

# ***ABINDA YA WAJABA A SANSHI GAME DA TSARKI***

***(ALWALA-SHAFI AKA HUFFI-WANKA-  
TAIMAMA-SHAFI AKA TSIMMA)***

ما يجب معرفته عن الطهارة بلغة الهوسا

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# ABINDA YA WAJABA A SANSHI GAME DA TSARKI

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*da sunan allah mai rahama mai jin kai*

## GABATARWA

Godiya ta tabbata ga Allah sannan kuma tsira da salati su tabbata ga manzan Allah tsira da amincin Allah su tabbata a gareshi da sahabbanshi da alayanshi, bayan haka:

DAHARA kalma ce mai kyau kuma tana zuwa ne da jin dadin sauraranta a kunnuwa, kuma siffa ce wadda ko wani mutum mai hankali yana tare da ita koda yausha, amman ita tsarki a mahangar sharia shine siffa wadda ta game kuma ba abu bane wanda aka takaitashi, ana nufinta da cewa tsarki ce ta zahiri Kaman tsarkin jiki, ko tifaƙi, ko kuma tsarki wanda baa iya ganinshi Kaman tsarkake kai daga zunubbai zuwa ayyukan alkhairi na bayi na gari daga maganganu da ayyuka.

Daga cikin abinda ke nuna wannan maanar ta tsarki wadda take gamewa gaba daya shine hadisin abu hurairah Allah ya kara yarda a gareshi lallai manzan Allah tsira da amincin Allah su tabbata a gareshi yace: **“da ace dayanku akwai wani kogi a bakin gidanshi yana wanka acikinshi kullun sau biyar, shin me kuke gani zaa samu a tare dashi na daga datti?? sai sahabbai suka ce: ba zaa samu komai ba, sai annabi yace:**

## **hakan misalin salloli biyar kenan na dare da rana Allah yana kankare zunubai dasu”<sup>1</sup>**

Hakika lallai sallah bata ansuwa sai anyi tsarki, shine alwala daga ruwa domin gusar da hadasi qarami, (Kaman fitsari, kashi), ko kuma wankadaga babban hadasi (Kaman janaba, haila, ko jinin biqi) manzan Allah yana cewa: **“Allah baya ansan sallar dayanku ba tare da tsarki ba, haka bayan ansan sadaqar sata”<sup>2</sup>**.

Duk wanda yayi tsarki Kaman yadda Allah yace kuma Kaman yanda annabi yayi bayani, hakika wannan sallar tashi ta zama abin kankare zunubanshi ce, da kuma munanan ayyuka da yayi, shi musulunci addinin tsarki ne, ta bayyane data boye duka, hakika gargadi mai tsanani yazo akan wanda yake wasa da tsarkinshi na zahiri wanda shi tsarkin sharadi ne wajen ingancin ansan duka ibadarshi Kaman sallah da dawafi da kuma taba qurani da makamancin hakan.

Abdullahi bn abbas Allah ya kara yarda a gareshi yana cewa: manzan Allah tsira da amincin Allah su tabbata a gareshi ya wuce wasu kabarurruka guda biyu, sannan yace: **“lallai wadannan kabarurrukan ana azabtar dasu, amman ba wani babban laifi bane sukayi ake musu azaba, dayansu ya kasance baya sitirta jikinki daga fitsari, dayan kuma ya kasance yana yawo da annamimanci”<sup>3</sup>**.

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1- busahihu muslim.

2 - sahihu muslim, mjalladi na 1, shafi na 204, lamba ta 224.

3 - bukhary ne ya ruwaitoshi, mujalladi na 5, shafi na 2249, lamba ta 5705.

Hakika daga cikin adduoin annabi wanda suke nuna yana son tsarkaka daga dukkan wani datti sshine fadinsa: **“ya Allah kaine mai cikakkiyar godiya cike da sammai da ciie da qassai da kuma cike da komai na duniya, ya Allah ya tsarkake ni da ruwan sanyi da kuma qanqara, ya Allah ka tsarkake ni daga zunubaina da laifukana Kaman yadda ake tsarkake farin tifafi daga datti”**<sup>4</sup>.

Lallai kuma koyarwar addini tana kwadaitarwa akan kula da tsafta, an karbo daga jabir dan abdullahi Allah ya kara yarda agareshi yace: **“manzan Allah yazo wajanmu saiya samu wani mutumi yayi datti duk gashin kanshi ya cakude saboda datti, sai yace: shin wannan bai samu abinda zai gyara kanshi bane?? sai ya hango wani mutumin kuma daban duk yayi datti, sai yace: shin wannan bai samu ruwan da zaiyi wanka bane”**<sup>5</sup>.

Imam ibn qayyim yana cewa: duk wanda ya tsarkaka daga duniya kuma ya riski Allah yana mai tsarki daga najasa zai shiga aljannah ba tare da wata tangarda ba, amman wanda bai tsarkaka daga duniya ba – Kaman kafiri wanda najasarshi acikin ranshi take- bazai taba shigan aljannah ba duk yadda yaso, amman idan najasar tashi bijirowa tayi ba tabbatacciya bace, zawi shiga aljannah, bayan an wankeshi acikin wuta daga wannan najasar, sannan inya shiga aljannah bazai fitaba<sup>6</sup>.

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4 - imam muslim ne ya ruwaitoshi.

5 - imam ahmad ya ruwaitoshi cikin musnad, mujalladi na 3, shafi na 357, lamba ta 14893.

6 - igasatul lahfan. 1/57.

Daga cikin abinda ke nuna cewa maanar tsarki ya game dukkan komai acikin shariar musulunci shine abinda aka samu yazo cikin qurani da lafazi daya amman kuma maanoninshi da yawa, daga cikin maanonin tsarki akwai:

1-tsarki daga dukkan zunubai, Allah yana cewa: **“ka ansa sadaqa daga dukiyoyinsu domin ka tsarkakesu kuma kayi musu addua”**<sup>7</sup>

An karbo daga abdullahi bn abbas yana cewa: **“an wajabtar sadaqar karamar sallah ne domin tsarkake mai azumi daga maganganun banza, da kuma alfasha, kuma ita wannan sadaqar abinci ce ga miskinai, duk wanda ya bayar da ita kafi sallah to ta zama zakkah, amman wanda ya bayar da ita bayan sallah ta zama sadaqa daga cikin sadakoki”**<sup>8</sup>.

2-tsarkakuwa daga gumaka, Allah yana cewa: **“kuma ka tsarkake kaabah domin masu dawafi da masu ittikafi sannan kuma masu sujudah da rukui”**<sup>9</sup>.

3- tsarki da maanan girmamawa da kuma mutuntawa, Allah yana cewa: **“wadanda suka kafirce daga cikin ahlul kitabi da kuma mushirikai basu kasance masu rarrabuwa ba har saida dalili yazo musu, manzan Allah ne mai karanta musu littafai tsarkakakku”**<sup>10</sup>

4- tsarki da maanar abu ya zama halal, Allah yana cewa: **“akansu akwai tifafin sundus, mai Koran launi da kuma**

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7 - suratut taubah aya ta 103.

8- sunan Abu daud, mujalladi na 2, shafi na 357, lamba ta 1609.

9 - suratul baqara aya ta 125.

10 - suratul bayyinah aya ta 1-2.

**istabraq ga wasu abubuwa na azurfa sannan Allah ya shayar dasu abinsha mai tsarki na hala”<sup>11</sup>.**

5- tsarkake zuciya daga shakku, Allah yana cewa: **“idan zaku tambayesu wani abu to ku tambayesu a bayan shamaki, wannan shine zai gusar da shakku daga zukatanku da zukatansu”<sup>12</sup>.**

6- tsarki da maanar barin fadawa cikin wata alfasha da kuma nisantar ta, Allah yana cewa: **“ka tina lokacin da malaiku suka cewa nana Maryam lallai Allah ya zabeki kuma ya tsarkake ki akan sauran matan duniya”<sup>13</sup>.**

7- tsarki da maanar daukaka daraja, Allah yana cewa: **“yaku matan annabi, lallai ku tabbata acikin gidajanku kuma kada kuyi fita irin fitar tsaraici ta matan jahiliyyar farko, kuma ku tsayar da sallah kuma ku bayar da zakkah sannan kuyi ma Allah da manzansa buyayya, lallai ubangiji yana sone da hakan ya gusar muku da duk wani datti yaku ahlul baiti sannan ya tsarkake ku tsarkakewa”<sup>14</sup>.**

8- tsarki da maanar tsarki daga datti da kuma kazanta, Allah yana cewa: **“lallai wadanda sukai imani da Allah kuma sukayi aiki na gari, zamu shigar dasu aljanhha wadda qoramu suke gudana acikinta kuma zasu dawwam acikinta har abada, acikinta sunada wasu mataye tsarkaka, sannan zamu shigar dasu wata inuwa”<sup>15</sup>.**

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11 - suratul insan aya ta 21.

12 - suratul ahzab aya ta 53.

13 - suratul ali Imran aya ta 43.

14 - suratul ahzab aya ta 33.

15 - .suratun nisai aya ta 57.

9- tsarki daga wani hadasi, Allah yana cewa; **“yaku wadanda sukayi imani idan kuka tashi yin sallah ku wanku fuskokinku da hannuwanku zuwa gwiwar hannu, sannan kuyiu shafa akanku tare da wanke hannkafafuwanlu zuwa idon sahu, amman in kun kasance masu janaba sai kuyi tsarki, amman in kun kasance marasa lafiya ko kuma wani cikinku yayi kasha, ko kuma kunyi jimai da mace sai kuma baku samu ruwa ba to kuyi taimama da qasa mai kyau sannan ku shafi fuskokinku da hannuwanku daga ita, Allah baya son sanya muku wata wahala acikin addininku face dais hi so yake ya tsarkake ku sannan kuma ya cika muku niimarshi ko zaku kasance masu godiya”**<sup>16</sup>

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## ***DAGA CIKIN ABUBUWAN DA TSARKI YA KUNSA AKWAI (ALWALA)***

- lallai falalar alwala yakai rabin imani, domin manza Allah yana cewa: **“lallai tsarkin alwala shine rabin imani, fadin Alhamdulillah kuma yana cika maauni, fadin subhanallah kuma da Alhamdulillah suna cika abinda yake tsakanin sammai da qassai, lallai sallah haske ce, sadaqa kuma hujja ce, shi kuma hakuri haske ne, qurani kuma hujjah ne akanka ko a gareka, dukkan mutane suna fita da safe, akwai wanda ke siyar da kanshi akwai wanda kuma key anta kanshi”**<sup>17</sup>.

- lallai ita dalili ce da take sa Allah yaso mutum kuma ya yarda dashi, alah yana cewa: **“lallai Allah yaa son masu tuba kuma yana san tsarkaka”**<sup>18</sup>.

Hadisi yazo daga abu hurairah Allah ya kara yarda a gareshi yace: manzan Allah tsira da amincin Allah yana cewa: **“wannan ayar ta sauka ne akan mutanan masallacin quba “lallai acikinshi akwai wasu mazaje da suke son tsarkaka, lallai kuma Allah yana son masu tsarki”**<sup>19</sup> sai yace: **“sun kasance suna tsarki da ruwa ne shine wannan ayar ta sauka akansu”**<sup>20</sup>.

- lallai lura da tsarki yana daga cikin siffofin mumina, domin ita wata ibada ce wadda ba wanda yake ganinta sai

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17 - imam muslim ne ya ruwaitoishi. mujalladi na 1, shafi na 203, lamba ta 223.

18 - suratul baqara aya ta 222.

19 - suratut taubah, aya ta: 108.

20 - sunanut tirmizi, mujalladi na 5, shafi na 280, lamba ta 3100.

Allah, domin fadin annabi: **“ku tsayu ba zaku bace ba, kuma ku sani mafi alkhairin aikinku itace sallah, kuma babu mai kiyaye yin alwala sai mumini”**<sup>21</sup>

- lallai kiyaye alwala yana daga cikin dalilan ansar adduar mutum, saboda manzan Allah yana cewa: **“ba wani musulmi da zai kwana da alwala, sannan ya tashi cikin dare ya anbaci Allah kuma ya rokeshi wani alkhairin duniya ko na lahira face sai ya bashi”**<sup>22</sup>.
- lallai kula da ita wani dalili ne wajen samun daukakar darajar mutum, domin hadisin annabi da abu hurairah ya ruwaitoshi yake cewa: **“lallai manzan Allah yace ma bilal wata rana da sallar asubahi, yakai bilal ka bani labarin wani aiki daka aikata acikin musulunci, domin ni naji karan tafiyarka acikin aljannah, sai bilal yace: lallai ni bansan wani aikin da nayi face dai nasan duk lokacin da nayi tsarki sai nayi alwala, ko a cikin dare ko da rana kuma sai nayi sallah da wannan tsarki iya abinda Allah ya sawwake min”**<sup>23</sup>, acikin wannan hadisin akwai bayani falalar alwala rakaa biyu duk bayan sake alwala”.
- lallai ita alwala tana kankare zunubai, manzan Allah yana cewa: **“babu wani musulmin da sallah zata zo mai ta wajibi, sannan ya kyautata alwalarshu, da jin tsoron allahn shi, da kuma cika rukui, face sai ta zama sanadin kankare mai zunubanshi, muddin baiyi babban laifi ba, har karshen rayuwarshi”**<sup>24</sup>.

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21 - sunan ibn majah, mujalladi na 1, shafi na 101, lamba ta 277.

22 - musnadul imam ahmad, mujalladi na 4, shafi na 113, lamba ta 17067.

23 - sahihul bukari, mujalladi na 1, shafi na 386, lamba ta 1098.

24 - sahihu muslim, mujalladi na 1, shafi na 206, lamba ta 228.

- Allah yana kankare zunubai da ita kuma yana daukaka darajar mutum, domin fadin annabi: **“shin bazan nuna muku abinda akkah ke kankare zunubai dashi ba, kuma ya daga darajar mutu dashi, sai suka ce: Allah da manzansa sune sukafi sani, sai annabi yace: shine kyautata alwala, da kuma jiran wata sallah a bayan wata, to wancananku shine babban jihadi”**<sup>25</sup>.

Kuma annabi yana cewa; **“idan bawa yayi alwala sannan ya kuskure bakinshi to zunubanshi suna fita daga bakinshi, idan kuma ya shaka ruwa a hanchinshi nan ma wasu zunubanshi zasu fita, idan ya wanke fuskarshi nan ma zasu fita daga ramukan idanunshi, idan ya wanke hannuwanshi nan m azasu fita, idan ya shafa ruwa akanshi shima zai fita daga kunnuwanshi, idan ya wanke kafarshi kuma nan ma zunubanshi zasu fita daga kunbunanshi, sannan kuma tafiyarshi zuwa masallaci da yin sallar nafila”**<sup>26</sup>.

- lallai kuma ita alwala tana daga cikin fitrar halittar mutum, domin fadin annabi cewa: **“abubuwa goma suna daga cikin asalin halittar mutum, akwai aske gashin baki, da kuma rage gemu, sai yin aswaaki, da shaqa ruwa ahanci, sai kuma yanke qunba, da wanke jiki”**<sup>27</sup>, sai yanke gashin hammata, sai aske gashing aba, sai kuma watsa ruwa<sup>28</sup>, sai

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25 - sahihu muslim, mujalladi na 1, shafi na 219, lamba ta 251.

26 - mustadrakh na sahihain. mujalladi na 1, shafi na 220, lamba ta 446.

27 - ana nufin gabobin yatsu.

28 - ana nufin tsarkin ruwa.

**musab yace: lallai na manta na goman amman inada kuskuren baki ne”<sup>29</sup>**

- daga cikin abubuwan da alwala ta kebanta dasu shine abinda yazo cikin hadisin da abu hurairah ya ruwaito cewa lallai manzan Allah yana cewa in yaje maqabarta, :”**amincin Allah agreku yaku muminai, muma insha Allah zuwa wani lokaci zamu riskeku anan, naso ace lallai munga yanuwamu, sai sahabbai suka ce: ya manzan Allah mu ba yanuwanka bane?? sai yace: ku sahabbaina ne amman yanuwana sune wadanda zasuzo bayanku, sai suka ce: ta yaya zaka san wadanda zasuzo bayanka daga cikin alummarka?? sai yace musu: shin misali mutum yake da wani alfadarin doki fari, amman a bayanshi akwai wani dokin amman baki, shin bazai iya gane nashi ba?? sai suka ce: lallai zai gane nashi ya manzan Allah, sai annabi yace: lallai su zasuzo suna masu haske adukkan sassan guraren alwalarsu, kuma nine zn basu ruwan haudi na su sha, kuma lallai mutane zasu dinga cincirindo Kaman yadda rakuma sukeyi, saina kirasu nace su taho nan, sai ace mai, lallai su sun canza addini a bayanka, sai nace musu: tir da wannan aiki naku”<sup>30</sup>.**

- lallai kuma lura da tsarfta da kuma hanyoyi da isarwa wajen kariya daga cututtuka, kuma abu sananne ne cewa rigakafi tafi magani, kuma ada can ance: rigakafi tafi digo daya na magani.

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29 - imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 223, lamba ta 261.

30 - imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 218, lamba ta 249.

Banan da dadewa acikin wannan littafin zamu tattauna da izinin Allah, kuma muna rokon Allah madaukakin sarki ya amfanar damu da wannan littafin kuma ya say a zama mai mafani ga alummah gaba daya, kuma ya tsarkake mu daga datti amin.

## ***TSARKI DAGA NAJASA TA ZAHIRI***

Lallai alwala wata sharadi ce daga cikin sharudan sallah ko sallar ta zama ta farilla ko kuma ta nafila, manzan Allah yana cewa: **“Allah baya ansan wata sallah sai da alwala, kuma baya ansan sadaqar sata”<sup>31</sup>.**

Kuma yana wajaba akan wanda y agama biyan buqatarshi daga fitsari ko kasha daya gusar da abinda ke fita daga hanyoyi guda biyu na najasa kodai da dutse ko kuma da ruwa, ko kuma tare dasu duka a tare, a lokacin da yake da raayin hakan, amman dai babu shakkah yi da ruwa yafi inganci wajan gusar da najasar akan yi da dutsen, domin hadisin daya gabata na miqad: **“yana wanke zakarinsa kuma yana yin alwala”<sup>32</sup>**

- kuma ya kamata kubuta daga dukkan najasa da kuma tsawatarwa akan wanda ya saba ma hakan, abdullahi dan abbas ya ruwaito hadisi daga manzan Allah yana cewa: **“ wata rana annabi ya wuce wasu kabarurruka guda biyu, sai yace lallai su ana azabtar dasu, kuma abinda yasa ake musu azabar ba wani mai girma bane, lallai dayansu ya kasance baya tsarkaka daga fitsari, shi kuma dayan ya kasance yana yawo cikin mutane da annamimanci, sai annabi ya dauki wani ice yasa akan kabarinsu, sannan yace: ba mamaki wannan ya saukaka musu azaba muddin bai bushe ba”<sup>33</sup>.**

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31 - imam muslim ne ya ruwatoshi. mujalladi na 1, shafi na 204, lamba ta 224.

32 - sahihu muslim, mujalladi na 1, shafi na 247, lamba ta 303.

33 - bukhary, mujalladi na 1, shafi na 204, lamba ta 1295.

## ***TSARKIN RUWA DA TSARKIN DUTSE***

- shi tsarki ruwa shine gusar da duk wani abinda ke fitowa daga alaurar mutum na daga fitsari ko kasha da ruwa.
- shi kuma istijmar shine gusar da najasa wadda ke fitowa daga hanyoyi guda biyu na daga fitsari ko kasha da dutse ko wani abinda yake iya zama makwafin dutse Kaman kyallo ko takarda<sup>34</sup>, kuma wajibi ne ya zama abubuwa guda uku masu tsarki a wajan alaurarshi din domin gusarwar, annabi yana cewa: **“idan dayanku yaje yin kasha saiya tafi da duwatsu guda uku sannan yayi tsarki dasu domin sun wadace shi”**<sup>35</sup>.

Kuma bayan haka yana da ikon yin kari akan guda ukun da yayi har sai yaga cewa lallai ya gusar da wannan najasar, kuma ana son koma nawa zaiyi yayi su ne mara, saboda fadin annabi: **“idan dayanku zaiyi tsarki da dutse sai yayi wutiri”**<sup>36</sup>.

Kuma kada yayi tsarkin ruwa ko na dutse da hannun damanshi, domin hadisin Abdurrahman bn zaid Allah ya yarda dashi yace: an tambayi salman, lallai annabinku ya koyar daku komai harda ladubban biyan buqata, sai salman yace: **“ya hanamu kallon qibla yayi biyan bukata, ko yayin fitsari, kuma ya hanamu yin tsarki da hannun dama, kuma kada muyi tsarki da kasa da duwatsu uku, kuma ya hanamu muyi tsarki da kashin dabbobi, ko kuma abinda suka rage”**<sup>37</sup>.

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34 - da shardin kar ya za, a a kwai ambatan Allah a ciki.

35 - sunan annasa'i, mujalladi 1, shafi na 41, lamba ta 44.

36 - muslim ne ya ruwaito shi, mujalladi na 1, shafi na 213, lamba ta 239.

37 - muslim ya ruwaitoshi. mujalladi na 1, shafi na 223, lamba ta 262.

## **ALWALA**

Alwala itace tsarki da ruwa kuma tana da wasu ke bantattun gurare ajikin mutu da akeyinta a wajan, Kaman fuska, hannuwa zuwa gwiwar hannu, sai shafan kai, sai kuma wanke kafafuwa, kuma ita sharadi ce ta ingancin sallah ko sallar farilla ko ta nafila.

### **ABUBUWAN DA SUKE WAJABTA ALWALA**

- yin sallah kai tsaye yana wajabta yin alwala ko sallar farilla ko kuma ta nafila, saboda fadin annabi cewa: **“Allah baya ansan sallar waninku ba tare da tsarki ba, haka baya ansan sadaqar sata”**<sup>38</sup>
- yin dawafi ma yana wajabta alwala akan mutum, domin fadin annabi cewa: **“yin dawafin dakin Allah shima sallah ne, amman shi Allah ya halatta yin Magana acikinshi, duk wanda kuma zaiyi maganar to ya fadi alkhairi”**<sup>39</sup>.

= taba qurani, domin hadisin abubakar bn Muhammad bn amr cewa annabi ya rubuta wasiqa zuwa ga mutanan yaman cewa: **“cewa babu wanda zai taba qurani sai mai tsarki”**<sup>40</sup>.

### **SIFFAR ALWALA CIKAKKIYA**

- **NIYYA:** lallai ita niyya wani aiki ne na zuciya babu batun yin Magana acikinshi ko lafazi, kuma ana nifinshi da cewa shine fuskantar wani aiki, sai yayi niyyar yin alwalar da

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38 - muslim ya ruwaitoshi. mujalladi na 1, shafi na 204, lamba ta 224.

39 - ibn hibban ne ya ruwaitoshi. mujalladi na 9, shafi na 143, lamba ta 3846.

40 - sunanul baihaqi alkubra, mujalladi na 1, shafi na 88, lamba ta 414.



zuciyarshi ba tare da yayi Magana ba, domin manzan Allah baa taba samunshi yayi kafazin niyya ba yayin aikata wani aiki ko alwala ko sallah, Allah yana sane da abinda kowa ya boye cikin ranshi, amman dalili akan wajibcin ita niyya shine hadisin annabi: **“lallai ayyuka suna samuwa ne tare da niyya, kuma ko wani mutum yana da abinda yayi niyya, idan niyyarshi ta zama ta Allah ce da manzanshi to lallai ladanshi yana nan, haka idan niyyarshi ta zama don wani abin duniya ne, ko kuma dan ya auri wata mata ne, to hijirarshi tana tare da niyyarshi”**<sup>41</sup>.

- **YIN BASMALAH YAYIN ALWALA:** itace fadin bismillahi, saboda hadisin abu huraira da annabi yake cewa: **“babu alwala ga wanda bai anbaci sunan Allah ba”**<sup>42</sup>.
- **WANKE HANNUWA SAU UKU A FARKON ALWALA:** domin hadisin aus bn ausa assaqafy yace: **“naga manzan Allah yana alwala sai ya wanke hannunshi sau uku”**<sup>43</sup>.
- **KUSKUREN BAKI DA SHAQA RUWA:** sunnah shine mutum yayi kuskuren baki kuma ya shaqa ruwa da hannunshi na hagu, domin hadisin abdu khair alhamadany: **“cewa ya zauna gurina bayan sallar asuba, sai yace ma yaronshi: kawo min ruwan alwala, sai yaronshi ya kawo**

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41 - bukhary ne suka ruwaitoshi. mujalladi na 6, shafi na 2461, lamba ta 6311.

42 - sunan darimy ya ruwaitoshi. mujalladi na 1, shafi na 187, lamba ta 691.

43 - musnadul imam ahmad, mujalladi na 4, shafi na 10, lamba ta 16225.

mai kwarya akwai ruwa aciki, sai abdu khair yace: a lokacin muna zaune muna kallanshi: sai ya zuba ruwan a hannunshi na dama, sannan kuma a hannunshi na hagu sai ya wanke hannuwan nashi, sai ya dauki hannunshi na dama saiya zuba ruwan har sau uku, sai abdu khair yace: duk wannan abinda da yayi bai shigar da hannunshi cikin kwaryar ba, sai ya wanke sau uku, saiya shigar da hannunshi na dama kuma acikin ruwan sannan ya kuskure bakinshi kuma ya shaqa ruwa a hancinshi, sannan kuma ya fyace, yayi hakan har sau uku, sannan ya shigar da hannunshi cikin kwaryar ya wanke hannunshi na dama sau uku, sannan ya sake wanke hannunshi na hagu shima sau uku, saiya sake shigar da hannunshi cikin kwaryar ya shafi kanshi sai ya shigar da hannunshi ya wanke kafarshi ta dama sau uku, haka kafarshi itama ta hagu ya wanke sau uku, sannan ya dibi ruwan a hannunshi yasha, sai yace ; wannan itace yadda annabi yake alwala, duk wanda yake son sanin yadda annabi yayi alwalarshi to gata nan”<sup>44</sup>.

- **WANKE FUSKA SAU UKU:** saiya zuba ruwan akan fuskarshi sannan ya wanke fadin fuskarshi ta tsaye, sannan kuma ya wanke ta kwance, tin daga inda gashi ke fitowa zuwa saman goshi, da kua kasan gemunshi, zuwa kunnuwanshi, domin fadin Allah: **“yaku wadanda sukai imani idan kuka tashi yin sallah ku wanke fuskokinku da hannuwanku zuwa gwiwar hannu sannan ku shafi kanku, sai kuma ku wanke kafafuwanku zuwa idon sahu”**<sup>45</sup>.

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44 - musnadul imam ahmad.

45 - suratul maidah aya ta 6

- **WANKE HANNUWA SAU UKU:** tin daga tsinin yatsu zuwa gwiwar hannu tare da shigar da gwiwar hannun cikin wankin, kuma zaa fara ne da dama sannan hagu, domin fadin annabi: **“idan zaku sanya kaya, ko kuma zakuyi alwala sai ku fara da dama”<sup>46</sup>.**

Yin hakan tare da jujjuya zobe, ko kuma agogon hannu saboda ruwan ya shiga ko ina, saobda ayar da Allah yace: **“yaku masu imani idan zakuyi sallah ku wanke fuskokinku da hannuwanku zuwa ga gwiwar hannu sannan kuyi shafa akan kawunanku tare da wanke kafafuwanku zuwa ga idon sahu”<sup>47</sup>.**

Kuma saboda hadisin nuaim almujmir yace: **”naga abu hurairah yana alwala sai ya wanke fuskarshi kuma ya inganta wankinta, sannan ya wanke hannunshi na dama har gwiwar hannu, sannan ya koma kan na hagu shima ya wankeshi sannan ya shafa kanshi, sai kuma ya wanke kafarshi ta dama har zuwa kusan kaurinshi, haka itama kafarshi ta hagu har zuwa kauri, sannan yace haka ne naga manzan Allah yana alwala sannan yace: ”lallai kune masu hasken guraren alwalarku a ranar qiyama saboda inganta alwala da kukeyi, duk wanda ya samu daman yin hakan cikinku to yayi”<sup>48</sup>.**

- **SHAFAN KAI SAU DAYA:** hakan ana yinshi ne da zuwa ruwa a tafin hannu sannan a shafa kan dashi tare da gashin, zai fara ne da farkon kai har keyarshi, saboda hadisin

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46 - ibn hibban ya ruwaitoshi. mujalladi na 3, shafi na 370, lamba ta 1090.

47 - suratul maidah aya ta 6.

48 - sahihu muslim. mujalladi na 1, shafi na 216, lamba ta 246.

abdullahy bn zaid Allah ya yarda dashi lallai manzan Allah tsira da amincin Allah yana cewa: **“lallai ya shafa kanshi da hannuwanshi sai ya fara da farkon gashinshi har zuwa can bayan shi wajen keya sannan ya dawo dashi daga inda ya fara”**<sup>49</sup>.

- **SHAFAN KUNNUWA SAU DAYA:** zai shigar da dan yatsanshi na zagi acikin murfin kunnuwanshi sannan ya shafa da dan yatsanshi babba, domin haisin rubayyi bint muawwiz bn afraa Allah ya kara yarda a gareta tace taga manzan Allah yana alwala sannan tace: **“ya shafa kanshi kuma ya fara ne daga gaban sannan ya sanya dan yatsanshi acikin kunnenshi sau daya”**<sup>50</sup>.

Sai kuma hadisin abdullahi bn abbas Allah ya kara yarda a gareshi lokacin da yake siffanta alwalar annabi yace: **“saiya shafa kanshi da kunnuwanshi a yayin da yake shigar da dan yatsanshi na zagi sannan ya zagaya da babban dan yatsanshi acikin kunnen sannan ya shafi bayansu da cikinsu”**<sup>51</sup>.

- **WANKE KAFA SAU UKU:** daga farkon yan yatsun kafa zuwa ga idon sahu tare da shigar da idon sahu cikin wankewar, kuma zai fara ne da kafar dama sannan yazo kafar hagu, saboda hadisin abdullahy bn amr Allah ya yarda dashi yace: **”mun dawo tare da annabi daga makkah zuwa madina, har muka samu wani ruwa akan hanya, sai wasu**

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49 - sahihu ibn majah.

50 - imam tirmizy ne ya ruwaitoshi.

51 - sahihu ibn hibban, mujalladi na 3, shafi na 367, lamba ta 1086.

daga cikinmu sukai hanzari domin sallar laasar, sai sukai alwala alhali suna masu gaggawa, sai muka iso zuwa garesu, sai ga gefen kafafuwansu akwai lum, a babu ruwa a wajan, sai annabi yace: azabar wuta ta tabbata ga wadanda basa wanke kafafuwansu da kyau, saboda haka ku cika alwalarku da kyau”<sup>52</sup>.

- **JERANTAWA TSAKANIN GABOBIN ALWALA:** maana ya fara a jere daki daki, Kaman yadda Allah yayi umarni dashi, domin Allah ya Ambato jeranta alwala ne a jere, Kaman yadda yace: **“yaku wadanda sukai imani in zakuyi sallah to ku wanke fuskokinku sannan hannuwanku zuwa gwiwar hannu, sai ku shfa kanku sai kuma wanke kafafuwanku zuwa idon sahu”<sup>53</sup>.**

Domin kuma aikin annabi shima a jere ya aikata alwala Kaman yadda Allah yace.

- **TABBATAR DA WANKE KO WACE GABA:** maana kada ka tsallaka zuwa ga wata gabar face saiya gama da wata tukunna, domin fadin wasu daga cikin sahabban annabi cewa: **“lallai annabi yaga wani mutumi yana sallah amman a bayan kafarshi akwai indaruwan alwala bai wanke wajen ba, sai annabi ya umarceshi da yaje ya sake alwalarshi sannan ya sake sallar”<sup>54</sup>.**

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52 - bukhary da muslim suka ruwaitoshi.

53 - suratul maida aya ta 6.

54 - musnad na imam ahmad.

## SIFFAR ALWALA INGANTACCIYA WADDA TA CIKA

- niyya ba tare da furta ta a lafazi ba Kaman yadda bayani ya gabata,
- kiran sunan Allah, Kaman yace a farko: bismillahi
- kuskuren baki tare da shaqa ruwa duka cikinsu ya diban ruwa sau daya,
- wanke fuska sau daya
- wanke hannuwa zuwa gwiwar hannu sau daya.
- shafan kai tare da kunnuwa sau daya.
- wanke kafafuwa zuwa idon sahu daya.
- jerantawa tare da inganta wanke ko wace gaba.

## DAGA CIKIN SUNNONIN ALWALA:

- yin aswaki, domin fadin annabi tsira da amincin Allah su tabbata a gareshi: **“badan kada ya tsananta ma alummata ba dana umarcesu da yin aswaki yayin ko wace alwala, kuma badan hakan ba dana jinkirta sallar ishahar zuwa tsakiyan dare”<sup>55</sup>.**

tsefe gashing emu, saboda hadisin anas: **“lallai annabi ya kasance idan yana alwala sai ya dibi ruwa a hannunshi ya wanke gemunshi kuma ya tsefeshi, sannan yace: haka ne ubangijina ya umarceni da nayi”<sup>56</sup>.**

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55 - almustadrak ala assahihain, mujalladi na 1, shafi na 245, lamba ta 16, da imam ahmad.

56 - abu dawud ne ya ruwaitoshi acikin sunan. mujalladi na 1, shafi na 36, lamba ta 145.

- cuccuda gabobin da ake wankewa yayin wankewar, saboda hadisin abdullahi bn zaid Allah ya kara yarda a gareshi yace: **“naga annabin tsira yana alwala kuma ya wanke hannuwanshi da kyau sosai”**<sup>57</sup>.
- inganta alwala wajen tsawaita wankin gabobin, wajen shafan kai shine wuce inda farkon gashi yake yayin shafan fuska kenan, sai kuma wanke abinda yake smana gwiwar hannu da kuma idon sahu na qafa, domin fadin annabin tsira: **“lallai alummata zaa kirasu a ranan qiyama suna masu hasken guraben alwalarsu, duk wanda ya samu daman tsawaita wankin gabbanshi sai yayi”**<sup>58</sup>.
- tsefe yan yatsu, saboda hadisin ibn abbas Allah ya kara yarda a gareshi yace: **“idan kayi alwala to ka tsefe yan yat; su hannunka da na kafarka”**<sup>59</sup>.
- kaiwa kololuwa wajan shaqar ruwa ga wanda baya azumi, domin hadisin laqit bn sabrah Allah ya yarda dashi yace: “na cewa annabi: yakai manzan Allah ya bani labarin alwala, sai yace: **“kayi alwala da kyau sannan ka tsefe yan yatsunka, kuma kayi kololuwa wajan shaqar ruwa saidai in kana azumi ne”**<sup>60</sup>.
- rashin almubazzarancin ruwa ko kuma bata shi, domin hadisin abdullahi bn amr yace: **“lallai annabi yaw ice ta wajan saad alhalai yana alwala a lokacin, sai yace mai: shin wannan wani irin bata ruwa kakeyi yakai saad?? sai yace;**

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57 - sahihu ibn hibban. mujalladi na 3, shafi na 364, lamba ta 1083.

58 - bukari ya ruwaitoshi. mujalladi na 1, shafi na 63, lamba ta 136.

59 - almustadrak ala assahihain, mujalladi na 1, shafi na 291, lamba ta 648.

60 - ibn khuzaimah ne ya ruwaitoshi a cikin sahih nashi. mujalladi na 1, shafi na 78, lamba ta 150.

**shin akwai bata ruwa a alwala?? sai annabi yace; kwarai kuwa koda ka kasance acikin teku ne”<sup>61</sup>.**

Abin koyi acikin wannan aikin shine manzan Allah tsira da amincin Allah su tabbata agreshi, sayyidnah abubakar maabocin manzan Allah yana cewa: **“manzan Allah ya kasance yanayin wanka da sa, I daya na ruwa, sannan yanayin tsarki kuma da mudu daya”<sup>62</sup>.**

- **YIN ADDUA A BAYANSHI:** domin hadisin umar Allah ya yarda dashi yace ; manzan Allah tsira da amincin Allah su tabbata a gareshi yace: **”wanda yayi alwala kuma ya kyautata alwalarshi sannan yace: na shaidah babu abin bautawa da gaskiya sai Allah shi kadai bashi da abokin tarayya, kuma na shaidah cewa lallai annabi Muhammad manzan Allah ne kuma bawanshi ne, ya Allah ina rokonka ya sanyani cikin bayinka masu tuba, kuma masu tsarkakuwa, face sai an budemai kofofin aljannah guda takwas, ya shiga ta duk wacce yake so”<sup>63</sup>.**
- **SALLAH RAKAA BIYU BAYANTA (SUNNAR ALWALA):** domin hadisin uqbata bn amir Allah ya yarda dashi yake cewa: manzan Allah yace; **“babu wani musulmi da zai kyautata alwalarshi sannan ya mike yayi sallah rakaa biyu kuma yana mai halarto da zuciyarshi face sai aljannah ta wajaba akanshi”<sup>64</sup>.**

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61 - imam ahmad ya ruwaitoshi cikin musnad.

62 - muslim ne ya ruwaitoshi. mujjalladi na 1, shafi na 258, lamba ta 326.

63 - sunan attirmizy, mujalladi na 1, shafi na 78, lamba ta 55.

64 - muslim ya ruwaitoshi. mujjalladi na 1, shafi na 209, lamba ta 234.



Da kuma hadisin abu hurairah Allah ya kara yarda dashi yace: lallai manzan Allah ya tambayi bilal bayan sallar asuba yace: **“ya kai bilala, ka fadamin wani aiki kakeyi acikin musulunci domin ni naji karar tafiyar sahunka acikin aljannah, sai bilala yace: ban aikata komai bay a manzan Allah face dai duk sanda na sake alwala sai nayi sallah rakaa biyu, ko da daddare ko da rana face sai nayi sallah iya yadda Allah ya sawwakemin”**<sup>65</sup>. acikin wannan hadisin akwai bayanin cewa lallai wannan sallah tana da falala sosai.

## ABUBUWAN DA SUKE WARWARE ALWALA

- **ABINDA KE FITOWA DAGA HANYOYI BIYU:** Kaman fitsari, ko kashi, Kaman yadda Allah yace: **“amman in kun kasance marasa lafiya ko kuma kuna matafiya ko kuma waninku yayi kasha ko kuma ya sadu da mace sannan kuma baku sami ruwa ba sai kuyi taimama da qasa mai tsarki”**<sup>66</sup>.
- **FITAR DA ISKA (TUSA):** hakika abu hurairah ya ruwaito hadisi cewa manzan Allah yana cewa: **“duk wanda yayi wani hadasi Allah bazai anshi sallarshi ba har sai ya sake alwala, sai wani mutumi daga garin hadaramaut yace: menene hadasi ya abu hurairah??sai yace: itace tusa”**<sup>67</sup>.

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65 - sahihul bukari, mujalladi na 1, shafi na 386, lamba ta 1098.

66 - suratul nisa'i, aya ta 43.

67 - bukhary ya ruwaitoshi. mujalladi na 1, shafi na 63, lamba ta 135.

- **FITAR MAZIYYI KO WADIYYI:** shine abinda ke fitowa ta gaban namiji saboda tinanin mace ko shaawa karama ko kuma taba mace, shikuma wadiyyi yana fitowa ne sanadiyyar rashin lafiya, domin hadisi sayyidnah aliyu Allah ya kara yarda a gareshi yace: **“na kasance mutum mai yawan fitar da maziyyi, saina umarci miqdad daya tambayi annabi, sai annabi yace lallai saiya sake alwala”**<sup>68</sup>.

Sannan kuma annabi yana cewa: **“lallai fitar maniyyi yana wajabta wanka, shikuma maziyyi saidai a sake alwala”**<sup>69</sup>.

- **JININ ISTIHADAH:** shine jini na ciwo ba haila bane shi, domin hadisin Fatimah bn jahash ta kasance tana yin istihadah, sai manzan Allah yace mata: **“lallai jinin haila shi baqi ne, idan shine sai ki daina sallah, idan kuma bashi bane kiyi alwala kiyi sallarki”**<sup>70</sup>.

- **BACCI MAI NAUYI:** wanda baa jin komai acikinshi, domin hadisin ali Allah ya kara yarda a gareshi, yace: manzan Allah yace: **“ido shine kariyar duburar mutum, duk wanda yayi bacci saiya sake alwala”**<sup>71</sup>.

Da kuma hadisin safwan bn usaal almurady na shafa akan huffi yace: **“manzan Allah ya kasance yana umartarmu idan muna hanyar tafiya cewa kada mu cire huffin mu har**

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68 - bukhary ya ruwaitoshi. mujalladi na 1, shafi na 105, lamba ta 266.

69 - imam ahmad ya ruwaito a musnad.

70 - ibn hibban ya ruwaitoshi a cikin sahih dinshi. mujalladi na 4, shafi na 180, lamba ta 1348.

71 - abu dawud ya ruwaitoshi. mujalladi na 1, shafi na 209, lamba ta 234.

**tsawan kwana uku saidai in mun samu janaba, amman idan fitsari ne ko kasha ko bacci basai mun cire ba”<sup>72</sup>.**

Amman gyangyadin da baya hana sanin me ake ciki shi baya karya alwala, domin hadisin anas bn malik yace: **“sahabban annabi sun kasance suna jiran sallar ishai, har sai kawunansu suna gyangyadi, sannan suyi sallah ba tare da sake alwala ba”<sup>73</sup>.**

- **GUSHEWAR HANKALI:** ko suma ko kuma dimuwa ko kuma wani magani ko kuma maye, domin hankali yana daga cikin sharudan ansan aikin mutum, domin hadisin aisha Allah ya yarda da ita tace: manzan Allah yace: **“lallai an dauke alqalamiakan mutum uku, akan mai bacci har saiya tashi, sannan akan yaro har sai ya girma, sannan kuma akan mahaukaci har sai ya warke”<sup>74</sup>.**
- **SHAFAN FARJI BA TARE DA TIFAFI BA:** domin fadin annabi: **“dukwanda ya shafi farjinshi saiya sake alwala, haka duk wata acen da ta shafi farjinta saita sake alwala”<sup>75</sup>.**

Da kuma fadin annabi cewa: **“duk wanda ya shafi zakarinshi bazaiyi sallah ba saiya sake alwala”<sup>76</sup>.**

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72 - imam tirmizy ne ya ruwaitoshi cikin musnad.

73 - sunan abi daud, mujalladi na 1, shafi na 51, lamba ta 200.

74 - ibn hibban ya ruwaitoshi. mujalladi na 1, shafi na 355, lamba ta 142.

75 - imam ahmad ya ruwaitoshi. mujalladi na 2, shafi na 223, lamba ta 7076.

76 - abu dawud ne ya ruwaitoshi.

Da kuma fadin annabi cewa: **“idan wani dayanku ya sanya hannunshi a farjinshi ba tare da tifafi kuma ba wani sutura, hakika ya wajaba akanshi ya sake alwala”**<sup>77</sup>.

Wasu cikin mallamai suna ganin cewa lallai wanda ya shafi farjinshi bazai sake alwala ba saidai in yayi shaawa ne, domin hadisin talq yana cewa: **“wani mutumi ya tambayi annabi akan namiji ya taba azzakarinsi alhali yana da alwala sai annabi yace: “ah ah bazai sake ba, saboda wannan wata tsoka ce ajikinka”**<sup>78</sup>

An tanbaya sheikh usaimeen Allah ya mai rahama akan macen da ta wanke jaririnta alhali ita tana da alwala, shi wajibi ne saita sake alwala C?? sai yace: ”idan ta yima yarinyarta wanka sannan ta shafi farjinta basaita sake alwala ba, kawai zata wanke hannunta ne, domin shafan farji ba tare da shaawa ba baya warware alwala, kuma an sani duk macen da take yaranta wanka bata tinanin tayi shaawarsu, idan ta musu wanka kawai zata wanke hannunta ne daga najasar data sami hannun, amman baya wajaba akanta ta sake alwala”<sup>79</sup>

## **ABINDA MALLAMAI SUKAI SABANI AKANSHI SHIN YANA KARYA ALWALA KO KUWA BAYA KARYAWA:**

- abinda ke fitowa daga jikin mutum bata hanyoyi biyu ba, Kaman jinni ko habo ko kuma amai.

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77 - sahihul jamii.

78 - ibn hibban ne ya ruwaitoshi.

79 - majmuul fatwa ta ibn usaimeen ( 11/203).

- shafar mace domin shaawa.
- wanke mamaci, amman anfi son mutum ya sake alwalar domin ya fita daga sabanin mallamai.
- sai kuma yayinda mai hadasi yayi shakkar, duk wanda yayi shakkah cikin hadasinshi ko acikin sallah ne ko ba acikin sallah ba to alwalarshi bata karye ba, har sai ya samu tabbacin hadasin, saboda hadisin abu hurairah da yake cewwa lallai annabi yace: **“idan dayanku ya samu wani abu ajikin tufafinshi har ya rudar dashi, shin ya fitar da wani abu ko bai fitar ba, to kada ya fita a masallacin har sai ya ji wani sauti ko kuma yaji wari”**<sup>80</sup>

Abinda ake nifi da wannan hadisin shine saiya samu tabbacin cewa wani abu ya fito daga jikinshi, akan wanda ya samu tabbacin tsarkin kenan, amman ya samu shakkan hadasin, amman wanda ya samu yaqinin hadasi amman yayi shakkun tsarki to ya wajaba ya sake alwalarshi.

### **ABUBUWAN DA AKA FI SO AYI MUSU ALWALA:**

- **LOKACIN BACCI:** domin hadisin barau bn azib Allah ya yarda dashi yace: manzan Allah yana cewa: **“idan kazo yin bacci sai kayi alwala Kaman alwalarka ta sallah, sannan ka kwanta akan bangarenka na dama, sannan kace: “ ya Allah lallai gareka na mika wuya na, kuma gareka na miki duka lamurana, kuma gareka na kwantar da bayana, ina mai tsoronka, kuma ina mai kwdayin niimarka, babu wata mabuya ko madogara sai zuw agareka, ya Allah nayi imani**

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80 - muslim suka ruwaitoshi.

da littafinka, kuma nayi imani da annabinka, idan Allah ya dauki ranka a wannan dare to ka mutu aka gaskiya, kuma ya sanyasu su zama karshen abinda zaka fada kenan kafi ka kwanta baccin, sai yace: saina maimaita ma manzan Allah tsira da amincin Allah su tabbata gareshi, lokaci da na iso: ya Allah nayi imani da littafinka daka saukar, sai nace da manzanka, sai annabi yace: ah ah, saidai da annabinka daka aiko”<sup>81</sup>

- **MAI JANABA YAYIN DA YASO YACI ABINCI KO SHAN WANI ABU LOKACIN BACCI:** domin hadisin ammar bn yasir Allah ya yarda dashi yace: “**manzan Allah yayi rangwame ga mai janaban da yakeson yaci abinci ko yasha abin sha, da yayi alwala kaman alwalarshi ta sallah**”<sup>82</sup>

Haka mai janaba in yaso ya sake yin wani jimain, domin fadin annab: “**idan waninku ya sadu da matarshi kuma yaso ya sake ana son yayi alwala**”<sup>83</sup>

- **KAFIN WANKAN WAJIBI KO NA MUSTAHABBI:** domin hadisin aisha Allah ya yarda da ita: ”**manzan Allah ya kasance idan zaiyi wankan janaba, yana fara wanke hannuwanshi, sannan ya zuba ruwan damanshi akan haginshi, saiya wanke gabanshi, sannan yayi alwala Kaman alwalar sallah, sannan sai ya debi ruwa ya wanke gashin kanshi, har sai yaga cewa lallai ya wanke ko ina,**

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81 - bukari ya ruwaitoshi. mujalladi na 5, shafi na 2326, lamba ta 5952.

82 - tirmizy ne ya ruwaitoshi. mujalladi na 2, shafi na 511, lamba ta 613.

83 - muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 249, lamba ta 308.

**saiya watsa akanshi har sau uku, sannan ya wanke sauran jikinshi, sai a karshe ya wanke kafarshi”<sup>84</sup>.**

- **SABUNTA ALWALA A KO WACE SALLAH:** domin fadin annabi: **“badan karna matsama alummata ba dana umarcesu da alwala akan ko wace sallah, sannan kuma da siwaki akan ko wace alwala”<sup>85</sup>**

### **ABUBUWAN DA SUKE SABA MA ALWALA:**

- **BAYYANA NIYYAH LOKACIN ALWALA:** imam ibn qayyim yana cewa: manzan Allah bai kasance yana fadi ba a farkon ibadarshi misali, nayi niyyar dauke hadasi, ko kuma nayi niyyar yin sallah, haka baa samu wani sahabi yana yin hakan bag aba dayansu, baa samu hakan ba koda kuwa da wani isnadi ne mai rauni balle ace ayi shi.

Shaikhul islam ibn taimiyyah Allah yamai rahama yana cewa: niyyar tsarki na alwala ko wanka ko taimama ko sallah ko zakkah ko kaffara da waninsu daga cikin ibadoji, bata buqatan sai an furta niyya da baki, wannan kuma ittifaqi ne na alummar musulmi, amman ita niyya a zuciya ake yenta hakan ma sunyi ittifaqi akanshi, da zai fadi wani abu kuma ya aikata sabaninshi, to abinda ya aikata shine abin lura<sup>86</sup>.

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84 - muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 253, lamba ta 316.

85 - sahihul jamii.

86 - alfatawal kubrah. ta shaikul islam ibn taimiyyah, kitabud dahara, shafi na 213.

• **YIN ADDUA YAYIN WANKE SASSAN GABOBIN**

**ALWALA:** Kaman yadda wasu ke fadi yayi wanke hannuwansu na dama: ya Allah ka bani littafina da hannu dama, yayin wanke fuska kuma suna cewa: ya Allah ya haskaka fuskata ranan da zaa haskaka fuskoki, imam ibn qayyim yana cewa: baa taba samin annabi ba yana yin wata addua lokacin yin alwala bayan fadin bismillah, kuma duk hadisan da ake kawo wa cewa annabi yana yin wata addua lokacin da yake yin alwala hadisan qarya ne basu inganta ba, manzan Allah baya cewa komai, kuma baice ace wani abu ba, a karshe yana acewa: **"ina shaidawa babu abin bautawa da gaskiya sai Allah, kuma lallai annabi Muhammad bawanshi nee kuma manzanshi ne, ya Allah ka sanyani cikin mas[u tuba, kuma ka sanyani cikin tsarkaka"**.

• **SHAFAN WUYA ACIKIN ALWALA BAYAN**

**SHAFAN KAI:** shaikhul islam ibn taimiyah yana cewa: bai tabbata daga annabi ba cewa yana shafan wuyanshi a cikin alwala, kuma baa ruwaito hakan daga gareshi ba acikin wai hadisi ingantacce, amman su dai hadisan da suka inganta na siffar alwalar annabi basuzo da hakan ba, shi yasa dukkanin mallamai basu so hakan ba, masu fadin hakan suna kafa hujja ne da wani hadisi na abu huraira, amman kuma hadisi ne da bai inganta ba, cewa ya shafi kanshi har saida ya kai ga keyarshi, amman hakan baya inganta, kuma baya cin karon abinda hadisai suka nuna akan hakan, amman wanda ya bar shafan



wuyanshi alwalarshi ta inganta tare da ittifaqin dukkan mallamai<sup>87</sup>

- **RASHIN KAMMALA ALWALA TA CIKA:** domin hadisin wasu cikin sahabban annabi: **”lallai manzan Allah ya ga wani mutumi yana sallah amman akwai lum, a a kafarshi takai girman dirhami wadda ruwa bait aba ta ba, sai annabi ya umarceshi da yaje ya sake alwalarshi kuma ya sake sallar”<sup>88</sup>.**

- **YIN ALWALA AKAN WATA ALWALA BA TARE DA AN SAMU SALLAH TSAKANI BA:** shaikhul islam ibn taimiyya yana cewa: mallaman fiqhu sun tattauna akan wanda yayi sallah da alwala amman kuma ya sake alwalar, shin ana son hakan?? amman wanda yayi alwala baiyi sallah ba, baa so ya sake alwalarshi, hakan bidia ce kuma ta sabama koyarwar annabi, kuma baa samu wani yanayin hakan ba tin daga zamaninshi har zuwa yau”.

- **YIN KARIN WANKE GABBAN ALWALA SAMA DA SAU UKU:** wannan ya saba ma abinda manzan Allah yace kuma yayi umarni dashi, domin shi cewa yayi: **“duk wanda yazo da wani saban abu cikin addini alhali baya ciki to an mayar masa da kayanshi”<sup>89</sup>**

- **WASU SUNA ALWALA IN SUKA TABA NAJASA SAI SAKE:** wannan ba daidai bane, kawai abinda zaiyi shine

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87 - alfatawal kubrah. ta shaikul islam ibn taimiyyah, kitabud dahara, shafi na 280.

88 - imam ahmad ya ruwaitoshi cikin musnad.

89 - bukhary da muslim ne suka ruwaitoshi. mujalladi na 2, shafi na 959, lamba ta 2550.

ya gusar da wannan najasar data sameshi amman alwalarshi tana nan mai inganci, saboda abinda ya sameshi baya cikin abubuwan da suke karya alwala.

- **WASU BASA WANKE FUSKA DA KYAU:** basa wanke ta kamilalla musamman bangaren kunne da sauransu, dole ne mutum ya wanke duka sassan fuskarshi tare da wanke gemu da kunne.
- **WASU MATAN SUNA SANYA JAN KUNBA:** shine abinda ake sanyawa ajikin qumba ta yarda rua bazai shiga wajan ba, duk wadda tayi alwala da wannan abin a hannunta kuma tayi sallah to sallarta bata yiba, haka alwalarta bata yiba ita ma, kuma hakan yana kan duk wani wanda akwai irin hakan a jikin qunbarshi ba tare da wani dalili na sharia ba to alwalarshi bata yi ba.
- **WASU SUNA DAUKAN WAJIBCIN WANKE FARJI A KO WACE ALWALA:** shima wannan ba daidai bane, abinda aka sani dai shine duk wanda yayi fitsari ko kashi dole ne ya wanke gabanshi, amman wanda yayi tusa ko bacci baya wajaba a gareshi ya wanke gabanshi yayin maimaita alwala.

### **WASU CIKIN FATAWOWI AKAN ALWALA:**

**TAMBAYA:** wanda yayi alwala ya mike yana sallah sai yaga digon fitsari ya zubo mai acikin sallarshi shin sallarshi ta warware??

**ANSA:** jin hakan kawai baya warware alwala, kuma baya halatta kawai saboda shakkah ya fita a sallah, domin lallai an tanbayi annabi game da wanda yana sallah sai ya samu shakkun fitar iska, sai yace: **“kada ya fiya sai yaji sauti ko kuma yaji wari”**<sup>90</sup>

Amman inya samu tabbacin fitar fitsarin har zuwa wajen farjinshi, hakika alwalarshi ta warware kuma saiya sake, saidai inya kasance shi mai yoyon fitsari ne, to babu komai akanshi<sup>91</sup>.

**TAMBAYA:** mutum ne ya sunbanci matarshi ko kuma ya rungumeta har ya fitar da maziyyi, shin alwala ta kamashi ko bata kama ba??

**ANSA:** lallai alwlarshi ta warware saboda hakan, amman ita kadai zai sake banda wanka, amman dai kuma zai wanke zakarinshi harda marainanshi.<sup>92</sup>

**TAMBAYA:** mutum ne ke fitar da zakarinshi, shin sallarshi ta inganta tare da fitar wannan abun??

**ANSA:** sallarshi bata lalace ba, saidai yayi sallarshi yadda zai iyayi, amman idan najasar bata yanke ba, daidai gwargwadon abinda zaiyi alwala kuma yayi sallah dashi, sai yayi sallah yadda zai iyayi bayan ya sake alwala, idan najasar kuma ta fita

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90 - bukhary ya ruwaitoshi. mujalladi na 1, shafi na 77, lamba ta 1750

91 - alfatawa alkubra ta shaikhul islam ibn taimiyyah, kitabuttaharah, shafi na 281.

92 - alfatawa alkubra ta shaikhul islam ibn taimiyyah, kitabuttaharah, shafi na 294.

acikin sallah ne, amman saiya dauki matakin kada najasar ta watsu.<sup>93</sup>

**TAMBAYA:** shin wanka shi kadai ya wadatar akan alwala??

**ANSA:** wanda wanka ya wajaba akanshi ya halatta a gareshi ya gabatar da alwala a farkonshi, sai yayi alwala, cikakkiya sannan yayi wanka a bayan alwalar, sannan ya kula wajan taba gabanshi ko farjinshi lokacin da yake wankan, saboda kada alwalarshi ta warware, idan y agama wankan ya wadatar dashi basai ya sake alwalar ba, wankan kawai ya isheshi, da kuma jera gabban alwalar tashi, hakan ma yayi kuma ya wadatar.<sup>94</sup>

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93 - alfatawa alkubra ta shaikhul islam ibn taimiyyah, kitabuttaharah, shafi na 310.

94 - fatawar musulunci ta malamai da yawa, shafi na 1/191.

## ***SHAFI AƘAN HUFFI DA ABINƘA KE IYA SHIGA KARKASHIN HAKAN KAMAN TAKALMI KO SAFA***

Hadisai sunzo da yawa mutawatirai akan shafi akan huffi, Kaman kuma wanda duk ya fisu karfi shine hadisin hammam bn haris yace: “**naga jarir bn abduallah yai fitsari, sannan yai shafi akan huffinshi, sannan ya tashi yai sallah, sai aka tambayeshi, sai yace; lallai hakan ne naga manzan Allah ya aikata**”<sup>95</sup>

Yin shafi akansu bayan sun kasance cikin tsarki lokacin da aka sanyasu, amman ciresu da wanke kafar yafi falala, domin hadisin mugira Allah ya kara yarda a gareshi yace: “**na kasance tare da manzan Allah wata rana da daddare muna tafiya, sai yace: shin a tare dakai akwai ruwa?? sai nace eh akwai, saiya sauko daga kan dabbarshi, saiya tafi har saida ya kule acikin duhn dare, sanna sai yazo: saina karkata mai butar, saiya wanke hannunshi da fuskarshi, akanshi akwai wata riga ta gashin dabbobi, bai samu daman fitar da hannunshi daga cikinta ba, saidai ya fitar dasu ta kasan rigar, saiya wanke hannuwanshi, sannan yai shafi akanshi, sannan sai nai niyyar na cire mai takalminshi, sai yace ah ah barsu, domin ni na sanyasu lokacin sunada tsarki, sannan yai shafi akansu**”<sup>96</sup>.

### **HUKUNCIN SHAFAN, DA KUMA INDA AKE SHAFI**

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95 - bukhary ne suka ruwaitoshi. mujalladi na 1, shafi na 151, lamba ta 380.

96 - muslim suka ruwaitoshi. mujalladi na 1, shafi na 230, lamba ta 274.

Shafa akan huffi wani rangwame ne da Allah madaukakin sarki yayima bayinshi, kuma sauki ne a garesu, sannan inda ake shafawa shine bayan hufin, saboda haka annabi ya kasance yakeyi, an karbo daga mughira Allah ya kara yarda a gareshi yace: **“naga manzan Allah yana shafa a bayan huffinshi”**<sup>97</sup>.

Kuma an karbo daga Aliyu yace: **“ da ace addini da ra’ayi ake yi to da kasan huffi yafi cancanta da shafa fiye da saman sa hakika naga manzan Allah yana shafa akan saman huffin sa”**<sup>98</sup>

## **SHARUDAN SHAFI AKA HUFFI DA ABINDA YAKE DUKAN HUKUNCIN HUFFI**

- **SHARADI NA FARKO:** shine mutum ya sanya huffi ko abinda ke kama dashi, saboda hadisin mughira bn shuubah wanda ya gabata yace: **“na kasance tare da manzan Allah a wata tafiya, saina yi niyyar cire ma manzan Allah takalminshi, sai yace ah ah ka barsu domin na sanyasu lokacin da nake da tsarki”**<sup>99</sup>.
- **SHARADI NA BIYU:** ita safar ko abu mai kama da ita su kasance masu tsarki, amman in sun kasance masu najasa baya halatta ayi shafa akansu, ko kuma mutum yayi sallah dasu, har sai ya gusar da wannan najasar, saboda hadisin abu saidinil kudry: **“manzan Allah ya mana sallah, saiya cire takalmanshiya sanyasu a bangarenshi na hagu, sai kowa**

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97 - sunan abi daud

98 - sunan abi daud, mujalladi na 1, shafi na 230, lamba ta 162.

99 - muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 230, lamba ta 274.

shima ya cire takalminshi, bayan ya idar da sallar ne sai yace “me yasa kuka cire takalmanku??sai suka ce: ya manzan Allah munga ka cire ne shine muma muka cire namu, lallai ni ban ciresu bane saboda wata manufa, domin jibril ne yazo min yace lallai acikinsu akwai najasa, ian dayanku yazo masallaci saiyyai dubi zuwa ga takamanshi, idan ya kasance akwai najasa ajikinsu saiya canza ko kuma ya wanke”<sup>100</sup>

- **SHARADI NA UKU:** shi shafan da zaayi ya zaman a daga hadasi ne qarami wanda baya wajabta wanka, domin hadisin safwan bn usaal Allah ya kara yarda a gareshi yace: “manzan Allah ya kasance in muna tafiya yana umartarmu da cewa kada mu cire huffin mu har tsawan kwana uku da dararensu saidai wanda ya samu janaba, amman don dai kashi ko fitsari ko bacci bazai cire ba”<sup>101</sup>.

- **SHARADI NA HUDU:** shafan da zaayi akansu ya zamana na lokacine wanda sharia ta sanya, shine kwana daya ga mazaunin gida, matafiyi kuma yayi kwana uku, domin hadisin aliyyu bn abi dalib Allah ya kara yarda a gare lokacin daya tambayi iya kwanakin da ake iya shafan, sai yace: “manzan Allah ya sanya kwana daya ga mazaunin gida, kwana uku kuma ga matafiyi”<sup>102</sup>

- **SHARADI NA BIYAR:** ya zamana ya rife inda wa wajaba a rife, shine qafa tare da idon sahu.

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100 - sahihu ibn hibban, mujalladi na 5, shafi na 560, lamba ta 2185.

101 - tirmizy ne ya ruwaitoshi.

102 - imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 232, lamba ta 276.

## SIFFAR SHAFI AKA HUFFI KO MAKAMANCINSHI:

Bayan sanya huffin guda biyu a inda ake sanyasu kuma suna cikin tsarkidomin shafi akansu yayin ko wace alwala a maimakon a dinga ciresu, da wanke kafafuwan sai a dinga shafansu, saiya gudanar da hannunshi na dama akansu tare da ruwa akan kafarshi ta dama, kuma zai fara ne daga yatsunshi har sai yazo idan sahanunshi tare da rarrabe tsakanin yatsun nashi, haka kuma zaiyi akan kafarshi itama ta hagu bayan ya shafu ruwa a hannunshi sai ya taho har sai ya iso wajajansunshi, kuma zaiyi shafan ne sau daya banda maimaici.

## TSAWON SHAFI AKA HUFFI KO MAKAMANCINSHI

- ga matafiyi zaiyi kwana uku ne shi kuma mazauni kwana daya, domin hadisin aliyu bn abi dalib Allah ya yarda dashi wanda ya gabata a bayanana baya, lokacin da ya tambayi tsawon iya shafi akan huffi sai yace: **“manzan Allah ya sanya kwana uku ga matafiyi, sannan kuma mazauni kwana daya”<sup>103</sup>**.
- kuma zai fara shafan ne daga sanda ya sanya huffin bayan yayi tsarki, wannan shine raayi mafi rinjaye cikin raayoyin mallaman fiqhu, amman shi mazaunin gida yana karewa ne bayan awa ashirin da hudu, , shi kuma matafiyi bayan awa sabain da biyu.

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103 - imam muslim ya ruwaitoshi. mujalladi na 1, shafi na 232, lamba ta 276.



## ABUBUWAN DA SUKE LALATA SHAFI AKA HUFFI KO MAKAMANCINSHI:

- **JANABA:** domin hadisin safwan bn usaal Allah ya yarda dashi yace: “**manzan Allah ya kasance yana umartarmu a lokacin da muke tafiya kada mu cire huffin mu tsawan kwana uku da dararensu saidai ga wanda ya samu janaba, amman dan dai fitsari ko kashi ko bacci baa cireshi**”<sup>104</sup>
- **KAREWAR LOKACIN SHAFAN:** shine kwana daya ga mazauni, matafiyi kuma kwana uku, domin hadisin aliyyu bn abi dalib lokacin da ya tambayi lokacin shafa sai aka cema: “**manzan Allah ya sanya kwana daya ga mazauni, kwana uku kuma ga matafiyi**”.<sup>105</sup>
- Cire huffin guda daya ko kuma duka biyun.

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104 - sahihu ibn kuzaimah, mujalladi na 1, shafi na 13, lamba ta 17.

105 - muslim ya ruwaitoshi

## ***SHAFI AƘAN BANDEJIN CIWO KO MAKAMANƘINSHI***

Ya halatta shafi akan bandejin ciwo ko wani abu mai kama da hakan, domin hadisin jabir Allah ya kara yarda a gareshi yace: ‘**mun fita muna tafiya sai dayan mu ya samu ciwo ajikinshi bayan an bigeshi, sannan kuma a kanshi ma ya samu ciwan, saiya tambayi abokanshi cewa shin kuna da wani rangwame akan nayi taimama, sai suka ce bamu da wani rangwame akanka dole saika yi amfanida ruwa, shikenan sai yayi wanka hakan yasa yam utu, bayan muni so ga manzan Allah sai muka bashi labara, sai annabi yace lallai sun kasheshi Allah suma ya kashesu, shin me yasa basuyi tambaya ba da basu sani ba, domin maganin jahilci shine tambaya, lallai ya isheshi yayi taimama kuma yayi shafi akan ciwanshi, sannan daga nan zai iya wanke sauran jikinshi”** <sup>106</sup>

Kuma shafi akan ciwo ko wani abu mai kama da hakan wajibi ne amaimakon wanke wajan sabida ciwon, amman duk wanda yake da ciwo ko karaya amman yana so yayi alwala ko wanka dole ne ya wanke duka jikinshi, amman ina yaji tsoron cutar da kanshi wajan wanke wannan wajan ko kuma yaji tsoron karuwar ciwanshi, ko kuma samun jinkirin warkewa saiya shafi akanshi, idan ya zama shafan nashi babu Karin ciwo acikinshi, ko kuma ya yafa wani abu akan ciwan sannan ya shafashi, baa shardanta wajabtar tsarki ga mara lafiya akan

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<sup>106</sup> - abu dawud ne ya ruwaitoshi.mujalladi na 1, shafi na 93, lamba ta 336.

ciwanshi ba ko wani abu mai kama da hakan, kuma yaci gaba da shafa akanta din muddin dai yana da wannan uzurin, idan kuma wannan uzurin ya gushe to wankin ya wajaba akanshi.

## **WASU FATAWOWI AKAN SHAFI AKAN KYALLEN CIWO:**

**TAMBAYA:** shin akwai wasu sharudan shafi akan kyallen ciwo, misalign ace in sun karu akan iya buqata??

**ANSA:** shi kyallen ciwo baa shafi akanshi sai saboda dalili, kuma ya wajaba a duba yanayinshi kafin ayi hakan, amman ba manufar itace wajan ciwan ba kawai, saidai duk wani abunda ke alaqa wajan tabbatar da wannan kyallen ciwon, to shima wannan yana cikin abinda ake buqata ne.<sup>107</sup>

**TAMBAYA:** shin zai iya shiga cikin hakan kamanmayafi ko makamancinshi??

**ANSA:** eh tabbas zai shiga cikin hukuncinshi, kuma sannan shi shafi akan kyallen ciwo ba Kaman shafi akan huffi bane da yake da lokaci, shi wannan zaaita shafan ne har sai sanda ciwon ya warke, kuma zaa yi shafi akanshi ne da hadasi babba ko qarami sabanin shafi akan huffi idan ma wanka ya kama mutum hakan dai zaayi shafan akanshi.<sup>108</sup>

**TAMBAYA:** ta yaya ake shafi akan kyallen ciwo?? shin zai shafi dukanshi ne ko kuma wani bangare kawai??

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107 - fatawar shafi akan huffi, na asshaikh muhammad bn swalih al usaimeen, shafi na 26.

108 - fatawar shafi akan huffi, na asshaikh muhammad bn swalih al usaimeen, shafi na 26.

**ANSA;** eh zai shafa dukanshi ne, saboda asali shine duk abinda ya wakikci wani to zai dauki hukuncinshi ne, to anan shafan shine a maimakon wankin, tinda wankin duka akeyi to shima shafan hakane, amman shi shafa akan huffi rangwame ne aka ma mutum ba lalura bane, shiyasa ya isa a shafa wani wajen a bar wani..... fatawar shafa akan huffi na sheikh usaimin.<sup>109</sup>

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109 - fatawar shafa akan huffi, na asshaikh muhammad bn swalih al usaimeen, shafi na 27.

## **WANKA**

Abinda ake nifi dashi shine game dukkan jiki da ruwa, abubuwan da suke wajabtashi kuma sune:

- **FITAR MANIYYI:** ko da jimai ko babu shi, ko tinanin mace ko mafarki, domin fadin Allah: **“idan kun kasance masu janaba to kuyi tsarki”<sup>110</sup>**

da kuma fadin annabi a hadisi: **“amman shi maniyyi lallai akwai wanka akanshi, amman maziyyi kawai alwala zaayi akanshi”<sup>111</sup>**.

- **HADUWAR KACIYA GUDA BIYU:** abinda ake nifi shine shigar da zakari cikin farjin mace koda kuwa bai fitar da komai ba, yana wajaba wanka ga dukkan jikin mutum, domin fadin annabi: **“idan namiji ya zauna a kusurwar mace guda hudu, kuma ya taba kaciyarta da kaciyarshi to wanka ya wajaba”<sup>112</sup>**..

- **YANKEWAR JININ HAILA KO NA HAIHUWA:** domin fadin Allah: **“kuma suna tambayanka game da haila, kace musu cuta saboda haka su kyale matansu a lokacin shi, kuma kada ku kusancesu har sai sunyi tsarki, amman idan sukai tsarki kuje musu ta inda Allah ya umarceku, lallai Allah yana san masu tuba kuma masu neman tsarkaka”<sup>113</sup>**.

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110 - suratul maidah aya ta 6.,

111 - imam ahmad ya ruwaito a musnad.

112 - imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 271, lamba ta 349.

113 - suratul baqara aya ta 222.

Da kum ahadisins nana siha Allah ya yarda da ita tace lallai Fatimah bint jahash ta tambayi annabi tace: “**lallai ni ina yin istihadah kuma banayin tsarki, shin zan bar sallah, sai annabi yace: ah ah wannan ba haila baen face dai jijiya ce, amman ki bar sallah gwagrwadon kwanakin da kike haila sannan sai kiyi wanka ki ci gaba da sallarki**”<sup>114</sup>

Kuma an sake samun hadisi daga nana siaha tace: “**lallai asmau ta tambayi annabi game da wankan haila sai yace mata: “dayanku zata dauki ruwa tare da magarya, sannan tayi tsarki kuma ta inganta tsarkin, sannan saita zuba akanta ta cuccuda sosai har sai ruwan ya shiga ramin kanta, sannan saita dauki kayllen auduga ta goge jikinta, sai nana aisha tace Kaman dai ta biye abin, sannan tabi dashi wajan alamun jinin, sannan ta tambayeshi game da wankan janaba, sai yace: zata dauki ruwanta sai tayi tsarki, kuma ta kyautata tsarkin, sannan ta zuba akanta ta wanke, sai nana aisha tace ; madalla da mata matan mutanan madina, babu wata kunyar da take hanasu tambayar abubuwan addininsu don su sani**”<sup>115</sup>.

- **MUTUWA:** idan mamaci yam utu ya wajaba ga maabotanshi su wankeshi, domin hadisin ummu adiyya akansariyyah tace: “**manzan Allah ya shigo mana lokacin da yarshi ta rasu sai yace: ku wanketa sau uku ko fiye da hakan idan kunga buqatar hakan, amman a wankan karshen ku sanya magarya, ko tiraren kafur, idan kun**

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114 - bukhary ne ya ruwaitoshi. mujalladi na 1, shafi na 124, lamba ta 319.

115 - muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 261, lamba ta 322.

**kamala sai ku sanar dani, bayan sun kamala sai suka fadamai, sai yace ku sanya mata likkafani ajikinta”<sup>116</sup>**

### **SIFFAR WANKA CIKAKKE:**

- niyya; sai yayi niyya da zuiyarshi cewa zaiyi wanka domin dauke hadasi babba Kaman janaba ko haila ko jinin biqi, ba tare da furta niyyar a baki ba.
- yin bismaillah sai yace: da sunan Allah, sannan ya wanke hannunshi.
- ya wanke farjinshi kuma ya kawar da duk wata kazanta ta wajan.
- sai yayi addua Kaman yadda ya saba yenta ta sallah, kuma yana iya jinkirta wanke kafarshisaia karshen wankan.
- sannan zai zuba ruwa akanshi sau uku, sanna yana tare da tsefe gashin kanshi da gemunshi da hannuwanshi domin ruwan ya isa duk inda gashin kanshi yake da kuma fatar jikinshi.
- ya zuba ruwan a sauran sassan jikinshi tare da cuccudawa abinda zai iya cudawa ajikinshi, sai ya fara da barin jikinshi na dama sannan ya koma bangaren hagu, tare da lura da da ruwa a hammatarshi da kuma kunnanshi da kuma cibiyarshi, da kuma fatar jikinshi, wannan musamman ga masu qiba kenan saboda naman da suke dashi ajikinsu, a wajan zuba ruwan kuma ya lura da cewa ya tabbatar da ruwan a ko ina ajikinshi, sannan a karshe saiya wanke kafarshi wadda bai wanke ba sanda ya fara alwala.

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116 - imamul bukhary ya ruwaitoshi. mujalladi na 1, shafi na 422, lamba ta 1195.

Dalili akan hakan shine hadisin nana aisha Allah ya yarda da ita: **“manzan Allah ya kasance idan zaiyi wankan janaba yana fara wanke hannunshi na dama sannan ya wanke na hagnunshi sai kuma ya koma kan farjinshi, sannan yayi alwalar da ya saba yi ta sallah, sannan sai ya dibi ruwan ya watsa akanshi har saiyaga cewa ya sa ruwan ako ina, sannan saiya zuba ruwan a sauran sassan jikinshi, sannan saiya wanke kafarshi”**<sup>117</sup>.

Sannan kuma hadisin nana maimuna Allah ya kara yarda a gareta tace: **“na sanya ma manzan Allah ruwan wanka, saiya zuba ruwan a hannunshi sannan ya wankesu sau uku, sannan ya zuwa ruwan a hannunshi na hagu ya wanke alaurarshi, sannan ya wanke hannunshi da qasa sai ya kuskure bakinshi sannan ya shaqa ruwa ya fyace, sannan ya wanke fuskarshi da hannuwanshi, sannan saiya zuba ruwa a sauran sassan jikinshi harda kafarshi”**<sup>118</sup>.

### **WANKA WANDA BAI CIKA NA KAMALAN BA:**

- yayi niyyar yin wanka ba tare da ya furta da bakinshi ba domin gusar da hadasin jikinshi.
- saiya wanke kazantar jikinshi
- saiya watsa ruwa akanshi sau uku
- sannan ya zuba ruwa a sauran duka jikinshi, kuma ya lura da isar ruwan zuwa ga hammatarshi, da kunnuwanshi, da

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117- imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 253, lamba ta 316.

118- imamul bukhary ne ya ruwaitoshi. mujalladi na 1, shafi na 104, lamba ta 262.



cibiyarshi da kuma sauran jikinshi, hakan yafi dacewa ga masu qiba, domin hadisin ummu salmah Allah ya yarda da ita tace: **“ya manzan Allah lallai ni mace ce mai yawan yin kitso, shin na kwanceshi duk sanda zanyi wanka?? sai annabi yace ah ah, kawai ya isa ki watsa ruwan akanki sau uku, sannan ki bishi da sauran ruwa hark i gama tsarki”**<sup>119</sup>.

### **ABINDA AKA FI SO AYI MAI WANKA:**

- **KAFIRI IDA YA MUSULUNTA:** ana son kafiri inya musulunta yayi wanka, domin hadisin abu hurairah Allah ya kara yarda a gareshi acikin hadisin musuluntar sumamata alhanafy yace: **“wata rana ya wuce ta wajan annabi saiya musulunta, sai annabi ya aikeshi zuwa ga wani gini na abu dalhat, saiya umarceshi yda yayi wanka, sai yayi wankan sannan yayi sallah rakaa biyu, sai annabi yace: hakika lallai musuluncin sahibinku yayi matukar kyau.”**<sup>120</sup>
- **WANKAN JUMAA:** domin fadin annabi cewa: **“hakkine akan ko wani musulmi yayi wanka ranan jumaa kuma yayi asiwaki, sannan kuma ya shafa tirare acikin iyalanshi”**<sup>121</sup>.

Sannan kuma manzan Allah yana cewa: **“duk wanda yayi wanka sannan yazo sallar jumaa, sannan ya allaci abinda aka qaddara mai, sannan yayi shiru sanda liman yake**

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119 - imam muslim ne ya ruwaitoshi. mujalladi na 1, shafi na 259, lamba ta 330.

120 - ibn khuzaimah ya ruwaitoshi cikin littafinshi na sahih. mujalladi na 1, shafi na 125, lamba ta 253.

121 - musnadul imam ahmad, mujalladi na 4, shafi na 34, lamba ta 16445.

khuduba, sannan yayi sallah tare dashi, zaa gafarta mai tsakaninshi da wata jumaa mai zuwa da kuma qarín kwana uku”<sup>122</sup>.

- **WANKA DOMIN SALLAR IDI:** a ranan qaramar sallah kenan da kuma babban sallah, hakikazadan ya ruwaito: “wani mutumi ya tambayi aliyyu game da wanka, sai yace: kayi wanka kullun in kaso, sai yace ba wannan nake nifi ba, ina nifin wankan musuluncisai yace: ranan jumaa, da kuma ranan arfa, sai kuma ranan babban sallah, da kuma karamar sallah”<sup>123</sup>
- **YIN HARAMAN HAJJI KO UMRA:** domin hadisin kharija bn zaid daga babanshi: “ibn umar ya kasance idan ya shiga kasan harami, saiya kame daga talbiyyah, sannan ya kwana a zee duwa, sannan yayi sallar asuba a wajan, sannan yayi wanka, kuma ya bada labarin cewa lallai annabi ya kasance haka yakeyi”<sup>124</sup>.
- **SHIGA MAKKAH:** saboda aikin ibn umar Allah ya kara masa yadda: “ibn mar Allah ya kara musu yadda ya kasance idan ya shigo farkon harami sai ya daina talbiyya sai ya kwana a ziduwa sai yayi sallar asubah anan wurin sai yayi wanka kuma yana bada labarin cewa lallai Annabi ya kasance yana aikata haka.”<sup>125</sup>

## **ABINDA YA HARAMTA AKAN MAI BABBAN HADASI:**

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122 - imam muslim ya ruwaitoshi mujalladi na 2, shafi na 587, lamba ta 857.

123 - irwa'ul galeel, isnadin shi ingantacce ne..

124 - sahih ibn khuzaimah mujalladi na 4, shafi na 161, lamba ta 2595.

125 - sahihul bukary, mujalladi na 2, shafi na 570, lamba ta 1498.

- **SALLAH:** domin fadin Allah madaukakin sarki: **“yaku wadanda sukayi imani kada ku kusanci alhalin kuna cikin maye, har kunsan abubuwan da kuke fadi, kada shima mai janaba yayi sallar musamman lokacin da yake kan tafiya”**<sup>126</sup>.
- **DAWAFI:** domin hadisin aisha Allah ya yarda da ita tace: **”na iso makkah alhalin lokacin ina mai haila sai ban samu daman yin dawafin kaana ba, haka kuma banyi safa da marwa ba, saina kai karan hakan wajjan mazan Allah, sai yace: “kiyi duk abinda alhaji zaii, amman kada ki yi dawafi sannan ki jira har sai kinyi tsarki”**<sup>127</sup>.
- **RIKE QURANI KO TABASHI:** domin hadisin abubakar bn Muhammad bn amr cewa lallai annabi ya aikama da mutanan yaman wani sakon cewa: **“kada wanda ya taba qurani sai mai tsarki”**<sup>128</sup>.
- **KARANTA QURANI MAI GIRMA:** domin hadisin nana aisha Allah ya kara yarda da ita tace: **“lallai manzan Allah duk sanda ya biya buqatarshi saiya karanta wani abu cikin qurani, wannan ga wanda baida janab kenan, amman shi mai janaba bazai karanta ko aya ba”**<sup>129</sup>
- **ZAMA A MASALLATAI:** domin hadisin aisha Allah ya kara yarda a gareta tace: **“manzan Allah yazo ya sami gidajen sahabbanshi sun shiga masallaci, sai yace: ’ lallai wadannan gidajen sun shiga masallaci, sai ya shiga gida**

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126 - suratun nisai aya ta 43

127 - sahihul bukhary ya ruwaitoshi. mujalladi na 2, shafi na 594, lamba ta 1567.

128 - almustadrak ala assahihain, mujalladi na 1, shafi na 552, lamba ta 1447.

129 - majmu’u fatawa ta ibn baaz.

**kuma ya samu baa girka komai ba, gudun kada wani rangwame yazo musu, saiya fita daga baya yace musu: lallai ku cire wadannan gidajen daga masallaci domin ni bana halarta shiga masallaci ga mai hails ko janaba”<sup>130</sup>.**

## **WASU DAGA KURA KURAN WANKA:**

- lallai wasu sashin mutane in sun sadu da matansu basa umartarsu dasuyi wanka har sai sun kawo maniyyi, tare da cewa sun san lallai hakkinsu ne suyi wankan nan, domin fadin annabi tsira da amincin Allah su tabbata a gareshi yace: **“idan namiji ya zauna atsakiyan mace sannan kaciyarshi ta taba kaciyarta to wanka ya wajaba”<sup>131</sup>.**
- wasu kuma bayan sun gama jimai da matansu saisu jinkirta yin wakna har wajan fitowar alfijir, sannan yayi bacci ba tare da alwala ba, hakan kuma ya saba ma sunnah, domin hadisin ammar bin yasir: **“lallai manzan Allah yayi rangwame ga mai janaba, idan yaso yaci wani abinci ko abin sha, ko yayi bacci da yayi alwala Kaman ta sallah”<sup>132</sup>.**
- wasu kuma bayan sun wayi gari da janaban har aka ci saa rana ta fito sabod atsonon fitar lokaci sai yace zaiyi taimama sannan yayi sallar, kuma hakan bai halarta ba, sheikh Abdulaziz bn baaz<sup>133</sup> yana cewa: “lokacin da yake raddi ga wani ai cewa, ya farka bacci bayan rana ta fito kuma yana da janaba, idan

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130 - sahihu ibn kuzaimah, mujalladi na 2, shafi na 271, lamba ta 349.

131 - imam muslim ne ya ruwaito hakan. mujalladi na 1, shafi na 271, lamba ta 349.

132 - imam tirmizi ya ruwaitoshi. mujalladi na 2, shafi na 511, lamba ta 613.

133 - fatawar musulunci ta malamai da yawa, shafi na 1/199.

kuma yace zaiyi sallah to rana zata fito, shin zan iya taimama nai sallah ko kuma dole sai nayi waankan tukunna nai sallar?? sai ya bashi ansa da cewa: ”wajibine akanka kai wanka sannan ka cika tsarkinka, sannan kai sallah amman baka da halin yin taimama, domin mai bacci ko wanda ya manta abinda ke kansu shine in sun tina su tashi suyi, domin fadin annabi: ’ duk wanda yayi bacci akan sallah, ko ya manta da ita, saiya sallaceta duk sanda ya tina ta, bata da wata kaffara sai wannan kawai, kuma sanannan abu ne cewa sallah bata ansuwa saida tsarki, domin fadin annabi: “baa ansan sallah ba tare da tsarki ba” duk wanda ya samu ruwa to wajibine yayi amfani dashi, in be samu bane sai yayi taimama, domin fadin Allah: **“idan baku samu ruwa ba, kuyi taimama da qasa mai tsarki, sai ku shafi fuskokinku da hannunku dashi, lallai Allah shine mai yafiya kuma mai gafara”**.<sup>134</sup>.

- wasu daga cikin mata in suka yi tsarkin jinin haihuwa kasa da kwana arbain, basa sallah kuma basa wanka, sannan basa azumi, akan hakan ne sheikh bin baaz yake cewa: ”idan mace mai jinin haila tayi tsarki kafin kwana arbaon ya wajaba tai wanka kuma tayi azumi sannan tayi sallah, kuma mijinta ya halarta ta sadu da ita, wannan ijmain duka maabota ilimi ne, kuma karancin jiin haila baida takamaimai”<sup>135</sup>

- wasu mazan kuma bayan matansu sun gama haila saisu sadu dasu kafin suyi tsarki, an tambayi sheikh bin baaz Allah ya mai rahama yace: ”saduwa da mace tana haila haramin ne, domin fadin Allah: **“kuma suna tambayanku game da haila,**

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134 - suratun nisai aya ta 43.

135 - fatawar bn baaaz. fatawar hadin gwiwar malamai masu daraja, shafi na 1/225.

**kace shi cuta ne kuma ku kyale matanku alokacin hailer, sannan kada ku kusancesu har sai sunyi tsarki**” kuma duk wanda ya aikata hakan ya wajaba ya nemi yafiyar Allah, kuma yayi sadaqa da dinari ko rabinhi, domin hadisin da imam ahmad ya ruwaito da maabota sunan, daga abdullahi bin abbas, Allah ya yarda dashi yace lallai annabi y ace ma wani mutum da yazo ma matarshi tana haila: “yayi sadaqa da dinari ko rasbinshi” duk wanda ya bayar ya isa, kuma baya halatta ya sadu da ita bayan tsarki kafin yankewar jinin ko kuma kafin tayi wanka, domin fadin Allah: **“kada ku kusancesu har sai sunyi tsarki, idan sukai tsarki to kuzo musu ta inda Allah ya umarceku”** Allah bai bada izinin saduwa da mace mai hail aba sai jininta ya yanke kuma sannan sai tayi wanka, idan kuma ya sadu da ita kafin tayi wanka to sai yayi kaffara”<sup>136</sup>.

- jinkirin da wasu mata sukeyi a lokacin tsarkinsu zuwa wani lokacin da ban, sheikh Muhammad bn usaimen yana cewa: “wasu matan suna samun tsarkia cikin tsakiyan lokacin sallah amman su jinkirta ta sai wani lokacin, tace ita bata tabbatar da cikan tsarkin ba sai wannan lokacin, kuma wannan ba hujja bace, domin zata iya takaituwa akan wajibin wankan domin ta samu tayi sallarta akan lokaci”<sup>137</sup>.

- wasu daga cikin mata in suka samu tsarki basa rama sallolin da suka gabata lokacin da jinin yazo musu, sheikh usaimin<sup>138</sup> yaa cewa: ”idan haila tazo bayan lokacin sallah ya shiga, Kaman tayi haila bayan gushewar rana da rabin awa,

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136 - fatawar sheikh bin baaz. – fatawar musulunci ta hadin gwiwar malamai masu daraja shafi na 1/218.

137 - fatawar sheikh usaimin ta hukunce hukuncen jinin mataye. shafi na 41.

138 - fatawar mace, shafi na 25.

misali to bayan tayi tsarki saita rama wannan sallar da lokacita ya shiga sanda take da tsarki, Allah yana cewa: **'lallai sallah akan muminai ta kasanvce wajiba ce kuma akan lokacinta'** suratun nisai aya ta 43.

- wasu daga cikin mata baya sunyi tsarki basa sallatan sallar da sukai tsarki kafin ita, kawai sa su fara da sallar da zataz0 bayan wannan, sheikh bn usaimin <sup>139</sup>yana cewa: "amman idan tayi tsarki kuma aka samu ragowan lokacin gwargwadon yadda zatayi raka'a daya ko fiye da hakan, to lallai zata sallaci wannan sallar sanda tayi tsarki, domin fadin annabi: "duk wada ya riski sallar laasar kafin rana ta fadi to hakika ta riski sallar laasar<sup>140</sup>, idan tayi tsarki a lokacin laasar ko kuma kafin rana ta fito, amman akwai saura kafin rana ta fadi ko kuma ta fito, abinda zai isa ayi raka'a daya, to hakika zata sallaci laasar din nan ko kuma zatayi asuba.

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139 - fatawar mace, shafi na 25.

140 - bukary da muslim ne suka ruwaito shi.

## **TAIMAMA**

Ita lallai taimama itace makwafin alwala da kuma wanda alokacin da babu ruwa, ko kuma ga ruwan amman akwai abinda zai hana amfani dashi, sai aka halatta amfani da su a haka Kaman yadda dama mai tsarki yake yinsu, Kaman taba qurani ko makamancin hakan, dalilin halaccin hakan shine: **“kuma ida kukasance marasa lafiya ko kuna kan hanyar tafiya ko kuma wani cikinku yayi kasha ko kuma ya sadu da mace, sai baku samu ruwa ba, sai kuyi taimama da qasa mai tsarki, saiku shafi fuskokinku da hannuwanku, lallai Allah ya kasance mai yafiya kuma mai gafara”**<sup>141</sup>

### **ABUBUWAN DA SUKE HALARTA TAIMAMA:**

- rashin samun ruwa, domin fadin Allah: **“idan baku samu ruwa ba sai kuyi taimama da qasa mai tsarki”**

Kuma dan hadisin Imran bn hussain Allah ya yarda dashi, lallai manzan Allah yaga wani mutumi baiyi sallaha tare da mutane ba, saiya tambayeshi cewa: **“yakai wane meya hanaka sallah da sauran mutane?? sai yace ; lallai janaba ce ta sameni kuma babu, sai yace: “lallai ka samo qasa, domin ta isheka”**<sup>142</sup>

- idan zai cutu wajen anfanin da ruwan, Kaman ya zama na yana da ciwo, sai yaji tsoron anfani dashi kada ya kara mai ciwon, ko kuma asamu jinkirin warkewa, domin fadin Allah:

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141 - suratun nisai aya ta 43.

142 - sahihul bukhary. mujalladi na 1, shafi na 130. lamba ta 337.



**“idan kun kasance matafiya ko marasa lafiya, ko kuma wani yazo daga bayan gida, kokuma wani ya sadu da mace, saiya zama baku samu ruwa ba sai kuyi taimama da qasa mai tsarki”**. suratul maidah aya ta 6.

Kuma domin hadisin jabir Allah ya yarda dashi: **”mun fita cikin wata tafiya sai wani daga cikinmu ya samu ciwo akanshi, sannan sai ya tambayi abokan tafiyarshi shin kunsan wani abun da zanyi a maimakon anfani da ruwa, sai sukace lallai kana da ikon amfani da ruwa, saiya zuba ruwan ajikinshi saiya mutu, sai muk iso ga manzan Allah muka bashi labara, saiannabi yace ; sun kasheshi suma Allah ya kashesu, shin me yasa bazasuyi tambaya ba in basu sani ba, doin maganin jahilci shine tambaya, kawai abinda zaiyi shine ya shafo kaqa da hannunshi sannan ya shafa akan fuskarshi da hannuwanshi, sannan saiya watsa a sauran jikinshi”**<sup>143</sup>.

- idan ya kasance yana ruwan da zaiyi amfani dashine anan gaba wajan sha ko girkinshi, ta yarda da zaiyi alwala dashi zai samu matsala, awannan irin yanayin zaiyi taimama ne sannan ya ajiye ruwanshi don yash ko dan wani aiki, an tambayi aliyu Allah ya kara yarda a agareshi akan wani mutumin daya tambayeshi akan tafiya, sai janaba ta sameshi kuma yaa da ruwa dan kadan, yana tsoron jin qishi, sai yace: **’ sai yayi taimama amman kada yayi wanka”**<sup>144</sup>

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143 - abu dawud ne ya ruwaitoshi. mujalladi na 1, shafi na 93, lamba ta 336.

144 - sunan da daraqutni.mujalladi na 1, shafi na 202, lamba ta 4.

- idan ya zama yana jin tsoron rayuwarshi wajan ya tafi neman ruwan ko mutuncinshi ko dukiyarshi, komkaiyinshi, ko kuma tsakaninshi da ruwan akwai muggan dabbobi kaan zaki.
- idan ana matsanancin sanyi kuma ruwan yayi sanyi, kuma ya kasa samin abinda zai dafashi kuma ya tabbatar zai cutu in yayi amfani dashi, domin abinda aka ruwaito daga amr bn aas Allah ya yarda dashi yace: **“lallai nayi mafarki a wani dare ai sanyin gaske a yakin zatus salasil, sai naji tsoron in nayi wanka zan rasa raina, sai nayi taimama sannan nayi sallar asuba kuma nine liman, sai suka fadama annabi hakan sai yace: “ya amr ka limanci mutananka alhali kana da janaba?? saina fadamai abinda ya hanani wanka sai nace: ”lallai naji Allah kuma yana cewa: kada ku kashe kanku, lallai Allah mai tausayine akanku, sai annabi yayi dariya baice komai ba”**,<sup>145</sup>

lallai kuma shirun annabi akan abu wannan yake nuna ba kuskure bane.

## **SIFFAR TAIMAMA:**

Taimama ta halarta da saman qasa ko turbaya ko makamncin hakan, sai yayi niyyar gusar da hadasin da shine dama zaisa ayi taimaman, sannan sai yayi bismillah, sai ya bigi kasa da cikin tafikan hannayanshi kuma yana mai ware yan yatsunshi, sannan da kuma hannuwanshi, domin hadisin da annabi ke cewa: **”lallai kawai abinda zakayi shine ka bigi kasa da**

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145 - almustadrak ala assahihain. mujalladi na 1, shafi na 285, lamba ta 629.

**hannuwanka, sannan saika waresu, sannan kuma ka shafi fuskarka da hannuwanka”<sup>146</sup>.**

### **ABUBUWAN DA SUKE WARWARE ALWALA:**

- duk abinda yake karya alwala to yana karya taimama
- samun ruwa ga wanda bai dashi da
- gushewar uzurin da ya hana anfani da ruwan.

### **TINATARWA:**

- dukk wanda yayi taimama sannan yayi sallah, sia daga baya ya samu ruwa to ba lallai bane akamshi saiya sake sallar, koda kuwa akwai sauran lokacin ita wannan sallar, domin hadisin abu saeed alkudri Allah ya yarda dashi yace: **“wasu mutane biyu sun yi tafiya, sai lokacin sallah yayi kuma basu da ruwa, sai sukai taimama sukai sallah, sai suka samu ruwan daga baya, sai dayansu ya sake sallarshi da da alwalar, amman dayan bai sake ba, sai sukazo wajan annabi, suka bashi labarin abinda ya faru, sai yace ma wanda bai sake ba, lallai ka dace da sunnah, shi wancan da ya sake yace mai: lallai kana da lada guda biyu”<sup>147</sup>**
- wanda ya samu ruwa sannan abinda ya hana amfani da ruwan ya gushe, kuma alokacin har ya far sallah, kuma bai gam aba, lallai alwalarshi ta lalace, kuma ya wajaba akanshi yayi alwala, domin fadin annabi: **”lallai qasa mai tsarki itace**

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146 - imam muslim ya ruwaitoshi. mujalladi na 1, shafi na 280, lamba ta 368.

147 - sahihu abi daud.

**alwalar musulmi, koda bai samu ruwa ba tsawon shekara goma, idan ya samu ruwan saiya wanke jikinshi, domin hakan shine alkhairi.<sup>148</sup>**

- game da wanda yayi taimama saboda janaba ko haila ko jinin biqi domin wani dalili cikin dalilai wanda suka halatta hakan game da taimama, sannan yayi sallah to bazai sake sallar ba, amman dai lokacin da ya samu ruwa ko kuma abinda ya hanashi amfani da ruwan ya gushe to zaiyi wankanshi kuma yayi tsarki, domin hadisin Imran bn Husain Allah ya yarda dashi yace: **”lallai manzan Allah yaga wani mutum ya ware shikadai baiyi sallah tare da mutane ba, sai yace mai: ”ya kai wane me ya hanaka kayi sallah da mutane?? sai yace A: “janaba ce ta sameni kuma babu ruwa, sai annabi yace: ka samu qasa ma ta isheka” sai Imran yace: “sai annabi yace bayan an samu ruwa aba wanda yake da janaba domin yayi wanka, sannan yace mai: ”ka tafi ka wanke jikinka”<sup>149</sup>.**

## **WASU DAGA CIKIN FATAWOWIN DA SUKE DA ALAQA DA TAIMAMA**

**TAMBAYA:** mutum ne yake asibiti kuma baida halin yayi alwala da ruwa, sai yayi taimama akan darduma, shin sallarshi tayi??

**ANSA:** abinda ke kan mara lafiya shine yayi alwala daidai yanda zai iya, idan kuma ya kasa sai yayi taimama da qasa mai kura indai ya samu hakan, idan kuma bai samu daman hakan ba

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148 - musnadul imam ahmad, mujalladi na 5, shafi na 155, lamba ta 21408.

149 - imamul bukhary ne ya ruwaitoshi. mujalladi na 1, shafi na 130, lamba ta 337.

sai yayi da jikin bango, in yana da kura, idan kuma wannan ya zamana babu kura acikinshi sai ya nemi wanda yake biye dashi wajan samun kurar, ko abinda ya sawwaka daga kasa, ko wadda akwai ruwa acikinta, domin fadin Allah: **“kuji tsoron Allah yadda zaku iya, Allah bazai tilasta wata rai akan abinda bazata iyaba”**<sup>150</sup>.

**TAMBAYA:** idan aka samu wani ciwo a daya daga cikin gabobin mutum wanda ake wankewa yayi alwa, shin mutum zaiyi alwalarshi ne cikakkiya, sannan yayi taimama iya wajan da bazai iya zuba mai ruwa ba a karshe, ko kuma tin asali kawai taimama zaiyi kai tsaye??

**ANSA:** idan aka samu ciwo a wasu daga cikin gabobinshi, to wannan ciwan kodai ya zama a bude ko kuma ya zama an rifeshi da bandeji misali, to idan ya kasance an rifeshi da wani abun rife ciwo to abinda ya kamata yayi shine zai wanke inda babu ciwon tare da ruwa, amman inda akwai ciwon sai yayi shafa akanshi, kuma akan hakan baya buqatan sai yayi taimama a inda bai zuba mai ruwan ba, ko kuma inda akwai wannan bandejin, abinda yake wajibi kawai akanshi shine wankewa da ruwa in zai iya, amman misali idan wankewar zata iya cutar dashi kuma ya samu daman yayi shafa akanshi, to abinda yafi shine yayi shafa akanhi, sannan inya gama alwalar sai yayi taimamarshi.

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150 - assshaikh/ Abdullah ibn Jibreen/ fatawar musulunci ta malamai da yawa, shafi na 1/197.

## ***TA YAYA NE MARA LAFIYA ZAIYI TSARKI***<sup>151</sup>

- ya wajaba akan mara lafiya yayi tsarki da ruwa yayin alwala, tsarki kada kazanta qarama ko babba, in qaramine yayi alwala, in babbane kuma yayi wanka.
- idan ya kasance baida daman yayi tsarkin da ruwa ko kuma bazai iya ba, ko kuma yana jin tsoron ya karamai ciwon, ko kuma ya jinkirta mai samin sauki, ko ya qaramai radadi, to yayi taimamar tafi.
- idan kuma bai samu daman yin tsarkin ba to ya sami wani yamai alwalar ko ya mai taimamar.
- idan aka samu datti a wasu sassan gabobin da ake wankewa yayin alwalar to ya wankesu, idan kuma wankewar zai zama ya ma ciwon tasiri to yai shafa akanshi, saiya jika hannunshi da ruwa sannan ya shafa akan ciwan, idan shima shafan zai haifar mai da matsala to yayi taimama kawai.
- idan akwai karaya a wasu daga cikin gabobinshi, shima zaiyi shafa ne akansua maimakon ya wankesu kuma baya buqatan taimama domin shafa shine makwafin taimama.
- ya halarta yayi taimama ajikin bango ko wani abun da ban, amman tsaftatacce wanda yake da kura, idan ginin ya zama an shafeshi kuma babu qura ajikinshi.
- idan abinda zaiyi taimama dashi babu qura ajikinshi, babu laifi ya samu wani abu mai qurar yayi dashi.
- idan yayi taimama yayi sallah, sannan lokacin wata sallar ya sake zuwa to basai ya sake ba, zaiyi sallarshi da

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151 - na shaikh/ muhammad bn swalih bn usaimen / littafin fatawar musulunci ta malamai, shafi na 1/ 173-174.

taimamar farkon, bazai sake yin wata taimamar ba muddin dai bata lalace ba.

- ya wajaba ga mara lafiya daya tsarkake jikinshi daga duk wata najasa, idan kuma bazai iya ba sai yayi sallah a halin da yake ciki, kuma sallarshi.
- ya wajaba ga mara lafiya da yayi sallah acikin tifafi mai tsafta, idan kayanshi sun samu najasa dole ya wankesu, sannan yayi sallah da najasar indai baida halin gusar da ita.
- wajibi ne ga mara lafiya yayi sallah acikin tifafi mai tsarki, idan wajanshi ya samu najasa to dole ne ya wankeshi, ko ya canzashi da wani maikyau, ko ya shinfida wani abu mai kyau akanshi, idan kuma bai smaun daman hakan ba sai yayi sallah a halinda yake, kuma sallarshi ta inganta bazai sake ba.
- baya halatta ga mara lafiya ya jinkirta sallah akan asalin lokacinta sabida dalilin bazai iya ba ko kuma yace baida tsarki, hakika zai zaiyi tsarki daidai gwargwado, sannan yayi sallar nan acikin lokacinta, koda kuwa a kwance yake ko akan tifafinshi.
- mara lafiya wanda yake fama da yoyon fitsari<sup>152</sup> kuma bai sau waraka daga hakan ba, zaiyi alwala ne ayayi kowace sallah, bayan shigan lokacinta, sannan ya wanke inda fitsarin ya taba mai jikinshi, sannan ya canza wani sabon kaya na sallar idan hakan bazai bashi wahala ba, Allah yana cewa: “kuma ubangiji bai sanya muku takura acikin addini ba” sannan kuma yace: **“Allah yana sonku da aiki mai sauki, amman baya sanku da aiki mai wahala”** sannan manzan Allah yana cewa: **“idan na umarceku da wani aiki to ku aikata shi daidai**

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152 - asshaikh Abdul azeez bn Baz/ littafin tawar musulunci na malamai, shafi na 1/173.

**iyawarku”**, sannan ya samar ma da kanshi abinda zai makwafe wannan fitsarin dashi wajan watsuwarshi ajikinshi, ko kayanshi ko kuma inda zai sallar.

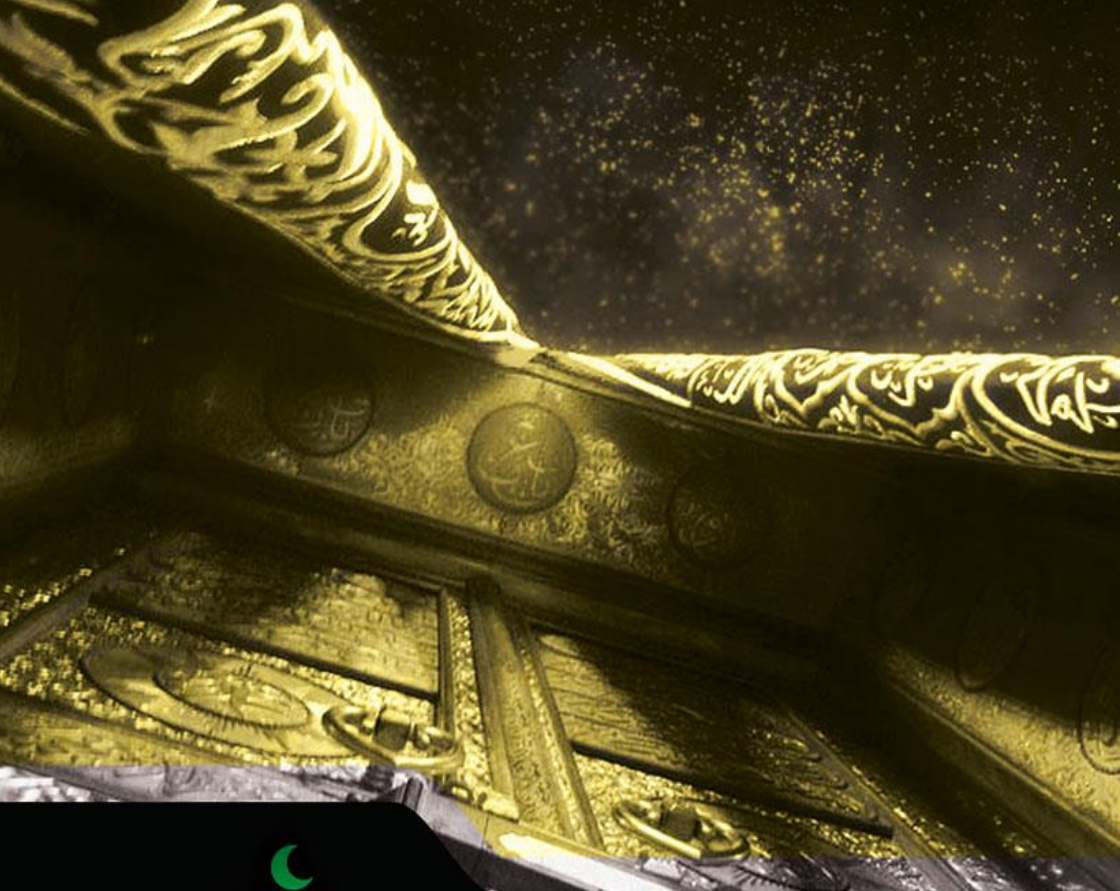
KARSHE KENAN TARE DA GODIYA GA ALLAH

CIKAKKEN SALATI DA KUMA TSIRA DA AMINCIN  
ALLAH SU TABBATA GA ANNABI MUHAMMAD  
(S.A.W.)



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