



MATSAYIN SALLAH A CIKIN MUSULUNCI

(Ma'anarta, Hukuncinta, Abubuwan da ta kebanta da su,
Hukuncin wanda ya bar Sallah, da kuma falalolinta).

Dai dai da yadda suka zo a cikin Alkur'ani da Hadisa

WALLAFAR:

Sa'id Bn Ali Bn Wahf Al-kahtani

Hausa

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د. سعيد علي بن وهف القحطاني

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Wallafar mabuƙaci zuwa ga Allah Maƙaukaki

Sa'id Bn Ali Bn Wahf Al-Kahdani

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✉ P.O.BOX: 29465

☎ RIYADH: 11557

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DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI

Gabatarwa

Lallai godiya ta tabbata ga Allah, muna gode masa kuma muna neman taimakonsa, muna neman gafararsa. Kuma muna neman tsarin Allah daga sharrin zukanmu da munanan ayyukanmu, duk wanda Allah Ya shirye shi to babu mai ɓatar da shi, kuma duk wanda ya ɓatar da shi to babu mai shiryar da shi, ina shaidawa babu wani abun bautawa da gaskiya sai Allah shi kaɗai bashi da abokin tarayya, kuma ina shaida cewa Annabi Muhammad bawansa ne kuma Manzonsa ne –tsira da amincin Allah su tabbata a gareshi – da alayansa da sahabbansa, da duk waɗanda suka bishi har zuwa ranar alkiyama, kuma Kayi aminci a garesu aminci mai yawa. **Bayan haka:**

To wan nan takaitacciyar makala ce game da: **[Matsayin sallah a Musulunci]**, Na bayyana a cikinta a takaice ma'anar sallah da hukuncin ta da matsayinta, da abin da ta keɓanata da shi, da hukuncin wanda ya barta, da falalarta, cikin dalilai daga Al-Kur'ani da kuma Sunnah.

Kuma haƙiƙa na amfana da yawa da wasu jawabai da zaɓin babban malamin mu Abdu-Aziz Bn Abdullahi Bn Baz

- Allah Ya daga darajojinsa cikin Aljannar Firdausi maɗaukakiya.

Kuma ina roƙon Allah Ya sanya wannan ƙaramin aikin mai albarka, kuma ya zamanto anyi shi don Shi saboda girman Allah, kuma Ya anfanar da shi a rayuwata da bayan mutuwa ta, kuma Ya anfanar da duk wanda yakai wurinsa; Don cewa Allah - Mai tsarki - Shi ne mafi alkhairin wanda za'a roƙa, kuma mafi ƙarancin wanda za'a yi fata a gurinsa, kuma ya isar mana, kuma madalla da wanda yake Mai lamuni, kuma babu tsumi babu dabara sai ga Allah - Maɗaukakin sarki - kuma mai girma, kuma tsira da Aminci su tabbata ga Annabi -tsira da amincin Allah su tabbata a gareshi da alayansa da sahabbansa da kuma duk wanda ya bisu da kyautatawa har zuwa ranar Alkiyama.

Mawallafi

An rubuta a Safiyar Ranar Jumu'a

wanda yayi dai dai da 18/8/1420 Hijiriyya

BABIN FARKO: MA'ANAR SALLAH:

Sallah a Yaren larabci: Ita ce Addu'a Allah – Maɗaukakin sarki – Ya ce: {Ka karɓi sadaka daga cikin dukiyarsu zaka tsarkakesu kuma ka yabesu da ita kuma kayi musu Addu'a lallai cewa Addu'arka a garesu nutsuwa ce a garesu, kuma Allah Shi ne Mai ji kuma Masani}. (Al-Tauba: 103). Ai kayi musu Addua, kuma Annabi – tsira da amincin Allah su tabbata a gare shi ya ce: (Idan aka gayyaci ɗayanku to ya amsa gayyata, to idan yana Azumi ne to yayi Addu'a, idan kuma bakinsa yana buɗe to ya ci). Ai yayi Addu'ar albarka da alkairi da gafara.

Kuma salati daga Allah shi ne kyakkyawan yabo, kuma daga Mala'iku shine Addu'a Allah – Maɗaukakin sarki – Ya ce: {Lallai Allah da Mala'ikunsa suna salati ga Annabi ya ku waɗan da kukai Imani kuyi masa salati kuma kuyi masa sallama matuƙar sallama” (Al-Ahzab: 56). Abul-Aliya ya ce: (Salatin Allah: Shi ne yabonsa a wajen Mala'iku, kuma salatin Mala'iku: Shi ne Addu'a). Ibn Abbas – Allah Ya yarda da su – ya ce: (Suna yin Salati: Ai suna Addu'ar albarka).

Awata faɗar kuma: Lallai cewa salatin Allah shi ne rahama, salatin Mala'iku kuma Istighfari.

Abin da yake dai-dai shi ne maganar farko don Allah – Maɗaukakin sarki – Ya ce: {Wancananka sune waɗanda suke da salati daga Ubangijinsu da kuma rahama kuma Wancananka su ne shiryayyu”. (Al-Baƙara: 157). Ai yabon Allah ya tabbata a gare su da kuma rahamarsa, to sai ya jingina rahama kan salati kuma jinginawar yana nuna akwai banbanci a tsakaninsu.

To salati daga Allah yana nufin yabo, daga kuma halittunsa: Mala'iku, mutane, aljannu: yana nufin Ruku'u da Sujjada, da Addu'a, da Tasbihi, Sallah kuma daga tsuntsaye da duk abu mai tashi tana nufin: Tasbihi.

Sallah a Sharia: Ita ce Ibada ga Allah wacce take ɗauke da maganganu da ayyuka sanannu kuma keɓantattu, wacce ake buɗeta da Kabbarar harama kuma ake rufeta da sallama, kuma an kirawota da sunan sallah don ta ƙunshi Addu'a.

To sallah ta kasance suna ga kowace Addu'a to sai ta zamanto suna ne ga dukkan wata Addu'a ta musamman, ko kuma ta kasance suna ga wata addu'a, sai aka dfauketa zuwa ga salla ta Shari'a saboda abin da yake tsakanin ta Addu'a na dangantaka, kuma umarni a cikin hakan yayi kusa kusa, idan aka kirawo sunan salla a Shari'a to baza'a fahimci komai ba sai sallar shari'a dfin to dukkanta Addu'a ce:

Addu'ar roko: Kuma wan nan ita ce Neman abin da wanda yake rokon yake nema na jawo amfani, ko yaye wata cuta, kuma neman bukatsu daga Allah yake shi kaɗai ta hanyar furta bukata a harshe.

Addu'ar Ibada: Kuma ita ce neman ladan Allah da ayyuka nagari: Na tsayuwa, da ruku'u, da sujjada, to duk wanda yayi waɗan nan abubuwan to hakika ya roki Ubangijin sa, kuma ya nema da harshen sa na hali cewa Allah Ya gafarta masa, sai wannan ya bayyana cewa lallai sallah baki dɗayanta addu'a ce ta roko, kuma addu'a ibada ce; don ta kunshi hakan baki dɗayan sa.

BABI NA BIYU: HUKUNCIN SALLAH

Sallah wajibi ce: a cikin Al-ƙur'ani da hadisi da Ijma'in al'umma akan kowane musulmi baligi mai hankali, sai dai mai haila kawai da mai jinin biki, amma inda hakan yazo a Al-ƙur'ani a faɗin Allah – Maɗaukakin sarki –: {Bamu umarce su sai don su bautawa Allah suna masu tsarkake Addini a gare shi suna masu bijirewa dukkan ɓata kuma su tsaida sallah suna bada zakka, kuma wannan shi ne Addini tsayayye}. (Al-Bayyinah: 5). Kuma Allah – Maɗaukakin sarki – ya ce: {Lallai sallah ta kasance akan muminai wajibine mai lokaci}. (An-Nisa: 103).

Amma a Sunnah saboda hadisin Mu'az – Allah Ya yarda da shi – lokacin da Annabi –tsira da amincin Allah su tabbata agare shi – ya aikeshi zuwa Yaman ya ce da shi: (Ka Sanar da su cewa Allah Ya farlanta musu salloli biyar a kowace rana; yini da maraice). Da kuma hadisin Ibn Umar – Allah Ya yarda da su – daga Annabi cewa ya ce: (An gina Musulunci akan abubuwa biyar: Shaidawa babu abin bautawa da gaskiya sai Allah, kuma cewa Annabi Muhammad Mazon Allah ne, da

tsaida sallah, da bada zakkah, da azumtar watan Ramadan, da hajjatar (fakin Allah).

Daga Ubadata (fan Samit – Allah Ya yarda da shi – ya ce: Na ji Manzon Allah – tsira da amincin Allah su tabbata a gare shi – ya na cewa: ((Salloli biyar Allah Ya wajabtasu akan bayi, duk wanda yazo da su bai tozarta komai daga cikinsu ba don tozartar da hakkinsu, to alkawarin Allah ya tabbata akansa cewa zai shigar da shi Al-jannah)). Hadisi

Kuma akwai ayoyi da hadisai masu yawa sunzo cikin wajabcin sallah.

A Ijma'i, to hakika al-umma baki (faya ta haifu akan wajabcin salloli biyar a dare da yini.

Kuma bata wajaba akan mai hails ko mai jinin biki saboda fafin Annabi – tsira da mincin Allah su tabbata a gare shi – ya ce: ((A she idan mace tayi hails bata yin sallah kuma bata Azumi?)).



BABU NA UKU: MATSAYIN SALLAH

A CIKIN MUSULUNCI

Sallah tana da matsayi mai girma a cikin Musulunci kuma yana daga cikin abin da yake nuna muhimmancin ta da girman matsayinta waƙaƙan nan abubuwa masu zuwa:

- 1- **Sallah ita ce ginshikin Addini** wanda baya tsayuwa sai da ita, a hadisin Mu'az -Allah Ya yarda da shi- Cewa Annabi -tsira da amincin Allah su tabbata a gareshi ya ce: ((Tushen al-amari shi ne Musulunci, kuma ginshikansaallah, kuma kololuwarsa shi ne jihadi)). idan gishiki ya faɗi to abinda aka gina akansa ya faɗi.
- 2- **Farkon abin da za'a fara yiwa bawa hisabi akansa na ayyukansa**, to gyaruwar aikinsa da ɓacin sa duk yana haɗe ne da gyaruwar sallarsa ko ɓacinsa a zuciyarsa kuma da abin da yake kwaranyowa daga harshen sa)).
- 3- **Allah Ya yabi waƙaƙan da suka tsaya da ita kuma ya yi umarni da ita**, to sai Maƙaukakin sarki Ya ce: {Kuma ka Ambaci Isma'ila a cikin littafi. Lalle shi, ya kasance mai gaskiyar alƙawari, kuma ya kasance

Manzo, Annabi. Kuma ya kasance yana umurnin mutanen sa da salla da zakka. Kuma ya kasance yardajje a wurin Ubangijin sa}. (Maryam: 54–55).

- 4– **Allah Ya zargi waƙan da suke tozarta ta ko suke ƙiwar yinta**, Allah – Maƙaukaki – Ya ce: {Sai waƙansu ‘yan baya suka maye a bayansu suka tozarta salla, kuma suka bi sha’awowinsu. To, da sannu za su haƙu da wani sharri”. (Maryam: 59). Allah – Maƙaukakin sarki – Ya ce: {Lalle ne munafukai suna yaudar da Allah, alhali kuwa Shi ne mai yaudararsu; kuma idan sun tashi zuwa ga sallah, sai su tashi suna masu kasala. Suna nunawa mutane, kuma ba su ambatar Allah sai kaƙan”. (An–Nisa: 142).
- 5– **Mafi girman rukunan Musulunci da ginshikansa manya bayan kalmar Shahadu biyu**, Daga Abdullahi bn Umar – Allah Ya yarda da su– daga Annabi –tsira da amincin Allah su tabbata a gareshi– ya ce: ((An gina Musulunci kan abubuwa biyar: Shaidawa babu wani Ubangiji da ya cancanci a bauta masa da gaskiya sai Allah, kuma cewa Annabi Muhammad

Manzon Allah ne, da tsaida sallah da bada zakkah, da azumin watan Ramadan, Da hajjatar (ɗakin Allah)).

- 6- **Daga cikin abun da yake nuna Girman al-amarinta** cewa Allah bai farlantata ba a ƙasa ta hanyar Mala'ika Jibril, kawai ya farlantata ba tare da wani tsani ba kuma a daren da akayi Isra'i a sama ta bakwai.
- 7- **An farlantata salloli hamsin**, kuma wannan ya nuna son da Allah yake yi mata, san nan Allah mai girma da ɗaukaka Ya sauƙaƙe ta ga bayin sa, sai ya farlantata Salloli biyar a dare da rana, kuma a matsayin hamsin ɗin ce a ma'aunin lada, amma biyar a aiki, kuma wannan ya nuna girman matsayinta.
- 8- **Kuma Allah ya buɗe ayyukan waɗan da suka rabauta da sallah kuma ya cikata da ita**, wannan yana ƙarfafa muhimmancinta Allah – Maɗaukakin sarki – Ya ce: {Lalle ne, Muminai sun sami babban rabo. waɗanda suke a cikin sallarsu masu tawali' u ne. Kuma waɗanda suke su daga barin yasassar magana, masu kau da kai ne. Kuma waɗanda suke ga zakka masu aikatawa ne. Kuma waɗanda suke ga farjojinsu masu tsarewa ne.

Face a kan matan aurensu, ko kuwa abin da hannayen damansu suka mallaka to lalle su ba waɗanda ake zargi ba, ne. kuma duk wanda ya nemi wata hanya ta bayan wannan to waɗan nan sune masu keta dokokin Allah. Kuma waɗanda suke su ga amanoninsu da alƙawarinsu masu tsarewa ne. Kuma da waɗanda suke su a kan sallolinsu suna tsarewa}. (Al-Muminun: 1-9).

- 9- Allah Ya umarci Annabi Muhammad -tsira da amincin Allah su tabbat a gare shi - da mabiyar sa kan cewa: “Su umarci iyalansu da ita, Allah - Maɗaukaki - Ya ce: Kuma ka umarci iyalanka da yin sallah kuma kayi haƙuri akanta bama roƙonka wani arziki Mune ma masu azurta ka kuma ƙarshen makoma kyakkyawa ta tabbata ga masu jin tsoron Allah”. (Daha: 132).

Kuma daga Abdullahi ɗan Umar - Allah Ya yarda da su- daga Annabi cewa shi ya ce: ((Ku umaci 'yayanku da yin sallah idan suka kai shekara bakwai, kuma ku dakesu akanta idan suka kai shekara goma, kuma ku raba musu wajen kwanciya)).

10- **An umarci mai barci da mai mantuwa da su rama salah,** kuma wannan yana nuna ƙarfin muhimmancin ta, daga Anas Bn Malik –Allah Ya yarda da shi- daga Annabi –tsira da aminin Allah su tabbata a gareshi ya ce: ((Duk wanda ya manta salah to ya sallaceta idan ya tuna da ita, kuma babu wata kaffara da zaiyi sai wannan)).

Kuma a cikin riwayar Muslim: ((Duk wanda ya manta da salah ko yayi bacci bai yi ta ba, to kaffararta idan ya tuna ta to yayi ta)). Kuma an haɗa mai bacci da mai farfaɗiya kwana uku ko ƙasa da haka, kuma haƙiƙa an ruwaito hakan daga Ammar, da Imran Bn Husain, da Samurah Bn Jundub –Allah Ya yarda da su–Amman idan ya kasance kwanakin sun wuce hakan to babu ramuwa; saboda wanda ya suma tsawon lokaci sama da kwana uku to yayi dai dai da mahaukaci ta hanyar gushewar hankalinsa, Kuma Allah Shi ne mafi sani.

BABI NA HUDU: MUHIMMAN ABUBUWAN DA SALLAH TA KEBANTA DA SU A CIKIN MUSULUNCI

Sallah tana da matsayi da ta kaɗaita da shi akan sauran ayyuka managarta, daga cikinsu:

- 1- **Allah Ya kirawo sallah da Imani** cikin faɗinsa: {Kuma ba ya yiwuwa ga Allah Ya tozartar da imaninku, lalle ne, Allah, ga mutane, haƙiƙa, Mai tausayi ne, Mai jin ƙai}. (Al-Baƙara: 143). Ai sallarku zuwa Masallacin Kudus; domin sallah tana gasgata aikinsa da kuma faɗinsa.
- 2- **Kuma ya keɓance ta da ambato saboda banbance ta da sauran waɗansu Shari'un Musulunci** Allah Maɗaukakin sarki Ya ce: {Ka Karanta abun da akai Maka wahayi na littafin}. (Al-Ankabut: 45). Kuma karanta shi, shi ne bin shi da aiki da abin da ke cikinsa na baki ɗayan shari'un Addini, sannan Ya ce: “**Kuma ka tsaida sallah**”, To sai ya keɓance ta da ambato don rarrabeta, kuma a faɗinsa – Maɗaukaki -: {Kuma

munyi wahayi izuwa garesu na aikata alkairai da kuma tsaida sallah}. (Al-Anbiya: 73).

Ya kebanceta da ambato tare da shigarta cikin baki dƙayan alkairai, da wanin haka da yawa.

- 3- **An haɗata a cikin Al-ƙur'ani mai girma da wasu da yawa daga cikin Ibadu**, daga cikin haka faɗin Allah - Maɗaukaki sarki -: {Kuma ku tsaida sallah ku bada zakkah kuma kuyi ruku'u tare da masu ruku'i}. (Al-Baƙara: 43). Kuma Ya ce: {To kayi sallah kuma ka soki abin layyar ka}. (Al-Kausar: 2). Kuma Ya ce: {Ka ce lallai cewa sallata da Ibada ta da rayuwa ta da kuma mutuwa ta duk na Allah ne Ubangijin talikai}. (Al-An'am: 162). Kuma da wasu su masu yawa.
- 4- **Allah Ya umarci Annabinsa -tsira da amincin Allah su tabbata a gareshi - cewa lallai yayi haƙuri akanta**, sai Ya ce: {Ka umarci iyalanka da yin sallah kuma ka daure a kanta bama tambayarka wani arziki mu muke azurtaka}. (Daha: 132). Tare da cewa shi - tsira da amincin Allah su tabbata a gareshi- an umarce shi da yin haƙuri akan baki dƙayan Ibadu; domin faɗin

Allah – Maƙaukakin sarki – Ya ce: {Ka yi haƙuri kan bautarsa}. (Maryam: 65).

- 5- **Allah Ya wajabtata cikin kowane hali**, kuma ba'a wa mara lafiya uzuri ba, ko wanda yake cikin tsoro, ko matafiyi, ko waninsa, kawai dai anyi sauki ne a wani lokaci cikin sharaƙanta, wani lokaci kuma a yawanta, kuma wani lokaci cikin ayyukanta kuma bata saraya matuƙa akwai hankali.
- 6- **Allah Ya sharaƙanta ta a cikin mafi cikas yanayi**: Na tsarki, ada ado da kaya, da kuma fuskantar Alkibla abun da ba'a sharaƙanta ba a cikin waninta.
- 7- **Kuma anyi amfani da baki ɗayan gaɓɓan ɗan Adam a cikinta**: na zuciya, harshe, da gaɓɓai, kuma babu wata ibada da take da wannan.
- 8- **Kuma anhana a shagalta da waninta**, har a ɗarsawa a rai da lafazi da kuma tunani.
- 9- **Kuma ita ce Addinin Allah wanda halittun da ke Sama da ƙasa** suke bautawa Allah da shi, kuma shi ne mabuɗin shari'un Annabawa, ba'a aiko wani Annabi ba sai an umarce shi da sallah.

- 10- **An haɗa ta da gasgatawa a faɗinsa:** {To bai gasgata ba kuma bai sallah ba, sai dai ya ƙaryata kuma ya juya baya}. (Al-ƙiyama: 31-32). Kuma abubuwan da sallah ta keɓanta da su suna da yawa ƙwarai, ba kuma za'a haɗasu da wasun su ba.



BABI NA BIYAR:

HUKUNCIN MAI BARIN SALLAH

Barin sallar farillah kafirci ne, kuma duk wanda ya barta yana mai musuntata ya kafurta kafirci mafi girma wannan duka ma'abotan ilimi sun haɗu akan haka, kuma koda ya sallaceta, amma wanda ya barta baki ɗaya, kuma yana ƙudirce da wajabcinta kuma baya musunta ta to shima ya kafirta, mafi ingancin faɗar malamai cewa kafircin sa babba ne, kuma yana fitar da shi daga Musulunci; Saboda dalilai masu yawa daga cikinsu a taƙaice waɗan nan masu zuwa:

- 1) Allah – Maɗaukakin sarki – Ya ce: {Ranar da ake yaye Mafyagyama kuma ana kiransu zuwa sujjada amma basa iya wa. Idanusu suna cikin tsoro kuma ƙaskanci ya rufe su kuma haƙiƙa ana kiransu zuwa sujjada alhalin suna ƙalua”. (Al-ƙalam: 42–46). kuma wannan yana nuna cewa wanda yabar sallah to yana tare da kafirai da munafukai waɗan da bayansu zai wanzu kame idan musulmai sukai sujjada, kuma da sun kasance cikin musulmai da anyi musu izini da yin sujjada kamar yadda akai wa musulmai izinin.

- 2) Kuma Allah – Maḍaukakin sarki – Ya ce: {Ko wace rai tana jingine da abin da ta aikata, sai ma'abota hannun dama, suna cikin aljannatai suna ta tambaya, game da mujrimai. Mai ya sakaku cikin Wutar Saḡar. Suka ce bamu kasance cikin masu yin sallah ba. Kuma bamu kasance ba cikin masu ciyar da miskinai. Kuma mun kasance muna kutsawa cikin masu kutsawa. Kuma mun kasance muna ƙaryatawa da ranar tashin alƙiyama}. (Al-Mudassir: 38-46). To mai barin sallah yana cikin waḍanda zasu shiga cikin wutar Saḡar, kuma Allah – Maḍaukakin sarki – Yana cewa: {Lallai mujrimai suna cikin ɓata da kuma wuta. Kuma za'a riƙa jansu a fuskokin su cikin wuta ana ce musu ku ɗanɗani azabar wutar Saḡar}. (Al-ƙamar: 47-48).
- 3) Kuma Allah – maigirma da ɗaukaka Ya ce: {To idan suka tuba kuma suka tsaida sallah kuma suka bada zakka to sun zama ‘yan uwanku a Addini kuma muna rarrabe ayoyin ga mutane masu sani}. (At-Tauba: 11). Sai ya danganta ‘yan uwantakarsu ta muminaɗi da yin sallah.
- 4) Daga Jabir –Allah Ya yarda da shi – ya ce: Najj Manzon Allah – tsira da amincin Allah su tabbata a gareshi – yana

cewa: ((Tsakanin mutum da shirka da kafirci shi ne barin shallah)).

- 5) Kuma daga Abdullahi Bn Buraidah daga babansa, ya ce: Manzon Allah –tsira da amincin Allah su tabbata a gareshi ya ce: ((Alkawarin da yake tsakaninmun da su shi ne shallah to duk wanda ya barta to ya kafirta)).
- 6) Kuma daga Abdullahi Bn Shaḳīḳ – Allah Ya yarda da shi- ya ce: (Sahabban Annabi Muhammad –tsira da amincin Allah su tabbata a gareshi – basa ganin wani abu na ayyuka barinsa kafirci ne ban da shallah).
- 7) Kuma haḳīḳa sahabbai duka sun haḍu kan cewa mai barin shallah kafiri ne, kuma ba ḍaya bane daga cikin malamai ya faḍi hakan ba.
- 8) Kuma Ibn Taimaiyya ya faḍa cewa mai barin shallah ya kafirta babban kafirci saboda abubuwa goma.
- 9) Kuma Ibn Al-Kayyim – Allah Ya yarda da shi – ya kawo sama da dalilai ashirin da biyu akan kafircin wanda ya bar shallah kuma cewa babban kafirci.

Kuma abin da yake dai dai wanda babu kokwanto a cikinsa shi ne, cewa mai barin salah kai tsaye ya kafirta saboda wadan nan dalilai bayayyanannu.

10-Imam Ibn Al-Kayyim –Allah Yayi masa rahama – ya ce: (Hakika ya kafa dalilin kafircin wanda ya bar salah da Al-kur'ani da kuma Sunna, da Ijimai'n sahabbai).



BABI NA SHIDA: FALALAR SALLAH

- 1- **Tana hana alfasha da kuma munanan ayyuka;** Allah – Maƙfaukakin sarki Ya ce: {Ka karanta abinda akai maka wahayi kuma ka tsaida sallah lallai cewa sallah tana hana alfasha da mummunan aiki, kuma ambaton Allah shi ne mafi girma, kuma Allah yana sanin abinda kuke aikatawa}. (Al-Ankabut: 45).
- 2- **Kuma mafifitan ayyuka bayan kalmar shahadu biyu;** Saboda hadisin Abdullahi Bn Mas'ud –Allah Ya yarda da shi- ya ce: Na tambayi Manzon Allah –tsira da amincin Allah su tabbata a gareshi- Wane aiki ne yafi kowanne? ya ce: ((**Sallah akan lokacinta**)) ya ce: Sai na ce: Sai kuma me? Ya ce: ((**Bin iyaye**)) Ya ce: Sai kuma me? Ya ce: ((**Jihadi a tafarkin Allah**)).
- 3- **Tana kankare zunubai;** Saboda hadisin Jabir –Allah Ya yarda da shi- ya ce: Manzon Allah –tsira da amincin Allah su tabbata a gareshi- ya ce: ((**Kwatan kwacin sallolin nan biyar kamar ƙorama ce a kofar gidan ɗayanku yana wanka a cikin ta sau biyar a rana**)).

- 4- **Tana kankare zunubai;** Saboda hadisin Abu Huraira -Allah Ya yarda da shi- cewa -tsira da Amincin Allah su tabbata a gare shi- ya ce: ((Salloli biyar, haka Jumu'a zuwa Jumu'a, da Azumi zuwa wani Azumin suna kankare zunuban dake tsakaninsu, matuƙar an nisanci manyan zunubai)).
- 5- **Haske ce ga ma'abocinta a Duniya da Lahira;** Saboda hadisin Abdullahi Bn Umar -Allah Ya yarda da su- daga Annabi -tsira da amincin Allah su tabbata a gareshi - yana cewa ya ambaci sallah wata rana ya ce: ((**Duk wanda ya kiyaye ta zata kasance haske da hujja a gareshi a ranar Alkiyama, kuma duk wanda bai kiyaye ta ba bashi da wani haske, ko hujja ko rabauta, kuma ya kasance ranar Alkiyama yana tare da Ƙarun da Fir'auna da Hamana, da Ubayyu bn Khalaf**)). A cikin wani hadisin na Abu Malik Al-Ash'ari -Allah Ya yarda da shi-: ((**Sallah haske ce**)), Kuma saboda hadisin Buraida - Allah Ya yarda da shi- daga Annabi -tsira da amincin Allah su tabbata a gareshi- cewa shi ya ce: ((**Kayi bushara ga masu tafiya masallaci cikin duhu da cikakken haske a ranar Alkiyama**)).

- 6- **Kuma Allah yana daukaka darajoji da ita, kuma za'a kankare masa kusakurensa;** saboda hadisin Thauban baran Manzon Allah -tsira da amincin Allah su tabbata a gare shi- daga Annabi -tsira da amincin Allah su tabbata a gare shi- cewa lallai ya ce da shi: **«Na horeka da yawaita Sujjada, to cewa ba zakayi sujjada daya ga Allah ba sai Allah Ya daga darajarka da ita, kuma Ya kankare maka zunubinka da ita».**
- 7- **Daga cikin mafi girman hanyoyin shiga Aljanna tare da Annabi** -tsira da amincin Allah su tabbata a gare shi- Saboda hadisin Rabi'ah Bn Ka'ab Al-Aslami - Allah Ya yarda da shi- ya ce: **«Na kasance kwana tare da Manzon Allah -tsira da amincin Allah su tabbata a gareshi- sai na zo masa da ruwan alwala da kuma buƙatarsa sai ya ce da ni: «Roƙi»**, sai na ce: **Ina roƙonka maƙwabtakarka a cikin Aljanna, ya ce: «Fadi wani abu dai?»** sai na ce: **Wannan ni dai nake buƙata, ya ce: «To ka taimakamun akanka da yawaita Sujjada».**
- 8- **Kuma tafiya zuwa sallah ana rubuta ladaddaki da ita kuma sai an daga darajoji, sannan kuma a kankare zunubai;** Saboda hadisin Abu Hurara -Allah

Ya yarda da shi- ya ce: Manzon Allah -tsira da amincin Allah su tabbata a gareshi- ya ce: ((Duk wanda yayi alwala a gidan sa, sannan kuma ya tafi zuwa ɗaki daga cikin ɗakunan Allah; don ya sauke wata farillah daga cikin farillan Allah sai sawayensa biyu sun kasance ɗaya a kankare masa zunubin sa, ɗayan kuma a ɗaga ɗarajarsa)).

Kuma a cikin wani hadisin: ((Idan ɗayanku yayi alwala kuma ya kyautata alwalar, sannan ya futa zuwa masallaci, ba zai ɗaga kafar damansa ba sai Allah Ya rubuta masa lada da ita, kuma bai ɗaga kafarsa ta hagu ba sai Allah - Madaukaki Ya kankare masa zubin sa da ita)).

- 9- **Za'a shirya wata liyafa a cikin Aljanna da ita ko yaushe musulmi** yayi jijjifi ko yayi yammaci: Saboda hadisin Abu Huraira -Allah Ya yarda da shi- daga Annabi -tsira da amincin Allah su tabbata a gare shi -: ((Duk wanda yayi jijjifi zuwa masallaci ko yayi yammaci, to sai Allah Ya tanadar masa a cikin Aljannah wata liyafa ko yaushe yayi sammakon ko yayi yammacin)). Kuma liyafa shi ne abin da ake tanadarwa baƙo saboda zuwansa.

- 10- **Allah Yana gafarta zunubai da ita cikin abin da yake tsakanin sa da tsakanin sallar da ke binta;** Saboda hadisin Usaman –Allah Ya yarda da shi- ya ce: Naji Manzon Allah –tsira da amincin Allah su tabbata a gareshi – yana cewa: **((Mutum musulmi ba zai yi alwala ba kuma ya kyautata alwalar, sannan ya sallaci wata sallah sai Allah Ya gafarta masa abinda yake tsakanin zuwan wata sallar da wannan sallar))**.
- 11- **Kuma tana kankare zunubai;** Saboda hadisin Usman –Allah Ya yarda da shi- ya ce: Naji Manzon Allah –tsira da amincin Allah su tabbata a gareshi- yana cewa: **((Babu wani mutum musulmi da lokacin sallar farilla zai riske shi, sai ya kyautata alwalarta, da khusu'inta, da ruku'inta, sai ta kasance kaffara ce ga abin da ya gabata na zunubai, matuƙar dai bai aikata alƙabira ba, kuma wannan haka zai ta gudana a zamani baki ɗaya))**.
- 12- **Kuma Mala'iku suna yin addu'a ga mai yin ta matuƙar yana zaune a wurin sallar tasa,** kuma yana cikin sallah matuƙar dai sallah ce ta tsare shi; Saboda hadisin Abu Huraira –Allah Ya yarda da shi- ya

ce: Manzon Allah –tsira da amincin Allah su tabbata a gareshi- ya ce: **«(Sallar Mutum a Jam'i tafi sallar mutum ɗaya a gidan sa da kasuwar sa da lada ashirin da bakwai, kuma cewa ɗayan ku ba zaiyi alwala kuma ya kyautata alwalar sa sannan ya tafi masallaci, babu abinda ya fitar da shi sai sallah, kuma baya buƙatar komai sai sallar, to ba zai taɓa wani taku ɗaya ba sai Allah Ya ɗaga darajarsa da ita, kuma a kankare masa zunuban sa da ita har sai ya shiga masallaci, to idan ya shiga masallaci ya kasance cikin sallah matuƙar dai sallah ce ta tsaida shi, , kuma Mala'iku zasu riƙa yi masa addu'a matuƙar ɗayanku yana wurin zaman sa wanda yayi sallah a cikinsa, kuma suna cewa Allah Kaji ƙansa, Allah Ka gafarta masa, Allah Ka karɓi tubansa, matuƙar bai cutar da wani a cikinsa ba»).**

- 13- Jiranta zaman dako ne a tafarkin Allah' Saboda hadisin Abu Huraira –Allah Ya yarda da shi- cewa Annabi –tsira da amincin Allah su tabbata a gareshi – ya ce: **«(Bana shiryar da ku ba abin da Allah Yake kankare zunubai da shi kuma ya ɗaga darajoji?»)**, suka ce: Eh ya Manzon Allah, sai ya ce: **«(Maimaita alwala a lokacin da take wahala, da yawan tattaki zuwa masallatai, da jiran**

Sallah bayan wata sallar, to wannan shine zaman dako, to wannan shi ne zaman dako)).

14- Ladan wanda ya futa zuwa sallah kamar ladan wanda yayi harama da Hajji ne; Saboda hadisin Abu Umama –Allah Ya yarda da shi– cewa: Annabi –tsira da amincin Allah su tabbata a gareshi– ya ce: ((Duk wanda ya fita daga gidan sa yana mai alwala don yin sallar farilla, to ladansa kamar ladan wanda yayi harama da Hajji ne; kuma duk wanda ya fita zuwa Tasbihin walaha babu abinda ya tsare shi sai ita, to ladansa kamar ladan wanda yayi Umra ne, kuma sallah bayan wata sallar wacce babu wani wasa a tsakaninsu lada ne a can cikin maƙaukaka)).****

15- Duk wanda ya makara kuma yana cikin masu halartar ta to yana da ladan wanda ya halarta; saboda hadisan Abu Huraira –Allah Ya yarda da shi– ya ce: Annabi – tsira da amincin Allah su tabbata a gare shi – ya ce: ((Duk wanda yayi alwala kuma ya kyautata alwala, sannan yayi Jijjifi sai ya samu mutane sun riga sunyi sallah, to Allah Zai bashi ladan sa kwatankwacin ladan wanda ya sallace ta, kamar wanda ya risketa, kuma ba za'a tauye masa ladan komai ba)).****

16- **Idan yayi alwala kuma ya futa zuwa salah to yana cikin salah har sai ya dawo**, kuma za'a rubuta masa ladan tafiyarsa da dawowarsa, saboda hadisin Abu Huraira -Allah Ya yarda da shi- ya ce: Manzon Allah -tsira da amincin Allah su tabbata a gare shi - ya ce: **((Idan ɗayanku yai alwala a cikin gidansa, sannan yazo masallaci, ya kasance cikin salah har sai ya koma, to kada yace haka)),** kuma ya haɗa tsakanin ‘yan yatsunsa. Kuma daga shi dai -Allah Ya yarda da shi- zuwa ga Annabi: **((Daga lokacin da ɗayanku zai fita daga gidansa zuwa masallacina, to kafarsa ɗaya za'a riƙa rubuta masa lada ɗayar kuma za'a riƙa kankare masa zunubai har sai ya dawo gida)).**

A ƙarshen addu'armu ita ce godiya ta tabbata ga Allah Ubangijin talikai, tsira da aminci su tabbata ga Annabinmu Muhammad da alayansa da sahabbansa da duk waɗan da suka bishi har zuwa ranar tasahin Alkiyama.



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احمد رضا العالمن

