

# **YADDA ZAKA ZAMA MUSULMI**

كيف تصبح مسلماً؟ بلغة الهوسا

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## **GABATARWA**

### **DA SUNAN ALLAH MAI RAHAMA MAI JIN KAI**

Dukkan godiya da yabo sun tabbata ga Allah, tsira da amincin Allah su tabbata ga Annabi Muhammad da iyalan sa da Sahabban sa kuma da sallama.

Da farko, ina taya ka murna da sosai daga can cikin zuciya ta wadda take cike da kaunar ka dan Allah game da ni'imar da Allah yayi maka ta shiyya da dacewa wurin sanin addini ingantacce da kuma binsa, ina rokon Allah ya tabbatar da ni da kuma kai da ma dukkan musulmai akan wannan addinin mai girma hrzuwa ranar da zamu hadu da shi ranar alkiyama.

Ya kai dan uwa na:

Ka sani cewa lallai musulmi na gaskiya yana farinciki sosai idan wanda ba musulmi ba ya shigo musulunci, saboda shi musulmi yana son alheri ga wanin sa kuma yana so suma su samu ni'ima kamar yadda shima ya samu ni'ima a wannan duniyar ta hanyar samun natsuwar zuciya da kuma kwanciyar hankali a wurin dabbaka karantarwar addinin musulunci mai sauki, Allah madaukaki yace: **“duk wanda ya aikata aiki na kwarai cikin maza ko mata alhali shi mumini ne to zamu bashi rayuwa mai dadi kuma mu bashi sakwamakon ladan su da mafi kyawon abunda suka kasance suna aikatawa (97) ”**<sup>1</sup>

Saboda cewa duk wanda baiyi imani da Allah madaukaki ba da kuma abun da ya saukar, to hakika ubangijin mu ya baiyana halin sa, sai yace: **‘duk wanda ya kauda kai daga ambato na to lallai shi yana da wata rayuwa ta kunci kuma zamu tada shi ranar alkiyama makaho (124) zai ce ya ubangiji ya ka tada ni makaho alhali da ina gani (125) sai yace masa haka**

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<sup>1</sup> - Suratun Nahli, aya ta :97.

**nan ayoyin mu suka zo maka sai ka manta da su to kaima haka za'a manta da kai (126) kuma haka zamu saka wa duk wanda ya ketare iyaka kuma baiyi imani da ayoyin ubangijin sa ba kuma azabar lahira tafi tsanani kuma tafi wanzuwa (127)”<sup>2</sup>**

Haka nan kuma yana so su samu dawwammen jin dadi a lahira inda nanne ake samun ni'ima tabbatacciya, Allah madaukaki yace: **“lallai wadanda suka imani kuma suka aikata aiyuka na kwarai aljannar firdausi itace zata kasance masauki a gare su (107) suna masu dawwama a cikin ta basa bukatar canjin ta (108)”<sup>3</sup>**

Al-amarin na makoma ne, imma dai mutum ya samu jin dadi na har abada ko kuma tabewa na har abada, saboda duk wanda ya mutu akan kafurcin sa bai zama musulmi ba to wuta zai shiga kuma zai dawwama a cikin ta, Allah madaukaki yace: **“ lallai wadanda suka kafurta da cikin ahlulkitabī da kuma mushirikai to suna cikin wutar jahannama zasu dawwama a cikin ta kuma wadannan su ne mafi sharrin halitta (6)”<sup>4</sup>**

### **Ya kai dan uwa na mai daraja:**

Ka sani cewa lallai ni'imah ce mai girma kuma kyauta ce da kuma falala daga Allah da ya shiryar da kai zuwa musulunci kuma ya tsamo da kai daga kafurci, akwai da yawa wadanda basu san addinin ingantacce ba, akwai kua da yawa wadanda sun san addinin gaskiya amma sai dai ba'a datar da su ba wurin bin sa, to ka godewa Allah ya kai dan uwa na akan wannan datarwa da Allah yayi maka, da kuma wannan kyauta daga Allah wadda ya ke bance ka da ita kuma ya hana wanin ka,

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<sup>2</sup> - Suratu Daha, aya ta : 124-127.

<sup>3</sup> - Suratul Kahfi, aya ta : 107.

<sup>4</sup> - Suratul Baiyyinah, aya ta : 6.

kuma ka roke shi tabbata a kan sa har zuwa randa zaka hadu da shi, Allah madaukaki yace: “ **suna maka gore akan sun musulunta kace musu kada ku dinga mun gori akan musuluncin ku a a sai da Allah ne zai muku gori dan shi ne wanda ya shiryar da ku zuwa ga imani in kun kasance masu gaskiya (17)”<sup>5</sup>**

Mu iyan adam fakirai ne ga Allah, mabukata ne zuwa gare shi, Allah madaukaki yace: “ **ya ku mutane ku mabukata ne zuwa ga Allah kuma shi Allah shi ne mawadaci abun godiya (15)”<sup>6</sup>**

Kuma shi Allah madaukaki mawadaci ne baya da bukata a gare mu, biyayyar mu da ibadar mu basa amfanar sa, haka nan kuma kafurcin mu da saban mu baya cutar da shi, Allah madaukaki yace: “ **in kun kafurce to ku sani lallai Allah mawadaci ne daga barin ku kuma baya yaddar wa bayin sa yin kafurci in kuma kunyi godiya sai ya yadda da ku”<sup>7</sup>**

Manzan Allah (S.A.W) yana cewa a cikin hadisin kudisi: Allah madaukaki yace: “ **ya ku bayi na lallai ni na haramta zalunci a kaina kuma na sanya shi a tsakanin ku haramun ne to kada kuyi zalunci, ya ku bayi na dukkan ku batattu ne sai dai wanda na shiryar da shi to ku nemi shiriya ta sai in shiryar da ku, ya ku bayi na dukkan ku mayunwata ne sai dai wanda na ciyar da shi to ku nemi ciyarwa ta in ciyar da ku, ya ku bayi na dukkan ku matsiraita ne sai dai wanda na tufatar da shi to ku nemi tufatarwa ta in tufatar da ku, ya ku bayi na lallai ku kuna kuskure dare da rana kuma ni ina gafarta zunubai gaba daya to ku nemi gafara ta sai in gafar ta muku, ya ku bayi na lallai ku baza ku iya cutar da ni ba blle ku cutr da ni, kuma baza ku iya amfanar da ni ba balle ma ku amfane ni, ya ku bayi na lallai da**

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<sup>5</sup> - Suratul Hujurat, aya ta : 17.

<sup>6</sup> - Suratu Fadir, aya ta : 15.

<sup>7</sup> - Suratuz Zumar, aya ta : 7.

ace na farkon ku da na karshen ku da mutanen ku da aljanun ku da zasu kasance akan zuciyar mutum daya mafi tsoran Allah daga cikin ku wannan bazai kara komai a cikin mulki na ba, ya ku bayi na da ace na farkon ku da na karshen ku da mutanen ku da aljanun ku da zasu kasance a kan zuciyar mutum daya mafi fajirci daga cikin ku wannan bazai rage komai a cikin mulki na ba, ya ku bayi na da ace na farkon ku da na karshen ku da mutanen ku da aljanun ku da zasu taru a wuri daya sai su roke ni sai in ba kowannen su abun da ya roka to waannan bazai rage komai daga abunda ke wuri na ba sai dai kamar yadda allura take rage ruwa in an jifa ta a cikin teku, ya ku bayi na lallai su aiyukan ku ne nake kirga su a gare ku sa'annan in baku ladar su, duk wanda ya samu alheri to ya godewa Allah, duk kum wanda ya samu sabanin haka to kada ya zargi kowa sai dai kan sa<sup>8</sup>

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<sup>8</sup> - Sahihu Muslim, mujalladi na 4, shafi na 1994, lamba ta 2577.

## ***YADDA AKE SHIGA CIKIN MUSULNCI***

Dan zaka shiga cikin musulunci to baka bukatar wasu layu ko uma wasu boyayyun kalmomi na addini na musamman wanda zaka yi su a wani wuri na musamman kuma a gaban wasu mutane na musamman, saboda shi musulunci kulla alaka ne kai tsaye tsakanin bawa da ubangijin sa dan haka babu bukatar wani dan tsakiya tsakanin ka da hi, hakanan kuma babu bukatar wahala da takura dan kana so ka zama musulmi, wasu kalmomi ne kawai zaka fada masu sauki wajen fadar su, masu grma wajen ma'ana, wanda yayi azamar zama musulmi zai fade ta sai ya shiga cikin addinin musulunci, shi ne kayi furuci da kalmar shahada guda biyu sai kace ( ina shaidawa lallai babu bautawa da gaskiya bisa cancanta sai Allah kuma ina shaidawa lallai Muhammadu bawan Allah ne kuma Manzan sa ne ), wadannan kalmomin su ne mabudai na shiga cikin musulnci, duk wanda ya fade su yana mai barranta daga dukkan wani addini wanda ba musulunci ba to yana da dukkan irin hakkin da musulmai suke da shi, kuma dukkan abun da ya wajaba akan su shima ya wajaba a kanshi, sai dai to meye ma'anonin da suke kunshe cikin kalmar shahada?

### ***Ma'anar la ilaha illa Allah:***

Ita ce kalmar tauhidi, saboda ita ne Allah ya halicci halitta kuma ya halici aljannah da wuta, Allah madaukaki yace: “**ban halicci aljani da mutum ba sai dan su bauta mini (56)**”<sup>9</sup>

Kuma ita ce da'awar annabawa da manzanni baki dayan su amincin Allah ya kara tabbata a gare su, tun daga Annabi Adam har zuwa na karshen su Annabi Muhammad (S.A.W), Allah madaukaki yace: “ **bamu aiko wani manzo ba kafin ka face**

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<sup>9</sup> - Suratuz Zariyat, aya ta : 56

**sai mun mai wahayi cewa babu abun bautawa da gaskiya bisa cancanta sai dai ni to ku bauta mini ni kadai (25)”<sup>10</sup>**

**Kuma ma’anarta:**

- babu mahalicci ga wannan duniyar face Allah, Allah madaukaki yace:” **wannan shi ne Allah ubangijin ku babu wani abun bauta da gaskiya sai shi shi ne mahaliccin dukkan komai to ku bauta masa shi kadai kuma shi ne wakili akan dukkan komai (102)”<sup>11</sup>**
- babu mamallaki kuma mai jujjuya wannan duniyar sai dai Allah, Allah madaukaki yace:” **ku saurara halitta da umarni na shi ne Allah yayi albarka ubangijin talikai (54)”<sup>12</sup>**
- babu wani abun bauta wanda ya cancanta da bauta sai dai Allah, Allah madaukaki yace:” **ku saurara lallai abunda ke cikin sammai da kasa duka na Allah ne kuma wadan da suke kiran wani abu koma bayan Allah ba wai suna bin wadan da suke yin taraiyya da Allah bane babu abunda suke bi face zato kuma su ba wani abu suke yi ba face kirdado (66)”<sup>13</sup>**
- lallai shi ya siffantu da siffofi na kamala kuma ya tsarkaka daga dukkan aibi da tawaya, Allah madaukaki yace:” **lallai Allah yana da sunaye kyawawa to ku roke shi da su kuma ku rabu da wadanda suke ilhadi cikin sunayen sa da sannu za’a saka musu da abunda suka kasance suna aikatawa (180)”<sup>14</sup>**

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<sup>10</sup> - Suratul anbiya’i, aya ta : 25

<sup>11</sup> - Suratul an’ami, aya ta : 102.

<sup>12</sup> - Suratul a’araf, aya ta : 54.

<sup>13</sup> - Suratul yunus, aya ta 66.

<sup>14</sup> - Suratul a’araf, aya ta : 180.



## Abubuwan da la ilaha illa Allahu ta kunsu:

1- sanin cewa dukkan wani abun bauta koma bayan Allah shirme ne, babu abun bauta da gaskiya bisa cancanta sai dai Allah, kuma shi kadai ne ya canaanta a yiwa bauta baki daya na sallah da addu'a da kauna da yanka da alwashi .... duk wanda ya juyar da wani nau'i daga cikin nau'o'in bauta zuwa ga wani wanda ba Allah ba yana mai bauta da hakan da kuma girmamawa to hakika ya kafurta koda ya fadi kalmar shahada da bakin sa.

2- yaqini mai kore shakka, kada ayi shakka a cikin haka kuma baya kokwanto, Allah madaukaki yace:” **lallai muminai wadanda sukayi imani da Allah da manzan sa sannan kuma basuyi shakka ba kuma sukayi jihadi da dukiyoyin su da kuma rayukan su dan daukaka addinin Allah to wadannan su ne masu gaskiya (15)**”<sup>15</sup>

3- karbar ta da kuma rashin kore ta, Allah madaukaki yace:” **lallai su sun kasance idan aka ce musu babu abun bauta da gaskiya sai su dinga girman kai (35)**”<sup>16</sup>

4- yin aiki da abun da ta kunsu yana mai mika wuya a gare ta, sai ya dinga bin umarnin Allah kuma ya bar dukkan abun da ya hana, Allah madaukaki yace:” **duk wanda ya mika wuyan sa ga Allah kuma yana mai kyautatawa to hakika yayi ruko da igiya mai kwari kuma ga Allah ne karshen al amura suke (22)**”<sup>17</sup>

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<sup>15</sup> - Suratul hujurat, aya ta :15.

<sup>16</sup> - Suratus Saffat, aya ta : 35.

<sup>17</sup> - Suratul luqman, aya ta : 22.

5- ya kasance mai gaskiya a cikin haka, Allah madaukaki yace:  
**“ suna fada da harsunan su abunda ba shi bane a cikin  
 zukatan su”**<sup>18</sup>

6- ya kasance mai tsarkakae ibadar shi ga Allah shi kadai, Allah madaukaki yace:” **ba’a umarce su ba sai dai su bauta wa Allah suna masu tsarkake addini a gare shi suna masu karkata zuwa ga addinin gaskiya”**<sup>19</sup>

7- san Allah da kuma san manzan sa da kuma bayin sa na kwarai, da kuma gabatar da sn Allah da manzan sa koda ya saba wa san ran sa ne, Allah madau kaki yace:” **kace musu in iyayen ku da iyaiyan ku da iyan uwanku da matan ku da dangin ku da dukiyoyin ku da kuke tara su da kuma kasuwanci da kuke jin tsoran watsewar shi da kuma gidaje da kuke san su su ne suka fi soyuwa a gare ku fiye da Allah da manzan sa da kuma jihadi dan daukaka kalmar Allahto ku jira har Allah ya zo da al’amarin sa kuma Allah baya shiryar da mutane fasikai (24)”**<sup>20</sup>

8- yana daga cikin abun da ta kunsu cewa lallai hakkin shar’anta ibadu da kuma tsara mu’amala ta bangaren daidaikun mutane ko kuma baki dayan su, da kuma halattawa da haramtawa duka na Allah ne shi kadai, ya baiyana shi ta harshen manzan sa (S.A.W), Allah madaukaki yace:” **duk abunda manzo yazo muku da shi to ku rike shi kuma duk abunda ya hane ku daga gare shi to ku hanu”**<sup>21</sup>

### **Fa’idojin imani da Allah:**

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<sup>18</sup> - Suratul fath, aya ta : 56.

<sup>19</sup> - Suratul baiyina, aya ta : 5.

<sup>20</sup> - Suratut taubah, aya ta : 24

<sup>21</sup> - Suratul hashr, aya ta : 7.

1- ta hanyar tabbatar da la ilaha illa Allah ne muum ke fita daga bautar bayi zuwa bautar ubangijin bayi, sai ratayuwa da halittu ya gushe ta hanyar bauta musu ko kuma tsoran su ko kuma kaunar wani abun su....., Allah madau kaki yace: “ **kace musu kun ga abunda kuke bautawa koma bayan Allah in Allah ya nufe ni da cuta shin akwai mai iya dauke wannan cutar ta shi ko kuma in ya nufe ni da rahama shin akwai mai iya riƙe wannan rahamar ta shi to kace musu Allah ya ishe ni komai gare shi ne masu dogaro suke dogara (38)”<sup>22</sup>**

2- samun natsuwar zuci da kwanciyar hankali, Allah madaukaki yace: “**wadanda sukayi imani kuma zukatan su suna samun natsuwa da ambatan Allah ku saurara da ambatan Allah ne zukata ke samun natsuwa (28)”<sup>23</sup>**

3- natsuwar rai wanda yake tabbata ta hanyar samun mafaka da kuma wajen tsira wanda mutum zai tsere zuwa wurin lokacin tsnani da damuwa, Allah madaukaki yace:” **idan cuta ta auka muku a cikin teku sai wadan da kuke bauta su bace sai dai Allah shi kadai in kuma ya tsiratar da ku zuwa tudu sai ku kauda kai daga bautar sa kuma mutum ya kasance mai yawan kafurce wa Allah (67)”<sup>24</sup>**

4- wani irin jin dadi a ckin rai wanda me imani da Allah yake samu, saboda hadafin da yake kokarin tabbatar da shi shi ne samun aljannah,sai ka ganshi yana ta kokarin cimma wannan burin ta hanyar aiki da kuma tsantsan bauta ga Allah, Allah madaukaki yace:” **kace lallai sallah ta da yanka na da rayuwa ta da mutuwa ta duka ga Allah suke ubangijin talikai (162) ba shi da abokin tarayya kuma da haka ne aka**

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<sup>22</sup> - Suratuz zumar, aya ta : 38

<sup>23</sup> - Suratur ra’ad, aya ta :28.

<sup>24</sup> - Suratul isra’i, aya ta : 67.

**umarce ni kuma ni ne farkon musulmai masu mika wuya ga Allah (163)”<sup>25</sup>**

5- shiriya da kuma dacewa daga wurin Allah ga mumini, Allah madaukaki yace: “ **duk wanda yayi imani da Allah to zai shiryar da zuciyar sa kuma Allah masani ne ga dukkan komai (11)”<sup>26</sup>**

6- san alheri da kuma kokarin yada shi tsakanin mutane, Allah madaukaki yace:” **duk wanda yayi aiki gwargwadan kwayar zarra na alheri to zai gan shi (7)”<sup>27</sup>**

Kuma Annabi (S.A.W) yana cewa: ” **lallai mai nuni zuwa ga alheri kamar mai aikatawa ne”<sup>28</sup>**

Duk wanda yayi imani da Allah to wajibi ne yayi imani da dukkan abun da yazo daga gare shi, wannan na hukunta ababe kamar haka:

### **Imani da mala’iku:**

Shi ne imani da cewa Allah yana da mala’iku masu yawa babu wanda yasan adadin su sai Allah, kuma su suna cikin halittu na gaibi, Allah madaukaki ya halicce su ne dan bautar sa, kuma su suna zartar da nufin Allah wajen kulawa da lura da kuma kiyaye wannan duniyar da dukkan abun da ke cikin sa na halittu dai-dai da yadda Allah ya tsara kuma ya hukunta, **Allah madaukaki yace:” Almasihu bai isa ya ki zama bawan Allah ba ko kuma mala’iku makusanta”<sup>29</sup>**

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<sup>25</sup> - Suratul an’

<sup>26</sup> - Suratut tagabun, aya ta : 11.

<sup>27</sup> - Suratz zalzalah, aya ta : 7.

<sup>28</sup> - Sunanut tirmizy, mujalladi na 5, shafi na 41, lamba ta 2670.

<sup>29</sup> - Suratun nisa’i, aya ta : 136.

Kuma su ne iyan sako tsakanin su da shi da kuma manzannin sa cikin mutane, **Allah madaukaki yace:**” ruhi amintacce ne ya saukar da shi (193) akan zuciyar ka dan ka kasance cikin masu gargadi (194) da harshen larabci baiyananne (195)”<sup>30</sup>

Kuma suna aikata dukkan aiyukan da ubangijin su ya umarce su da shi, **Allah madaukaki yace:**” suna jin tsoran ubangijin su daga saman su kuma suna aikata abunda ake umartar su da shi (50)”<sup>31</sup>

Kuma su wadannan mala’ikun ba abokan taraiyya bane ga Allah, kuma ba yaran sa bane, su bayin Allah ne, to ya wajaba mu girmama su kuma mu so su, **Allah madaukaki yace:** “ kuma suka ce mai Rahama yana da yaro tsarki ya tabbata a gare shi su bayi ne masu daraja (26) ba sa rigan shi da wani zance kuma su suna aiki ne da umarnin sa (27)”<sup>32</sup>

Lokutansu cike suke da bautar Allah da kuma tasihi a gare shi da kuma yaban sa, **Allah madaukaki yace:**” suna tasbihi dare da rana basa yankewa (20)”<sup>33</sup>

An halicce su ne daga haske, **Annabi (S.A.W) yana cewa:**”an halicci mala’iku daga haske kuma an halicci aljanu daga bakin wuta kuma an halicci Adam daga abun da aka siffanta muku”<sup>34</sup>

Duk da cewa an halicce su ne daga haske kuma mu bama iya ganin su da idanun mu, sai dai Allah madaukaki ya basu iko akan rikida zuwa wasu halittu na daban ta yadda wasu daga cikin mutane zasu iya ganin su a wasu halaye na musammman wanda Allah ya kaddara, kamar yadda ubangijin mu ya bada labari game da mala’ika jibrilu amincin Allah ya tabbata a gare

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<sup>30</sup> - Suratus shu’ara’i, aya ta 193-195.

<sup>31</sup> -Suratun nahli, aya ta : 50.

<sup>32</sup> - Suratul anbiya’i, aya ta : 26-27.

<sup>33</sup> - Suratul anbiya’i, aya ta : 20

<sup>34</sup> - sahihu muslim, mujalladi na 4, shafi na 2249, lamba ta 2996.

shi cewa shi ya zo wurin maryan da siffar mutum, Allah madaukaki yace: “ **sai ta riki wurin boyo a bayan su sai muka aiko mata da mala’ikan mu sai yazo mata a siffar mutum madaidaici (17) sai tace ina neman tsarin Allah mai rahama daga gareka in kai ka kasance mai tsoran Allah ne (18) sai yace lallai ni dan sako ne daga wurin ubangijin ki dan in miki kautar yaro mai tsarki (19)**”<sup>35</sup>

Kuma hakika Manzan Allah (S.A.W) ya ga mala’ika jibrilu a siffar sa wacce Allah ya halicce shi da ita kuma yana da fukafukai dari shida kuma ya tokare sama saboda girman halittar sa<sup>36</sup>

Daga cikin wadannan mala’ikun akwai wadanda Allah ya fada mana sunayen su da kuma aiyukan su, misali mala’ika jibrilu wanda aka wakilta shi wajan wahayi, **Allah madaukaki yace:” mala’ika jibrilu ruhi amintacce shi ne ya saukar da shi (193) akan zuciyar ka dan ka kasance cikinmasu gargadi (194)**”<sup>37</sup>

Da kuma mala’ika Israfeel wanda aka wakilta wurin busa kaho dan tashi daga kabari, da kuma mala’ika Mika’il wanda aka wakilta warin ruwan sama da kuma tsirrai, kuma kowane mutum yana tare da mala’iku guda biyu, dayan su yana rubuta aikin lada dayan kuma yana rubuta aikin zunubi, **Allah madaukaki yace:” lokacin da masu haduwa biyu suka hadu a dama da hagu suna zaune (17) babu wani zance da zai furta face akwai masu kula da lissafawa a tare da shi (18)**”<sup>38</sup>

Kuma akwai mala’ikan mutuwa, **Allah madaukaki yace:” kace mala’ikan mutuwa ne zai dau rayukan ku wanda aka**

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<sup>35</sup> - Suratu maryam, aya ta : 17-19.

<sup>36</sup> - Sahihul bukhari, mujalladi na 3, shafi na 1186, lamba ta 3060.

<sup>37</sup> - Suratus shu’ara’i, aya ta 193-194.

<sup>38</sup> - Suratu qaf, aya ta 17-18.

**wakilta shi a gare ku sa'annan zuwa ga ubangijin ku zaku koma (11)"<sup>39</sup>**

Kuma akwai malik shi ne mai tsaron wuta, **Allah madaukaki yace: “ kuma sukayi kira suka ce ya kai malik kayiwa ubangijin ka magana yayi hukunci a kan mu sai yace lallai ku kuna cikinta baza ku fita ba (77)"<sup>40</sup>**

Kuma akai mala'ika Ridwan shi ne mai tsaran aljannah, kuma akwai mala'iku da aka wakilta dan tsare dan adam..... da wasun su wadan da aka ambace su a cikin alkur'ani da sunnah, kuma a cikin su akwai wadanda ba'a bamu labarin su ba to ya wajaba ayi imani da su gaba daya.

### **Fa'idojin imani da mala'iku:**

1- sanin girman Allah me tsarki da daukaka, da kuma ikon sa da kewayewar sa ga dukkan komai, domin girman halitta tana nuna girman mahalicci.

2- kwadayi wurin aikin alkairi da kuma nisantar munkarai a baiyane da boye, lokacin da musulmi ya tuna cewa akwai mala'ikun da suke kula da zantuttukan sa da aiyukan sa, kuma ya tuna cewa dukkan aiyukan sa ana lissafa su ko dai lada a gare shi ko kuma zunubi akan sa.

3- nisantar fadawa cikin rububi da rudani rin wanda basuyi imani da gaibi ba suka fada.

4- rahamar Allah ga bayin sa da kulawar sa a garesu, da kuwa ya wikilta musu mala'ikun da suke gadin su kuma suke jujjuya al'amuran su.

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<sup>39</sup> - Suratus sajada, aya ta : 11.

<sup>40</sup> - Suratz zukhruf, aya ta 77.

## **Imani da littattafai:**

Shi ne imani da cewa lallai Allah ya saukar da littattafai daga wurin sa ga manzannin sa dan su isar da su ga mutane, sun kunshi gaskiya da kadaita Allah madaukaki a cikin ayyukan sa da bautar sa da sunayen sa da siffofin sa, **Allah madaukaki yace:** “ **hakika mun aiko manzannin mu da hujjoji kuma mun saukar da littafi da ma’auni a tare da su dan muta ne su tsayu da adalci kuma mun saukar da karfe**”<sup>41</sup>

## **Daga cikin wadannan littattafan:**

**1- Suhufi Ibrahim da Musa:** amincin Allah ya tabbata a gare su: hakika alkur’ani yazo yana baiyana wasu asulla na addini wanda suka zo cikin wannan suhuf din, **Allah madaukaki yace:** “ **shin ko ba’a bashi labari game da abin da ke cikin suhufu Musa bane (36) da Ibrahim wanda ya cika alkawari (37) cewa wata rai bata daukar laifin wata (38) kuma mutam bai da komai sai abun da ya aikata (39) kuma lallai aikin sa da sannu za’a gani (40) sannan a saka mai sakamako cikakke (41)**”<sup>42</sup>

**2 - Attaurah:** shi ne littafi me tsarki wanda aka saukar wa annabi Musa amincin Allah ya tabbata a gareshi, **Allah madaukaki yace:** “ **lallai mu mun saukar da attaura a cikin ta akwai shiriya da haske annabawan da suka mika wuga ga Allah suna hukunci da ita ga wadanda suka zama yahudawa da malaman kiristoci da masu bautan su saboda abun da yaka basu tsaro na littafin Allah kuma su masu shaida ne akan sa kada kuji tsoron su sai dai kuji tsoro na kuma kada ku dinga saida ayoyin Allah da saboda kudade**

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<sup>41</sup> - suratul hadid, aya ta 25.

<sup>42</sup> - suratun najmi, aya ta36-41



**iyar kadan kuma duk wanda baiyu hukunci da abun da Allah ya saukar ba to wadannan su ne kafirai (44)<sup>43</sup>**

**3 - Zabura:** shi ne littafin da aka saukar wa annabi Daud amincin Allah ya tabbata a gare shi, **Allah madaukaki yace: “ kuma mun ba wa annabi Dauda zabura (163)”<sup>44</sup>**

**4 - Injila:** shi ne littafi me tsarki wanda Allah ya saukar wa annabi Isa amincin Allah ya tabbata a gare shi, **Allah madaukaki yace: “ kuma mun taho da Isa dan Maryam a bayan su yana me gaegata abun da ya gabace shi na attaura kuma mun bashi injila a cikin ta akwai shiriya da haske kuma kuma shi littatafin attauran yana gasgata abunda ya gabace shi na attaura kuma shi shiriya ne da kuma wa’azi ga masu tsoron Allah (46)<sup>45</sup>**

Kuma shi musulmi ana so ne yayi imani da dukkan littattafan da Allah ya saukar daga sama wadanda ambatan su ya gabata, kuma lallai su daga wajen Allah suke, sai dai shi ba’a neme shi da yin aiki da su ba ko kuma ya bisu, saboda su an saukar da su ne saboda wani kebantaccen zamani kuma dan wasu kebantattun mutane,

Kuma hakika alkur’ani yayi bayanin wasu daga cikin ababen da suka zo a cikin attaura da injila, daga cikin haka akwai bushara da zuwan annabi Muhammad (SAW), **Allah madaukaki yace “ kuma rahama ta ta yalwaci dukkan komai da sannu zan rubuta ta ga wadan da suke jin tsoro na kuma suke bada zakkah kuma wadan da suke imani da ayoyin mu (156) wadan da suke bin Manzo kuma Annabi wanda baya rubutu ko karatu wanda suka samu labarin shi a rubuce a wurin a cikin attaura da injila yana umartar su da**

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<sup>43</sup> - suratul ma’idah, aya ta 44

<sup>44</sup> - suratun nisa’i, aya ta 163.

<sup>45</sup> - suratul ma’ida, aya ta 46

kyakkyawa kuma yana hana su daga mummuna kuma yana halatta musu abubuwa masu tsarki kuma yana haramta musu abubuwa masu datti kuma ya sauke kuncin da ke tare da su da kuma sarkuna wadanda aka rataye su da su”<sup>46</sup>

**5 - Alkur’ani mai girma:** ya wajaba ayi imani da cewa lallai she:

1- maganar Allah ne wanda mala’ika Jibrilu ya saukar da shi ga annabi Muhammad(SAW), da harshen larabci mabaiyani, **Allah madaukaki yace:** “ mala’ika Jbrilu amintacce ne ya sauko da shi (193) akan zuciyarka dan ka zama cikin masu gargadi (194) da harshen larabci mabaiyani (195)<sup>47</sup>

2- shi ne karshen littattafan sama, yana me gasgata abun da ya zo na sauran littattafan da suka gabace shi na kadaita Allah da kuma wajabcin yi masa biyaiyya da kuma bauta masa, Allah ya shafe abunda ya gabace shi na littattafai da zuwan sa **Allah madaukaki yace:** “ ya saukar da littafi akan ka da gaskiya yana mai gasgata abun da ya gabace shi kuma ya saukar da attaura da injila (3) tun kafin shiriyar mutane kuma ya saukar da Alkur’ani”<sup>48</sup>

3-lallai shi ya kunshi dukkan karantarwa na ubangiji, **Allah madaukaki yace:”** a yau na cika muku addinin ku kuma na cika ni’ima ta a gare ku kuma na yadda musulinci ne addinin ku”<sup>49</sup>

4- an saukar da shi ne saboda dukkan mutane, kuma shi ba na wasu mutane bane banda wasu kamar yadda lamarin yake game da littattafan, **Allah madaukaki yace:”** bamu aiko ka ba face

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<sup>46</sup> - suratul ma’ida, aya ta : 46.

<sup>47</sup> - suratul shu’ara’i, aya ta 193-195

<sup>48</sup> - suratu ali imran, aya ta 3-4.

<sup>49</sup> - suratul mai’ida, aya ta : 3.

**sai dan dukkan mutane kana mai bishara da kuma gargadi sai dai mafi yawan mutane basu sani ba (28)”<sup>50</sup>**

5- lallai Allah ya kiyaye shi daga kari ko kuma ragi, da kuma canzawa ko juya wa **Allah madaukaki yace: “ lallai mu muka saukar da alkur’ani kuma lallai mu zamu kare shi”<sup>51</sup>**

### **Fa’idojin imani da littattafai:**

- sanin rahamar Allah ga bayin sa da kuma sanda yake musu ta yadda ya saukar musu da littattafai wanda ke nuna musu hanyar da zata kaisu ga yaddar sa, kuma bai barsu a cikin rudu ba dan kar shedanu da sanrai su fiske su.
- sanin hikimar Allah ta yadda ya shar’anta ma kowane mutane abun da ya dace da su na shari’a.
- tace mumini na gaske daga wanda ba shi ba, dan duk wanda yayi imani da da littafin sa to ya lazimi ne yayi imani da sauran littattafan da Allah ya saukar wanda akyi albishir da su da kuma manzannin su.
- rubanya lada daga Allah ga bayin sa, dan wanda yayi imani da littafin da aka saukar musu da kuma littattafan da suka sauka a bayan nasu to zai samu lada har sau biyu.

### **imani da manzanni:**

Shi ne imani da cewa lalli Allah ya zabi wasu mutane a matsayin manzanni da annabawa, ya aiko su zuwa ga halittun sa da shari’o’i dan tabbatar da bautar Allah da kuma tsaida addinin sa da kuma kadaita shi a cikin aiyukan sa da bautar sa da sunayen sa da siffofin sa, kuma ya umarce su da isar da ita ga mutane dan kada mutane su kasance suna da wata hujja da

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<sup>50</sup> - suratus saba’i, aya ta : 28.

<sup>51</sup> - suratul hijr, aya ta : 9.

zazu kafan wa Allah bayan aiko da manzanni, su masu bishara ne da samun yaddar Allah da kuma aljannar sa ga wanda yayi imani da su da kuma abunda suka zo da shi, kuma masu gargadi ne daga fushin Allah da kuma ukubar sa ga duk wanda ya kafurce musu da kuma abun da suka zo da shi, **Allah madaukaki yace:** “ **ba ma turo manzanni sai dai suna masu bishara da gargadi duk wanda yayi imani kuma ya kyautata to babu tsoro a kan su kuma basa bakin ciki (48) kuma wadanda suka karyata ayoyin mu to azaba zata shafe su saboda abunda suka kasance suna yi na fasikanci (49)”<sup>52</sup>**

Kuma manzannin Allah suna da yawa babu wanda yasan adadin su sai Allah, **Allah madaukaki yace:**” **hakika mun aiko manzanni gabanin ka daga cikin su akwai wadanda muka baka labarin su kuma daga cikin su akwai wadanda bamu baka labarin su ba”<sup>53</sup>**

Yana wajaba ayi imani da su baki daya, kuma lallai su mutane ne, basu da wasu dabi’u na daban wanda ba na mutane ba, **Allah madaukaki yace:** “ **kuma bamu aiku ba kafin ka face wasu mazaje wanda muke musu wahayi to ku tambayi masana in baku sani ba (7) kuma bamu sanya su wani jiki na daban ba wanda basa cin abinci kuma su baza su dawwama ba (8)**<sup>54</sup>,

kuma lallai su basu mallaki komai ba na siffofin da zasu sa a bauta musu, basa cutarwa ko amfanarwa kuma basa juya duniya da makamancin haka, **Allah kadaukaki yace:** “ **kace musu ban mallaki amfanarwa ko cutarwa ga kaina ba sai**

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<sup>52</sup> - suratul an’am, aya ta : 48-49.

<sup>53</sup> - suratu gafir, aya ta : 78.

<sup>54</sup> - suratul anbiya’i, aya ta 7-8.

**dai abun da Allah ya so da ace nasan gaibu da na yawaita aikin alheri kuma da wata cuta bata same ni ba “<sup>55</sup>**

kuma lalli su sun sauke amanar da aka dora musu kuma sun isar da sako, kuma su sun fi kowa ilimi cikin mutane da aiki, kuma lallai Allah yakare su daga karya da yaudara da yin dungu wurin isar da sako, **Allah madaukaki yace: ” hakika mun aiko da manzanni gabanin ka kuma muka sanya musu mata da yara kuma baya kamata ga wani manzo yazo da wata aya face sai da izinin Allah”<sup>56</sup>**

Duk wanda yayi imani da wasu daga cikin su kuma ya kafurce wa sauran to wannan ya kafurta kuma ya fita daga musulunci, **Allah madaukaki yace: “ lallai wadan da ke kafurce wa Allah da manzannin sa kuma suke son su bambamta tsakanin Allah da manzannin sa kuma suke cewa zamuyi imani da wasu kuma mu kafurce ma wasu kuma suna son su riki wata hanya tsakanin haka (150) to wadannan su ne kafurai na gaskiya kuma mun tanada azaba ta wulakanci ga kafurai (151)<sup>57</sup>**

Daga cikin wadannan manzannin akwai wanda sukafi daraja, su ne mafi karfi wurin dakko sako da isar da shi ga mutane da kuma hakuri akan haka, su ne, nuhu, ibrahim,musa, isa, da kuma annabi Muhammad (SAW) tsira da amincin Allah ya tabbata a gare su baki dayan su.

Amma manzanni na farkon su shi ne Nuhu amincin Allah ya tabbata a gareshi, **Allah madaukaki yace: ” lallai mu munyi wahayi zuwa gare ka kamar yadda mukayi wahayi zuwa ga annabi Nuhu da kuma annabawa da suka zo a bayan sa”<sup>58</sup>**

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<sup>55</sup> - suratul a’araf, aya ta 188.

<sup>56</sup> - suratur ra’ad, aya ta : 38.

<sup>57</sup> - suratun nisa’i, aya ta 150-151

<sup>58</sup> - suratn nisa’a, aya ta 163.

Na karshen su kuma cikamakin su shi ne Annabi Muhammad (S.A.W), babu wani annabi ko manzao a bayan sa har zuwa ranar alkiyama, **Allah madaukaki yace:” annabi Muhammadu bai zamo mahaifin daya daga cikin mazajen ku ba sai dai shi manzan Allah ne kuma cikamakin annabawa”**<sup>59</sup>

Addinin shi yana cike abunda ya gabace shi ne na addinai yana mai shafe su kuma yana mai kammala su, saboda haka ne zai zama cikken addini na gaskiyaa wanda ya wajaba a bishi kuma shi ne mai wanzuwa har zuwa ranar alkiyama.

### **Wanene annabi Muhammad (S.A.W)?**

Shi ne Abul qasim Muhammad dan Abdu Allahi dan Abdu Almuttalib dan Haashim daga kabilar kuraishawa ta larabawa, dangantakar sa tana kaiiwa har kan Adnan dan Annabi Isma’il dan Annabin Allah Ibrahim amincin Allah ya kara tabbata a gare su, kuma mahaifiyar sa ita ce Aminatu iyar Wahab kuma dangantakarta yana kaiwa har zuwa ga Adnan dan annabi Isma’il dan annabin Allah Ibrahim amincin Allah ya kara tabbata a gare su, Annabi (S.A.W) yana cewa:” **lallai Allah ya zabi kinanata daga cikin yaran annabi Isma’il kuma ya zabi kuraishawa daga cikin kinanawa kuma ya zabi gidan Hashim dga cikin kuraishawa kuma ya zabe ni daga cikin gidan Hashim**”<sup>60</sup>

An haife shi shekara ta 571 miladiyya, a garin makkah wadda itace cibiyar addini a yankin larabawa, saboda nan ne ka’abah mai daraja take wadda annabi Ibrahim da dansa annabi Ismai’l suka gina ta amincin Allah ya tabbata a gare su, hakika rayuwar sa tsira da amincin Allah su tabbata a gare shi ta kasance gabadayanta gaskiyace da rikon amana, ba’a sanshi da karya ba

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<sup>59</sup> - suratul ahzab, aya ta : 40.

<sup>60</sup> - sahihu muslim, mujalladi na 4, shafi na 1782, lamba ta 2276.

ko yaudara, ko kuma cuta ko zamba, an saunshi a tsakanin mutanen sa da cewa shi mai amana ne, sun kasance suna aje amanar su a wajen sa, kuma suna bashi ajiyar kayan su dan ya boye musu in zasuyi tafiya, kuma an san shi da gaskiya, ya kasance mai kyawawan dabi’u mai kyawun zance, mai fasahar harshe, yana san alheri ga mutane, shi kamar yadda ubangijin sa ya fada ne game dashi:” **wallahi lallai kai kana kan halaye masu girma (4)**<sup>61</sup>

Anyi mai wahayi shekarun sa arba’in, kuma ya zauna a garin makkah shakaru goma sha uku yana kiran mutane zuwa ga kadaita Allah, sa’annan yayi hijira zuwa madinah kuma ya kira mutanen cikin ta zuwa ga musulunci sai suka musulunta, sai Allah ya saukar masa da sauran shari’o’in addini, kuma yaci makah da yaki bayan shekaru takwas daga hijirar sa, ya rasu shekarun sa sittin da uku, bayan an gama saukar mai da alkur’ani cikakke kuma shari’o’in addini suka cika dukkan su kuma larabawa suka shiga cikin addinin musulunci.

### **Fa’idojin imani da manzanni:**

- sanin rahamar Allah ga bayin sa da kuma kaunar su dan ya aiko musu da manzanni daga cikin su domin su isar musu da shari’ar sa kuma dan ayi koyi da su.
- tantance muminaɪ na gaske daga wanda ba su ba dan duk wanda yayi imani da manzan sa to dole ne yayi imani da sauran manzannin wanda busharar zuwan su ta zo a cikin littafin sa da aka aiko musu.
- rubanya lada daga wurin Allah ga bayin sa dan duk wanda yayi imani da manzan da aka aiko musu da kuma manzannin da suka zo a baya to za’ a bashi lada har kaso biyu.

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<sup>61</sup> - suratul qalam, aya ta : 4.

## Imani da rana ta karshe:

Shi ne kudurce cewa lallai wannan rayuwar ta duniya zata kare wata rana, Allah madaukaki yace:” **dukkán wanda ke kanta zasu kare (26) kuma fuskar ubangijin ka ce zata wanzu ma’abocin girma da daukaka (27)**<sup>62</sup>

idan Allah yaso duniya ta kare sai ya unarci mala’ika da ake kiran sa Israfilu ya busa kaho, sai dukkan halittu su mutu, se kuma ya kara umarni a busa kaho karo na biyu, sai mutane gabadayan su su fito daga kaburburan su a raye, kuma dukkan bangarorin jikin su zasu tattaro su hade tun daga zamanin annabi Adam, **Allah madaukaki yace: “ kuma za’ayi busa a cikin kaho sai dukkan wanda ke cikin sammai da kasa su mutu sai dai wanda Allah ya so sai a kara busa karo na biyu sai su tashi tsaye suna kallo (68)**<sup>63</sup>

kuma imani da rana ta karshe ya kunshi yin imani da dukkan abun da Allah ya bada labarin sa a cikin littafin sa da kuma dukkan abun da manzan sa ya bada labari na abun da zai kasance bayan mutuwa na:

1 - imani da rayuwar barzahu, ita ce abun da ke farawa tun daga mutuwar mutum har zuwa tashin alkiyama, kuma muminaí ana musu ni’ima a cikin ta, su kuma kafirai ana azabtar da su a cikin ta, **Allah madaukaki yace: “ kuma mummunar azaba ta samu mutanen fir’auna (45) wuta ce za’a dinga bijiro da su a gare ta safiya da yammaci kuma ranar tashin alkiyama za’a ce wa mala’iku ku tura mutanen fir’auna zuwa azaba mafi tsanani (46)**<sup>64</sup>

2- imani da tashi daga kabari, ita ce ranar da Allah zai tada halittu baki dayan su ba takalma a tsirara ba kaciya, **Allah**

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<sup>62</sup> - suratur rahman, aya ta 26-27.

<sup>63</sup> - suratuz zumar, aya ta 68.

<sup>64</sup> - suratu gafir, aya ta 45-46.



**madaukaki yace:** “ wadanda suka kafurta sun raya cewa baza’a tashe su ba kace na rantse da ubangiji na lallai za’a tashe ku sannan a baku labarin abun da kuka aikata kuma wannan mai sauki ne a wurin Allah (7)<sup>65</sup>

3- imani da tashi daga kabari da kuma bijiro da aiyuka, Allah zai tada halittu dukkan su dan yin hisabi za kuma a bijiro musu da aiyukan su, **Allah madaukaki yace:”** kuma a ranar zamu tafiyar da duwatsu kuma zaka ga kasa a shimfide kumsai mu tado su daga kabari bazamu bar ko daya ba daga cikin su (47) za’a bijiro da su ga ubangijin ka sahu-sahu hakika kun zo mana kamar yadda muka halicce ku tun farko”<sup>66</sup>

4- imani da cewa za’a bijiro da halittu dukkan su ga Allah, **Allah madaukaki yace:”** kuma za’a bijiro da su ga ubangijin ka sahu-sahu hakika kun zo mana kamar yadda muka halicce ku tun farko”<sup>67</sup>

5- imani da cewa gabobi zasu yi shaida, **Allah madaukaki yace:”** kuma suka ce wa gabban su dan me zakuyi shaida akan mu sai suce Allah ne yasa mukayi magana wanda shi ne ke sawa komai yayi magana kuma shi ne ya halicce ku tun farko kuma zuwa gare shi zaku koma (21) ku baku kasance kuna boyewa dan kada jinku ko ganin ku ko fatunku suyi shaida akan ku ba sai dai ku kuna zaton cewa Allah be san dayawa daga abun da kuke aikatawa ba (22)<sup>68</sup>

6- imani da yin tambaya, **Allah madaukaki yace:”** ku tsaida su lallai su abun tambaya ne (24) dan me baza ku taimaki juna ba (25) a’a su a yau sun mika wuya (26)<sup>69</sup>

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<sup>65</sup> - suratut tagabun, aya ta 7.

<sup>66</sup> - suratul kahfi, aya ta 47-48.

<sup>67</sup> - suratul khaf, aya ta 47.

<sup>68</sup> - suratu fussilat, aya ta 21-22.

<sup>69</sup> - suratus saffat, aya ta 24-26.

7- imani da siradi da kuma wucewa da za'ayi akan sa, **Allah madaukaki yace:** “ kuma babu wani acikin ku face sai ya biyo ta kansa wannan ga ubangijinka alkawari ne tabbatacce sai ya faru (71)”<sup>70</sup>

8- imani da auna aiyuka, sai a saka ma wanda suka kyautata saboda kyautatawar su da imanin su da kuma biyayyar su ga annabawa, kuma za'a yiwa wanda suka munana aiyukan su ukuba, sakamakon abun da suka aikata na munantawa da kuma kafirci ko kuma sabawa annabawansu, **Allah madaukaki yace:** “ kuma zamu ajiye ma'aunai na adalci a ranar alkiyama baza'a zalunci wata rai da komai ba koda kwayar zarra ce ta kwallan dabino ta zamu zo da ita kuma mun isa mu zamu masu hisabi (47)”<sup>71</sup>

9- imani da raba takaddu da kuma littattafai, **Allah madaukaki yace:**” duk wanda aka bashi littafin sa da hannun daman sa (7) to za'ayi masa hisabi mai sauki (8) amma duk wanda aka bashi littafin sa ta bayan sa (10) ta da sannu zai dinga kiran halaka (11) kuma zai shiga wutar sa'ira (12)”<sup>72</sup>

10- imani da sakamako kodai aljanna ko wuta, za'ayi rayuwa ta har abada, **Allah madaukaki yace:** “ lallai wadanda suka kafurta daga ma'abota littafi da mushirikai zasu shiga wutar jahannama suna masu dawwama a cikin ta wadannan su ne mafi sharrin halitta (6) lallai wadanda sukayi imani kuma suka aikata aiyuka na kwarai to wadannan su ne mafi alkairin halitta (7) sakamakon su a wurin ubangijin su ita ce aljanna wacce koramu ke gudana a karkashin ta suna masu dawwama a cikin ta har abada

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<sup>70</sup> Suratu maryam, aya ta 71-72.

<sup>71</sup> - suratul ambiya'i, aya ta 47.

<sup>72</sup> - suratul haqqa, aya ta 7-12.

**Allah ya yadda dasu kuma suma sun yadda da shi wannan sakamako ne ga wanda yaji tsoron ubangijin sa (8)<sup>73</sup>**

**11- imani da tafki na haudi da kuma ceto....**, har dai zuwa karshe cikin abun da manzan Allah (SAW) ya bada labarin sa.

**Fa’idojin imaninda rana ta karshe:**

- yin tattali dan zuwan wannan ranar, ta hanyar dawwama akan aikin alkairi da kuma rige-rige a wurin su dan neman lada da sakamako me kyau, da kuma guje wa sabo dan tsoran azabar a wannan ranar.
- lallashin muminaɗi daga abun da ya kubuce musu na jin dadin duniya saboda sakamakon da suke kauna a wurin Allah a ranar lahira na lada da kuma ni’ma.
- tantance muminaɗi na kwarai da kuma wanda basu ba.

**imani da da abun da Allah ya hukun ta da kuma kaddara:**

Shi ne imani da cewa lallai Allah ya san dukkan komai tun fil azal tun kafin su faru kuma yasan yadda zasu kasance, sai ya samar da su yadda ilimin shi yake da kuma yadda ya kaddara, **Allah madaukaki ya ce: “ lallai mu mun halicci dukkan komai da kaddara (49)<sup>74</sup>**

dukkann abun da ya faru da kuma wanda zai faru a wannan duniyar duk sannan ne a wurin Allah tun kafin aukuwar sa, sai daga baya Allah ya samar da shi daidai da yadda yaso kuma ya kaddara, Annabi (SAW) yace: **bawa bazai yi imani ba har sai yayi imani da kaddara alkairinta da kuma sharrinta, kuma har sai ya san cewa duk abun da ya same shi to dama bazi**

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<sup>73</sup> - suratul baiyina, aya ta6-8

<sup>74</sup> - suratul kamar, aya ta 49.

kubuce masa ba kuma duk abun da ya kubuce masa to dama bazai same shi ba”<sup>75</sup>

### **matakan imani da kaddara su ne kamar haka:**

- imani da cewa lallai Allah da ilimin sa na tun asali yasan abun da halitu zasu aikata a rayuwar su ta duniya.

- imani da cewa lallai Allah ya rubuta hakan a cikin lauhil mahfuzi, Annabi (S.A.W) yace:” farkon abunda Allah ya fara halitta shi ne alkalami sai yace masa rubuta, sai yace: me zan rubuta? Sai yace masa: rubuta dukkan wani abu da zai faru har zuwa ranar alkiyama” ingantacce ne, Ahmad da Abu daud ne suka ruwaito

- imani da mashi’ar Allah wadda take zartacciya, da kuma ikon shi gamamme, shi ne imani da cewa duk abunda Allah ya so kasancewar sa sai ya kasance, duk kuma abunda bai so kasancewar sa ba to bazai kasance ba.

- imani da cewa babu wani halitta a cikin sama ko a kasa face Allah ne ya halicce shi babu mahalicci sai shi kuma babu ubangiji koma bayan sa.<sup>76</sup>

Kuma wannan bai kore ruko da sababi da kuma aiki da su, misali:duk wanda ke san zurriyya to dole yayi riko da sababin da zai cika masa wannan burin shi ne aure, sai da wannan sababin zai iya samar da abun da ake kauna naga gareshi- wato samun yara- kuma zai iya rashin samunsa’a, gwargwadon abun da Allah ya so, dan sabubba basu ne ke zartarwa ba, abun da ke zartarwa shi ne abun da Allah yaso, kuma su wadannan sabubban da muke rukon su kuma muke aiki da su, suna daga

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<sup>75</sup> - sunanut tirmizy, mujalladi na 4, shafi na 451, lamba ta 2144, kuma shaikh Albany ya inganta shi.

<sup>76</sup> - Arraudatun nadiyya sharhul aqidatul wasidiyyah, shafi na 352-353.

cikin abun da Allah ya kaddara, saboda haka ne manzan Allah (SAW) yake cewa yana yiwa sahabban sa bayani lokacin da suka tambaye shi, sai suka ce:” ya manzan Allah, me kake gani game da rukiyaya da muke yi da kuma magani da muke yi da kuma neman kariya da muke yi shin zasu iya tunkude wani abu daga cikin Abunda Allah ya kaddar, sai annabi yace: ai su din ma suna cikin abun da Allah ya kaddara”<sup>77</sup>

### **Fa’idojin imani da abun da aka hukunta da kuma kaddara**

- ratayuwar zuciya ga Alah da kuma karfafa dogaro a gare shi bayan rike sababi.

- yadda da abun da ya auku wanda aka kaddara ya haifar da natsuwa acikin zuciya da kuma kwanciyar hankali, zai zama ba wurin zaman damuwa da bacin rai a zuciya na abunda ya kubuce, **Allah madaukaki yace: “ babu wata musiba da zata faru a cikin kasa ko kuma a kawunan kuface mun rubuta ta a cikin littafi tun kafin mu halicce ta lallai wannan a wurin Allah me sauki ne (22) dan kada kuyi bakin ciki akan abun da ya kubuce muku kuma kada ku dinga farinciki da abun da ya baku kuma Allah baya kaunar dukkan me takama me yawan alfahari (23)<sup>78</sup>**

- sassauci ga abun da ke samun mutum na masibu,, Annabi (SAW) yana cewa: “ mumini me karfi yafi alkairi kuma yafi soyuwa a wurin Allah daga mumini me rauni, kuma dukkan su akwai alkairi a cikin su kayi kwadai akan abun da zai amfanar da kai kuma ka nemi taimakon Allah kuma kada ka gajiya, kuma idan wani abu ya same ka to kada kace da na aikata kaza da kaza da kaza sun faru, sai dai kace haka Allah ya kaddara

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<sup>77</sup> - almustadrak ala assahihain, mujalladi na 1, shafi na 86, lamba ta 88.

<sup>78</sup> - suratul hadid, aya ta 22-23.

kuma yana aikata abun da yaso, domin cewa dama-dama tana bude kofar shaidan”<sup>79</sup>

- samun karin lada da kuma kankare zunubai, Annabi (S.A.W) yace:” babu wani abu da zai samu mumuni na gajiya ko rashin lafiya ko damuwa ko bakin ciki ko cutarwa ko masifa kai koda kaya ce ta soke shi face sai Allah ya kankare masa zunuban sa da shi”<sup>80</sup>

Kuma shi imani da kaddara ba kamar yadda wasu ke tunani bane na cewa kirane na zaman kashe wando da kin yin aiki da kuma kin riko da sabubba, annabi (SAW) yace wa wani mutum da ya tambaye shi< yace ya manzan Allah in daure dabbata inyi tawakkali koko in sake ta inyi tawakkali, sai annabi yace: ka daure ta sai ka dogara ga Allah ( tawakkali)”<sup>81</sup>

## ***Ma’anar shaidawa lallai Muhammadu manzan Allah ne d abun da ta kunsu:***

- kudurce sakon sa da kuma kudurce cewa lallai shi ne karshen manzanni kuma cikamakin su kuma mafificin su babu wani manzo ko annabi a bayan sa, **saboda fadar Allah madaukaki.” Muhammadu bai zamo mahaifin daya daga cikin mazajen ku ba sai dai shi manzan Allah ne kuma cikamakin annabawa”<sup>82</sup>**
- kudurce cewa ma’asumi ne shi (SAW) cikin sakon da yake isarwa dagaAllah, **saboda fadar Allah madaukaki: “ kuma**

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<sup>79</sup> - sahihu muslim, mujalladi na 4, shafi na 52, lamba ta 2664.

<sup>80</sup> - sahihul bukhari, mujalladi na 5,shafi na 2137, lamba ta 131.

<sup>81</sup> - sahihu ibn hibban, mujalladi na 2, shafi na 51, lamba ta 731, shaikh albany ya inganta shi a mushkilatul faqr.

<sup>82</sup> - suratul ahzab, aya ta: 40

**shi baya magana ta sanran sa (3) duk abun da zai fada wahayi ne aka mai (4)”<sup>83</sup>**

Amma al’amuransa na duniya to shi mutun ne, abubuwan sa na yau da kullum na rayuwar duniya yana ijthadi ne a cikin su, annabi (SAW) yana cewa: “ **lallai ni mutum ne irin kukuma lalliai ku kuna husuma a wuri na ba mamaki wani yafi wani iya baiyana hujjarsa sai in mashi rin jaye gwargwadan abun da naji na hujjoji, to duk wanda na bashi hakkin dan’uwan sa to kar ya amsa in kuma ya amsa to ya amsa wuta**”<sup>84</sup>

- kudurce cewa sakon sa ya shafi dukkan aljanu da mutane har zuwa tashin alkiyama, **Allah madaukaki yace: “ bamu aiko ba face manzo ga dukkan mutane kana me bushara da kuma gargadi (28)”<sup>85</sup>**

- Yi masa da’a a cikin abun da yayi umarni, da gasgata shi cikin abun da ya bada labari, da nisantar abun da ya hana kuma ya tsawatar, **Allah madaukaki yace: “duk abun da manzo yazo muku da shi to ku rike shi kuma duk abun da ya hane ku daga gare shi to ku hanu kuma kuji tsoran Allah lallai Allah mai tsananin ukuba ne (7)”<sup>86</sup>**

- bin sunnar sa (SAW) da yin ruko da ita, da kuma rashin kari a cikin ta, **saboda fadar Allah madaukaki: “ kace musu in kun kasance kuna san Allah to ku bi ni sai Allah ya so ku kuma ya gafarta muku zunuban ku kuma Allah me gafara ne me jin kai (31)”<sup>87</sup>**

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<sup>83</sup> - suratun najmi, aya ta 3-4

<sup>84</sup> - sahihul muslim, mujalladi na 3, shafi na 1337, lamba ta 6713.

<sup>85</sup> - suratus saba’i, aya ta : 28

<sup>86</sup> - suratul hashri, aya ta 7.

<sup>87</sup> - suratul a’li imran, aya ta 31.

## *To sai meye zakayi bayan ka furta kalmar shahada biyu?*

### **1. wanka da ruwa mai tsarki da kuma yin sallah raka'a biyu:**

Saboda hadisin da ya tabbata cewa lallai thumamah alhanafy lokacin da ya musulunta, Annabi (S.A.W) ya sa a raka shi shingen Abi dalha sai ya umarce shi da yin wanka sai yayi wanka kuma yayi sallah raka'a biyu, sai Annabi (S.A.W) yace: **”hakika musuluncin dan uwanku yayi kyau”**<sup>88</sup>

### **Yadda ake wanka cikakke:**

1- niyya, za ka yi niyyar wanka a zuciyar ka dan dauke hadasi wanda saboda shi ne kake san kayi wanka ba sai ka furta niyyar ba, dalili akan wajabcin ta, fadar sa (S.A.W):” **lallai dukkan aiyuka basu tabbata sai da niyya kuma lallai kowane mutum da abunda yayi niyya....**”<sup>89</sup>

2- zakayi bisimillah kace-Bismillah- sai ka wanke hannayen ka da farjin ka.

3- sai kayi alwala cikakkiya irin alwalarka ta sallah.

4- zaka zuba ruwa a kanka sau uku ta yadda zaka kwara ruwa a kanka tare da cuda gashin kanka da kuma gemun ka da yatsun hannun ka dan ruwan ya shiga can asalin gashin da kuma fata.

5- zaka zuba ruwa a sauran sassan jikin ka tare da cuccuda inda zaka iya cudawa a jikin ka, kana mai farawa da bangaren dama sannan bangaren hagu, da kuma tabbatar da isar ruwa har kasan hammata da kunnuwa da cibiya da matattarar fata, wannan

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<sup>88</sup> - sahihu ibn hibban.

<sup>89</sup> - sahihul bukhari, mujalladi na 1, shafi na 3, lamba ta 1.



kuwa saboda -masu kiba, saboda nama kan hau kan sashin sa, kuma lokacin da yake zuba ruwa a jikin sa yana gangarowa daga sama wadda ke rufe abunda ke kasa na fata, sai inda yake a boye ya zama a bushe ruwan wankan bai same ta ba- sai ka wanke kafafuwan ka.

Kuma dalili akan haka shi ne hadisin Aisha Allah ya kara yadda a gareta tace:” Annabi (S.A.W) ya kasance idan zaiyi wankan janaba yakan fara da wanke hannayen sa sannan sai ya karkato ruwa da hannun daman sa sai ya zuba a hannun hagin sa sai ya wanke farjin sa, sannan sai yayi alwala irin alwalar sa ta shallah, sannan sai ya dangwalo ruwa sai ya higar da yatsun sa cikin asalin gashin sa har in ya tabbatar da cewa ya jika shi sai ya kwara ruwa a kansa sau uku sai ya kwara ruwa a sauran sassan jikin sa, sannan sai ya wanke kafafun sa”<sup>90</sup>

### **Abubuwan da suke wajabta wanka:**

- 1- fitar maniyyi ta hanyar mafarki ko jima’i ko kuma abunda yayi kama da hakan.
- 2- yankewar jinin haila ga mace.
- 3- karewar kwanakin jinin nifasi – jinin haihuwa-

## **2. Tsaida shallah:**

Ita ce gimshikin addini wanda be tsayuwa sai da shi, Annabi (SAW) yace: “ kololuwar al’amari shi ne musulunci, kuma gimshikin sa shi ne shallah”<sup>91</sup>

Kuma ita zantuka ne da aiyuka wanda ake fara su da kabbara kuma ake karewa da sallama, kuma daga cikin fa’idojin ta:

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<sup>90</sup> - sahihu muslim, mujalladi na 1, shafi na 253, lamba ta 316.

<sup>91</sup> - al mustadrak alas sahihain, mujalladi na 2, shafi na 86, lamba ta 2408.

- samun natsuwar rai saboda ita sallah tsani ce tsakanin bawa da ubangijin sa, mutum na ganawa da ubangijin sa a cikin ta kuma yana kaskantar da kai a gare shi kuma yana rokon sa.
- Bodewar kirji da kuma kwanciyar hankali, Annabi (S,A,W) yace:” **an sanya sanyin idanu na a cikin sallah**”<sup>92</sup>
- Tana hani daga alfasha da munkari, Allah madaukaki yace:” **lallai sallah tana hani daga alfasha da munkari kuma anbatan Allah shi ne yafi girma kuma Allah ya san abunda kuke aikatawa (45)**”<sup>93</sup>
- Tana karfafa dalilan kauna da kuma sabo a tsakanin musulmai kuma tana rushe dukkan bambance-banbance na mutane a tsakanin su, sai dukkan su tsaye a gefen juna cikin sahu manyan su da kananan su, mawadatan su da talakawan su, masu darajar su da marasa daraja, dukkan su daya ne wajen kankan da kai ga Allah da kuma tsayuwa a gaban sa, suna masu fuskantar alkibila guda daya, suna yin motsi iri daya da kuma karatu iri daya kuma a cikin lokuta iri daya.

### Lokutan sallah:

Sallolin da aka wajabta akan kowane musulmi guda biyar ne a cikin yini da dare, mazaje suna sallatar su a cikin jam’i a masallaci, sai dai in akwai wani uzuri, su kuma mata suna yi a cikin gidajen su, kuma wadannan sallolin sune:

lamba	Sunan sallah	Adadin raka’o’i	Lokacin ta	Sunnonin su ratibai
1	Azahar	Raka’a hudu	Lokacinta na farawa bayan	Raka’a hudu

<sup>92</sup> - al mustadrak alas sahihaini, mujalladi na 2, shafi na 174, lamba ta 2676.

<sup>93</sup> - suratul ankabut, aya ta : 45.

			zawalin rana daga tskiyar sama, kuma ta karkata zuwa inda take faduwa, kuma lokacinta na karewa ne a lokacin da inuwar kowane abu take zama daidai da shi a wajen sawo.	kafin ta. Da kuma raka'a hudu a bayan ta.
2	La'asar	Raka'a hudu	Lokacinta na farawa daga karshen lokacin azahar, shi ne in inuwar komai ta zama daidai da shi a tsawo, yana kaiwa har zuwa rana tayi fatsi-fatsi.	Ba tada sunnah.
3	magarib a	Raka'a uku	Lokacin ta na farawa da boyuwar kwallan rana dukkan ta, kuma yana kaiwa har zuwa boyuwar jan shafaki.	Raka'a biyu a bayan ta.
4	Isha'i	Raka'a hudu	Lokacinta na farawa da karewar lokacin	Raka'a biyu a bayan ta.

			magariba, shi ne boyuwar jan shafaki yana kaiwa har zuwa bullowar alfijir na biyu.	
5	asubah	Raka'a biyu	Lokacin ta na farawa da bullowar alfijir na biyu kuma yana kaiwa har zuwa kafin bullowar rana.	Raka'a biyu kafin ta bayan fitowar alfijir.

Annabi (S.A.W) shi ne ya iyakance lokutan su, sai yace:” lokacin azahar idan rana tayi zawali kuma inuwar mutu ta zama daidai da tsawansa matukar la’asar batayi ba, shi kuma lkacin la’asar matukar rana batayi fatsi-fatsi ba, shi kuma lokacin sallar magariba matukar shafaki bai boye ba, shi kuma lokacin sallar isha’i har zuwa rabin dare na tsakiya, shi kuma lokacin sallar asibah daga bullowar alfijir matukar rana bata bullo ba, in rana ta bullo to ka bar sallah domin ita tana bullowa ne a tsakanin kaho biyu na shaidan”<sup>94</sup>

### Sharuddan sallah:

Ka sani cewa lallai wadannan sallolin dole ne sharudda su gabace ta ta yadda da mai sallah zai bar wani abu daga cikin su to sallar shi ta bace, wadannan sharuddan su ne kamar haka:

1-shigar lokaci.

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<sup>94</sup> -sahihu muslim, mujalladi na 1, shafi na 427, lamba ta 612.

2- tsarki daga babban hadasi da kuma karami, **Allah madaikaki yace:**” **ya ku wadanda sukayi imani idan kun tashi zakuyi sallah to ku wanke fuskokin ku da hannayen ku zuwa gwiwar hannu kuma ku shafa kawunan ku da kuma wanke kafafu zuwa idan sahu in kuma kun kasance masu janaba sai kuyi tsarki**”<sup>95</sup>

3- tsarkake jiki daga najasa, sabodafadar sa (S.A.W):” **kuyi tsarki in kunyi fitsari saboda mafiyawancin azabar kabari saboda shi ne**”<sup>96</sup>

Da kuma tsarkake tufafi daga najasa, saboda fadar **Allah madaukaki:**” **kuma tufafinka ka tsarkake su(4)**”<sup>97</sup>.

Da kuma tsarkake wajen da akeyin salah daga najasa saboda hadisin wannan balaraben da yayi fitsari a cikin masallaci sai mutane sukayi kansa dan su duke shi, sai Annabi (S.A.W) yace:” **ku kyale shi kuma ku zuba bokiti daya na ruwa akan fitsarin shi ko kuma guga daya ta ruwa saboda ku an aiko ku ne ku zama masu sauki ba’a aiku ku dan ku zama masu tsanani ba**”<sup>98</sup>

4- rufe al’aura, kuma ita al’aurar maza daga cibiya ce zuwa gwiwa, ita kuma mace duk jikinta al’aura ne sai dai fuskar ta da tafukan hannayen ta a cikin sallah, **Allah madaukaki yace:**” **ya ku iyan adam ku riki adan ku a wajan kowane masallaci yayin da zakuyi sallah**”<sup>99</sup>

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<sup>95</sup> - suratul ma’idah, aya ta : 6

<sup>96</sup> - sunanuddarakudni, mujalladi na 1, shafi na 127, lamba ta 2.

<sup>97</sup> - suratul muddatthir, aya ta : 4.

<sup>98</sup> - sahihul bukhari, mujalladi na 1, shafi na 89,lamba ta 217.

<sup>99</sup> - suratul a’araf, aya ta : 31.

5- fuskantar alkibla, **Allah madaukaki yace: “ ka juya fuskar ka ta bangaren masallaci mai alfarma kuma duk inda kuka kasance to ku juya fuskokin ku bangaren sa”<sup>100</sup>**

Kuma ita sallah tana faduwa akan mai haila da masu nifasi har sai sunyi tsarki, idan sunyi tsarki to ya wajaba akan su suyi wanka da kuma alwala, kuma baza su rama abunda ya gabata ba na salloli.

### **Taimama:**

Idan ba’a samu ruwan da za’ayi alwala da shi ba ko kuma wanka ko kuma wani dalili cikin dalilai wanda suke halatta yin taimama kamar rashin lafiya ko kuma kasa amfani da ruwa to ya hallata a gare ka kayi taimama, dan ita tana makwafin ruwa wajan dauke hadasi, kuma yadda ake taimama shi ne:

- Zaka bigi kasa da tafi hannayen ka a bude sau daya.
- Zaka shafi fuskar ka baki daya da tafi hannayen ka sau daya.
- Zaka shafi dukkan tafi hannayen ka sau daya.

### **Siffar sallah<sup>101</sup>**

1- ka cika alwalar ka, kuma kayi alwala da ruwa mai tsarki kamar yadda **Allah yayi umarni da fadar sa:” ya ku wadanda sukayi imani idan kun tashi zakuyi sallah to ku wanke fuskokin ku da hannayen ku zuwa gwiwar hannu kuma ku**

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<sup>100</sup> - suratul bakara, aya ta : 144.

<sup>101</sup> - an ciro da iyan gyare gyare daga cikin littafin kaifiyyatu salatinnabi wa ahkamul marid wa daharatuhu, na shaikh Abdulazeez bn Baz Allah yayi masa rahama.

**shafa kawunan ku da kuma wanke kafafu zuwa idan sahu”<sup>102</sup>**

2- ka fuskanci alkibla- ita ce ka’abah- da dukkan jikin ka kana mai nufin yin sallah da zuciyar ka wadda kake san yin ta batara da furta niyya da harshen ka ba.

3- kayi kabbarar harama kana mai cewa( Allahu akbar), idanka na kallon wurin sujudar ka kana mai daga hannayen ka lokacin kabbara zuwa kafada ko kuma zuwa gefen kunnuwanka, kana mai ware yatsun hannun ka suna fuskantar alkibla.

4- ka dora hannun ka akan kirjin ka, na dama akan na hagu, sai ka karanta addu’ar bude sallah ( subhanakallahumma wabi hamdika wa tabarakasmuka wa ta’ala jadduka wa la’ilaha gairuka ) sai kace ( a uzubillahi minasshaidanirrajeem, bismillahirrahmanirraheem ), sai ka karanta fatiha kuma in ka gama karanta ta sai kace (ameen) a baiyane a sallolin da ake baiyana karatu, a boye a sallolin da ake sirranta karatu, sai ka karanta abunda ya sauwaka a gareka na alkur’ani.

5- kayi ruku’i,zakaduka ka matsa gaba kana mai cewa (Allahu akbar) kana mai daga hannayen ka zuwa kafada ko kuma kunnuwa, kana mai mikar da bayan ka, kana mai saita kanka da bayan ka, kana mai dora hannayen ka akan gwiwowin ka kana mai ware yatsun ka, kana mai nisanta gwiwoyin hannun ka daga gefen cikin ka, kuma kana mai cewa (subhana rabbiya Al-‘Azeem). Sau uku.

6- ka daga kanka daga ruku’i kana mai daga hannayen ka zuwa kafadunka ko kuma zuwa kunnuwanka kana mai cewa (sami’allahu liman hamidah), in ka kasance kai liman ne ko kuma kana sallah ne kai kadai, bayan ka daidaitu a tsaye sai kace (rabbana walakal hamd), amma in kai mamu ne to lokacin dagowa zaka ce ne (rabbana walakal hamd), an so ka daura

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<sup>102</sup> - suratul ma’ida, aya ta : 6.

hannayen ka akan kirji kamar yadda ka aikata lokacin tsayuwa kafin ruku'i.

7- zaka tafi sujada kana mai cewa (Allahu akbar), baza ka daga hannayen ka ba, kana mai sauke gwiwowin ka a kasa kafin hannayen ka in ka samu damar hakan, in kuma hakan ya maka wahala to ka gabatar da hannayen ka kafin gwiwowin ka, kuma kayi sujada akan goshin ka da hancin ka da hannayen ka da gwiwarka da kuma saman yatsun kafafun ka, kuma ka fuskantar da yatsun hannun ka da kafafun ka zuwa alkibla kana mai hada yatsun hannun ka waje daya, kuma ka nesanta gabbanka daga gefen jikinka, da kuma cikin ka daga cinyoyin ka, da kuma cinyoyin ka daga digadigan ka, kuma ka daga gwiwar hannun ka daga kasa, sai kace (subhana rabbiya Al-A'la) sau uku.

Kuma ka yawaita addu'a a cikin sujudar ka, saboda fadar sa (S.A.W):” amma shi ruku'i to ku girmama ubangiji a cikin sa amma ita kuma sujada to kuyi kokari wajen yin addu'a domin nan ne yafi cancanta a amsa muku”<sup>103</sup>

8- ka daga kanka daga sujada kana mai cewa (Allahu akbar) baza ka daga hannayen ka ba, kuma ka shimfida diddigaen ka na hagu sai ka zauna akan sa, sai kuma ka kafe kafarka ta dama, kuma ka dora hannayen ka akan cinyoyin ka da kuma gwiwowin ka sai ka ce( Rabbifirli) sau uku, da kuma (Allahummagfirli warhamni wahdini warzukni wa afini wajburni).

9- kayi sujada ta biyu kana mai cewa (Allahu akbar) kuma baza ka daga hannayen ka ba sai ka yi irin abun da kayi a sujada ta farko.

10- ka daga kanka kana mai cewa (Allahu akbar) kuma baza ka daga hannayen ka ba sai ka mike zuwa raka'a ta biyu kana

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<sup>103</sup> - sahihu muslim, mujalladi na 1, shafi na 348, lamba ta 479.



dogara akan gwiwowin ka in hakan ya sauwaka in kuma hakan yayi tsanani sai ka yi amfani da hannayen ka sai ka karanta fatiha da kuma abun da ya sauwaka a gare ka na alkur'ani bayan fatiha kamar yadda ya gabata a raka'a ta farko.

11- idan sallar ta kasance mai raka'a biyu ce: kamar sallar asubah da juma'ah da idi biyu da kuma sunnoni ratibai, sai ka zauna bayan dagowarka daga sujada ta biyu ta raka'a ta biyu kana mai kafe kafarka ta dama da kuma shimfida kafar ka ta hagu kana mai zama a kan ta, kana mai dora hannundamanka akan cinyar ka ta dama kana mai rufi yatsunka dukkan su sai dai manuniya sai kayi nui da ita zuwa tauhidi yayin ambatan Allah da kuma addu'a, kuma ka dora hannun ka na hagu akan cinyarka ta hagu da kuma gwiwarka, sai ka karanta tahiya a wannan zaman shi ne (Attahiyyatu Lillahi wassalawatu waddayyibat, assalamu alaika ayyuha annabiyyu wa rahmatu Allahi wa barakayuhu, assalamu alaina wa ala ibadi Illahi assalihina, ashhadu alla ilaha illa Allah wa ashhadu anna muhammadan abduhu wa rasuluhu, Allahumma salli ala muhammad wa ala ali muhammad kama sallaita ala ibrahim wa ala ali ibrahim Innaka Hamidun Majid, wa barik ala muhammad wa ala ali muhammad kama barakta ala ibrahim wa ala ali ibrahim Innaka Hamidun Majid) sai ka nemi tsarin Allah daga abubuwa guda hudu, sai kace (Allahumma inni a uzu bika min azabi jahannam wa min azabil kabr wa min fitnatil mahya walmamat wa min fitnatil masihiddajjal) sai kayi addu'a ka roki abunda kake bukata na alheran duniya da lahira.

12- sai kayi sallama a daman ka ta yadda zaka juya da kanka bangaren dama kana mai cewa (Assalamu alaikum wa rahmatu Allah) sai kayi sallama a bangaren hagu ka ka karkata kanka bangaren hagu kana mai cewa (Assalamu'alaikum wa rahmatu Allah)

13- in kuma sallar mai raka'a uku ce kamar magariba, ko kuma mai raka'a hudu ce kamar azahar da la'asar da isha'i to bayan fadarka (ashhadu alla ilaha illa Allah wa asha hadu anna muhammadan abduhu wa rasuluhu) a cikin ta'hiya da muka ambata wadda ta gabata, sai ka mika tsaye dan ka kawo raka'a ta uku a sallar mai raka'a uku ko kuma ta uku da ta hudu a sallar mai raka'a hudu, kana mai digaro da gwiwowa in hakan ya sauwaka kana mai daga hannayen ka zuwa kafadun ka kana mai cewa (Allahu akbar), sai ka dora hannayen ka akan kirjin ka kana mai dora hannun daman ka akan na hagu, sai ka karanta fatiha, sai kayi irin abun da kayi a raka'o'in da suka gabata, sai ka zauna dan ta'hiyar karshe, bayan ka gama ta'hiya sai ka idar da sallar ka da sallama.

Kuma ka sani cewa akwai wasu salloli da ake kira rawatib suna kara yawan lada kuma suna daga daraja kuma suna dinke tawayar da aka samu a cikin sallili, ambatan su ya gabata a jadawalin da ya wuce, kuma ka sani cewa sallar nafila an shar'anta yin su a kowane lokaci amma banda lokutan da aka hana tyn sallar a cikin su wanda mai shar'antawa yayi bayanin su, su ne kamar haka:

- Bayan sallar asubah har zuwa bullowar rana da kuma dagowar ta dai-dai gorar masshi.
- Lokacin da rana ta daidaita a tsakiyar sama har sai ta yi zawali.
- Bayan la'asar har zuwa faduwar rana.

Kuma daga cikin sunnoni akwai sallar witiri, kuma ita raka'a daya ce kana cike abunda ka sallata a cikin dare da ita.

### **Zikirin bayan sallah:**

Astagfirullah astagfirullah astagfirullah.

Allahumma antassalam wa minkassalam tabarakta ya zaljalali wal ikram.

La'ilahaillalla wahdahu la sharikalah lahul mulku wa lahul hamdu wa huwa ala kulli shai'in kadeer, ( sau uku ).

La haula wala kuwwata illabillah, la'ilahaillallah, wala na'budu illa iyyah, lahunni'matu wa lahul fadl, wa lahutthanaul hasn, la'ilahaillallah muklisina lahuddeen wa lau karihal kafirun, Allahumma la mani'a lima a'adait wala mu'diya lima mana'ata wala yanfa'u zal jaddi minkal jadd.

Allahumma a'inni ala zikrika wa shukrika wa husni ibadatika.

Sai kace subhanallah sau talatin da uku, walhamdulillah sau talatin da uku, Allahu akbar sau talatin da uku, sai kace a cikon na dari la'ilahaillallahu wahdahu lasharika lahu, lahulmulku walahaulhamdu, wahuwa ala kulli shai'in kadeer.

Sai ka karanta ayatul kursiyyu :” Allahu la'ilahaillahuwa alhaiyyul kayyuum” har zuwa “wala ya uduhu hifzuhuma wa huwal aliyyul azeem”.

Sai ka karanta suratul ikhlas :” kul huwallahu ahad” da kuma kula uzai guda biyu “ kul a'uzu birabbil falak” da “ kul a'uzu birabbinnas”.

## **Alwala:**

Ka sani cewa in za'ayi sallah wajibi ne ayi alwala, saboda fadar sa (S.A.W):” **ba'a karbar sallah in ba tsarki ko kuma sadaka daga kayan sata**”<sup>104</sup>

**Allah madsukaki yana cewa:” ya ku wadanda sukayi imani idan kun tashi zakuyi sallah to ku wanke fuskokin ku da hannayen ku zuwa gwiwar hannu kuma ku shafa kawunan ku da kuma wanke kafafu zuwa idan sahu**”<sup>105</sup>

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<sup>104</sup> - sahihu muslim, mujalladi na 1, shafi na 204, lamba ta 224.

<sup>105</sup> - suratul ma'ida, aya ta : 6.

## **Kuma yadda akeyin alwala shi ne kamar haka:**

Humran bawan usman dan AffanAllah ya kara masa yadda yana cewa:” naga Usman Allah ya kara masa yadda yayi alwala sai ya zuba ruwa a hannayen sa sau uku sai ya kuskure baki kuma ya shaka ruwa ya fyace sai ya wanke fuskar sa sau uku sai ya wanke hannun sa na dama zuwa gwiwar hannu sau uku sai ya wanke hannun hagu sa zuwa gwiwar hannu sau uku sai ya shafi kansa sai ya wanke kafar sa ta dama sau uku sai ya wanke kafar sa ta hagu sau uku sai yace:” naga Manzan Allah (S.A.W) yayi alwala irin wannan alwalar tawa sai yace:” duk wanda yayi alwala irin wannan alwalar sai yayi sallah raka’ a biyu baiyi zancen zuci ba a ciki ta face sai Allah gafarta masa abunda ya gabata na zunuban sa”<sup>106</sup>

1- kayi niyyar alwala a zuciyar ka dan dauke hadasi, dalili akan wajabcin ta fadar sa (S.A.W):” lallai dukkan aiyuka sai da niyya kuma kowane mutum da abunda yayi niyya....”<sup>107</sup>

2- kace (Bismillah) a farkon fara alwalar ka, sboda fadar sa (S.A.W):” babu sallah ga wanda baida alwala kuma babu alwala ga wanda bai ambaci sunan Allah ba”<sup>108</sup>

3- ka wanke tafin hannayen ka sau uku a farkon alwala, saboda hadisin Aus dan Aus assakafy Allah ya kara masa yadda yace:” naga Amnzan Allah (S.A.W) yayi alwala sai ya karkato kwarya sau uku, sai yace meye ma’anar ya karkato kwarya sau uku? Sai yace: ya wanke hannayen sa sau uku”<sup>109</sup>

4- ka kuskure baki<sup>110</sup>, ka shaka ruwa<sup>111</sup>, ka fyace<sup>112</sup>, da hannun ka na hagu sau uku.

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<sup>106</sup> - sahihul bukhari, mujalladi na 2, shafi na 682, lamba ta 1832.

<sup>107</sup> - sahihul bukhari, mujalladi na 1, shafi na 3, lamba ta 1.

<sup>108</sup> - almustadrak ala assahihai, mujalladi na 1, shafi na 246, lamba ta 519.

<sup>109</sup> - musnadul imam ahmad, mujalladi na 4, shafi na 10, lamba ta 16225.

<sup>110</sup> - zuba ruwa a baki tare da juya shi.

5- ka wanke fuskar ka sau uku, kuma iyakar fuska ta bangaren tsawo, tun daga matsira gashin kai na al'ada tun daga saman goshi har zuwa kasan gemu, kuma tun daga fatar kunne har zuwa dayan kunnen ta fuskar fadi kenan.

6- ka wanke hannayen ka sau uku, tun daga saman yatsu har zuwa gwiwar hannu tare da shigar da gwiwar hannu wajan wankewa, kana me farawa da dama sannan hagu, tare da jujjuya zobe ga wanda yasa zobe, da kuma agogo dan tabbatar da isar ruwa zuwa kasan su.

7- ka shafa kanka dukkan sa sau daya tare da kunnuwa, zaka jika hannayen ka da ruwa sai ka shafa a kan ka, zaka fara da gaban kanka har zuwa keya sai ka dawo da hannayen ka zuwa gaban kai, saboda hadisin Abdu Allahi dan Zaid Allah ya kara masa yadda:” lallai Annabi (S.A.W) ya shafi kansa da hannun sa sai yayi gaba da su kuma ya dawo da su, ya fara da farkon kansa sai ya tafi zuwa keyar sa, sa’annan ya dawo da su zuwa inda ya fara”<sup>113</sup>

Sai ka shigar da yatsun ka manuna biyu a cikin kunnuwan ka sai kuma ka shafa bayan su da manyn yatsun hannuwa, saboda hadisin dan Abbas Allah ya kara musu yadda lokacin da yake siffanta alwalar Annabi (S.A.W):” sai ya shafa kan sa da kunnuwan sa sau daya” kuma a cikin wata ruwaya:” sai ya shafi kansa sai ya shigar da yatsun hannun sa cikin kunnuwansa sai ya shafi bayan kunnen sa da babban hatsan hannun sa su kuma yatsun da yake nuni da su ya shafi cikin kunne da su”<sup>114</sup>

8- ka wanke kafafunka sau uku tun daga yatsun kafa har zuwa idan sahu tare da shigar da idan sahu cikin wankewa, saboda

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<sup>111</sup> - jan ruwa zuwa hanci tare da numfashi.

<sup>112</sup> - fitar da ruwa daga hanci da numfashi.

<sup>113</sup> - sahihul bukhari, mujalladi na 1, shafi na 80, lamba ta 183.

<sup>114</sup> - sunan abi daud, mujalladi na 1, shafi na 33, lamba ta 135.

hadisin Abu hurairah Allah ya kara masa yadda, yag wani mutum bai wanke digadigan sa ba a wajen alwala sai yace:” boni ya tabbata ga digadigan da basu samu ruwa ba a wajen alwala”<sup>115</sup>

Kuma ya kamata a jeranta alwala, sai kayi tsarki gaba bayan gaba kamar yadda Allah yayi umarni, kada ka gabatar da wata gaba a kan wata, saboda Allah madaukaki ya ambaci farillan alwala a jere kamar yadda yake a ayar da ta gabata, kuma kayi hanzari tsakanin gabobin alwala, kada ka shagala daga wanke wata gaba har sai gabar da take kafin tata bushe, saboda hadisin Umar Allah ya kara masa yadda :” lallai Annabi (S.A.W) yaga wani mutum yana sallah kuma a diddigen sa akwai lum’a kamar girman dirhami bata samu ruwa ba sai Annabi (S.A.W) ya umarce shi ya sake alwala da sallah”<sup>116</sup>

Kuma ya kamata ka gusar da abunda ya makale a gabobin alwala wanda zai iya hana isar ruwa zuwa wurin, misali penti da makamantan shi.

Kuma ka sani lallai tsarki na kasancewa mai ci gaba matukar babu abund ya warware shi daga cikin ababen da ke warware tsarkina fitsari ko kashi ko fitr iska ko maziyyi ko madiyi ko jinin istihada -shi jini ne lalatacce ba na haila bane- ko kuma shafar al’aura ba tare da shamaki ba ko kuma bacci.

### **3- fitar da zakkah da bada ita ga wadanda suka cancanta:**

Ita wani hakki ne daga cikin hakkokin Allah wanda musuli ke fitarwa ga iyan’uwan sa talakawa da miskinai da msu bukata dan biyan bukatun su da kuma wadatar da su daga kaskancin

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<sup>115</sup> - sahihu muslim, mujalladi na 1, shafi na 214, lamba ta 242.

<sup>116</sup> - sunan abi daud, mujalladi na 1, shafi na 45, lamba ta 175.

roko, **saboda fadar Allah madaukaki:** “ kuma ba’a umurce su da komai ba sai dai su bauta wa Allah suna masu tsarkake addi ni a gareshi su tsaida sallah kuma su bada zakka kuma wannan shi ne addini mikakke (5)<sup>117</sup>

### **Daga cikin hikimar ta:**

- Tana tsarkake ran musulmi mawadaci daga rowa da kaskancin kwadayi da san duniya da nutsewa a cikin hsa’awar ta.
- Tana tsarkake zukatan talakawa da miskinai daga kiyaiya da hiqidi da hassada ga mawadata, lokacin da suka gan su suna fitar da abunda Allah ya wajabta musu a cikin dukiyoyin su kuma suna kulawa da su wajan ciyarwa da kyautatawa da kulawa.
- Tana Soyar da kyawawan dabi’u kamar ciyarwa da bayar wa da kuma fifita wani a cikin zuciyar musulmi.
- Kankare talauci daga jama’ar musulmai da kuma magance irin abunda yake haifarwa na sata da kisa da kuma ta’addanci akan mutunci, da kuma raya ruhin taimakekeniya tsakanin musulmai ta hanyar toshe bukatun musulmai.
- Taimakawa wajen yada kiran addinin Allah a duniya ta hanyar fadakar da musulmai al’amuran addinin su da kuma baiyana kyawan musulunci ga wanda ba musulmai ba dan kwadayin musuluntar su.

### **Sharuddan zakkah:**

1 mallakar nisabi, ya zama yana da dukiyar da ta kai iyakar da musulunci ya sa zakka a cikin sa, kuma yana kai kimanin

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<sup>117</sup> - suratul baiyina, aya ta 5

ma'auni (85) na zinari, kuma yana amintar da bukatunka na dole na abinci da abin sha da tufafi da mazauni.

2- cikas shekara, ta yadda shekara zata zagayo akan dukiyar.

### **Wadanda ake ba zakkah:**

Allah ya iyakance wadanda suka cancance ta, **sai yace:**” lalli **zakka ana bata ita ne ga fakirai da miskinai da masu aiki dan ita da wanda ake lallashin zukan su da kuma iyanta wuyan bayi da kuma wanda ake bi bashi da kuma wurin daukaka addinin Allah da kuma matafiyi farillace da Allah ya farlanta daga gare shi kuma Allah masani ne me hikima (60)<sup>118</sup>**

### **Fadakarwa:**

- Abunda aka aje na dukiya dan tattala da kuma amfanin kai kamar gidan da mutum yake zaune a ciki, da kuma kayan gida, da motoci, da dabbobin da aka aje su dan hawa babu zakkah a cikin su.
- Abunda aka aje dan haya kamar motoci da kuma shaguna da gidajen haya zakkah bata wajaba a cikin asalin su, sai dai zakkah tana wajaba ne a cikin kudin da aka amsa na hayar su in sun kai nisabi da kansu ko kuma in an hada su da wasun su kuma shekara ta zagayo a kansu.

### **4- azumin watan ramadan:**

Wata daya a cikin shekara ya wajaba ka azumce shi, zaka kame daga ci da sha da zuwa ma iyali, tun daga fitowar alfijir har zuwa faduwar rana, dan yiwa Allah da'a, **saboda fadar Allah**

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<sup>118</sup> - suratut tauba, aya ta 60.



**madaukaki:** “yaku wadanda sukayi imani an wajibta azumi akan ku kamar yadda aka wajibta shi akan wanda suka gabace ku dan ku sami tsoron Allah (183)”<sup>119</sup>

Kuma ba wai abun nufi da azumi shi ne kame wa daga ababen da ke karya shi ba kawai, a’ a dole a kame daga ababen da ke karya shi na ma’ana kamar karya da gulma da annamimanci da yaudara da zamba da zancen da beda amfani da abun da yayi kama da hakan na munanan aiyuka, dan sanin cewa barin wadannan aiyukan munana wajibi ne akan dukkan musulmi a watan da ba na ramadana ba kuma wajibcin barin na kara karfi a cikin watan ramadan, sabida fadar sa (SAW): “duk wanda be bar zancen zur ba da kuma aiki da shi to Allah baya bukarar yabar abincin sa da abun shan sa”<sup>120</sup>

### **Daga cikin fa’idojin azumi:**

- Tsarkake ran musulmi shi jihadi ne tsakanin rai da sha’awoyin ta da kuma abunda take so.
- Daukaka ran musulmi daga munanan zance da kuma munanan aiyuka, saboda fadar sa (S.A.W):” idan ranar da dayan ku ke azumi ne to kada yayi munanan kalamai kuma kada yayi fada, idan wani ya zage shi ko kuma ya neme shi ga rigima sai yace: ni mutum ne mai azumi”<sup>121</sup>
- Kuma da azumi ne musulmi ke iya jin irin bukataun iyan uwan sa wadan da basu da shi daga cikin talakawa da mabukata sai yayi kokarin fitar da hakkin su, da kuma binciken halin da suke ciki da bibiyan bukatun su.

Kuma shi azumi yana faduwa daga mai haila da mai nifasi har sai sunyi tsarki, in sunyi tsarki to wanka ya wajaba akan su da

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<sup>119</sup> - suratul bakara, aya ta 183.

<sup>120</sup> - sahihul bukari, mujalladi na 2, shafi na 673, lamba ta 1804.

<sup>121</sup> - sahihul bukari, mujallai na 2, shafi na 673, lamba ta 1805.

kuma rama abunda ya kubuce musu na azumi, hakanan kuma wanda yake mara lafiya ne ko matafiyi ya halatta a gare shi ya sauke azumi sai daga baya ya rama kwanakin da ya sha azumi.

## 5- hajji zuwa dakin Allah mai alfarma:

Shi ne tafiya zuwa dakin Allah me alfarma dan yin wasu aiyuka na musamman a wasu wurare na musamman a wasu lokuta na musamman, kuma wannan rukunin wajibi ne akan dukkan musulmi baligi me hankali namiji da mace su yi shi sau daya a cikin rayuwar su, amma da sharadin samun iko na jiki da dukiya, duk wanda mara lafiya ne wanda ba'a tunanin warakar sa yadda bazaimiya yin hajji ba kuma shi mawadaci ne sai ya wakilta wanda zai yi mai, kuma wanda yake talaka ne shi bai da dukiyar da zata biya masa bukatun sa na wajibi, da kuma bukatun wanda yake daukar nauyin su, to hajji ba wajibi bane akan sa, **saboda fadar Allah madaukaki: “ kuma Allah ya wajabta aikin hajji akan mutane ga wanda ya samu ikon zuwa kuma duk wanda ya kafurce to lallai Allah mawadaci ne akan talikai (97)”**<sup>122</sup>

### Daga cikin hikimomin sa:

- Guzirin kyawawan aiyuka ta wajen yiwa Allah da'a, domin hajji karbabbe baida sakamako sai dai aljannah, Annabi (S.A.W) yace:” **umarah zuwa umarah kaffara ne na abunda ke tsakanin su shi kuma hajji karbabbe baida sakamako sai aljannah**”<sup>123</sup>
- Tabbatar da hadin kai na musulunci tsakanin musulmai, hajji shi ne mafi girman taro na musulunci inda musulmai suke

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<sup>122</sup> - suratu a'li imran, aya ta 97.

<sup>123</sup> - sahihul bukari, mujalladi na 2, shafi na 629, lamba ta 1683.

taruwa a cikin sa daga kowane wuri a wuri daya a lokaci daya, suna kiran ubangiji daya, suna sanye da tufafi iri daya, suna ibada iri daya, babu bambanci tsakanin mawadaci da talaka, da mai daraja da wanda baida daraja, da fari da baki da balarabe da ba'ajame, dukkan su daidai suke a gaban Allah, babu bambanci tsakanin su sai dai da tsoran Allah, wanda ba dan komai ba sai dan karfafa iyan'uwantaka tsakanin musulmai da kuma daidaita shu'urin su da kuma burace-buracen su.

- Koyawa ran musulmi bada dukiya da kuma amfani da jiki wajan daukaka addinin Allah da kuma neman yaddar sa.
- Tsarkaka daga zunubai da kusakurai, Annabi (S.A.W) yace:” duk wanda yayi hajjin wannan dakin baiyi zancen banza ba kuma baiyi fasikanci ba to zai koma kamar randa mahaifiyar sa ta haife shi”<sup>124</sup>

### Siffar hajji:

Mafi falalar hajji shi ne tamattu'i, kuma siffar shi ita ce kamar haka:

- Kayi ihrami daga mikati kafin rana ta takwas daga watan zil hijja sai kayi talbiyya kana mai cewa (labbaikallahumma umrah mutamatti'an biha ilal hajj).
- Idan ka isa makkah sai kayi dawafi ( dawafin ka'abah<sup>125</sup>) kuma kayi sa'ayi na umarah sai kayi aski kodai kwal kwabo ko kuma kayi saisaye, ita mace zata rage gashinta ne gwrgwdan kan dan yatsa.

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<sup>124</sup> - sahihul bukari, mujalladi na 2, shafi na 645, lamba ta 1723.

<sup>125</sup> - ita ce dakin farko a doran kasa dan bautar Allah, Annabi Ibrahim ne ya gina shi da umarnin Allah tare da yaran sa annabi Isma'il amincin Allah ya tabbata a gare su, Allah madaukaki yace:” lallai daki na farko wanda aka sanya wa mutane shi ne wanda yake makkah mai albarka,..a cikin sa akwai a'yoyi baiyanannu”.

- Idan ya kasance rana ta takwas ne na zul hijja ana kiranta ranar tarwiyya sai yayi haraman aikin hajji lokacin walha daga wurin ka wanda ka so yin hajji daga gare shi sai ka tafi zuwa mina kayi sallar azahar da la'asar a can da magariba da isha'i da asubah qasaru ba tare da hada salloi ba.
- Idan rana ta fito a rana ta tara na zul hijja shi ne ranar arafa sai ka tafi daga mina zuwa wajan arafa, idan rana tayi zawali sai ka sallaci azaharda la'asar raka'a bibbiyu kuma ka hada su lokaci daya jam'in takadimi, bayan salla sai ka kebe dan ambatan Allah da addu'a da kaskantar da kai ga Allah, kuma ka roki Allah abunda kake so kana mai daga hannayen ka kana mai fuskantar alkibla.
- Idan rana ta fadi a ranar arafa sai ka tafi zuwa muzdalifa idan ka kai can sai kayi sallar magariba da isha'i ka hada su kuma kayi kasaru, sai ka kwana a muzdalifa, idan alfijir ya bullo sai kayi sallar asubah da wuri da kiran sallah da kuma ikama, kuma ka shagaltar da lokacin ka da ambatan Allah da kuma addu'a har sai gari yayi haske.
- Ka tafi zuwa mina kafin fitowar rana, idan ka isa zuwa mina sai ka jefi jamratul akabah da duwatsu guda bakwai a jeri daya bayan daya kowace kamar kwayar gujjiya kuma kayi kabbara wajen jefa kowane dutse.
- Idan ka gama jifan akabah sai ka yanka hadayar ka sai ka aske kanka duka ko kuma kayi saisaye, amma askewa duka yafi falala, amma ita mace zata rage gashinta ne gwargwadan kan dan yatsa baza ta aske duka ba.
- Kayi tahallulin farko sai ka sa tufafin ka, kuma ya halatta kayi komai amma banda saduwa da iyali.
- Ka tafi makkah kayi dawafi kuma kayi sa'ayi na hajji sannan bayan gama dawafi da sa'ayi sai ka dawo zuwa mina sai ka kwana rana ta sha daya da sha biyu kana jifan jamrori uku bayan zawali da duwatsu guda bakwai a jere kana yin kabbara

bayan jefa kowane dutse kana mai farawa da karama sai ta tsakiya sai babba.

- Idan ka kammala jifa a rana ta sha biyu in ka s sai kayi gaggawa ka bar mina, in kuma ka so sai kayi jinkiri ka kwana a mina dare na sha uku, sai ka jefi jamrori uku baya zawali kamar yadda ya gabata to hakan shi yafi.
- Idan zaka tafi zuwa kasar ka sai ka tafi makkah kayi dawafin dakin ka'abah dawafi na bankwana idan ka kammala dawafin to aikin hajjin ka ya cika, wannan dawafin yana faduwa daga kan mai hails da mai nifasi.

## ***IBADU A MUSULNCI:***

Lallai ibadu a musulunci suna wajaba akan kowani musulmi baligi mai hankali, kuma lallai tsayuwarka da wannan rukunan sababi ne na shigarka aljannah bayan rahamar Allah madaukaki saboda fadar sa (S.A.W) ga wannan balaraben da yazo yana tambayar shi, sai yace:” ya manzan Allah ka fada min abunda Allah ya wajabta a kaina na sallah? Sai yace:” salloli guda biyar sai dai kuma inkaso kayi nafila, sai yace: fada min abunda Allah ya wajabta akaina na azumi? Sai yace:” watan ramadan sai dai in ka so kayi nafila” sai yace: fadamin abunda Allah ya wajabta a kaina na zakkah? Sai yace: sai manzan Allah (S.A.W) ya fada mai shari’o’in musulunci, sai yace: na rantse da wanda ya karramaka bazanyi nafila ba kuma bazan rage komai ba cikin abunda Allah ya wajabta a kaina, sai manzan Allah (S.A.W) yace:” ya rabauta in yayi gaskiya, ko kuma yace: ya shiga aljannah in da gaske yake”<sup>126</sup>

### **Fa’idojin rai da na zamantakewa wanda tabbatar da bautar Allah ke kawowa**

1- samun rabauta da kuma ji dadi a duniya da kuma lahira ga bayi muminai, **Allah madaukaki yace:” hakika wanda ya tsarkake ransa ya rabauta (14) ya ambaci sunan ubangijin sa kuma yayi sallah (15)**<sup>127</sup>

2- karfin jiki da kuma na rai wanda suke samuwa wajen debe kewa da Allah da kuma ganawa da shi, **Allah madaukaki yace:” lallai Allah yana tare da masu jin tsoran sa kuma da wadanda suke kyautatawa (128)**<sup>128</sup>

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<sup>126</sup> - sahihul bukari, mujalladi na 2, shafi na 669, lamba ta 1792.

<sup>127</sup> - suratul a’ala, aya ta : 14-15.

<sup>128</sup> - suratun nahl, aya ta : 128.

3- karfafawa daga Allah madaukaki da kuma samun nasara da kuma samun tabbatauwa ga bayin sa muminai, **Allah madaukaki yace:**” kuma lallai Allah zai taimaki masu taimakon sa lallai Allah mai karfi ne mabuwayi (40) wadan da in mun tabbatar da su a ban kasa sai su tsaida sallah kuma su bada zakkah kuma suyi umarni da kyakkyawa kuma suyi hani daga mummuna kuma ga Allah ne karshen al’amari yake (41)”<sup>129</sup>

4- samun jituwa da iyan uwantaka da taimakekeniya da kuma zaman lafiya tsakanin daidaikun mutanen da ke zaune a cikin al ummar musulmai, **Allah madaukaki yace:**” kuma muminai sahin su yana jibintar sashe suna umarni da kyakkyawa kuma suna hani daga mummuna kuma suna tsaida sallah kuma suna bada zakkah kuma suna biyaiya ga Allah da manzan sa to wadannan Allah zai musu rahama lallai Allah mabuwayi ne mai hikima (71)”<sup>130</sup>

5- samun shiriyar Allah da kuma dacewar sa ga bayin sa, **Allah madaukaki yace:**” yaku wadanda sukayi imani in kun ji tsoran Allah to zai sanya muku abunda zaku dinga rabe tsakanin gaskiya da karya kuma ya kankare muku zunuban ku kuma ya gafar ta muku”<sup>131</sup>

6- yawan arziki da kuma yaye bakin ciki ga bayi sa muminai, **Allah madaukaki yace:**” duk wanda yaji tsoran Allah zai sa masa mafita (2)”<sup>132</sup>

7- rubanya lada da kuma kankare zunubai, **Allah madaukaki yace:**” duk wanda yayi imani da Allah kuma ya aikata aiyuka na kwari to zai kankare masa zunuban sa kuma ya

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<sup>129</sup> - suratul hajj, aya ta : 40-41.

<sup>130</sup> - suratut taubah, aya ta : 71.

<sup>131</sup> - suratul anfal, aya ta : 29.

<sup>132</sup> - suratud dalaq, aya ta : 2-3.

**shigar da shi aljannah wacde koramu ke gudana a karkashin ta suna masu dawwama a cikin ta har abada wannan shi ne sakamako mai girma (9)”<sup>133</sup>**

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<sup>133</sup> - suratut tagabun, aya ta 9.



## ***ABABEN DA AKAYI UMARNI DA SU A***

### ***MUSULNCI:***

Ya kai dan uwana mai daraja, manhajin ka da kake tafiya akai wajen alakarka da mutane ya zama kamar yadda manzan Allah (S>A.W) ne yace:” ka kiyaye abunda aka haramta zaka zama mafi bautar mutane kuma ka yadda da abunda Allah ya baka zaka zama mafi wadatar mutane kuma ka kyautata ga makwabcin ka sai ka zama mumini kuma ka so wa mutane irin abun da kake so wa kan ka sai ka zama musulmi kuma kada ka yawaita dariya domin yawan dariya na kashe zuciya”<sup>134</sup>

Da kuma fadar sa (S.A.W):” musulmi na karai shi ne wanda musulmai suka kubuta daga harshen sa da kuma hannun sa mai hijira shi ne wanda ya kauracewa abunda Allah ya haramta”<sup>135</sup>

Lallai musulnci ta abund yake umarni da shi da kuma wanda yake hani daga gare shi yana nufin samar da al’umma ne masu hadin kai da kuma tausayi juna da kaunar juna, wanda fadar manzan Allah zai tabbata a kan su:” misalin muminai a wurin kaunar junan su da tausayin su da kuma hadin kan junan su kamar misalin jiki ne idan wata gaba ta koka daga gare shi sai sauran gabobin su amsa da rashin bacci da kuma zazzabi”<sup>136</sup>

Babu wata dabi’a mai kyau face saida musulnci yayi umarni da ita kuma ya kwadaitar akan ta, kuma babu wata mummunar dabi’a na zance ko aiki face sai da musulnci yayi hani daga gare shi kuma yayi umarni da nisantar shi.

Shi musulnci:

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<sup>134</sup> - sunanut tirmizy, mujalladi na 4, shafii na 551, lamba ta 2305.

<sup>135</sup> - sahihul bukari, mujalladi na 1, shafi na 13, lamba ta 10.

<sup>136</sup> - sahihu muslim, mujalladi na 4, shafi na 1999, lamba ta 2586.

1- yana umarni da kadaita Allah kuma yana hani daga shirka, **Allah madaukaki yace:**” lallai Allah baya gafartawa in anyi shirka da shi amma kuma yana gafarta abunda ba shirka ba ga wanda yaso”<sup>137</sup>

Kuma Annabi (S.A.W) yana cewa:” ku nisance abubuwa bakwai masu halakarwa” sai suka ce: ya manzan Allah menene su? Sai yace:” shirka da Allah, da sihiri, da kashe ran da Allah ya haramta sai da hakki, da cin riba, da cin dukiyar maraya, da juya baya ranar haduwa da makiya, da kuma yiwa mumina kamila kazafi”<sup>138</sup>

2- yana umarni da kyautatawa kuma yana hani daga cin dukiyar mutane da banna kamar riba da yaudara da kwace da makamancin haka, **Allah madaukaki yace:**” yaku wadanda sukayi imani kada kuci dukiyar ku tsakanin ku da barna sai dai in ya kasance kasuwanci ne wanda kuka yadda da shi tsakanin ku”<sup>139</sup>

3- yana umarni da adalci kuma yana hani daga zalunci da mugunta, kuma shi da gamagarin ma’ana ana nufin ta’addancin ga wani ta hanyan zance ko aiki, **Allah madaukaki yana cewa :**” lallai Allah yana umarni da adalci da kyautatawa da baiwa makusanta hakkin su kuma yana han daga alfasha da munkari da zalunci yana muku wa’azi ko zakuyi tunani (90)”<sup>140</sup>

4- yana umarni da taimakekeniya akan alheri kuma yana hani akan taimakekeniya akan sharri, **Allah madaukaki yace:**” kuma kuyi taimakekeniya akan aiki na kwarai da kuma tsoran Allah kuma kaga kuyi taimakekeniya akan barna da kuma

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<sup>137</sup> - suratun nisa’i, aya ta : 116.

<sup>138</sup> - sahihul bukari, mujalladi na 3, shafi na 1017, lamba ta 2615.

<sup>139</sup> - suratun nisa’i, aya ta : 29.

<sup>140</sup> - suratun nahl, aya ta : 90.

**ta'addanci kuma kuji tsoran Allah lallai Allah mai tsananin ukuba ne (2)"<sup>141</sup>**

5- yana umarni da raya ran dan adam kuma yana hani akan kashe ta kuma janyo sababin kisan sai da gaskiya, kamar kisasi, **Allah madaukaki yana cewa:"** saboda haka ne muka rubuta akan bani isra'ila cewa duk wanda ya kashe rai ba tare da wata rai ba ko kuma dan barna aban kasa to kamar ya kashe mutane ne baki daya kuma duk wanda ya raya ta to kamar ya raya mutane ne baki daya kuma hakika manzannin mu sun zo musu da ayoyo baiyanannu sai dai lallai mafi yawa daga cikin su bayan haka masu barna ne aban kasa (32)"<sup>142</sup>

**Kuma Allah madaukaki yana cewa:"** duk wanda ya kashe mumini da gangan to sakamakwan shi ita ce wutar jahannama zai dawwama a cikin ta kuma Allah yayi fushi da shi kuma ya tsine masa kuma ya tanadar masa azaba mai girma (93)"<sup>143</sup>

6- yana umarni da yiwa iyay biyayya kuma yana hani daga saba musu, **Allah madaukaki yana cewa :"** kuma ubangijin ka yayi hukunci cewa kada ku bauta wa kowa sai dai shi kuma iyaye ku kyautata musu idan girma ya kama daya daga cikin su ko kuma dukkan su to kada ka ce musu tir kuma kada kayi musu tsawa kuma ka gaya musu magana magana ta karamci (23) kuma ka saukar musu da fukafukan kaskanci na rahama kuma kace ya ubangiji ka tausaya musu kamar yadda suka tausaya mun ina karami (24)"<sup>144</sup>

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<sup>141</sup> - suratul ma'ida, aya ta : 2.

<sup>142</sup> - suratul ma'ida, aya ta : 32.

<sup>143</sup> - suratun nisa'i, aya ta : 93.

<sup>144</sup> - suratul isra'i, aya ta 23-24.

7- yana umarni da sada zumunci kuma yana hani daga yanke shi, **Allah madaukaki yana cewa :**” ashe ba kun zama masu sabawa ba in kuka juya baya kuyi barna a ban kasa kuma ku yanke zumuntar ku (22) wadannan sune wadanda Allah ya tsine musu sai ya kurumtar da su kuma ya makantar da ganin su (23)”<sup>145</sup>

Kuma Annabi (S.A.W) yana cewa :” me yanke zumunta bazai shiga aljanna ba ”<sup>146</sup>

8- yana umarni da yin aure kuma yana kwadaitarwa akan shi, manzan Allah (S.A.W) yana cewa :” ya ku matasa duk wanda ya samu ikon aure a cikin ku to yayi aure domin shi yafi runtse gani kuma yafi tsare farji kuma duk wanda bai samu iko ba to ya dinga yin azumi domin shi dandaka ne a gare shi”<sup>147</sup>

Kuma yana zina da luwadi da ukkan abunda zai kai zuwa gare shi, **Allah madaukaki yace :**” kace lalai ubangijina ya hana alfasha ta baiyane da kuma boye da zunubi da zalunci ba da wani hakki ba da kuma yin shirka da Allah da abunda bai saukar da wata hujja akan shi ba kuma ku dunga fadin abunda baku sani ba game da Allah (33)”<sup>148</sup>

9- yana umarni da kiyaye dukiyar maraya da kuma kyautatawa masa kuma yana hani daga cikin dukiyar shi, **Allah madaukaki yace :**” lalali wadanda suke cin dukiyar maraya ta hanyar zalunci to lallai suna cima cikin su wuta ne kuma da sannu zasu shiga wutar sa’irah (10)”<sup>149</sup>

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<sup>145</sup> - suratu muhammad, aya ta : 22-23.

<sup>146</sup> - sahihu muslim, mujalladi na 4, shafi na 1981, lamba ta

<sup>147</sup> - sahihul bukhari, mujalladi na 5, shafi na 1950, lamba ta 4779.

<sup>148</sup> - suratul a’araf, aya ta : 33.

<sup>149</sup> - suratun nisa’i, aya ta 10.

Kuma ya hana danne shi da kuma munana masa, **Allah madaukaki yana cewa :” amma maraya kada ka yi masa fin karfi (9)”**<sup>150</sup>

10- yana umarni da gaskiya wajan bada shaida kuma yana hani daga karya wajan shaida, saboda fadar sa (S.A.W): ” ashe bana baku labarin mafiya girman zunubai ba har sau uku, sai suka ce : bamu labari ya manzan Allah, sai yace: “ shirka da Allah da kuma saba wa iyaye sai ya zauna ya kasance yana kishingide sai yace ku saurara da zancen karya bai gushe ba yana nanata wa har saida mukace inama yayi shiru”<sup>151</sup>

Yana umarni da gaskiya wajan rantsuwa kuma yana hani daga yi karya a cikinta –rantsuwa mai halakarwa- ita ce wadda mai yinta yake yin karya da gangan a cikin ta dan ya ci hakkin wanin sa da ita, Allah madaukaki yace :” **lallai wadanda suke siyarda alkawarin Allah da kuma rantsuwar su da iyan kudade kadan to wadannan basu da rabo a lahira kuma Allah bazaiyi magana da su ba kuma bazaiyi dubi zuwa gare su ba ranar alkiyama kuma bazai tsarkake su ba kuma suna da azaba mai radadi (77)”**<sup>152</sup>

11- yana umarni da mutum ya tsare ran sa kuma yana hani daga kashe ta, daidai ne kashewa na kai tsaye ko kuma na kaikaice kamar shan kayan maye da juya hankali da taba da makamancin su wanda likitanci na zamani ya tabbatar da cewa yana daga cikin ababen da ke jayo rashin lafiya wanda su kaiwa zuwa ga halaka da mutuwa, **saboda fadar Allah madaukaki :” kuma kada ku kashe kan ku lallai Allah ya kasance mai tausayi ne a gare ku (29) kuma duk wanda ya aikata haka yana mai ketare iyaka da kuma zalunci to da sannu zamu**

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<sup>150</sup> - suratud duha, aya ta 9.

<sup>151</sup> - sahihul bukhari, mujalladi na 2, shafi na 939, lamba ta 2511.

<sup>152</sup> - suratu a’li imran, aya ta : 77.

**jefa shi wuta kuma wannan mai sauke ne a wurin Allah (30)”<sup>153</sup>**

12- yana umarni da gaskiya da rikon amana da cika alkawari kuma yana hani daga karya da yaudara da zamba, **Allah madaukaki yace :” ya ku wadanda sukayi imani kada ku yaudari Allah da manzo kuma kada ku yaudari amanonin ku alhali kuna sani (27)”<sup>154</sup>**

Kuma Annabi (S.A.W) yana cewa :” abubuwa uku duk wanda suka kasance a cikin sa to ya zama munafiki koda yayi azumi yayi sallah kuma ya raya cewa shi musulmi ne, wanda in yayi magana yayi karya, kma idan yayi alkawari sai ya saba, kuma in an amince masa yayi ha’inci”<sup>155</sup>

13- yana umarni da soyayya da sada zumunta kuma yana hani daga kaurace wa juna da kuma abunda ke haifar da kiyayya da gaba kamar rowa da hassada keta, Annabi (S.A.W) yana cewa: " kada kuyi gaba da junan ku kuma kada kuyi hassada da juna kuma kada ku juya wa junan ku baya kuma ku zama bayin Allah iyan uwan juna kuma baya halatta ga musulmi ya kaurace wa dan uwan sa fiye da kwana uku”<sup>156</sup>

14- yana umarni da tattali kuma yana hani daga almubazzaranci da kuma tozarta dukiya ba inda ya cancanta ba, **saboda fadar Allah madaukaki: ” kuma ba ba makusanta hakkin su da kuma miskinai da kuma matafiya kuma kada kada ka dinga almubazzaranci almubazzaranci (26) lallai masu almubazzaranci sun kasance iyan uwan shaidan ne kuma**

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<sup>153</sup> - suratun nisa’i, aya ta 29-30.

<sup>154</sup> - suratul anfal, aya ta 27.

<sup>155</sup> - sahihu ibn hibban, mujalladi na 1, shafi na 490, lamba ta 257.

<sup>156</sup> - ahihul bukhari, mujalladi na 5, shafi na 2253, lamba ta 5718.

**shi shaidan ya kasance ga ubangijin sa mai kafurcewa ne (27)”<sup>157</sup>**

15- yana umarni da tsakatsaki kuma yana hani daga tsanani da kuma wuce iyaka a addini, **saboda fadar Allah madaukaki:” Allah yana nufin sauki a gare ku kuma baya nufin tsanani a gare ku”<sup>158</sup>**

Kuma Annabi (S.A.W) yana cewa:” **kashedin ku da wuce iyaka a addini domin abunda ya halaka wadanda suka gabaceku shi ne wuce iyaka a addini”<sup>159</sup>**

16- yana umarni da kankanda kai kuma yana hani daga ruduwa da kai da girman kai, **Allah madaukaki yace:” kuma kada ka kauda kumatuka ga mutane kuma kada ka dinga tafiya a ban kasa kana mai takama lallai Allah baya san dukkan mai takama mai alfahari (18) kuma ka takaita a cikin tafiyarka kuma ka runtse sautin ka lallai mafi munin sauti shi ne sautin jaki (19)”<sup>160</sup>**

Kuma Annabi (S.A.W) yana cewa gameda girman kai:” **wanda akwai gwargwadan kwayan zarra na girman kai a zuciyar sa bazai shiga aljannah ba, sai wani mutum yace: ya manzan Allah lallai mutum yana san kayan sa su zama masu kyau kuma takalmin sa mai kyau, sai yace: lallai Alah mai kyau ne kuma yana san kyau, girman kai shi ne kin gaskiya, da wulakanta mutane”<sup>161</sup>**

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<sup>157</sup> - suratul isra’i, aya ta 26-27.

<sup>158</sup> - suratul bakara, aya ta : 185.

<sup>159</sup> - sahihu ibn hibban, mujalladi na 9, shafi na 183, lamba ta 3871.

<sup>160</sup> - suratul luqman, aya ta 19.

<sup>161</sup> - sahihu muslim, mujalladi na 1,shafi na 93, lamba ta 91.

Kuma Annabi (S.A.W) yana cewa game da takama da jiji da kai:” duk wanda yaja tufafin sa a kasa dan takama Allah bazai yi dubi gare shi ba ranar alkiyama”<sup>162</sup>

17- yana umarni da kyautata wa mutane kuma yana hani daga yi musu izgili, saboda fadar sa (S.A.W):” kada ka bayyana izgilanci ga dan uwan ka sai Allah yayi masa rahama kai kuma ya jarabce ka”<sup>163</sup>

18- yana hani akan musulmi ya shiga abunda ba ruwan sa ko kuma bai shafe shi ba, saboda fadar sa (S.A.W): ” lallai yna daga cikin kyan musuluncin mutum barin abunda ba ruwan sa”<sup>164</sup>

19- yana umarni da girmama mutane kuma yana hani daga wulakanta su da tozarta su, **saboda fadar Allah madaukaki:” ya ku wadanda sukayi imani kada wasu mutane suyi izgili ga wasu mutane ba mamaki su fisu alheri kuma kada wasu mata suyi izgili ga wasu mata ba mamaki sun fisu alheri kuma kada ku dunga zunden kanku kuma kada ku dinga jefar junan ku da lakubba tir da sunan fasikanci bayan imani kuma duk wanda bai tuba ba to wadannan su ne azzalumi (11)”**<sup>165</sup>

20- yana umarni da kishi akan iyalai kuma yana hani daga rashin kishi, Annabi (S.A.W) yana cewa:” mutane uku baza su shiga aljannah ba, mai bijire wa iyayen sa da mara kishi da mace mai shigar maza”<sup>166</sup>

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<sup>162</sup> - sahihul bukhari, mujalladi na 3, shafi na 1340, shafi na 3465.

<sup>163</sup> - sunanuttirmizy, mujalladi na 4, shafi na 662, lamba ta 2506, tirmizy yace hadisi ne hasan, albany ya raunana shi,

<sup>164</sup> - sahihu ibn hibban, mujalladi na 1, shafi na 466, lamba ta 229.

<sup>165</sup> - suratl hujurat aya ta : !!

<sup>166</sup> - al mustadrak ala assahihain, mujalladi na 1, shafi na 144, lamba ta 244.



21- yana hanin maza suyi kama da mata da kuma mata suyi kama da maza, Ibn Abbas Allah ya kara masa yadda yana cewa: **Manzan Allah (S.A.W) ya tsine wa maza masu shigar mata da kuma mata masu shigar maza**<sup>167</sup>

22- yana umarni da yin kyauta ga mutane kuma yana hani daga gori, saboda fadar sa (S.A.W): **” kashedinku da gore da kyuta domin shi yana bata godiya kuma yana shafe lada, sai ya karanta fadar Allah madaukaki :”yaku wadanda sukayi imani kada ku bata sadakarku ta hanyar gori da kuma cutarwa**<sup>168</sup>

23- yana umarni da kyautat zato kuma yana hani daga bin diddigi da gulma, **Allah madaukaki yace:” yaku wadanda sukayi imani ku nisanci da yaw daga cikin zato lallai wasu sashi na zato zunubi ne kuma kada ku dunga bin diddigi kuma kada sahi su dinga gulmar sashi shin dayan ku yana so yaci naman dan uwan shi a mace ai kun kyamaci haka kuma kuji tsoran Allah lallai Allah mai karbar tuba ne mai jin kai (12)**<sup>169</sup>

24- yana umarni da kiyaye harshe daga dukkan alfasha na magana da kuma amfani da shi ga abunda zai jawo ma mutun daya da alummah baki daya alheri kamar ambatan Allah da kuma kokarin sasanta tsakanin mutane, kuma yana hani daga sake shi cikin abunda ba amfanin da ake fata a cikin sa, saboda fadar sa (S.A.W) ga mu'azu dan Jabal lokacin da ya tambaye shi, sai yace:” **ya Annabin Allah shin mu za'a kamamu da abunda muke fada? Sai yace: kaicen ka ya Mu'az, shin dama**

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<sup>167</sup> - sahihul bukhari, mujalladi na 5, shafi na 2207, lamba ta 5546.

<sup>168</sup> - suratul bakara, aya ta : 264.

<sup>169</sup> - suratul hujurat, aya ta : 12.

akwai abunda ke jefa mutane cikin wuta ta fuskar su ko kuma ta hancin su sai abunda harsunan su suka girba ba”<sup>170</sup>

25- yana umarni da kyautatawa ga makwabci kuma yana hani daga cutar da shi, Annabi (S.A.W) yana cewa:” wallahi imanin sa baya cika wallahi imanin sa baya cika wallahi imanin s baya cika, sai akace: waye ya Manzan Allah? sai yace:” wanda makwabcin sa bai kubuta daga cutarwar sa ba”<sup>171</sup>

26- yana umarni da abota da mutan kwarai kuma yana hani daga abota da ashararai, Annabi (S.A.W) yana cewa:” misalin aboki na kwarai da na banza kamar mai saida turare ne da mai hura wuta, mai saida turare kodai ya baka kyautar sa ko kuma ka siya daga gare shi, kuma ka ji kanshi mai dadi a wurin sa, shi kuma mai hura wuta kodai ya kona tufafin ka, ko kuma ka samo wari a hurin sa”<sup>172</sup>

27- yana umarni da sasantawa tsakani a cikin mutane kuma yana hani daga tada gaba da kiyaiya, **Allah madaukaki yace:” babu alheri a cikin da yawa daga cikin ganawar su sai dai wanda yayi umarni da sadaka ko kuma kyakkyawa ko kuma sasantawa tsakanin mutane duka wanda ya aikata haka dan neman yaddar Allah da sannu zamu bashi lada mai girma (114)”<sup>173</sup>**

28- yana umarni da kwaranye bakinciki daga musulmai da saukakawa da kuma rufa musu asiri, Annabi (S.A.W) yana cewa:” duk wanda ya kwaranye bakin ciki daga mumini daga bakin cikin duniya Allah zai kwaranye masa bakin cikin sa daga cikin bakin cikin ranar alkiyama, kuma duk wanda ya saukakawa wanda yake cikin tsanani Allah zai saukaka masa a

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<sup>170</sup> - sunanut tirmizy, mujalladi na 5, shafi na 11, lamba ta 5670.

<sup>171</sup> - sahihu bukhari, mujalladi na 5, shafi na 2240, lamba ta 5670

<sup>172</sup> - sahihu muslim, mujalladi na 4, shafi na 2026, lamba ta 2628

<sup>173</sup> - suratun nisa’i, aya ta : 114.

cikin duniya da lahira, kuma Allah yana cikin taimakon bawa matukar bawa matukar bawa na taimakon dan uwan sa”<sup>174</sup>

29- yana umarni da hakuri wajan musibu kuma yana hani daga raki da yin fushi, **Allah madaukaki yace:”** kuma lallai zamu jarabce ku da wani abu na tsoro da yunwa da tawayar dukiya da rayuka da kayan itatuwa kuma kayi a masu hakuri bishira (155) su ne wadanda idan musiba ta samesu sai suce lallai mu daga Allah muke kuma gare shi zamu koma (156) wadannan sunada salati daga ubangijin su da kuma rahama kuma wadannan su ne shiryaiyu (157)”<sup>175</sup>

30- yana umarni da afuwa da yafiya kuma yana hani daga daukar fansa, **Allah madaukaki yace:”** kuma kuyi gaggawa zuwa gafara daga ubangijin ku da kuma aljannah wanda fadinta kamar fadin sammai da kasa ne an tanade su ne ga masu tsoran Allah (133) wadan da suke ciyarwa a halin wadata da kuma tsanani da kuma masu hadiye fushe da kuma masu yafiya ga mutane kuma Allah yana san masu kyautatawa (134)”<sup>176</sup>

31- yana umarni da tausayi kuma yana hani daga tsanani, Annabi (S.A.W) yana cewa:” masu tausi Allah mai tausayi zaiji tausayin su kuji tausayin wadanda ke kasa sai wanda ke sama yaji tausayin ku”<sup>177</sup>

32- yana umarni da sassautawa da kuma sauki kuma yana hani daga kaushi da tsanani, saboda fadarsa (S.A.W):” lallai tausasawa baya kasancewa a cikin wani abu face sai ya kawata

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<sup>174</sup> - sahihu muslim, mujalladi na 4, shafi na 2074, lamba ta 2699.

<sup>175</sup> - suratul bakara, aya ta : 155-157.

<sup>176</sup> - suratu a’li imran, aya ta : 133-134

<sup>177</sup> - sunanu abi daud, mujalladi na 4, shafi na 285, lamba ta 1941.

shi, kuma ba'a cire shi daga wani abu face sai ya munana shi"<sup>178</sup>

33- yana umarni da fuskantar munanawa da kyautatawa kuma yana hani daga fuskantar munanawa da munanawa, **Allah madaukaki yace:"** ka tunkude da abunda yafi kyau sai wanda tsakanin ka da shi akwai gaba sai ya zama kamar aboki na sosai (34)"<sup>179</sup>

34- yana umarni da yada ilimi kuma yana hani daga boye shi, Annabi (S.A.W) yace:" duk wanda aka tambaye shi game da wani ilimi sai ya boye shi za'a zo da shi ranar alkiyama an sa masa takunkumi na wuta"<sup>180</sup>

35- yana umartar musulmi da yin umarni da kyakkyawa kuma yayi hani daga mummuna kowa daidai iyawar sa da ikon sa, Annabi (S.A.W):" duk wanda yaga munkari a cikin ku to ya canza shi dahannun sa in kuma bazai iya ba to da harshen sa in kuma bazai iya ba to yaki abun a zuciyar shi kuma wannan shi ne mafi raunin imani"<sup>181</sup>

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<sup>178</sup> - sahihu muslim, mujalladi na 4, shafi na 2004, lamba ta 2594.

<sup>179</sup> - suratu fussilat, aya ta : 34.

<sup>180</sup> - al mustadrak ala assahihain, mujalladi na1, shafi na186, lamba ta 344.

<sup>181</sup> - sahihu muslim, mujalladi na 1, shafi na181, lamba ta 49.

## **ABABEN DA AKA HARAMTA NA ABINCI DA**

### **ABIN SHA DA TUFABI:**

1- ya haramta shan giya da dukkan abunda zai dauki ma'anar ta na kayan maye ko wane iri ne, naci ko sha ko na shinshinawa ko kuma allura, Allah madaukaki yace:" **lallai giya da caca da gumaka da kibau datti na aikin shaidan to ku nisance su dan ku rabauta (90) lallai shaidan yana so ne ya jefa kiyayya da gaba a tskanin ku a gameda giya da caca kuma ya hanaku ambatan Allah da kuma sallah to shin ku ko kun hanu (91)**"<sup>182</sup>

2- ya haramta cin naman mushe da naman alade da dukkan abunda zai shiga **fadar sa madaukaki."** an haramta muku cin mushe da jini da naman alade da abunda aka kira sunan wanin Allah da dabbar da ta mutu saboda shakewa da wacce aka bigeta ta mutu da wacce ta fado ta mutu da wacci aka tunkureta ta mutu da wacce namun daji suka cinye saifa abunda kuka yanka da abunda aka yanka akan kibau kuma an haramta muku rantsuwa da masu wannan dukkan su fasikanci ne"<sup>183</sup>

3- kuma ya haramta dukkan abunda aka yanka ba tare da an ambaci sunan Allah ba da gangan, ko kuma abunda aka kira sunan wanin Allah lokacin yankawa, **Allah madaukaki yace:" kuma kada kuci daga abunda ba'a ambaci sunan Allah ba a kanshi domin lallai shi fasikanci ne"**<sup>184</sup>

4- ya haramta dukkan dabbar da keda fika kamar zaki da damisa da kerkeci da sauran su, cikin tsuntsaye kuma ya

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<sup>182</sup> -suratul ma'ida, aya ta 90-91.

<sup>183</sup> -suratul ma'ida, aya ta 3.

<sup>184</sup> - suratul an'am, aya ta 121.

haramta masu kumbar farauta kamar angulu da shaho da sauran su.

5- duk abunda ba ahlul kitabi bane suka yanka wato yahudawa da nasara cikin kafurai to wannan kamar mushe ne baya halatta a ci naman sa.

6- kuma ya haramta dukkan abunda cutarwarsa ta baiyana ga jiki na daga abun sha ko kuma abun ci kamar taba da makamancin ta, **Allah madaukki yace:” kuma kada ku kashe kawunan ku lallai Allah ya kasance me tausayi ne a gareku (29)”**<sup>185</sup>

7- ya haramta sanya zinari da alhariri ga maza, amma su mata wannan halal ne a gare su, saboda fadarsa (SAW):” **an halalta sanya zinari da alhariri ga matan al’ummata amma haramun ne ga mazan su**”<sup>186</sup>

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<sup>185</sup> - suratun nisa’i, aya ta : 29.

<sup>186</sup> -musnadul imam ahamad,mujalladi na 4,shafi na 407,lamba ta 19662, shuaib arna’ud yace: hadisi ne ingantacc

## **WASU ADDU'O'I DA AZKAR DA LADUBBAN**

### **MUSULUNCI:**

1- cewa Bismillah a farkon cin abinci, da kuma cewa Alhamdulillah lokacin gamawa, da kuma cin abunda ke gaban sa, da kuma ci da hannun dama- Umar dan Abi salimata yana cewa: " na kasance yaro karami a wurin Annabi (SAW), kuma in muna cin abinci sai sai in dinga zagayawa da hannu na a cikin kwanan abinci sai Annabi (SAW) yace mun:" ya kai yaro kace bismillah kuma kaci da daman ka kuma kaci abunda ke gabanka <sup>187</sup>

2- rashin kushe abinci ko wane iri ne, saboda hadisin da Abu huraira ya ruwaito, yace:" Manzan Allah (SAW) bai taba kushe wani abinci ba, in yana marmari sai ya ci ina kuma kuma baya bukata sai ya barshi <sup>188</sup>

3- kada ka shiga gida sai da izini, **saboda fadar Allah madaukaki:**" **yaku wadanda sukayi imani kada ku shiga gidajen da ba naku ba har sai kun nema izini kuma kuyi sallama ga ma'abotan su wannan shi ne mafi alheri a gre ku ko zakuyi tunani**"<sup>189</sup>

Kuma kada ka takura wurin neman izinin, saboda fadar sa (SAW):" **neman izini sau uku ne in anyima izini sai ka shiga in kuma ba'a maka ba sai ka koma**"<sup>190</sup>

4- kayi sallama ga wanda ka sanai da wanda baka sani ba saboda abunda take gadarwa na kaunar juna da kuma sabo, Annabi (SAW) yana cewa:" **baza ku shiga aljanna ba har sai**

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<sup>187</sup> - sahihul bukari, mujalladi na 5, shafi na 2056, lamba ta 5061.

<sup>188</sup> - sahihul bukari, mujalladi na 5, shafi na 2065, lamba ta 5093.

<sup>189</sup> - suratun nur, aya ta 27.

<sup>190</sup> - sahihu muslim, mujalladi na 3, shafi na 1696, lamba ta 2154.

kunyi imani kuma baza kuyi imani ba har sai kun so junan ku to ahe bana nuna muku wani abu ba wanda inkun aikata shi zaku so juna shi ne ku yada sallama a tsakanin ku “<sup>191</sup>

5- idan zakayi hamma to ka kore hammar gwargwadan iko, saboda fadar sa (SAW):” lallai Allah yana san atishawa kuma yana kin hamma, idan mutum yayi atishawa sai yave alhamdulillah to hakki ne a akan dukkan musulmin da ya ji shi ya ce mai yarhamukallah, amma hamma ita daga shaidan ce to wanda ta zo mai sai yayi kokarin maida ita gwargwadan iko idan yace hahhh lokacin da yake hamma sai shaidan yayi masa dariya ”<sup>192</sup>

6- idan kayi atishawa sai kace alhamdulillah, Annabi (SAW) yana cewa:” idan dayanku yayi atishawa sai yace: alhamdulillah,sai dan’uwan sa ko abokin sa yace masa yarhamukalla, idan yace:yarhamukalla, shi kuma sai yace: yahdikumullahu wa yuslihu balakum”<sup>193</sup>

kuma daga ladubban sa akwai abunda Abu huraira ya ruwaito Allah ya kara masa yadda, cewa lallai Annabi (S.A.W) :” idan yayi atishawa sai ya dora tadin hannayen shi a fuskar sa kuma ya rage sautin shi “<sup>194</sup>

7- kada ka dinga yin gyatsa a wurin zama, saboda fadar Ibn Umar Allah ya kara musu yadda: wani mutum yayi gyatsa a wurin manzan Allah (SAW) sai yace masa:” ka kame mana gyatsar ka, domin wanda yafi koshi a duniya to yafi jin yunwa mai tsawo a ranar alkiyama “<sup>195</sup>

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<sup>191</sup> - sahihu muslim, mujalladi na 1, shafi na 74, lamba ta 54.

<sup>192</sup> - sahihul bukari, mujalladi na 3, shafi na 1197, lamba ta 3115.

<sup>193</sup> - sahihul bukari, mujalladi na 5, shafi na 2298, lamba ta 5870.

<sup>194</sup> - sunanut tirmizy, mujalladi na 5, shafi na 86, lamba ta 2745.

<sup>195</sup> - sunanut tirmizy, mujalladi na 4, shafi na 694, lamba ta 2478.



8- idan kayi zolaya to kada ya zama a cikin zaulayar akwai abunda zai cutar da musulmi ko kuma ya bata masa rai, saboda fadar sa (SAW):” *kada dayanku ya dauki kayan dan uwansa da wasa ko da gaske*”<sup>196</sup>

-kada zaulayar taka ta fitar da kai daga kewayen gaskia, sai kayi karya dan ya ba mutane dariya, saboda fadar sa (SAW):” *tur da wanda zai dinga bada labari sai yayi karya dan ya ba mutane dariya, tir da shi kuma tir da shi* “<sup>197</sup>

9- idan zakayi bacci sai ka ambaci sunan Allah, kuma ka kwanta ta bangarenka na dama, Huzaifah dan Yaman Allah ya kara masa yadda yana cewa:” *Annabi (SAW) ya kasance idan ya zo wurin baccin sa da daddare sai ya daura hannun sa a karkashin kumatun sa annan sai ya ce:” allahumma bismika amutu wa ahya, kuma idan ya farka sai yace:alhamdulillah allazi ahyana ba’ada ma amatana wa ilaihnushuur* “<sup>198</sup>

10- lokacin da zaka sadu da iyalin ka sai kace” *Bismillah allahumma jannibnasshaidan wa jannibishshaidana ma razaktana*” saboda fadar sa (S.A.W):” *da ace dayanku idan zaije wa iyalin sa sai yace bismillah allahumma jannibnashhaidan wa jannibi shshaidana ma razaktana, in aka kaddara musu samun yaro to shaidan bazai iya cutar da shi ba*”<sup>199</sup>

11- ka tsare abunda ke sakanin su na kebantacciyar alaka, saboda fadar sa (SAW):” *lallai daga cikin mafi sharrin mutane matsayi a wurin Allah shi ne mutumin da zai sadu da matar sa itama ta sadu dashi sai kuma ya koma yana yada sirrin ta*”<sup>200</sup>

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<sup>196</sup> - sunan abi daud, mujalladi na 4, shafi na 301, lamba ta 5003.

<sup>197</sup> - sunan abi daud, mujalladi na 4, shafi na 297, lamba ta 4990.

<sup>198</sup> - sahihul bykari, mujalladi na 5, shafi na 2327, lamba ta 5953.

<sup>199</sup> - sahihul bukari, mujalladi na 1, shafi na 65, lamba ta 141.

<sup>200</sup> - sahihu muslim, mujalladi na 2, shafi na 1060, lamba ta 1437.

12- idan zaka fita daga gidan ka ka karanta addu'ar fita daga gida wacce Annabi (S.A.W) ya baiyana da fadar sa:” duk wanda yace lokacin da zai fita daga gida, Bismillah tawakkaltu alallah wala haula wala kuwwata illa billah, za'a ce masa an kare ka kuma ka samu tsaro kuma shaidan zai bar hanyar sa”<sup>201</sup>

13- idan ka ziyarci mara lafiya kayi masa addu'a da abunda yazo daga Annabi (S.A.W), domin shi ya kasance idan ya ziyarci mara lafiya sai ya zauna a wajen kansa sai yace sau bakwai: ina rokon Allah me girma ubangijin al'arshi mai girma ya baka lafiya” idan akwai sauran kwanakin sa to Allah zai bashi lafiya daga wannan rashin lafiyar “<sup>202</sup>

15- lokacin da zaka shiga bayi sai ka shiga da kafar hagu sai kace:” bismillah allahumma inni a'uzubiki minal khubuthi walkhaba'ith”<sup>203</sup>

Idan kuma zaka fito daga bayi sai ka fito da kafar dama sai kace:” gufranaka”<sup>204</sup>

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<sup>201</sup> - sunanut tirmizy, mujalladi na 5, shafi na 490, lamba ta 3426.

<sup>202</sup> - sahihu ibn hiban, mujalladi na 7, shafi na 240, lamba ta 2975..

<sup>203</sup> -sahihul bukhari, mujalladi na 1, shafi na 66, lamba ta 146.

<sup>204</sup> - sahihu ibn hibban, mujalladi na 4, shafi na 291, lamba ta 1444.

## **WASIYYA TA IYAN UWANTAKA:**

- Kasani yakai dan uwana cewa shigar ka musulunci Allah zai kankare maka dukkan zunuban da ke kanka wanda ka kake da su kafin musulunta, saboda fadar sa (S.A.W) ga Amru dan Aas:” ashe baka sani ba cewa musulinci yana rushe abunda aka aikata kafin a shiga cikin sa”<sup>205</sup>

Kai zunubanda ka aikata ma kafin musulunta za’ a maida su lada da falalar Allah, **Allah madukaki yace:” da kuma wadanda basa kiran wani abun bauta daban tare da Allah kuma basa kashe wata rai wadda Allah ya haramta sai da hakki kuma basa zina kuma duk wanda ya aikata haka zai samu zunubai (68) za’ a ninka masa azaba ranar alkiyama kuma zai dawwama a cikin yana wulakantacce (69) sai dai wanda ya tuba kuma yayi imani kuma ya aikata aiki na kwarai to wadannan Allah zai canza zunuban su zuwa lada kuma Allah ya kasance mai gafara ne mai jin kai (70)”<sup>206</sup>**

Kuma ka saurari wannan bisharar daga Allah madaukaki, cewa duk wanda ya riki wannan addinin daga cikin ahlul kitabi to za’ a bashi lada sau biyu, saboda imanin da yayi da manzan da aka aiko musu, da kuma imani da yayi da sakon annabi Muhammad (S.A.W), **Allah madaukaki yace:” wadanda muka basu littafi su kafin haka sunyi imani da shi (52) kuma idan aka karanta shi a gare su sai suce munyi imani da shi lallai shi gaskiya ne daga ubangijin mu lallai mu mun kasance kafin sa musulmai ne (53) to wadannan za’ a basu lada sau biyu saboda hakurin da sukayi kuma suna tunkude mummuna da kyakkyawa kuma suna ciyarwa daga abunda muka azurta su (54)”<sup>207</sup>**

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<sup>205</sup> - sahihu muslim, mujalladi na 1, shafi na 112, lamba ta 121.

<sup>206</sup> - suratul furqan, aya ta : 70.

<sup>207</sup> - suratul kasas, aya ta : 52-54.

Kuma Annabi (S.A.W) yana cewa:” duk wanda ya musulunta daga cikin ahlul kitabi to yana da lada sau biyu, kuma yana da hakki irin namu, kuma akanshi akwai wajibai irin namu, kuma duk wanda ya musulunta cikin mushirikai to yanda lada, kuma yana da hakki irin namu akwai wajibai akan shi irin namu”<sup>208</sup>

Takardar aikin ka fara ce tas to kayi iya kokarin ka wajaen rashin aikata zunubai, sai ka kara mata haske da tsabta.

- Yanzu kasan gaske, to ka sanya wani bangare na lokacinka wajen fahimtar addini, Annabi (S.A.W) yana cewa:” duk wanda Allah yake nufin sa da alheri sai ya fahimtar da shi addini”<sup>209</sup>
- Kuma kasa haddar littafin Allah shine farkon abunda ka damu da shi, kuma ka koyo addinin ka daga tushen sa ingantattu wanda aka amince da su, littafin Allah da sunnar manzan sa (S.A.W) ingantacciya, kuma manzan musulunci Annabi Muhammad ya zama shi ne abun koyin ka kuma jagoranka, sai ka san tarihin sa dan kayi koyi da shi, kuma kayi kokarin lazimtar malamai da kuma daliban ilimi, kuma ka sani cewa ba duk wanda yake ikirarin musulunce bane ake koyan ilimi a wurin sa, wajibi ne a tace a tantance kuma a tabbatar da ingancin wanda zaka koyi ilimi a wurin sa ko kake karatu a wurin sa, ka gwada shi da littafin Allah da kuma sunnar Annabin sa Muhammad (S.A.W), Annabi (S.A.W) yace:” ina muku wasiyya da jin tsoran Allah da kuma ji da biyaiyya koda an shugabantar muku da bawa ne dan habasha domin lallai duk wanda ya rayu daga cikin ku to da sannu zaiga sabani mai yawa to ina umartarku da bin sunna ta da kuma sunnar halifofi na shiryaiyyu kuyi ruko da ita kuma ku kamata da karfi kuma n

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<sup>208</sup> - musnadul imam ahmad, mujalladi na 5, shafi na 259, lamba ta 22288.

<sup>209</sup> - musnadul imam ahmad, mujalladi na 2, shafi na 234, lamba ta 2193.

ahane ku daga kirkirarrun al'amura domi lallai dukkan fararren abu bidi'a ne kuma kowace bidi'a bata ce"<sup>210</sup>

Duk abunda ya dace da su sai a dauka, kuma duka abunda ya saba musu sai a barshi, Annabi (S.A.W) yana cewa:" yahudawa sun rabu kashi saba'in da daya, to daya ne ke aljannah saba'in na wuta, kuma kiristoci sun rabu kashi saba'in da biyu, to daya ne ke aljannah saba'in da daya na wuta, na rantse da wanda ran Muhammadu ke hannun sa al'umma ta zata rabu kashi saba'in da uku, kashi daya na aljannah saba'in da biyu na wuta, sai akace ya manzan Allah, su waye ne su? Sai yace: aljama'a"<sup>211</sup>

- Kuma ka sani cewa babu wanda zai shiga musulunci face sai ya hadu da kangarewa da jafa'i da cutarwa galibi, musamman ma ta bangaren mutanen da suka fi kusa da shi, to wanna ya zama cikin kwakwalkar ka, kuma kasan cewa a cikin haka akwai daga darajaka da kuma kankare zunubanka, da kuma jibtala'i daga Allah gareka, da kuma jarabtaka dan sanin gaskiyar ka da kuma tabbatuwar ka akan addininka, **Allah madaukaki yace:" shin mutane sunyi zatan a kyale su dan sunce sunyi imani su baza a jarabce su ba (2) hakika mun jarabci wadanda suke gabanin su saboda Allah zai tantance wadanda suka gaskata kuma ya san makaryata (3)**<sup>212</sup>

Kuma hakika Sa'ad dan Abi wakkas Allah ya kara masa yadda ya ruwaito: " nace ya Manzan Allah su waye suka fi shiga tsanin jarabawa cikin mutane? Sai yace: Annabawa sai salihai sai wanda ke biye musu sai wanda ke biye musu cikin mutane, ana jaraba mutum ne gwargwadan addinin shi idan ya kasance akwai karfi a cikin addinin sa sai a kara jaraba shi in kuma ya kasance akwai rauni a cikin addinin sa sai a saukaka

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<sup>210</sup> - sahihu ibn hibban, mujalladi na 1, shafi na 178, lamba ta 5.

<sup>211</sup> - sunan ibn majah, mujalladi na 2, shafi na 1322, lamba ta 3992.

<sup>212</sup> - suratul ankabut, aya ta : 2-3.

masa,kuma bawa bazai gushe ba ana jaraba shi har sai ya kasance yana tafiya a bankasa baida zunubi ko daya”<sup>213</sup>

- Kuma ka sani cewa zasuyi ta kawo maka shubuhohi game da musulunci kuma zasu dinga tuna maka su, to kayi kokarin tambayar ma’abota ilimi dan ka samu jawabi da raddi game da wadannan shubuhohin daga alkur’ani mai girma da sunnar Manzo (S.A.W).
- Kayi kira zuwa ga addinin Allah madaukaki, kuma kasan abunda kake kira zuwa gare shi, kuma kasan irin shubuhohin da makiya musulunci ke kaowa dan raddi yayi sauki a gareka, kuma manhajin ka wajan da’awa ya zama **fadar Allah madaukaki:” kayi kira zuwa ga tafarkin ubangijin ka da hikima da kuma wa’azi mai kyau”**<sup>214</sup>

Kayi kwadayi sosai wajan ceto wanin ka daga wuta kamar yadda Allah ya ceto ka daga gare ta, kuma ka fara da nakusa kusa da kai, kuma fadar Manzan Alah (S’A’W) ta zama ita ce a gaban ka:” **lallai Allah bai aikoni ba mai tsanani ko kuma mai kore mutane sai da ya aikoni ne ina malami mai saukakawa**”<sup>215</sup>

Kuma ka sani cewa shiriyar mutum daya ta hannun ka alheri ne mai yawa a gare ka da kuma falala mai girma daga Allah, Manzan Allah (S.A.W) yana cewa ga Aliyu:” **Allah ya shiriyar da mutum daya ta sanadiyyar ka to yafi alheri a greka da ace kana da rakuma ne jajaye**”<sup>216</sup>

Dalili kuwa shi ne cewa kana da ladar irin ta duk wanda ya shiriya ta dalilin ka ba tare da an rage wani abu cikin ladar su ba Annabi (S.A.W) yana cewa:” **duk wanda yayi kira zuwa ga shiriya to yana da lada irin ladar wanda suka bishi kuma baza a rage wani abu daga cikin ladar su ba kuma duk wanda yayi kira**

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<sup>213</sup> - musnadul imam ahmad, mujalladi na 1, shafi na 172, lamba ta 1481.

<sup>214</sup> - suratun nahl, aya ta : 125.

<sup>215</sup> - sahihu muslim, mujalladi na 2, shafi na 1102, lamba ta 1478.

<sup>216</sup> - sahihul bukhari, mujalladi na 3, shafi na 1096, lamba ta 2847.

zuwa ga bata to yana da zunubi irin zunuban wadanda suka bishi baza a rage wani abu cikin zunuban su ba”<sup>217</sup>

Kuma ka sane cewa isar da wannan addini ga wadanda ba musulmai ba da kuma kira zuwa gare shi amana ce a wuyan kowane musulmi kada ka takaita kamar yadda wasunka suka takaita, Annabi (S.A.W) yace:” **ku isar daga gare ni koda aya daya ce**”<sup>218</sup>

Kuma ka zama cikin masu kwadaitar da mutane zuwa ga addinin Allah, saboda fadar sa (S.A.W):” **ku dinga bushara kuma kada ku dinga korewa kuma ku dunga sauki kada ku dinga tsanani**”<sup>219</sup>

Kuma ka sani cewa kai ba abun tambaya bane game da natijarda’awar ka zuwa ga Allah, domin da’awarka ga mutane ta takaita ne akan yin bayani da nuni, **Allah madaukaki yace:” kuma lallai kai kan shiryarwa zuwa ga hanya madaidaiciya (52) hanyar Allah wanda keda abunda ke cikin sammai da kasa ku saurara ga Allah ne al’amura suke komawa (53)**”<sup>220</sup> amma shiriya ta dacewa to tana wurin Allah madaukaki, **Allah madaukkai yace:” lallai kai baka iya shiryar da wanda kake so sai dai Allah shi ne yake shiryar da wanda yaso kuma shi ne mafi sanin shiryaiyyu (56)**”<sup>221</sup>

- Kayi kokarin zaban abokai na kwari anda zasu dinga umartar ka da alheri kuma su taimaka maka akan sa kuma su dunga tsoratar da kai daga shari kuma su hane ka daga aikata shi, sai ka zama kana da madogara a rayuwar ka bayan Allah madaukaki, Annabi (S.A.W) yana cewa:” **misalin aboki na kwari da na banza kamar mai dauke da turare ne da kuma mai hura wuta, mai dauke da turare kodai ya baka kyauta kokuma**

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<sup>217</sup> - sahihu muslim, mujalladi na 4, shafi na 2060, lamba ta 2674.

<sup>218</sup> - sunanut tirmizy, mujalladi na 5, shafi na 40, lamba ta 2669.

<sup>219</sup> - sahihu muslim, mujalladi na 3, shafi na 1358, lamba ta 1732.

<sup>220</sup> - suratus shura, aya ta : 53.

<sup>221</sup> - suratul kasas, aya ta : 56.

ka siya daga gare shi o kuma kaji kamshi mai dadi daga gare shi, shi kuma mai hura wuta kodai ya kona tufafin ka ko kuma kaji wari daga gareshi”<sup>222</sup>

- Ka kiyaye wuce iyaka a addini, babu rahabaniyanci da tsanani a addini, dan yin aiki **da fadar Allah madaukaki :” Allah yana nufin sauki a gare ku kuma baya nufin tsanani a gare ku”**<sup>223</sup>

Anas dan Malik Allah ya kara masa yadda yana cewa: wasu mutane uku sun zo gidan Annabi (S.A.W) suna tambaya gameda ibadar Annabi lokacin da aka basu labari kamar sun raina ta sai suka ce: ya zamu hada kanmu da Annabi (S.A.W) shi Allah ya gafar ta masa abunda ya gabata na zunuban sa da abunda ma baiyi ba, sai dayan su yace: amma ni zanta sallar dare har abada, sai dayan yace: ni kuma zanta azumi har abada ba hutawa, sai dayan yace: ni kuma zan nisanci mata bazanyi aue ba har abada, sai Manzan Allah (S.A.W) yazo sai yace: “ ku ne kuka ce kaza da kaza? To wallahi ni na fiku tsoran Allah kuma taqawa, sai dai ni ina azumi kuma ina hutawa kuma ina bacci sannan kuma ina auren mata duk anda ya kauda kai daga sunna ta to baya tare dani”<sup>224</sup>

- Ka sani cewa zaka ga gazawar da yawa daga cikin musulmai wajan yin wajibai da kuma nisantar abunda aka hana da kuma kira ga wannan addinin, kuma wannan gazawar tana banbanta daga mutum zuwa mutum, hakan ba dan komai ba sai dan cewa shaidan yana kwadayi sosai wajen batar da iyan adam, **Allah madaukaki yace:” sai yace na rantse da buwayar ka sai na batar da su baki daya (82) sai dai bayinka a cikin su kubutattu (83)”**<sup>225</sup>

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<sup>222</sup> - sahihul bukhari, mujalladi na 5, shafi na 2104, lamba ta 5214.

<sup>223</sup> - suratul bakara, aya ta : 185.

<sup>224</sup> - sahihul bukhari, mujalladi na 5, shafi na 1949, lamba ta 4776.

<sup>225</sup> - suratu saad, aya ta : 82-83.



Kuma yayi alkawarin yin dukkan kokarin shi wajan zartar da wannan batarwar, **Allah madaukaki yana cewa:**” **hakika mun halitta ku sannan muka surantaku sai muka cewa mala’iku kuyi sujada ga Adam sai iblis bai zama cikin masu sujada ba (11) sai yace mai yahanaka kayi sujada lokacinda na umarce ka sai yace nafi shi alheri ka haliceni daga wuta shui kuma ka halicce shi daga turbaya (12) sai yace ka fita daga cikinta bai kamata kayi girman kai a cikinta ka fita lallai kai kana cikin kaskantattu (13) sai yace ka saurara mini har zuwa randa za’a tada su (14) sai yace lalli kai kana cikin wadanda za’a saurara wa (15) sai yace to saboda dalilin abunda yasa ka batar da ni sai na zauna musu akan hanyarka mikakkiya (16) sannan zanzo musu ta gaban su da bayan su da daman su da kuma hagnu su baza ka samu mafi yawan su masu godiya ba (17) sai yace ka fita daga cikinta kana abun zargi wanda aka kora duk wanda ya bika daga cikin su to lallai zan cika wutar jahannama da ku baki daya (18)”<sup>226</sup>**

Kada wannan ya zama abunda zai hanaka tsayuwa da wajabin kira zuwa ga addinin Allah, kuma wannan ya zama babban abunda zai tunkuda ka wajan kokarin hidima ga wannan addinin da kuma kira zuwa gare shi.

- Yin kwalliya da dabi’un musulunci da dabbaka su a cikin rayuwar ka, kamar taimaka wa wanda kaga yana bukarar taimako ka sanshi ko baka sanshi ba, hakanan kuma da murmushin in ka hadu da iyan uwanka, Annabi (S.A.W) yana cewa:” **murmushinka a fuskar dan uwanka sadaka ne kuma umarninka da kyakkyawa da kuma hani dag mummuna sadaka ne kuma nuna wa mutum hanyar da ya bata sadaka ne kma taimakonka ga mai raunin gani sadaka ne kuma kauda dutse da**

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<sup>226</sup> - suratul a’araf, aya ta : 11-18.

kaya da kashi daga yanha sadaka ne kuma zuba ruwa daga bokitinka zuwa na dan uwanka sadaka ne”<sup>227</sup>

Kuma ka zama mai tsafta wajan tufafinka da ma dukkan al’amuran ka, domin shi musulmi ya kamata ya zama mai tsafta domin addinin shi addinin tsafta ne, **Allah madaukaki yace:” ya ku iyan Adam ku riki adan ku wajan kowane masallaci”**<sup>228</sup>

Haka nan da yawaita aiyuka na kwara na sadaka da nafiloli da wasunsu, shi kanhi wannan ma da’awa ce ba ta kai tsaye ba ga musulmai su karan kansu akan suyi koyi da kai wajan dabbaka wadannan ladubban, ko kuma wadanda ba musulmai ba dan janyo su susan wannan addinin wanda yake kira zuwa ga tsafta da kuma kyawawan dabi’u.

- Ka kyautata wa makusantan ka kada ka yanke musu koda kuwa sun saba maka wajan addini, kuma mu’amalarka da su tafi kyau fiye da kafin musuluntar ka, wannan kuwa dan ka kwadaitar da zukatan su kuma su so abunda kake kai, kuma su san cewa musulunci bai kara maka ba face kyakkyawan zama da kyawawan dabi’u, an ruwaito daga Asma’u Allah ya kara mata yadda tace:” mahaifiyata ta zo wuri na lokacin ita mushirika ce a zamanin manzan Allah (S.A.W) sai na tambayi manzan Allah nace masa: lallai mahaifiya ta tazo wuri na tana san kawo mun ziyara to zan iya kai mata ziyara nima, sai Annabi (S.A.W) yace: eh ki sada zumuncin mahaifiyar ki”<sup>229</sup>
- Ka sani cewa fada tsakanin karya da gaskiya yana nan har zuwa ranar alkiyama, rauni musulmai da karfin wasun su, da kuma karancin su da yawan wasun su, da kuma ci bayan su da ci gaban wasun su da kuma kaskancin su da buwayar wasun su ba dalili bane da ke nuna cewa abunda suke kai ba gaskiya bane, sai dai hakan sakamako ne wanda tabbas sai ya faru dalilin kaurace wa shari’ar Ubangijin su da barin aiki da ita da

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<sup>227</sup> - sahihu ibn hibban, mujalladi na 2, shafi na 286, lamba ta 529.

<sup>228</sup> - suratul a’araf, aya ta : 31.

<sup>229</sup> - sahihul bukhari, mujalladi na 2, shafi na 924, lamba ta 2477.

kuma kira zuwa gare ta, Umar dan khattab halifa na biyu ga Manzan Allah (S.A.W) yana cewa:” mu mutane ne wanda Allah ya daukaka mu da Musulunci idan muka nemi girma ta wani abuwanda ba shi ba sai Allah ya kaskantar da mu, gaskiya ce tafi cancanta abi hakika Allah ya halicci aljannah da wuta kuma yayi alkawarin cika kowannen su”<sup>230</sup>

- Ka sani yakai dan uwana cewa muna karshen zamani kuma kowace shekara idan ta kare to duniya ta kusa karewa da kuma kusantar tashin alkiyama, Annabi (S.A.W) yana cewa:” an aiko ni ni da alkiyama kamar wannan ne da wannan ko kuma kamar wadannan biyun ne sai ya hada tsakanin yatsan sa manuni da na tsakiya”<sup>231</sup>

Kuma Annabi ya bada labarin irin yadda musulunci zai zama, Annabi (S.A.W) yace:” musulunci ya fara yana bako kuma da sannu zai koma kamar yadda ya fara a bako to madalla da da baki”<sup>232</sup>

Kuma yawan mabiya ba dalili bane na ingancin manhaji da kuma kyansa, Annabi (S.A.W) yana cewa: “ madalla da baki madalla da baki madalla da baki” sai akace: su waye baki ya manzan Allah? sai yace: mutane na kwarai cikin mutanen banza masu yawa, masu saba musu sunfi masu musu da’ a yawa”<sup>233</sup>

Kuma Annabi ya baiyana irin halin da musulmi mai riko da addinin shi zai shiga, da kuma irin abunda zai gamu da shi na kuntatawa na rai ko na jiki, Annabi (S.A.W) yana cewa:” wani lkaci zai zo wa mutane, mai riko da addinin shi kamar mai rike da garwashin wuta ne”<sup>234</sup>

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<sup>230</sup> - musannaf ibn abi shaibah, kuma ingantacce ne.

<sup>231</sup> - sahihul bukhari, mujalladi na 5, shafi na 2031, lamba ta 4995.

<sup>232</sup> - sahihu muslim, mujalladi na 1, shafi na 130, lamba ta 145.

<sup>233</sup> - musnadul imam ahmad, mujalladi na 2, shafi na 222, lamba ta 7072.

<sup>234</sup> - sahihul jami’.

Kuma Annabi (S.A.W) ya cewa:” lallai a bayan ku akwai kwanakin hakuri, yin hakuri a cikin su kamar rike garwashin wuta ne, wanda yayi aiki a cikin su yana da lada irin ta mutum hamsin da sukayi aiki irin nashi”<sup>235</sup>

Kuma Annabi (S.A.W) ya bada labari cewa addini zaiyi rauni kuma zai bace wannan kuwa zai faru ne idan alkiyama ta kusa, zai zama babu wanda zai dinga cewa “Allah Allah “ a ban kasa, mutanen banza ne zasu rage a kan su ne alkiyama zata tashi, kamar yadda yazo cikin hadisin Nawwas dan Sam’an mai tsawo a cikin labarin dujal da saukowar Annabi Isa amincin Allah ya tabbata a gare shi da fitowar yajuju da majuju:” ... sai Allah ya aiko da wata iska mai dadi sai ta dinga shiga hammatan su sai a dauki ran kowane mumini da kowane musulmi sai ashararen mutane su rage suna rayuwa irin rayuwar dabbobi to akan su ne alkiyama zata tashi”<sup>236</sup>

- Ka sani cewa lallai al’amura ana lura da abunda aka cika akan su ne, to ka dage wajan rokon Allah tabbatuwa akan musulunci koda yausha da kuma kyakkyawar cikawa, kuma maganganunka da aiyukanka su zama dan Allah kuma daidai da abunda Allah ya shar’anta, kuma lokutanka su kare cikin yiwa Allah madaukaki biyaiyya, kuma ka dinga yiwa kanka hisabi kafin ayi maka hisabi, kada Allah ya ganka inda ya hane ka, kuma ka lazimci abunda Allah ya umarce ka da shi.

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<sup>235</sup> - sahihu ibn hibban, mujalladi na 2, shafi na 108, lamba ta 385.

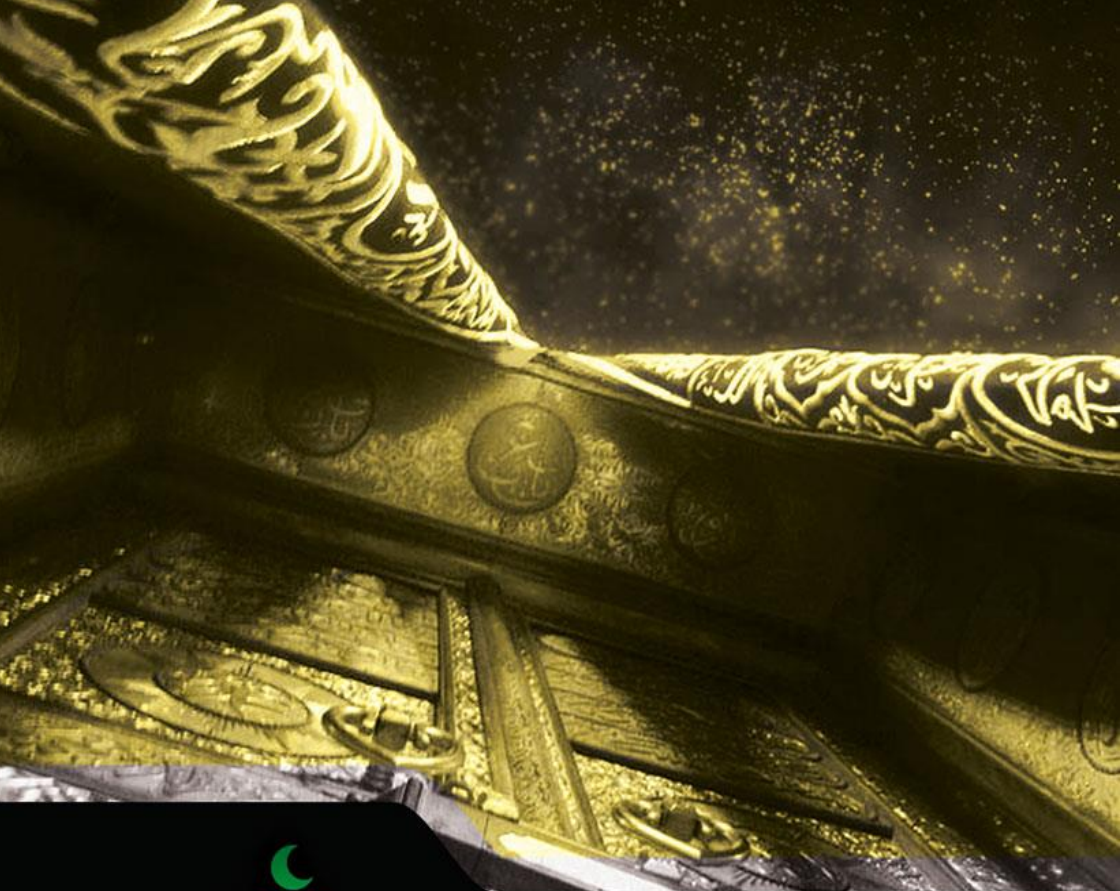
<sup>236</sup> - sahihu muslim, mujalladi na 4, shafi na 2250, lamba ta 2937.

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