

HUKUNCE-HUKUNCEN KIRAN SALLAH

[Hausa - هوسا]

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أحكام الأذان

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Menene Kiran-sallah ?: Kiran salah shine: Sanar da shigar lokacin salah ta farilla da lafuzza kebantattu.

An shar'anta wannan kiransallah a tun shekarar farko bayan hijira, kuma sanadiyyar shar'antuwarda kuwa shine alokacin sanin lokaci ya ta'azzara ga sahabbai sai aka yi shawara akan wacce alama za'a yi anfani da ita domin sanar da al'umma shigar lokacin salah, bayan wadannan shawarwarine sai aka nunawa Abdullahi dan Zaid kiran sallar a mafarki kuma Ma'aikin Allah tsira da amincin Allah su tabbata a gareshi ya tabbatar.

Dukkanin lafuzzan kiran salah lafuzzane da suka kunshi zikiri kuma suka kunshi tsantsar akidar musulunci, kama daga girmama Ubangiji da tabbatar da kadaituwarsa kana ga tabbatar da manzanci manzan Allah Annabi Muhammad tsira da amincin Allah su tabbata a gareshi, sannan kuma kiran al'umma zuwa gabatar da salah wacce take itace ginshikin addini, ga kuma addu'a da fatan samun babban rabo wanda yake shine rabauta da tabbatuwa a cikin ni'ima matabbaciya, sannan kuma a kammala kiran sallar da girmama Ubangiji da tsantsanta kalmar ikhilasi wacce take tana cikin mafificin zikiri.

Hadisai masu tarin yawa sun yi bayanin falalar kiran salah, da masu kiransallar, amma falalar zata tabbatane a lokacin da aka gabatar da kiran a yadda yake, mai kiran salah ya kusanci malamai domin sanin hukunce-hukuncen kiran salah, ya dinga tantance lokaci. Idan muka yi la'akari

kiran sallah bawai ya takaitu ga sallah bane kadai a'a, da yawa masu azumi suna dakatar da sahur dinsu ne sakamakon kiran sallar asuba, haka nan kuma ba'a gabatar da budabaki sai bayan kiran sallar magariba, kenan idan lokaci bai yi bai kira sallah aka gabatar da budabaki ya kake gani kenan, ko kuma lokacin kiran sallah ya yi domin a dakatar da sahur amma kuma bai kiraba ya zakace, wannan kuma ba wai ya shafi watan Ramadan kadai bane domin ai akwai masu ramuwa akwai masu nafilfilu a wajan Ramadan.

Bai halatta a kira sallah kafin loakcinta ya yi, domin ai an shar'antatane domin sanar da shigar lokacin sallah, saidai sallar asuba ya halatta a kira sallah kafin lokacin ya yi domin mutane su kintsa su kuma shirya, sannan idan lokacin sallar ya shiga sai a sake kiran sallar, wannan ke nuna mana ita sallar asuba kiran sallah biyu ake yi mata.

An sunnanta ga dukkan wanda ya ji kiran sallah ya fadi kwatankwacin abinda mai kiran sallar ya fada ba kari ba raji sai dai a lokacin da mai kiran sallah yace "Hayya alas Salah" sai kace "La haula wala kuwwata illa billah".

Bai halatta ga wanda yake cikin masallaci ya fita bayan an kira sallah ba tare da wani uzuri ba, idan kuma mai kiran sallah ya fara kiran sallah to bai kamata wanda yake a zaune ya tashiba domin kada ya yi kamanceceniya da shaidan. Yanada matukar muhimmanci ga dukkan wanda ya ji ankira sallah ya kama hanyar zuwa masallaci yabar dukkan ayyukan dake gabanshi ya je ya gabatar da na lahira tukunna.

Bayanai akan kiran sallah suna da dama, wanda hakan yake nuna muhimmancin wannan ibada, sannan kuma kusantar malamai shine abinda zai warwarw dukkan wata matsala, domin shi kiran sallah ba aikine na marasa aikiba.

Mun taba gabatar da rubutu na musamman akan abinda ya shafi kurakurai a kiran sallah.

Kammalawa: Takaitattun wadannan bayanai da suka gabata sun tabbatar mana da cewa lalle kiran sallah al'amarine da musulunci ya kula dashi domin yana da alaka da ibadar da tafi kowacce ibada a gurin musulmi, sannan kuma ba'a yenta da kah, ko a koya a kan titi, sai an je makaranta malami ya biya maka ka maimaita a gabansa har zuwa lokacin da zaice ma ya yi daidai, wanda ko ya fara bai koyaba sai ya koma wurin malamai domin su gyara masa.

Rubutawa :

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