10 Taimama

Tsarki

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Bayanin Mece Ce Taimama

Ma'anar Kalmar “Taimama” a larabce

Shi ne nufin wani abu da fuskantarsa

Ma'anar taimama a shari'a

Ita ce, shafar fuska da hannaye biyu da ƙasa mai tsarki, da niyyar ɗahara.

Hukuncin Taimama

Taimama tana wajaba idan aka rasa ruwa, ko kuma a kasa amfani da shi, don yin wani abin da tsarki ya wajaba a cikinsa kamar sallah, tana zama mustahabbi cikin abin da tsarki yake mustahabbi a cikinsa kamar karatun Alƙur'ani

Dalilan Yin Taimama

1. Allah Maɗaukakin Sarki ya ce, {Ba ku samu ruwa ba, to ku yi taimama a wuri mai tsarki, ku shafi fuskokinku da hannayenku daga gare shi}. [Alma'ida : 6].

2. Manzon Allah (ﷺ) ya ce, «An ba ni abubuwa biyar, waɗanda ba a baiwa wani Annabi ba gabani na ba, an taimake ni da sanya tsoro cikin zukatan maƙiya tsawon tafiyar wata guda, an sanya min ƙasa ta zamar min wurin sallah da tsarki, ko wanene daga cikin al'ummata ta salla ta riske shi ya yi ta (a ko'ina ne)» (Bukhari ne ya rawaito shi).

Hikimar Shar'anta Taimama

1. Sauwaƙawa al'ummar Muhammad (ﷺ)

2. Kawar da cutar da za ta faru saboda amfani da ruwa a wasu lokutan, kamar lokacin rashin lafiya, ko tsananin sanyi, da makamancin haka.

3. Dauwama a kan ibada, da rashin yanketa saboda yankewar ruwa

Yaushe Shari’a Ta Da Damar A Yi Taimama

1. Yayin rashin ruwa

Saboda faɗin Allah Ta'ala : {Ba ku samu ruwa ba, ku yi taimama} [Alma'ida : 6]. Ba a cewa mutum ya rasa ruwa, idan bai neme shi ba.

2. Yayin Kasa Amfani Da Ruwa, Koda Akwai Shi.

Kamar marar lafiya ko tsohon da ba zai iya ɗauko ruwan ba, kuma babu wanda zai taimaka masa wajen yin alwalar.

3. Yayin Tsoron Kamuwa Da Wata Cuta Idan An Yi Amfani Da Ruwan

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Kamar:

A- Mara lafiyan da idan ya yi amfani da ruwan ciwonsa zai ƙaru.

B– ko mutumin da yake jin tsananin sanyi, kuma bai da abin da zai ɗumama ruwa da shi, sannan yana kyautata zaton idan ya yi wanka da ruwa cuta za ta kama shi. Saboda abin da ya tabbata Manzon Allah (ﷺ) «ya tabbatar da Amru ɗan Asi a kan abin da ya yi, yayin da ya yi wa abokansa sallah, bayan ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

C– Idan yana wani wuri mai nisa, kuma babu ruwa a tare da shi sai ɗan kaɗan, wanda yake buƙatarshi wajen sha, ga shi ba zai iya samo wani ba (sai ya yi taimama)

Tsoho

Marar lafiya

Yadda Ake Taimama

1. Ya doki ƙasa da hannayensa biyu bugu ɗaya.

2. Sannan ya bushe su don ya rage ƙurar da take kansu

3. Sannan sai ya shafi fuskarsa da hannayensa sau ɗaya

4. sannan sai ya shafi bayan tafin hannunsa, ya shafi bayan tafin hannun dama da cikin hannun hagu, sannan bayan hagu da cikin hannun dama.

Dalilin wannan siffar ta taimama shi ne hadisin Ammar – Allah ya ƙara yarda da shi – ya ce, Manzon Allah (ﷺ) «ya doki ƙasa da tafin hannyensa biyu, ya busa a cikinsu, sannan ya shafi fuskarsa da hannayensa da su» (Bukhari da Muslim ne ya rawaito shi).

Farillan Taimama

1. Niyya

2. Shafar Fuska

3. Shafar Tafuka

4. Jerantawa : ya fara da fuska sannan tafukan hannu

5. bi-da-bi : ya shafi hannayensa kai tsaye bayan ya shafi fuskarsa.

Rashin samun ruwa

Abubuwan Da Suke Ɓata Taimama

1. Samuwar ruwa
2. Faruwar wani abu da yake warware alwala, kamar yin tusa
3. Faruwar wani abu da yake wajabta wanka, kamar mafarki
4. Gushewar uzurin da saboda da shi ne aka shar'anta taimama, kamar rashin lafiya ko makamancinta.

Yadda Ake Taimama

Dukan ƙasa da hannaye biyu

Bushe hannaye bayan dukan ƙasa

Shafar Fuska

Shafar hannun hagu da dama

Shafar dama da hannun hagu

> Ya tabbata a ilimin kimiyya:
>
> cewa a cikin turɓayar ƙasa akwai wani abu mai tsarki, wanda yake kashe dukkan wasu ƙwayoyin cuta kowane iri ne.

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Mas'aloli

1. Yin sallah da taimama yayin rashin ruwa, shi ya fi akan mutum ya yi sallah da alwala amma yana jin fitsari ko bayan-gida.

2. Ya halatta a yi taimama a kan bango ko darduma idan akwai ƙasa ko ƙura a kansu.

3. Ya halatta ga wanda ya yi taimama ya sallaci abin da ya so na sallolin farilla da nafila, matuƙar bai yi abin da yake warware taimama ba.

4. Ya halatta mai alwala ya bi mai taimama sallah, saboda tabbatarwar da Manzon Allah (ﷺ) «ya yi wa Amru ɗan Asi lokacin da ya yi abokansa sallah, alhali ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

5. Wanda ya yi taimama ya yi sallah, sannan ya samu ruwa kafin fitar lokaci, ba zai sake wannan sallar ba. An karɓo daga Abu Sa'id Alkhudriy – Allah ya yarda da shi – ya ce, «Wasu mutane biyu sun yi tafiya, sai lokacin sallah ya yi, kuma ba su da ruwa, sai suka yi taimama a wuri mai tsarki suka yi sallah, sannan sai suka samu ruwa a kan lokaci, sai ɗayansu ya yi alwala ya yi sallah, ɗayan kuma bai rama ba. Sannan suka zo wajen Manzon Allah (ﷺ) suka faɗa masa, sai ya ce wa wanda bai sake ba, «Ka dace da sunnah, sallarka ta isar maka". Ya ce wa wanda ya yi alwala ya yi sallah "Kana da lada sau biyu» (Abu Dawud ne ya rawaito shi).

6. Wanda ya yi taimama, sai kuma ya samu ruwa, kafin ko yana cikin sallah, to wajibi ne a kanshi ya yi alwala, saboda faɗin Manzon Allah (ﷺ) :«Wuri mai tsarki tsarkin mumini ne, ko da kuwa bai samu ruwa ba tsawon shekara goma, idan ya samu ruwa to ya shafa shi ga fatar shi (ya yi wanka) wannan shi ne ya fi alheri» (Tirmizi ne ya rawaito shi).

7. Babu wani abin da zai hana musulmi sallah, haka kuma kada ya jinkirta daga lokacinta, idan ba zai iya amfani da ruwa ba, ko bai samu ruwa ba, ya yi taimama, idan ya kasa yin taimamar ya yi sallar haka nan ba da alwala ba.

8. Wanda ya rasa ruwa da ƙasa, to ya yi sallah a kan lokacinta ba tare da tsarki ba, kuma ba sai ya sake ba, saboda Allah ya ce, {Ku ji tsoron Allah daidai iyawarku} [Attagabun : 16]

9. Ya halatta wanda yake sa ran zai samu ruwa ya jinkirta taimama zuwa ƙarshen lokaci. Amma idan ya ɗebe ƙauna ga samun ruwa, to abin da aka fi so ya gabatar da sallar shi a farkon lokaci, saboda sallah a farkon lokaci ta fi falala.

10. Idan mutum ya ji tsoron fitar lokaci, ya yi taimama alhali ga ruwa nan, to wannan aiki bai yi ba, wajibi ne a kanshi ya yi alwala koda lokaci zai fita.

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