu* ya inganta danganensa.

5 ***"Alláhumma fáɗirus- samáwáti wal- ardhi, álimul- gaibi wash- shahádati, lá'iláha illáh anta, Rabba kulli shai'in wa malíkuhú. A'úzu bika min sharri nafsí, wa min sharrish- shaiɗáni wa shirkihí, wa an aktarifa alá nafsí sú'an, au ajurruhú ilá muslimin."*** *(Ya Ubangiji! Mahaliccin sammai da ƙasa, Masanin abin duk da yake ɓoye da bayyane. Babu wani abin bautawa da gaskiya sai kai. Ya Ubangijin kowa da komai, kuma mamallakinsa. Ina neman tsarinka daga sharrin kaina, da kuma sharrin Shaiɗan da 'yan kazaginsa. Ka kuma tsare ni daga in jefa kaina cikin fitina, ko in jefa wani musulmi a cikinta.)* Annabi *sallallahu alaihi wa sallam:* ***"Ka yi ƙoƙarin karanta wannan addu'a a duk lokacin da ka wayi gari ko ka maraita, da lokacin da za ka kwanta bacci."*** *(Imamu Ahmad:6597/ Abu Dawuda:5076/ Tirmizi:3529/ Nisa'i:6799),* Malam Ibn Báz *rahimahullahu* kuma ya inganta shi.

6 ***"Babu wani bawa na Allah da zai buɗi baki a duk lokacin da aka wayi gari ko aka maraita, ko aka shiga duhun dare; ya karanta: "Bismilláhi'- lazí lá yadhurru ma'as- mihí shai'un fil- ardhi walá fis- samá'i, wa huwas- samí'ul- a lim."*** *(Ya Ina farawa da sunan Allah, Sarkin da matuƙar ana tare da cikakken imani da shi a zuci, babu abin da zai iya haifar da wata cuta, a cikin ƙasa ko a cikin sama. Shi mai ji ne, mai kuma gani.) Babu wanda zai karanta wannan addu'a ƙafa uku, face Allah Maɗaukakin Sarki ya shiga tsakaninsa da kowace irin cuta." (Ahmad:446. Tirmizi:110179/ Ibn Majah: 3869),* Malam Ibn Báz *rahimahullahu* kuma ya ce: "Tirmizi ya ce: Wannan hadisi ne kyakkyawa kuma ingantacce." (lalle ina jin waɗannan su ne kalmomin day a yi amfani da su.)

7 ***“Babu wani bawa musulmi da idan aka wayi gari, ko aka maraita, zai karanta ƙafa uku ta wannan addu’a: Radhítu billáhi Rabban, wa bil’Islámi dínan, wa bi Muhammadin*** *sallallahu alaihi wa sallam* ***Rasúlan wa Nabiyyan.”*** *(Na yarda da Allah shi ne Ubangijina, Musulunci kuma shi ne addinina, Muhammadu sallallahu alaihi wa sallam kuma, shi ne Annabina).* ***Babu wanda zai karanta wannan du’a’i face ya sami haƙƙin yarda da amincewa daga Allah Maɗaukakin Sarki gobe Ƙiyama.”*** (Imamu Ahmad:18967/ Tirmizi:3389/ Ibn Majah:3870), Malam Ibn Báz kuma ya kyautata danganensa.

8 ***“Alláhumma as’alukal- áfiyata fid- duniya wal- ákhirati. Alláhummas- tur aurátí, wa ámin rauátí. Alláhummah- tazní min baini yadayya, wa min khalfí, wa an yamíní, wa an shimálí, wa min fauƙí, wa a’úzu bi’azmatika an ugtála min tahtí.”*** *(Ya Ubangiji! Ina roƙon ka nasara a cikin al’amurrana na duniya da na lahira. Ya Ubangiji! Ka rufa mani asiri, ka amintar da fargabana. Ya Ubangiji! Ka saka mani gambun tsari a gaba gare ni da kuma baya gare ni, da dama gare ni da kuma hagu gare ni, da kuma birbishina. Ina kuma neman tsari da griman daraja da ɗaukakarka, daga a yi mini yankan baya.).* (Imamu ahmad a cikin: *Almusnad:*4785/ Abu dawuda5074/ Nasa’ai a cikin: *Alkubrá:*10401/ Ibn Majah:3871), Hakim kuma ya inganta shi.

9 ***“A’úzu bi kalimátillahi tammati min sharri má khalaƙa.”*** *(Ina neman tsari da mafaka ƙarƙashin kalmominka ya Allah cikakki, daga sharrin duk abin da ka halitta.)* (Ahmad:7898/ Tirmizi:3437), daga cikin Hadisan Abu Hurairah *raliyallahu anhu,* Ibn Báz *rahimahullahu* kuma ya inganta danganensa.

10 Manzon Allah *sallallahu alaihi wa sallam* ya kasance duk lokacin day a wayi gari yana karanta: ***“Asbahná alá fidratil- Islámi, wa kalimatil’ ikhlási, wa díni Muhamadin*** *sallallahu alaihi wa sallam,* ***wa millati abíná Ibráhima hanífan, wamá kána minal- mushirikína.”*** *(Mun wayi gari bisa ingantattar aƙidarmu ta azaliyya, wato, Musulunci, da lafuzzan bauta wa Allah Madaukakin Sarki da zuciya daya, bisa karantarwar addinin Annabinmu Muhammadu sallallahu alaihi wa sallam, da aƙidar Annabinmu Ibrahima, wanda bai taɓa haɗa Allah Maɗaukakin sarki da wani abu a cikin bauta ba, bai kuma kasance daga cikin mushiriksi ba.)* [Ahmad:15367,21144]. **Idan kuma ya maraita, sai yakan ce:** ***“Amsainá alá fidratil Islámi……”*** *(Mun maraita bisa ingantattar aƙidarmu ta azaliyya, wato, Musulunci,)* Ibn Báz *rahimahullahu* kuma ya inganta danganensa.

Duk waɗannan abubuwa da suka gabata, mun tsakuro su ne daga cikin littafin nan na Malam Ibn Báz *rahimahullahu* mai suna: ***(Tuhfatul- Akhyári bi bayáni jumalatun- náfi'atun mimmá warada fíl- Kitábi was- Sunnah minal- ad'iyati wal'azkári)*** a cikin Babin da yake magana a kan Zikiroran Safiya da Marece

11 ***"Yá hayyu yá Ƙayyúmu, bi rahmatika astagísu, aslih lí sha'aní kullahú, walá takilní ilá nafsí ɗarfata ainin."*** (Nisa'i:10405/ Bazzar:2/282), Malam Ibn Hajar kuma da Albani sun kyautata shi. domin ƙarin bayani sai a duba: *Natá'ijul- Afkár:177I* da kuma: *Silsilatul- Ahádísus- Sahíhah:1/449)*.

12 ***"Hasbiyalláhu lá iláha illá Huwa, alaihi tawakkaltu wa Huwa Rabbul- Arshil- azim."*** *(Allah ya wadace ni. Babu wani abin bauta da gaskiya sai shi. Gare shi na dogara, shi ne kuma Ubangijin Al'arshin nan gagara misali.)* **Duk wanda ya karanta wannan addu'a ƙafa bakwai, Allah zai yaye masa duk baƙin cikin da yake damunsa.** (Abu dawuda:508), daga cikin Hadisan Abud- Dardái *raliyallahu anhu.* Sai dai a mafi karɓuwar zance a wurin Malaman Hadisi, wannan Hadisi *Mauƙúfi* ne. Amma, gaba ɗayan mazajensa amintattu ne. Sai dai kuma hukuncincu ɗaya da *Mafú'í* kamar yadda Albani ya faɗa a cikin: *As-silsilá:1/449)* .

Lokaci Na Uku: Lokacin Sallar Walhá

Idan irin wannan lokaci ya kama, na sallar Walha, Sunna ta yi matuƙar kwaɗaitar da owane bawa musulmi a kan yin wannan sallal ta Walha.

Hujja a kan wannan Sunna:

1. Hujja ta farko a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* inda ya ce: "Masoyina manzon Allah *sallallahu alaihi wa sallam* ya yi mini wasicci da abubuwa guda uku. Na farko azumin kwanaki uku a cikin kowane wata. Na biyu sallar raka'o'i biyu na Walha. Na uku kuma, kada in kuskura in shiga bacci ban sallaci Wuturi ba. Haka nan kuma Annabi *sallallahu alaihi wa sallam* ya yi wa Abud-darda'i *raliyallahu anhu* irin wannan wasicci a wani Hadisi da Imamu Muslimu ya riwaito:722. Ya kuma taɓa yi wa Abu Zarrin *raliyallahu anhu irinsa* a wani Hadisin da Imamun- Nasa'i ya riwaito a cikin: *As- Sunanulkubra:27112,* albani kuma ya inganta shi a cikin: *As- Sahíhah:2166).*
2. Hujja ta biyu ita ce, Hadisin Abu Zarrin *raliyallahu anhu* daga Annabi *sallallahu alaihi wa sallam,* cewa ya ce: ***"Babu wata***

gaɓa ta ɗayanku, face an wayi gari akwai aikin sadaƙa da take iya yi. Kowane tasbihi** (subhánalláh) **sadaƙa ne; kowane tahmidi** (alhamdu lilláh) **sadaƙa ne; kowane tahlili** (lá iláha illalláh) **sadaƙa ne; kowane takbiri** (alláhu akbar) **sadaƙa ne; horo da kyakkyawan aiki sadaƙa ne. hani da mummunan aiki sadaƙa ne. Ko ba a sami damar kuma yin ko ɗaya daga cikin waɗannan ba, aka yi sallar Walha, ta wadatar." (Muslimu720).

Kalimar *'sulámá'* ta Larabci a cikin wannan Hadisi, ita ce muka fassara da 'gaɓa.'

Ya kuma zo a cikin wani Hadisi na Imamu Muslim daga Sayyida A'sha raliyallahu anha cewa Allah Maɗaukakin Sarki ya gina halittar kowane mutum a kan gaɓoɓi ɗari uku da sittin. To, duk wanda ya yi nau'ukan sadaƙa har kwatankwacin wannan adadi, za ta fanshi gangar jikinsa daga shiga wutar jahannama a ranar Ƙiyama.

Lokacin yin sallar Walha:

Wannan lokaci na yin sallar Walha yana farawa daga lokacin da rana ta ɗaukako sama gwargwadon tsawon gorar mashi, bayan lokacinj da aka haramta yin sallar nafila a cikinsa, ya wuce.

Wannan lokaci kuma yana ƙarewa gab da lokacin da rana za ta bar tsakiyar sararin samaniya; gab da shigowar lokacin sallar Azahar; minti kamar goma kafin haka.

Hujja a kan wannan Sunna ita ce, Hadisin Amru ɗan Absa *raliyallahu anhu,* wanda ke cewa: ***"Ka yi sallar, sa'annan ka saurara daga yin kowace irin salla a daidai lokacin da rana take ɓullowa, har zuwa lokacin da ta gama ɗaukakowa. To, daga nan kana iya yin salla, saboda salla abar shaida da halarta ce. Daga nan har zuwa lokacin da inuwa ta gota da gorar mashi. Daga nan kuma sai ka sake saurarawa daga kowace irin salla, saboda a daidai wannan lokaci ne ake yi wa wutar Jahannama zuga-zugi."*** (Muslimu:832).

Lokaci mafi falala ga sallar Walha:

Lokaci mafi falala ga wannan salla ta Walha shi ne, ƙarshen lokaci da aka ƙayyade mata, wato daidai lokacin da raha ta fara gasa bayan 'ya'yan raƙumma.

Hujja a kan wannan Sunna ita ce: Hadisin Zaidu ɗan Arƙam *raliyallahu anhu,* cewa, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Masu neman kusanci ga Allah Maɗaukakin Sarki suna yin sallar Walaha ne a daidai lokacin da rana ta fara gasa bayan 'ya'yan raƙumma."***

Malam Ibn Báz *rahimahullahu* ya ce: "Abin da ake nufi da 'rana ta fara gasa bayan 'ya'yan raƙuma' shi ne daidai lokacin da zafin rana ya fara tsanani yana dama musu lissafi suna neman mafaka. Sallar Walha tana daga cikin sallolin da yin su a ƙarshen lokaci ya fi lada. Don ƙarin bayani sai a duba: *Fatáwá Islámiyyah (1/5150.*

Adadin raka'o'in sallar Walha:

Mafi ƙarancin adadin raka'o'in sallar Walha su ne raka'a biyu. Hujja a kan wannan adadi kuwa ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* wanda yake a cikin ingantattun littafan Buhari da Muslimu, cewa: "Badaɗayina ya yi mani wasicci da abubuwa guda uku.." daga cikinsu ya ambaci: "raka'a biyu na sallar Walha." (Buhari:1981/ Muslimu:721).

Amma dangane ko meye mafi yawan adadin raka'o'in wannan salla ta Walha? Amsa ita ce, Sunna ba ta iyakance ba. Duk da yake an samu Malaman da suka ce mafi yawansu shi ne 'raka'a takwas.' To, bisa wannan ingantaccen zance da yake hannu a halin yanzu, mutum yana iya ƙarawa fiye da takwas ɗin nan gwargwadon ko ma nawa Allah Maɗaukakin Sarki ya bas hi ikon iya yi. Hujja a kan rashin iyaka ga wannan a dadi kuwa ita ce, Hadisin Sayida A'isha *raliyallahu anha,* inda ta ce: Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana yin raka'a huɗu a matsayin sallar Walha. Yakan kuma ƙara gwargwadon abin da Allah Maɗaukakin Sarki yah ore masa." (Muslimu:719).

Saboda girman falalar sallar walaha ta zama ita ce wasiyyar Manzon Allah (S.A.W) ga Sahabbansa.

Lokaci na huɗu: Lokacin Sallar Azahar:

Shi ma wannan lokaci ya ƙunshi Sunnoni masu yawa:

Sunna ta ɗaya: Raka'o'in nafila kafi da bayan sallar:

A baya mun riga mun yi bayani a kan bukatar da take a kwai a Sunna, ta yin nafilfili kafin sallolin farilla, da suka haɗa da irin yadda aka shar'anta yin raka'a huɗu kafin sallar Azuhur, huɗu kuma bayanta, kamar yadda Hadisin Sayyida A'isha, da ummu Habiba, da ɗan Umar *raliyallahu anhum ajma'ina* ya nuna.

Sunna ta biyu: Tsawaita raka'o'in farko:

Hujja a kan wannan Sunna ita ce, Hadisin Sa'id Alhkudrí *raliyallahu anhu,* wanda ya ce: "Idan manzon Allah *sallallahu alaihi wa* sallam ya tayar da sallar azuhur wasu mutane kan tafi Baƙí'ah, su ƙare bukatunsu su dawo, u yi arwalla, su kuma sami raka'ar farko saboda irin yadda yake tsawaita *ta sallallahu alaihi wa sallam."* (Muslim:454).

Saboda haka, abin da Sunna take bukata ga Liman a nan shi ne, ya tsawita raka'ar farko ta sallar Azuhur. Ba Liman kawai ba a matsayainsa na jagora, ko wanda yake salla shi kaɗai, haka Sunna son ya yi, daɗa namiji ne ko mace. Sai daia bin takaici, wannan Sunna, an wayi gari yau, ta kusa ɓacewa kwata-kwata. Allah Maɗaukakin Sarki muke roƙo ya taimake mu a kan kwaɗayi da raya Sunna kowace iri ce.

Sunna ta huɗu: Jinkirta sallar Azuhur saboda zafin rana:

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ta jinkirta sallar azuhur saboda zafin rana, har zuwa lokacin da ya rage kaifi, ita ce, Hadisin Abu Hurairah *raliyallahu anhu- marfú'í,* cewa: ***"Idan zafin rana ya tsananta ku kirdadi lokacin da take da sanyi, ku yi salla cikinsa. Saboda tsananin zafin rana daga numfashin Jahannama ne."*** (Numfashin Jahannama yana watsuwa ne tare da cika duniya, sakamakon irin yadda take ɓaɓɓaki das akin dogayen halsunanta.) [Buhari:533,534/ Muslimu:610].

Malaminmu Malam Usaimin *rahimahullahu* ya ce: "Idan muka ƙaddara, a misalce, cewa rana a lokacin bazaar tana barin tsakiyar samaniya daidai ƙarfe goma sha biyu. A yayin ita kuwa sallar La'asar tana kamawa kusan ƙarfe huɗu da rabi. To, lokacin da ya kamata a kirdada, na sanyi ga sallar La'asar ɗin nan, shi ne misalign ƙarfe huɗu." Don ƙarin bayani sai a duba: *"Al-mumti'u:2/104".*

Wannan Sunna ta kirdadon lokacin sanyin rana domin yin salla, dama ce da shari'ah ta ba wa mai yin salla shi kaɗai, da masu yin ta cikin jam'i, bisa ingantaccen zance. Wannan matsayi kuma shi, Malaminmu Ibn Usaimin *rahimahullahu* ya rayu ya kuma mutu a kai. Bisa wannan ma'auni kuma, har mata sun shiga ciki. Su ma Sunna tana son, duk sallar da za su yi, su kirdadi sanyin rana. Dalili kuwa shi ne yadda wannan hukunci ya taho ba tare da wata togiya ba, a cikin Hadisin Abu Hurairah *raliyallahu anhu.*

Lokaci na biyar: Lokacin Sallar La'asar

Mun riga mun yi bayani a baya, a kan Sunnonin da suka shafi lolutan sallolin farilla, inda muka ga cewa, babu wata nafila ake yi kafin sallar La'asar.

Hujja a kan haka kuwa ita ce, maganar Ibn Taimiyyah *rahimahullahu* da ya ce: "Amma kafin sallar La'asar, babu wanda ya riwaito wata ingantattar magana, cewa, Annabi *sallallahu alaihi wa sallam* yakan yi wata sallar nafila a ciki. Duk riwayoyin da suka ce yana yi, masu rauni ne. Mafi yawansu ma cike suke da kurakurai." Don ƙarin bayani, sai a duba: *Alfatáwá:23/125."*

Allah shi ne mafi sani: Amma dai ingantattar magana ita ce, babu wata salla ta nafila takamaimai, da Sunna ta yi umarni da a yi kafin wannan salla ta La'asar. Saboda haka, sai daia a bar al;amarin haka nan buɗe; wanda ya ji yana da bukatar yi nafilar, yana iya yin raka'a biyu, ko fiye da haka, bisa la'akari da cewa, wannan ba lokaci ne da aka haramta yin wani aiki na *tadauwu'í* ba. Zai yi haka ne kamar yadda zai iya yin sallar nafila a sauran lokutan waɗanda ban a haramci ɗin ba. Amma, kamar yadda aka ambata a sama kaɗan, babu

wani abu takamaimai day a shafi wannan, da aka ƙayyade wa wannan lokaci na kafin sallar La'asar.

Zikiroran Safiya da Marece:

Yaushe zikiroran safiya da marece suke farawa?

Lokacin zikiroran safiya:

Lokacin yin zikiroran safe yana farawa ne daga lokacin da alfijirin gaskiya ya keto, wato lokacin sallar Asuba. Da zarar Ladan ya yi kiran sallar Asuba, to, daga nan lokacin yin zikiroran safe ya fara. Wannan shi ne abin da kusan gaba ɗayan Malami *rahimahumullahu* suka bayyana. Sai dai babu laifi idan mutum ya jinkirta waɗannan zikirora, ya yi su bayan hodowar rana. Musamman idan hakan ta kasance ne sakamakon wani uzuri. Ko banza kuma bayan hudowar rana, da kafin sa, duk lokuta ne da a shari'ah ake kira 'safiya.' Sa'annan kuma lada da falalar da ake nema a cikin waɗannan zikirora, ko a wannan lokaci aka yi su, za a same ta. Ƙarewa da ƙarau ma, ko ba komai, yin zikiroran bayan hudowar rana a matsayin ranko, ya fi a ƙi yin su gaba ɗaya, a shagalta da waɗansu al'amurra na duniya a tsawon yini.

Lokacin Zikiroran Marece:

Allah shi ne mafi sani: Amma dai ko shakka babu, lokacin yin zikiroran marece yana farawa ne daga bayan sallar La'asar zuwa faɗuwar rana. Sai dai babu laifi idan mutum ya yi zikirpran bayan faɗuwar rana ɗin. Musamman idan hakan ta kasance ne sakamakon wani uzuri. Ko banza kuma bayan faɗuwar rana, da kafin sa, duk lokuta ne da a shari'ah ake kira 'marece.' Sa'annan kuma lada da falalar da ake nema a cikin waɗannan zikirora, ko a wannan lokaci aka yi su, za a same ta. Ƙarewa da ƙarau ma, ko ba komai, yin zikiroran bayan hudowar rana a matsayin ranko, ya fi a ƙi yin su gaba ɗaya, a shagalta da waɗansu al'amurra na duniya a tsawon yini.

Hujjarmu a kan wannan yalwatawa ita ce, amsar da Malaminmu Malam Ibn Usaimin *rahimahullahu* ya bayar da aka yi masa tambaya cewa: **"Waɗanne lokuta ne Sunna ta yi umarni da yin zikiroran marece" Wane lokaci ne kuma daga cikinsu, mafifici? Sa'annan kuma idan aka manta ba a yi ba, ko ana iya rankawa?**

Sai ya karɓa da cewa: Da farko dai, godiya ta tabbata ga Allah. Ku sani kalimar 'marece' kalima ce mai faɗi. Tun daga lokacin da ala ƙare sallar La'asar har zuwa lokacin sallar Isha'i, sunan ɗan wannan tsakani 'marece.' To, idan mutum ya yi zikiroransa a farkon wannan lokaci ko ƙarshensa, ya

yi daidai. Iyakar zikiroran dab a zai iya yi a ɗan wannan tsakani ba, su ne waɗanda shari'a ta ce a yi a cikin dare, kamar *áyatul- kursiyyi.* Saboda haka dai, duk wani zikiri da aka keɓance wa 'dare' a matsayin lokacin yinsa, ba dama a yi shi sai cikin dare ɗin. Wanda kuma aka ƙayyade wa 'rana' said a rana ɗin. Amma, zancen ranko idan an kuskure ƙayyadadden lokaci, ba zai ari bakin shari'a in ci mata albasa ba. Sai dai ina fatar wanda ya ranka ɗin ya sami ladar aikin nasa." Domin ƙarin bayani sai a duba: *"Min fatáwá Ibn Usaimin,* ɗab'in: *Mujallatud- Da'awah,* Fitowa ta 173, 7/2/1421H shafi:36. Ana kuma iya duba sharhin da Malamin ya yi wa littafin: *Riyádhus- Sálihína: 2/11533* Babin da yake magana a kan yin zikiri a safiya da marece.

◆ Manzon Allah (S.A.W) ya ce : "Sallah haske ce" Haske ce gare ka a duniya da lahira.

Lokaci na shida: Lokacin Sallar Magariba:

Wannan lokaci ma, ya ƙunshi Sunnoni da dama:

- **Sunna ta ɗaya:** Kankamta ƙananan yara da almúru:

- **Sunna ta biyu:** Rufe ƙofofi farkon almúru da ambaton Allah ta'alah:.

Raya waɗannan Sunnoni guda biyu, yana matuƙar taimakawa tare da bayar da kariya daga miyagun Aljannu da fanɗararrun Shaiɗanu. Idan aka kankamta yara ƙanana a daidai farkon lokacin sallar Magariba, hakan zai zama wata kariya gare su, daga miyagun Shaiɗanun da suke kaiwa da komowa a daidai wannan lokaci. A yayin da shi kuwa rufe ƙofofi tare da ambaton Allah maɗaukakin Sarki a lokaci da ake rufewar, hakan yake zama wani irin magani ga yaro da ɗakin da Shaiɗanu suka riga suka kai wa hari a daidai wannan lokaci. Kai ka san dai Musulunci ya yi matuƙar kula da yara da kuma ɗakunanmu, kula irin wadda babu irinta.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Jabir ɗan Abdullahi *raliyallahu anhuma* da ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan marece ya yi; dare ya kusa kawo jiki, ku kankamta yaranku ƙanana, saboda a lokacin ne Shaiɗan yake baje kolinsa. Bayan awa ɗaya kuma a cikin dare, sai ku sake su, ku kuma rurrufe ƙofofinku, sa'annan ku ambaci sunan Allah. Babu yadda za a yi Shaiɗanu su iya buɗe ƙofar duk da aka rufe da sunan Allah."*** (Buhari:3304/ Muslimu:2012).

Shi kankamta ƙananan yara ɗin nan, da ruɗe ƙofofin ɗakuna, da magriba Sunna ce ta mustahabbi. Don ƙarin bayani ana iya duba: *Fatáwá Lajnatud-Dáimah' (26/317).*

Sunna ta uku: <u>Nafila raka'a biyu kafin Magriba:</u>

Hujja a kan wannan Sunna ita ce, Hadisin Abdullahi ɗan Mugaffal *raliyallahu anhu,* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Ku rika yin sallar nafila kafin sallar Magariba."*** Amm, a karo na uku ya ce: *"... ga wanda ya so."* Sai dai ya faɗi haka *sallallahu alaihi wa sallam* tsoron kada mutane su ɗauki abin na yi a kowane lokaci." (Buhari:1183).

Haka nan kuma Sunna ce a sallaci raka'a biyu tsakanin kowane kiran salla da iƙáma:

Daɗa raka'o'in nan biyu na sallar Asuba ne ko sallar Azuhur. To, ya riga yin wata salla ta farilla daga cikin waɗannan biyu, kafin yin ta nafila ɗin, ba sai ya yi ta nafila ɗin ba; ta farillar ta isar masa. Kamar dai in yana zaune a cikin Masallaci, sai Ladan ya yi kiran salar La'asar ko Isha'i, to, Sunna ne ya tashi ya yi nafila raka'a biyu.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Abdullahi ɗan Mugaffalin *raliyallahu anhu,* wanda ya ce, Annabi *sallallahu alaih wa sallam* ya ce: ***"Sallah tsakanin kowaɗanne kiran biyu Sunna ne."*** Sai da ya maimaita wannan magana har sau uku. A cikin ta ƙarshe ya ce: ***"Amma ga wanda ya so."*** (Buhari: 624/ Muslimu:838).

Ko shakka babu a kan cewa, sallar nafila raka'a biyu kafin sallar Magariba ko tsakanin kowaɗanne kiran salla biyu, ƙarfinsu bai kai na waɗanda ake yi tare da sauran sallolin farilla ba. Mutum ya ga dammar wani lokaci, ya ƙi yi abinsa. Hujja a kan haka kuma ita ce, cewar da Annabi *sallallahu alaihi wa salami* ya yi amjumlarsa ta ƙarshe:***"Amma ga wanda ya so."*** Ya kuma faɗi haka ne *sallallahu alaihi wa sallam* don gudun kada mutane su ɗauki abin matsayin wata Sunna mai ƙarfi.

Sunna ta huɗu: <u>Karhancin kwana kafin sallar Isha'i:</u>

Hujj a kan wannan Sunna ita ce, Hadisin Barzata ɗan Aslamí *raliyallahu anhu,* wanda ya ce: Annabi *sallallahu alaihi wa sallam* ya kasance yana son ganin an jinkirta sallar Isha'i. Ya ƙara da cewa: "Yana kuma ƙyamar a yi kwana kafin ta, ko zaunawa hira bayan ta." (Buhari:599/ Muslimu:647).

Baban dalilin kuma day a sa Sunna ta ƙyamaci yin kwana bayan sallar magariba, wato, kafin sallar Isha'ai, duk bai fi yiwuwar zaman hakan dalilin rasa samun sallar Isha'i ba.

◆ Yin tuba a cikin yini da dare wani mabuɗi ne ga bawa, kuma a cikin tuban akwai gyara tafiyarsa zuwa ga Allah. Manzon Allah (S.A.W) ya ce : "Haƙiƙa Allah mai girma da buwaya yana shimfiɗa hanunsa da daddare don waɗanda suka yi laifi da rana su tuba, kuma yana shimfiɗa hannunsa da rana don waɗanda suka yi laifi da daddare su tuba".

Sunnonin Lokacin Magariba

Lokaci na Bakwai: Lokacin sallar Isha'i:

Wannan lokaci ma, ya ƙunshi Sunnoni da dama:

Sunna ta Farko: Karhancin zaman hira bayanta:

Hujja a kan wannan karhanci kuwa ita ce, Hadisin Barzata Al'aslamí *raliyallahu anhu* wanda ya gabata, inda a cikinsa yake cewa: "Kuma Annabi *sallallahu alaihi wa sallam* ya kasance yana ƙyamar a yi barci kafin sallar Isha'i ko hira bayanta. (Amma, idan bisa wata lalura ne aka yi maganar, to, zancen karhanci bai taso ba a nan.

Dalilin wannan karhanci: Allah shi ne mafi sani, amma dai ana jin ba komai ya sa Sunna ta karhanyta zaunawa hira ba bisa lalura ba, sai don gudun haka ya zama sanadin hana mutum kwantawa bacci cikin lokaci, balle ya sami sallar Asuba a cikin lokacinta ƙayyadadde, ko ya kasa samun yenta a cikin farkon lokaci. Koko a'a, ya kasa tashi cikin dare ya yi nafilfili, wato *kiyámul-laili,* musamman idan yana ɗaya daga cikin musulmin da suka saba tashi su yi..

Sunna ta Biyu: Jinkirta sallar Isha'i:

Hujja a kan wannan Sunna:

A Sunnance, an fi son a jinkirta sallar Isha'i zuwa ƙarshen lokaci idan hakan ba zai jefa muminai cikin wani ƙunci ba. Hujja a kan wannan Sunna kuwa ita ce, Hadisin Sayyida A'isha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya jinkirta a wani dare, har said a mafi yawan dare ya wuce, har kuma mutanen da suke Masallaci suka fara bacci. Sa'annan ya fita ya yi salla, sa'annan ya ce: ***"Hakika, wannan shi ne lokacinta….. ba don gudun in tsananta wa al'umata ba."*** (Muslimu:638).

Saboda haka, ko mace Sunna a gar eta ita ce, ta jinkirta sallar Isha'ai matuƙar yin ta cikin jam'i bai zama lalura a kanta ba, babu kuma wata wahala da za ta sami kanta a ciki sanadin hakan. Haka nan shi ma namiji, matuƙar yin wannan salla a cikin jam'i bai zama lalura a kansa ba, kamar idan yana cikin halin tafiya, ko wani abu matara kama da haka.

Haka nan kuma Sunna ce a karanta Surar *"ƙul huwallahu ahad'* a cikin kowane dare:

Hujja a kan wannan Sunna ita ce, Hadisin da aka samo daga Abud- Darda'i, daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Yanzu ko akwai ɗayanku da ba zai iya karanta ɗaya bisa ukun Alƙur'ani a cikin dare ba? Sai Sahabbai suka ce:Ya kuwa za a yi a iya karance ɗaya bisa uku na Alƙur'ani? Sai ya karɓa musu da cewa: "ƙul huwallahu ahad daidai take da ɗaya bisa uku na Alƙur'ani.'*** (Muslimu:811/ Buhari:5015), daga cikin Hadisan Abu Sa'id *raliyallahu anhu.*

Sunnonin Bacci

Bacci ya ƙunshi Sunnoni da dama:

1 *Rufe ƙofofi idan za a shiga bacci:*

Hujja a kan wannan Sunna ita ce, Hadisin Jabir raliyallahu anhu, inda ya ce, Manzon Allah sallallahu alaihi wa sallam ya ce: "Ku kashe fitilu idan za ku kwanta bacci, ku kuma rufe ƙofofi, ku rufe rijiyoyi, sa'annan ku rufe akussa abinci da kwacciyoyin abin sha." (Buhari:5623/ Muslimu:2012).

Ba kuma komai ne dalilin da ya sa Sunna ta yi umarni da rufe ƙofofi ba, illa hana Shaiɗanu shiga ɗakuna, kamar yadda bayani ya gabata a cikin wancan Hadisi na Jabiru *raliyallahu anhu*....wanda yake cewa:

"Ku rufe ƙofofi, ku kuma ambaci sunan Allah, saboda ba yadda za a yi Shaiɗanu su iya kutsa kai cikin ƙofar duk da aka rufe da sunan Allah." (Buhari:5623/ Muslimu:2012).

2 *Kashe wutar murhu kafin shiga bacci:*

Hujja a kan wannan Sunna kuma ita ce, Hadisin Jabiru *raliyallahu anhu* wanda ya gabata, wanda a cikinsa Annabi *sallallahu alaihi wa sallam* yake cewa: ***"Ku kasha fitilu idan za ku kwanta bacci."***

Wata hujjar kuma ita ce, Hadisin ɗan Umar *raliyallahu anhuma,* inda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Kada ku bar wutar murhu tana ci a cikin gidajenku idan za ku kwanta bacci."*** (Muslimu:2015).

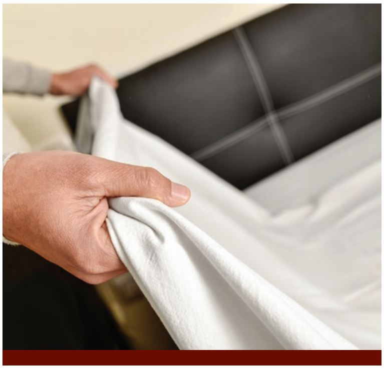
Da waɗannan hujjoji ne ake ƙiyasta zaman nisantar da duk wani da yake iya zama sanadin tashin gobara ga masu gida, Sunna. Sai a riƙa yin nesa-nesa da duk abubuwa, waɗanda suke iya zama makamashi ko mahazguɗi ko da a asali bas u da wata alaƙa da wuta, amma suna iya zama sanadin kamawa ko ruruwarta, ko wani abu mai kama da wannan. ba kuwa don komai ba, sai don tarayya da suka yi a cikin dalili. Wuta kuma ta tabbata cewa, maƙiyiya ce kamar yadda Annabi *sallallahu alaihi wa sallam.*

Bisa wannan fashin baƙi kuma: Idan aka wayi gari yana da cikakken aminci, a kan cewa wannan wuta ba za ta tashi balle ta cutar da shi ba, saboda babu wani abu kusa da ita, da zai zama sababin kamawa da watsuwarta. To, a irin wannan yanayi, babu wani laifi idan ya bar ka kunne. Dalili kuwa shi ne, kowane hukunci yana ci gaba da wanzuwa ne gwargwadon yadda dalilin da ya sa aka yanke shi, ya ci gaba da wanzuwa. Amma, da zarar dalilin yak au, to, shi ma hukuncin zai sani inda ya nufa ne.

3 *Yin arwalla kafin shiga bacci:*

Hujja a kan wannan Sunna ita ce, Hadisin Barra'u ɗan Azib *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan lokacin da za ka shiga bacci ya kama, to, ka yi arwalla irin wadda kake yi idan za ka yi salla. Sa'annan ka kwanta a kan sashen jikinka na dama, sa'annan kuma ka karanta: Alláhumma aslamtu wajhí ilaika…."*** *(Ya Ubangiji! Gare ka na aje kayana….)* [Buhari:247/ Muslimu:2710]

4 *Kakkaɓe shimfiɗa kafin kwantawa a kanta:*



Hujja a kan wannan Sunna ita ce, Hadisin Abu Huraira *raliyallahu anhu,* inda ya ce, Annabi *sallallahu alaihi wa salalam* ya ce: ***"Idan ɗayanku ya nufi shimfiɗarsa domin bacci, to, ya tabbata ya kakkaɓe ta da hannun rigarsa. Saboda tabbas! bai san abin da ya biyo kanta ba bayansa. Sa'annan ya ce: Da sunanka ya Ubangijina na shimfiɗa awazzaina…."*** (Buhari:6320/ Muslim:2714).

Kalimar *'dákhilatul- izári'* ta Larabci a cikin wannan Hadisi, it ace muka fassara da 'hannun riga.'

Wannan Hadisi da ya gabata yana karantar da mu cewa, kakkaɓe shimfiɗa da hannun riga kafin a shiga bacci Sunna ne. Ana kuma yin wannan kakkaɓa ne har sau uku. A daidai lokacin kuma da ake kakkaɓewar ne ake ambaton sunan Allah Maɗaukakin Sarki: *"bismika Rabbi wadha'atu wají'*

Kakkaɓe shimfiɗa ɗin nan da hannun riga kamar yadda aka faɗa a sama, shi ne mafifici. Sai dai an samu daga cikin Malamai, wanda yake ganin duk abin da aka yi amfani da shi, ya yi. Abin da yake da muhimmanci dai, shi ne kakkaɓe shimfiɗar. Daga cikin malaman da suke da wannan fahimta a kwai: Malam Ibn Jubairin *rahimahullahu,* inda ya ce: “Ba sharaɗi ne ba sai mutum ya yi amfani da hannun rigarsa wurin kakkaɓe shimfifar tasa. Inda zai ɗage shimfiɗan gaba ɗaya da kakkaɓa, ko ya yi amfani da rawaninsa, ko wani abu mai kama da haka, bukata ta biya.”

5 *Kwanciya a kan gefen dama da;*

6 *Dora hannun dama ƙarƙashin kuncen dama:*

Hujja a kan waɗannan Sunnoni guda biyu ita ce, Hadisin Barra’u ɗan Ázibin *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***“Idan za ka kwanta bacci, ka yi arwalla irin wadda kake yi idan za ka yi salla. Sa’annan ka kwanta a kan sashen jikinka na dama, sa’annan ka ce: Allahumma inní aslamtu wajhi ilaika.”*** *(Ya Ubangiji! Gare ka na aje kayana….)* [Buhari:2710/ Muslimu:247]

Wata hujjar kuma ita ce, Hadisin Huzaifa *raliyallahu anhu,* wanda ya ce: “Annabi *sallallahu alaihi wa sallam* ya kasance, idan zai shiga kwana da dare, yakan ɗora ɗaya hannunsa a ƙarƙshi kundukukinsa.” (Buhari:5314).

7 *Karanta addu’o’in shiga bacci:*

Akwai addu’o’ na musamman da Sunna ta yi tanadi a cikin Alƙur’ani da Hadisi domin karantawa a duk lokacin da za a shiga bacci:

1 Daga cikin Alƙur’ani akwai:

1 *Karanta Áyatul- kursiyyi:*

Sunna ne a karanta *áyatul- kursiyyi* idan za a shiga bacci domin neman tsari daga Shaiɗanu har a wayi gari.

Hujja a kan wannan Sunna ita ce: Ƙissar Abu Huraira *raliyallahu anhu* da mutumin nan da yake satar kayan zakka, inda a cikin Hadisin Abu

Hurairah *raliyallahu anhu* yake cewa: "Sai Manzon Allah *sallallahu alaihi wa sallam* ya ce mani: ***"Me ɓarawon da ka kama ya aikata jiya?*** Sai na ce: "Ya Manzon Allah! ya karantar da ni wasu kalmomi ne, da ya ce, idan ina karanta su zan sami rabo ga Allah. Sai kawai na sake shi. Sai Manzon Allah ya ce: ***"Waɗanne kalmomi ne waɗannan?*** Sai na gaya masa cewa: "Ya gaya mani ne cewa: "Duk lokacin da ka yi shirin kwantawa bacci, to, ka karanta *áyatul- kursiyyi* tun daga farkonta har ƙarshe, wato: ***"Allahu lá iláha illá huwal- Hayyul- Ƙayyúmu…."***

Sa'annan kuma sabon Malamin ya ƙara da gaya mani cewa: "Idan ka karanta ta, za ka ci gaba da samun tsaro daga wurin Allah; wani Shaiɗani ba zai iya kusantar ka ba, har safiya ta waye. Babu abin day a kai alhairi muhimmanci ga waɗannan matsara." Sai Annabi *sallallahu alaihi wa sallam* ya ce mani: ***"Ko shakka babu, abin day a gaya maka ɗin nan gaskiya ne. sai dais hi a karan kansa maƙaryaci ne. Ashe ba ka san wanda kake magana das hi ba tsawon kwana uku. Ko ka sani ya kai Abu Huraira."*** Sai na karɓa masa da cewa: "Ban sani ba ya Manzon Allah!" Sai ya ce: ***"Ai Shaiɗan ne."*** (Buhari:2311), Imamun- Nisa'i kuma ya sadar da danganen Hadisin a cikin: *as- Sunanul- Kubra:10795)*

2 *Karanta ayoyi guda biyu na ƙarshen Suratl- Baƙara:*

Hujja a kan wannan Sunna ita ce, Hadisin Abu Sa'id Al'asárí *raliyallahu anu,* ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya karanta waɗannan ayoyi na ƙarshen Suratl- Baƙara a cikin dare, sun isar masa."*** (Buhari:4008/ Muslimu:807). Sai dai waɗannan ayoyi biyu, ba su cikin jerin zikiroran da Sunna ta yi umarni da karantawa a lokacin da za a kwanta bacci, musamman. Zikiri ne dai su kawai, da son a karanta a kowane dare. Saboda wanda bai sami dammar karantawa ba a cikin daren kafin kwantawa bacci. Idan ya tuna a daidai lokacin shiga bacci, ba laifi, sai kawai ya karanta abinsa.

Haka nan kuma, bakin Malamai bai haɗu a kan fassara ɗaya ba, ta kalimar ***'kafatáhu'*** ta Larabci a cikin hadisin, wadda muka fassara da 'sun isar masa.'.

Wasu malamai suka ce, ana nufin sun isar masa; ko bai yi sallar dare ba, ba komai. Sun kuma isar masa kariya daga Shaiɗan.

Wasu malaman kuma suka ce, sun isar masa kariya daga kowace irin matsala. To, amma dai, kamar yadda Imamun- Nawawi *rahimahullahu* ya ce, kalimar tana iya ɗaukar gaba ɗayan waɗannan fassarori guda biyu. Don ƙarin bayani ana iya duba: *Sharhun- Nawawi lil Muslim,* Hadisi mai lamba: (808), babin da yake magana a kan Falalar Fátiha da ayoyin ƙarshen Suratl Baƙara…

3 *Karanta Suratul Ikhlási da Ƙula'uzzai, da tofawa a cikin tafin hannu tare da shafawa a jiki sau uku:*

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Sayyida A'shah *raliyallahu anha* da ta ce: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance idan ya shimfiɗarsa da shiri kwantawa bacci a kowace dare, yakan haɗa tafunan hannuwansa biyu, sa'annan ya karanta: ***{Ƙul huwalláhu Ahad}*** *da* ***{Ƙul aúzu bi Rabbil falaƙ}*** *da* ***{ Ƙul aúzu bi Rabbin Nas}*** sa'annan ya tofa a cikin hannuwan nasa ya kuma shafe duk inda hahhuwansa suke kaiwa a jikinsa, ta hanyar faraway da kai, sa'annan fuska, sai kuma gaban gangar jikinsa. Yakan kuma yi haka ne har sau uku." (Buhari:5017)

Bayan tantagaryar abin da wannan Hadisi yake karantarwa, ana kuma iya fahimtar cewa yana ɗauke da bayanin cewa: Annabi *sallallahu alaihi wa sallam* shi ne na farkon wanda yake raya wannan Sunna a kowane dare. Dalili kuwa shi cewar da Sayyidah a'isha *raliyallahu anha* ta yi: "kowane dare." Sa'annan kuma duk wanda yake son raya wannan Sunna da kyau, to, ya zama wajibi a kansa ya huɗe tafunan hannunsa, sa'annan ya haɗa su wuri ɗaya. Bayan haka idan ya ƙare karanta wannan Sura ta *ikhlás* da ƙulá'uzzai, sai ya tofa a cikin hannayen nasa. Sa'annan ya shafe duk inda hannuwansa suke iya kaiwa a jikinsa. Zai kuma yi haka ne ta hanyar farawa da kansa, sa'annan fusaka, har sau uku.

4 *Karanta Surar Ƙul yá'ayyu:*

Hujja a kan wannan Sunna ita ce, Hadisin Urwatu ɗan Naufal, *raliyallahu anhu,* daga babansa, cewa: "Annabi *sallallahu alaihi wa sallam* ya ce wa Naufal ɗin: ***"Ka riƙa karanta: {Ƙul yá'ayyuhal káfiruna} idan za ka shiga bacci. Sa'annan ka kwanta da zarar ka kamala ta. Tabbas! ita wata kariya ce daga faɗawa cikin shirka."*** (Ahmad:21934/ Abu Dawuda/5055/ Tirmizi:3403), Alabani kuma *rahimahullahu* ya kyautata shi.

2 **Akwai addu'o'i da yawa na lokacin bacci, da Sunna ta zo da su, da suka haɗa da:**

1. ***"Bismikalláhumma amútu wa ahyá."*** *(Da sunanka ya Ubangiji nake kwantawa bacci, da shi kuma nake tashi.)* [Buhari:2324], daga cikin Hadisan Huzaifah *raliyallahu anhu.*

2. ***"Alláhumma khalakta nafsí wa anta tawakkáhá. Laka mamátuhá wa nahyáhá, in ahyaitahá fah- fazhá, wa in amattahá fagfir lahá. Alláhumma inní as'aluka áfiyata."*** *(Ya Ubangiji! Kai kahalicci rayuwata, kai kuma kake ba ta kariya. A hannunka mutuwarta da rayuwarta suke. Idan ka rayata ya Ubangiji! To, ina rokon ka kiyaye ta. Idan kuma ka kasha ta, ya Allah! to, ina rokon ka gafarta mata. Ya Ubangijina! Ina rokonka nasara a cikin al'amurrana na duniya da Lahira.)* [Muslimu:272].

3. ***"Alláhumma Rabbas- samáwáti, wa Rabbal- ardhi, wa Rabbal- arshil- azími. Rabbaná wa Rabba kulli shai'in, fálikal habbi wan- nawá, wa munzilut- Tauráta wal- Injil wal- Furkán. Aúzu bika min sharri kulli shai'in anta Ákhizun bi násiyatihí. Alláhumma antal- Auwalu fa laisa kablaka shai'un, wa antal- Ákhiru fa laisa ba'adaka shai'un, wa antaz- Záhiru fa laisa faukaka shai'un, wa antal- Bádinu fa laisa dúnaka shai'un, akdhi annád- daina wa angina minal- fakri."*** *(Ya Allah! Ubangijin sammai da kassai, Ubangijin kuma al'arshi mai girma. Ubangijinmu, Ubangijin kuma dukan komai. Ya Mahaliccin kwaya iri, wanda ya saukar da Attaura, da Linjila, da Alkur'ani. Ina neman tsarinka daga sharrin duk wani abu da, jijiyar goshinsa take hannunka. Ya Ubangiji! Kai ne na farkon da babu wani abu a kafinsa, kai ne kuma na karshen da babu wani a bayansa. Kai ne bayyanannen da babu wani abu birbishinka, kai ne kuma boyayyen da babu wani abu da ya yi maka iyaka. Ya Ubangiji! Ina rokon ka biya mana bashi, ka kuma yi mana maganin talauci da fatara.)* [Muslimu:2713].

4. ***"Bismika Rabbi wadha'atu janbí, wa bika arfa'uhú. In amsakta nafsí farhamhá, wa in arsaltahá fahfazhá bimá tahfazu bihí ibádakas- sálihína."*** *(Da sunanka ya Ubangiji nake shimfida awazzaina, da*

sunaka kuma nake ɓaɓɓakawa. Idan ka karɓi rayuwata, ya Ubangiji! To, ina roƙon ka yi mata rahama. Idan kuma ka sake raya ta, ya Allah! to, ina roƙon ka kiyaye ta da irin kiyayewar da kake yi wa bayinka na ƙwarai.) [Buhari:6302/ Muslimu:2714].

5 ***"Alhamdu lilláhillazí aɗ'amaná wa saƙáná, wa kafána wa áwáná. Fa kam minman lá káfiya lahú walá mu'uwá."*** *(Godiya ta tabbata ga Allah, Sarkin day a ciyar da mu, ya kuma shayar da mu. Sa'annan ya zamar mana Maga'isa, ya kuma ba mu mafaka. Alhali, ga mutane da yawa a tare da mu, waɗanda ba su da Maga'isa bas u kuma da mafaka.).* Daga cikin Hadisan Anas *raliyallahu anhu,* inda ya ce: Manzon Allah *sallallahu alaihi wa sallam* ya kasance, duk lokacin da ya nufi shimfiɗarsa da nufin bacci, yakan karanta wannan addu'a: ***""Alhamdu lilláhillazí…."*** (Muslimu:2715).

6 ***"Alláhumma ƙiní azábaka yauma tab'asu ibádaka."*** *(Ya Ubangiji! Ina roƙon ka kiyaye ni daga azábarka ranar da za ka tayar da bayinka.)* [Ahmad:18660] Albani kuma ya inganta shi a cikin: *Sahíhul- Jámi'i (2/869)*

7 ***"Subhánalláhi"* da *"Alhamdu lilláhi"*** ƙafa 33, da ***"Alláhu Akbar"*** ƙafa 34

Yana daga cikin Sunna, idan mutum zai shiga bacci ya yi tasbihi ta hanyar karanta: *"Subhánalláhi"* ƙafa 33. Sa'annan ya yi godiya ga Allah Maɗaukakin Sarki ta hanyar karanta: *"Alhamdu lilláhi"* ƙafa 33. Sa'annan ya girmama Allah Maɗaukakin Sarki ta hanyar karanta: *"Alláhu Akbar"* ƙafa 34. Yin haka yana da falala mai girma, wadda ta haɗa da samun cikakken kuzari a cikin jikinsa tsawon wannan rana.

Hujja a kan wannan Sunna ita ce, Hadisin Sayyadi Ali *raliyallahu anhu,* cewa, wata rana Sayyida Faɗimah *raliyallahu anha* ta ƙosa da irin yadda dutsen niƙa ya yi mata kanta a hannu. Sai ta tasar wa Annabi *sallallahu alaihi wa sallam,* don ta kai ƙara, amma ba ta same shi ba; sai Sayyida A'isha kawai ta iske, ta kuma labarta mata. Da Annabi *sallallahu alaihi wa sallam* ya dawo, sayyida A'isha ta gaya masa cewa, Faɗima ta zo ba ya nan, ga kuma abin da ya kawo ta. Jin haka, in ji Sayyadi Ali, sai Annabi *sallallahu alaihi wa sallam* ya tasar wa gidanmu. Ko da ya iso mun shiga bacci. Mun yunƙura haka, mu tashi, sai ya ce: ***"Ku yi kwancinku."*** Sai kuma ya shiga tsakanina da ita ya zauna, har na ji danshin ƙafarsa a ƙirjina. Sa'annan ya ce: ***"Ko kuna son in ba ku labarin abin da ya fi abin da kuka roƙe ni zama alhairi? Duk lokacin da kuka shimfiɗa awazanku a kana shimfiɗar baccinku. To, ku* girmama Allah Maɗaukakin Sarki ta hanyar karanta:*"Alláhu Akbar"* ƙafa 34.**

Sa'annan ku yi tasbihi a gare shi, ta hanyar karanta: *"Subhánalláhi"* ƙafa 33. Sa'annan ku yi godiya gare shi ta hanyar karanta: *"Alhamdu lilláhi"* ƙafa 33. *Wannan shi ne mafi zama alhairi a gare ku bisa ga a ba ku ɗan aiki."* (Buhari:3705/ Muslim:2727).

A cikin wata riwaya kuma aka ce, sai Sayyadi Ali *raliyallahu anhu* ya ƙara da cewa: "Tun daga wannan lokaci da na ji wannan magana daga bakin da ba ya ƙarya; na Annabi *sallallahu alaihi wa sallam,* ban taɓa kwantawa bacci ba tare da na karanta su ba." Aka ce masa: Har daren da aka gwabza yaƙin basasar Siffin? Ya karɓa da cewa: Tabba! Har shi." (Buhari:5362/ Muslimu:2727).

8. ***"Alláhumma aslamtu wajhí ilaika, wa fauwadtu amrí ilaika, wa alja'atu zahrí ilaika, ragbatan wa rahbatan ilaika. Lá malja'a walá manjá illá ilaika. Ámantu bi kitábikallází anzalta, wa bi Nabiyyikallazí arsalta."*** *(Ya Ubangiji! Na miƙa fuska gare ka, na kuma damƙa al'amarina hannunka, sa'annan na jingina bayana gare ka, ina mai kwaɗayin rahama da fargaban azabarka. Babu wata mafaka ko wata matsera, sai zuwa gare ka. Na yi imani da littafinka wanda ka saukar, da Annabinka wanda ka aiko.)* [Buhari:247/ Muslimu:2710]…. A ƙarshen Hadisin, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Mutum ya yi ƙoƙari wannan addu'a ta zama ƙarshen abin da zai furta a wannan rana. idan Allah ya karɓi rayuwarsa a wannan dare, to, ya mutu a kan aƙidar Musulunci."*** Imamu Muslimu kuma a cikin tasa riwaya, ya ƙara da cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ƙara da cewa: ***"Idan kuma ya wayi gari, to, ya wayi gari a cikin alhairi."***

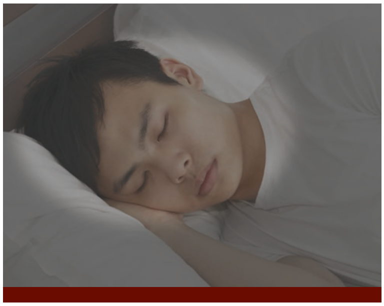
Wannan Hadisi kuma, ya zo da ƙarin bayani na wata Sunnar, wato: ƙoƙarin ganin ba a ƙara furta wata kalima ba bayan wannan addu'a kafin a kwanta bacci. Yin haka kuma yana ƙunshe da wata barrar garaɓasa; idan an karɓi rayuwar mutum a cikin wannan dare, to, ya mutu a kan aƙida ta Musulunci; addinin Annabi *brahima alaihissalamu,* wanda bai taɓa yi wa Allah Maɗaukakin Sarki kishiya ba. Idan kuma an wayi gari yana cikin rayayyu, to, zai sami yalwar arziki da wadata. Wannan addu'a, bakandamiya ce; ta haɗa duk abin da waɗanda suka gabace ta suka ƙunsa.

Akwai kuma wani ƙasaitaccen 'zikiri' wanda yake zama sanadin samun ƙasaitacciyar lada da fafa, wanda Allah Maɗaukakin ya yi ni'imsarsa ga mutane. Zikiri, wanda ya kamata mai karatu ya lura da shi, shi ne zikirin nan ya zo a cikin *Sahíhul- Buhari* daga cikin Hadisan Sahaddad ɗan Aus *raliyallahu anhu,* daga Annabi *sallallahu alaihi wa sallam,* cewa: ***"Mafi girma da ɗaukakar kowane irin istigfari, shi ne mutum ya ce: "Alláhumma***

Anta Rabbí lá'iláha illá anta. Khalaƙtaní, ana abduka, wa ana alá wa'adika mas'tađa'tu. Aúzu bika min sharri má sana'atu, abú'u laka bi ni'imatika, wa abú'u laka bi zanbí. Fagfir lí, fa innaú lá yagfiruz- zunúba illá anta." *(Ya Allah! Kai ne Ubangijina. Babu wani abin bauta da gaskiya sai kai. Kai ka halicce ni, ina nan kuma a kan alƙawalin da na đauko tsakanina da kai, gwargwadon ikona. Ina neman tsarinka daga sharrin duk abin da na aikata. Ina godiya gare ka a kan ni'imar da ka yi mani, ina kuma kai ƙarar zunubaina zuwa gare ka. Ina roƙon ka gafarta mani. Saboda babu wanda yake gafarta zunubai sai kai.)* Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya karanta wannan addu'a da rana yana mai imani da ita. To, idan ya mutu a wannan rana, kafin marece, yana daga cikin 'yan Aljanna. Wanda kuma ya karanta da dareyana mai imani da ita. To, idan ya mutu kafin a wayi gari, yana daga cikin 'yan Aljanna."*** (Buhari:6306).

◆ Zikiri kariya ce mai ƙarfi, kuma sababi ne na rayuwar zuciya, don haka ka zama cikin masu zikiri. Manzon Allah (S.A.W) ya ce : "Misalin wanda yake ambaton Ubangijinsa da wanda baya ambaton Ubangijinsa kamar misalin rayayye ne da matacce".

Addu'o'in mafarki a Sunna



Mafarkin duk da mai bacci zai yi, ba zai wuce ɗayan abubuwa guda uku ba, kamar yadda Hadisin Abu Huraira *raliyallahu anhu,* wanda Imamu Muslimu ya riwaito, ya nuna:

1. *Kyakkyawan Gaskiya:* Irin wannan mafarki shi ake kira *ru'yah sáliha* a Larabce. Duk abin da wannan mafarki yake ƙunshe da shi, wata gagarumar bushara ce daga Allah Maɗaukakin Sarki zuwa ga bawa. Akwai kuma yadda Sunna ta ce a yi idan an yi shi, kamar yadda za mu bayyana nan gaba kaɗan:

2. *Mummunan Mafarki:* Irin wannan mafarki muna yana tahowa ne daga Shaiɗan domin ya saka ɓacin rai da baƙin ciki a cikin zuciyar mutum. Amma, ba zai cutar da mutum da komai ba, matuƙar ya bi ƙa'idojin da Sunna ta gindaya, waɗanda za mu yi bayaninsu nan gaba kaɗan.

3. *Mafarkin Rana:* Wannan mafarki kuma, shi ne wanda mutum yakan ga abin da yake cikin ransa da rana kafin ya kwan kwanta bacci.

Abin da Sunna ta yi tanadi a wannan babi shi ne abin day a zo a cikin wannan Hadisi:

An samo daga Abu Salma *raliyallahu anhu*, ya ce: "Da yawa nakan yi mafarkin da zai ɗaga mani hankali, ya ce: Har wata rana na haɗu da Abu Ƙatadah, shi ma y ace yakan yi irin wannan mafarki mai ɗaga hankali. Ana nan kuma sai na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Kyakkyawan mafarki daga Allah yake zuwa. To, idan ɗayanku ya yi mafarkin wani abu da yake so, kada ya labarta wa kowa shi, sai masoyinsa. Idan kuma ya yi wani mafarkin na abin da yake ƙi da ƙyama. To, sai ya yi toshi a ɓangarensa na hagu har sau uku, sa'annan ya nemi tsarin Allah Maɗaukakin Sarki daga sharrin Shaiɗan da na mafarkin. Sa'annan kuma kada ya ba wa kowa labarinsa. Idan ya yi haka, ba zai cutar da shi da komai ba.***

Abu Salmah ya ce: "da yawa na kan yi mafarki, in ji kamar ina ɗauke da abin da ya fi dutsi nauyi saboda damuwa. Ana nan cikin haka, sai na ji wannan Hadisi. Tun daga wannan lokaci ban ƙara kulawa da shi ba." (Buhari:5747/ Muslimu:2261). A cikin wata riwayar kuma aka ce, cewa Annabi *sallallahu*

alaihi wa sallam ya yi: ***"Kyakkyawan mafarki daga Allah yake zuwa, shi kuwa mummunan mafarki daga Shaiɗan yake. Saboda haka, idan ɗayanku ya yi mummunan mafarki, wanda ya ɗaga masa hankali. To, sai ya yi tohi a ɓangarensa na hagu, sa'annan ya nemi tsarin Allah daga sharrinsa. Ko shakka babu, idan ya yi haka, ba zai cutar da shi da komai ba."*** (Buhari:3292/ Muslimu:2261).

A cikin Hadisin Jabir *raliyallahu anhu* kuma, wanda Muslimu ya riwaito, cewa aka yi, manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"… mutum ya nemi tsarin Allah daga Shaiɗan har sau uku. Sa'annan ya juya kwanci."*** (Muslimu:2262).

A cikin Hadisin Abu Sa'id Alkhudrí *raliyallahu anhu* kuma aka ce, cewa Annabi *sallallahu alaihi wa sallam* ya yi: ***"Idan ɗaya daga cikinku ya yi mafarkin abin da yake so, to, ya sani, ko shakka babu, da Allah Maɗaukakin Sarki ne. saboda haka sai ya gode wa Allah Maɗaukakin Sarki a kan haka."*** (Buhari:7045).

Gaba ɗayan Hadisan da suka gabata, suna karantar da mu ne, cewa:

1. **Duk wanda ya yi kyakkawan mafarki, to, a sunnance ana so ya aikata abubuwa kamar haka:**

   Na farko: Godiya ga a kan faruwar wannan mafarki. Yin haka ya zama wajibi a kansa, tunda wani alhairi ne ya zo masa daga Maɗaukakin Sarki, gagara misali, Allah *subhanahu wa ta'alah.*

   Na biyu: Bayar da labara tare da yayata wannan mafarki, amma da sharaɗin babu wanda zai tsegunta wa, sai masoyinsa na gaskiya.

2. **Duk kuma wanda ya yi mummunan mafarki, ta hanyar ganin wani abu da ba ya so, ba ya kuma ƙauna. Shi kuma a sunnance, ana so ya aikata abubuwa kamar haka:**

   Na farko: Yin tohi a ɓangarensa na hagu har sau uku.

   Na biyu: Neman tsari ga Allah Maɗaukakin Sarki daga sharrin Shaiɗan da sharrin abin da ya gani a cikin mafarkin, har sau uku, ta hanyar cewa: *"Aúzu billáhi min sharrish- Shaiɗáni wa min sharrihá."* (Ina neman tsari ga Allah daga sharrin Shaiɗan da sharrin wannan mafarki), har sau uku.

   Na uku: Kada ya labarta wa kowa wannan mafarki. Idan ya kiyaye wannan ƙa'ida, to, mugun abin duk da yake cikin wannan mafarki

ba zai cutar da shi, da komai ba, kamar yadda Annabi *sallallahu alaihi wa sallam* ya bayar da labara. Idan ya tsaya a kan waɗannan sharuɗɗa guda uku, sun wadatar. Idan kuma ya ƙara da na huɗu, da na biyar, babu laifi, wato:

Na huɗu: Juya kwanci ta hanyar barin sashen jikin da yake kwance a kansa ya koma kan ɗayan sashen. Idan kuma yana kwance ne rairan, to, sai ya koma a kan ɗayan sashen jikinsa. Haka haka dai; abin da ake so shi ne ya juya kwanci.

Na biyar: Ya tashi ya yi sallar nafila raka'a biyu rak.

Waɗannan Hadisai da suka gabata, suna karantar da cewa:

Mafarki duk da Musulmi zai yi, wani yanki ne na Annabta; tazarar da take tsakaninsu ba wani tsawo ne da ita ba. Duk kuma mutumin da ya fi kowa faɗin gaskiya da rana, shi ne wanda mafarkinsa zai fi na kowa zama gaskiya. Wannan kuwa yana daga cikin tasiri da albarkar da gaskiya take da su a rayuwar musulmi, har a cikin bacci.

Wanda kuma duk ya farka a cikin dare, to, Sunna ta bukaci ya karanta wannan addu'a:

Wannan addu'a kuwa ita ce, wadda ta zo a cikin Hadisin Ubadata ɗan Samit *raliyallahu anhu* daga Annabi *sallallahu alaihi wa sallam,* ya ce:***"Duk wanda ya farka a cikin dare ya kuma karanta: "Lá'iláha illalláhu wahdahú lá sharíka lahú, lahul- mulku wa lahul hamdu wa huwa alá kulli shai'in ƙadirun. Alhamdu lilláhi, wa subhánalláhi, wa lá'iláha illalláhu, walláhu akbar, wa láhaula walá ƙuwata illá billáhi." Sa'annan kuma ya ce: "Alláhummag- fir lí."*** *(Babu abin bautawa da gaskiya sai Allah, shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi. Shi kuma mai iko ne a kan duka komai. Godiya ta tabbata ga Allah, tsarki kuma ya tabbata ga Allah, babu kuma abin bauta da gaskiya sai Allah, Allah kuma shi ne mai girma. Babu kuma wani tsimi ko wata dabara, sai ga Allah.)* ***"Duk wanda ya faɗi haka,*** in ji Manzon Allah *sallallahu alaihi wa sallam*, **sa'annan kuma ya ƙara da cewa:** *"Ya Ubangiji ka gafarta mani."* ***Ko ya yi wata addu'a wadda ba wannan ba. to, za a karɓa masa. Idan kuma ya yi arwalla ya yi salla, to, za a karɓi sallar."*** *(Buhari:1145)*.

Malam Ibni- Asir *rahimahullahu* ya ce: "Cewar da Annabi *sallallahu alaihi wa sallam* ya yi: ***"man ta'ára minal-laili"*** a cikin Hadisin, tana nufin 'wanda ya farka a cikin dare' kamar tadda muka fassara ta.

Wannan Hadisi, idan aka lura da kyau, yana ɗauke ne da busharori guda biyu manya-manya ga duk wanda wani bau ya say a farka a cikin dare, ya kuma karanta wannan zikiri: ***"Lá'iláha illalláhu wahdahú lá sharíka lahú, lahul- mulku wa lahul hamdu wa huwa alá kulli shai'in ƙadirun. Alhamdu lilláhi, wa subhánalláhi, wa lá'iláha illalláhu, walláhu akbar, wa láhaula walá ƙuwata illá billáhi."*** *(Babu abin bautawa da gaskiya sai Allah, shi kaɗai; ba shi da abokin tarayya. Mulki da godiya duka sun tabbata gare shi. Shi kuma mai iko ne a kan duka komai. Godiya ta tabbata ga Allah, tsarki kuma ya tabbata ga Allah, babu kuma abin bauta da gaskiya sai Allah, Allah kuma shi ne mai girma. Babu kuma wani tsimi ko wata dabara, sai ga Allah.)* Duk wanda ya faɗi haka yana da busharori guda biyu

> **Bushara ta farko:** Idan ya ƙara da cewa: ***"Alláhummag- fir lí"*** ko ya roƙi wani abu daban. To, ko shalla babu addu'ar nan tasa karɓaɓɓa ce a wurin Allah Maɗaukakin Sarki.
>
> **Bushara ta biyu kuma:** Idan ya tashi ya yi arwalla, ya kuma yi salla. To, sallalr nan tasa ita ma karɓaɓɓa ce a wurin Allah Maɗaukakin Sarki. Kai! godiya dai ta tabbata ga Allah Maɗaukakin Sarki, wanda ya yi mana wannan ni'ima da baiwa da kuma falala. Muna kuma roƙonsa dace da a kan duka bin da za mu aikata.

Da wannan Sunna kuma muka zo ƙarshen bayani a kan **Sunnoni masu lokuta na musamman**, waɗanda suka ƙunshi Sunnonin tashi daga bacci, waɗanda muka fara bataninsu dalla-dalla, da zancen asawaki, da kuma faɗar: ***"Alhamdu lilláhil- Lazí ahyáná ba'ada má amátaná wa ilaihin- nushur.***

Sunnoni Marasa Ƙayyadadden Lokaci

Irin waɗannan Sunnoni su ne kashi na biyu, daga cikin Sunnonin yau da kullum na Manzon Allah *sallallahu alaihi wa sallam.* Wannan rukuni kuma rukuni ne mai faɗin gaske a duniyar Sunna; domin ba za su ƙididdigu a yatsun hannu ba. daga cikin waɗannan Sunnoni akwai waɗanda sukan sassaɓa gwargwadon sassaɓawar mutane, da halaye, da wurare da kuma lokuta.

A nan zan yi ƙoƙari iyakar zarafi, in kawo Sunnoni irin waɗanda suke bukatar yawan rayawa safiya da marece. Ina mai roƙon Allah Maɗaukakin Sarki dace da nasara.

Sunnoni na farko a wannan rukuni:

Na Farko : Sunnonin Abinci

1 Farawa da Bisimillah:

Hujja a kan wannan Sunna ita ce, Hadisin da aka samo daga Umar ɗan Abu Salma *raliyallahu anhu,* wanda ya ce: "A matsayina na yaro ƙarami wanda yake dagwainiya a ɗakin Manzon Allah *sallallahu alaihi wa sallam.* wata rana ana cin abinci, hannuna yana kaiwa da komowa a cikin akushi. Sai Manzon Allah *sallallahu alaihi wa sallam,* ya ce mani: ***"Ya kai wannan ɗan ƙaramin yaro! Ka ambaci sunan Allah, sa'annan ka ci da hannunka na dama, ka kuma ci abin da yake a gabanka."*** (Buhari:5376/ Muslimu:2022).

Idan kuma mutum ya manta bai yi bisimillah ba a farkon cin abincinsa. To, ya samu a Sunnance, idan ya tuna, ya ce: *"Bismilláhi awaluhú wa ákhiruhú." (Da sunan Allah na ƙare, da shi kuma na fara).*

Hujja a kan wannan kuwa ita ce, Hadisin Sayyida A'isha *raliyallahu anha,* cewa, tabbas! Manzon Allah *sallallahu alaihiwa sallam* ya ce: ***"Idan ɗayanku zai ci abinci, to, ya ambaci sunan Allah. Idan kuma ya manta bai ce bismilláhi ba a lokacin da zai fara cin abincin. To, a ƙarshe yana iya cewa: "Bismilláhi awaluhú wa ákhiruhú.*** *(Da sunan Allah na ƙare, da shi kuma na fara).* [Abu Dawuda:3767/ Tirmizi:1858]. Albani kuma ya inganta shi kamar yadda bayani ya gabata.

Wani abu kuma da wannan Hadisi yake karantarwa shi ne, bukatar da take akwai ta musukmi ya riƙa cin abinci da hannun dama, don kada ya yi kama da Shaiɗan. Duk lokacin da musulmi ya ƙi ambaton sunan Allah Maɗaukakin Sarki a lokacin da zai fara cin abinci. To, ya sani hannunsa fa hannun Shaiɗan a cikin wannan akushi; tare za su ci su kuma canye. Haka nan kuma idan ya ci da hannun hagu. To, dashi da Shaiɗan babu wani banbanci, saboda Shaiɗan shi yake cin abinci, yake kuma shan abin shad a hannun hagu.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin abdullahi ɗan Umar *raliyallahu anhu,* cewa, ta tabbata Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Kada wanda ya kusura ya ci abinci da hannun hagu daga cikinku; kada kuma ya sha abin sha da shi. Ba don komai ba kuwa, sai don saboda Shaiɗan shi ne yake ci da shad a hannun hagu."*** Mai riwaya ya ce, Nafi'u yakan ƙara a cikin wannan riwaya da cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ƙara da cewa: ***"Kada kuma mutum ya karɓa, ko ya bayar da wani abu da hannun hagu."*** (Muslimu:2020).

Wannan umarni na Manzon Allah *sallallahu alaihi wa sallam* kuwa, ya biyo bayan masaniyar da yake da ita a kan ɗabi'ar Shaiɗan, ta son kutsa kai a cikin gidajen mutane, domin yakwana a ciki, ya kuma ci abinci, ya sha abin sha, tare da masu gidajen. Hujja a kan hakan kuwa ita ce, abin da aka riwaito daga Jabiru *raliyallahu anhuma,* cewa, ko shakka babu, ya ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Idan ɗayanku ya shiga gidansa, ya kuma ambaci sunan Allah a lokacin da zai shiga ɗin, da kuma lokacin da zai fara cin abinci. Sai Shaiɗan ya ce: Tir! yau kam ba mu dace ba; ba mu da wurin kwana ba mu kuma da abincin dare. Ida mutum bai ambaci sunan Allah a lokacin da zai shiga ba, sai Shaiɗan ya ce: Madallah! Yau kam munsami wurin kwana. Idan kuma mutum bai ambaci sunan Allah ba a lokacin da zai fara cin abinci, sai Shaiɗan ya ce: Yauwa! Mun sami abin kalacin dare."*** (Muslimu:2018).

2 Cin abin da yake gaban mutum:

Hujja a kan wannan Sunna ita ce, Hadisin Umar ɗan abu Salmata *raliyallahu anhu,* wanda ya gabata, wanda a cikinsa ya ce, Annabi n*sallallahu alaihi wa sallam* ya ce: ***"Ka kuma ci abin da yake gabanka."***

3 Ɗauke lomar da ta faɗi ƙasa da kakkaɓe ƙazantar da ta ɗauko, tare da canye ta:

Hujja a kan wannan Sunna ita ce, Hadisin Jabiru *raliyallahu anhu,* wanda ya ce: "Na ji Annabi *sallallahu alaihi wa sallam* yana cewa: ***"Lalle haƙiƙa, Shaiɗan yana kawo wa kowane daga cikinku hari a duk lokacin da yake wani abu na sha'anin rayuwa, har lokacin day a zauna zai ci abinci kuwa. Saboda haka idan lomar ɗayanku ta faɗi ƙasa. To, ya kakkaɓe ƙazantar da ta ɗauko, sa'annan ya jefa ta baka; kada ya bar wa Shaiɗan ita. Idan kuma ya ƙare cin abincin, ya tabbata ya lashe 'yan yatsunsa, domin bai san a cikin wane sashe na abincin da ya ci, albarka take ba."*** (Muslimu:2033).

Duk wanda ya kallai wannan Hadisi da idon basira, zai tattaba cewa, lalle abin da yake faɗi gaskiya ne. Shaiɗan yana matuƙar sha'awa da ƙoƙarin tarayya da mutane a cikin gaba ɗayan al'amurransu. Ba kuwa don komai ba, sai don ya ɗebe musu albarkar da take cike da rayuwarsu, wanda hakan zai zama sanadin dagulewar da yawa daga cikin al'amurransu. Daga cikin abubuwan kuma da suke tabbatar da kwaɗayi da ƙalailaicewarsa, Shaiɗan, a cikin kowane al'amari, shi ne faɗar Manzon Allah *sallallahu alaihi wa sallam:* ***""Lalle haƙiƙa, Shaiɗan yana kawo wa kowane daga cikinku hari a duk lokacin da yake wani abu na sha'anin rayuwa."***

4 Lashe 'yan yatsu:

Lashe 'yan yatsun hannu bayan ƙare cin abinci ta hanyar amfani da halshe, Sunna ne. Ko dai mutum ya yi da kansa, ko ya miƙa wa matarsa ta yi masa, misali. Kai! a sunnance ma, ba a son mutum ya goge ɗan saurana bin day a laƙe a hannunsa na abinci, da wani ƙyalle, ko wani abu mai kama da shi, sai bayan ya lashe su, sarai.

Hujja kan wannan Sunna, ita ce: Hadisin Jabiru *raliyallahu anhu,* wanda ya gabata.

Ya kuma zo a cikin ingantattun littafan nan na Hadisi guda biyu, daga cikin Hadisan ɗan Abbas *raliyallahu anhuma* cewa, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku ya ƙare cin abinci, kada ya goge hannunsa har sai ya lashe ko ya tsoste shi sarai."*** (Buhari:5456/ Muslimu:2033).

5 Shuɗe akushi:

Abin da ake nufi da suɗe akushi, shi ne tsabtace abin da mutum ya ci abinci a cikinsa, ko ma mene ne. Misali, idan mutum ya ci shinkafa, to, Sunna ta ɗora masa nauyin kada ya bar ko ƙwara ɗaya a cikin abin da ya ci shinkafar a cikinsa. A maimakon haka, sai ya yi ƙoƙari iyakar yin sa, ya yaye komai da komai ya lankahe a cikin baki. Ba kuwa don komai Sunna ta ɗara masa wannan nauyi ba, sai don abu ne mai matuƙar yiwuwa ya zamana albarkar abincin tana nan cikin na ƙarshen nan.

Hujja a kan wannan Sunna, ita ce: Hadisin Anasa *raliyallahu anhu,* wanda ya ce: "Annabi *sallallahu alaihi wa sallam* ya umarce mu da suɗe akussanmu." (Muslimu:2034). A cikin wata riwayar kuma ta shi Musulimu ɗin, daga cikin Hadisan Abu Hurairah *raliyallahu anhu,* ya ce, cewa Annabi *sallallahu alaihi wa sallam* ya yi: ***"Dayanku duk, ya tabbata ya suɗe akushinsa."*** (Muslimu:2035).

Malaminmu Ibn Usaimin *rahimahullahu* ya ce: "Abin da suɗe akushi yake nufi, shi ne mutum ya bi diddigin duk sauran abin da ya lallaƙe a yatsunsa, ya lashe shi sarai. Wannan Sunna kuwa, an wayi gari a yau ta zama ɗaya daga cikin Sunnonin da, da yawa daga cikin mutane suka fara mantawa da su. babban abin baƙin ciki ma, hard a ɗaliban ilimi. Don ƙarin bayani ana iya duba: *"Sharhu Riyadhus- Sálihína: 1/892"*

6 Ci da yatsa uku:

Sunna ne idan mutum zai ci abinci, ya yi amfani da 'yan yatsunsa guda uku, matuƙar abin da zai ci ɗin nan yana ɗaukuwa da yatsa uku ɗin, kamar dabino. To, a sunnance an fi so ya riƙa sa yatsunsa guda uku yana ɗakowa yana jefawa baka.

Hujja a kan wannan Sunna, ita ce: Hadisin Ka'abu ɗan Maliku *raliyallahu anhu,* wanda ya ce: "manzon Allah *sallallahu alaihi wa sallam* ya kasance yana cin abinci da 'yan yatsu uku. Yakan kuma lashe hannunsa sarai, kafin ya goge da wasu tsumma." (Muslimu:2032).

7 Numfasawa wajjen ƙwarya har sau uku:

Idan mutum zai sha wani abin sha, Sunna ita ce, ya riƙa yi yana ɗaukewa yana kuma numfasawa a wajjen ƙwaryar, har sau uku; yana yi yana numfasawa bayan kowace ƙyanƙyama ɗaya.

Hujja a kan wannan Sunna, ita ce: Hadisin Anas *raliyallahu anhu,* wanda ya ce: manzon Allah *sallallahu alaihi wa sallam* ya kasance yana numfasawa wajjen ƙwaryar shansa har sau uku, sa'annan ya ce: ***"Yin haka ya fi kashe ƙishirwa, da bayar da lafiya, ya kuma fi nagarta."*** Anas *raliyallahu anhu* ya ci gaba da cewa: "Saboda haka nake numfasawa wajjen ƙwaryar shana har sau uku," (Buhari:563/ Muslimu:2028).

Abin da ake nufi da cewa, Annabi *sallallahu alaihi wa sallam* yana numfasawa wajjen ƙwaryar shansa, shi ne, yana ɗauke kai ya karkata fuskarsa gefe ɗaya ya numfasa, sa'annan ya mayar ya ci gaba da ƙyanƙyamar abin da yake sha. Yana yin haka ne *sallallahu alaihi wa sallam,* saboda numfasawa a cikin ƙwaryar sha ɗin, makaruhi ne a sunnance, kamar yadda Hadisin Abu Ƙatadah *raliyallahu anhu,* wanda yake a cikin ingantattun littafan Hadisi guda biyu, ya nuna, inda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku zai wani abin sha, to, kada ya numfasa a cikin ƙwaryar,"*** (Buhari:5630/ Muslimu:267).

8 Godiya ga Allah Maɗaukakin Sarki bayan ƙare cin abinci:

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Anas ɗan Maliku *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Allah Maɗaukakin kan yarda da bawansa, ya kuma amince da shi, saboda dai ya ci ya ƙoshi ya kuma gode masa a kan haka, ko ya sha ya ƙoshi ya kuma gode masa a kan haka."*** (Muslimu:2743).

Godiyar nan kuma, tana da sigogi daban-daban, da suka haɗa da:

1. ***"Alhamdu lilláhi kasíran ɗayyiban mubárakan gaira makfíyin, walá muwadda'in, walá mustagnan anhu Rabbaná!"*** *(Godiya mai tarin yawa, da tsarki, da albarka, ta tabbata ga Allah. Sarkin da ba shi da bukata ga wani abin halitta, babu kuma wani abin halitta da ba shi da bukata gare sh, ko wadatuwa daga gare shi, ya Ubangijinmu!)*
2. ***"Alhamdu lilláhillazí kafáná wa'arw'aná gaira makfíyin walá mukafúrin."*** *((Godiya ta tabata ga Allah, Sarkin da ya ƙosar da mu, ya kuma kashe mana ƙishirwa; ba tare dam un raina ko mun kafirce ba.)* (Buhari:5459).

A ƙarƙashin inuwar wannan ***"rashin bukata'*** ga wani mahaliki ne, sifa wadda da Allah Maɗaukakin Sarki ya keɓanta da ita, yake ciyar da bayinsa ya kuma ƙosar da su. Saboda haka babu yadda za a yi su iya ***"wadatuwa"*** daga gare shi *subhanahu wa ta'alah,* a matsayinsa na Sarkin da yake ***"Ƙosarwa"*** da ***"Kashe musu ƙishirwa."*** Saboda haka ba za su zama daga cikin masu ***"kafirce wa"*** falala da ni'imarsa ba *subhanahu wa ta'alah.*

9 Haɗuwa don cin abinci:

Yana daga cikin Sunna, idan musulmi za su ci abinci a wuri ɗaya, to, su haɗu su ci tare da juna. Sunna ta ƙyamaci cin abinci rarrabe.

Hujja a kan wannan Sunna, ita ce: Hadisin Jabiru ɗan Abdullahi *raliyallahu anhuma,* wanda ya ce: "Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"abincin mutum ɗaya yana isar mutum biyu, na mutum biyu kuma yana isar mutum huɗu, na huɗu kuma yana isar takwas."*** (Muslimu:2059).

10 Yaba abinci idan ya yi daɗi:

Sunna ce idan musulmi ya ci abinci, ya kuma ji ya yi masa daɗi, ya yaba. Amma, kada ya wuce wuri ta hanyar ƙara wa kalmomin yabon nasa gishiri fiye da abin da abinci yake ɗauke da shi.

Hujja a kan wannan Sunnan, ita ce: Hadisin Jabiru ɗan Abdullahu *raliyallahu anhu,* cewa, wata rana Annabi *sallallahu alaihi wa sallam* ya

nemi iyalan gidansa su ba shi roɓɓi ya haɗa da gurasa ya yi kalaci. Sai suka gaya masa cewa: “Roɓɓi kam ya ƙare, amma a kwai sauran rummace.” Sai ya ce, a kawo masa shi. Aka kuwo, ya mayar da hankali yana haɗa gurasar nan das hi, yana lankahewa baka, yana kuma cewa: ***“Kai! roɓɓi da gurasa akwai daɗi! Kai! roɓɓi da gurasa akwai daɗi!!”*** (Muslimu:2052). Kalimar *‘khallu’* ta Larabci da muka fassara da ‘roɓɓi’ a cikin wannan Hadisi, wani nau’in mahaɗin cin abinci ne a waccan zamani, mai daɗin gaske, ba kuma mai nauyi da kabri ba kamar wanda muke da shi a yau.

Malaminmu Ibn Usaimin *rahimahullahu* ya ce: “Yaba abinci da Manzon *Allah sallallahu alaihi wa* sallam yake yi idan ya burge shi, wata koyarwa ce tasa *sallallahu alaihi wa sallam* zuwa ga al’umarsa. Sadoda haka, yau da mutum zai yi kalaci da waina, ta ratsa shi iyakar zarafi. Sai ya kayar da baki ya ce: *“Kai! wainar gidansu wance akwai daɗi.”* Ko wani abu mai kama da haka. wanda duk ya yi irin haka, ya raya Sunna daga cikin Sunnonin Manzon Allah *sallallahu alaihi wa sallam.* Don ƙarin bayani sai a duba: *“Sharhu Riyádhus-Sálihína: 2/1057)*

Duk wanda ya kalli yanayin rayuwarmu na yau da kyau, zai fahimci irin yadda mutane suke yin nesa-nesa da Sunnanr Annabi *sallallahu alaihi wa sallam.* Wasu ma ba su tsaya a kan yin nesa-nesa da ita ɗin ba, har saɓa mata suke yi, ta hanyar aibanta wani abinci da suka ci, tare da kushe shi a wasu lokuta. Irin haka kuwa ya saɓa wa Sunna da koyarwar Annabi *sallallahu alaihi wa sallam.* Alhali kuwa, ya zo a cikin ingantattun littafan Hadisai guda biyu, daga cikin Hadisan Abu Huraira *raliyallahu anhu,* wanda ya ce: “Annabi *sallallahu alaihi wa sallam* bai taɓa buɗa baki ya kushe wani abinci ba. In dai ya ji yana sha’awarsa zai ci. Idan kuma ba ya sha’awarsa zai bar shi baki alaikum.” (Buhari:3563/ Muslimu:2063).

11 Addu’a ga wanda ya kawo abincin:

Hujja a kan wannan Sunna, ita ce: Hadisin Abdullahi ɗan Busrin *raliyallahu anhu,* wanda ya ce: “Wata rana Manzon Allah *sallallahu alaihi wa sallam* ya baƙunci mahaifina. Sai muka kawo masa abinci da dabino. Ƙare cin abincin nasa yake da wiya, sai muka ƙara kusanto masa da watarnen dabinon nan. Bai yi wata-wata ba kuwa ya shiga tsinta yana ci, yana kuma jefar da ƙwallayensa ta tsakiyar ‘yan yatsunsa *sallallahu alaihi wa sallam,* tare da gwama manunin da ɗan tsakiyar yatun nasa. Daga nan kuma aka kawo masa abin sha, ya karɓa ya sha, sa’annan ya miƙa wa wanda yake zaune a damansa. Kafin ya kama hanyar komawa, sai mahaifina ya kama ragwamar dabbar da ya zo a kanta *sallallahu alaihi wa sallam,* ya ce: “Ka roƙar mana Allah kafin

ka wuce ya Manzon Allah!" Sai Annabi *sallallahu alaihi wa salam* ya ce: ***"Alláhumma bárik lahum fímá razaƙtahum, wagfir lahum, warhamhum."*** *(Ya Ubangiji! Ka sanya albarka a cikin abin duk da ka arzuta su das hi, ka kuma gafarta musu. Sa'annan ka yi musu rahama.)* (Muslimu:2042). Kalimar *"wadɓah"* ta Larabci a cikin wannan Hadisi ce, muka fassara da 'kwatarne'

12 Mustahabbi ne idan mutum ya gama shan wani abu, ya fara miƙa wa wanda yake dama gare shi kafin wanda yake hagu:

Abin da ake nufi shi ne, yana daga cikin Sunna, a daidai lokacin da mutum ya ƙyanƙyami wani abin shay a ƙoshi. To, idan ya ɗauke kansa daga kwatarnen, ya gaggauta miƙa wa mutumin da yake dama gare shi, kafin wanda yake haɗu gare shi.

Hujja a kan wannan Hadisi, ita ce: Hadisin Anas ɗan Maliku *raliyallahu anhu,* wanda ya ce: "Wata rana Manzon Allah *sallallahu alaihi wa sallam* ya kai baƙunci a gidanmu, ya kuma nemi wani ɗan abin da zai sha. Sai muka kama wata akuya muka tatso masa nononta, sa'nan na haɗa masa da rowan rijiyar nan tawa." Anas ya ci gaba da cewa: "Sai na miƙa wa Manzon Allah *sallallahu alaihi wa sallam,* ya karɓa ya kafa kai, ya sha ya ƙoshi. Duk wannan abu da yake faruwa, Sahabi Abubakar *raliyallahu anhu* yana zaune hagu ga Manzon Allah *sallallahu alaihi wa sallam,* umar kuma yana dabra da fuskarsa, a yayin da wani balaraben ƙauye yake a damansa *sallallahu alaihu wa sallam.* Ƙarewarsa take da wuya, Manzon Allah *sallallahu alaihi wa sallam,* sai ya, sai Sayyadi Umar *raliyallahu anhu* ya muma nuna Abubakar *raliyallahu anhu* ya kuma ce wa Manzon Allah *sallallahu alaihi wa sallam:* "Ga Abubakar nan ya Manzon Allah." Amma, sai Manzon Allah ya miƙa wa Balaraben ƙauyen nan, ya ƙyale Abubakar da Umar. Ya kuma ƙara da cewa musu *sallallahu alaihi wa sallam:* ***"A yi dama dai! A yi dama dai!! A yi dama dai!!!"*** Anas ya ce: "Yin haka Sunne ne! Yin haka Sunne ne!! Yin haka Sunne ne!!!" (Buhari:2571/ Muslimu:2029).

13 Mai shayar da mutane ya kamata ya sha ƙarshe:

Sunna ne wanda yake shayar da mutane wani abin sha, ya kasance shi ne wanda zai sha abin bayan kowanensu y agama sha.

Hujja a kan wannan Sunna, ita ce: Hadisin nan na mai tsawo na Abu Ƙatadah

raliyallahu anhu, wanda a cikinsa yake cewa: "… sai Manzon Allah *sallallahu alaihi wa sallam* ya shiga zuba ruwa a kofi ni kuwa ina miƙa wa mutane suna sha. Har sai da kowa ya sha ya ƙoshi, sai ni kawai das hi Manzon Allah *sallallahu alaihi wa sallam* muka rage, waɗanda ba su sha ba." Anas *raliyallahu anhu* ya ci gaba da cewa: "Sa'annan Manzon Allah *sallallahu alaihi wa sallam* ya sake zubawa, ya ce mani: ***"karɓi ka sha, Anas."*** Ni kuwa na ce masa: ***"Ba zan sha bay a Manzon Allah, sai ka sha."*** Sai ya karɓa mani da cewa: ***"Ai, wanda yake shayar da mutane, shi ya kamata ya sha ƙarshe."*** Ansa ya ce: "To, sa'annan sai na karɓa na sha, Manzon Allah kuma ya sha…." (Muslimu:681).

Darasi: Wani darasi kuma da yake cikin wannan babi, shi ne bukatar da take akwai a sunnance, ta kurkure baki da ruwa ga wanda ya sha nono, domin ya kawar da masƙin da yake da shi, wanda ya kama bakinsa. **Hujja a kan wannan Sunna kuwa,** ita ce: Hadisin ɗan Abbas *raliyallahu anhuma,* da ya ce: "Ta tabbata cewa, wata rana Annabi *sallallahu alaihi wa sallam* ya sha nono. Sai ya nemi a kawo masa ruwa, ya kurkure baki, ya kuma ce: ***"Na yi haka ne domin nono yana da masƙi."*** (Buhari: 211/ Muslimu: 358).

14 Rufe Ƙorai da ambaton Allah Maɗaukakin Sarki idan dare ya kawo jiki:

Sunna ce idan dare ya kawo jiki, a rufe gaba ɗayan ƙoran da ake da su a gida, waɗanda suke buɗe, a kuma rufe riyoji idan suna da marafe, a kuma tabbata an ambaci suna Allah a duk lokacin da za a raya wannan Sunna.

Hujja a kan wannan Sunna, ita ce: Hadisin Jabiru ɗan Abdullahi *raliyallahu anhuma,* wanda ya ce: "Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Ku rufe ƙorai, ku saya riyoji, domin a cikin kowace shekara a kwai daren da alloba take sauka a cikinsa, wadda ba za ta shuɗe a kan duk wata ƙwarya da wara rijiya, waɗanda ba rufe ba, face wani abu daga cikin wannan alloba ya sauka a cikinsu."*** (Muslim:2014). A riwayar Buhari kuma, daga cikin Hadisan Jabiru *raliyallahu anhuma,* cewa aka yi Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ku tottoshe bakunan shnatullanku, ku kuma ambaci sunan Allah. Sa'annan ku ɗaukar wa ƙoranku mataki, ko da ta hanyar yafa wani abu a kansu ne; ku kuma ambaci sunan Allah."*** (Buhari:5623).

Na Biyu : Sunnonin Sallama Da Haɗuwa Da Zama

1 Yin sallama:

Hujjojin da suke tabbatar da wannan Sunna ba su da iyaka. Daga cikinsu akwai: Hadisin Abu Huraira *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Hakkin kowane muslmi a kan ɗan'uwansa muslmi, shida ne."*** Sahabbai suka ce: Waɗanne haƙƙoƙa ne waɗannan ya Manzon Allah? sai ya karɓa musu da cewa: ***"Idan ka hadu da shi, ka yi masa sallama. Idan ya gayyace ka wata harka, ka tafi. Idan ya nemi wata nasiha daga gare ka, ka yi masa. Idan ya yi attishawa, ya kuma gode wa Allah, to, ka gai da shi. Idan ya yi rahsin lafiya, ka tafi duba shi. Idan kuma ya rasu ka rakki gawarsa maƙabarta."*** (Muslimu:2162).

Sai dai a kula, wajibi ne ga mutum idan aka gayar da shi, bayan ya yi attishaya, ya kuma gode wa Allah. wajibi ne ya karɓa wannan gaisuwa. Hujja kuma a kan wannan wajabci ita ce:

Faɗar Allah Maɗaukakin Sarki: ***"Kuma idan aka gayar da ku da wata gaisuwa. To, ku karɓa da mafi kyawonta, ko ku mayar da irinta. Lalle Allah, ya kasance a akn komai, mai ƙididdigewa ne."***

Zaman karɓawar nan wajibi, shi ne hukunci na asali, matuƙar wani dalili bai gitta ba, wanda zai canza wa hukuncin matsayi. An kuma samo da yawa daga cikin manyan Malamai, waɗanda suka tafi a kan wajabcin karɓawa ɗin. Daga cikinsu akwai: Ibn Hazmi, da Ibn abdil- Barr, da Shaikhu Taƙiyyud-Din, *rahimahumullahu jamí'an,* da sauransu da dama. Don ƙarin bayani ana iya duba: *"Al-ádábush- Shariyyah: 1/356"* ɗab'in Mu'assasatur- Risálah.

Mafi icika da kamalar lafazin sallama da mayar da ita, shi ne: ***"Assalámu alaikun wa rahamatulláhi wa barakátuhú"*** Ko shakka babu wannan gaisuwa it ace mafi kyau da kammala.

Malam Ibnl- Ƙayyim *rahimahullahu* ya ce: "Karantarwar Annabi *sallallahu alaihi wa sallam* a cikin sha'anin gaisuwa, shi ne cika lafuzzan sallama tun daga farkonsu har ƙarshe. Wato, zuwa: *"wa barakátuhú."* Domin ƙarin bayani ana iya duba: *Zádul- mi'ádi:2/417"*

Haka shi ma "**yawaita sallama"** Sunna ne. kai wuce nan ma, abu ne da Shari'a ta kwaɗaitar da a yi, tare da bayyana irin ɗimbin falalar da take tattare da hakan. Hujja a kan haka kuwa ita ce: Hadisin Abu Huraira *raliyallahu anhu*, da ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ina rantsuwa da wanda rayuwata take hannunsa, ba za ku shiga Aljanna ba har sai kun yi imani. Ba kuma za ku yi imani har sai kun kasance masu so da ƙaunar junanku. To, me zai hana ku saurara in gaya muku abin da idan kuka tsare aikata shi, soyayya da ƙaunar za su dauwama a tsakaninku?! Ku yi ta yawaita sallama a tsakaninku."*** (Muslimu:54)

2 Muhimmancin maimaita sallama har su uku, ida akwai bukatar yin haka:

Idan ya zaci cewa, wanda ya yi wa sallama bai ji ba, karo na farko da ya furta kalmomin. To, mustahabbi ne ya maimaita karo na biyu. Idan kuma ya tabbata bai jiya ba, to, sai ya sake maimaitawa karo na uku. Haka nan idan mutum ya iske wani taron jama'a, kamar a wata majalisa inda jama'a da dama suke taruwa. To, idan ya yi sallama daidai lokacin da ya isa. Amma, sai ya zamana waɗanda suke kusa das hi sosai ne kawai suka ji. To, a irin wannan yanayi akwai bukatar ya maimaita sallamar har sau biyu; uku kenan, domin duk wanda yake zaune a majalisin, ya jiya. .

Hujja a kan wannan Sunna, ita ce: Hadisin Anas *raliyallahu anhu;* daga Annabi *sallallahu alaihi wa sallam*. Anas ya ce: "Annabi *sallallahu alaihi wa sallam* ya kasance idan ya yi Magana, yakan maimaita ta har sau uku, domin a gane haƙiƙanin abin da yake nufi. Haka nan idan ya taras da tarin jama'a a wuri ɗaya, idan zai yi musu sallama, yakan yi ta ne hae sau uku." (Buhari:95)

Daga cikin darussan da za a koya daga wannan Hadisi na Anas *raliyallahu anhu* da ya gabata, shi ne, zaman maimaita Magana har sau uku, Sunna, idan akwai bukatar yin hakan. Wato, kamar inda mutum ya faɗi wata magana, amma aka kasa fahimtarsa. To, Sunna ta ɗora masa nauyin maimaitawa karo na biyu. Idan kuma ba a fahimce ba, ya sake maimaitawa karo na uku.

3 Sunna ce yin sallama ga wanda aka sani da wanda ba a sani ba.

Hujja a kan wannan Sunna ita ce, Hadisin Amru *raliyallahu anhuma,* cewa: "Wani mutum ya taɓa tambayar Manzon Allah *sallallahu alaihi wa sallam,* cewa: "wane aiki ne ya fi kowane aiki zama alhairi a Musulunci? Sai ya karɓa masa da cewa: ***"Ciyar da abinci da yin sallama ga wanda ka sani da wanda ba ka sani ba."*** (Buhari:12/ Muslimu:39).

4 Fara sallama ga wanda Sunna ta ce ya fara Sunna ne:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* da yake cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Wanda yake kana bin hawa ne zai fara yi wa wanda yake tafiya ƙasa, sallama. Wanda yake tafiya ƙasa kuma ya fara yi wa wanda yake zaune wuri ɗaya. rukunin mutanen da suke kaɗan kuma, su fara yi wa wanda yake da yawa."*** (Buhari: 6234)

In another narration that Al-Bukhāriy reported, it mentions, "The young should greet the old, one who is walking should greet one who is sitting, and the small group of people should greet the large group of people." (Al-Bukhāriy no. 6234)

Sai dai yana da kyau a kula cewa, saɓa wa wannan tsari a matsayinsa na mafi dacewa da cancanta, baa bin ƙyama ba ne a duniyar Sunna. Iyakar abin da za a ce, mutum ya far abin da yake shi ne mafifici. Wato, kamar a wayi gari babba ya zamana shi ne yake fara yi wa ƙarami sallam. Koko wanda yake tafiya ƙasa, ya fara yi wa wanda yake kan wani abin hawa, da matara kama da haka.

5 Yi wa yara ƙanana sallama Sunna ne:

Hujja a kan wannan Sunna ita ce, Hadisin Anas ɗan maliku *raliyallahu anhu,* cewa: "Wata rana yana tafiya tare da Manzon Allah *sallallahu alaihi wa sallam.* Sai suka yi kiciɓis da wasu yara ƙanana, Manzon Allah kuma *sallallahu alaihi wa sallam* ya yi musu sallama." (Buhari:6247/ Muslimu:2168).

Raya wannan Sunna ta yi wa ƙananan yara sallama, wani babban makami ne na yaƙar girman kai da son zuciya, da kuma karantar da su yaran, wanann babbar Sunna, tare raya ta a cikin zukatansu.

6 Yin sallama idan za a shiga gida Sunna ne:

Yin sallama idan za a shiga gida, wani babban rukuni ne na raya Sunnar sallama. Sai dai ana yin ta ne bayan an yi asawaki. Saboda yin asawaki idan za a shiga gida, Sunna ce tabbatatta, a matsayin gida wuri na huɗu, inda Sunnar asawaki take da matuƙar ɗarfi da nauyi, wato lokacin da mutum zai jefa ƙafarsa a cikin gida. Hujja a kan wannan Sunnan kuwa ita ce, Hadisin Sayyida A'isha *ralyallahu anha,* wanda yake a wurin Muslimu, inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance, duk lokacin da zai shiga gida, yakan fara da yin asawaki." (Muslimu:253). Idan ya yaye kallabin shiga gidansa da asawaki, *sallallahu alaihi wa sallam,* sai kawai ya shiga tare da yi wa iyalinsa na wannan gida sallama. Bisa wannan dalili ne wasu Malamai suka dogara, suka yanke hukuncin cewa, Sunna ce mutum ya yi sallama idan zai shiga gida. koma wane irin gida ne; ko wanda babu kowa a cikinsa ne. Suka ƙarfafa wannan hukunci da faɗar Allah Maɗaukakin Sarki: *"Kuma idan za ku shiga gidaje, to, ku yi wa kanku sallama; gaisuwa mai albarka mai tsarki, daga wurin Allah. kamar haka ne Allah yake bayyana ayoyi gare ku, tsammanin ku, za ku hankalta."* {Nur:61}

Malam Ibnl- Hajar *rahimahullahu* ya ce: "Bakandamen umarni da Sunna ta yi da yawaita sallama, ya haɗa har da yi wa kai ita ga wanda zai shiga wurin da babu kowa a cikinsa. Hujja kuwa ita ce: faɗar Allah Maɗaukakin Sarki: *"Kuma idan za ku shiga gidaje, to, ku yi wa kanku sallama…"* Don ƙarin

bayani ana iya duba: *"Fathul- Bárí Hadisi mai lamba:6235: Babin Yawaita Sallama."*

.<u>Darussa:</u> Abin da ya gabata yana karantar da cewa akwai Sunnoni uku a kan wanda zai shiga gida:

1. **Sunna ta farko:** Ambaton Sunan Allah Maɗaukakin Sarki, musamman idan da dare ne.

   Hujja a kan wannan Sunna, ita ce: Hadisin Jabiru ɗan Abdullahi *raliyallahu anhuma,* cewa, ya ji Annabi *sallallahu alaihi wa sallam* yana cewa: ***"Idan mutum zai shiga gidansa, ya ambaci Allah a lokacin shigar da lokacin da zai fara cin abinci. Sai Shaiɗan ya ce: Ya ku jama'ata! Ku sani yau kam, ba mu da wurin kwana ko abinci a cikin wannan gida. Idan kuwa ya shiga ba tare da ya ambaci suna Allah ba. Sai Shaiɗan ya ce: Ya ku jama'ata! Ku sani yau kam, mun sami wurin kwana a cikin wannan gida. Idan kuma bai ambaci Sunan Allah ba a lokacin da zai fara cin abinci. Shaiɗan ya ce: Ya ku jama'ata! Yau kam, mun sami wurin kwana da abinci a cikin wannan gida."*** (Muslimu:2018).

2. **Sunna ta biyu:** Yin asawaki. Hujja a kan wannan Sunna kuwa ita ce: Hadisin Sayyida A'isha *raliyallahu anha,* wanda bayanin matani da isnadinsa suka gabata a baya kaɗan.

3. **Sunna ta uku:** Yin sallama ga waɗanda suke cikin gidan:

7 Sassauta murya wurin sallama Sunna ne, musamman idan akwai masu bacci daga cikin mutanen da aka taras:

Haka Annabi *sallallahu alaihi wa salam* ya kasance yana yi, kamar yadda ya zo a cikin hadisin Miƙdad ɗan Aswad *raliyallahu anhu,* wanda a cikinsa yake cewa: "Mun kasance mukan tatso nono, kowa daga cikinmu ya sha gwargwadon rabonsa. Shi ma Annabi *sallallahu alaihi wa sallam,* mu kai masa nasa rabo." Miƙdad ya ci gaba da cewa: "Idan a cikin dare ne *sallallahu alaihi wa sallam* ya zo, sai mu ji ya yi sallama cikin sassauƙar murya irin yadda ba zai tayar da wanda yake bacci ba. Amma, kuam duk wanda yake farke sai ya ji shi." (Muslimu:2055).

8 Isar da saƙon sallama Sunna ne:

Isar da saƙon sallama Sunna ne. Kamar wani ya gaya maka cewa: "Ka ce ina gaida wane." To, isar da wannan saƙo na gaisuwa zuwa ga wanda aka ce a kai wa shi, Sunna ne.

Hujja a kan wannan Sunna, ita ce: Hadisin Sayyidah A'isha *raliyallahu anha,* cewa, Annabi *sallallahu alaihi wa sallam* ya taɓa gaya mata cewa: ***"Mala'ika Jibrilu ya ce yana gaida ke."*** Ta ce: "Sai na ce masa: ka gaya masa: ina amsawa: *(wa alaihisalámu wa rahamatulláhi.)* (Muslimu:2447).

Wannan Hadisi yana karantar da cewa, isar da saƙon sallama ga wanda aka aika was hi, Sunna ne, kamar yadda Annabi *sallallahu alaihi wa sallam* ya isar da saƙon sallamar Mala'ika Jibrilu zuwa ga Sayyidah A'isha *raliyallahu anha.* Haka kuma wannan Hadisi day a gabata, ya isa hujja a kan cewa, bayar da saƙon sallam ta hannun wani zuwa ga wani, Sunna ne.

9 Sallama idan za a shiga ko fita wata Majalisa:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku ya kai wani wuri da mutane suka zama, to, ya yi sallama. Idan kuma ya yi nufin tashi, ya yi sallama. Wadda ya yi can farko, ba ta fi wannan da zai yi ƙarshe muhimmanci ba."*** (Ahmad:9664/ Abu dawuda:5208/ Tirmizi:2706). Albani kuma ya inganta shi: *Sahíhul- Jámi'i: (1/132).*

10 Haɗa hannuwa yayin sallama Sunna ne:

Idan haɗuwa ce aka yi za a yi wa juna sallama, Sunna ne a haɗa hannuwa a yi *musáfahá.* Wananna shi ne abin da Sahabbai *raliyallahu anhum* suka kasance suna yi. **Hujja kuma a kan haka,** ita ce: Hadisin Ƙatadah *raliyallahu anhu,* inda ya ce: "Na ce wa Anas: Shin ko Sahabban *Annabi sallallahu alaihi wa sallam* kan yi musfaha a lokacin rayuwarsu? Sai ya karɓa mani da cewa: "Tabbas! suna yi." (Buhari:6263).

11 Murrmushi da sakin fuska yayin haɗuwa Sunna ne:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Zarrin *raliyallahu anhu,* da ya ce: "Wata rana Annabi *sallallahu alaihi wa sallam* ya ce mani: ***"Kada***

ka yi wa aikin alhairi kallon hadarin kaji, komai ƙanƙantarsa; ko da ka saki fuska ne a lokacin da ka haɗu da ɗan'uwanka." (Muslimu:2626). Riwayar Tirmizi kuma, daga Abu Zarrin ɗin *raliyallahu anhu,* cewa ta yi: Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Murmushin da za ka yi wa ɗan'uwanka idan kun haɗu, sadaƙa ne."*** (Tirmizi:1956). Albani kuma ya inganta shi a cikin: *As-Sahíhát:572)*.

12 Kyakkyawar Magana sadaƙa ce kuma Sunna:

Yi wa ɗan'uwa musulmi, wanda aka haɗu da shi kan hanya, ko ake zaune wuri ɗaya tare da shi, ko ake cikin halin wani aiki. Yi masa kyakkawar magana Sunna ne, saboda hukuncin da aka yanke mata na zaman sadaka.

Hujja a kan wannan Sunna, ita ce: Hadisin Abu Huraira *raliyallahu anhu* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Kyakkyawar magana sadaƙa ce."*** (Buhari:2989/ Muslimu:1009).

Rashin niyyar raya wannan Sunna, ya sa da yawa mutane suke ta musayar kyawawan kalmomi a tsakaninsu, waɗanda, inda sun yi hakan da nufin neman lada ga Allah Maɗaukakin Sarki, da sun kwashi gagarumar garaɓasa da babban rabo a kan wanann sadaka da suke ta yi ba tare da sun sansance ba.

Malaminmu Ibn Usaimin *rahimahullahu* ya ce: "Kyakkyawar magana ita ce, kamar ka ce wa ɗan'uwanka: Ya kake? Wace ake ciki? A sauran dangi?

Ya iyalinka? Da sauran kalmimi masu kama da waɗannan. Duk, kyawawan kalmomi ne saboda irin yadda suke sanya farin ciki da jin daɗi a cikin ran wanda aka yi wa su a matsayinsa na ɗan'uwa. Babu wata kalima irin wannan kyakkyawa, da za ta fito daga bakin musulmi, face Allah Maɗaukakin Sarki ya ba shi lada da sakamako irin na wanda ya yi sadaka, a kanta. Don ƙarin bayani ana iya duba: *"Sharhu Riyádhus- Sálihína* wallafar Malamin nanu: 2/996" babin da yake magana a kan mustahabbancin furta kyakkyawan magana da sakin fuska a lokacin da aka haɗu da juna.

13 Bukatar ambaton sunan Allah Maɗaukakin Sarki a duk inda ake zama:

Hadisan da suke magana da kwaɗaitarwa a kan kafa wuraren zama, inda za a riƙa ambaton Allah Maɗaukakin Sarki, suna da matuƙar yawa. Daga cikin

irin waɗannan Hadisai akwai Hadisin Abu Huraira *raliyallahu anhu* da ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Lalle Allah Maɗaukakin Sarki yana da waɗansu mala'iku da suke kaiwa da komowa a saƙo-saƙo da lungu-lungu, suna nema da cigiyar masu ambaton Allah. idan suka taras da wasu mutane suna zikirin Allah, sai su buɗa baki su yi yekuwa, su ce musu: maza ku taho! Allah ya karɓa bukatunku.*** Ya ce: ***"Sai nan take mala'ikun su lulluɓe mutanen da fikafikansu, su cira da su zuwa samar duniya…."*** (Buhari:6408/ Muslimu:2689).

14 Sunne ne idan za a waste daga Majalisi a karanta kaffáratul-Majlis:

Hujja a kan wannan Sunne ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* da ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya zauna a wata Majalisa, ya miƙe ƙafa ya yi ta sharholiya son ransa. Amma, kafin ya bar wurin sai ya karanta: "Subhánakalláhumma wa buhamdika, ash'hadu allá'iláha illá anta, astagfiruka wa a túbu ilaika.*** *(Tsarki da gogiya sun tabbata gare ka, tare ka ya Ubangiji! Ina shaida babu abin bautawa da gaskiya sai kai. Ina neman gafararka, ina kuma tuba zuwa gare ka.)* Ba wanda zai faɗi wannan addu'a, face Allah Maɗaukakin Sarki ya gafarta masa zunuban duk day a ɗauka a wannan Majalisa." (Tirmizi:3433). Albani kuma ya ainganta shi a cikin: *"Sahíhul- Jámi'i:2/1065"*

Na Uku : Sunnonin Sa Tufafi Da Ado

1 Fara saka ƙafar dama a takalmi Sunna ne:

Yana daga cikin Sunna, idan musulmi zai saka takalminsa ya farad a ƙafar dama. Haka kuma yana daga cikin Sunna idan zai cire takalmin ya fara cire ƙafar hagu.

Hujja a kan wannan Sunna, ita ce: Hadisin Abu Hurairah *raliyallahu anhu* da ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan dayanku zai sanya takalmi, to, ya farad a ƙafar dama. Idan kuma ai cire, ya farad a ƙafar hagu. Wato, ƙafar dama ta zama farko sakawa, ƙarshen kuma cirewa."*** (Buhari:5856).

A wata riwayar kuma, ta Imamu Muslimu, cewa ya yi: ***"Kada dayanku ya kuskura ya yi tafiya da takalmi daya a ƙafa. Ko dai ya saka biyun gaba daya, ko kuma ya cire su gaba daya."*** (Muslimu:2097).

Waɗannan Hadisai sun ƙunshi Sunnoni guda uku:

1. Farawa da ƙafar dama idan za a sanya takalmi.
2. Farawa da ƙafar hagu idan za a cire takalmi.
3. Sanya ta kalmi gaba ɗaya, ko cirewa gaba ɗaya, ta yadda ba za a yi tafiya da takalme ɗaya a ƙafa ba.

2 Sanya fararen tufafi Sunna ne:

Abin da ake nufi da wannan Sunna, shi ne a duk lokaci da mutum zai saka sutura, to, ya fifita fafa. Yin haka Sunna ne. hujja a kan wannan Sunna kumaa, ita ce, Hadisin Abbas *raliyallahu anhuma,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ku riƙa sanya fafare daga cikin tufaffinku, saboda su ne mafifita alhairi daga cikin tufafin naku. Ku kuma arika yi wa amamatanku likkafani da su."*** (Ahmad:2219/ Abu Dawuda:3878/ Tirmizi:994). Albani kuma ya inganta shi a cikin: *"Sahíhul- Jámi'i: (1/267)*.

Malaminmu Ibn Usaimin *rahimahullahu* ya ce: "Wannan umarni na Manzon Allah *sallallahu alaihi wa sallam* ya shafi gaba ɗayan nau'ukan tufafin da musulmi zai saka a jiki; Sunna ta fi son fari. Daɗa rig ace, ko taguwa, ko wando. Ko ma dai mene ne, matuƙar sunansa tufa, to, amfani da fari shi ne Sunna. Yin haka shi ne abu mafifici. Sai dai ko musulmi ya yi amfani da tufan dab a fari ɗin ba, babu wani laifi a kansa. Sharaɗi kawai shi ne, kada ya kasance ɗaya daga cikin tufafin da Shari'a ta keɓance wa mata." Don ƙarin bayani ana aiya duba: *Sharhu Riyádhus- Sálihína,* na Malamin namu: (2/1087)

3 Shafa turare Sunna ne:

Hujja a kan wannan Sunna ita ce, Hadisin Anas *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"An ƙawata mani abubuwa uku daga cikin ƙawar duniya: mata da turare; babu kuma lokacin da nake jin daɗi kamar lokacin da nake salla."*** (Ahmad:12293/ Nasa'i:3940). Albani kuma ya faɗa a

cikin: *Sahíhun- Nasa'i,* cewa Hadisi ne kyakkyawa ingantacce.

Amma lafazin Hadisin da ake ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"An ƙawata mani abubuwa guda uku daga cikin duniyarku,"*** lafazi ne mai rauni.

Kuma Manzon Allah *sallallahu alaihi wa sallam* **ya kasance yana ƙyamar aji ƙanshin wani abu na tashi a jikinsa, wanda ba turare ba.** Hujja a kan wannan Sunna kuwa, ita ce, Hadisin nan mai tsawo, wanda Buhari ya fitar, daga Sayyida A'isha *raliyallahu anha,* inda ta ce: "Manzon Allah *sallallahu alaihi wa sallam* ya kasance yana matuƙar ƙyamar aji ƙanshin wani abu yana tashi daga jikinsa, wanda ba turare ba." (Buhari:6972). Wato, ya ƙison duk lokacin da isaka ya bi ta kansa, *sallallahu alaihi wa sallam*, aji ƙanshi na tashi

4 Maruhi ne ƙin karɓar kyautar turare:

Hujja a kan wannan karhanci ita ce, Hadisin Anas *raliyallahu anhu,* inda ya ce: "Tabbas! Annabi *sallallahu alaihi wa sallam* bay a mayar da kyautar turare idan an yi masa." (Buhari:2582).

5 Fara taje gashin kai ta hannun dama Sunna ne:

Abin da ake nufi da 'taje' gashin kai a wata Hausa, shi ne 'shacewa.' To, idan mutum zai yi, Sunna ta ce, ya fara ta hannun dama, sa'annan ya je hagu.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Sayyida A'isha *raliyallahu anha,* inda ta ce: "Annabi *sallallahu alaihi wa sallam* ya kasance, yana matuƙar sha'awar faraway ta dama idan zai sanya takalmi, ko taje kansa, ko tsarki, da sauran gaba ɗayan sha'anonan rayuwarsa." (Buhari:168/ Muslimu:267).

Na Huɗu : Sunnonin Atishawa Da Hamma

Sunnonin attishaya:

1 Sunna ce ga wanda ya yi attishaya ya ce: *"Alhamdu lilláhi."*

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Idan ɗayanku ya yi attishaya, to, ya ce: Alhamdu lilláhi*** *(Godiya ta tabbata ga Allah).* ***Ɗan'uwansa ko wanda yake kusa da shi kuma, ya ce masa: Yarhamukalláhu*** *(Allah ya yi maka rahama).* ***Idan ya ce masa: Yarhamukalláhu, sai shi kuma ya mayar masa da cewa: Yahdí kumulláhu wa yuslih bálakun*** *(Allah ya shiryar da ku, ya kuma tsarkake zukatanku.).* (Buhari:6224).

Haka nan kuma, inda mutum zai canza wanna lafazi wata lokaci, idan ya yi attishaya ɗin, ce: *"Alhamdu lilláhi alá kulli hálin,"* Sunna ta fi son haka. Hujja kuwa ita ce, wata riwaya da aka samo daga Abu dawuda, da take cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Idan ɗayanku ya yi attishaya, to, ya ce: Alhamdu lilláhi alá kulli hálin."*** (Abu Dawuda:50311). Malam Ibnl- Ƙayyim *rahimahullahu* ya bayyana wannan Hadisi, a cikin: *Zádul Mi'ád* da cewa: "Danganensa ingantacce ne."

Shi kuwa wanda yake kusa da mai attishaya ɗin nan, idan zai yi masa barka da arziki, a Sunnance, sai ya ce: ***"Yarhamukalláhu** (Allah ya yi maka rahama).* Shi kuma wanda ya yi attishaya ɗin, Sunna ta ɗora masa nauyin karɓawa da cewa: ***"Yahdí kumulláhu wa yuslih bálakun** (Allah ya shiryar da ku, ya kuma tsarkake zukatanku.)* Hujja a kan gaba ɗayan waɗannan Sunnoni, ita ce, Hadisin Abu Huraira *raliyallahu anhu,* wanda ya gabata.

2 Sunna ta ce, idan mai attishaya bai gode wa Allah ba, kada a gaida shi.

Idan wanda ya yi attishaya bai yi godiya ga Allah Maɗaukakin Sarki ta hanyar cewa: *'alhadu lilláhi'* ba. To, wanda ya gai da shi, ta hanyar cewa: 'yarhamukalláhu' ya yi bidi'a. Abin da yake Sunna a nan, shi ne, kada a ce masa ƙanzil. Hujja a kana wannan Sunna ita ce, Hadisin Anas *raliyallahu anhu,* da ya ce: "Wasu mazaje biyu sun yi attishaya a wurin Annabi *sallallahu alaihi wa sallam.* Sai ya yi wa ɗaya barka da arziki, bai yi wa ɗaya ba. jin haka sai ɗaya daga cikinsu, ya ce: "Ya Manzon Allah! ka gai da wannan, ni kuma ba ka gai da ni ba?" Sai ya karɓa masa da cewa: ***"Ai wannan ya yi godiya ga Allah ne, kai kuma ba ka yi ba."*** (Buhari:6225). Dama kuma irin haka Manzon Allah *sallallahu alaihi wa sallam* yakan yi; ajiye komai a wurinsa *munásibí.* Imamu Muslim kuma ya riwaito wata magana tasa *sallallahu alaihi wa sallam,* daga abu Musa *raliyallahu anhu,* wanda ya ce, na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Idan ɗayanku ya yi attishaya, ya kuma gode wa Allah. To, ku yi masa barka da arziki. Idan kuma bai gode masa ba, to, kada ku ce masa ƙanzil."*** (Muslimu:2992).

Amma, idan al'amarin ya shafi karantarwa ne. Wato, tsakanin kamar mahaifi ɗansa, ko malami da almajirinsa, ko wani yanayi mai kama da waɗannan, wanda ake iya bayyanawa da matakin karantarwa. To, sai a gaya wa wanda ya yi attishaya ɗin, ya kuma kama bakinsa cewa, ce: ***"Alhamdu lilláhi"*** mana. Za a gaya masa haka ne, domin a korantar das hi raya wannan Sunna, domin abau ne mai matuƙar sauƙi, ya zamana bai san haka al'amarin yake ba.

Haka nan kuma wanda yake fama da lalurar 'mura.' Ba lalle ne sai ya yi ta faɗar *'alhamdu lillahi'* ɗin ba duk lokacin da ya yi attishaya. Idan ya yi sau uku yana godiya, ya isa. Saura kuma, ba sai ya ce komai ba.

Hujja a kan wannan Sunna, ita ce: Abin da Abu dawuda ya riwaito a cikin *Sunan* nasa, daga Abu Huraira *raliyallahu anhu- maukúfan wa marfú'an-,* cewa, manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Ka yi wa ɗan'uwanka***

barka da arziki har sau uku. Abin day a haura a kan haka kuma, mura ce." (Abu dawuda:5034) malam Albani *rahimahullahu* ya ce: "Hadisi ne kyakkyawa, amma, mai gajeren asuli, a wani ƙauli kuma, mai dogon asuli." (*Sahíhu Abi Dáwuda: 4/308*).

Wata hujjar kuma, da take ƙarfafa wannan, ita ce, abin da Imamu Muslim ya riwaito a cikin ingantaccen littafinsa, daga cikin Hadisan Salmata ɗan Akwa'in *raliyallahu anhu,* cewa, ya ji Annabi *sallallahu alaihi wa sallam,* da wani mutum ya yi attishaya gabanasa, sai y ace masa: ***"Yarhamukalláhu,"*** ya kuma sake yin wata. Sai Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Wannan mutum yana fama da mura ne."*** (Muslim:2993).

Abubuwan da suka gabata suna karantar da cewa, akwai waɗansu halaye guda biyu, da ba a yi wa mai attishaya barka da arziki a cikinsu:

1. Idan bai gode wa Allah Maɗaukakin Sarki ba.
2. Idan ya yi attishaya fiye das au uku; ya zama mai mura kenan.

Sunnonin hamma:

Taka wa hamma burki ko rufe ta da hannu Sunna ne:

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Hurairah *raliyallahu anhu,* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Hakika, Allah yana son attishaya, yana kuma ƙyamar hamma. Idan ɗayanku ya yi attishaya, ya kuma gode wa. To, wajibi ne a kan duk musulmin da ya ji shi, ya yi masa barka da arziki. Amma hamma, aba ce da take zuwa daga Shaiɗan. Saboda haka, musulmi ya yi ƙoƙarin taka mata burki gwargwadon halinsa. Idan kuwa ya yi ta, to, ya sani Shaiɗan zai yi masa dariya."*** (Buhari:2663).

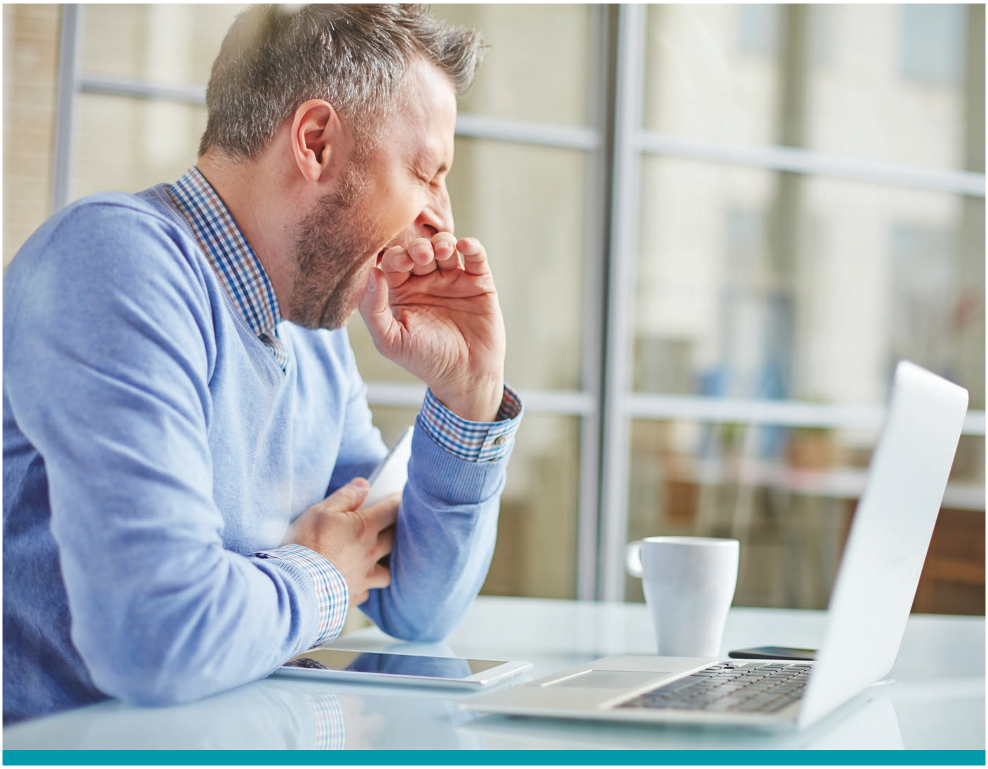
A wata riwaya kuma ta Muslimu, daga cikin Hadisan Abu Sa'id *raliyallahu anhu,* cewa Annabi *sallallahu alaihi wa sallam* ya yi: ***"Idan ɗayanku ya yi hamma, to, ya ɗora hannunsa a kan bakinsa, don kada Shaiɗan ya shiga."*** (Muslim:2995). Kenan Sunna tana son a taka wa hamma burki ne, ta yadda za a yi ta ba tare da an wangali baki sagaga ba. Ko dai a kantse laɓɓan baki, da hauru, ta yadda hammar za ta fita ba tar da an gane ba, ko a sa hannu a rufe bakin, ko dai wasu dabaru masu kama da waɗannan.

Sa'annan kuma mafi daraja da ɗaukaka daga cikin duk masu buɗa baki su yi hamma, a idon Sunna, shi ne mutumin da ba zai ɗaga sauti ya waste baki ya yi hamma haaaaa! Ko ahhhhhh!! ba, ko wani abu mai kama da haka daga cikin sautuka irin na hamma. Ba kuwa don komai Sunna ta hana hakan ba, sai don kada Shaiɗan ya yi sami damar yi wa musulmi dariya.

Hujja a kan wannan karhaci:

Hujja a kan wannan karhanci ita ce, Hadisin Abu Hurairah *raliyallahu anhu* daga Annabi *sallallahu alaihi wa sallam,* ya ce: ***"Hamma daga Shaiɗan take zuwa. Saboda haka idan ɗayanku zai yi hamma, to, ya kankanta bakinsa gwargwadon hali. Domin, da zarar ɗayanku ya wangale baki, ya ce: haaaaaa! To, sai Shaiɗan ya fashe da dariya."*** (Buhari:3297/ Muslimu:2994).

<u>Tunatarwa:</u> Wasu mutane sun saba da yin ta'auwuzi, watau neman tsari daga Shaiɗan bayan sun ƙare hamma. To, a sani babu wani dalili na Shari'ah a kan haka. Hasali ma yin haka saɓa wa koyarwar Annabi *sallallahu alaihi wa sallam* ne. Tabbas saɓa mata ne, saboda mutum ya zo da wani zikiri, wanda Annabi *sallallahu alaihi wa sallam* bai yi ba a daidai wannan wuri.



Na Biyar : Wasu Sunnoni Na Yau Da Kullum

Karanta addu'ar da aka samo a Sunna yayin shiga da fita makewayi:

Sunna ne ga wanda zai shiga makewayi, ya karanta addu'ar nan, wadda ta zo a cikin ingantattun littafan hadisai guda biyu:

An samo daga Anas *raliyallahu anhu,* ya ce: "Manzon Allah*sallallahu alaihi wa sallam* ya kasance idan zai shiga makewayi yakan karanta: ***"Alláhumma inná aúzu bika minal- khubusi wal- khabá'isi."*** *(Ya Ubangiji! Ina neman tsarinka daga kowane irin sharri, da kuma miyagun halittu maza da mata.)* [Buhari:6322/ Muslim:375].

Kalimar ***'khubusi'*** ta Larabci tana nufin *'miyagun halittu maza.'* a yayin da ita kuma ta ***'khabá'isi'*** take nufin '*miyagun halittu mata.'*

Idan kuma aka yi wa harafin ***‘b’*** ɗauri a cikin kalimar, aka ce: ***‘khubsu’*** kamar yadda take a cikin wannan Hadisi. To tana nufin kowane irin sharri. Jam’inta kuma shi ne: ***‘khabá’is’*** kamar na farko, amma yana nufin miyagun halittu masu mugun nufi kimshe a cikin zukata. Kenan, wannan addu’a neman tsari daga kowane irin sharri da ma’abutansa. Yin ɗaurin nan kuma shi ne mafi kandamewa ga ma’ana.

Sunna ne kuma ga wanda ya fito makewayi ya karanta:

Abin day a zo a cikin *Musnada* na Imamu ahmad, da *Sunan* na Abu Dawu, da na Tirmizi, wanda kuma albani ya inganta, daga Sayyidah A’isha *raliyallahu anha,* da ta ce: “Annabi *sallallahu alaihi wa sallam* ya kasance idan ya fito daga makewayi yakan ce: ***“Gufrának”*** *(Ina neman gafararka ya Ubangiji)*. [Ahmad:20220/ Abu Dawuda:30/ Tirmizi:7] Albani kuma ya inganta shi a cikin: *Tahƙíku Mushkátul-Misábih: (1/116)*.

Rubuta wasiyya Sunna ne:

Rubuta wasiyya ga duk musulmin da yake raye, daɗa lafiyarsa ƙalau, ko ya sami kansa a cikin halin wata rashin lafiya, Sunna ne. Hujja a kan wannan Sunna ita ce, faɗar Annabi *sallallahu alaihi wa sallam* cewa: ***“Bai kamata ga duk muslmin da ya mallaki wani abu da yake son bayar da wasicci a kansa ba, ya kwana biyu lafiyayyu ba tare da wasiyyar na nan rubuce a hannunsa ba.”*** (Buhari:2783/ Muslimu:1626), daga cikin Hadisan ɗan Umar *raliyallahu anhuma.* Sai dai yana da kyau a kula, ambaton kwana biyu da Manzon Allah *sallallahu alaihi wa sallam* ya yi a cikin wannan Hadisi, ba iyakancewa ne ba. iyakar abin da wannan yake nufi shi ne, kada dai mutum ya kuskura a ɗauki wani lokaci mai tsawo, ba tare da ya rubuta wasiyya ya ajije ba. ba kuwa don komai ba, sai don bai san lokacin da mutuwa za ta sallamo masa ba. rubuta wasiyya ɗin nan kuma wata Sunna ce, da ta hau kan kowane mutum.

Amma, rubuta wasicci a kan wasu haƙƙoƙa da suke kan mutum, na Allah *subhanahu wa ta’alah,* kamar zakka, ko hajji, ko kaffara. Ko wasu haƙƙoƙa na takwarorinsa ‘ya’yan Adamu, kamar bashi, ko wata ajiya. To, rubuta irin wannan wasiyya, wajibi ne ba Sunna ba, saboda irin yadda ta rataya da waɗansu haƙƙoƙa na wajibi, musamman idan ba wanda ya san da akwai irin wannan haƙƙi a hannunsa. Sa’annan kuma Malami sun ce: **[Duk abin da wajibi ba ya tabbata cika sai da shi, to, shi ma ya zama wajibi.]**

Sauƙin hali da kau da kai a cikin saye da sayarwa

Abin da wannan Sunna take bukata shi ne, a wayi gari mai saye da mai sayarwa, kowanne daga cikinsu ya cika ya batse da kyawawan halaye irin na rangwane da sauƙin hali da kuma kawar da kai a daidai lokacin da suke gudanar da wani ciniki. Ma'ana, kada a sami ɗaya daga cikinsu yana ƙuntatawa da tsananta wa ɗaya, tare da kacamewar gardama da jayayya a tsakaninsu, a cikin ƙoƙarin kaiwa ƙarshen farashi. Abin Sunna take so shi ne, su gudanar da cinikin a cikin yanayi irin na 'yan'uwantakar Musulunci ta rowan sanyi.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Jabir ɗan Abdullahi *raliyallahu anhuma* da ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Allah shi yi gafara ga mutum mai sauƙin kai idan zai sayar ko zai saye, ko zai karɓi bashin da yake bi."*** (Buhari:2076).

Ba bashi kawai ba, duk ma wani haƙƙi da mutum zai nema nasa, Sunna ta ɗora masa nauyi nemansa cikin lalama da lumana da sauƙin hali. Hujja kuwa ita ce, cewar da Annabi *sallallahu alaihi wa sallam* ya yi: ***"Ko zai karɓi bashin da yake bi."***

Yin sallar nafila raka'a biyu bayan kowace arwalla

Yin sallalr nafila raka a biyu duk lokacin da mutum ya yi arwalla, wata Sunna ne da yau da kullum, mai matuƙara muhimmanci, wadda sakamakonta shi ne samun shiga Aljanna gobe Ƙiyama. Hujja a kan haka kuwa ita ce, abin da aka riwaito daga Abu Hurairah *raliyallahu anhu,* cewa: "Wata rana bayan an ƙare sallar Asuba, Annabi *sallallahu alaihi wa sallam* ya ce wa Bilalu *raliyallahu anhu:* ***"Ya Bilalu! Ba ni labarin mafi muhimmancin aikin da ka yi a Musulunci, domin na ji amon takon takalminka a gabana a cikin Aljanna."*** Sai ya karɓa masa da cewa: "Babu wani aiki mai muhimmanci da na yi, wanda ya wuce, babu wani lokaci da zan

yi arwalla face na yi sallar nafila gwargwadon abin da duk Allah ya nufe ni da yi.” (Buhari:1149/ Muslim:2458). Kalmomin ***“daffun- na’alaika”*** a cikin wannan Hadisi ne, muka fassara da ‘amon takon takalminka.’

Jiran Salla:

Zaunawa Masallaci a jira kamawar lokacin wata salla, Sunna ce mai girma da take bayar da lada mai yawa.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Abu Huraira *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***“Zaman duk da dayanku zai jiran kamawar lokacin salla; babu abin day a hana shi komawa cikin iyalinsa sai sallar. To, kamar yana cikin sallar ne.”*** (Buhari:659/ Muslimu:649). Wannan jira da musulmi zai yin a kamawar lokacin salla, babu abin da ake rubuta masa sai ladar wanda yake salla.

Wata hujjar kuma ita ce, abin da aka riwaito daga Abu Huraira *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***“Mala’iku suna yin salati ga duk wanda yake zaune cikin Masallaci yana jiran kamawar lokacin sallah, matukar bai yi magana ba, suna cewa: Allah ka yi gafara gare shi, ka kuma yi masa rahama. Zaman duk da dayanku zai jiran kamawar lokacin salla; babu abin day a hana shi komawa cikin iyalinsa sai sallar. To, kamar yana cikin sallar ne.”*** (Buhari:659/ Muslimu:649). Cewar da Manzon Allah *sallallahu alaihi wa sallam* ya yi: ***“Matukar bai yi magana ba.”*** Ba magana kawai ba, hakan na nufin matukar bai yi wani abu da zai walwale masa arwalla ba. Hujja a kan wannan fashin baki ita ce, wata riwayar ta Muslim da take cewa, cewa Manzon Allah *sallallahu alaihi wa sallam* ya yi:,

“Matukar bai cutar da wani a yayin zaman ba, bai kuma yi wani abu da zai walwale masa arwalla ba,” (649). Ma’ana, sharadin samun wannan lada shi ne, kada ya cutar da wani abokin zamansa a cikin Masallacin, kada kuma arwallarsa ta walwale.

Yin Asawaki:

Yin asawaki Sunne ce irin wadda ake son a riƙa rayawa a kowane lokaci. Saboda haka ne Annabi *sallallahu alaihi wa sallam* yake matuƙar kwaɗaitarwa a kanta har wata rana ya buɗi baki ya ce: ***"Ku yi hakurin irin yadda nake matsa muku yin asawaki."*** (Buhari:888). A wata riwayar kuma daga cikin Hadisan Anas *raliyallahu anhu,* cewa Annabi *sallallahu alaihi wa sallam* ya yi: ***"Asawaki yana tsarkake baki, yana kuma samar da yardarm Ubangiji."*** (Ahmad:7/ Nasa'i:5), daga cikin Hadisan Sayyida A'isha *raliyallahu anha.* Albani kuma ya inganta shi a cikin: *Al'irwáu: (1/105).*

Zaman yin asawaki Sunna a kan muslmi yana ƙara ƙarfi da ƙamari a waɗansu wurare, da muka riga muka ambaci wasu daga cikinsu, waɗanda suke jehi-jehi a cikin yini da dare. Wato, kamar lokacin duk da mutum ya farka a cikin dare, da lokacin da duk zai yi arwalla, ko fara salla, ko shiga gida. Allah dai shi ne mafi sani.

Sabanta arwalla ga kowace salla:

Sunna ne ga musulmi ya sabanta arwallarsa a duk lokacin da zai yi wata salla, komai kuwa kusancin lokacinsu. Misali, idan ya yi arwalla domin sallar Magariba, ya kuma sallace ta ɗin. To, idan sallar Isha'i ta kama, Sunna ta ɗora masa nauyin sabanta arwallar, koda kuwa waccan ba ta walwale ba. A taƙaice, yi wa kowace sallah arwalla mai zaman kanka, shi ne Sunna.

Hujja a kan wannan Sunna:

Hujja a kan wannan Sunna ita ce, Hadisin Buhari, da ya ce: "Annabi *sallallahu alaihi wa sallam* ya kasance yana yi wa kowace salla arwalla ta ƙashin kanta." (Buhari:214).

Haka nan kuma yana daga cikin, mutum ya kasance cikin tsarki tsawon yini. Hujja a kan haka kuwa ita ce, Hadisin Sauban *raliyallahu anhu,* cewa, tabbas! Annabi *sallallahu alaihi wa sallam* ya ce: ***"Babu wanda ke iya ɗaukar takalihun zama da arwalla, sai mumini."*** (Ahmad:22434/ Ibn Majah:277/ Darimi:655). Albani kuma ya inganta shi a cikin: *Sahíhul- Jámi'i: (1/225).*

Rokon Allah:

Sunnonin Rokon Allah:

1. ***Yin Arwalla:***

Hujja a kan wannan Sunna ita ce, Hadisin Abu Musa *raliyallahu anhu,* wanda yake a cikin ingantaccin littafan Hadisai guda biyu, ɗauke da labarin abin da ya faru tsakaninsa abu Amir *raliyallahu anhu.* a lokacin da Annabi *sallallahu alaihi wa sallam* ya jagorantar da shi a kan rundunar da ya tura zuwa Auɗas. A cikin wannan Hadisi, aka ambaci cewa, an kasha Abu Amir *raliyallahu anhu,* amma kafin fitar rayuwarsa, ya ba wa Abu Musa saƙon gaisuwa zuwa ga Annabi *sallallahu alaihi wa sallam.* Bayan gaisuwa kuma yana roƙon alfarma ga Annabi *sallallahu alaihi wa sallam* ya yi masa addu'a. Abu Musa ya ce: "Bayan da na labarta wa Annabi *sallallahu alaihi wa sallam* duk halin da muka kasance a ciki, a can, da kuma labarin abin day a faru ga Abu Amir. Na kuma gaya masa cewa, ya ce in gaya maka ka roƙar masa gafarar Allah *subhanahu wa ta'alah.* Nan take sai Annabi *sallallahu alaihi wa sallam* ya nemi a kawo masa ruwa. Da aka kawo, sai ya yi arwalla, sa'annan ya ɗaga hannuwansa zuwa sama, ya shiga cewa: ***"Ya Ubangiji! Ina roƙon ka gafartawa wannan babban bawa naka; Abu Amirin."*** Haka ya yi ta yi yana ƙara ɗaga hannuwansa zuwa sama, har sai da na hangi farin hamatarsa. Can kuma sai na ji ya canza lafuzza *sallallahu alaihi wa sallam* yana cewa: ***"Ya Ubangiji! Ina roƙon ka ɗaukaka darajarsa ranar Ƙiyama fiye da, da yawa daga cikin halittarka, ko daga cikin mutane."*** (Buhari:4323/ Muslimu:2498).

2. ***Fuskantar Alƙibla:***

Hujja a kan wannan Sunna ita ce, Hadisin da aka riwaito daga Abdullahi ɗan Abbas *raliyallahu anhu,* da ya ce: Sayyadi Umar ɗan Khaɗɗabi *raliyallahu anhu* ya ba ni labara cewa: A ranar yaƙin Badar, Manzon Allah *sallallahu alaihi wa sallam* ya kalli dandazon mushirikai, su dubu. Sahabbansa kuma a hannu ɗaya, yawan adadinsu bai wuce ɗari uku da goma sha tara ba. Nan take sai Annabi *sallallahu alaihi wa sallam* ya fuskanci alƙibla, ya kuma ɗaga hannuwansa zuwa sama, ya shiga aika saƙon addu'a zuwa ga Ubangijinsa yana cewa: ***"Ya Ubangiji! Ka cika mani alƙawalin da ka yi mani. Ya Ubangiji! Ka kawo mani agajin da ka yi mani alƙawali. Ya Ubangiji! Idan wannan rukuni na musulmi suka halaka, ba za a sake bauta maka ba a bayan ƙasa."*** Haka ya ci gaba da aika wannan saƙo zuwa ga Ubangijinsa, hannuwansa suna sama, yana akuma fuskantar alƙibla, har mayafinsa ya baro kafaɗunsa ya sauka ƙasa ya. Sai Sayyadi Abubakar *raliyallahu anhu* ya zo ya ɗauke mayafin ya nayar masa da shi a kan kafaɗa, ya kuma ci gaba ada kasancewa a bayansa *sallallahu*

alaihi wa sallam yana cewa masa: “ya Annabin Allah! ya isa haka nan; saƙonka ya isa zuwa ga Ubangijin naka. Ko shakka babu, zai cika maka duk alƙawulan da ya yi maka a wanan rana….” (Muslim:1763).

3 *Dada Hannuwa Sama:*

hujja a kan wannan Sunna ita ce, Hadisin ɗan Abbas *raliyallahu anhuma* wanda ya gabata, inda aka ce: “Sai Annabin Allah ya fuskanci alƙibla ya kuma ɗaga hannuwansa zuwa sama.” Hadisan da suke tabbatar da wannan Sunna suna da matuƙar yawa.

4 *Farawa da yabo ga Allah Maɗaukakin Sarki da salati ga Annabi sallallahu alaihi wa sallam:*

Hujja a kan wannan Sunna ita ce, abin da Imamut- Tirmizi ya riwaito daga Fadhalah ɗan Ubaid *raliyallahu anhu,* wanda ya ce: “Wata rana Manzon Allah *sallallahu alahi wa sallam* yana zaune. Sai ga wani mutum ya shigo; ya kuma salla. Sa’annan ya ƙara da yi wa kansa addu’a da cewa: “Ya Ubangiji! Ka gafarta mani, ka kuma yi mani rahama.” Jin haka sai Manzon Allah *sallallahu alaihi wa sallam* ya ce masa: ***“Bawan Allah! ka yi gaggawa. Da gama sallarka! Idan ka ƙare salla, abin da ake so, shi ne ka zauna dangalgal, ka miƙa godiya ga Allah ta hanyar duk wasu kalmomi da suka dace da shi. Sa’annan ka yi mani salati. Sa’annan sai ka roƙi abin da kake so.”*** (Tirmizi:3476) Albani kuma ya ainganta a cikin: *Sahíhul- Jámi’i: (1/172).*

5 *Roƙon Allah da sunayensa kyawawa:*

Idan mutum zai raya wannan Sunna, sai ya duba da kyau, ya kalli sunayen Allah Maɗaukakin Sarki, ya zaɓi wanda ma’anarsa ta dace da bukatarsa ya ɗauka. Misali, idan zai roƙi Allah *subhanahu wa ta’alah* arzikin duniya ne, sai ya riƙa kiran: ***“Ya Razzáku.”*** Idan kuma rahamar Allah Maɗaukakin Sarki ce, yak enema, sai ya shiga kiran: ***“Ya Rahmánu. Ya Rahímu.”*** Idan kuma girma da ɗaukaka ne yake neman daga Allah Maɗaukakin Sarki, sai ya ɗauki: ***“Ya Azízu.”*** Idan kuma yana so ne ya roƙi Allah Maɗaukakin Sarki gafara ne, ti, sai ya ɗauki: ***“Ya Gaffáru.”*** Haka kuma, idan waraka ce yake nema, to, sai ya ɗauki: ***“Ya Sháfi.”***

Haka zai ci gaba da kallon bukatunsa da idon basira yana roƙon Allah Maɗaukakin Sarki da sun da ya dace da su. Hujja kuwa a kan wannan Sunna ita ce, faɗar Allah Maɗaukakin Sarki: ***“Kuma Allah yana da sunaye kyawawa, sai ku roƙe shi da su.”*** {A’araf’180}

6 Maimaita addu'ah da nacewa:

Hujja a kan wannan Sunna ita ce, Hadisin ɗan Abbas *raliyallahu anhu* wanda ya gaba, inda ya ce: "Annabi *sallallahu alaihi wa sallam* ya ce: ***"Ya Ubangiji! Ka cika mani alƙawalin da ka yi mani. Ya Ubangiji! Ka kawo mani agajin da ka yi mani alƙawali,"*** Haka ya ci gaba da aika wannan saƙo zuwa ga Ubangijinsa, har mayafinsa ya baro kafaɗunsa ya sauka ƙasa ya. Sai Sayyadi Abubakar *raliyallahu anhu* ya zo ya ɗauke mayafin ya nayar masa da shi a kan kafaɗa, ya kuma ci gaba ada kasancewa a bayansa *sallallahu alaihi wa sallam* yana cewa masa: "ya Annabin Allah! ya isa haka nan; saƙonka ya isa zuwa ga Ubangijin naka. Ko shakka babu, zai cika maka duk alƙawulan da ya yi maka a wanan rana…." (Muslim:1763).

Wata hujjar kuma ita abin da ya zo a cikin ingantattun littafan Hadisai guda biyu, daga cikin hadisan Abu Hurairah *raliyallahu anhu,* a lokacin da Annabi *sallallahu alaihi wa sallam* ya tashi yi wa Dausu addu'a, sai ya ce: ***"Ya Ubangiji! Ka shiryar da Dausu, ka kuma kawo mana su. "Ya Ubangiji! Ka shiryar da Dausu, ka kuma kawo mana su."*** (Buhari:2937/ Muslimu:2524).

wata hujjar kuma ita ce, abin day a zo a cikin ingantaccen littafin Imamu Muslimu, a kan: ***"Mutumin nan da ya yo doguwar tafiya, har gashin kansa ya yi ƙutuu-ƙutut da ƙura, ya kuma shiga ɗaga hannuwansa sama, yana kiran ya Ubangiji! Ya Ubangiji!!)*** (Buhari:1015). Irin wannan maimaitawa ɗauke take da naciya da nuna tsananin bukat.

Abin da Sunna ta yi tanaadi a wannan babi shi ne, idan mutum zai roƙi Allah Maɗaukakin Sarki, to, ya maimaita kalmomin roƙon har sau uku. Hujja kuwa ita ce, Hadisin ɗan Mas'udu *raliyallahu anhu* wanda yake cikin ingantattun littafan Hadisai guda biyu, da aka ce: "Haka nan kuma duk lokacin da Annabi *sallallahu alaihi* zai yi addu'a, yakan maimaita har sau uku, sa'annan ya ce: ***"Ya Ubangiji! Ina kai ƙarar Ƙuraishawa a wurinka."*** Shi ma wannan lafazin yakan maimaita shi har sau uku." (Buhari:240/ Muslimu:1794).

7 Asirta addu'a:

Hujja a kan wannan Sunna kuma ita ce, faɗar Allah Maɗaukakin Sarki: ***"Ku roƙi Ubangijinku kuma masu ƙanƙan da kai da asirtawa."*** {A'araf:55}. Asirta addu'a ɗin nan kuma, shi ne mafi zama kusa ga tsarkin zuciya. Bisa wannan dalili ne, Allah Maɗaukakin Sarki ya yabi Annabi Zakariyya *alaihissalam* da cewa: ***"A lokacin da ya kira Ubangijinsa, kira abin ɓoyewa."*** {Maryam:3}. Jigajigan Malaman tafsiri sun bayyana cewa, Annabi Zakariyya ya asirta addu'arsa ne domin neman ƙarin ikhlasi da kiran Allah Maɗaukakin Sarki da zuciya ɗaya

Ƙarin Haske: Tana yiwuwa wani ya yi tambaya a cikin ransa cewa: **me ya kamata in faɗa idan zan roƙi Allah?**

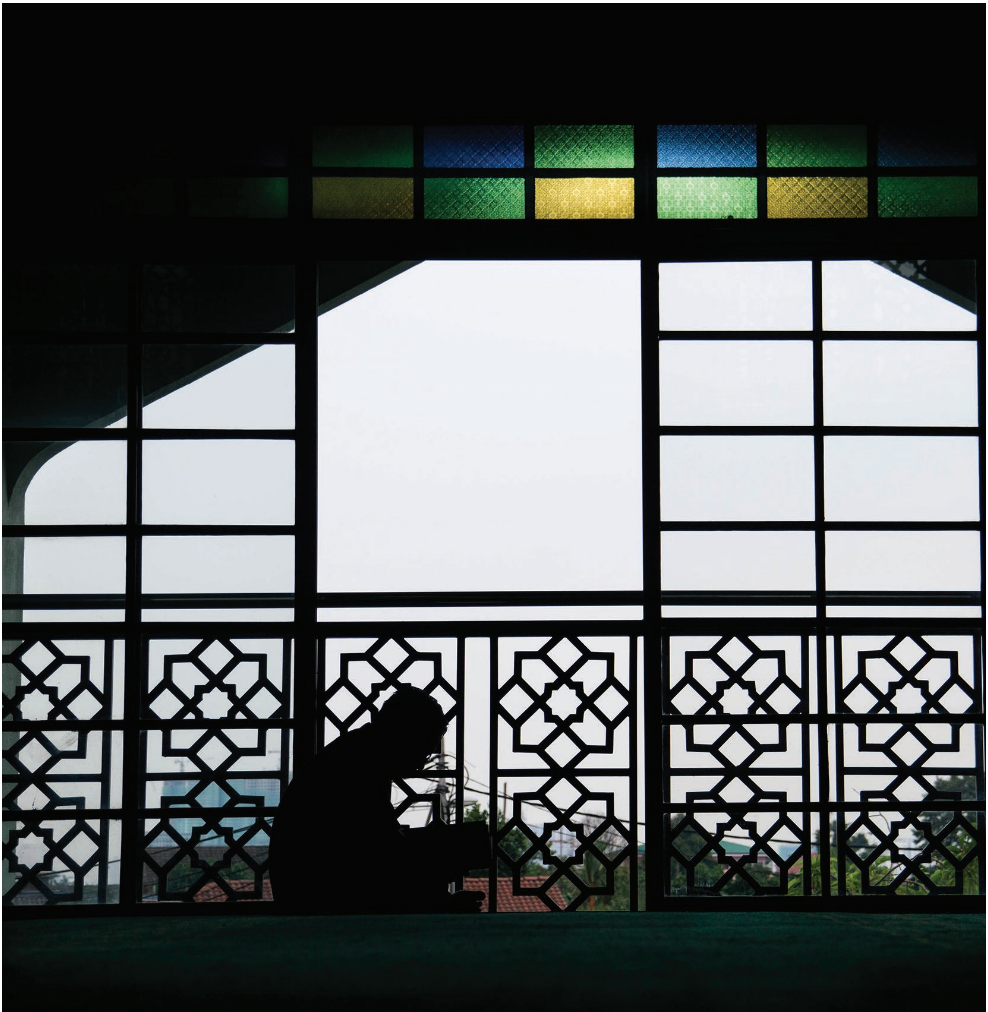
Amsa a kan haka ita ce: Abin day a kamata muslmi ya roƙi Allah Maɗaukakin Sarki shi ne, alhairan duniya da na Lahira. Sa'annan kuma Sunna tana son a riƙa mayar da hankali ga dunƙulallun kalmomi; ba sai an tsay yi wa Allah *subhanahu wa ta'alah,* kwatta-kwatta ba. Yin addu'a ta hanyar amfani da kalmomin dunƙulalli kuma kammalalli, wanda ya haɗa da roƙon alhairan duniya da Lahira, shi ne abin da Alƙur'ani da Sunna suka zo da shi. An taɓa yi wa Annabi *sallallahu alaihi wa sallam* irin wannan tambayar. Sai ya karɓa da cewa, a kula da amfani da manya-manyan kalmomi, game-gari; irin waɗanda ke kawo wa muslmi alhairin duniya da na Lahira. Kai ka san babu busharar da ta kai wanna girma da yawan kawo kyakkyawan sakamako a matsayinta na mafi girman kyauta. Saboda haka yana da kyau musulmi su kula, su kuma riƙa ta da hannu biyu-biyu.

An samo daga Abi Malik Al'ashja'í *raliyallahu anhuma,* cewa: "Ya ji Annabi *sallallahu alaihi wa sallam* wata rana, da wani mutum ya zo wurinsa, ya ce masa: "Ya Manzon Allah me ya kamata in faɗa idan zan roƙi Allah Ubangijina?" Sai ya karɓa masa da cewa: ***"Ka ce: Alláhummg- fir lí, warhamní, wa áfiní, warzuƙní."*** *(Ya Ubangiji! Ka gafarta mani, ka yi mahi rahama, ka ba ni lafiya, ka kuma arzuta ni.)* Yana yi yana harhaɗe 'yan yatsunsa a jikin banbansu. Ya kyma ƙara da gaya masa cewa: ***"Ka ga waɗannan kalmomi, babu abin dab a za su lamunce maka ba, na duniya da Lahirarka."*** (Muslimu:2697).

A cikin wata riwaya kuma ta shi Muslimu ɗin, ya ce: "Duk lokacin da wani mutum ya karɓi Musulunci,sai Annabi *sallallahu alaihi wa sallam* ya koya masa yadda ake salla. Sa'annan ya umarce da ya riƙa roƙon Allah Maɗaukakin Sarki da waɗannan kalmomi: ***"Alláhummg- fir lí, warhamní, wahdiní, wa áfiní, warzuƙní."*** *(Ya Ubangiji! Ka gafarta mani, ka yi mahi rahama, ka shiryar da ni, ka ba ni lafiya, ka kuma arzuta ni.)* [Muslimu:2697]

Wani Ƙarin Haske: Sunna ne mutum ya yi wa ɗan'uwansa addu'a a bayan idonsa. Irin wannan addu'a kuwa, babu shamaki tsakaninta da Allah Maɗaukakin Sarki; karɓaɓɓa ce, da yardarm Allah. Wanda kuma ya yi wannan addu'a shi ma Allah Maɗaukakin Sarki zai ba shi lada mai yawa. Hujja a kan wannan Sunna kuwa ita ce, abin da Imamu Muslimu

ya riwaito a cikin ingataccen littafinsa, daga Abud- Darda'i *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Addu'ar duk da musulmi zai yi wa ɗan'uwansa muslmi a bayan idonsa, karɓaɓɓa ce a wurin Allah. Akwai mala'ika a daidai kansa, da yake wakiltar Allah Maɗaukakin Sarki. Duk lokacin day a yi wa wani ɗan'uwa nasa muslmi addu'a bayan idonsa, sai wannan mala'ika ya ce: "amin, kai ma kana da irin duk abin da ka roƙa masa."*** (Muslim:2733).



- Kana matuƙar buƙatar ka keɓe wuri ɗaya don ka yi wa kanka hisabi, ka ambaci Ubangijinka ka tuna da shi musamman ma a wannan zamani da shagala da gafala suka yi yawa a cikinsa.

Ambaton Maɗaukakin Sarki a-kai-a kai kullum, Sunna ne:

Mafi girma da ɗaukakar zikiri kuwa, shi ne: Karatun Littafin Allah Maɗaukakin Sarki, Alƙur'ani. Saboda haka ne Littafin yake hana idanun magabata na gari runtsawa cikin dare, tare da ƙaurace wa shimfiɗunsu. Tabbacin wannan kuwa shi ne faɗar Allah Maɗaukakin Sarki: ***"Sun kasance kaɗan daga cikin, suke runtsawa. A lokutan Asuba kuma, suna ta yin istigfari."*** *{zariyat:117-18}*. Kenan, a cikin dare babu abin da suke yi sai karatun littafin Allah Maɗaukakin Sarki, da sauran zikirora irin waɗanda aka riwaito daga Manzon Allah *sallallahu alaihi wa sallam.* Kai! madalla da irin wannan dare, wanda babu abin da yake faranta wa irin waɗannan bayin Allah rai, illa su raya shi. Mu kuwa dab a mu damu da raya darare da lokutan Asuba ɗin mu da irin waɗannan ibadoji ba, babu shakka mun yi babbar hasara, mun kuma taɓe. Babu abin da ya dace da mu, sai jaje da tanzanko. In ma waɗannan lokuta sun tsira daga cika su da saɓon Ubangijinmu, to, mun yi sa'a. Ba kuwa kowa ne daga cikinmu yake samun irin wannan sa'a ba. sai wanda ya yi gamon katari da rahama da jinƙayi irin na Allah Maɗaukakin Sarki.

Hujja a kan wannan Sunna kuwa ita ce, abin da aka riwaito daga Hammad ɗan Zaidu, daga Aɗa'u ɗan Sab'ibin, cewa, Aba Abdar- Rahman ya ce: "Mutanen da muka gadi Alƙur'ani daga hannuwansu, sun ba mu labarin cewa, sun kasance idan suka karanci aya goma daga cikinsa, ba za su ƙara gaba zuwa ga waɗansu ayoyi goma ba, sai sun aikace abin da yake ƙunshe a cikin waɗannan. Mun kuma muka wayi gari muna ɗaukar darasin karatun Alƙur'ani ɗin da kuma aiki da shi. To, na gaba kaɗan wasu mutane za su gadi Alƙur'ani daga hannuwanmu, da za su riƙa shan sa kamar yadda ake shan ruwa; bay a wuce maƙogarinnensu." Don ƙarin bayani sai a duba: *"Siyaru A'alámin- Nubalái: (4/269).*

Zikiri Rayuwar Zukata:

Da yawa daga cikinmu a wannan zamani, da yake cike da abubuwa masu ɗaukar hankali da shagaltarwa, suna kukan irin yadda zukatansu suka cika da datti, ta hanyar shalatuwa da harkokin duniya. Ba su sani ba, cewa, babu yadda za a yi zukata su zauna lafiya, balle su rayu rayuwa mai daɗi, sai idan ana ambaton Allah Maɗaukakin Sarki da su. Hujja a kan hakan kuwa ita ce, Hadisin da yake a cikin ingantaccen littafin Buhari, daga cikin Hadisan Abu Musa *raliyallahu anhu,* da ya ce: 'Annabi

sallallahu alaihi wa sallam ya ce: ***"Banbancin da yake tsakanin bawan da yake ambaton Ubangijinsa, da wanda ba ya yi, kamar banbancin da yake tsakanin rayayye da matacce ne."*** A cikin wata riwaya kuma ta Imamu Muslim, cewa Annabi *sallallahu alaihi wa sallam* ya yi: ***"Banbancin da yake tsakanin gidan da ake ambaton Allah a cikinsa, da wanda ba a yi, kamar banbancin da yake tsakanin rayayye da matacce ne."*** (Buhari:6407/ Muslimu:779).

Wuraren da Allah Maɗaukakin Sarki ya kwaɗaitar da a ambace shi a cikinsu, suna da yawa. Ga kaɗan daga cikinsu:

1. Allah Maɗaukakin Sarki ya kwaɗaitar da bayinsa muminai a kan yawaita ambatonsa, da cewa: ***"Yak u waɗanda suka yi imani! ku ambaci Allah, Ambato mai yawa. Ku kuma tsarkake shi, safiya da marece."*** *{Ahzab:41-42}*.

2. Allah Maɗaukakin Sarki ya yi wa masu ambatonsa, maza da mata, alƙawalin gafara da lada mai tarin yawa, da cewa: ***"Da masu ambton Allah maza, da masu ambaton Allah mata. Allah ya yi musu tanadin gafara da lada mai girma."*** *{Ahzab:35}*.

3. Allah Maɗaukakin Sarki ya yi mana kashedi da hali irin na munafukai; suna ambatonsa Maɗaukakin Sarki, amma da *walákin*. Allah Maɗaukakin Sarki ya bayyana irin nasu ambaton da cewa: ***"Hakiƙa, munafukai suna yaudarar Allah ne, Shi kuwa yana mayar musu da sakamakon yaudararsu. Idan suka tashi zuwa salla, sai su tahsi cikin kasala; don kawai mutane su gani. Ba su kuma ambaton Allah sai kaɗan."*** *{Nisa'i:14}*.

4. Allah Maɗaukakin Sarki ya yi mana kashedi da shagaltuwa da dukiya, da 'yaya, tare da yin ko oho da ambaonsa Maɗaukakin Sarki, ya ce: ***"Ya ku waɗanda suka yi imani! Kada dukiyoyinku, da 'ya'yanku su shagaltar da ku daga ambaton Allah. Duk wanda ya aikata haka, to, waɗannan suna daga ciki masu hasara."*** *{Munafikun:9}*.

5. Yana da kyau kowane musulmi ya kalli muhimmanci da girman da ambaton Allah Maɗaukakin Sarki yake da shi a wurinsa, hard a ya ce: ***"Ku ambace ni, in ambace ku."*** ya kuma ce a cikin Hadisi Ƙudusí: ***"Ina nan inda bawana yake zatona. Ina kuma tare da shi, idan ya ambace ni. idan ya ambace ni a cikin ransa, zan ambace shi a cikin raina. Idan kuma ya ambace ni a cikin wata jama'a, zan ambace***

shi a cikin jama'ar da ta fi wannan girma da ɗaukaka." (Buhari:7405/ Muslimu:2675), daga cikin Hadisan Abu Huraira *raliyallahu anhu.*

Nau'ukan zikiri kuma, waɗanda suka zo a cikin Sunnar Annabi *sallallahu alaihi wa sallam* suna da yawa. Ga kaɗan daga cikinsu:

1. An samo daga Abu Hurairah *raliyallahu anhu* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Duk wanda ya ce: Lá'iláha illalláh wahdahú lá sharíka lahú. Lahul- hamdu wa lahul- mulku wa huwa alá kulli shai'in ƙadír.****(Babu abin bauta da gaskiya sai Allah, shi kaɗai shi ke; ba shi da abokin tarayya. Mulki da godiya sun tabbata gare shi. Mai kuma iko ne shi a kan duka komai.)* ***Duk wanda ya karanta wannan zikiri sau ɗari safiya da marece. To, za a rubuta masa ladar wanda ya 'yanta kuyanga goma, a kuma rubuta masa ladar kyakkyawan aiki goma, a kuma shafe masa zunubin mummunan aiki goma. Za ta kuma zama katangar ƙarfe tsakaninsa da Shaiɗan a tsawon wannan rana, har zuwa marece. Babu kuma wanda ya yi wani aiki fiye da nashi a wannan rana, sai wanda ya faɗi hiyaka da abin da ya faɗa. Duk kuma wanda ya karanta: "Sunhanalláhi wa bi hamdihi"*** *(Tsarki ya tabbata ga Allah, tare da godiya a gare shi.)* ***Duk wanda ya karanta wannan zikiri ƙafa ɗari, to, an gafarta masa gaba ɗayan zunubansa, ko sun kai yawan kumfan teku."*** (Buhari3293/ Muslimu:2691).

2. An kuma samo daga Abi Ayyuba *raliyallahu anhu,* wanda ya ce: "Annabi *sallallahu alaihi wa sallam* ya ce: ***""Duk wanda ya ce: Lá'iláha illalláh wahdahú lá sharíka lahú. Lahul- hamdu wa lahul- mulku wa huwa alá kulli shai'in ƙadír.****(Babu abin bauta da gaskiya sai Allah, shi kaɗai shi ke; ba shi da abokin tarayya. Mulki da godiya sun tabbata gare shi. Mai kuma iko ne shi a kan duka komai.)* ***Duk wanda ya karanta wannan zikiri ƙafa goma. To, za a rubuta masa ladar wanda ya 'yanta bawa huɗu daga cikin jikokin Annabi Isma'ila."*** (Buhari:6404/ Muslimu:2693).

3. An kuma samo daga Sa'id ɗan Abi Waƙƙas *raliyallahu anhu,* wanda ya ce: "Wata rana muna wurin Manzon Allah *sallallahu alaihi wa sallam,* sai ya ce: ***"Ya za a yi ɗayanku ya kasa cin nasarar samun ladar kyakkyawan aiki dubu a kowace rana?"*** Sai wani daga cikin waɗanda suke zaune a wurin ya tambaye shi: "Ya kuwa za a yi ɗayanmu ya iya cin nasarar samun ladar kyakkyawan aiki dubu a

kowace rana? Sai Manzon Allah *sallallahu alaihi wa sallam* ya karɓa masa da cewa: ***"Idan ɗayanku ya yi tasbihi ɗari, to, za a rubuta masa ladar kyakkayawan aiki dubu ɗaya, ko a shafe masa zunubi dubu."*** (Muslimu:2697).

4 An kuma samo daga Abu Hurairah *raliyallahu anhu,* cewa, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***Duk kuma wanda ya karanta: "Sunhanalláhi wa bi hamdihi"*** *(Tsarki ya tabbata ga Allah, tare da godiya a gare shi.)* ***Duk wanda ya karanta wannan zikiri ƙafa ɗari a yini, to, an gafarta masa gaba ɗayan zunubansa, ko sun kai yawan kumfan teku."*** (Buhari:6405/ Muslimu:2692). A cikin wata riwaya kuma ta Imamu Muslimu, cewa Manzon Allah *sallallahu alaihi wa sallam* ya yi: ***"Duk kuma wanda ya karanta: "Sunhanalláhi wa bi hamdihi"*** *(Tsarki ya tabbata ga Allah, tare da godiya a gare shi.)* ***Duk wanda ya karanta wannan zikiri ƙafa ɗari, a lokacin day a wayi gari ya kuma maraita. To, babu wanda zai zo da wani aiki a ranar Ƙiyama, da ya fi wanda ya je da shi girma da ɗaukaka, sai wanda ya faɗi daidai abin day a faɗa ɗin nan, ko fiye da shi."*** (Muslimu:2692).

Hadisan da suke magana a kan nau'ukan zikirora daban-daban suna da yawa matuƙa. Waɗannan da muka ambata a sama, su ne mafi shahara da inganci daga cikin zikiroran da suke da falala. Amma, akwai wasu masu yawa da daman gaske da aka riwaito a Sunna, waɗanda ba waɗannan ba. Tabbacin hakan kuwa shi ne, abin da aka riwaito daga Abu Musa Al'ash'arí *raliyallahu anhu,* da ya ce: "Wata rana Manzon Allah *sallallahu alaihi wa sallam* ya ce mani: ***"Ko kana son in nuna maka wata taska daga cikin taskokin Aljanna?"*** Sai na ce masa: Eh!. Sai ya ce: ***"Ka ce: Lá haula walá ƙuuwata illá billáh."*** (Buhari:4202/ Muslim:2704).

An kuma samo daga Abu Hurairah *raliyallahu anhu,* wanda ya ce: "Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"In buɗa baki in faɗi: Sybhanalláhi, wal hamdu lilláhi, wa lá'iláha illalláhu, walláhu akbar."*** *(Tsarki ya tabbata ga Allah, godiya kuma ta tabbata ga Allah, babu kuma abin bautawa da gaskiya sai Allah, Allah kuma shi ne mai girma).* ***In buɗa baki in faɗi waɗannan kalmomi, ya fiye mani duniya da abin duk da yake cikinta."*** (Muslimu:2695).

Haka nan shi ma *istigfári* yana da sigogo da dama. An riwaito daga Agarrin Almuzní *raliyallahu anhu,* wanda ya ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Tabbas! babu rayayyar zuciya kamar tawa. Saboda babu ranar dab a na neman gafarar Allah sau ɗari."*** (Muslim:2702).

Da ma haka Manzon Allah *sallallahu alaihi* ya saba, wato karantarwa a cikin hikima, tare da bayyana wa duniya yadda yake waɗansu ibadoji domin a koya, kamar yadda ya kayar da neman gafarar Allah a cikin wannan Hadisi. Akwai kuma wata riwayar a cikin ingantaccen littafin Muslimu, wadda aka samo daga shi Agarrin ɗin ɗan Almuní *raliyallahu anhu,* wanda ya kuma ce, Annabi *sallallahu alaihi wa sallam* ya ce: ***"Yak u mutane! Ku tuba zuwa ga Allah, domin tabbas! ni, ina tuba gare shi sau ɗari a kowace rana."*** (Muslimu:2702).

Wata riwayar kuma ta Buhari, aga cikin Hadisan abu Huraira *raliyallahu anhu,* wanda ya ce: "Na ji Manzon Allah *sallallahu alaihi wa sallam* yana cewa: ***"Wallahi! Ni ɗin nan da kuke gani, nakan nemi gafarar Allah, in kuma tuba zuwa gare shi fiye das au sabain a cikin yini ɗaya."*** (Buhari:6307/). Saboda haka ya kamata ga kowane bawa na Allah, ya mayar da hankali ga raya wannan Sunna ta yawaita *istigfari.*

A nan ne kuma zan dasa aya a cikin zancen Zikiri da Sunnoninsa, da kuma sauran Sunnonin yau da kullum. Zan rufe waɗannan darussa ne da kawo wani ƙasaitaccen zikiri, wanda yake a cikin ingantattun littafan Buhari da Muslimu. Wato, Hadisin Abu Hurairah *raliyallahu anhu,* wanda ya ce, Manzon Allah *sallallahu alaihi wa sallam* ya ce: ***"Akwai waɗansu kalmomi guda biyu,masu saukin faɗi ga halshe, masu kuma nauyi a kan mizani, sa'annan masu tsananin matsayi a wurin Allah. waɗannan kalmomi su ne: Subhánallâhi wa bi hamdihí, Subhánallâhil- azim."*** *(Tsarki da godiya sun tabbata ga. Tsarki ya tabbata ga Allah mai girma.)* (Buhari:6406/ Muslimu:2694).

Godiya ta tabbata ga Allah, Sarkin da said a yardarsa ne duk wani aiki na ƙwarai yake kammala.

Hausa

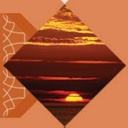
Gabatarwa

Sunnonin Da Ake Yi Kafin Alfijir

Sunnonin Da Ake Yi A Lokacin Alfijir

Sunnonin Da Ake Yi A Lokacin Walaha

Sunnonin Sallar Azzahar Da La'asar

Sunnonin Lokacin Magariba


Sunnonin Lokacin Isha

Sunnonin Abinci

Sunnonin Sallama Da Haxuwa Da Zama

Sunnonin Sa Tufafi Da Ado

Sunnonin Atishawa Da Hamma

Wasu Sunnoni Daban

Sunninin Annabi
sallallahu alaihi wa sallam
Da Zikiroransa Na Yau Da Kullum

اللغة الهوساوية
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