

خير الزاد إلى يوم المعاد

من غير الفريضة على هدي خير العباد

(باللغة الموسية)

حكم بن عادل زمو النويري العقيلي

**MAFI ALHERIN GUZURIN ZUWA
LAHIRA BAYAN AYYUKAN FARILLA A
BISA TAFARKIN KOYARWAN
MAFIFICIN HALITTU**

خير الزاد إلى يوم المعاد من غير الفريضة على هدي خير
العباد بلغة الهوسا

Mawallafi

HAKAM BN ADIL ZUMU AL-NUWAIRY AL-AKILY.

Gabatarwa:

SHEIKH HASSAN BN ABD ALLAH AL-KA'UD

Fassara

European Islamic Research Center (EIRC)

المركز الأوروبي للدراسات الإسلامية

& Hashim Muhammad Sani

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Faiz Shuaib Adam



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Kataitaccen jawabin me gabatar da littafin

Godiya ya tabbata ga Allah shi kada, tsira da amincin Allah su tabbata akan wanda babu wani annabi a bayan sa da iyalan sa da sahabban sa masu girma da tsarki bayan haka,

Hakika ya leka cikin wannan littafi me amfani wanda akayima suna da mafi alherin guziri na dan uwa injiniya Hakam dan Adil zumu al akily, sai na mayar dashi littafi me amfani da amfanarwa, me littafin ya tattara ayyuka masu falala ta hanya me sauki da dadi... yadda ya koro a cikin sa maganganu, da hadisai da labarai wanda sanya shauki, hakika kwakwalwa ta tayi kai komo cikin farfajiyan wannan baituka:

Yakai matarran kwakwalan mu da mafi alherin guziri

Daga karantarwan mafi alherin manzo zuwa ga bayi

Ka hada acikin sa dukkanin abunda yake da dadawa

Na fa'idoji wanda suke haskaka zuciyar da shiriya

Ubangijin al arshi ya saka maka da abunda ya fishi

Da alheri duniya da kuma lahira

Ina rokon Allah mabuwayi da daukaka daya bamu ikhlasi cikin maganganun mu da ayyukan mu, Allah kai dadin tsira akan annabin mu Muhammad.

Wanda ya rubuta

Me neman yafiyar ubangijin shi

Hasan dan Abdullahi al ku'ud

Riyad cikin 30 ga muharram 1429h



*Da sunan Allah me rahama me jin kai***GABATARWA**

Godiya ta tabbata ga Allah wanda da ni'imar sa ne abubuwa masu kyau suke samuwa. Ina me godiya a gareshi godiya irin wacce ta dace dashi da kuma girman mulkin sa, wanda yake fadin cikin mafi hikiman littafi cewa:

"ina rantsuwa da zamani (1) lallai dukkanin mutum suna cikin asara (2) sai wanda sukayi imani kuma suka aikata aiki na kwarai sukayima juna wasiyya da gaskiya kuma sukayi ma juna wasiyya da hakori (3)"¹.

Ina kuma shaidawa babu abun bautwa da gaskiya bisa cancanta sai Allah shi kadai wanda bashi da abokin tarayya, shaidawa irin wanda muke kyakyawan cikawa da ita ranan mutuwa, kuma zamu amfanu da ita alokacin haduwar mu dashi ranar alkiyama, kuma ina shaidawa shugaban mu Muhammad manzon Allah ne s.a.w, kuma lallai ya isar da sakon da aka aikoshi da ita kuma ya cika alkawari, babu wani alheri face ya nuna mana shi, kuma babu wata hanya ta shiriya face ya nuna mana ita, tsira da amincin ubangiji na su kara tabbata a gareshi, bayan haka:

Lallai daga cikin ni'imar Allah agaremu shine ya shar'anta mana wasu wajibobi wanda sune ginshikan addini da asalinsa, duk wanda ya aikata su to hakaki ya saukin nauyin sa, wanda kuma yayi wasa dasu to sauran ayyukan ma bazai iya aikata suba, kyauwun su shine tsiran bawa ranan kiyama, an

Suratul asri ¹

karbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace:

"lallai farkon abunda za'a fara yima bawa hisabi akansa ranar alkiyama cikin ayyukan sa shine salla, idan tayi kyau to hakika ya rabauta kuma ya tsira, idan kuma batayi kyau ba to hakika ya tabe kuma yayi asara, idan wani daga cikin wajibobin su sun samu nakasu Allah madaukaki zai ce ku duba cikin ayyukan sa akwai na nafila dayayi sai ku cika wannan nakasun da ya samu a aikin wajibobin sa, daganan sai sauran ayyukansa su kasance irin haka"².

Sa'annan ya ware wasu ayyuka daga cikin jinsinta, wacce take share hawaye da kuma cike nakasu, ya kuma sanya lada me tarin yawa da sakayya me girma akan aikatata, ya kuma kara akan haka dukkanin sauran ayyuka na kwari wanda zasu rika wanke rai da tsarkaketa, su kuma tara mata martaba da lafiya, ya kuma sanya lada masu yawan gaske da alheri masu dinbi akan wannan ayyuka, dukda kasancewar su ayyuka ne masu saukin gaske wanda basasa rai cikin kunci ko kuma kosawa dasu.

Yakai dan uwana umusulmi da yar uwata musulma lallai dukkanin ayyukan nan da suka gabata suna da sharudda kafin su karbu a wurin Allah madaukaki, kuma domin abasu lada cikakke ba tare da tawaya ba, daga cikin abunda ba'a zalumtar mutane da kwatankwacin kwayar zarra.

SHARADIN FARKO CIKIN WANNAN SHARUDDA:

Sahihul tirmizi (413) da nasa'i (465) da ibn majjah (1425) ²



NIYYA, an karbo hadisi daga sarkin muminai Umar dan khaddab Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa:

"lallai dukkanin ayyuka suna tare da aiki, kuma ko wani mutum yana samun abunda yayi niyya domin sa"³, duk wanda yayi niyya domin neman yardan Allah kuma aikin sa ya kasance tsarkakakke domin sa shi kadai, wanda be cudanya shi ba da jin mutane ko kuma riya ko munafurci, to lallai Allah zai karbi aikinsa.

SHARADI NA BIYU CIKIN WANNAN SHARUDDA:

Aikin ya kasance ya dace da abunda Allah ya shar'anta da kuma koyarwan manzon Allah s.a.w, baza'a karba wani aiki ba wanda yayi kama da aikin kafirai da ma'abota littafi, kuma baza'a karba aikin da aka aikata shi ba da son zuciyar ko kuma ta hanyar yan bidi'a da bata.

MUNAFIKI aikin sa ba'a karba saboda niyyar sa batacciya ce kuma yana can karshen wuta, Allah madaukaki yace:

"lallai munafukai suna can kasar wuta kuma bazasu samu mataimaki ba (145)"⁴.

DAN BIDI'A aikin sa ba'a karba saboda aikin sa batacce ne koda kuwa niyyar say a kasance me kyau ce saboda fadin Aisha Allah ya kara mata daga manzon Allah s.a.w yace:

"duk wanda ya kirkiro wani aikin cikin wannan al'amari namu to an mayar masa da kayan sa"⁵.

Malaman hadisi guda shida duk sun rawaito shi ³
Suratun nisa'i ⁴



Ya kuma kara fadin har wayau:

"lallai Allah ya nisanta daga aikin dukkanin wani dan bidi'a har sai yabar yin bidi'ar"⁶.

Yakai dan uwa masoyi da yar uwa me daraja kafin ka samu wannan fa'idar kuma a rubuta maka karbuwa duniya da lahira, kuma Ka samu karshe me kyau a lahira, na rubuta maka wannan littafi cikin abunda Allah yamun budi dashi cikin falalar sa mai tarin yawa, na ayyuka da maganganu da ayyuka na neman kusanci, suna karawa mutum daukaka da kusanci zuwa ga abungijin sa, ayyuka masu tarin lada da amfani masu yawa ga mutum da iyalan sa da al'ummar sa. Darajar salihai na karuwa dasu cikin aljanna me ni'ima, kuma martaban masu biyayya yana banbanta dasu, kuma za'a ba mutum littafin sa da hannun dama saboda su, kuma suna sanya ma'auni suyi nauyi ranan sakamako, kuma kuma suna sanyawa a tsahi mutum tare da annabawa da siddikai da shahidai cikin kololuwar aljanna, Allah madaukaki yace:

"lallai musulmai maza da musulmai mata da muminai maza da muminai mata da maza masu yawan ibada da mata masu yawan ibada da maza masu gaskiya da mata masu gaskiya da maza masu hakuri da mata masu hakuri da maza masu tsoron Allah da mata masu tsoron Allah da maza masu sadaka da mata masu sadaka da maza masu azumi da mata masu azumi da maza masu kiyaye farjin su da mata masu kiyaye farjin su da maza masu ambaton

Buhari ne ya frawaito shi (2697), da muslim (1718), da abu dawud (4606), da
ibn mahhaj (14)⁵

Abu shekh ne ya rawaito shi cikin tarihin Asbahani, da dabari da baihaki,
albani kuma yace isnadin shi ingantacce ne ⁶



Allah dayawa da mata masu ambaton Allah dayawa Allah ya tanadar masu wata irin gafara da lada me girma (35)⁷."

Anan duniya kuma mutum musulmi yana samun walitakan Allah da taimakon sa da nasarar sa da shiriyar sa da ita, an karbo hadisi daga Abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace:

"lallai Allah madaukaki yace: duk wanda yayi gaba da waliyyi na to hakika yayi umurni da yakan sa, kuma bawa be taba neman kusanci agare ni ba da wani aiki wanda nafiso sama da abunda na wajabta masa, kuma bawana bazai gushe ba yana neman kusanci zuwa gare ni ba da aikin nafiloli face na soshi, idan kuma na soshi zan kasance masa abunda yake ji dashi da abunda yake gani dashi da kuma hannun da yake taba abu dashi da kuma kafar da yake tafiya da ita, kuma idan ya tambaye ni wani abu zan bashi kuma idan ya nemi tsari n azan tsare shi"⁸.

A karshe ina rokon Allah me ji kuma masani ubangijin al'arshi me girma daya amfanar da yan uwana musulmai da wannan littafi, kuma yasanya aiki na dominshi shi kadai, ya kuma shiryar damu baki dayan mu zuwaga alheri da shiriya da iki da maganganu na kwari, idan na dace to daga Allah ne wanda yake datar da masu masa biyayya zuwa ga alherai kuma ya shiryar dasu zuwa ga hanya madaidaici, idan kuma nayi kuskure to daga gareni ne da zuciyata wacce take yawan umurni da sabo da kuma wasiwasin shedan jefaffe, tsinuwar Allah ta tabbata a gareshi har Abadan, ina kuma yin salati ga

⁷ Suratul ahazab
Buhari ne ya rawaito shi (6502) ⁸



wanda aka aiko domin rahama ga talikai shugaban mu Muhammad mafificiyar tsira da cikakkun aminci su tabbata a gareshi da iyalansa da sahabban sa da duk wanda suka bisu da kyautatawa har zuwa ranar alkiyama, ina tasbihi da Allah da dukkanin abun da aka masa tasbihi dashi aka kuma bauta masa dashi cikin sammai da kassai. Amin kuma karshen da'awar mu itace godiya ta tabbata ga Allah ubangijin talikai.

Mawallafi injiniya shugaba/

HAKAM ZUMUN NUWAIRY AL-AKILY

7ga watan rabi'ul auwal, 1426 hijiri.



Shinfida:

Shinfida ga wannan littafi inason fadin wasu daga cikin bayanai wanda zasu taimaka wa makaranci wurin fahimtar wannan littafin da kuma hadafin wannan littafi da muhimmancin sa ga ko wani gida da duk mutumin dake kwadayin rahamar ubangijin sa da tsira ranan alkiyama daga azaban sa me radadi da tsananin ukubar sa, kuma hakika ya shuka domin kololuwan daraja kuma yazo da ayyuka cikanku masu kyau da falalar Allah ta taufikin sa.

Daga cikin manyan ayyukan lada wanda mutum musulmi zai aikata shine dagewa da tsayuwar sa da cika ayyukan da Allah ya wajabta masa na ibadu, sallah da zakkah da azumi da hajji duk wanda ya aikata su yadda shari'a ke son su kuma a karkashin karantar wan manzon Allah s.a.w to hakika ya biya hakkokin Allah akan sa kuma ya sauke nauyin sa da ke wuyan sa agaban Allah, an karbo hadisi daga dalhata dan ubaidullah Allah ya kara masa yarda yace:

(wani mutum yazo wurin manzon Allah s.a.w daga cikin mutanen garin Najdi kansa a rufe araunin muryan sa amma ba'a gane me yake fada har ya kusanto sai gashi yana tambaya game a musulunci, sai manzon Allah s.a.w yace masa: salloli guda biyar a rana, sai yace shin akwai wasu akai na bayan su? Sai yace: a'a babu sai dai dayi nafila, sai manzon Allah s.a.w yace: da azumin Ramadan sai yace, shin akwai wani azumin kuma akai na bayan wannan? Sai yace: a'a bubu sai dai kayi na nafila, sai yace sai manzon Allah s.a.w ya Ambato masa zakka sai yace shin



akwai wani akaina bayan sa, sai yace: a'a babu sai dai kayi na nafila sai wannan mutumi ya juya yana cewa: na rantse da Allah bazan kara komai ba akan wannan abubuwa kuma bazan rage komai ba sai manzon Allah s.a.w yace: hakika ya tsira idan gaskiya yake fadi)⁹, sai dai ku sani yaku yan uwana lallai ran mumini kullum tana neman kari ne na lada, dan me yasa bazata nema Karin lad aba! Bayan darajar masu tsoron Allah ya banbanta saboda dalilin tasbihi ko kuma ciyar da miskinai ko kuma taimakon mabukaci.

Ya kai dan uwa me daraja da yar uwa me girma lallai aiwatar da farillai ba al'amari bane me sauki kuma ba karamin abu bane sai ga wanda Allah ya sawwake masa hakan, saboda haka ne a mafiya yawan lokuta zakaga nakasu da barna yana shigan su kuma musamman ma akwai makiya guda biyu wanda suka zauna a hanya suna dakon mu domin batar damu da hanamu bautan ubangijin mu madaukaki:

Na farkon su shine shedan wanda yayi rantsuwa da buwayan Allah cikin alkur'ani cewa sai ya batar da yan adam, Allah madaukaki yace: " sai yace ina rantsuwa da buwayar ka sai na batar da su baki dayan su (82) sai dai bayanka a cikin su tsarkakakku (83)¹⁰. Shedan yana zaman dakon mu a duk lokacin daya samu dama don yi mana wasiwasi kuma yana kokarin ganin ya canzamu daga bautan Allah, an karbo hadisi daga abu huraira cewa manzon Allah s.a.w yace: " lallai dayan ku idan ya tashi yin salla, sai shedan yazo masa ya masa wasiyawasi har ya manta shin raka'a nawa yayi ne"¹¹. yana kokari matuka akoda yausha cikin ko wani hanya domin ganin

Buhari ne ya rawaito shi (46) da muslim (11) da abu dawud (391) da nasa'i ⁹
(458)

Suratu sad ¹⁰

Hadisi ne ingantacce, abu dawud ne ya rawaito shi cikin salla (1031) ¹¹



bamu da wurin gudu da tsira daga gareshi, Allah madaukaki yace yana me hakaito maganar sheda: " sa'annan zan zo masu ta gabansu da bayan su dama da hagu kuma bazaka samu daya daga cikin su suna godiya ba (17)"¹². Da kuma fadin sa cewa: " sai yace ya ubangiji tunda ka batar dani sai na zayyana masu abubuwa a cikin kasa kuma sai na batar dasu bakin dayan su (39) sai dai bayin ka daga cikin su tsarkakakku (40)"¹³ saboda haka kuyi taka tsantsan yan uwana daga makircin sa, Allah yayi mana tsari daku daga sharrin sa.

Na biyun su zuciya tan ayawan yin umurni da sabo sai wanda ubangiji na yayi masa rahama yadda take kawatawa me ita aikata haramun da kuma barin ayuukan lada, duk wanda yayi mata biyayya dason rai yana cikin wutan jahannama Allah yayi mana tsari da ita, wanda ya saba mata kum hakika ya rabauta, an karbo hadisi daga shaddad dan aus Allah ya kara masa yarda daga manzon Allah s.a.w yace: " me dabara da rabo shine wanda ya tarbiyyantar da ran sa yayi aiki domin bayan mutuwar sa gajiyayye kuma shine wanda yabi son zuciyan sa yayi fata akan Allah"¹⁴, an kuma karbo daga Umar dan kaddab Allah ya kara masa yarda yace: (kuyi ma kanku hisabi gabanin ayi maku hisabi kuma ku auna aikin ku domin ranan sakamako babba, saboda duk wanda yayi ma kansa hisabi anan duniya to hisabin sa nayin sauki a ranan alkiyama)¹⁵. An kuma rawaito daga maimun dan Mihran cewa: (bawa bazai zama me tsoron Allah ba har sai ya yima kansa hisabi kamar yadda abokin sa kasuwancin sa ke masa hisabi na cewa a ina yake samo abinci da tufafin sa)¹⁶.

Suratul a'araf ¹²

Suratul hijri ¹³

Hidisi ne ingantacce tirmizi ne ya rawaito shi (2459), da ibn majja (4260) ¹⁴

Tirmizi ya rawaito shi (2459) ¹⁵

A littafi daya aka samo wannan dana saman ¹⁶



Wanda yabi farilla da sunnoni wanda manzon Allah s.a.w ya sunnanta masa na jinsinta, domin ya kamala abunda ya toye da kuma canji ga ladan daya rasa. Salla tana da sunnoni na kullum kullum a jere, haka zakka akwai sadaga daga jinsinta, azumin Ramadan akwai azumin nafila shima, umra kamar hajji take. Bayan farillai da sunnonin ta akwai dayawa daga cikin ayyuka da magana wanda aka shar'anta domin ta kaance taimako ga bawa musulmi na samun Karin lada da kuma kankare zunubai da daga darajar sa kuma wannan ayyuka masu sauki ne ga rai me tsarkakkiya da tsabta wanda Allah ya mata gam da katar zuwa hanyan alheri da samun lada babba.

Yan uwana bayan ayyuka masu falala da tarin lada wasu littattafai dayawa sunyi magana akan su saboda haka na dauki manhaji na koro hadisai ba tare da wallafa babi ba ko kuma sharhin daga mawallafi, saboda hakaki fikira ya zo mun na hada abunda Allah ya sawwake mun da abunda nakeson ambata cikin abunda na gani kuma yan uwana suka tunar dani shi na wannan sunnoni da ayyuka cikin wannan littafin nawa guda daya wanda zai tara maka wannan alheran masu yawa, a rarrabe da tsari me sauki wurin fahimta ba tare da yin zunfur ba cikin hukunce hukunce ko kuma yin zurfi cikin fiqhu da ibadu, wata kila zata kasance da yardan Allah makogari ga musulmi wanda zai rika bibiya a kullum kuma littafi ne takaitacce wanda ya kunshi somun tabi daga dukkanin bangarori, zai amfanar da musulmi da yardan Allah cikin addinin sa da duniyar sa cikin rayuwan san a yau dana gobe da mutuwar sa da makomar sa. Kuma ya raba wanann littafin zuwa gida biyu manya ta fuskar amfani da lada da kuma samun lada, akwai ayyuka wanda ladan su da amfanin su yake komawa ga wanda ya aikata su shi kadai kamar sallar sunnoni na kullum da umrah. Kuma akwai ayyuka wanda amfanin su yake ketarawa zuwa ga iyalan mutum bayan sa da makwabtans da da al'umman sa baki daya kuma mafanin zai kasance anan duniya da lahira kamar sadaka



da ilimi me amfani. Kuma ku sani yaku yan uwana cewa wannan rarrabawan yana da amfani daga cikin haka akwai cewa musulmi zai tashi daga aiki me amfani gareshi shi dakai zuwa aikin da amfanin sa da ladan zai samu kowa kuma hakan zai taimaka wurin shirya ayyukan da sukafi lada akwai ayyuka masu falala dayawa akwai kuma wanda aka fisu falala kuma akwai masu muhimmanci da kuwa wanda sukafi muhimmanci kuma akwai ayyukan da suka dace da wani zamani banda wani zamanin ko kuma ya zam na wasu wurare ne kawai banda wasu. Ina me kafa hujja cikin abunda ya na kawo cikin wannan kokari nawa da ayoyi masu girma da hadisai masu daraja da kuma maganganun sahabbai wanda ya dace da hakan ko kuma magabatan mu na kwarai ko malaman mu na wannan zamani masu falala, Allah ya amfanar da yan uwana musulmai da wannan littafi ya kuma sanya shi aiki domin neman yardan sa shi kadai..

Ameen.

A karshen wannan shinfida ina rokon yan uwa wanda suka karanta wannan littafi cewa idan sun samu kuskure ko kuma nakasu ko kuma sunason fadin wani tunatarwa me amfani ko nasiha ta gaskiya da sumun wasika ta wannan adireshi Kaman haka

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Ko kuma yanan gizo

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Ya Allah ka amfanar da yan uwana dashi kuma ka amfanar damu da abunda muka karanta kasanya mu baki dayan mu cikin wanda idan sunji magana sai subi mafi kyawun ta. Kuma ka gafarta mana zunuban mu da barnan mu cikin al'amarin mu da iyayen mu da sauran musulmai baki daya rayayyun su da



matattun su, kuma ka bamu abubuwa masu kyau anan duniya da lahira ka tsiratar damu daga azabar wuta da rahamarka ya mabuwayi me gafara.



FARKO: ayyukan da amfanin su yake komawa ga mutum shi kadai duniya da lahira.

1) Ayyukan masu alaka da salla:

a). ayyukan da akeyin su gabanin salla:

(1) Alwalla:

Alwalla ya kai dan uwa makaranci tsarki da kuma wanke gabbai, kuma wanka ce ga zuciya daga zunubai da laifuka, an karbo hadisi daga abi huraira Allah ya kara masa yarda manzon Allah s.a.w yace:

"idan mutum musulmi ko kuma mumini yayi alwalla idan ya wanke fuskar sa ruwan wannan wanke fuskar zai futar masa da dukkanin wani zunubi dayayi ta hanyar kallo da idanun sa, idan kuma ya wanke hannun sa shima wannan ruwan zai wanke masa dukkanin wani zunubi daya aikata da wannan hannu, idan kuma ya wanke kafarsa wannan ruwa zai wanke masa dukkanin wani zunubi daya taka da wannan kafar nasa yaje wurin aikata shi har sai an wanke shi daga zunuban sa"¹⁷.

An karbo daga Usman dan Affan Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi alwalla ya kuma kyautata alwallan zata wanke masa zunuban sa daga jikin sa ta hanyar farcen sa"¹⁸. An kara karbowo daga gareshi Allah ya kara masa yarda yace: naga manzon Allah s.a.w yayi alwalla irin wannan alwallan nawa danayi sai yace: " duk wanda yayi irin wannan za'a yafe masa zunuban sa da suka gabata sai sallar sa da tafiyar sa zuwa masallaci su kasance Karin lada a gareshi"¹⁹. Ya kai irin wannan falala me girma

Muslim da tirmizi ne suka rawaito shi ¹⁷

Muslim ne ya rawaito shi (245) ¹⁸

Muslim ne ya rawaito shi (229) ¹⁹



daga Allah wanda ya sanya mana abunda zamu rika tsarkake kawunan mu dashi daga dattin zunuban mu a kowace rana. Har wayau alwalla tana daga cikin sharadin ingancin salla, sallah bata inganta sai dashiki kuma taimama da kasa idan be samu ruwa ba ko kuma bazai iya amfani da ruwan ba.

Kuma alwalla zata zama kwalliya ga mumina ranan alkiyama, ankarbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **lallai al'ummata za'a kirasu ranan alkiyama masu hasken gabbai na alwalla, duk wanda ya samu dama a cikin ku yay a tsawaita hasken sa sai ya aikata hakan**"²⁰.

2). Asuwaki:

Asuwaki yana daga cikin koyarwan shugaban manzanni s.a.w, yana cikin sunna ta fidirar mutum kuma hakika manzon Allah ya zaburar da sahabban sa akan aikatashi musamman ma idan sun tashi yin sallah, an karbo hadisi daga abi huraira Allah ya kara masa yarda manzon Allah s.a.w yace: " **badan kada ya tsanantawa al'ummata ba dana umurce su dayin asuwaki yayin ko wani salla**"²¹, saboda musulmi ya tsiga ganawa da ubangijin sa cikin tsarki na baki da kamshi me dadi kuma saboda kada mala'iku da bayin Allah su cutu daga warin da yake fita daga bakin masu salla wnai lokaci. Ka sani cewa lallai ladan asuwaki babba ne, an karbo daga Aisha Allah ya kara mata yarda cewa lallai manzon Allah s.a.w yace: " **asuwaki abun tsarkake baki ne kuma yana jawo yardan ubangiji**"²², rabo da tsira ya tabbata ga wanda Allah ya yarda dashi.

Buhari da muslim ne suka rawaito shi ²⁰

Buhari da nasa'I ne suka rawaito shi ²¹

Tirmizi da nasa'I ne suka rawaito shi ²²



b) Ayyuka da abubuwan da suka alakantu da masallaci:

1) tafiya zuwa masallaci:

An karbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi alwalla agidan sa sannan ya fita zuwa masallaci cikin masallatai domin sauke salla cikin salloli wajibai sahun sa zasu kasance daya tana kankare masa zunuban sa dayar kuma tana daga darajar sa"²³. An kara karbo daga gareshi kuma yana cewa manzon Allah s.a.w yace: " duk wanda yayi sammako ko yammaci zuwa ga masallaci Allah ya tanadar masa da ajanna duk lokacin da yayi sammako ko kuma yamma"²⁴. Lada nawa aka kara maka sannan kuma zunubai nawa aka kankare maka ya kai dan uwa me daraja a lokacin da kake fita zuwa masallaci sau biyar a kullum. Wanda yafi kowa samun wannan lada cikin musulmai shine wanda yafi su nisa da masallaci wurin tafiya, bari na kawo maka labarin yaran salimata a lokacin da sukaso tashi su dawo kusa da masallaci sai labarin hakan ya isa zuwa ga manzon Allah s.a.w sai yace masu lallai naji labarin cewa kuna son tashi ku dawo kusa da masallaci, sia sukace eh haka ne ya manzon Allah hakika munso haka sai yace masu: " yaku yayan salimata ku zauna a gidajen ku za'a rubuta maku ladan ku, lallai ku zauna a gidajen ku za'a rubuta maku ladan ku"²⁵, an karbo daga jabir dan Abdullahi Allah ya kara masu yarda yace: gidajen su ya kasance nesa da masallaci sai makaso siyar da gidajenmu mu dawo kusa da masallaci sai manzon Allah s.a.w ya hana mu yace: " lallai duk wani sahu naku danada daraja akan sa"²⁶ maganar Abi Musa al'ash'ary Allah yakara masa yarda yana karfafa wannan hadisi cewa lallai manzon

Muslim ne ya rawaito shi (666) ²³

Buhari da muslim ne suka rawaito shi ²⁴

Muslim da ahmad da ibn kuzaima da ibn hibban ne suka rawaito shi ²⁵

Muslim da Ahmad ne suka rawaito shi ²⁶



Allah s.a.w yace: " wanda yafi lada cikin mutane cikin salla shine wanda yafi su nisa da masallaci kafin yazo, wanda kuma ya zauna yana jiran sallah jiran yin sallah da liman yafi lada akan wanda yayi sallah ya tafi yayi bacci"²⁷ a cikin wata ruwaya kuma na abi kuraib: (har sai yayi salla tare da liman cikin jama'a).

2). Tsarki da natsuwa da tsron Allah lokacin zuwa masallaci da kuma cikin salla:

Hakika Allah ya kwadaitar akan kula da tsabtar jiki na bayyane da kuma zuciya cikin dukkanin yanayi, wannan kwadaitar yafi karfi a lokacin daya ke alaka da dakin Allah madaukaki yadda kwadaitar wan be tsayaba kawai akan tsarki ya ci gaba har zuwa umurni dayin kwalliya a lokacin zuwa masallaci, Allah madaukaki yace: " yaku yan adam ku rika yin kawa a lokacin zuwa ko wani salla"²⁸.

Amma abun takaici ne zamu rika gani cikin wannan zamani cewa dayawa daga cikin masallata suna zuwa masallaci cikin warin zufa ko kuma mai safa wanda yake canza masallaci daga matsayinsa na dakin Allah wanda aka sanyashi ya zama wurin natsuwa da sukunin zuciyan mutane a cikin sa. Kasani cewa ya kai dan uwa me daraja cewa a lokacin da natsuwa da sukunin zuciya suka tabbata sallah zai kasance a lokacin cikin natsuwa da sukuni shima kamar yadda manzon Allah s.a.w da girma ya siffata haka cikin fadinsa ga bilall Allah ya kara masa yarda: " tashi ya bilal ka natsar damu da salla"²⁹.

Kuma domin rai ta shirya yin salla manzon Allah s.a.w yayi umurni da zuwa masallaci cikin natsuwa da ladabi, an karbo hadisi daga Abi huraira Allah ya kara masa yarda daga manzon Allah s.a.w yace: " idan kukaji ikima to ku tafi zuwa ga

Buhari da muslim ne suka rawaito shi ²⁷

Suratul a'araf ayata 31 ²⁸

Abu dawud ne ya rawaito shi (4986) ²⁹



salla da natsuwa da ladabi kada kuyi sauri, abunda kuka riske ku sallata abunda ya wuce ku sai ku cika"³⁰. Wanda yake bibiyan hadisin daya gabata zaiga cewa manzon Allah s.a.w ya gabatar da natsuwa akan riskan salla cikin mutane dukda cewa riskan salla cikin mutane yana daga cikin falala me girma musamman ma kabbarar harama.

3). Kiran salla:

Kiran salla shine sanar da shigan lokacin salla, kuma alama ce har wayau da yake nuna musulunci gari wanda ake kiran salla acikinta, kuma alama ne da yake nuna tsayuwar alamomin Allah acikin gari. Masu kiran salla sune aminai akan shigar lokacin sallah, da kiran sallar su ne ake sanin lokacin salla ya shiga sai masu azumi su sha ruwa ko kuma a kama baki daga cin abinci da shan ruwa.

Dalili kuma akan falalar kiran salla da masu kiran salla shine hadisin da aka karbo daga mu'awiya Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " masu kiran salla sunfi kowa tsayin wuya ranan alkiyama"³¹ . an kuma shar'anta ga wanda yaji kiran salla ya fadi abundan aka rawaito daga Jabir Allah ya kara masa yarda manzon Allah s.a.w yace: " duk wanda ya fada idan yaji kiran salla: ya Allah ubangijin wannan da'awa cikakkiya da salla tsayayye kaba Muhammad dama da falala ka kuma tayar dashi wuri na godiya da yabo wanda kayi masa alkawari, lallai cecu ta ta tabbata agareshi ranar alkiyama"³², zai samu ceton manzon Allah s.a.w ranan alkiyama da wannan in Allah ya yarda, kuma wanene yafi mu bukatar me ceco a wannan rana?

(4). Salla cikin jam'i:

Buhari ne ya rawaito shi (636)³⁰

Muslim da ibn majjah ne suka rawaito shi³¹

Buhari da abu dawud da tirmizi da nasa'I ne suka rawaito shi³²



An karbo hadisi daga abi huraira Allah yakara masa yarda yace: manzo Allah s.a.w yace: "hakika nayi yukurin umurni da atsai da salla sai na umurci wani yayima mutane salla ni kuma nafita nida wasu mazaje da abun rura wuta mu kona gidajen wanda basu fita salla ba cikin jam'i"³³ acikin wata ruwaya kuma yace (badan matan dake cikin gidajen ba da yara).

A cikin wannan hadisin daya gabata mun fahimci wajabcin yin sallah cikin jam'i da jama'a sai dai da wani uzuri na shari'a, kamar yashin lafiya wacce ta hana mutum tafiya ko motsi, ko kuma tafiya ko kuma makahon da be samu dan jagora ba zuwa masallaci cikin mafi ingancin maganganun malamai. Hakan ya ishe ka sanin cewa lallai kanayin asaran lada masu dunbin yawa ta hanyar barin yin salla cikin jama'a an karbo hadisi daga Abdullahi dan umar Allah ya kara masu yarda cewa manzon Allah s.a.w yace: "sallar jama'a tafi sallar mutum daya falala da daraja ashirin da bakwai"³⁴.

(5) sammakon zuwa sallah:

An karbo daga abi huraira Allah ya kara masa yarda cewa manzon Allah s.a.w yace: "da ace mutane sun san abunda ke cikin kiran salla na dunbin lada da sahan farko sa'an ace bazasu samu ba sai sunyi kuri'a a tsakanin su da sunyi wannan kuri'a kuwa a tsakanin su, da ace kuma sun san abunda ke cikin sammakon zuwa salla na dunbin lada da sun rika gaggawan yin sammako"³⁵, Cikin wannan hadisin a kwai dalili akan falalar sahan farko da lada me girma akan haka da kuma falalar yin sammakon fita salla kamar kana saurin samun sahan farko shi kadai kawai, har wayau hadisin abi huraira yana kara nuni akan falalar haka, manzon Allah s.a.w yace: "mafi alheri sahan

Muslim da ibn majjah da nasa'I da ahmad ne suka rawaito shi ³³

Buhari da muslim da nasa'I ne suka rawaito shi ³⁴

Buhari da muslim da abu dawud da nasa'I da trimizi ne suka rawaito shi ³⁵



maza shine sahan farko mafi sharrin sahan maza kuma shine na karshe, sannan mafi alherin sahan mata shine sahan karshe kuma mafi sharrin sahan su shine na farko"³⁶.

- **Sammako zuwa sallar jumma'a:**

Lallai kamar yadda ka sani ne ya kai dan uwa me daraja irin falalar dake cikin ranan jumma'a akan sauran ranakun mako saboda hadisin da rawaito daga abi huraira Allah yakara masa yarda yace, manzon Allah s.a.w yace: " mafi alherin rana shine ranar jumma'a a ranar ne Allah ya halicci Adam kuma a ranar ne aka shigar dashi aljanna kuma a ranar ne aka fitar dashi daga cikinta"³⁷. Wannan rana ranar murnan mu da farin yaku al'ummar musulmai, hakika Allah ya zaban mana wannan rana akan sauran al'ummar da suka gabace mu, yahudawa ranar asabar ce tasu kiristoci kuma ranar lahadi ce tasu, manzon Allah s.a.w yace: " Allah ya batar da mutanen dake gabanin mu akan ranar jumma'a, yahudawa sun zabi ranar sati su kuma kiristoci sun zabi ranar lahadi, sai Allah ya kawo mu ya kuma shiryar damu da wannan rana kuma suna bayan mu a ranar alkiyama"³⁸.

Hakika Allah madaukaki ya kebance wannan rana da sallar jumma'a wacce take a matsayin wurin taro na sati sati domin musulmai suji khuduba da wa'azi daga liman, kuma hakika Allah madaukaki ya sanya wa masu sammako zuwa wannan salla ta jumma'a lada me girma yadda abu huraira yake cewa manzon Allah s.a.w yace: " duk wanda yayi wanka ranar jumma'a wanka irin ta janaba sannan ya fita zuwa masallaci kamar ya yanka rakumi ne yayi sadaka da ita wanda kuma ya zama na biyu kamar ya yanka sanuwa ce wanda kuma ya zama na uku kamar ya yanka rago ne wanda kuma ya zama na hudu

Muslim da nasa'I da abu dawud ne suka rawaito shi ³⁶

Muslim da nasa'I ne suka rawaito shi ³⁷

Muslim da nasa'I da ibn majjah ne suka rawaito shi ³⁸

kamar ya yanka kaza ne wanda kuma ya zama na biyar kamar yayi sadaka da kwai ne idan liman yah au minbari sai mala'iku suzo sauraron khuduba"³⁹. Ausa assakafi Allah ya kara masa yarda yana cewa cikin falalar ranar jumma da wasu daga cikin ayyukan wannan rana cewa manzon Allah s.a.w yace: " duk wanda yayi wanka ranar jumma'a ya kuma yi sammakon fita zuwa masallaci sannan kuma ya tafi a kasa be hau abun hawa ba ya kuma saurari liman beyi wata Magana ba a lokacin khuduba ya kasance duk takunsa daya tana daidai da ladan aikin shekara daya na mutumin dayayi salla da azumi acikin ta"⁴⁰.

An karbo daga salmanul farisi Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " mutum bazayyi wanka ba ranar jumma yana tsarki da kuma kwalliya ya gyara gashin kansa ya kuma sanya turare sannan kuma ya fita zuwa masallaci be raba dayan biyu ba, sa'annan ya sallaci abunda aka wajabta masa sannan kuma yayi shiru a lokacin da liman keyin khuduba face an gafarta masa abunda ya aikata na zunubi a tsakanin jumma'ar da wata jumma'ar"⁴¹.

6) sallolin nafila cikin ko wace rana (sunan alrawatib):

Yayin da sallolin mu suka kasance cikin mafiya lokuta suna haduwa da wasu ayyuka na nakasu, imam dai rashin ciki wani wajibi ko kuma barin aikata wani sunna ko kuma wasiwasin shedan ko kuma tunani cikin al'amuran duniya da kuma shagalta da duniya da mantawa da al'amuran salla da Kankan dakai, saboda haka ne ake samun lada rabi da rabi wanda yake karuwa da raguwa gwargwadon natsuwar mutum da Kankan dakai a cikinta da mayar da hankalin sa akanta da zuwa da

Buhari da muslim da abu dawud ne suka rawaito shi ³⁹
 Abu dawud da tirmizi da ibn majjah da nasa'I ne suka rawaito shi ⁴⁰
 Buhari ne ya rawaito shi (883) ⁴¹



dukkanin abunda ake bukata a cikinta kamar yadda manzon Allah s.a.w yayi nashi sallar wanda yake cewa: " **kuyi salla kamar yadda kuka ga ina salla**"⁴². Dalili akan haka shine fadin Ammar dan Yasir Allah ya kara masu yarda cewa manzon Allah s.a.w yace: " **lallai bawa yana gama sallar sa amma ba'a rubuta masa ladaba sai na rabinta, ko kuma daya bisa ukunta haka yake ragewa har yace daya bisa goman ta**"⁴³.

Domin a toshe wannan nakasun da aka samu na ladan salla manzon Allah s.a.w ya shar'anta mana yin wannan nafiloli a kullum wanda akeyin su gabanin salla ko kuma bayanta wacce zata cike ma mutum wannan nakasu daya samu cikin sallar sa kuma ta kara masa nauyin ma'aunin sa, raka'a ce goma sha biyu cikin ko wace rana wacce akeyin su kamar haka:

- Raka'a biyu kafin sallar asuba, an karbo daga Aisha Allah ya kara mata yarda tace: manzon Allah s.a.w yace: " **raka'a biyu ta alfijir tafi duniya da abunda ke cikinta alheri**"⁴⁴
- Raka'a hudu gabanin azahar da kuma raka'a biyu bayan sallar azahar dalilin hadisin Aliyu Allah ya kara masa yarda yace: " **manzon Allah s.a.w ya kasance yana salla raka'a hudu gabanin azahar, kuma bayanta yayi ra'a biyu**"⁴⁵ . akwai wasu falaloli na daban akan yin wannan salloli kamar yadda Ummu habiba Allah yakara mata yarda ta fadi cewa manzon Allah s.a.w yace: " **duk wanda yayi salla raka'a hudu gabanin azahar sannan kuma bayanta yayi hudu Allah zai haramtawa wuta fuskar sa**"⁴⁶.

Buhari ne ya rawaito shi (631) ⁴²

Littafin iman na ibn taimiyya ⁴³

Muslim da tirmizi da nasa'i ne suka rawaito shi ⁴⁴

Hadisi ne hasan kuma tirmizi ne ya rawaito shi (424) ⁴⁵

Ibn majjah da abu dawud da tirmizi ne suka rawaito shi ⁴⁶



- Raka'a iyu bayan magriba, Aisha Allah ya kara mata yarda tace: " manzon Allah s.a.w ya kasance yana sallar magriba sannan ya dawo gida yayi salla raka'a biyu"⁴⁷.
- Raka'a biyu bayan isha'i, an karbo hadisi daga Aisha Allah ya kara mata yarda tace: " manzon Allah ya kasance yana salla raka'a biyu bayan isha'i"⁴⁸.

Akwai wani banbanci na daban da kuma lada me tarin yawa na wannan salloli na nafila saboda sun kasance sababi na shiga aljanna kamar yadda ummu Habiba ta rawaito Allah ya kara mata yarda cewa taji manzon Allah s.a.w yana cewa: " babu wani bawa da zayyi salla na nafila raka'a goma sha biyu a kullum domin Allah bayan sallar farilla face Allah ya gina masa gida cikin aljanna"⁴⁹.

Haka kuma salla raka'a hudu gabanin sallar la'asar inda Abdullahi dan Umar Allah ya kara masu yarda yake cewa manzon Allah s.a.w yace: " Allah yajikan mutumin da yayi salla raka'a hudu gabanin la'asar"⁵⁰.

Duk abunda ya karu akan wannan adadin na raka'o'i to lallai Karin alheri ne da albarka da kusanci ga bawa zuwa ga ubangijin sa kuma yana da lada me girma akan haka, an karbo hadisi daga sauban Allah ya kara masa yarda yace: na tambayi manzon Allah s.a.w cewa wani aiki ne yafi soyuwa zuwa ga Allah sai yacemun: " ka yawaita sujjada saboda bazakayi sujjada day aba domin Allah face Allah ya daga darajar ka da ita ya kuma kankare maka zunuban ka da ita"⁵¹. An karbo kuma daga rabi'ata dan ka'ab al-aslami Allah ya kara masa yarda yace: na kasance ina kwana tare da manzon Allah s.a.w sai

Ibn majjah ne ya rawaito shi (1164) ⁴⁷

Tirmizi ne ya rawaito shi(436) ⁴⁸

Muslim da nasa'I ne suka rawaito shi ⁴⁹

Abu dawud da tirmizi ne suka rawaito shi ⁵⁰

Muslim da ibn majjah da nasa'I ne suka rawaito shi ⁵¹



nazo masa da ruwan alwalla da na biyan bukatar sa sai yacemun: " ka roki abunda kake so, sai nace: ina rokon na zama makwabcin ka a aljanna, sia yacemun: akwai wani abu kuma banda wannan sai nace masa: a'a wannan ne kawai, sai yacemun: to ka dage da neman haka ta hanyar yawaita sujjada"⁵². Sannan kuma sujjada itace mafi kusancin wurin wanda mutum ke kusantar ubangijin sa acikinta, an karbo hadisi daga abi huraira Allah yakara masa yarda yace: manzon Allah s.a.w yace: " mafi kusancin wurin da mutum ke kasancewa da ubangijin sa shine lokacin sujjada saboda haka ku yawaita addu'a a cikinta"⁵³.

7) zama cikin masallaci tsakanin salloli:

Hakan yana da falala me girma a wurin Allah yadda manzon Allah s.a.w yace: " bawa bazai kasance ba cikin addu'a matukar yana cikin masallaci yana jiran sallah mala'iku zasu rika cewa: ya Allah ka gafarta mas aka mashi rahama har sai ya fita ko kuma alwallan sa ya warware"⁵⁴.

Kuma akwai hadisai masu yawa wanda suka tattaro falalan abunda muke fada daga cikin su akwai fadin abu huraira Allah ya kasa masa yarda cewa manzon Allah s.a.w yace: " sallar mutum cikin jama'a ana nunka ta akan sallar sa shi kadai agida ko kuma a kasuwa akan nunki ashirin da biyar, hakan kuwa ya kasance ne saboda idan yayi alwalla ya kyautata alwallan sa sannan ya fita zuwa masallaci babu kuma abunda ya fitar dashi sai sallah to bazaiyi taku ba face an daga darajar sa da ita kuma a kankare masa zunuban sa da ita, sannan idan kuma yayi sallah mala'iku bazasu gushe ba suna masa addu'a matukar yana cikin masallaci suna fadin cewa ya Allah kayi

Muslim da nasa'I ne suka rawaito shi ⁵²

Muslim da abu dawud da nasa'I ne suka rawaito shi ⁵³

Muslim da nasa'I ne suka rawaito shi ⁵⁴



masa rahama, dayan ku bazai gushe ba cikin addu'a matukar yana jiran salla"⁵⁵. An kuma karbo daga abi huraira daga manzon Allah s.a.w cewa: " idan mutum yayi alwalla ya kuma kyautata alwallan sannan ya fita zuwa masallaci babu abunda ya fitar dashi sai salla bazayyi wani taku ba face an daga darajar sa da ita sannan kuma a kankare masa zunuban sa da ita"⁵⁶. An kuma kar karbo daga gareshi har wayau daga manzon Allah s.a.w yace: " shin bazan nuna maku abunda Allah yake kankare maku zunuban ku ba dashi ya kuma daga darajar ku dashi, sai sukace eh fada mana ya manzon Allah sai yace kyautata alwalla a lokacin kin taba ruwa da kuma yawon tafiya zuwa masallaci da jiran salla bayan salla wannan tanadi ne"⁵⁷.

- **Zaman cikin masallaci bayan sallar asuba da kuma yin salla raka'a biyu bayan rana ta fito:**

An karbo hadisi daga Anas dan malik Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi sallar asuba cikin jama'a sannan ya zauna yana ambaton Allah har rana ta fito sa'annan yayi sallah raka'a biyuya kasance yana da ladan irin na aikin hajji da umura, sai yace: manzon Allah s.a.w yace: lada cikakke cikakke cikakke"⁵⁸.

c) sallar walaha:

An karbo hadisi daga Zaidu dan Arkama Allah ya kara masa yarda yace: manzon Allah ya fita zuwa ga mutanen kuba ya tarar suna salla sai yace: " sallar bayin Allah masu yawan ibada idan hantsi ta fito"⁵⁹. Wannan itace sallar walaha wacce

Buhari da muslim ne suka rawaito shi ⁵⁵

Ibn majjah ne ya rawaito shi (281) ⁵⁶

Muslim da nasa'I da tirmizi ne suka rawaito shi ⁵⁷

Tirmizi ne ya rawaito shi kuma albani ya inganta shi ⁵⁸

Muslim ne ya rawaito shi (784) ⁵⁹



manzon Allah s.a.w yayima sahabin sa abu huraira wasiyya akanta da ya kityaye ta, an karbo daga gareshi Allah ya kara masa yarda yace: " masoyina yamun wasiyya da abubuwa guda uku.... Ya ambaci sallar walaha a cikinsu"⁶⁰.

Falalar wannan sunna kuma shine hadisin da aka karbo daga Abi zarri Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " ko wace gabata jikin mutum yana tashi a kwai sadaka akanta, ko wace tasbihi sadaka ce, kuma ko wace fadin alhamdulillah sadaka ce, haka kuma ko wace fadin la'ilaha illah sadaka ce, fadin Allahu akbar sadaka ce, yin umurni da kyakyawan aiki sadaka ce, hani da mummunan aiki sadaka ce, sannan sallah raka'a biyu na sallar walaha ya wadatar daga dukkanin wannan ayyuka"⁶¹.

Ka wassara ka gani yakai dan uwa me daraja yace ya zama dole ne tayi sadaka daga dukkanin gabbai na jikin ka wanda sukakai 360!!! Kila bazaka iya cika wannan sadakar ba sai Allah ya tausaya maka ya karramaka da shar'anta ma sallar sunna ta walaha domin da fansheka daga wannan sadakokin.

d) salla cikin dare:

Daga cikin salloli masu falala akwai salla cikin tsakiyar duhun dare, musamman ma cikin ukun karshe na dare lokacin natsuwa da tsarkakan zuciya da jin dadin ganawa da Allah, kuma hakika Allah ya yabi mumina'i da sallar su cikin dare yace: " sun kasance basa bacci cikin wani bangare kadan na dare (17) kuma suna salla da istigfari cikin karshen dare gab da fitowar ajfijir (18)⁶²" kuma hakan yana cikin aikin annabin mu wanda aka wajabta masa, Allah madaukaki yace: " ya kai me

Jami'ussahih (1178) albani kuma ya inganta shi⁶⁰

Muslim ne ya rawaito shi da abu dawud ⁶¹

Suratul zariyat ⁶²



lulluba cikin dare (1) ka tashi kayi salla cikin dare (2) a cikin rabin sa ko kuma ka rage kadan daga cikin sa (3) ko kuma ka kara akan haka ka karanta alkur'ani cikin rerawa (4)⁶³. Akan falalar sallar dare kuma abi huraira yace: manzon Allah s.a.w yace: " mafi falalar salla bayan sallar farilla itace sallar dare"⁶⁴. Sannan kuma manzon Allah s.a.w ya yabi sahabi Abdullahi dan Umar akan sallar dare da cewa: " madalla da bawan Allah da ace yana tashi cikin dare yana salla"⁶⁵. Acikin wata ruwaya kuma yace: (kada ka zama irin wane ya kasance yana tashi cikin dare yana salla sai yabari).

2) Ayyuka masu alaka da azumi:

a. falalar azumin nafila baki daya:

an karbo hadisi daga Abi sa'eed alkhudri Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " babu wani mutum da zayyi azumi a wani rana domin Allah face Allah ya nesantar dashi daga wuta na tsawon tafiyar kwan saba'in da wannan azumi nashi"⁶⁶.

Yazo kuma cikin hadisil kudusi Allah madaukaki yana cewa: "dukkanin ayyukan dan adam nashi ne sai dai azumi lallai shu nawa ne zan saka masa dashi"⁶⁷. Azumin nafila ya shiga cikin wannan falala da yardan Allah.

Azumi kariya game da fadawa cikin alfasha da abubuwan da Allah ya haramta, manzon Allah s.a.w yace: " yaku taron samari duk wanda ya samu dama acikin kun a aure to yayi auren sa saboda shi yafi zama kariya ga ganin sa da

Suratul muzammil ⁶³

Muslim da abu dawu da tirmizi da nasa'I ne suka rawaito shi ⁶⁴

Buhari da muslim ne suka rawaito shi ⁶⁵

Buhari da muslim ne suka rawaito shi ⁶⁶

Buhari da muslim ne suka rawaito shi ⁶⁷



kuma farjin sa, wanda kuma be samu dam aba to ya rika azumi domin ita kariya ce a gareshi"⁶⁸.

Haka kuma azumi na ladabtar da zuciya rashin yin barna wurin more duniya saboda tana tunatar damu halin yan uwan mu fakirai da talakawa wanda basu samu abunda zasu saka abaka ba ko kuma su jika makoshin su. Mu'azu dan Jabal Allah yakara masa yarda yace lokacin da mutuwa tazo mashi yana kuka: (ina kuka ne akan zan daina yin azumi acikin lokaci me tsananin zafi da kuma goganya da malami cikin tsangaya na ilimi). An karbo daga Amir dan Abdulkais Allah ya kara masa yarda cewa lokacin da mutuwa tazo masa yace: (wallahi bawai ina kuka bane domin tsoro mutuwa ina kuka ne akan barin da zanyi nayin azumi cikin tsananin zafi da tsayuwun dare)⁶⁹.

b) falalan azumin ashura:

an karbo hadisi daga dan Abbas Allah ya kara masu yarda yace: lokacin da manzon Allah s.a.w yazo garin madina yaga yahudawa suna azumtar ranar ashura sai yace masu me yasa kuke azumtar wannan rana ku kuwa? Sai sukace wannan shine ranar da Allah ya tsiratar da annabin sa Musa da bani isra'ila daga makiyin su sai Musa amincin Allah ya kara tabbata a gareshi ya azumce shi, sai manzon Allah s.a.w yace: " **lallai mu mukafi ku cancanta da kusanci da Musa, sai manzon Allah ya azmunci wannan rana kuma yayi umurni da azumtar wannan rana**"⁷⁰. Sannan domin sabama yahudawa cikin ayyukan su sai manzon Allah s.a.w yayi umurni da arika azumtar wani rana

Buhari da muslim da abu dawud da ahmad ne suka rawaito shi ⁶⁸
 Alzam'ul jawahir shine azumi a tsananin zafi kamar yadda yazo cikin ⁶⁹
 hadisin
 Buhari da muslim da abu dawud da ahmad ne suka rawaito shi ⁷⁰

tare dashi inda yace: " idan Allah ya rayani zuwa shekara me zuwa zan azumci ranar tasu'a"⁷¹ watan tare da ashura a hade.

Ibn kayyim Allah yayi masa rahama yace: (matakin azumin guda uku ne wanda yafi kamala shine azumtar rana daya kafin ranar ashura da rana daya bayansa, sai kuma azumtar ranan tasu'a da ashura a wannan mataki ne dayawa daga cikin hadisai sukayi nuni akai sai kuma azumtar ranar ashura kawai) kuma acikin falalar azumin wannan rana ne manzon Allah s.a.w yace: " ina tsammanin Allah zai kankare ma mutun zunubansa na shekaran da ya gabata dashi"⁷².

c) azumin sittu shawwal:

an karbo hadisi daga Abi Ayyub al Ansari Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " duk wanda yayi azumin watan Ramadan sannan ya bishi da azumi guda shida cikin watan shawwal kamar yayi azumin zamani ne baki dayan sa"⁷³. Saboda duk aiki daya ana nunka ladar sa ne sau goma kenan azumin Ramadan ya zama azumin wata goma shi kuma sittu shawwal a madadin azumin wata biyu sai ya baka shekara daya kenan cikakke idan mutum yana haka cikin duk shekara sai yazama azumin zamani kenan baki daya.

Saboda haka kayi kokari yakai dan uwa akan azumtar wannan azumi domin samun lada me girma, sannan me gaggawa zai fara wannan azumin ne washe garin ranar idi ga wanda yake jin tsoron kasala da kuma shagala. Anan wurin inason fadakarwa akan yin azumi ranar idi wanda an haramta haka haka kuma da yin azumi ranar jumma'a kawai shi kadai sai dai mutum ya hada da rana daya kafin sa ko kuma bayan sa,

Muslim ne ya rawaito shi da abu dawud ⁷¹

Muslim ne ya rawaito shi(1162) ⁷²

Malaman hadisi shida duk sun rawaito shi sai buhari kadai ⁷³



amma idan ranar jumma'ar ta kasance ranar yin wani azumi ne misali ta kasance ranar arfa ko kuma mutum yayi bakance zayyi a zumi a wani rana sai Allah ya kaddara wanna ranar ta zama ranar jumma'a to wannan ya halatta yayi azumi a ranar jumma'a⁷⁴ saboda fadin manzon Allah s.a.w cewa: " **kada dayanku yayi azumi ranar jumma'a sai dai idan ya hadashi da ranan da yake bayan sa ko kuma gabansa**"⁷⁵. Dayawa daga cikin malamai sun tafi akan cewa wannan hanin tanan wurin hani ce ta makarui ba hani bane na haramci.

d) azumin ranar arfa:

an shar'anta azumin ranar arfa ga mutum da ba alhaji ba, kuma wannan azumi shine mafi falalar ayyukan gomaki koma na farkon watan zulhijja ga wanda ba alhaji ba (falalar azumin kwanaki goma na farkon watan zulhijja bayani zai zo akan sunan gaba kadan) ba'a shar'antawa alhaji azumtar wannan rana ba domin ya samu karfin yin ibada a wannan rana ta arfa. An karbo hadisi daga Abi katada Allah ya kara masa yarda yace an tambayi manzon Allah s.a.w game da azumin ranar arfa sai yace: " **ina fatan Allah zai kankare zunuban shekaran data gabata da wanda take binta da wannan azumi ga bawa**"⁷⁶.

FADAKARWA:

Wannan kankare zunuban da za'ayi kamar yadda ya gabata anan da kuma azumin ashura kananan zunubai ne ake kankare wa banda manya, su manyan zunubai dole ne sai mutum ya tuba na hakika akan su da kuma barin wannan ayyuka da yakeyi na zunubai da kuma niyyar cewa bazai kara komawa ba

Azumin bakance wajibi ne shi kuma azumin wajibi ba'a kayyade shi ba da ⁷⁴
 daranan da aka karhanta azumi a cikin fadin wasu malamai
 Buhari da muslim ne suka rawaito shi ⁷⁵
 Muslim ne ya rawaito shi (1162) ⁷⁶

cikin wannan ayyuka da kuma mayar da hakkoki zuwa ga masu shi idan wannan laifin dayayi tana da alaka da hakkokin mutane.

3) Lokuta da wuraren da ake nunnunka ladan ayyuka da kuma amsar addu'a:

a). lokutan da ake nunnunka lada da amsar addu'a:

1). Watan Ramadan:

Kasani yakai dan uwa lallai lada cikin watan azumi suna nunkuwa, hakika yazo cikin hadisi daga manzon Allah s.a.w cewa: " **babu wani wata me alfarma ta dake zuwa ma musulmai kamar watan Ramadan sannan kuma babu wata wata mafi sharri da take zuwa ma munafikai kamar watan Ramadan**"⁷⁷. Saboda haka kayi kokari yakai dan uwa me daraja akan ribatan wannan wata me girma ta hanyar yin ayyukan na kwarai na salloli da sadaka da bada zakka da dukkanin aiki na kwarai, godiya ta tabbata ga Allah wanda ya shiryar damu da wannan wata me girma ya kuma sanya hanyoyin bautan sa a ciki su zama masu sauki, an karbo hadisi daga abi huraira Allah ya kara mashi yarda yace manzonn Allah s.a.w yace: " **idan watan Ramadan tazo ana bude kofofin aljanna a kuma rufe kofofin wuta sannan a kulle shedanu**"⁷⁸.

- **Yin umra cikin watan Ramadan:**

Daga cikin falalar Allah cikin nunka lada a watan Ramadan ya sanya yin umra cikin watan Ramadan tana daidai da aikin haji saboda fadin manzon Allah s.a.w ga ummu sinan a lokacin da ta rasa hajjin bankwana sai yace mata: " **idan watan Ramadan**

Ahmad ne ya rawaito shi (8350), kuma ibn huhaiza ya ingantashi da malam

Ahmad asakir⁷⁷

Muslim ne ya rawaito shi (1079)⁷⁸



yazo kije kiyi umra, domin umra cikin watan Ramadan tana dai dai da aikin hajji" ko kuma yace: " dai dai take dayin aikin haji tare dani"⁷⁹.

- **Daren lailatul kadari:**

Dare ce me girma, ladan ayyukan mutane a cikin ta sunfi aikin su na wata dubu alheri (shekara tamanin da uku da wata hudu a kataice) Allah madaukaki yace: " **lallai mun saukar dashi cikin lailatul kadari (1) kuma me ya sanar dakai lailatul kadari (2) lailatul kadari tafi dare na wata dubu alheri (3)**"⁸⁰.

A cikinta ne aka saukar da alkur'ani zuwa ga saman duniya, kuma acikinta ne ake zantar da dukkanin abunda zasu auku cikin shekara me zuwa, Allah madaukaki yace: " **lallai mun saukar dashi cikin wani dare me albarkalallai mun kasance masu gargadi (3) a cikin sa ne aka rarrabe dukkanin abunda zai faru (4)**"⁸¹. Kuma Allah ya kebance wannan al'umma da wannan dare, imamu malik yace: ya isomun cewa manzon Allah s.a.w tsawon rayuwan al'ummar sa beka na al'ummar da suka gabace mu ba sai Allah ya bashi lailatul kadari"⁸².

2) kwanaki goma na farkon watan zulhijja:

An kar hadisi daga Abdullahi dan Abbas Allah yakara masu yarda yace: manzon Allah s.a.w yace: " **babu wasu ranaku wanda ayyukan kwarai acikin su yafi soyuwa zuwa ga Allah kamar ranakun goman farko na watan zulhijja, sai sukace ya manzon Allah hadda yin hijadi domin daukaka addinin Allah sai yace eh hadda yin hijadi ne domin daukaki addinin Allah sai dai ga mutumin da yafita da ransa da dukiyar sa kuma baidawo da komai ba cikin haka**"⁸³.

Buhari da muslim da ahmad ne suka rwaito shi ⁷⁹

Suratul kadari ⁸⁰

Suratul dukkan ⁸¹

Hadisi ne me raini imamu malik ya ambace shi cikin muwadda ⁸²

Buhari da abu dawud da ibn majja da tirmizi ne suka rawaito shi ⁸³



Daga cikin muhimmancin kwanaki goman farko na watan zulhijji shine cewa Allah yayi rantsuwa dasu cikin littafin sa mubuwayi: "ina rantsuwa alfijir (1) da kwanaki goma (2) da shafa'i da witiri (3)"⁸⁴. Kwanaki goma kamar yadda malamai suka fadi sune na farkon watan zulhijja.

Saboda haka ka dake yakai dan uwa akan ribatan wannan kwanaki goma na farkon watan zulhijja da ayyukan kwarai kamar karatun alkur'ani da sadaka da safiloli da azumi, haka kuma ga mutumin da yakasance cikin haramin maka da madina musamman, da kuma azumin ranan arfa kamar yadda falalar haka ya gabata da yanka ranar salla dukka wannan suna cikin sunnar manzon Allah s.a.w.

3) lokuta na karban addu'a:

a) addu'a a tsakiyan dare yana cikin lokutan amsar addu'a masamman lokacin da mutum yake sallar tahajjud da ganawa da ubangijin sa, an karbo daga Ajbair dan Abdullahi Allah ya kara masu yarda yace: naji manzon Allah s.a.w yana cewa: " lallai acikin dare akwai wani lokaci wanda mutum musulmi bazzai dace ba yana rokon Allah wani alheri acikin sa na abubuwan dauniya dana lahira face ambashi kuma haka cikin kowani dare ne"⁸⁵. cikin wani hadisin kuma manzon Allah s.a.w yace: " ubangijin madaukaki yana sauko a kullum cikin ko wani dare zuwa saman duniya a a daren karshe yana cewa wanene zai roke ni na amsa mashi wanenen zai roke ni na bashi wanene zai nemi gafarata na gafarta masa"⁸⁶.

Ka dage damtse ya kai dan uwa kuma ka zama cikin mutane na kwarai kuma ka amsa kiran me rahama.

b) addu'a a tsakanin kiran salla da ikama:

Suratul fajri ⁸⁴

Muslim da tirmizi da abu dawud ne suka rawaito shi ⁸⁵

Muslim da tirmizi ne suka rawaito shi ⁸⁶



wannan yana cikin lokutan da ake amsar addu'a, an karbo hadisi daga Anas dan Malik Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **ba'a dawo da addu'ar da akayita tsakanin kiran salla da ikama, saboda haka kuyi addu'a**", abu dawud ne ya rawaito shi, tirmizi kuma ya kara da cewa " **sai sukace to me zamuca ya manzon Allah sai yace ku roki Allah lafiya duniya da lahira**"⁸⁷.

c) wani lokaci a cikin yinin jumma'a:

daga cikin abubuwan da jumma'a ta kebanta dashi akan sauran ranakun akwai wani lokaci a cikin sa da ake amsa addu'a, an karbo hadisi daga Abi huraira Allah ya kara masa yarda cewa manzon Allah s.a.w ya ambaci ranar jumma'a sai yace: " **a cikinta akwai wani lokaci wanda bawa musulmi bazai dace ba dashi yana salla, ya tambayi Allah wani abu face Allah ya bashi sai ya nuna ya hannun sa yana takaita lokacin**"⁸⁸. Malamai sunyi sabani akan lokacin wasu sukace lokacin da aka gama khuduba zuwa a gaba salla, wasu kuma sukace lokacin karshe ne na ranar jumma'a bayan sallar la'asar kuma wannan maganar itace tafi rinjaya saboda fadin manzon Allah s.a.w: " **ku nemi lokacin da ake fata na ranara jumma'a bayan sallar la'asar zuwa faduwar rana**"⁸⁹.

d) yayin da me azumi yake bude baki:

an karbo hadisi daga Abdullahi dan Amru dan Aas Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " **lallai me azumi yana da wata a yayi bude bakin sa wacce ba'a mayar da ita**"⁹⁰. Saboda haka ne ana son me azumi ya yawaita addu'a a lokacin bude bakin sa da kuma rokon Allah daga falalar sa,

Tirmizi ne ya rawaito shi ⁸⁷

Buhari da muslim ne suka rawaito shi ⁸⁸

Tirmizi da dabarani ne suka rawaito shi ⁸⁹

Ibn majjah ne ya rawaito shi (1753), hadisi ne me rauni ⁹⁰

kuma wannan yana daga cikin falalar masu azumi wanda Allah ya ke bance su dashi.

e) addu'a ranar arfa:

manzon Allah s.a.w yace: " mafi alherin addu'a ita ta ranan arfa kuma mafi alherin abunda nake fadi da annabawan da suka gabaceni cikin wannan rana shine la'ilaha illahu wahdahu la sharikalahu la hul mulku wa la hul hamdu wahuwa ala kulli shai'in kadir"⁹¹.

f) addu'a a lokacin sauke karatun alkur'ani:

an rawaito daga Anas cewa ya kasance idan yayi saukan karatun alkur'ani yana tara yaran sa da matan sa sai ya masu addu'a⁹².

g) addu'a a lokacin shan ruwan zamzam:

an karbo hadisi daga Jabir dan Abdullahi Allah ya kara masu yarda cewa manzon Allah s.a.w yace: " ruwan zamzam yana maganin abunda akasha domin sa"⁹³.

b) wuraren da ake nunnunka ladan aiki acikin su kuma ake amsar addu'a:

1) masallacin ka'aba:

An karbo hadisi daga Jabir dan Abdullahi Allah ya kara masu yarda yace: manzon Allah s.a.w yace: "salla acikin wannan masallacin nawa yafi falala sau dubu akan salla a wani masallaci cikin masallatai sai dai masallacin ka'aba, sannan salla a masallacin ka'aba kuma mafi falala sau dubu dari falala

Tirmizi ne ya rawaito shi (3585) ⁹¹

Darimi ne ya rawaito shi da baihaki ⁹²

Ibn majjah ne ya rawaito shi (3062) ⁹³



akan salla acikin wannan masallaci nawa"⁹⁴. Kuma shine farkon masallacin da aka shar'anta balaguro zuwa gare shi, kuma shine dakin Allah a doron kasa wanda ya sanya wa mutane domin samun lada da kuma aminci zukan muminai yana shauki zuwa gareshi sannan kuma zukan masu biyayya ya alakantu dashi, kuma shine alkiblar musulmai na biyu kuma shine farkon harami guda biyu madaukaka.

2) masallacin manzon Allah s.a.w:

Shine masallacin harami na biyu wanda manzon Allah s.a.w ya gina lokacin dazo garin madina domin ya kasance wurin taruwan musulmai da yin ibadun su kuma ya zama cibiyar karatu da karantarwa, daga cikin sa ne sahabbai suke fita domin yada musulunci a fadin duniya.

Daga cikin falalar masallacin abunda aka rawaito daga abi huraira daga manzon Allah s.a.w yace: " tsakanin gidana da minbari na dausayi ne cikin dausayin aljanna, kuma minbari na yana cikin tafki na"⁹⁵.

An kuma karbo hadisi daga abi huraira cewa manzon Allah s.a.w yace: " salla a cikin wannan masallaci nawa yafi falala sau dubu akan yin salla a cikin wani masallacin da bashi ba sai masallacin ka'aba kawai"⁹⁶.

3) masallacin kudu:

Allah madaukaki yace: " tsarki ya tabbata ga Allah wanda yayi balaguro dashi cikin dare daga masallacin ka'aba zuwa masallacin kudu wanda muka sanya albarka a cikinsa"⁹⁷. Shine kuma farkon alkibla da kuma wurin malaguron manzon Allah, kuma a cikin sa ne aka tafi dashi sama.

Ahmad ne ya rawaito shi (14750) da ibn majjah (1406)⁹⁴

Buhari da muslim da nasa'I ne suka rawaito shi⁹⁵

Buhari da muslim da nasa'I ne suka rawaito shi⁹⁶

Suratul isra'I ayata 1⁹⁷



Kuma yana daga daga cikin masallatai wanda ake balaguro zuwa garesu, an karbo hadisi daga abi huraira Allah ya kara mashi yarda daga manzon Allah s.a.w yace: " ba'a kulle jaka da niyyar balaguro sai zuwa masallatai guda uku, masallacin ka'aba da masallacin manzon Allah s.a.w da masallacin kudu"⁹⁸. Daga cikin falalar sa shine hadisin da Abdullahi dan Amru dan Aas ya rawaito mana daga manzon Allah s.a.w cewa: " lokacin da sulaiman dan dawud y agama gina masallacin kudu ya roki abubuwa guda uku, hukunci wanda zai rika dacewa da hukuncin sa, da mulki wanda baza'a kara ba wani ba irinsa a bayan sa, da kuma cewa kada wani mutum da zaizo wannan masallaci da niyyar yin salla face ya fita a cikin sa an gafarta masa zunuban sa baki daya ya koma kamar ranar da mahaifiyar sa ta haife shi, sai aka bashi abubuwa biyun farkon daya tambaya kuma ina fatan cewa an bashi na ukun ma"⁹⁹.

4) masallacin kuba:

An karbo hadisi daga Asid dan Hadir Allah ya kara masa yarda daga manzon Allah s.a.w. yace: " salla a masallacin kuba dai dai yake dayin umra"¹⁰⁰, Sahal dan Hanif Allah ya kara masa yarda ya kara cewa: manzon Allah s.a.w yace: " duk wanda yayi alwalla a gidan sa sa'annan ya fita zuwa masallacin kubu yayi salla a cikinta to yanada ladan umra"¹⁰¹.

5) addu'a a wurin multazim (dan tsakanin hahrul aswad da zuwa kofar ka'aba):

Ya tabbata cewa fuskantar multazim da addu'a a wurin sa mustahabbi ne¹⁰² saboda abunda Abdurrahman dan Safwan

Buhari da muslim da ibn majjah da nasa'I ne suka rawaito shi ⁹⁸

Ibn majjah ne ya rawaito shi (1408) ⁹⁹

Tirmizi ne ya rawaito shi (324) da ibn majjah (1411) ¹⁰⁰

Ibn majjah ne ya rawaito shi (1421), da nisa'I (699) ¹⁰¹

Akwai sabani a wurin malamai akan matsalar ¹⁰²



Allah ya kara masa yarda ya fadi cewa: " naga manzon Allah s.a.w ya lazimci tsakanin kofar ka'aba da hajrul aswad kuma naga mutane suma sun lazimci wurin tare da manzon Allah s.a.w"¹⁰³. kuma an rawaito daga Abdullahi dan Abbas Allah ya kara masu yarda ya lazimci tsakanin kofar ka'aba da hajrul aswad, ya kuma kasance yana ewa: (tsakanin kofar ka'aba da hajrul aswad ake kira da suna multazim kuma wani mutum bazai lazimci wurin ba yana me rokan Allah wani abu gface Allah ya bashi wannan addu'a tashi)¹⁰⁴.

c) mutanen da ake amsar addu'ar su:

an karbo hadisi daga abi huraira Allah ya kara masa yarda hyace: manzon Allah s.a.w yace: " mutum uku addu'ar su karbabbiya ce babu shakka a cikin su, addu'ar wanda aka zalumta da addu'ar matafiyi da addu'ar mahaifa akan yaron su"¹⁰⁵.

Acikin wani hadisi kuma da daban daga abi huraira Allah yakara masa yarda yace: manzon Allah s.a.w yace: " mutum uku ba'a dawo masu da addu'ar su, me azumi a lokacin da yake bude baki, da shugaba adili, da wanda aka zalumta idan ya daga hannunsa zuwa sama za'a bude masa kofofin sama sannan ubangiji zai ce: ina rantsuwa da buwaya na sai na taimake ka koda kuwa bayan lokaci ne me tsayi"¹⁰⁶.

4) wuraren zakiri:

Ahmad ne ya rawaito shi (1898)¹⁰³

Hadisi ne maukufun akan ibn abbas isnadin shi me rauni ne, littafin ¹⁰⁴

almajmu'u sharhin muhazzab na nawawi mujalladi na 8, shafi na 260

Tirmizi ne ya rawaito shi (3448) ¹⁰⁵

Tirmizi ne ya rawaito shi (3598) ¹⁰⁶



An karbo hadisi daga abi huraira Allah yakara masa yarda yace: manzon Allah s.a.w yace: " mutane basu haduwa cikin daya daga cikin dakin Allah suna karanta littafin sa ko nazari akansa a tsakanin sub a face natsuwa ta sauka a kansu kuma za'a rufe su da rahama kuma mala'iku zasu kewaye su sannan kuma Allah zai ambace su cikin mutanen da suke wurin sa"¹⁰⁷. Wannan falalolin masu girma da kyauta me tarin yawa Allah ya kebe su ne ga wuraren zikiri.

An kuma kara karbo wa daga gareshi Allah yakara masa yarda yace: manzon Allah s.a.w yace: " lallai mala'iku suna kewaye hanyoyi suna neman mutane masu zikiri idan suka sami wasu mutane suna ambaton Allah sai suyi kira suce kuzo zuwa ga bukatun ku sai suce: sai su shinfida masu fuka fukan su zuwa ga saman duniya sai yace: sai ubangijin su ya tabbajesu kuma yafi su sanin abunda bayin sa suke cewa sai suce: suna maka tasbihi ne ka kabarbori da kuma gode maka da kirari a gareka, sai yace: sun sun ganni ne, sai yace: sai suce basu ganka ba, sai yace : to da ace sun ganni daya zai kasance kenan, sai yace: sai suce da sun ganka da abunda zasuyi maka yafi haka, sai yace: to me suke roko nane akai sai sauce suna rokonka aljanna ne, sai yace sun taba ganin ta ne? sai suce a'a basu taba ganin ta ba, sai yace to ya kuke gani da sun taba ganinta? Sai suce da sun taba ganinta da sunfi dagewa akan rokonta, sai yace to me suke neman tsari daga dagre shi? Sai suce suna neman tsari ne daga wuta, sai yace sun taba ganinta ne? sai suce a'a basu taba ganinta ba, sai yace to yaya kuke gani da sun taba ganinta? Sai suce da sunfi dagewa wurin neman tsari daga gareta, sai yace to ku shaida na gafarta masu, sai yace: shugaban mala'iku sai yace a cikin su fa akwai wane da wane ba tare yake da sub a kawai yazo ne domin bukatar sa, sai

Muslim da abi dawud da ibn majjah da tirmizi ne suka rawaito shi ¹⁰⁷



yace su mutane ne wanda me sabon cikin su bazai tabe ba saboda zaman da yayi tare dasu"¹⁰⁸.

5) zikirin Allah madaukaki:

Allah madaukaki yace: " da maza masu ambaton Allah da yawa da mata masu ambaton Allah, Allah ya tanadar masu da wata irin gafara da lada me girma (35)¹⁰⁹.

Wannan itace ladar su kuma da cikin fa'idar yin zikiri fadin Allah madaukaki: " wanda sukayi imani kuma zukatansu take natsuwa da ambaton Allah, ku saurara kuji da ambaton Allah ne zukata suke samun natsuwa"¹¹⁰.ya kuma kara fadi cewa: " ku ambace ni zan ambace ku"¹¹¹.

Daga cikin ladan zikiri kuma har wayau fadin manzon Allah s.a.w cewa: " mufridun sun tsere, sai aka ce masu su waye mufriduna sai yace: sune wanda suke yawan zikirin Allah maza da mata"¹¹². Allah madaukaki ya kara fadi cikin hadisil kudusi cewa: " ni ina wurin da bawana yayi zato na kuma ina tare dashi idan ya ambace ni idan kuma ya ambace ni cikin zuciyar sa zan ambace shi cikin zuciya ta idan kuma ya ambace ni cikin taron jama'a zan ambace shi cikin taro wanda sukafi su alheri"¹¹³. Da sauran ayoyi da hadisai wanda suke nuni akan falalar zikirin Allah da masu zikiri, ga wasu daga cikin zikirori nan tafe agare ka tare da ambatan falalar ko wanne daga cikin su da ladan daya kebanta dashi:

a) Tasbihi da tahmidi da tahlili:

Buhari da muslim ne suka rawaito shi ¹⁰⁸

Suratul ahazab ¹⁰⁹

Suratul ra'ad ¹¹⁰

Suratul bakara ataya ¹⁵²¹¹¹

Muslim ne ya rawaito shi (2676), da kuma tirmizi (3596) ¹¹²

Buhari da muslim ne suka rawaito shi ¹¹³

An karbo hadisi daga abi huraira Allah ya kara masa yarda daga manzon Allah s.a.w yace: " duk wanda yayi tasbihi ga Allah sau talatin da uku bayan ko wani salla ya kuma godema Allah (alhamdulillah) sau talatin da uku da kuma kabbara sau talatin da sannan ya cika na daren da cewa la'ilaha illah wahdahu la sharikalahu la hul mulku wa la hul hamdu wa huwa ala kulli shai'in kadir za'a gafarta masa zunuban sa ko da sun kai yawan kunfan teku"¹¹⁴.

Hadisi yazo daga Aliyu Allah ya kara masa yarda cewa: fadima tana kukan cewon da ya sameta a hannunta sai taje gun manzon Allah s.a.w takaimai kokunta bayan an kawo masa fursunonin yake, da taje gidan sai bata sameshi ba ya fita sai tabarma Aisha sallahu, da manzon Allah s.a.w ya dawo sai Aisha ta fadamasa cewa Fadima tazo da bukatar kaza da kaza bata sameka ba tabarmun sako, sai manzon Allah s.a.w ya fita ya tafi gidan su fadima koda ya iso sai ya samesu sun kwanta suna kokarin tashi da sukaji shigowar sa sai yace masu a'a kuyi kwanciyar ku ya zauna a tsakanin su yace masu: " bazan sanar daku ba abunda yafi alheri kan abunda kuke tambay, idan kunzo bacci kuyi kabbara sau talatin da uku da tasbihi sau talatin da uku da tahmidi sau talatin da uku wannan yafi maku alheri akan wanda zai rika maku hidima".¹¹⁵

Acikin falalar tasbihi kuma shi kadai manzon Allah s.a.w yace: " shin dayan ku zai kasa samun lada dubu cikin ko wani rana! Sai wani ya tambaye shi cikin wanda suke zaune a gefensa: ya zamu samu lada dubu? Sai yace: yayi tasbihi dari za'a rubuta masa lada dubu ko kuma a kankare masa zunuban sa dubu da shi"¹¹⁶.

Muslim ne ya rawaito shi (597) ¹¹⁴

Buhari da muslim ne suka rawaito hadisin ¹¹⁵

Muslim ne ya rawaito hadisin (2698) ¹¹⁶



b) Fadin la 'ilaha illa Allah:

Manzon Allah s.a.w yace: " ku yawaita fadin la'ilaha illah gabanin mutuwa ta hanaku, sai manzon Allah s.a.w: yace annabi nuhu yace dansa a lokacin mutuwar sa ina maka umurni da fadin la'ilaha illah, lallai da za'a sanya sammai bakwai da kassai bakwai akan ma'auni a kuma saka la'ilaha illah a dayan bangaren sai ta rinjaye shi"¹¹⁷. A cikin wani hadisi kuma na daban Annabi Musa yace: " ya ubangiji n aka sanar dani wani wand azan rika kiran ka dashi sai yace: ya Musa kace la'ilaha illah, sai Musa yace: ya ubangiji dukkanin bayin ka suna fadin wannan, sai Allah yace: ya Musa da'ace sammai bakwai da abunda ke cikin su bandani da kassai bakwai za'a sanya su a ma'auni sai a sanya la'ilaha illah a dayan bangaren sai ta rinjaye su"¹¹⁸. An karbo daga abi zarri Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " babu wani mutum da zaice la'ilaha illah sa'annan ya mutu akan haka face ya shiga aljann"¹¹⁹.

La'ilaha illah kore allantan wanin Allah ce da kuma tabbatar da ita ga Allah shi kadai da kuma kadai tashi da bauta.

c) Fadin subhana Allah wabi hamdihi subhana Allahi El-'Adhîm:

An karbo hadisi daga Jabir Allah ya kara masa yarda yace: maznon Allah s.a.w yace: " duk wanda yace subhanallahil azim wabihamdihi za'a shuka masa bishiyar dabino a aljanna"¹²⁰. Kuma manzon Allah s.a.w yace: " kalmomi guda biyu masu sauki a larshe amma suna da nauyi a ma'auni kuma Allah me

Ahmad ne ya rawaito shi kuma albani ya inganta shi ¹¹⁷

Ibn hibban ne ya rawaito shi hakim kuma ya inganta shi ¹¹⁸

Buhari da muslim ne suka rawaito hadisin ¹¹⁹

Tirmizi da nasa'I ne suka rawaito shi ¹²⁰

rahama yana son so, sune subhanallahi wabi hamdihi subhanallahil azim"¹²¹.

d) Fadin subhana Allahi wabi hamdihi (tsarki ya tabbata ga Allah da kuma godiya a gareshi):

An karbo hadisi daga abi zarri Allah yakara masa yarda manzon Allah s.a.w yace: " shin bazan baka labara ba da abunda Allah yafi so na Magana shine subhanallahi wabi hamdihi"¹²². A cikin wata ruwaya kuma an tambayi manzon Allah cewa wani Magana ne yafi falala sai yace: " abunda Allah ya zaban ma bayin sa da mala'ikun sa fadin subhanallahi wabi hamdihi"¹²³. Kuma an karbo daga Abdullahi dan Kabib Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " wanda ya tsuke hannu wurin ciyar wa kuma yake son da daddare ya amso shi to sai ya rike fadin subhanallahi wabi hamdihi"¹²⁴. An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yace subhanallahi wabi hamdihi sau dari a rana za'a shafe masa zunuban sa koda sun kai yawan kunfan teku"¹²⁵.

e) Fadin subhana Allah wa Al-Hamdu Lillah wa la ilaha illa Allahu wa Allahu Akbar (tsarki ya tabbata ga Allah da godiya a gareshi kuma babu abun bautawa da gaskiya sais hi kuma Allah me girma):

Manzon Allah s.a.w yace: " na hadu da Ibrahim a daren da akayi tafiya dani zuwa sama sai yacemun ya Muhammad ka

Buhari da muslim ne suka rawaito hadisin ¹²¹¹²¹

Muslim ne ya rawaito shi (2731) ¹²²

Muslim ne ya rawaito shi (2731) ¹²³

Albani ne ya fitar dashi cikin saihilul jami'u (6377) ¹²⁴

Buhari da muslim ne suka rawaito hadisin ¹²⁵



isarmun da sallamata zuwa ga al'ummar ka kuma ka basu labari cewa lallai aljanna me dadi ce da kuma ruwa me dandano kuma dasonta shine subhanalla walhamdulillah wala ilaha illahu wallahu akbar"¹²⁶. Manzon Allah s.a.w yakara fadi cewa: " fadin subhanallah wal hamdulilla wala ilaha illahu wallahu akbar yafi soyuwa a gareni cikin yini baki daya"¹²⁷.

f) Fadin subhana Allahi wabi hamdihi 'adada khalkihi warida Nafsihi wa zinata 'arshihi wa midada Kalimâtihi (tsarki ya tabbata ga Allah da godiya a gsheshi adadin halittun sa da yardan ransa da nauyin al'arshin sa):

An karbo hadisi daga juwairiyya uwar muminai Allah ya kara mata yarda cewa: manzon Allah s.a.w ya fita ya barta a zaune tana kirikiri bayan sallar asuba har ya dawo ya tarar da ita a zaune bayan hantsi sai yace mata har yanzu kina zaune kina abunda natafi nabarki kinayi tace masa eh sai yace mata: " hakika na fadi wasu kalmomi guda hudu bayan ki sau uku wanda da za'a auna su da abunda kika fadi tun dazu baki daya da sunyi daidai dasu, cewa: (tsarki ya tabbata ga Allah da godiya a gsheshi adadin halittun sa da yardan ransa da nauyin al'arshin sa ", a cikin wani ruwayan kuma (tsarki ya tabbata ga Allah adadin halittun sa tsarki ya tabbata ga Allah yardan ransa tsarki ya tabbata ga Allah daidai nauyin al'arshin sa tsarki ya tabbata ga Allah yawan kalmomin sa).¹²⁸

g) Fadin la 'ilaha illa Allah Wahdahu la sharika Lahu, Lahu al-mulku wa Lahu al-hamdu wa Huwa 'ala

Tirmizi ne ya rawaito shi (3462)¹²⁶

Muslim ne ya rawaito shi (2695)¹²⁷

Muslim ne ya rawaito shi (2726)¹²⁸



kulli shai'in Kadîr (babu abun bautawa da gaskiya sai Allah shikadai yake bashi da abokin tarayya shike da godiya da mulki kuma shine me ikon akai komai:

Manzon Allah s.a.w yace: " duk wanda yace bayan ya tashi da safe la'ilaha illallahu wahadahu la sharikalahu wahul mulku walahul hamdu wa huwa ala kulli shai'in kadir, kamar yay anta bawa ne cikin yaran Isma'il, kuma za'a shafe masa zunuban sa goma kuma adaga darajar sa so goma kuma zai kasance cikin kariya daga shedan har sai ya yammaci, idan kuma ya fadi hakan da yamma shima haka zai kasance har sai ya wayi gari"¹²⁹. An karbo daga abi huraira Allah ya kara masa yarda manzon Allah s.a.w yace: " duk wanda yace la'ilaha illah wahadahu la sharikalah lahul mulku walahul hamdu wa huwa ala kulli shai'in kadir sau dari a rana zata kazam maii kmaar yay anta bayi goma kuma a rubuta masa lada dari kuma a kankare masa zunuban sa dari kuma zai kasance cikin kariya daga shedan har sai ya yammaci gari kuma babu wanda zaizo da aiki wanda yafi nashi falala sai mutumin daya fadi hakan adadin dayafi nashi"¹³⁰.

h) Fadin la haula wala kuwwata illa Billah:

An karbo daga abi Musa al ash'ari Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " yakai Abdullahi dan kais, bazan nuna maka arziki ba cikin arzikin aljanna? Sai nace eh ka nunamun ya manzon Allah. Sai yace: " la haula wala kuwwata illa billah"¹³¹.

Ibn majjah ne ya rawaito shi (3867) ¹²⁹

Buhari da muslim ne suka rawaito hadisin ¹³⁰

Buhari da muslim ne suka rawaito hadisin ¹³¹



6) Kaffaratul majlisi (kaffaran wurin zama):

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda ya zauna a wani majalisi wanda ya ambaci sabo dayawa sai yace kafin ya tashi daga wannan majalisin " subhanakalla humma wabihamdika ashhadu alla ilaha illa anta astagfiruka wa'a tubu ilaik", zai gafarta masa zunuban sa dayayi a wannan majalisin"¹³².

7) Jin tsoron Allah:

Allah madaukaki yace: " duk wanda yaji tsoron ubangijin sa yana da aljanna guda biyu (46)" ¹³³. Ya kuma kara fadi cewa: " amma wanda sukaji tsoron ubangijin su suka hana ransu abunda take bukata (40) to lallai aljanna itace makoma a garesu (41)"¹³⁴. Ya kuma kara fadi har wayau: " lallai masu jin tsoron Allah suna cikin aljanna da korami (45)"¹³⁵. Tsoron Allah ita take zaburar da bawa ya aikata abunda Allah ya umurce shi kuma ya nisanci abunda ya haramta, Allah madaukaki yace: " kodai wanda ke wayan bauta cikin dare yana sujjada da tsayuwa yana me tsoron lahiran sa kuma kwadayin samun rahamar ubangijin sa"¹³⁶. Da kuma fadin sa madaukaki: " lallai wanda suke tsoron ubangijin su dukda aikin su ya alheri da suke aikatawa (57) wanda kuma suke imani da ayoyin ubangijin su (58) wanda kuma basa hada ubangijin su dawani cikin bauta (59) wanda suke bayar da abunda aka basu zuciyar su yana cike da tsoron cewa lallai zasu koma zuwa ga ubangijin su (60) wa'inna sune wanda suke rigegeniya zuwa ga alheri

Nasa'I da tirmizi ne suka rawaito shi¹³²

Suratul rahman ¹³³

Suratun nazi'at ¹³⁴

Suratul hijri ¹³⁵

Suratul zumar ¹³⁶



kuma suke isa zuwa gareta (61)"¹³⁷. Malamai sune ma'abota tsoron Allah, sunfi kowa cikin mutane tsoron Allah saboda sunan girman sa da sukayi da ayoyin sa masu girma da kuma tsananin azabar sag a wanda suka saba masa, Allah madaukaki yace: " **lallai wanda sukafi jin tsoron Allah cikin bayin sa sune malamai**"¹³⁸. An karbo hadisis daga abi huraira Allah ya kara masa yarda cikin mutane bakwan da Allah zai sanya su cikin inuwar ranar da babu wata inuwa sai inuwar sa daga cikin su akwai " **mutumin da wata mace me daraja da matsayi da kyau ta nemi yayi fasikanci da ita sai yace mata a'a ina tsoron Allah na**"¹³⁹. a cikin wani hadisi kuma na daban daga dan Abbas Allah ya kara masu yarda yace: naji manzon Allah s.a.w yana cewa: " **idanu guda biyu wuta baya taba su, duk idon da ta tuna Allah sai tayi kuka da kuma idan da ta kwana tana gani domin daukaka Kalmar Allah**"¹⁴⁰

8) hakurin mutuwar yaro:

a) gidan godiya:

an karbo daga abi musa al ash'ari Allah ya kara masa yarda cewa manzon Allah s.a.w yac: " **idan yaron wani mutum ya mutu sai Allah yace ma mala'iku: kun kashe yaron bawane? Sai suce eh, sai yace kun kashe farin cikin zuciyar sa? Sai suce eh, sai yace: to me bawana ya fadi? Sai suce ya gode maka ne kuma yace innalillahi wa inna ilaihi raji'un, sai Allah yace: ku ginama wannan bawan nawa gida cikin aljanna kuma ku kira shi da suna gidan godiya**"¹⁴¹.

Suratul muminun ¹³⁷

Suratu fadir ¹³⁸

Buhari da muslim ne suka rawaito hadisin ¹³⁹

Tirmizi ne ya rawaito shi (1639) ¹⁴⁰

Tirmizi ne ya rawaito shi (1021) ¹⁴¹



b) rasuwan yaran mutum biyu ko uku:

an karbo hadisi daga abi sa'id Allah ya kara masa yarda yace: wata mata tazo wurin manzon Allah s.a.w sai tace masa: " ya manzon Allah mazaje sun kwace mana kai sune suke jin hadisan ka kasanya mana rana muma wanda zamu rika haduwa dakai kana karantar damu cikin ilimin da Allah ya sanar dakai, sai manzon Allah s.a.w yace masu ku hadu a rana kaza da kaza a wuri kaza sai suka hadu a wannan wuri da rana sai manzon Allah s.a.w yaje ya karantar dasu cikin ilimin da Allah ya sanar dashi sai yace masu: " babu wata daga cikin ku da yaranta uku zasu rigata mutuwa face sun zaman mata kariya daga wuta, sai wata mata tace ya manzon Allah ko kuma guda biyu sai ya maimaita mata sau biyu sa'annan yace ko kuma yara biyu har sau uku"¹⁴². An kuma karbo daga abi huraira Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " babu wani mutum cikin musulmai wanda yaran sa uku zasu mutu wuta ta shafe shi sai dai warware rantsuwa"¹⁴³.

9) biyayya ga manzon Allah s.a.w:

Manzon Allah s.a.w shine abun koyin mu, manzon Allah s.a.w shin eja gaban mu, cikin masa biyayya ne alheri da nasara yake, kuma a cikin saba masa asara da sharra yake anan duniya da lahira.

Allah madaukaki yace: "**hakika manzon Allah ya kasance abun koyin ku ga duk wanda yake fatan rahamar Allah**

Buhari ne ya rawaito shi (6656) ¹⁴²

Buhari ne ya rawaito shi, abunda ake nufi kuma da warware rantsuwa shine: ayar da Allah yayi rantsuwa acikinta shine: "babu wanda bazai wuce ba ta saman wuta" ¹⁴³

duniya da lahira kuma ya ambaci Allah dayawa (21)"¹⁴⁴.
Biyayya ga manzon Allah biyayya ce ga Allah, Allah madaukaki yace: " duk wanda yayi biyayya ga manzon Allah to hakika yayi biyayya ga Allah "¹⁴⁵.

Biyayya ga manzon Allah sababi ne na samun daukaka cikin aljanna Allah madaukaki yace: " duk wanda yayi ma manzon Allah biyayya to wa'innan suna tare da wanda Allah yayi masu ni'ima cikin annabawa da siddikai da shahidai da salihai, hakika abotakan su ya kyautata (69)"¹⁴⁶.

Kuma biyayyar manzon Allah s.a.w sababi ne na samun soyayyar Allah ga bayin sa da kuma kankare masu zunuban su da kura kuran su, Allah madaukaki yace: " kace masu idan kun kasance kuna son Allah to ku so tabbas Allah zai so ku kuma zai gafarta maku zunuban ku Allah ya kasance me gafara da rahama (31)"¹⁴⁷.

Kuma hakika an umurce mu dayi masa biyyay da kuma nisantar abunda ya hana mu cikin dukkanin abunda yazo dasu na maganganun sa da ayyukansa da abunda akayi agaban say a tabbatar be hana ba da sunnonin sa saboda fadin Allah madaukaki: " duk abunda manzon Allah yazo maku dashi to ku amshe shi wanda kuma ya hanaku ku bari "¹⁴⁸. Taya hakan bazai kasance ba bayan shi rahama ne kuma me shiryar wa, yazo ne domin tsarkake mutum da shiryar dashi zuwa ga gaskiya, Allah madaukaki yace: " hakika manzon yazo maku daga cikin ku yana mutukar daukaka da duk abunda zai fito da siffar mutanen sa kuma me yawan kwadayi ne akan kuma me yawan sauki ne da tausayi ga mumina (128)"¹⁴⁹. Ya kuma kara fadi har wayau

Suratul ahazab ¹⁴⁴

Suratun nisa'I ayata 8 ¹⁴⁵

Suratun nisa'I ¹⁴⁶

Suratu al'imran ¹⁴⁷

Suratul hashri ¹⁴⁸

Suratul tauba ¹⁴⁹



cewa: " bamu aikoka ba face ka zama rahama ga mutane baki daya (107)"¹⁵⁰. Da kuma fadin sa: " bamu aikeka ba face ka zama me bishara da gargadi (56)"¹⁵¹.

10) salati ga manzon Allah s.a.w:

Allah madaukaki yace: " lallai Allah da mala'ikun sa suna salati ga manzon Allah, yaku wanda sukayi imani kuyi salati agareshi da sallama gareshi me tarin yawa (56)"¹⁵². An karbo daga abi huraira Allah ya kara masa yarda manzon Allah s.a.w yace: " duk wanda yayimun salati daya Allah zeyi masa goma da ita"¹⁵³. Ya kuma kara rawaito wa cewa: manzon Allah s.a.w yace: " babu wani da zayyimun sallama face Allah ya dawomun da raina domin na mayar masa da sallamar sa"¹⁵⁴. Ya kuma kara rawaito wa cewa: manzon Allah s.a.w yace: " kada ku mayar da kabarina ya koma wurin taro kurika mun salati ne domin salatin ku yana riske ni a duk inda kuke"¹⁵⁵. An karbo daga abi dalhata Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " mala'ika Jibrilu yazo mun sai yacemun ya Muhammad shin be ishe ba cewa ubangijin ka mabuwayi yana cewa babu wanda zayyi maka salati cikin al'ummar ka face Allah yayi masa salati goma da ita, kuma babu wanda zayyi maka sallama cikin su face anyi masa sallama goma da ita sai manzon Allah yace eh tabbas kuwa ina rantsuwa da ubangiji na ya ishe ni"¹⁵⁶.

Suratul anbiya'I ¹⁵⁰

Suratul furkan ¹⁵¹

Suratul ahazab ¹⁵²

Muslim da abu dawud da tirmizi da nasa'I ne suka rawaito shi ¹⁵³

Abu dawud ne ya rawaito shi (2041) ¹⁵⁴

Abu dawud ne ya rawaito shi (2042) ¹⁵⁵

Nasa'I ne ya rawaito shi (678) ¹⁵⁶

A cikin sallah an shar'anta mana yin salati ga manzon Allah s.a.w: an karbo hadisi daga Abi mas'ud albadari Allah ya kara masa yarda yace: bashar dan sa'ad yace: ya manzon Allah ya zumuyi maka salati? Sia manzon Allah yayi shiru sa'annan yace: " kuce allahumma salli ala Muhammad wa ala ali Muhammad kama sallaita ala Ibrahim wa ala ali aibrahim, Allahumma barik ala Muhammad wa ala ali Muhammad kama barakta ala Ibrahim wa ala ali Ibrahim innaka hamidun majid"¹⁵⁷.

Allah kai dadin tsira da aminci da albarka da ni'ima akan shugaban mu Muhammad da iyalan sa da sahabban sa bayin Allah masu tsarki da wanda suka bi bayan su da kyautatawa har zuwa ranar sakamako, tsira da aminci cikakke kamulallu.

11) wasu daga cikin addu'o'i da falalar dake cikin su:

a) Addu'ar kwanciya bacci

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " idan dayanku ya kafi zuwa ga makwancin sa ya share wurin shinfidan sa da wandanso domin besan abunda ke ciki ba, sa'annan yace da sunanka ya Allah na kwnata da jiki na kuma da ikon ka zan tashi idan ka amshi raina kamun rahama idan kuma ka dawomun da ita ka kare ni da abunda kake kare bayinka salihai dashi"¹⁵⁸. Kuma manzon Allah s.a.w yace ma barra'u dan azib Allah ya kara masa yarda: " idan ka tafi kwanciya kayi alwalla irin alwallan salla sa'annan ka kwanta ta bangaren ka na dama sai kace ya Allah na mika raina zuwa gare ka kuma na mika al'amari na gareka ya shinfida bayana gareka ina me tsoro da kwadayin zuwa gareka

Muslim ne ya rawaito shi (407) ¹⁵⁷

Buhari da muslim ne suka rawaito shi ¹⁵⁸



babu wurin tsira da wurin gudu sai zuwa gare ka nayi imani da littafin ka wanda saukar da kuma annabin ka wand aka turo idan ka mutu cikin wannan dare ka mutu akan musulunci idan kuma ka wayi gari to ka samu lada"¹⁵⁹.

b) addu'ar yayi damuwa da biyan bashi:

hadisi yazo daga Aliyu Allah yakara masa yarda yace wani bawa wanda yayi yarje jeniya da ubangidan sa akan zai biyashi wasu kudi ya yantashi yazo wurin yace masa hakika nagaza biyan kudin na nayi alkawari ka taimakamun sai yace masa: bazan sanar dakai ba wasu kalmomi wanda manzon Allah s.a.w ya sanar dani su ba wanda da ace akwai bashi akanka wanda yakai girman dutsen sabir Allah zai biya maka bashin ka, sai yace kace: " **ya Allah ka isarmun da halaliyar ka akan cin haramun kuma ka taimakeni da falalar ka akan duk wanda bakai ba**"¹⁶⁰. An karbo daga Anas dan malik Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " **ya Allah ina neman tsarin ka daga kunci da bakin ciki da kasawa da kasala da rowa da ragwanci tarin bashi da kuma rinjayen makiya**"¹⁶¹

12) karatun alkur'ani:

Allah madaukaki yace: " **idan ana karanta alkur'ani kuyi shiru ku saurara koda maku rahama (204)**"¹⁶².

An karbo hadisi daga dan mas'ud Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **duk wanda ya karanta harafi daya cikin alkur'ani yanada lada goma bawai ina nufin**

Buhari da muslim ne suka rawaito hadisin ¹⁵⁹

Tirmizi ne ya rawaito shi (3563) ¹⁶⁰

Buhari da tirmizi ne suka rawaito shi ¹⁶¹

Suratul a'araf ¹⁶²



alif-lam-min harafi daya bane a'a alif harafi daya ne sai lamun shima harafi daya sai mimun shima harafi daya"¹⁶³. An karbo daga Abdullahi dan Amru da Aas Allah ya kara masu yarda yace: manzon Allh s.a.w yace: " za'ace ma ma'aboci alkur'ani ranan alkiyama ka karanta kamar yadda kake karantawa a duniya karshen gida shine ayar da ka karanta karshe"¹⁶⁴.

An ladabtar damu da karanta alkur'ani da natsuwa cikin rerawa da nazarin ma'anonin sa masu tunani cikin daukan izinar sa da kuma amfani da hukunce hukuncen sa, Allah madaukaki yace: " ku karanta alkur'ani a hankali cikin rerawa (4)"¹⁶⁵ . a nan wurin umurnin da akayi na wajibi ne¹⁶⁶ da kuma masdarin, Abdullahi dan mas'ud ya kasance yana cewa: (idan kukaji ance yaku wanda sukayi imani to ku bayar da jin ku kodai za'a umurce ku ne da wani abu ko kuma za'a hanaku aikata wani abun ne)¹⁶⁷.

Acikin falalar karanta alkur'ani da surar bakara da al'imran akwai hadisin da aka rawaito daga abu umamata Allah ya kara masa tarda yace: naji manzon Allah s.a.w yace: " ku karanta alkur'ani domin zai zo ranar alkiyama a matsayin me ceto ga mutanen sa, kuma ku karanta zahrawain suratul bakara da al'imrana domin zasu zo ranan alkiyama kamar hadari suna inuwa ga mutanen su, ku karanta suratul bakara domin cikin rook da ita akwai albarka kuma barinta asara ne kuma matsafa bazata iya ba"¹⁶⁸.

Daga cikin falalar karanta suratul kahfi ranar jumma'a hadisin da aka rawaito daga abi sa'id alkudri Allah ya kara

Tirmizi ne ya rawaito shi (2914)¹⁶³

Abu dawud da tirmizi ne suka rawaito shi ¹⁶⁴

Suratul muzzammil ¹⁶⁵

Wasu daga cikin malamai basa ganin wajabcin tajawidi kamar sheikh bin bazz

Allah yayi masa rahama ¹⁶⁶

Littafin umdatul tafsir na Ahmad shakir ¹⁶⁷

Muslim ne ya rawaito shi (804) ¹⁶⁸

masa yarda cewa manzon Allah s.a.w yace: " duk wanda ya karanta suratul kahafi ranar jumma'a za'a haskaka masa haske cikin ranakun da suke tsakanin wannan jumma'ar guda biyu"¹⁶⁹.

Cikin falalar karanta suratul ikhlas kuma hadisin da aka rawaito daga Ubayyu dan ka'ab Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda ya karanta kulhuwallahu to hakika ya karanta sulusin alkur'ani"¹⁷⁰.

Mutane sun kasu gida biyu dan gane da iya karatun alkur'ani:

Manzon Allah s.a.w yace: " wanda yake karanta alkur'ani da iyawa yana sahun gama tare bayu masu karamci zababbu wanda kuma yake karanta alkur'ani da da kakarewa domin rashin iyawa da wahala yana da lada biyu ladan karatu da ladan wahalar sa"¹⁷¹.

Mutane kuma ta bangare samun lada da zunuba kan karatun alkur'ani sun kasu gida uku¹⁷²:

- 1) Wanda ya kwarance wurin karatun alkur'ani kuma yana karantashi yadda yadace tare da dabbaka hukunce hukuncen tilawar sa da tajwidi wannan yana samun lada.
- 2) Wanda kuma yake karanta alkur'ani da wahala bayan ya koyi karatun alkur'ani amma baya iya karantashi ta daidai saboda harshen sa ko kuma wahalar furta wasu haruffan cikin sa shima yana da lada.
- 3) Wanda kuma yayi girman kai game da koyan karatun alkur'ani me kyau ya karkata zuwa karanta shi da harshen ajami to wannan yana samun zunubi akan haka.

Hakim da baihaki ne suka rawaito shi kuma albani ya inganta shi ¹⁶⁹

Nasa'I ne ya rawaito shi (686) ¹⁷⁰

Buhari da muslim ne suka rawaito hadisin ¹⁷¹

Ya dauko ne daga littafin bugyatu ibadurrahman na sheikh Muhammad dan shahad al gaul amma ya canza wani abu ba asalin nassin bane ¹⁷²



a) wajabcin koyon kaatun alkur'ani:

dalili akan wajabcin sa a wurin wanda yake ganin haka cikin malamai shine Abdullahi dan mas'ud ya kasance yana koyar da wani mutum sai mutumin ya karanta fadin Allah " **lallai sadaka ana bayar da ita ne ga fakirai da miskinai**"¹⁷³. Ba tare da yaja maddi ba sai dan mas'ud yace masa bah aka muka koyo shi ba daga manzon Allah s.a.w sai mutumin yace masa yay a karantar daku shi ya babab Abdurrahman: (sai ya karanta mashi ayar tare dajan maddi)¹⁷⁴.

13) Haddar alkur'ani da falalar wasu surorin:

Manzon Allah s.a.w yace: " **lallai wanda babu haddar komai a tare dashi na alkur'ani kamar gidane rushashe**"¹⁷⁵.

Cikin fafalar haddar wasu sorori hadisai sun zo kamar haka:

Cikin falalar haddar ayoyin farkon suratul kahfi manzon Allah s.a.w yace: " **duk wanda ya haddace ayoyin goman farkon suratul kahfi Allah zai kare shi daga dujal**"¹⁷⁶. Allah yayi mani tsari daga sharrin sa.

Ya kuma fadi cikin falalar suratul mulku cewa: " **lallai acikin alkur'ani akwai wata sura me ayoyi talatin zasu ceci me wanda suka haddace ta har a gafarta masa**"¹⁷⁷.

Suratul taubah ayata 60 ¹⁷³

Sa'id dan Mansur ne ya rawaito shi cikin littafin sa kuma albani yace isnadin sa ingantacce ne ¹⁷⁴

Tirmizi ne ya rawaiyto shi cikin littafin fada'ilul kur'an (2913) ¹⁷⁵

Muslim da abu dawud da tirmizi da nasa'I ne suka rawaito shi ¹⁷⁶

Abu dawud da tirmizi da ibn majjah da nasa'I ne suka rawaito shi ¹⁷⁷



Ya kuma fadin cikin falalar karanta ayatul kursiyyu gabanin bacci abun da abu haraira ya Ambato cikin hadisi: " idan kaje bacci ka karanta ayatul kursiyyu (Allahu la 'ilaha illa Huwa Al-Hayyu Al-Kayyûm) har zuwa karshenta to bazaka gushe ba kana cikin kariyar Allah kuma shedan bazai kusance ka ba har sai ka wayi gari"¹⁷⁸.

An karbo kuma daga dan mas'ud Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda ya karanta ayoyi biyun karshe na suratul bakara cikin dare sun wadatar" (amanarrasulu bima unzila ilaihi min rabbihi wal mu'uminun...)¹⁷⁹.

Buhari ne ya rawaito shi (5010) ¹⁷⁸

Malaman hadisi su shida duk sun rawaito shi ¹⁷⁹



Na biyu: Ayyukan da amfanin su yake komawa akan wanda ya aikata da wanin sa duniya da lahira.

1. Sadaka:

Allah madaukaki yace: " lallai masu bada sadaka maza da mata kuma suka bawa Allah bashi me kyau za'a nunnun ka masu kuma suna da lada na karamci"¹⁸⁰.

Yazo kuma cikin hadisi cewa: " sadaka hujja ce"¹⁸¹, ita hujja ce akan dattin bawa daga rowa da mako, kuma hujja ce akan yardan sa da ubangijin sa na alkawarin da yayi ya sakawa masu ciyar wa da kuma samun sakamako ranan alkiyama, kuma tana tsare mutum daga wuta ranar alkiyama, manzon Allah s.a.w yace: " ku kare kanku daga wuta koda da rabin dabino ne"¹⁸², an kuma karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi sadaka da barin dabino wanda ya samo ta hanyar halal, domin Allah baya amsar dasaka sai wanda aka samo ta hanyar halal, to lallai Allai zai amshe ta da damar sa sa'annan ya reneta ga wanda ya bayar da ita kamar yadda wanin ku yake renon shukar sa har ta zama kamar dutse"¹⁸³.

Mutum yana cikin inuwar sadakar sa ranar alkiyama har sai an gama yima mutane hukunci, an karbo hadisi daga ukubata dan amir Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " ko wani mutum yana karkashin inuwar sadakar sa

Suratul hadid ¹⁸⁰

Muslim ne ya rawaito shi (223) da tirmizi (3517) ¹⁸¹

Buhari da muslim ne suka rawaito hadisin ¹⁸²

Buhari da muslim ne suka rawaito hadisin ¹⁸³



har sai an gama hukunci tsakanin mutane"¹⁸⁴, me sadaka kuma domin Allah zai kasance karkashin inuwar al'arshin me rahama har wayau tare da mutane bakwan da Allah zai masu inuwa cikin inuwar sa ranan da babu wata inuwa sai inuwar sa cikin fadin manzon Allah s.a.w cewa: " da mutumin dayayi sadaka ya koye ta hatta hagunsa besan abunda damar sa ya bayar ba..."¹⁸⁵

Sadaka tana yaye damuwar me damuwa kuma tane taimakon mabukaci da sawwake wanda ke cikin kunci da kuma bawa me tambaya da makamantan su.

Saboda girman sadaka yasa me bayar da ita yana da lada me girma a wurin Allah, Allah madaukaki yace: " misalin wanda suke ciyar da dukiyoyin su ta hanyar Allah kamar kwaya ce da aka shuka sai ta fitar da zangarniya bakwai a kan ko wani zangarniya akwai kwaya gua dari, Allah kuma yana nunkawa ga wanda yaso, Allah ya kasance mayalwaci masani"¹⁸⁶. Mafi karancin lada shine daga goma zuwa dari bakwai, Allah kuma yana karawa ga wanda yaso nunki yafi haka da karamcin sa da falalar sa.

Me bada sadaka mala'iku suna masa addu'a, ankarbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " babu wata rana da ake wayen gari a cikinta face mala'iku guda biyu sun sauko dayan su yana cewa ya Allah ka mayarma wanda yaciyar da kudiyan sa, dayan kuma yana cewa ya Allah ka daidaita dukiyar wanda yaki ciyarwa"¹⁸⁷. Ya kara fadi kuma har wayau cewa: " bayar da sadaka baya ragema dukiya yawa"¹⁸⁸.

Ahmad da hakim ne suka rawaito shi ¹⁸⁴

Bayani akan hadisin ya gabata a baya ¹⁸⁵

Suratul bakara ¹⁸⁶

Buhari da muslim ne suka rawaito hadisin ¹⁸⁷

Tirmizi ne ya rawaito shi (2325) ¹⁸⁸



Sadaka bawai kawai sai da kudi bane akeyinta ta kunshi dukkanin komai, an karbo hadisi daga Anas dan malik Allah ya kara masa yarda yace: manzaon Allah s.a.w yace: " babu wani musulmi da zai shuka wani abu ko kuma ya dasa wani abu sai wani tsuntsu yazo yaci daga gareshi ko kuma dabba face hakan ya zama sadaka a gareshi"¹⁸⁹.

An kuma karbo daga abi zarri Allah ya kara masa yarda cewa wasu mutane cikin sahabban manzo Allah s.a.w sunce ma manzon Allah s.a.w ya manzon Allah s.a.w: masu dukiya sun kwashe lada suna salla kamar yadda mukeyi kuma suna azumi kamar yadda mukeyi sannan kuma suyi sadaka da sauran kudin su, sai yace masu: shin Allah be sanya maku abubuwan da zaku rikayin sadaka dasu ba kuma, lallai ko wace tasbihi sadaka ce, kuma dukkanin kabbara dasaka ce, da kuma tahmidi shima sadaka ne, da kuma tahlili shima sadaka ne da kuma umurni da kyakyawan aiki shima sadaka ne da kuma yin hani da mummunan aiki shima sadaka ne, kai acikin saduwar dayan ku da iyalin sa ma shima sadaka ne, sai sukace ya manzon Allah yanzu dayan mu zai biya bukatar sa kuma ya samu lada? Sai yace masu ku bani amsa idan yaje ya biya bukatar sa ta hanyar haramun shin za'a bashi zunubi? To Kaman haka ne idan ya biya bukatar sa ta hanyar halal yanada lada akan haka"¹⁹⁰.

An kuma karbo daga abi sa'id dan abi burdata daga baban sa daga kakan sa daga manzon Allah s.a.w yace: " akan ko wani musulmi akwai sadaka sai sukace: idan be samu bafa? Sai yace: sai ya taimaki me son yin wani bukatar sa, sai sukace idan kuma sai samu bafa? Sai yace: sai yayi umurni da kyakyawan aiki kuma ya hanu daga sharri hakan sadaka ne a gareshi"¹⁹¹.

Buhari da muslim da tirmizi ne suka rawaito shi ¹⁸⁹

Muslim ne ya rawaito shi (595) ¹⁹⁰

Buhari da muslim ne suka rawaito hadisin ¹⁹¹



2. falalar ciyar da abinci da ba me azumin abun bude baki:

Ciyar da abinci yana daga cikin siffodin bayi Allah masu tsoron sa da biyayya kamar yadda yazo cikin littafin Allah madaukaki: " suna ciyar da abincin da suke da bukatar sag a miskinai da marayu da fursinonin yaki (8)¹⁹². Kuma yana daga cikin sababi na shiga aljanna, an karbo hadisi daga Abdullah dan salam Allah ya kara masa yarda yace: lokacin da manzon Allah s.a.w yazo sai mutane sukaja baya dashi suka tsorata na kasance daga daga cikin u amma bayan naga fuskar sa sai nasan cewa lallai wannan ba fuskar makaryaci bane, ya kasance farkon abunda nafaraji yana cewa shine: " ku yada tsallama a tsakanin ku kum ku ciyar da abinci kuma ku sadar da zumunci kuyi salla a lokacin da mutane suke bacci zaku shiga aljanna cikin aminci"¹⁹³.

Acikin wannan zamanin namu kuwa abunda yafi fitowa fili na ciyarwa na falala shine aikin ciyar da masu azumin abincin bude baki.

- Falalar ciyar da me azumi abincin bude baki:

A lokacin da musulmai suka kasance masu tausayawa juna kowa yana kallon bukatar dan uwan sa, ya kasance daga cikin wajibin musulmi ya kalli halin yan uwan sa masu azumi sun sunada abunda zasuyi bude baki kuwa dashi ko basu dashi?? Lallai muna gani cikin wannan lokaci dayawa daga cikin yan uwanmu musulmai a garuruwa masu fama da talauci wanda basa samun abun bude baki dashi, saboda hakane kungiyoyin musulunci suka tashi tsayi da shiryawa da yin ayyukan domin ciyar da yan uwanmu masu azumi bude baki.

Suratul insan ¹⁹²

Tirmizi da ibn majjah da Ahmad ne suka rawaito shi ¹⁹³



Kuma domin manzon Allah ya zaburar da sahabban sa wurin aikata wannan aiki me girma sai ya fadi cewa: " **duk wanda ya ciyar dame azumi abun bude baki yana da ladan azumin sa ba tare da an rage masa lada daga cikin ladan me azumin nan ba**"¹⁹⁴. Wannan falala ce kai tsaye na ciyar da me azumin farilla ko kuma na nafila, haka kuma duk wanda yaba me bude baki ruwa ko dabino ko kuma wani abun marmari cikin abinci yayi bude baki dashi to lallai zai samu wannan falala.

An kuma sunnata ma mutumin da yayi bude baki a wurin wasu mutane yayi masu addu'a kamar yadda Abdullahi dan zubair Allah ya kara masu yarda yace manzon Allah s.a.w yayi bude baki gidan wani daga cikin sahabbaisai yace: " **masu azumi sunyi bude baki a wurin ku kuma bayin Allah sunci abincin ku kuma mala'iku sunyi maku addu'a**"¹⁹⁵.

3. Mahaifa nagari:

Lallai gyaruwan baba da uwa shine gyaruwan yaron su, daga garesu ne yana shan siffofi kyawawa na kwarai, akan mahaifa ne babban kaso yake na tsirar yaron su duniya da lahira, idan suka ginashi akan biyayyar Allah ya rabauta a duniya da lahira idan kuma suka ginashi akan sabon Allah ko kuma kafurci zai wahalu duniya da lahira, an karbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **babu wani yaro da ake Haifa face ana haifan sa ne akan addinin musulunci sai sai iyayen sa su mayar dashi bayahude ko kuma kirista ko kuma me bautan wuta**".¹⁹⁶

Haka kuma gyaruwan iyaye sababi ne na samun daukaka da karin daraja cikin aljanna, Allah madaukaki yace: " **wanda**

Tirmizi ne ya rawaito shi (3332) da ibn majjah (1746)¹⁹⁴

Ibn majjah ne ya rawaito shi (1747)¹⁹⁵

Buhari da muslim ne suka rawaito hadisin¹⁹⁶



sukaiy imani kuma zuriyar su suka bisu da imani zamu hadasu da zurriyyar su kuma bazamu rage masu komai ba cikin aikin su, kowa yana jingine ne da abunda ya aikata"¹⁹⁷.

Kuma gyaruwan iyaye har wayau amfanin sa yana komawa zuwa ga yayen su anan duniya kamar yadda Allah madaukaki ya fadi xikin suratul kahafi game da marayu guda biyu wanda Allah ya hore masu khidir amincin Allah ya tabbata a gareshi domin ya gina masu Katanga dan kariya akan dukiyar su da mahaifin su ya bar masu saboda gyaruwan sa, ance kakan su ne na bakwai, cikin fadin Allah madaukaki: " **amma wannan Katanga ta kasance ne ga wasu yara su biyu marayu wanda mahaifin su ya kasance mutumin kirki kasanta akwai dukiyar su sai Allah yaso sai sun girma kafin ya fitar masu da wannan dukiya tasu a matsayin rahama daga ubangijin ka, ban aikata hakan ba da gaban kai na ba"**¹⁹⁸.

Saboda haka ne kayi kokari ya kai dan uwa domin gyara kanka da matarka domin zuriyar ku ta gyaru ku samu tsira da aminci duniya da lahira.

4. Abubuwan da ladan su yake koma ga mutum bayan yam utu:

a) Yaro na gari:

Lallai daga cikin girman ni'imar Allah ga mutum shine ya azurta shi da zurriyya na kwarai masu tsoron Allah, wanda zasu rika taimaka masa wurin yima Allah biyayya kuma su zama masu binsa cikin kyautatawa da biyayya, kuma su zaman masa sababi na Karin daraja a aljanna, an karbo hadisi daga abi huraira Allah yakara masa yarda yace: manzon Allah s.a.w yace: " **Allah madaukaki yana daga darajar bawan san a kwarai**

Suratul dur ¹⁹⁷

Suratul kahfi ¹⁹⁸



cikin aljanna, sai yace: ya ubangiji daga ina na samo wannan kuma? Sai yace masa istigfarin yaron ka ne wanda yake maka"¹⁹⁹. Kuma Allah ya wasafta muminai cikin littafin sa da cewa suna da: " aljanna ta kololuwa zasu shiga da wanda suka shiryu cikin iyayen su da matayen su da zurriyar su, mala'iku kuma suna shiga wurin su ta ko wani kofa"²⁰⁰. Kuma daga cikin addu'ar mala'iku ga muminai shine Allah ya hada iyaye da yaran su muminai, Allah madaukaki yace ta bakin su: " ka gafartawa wanda suka tuba kuma sukabi tafarkin ka kuma ka tsiratar dasu daga azabar wutar jahim (7) ya ubangijin mu ka shigar dasu aljanna kololuwa wacce ka masu alkawari dasu da duk wanda ya shiryu cikin iyayen su da matayen su da zuriyar su, lallai kai mabuwayi ne me hikima (8)"²⁰¹. Kuma manzon mu me grima ya fadi cewa daga cikin ayyukan da ladansu baya yanke wa bayan mutuwar mutum akwai addu'ar yaro na gari kamar yadda hadisi yazo daga abu huraira daga manzon Allah s.a.w cewa: " idan mutum ya mutu dukkanin ayyukan sa zasu yanke sai guda uku, sadaka me gudana ko kuma ilimi wanda ake amfani dashi ko kuma yaro na gari wanda zai rika masa addu'a"²⁰².

b) Ilimi me amfani:

Daga cikin falalar ilimi da yada shi da karantar dashi shine batacce yakan iya shiryuwa dashi, ya kuma tayar da wanda ya gafala, ya kuma karama ma malali dalili da bisira, kuma hajila ya haskaka da hasken sa, kuma shine gadon annabawa, an karbo hadisi daga abiddar da'i Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " duk wanda ya kama wata

Ahmad ne ya rawaito shi (1068) ¹⁹⁹

i suratul ra'ad ²⁰⁰

Suratul gafir ²⁰¹

Muslim da abu dawud da tirmizi da nisa'I ne suka rawaito shi ²⁰²

hamya yana neman ilimi a cikin sa, Allah zai sawwake masa kofar shiga aljanna da ita, kuma mala'iku suna shunfida fuka fukan su da daliban ilimin domin yarda da abunda suke aikatawa, kuma malami komai yana rokan masa gafara hatta kifin dake cikin ruwa, kuma falalar malami akan mutum me bauta kamar falalar wata ne akan sauran taurari, kuma lallai malamai sune magada annabawa, annabawa basu bar gadon dirhami ba ko kuma dinari ba face gadon ilimi da suka bari, duk wanda yayi riko dashi to hakika yayi ruko da rabo me yawa"²⁰³. Ilimin da ake nufi anan shine ilimi na shari'a. an kuma karbo hadisi daga Abdullahi dan mas'ud Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " Allah yajikan mutumin daya ji wani abu daga garemu sa'annan ya isar dashi kamar yadda yaji, sau da dama me jiyarwa yafi kiyaye wa akan wanda yaji"²⁰⁴.

An karbo hadisi daga Mu'awiya dan Abi safyan Allah yakara masu yarda yace: manzon Allah s.a.w yace: " duk wanda Allah yake son shi da alheri zai fahimtar dashi addini"²⁰⁵. Malamai suna da darala me girma a wurin Allah, Allah madaukaki yace: "kace shin wanda ya sani zayyi daidai da wanda be sani ba"²⁰⁶. Ya kuma kara fadi har wayau: " Allah zai daga darajar ku amma wanda aka basu ilimi suna saman ku a daraja"²⁰⁷.

Wasu daga cikin hanyoyin yaduwar ilimi:

Littattafai- buga littafi- yan kanaan littattafai- kasuka- yanan gizo- tsangayoyin ilimi- gidan latabijin- mujalloli- jarudu- gina makarantu da cibiyoyi na musulunci. Wannan wukkanin su

Abu dawud da ibn majjah ne suka rawaito shi ²⁰³

Tirmizi da ibn majjah ne suka rawaito shi ²⁰⁴

Buhari da muslim ne suka rawaito shi ²⁰⁵

Suratul zumar ayata 9 ²⁰⁶

Suratul mujadala ayata 11 ²⁰⁷



akwai lada akan su gwargwadon aikin mutum aciki ko dai wallafawa ko kuma yadawa ko bugawa ko kuma daukan nauyin haka da kudi.

Daga cikin misalin ilimi me amfani:

Karantar da alkur'ani da ilimomin sa- karantar da hadisan manzon Allah s.a.w da ilimomin sa da fikihu da ibadu, haka kuma da karantar da imilin da suke taimakawa wurin fahimtar su kamar ilimin harshen larabci na nahawu da sauran su ko kuma wani ilimi wanda zai amfanar da musulmai duniyan su ko kuma a lahira. Babu shakka ilimin shari'a akwai mutakar bukatar ganin andage akan sa koyan sa da karantar dashi.

c) Sadaka me gudana:

Sadaka me gudana itace dukkanin wata sadaka wacce amfaninta yake dorewa ga mutane, saboda haka ne ladanka yake dorewa kuma wannan lada zai ci gaba da daurewa matukar wannan sadaka taka tananan.

Daga cikin misali akan sadaka me gudana wacce tayi yawa yanzu kuma take ci gaba da yawaita cikin wannan zamani Alhamdulillah akwa: gina masallatai ruwan kan hanya, shuka bishiya, wakafi da gidaje da wuraren karatu ga garuruwan talakawa, wannan nau'ukan na karshe suna cikin mafiya falala cikin sadaka saboda dorewar su da kuma shigan da akeyi cikin su domin neman ilimi me amfani sai mutane dayawa su amfana dashi cikin mabukata, kuma falalar sadaka ya gabata a baya.

- Gina masallatai:

Barka gamai aikata alheri me kwadayi akansa, dam ace babba wacce ka daure akan haka domin hakika jabir dan Abdullahi Allah ya kara masu yarda yace: manzon Allah s.a.w yace: "**duk wanda ya gina ma Allah masallaci komai kankantan sa anan**



duniya Allah zai gina masa gida a aljanna"²⁰⁸, kuma an karbo daga Usman Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " duk wanda ya gina masallaci domin Allah madaukaki- Bukair yace ina tsammanin yace: yana neman yardan Allah da hakan- Allah zai gina masa gida a aljanna"²⁰⁹. Ibn isa yace cikin wata ruwaya: (Allah zai gina masa gida irin sa a cikin aljanna). Allah kuma ya yabi masa raya gidan sa ya kuma wasafta su da imani cikin fadin sa cewa: " **kawai bawanda yake raya masallacin Allah sai wanda yayi imani da Allah da ranar karshe**"²¹⁰. Rayashi yana kasance wa ne ta fuska biyu Allah shine mafi sani, na farko rayashi wanda ake gani na ginashi da sabanta shi da kula dashi, na biyu kuma rayashi nayin salla a cikinsa da kuma kula da tsabtar sa da kuma taimaka masa da kudi da tsangayoyi na zikiri da tilawar alkur'ani.

Allah madaukaki yace: " **a cikin wasu gidaje Allah yayi umurni da a tsayar dasu da gina su da kuma tsarkake su kuma a rika karatun alkur'ani da zikirin Allah a cikin su, suna masa tasbihi acikin su safiya da maraice (mazaje ne wanda kasuwanci da saye da siyarwa baya hanasu zikirin Allah**"²¹¹.

5. Yima dan musulmi murmushi da sakin fuska:

An karbo hadisi daga jabir dan Abdullah Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " **yana gada cikin ayyukan lada ya saki fuskanka ga dan uwanka idan kun hadu ko kuma kabashi aron gugar ka ya dibi ruwa da ita**"²¹². An

Ibn hibban da ibn kuzaimah da Ahmad ne suka rawaito shi ²⁰⁸

Buhari da muslim ne suka rawaito shi ²⁰⁹

Suratul taubah ayata 18 ²¹⁰

Suratun nur ²¹¹

Tirmizi ne ya rawaito shi (1970) ²¹²

kuma karbo daga abu darda'i Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **kayi ma dan uwan musulmi murmushi shima sadaka ne**"²¹³. murmushi yana gina soyayya da kaunar ka ga dan uwarka sai yasa ya bude maka zuciyar sa, ya kuma natsu dakai, da haka ne muka zama dukkanin mu masoya juna kamar zuciyar mutum daya a jiki daya sai mu kasance kamar yadda manzon Allah s.a.w ya wasiftamu cikin hadisin sa wanda aka rawaito daga nu'umanu dan bashir Allah ya kara masu yarda cewa: " **misalin mumunai cikin soyayyar su da tausayi da rahama kamar misalin gini ne shashi yana karfafa wani shashi idan wani shashi yana masa ciwo sai sauran sassan su sauka da zazzabi da ciwo**"²¹⁴. Sai ya zama mutum ya samu ladan sadaka da haka da kuma soyayyar yan uwan sa.

6. Bayar da kyauta:

An karbo hadisi daga abu huraira Allah ya kara masa yarda daga manzon Allah s.a.w yace: " **da ace za'a gayyace ni zuwa garin zira'i ko kuma kura'i da amsa gayyata, kuma da za'a bani kautan garin zira'i ko kura'i dana amsa**"²¹⁵. Ya kasance daga cikin sunnar sa amsar kyauta da kuma rashin mayar da ita sai dai idan da wani dalili, an karbo hadisi daga sa'ab dan jusamata Allah ya kara masa yarda yace: **ya bayar da kyauta jakin daji ga manzon Allah s.a.w sai ya dawomun dashi, lokacin da yaga halin da fuskana ke ciki sai yace: " bawai na dawo maka bane da kyautar ka bace hakanan sai saboda an haramta ta**"²¹⁶ ya kuma ce " **ku rika bada kyauta zaku so junan ku**", da kuma kyauta ne zaka lallashi zuciyar dan uwanka ka kuma jawo soyayyar sa kuma ka tafiyar da wani kulli na kiyayya da yake

Tirmizi ne ya rawaito shi (1956)²¹³

Buhari da muslim ne suka rawaito hadisin ²¹⁴

Buhari da nasa'I ne suka rawaito shi ²¹⁵

Muslim da Ahmad ne suka rawaito shi ²¹⁶

dashi naka. Kyauta tana kasance tsakanin yan uwa da makwabta da abokanai, ga Aisha nan Allah ya kara mata yarda tanason bayar da kyauta ga makwabta sai tayi tambaya cewa wanene zataba acikin su, an karbod hadisi daga Aisha Allah yakara mata yarda tace: **nace ma manzon Allah inada makwabta guda biyu wanene zan ba kyauta a cikin su? Sai yace: " wanda kofarsa yafi kusa da naki"**²¹⁷.

7. Hakkin musulmi akan dan uwansa:

An karbo hadisi daga abu huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **hakkin musulmi akan dan uwan sa musulmi guda biyar ne, mayar da sallama, da gaida mara lafiya, da bin gawar sa, da gaida me atishawa da amsa masa kira**"²¹⁸.

An kuma kara karbowa daga gare shi cikin wani ruwaya ta daban yace: manzon Allah s.a.w yace: " **idan ka hadu dashi kayi masa sallama kuma idan ya gayyaceka ka amsa masa, idan kuma ya nemi nasihar ka kayi masa nasiha, idan kuma yayi atishawa yace Alhamdulillah ka gaishe shi, idan kuma yayi rashin lafiya kaje ka duba shi, idan kuma ya mutu ka raka gawarsa**"²¹⁹.

a) Yada sallama:

Sallama daya ne daga cikin sunan Allah masu kyawu, Allah madaukaki yace: " **shine Allah wanda babu abun bauta bisa cancanta sai shi, almaliku al kuddusu assalamu almuminu almuhammadinu al azizu aljabbaru almukabbiru**"²²⁰.

Buhari ne ya rawaito shi (2295) ²¹⁷
 Buhari ne ya rawaito shi (1240) ²¹⁸
 Muslim ne ya rawaito shi (2162) ²¹⁹
 Suratul hashri ayata 23 ²²⁰

Kuma yana daga cikin sababi na yada soyayya a tsakanin musulmai da shiga aljanna, an karbo hadisi daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **ina rantsuwa da wanda raina ke hannun sa baza ku shiga aljanna ba har sai kunyi imani kuma baza kuyi imani ba har sai kun so junanku shin bazan nuna maku wani abunda idan kun aikata shi ba zakuso junanku ku yada tsallama a tsakanin ku**"²²¹, sallama itace gaisuwar yan aljanna, Allah madaukaki yace: " **gaisuwar su a ranar da zasu hadu dashi shine sallama**"²²²

Da sallama ne mala'iku zasu tarbi muminaɪ a kofar shiga aljanna, Allah madaukaki yace: " **sai a raka masu tsoron ubangijin su zuwa gag a aljanna kungiya bayan kungiya, idan sun zo sai a bude masu kofofinta ace masu amincin Allah ya tabbata a gareku madalla ku shigeta kuna masu dawwama acikinta**"²²³.

Kuma yace game da mala'iku a lokacin shigar suwurin muminaɪ a cikin aljanna: " **da mala'iku suna shiga zuwa wurin su ta ko wani kofa (23) amincin Allah ya tabbata a gareku**"²²⁴.

A wurin maida sallama kuma an umurce mu da mu mayar da irinta ko kuma wanda ya fita cikin fadin Allah madaukaki: " **idan an gaisheku da sallama mu mayar da wanda tafita ko kuma irinta**"²²⁵.

b) Gaida me atishawa:

An karbo hadisi daga abi musa al ash'ari Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **idan dayan ku yayi**

Muslim da ibn majjah da tirmizi ne suka rawaito shi ²²¹

Suratul ahazab ayata 44 ²²²

Suratul zumar ²²³

Suratul ra'ad ²²⁴

Suratun nisa'I ayata 86 ²²⁵



atishawa sai yace Alhamdulillah to ku gaisheshi, idan kuma bece Alhamdulillah ba kada ku gaishe shi"²²⁶.

An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " idan dayan ku yayi atishawa yace Alhamdulillah sai dan uwansa yace masa yarhamukallah, idan yace maka yarhamukallah sai kace masa yahdi kumullahu wa yuslihu balakum"²²⁷ da wannan ne me atishawar da wanda yayi gaisuwar duka zasu samu albarkan addu'a.

Ya kasance daga cikin shiryarwan sa s.a.w idan zayyi atishawa yana rufe fuskar sa da hannun sa ko kuma rigar sa ya rufe sautin sa dashi.

c) Duba mara lafiya:

An karbo hadisi daga aliyu Allah ya kara maa yarda yace: naji manzon Allah s.a.w yana cewa: " babu wani musulmi wanda zaije duba dan uwansa musulmi mara lafiya da sassafe face mala'iku dubu saba'in sun masa addu'a har sai ya yammaci gari idan kuma ya koma da daddare mala'iku dubu saba'in zasu kara masa addu'a har sai ya wayi gari kuma yana da fadin tafiyar shekara daya a gidan aljanna"²²⁸, an kuma karbo daga saubana Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yaje duba mara lafiya bazai kasance ba cikin farfajiyar aljanna har sai ya dawo"²²⁹ a cikin wani lafazi na daban abun muslim: " wanda yaje duba dan uwansa musulmi".

Buhari da abu dawu da nasa'I ne suka rawaito shi ²²⁶

Tirmizi ne ya rawaito shi (2745) ²²⁷

Tirmizi ne ya rawaito shi (969) ²²⁸

Muslim ne ya rawaito shi (2569)²²⁹



d) Raka gawar sa zuwa makabarta:

An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda ya raka gawar musulmi domin imani da neman lada kuma yana tare da ita har aka mata salla kuma aka gama birneta dashi, lallai zai dawo da lada kamar girman dutsen uhudu guda biyu, wanda kuma yayi mata salla sa'annan ya dawo kafin a birneta yanada ladan dutsen uhudu"²³⁰. A lokacin da Abdullahi dan Umar yaji wannan hadisi sai yace: hakika munyi sakaci da lada kamar dutsen uhudu da yawa.²³¹.

e) Taimakon sa akan gaskiya:

An karbo hadisi daga Anas dan malik Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " ka taimaki dan uwanda wanda yayi zalumci ko kuma aka zalumta, sai wani mutum yace: ya manzon Allah zan taimake shi idan an zalumce shi amma idan shine yayi zalumcin fa yaya kake gann zan taimakeshi? Sai yace: ka hanashi yin zalumcin lallai ka taimakeshi"²³².

Daga cikin wannan hadisi zai bayyanar mana cewa taimako da gaskiya ya kasu gida biyu:

Na farkon su, taimakon wanda aka zalumta na tsaya masa gwargwadon iyawar mu da taimaka masa har sai an dawo masa da hakkin sa ko dai da ranka ko kudin ka ko kuma addu'ar ka kuma acikin haka akwai lada me girma, manzon Allah s.a.w yace: " Allah yana cikin taimakon mutum matukar mutum yana cikin taimakon dan uwansa"²³³. Ya kuma kara fadi har wayau: "

Buhari da muslim ne suka rawaito shi ²³⁰

Buhari da muslim ne suka rawaito shi ²³¹

Buhari da tirmizi ne suka rawaito shi ²³²

Muslim ne ya rawaito shi (2699) ²³³



duk wanda ya yayewa wani musulmi damuwar sa na duniya Allah zai zai yaye masa damuwa cikin damuwar ranar alkiyama" taimakon sa da rai yana kasancewa ne da jajircewa da kanka ko kuma shiga masa tsakiya ko kare masa mutuncin sa ko kuma kareshi, yana kuma kasancewa da kudi ta hanyar bashi taimakon kudi da sadaka domin yayi amfani dashi wurin kwato hakkin sa ko kuma yi masa addu'a a bayan idon san a samun nasara da kuma yayewar damuwar sa da bakin cikinsa, a cikin yi masa addu'a hadisi yazo daga abuddar da'i Allah yakara masa yarda yace: manzon Allah s.a.w yace: " babu wani mutum musulmi wanda zayyima dan uwansa addu'a a bayan idon sa face mala'ika yace masa kaima kanada irin abunda ka roka masa"²³⁴.

Na biyun su, taimakon sa idan shi yayi zalumcin ta hanyar hanashi zalumcin ta hanyar tsayawa a gabansa kuma kayi masa addu'a ta shiriya da gyaruwa, acikin wannan taimakon akwai tsaro da zaman lafiya ga zaman takewar al'umma baki dayan sa da kuma kare cucarwa koda kuwa hakan zai kai ga yakar sa ne har sai ya dawo kan hanya ya bar barnar da yakeyi, Allah madaukaki yace: " idan mutane biyu daga cikin muminai suna fada kayi sulhu a tsakanin su, idan daya yayi dagawa akan dayan ku yaki wanda yayi dagawar har sai ya dawo zuwa ga al'amarin Allah, idan ya hanu kuyi sulhu a tsakain su da adalci, kuyi adalci "²³⁵. Hakan ya faru ne saboda tushe kofofin barna da yada adalci da daidaito a tsakanin al'umma ya wanzar da natsuwa a tsakanin mutane ta yadda me karfi bazai zalumci mara karfi ba, a cikin hasken wannan fadakarwan na musulunci shugaban mu Abubakar siddik ya rubuta manhaji domin bawa shugaba damar taimakon wanda yake shugabanta cikin fadin sa cewa: (me karfi a wuri na mara karfi ne zan amshi hakkin da

Buhari da muslim ne suka rawaito shi ²³⁴
Muslim da baihaki ne suka rawaito shi ²³⁵



banashi ba a wurin sa, mara karfi kuma a wurina me karfi ne saboda zan kwato masa hakkin sa)²³⁶.

8. Kawar da wani abun cutarwa daga hanya:

An karbo hadisi daga abi malik al ash'ari Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " tsarki rabin imani ne"²³⁷ tsarki yana cikin tsafta kuma sunada matsayi me girma a musulmci. Kawar da abun cutarwa daga hanya shine mafi karancin imani, manzon Allah s.a.w yace: " imani yanki saba'in da bakwai ne zuwa tara, mafi falalar su shine fadin la'ilaha illah, mafi kankantar su kuma shine kawar da cuta akan hanya"²³⁸.

An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " hakika naga wani mutum yana kai komo cikin aljanna saboda wata bishiya daya kawar da ita daga hanya wacce take cutar da mutane"²³⁹. An kuma kara karbowo daga gareshi Allah ya kara yarda a agareshi cewa manzon Allah s.a.w yace: " a lokacin da wani mutum yake tafiya akan hanya sai yaci karo da wata kaya sai ya dauke ta ya kawar da ita daga hanya sai Allah ya gode masa akan haka ya gafarta masa"²⁴⁰.

9. Da saurarawa talaka wanda kake binsa bashi da kuma kawar da kai daga wanda yake cikin kunci:

Suratul hujurat ²³⁶

Muslim ne ya rawaito shi (223) ²³⁷

Buhari da muslim ne suka rawaito shi ²³⁸

Muslim ne ya rawaito shi (1914) ²³⁹

Buhari da muslim da tirmizi ne suka rawaito shi ²⁴⁰



an karbo hadisi daga abi katada al Ansari Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " wa nene yake son Allah ya tsiratar dashi daga cikin kunci da damuwar ranar alkiyama to ya yayewa wanda yake cikin kunci ko kuma ya yafe masa"²⁴¹.

Da kuma hadisin wani mutum wanda yake kawar dakai daga mutane idan yana binsu bashi, an karbo daga manzon Allah s.a.w yace: " wani mutum ya kasance yana bin mutane bashi ya kasance yana cema yaron sa idan kaje gun wanda bashi dashi ka kawar dakan ka daga gareshi wata kila Allah zai kawar dakai daga garemu muma sai ya hadu da Allah sai ya kawar dakansa daga laifukan sa"²⁴². An kuma karbo hadisi daga Huzaifa Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " mala'iku sun hadu da ran wani mutum cikin mutanen da suka gabace ku sai sukace masa: shin kasan wani cikin alheri? Sai yace a'a bansani ba, sai suka ce mas aka tuna dai, sai yace na kasance idan inabin mutane bashi ina umurtan yaro na da ya rika jinkirta ma wanda suke cikin kunci na rashi kuma ya rika kawar dakai daga wanda bashi dashi, sai yace: Allah madaukaki ya kawar dakai daga gareka kaima"²⁴³.

10. Kira zuwa ga Allah:

Allah madaukaki yace: " wanene yafi Magana me kyau akan wanda yayi kira zuwa ga Allah kuma yace ni ina cikin musulmai (33)"²⁴⁴. Kira zuwa ga Allah al'amarin ta me girma ne sannan kuma wajiba ce wanda mutane da dama suka manta da ita cikin musulman mu nayau. Kofa ne me girma na shiriyar mutane zuwa ga addinin gaskiya, da isar da hasken muslunci zuwa ga fadin duniya. Da'awa ba kawai ya takaita bane akan

Muslim ne ya rawaito shi (1563) ²⁴¹

Muslim ne ya rawaito shi (1562) ²⁴²

Muslim ne ya rawaito shi (1560) ²⁴³

Suratu fussilat ²⁴⁴



mutanen da ba musulmai ba domin shiryar dasu zuwa ga musulunci, da'awa ta kunshi kitran musulmai zuwa ga manhaji me karfi da kuma fadakar da wasu su bar yin bidi'o'i da kuma ayyukan batan da shirka. Muna da koyi me kyau gada manzon Allah s.a.w shugaban masu da'awa lokacin daya kira mutanen sa domin su bar aikata shirka da komawa zuwa ga bautan Allah shi kadai, dagan kuma yayi sulhu da kuraishawa a hudaibiya, har ya koma yana kiran sauran kabilu da garuruwa wanda suke kewaye dashi zuwa ga musulunci, ya aika masu da yan sako wanda zasu isar masu da da'awar gaskiya zuw aga sarakunan kasashe da manyan kabilu, karantarwan sa s.a.w ta kasance tattare da lallashi da rangwame yana me riko da umurnin Allah madaukaki: " kayi kira zuwa ga tafarkin ubangijin ka da hikima da kuma lafuzza masu kyau"²⁴⁵ daga nan kuma sai sahabban sa sukayi koyi da irin manhajin sa bayan sa har suka isar da musulunci zuwa fadin duniya kuma hasken say a haskaka mutane karni dayawa suna masu koyi da fadin Allah madaukaki: " kace wannan shine tafarki na ina me kira zuwa ga Allah, akan hujja ni da wanda suka bini, tsarki ya tabbata ga Allah kuma ban kasance ba cikin masu yin shirka (108)"²⁴⁶.

A cikin wannan zamani namu jahilci ya yadu cikin tsakiyar garuruwan musulmai dayawa, wanda suke hana mutane sanin musulunci kuma suna masu dashashe hasken musuluncin a fuskan wand aba musulmai ba gabas da yamma, sabod ahaka ne ya zama wajibi ga kowani mutum me iko cikin musulmai na wata fikira ce ko kuma taimako na dukiya ya taimaka wurin yada musulunci ya kuma yi amfani da damar sa wurin yada da'awa me albarka.

Suratun nahli ayata 125 ²⁴⁵

Suratu yusuf ²⁴⁶



11. Shiriyan mutum ga musulunci da sunna me kyau:

Daga cikin alamun amsuwar da'awa zuwa ga Allah shine shiriyan mutane zuwa ga musulunci, kuma masu rabo nawa ne wanda Allah yayi masu gam da katar ya shiryar da bayinsa ta dalilin sa kamar yadda manzon Allah s.a.w ya fadi ga Aliyu Allah ya kara masa yarda lokacin daya turashi zuwa ga bude garin khaibara: " **ka sani cewa Allah ya shiryar da wani mutum daya ta sanadiyyar ka yafi maka alheri a baka tarin rakuma jajaye masu tsada**"²⁴⁷, abunda ake nufi shine kada burin mutum ya zama na tara dabbaobi da abubuwan rayuwan duniya anaso ya zama burin sa shine shiryar da mutane zuwa ga musulunci.

Ya Allah kasanya mu zama masu kira gareka shiryayyu masu shiryarwa ba batattu ba ko masu batarwa.

Shiriyar mutum yana kasancewa ne kodai shiryar dashi zuwa ga dagewa da yima Allah biyayya ko kuma shiryar da wand aba musulmai ba zuwa ga musulunci, dukkanin su kanada lada akai me girma har zuwa ranan sakamako, idan ka kasance yakai dan uwa cewa bazaka iya shiryar da mutane ba ta hanyar fuskantar su saboda karancin ilimin ka ko kuma rashin lokaci ko kuma hanyar da ta dace da hakan to hakika Allah ya hore mana cibiyoyi a kasar mu wanda suke da'awa ga wand aba musulmai ba ko kuma bibiyan musulmai da fadakar dasu kamar su (cibiyoyin fadakar da mutane) (jam'iyyu na taimako) ka bada naga gudun mawar na kudi gare su domin ka samu ladan shiryar da mutane. Sannan hakan zai zamn maka lada nunki ba nunki domin aikin shiryar da mutanen ya kasance ne ta dalilin ka ko kuma a hannun ka za'a nunka maka ladan ka, Jarir dan Abdullahi yace Allah ya kara masa yarda: manzon Allah s.a.w yace: " **duk wanda ya fara wani aiki cikin musulunci yana da**

Buhari da muslim ne suka rawaito shi ²⁴⁷



ladan haka da ladan duk wanda yayi aiki da ita batare da an rige masu komai ba cikin ladar su"²⁴⁸ . an kuma karbo daga dan mas'ud Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi nuni zuwa ga aikin alheri yanada lada irin na mutumin daya aikata wannan alheri"²⁴⁹ . An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yayi kira zuwa ga shiriya yana da lada irin ladan wanda ya bishi"²⁵⁰ . Daga cikin hanyoyi na shiryarwa shine buga littattafai da kaset da makamantan su kamar yadda ya gamabata a baya cikin babin ilimi me amfani da kuma daukan nauyin da'awa cikin fadin duniya shima Kanada ladan wanda ya shiryu a hannun su.

12. Biyayyar mata ga mijinta:

An karbo hadisi daga Abdullahi dan Abi aufa Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " mace bata bayar da hakkin ubangijinta har sai ta bada hakkin mijinta"²⁵¹ ..

Ya kuma kara cewa har wayau: " idan mace tayi salloli biyar da azumi kuma ta kiyaye farjinta ta kuma yima mijinta biyayya, za'a ce mata ta shiga aljanna ta kofar da taga dama"²⁵² .

Biyayyar muji yana kewaye da gyaruwa da tsiran iyali da kuma tabbatan halinsu idan ya kasance karkashin shari'ar musulunci saboda babu biyayya ga wani mahaluki cikin sabon Allah, iyali kamar jirgin ruwa ne wanda miji shine direban ta, babu tsira ga wannan jirgi sai da masa biyayya shi kuma yaja ragaminta tare da shawartan iyalan nasa, Allah madaukaki

Muslim da nasa'I da ibn majjah ne suka rawaito shi ²⁴⁸

Muslim da tirmizi da abu dawud ne suka rawaito shi ²⁴⁹

Muslim da tirmizi da abi dawud ne suka rawaito shi ²⁵⁰

Ibn majjah ne ya rawaito shi (1853)²⁵¹

Ahmad ne ya rawaito shi (1662) ²⁵²



yace: " mazaje sune gajorori akan mata da abunda Allah ya daukaka wani shashin su dashi akan sashi da kuma abunda suke ciyarwa na dukiyoyin su,su kuma salihan mata masu yawan ibada da kiyaye kansu a bayan ido da abunda Allah ya kiyaye su"²⁵³. Ya ishe mace hujja cikin biyayya ga mijinta hadisin da aka rawaito daga daga ummu salmah Allah ya kara mata yarda na maganar manzon Allah s.a.w cewa: " duk macen da ta mutu mijinta ya yarda da ita zata shiga aljanna"²⁵⁴. Barka ga mace ta kwarai me neman aljannan ubangijinta da yardan sa.

13. Daga cikin Addu'ar da suke amfanar mutum da iyalan sa:

1) Addu'ar shiga gida:

An karbo hadisi daga abu musa al ash'ari Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " ya Allah ina rokon ka alherin kofar shiga da alherin kofar fita, mun shiga da sunan Allah, kuma mun fita da sunan Allah kuma ga ubangijinmu muka dogara"²⁵⁵. An kuma karbo daga Jabir dan Abdullahi Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " idan mutum zai shiga gidan say a ambaci sunan lokacin shigar sa da lokacin da zai fara cin abinci sai shedan yace shikenan bamu da wurin kwanan da abinci yau, amma idan ya shiga be ambaci Allah ba lokacin shigar sai shedan yace kun samu wurin kwana, kuma idan be ambaci Allah ba lokacin cin abincin sa sai shedan yace kun samu abinci"²⁵⁶, mu kare gidan mu daga sharrin shedan da dangin sa yaku yan uwana da ambaton Allah da addu'a lokacin da zamu shiga gida, Allah ya mana tsari da shedan baki daya ni daku, amin.

Suratun nisa'I ayata 34 ²⁵³

Tirmizi da ibn majjah ne suka rawaito shi ²⁵⁴

Abu dawud ne ya rawaito (5096) kuma hadisi ne me rauni ²⁵⁵

Muslim da ibn hibban da Ahmad ne suka rawaito shi ²⁵⁶



2) Addu'ar saduwa (jima'i):

An karbo hadisi daga Abdullahi dan Abbas Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " da ace dayan zai fadi idan yazo saduwa da iyalin sa cewa: ya Allah ka nesantar dani da abunda zaka azurtani dashi daga shedan, idan yasamu yaro daga wannan saduwar shedan bazai cutar dashi ba kuma bazaici galaba ba akansa"²⁵⁷ da wannan za'a samu iri na kawarai tun daga ranan farko har ta girma a rubutaba mashi gyaruwa a nan duniya da lahira ta fitar da tsirrau masu kyau da izinin Allah kuma ta kasance cikin bayin Allah salihai, Allah madaukaki yana cewa: " sai dai bayin ka daga cikin su da suka kasance salihai"²⁵⁸. Wannan sune bayin da suka tsarkaka daga makircin shedan da sharrin sa.

14. Ziyara da kuma soyayya domin Allah:

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " mutum bakwai Allah zai masu inuwa cikin inuwar sa ranan da babu wata inuwa sai inuwar sa sai ya ambata daga cikin su mutane guda biyu wanda sukayi abota domin Allah sun hadu akan sa kuma sun rabu akansa"²⁵⁹. An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " wani mutum ya ziyar ci dan uwan sa cikin wani gari sai Allah ya aiko masa dawani mala'ika, lokacin da ya riske shi sai yace masa ina kake son zuwa ne haka? Sai yace: inason ziyartan wani dan uwanane a wani gari, sai yace shi akwai wani abune na alheri da kake nema agunsa? Sai yace: a'a babu nidai kawai inason sa ne domin Allah

Malam hadisi su shida duk sun rawaito shi ²⁵⁷

Suratul hijri ²⁵⁸

Buhari da muslim ne suka rawaito shi ²⁵⁹

madaukakaki, sai yace: ni manzon Allah ne zuwa gareka da sakon cewa lallai Allah yana son ka kamar yadda kakeson sa domin sa"²⁶⁰. An karbo kuma daga mu'azu Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " Allah madaukaki yace: masu soyayya domin girmana sunada minbari na haske wanda annabawa da shahidai zasu rika masu kishi akansa"²⁶¹. an rawaito daga Abi idris al kaulani Allah ya masa rahama yace: na shiga masallacin damashk sai ga wani saurayi akan wata kujera ta alfarma ga kuma mutane kewaye dashi, idan suka samu sabani cikin wani abu sais u koma zuwa gareshi suna neman ra'ayin sa, sai nayi tambaya game dashi sai akacemun ai Mu'azu dan Jabal ne, da washe gari yayi sai nayi sammako koda na iso masallacin sai na same shin ya rigani zuwa, na sameshi yana sallah sai na jirashi har y agama daganan na karasa zuwa gareshi nayi masa sallama sai nace mashi: wallahi ni inason ka domin Allah! Sai yace: da gaske? Sai yace masa: eh dagaske. Sai yace: da gaske kakeyi? Sai nace mas: eh, sai ya kama gefen mayafi nay a jawo ni kusa dashi yace ina maka bishara cewa lallai naji daga manzon Allah s.a.w yana cewa: " Allah madaukaki yace: ya wajabta soyayyata ga masu soyayya domin ni da masu zama domin ni da masu ziyara domin ni da masu ciyar wa domin ni".²⁶²

15. Ayyukan taimakon al'umma:

a) Daukan nauyin marayu:

Maraya shine wanda ya rasa daya daga cikin mahaifan sa ko su biyun duka kafin ya balaga, marayan da yake cikin wannan halin yanada matukar butane na tausaya masa da jin kai da rahama a wani lokuta ma yana neman taimako na abinci da

Muslim ne ya rawaito shi (2567) ²⁶⁰

Tirmizi ne ya rawaito shi (2390) ²⁶¹

Malik ne ya rawaito shi cikin muwadda (1711) ²⁶²

kudi. Domin manzon rahama ya zaburar da mutane akan renon maraya da kula dasu sai ya fadi cikin hadisin da aka rawaito daga Sahal dan sa'ad Allah ya kara masa yarda daga manzon Allah s.a.w yace: " ni da wanda yake renon maraya Kaman haka muke cikin aljanna sai ya nuna yatsunsa na tsakiya da manuni ya hada tsakanin su"²⁶³. Da wannan falalar ne me girma maraya yake samun masu daukan nauyin sa cikin al'umma da renon sa, shi kuma wanda ya dauki nauyin sa ya samu matsayin makwabtaka da manzon Allah s.a.w cikin aljanna. Ibn Abdal yace: (wajibin ne akan wanda yaji wannan hadisi dayayi aiki dashi domin ya zama aboki ga manzon Allah s.a.w cikin aljanna wacce babu wani wuri cikin aljanna dayafi wannan falala)²⁶⁴.

Daga cikin zaburarwa har wayau akan tausayawa marayu fadin manzon Allah s.a.w: " duk wanda ya shafi kan maraya yana da lada na ko wani silin gashin kansa ya hannun say a taba"²⁶⁵. Ya Allah kasanya mu cikin masu tausayin marayun mu da daukan nauyin da kulawar ka da kyautatawar ka.

b) Taimaka mata gajiyayyu marasa miji da miskinai:

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " me taimakon mata gajiyayyu marasa miji da miskinai kamar me jihadi ne domin daukaka addinin Allah, ina tsammanin kamar yace: Kaman me tsayuwun dare ne wanda baya hutawa da me azumin da baya shan ruwa"²⁶⁶.

Buhari da abu dawud da tirmizi ne suka rawaito shi ²⁶³

Ibn hajar ya ambace shi cikin fathul bari a karkashin sharhin hadisin ²⁶⁴

Littafin garib na abu nu'aim fi hilyatul auliya'u, mujalladi na 8, shafi na 191 ²⁶⁵

Malaman hadisi shida sun rawaito shi banda abu dawud ²⁶⁶



16. Tausayawa dabbobi:

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " a lokacin da wani mutum kishi ya dame shi sai ya samu wata rijiya ya jawo ruwa yasha daga cikinta, sai ga wani kare nan yana cin kasa saboda tsananin kishin ruwa, sai yace hakika wannan Karen kishi yakai mai makura kamar yadda yakaimun sai ya koma wannan rijiya ya jawo ruwa da takalmin sa yaba wannan kare sai Allah ya gode masa ya kuma gafarta masa, sai sukace ya manzon Allah yanzu za'a rika bamu lada akan dabbobin mu, sai yace kuna da lada akan dukkanin wata hanta danya me rai"²⁶⁷ .

Yakai irin wannan girma na wannan shari'a wanda take kula da himmatuwa akan dabbobi, daga cikin haka akwai abunda aka ambata cikin hadisi daga Abdullahu daga baban sa yace: " mun kasance tare da manzon Allah s.a.w cikin tafiya sai muka tafi masa wani saka sai muka ga wata tsuntsu tare da danta sai muka dauko dan sai wannan tsuntsuwar tazo tanata kuka tana neman yaronta, da muka dawo wurin manzon Allah s.a.w sai yace: wanene ya raba wannan yaron da uwarshi? Ku mayar mata da yaronta akan hanyar mu sai mukaga gidan tururuwa sai muka kona, sai yace: wanene ya kona wannan? Sai mukace mune, sai yace: baya halatta yin azaba da wuta sai ga ubangijin wutan"²⁶⁸ . Kuma an umjurge mu da kada mu azabtar da dabba a lokacin yankata, manzon Allah s.a.w yace: "lallai Allah ya rubuta kyautatawa akan komai idan zakuyi kisa ku kyautata kisan kuma idan zakuyi yanka ku kyautata yankan dayan ku ya wasa wukan yankan sa domin ya saukakawa dabbar sa"²⁶⁹ .

Buhari ne ya rawaito shi (6009) ²⁶⁷

Abu dawud da ahmad ne suka rawaito shi ²⁶⁸

Malaman hadisi shida sun rawaito shi sai buhari kawai ²⁶⁹



17. Jihadi da shirin jihadi domin Allah:

An karbo daga sahal dan sa'ad Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " dakon yaki na wuni daya a rana domin Allah yafi duniya da abun da ke cikinta alheri, kuma wurin da aka duki dayanku a wurin a cikin aljanna yafi duniya da abun dake cikin alheri"²⁷⁰. An karbo kuma daga salmunul farisi Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " dakon yaki cikin dare da rana yafi azumin wata daya da tsayuwar dare a cikin sa alheri idan kuma yam utu za'aci gaba da bashi ladan aikin da ya kasance yana aikatawa kuma za'a ci gaba da gudanar masa da arzkin sa kuma za'a tsareshi daga fitinar kabari"²⁷¹, an karbo kuma daga abu umamata albahili Allah ya kara masa yarda daga manzon Allah s.a.w yace: " mutum hudu ladan su zai ci gaba har bayan mutuwar su, mutumin daya mutu yana yana dakon yaki domin daukaka addinin Allah, da mutumin daya koyar da wani ilimi ladan sa zaici gaba da gudana akan ilimin sa da akayi aiki dashi, da mutumin daya gudanar da wata sadaka za'a ci gaba da gudanar masa dashi matuƙar tananan, da mutumin daya bar yaro nagari yana masa addu'a"²⁷². An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " kuran yaki domin daukaka addinin Allah bazai taba haduwa ba da hayakin wutan jahannama"²⁷³.

Jihadi yana kare sharrin makiya da kuma kare raunin su kuma yana yada da'awar musulunci ga duniya baki daya kuma hasken musulunci ya shiga ko ina cikin fadin duniya, da jihadi ne da kuma jarabawa Allah yake fayyace me datti daga me

Buhari da tirmizi ne suka rawaito shi ²⁷⁰

Muslim da nasa'I ne suka rawaito shi ²⁷¹

Ahmad ne ya rawaito shi (22702) ²⁷²

Tirmizo ne ya rawaito shi (1633) ²⁷³



tsabta, Allah madaukaki yace: " kuna tsammanin zaku shiga aljanna ne tun gabanin a jarabe ku da yaki Allah yaga wanda sukayi jihadi acikin ku domin daukaka addinin Allah da masu hakuri cikin ku na haduwa da makiya"²⁷⁴. Shahidai suna da matsayi me girma a wurin Allah zasu kasance rayayyu agunsa yana azurta su, Allah madaukaki yace: " kada kuyi tsammanin wanda aka kashesu a wurin daukaka addinin Allah matattu ne, sun kasance rayayyu a wurin ubangijin su yana azurta su"²⁷⁵. Manzon Allah s.a.w ya bayyana abunda aka tanadarma shahidai na karamci cikin fadin cewa: " babu mutumin da zai shiga aljanna kuma yana neman ya dawo duniya kuma bashi da komai a duniyan sai shahidi kadai, zaiyi burin dawowa duniya a kashe shi a wurin yaki sau goma saboda abunda ya gani na karamci"²⁷⁶.

Jihadi yana kasance ne ko dai da kudi ko kuma da rai ko kuma dasu biyun duka, kuma wannan shine mafi falalar jihadi. Jihadi da kudi an gabatar da ambaton sa akan jihadi da rai, saboda abunda ke cikinsa na sauki da kuma iya aikata hakan, ba kowa bane cikin mutane zai yake da ikon yin yaki da rai kodai saboda rashin lafiyar jiki ko kuma saboda rashin hanya zuwa ga kasar makiya sabani jihadi da dukiyar koda yana iyawa musamman kuma cikin wannan zamani da aka jarabi musulmai da yawan makiya, Allah madaukaki yace: " wanda suke zaune a gida cikin mumunai wanda basu da wani lalura bazasu taba zama daya ba da wanda suka fita jihadi domin daukaka addinin Allah da dukiyar su da rayukan su, Allah ya daukaka mujahidai da dukiyoyin su da rayukan su akan wanda suke zaune a gida a daraja, dukkanin su Allah yayi masu alkawarin sakamako me kyau, kuma Allah ya daukaka mujahidai akan wanda suka zauna a gida da lada me girma (95) daraja daga gareshi da

Suratu al'imran ²⁷⁴

Suratu al'imran ²⁷⁵

Burari da muslim ne suka frawaito shi ²⁷⁶



gafara da rahama, Allah kuma ya kasance me gafara ne me rahama (96)"²⁷⁷. Allah nake rook daya taimaki yan uwan mu mujahidai a ko wani wuri ya kuma tabbatar da musulunci da mutanen shi, amin.

Jihadi yana cikin kasuwanci me riba wanda Allah ya fada cikin littafin sa da cewa: " lallai Allah ya siya rayuka da dukiyoyin mumina daga wurin su da cewa suna da aljanna, suna yaki domin daukaka addinin Allah akashe su suma su kashe, alkawari ne akan san a gaskiya cikin attaura da injila da alkur'ani, kuma wanene yafi Allah cika alkawari, kuyi murna da kasuwancin ku wanda aka siya daga gareku, kuma wannan shine rabo me girma"²⁷⁸, da kuma fadin sa madaukaki: " yaku wanda sukayi imani bazan nuna maku wani kasuwanci ba wanda zai tsiratar daku daga azaba me radadi (10) kuyi imani da Allah da manzon sa kuma kuyi jihadi domin daukaka addinin Allah da dukiyoyin ku da rayukan ku, wannan shi yafi zama alheri a gareku da kun kasance kuna sani"²⁷⁹. Jihadi sababi ne na shiriyar Allah ga bawansa, Allah madaukaki yace: " wanda sukayi jihadi saboda mu da sannu zamu shiryar dasu hanyoyin mu, kuma lallai Allah yana tare da masu kyautatawa (69)"²⁸⁰, jihadi yafi duniya alheri da abunda ke cikinta, manzon Allah s.a.w yace: " sammako ko kuma yammaci na zuwa jihadi domin daukaka addinin Allah yafi duniya alheri da abunda ke cikinta"²⁸¹.

18. Siffifi na kwarai wanda musulmi ya kamata ya siffatu dasu:

Suratun nisa'I ²⁷⁷

Suratul tauba ²⁷⁸

Suratul saffi ²⁷⁹

Suratul ankabut ²⁸⁰

Buhari da muslim ne suka rawaito shi ²⁸¹



Gabatarwa akan kyawawan mu'amala:

An karbo hadisi daga abuddar da'i Allah yakara masa yarda daga manzon Allah s.a.w yace: " babu wani abunda yake da nauyi akan sikelin mumini ranan alkiyama kamar kyawawun mu'amala, kuma lallai Allah bayason tantire me aikata alfasha"²⁸², kuma manzon Allah s.a.w ya kasance yana cewa: " lallai daga cikin zababben cikin ku shine wanda yafi ku kyawawan mu'amala"²⁸³, kyawawan mu'amala suna daga cikin sababin shiga aljanna an karbo hadisi daga Abu huraira Allah ya kara masa yarda yace: an tambayi manzon Allah s.a.w aikin da yafi shigar da mutane aljanna, sai yace: " tsoron Allah da kyawawan mu'amala"²⁸⁴, an karbo daga Aisha Allah ya kara mata yarda tace naji manzon Allah s.a.w yana cewa: " lallai mumini yana samun daraja da kyawawan halayen sa na mutum me tsayuwun dare da yawan azumi"²⁸⁵. Me kyawawan ayyuka zai kasance mafi kusa da manzon Allah cikin mutane ranar alkiyama, an karbo hadisi daga Jabir Allah ya kara masa yarda manzon Allah s.a.w yace: " lallai daga cikin wanda nafi so kuma yafi kusanci dani na wurin zama a cikin ku ranan alkiyama shine wanda yafi ku kyawawan mu'amala"²⁸⁶.

Allah kuma ya yabi manzon sa s.a.w cikin fadin sa cewa: " lallai ka kasance akan kyawawan dabi'u masu girma"²⁸⁷. Haka kuwa saboda ya kasance kamar yadda Aisha tace lokacin da aka tambaye ta game dabi'un sa sai tace: " dabi'un sa shine alkur'ani"²⁸⁸. An karbo hadisi daga Abdullah dan mas'ud Allah ya kara masa yarda yace: manzon Allah s.a.w

Tirmizi da abu dawud ne suka rawaito shi ²⁸²

Buhari da muslim ne suka rawaito shi ²⁸³

Tirmizi da ibn majjah ne suka rawaito shi ²⁸⁴

Abu dawud ne ya rawaito shi (4798) ²⁸⁵

Tirmizi ne ya rawaito shi (2018) ²⁸⁶

Suratul kalam ²⁸⁷

Buhari da nasa'I ne suka rawaito shi ²⁸⁸



yace game da kansa: " ubangiji nay a ladabtar dani sai ya kyautata halayena"²⁸⁹. Kayi koyi yakai dan uwana da yar uwata da halayen shugaban manzanni domin kasamu tsira duniya da lahira.

Mawaki me suna Ahmad al shauki yace yana me bayanin amfanin kyawawan mu'amala ga al'umma:

Lallai kyawawan mu'amala shine daurewan al'umma

Idan kyawawan mu'amala suka kau suma zasu kau.

Ga wasu daga cikin kyawawan mu'amala wanda akeson musumi ya siffatu dasu:

1) Hakuri:

Hakuri kyakyawan hali ne me grime, kuma koyi ne ga bayin Allah salihai kamar yadda Allah madaukaki ya fadi yana me hakaito labari akan annabin sa yakubu lokacin da yaransa sukayi ikirarin karkeci ya cinye yusuf: " zanyi hakuri mekyau akan wannan al'amari, kuma Allah shine mataimaki akan wannan abunda kuka wasafta (18)"²⁹⁰. Haka kuma fadin sa bayan yaransa sun dawo daga misira ba tare da dan uwan su ba karami: " zanyi hakuri me kyau, ina fatan Allah zai zomun dasu baki dayan su, lallai shi masani ne kuma me hikima"²⁹¹. Kuma hakuri na daga cikin sunnar shugaban mu Muhammad s.a.w da sahabban sa Allah ya kara yarda agaresu yadda sukayi hakuri akan cucarwan kuraishawa da sukayi masu kamar yadda ubangijinya wasaftasu dashi cikin littafin sa: " da masu hakuri a halin talauci da rashin lafiya da annuba da kuma hakuri a lokacin yaki da zalumcin makiya, wannan sune wanda suka

Albani ya raunata hadisin cikin littan aljami'u (249) amma ma'anar hadisi ingantacce ne ²⁸⁹
Suratu yusuf ²⁹⁰
Suratu yusuf ²⁹¹

gagata kuma sune masu takawa (177)"²⁹². Kuma masu ruko da fadin manzon Allah s.a.w cikin fadin sa: " akwai mamaki cikin al'amarin mumuni saboda al'amarun sa dukkanin shi alheri ne idan wani alheri ya sameshi sai ya godema Allah haka sai hakan ya kasance alheri a gareshi idan kuma wani sharri ya sameshi sai yayi hakuri sai hakan ya zama alheri a gareshi"²⁹³. An karbo daga ubayyu Allah ya kara masa yarda yace: manzon allah s.a.w yace: "wata musiba bazata samu musulmi ba ko kuma damuwa ko bakin ciki ko wata cutarwa ba hatta kaya face an kankare masa zunuban sa da hakan"²⁹⁴.

Hakuri iri uku ne:

- 1- Hakuri akan biyayyar Allah, Allah madaukaki yace: " lallai yana cikama masu hakuru ladan sub a tare da hisabi"²⁹⁵.
- 2- Hakuri akan abunda Allah ya haramta, manzon Allah s.a.w yace: " duk wanda yabar wani abu domin Allah zai canza masa da mafiyin sa alheri"
- 3- Hakuri akan kaddarar Allah, Allah madaukaki yace: " sune wanda idan musifa ta shafesu sai suce lallai ga Allah muke kuma gareshi zamu koma (156) wa'innan suna da yabo agun ubangijin su da rahama kuma wa'innan sune shiryayyu (157)"²⁹⁶.

2) Barin jayayya da musu:

An karbo hadisi daga abu umamata Allah ya kara masa yace: manzon Allah s.a.w yace: " la lamunce wani gadi a gefen aljanna ga duk mutumin da yabar musu koda kuwa shine me gaskiya da kuma gida a tsakiyar aljanna da mutumin daya bar

Suratul bakara ²⁹²

Muslim ne ya rawaito shi (2999) ²⁹³

Buhari da muslim ne suka rawaito shi ²⁹⁴

Suratul zumar ²⁹⁵

Suratul bakara ²⁹⁶



karya koda kuwa wasa yakeyi da kuma gida a kololuwan aljanna ga wanda ya kyautata halayen sa"²⁹⁷.

Saboda haka ne Allah madaukaki ya umurci manzon sa s.a.w dajin mujadala ga abunda yafi kyau cikin fadin sa cewa: " **kuma kayi mujadala dasu da abaun da yafi kyau**"²⁹⁸, wannan cikin mujadala ne ga ma'abota litta, da kuma fadin sa ga Musa da dan uwan sa Harun amincin Allah ya kara tabbata a garesu lokacin daya umurce su da yima fir'auna da'awa: " **ku fada masa Magana masu dadi koda zayyi tunani yaji tsoron Allah (44)**"²⁹⁹.

3) Hakuri da juriya:

Ibn Abbas yace Allah ya kara masu yarda: manzon Allah s.a.w yace am ashajju dan abdukkais " **lallai kana da wasu halaye guda biyu Allah da manzon sa yana son su sai yace: ya manzon Allah menene su? Sai yace: hakuri da juriya**"³⁰⁰.

4) Cika alkawari:

Allah madaukaki yace: " **ku cika alkawari, lallai alkawari ya kasance abun tambaya akai ne**"³⁰¹.

Kuma yana daga cikin siffofin mumunai wanda suka rabauta cikin fadin sa madaukaki: " **hakika mumunai sun rabauta**"³⁰² **sun kasance " sune wanda suke kiyaye amanarsu da alkawuran su**"³⁰³. Kuma Allah madaukaki ya kara fadi har wayau: " **da**

Abu dawud ne ya rawaito shi ²⁹⁷

Suratun nahli ²⁹⁸

Suratu daha ²⁹⁹

Muslim ne ya rawaito shi (2011) ³⁰⁰

Suratul isra'I ³⁰¹

Suratul muminun ³⁰²

Suratul muminun ³⁰³

masu cika alkawuran sui dan sun dau alkawari"³⁰⁴ karshen su sai yazama sune " wannan sune wanda suka gasgata kuma wannan sune masu takawa (177)³⁰⁵. Saboda girman alkawari da wajabcin cikashi ne ya sa Allah ya cire mushrikai wanda akayi alkawarin zaman lafiya dasu na tsawon wata hudun da aka basu a masallacin ka'aba cikin fadin sa cewa: " kuyi tafiya cikin kasa watanni hudu"³⁰⁶ zuwa karshen fadin sa madaukaki: " sai dai wanda kukayi alkawari dasu cikin mushrikai sa'annan kuma basu tauye maku komai ba kuma basu taimaki wani ba akanku to ku cika masu alkawarin su zuwa lokacin da kuka dauka masu"³⁰⁷. Alkawarin Allah wajibi ne a cika shi, Allah madaukaki yace: " ku cika alkawarin Allah idan kun dauka kuma kada ku warware rantsuwa bayan ta tabbatu".³⁰⁸

5) Gaskiya:

An karbo hadisi daga ibn mas'ud Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " lallai sakada yana shiryarwa zuwa ga aikin alheri kuma aikin alheri yana shiryar wa zuwa ga aljanna, mutum bazai gushe ba yana gaskiya kuma yana neman ta face an rubutashi me gaskiya a wurin Allah"³⁰⁹.

Daga cikin amfanin gaskiya shine tana tsiratar da bawa a duniya da lahira, anan duniya kamar yadda ya faru cikin labarin wanda suka gudun ma yakin tabuka, a lahira kuma kamar yadda Allah madaukaki ya hakaito akan makomar shugaban mu isa s.a.w ranar alkiyama cikin fadin sa cewa: " Allah yace wannan rana ce wanda gaskiya zata yi amfani ga mai gaskiya,

Suratul bakara ayata 177 ³⁰⁴

Suratul bakara ³⁰⁵

Suratul tauba ayata 2³⁰⁶

Suratul tauba ayata 4 ³⁰⁷

Suratun nahli ayata 91 ³⁰⁸

Muslim da tirmizi da abu dawud ne suka rawaito shi ³⁰⁹



sunada aljanna wacce koramu take gudana a karkashinta suna masu dawwama acikinta har Abadan, Allah ya yarda dasu kuma suma sun yarda dashi, wannan shine rabo me girma (119)"³¹⁰.

Kuma har wayau gaskiya natsuwa ne ga zuciya, a cikin hadisin alhasan dan Aliyu Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " lallai gaskiya kwanciyar hankali ce, karya kuma shakka ce"³¹¹.

6) Kishi:

Manzon Allah s.a.w yace: " yanzu kuna mamaki akan kishin sa'ad? Lallai nafi shi kishi ni kuma Allah ya fini kishi"³¹².

An karbo daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " lallai Allah yana kishi kuma daga cikin kishin Allah shine mumini yaje aikata abunda Allah ya haramta"³¹³.

Manzon Allah s.a.w ya kasance fuskar sa tana canzawa saboda fushi idan an taka hurimun abunda Allah ya harumta, ya zama wajibi ga musulmu ya kasance yana da kishin game gari ga Allah da manzon sa da addinin Allah da shari'ar sa da malaman al'umma, da kuma kishi akan yaran sa da matan sa da iyalan sa, da kuma kishi akan wureren masu daraja na musulmai kada makiyan Allah su lalata su.

Duk wanda yam utu babu kishi a zuciyar sa to wannan babu alheri a tare dashi kamar gangan jiki ne wanda jinsa ya mutu, kofaton rakumi bayajin komai koda kuwa an soka masa kaya ne.

Suratul ma'ida ³¹⁰

Tirmizi da nasa'I da Ahmad ne suka rawaito shi ³¹¹

Buhari ne ya rawaito shi (107) ³¹²

Buhari da muslim ne suka rawaito shi ³¹³



7) Tausayi da biyayyar iyaye:

Anason mutum ya zama me tausayi ga kowa hatta dabbobi, an karbo hadisi daga abu huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " wata mata tashiga wuta akan wata mage wacce ta klleta bata bata abinci kuma bata saketa ba taje ta rori a binci ba a waje"³¹⁴. Wannan shine sakamakon wanda babu tausayi a ransa, Allah ya tsaremu!!!

An karbo hadisi da Usamata dan zaid Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " lallai Allah yana tausayin bayin sa ne kawai masu tausayi"³¹⁵. Kuma Allah ya wasifta mumina da cewa suna da tausayin junansu cikin fadin sa cewa: " Muhammad manzon Allah ne, wanda kuma sukayi imani tare dashi masu tsanani ne ga kafirai masu tausayi a tsakanin su"³¹⁶. An karbo kuma daga Abdullahi dan Amru dan Aas Allah ya kara masu yarda yace: manzon Allah s.a.w yace cikin wasafta al'ummar musulmai: " baya tare damu wanda baya jin tausayin kananan mu kuma baya girmama manyan mu"³¹⁷.

Lallai ladan tausayi me girma ne saboda fadin manzon Allah s.a.w: " lallai Allah yana ba masu tausayi abunda baya ba mugaye ko kuma wanin su"³¹⁸. Manzon Allah s.a.w ya kasance me zuciyar rahama ne me tausayi ga miskinai da mata marasa mazaje da kuma marayu baya hana me rook ko kuma mabukaci.

An karbo daga abi huraira cewa akra'a dan habis yaga manzon Allah s.a.w yana sunbaci hasan, sai yace: ni inada yara

Buhari da muslim ne suka rawaito shi ³¹⁴

Buhari da muslim ne suka rawaito shi ³¹⁵

Suratul fathi ayata 29 ³¹⁶

Tirmizi ne ya rawaito shi (1920) ³¹⁷

Muslim ne ya rawaito shi (2595) ³¹⁸



goma bantaba sunbatan daya daga cikin suba, sai manzon Allah s.a.w yace: " duk wanda baya tausayi baza'a tausaya masa ba"³¹⁹. An karbo kuma daga Aisha Allah ya kara mata yarda tace: wasu mutane daga kauye sun zo wurin manzon Allah s.a.w sai sukace: yanzu kuna sunbatan yaran ku? Sai yace masu: eh, sai sukace: mudai wallahi baya sunbatar su, sai manzon Allah s.a.w yace: " ina tsoron ace Allah ya cire tausayi ne a zukan ku"³²⁰ da kuma fadin sa s.a.w: " duk wanda baya tausayin mutane Allah baya tausaya masa"³²¹

- **Biyayyar iyaye:**

Allah ya sanya rahama ta zama fidira cikin zukan mu akan yaran mu saboda haka ne bazaka samu wasu nassoshi ba dayawa akan wannan. Amma zaka samu dayawa cikin nassoshi wanda suke kwadaitar da biyyay ga iyaye da kuma tausaya masu musamman ma idan sun girma sunyi rauni suna kasancewa ne cikin wannan yanayi cikin bukatar tausayi da tausasa masu da Kankan masu dakai da kuma kula daga wurin yaran su, Allah madaukaki yace: " kuma ubangijin ka ya hukunta cewa kada ka bautawa kowa sai shi kadai kuma iyaye a kyautata masu, idan daya daga cikin su ko kuma su biyun duka suka girma tare dakai kada kace masu tir ko kuma ka tsawatar masu ka rika fada masu magana me dadi da girmamawa (23) ka shinfida masu fuka fukan ka na ram aka kuma ce ya Allah kayi masu harama kamar yadda suka raine ni ina yaro (24)³²². Ya kuma kara fadi: " munyi wasiyya ga mutum dayi kyautatawa iyayen sa, mahaifiyar sa ta dauki cikin sacikin wahala akan wahala kuma ta shayar dashi na shekara biyu"³²³, da kuma fadin sa madaukaki: " munyi wasiyya ga mutum daya

Buhari da muslim ne suka rawaito shi ³¹⁹

Buhari da muslim ne suka rawaito shi ³²⁰

Muslim ne ya rawaito shi (2319) ³²¹

Suratul isra'I ³²²

Suratu lukman ayata 14³²³



kyautatawa iyayen sa, mahaifiyar sa ta dauki cikin sa cikin wahala kuma ta shayar dashi cikin wahala, da daukan cikinsa da shayar dashi ya kasance watanni talatin"³²⁴.

Mutumun kirki yana yima kansa addu'a da iyayen sa da zurriyyar sa saboda cikin addu'a ne shiryuwan mutane yake daga bata wanda sune kalifofin Allah a bayan kasa kuma da haka ne ake raya duniya kamar yadda Allah yakeson da kuma dacewa da munufar sa, Allah madaukaki yace: " har idan ya girma ya cika karfin sa yakai shekafu arba'in sai yace ya ubangiji ka bani damar godema ni'imarka wanda kayimun da iyayena kuma nayi aiki na kwari wanda zaka yarda dashi kuma ka shiryar dani cikin zuriya na lallai na tuba zuwa gare ka kuma ni ina cikin musulmai (15)"³²⁵.

Iyaye su sukafi cancanta a zauna dasu saboda abunda aka rawaito cewa wani mutum ya tambayi manzon Allah s.a.w cewa: " ya manzon Allah wanene yafi cancanta na kyakyawan zama na dashi cikin mutane sai yace: mahaifiyar ka, sai mutumin yace sai kuma wa? Sai yace mahaifiyar ka, sai mutumin ha kara cewa sai kuma wa? Yace mahaifiyar ka, sai mutumin ya kara cewa sai kuma wa? Sai yace mahaifinka"³²⁶.

Kuma hakika Allah ya hada godiyarsa da ta iyaye cikin fadin sa cewa: " ka gode mani da iyayen ka, gareni makoma take (14)"³²⁷. Duk yadda muka aikatawa iyayen mu bazamu taba biyan su dayan daga cikin hakkin su ba akan mu. Ibn umar yaga wani mutum yana goye da mahaifiyar sa abayan shi yana dawafi da ita, sai ya tambayi ibn umar cewa: (na biyata hakkinta dake kaina? Sai yace: a'a ko nishi daya baka biyata ba na lokacin haihuwar ka).

Suratul ahkaf ³²⁴³²⁴

Suratul ahkaf ³²⁵

Buhari da muslim ne suka rawaito shi ³²⁶

Suratu lukman ³²⁷



Biyayya ga iyaye yana cikin ayyuka na kwarai wanda suke tsiratar wa daga halaka da yardan Allah, a cikin labarin mutane uku wanda dutse ya rufe su a cikin kogo suka roki Allah da ayyukan su na kwarai, daga cikin su akwai mutumin da yace: (ya Allah na kasance inada iyaye biyu tsofaffi naksance baya gabatar da iyalai na ko kuma kudi akan su, wata rana na kasance akan bishiya ina aiki kafin nadawo na tarar sunyi bacci na kawo masu abinci sai naki tashin su daga bacci na tsaya na jirasu da abincin a hannuna har sai da suka farka da asuba kuma ga yarana nan suna ta kuka sunajin yunwa dana dawo bayan sun tashi suka sha wannan abinci nasu sannan mutumin ya roki ubangiji daya kwar masu da wannan dutse daya rufe su a kogo)³²⁸. Biyayyan iyaye sababi ne kai tsaye na shiga aljanna, an karbo hadisi daga abi huraira Allah ya kara masa yarada daga manzon Allah s.a.w yace: " **ya tabe ya tabe ya tabe duk wanda ya riske iyayen sa a lokacin tsufar daya daga cikin su ko su biyun amma hakan be shigar dashi aljanna ba**"³²⁹.

Daga cikin biyayyar iyaye akwai cika masu alkawari da yi masu sadaka, an karbo daga Aisha Allah yakara mata yarda wani wutum yazo gun manzon Allah s.a.w sai yace: " **ya manzon Allah an dauke ranta lokaci day aba tsammani kuma batayi wasiyya ba amma ina tsammanin da tayi magana da tayi sadaka shin tana da lada idan nayi mata sadaka? Sai yace: eh tana da lada**"³³⁰.

8) Sadar da zumunci:

Manzon Allah s.a.w yace: " **lallai Allah ya halicci halitta bayan ya gama halitta sai dagantaka tace: wannan lokaci ne dazan nema tsarin ka daga yanke zumunci sai yace: bazaki yard aba**

Buhari da muslim ne suka rawaito shi ³²⁸

Muslim ne ya rawaito shi (2551) ³²⁹

Muslim ne ya rawaito shi (1004) ³³⁰



ya sadar da duk wanda ya sadar dake kuma na yanke duk wanda ya yanke ki, sai tace eh na yarda ya ubangiji na, sai yace: nabaki haka"³³¹. An karbo daga abi huraira Allah ya kara masa yarda cewa wani mutum yace: ya manzon Allah ina da yan uwa ina ziyartar su amma su basa ziyartata, ina kuma kyautata masu amma suna munana mun, ina hakuri dasu amma suna jahiltata sai yace: " idan dai haka ka kasance kamar yadda ka fadi to ka barsu da zunubi kuma Allah bazai gushe ba yana taimakon ka a kan su matukar ka doge akan haka"³³².

Sada zumunci sababi ne ya yalwatan arziki da tsawon rai, an karbo hadisi daga Anas Allah ya kara masa yarda cewa manzon Allah s.a.w yace: " duk wanda yake so a yalwata masa arzikin sa kuma a tsawaita kwanan sa to ya rika sada zumunci"³³³.

9) Rufe ido daga kallon haramun da hijabi da kuma neman izini kafin shiga gidan mutane:

Allah madaukaki yace: " kacema muminai maza su rufe idanun su kuma su kare farjin su hakan shi yafi zama tsarki a garesu, lallai Allah me bada labari ne akan abunda suke aikatawa (30) kuma kace ma mata muminai su rufe idanun su kuma su kare farkjin su"³³⁴, manzon Allah s.a.w yace: ya Aliyu kada ka rika bin kallo da kallo na mace domin kallon farko naka ne baza'a rubuta maka zunubi ba akai amma na biyu za'a rubuta maka zunubi akai"³³⁵.

- Hijab (tsitirta jiki da kalliya):

Buhari da muslim ne suka rawaito shi ³³¹

Muslim ne ya rawaito shi (2558) ³³²

Buhari da muslim ne suka rawaito shi ³³³

Suratun nur ³³⁴

Ahmad ne ya rawaito shi (1369) ³³⁵



Saboda rufe idon da Allah yayi umurni dashi sai ya wajabta sanya hijabi ga mace musulma domin kiyaye darajarta da matsayinta da kuma kiyaye al'umma ya yaduwani sha'awa da biyanta ta hanyar da bata dace ba, Allah madaukaki yace: " **ya kai annabi kace ma matayen ka da yayanka da matan musulmai su rika sanya hijabin su, hakan shi yafi dace wa domin a gane su kuma bazasu cutar ba, Allah kuma ya kasance me gafara da rahama (59)**"³³⁶.

- **Neman izini yayin shiga gidan mutane (an shar'anta haka ne saboda kada mutum yaga abunda be dace ba):**

Rude ido da kuma neman izini yayi shiga gidan mutane yana gadar da kamewa da tsarkakan rai da kuma yardan Allah, ido shine akwatin zina dagana gani zina ke farawa, da mutum ya gani sai ya fara tunanin yadda zayyi ya isa zuwa abunda ya gani daga nan kuma sai dai wanda Allah ya tsare, wani mawaki yana cewa:

" dukkanin wani musifa dake faruwa ido ne mafarin sa

Kuma mafiya yawan yan wuta sune wanda suka raina girman sharri "

10) Kunya:

" **kunya tana cikin imani**"³³⁷, haka manzon mu me daraja s.a.w ya wasafta kamar yadda imani yake hana me shi aikata ayyukan da aka haramta haka shima kunya yake hana me shi aikata abubuwa mara kyau wanda suke zubar da mutuncin mutum, saboda haka ne kunya ya kasance darajara karami na imani, kuma bangare ne nashi wanda baza'a iya rabasu ba, kuma baya zuwa saida alheri ga mutum cikin mu'amalar sa da maganganun

Suratul ahazab ³³⁶

Buhari da muslim ne suka rawaito shi ³³⁷



sa da ayyukan sa tare da iyalen sa da al'ummar sa, an karbo daga Imran dan Husain Allah ya kara masa yace: manzon Allah s.a.w yace: " **kunya baya zuwa sai da alheri**"³³⁸.

Kuma daga cikin maganar farko ta annabta abunda aka rawaito daga au mas'ud ukubata dan amru Allah ya kara masa yarda daga manzon Allah s.a.w yace: " **idan baka jin kunya to ka aikata abunda kake so**"³³⁹.

Kuma saboda haka ne malamai suka fassara hakikanin kunya da cewa: kunya wata dabi'a ce wacce take sanya akan mummunan abu kuma yake hana tuye hakkin wani me hakki"³⁴⁰.

Kuma kunya ta kasance siffa ce ta manzon Allah s.a.w, an karbo hadisi daga abi sa'id al khudri Allah ya kara masa yarda yace: " **manzon Allah s.a.w ya kasance mafi budurwar da take cikin lullubin ta tsananin kunya, kuma ya kasance idan bayason abu muna gane wa daga fuskar sa**"³⁴¹, kunya siffa ce me kyau ga maza wacce take daukaka dabi'un su da mu'amalar su, a wurin mace kuma kunya siffa ce ta wajibi wacce take kare am mace martaban da da kamewar ta, ita kunya kamar rigace ta jiki idan mutum ya barshi sai al'aurarsa ta bayyana sai abunda yake abuye na munanan dabi'u da siffafin sa su bayyana.

19. Istigfari (neman gafara):

Istigfari Allah yana share zunuba bai da kura kurai da ita, Allah madaukaki yace: " **sune wanda idan suka aikata wani aikin alfasha ko kuma zuka zalumci kawunan sai su tuna Allah su nemi gafara daga zunuban su kuma babu me gafaarta zunubai**

Buhari da muslim ne suka rawaito shi ³³⁸

Buhari ne ya rawaito shi (3483) ³³⁹

Daga cikin littafin riyadussalihin ³⁴⁰

Buhari da muslim ne suka rawaito shi ³⁴¹



sai Allah, kuma bazasu kara komawa ba akan abunda suka aikata suna sani (135)³⁴² kuma Allah madaukaki ya kara cewa: " duk wanda ya aikata zunubi ko kuma ya zalumci kansa sa'annan ya nemi gafarar Allah to zai samu Allah me gafara da rahama (110)³⁴³. An karbo hadisi daga zaid Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " duk wanda yace astagfirullahi allazi la ilaha illahuwal hayyul kayyumu wa atubu ilaihi, za'a gafarta masa zunuban sa koda sun kasance ya gudu daga yawan su"³⁴⁴, an karbo kuma daga Anas Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " Allah madaukaki yace: ya kai dan adam lallai kai baka taba kirana ba da neman gafara face na gafarta maka abunda ka aikata kuma bazan damu ba, ya kai dan adam da ace zunuban ka zasu ciki fadin duniya sai ka nemi gafarata akan su zan gafarta maka su baki dayan su kuma bazan damu ba, ya kai dan adam da zaka zo mun da zunubin da suka kai fadin duniya yawa sa'annan ka riske ni baka mun shirka da komai ba to zanzo maka da kwatan kwacin sun a gafara"³⁴⁵. Istigfari yana daukaka rai ya kuma tsarkake ta da tafiyar da dattin zuciya, kuma ance wanda me tuba daga zunubi kamar wanda beda zunubi ne. ta bangaren amfani kuma nata ga mutum istigfari ya kasance yana jawo ni'ima ya kuma kara arziki, Allah madaukaki yace yana hakaito labari akan nuhu yana me yima mutanen sa alkawari da albishir: " kuma nace masu su nemi gafarar Allah lallai ya kasance me yawan gafara (10) zai kuma saukar muku da ruwan sama me akai akai (11) kuma zai kara maku yawan yara da dukiya da yara maza kuma ya baku aljanna kuma yasanya maku koramu (12)"³⁴⁶. Kuma an umurci manzon Allah s.a.w da lizimtar istigfari ga kansa da kuma

Suratu al'imran ³⁴²

Suratun nisa'I ³⁴³

Abu dawud da tirmizi ne suka rawaito shi ³⁴⁴

Tirmizi ne ya rawaito shi (3540) ³⁴⁵

Suratu nuhu ³⁴⁶



muminai, Allah madaukaki yace: " **ka nemi gafarar ubangijin ka daga zunuban ka da muminani maza da mata**"³⁴⁷. An karbo daga Agarri al muzini Allah ya kara masa yarda yace manzon Allah s.a.w yace: " **lallai natsuwa ko tsoron Allah yana lullube zuciya ta kuma ina neman gafarar Allah ko wani rana sau dari**"³⁴⁸, an kuma karbo daga abi huraira Allah ya kara masa yarda yace: naji manzon Allah s.a.w yana cewa: " **wallahi ina neman gafarar Allah kuma ina tuba zuwa gare shi cikin ko wani rana fiye da sau saba'in**"³⁴⁹. an kuma karbo daga ibn Umar Allah ya kara masu yarda yace: mun kasance muna irga ma manzon Allah fadin sa a majalisi sau dari " **ya ubangiji ka gafartamun kuma ka amsa tubana lallai ka kasance me yawan amsan tuba me rahama**"³⁵⁰. Kuma an umurce shi da lizimtar istigfari a gabanin mutuwar sa s.a.w, Allah madaukaki yace: " **kayi tasbihi akan godiyar ubangijin ka kuma ka nemi gafarar sa, lallai ya kasance me yawan amsan tuba**"³⁵¹, saboda haka ne aka rawaito daga Aisha Allah ya kara mata yarda tace: manzon Allah ya kasance yana yawaita istigfari gabanin mutuwar sa yana cewa: " **subhanaka wabi hamdika astagfiruka wa atubu ilaika**"³⁵².

Istigfari yana tafiyar da bakin ciki ga mutum kuma yana jawo arziki an karbo daga dan Abbas Allah ya kara masu yarda yace: manzon Allah s.a.w yace: " **duk wanda ya lazimci istigfari Allah zai sanya masa mafita cikin ko wani kunci, da waraka cikin ko wani damuwa, kuma za'a azurtashi ta inda baya tsammani**"³⁵³. Allah yanason masu istigfari, Allah madaukaki yace: " **ka nemi gafarar Allah domin Allah ya**

Suratu Muhammad ayata 19 ³⁴⁷

Muslim ne ya rawaito shi (2702) ³⁴⁸

Buhari ne ya rawaito shi (6307) ³⁴⁹

Abu dawud da tirmizi ne suka rawaito shi ³⁵⁰

Suratun nasri ³⁵¹

Buhari da muslim ne suka rawaito shi ³⁵²

Albani ya raunata shi cikin littafin attargib, mujalladi na biyu shafi na 268 ³⁵³

kasance me gafarada rahama (106)³⁵⁴. An karbo kuma daga abi huraira Allah ya kara masa yarda yace: manzon Allah s.a.w yace: " **na rantse da wanda raina ke hannun sa da ace bakwa aikata zunubi da Allah ya tafiyar daku ya kawo mutanen da zasu rika aikata zunubi suna neman gafarar say a fadarta masu³⁵⁵.**

Kuma Allah yayiwa muminai alkawarin aljanna me ni'ima, Allah madaukaki yace: " **ga wanda sukaji tsoron Allah sunada aljanna wacce koramu suke gudana a karkashin ta a wurin ubangijin su da mata masu tsarki da kuma yarda daga Allah³⁵⁶ sune wanda daga cikin siffar su akwai: " da masu istigfari a cikin dare gab da fitowar alfijir³⁵⁷.**

Kuma mutanen da suka gabace mu sun kasance Allah yana masu azaba a duniya idan basuyi imani ba kuma basu gasgata manzanni ba, amma saboda rahamar Allah ga wannan al'ummar yayi mata alkawarin bazai saukar mana da azaba ba matukar manzon Allah s.a.w yana cikin mu kuma bayan mutuwar sa matukar muna neman gafara da koma wa zuwa gareshi, Allah madaukaki yace: " **Allah be kasance zai azabtar daku ba matukar kana cikin su, kuma Allah bazai azabtar dasu ba matukar suna neman gafarar sa (33)³⁵⁸.**

Kuma duk wanda ya lizimci shugaban istigfari yana me sakankancewa da ita cikin zuciyar sa sai ya mutu cikin wannan yara ko kuma cikin daren to yana cikin yan aljanna, an karbo hadisi daga shaddad dan aus Alalh ya kara masa yarda daga manzon Allah s.a.w yace: " **shugaban istigfari itace mutum yace: allahuma anta rabbi la ilaha illa anta kalaktani wa ana**

Suratun nisa'I ³⁵⁴

Muslim ne ya rawaito shi (2749) ³⁵⁵

Suratu al'imran ayata 15 ³⁵⁶

Suratu al'imran ³⁵⁷

Suratul anfal ³⁵⁸



abduka wa ana ala ahdika wa wa'adika mastada'atu, a'uzu bika min sharri ma sana'atu abu'u laka bi ni'imatika alayya wa abu'u laka bi zanbi fagrilli fa innahu la yagfiruz zunuba illa anta, wanda wanda ya fade ta da rana yana me sakankance wa da ita sai ya mutu cikin wannan yini kafin ya yammaci gari to yana cikin yan aljanna, wanda kuma ya fade ta cikin dare yana me sakan kancewa da ita sai yam utu kafin safiya to yana cikin yan aljanna"³⁵⁹ .

An kuma karbo daga saubana Allah ya kara masa yarda yace: " manzon Allah s.a.w ya kasance idan ya gama sallah yana neman gafara sau uku. Sai akace ma auza'a, wanda yana daya daga cikin wanda suka rawaito hadisin: ya yake neman gafarar? Sai yace yana cewa ne: astagfirullah, astagfirullah"³⁶⁰, saboda zai mantuwa ko kuma rage wani abu da mutum zai iyayi a cikin sallah.

Muna neman gafarar ka ya ubangijin mu kuma muna tuba zuwa gareka na kura kuran mu da sakacin mu da mantuwa da rafkanuwa.

Ameen.

Buhari da tirmizi ne suka rawaito shi ³⁵⁹
Muslim ne ya rawaito shi (591) ³⁶⁰



KARSHEN LITTAFI:

A karshen wannan littafi ina rokon Allah da ya sanar damu abunda muka jahilta, kuma ya amfanar damu da abunda ya sanar damu, domin lallai shi me karamci ne, karshen da'awar mu itace godiya ta tabbata ga Allah ubangijin talikai, amincin Allah su tabbata ga manzannin sa, Allah kai dadin tsira ga shugaban mu Muhammad da mafificin aminci da tsira da kuma iyalen sa da sahabban sa baki daya.



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