GUZIRI GA MAI AZUMIN RAMADANA

(Bisa Koyarwar Alƙur'ani da Sunnah)

Wallafar

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Guziri Ga Mai Azumin Ramadana

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SADAUKARWA

Na sadaukar da wannan aiki ga iyayena, da waɗanda suke a madadin iyayena da dukkanin waɗanda suka tarbiyyantar da ni, cikin ‘yan’uwana da malamai na a kowanne mataki na karatu.

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Godiya ga Allah Subhanahu wa Ta'ala, salati da sallama ga Manzonmu Muhammad (Sallallahu Alaihi Wasallam) da alayenSa da sahabbanSa.

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Sheikh Dr. Isa Garba Nayaya,

Babban Limamin Masallacin Juma'a na Na-Malamai,

ƙaramar Hukumar Nguru, Jihar Yobe,

Malami a Kwalejin Ilimi ta Umar Suleiman dake Gashu'a, Jihar Yobe.

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Alhamdulil Lah, wassalatu wassalamu ala Rasulul Lah.

Wa ba'ad:

Na yi bibiya a cikin littafin "GUZIRI GA MAI AZUMIN RAMADANA" daga farkonsa zuwa ƙarshensa na samu littafin ya cancanci yabo, musamman fito da dalilai akan kowacce mas'ala daga Alƙur'ani ko daga Hadisi ko kuma daga maganganun magabata ma'abota ilimi, kuma musamman da Hausa yaren da mafi yawan al'ummun da suke rayuwa a nan suke amfani da shi.

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Shugaban Hukuma mai lura da gudanar

da Shari'ar Musulunci na Ƙaramar

Hukumar Nguru ta Jihar Yobe.

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MA'ANAR AZUMI A MUSULUNCI

Azumi a Shari'a shi ne kamewa daga barin ci da sha da jima'i da abin da zai ɗauki hukuncinsu; tun daga fitowar Alfijir har zuwa faɗuwar rana ga keɓantattun mutane da niyyar bauta wa Allah.

DALILAN WAJABCIN AZUMIN RAMADAN.

Allah Maɗaukakin Sarki, ya wajabta Azumin Ramadana; a inda ya ce, "Ya ku waɗanda suka yi imani! An wajabta muku azumi kamar yadda aka wajabta shi ga waɗanda suka gabace ku, wala-alla kwa sami taƙawa".

Sanannen hadisin nan wanda Imam Muslim ya fitar cikin littafinsa, daga Umar Bin Khaɗɗab (Radiyallahu Anhu), da kuma hadisin da aka yi tarayya wajen fitarwa tsakanin Imamul Bukhari da Muslim daga Abu Abdulrahman Abdullahi Bn Umar Bn Khaɗɗab (Radiyallahu Anhu) duk sun bayyana wajibcin yin azumin watan Ramadana.

SHARUƊAN WAJABCIN AZUMIN WATAN RAMADAN.

Azumin watan Ramadan yana sauka a kan wasu, sakamakon waɗansu dalilai da Shari'a ta aminta da su, shi ya sa wajen ci gaba da ayar da ta gabata, malamai suka bayyana ire-iren waɗannan mutane, tare da dalilan. Ci gaba da bayani, sai Allah ya ce; "Waɗansu kwanaki ne abaiban ƙidayawa. To wanda ya kasance mara lafiya a cikinku, ko a kan wata tafiya, to (idan ya sha ruwa) sai ya rama a waɗansu kwanakin na daban, har ma waɗanda za su iya yin azumin, su ba da fansa ta ciyar da abinci ga miskini guda ɗaya, to dukkan wanda ya ƙara (a kan abincin miskini), to wannan ya ƙara wa kansa alheri. Amma ku riƙa yin azumin shi ne ya fi alheri a gare ku, in har kun kasance kuna sani. Watan Ramadan shi ne wanda aka sauƙar da Alƙur'ani a cikinsa, shiriya ne ga mutane, kuma ayoyi bayyanannu na shiriya, kuma mai rarrabewa tsakanin ƙarya da gaskiya. Don haka dukkan wanda ya halarci watan cikin ku, to ya azumce shi. Kuma wanda ya kasance marar lafiya, ko a kan tafiya, (to idan ya sha ruwa) sai ya rama a waɗansu kwanaki na daban. Allah yana nufin sauƙi a gare ku, kuma ba ya nufin tsanani a gare ku. Don haka ku cika adadin (kwanakin Ramadan), kuma domin ku girmama Allah bisa ga shiryar da ku da ya yi, kuma ku zamo masu godiya gare Shi. Kuma idan bayi Na suka tambaye Ka game da ni, to Ni kusa nake (da su), ina amsa kiran mai kira, da zarar ya

kiraye Ni. To su nemi amsawa ta, kuma su yi imani da Ni, domin su shiryu. An halatta muku saduwa da matayenku a daren watan Azumi, su sutura ne gare ku, ku ma suturu ne gare su. Allah ya san ku kun kasance kuna ha'intar kawunanku, sai ya dawo da ku, kuma ya yi muku afuwa. To a yanzu ɗin ku sadu da su (da daddare), kuma ku nemi abin da Allah ya rubuta muku, kuma ku ci, kuma ku sha har farin zare ya bayyana daga baƙin zare na alfijir, sannan ku cika azumi zuwa dare, kuma kar ku sadu da su alhali kuna i'itikafi a masallaci. Waɗannan iyakoki ne na Allah, kada ku kusance su! Kamar haka ne Allah yake bayyana ayoyinSa ga mutane, don su zamo masu taƙawa" (Baƙara: 184 - 187).

Waɗannan ayoyi a dunƙule sun yi bayanin waɗanda shari'a ta dauƙe musu azumin watan Ramadan; sakamakon wasu dalilai da karɓaɓɓu ne a Shari'a da sharaɗin bayan waraka daga waɗannan al'amura, sawa'un rashin lafiyar da za ta hana yin azumin ne, ko mace mai shayarwa ko juna (kamar yadda wasu malamai irin su Ibn Taimiyya da almajiransa, Auza'i, Hasanul Basri da Ibrahimul Nakha'i suka tafi a kan su ma marasa lafiya ne), ko matafiya ne, to za su rama waɗannan azumi da suka sha bayan kwanakin azumin, ma'ana bayan Ramadan.

Sannan a cikinsu akwai bayanin waɗanda za su ciyar da miskinai abinci sakamakon rashin lafiya, ko tsufa da mai ciki ko shayarwa bisa fatawar Abdullahi Ibn Umar, Abdullahi Ibn Abbas da Ishaq Ibn Rahawaihi, kamar yadda Sheikh Nasiruddeen Albani ya fitar a cikin littafinsa Irwa' Alghalil 4/18 - 24).

Shahid dai, waɗannan ayoyi ƙunshe suke da cikakkun bayanai game da wajabcin azumin Ramadana, da kuma nuni a kan waɗanda azumin ya wajaba a kansu, misali dukkanin musulmi, baligi, mai hankali, kuma wanda yake da ikon yi, mazaunin gida. Sannan an bayyana matakan da aka bi wajen shar'anta shi, da kuma waɗanda azumin ya zama wajibi a kansu. Domin neman cikakken bayani, sai a tuntuɓi malamai a majalisunsu domin jin yadda abin yake.

A gefe guda kuma, akwai waɗanda azumin Ramadana ya sauƙa a kan su, ma'ana su azumin Ramadana bai wajaba a kan su ba. Cikin irin waɗannan akwai:

i. Kafiri.

ii. Yaro, amma za a iya umartarsa da yin azumin domin ya saba.

iii. Mahaukaci, wannan kuwa koda balagagge ne, domin ba ya cikin hankalinsa. Kuma Manzon Allah Sallallahu Alaihi Wasallam ya ce "An ɗauke alƙalami a kan mutum uku: mai

barci har sai ya farka, yaro har sai ya balaga, da mahaukaci har sai ya warke". (Sahihul Jami' al-Saghir (3513).

iv. Tsoho, amma zai bayar da Mudun-Nabi guda biyu ko ya ciyar da miskini dafaffen abinci a madadin kowacce rana.

v. Mara lafiya, sai dai akwai ramuwa a kansa bayan ya warke, wannan kuwa ko da bayan shekara nawa ne. Amma cutar da ƙwararrun likitoci suka tabbatar ba za a warke ba, sai dai kawai a ciyar a madadin kowacce rana.

vi. Matafiyi, zai yi ramako bayan Ramadana.

vii. Mai jini haila ko jinin biƙi, amma ita ma akwai ramuwa a kanta.

viii. Mace mai ciki ko shayarwa, ita ma za ta iya ajiye azumi idan tana tsoron cutuwarta ko cutuwar abin dake cikinta, ko abin da take shayarwa idan ta ci gaba da azumin. An rawaito hadisi daga Anas Ibn Malik Al-Ka'abi (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Haƙiƙa Allah ya ɗauke wa matafiyi rabin sallah, kuma ya ɗauke azumi ga matafiyi da mai ciki da mai shayarwa". (Sunan Ibn Majah, (1667).

A nan malamai suka yi bayanin cewa, idan matuƙar dai matafiyi da mara lafiya za su rama azumi, to babu abin da zai sa a ce mai ciki ba za ta rama ba.

TSAYUWAR WATAN RAMADAN.

Azumin Ramadana yana tsayuwa ne da ganin jinjirin watan Ramadana, wato ba a amfani da ƙirge na kalanda ko lissafin taurari ba, a'a Manzon Allah (Sallallahu Alaihi Wasallam) ya alaƙanta yin azumin ne da ganin watan na Ramadana.

Hadisi ya tabbata daga Abu Hurairata (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Ku yi azumi domin ganinsa (wato Ramadan), kuma ku sha ruwa domin ganinsa (wato Shawwal). Idan watan ya faku a gare ku (ba ku gan shi ba), to ku cika Sha'aban kwana talatin". (Sahihul Bukhari (1909), Sahihuul Muslim (1081).

Wani abu muhimmi shi ne, ba sai kowa ya ga watan Ramadan ba sannan ya ɗauki azumi, ana iyar ɗaukar azumi ko da mutum ɗaya ne ya ga watan. Domin hadisi ya tabbata daga Abdullahi Ibn Umar (Radiyallahu Anhu) cewa, "Mutane sun yi ƙoƙarin ganin jinjirin wata, sai na gaya wa Manzon Allah (Sallallahu Alaihi Wasallam) cewar ni na ga wata, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ɗauki azumi, kuma Ya umarci al'umma da su ɗauka". (Sunan Abu Dawud, 2342. Hakim, 423, da Ibn Hibban 3438).

FAƊAƊARWA: Son zuciya da jahilci kan hana wasu tashi da Azumi da hujjar cewa shugabanni ba adalai ba ne, alhali Manzon Allah (Sallallahu Alaihi Wasallam) ya ba da dama a bi su hatta sallah, ballantana azumi. Bisa haka, idan adali ya shaida ya ga wata, kuma shugaba ya aminta da ganinsa, to wajibi ne a tashi da azumi. Dangane da sauƙe azumin kuwa, sai mutane biyu sun shaida cewar sun ga watan Shawwal, sannan a ajiye kamar yadda aka rawaito daga Abdulrahman Ibn Zaid Ibn Khaɗɗab yayin da ya yi wa mutane huɗuba a ranar shakku (wato ranar da ake kokwanton ko Ramadan ne ko ba Ramadan ba ne）.

FALALAR WATAN RAMADAN.

Hadisi ya tabbata daga Manzon Allah (Sallallahu Alaihi Wasallam) cewa "Wanda ya azumci watan Ramadan, yana mai imani da neman lada, za a gafarta masa zunubansa da suka shuɗe". Haka nan, a wani hadisi, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Idan watan Ramadan ya shigo, ana buɗe ƙofofin rahama da ƙofofin Aljanna, kuma ana rufe ƙofofin Jahannama, kuma ana ɗaure shaiɗanu". Haka kuma an rawaito daga Anas Ibn Malik (Radiyalla Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Lalle wannan wata na Ramadana, haƙiƙa ya halarto muku, a cikinsa akwai wani dare wanda ya fi watanni dubu alheri. Duk wanda aka haramta masa (samun alherin dake cikinsa), haƙiƙa an haramta masa alheri dukansa. Kuma babu wanda ake haramta wa alherinsa sai wanda ba shi da rabo". (Sunan Ibn Majah 1644).

A dunƙule, za mu iya lissafo wasu cikin manyan falalolin watan Ramadan kamar haka:

1. A cikinsa Allah ya saukar da Alƙur'ani daga Lauhul Mahfuz, zuwa saman duniya.

2. Wata ne da ake ɗaure shaiɗanu, aiyukan sharri suna ƙaranci a ban-ƙasa. Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Idan watan Ramadan ya zo, sai a buɗe ƙofofin Aljanna, sannan a rufe ƙofofin wuta, kuma a kulle shaiɗanu". (Bukhari 4/97, Muslim 2/757).

Dukkan wannan yana kammaluwa daga lokacin da daren farko na wata mai albarka ya shigo, saboda faɗin Manzon Allah (Sallallahu Alaihi Wasallam) cewa; "Idan daren farko na Ramadana ya kasance, sai a kulle shaiɗanu da kangararrun aljanu, a rufe ƙofofin wuta, babu wadda za a bari daga cikinta, a buɗe ƙofofin Aljanna ba za a bar ko ɗaya a rufe ba. Sai wani mai kira ya yi kira; "Ya mai neman alheri matso kusa, Ya mai neman sharri yi nesa! Kuma Allah yana da wasu 'yantattu daga wuta, wannan kuwa yana faruwa a kowanne dare". (Tirmizi 682, Ibnu Majah 1642).

3. A cikinsa ne ake samun dare mafi daraja, wato Daren Lailatul ƙadri. Anas Ibn Malik (Radiyallahu Anhu) ya ce, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Lalle wannan wata na Ramadana, haƙiƙa ya halarto muku, a cikinsa akwai wani dare wanda ya fi watanni dubu alheri. Duk wanda aka haramta masa (samun alherin dake cikinsa), haƙiƙa an haramta masa alheri dukansa. Kuma babu wanda ake haramta wa alherinsa sai wanda ba shi da rabo". (Sunan Ibn Majah 1644).

4. Amsar addu'a da kuma 'yanta bayi daga wuta a kowanne dare cikin watan Ramadana.

5. Gafarta zunubai, kamar yadda ya zo cikin hadisin da Manzon Allah (Sallallahu Alaihi Wasallam) cewa, ya hau minbari sai ya ce, "Amin! Amin!! Amin!!!". Sai aka tambaye Shi, sai ya ce "Haƙiƙa Jibrilu (A.S) ya zo ya ce mini: "Duk wanda ya riski watan Ramadan bai yi abin da za a gafarta masa ba, har aka shigar da shi wuta, to Allah ya nisantar da shi daga rahamarSa,". Ka ce "Amin". Sai Na ce "Amin"..............(Imam Ahmad 2/246).

FALALAR AZUMIN WATAN RAMADAN.

Azumin watan Ramadana na da falala mai yawa, daga cikin falalar akwai:

1. Azumi garkuwa ne. Manzon Allah (Sallallahu Alaihi Wasallam) ya umarci wanda sha'awar aure ta yi tsanani gare shi da ya yi azumi, sai ya sanya azumin garkuwa ne ga sha'awar, domin cewa shi azumi yana kange gaɓoɓi daga sha'awa.

2. Azumi sababin shiga Aljanna ne, sannan kuma yana nesantar da bawa daga wuta, kamar yadda ya zo cikin hadisin Abu Umamata (Radiyallahu Anhu) ya ce "Ya Manzon Allah (Sallallahu Alaihi Wasallam) shiryar da ni kan aikin da zai kai ni ga shiga Aljanna". Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Na hore ka da yin azumi, ba shi da tamka". (Imam Ahmad 5/255-258. Ibnu Hibban 929).

Haka zalika, ya zo cikin hadisin da Imam Bazzar ya fitar cikin littafinsa cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce da Huzaifah, "Ya Huzaifa, duk wanda ya cika da azumin yini ɗaya mai nufin yardar Allah, Allah zai shigar da shi Aljannah".

Game da nesantar da bawa daga wuta kuwa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Babu wani bawa da zai yi azumi na kwana ɗaya domin neman yardar Allah, face Allah ya nesantar da fuskarsa daga wuta tsawon shekaru saba'in". (Bukhari, 6/35. Muslim, 1153).

A hadisin da Tirmizi ya fitar, cewa ya yi "Duk wanda ya yi azumin kwana ɗaya domin neman yardar Allah, Allah zai sanya tazara tsakaninsa da wuta kamar tazarar sama zuwa

ƙasa".

A wani hadisin kuma ya ce "Azumi garkuwa ne da bawa zai kare kansa daga wuta". (Imam Ahmad 3/241).

3. Ana sakanya wa mai azumi da lada ba tare da ƙididdiga ba.

4. Mai azumi yana da farin ciki biyu. Manzon Allah (Sallallahu Alaihi Wasallam) ya ambata cikin wani hadisi cewa, "....... Kuma mai azumi yana da farin ciki biyu: idan ya yi buɗa-baki yana da farin ciki, haka idan ya haɗu da Ubangijinsa zai yi farin ciki da azuminsa". (Bukhari 1805, Muslim 163)

5. Warin bakin mai azumi ya fi turaren Almiski ƙamshi a wajen Allah. kamar yadda hadisi ya tabbata daga Abu Huraira (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Dukkan aikin ɗan'Adam a gare shi ne, ban da azumi, domin Nawa ne kuma ni zan sakanya masa, azumi garkuwa ne. Idan ya kasance ranar azumin ɗayanku, to kada ya yi batsa, kada ya yi jahilci (shirme), idan wani ya zage shi ko ya neme shi da faɗa, to ya ce masa "Ni azumi nake yi". Na rantse da wanda ran Muhammad ke hannunSa, warin bakin mai azumi ya fi turaren Almiski ƙamshi a wajen Allah. Kuma mai azumi yana da farin ciki biyu: idan ya yi buɗa baki yana da farin ciki, haka idan ya haɗu da Ubangijinsa zai yi farin ciki da azuminsa". (Bukhari 1805, Muslim 163).

6. Azumi da Alƙur'ani suna ceton ma'abocinsu, kamar yadda ya zo cikin hadisi cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Azumi da Alƙur'ani za su ceci bawa ranar Ƙiyama, azumi zai ce: Ya Ubangiji, na hana shi abinci da sha'awarsa, Ka ba ni cetonsa................".

7. Azumi yana kankare zunubai, Bukhari da Muslim sun fitar da hadisi daga Huzaifata Bin Yaman (Radiyallahu Anhu) cewa, Umar Bin Khaɗɗab (Radiyallahu Anhu) ya ce, "Wane ne wanda ya kiyaye hadisin Manzon Allah (Sallallahu Alaihi Wasallam) wanda ya yi magana a kan fitina? Sai Huzaifa ya ce, "Ni ne, na ji Manzon Allah (Sallallahu Alaihi Wasallam) yana cewa, "Fitinar da mutum zai samu a cikin iyalansa, da dukiyarsa, da makwancinsa, sallah da azumi da sadaka suna kankare su".

8. Ƙofar Rayyan ta masu azumi ce, kamar yadda ya zo a hadisin Sahal Ibn Sa'ad (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Tabbas a cikin Aljanna akwai wata ƙofa, ana kiranta Rayyan, masu azumi ne za su shige ta ranar ƙiyama, babu wanda zai shige ta sai su, kuma idan suka shige ta za a rufe ta babu wanda zai ƙara shiga. Kuma duk

wanda ya shiga zai sha ruwa, kuma duk wanda ya sha ruwan ba zai ƙara ƙishirwa ba har abada". (Bukhari 4/95, Muslim 1/52).

NIYYAR XAUKAN AZUMI.

Ana ɗaukar niyyar azumi ne kafin fitowar alfijir, saboda hadisin da Nana Hafsat (Radiyallahu Anha) ta rawaito daga Manzon Allah (Sallallahu Alaihi Wasallam) cewa, "Wanda bai ɗauki niyyar azumi da dare ba (kafin fitowar alfijir) ba shi da azumi". (Sheikh Nasiruddeen Albani ya yi tahƙiƙinsa a cikin Sahih Jami' al-Saghir, 6536).

Sannan a yayin niyya, ba a ƙulla ta da lafazin cewa, na yi niyyar yin azumi, a'a ana ƙulla ta ne a zuci, da zimmar gobe zan tashi da azumi idan Allah ya kai mu rai da lafiya.

SAHUR

Manzon Allah (Sallallahu Alaihi Wasalam) ya kwaɗaitar da yin sahur, har Ya ambata cikin falalar sahur a hadisin Anas Ibn Malik Radiyallahu Anhu cewa, "Ku yi sahur, domin haƙiƙa akwai albarka a cikin yin sahur" (Sahihul Bukhari 1923).

An karɓo hadisi daga Salman (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Albarka na cikin abu uku: jama'a, abincin rashid da abincin sahur". (ɗabrani cikin Mu'ujamul Kabir 6127).

Manzon Allah (Sallallahu Alaihi Wasallam) ya ambaci sahur da kumullo mai albarka, kamar yadda yake cikin hadisin Al'irbadh Bn Sariyata, da Abud-Darda'a (Radiyallahu Anhu) cewa Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Ku taho mu yi kumullo mai albarka, yana nufin sahur".

Haka nan hadisi ya tabbata daga Manzon Allah (Sallallahu Alaihi Wasallam) cewa, "Sahur abinci ne mai albarka. Don haka kada ku bar shi, ko da ruwa ne ɗayanku ya kurɓa. Haƙiƙa Allah da mala'ikunSa na yin salati ga masu yin sahur". (Sahih Targhib wal Tarhib 1066).

Sannan Manzon Allah (Sallallahu Alaihi Wasallam) ya bambanta azumin mu da na ma'abota littafi (Yahudu da Nasara), da sahur, kamar yadda ya ce, "Bambancin da ke tsakanin azuminmu da na ma'abota littafi, shi ne yin sahur". (Sahih Muslim 1096).

Game da lokacin da ake yin sahur ko bari kuwa, akwai hadisai da suka zo a kai. An karɓo hadisi daga Anas Ibn Malik (Radiyallahu Anhu), daga Zaid Ibn Thabit (Radiyallahu Anhu) ya ce, "Mun yi sahur tare da Annabi (Sallallahu Alaihi Wasallam) sannan sai ya tashi zuwa sallah. Sai na cewa Anas, "Ya ya tsawon da ke tsakanin kiran sallah da yin sahur ɗin yake? Sai ya ce,

"Gwargwadon karanta ayoyi hamsin". (Bukhari 1921, Muslim 1097).

Wani hadisi daga Sahl Ibn Sa'ad ya ce "Na kasance ina yin sahur cikin iyalina, bayan wannan sai na yi gaggawa domin samun sujada (sallah) tare da Manzon Allah （Sallallahu Alaihi Wasallam)". (Bukhari 1920).

Wannan hadisi ya nuna ana yin sahur ne dab da ketowar alfijir.

Amma yayin da mutum ke yin sahur, sai alfijir ya keto, to zai ƙarasa cin abincinsa ne, dogaro da hadisin Abu Huraira (Radiyallahu Anhu）cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Idan ɗayanku ya ji kiran sallah alhali ƙwarya tana hannunsa, kada ya ajiye ta, har sai ya biya buƙatarsa". (Abu Dawud 2060).

Amma a nan mutum ya yi hattara kada ya mayar da wannan ita ce ɗabi'arsa, wato jinkirtawar da zai fita daga lokaci.

Wani abin lura game da alfijir, Manzon Allah (Sallallahu Alaihi Wasallam) ya nuna iri biyu ne cikin hadisin da aka karɓo daga Ibn Abbas, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Alfijir iri biyu ne, na farko ba ya haramta abinci, kuma ba ya halatta sallah, na biyu kuwa yana haramta abinci, yana halatta sallah".

A wannan gaɓar, wajibi a ja hankalin ladanai waɗanda ke kiran sallah, wato lokacin da ake daina yin sahur, domin ba sa kula da fitowar alfijir. Misali, a kalandar Jihar Yobe; alfijir zai hudo a farkon azumi da misalin ƙarfe 4:37 a bana, yayin da a ƙarshen azumi zai kai ƙarfe 4:40. To amma za ka ga ladanai ba sa kiran sallar daina sahur (assalatu), sai misalin ƙarfe 4:55, wasu ma sai ƙarfe 5:00, alhali da yawa daga cikin mutane sun dogara ne da kiran assalatu wajen daina cin abinci.

Haƙiƙa ladanai su sani, yin hakan kuskure ne da kuma ɗaukan haƙƙin al'umma, don haka su ji tsoron Allah, sa da sannu za su tsaya a gabanSa, kuma za a tambaye su kan dukkan abin da suka aikata.

BUƊA - BAKI

Ana buɗa-baki da zarar rana ta faɗi, Manzon Allah (Sallallahu Alaihi Wasallam) ya yi umarni wajen gaggauta yin buɗa-baki, kamar yadda ya zo cikin hadisin Sahal Bn Sa'ad (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) Ya ce, "Mutane ba za su gushe cikin alheri ba, matuƙar suna gaggauta buɗa-baki". (Bukhari 4/173).

An karɓo hadisi daga Abu Huraira Radiyallahu Anhu cewa, Manzon Allah (Sallallahu

Alaihi Wasallam) ya ce, "Addini ba zai gushe ba yana mai galaba matuƙar mutane na gaggauta buɗa-baki, domin Yahudawa da Nasara suna jinkirtawa". (Abu Dawud 2355).

Har wa yau wani hadisi daga Abu Darda'i (Radiyallahu Anhu) ya ce, "Abubuwa uku suna cikin ɗabi'un annabawa: gaggauta buɗa-baki, jinkirta sahur da ɗora hannun dama akan na hagu lokacin sallah". (Sahihul Jami'u 3034).

Game da abin da mutum zai fara buɗa-baki da shi kuwa, an karɓo Hadisi daga Anas (Radiyallahu Anhu) cewa, "Manzon Allah (Sallallahu Alaihi Wasallam) ya kasance yana buɗa-baki da ɗanyen dabino kafin ya yi sallah, idan kuma bai samu ba sai ya yi da busasshe, idan kuma bai samu ba sai ya kurɓi makwarkwatai na ruwa". (Abu Dawud 2/306, Tirmizi 3/70).

Hadisi ya tabbata daga Abu Huraira (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce: "Addu'o'i uku karɓaɓɓu ne: addu'ar mai azumi, da wanda aka zalunta, da matafiyi". (Sahihul Jami'u 3027). A wani hadisi daban ruwayar Tirmizi, Ibn Majah da Ibnu Hibban cikin hadisin Abu Huraira (Radiyallahu Anhu), Manzon Allah (Sallallahu Alaihi Wasallam) cewa ya yi: "Mutum uku ba a dawo da addu'arsu: mai azumi yayin da yake buɗa-baki, da shugaba adali, da addu'ar wanda aka zalunta". An karɓo hadisi daga Abdullahi Ibn Amru Ibn Aas (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Waasallam) ya ce: "Haƙiƙa mai azumi yayin buɗa-bakinsa yana da addu'ar da ba a ƙin karɓa". (Ibnu Majah 1/557, Hakim 1/239).

Mafificiyar addu'a yayin shan ruwa ita ce addu'ar da aka rawaito daga bakin Manzon Allah (Sallallahu Alaihi Wasallam) mafi tsarki. Wannan addu'a ita ce: “Zhahabaz Zama’u Wabtallatil Uruk Wathabatal Ajru Insha Allah”. Ma’ana: "Ƙishirwa ta tafi, jijiyoyi sun jiƙu; kuma lada ya tabbata insha Allah". Sannan babu laifi mutum ya yi wata addu'a ta shi ta neman wasu buƙatunsa.

HALAYEN DA YA KAMATA MAI AZUMI YA SIFFANTU DA SU

Akwai waɗansu muhimman halaye da ya kamata mai azumi ya siffanta da su, a gan su da gaske a tattare da shi. Cikin halayen akwai:

1. Haƙuri, wato mai azumi ya siffantu da haƙuri wanda shi zai zama jagaba a cikin lamuransa, ya hana shi bin son zuciya da saɓa wa Allah. Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Idan ɗayan ku yana azumi, kada ya yi maganganun fasiƙanci. Idan wani ya zage shi, ya ce

Ni mai azumi ne" (Sahihul Bukhari 1894, Sahih Muslim 1151).

2. Riƙon amana, yana da kyau mai azumi ya zama mai riƙon amana, domin tana daga cikin abar da za ta taimaka masa wajen kiyaye azuminsa.

3. Rahama, ana son mai azumi ya siffantu da rahama, da sakin hannu da karamci, da kuma yalwar zuciya. Manzon Allah (Sallallahu Alaihi Wasallam) ya ce "Duk wanda ya ciyar da mai azumi, yana da kwatankwacin ladan wanda ya ciyar ba tare da an rage ladan wanda aka ciyar ɗin ba" (Sunan al-Tirmizi 647, Sunan Ibn Majah 17).

4. Nasiha, yana da kyau mai azumi ya kasance mai yin nasiha da kuma umarni da kyakkyawa da hani ga mummuna.

5. Sulhu, mai azumi yana da kyau ya kasance mai yin sulhu da sasanta mutane, musamman la'akari da cewa ƙiyayya da gaba na kawo tsaiko wajen karɓar ibada da addu'a.

6. Kame harshe, ya kamata mai azumi ya kame harshensa daga maganganu na shirme da shashanci, sannan ya nesanci giba, zagin mutane da yi musu ƙage ko sharri da ƙarya ko musu marar dalili, musamman abin da ya shafi siyasa ko wasan ƙwallo ko wanin waɗannan.

An karbo hadisi daga Abu Huraira (Radiyallahu Anhu) cewa, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce: "Wanda duk bai bar faɗin magana ta zur da aiki da ita ba, to Allah ba shi da buƙatar ya bar cinsa da shansa". (Bukhari 4/99). Haka nan wani hadisin dai daga Abu Huraira (Radiyallahu Anhu) dake cewa: Manzon Allah (Sallallahu Alaihi Wasallam) ya ce: "Ba azumi ba ne barin ci da sha, shi azumi shi ne na yasasshen zance da batsa, ko da wani ya zage ka, ko ya yi maka wauta, to ka ce: "Ni mai azumi ne". (Ibn Khuzaima 1996). Ibnu Majah ya fitar da hadisi mai ɗauke da razani ga mai yin maganganun banza a yayin da yake azumi, ya ce: "Sau da yawa wani mai azumin ladansa shi ne yunwa da ƙishirwa".

7. Rintse ido da kame farji, yana da kyau mai azumi ya rintse idanuwansa daga kallon haramun, ya kuma kare farjinsa daga dukkanin haramtattun abubuwa. A nan muna jan hankalin waɗanda ke ganin kallon fina-finai ko tashoshi na gusar musu da yunwa, haƙiƙa wannan kuskure ne babba da kuma munana zato ga Allah, da kuma keta iyakokinSa. Su ma masu sanya fina-finai a tashoshi wajibi su ji tsoron Allah, su sani ribar rayuwa da albarkar abin da suke so shi ne ginawa bisa tafarkin Musulunci.

8. Iklasi, ya kamata mai azumi ya ƙudurce cewa lalle yana yin wannan azumin ne saboda Allah, kuma domin neman yardar Allah, ba domin mutane su yabe shi ba. A nan, ana jan

hankalin yan'uwa masu yin sadaka ko ciyar da masu azumi da masu tafsirin Alƙur'ani, da limamai masu rera tilawa, da masu zuwa Umarah, da sauran aiyuka nagari, wajibi su sanya iklasi kada shaiɗan ya lalata musu ayyukansu.

9. Bin sunnar Manzon Allah (Sallallahu Alaihi Wasallam), wajibi ne mai azumi ya nesanci bidi'o'i, ya tsaya kan sunna ka'in da na'in, domin kyakkyawan aiki yana cikin koyi da Fiyayyen Halitta (Sallallahu Alaihi Wasallam).

10. Tarbiyya, wajibi ne mai azumi ya tsaya wajen ƙoƙarin tarbiyyantar da kansa da 'ya'yansa ko ‘yan'uwansa ko waɗanda yake da iko a kansu. Kuma iyaye su ɗauki wannan wata a matsayin lokacin roƙarwa 'ya'yansu shiriya.

MAFIFITAN AIYUKAN MAI AZUMI

Akwai ayyuka mafifita da yakamata mai azumi ya kusance su, daga ciki akwai:

1. Karatun Alƙur'ani Mai Girma, wato mai azumi ya lazimci karatun Alƙur'ani da kuma fahimtar saƙon da yake cikinsa, amma idan ba za a iya karatun ba, to babu laifi a lazimci majalasin karatun, wato gun da ake karantawa tare da fassara Alƙur'ani. Nana A'isha, Abu Huraira da Ibn Abbas (Radiyallahu Anhuma), sun faɗa cikin hadisin Manzon Allah (Sallallahu Alaihi Wasallam) cewa, "Mala'ika Jibrilu ya kasance yana karantawa Annabi (Sallallahu Alaihi Wasallam) Alƙur'ani a kowane dare na watan Ramadana sau ɗaya a kowacce shekara, sai ya karanta masa sau biyu a shekarar da zai rasu". (Sahihul Bukhari 4997 - 4998, Sahihu Muslim 2450).

Wannan hadisi ya nuna cewa karatun Alƙur'ani shi ne mafificin aikin ibada ga mai yin azumi a watan Ramadana, don haka sai a himmatu da karatunsa.

2. Kyauta, ana son mai azumi ya yawaita kyauta ta hanyar ciyar da jama'a da kuma sakin hannu gare su, da taimakon gajiyayyu da makusanta. An karɓo hadisi daga Abdullahi Ibn Abbas (Radiyallahu Anhu) cewa, Annabi (Sallallahu Alaihi Wasallam) ya fi kowa kyauta, kuma ya fi yawaita kyautarSa a cikin watan Ramadan, musamman a lokacin da yake ganawa da Mala'ika Jibrilu. (Bukhari 4997).

Haka nan Ibn Abbas (Radiyallahu Anhu) ya ce, "Alherin Manzon Allah (Sallallahu Alaihi Wasallam) ya fi sakakkiyar iska". (Bukhari 1902).

3. Sallar Nafila, ana so mai azumi ya yawaita nafila, musamman Ƙiyamul Laili (wato sallar dare), saboda kwaɗaitarwar da Manzon Allah (Sallallahu Alaihi Wasallam) ya yi cikin hadisin

Abu Huraira (Radiyallahu Anhu) cewa, "Duk wanda ya tsaya yin sallar Ƙiyamul Laili, yana mai imani da neman lada, za a gafarta masa zunubansa da suka gabata". (Bukhari 2009).

Haka nan cikin hadisin Abu Dharrin Alghiffariy (Radiyallahu Anhu) ya ce, Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Wanda ya yi sallar asham tare da liman har ya idar, za a rubuta masa ladan ƙiyamul laili". (Sunan Tirmizi 646, Ibnu Majah 1327).

4. Yawaita zikiri, ana son mai azumi ya yawaita yin zikiri da salatin Fiyayyen Halitta (Sallallahu Alaihi Wasallam), domin akwai gwaggwaɓan lada ga yin zikiri da salatin Annabi (Sallallahu Alaihi Wasallam).

5. Ciyar da mai azumi abin buɗa-baki, yana daga cikin mafificiyar ibada ciyar da masu azumi abin buɗa-baki. Hadisi ya tabbata daga Annabi (Sallallahu Alaihi Wasallam) cewa, "Duk wanda ya ciyar da mai azumi abin da zai yi buɗa-baki, yana da kwatankwacin ladan mai azumin, ba tare da an rage ladan wanda ya ciyar ba". (Sunan Tirmizi 647, Ibnu Majah 1746).

A nan muna jan hankalin masu hali akan su taimakawa mabuƙata, musamman makusantansu. Domin za ka iske mutumin da yake da hali a unguwa, amma kaso mafi yawa suna rasa abin da za su yi buɗa-baki, a wani lokacin kuma masu ƙoƙarin yin sadakar ma, za ka iske suna yi ne cikin rashin kyautatawa face kaɗan. Yana da kyau masu hali da shugabanni su gane, taimakawa a irin wannan lokaci, cikin iklasi da neman yardar Allah, wallahi rabautuwarsu ce. Amma ina tausayi da rahama kai ka ci mai kyau amma maƙwabtanka suna fama da yunwa!

Yana da kyau ku ciyar daga mafi kyawun dukiyarku, kuma cikin abu mai kyau tare da sakin zuciya da jin daɗi da walwala.

6. Umarah, yin umarah cikin watan Ramadana na daga cikin mafifitan aiyuka, don haka mutumin da yake da iko sai ya dauki azama. Manzon Allah (Sallallahu Alaihi Wasallam) ya ce, "Yin umarah a cikin watan Ramadan daidai yake da aikin Hajji". A wata ruwayar kuma Ya ce, "Wanda ya yi umarah a watan Ramadan, tamkar ya yi aikin hajji ne tare da Ni". (Sahihul Bukhari 863).

A nan ma, muna ƙara jan hankali musamman ga waɗanda sun yi Umara amma suna ta ƙara maimaitawa alhali maƙwabtansu na fama da yunwa, da baƙin talauci. Ku sani, duk da wannan falala ta Umara ta nafila, duk da wannan lada, ciyarwa ita ta fi sama da umarar da za ka tafi alhali ga maƙwabtanka, ko danginka na fama da yunwa, da wahala ta rashin abin da za

su ci idan za su yi sahur, ko za su ci idan za su yi buɗa-baki. Kuskure ne alhazan ke yi, sun je, ba sau ɗaya ba, ba sau biyu ba, su ƙara niƙar gari su tafi, alhali ga mabuƙata nan a kewaye da su.

ABUBUWAN DA SUKE ƁATA AZUMI

Akwai abubuwan da suke ɓata azumi matuƙar mutum ya aikata su, to azuminsa ya lalace, cikin waɗannan abubuwa akwai:

1. Ci ko sha da gangan, idan mai azumi ya ci abinci ko ya sha wani abin sha da gangan, to ya sani azuminsa ya lalace.

2. Jawo amai da gangan, wanda ya janyo amai da gangan shi ma azuminsa ya lalace. Domin Manzon Allah (Sallallahu Alaihi Wasallam) ya ambata cikin hadisi cewa, "............ amma wanda ya jawo amai da gangan, to ya yi ramuwa". (Abu Dawud 2/310, Tirmizi 3/79).

3. Haila ko nifasi, idan mace ta yi jinin haila ko nifasi cikin wani yanki na yini sawa'un farko ne ko ƙarshe, to azuminta ya warware kuma ramuwa na kan ta, idan kuma ta ƙarasa, to bai halatta ba kuma ba ta da lada. Manzon Allah (Sallallahu Alaihi Wasallam) ya faɗa cikin hadisai da suka zo daga Ibn Umar da Abu Huraira (Radiyallahu Anhu) cewa, "Ashe ba idan mace ta yi haila ba ta sallah, ba ta azumi ba? Suka ce "Haka ne". Sai Ya ce, "Wannan shi ne naƙasu a cikin addininta". A wata ruwayar Ya ce, "Tana zaman kwanaki ba ta sallah, tana shan azumi a Ramadan, to wannan shi ne naƙasu a cikin addininta". (Muslim 79 - 80).

Game da umarnin ramuwa kuwa, ya zo cikin hadisin Mu'azat da take cewa, "Na tambayi Nana A'isha na ce mata: "Me ya sa mai haila take rama azumi amma ba ta rama sallah?" Sai ta ce: "Baharuriya ce ke?" Sai na ce "A'a, ni dai ina tambaya ne". Sai ta ce: "Ya kasance hakan yana samun mu sai a umarce mu da rama azumi, amma ba a umartarmu da rama sallah". (Bukhari 4/429, Muslim 335).

4. Allurar ƙoshi, shi ne shigar da wasu sinadarai masu ƙosar da mutum cikin uwar hanji da nufin ƙosar da maras lafiya, to wannan yana karya azumi, saboda yana shiga ciki ne. Haka zalika idan uwar jini take bi, to ita ma tana karya azumi muddin tana zuwa ne a madadin abinci ko abin sha.

5. Jima'i, Imam Asshaukani ya ce: "Jima'i babu saɓani kan cewa yana lalata azumi idan ya faru bisa mantuwa, to wasu daga cikin malamai sun haɗa shi da wanda ya ci ko ya sha alhalin ya manta". Ibnul Ƙayyim ya ce: "Alƙur'ani ya yi nuni cewa jima'i yana karya azumi, kamar ci

da sha babu saƙani kan hakan".

Hadisi ya tabbata daga Abu Huraira (Radiyallahu Anhu) cewa, wani mutim ya zo gun Manzon Allah (Sallallahu Alaihi Wasallam) ya ce: "Ya Manzon Allah na halaka! Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce masa: "Me ya halakar da kai?" Sai mutumin ya ce: "Na sadu da matata cikin Ramadan!" Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce masa "Za ka iya azumin wata biyu a jere?" Sai ya ce: "A'a". Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce masa "Za ka iya ciyar da miskinai sittin?". Sai ya ce "A'a". Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce masa "Zauna". Sai ya zauna, zuwa wani lokaci sai aka zo wa da Manzon Allah (Sallallahu Alaihi Wasallam) da dabino, sai ya ce: "To ga shi nan, ɗauki ka yi sadaka da shi". Sai mutumin ya ce: "A tsakanin unguwannin Madina kaf ba wanda ya kai mu buƙata". Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya yi murmushi har haƙoranSa suka bayyana, sannan ya ce masa "Ɗauki ka ciyar da iyalanka".

ABUBUWAN DA BA SA ƁATA AZUMI

Kasancewar azumi ibada ce, ibada ce da ake kusantar Mahalicci da ita. Sanin kowane ɗaya cikin ɗaiɗɗaikun mutanen dake karatu kuma suna fahimtar karatun cewa, ba manufar Ubangiji ba ce ƙuntata musu a cikin rayuwa, ba sauƙi ake nufin su da shi. Hakan ya sanya aka halattawa mai yin azumi wasu al'amura, ko kuma idan mai azumi ya tsinci kansa cikin wasu, to ba komai a kansa. Cikin waɗannan abubuwa akwai:

1. Idan alfijir ko safiya ta riski mai azumi da janaba ta kusantar iyalinsa a cikin wannan dare, to babu komai na ramuwa a kansa, kuma azuminsa yana nan, abin da ke kansa kawai shi ne wanka. Domin hadisi ya tabbata daga Nana A'isha Radiyallahu Anha cewa, "Lalle Ma'aiki (Sallallahu Alaihi Wasallam) ya kasance alfijir yana samunSa alhali da janabar saduwa da iyalinsa da dare, sannan ya yi wanka ya ci gaba da azuminSa". (Bukhari 4/123, Muslim 1109).

2. Asuwaki, yin asuwaki ga mai azumi halattaccen abu ne, domin a kansa Manzon Allah (Sallallahu Alaihi Wasallam) cewa ya yi, "Da ba don kada na tsaurarawa al'ummata ba, da na umarce su da yin aswaki a yayin kowacce alwala". (Bukhari 2/311, Muslim 252).

A nan, Manzon Allah (Sallallahu Alaihi Wasallam) bai keɓance mai azumi da waninsa ba, da wannan sai ya zamto dalili ne dake nuni a kan halaccin yin aswaki ga mai azumi. Haka zalika, wannan hukuncin ya game kowane lokaci, kafin faɗuwar rana ko bayanta.

Game da irin asuwakin da za a yi amfani da shi, babu bambanci tsakanin ɗanye ko

busasshe, domin a kan haka ne Imamul Bukhari ya yi babi a cikin ingantaccen Littafinsa a kan yin amfani da ɗanye ko busasshen asuwaki. Ibn Sirin ya ce: "Babu laifi ga mai yin azumi ya yi amfani da ɗanye ko busasshen asuwaki". Sai aka ce masa, ai ɗanye yana da ɗanɗano. Sai ya ce: "Shin ruwa ba shi da ɗanɗano amma kuke kurkure baki da shi?".

Wannan kuma ita ce magana mafi rinjaye a wurin malamai, domin da aka ambaci Manzon Allah (Sallallahu Alaihi Wasallam) na yin asuwaki, ba a bambance ɗanye ko busasshe ba, ga mai azumi ko maras azumi ba. Bisa haka, mai azumi zai iya goge baki da man goge haƙora na zamani, kasancewar yadda ɗanyen asuwaki yake da shi. Sai dai kuma ya kamata a yi hattara kada a haɗiye".

3. Shaƙa ruwa da kurkurar baki, Manzon Allah (Sallallahu Alaihi Wasallam) ya kasance yana shaƙa ruwa tare da kurkure bakinSa alhali yana azumi, sai dai ya hana wuce gona da iri wajen yin hakan da cewa: ".........ka kai matuƙa wajen shaƙa ruwa sai idan kana azumi". (Tirmizi 3/146, Abu Dawud 2/308).

4. Runguma da sumbata ga mai yin azumi, Nana A'isha (Radiyallahu Anha) ta ce: "Manzon Allah (Sallallahu Alaihi Wasallam) ya kasance yana sumbata, kuma yana runguma alhalin yana azumi, sai dai shi ya kasance ya fi ku mallakar kan sa daga sha'awa". (Bukhari 4/131, Muslim 1106).

Amma an karhanta yin hakan ga saurayi ban da tsoho, dogaro da hadisin Abdullahi Ibn Amru Bn Ass (Radiyallahu Anhu) wanda ya ce: "Mun kasance wajen Manzon Allah (Sallallahu Alaihi Wasallam) sai wani matashi ya zo, sai ya ce: "Ya Manzon Allah, zan iya sumbata alhali ina azumi?". Sai Ya ce masa "A'a". Sai wani dattijo ya zo, ya ce: "Zan iya sumbata alhali ina azumi?". Sai Ya ce masa "Eh". Sai muka dinga kallon junanmu, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce: "Shi dattijo yana iya mallakar kansa".

Da wannan hadisin malamai suka kafa hujja wajen rungumar mace, amma ba kowa ba, dattijo kaɗai ke iya yi.

5. Ƙarin jini ko allura idan ba ta ƙoshi ba ce, ko sanya maganin ciwon idanu, Imam Hasanul Basri ya ce: "Babu laifi mutum ya ɗiga magani a hancinsa idan bai kai zuwa ga maƙoshinsa ba......".

6. Ƙaho, ya zo cikin hadisin Abdullahi Ibn Abbas (Radiyallahu Anhu) cewa Manzon Allah (Sallallahu Alaihi Wasallam) ya yi ƙaho alhalin yana zumi" (Bukhari 4/155).

7. Ɗanɗana abinci, ya halatta mai azumi ya ɗanɗana abinci amma kar ya wuce maƙogwaro, domin ya zo daga Abdullahi Ibn Abbas (Radiyallahu Anhu) cewa: "Babu laifi da ɗanɗana ruwan khal ko wani abu matuƙar dai bai shiga maƙogwaronsa ba alhalin yana azumi". (Bukhari 4/154).

8. Zuba ruwan sanyi a kai ko a jiki, Imam Bukhari ya yi babi a cikin ingantaccen Littafinsa mai taken "Babin wanka ga mai azumi", inda ya kafa hujja da dalilai kamar haka: Ibn Umar ya jiƙa kaya da ruwa ya sanya alhali yana azumi. Haka Imamu Sha'abiy ya shiga ban-ɗaki alhali yana azumi. Hasanul Basri ya ce: "Babu laifi, da kurkurar baki da jiƙa jiki ga mai azumi".

Manzon Allah (Sallallahu Alaihi Wasallam) ya kasance yana zuba ruwa a kayansa saboda ƙishirwa ko zafin rana alhali yana azumi.

9. Haɗiye yawu ma ba ya ɓata azumi.

10. Mutumin da yake azumi, sai ya kalli matarsa ba tare da ya taɓa ta ba, sai ya fitar da maniyyi, to azuminsa na nan. Dalili kan wannan shi ne hadisin Jabir Ibn Zaid (Radiyallahu Anhu) a inda ya ce: "Wanda ya kalli mace, ya fitar da maniyyi, ya ci gaba da azuminsa, babu komai a kansa".

Imamus Shafi'i, da Imamus Thauri, da Imamul Auza'i duk sun tafi a kan cewa babu wani dalili da ya zo cewar fitar da maniyyi kaɗai yana karya azumi, ba tare da jima'i ba. Amma idan jima'i ne ko an fitar da maniyyi ko ba a fitar ba, to yana karya azumi, kuma sai an yi kaffara. Haka kuma wanda ya sumbaci matarsa, sai ya fitar da maniyyi, shi ma azuminsa na nan, wannan shi ne zance mafi rinjaye.

Sai dai wasu daga cikin malaman Malikiyya suna ganin fitar da maniyyi ta hanyar kallo ko runguma yana karya azumi, kuma akwai ramuwa da kaffara a kai. Amma idan maniyyi ne kawai, akwai ramuwa ba tare da kaffara ba. Sun kafa hujjar cewa abin da ake buƙata a jima'i shi ne fitar maniyyi, saboda haka fitar maniyyi ta wannan hanyar daidai yake da jima'i.

Amma sauran malamai sun yi musu raddi da cewar hukuncin da nassin ya zo da shi, ya ambaci jima'i ne kawai, ba fitar da maniyyi ba. Sannan suka ƙara da cewar idan mutum ya yi jima'i ba tare da fitar da maniyyi ba, ai zai rama azumi kuma ya yi kaffara. Haka kuma, da a ce fitar da maniyyi ne kawai, da sai a ce mai barci ma idan ya yi mafarki, ya fitar da maniyyi, sai ya yi kaffara. Wallahu a'alam.

11. Shafa mai ko turare ba sa karya azumi, kamar yadda ya zo daga fatawar Abdullahi Ibn Mas'ud (Radiyallahu Anhu) cewa: "Idan ɗayanku yana azumi, zai iya shafa mai, kuma ya taje kansa". Haka kuma Abu Ƙatada Al'ansari (Radiyallahu Anhu) ya ce: "Mustahabbi ne mutum ya shafa mai domin ya kawar da kura daga jikinsa".

Cikin malaman Mazhabar Malikiyya kuwa, Mutraf, da Abdulhakam, da Asbag duk sun ce ya halatta a shafa mai, kuma ba su bambance tsakanin mai ƙamshi da maras ƙamshi ba.

Haka kuma sanya kwalli shi ma ba ya karya azumi, kamar yadda Imam Alzuhri, Ibn Majishun, da Mutraf, da Asbag, da Laith da Ibn Habib duk sun ce babu laifi.

12. Shaƙar maganin asma ma ba ya karya azumi, kamar yadda Ibn Taimiyya da sauran malamai kamar sa Ibn Baz da Uthaimin da sauransu suka faɗa game da mai asma, zai iya shaƙawa.

RAMUWAR AZUMIN RAMADAN

Dukkanin wanda Azumin watan Ramadana ya kubce masa bisa dalilai na Shari'a, ramuwa ta wajaba a kansa. Game da ramuwar kuwa, ga yadda abin yake:

1. Ka sani ɗan'uwana, ramuwar azumin da ya kubce na Ramadan ba wajibi ba ne ramawa nan take, babu laifi a jinkirta; saboda abin da ya zo daga Nana A'isha (Radiyallahu Anha) cewa: "Yana kasancewa akwai ramuwar azumin Ramadan a kaina, ba na samun damar ramawa sai a watan Sha'aban". (Bukhari 4/166, Muslim 1146).

Alhafiz Ibn Hajar yana cewa: "A cikin wannan hadisi akwai dalili a kan halaccin jinkirta ramuwar azumin Ramadan kai tsaye ko da uzuri ko babu".

Abu ne sananne, babu shakka a kai cewa ramawa take ya fi ramawa da jinkiri, saboda shigar hakan ƙarƙashin ayoyin da suke nuna gaggawa zuwa ga ayyukan alheri da rashin nawa wajen gabatar da su. Allah Maɗaukakin Sarki ya ce: "Ku yi gaggawa zuwa ga gafarar Ubangijinku". (Aali Imram 133). Da fadinSa: "Waɗannan su ne masu gaggawa cikin alherai kuma masu rige-rige". (Mu'uminun: 61).

Ba wajibi ba ne a yi ramuwa a jere, saboda Allah ya ce: "A yi ramuwa cikin wasu kwanaki daban". Abdullahi Ibn Abbas (Radiyallahu Anhu) ya ce: "Babu laifi idan an rarraba". Abu Huraira (Radiyallahu Anhu) ya ce: "Ya dinga yin sa mara idan ya ga dama".

2. Malamai sun yi ijma'i kan cewa wanda ya mutu ana bin sa salloli, waliyyinsa ba zai rama masa ba, haka ma waninsa. Haka ma wanda ya kasa azumi babu wanda zai yi masa, matuƙar

yana raye sai ya ciyar kowacce rana miskini ɗaya kamar yadda Anas Bin Malik (Radiyallahu Anhu) ya aikata. Sai dai wanda ya mutu ana bin sa azumin bakance, to waliyyinsa zai rama masa dalilin faɗin Manzon Allah (Sallallahu Alaihi Wasallam) inda ya ce; "Wanda ya mutu ana bin sa azumi, to waliyyinsa ya yi masa". (Bukhari 4/168, Muslim 1147).

Bukhari da Muslim sun fitar da wani hadisi daga Abdullahi Ibn Abbas (Radiyallahu Anhu) cewa; wani mutum ya zo wajen Annabi (Sallallahu Alaihi Wasallam) ya ce; "Ya Manzon Allah, Mahaifiyata ta rasu alhali ana bin ta bashin azumin wata guda, zan iya rama mata? Sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Eh, bashin Allah shi ya fi cancanta da a biya".

Waɗannan hadisan gamammu ne a zahiri wajen halaccin waliyyi ya yi wa mamaci azumi gaba ɗayan nau'o'in azumin, kuma da wannan wasu malamai cikin Shafi'iyya da Ibn Hazm suka yi fatawa. Sai dai waɗannan hadisan za su iya shiga gamammen da ake keɓancewa, saboda waliyyi ba zai yi wa mamaci azumi ba sai na bakance. Da wannan Imam Ahmad Ibn Hambal ya ce; "Ba za a iya wa mamaci azumi ba sai na bakance". Sai na ce masa; "To ya ya azumin Ramadan? Sai ya ce; "Sai ya ciyar kawai". (Masa'il na Abu Dawud 96).

Aiki da wannan fatawa shi ne daidai, kuma a nan dalili ke rinjaya, saboda cikinta akwai amfani da gaba ɗaya hadisan da suka zo ba tare da an ki karɓar ko ɗaya daga cikinsu ba, tare da fahimta ingantacciya, musamman hadisin farko, Nana A'isha (Radiyallahu Anha) ba ta fahimci cewa wannan izlaƙin ya game azumin Ramadan da waninsa ba, ita dai ta tafi kan cewa za a ciyar ne. Domin ita ce ta rawaito shi saboda abin da Amrata ta rawaito cewa; "Mahaifiyata ta rasu kuma ana bin ta azumin Ramadan, zan iya rama mata? Sai Nana A'isha ta ce; "A'a, kawai ki yi sadaka muhallin kowanne yini rabin sa'i ga kowane miskini". (Mushkili Aathar na Zahawiy 3/142).

Abdullahi Ibn Abbas shi ya rarrabe tsakanin azumin bakance da na Ramadan, domin yana ganin idan na bakance ne, za a rama, amma idan na Ramadan ne ciyarwa ta wadatar, kamar yadda ya ce; "Idan mutum ya yi rahin lafiya a watan Ramadan, sannan ya mutu ba tare da ya yi azumi ba, sai a ciyar masa ba sai an rama masa ba". Amma idan bakance ne sai a rama masa.

Abu ne a zahiri cewa Ibn Abbas (Radiyallahu Anhu) shi ne ya rawaito hadisin da ya gabata, musamman ma kuma ya rawaito wani hadisi wanda a cikinsa akwai nassin cewa

waliyyi ya yi wa mamaci azumin bakance, ya ce; "Sa'ad Bn Ubadata (Radiyallahu Anhu) ya tambayi Annabi (Sallallahu Alaihi Wasallam) cewa: "Mahaifiyata ta rasu ana bin ta azumin bakance? Sai ya ce: "Ka rama mata shi". (Bukhari da Muslim ne suka rawaito shi).

Wannan rarrabawar shi ne ya fi dacewa da ƙa'idojin shari'a da asalanta kamar yadda Babban Malami Ibn Ƙayyim ya bayyana cikin littafinsa "I'ilaamul Mauƙi'eena", sannan ya ƙara bayani sosai a cikin littafinsa "Tahzeebi Sunani Abee Daawud", mujalladi na 3, shafi na 279 - 282.

3. Sannan wanda ya mutu ana bin sa bashin azumin bakance, to ya halasta mutane adadin kwanakin da ake bin sa su yi masa azumin. Hasanul Basri ya ce: "Idan mutane talatin suka yi wa mutum, kowane mutum ya yi na kwana ɗaya, ya isar masa". Amma ciyarwa idan waliyyinsa ya tattara miskinai adadin kwanakin da ake bin sa ya ciyar da su ya halasta. Haka Anas Bn Malaik (Radiyallahu Anhu) ya aikata. Wallahu a'alam.

KAFFARAR AZUMIN RAMADAN

Game da kaffara kuwa, ya gabata cikin hadisin Abu Hurairah (Radiyallahu Anhu) inda wani mutum ya sadu da iyalinsa da tsakar rana a watan azumin Ramadan, kuma aka ce akwai ramuwar kaffara a kan sa, wato 'yanta wuyaye, idan bai samu dama ba; to azumin watanni biyu a jere, idan kuma ba zai iya ba; to ya ciyar da miskinai sittin.

An ce, kaffarar jima'i a kan zaɓi ake yi ba a tartibi (jere) ba, sai dai waɗanda suka rawaito tartibin sun fi yawa. Saboda haka ruwayarsu ta fi rinjaye saboda sun fi yawa, kuma suna da ƙarin masaniya (ilimi) sama da ragowar, inda suka yi ittifaƙi kan cewa azumin wanda ya yi jima'i ya warware, wanda hakan ba ta samu ba cikin ragowar ruwayar, kuma wanda ya sani hujja ne a kan wanda bai sani ba, kuma daga cikin abin da ke rinjayar da tartibin cewa ya fi taka tsantsan kuma riƙo da shi ya isar, idan mun ce zaɓi ne ko ba zaƙi ba, saɓanin idan muka riƙi ragowar hadisan.

Haka kuma wanda kaffara ta hau kansa, kuma ya kasa 'yanta wuyaye ko yin azumi ko ciyarwa, to za ta sauƙa daga kansa, saboda ba a kallafa abu sai har idan za a iya. Allah Maɗaukakin Sarki ya ce: "Allah ba ya kallafawa rai abu face wanda za ta iya". (Baƙara: 286).

Kuma ga dalilin aikin Ma'aiki (Sallallahu Alaihi Wasallam), wato inda Ya ɗauke kaffara kan mutumin nan yayin da ya gaya masa wahalar da yake ciki, har ma ya ba shi dabino akan ya je ya ciyar da iyalansa.

Sannan kaffara ba ta hawa kan macen da mijinta ya neme ta, saboda Manzon Allah (Sallallahu Alaihi Wasallam) an ba shi labarin abin da ya faru tsakanin wannan mutumi da matarsa, amma bai wajabta mata kaffara ba, sai guda ɗaya (wato ramuwar azumin). Allahu a'alam.

FIDYA

Mai juna biyu da mai shayarwa, idan sun ji tsoron wata cutarwa ga kawunansu ko 'ya'yansu, to za su iya shan azumi, maimaikon haka sai su ciyar da miskini a kowace rana. Dalilin haka kuwa shi ne faɗin Allah Maɗaukakin Sarki ya ce: "Akan waɗanda suke wahala, fidiya ta ciyar da miskinai". (Baƙara: 184).

To, fuskar kafa dalili da wannan ayar ya keɓanci tsoho tukuf da tsohuwa da maras lafiyar da ba zai warke ba idan ya yi azumi, da mai juna biyu, da mace mai shayarwa idan sun ji tsoro ga kawunansu ko ga 'ya'yansu. Ya tabbata daga Ibnu Abbas (Radiyallahu Anhu) cewa; "An rangwanta wa tsoho da tsohuwa tukuf waɗanda suke shan wahalar azumi, da su sha azumi, sai su ciyar kowace rana miskini ɗaya, haka mai juna biyu da mai shayarwa idan sun ji tsoron kawunansu ko 'ya'yansu, kuma babu ramuwa a kan su". (Abu Dawud 2318, Baihaƙiy 3/230).

An karɓo daga Imam Malik, daga Nafi'u cewa; an tambayi Ibn Umar (Radiyallahu Anhu) game da mace mai juna biyu ta ji tsoron azumi saboda ɗan cikinta, sai ya ce; "Ta sha azumi sannan ta ciyar da miskini ɗaya a madadin kowacce rana, mudu ɗaya na alkama".

Haka nan ya tabbata daga Abdullahi Ibn Umar (Radiyallahu Anhu) cewa; "Mai juna biyu da mai shayarwa za su ciyar kuma ba za su rama ba".

Kuma akwai wata 'yar Ibn Umar da take auren wani cikin Ƙuraishawa, sai tsananin ƙishi ya kama ta, alhali tana da juna biyu, kuma a cikin watan Ramadan, sai ya umarce ta da ta sha azumin, kuma ta ciyar da miskini a madadin kowace rana..

Wani abin lura a nan, sauƙewa mai juna biyu ko mai shayarwa azumi, akwai sharaɗin sai idan ta ji tsoron cutarwar kan ta ko na abin dake cikinta, kamar yadda ya zo a hadisin Anas Ibn Malik Alka'abiy. Imam Darukuduniy ya rawaito da isnadi ingantacce daga Ibn Abbas cewa ya ga wata kuyanga tana da juna biyu ko tana shayarwa, sai ya ce mata; "Ke kina daga cikin waɗanda suke shan wahala, ciyarwa ne ke kan ki ba ramuwa ba". (Addarukuɗuniy 1/207).

SALLAR ASHAM DA RAKA'O'INTA

Sallar Asham ita ce nafilfili da ake yi a bayan sallar Isha'i a cikin watan Ramadan, wato da zarar labarin ganin wata ya bayyana, domin wannan dare na Ramadan ne. Sannan yin ta cikin jam'i, sunna ce. Hadisi ya tabbata daga Nana A'isha (Radiyallahu Anha) cewa; Manzon Allah (Sallallahu Alaihi Wasallam) ya fita a wata rana da tsakar dare, sai ya yi sallah a Masallaci, sai wasu cikin sahabbai suka bi shi. Da gari ya waye sai mutane suka ba wa junansu labari, da dare ya yi sai yawan mutane ya ƙaru, sai ya yi sallah su ma suka bi Shi. Da gari ya waye sai mutane suka ƙara bai wa junansu labari, sai Masallaci ya cika a dare na uku, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya fito ya yi sallah. A dare na huɗu mutane suka taru har Masallaci ya gaza ɗaukarsu, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ƙi fitowa har zuwa sallar Asubahi, yayin da ya idar da sallar Asubahin, sai ya juyo ya fuskanci mutane, Ya ce; "Lalle halinku bai ɓuya gare Ni ba, sai dai Ni na ji tsoron kada a wajabta muku ita ku zo ku gaza". (Bukhari 3/220, Muslim 761).

Bayan wafatin Manzon Allah (Sallallahu Alaihi Wasallam) shari'a ta gama cika, tsoron da ake ji ya kau, sai Sayyadina Umar Bin Khaɗɗab (Radiyallahu Anhu) ya raya wannan Sunnah; kamar yadda Abdulrahman Bn Al-ƙariy ya faɗa cewa; "Na fita tare da Umar Bn Khaɗɗab a wani dare cikin Ramadan zuwa masallaci, sai ga mutane a warwatse, wani yana sallah shi kaɗai, wani yana sallah da yan mutane kaɗan. Sai Umar ya ce: "Ni ina ganin da a ce na haɗe mutane bayan karatu ɗaya da ya fi kamata". Sai ya yi ƙoƙarin haɗe su a bayan Ubayyu Ibn Ka'ab (Radiyallahu Anhu). Sannan muka fita tare da shi a wani daren, mutane suna sallah a bayan limaminsu, sai Umar ya ce; "Madalla da wannan sabon abu..."

Game da adadin raka'o'inta kuwa, ya zo cikin hadisin Nana A'isha (Radiyallahu Anha) cewa; "Manzon Allah Sallallahu Alaihi Wasallam ba ya wuce raka'a goma sha ɗaya a Ramadan ko waninsa". (Bukhari: 1147). Sannan ta bayyana yadda kyawun wannan sallah take, da kuma yadda yake jimawa a tsaye, wanda har ƙafafuwanSa ke kumbura saboda tsayuwa.

Hadisi daga Jabir Bn Abdullahi (Radiyallahu Anhu) cewa; Manzon Allah (Sallallahu Alaihi Wasallam) yayin da ya raya daren Ramadan da mutane, ya yi sallah raka'a takwas sannan ya yi wutiri. (Ibn Hibban 920).

I'ITIKAFI DA HUKUNCE-HUKUNCENSA A TAKAICE.

I'itikafi na nufin lazimtar masallaci ga mutumin da ya keɓance kansa a wata siffa

keɓantacciya da nufin ibada. Ana yin i'itikafi a masallatai gaba ɗaya kamar yadda Imam Bukhari ya buɗe babi kan haka a cikin littafinsa, kuma ya kafa hujja da faɗin Allah "Kuma kada ku kusance su (matekunku) alhali kuna i'itikafi a masallatai....".

Ibn Hajar ya kawo saɓanin da aka samu tsakanin magabata dangane da inda ake yin i'itikafi, misali, Imam Shafi'i na ganin duk wanda Juma'a ta wajaba a kansa, an fi so ya yi a masallacin Juma'a. Imam Malik na ganin wajibi ne ga wanda juma'a ta hau kansa, ya yi a masallacin Juma'a, wannan kuma shi ne ra'ayin wasu manyan malamai, ciki har da Imamuz Zuhri.

Sannan akwai saɓani tsakanin Huzaifa, cikin Hadisin da ya bayyana cewa "Ba a yin i'itikafi sai a masallatai uku. Wannan kuwa ita ce hujjar Sheikh Albani cewar ba a i'itikafi sai a masallacin Makka, Madina da na Ƙudus. Aɗa'u na ganin cewa ba a yi sai a masallacin Makkah da Madina. Sa'id Ibn Musayyib kuwa na ganin ba a yi sai a masallacin Madina kaɗai. Sai dai wasu na ganin Huzaifa ya yi wahami ne, cikin su akwai Abdullahi Ibn Mas'ud, kamar yadda ya masa inkarin hakan. Bayan haka, ma an samu Sa'id Ibn Jubair da Abu Ƙilaba na yin i'itikafi a masallatan ungunwanninsu.

Ana shiga i'itikafi bayan sallar asuba kamar yadda ya zo a hadisin A'isha (Radiyallahu Anha) cikin Bukhari. Sannan maza da mata za su iya yin i'itikafi kamar yadda hadisin A'isha (Radiyallahu Anha) ya nuna.

Ana son mai i'itikafi ya shagaltu da karatun Alƙur'ani da zikiri da hailala da nafilfili da salatin Annabi (Sallallahu Alaihi Wasallam) Nana A'isha ta ce "Sunna ga mai i'itikafi ita ce ba zai ziyarci mara lafiya ba, ba zai je jana'iza ba, ba zai kusanci iyalinsa ba, ba zai rungume su dan sha'awa ba, ba zai fita ba, sai da larurar da ba makawa. Sannan ba a yin i'itikafi sai da azumi a baki, kuma sai a masallacin Juma'a".

Sannan ana fita daga i'itikafi da zarar an ga watan Shawwal.

DAREN LAILATUL ƘADRI

Ana samun daren Lailatul Ƙadri ɗaiɗaikun daren goman ƙarshe, wato daren 21, 23, 25, 27 ko 29 kamar yadda ya zo cikin hadisin Abdullahi Ibn Abbas (Radiyallahu Anhu) cewa; Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Ku nemi daren lailatul ƙadri a wutirin goma na ƙarshe".

Ya tabbata cewa wasu cikin sahabbai an nuna musu wannan dare a mafarki kamar yadda

ya zo cikin hadisin da Imam Muslim ya fitar, inda suke bai wa Manzon Allah (Sallallahu Alaihi Wasallam) labarin hakan, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce musu; "Ina ganin mafarkinku ya dace cewa bakwan ƙarshe ne; wanda zai nemi daren lailatul ƙadri, sai ya neme shi a bakwai na ƙarshe".

Haka kuma an rawaito hadisi daga Nana A'isha (Radiyallahu Anha) cewa; Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Ku kirdadi daren lailatul ƙadri a (kwanaki) bakwai na ƙarshe". (Bukhari 1165, Muslim 206). Bisa ire-iren waɗannan hadisan malamai suka fi ƙarfafa cewa an fi sa ran daren a daren 27.

Sannan waɗannan hadisai sun nuna cewa ba a ganin abubuwan da suka saɓa wa ɗabi'arsu; kamar yadda ake yaɗawa cewa a wannan dare ana kallon komai yana sujada, kuma ana hango Ka'aba, da dai sauran maganganu. Alamu da Manzon Allah (Sallallahu Alaihi Wasallam) ya bayyana a wannan dare, shi ne abin da ya zo cikin hadisin Muslim cewa; "Ba a zafi a ranar da ta biyo bayan daren lailatul ƙadri (bayan wayewar gari kenan)”.

Kuma Abu Huraira (Radiyallahu Anhu) ya ce; "Mun tattauna game da lailatul ƙadri, sai Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Cikinku wa zai tuna daren da wata ya fito kamar rabin akushi?". (Muslim 1170).

ZAKKAR FID-DA-KAI

Zakkar fid-da-kai sunnah ce daga cikin sunnonin Manzon Allah (Sallallahu Alaihi Wasallam), domin ya fitar kuma sahabbanSa masu albarka ma sun fitar. Shari'a ta shar'anta wannan zakka domin tsarkake masu azumi daga yasasshen zance da batsa, kuma ciyarwa ga miskinai inda za ta wadatar da su a ranar sallah ta farin ciki. Hadisi daga Abdullahi Bn Umar (Radiyallahu Anhu) ya ce; "Manzon Allah (Sallallahu Alaihi Wasallam)ya farlanta zakkar fid-da-kai ta bayan Ramadan kan mutane" (Bukhari 3/291, Muslim 984). Haka zalika hadisin Abdullahi Ibn Abbas (Radiyallahu Anhu), wanda Abu Dawud da Nasa'i suka fitar ya nuna hakan.

Hadisi ya tabbata daga Abu Sa'id Alkhudri (Radiyallahu Anhu) ya ce; "Mun kasance muna bayar da ita a zamanin Annabi (Sallallahu Alaihi Wasallam) sa'i ɗaya daga abinci, ko sa'i ɗaya daga dabino, ko sa'i ɗaya daga alkama, ko sa'i ɗaya daga zabibi (busasshen inibi). A wata ruwayar "Sa'i ɗaya daga cikwi". (Bukhari 1508, Muslim 985).

Ana fitar wa yaro, babba, mace, namiji da kuma bawa da 'yantacce, saboda hadisin

Abdullahi Bn Umar (Radiyallahu Anhu) da ya ce; "Manzon Allah (Sallallahu Alaihi Wasallam) ya yi umarni a fitar wa yaro, babba, bawa da 'yantaccen daga waɗanda kuke ɗaukar nauyinsu". (Darukuɗniy 2/141, Baihaƙiy 4/161).

Sannan ana bayar da ita ce kafin tafiya sallar idi, ba ya halarta a jinkirta ta har zuwa lokacin sallah, koda kwana ɗaya ko biyu kafin ranar sallah; ya halatta a fitar saboda abin da ya zo daga aikin Abdullahi Bn Umar (Radiyallahu Anhu).

Ya zo cikin hadisin Abdullahi Bn Abbas (Radiyallahu Anhu) cewa; "..... wanda duk ya bayar da ita kafin sallah, to ya yi ta karɓaɓɓiya, wanda kuma ya bayar bayan an yi sallah, to sadaka ce daga cikin sadakoki".

AZUMIN SITTA SHAWWAL

Azumin sittu Shawwal, azumi ne guda shida da Manzon Allah (Sallallahu Alaihi Wasallam) ya sunnanta, kuma sahabbanSa suka yi koyi da Shi cikin wannan sunnah, haka kuma magabata na ƙwarai har zuwa wannan lokaci.

Imam Muslim ya fitar da hadisi a cikin SahihinSa daga Abu Ayyub Al-Ansari (Radiyallahu Anhu) cewa; Manzon Allah (Sallallahu Alaihi Wasallam) ya ce; "Wanda ya yi azumin watan Ramadan, sannan ya bi shi da azumi shida cikin watan Shawwal, to kamar ya yi azumin shekara ɗaya ne". (Muslim 1164).

Allah ya ba mu ikon azumtar watan Ramadana cikin imani da ɗa’a, da azumtar sitta Shawwal, Ya sanya mana kyawawan lada cikin mizaninmu, amin.

Subhanaka Lahumma Wabihamdik, Wastagfirullah, Wanatubu ilaika.

Wassalamu Alaikum.

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