5

Sutura

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Sutura

Ita ce wani abu da mai sallah zai sanya a gaban shi, tsakaninsa da wanda zai wuce ta gaban shi.

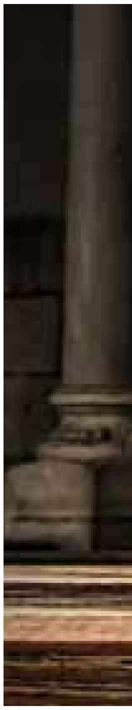
Shar’anci mai sallah ya sanya sitira

Sanya sitira shari’a ce ga wanda yake zaman gida da matafiyi, a sallar farillah da nafila, a masallaci ko waninsa, saboda abin da ya tabbata daga Manzon Allah (S.A.W) ya ce, «Idan dayanku zai yi sallah da sitira, to ya yi kusa da ita»(Abu Dawud ne ya rawaito shi).

An karɓo daga Wahab – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi mana lamancin sallah a Mina, sai ya kafa sandarsa a gabansa, ya yi mana sallah raka’a biyu»(Ahmad ne ya rawaito shi).

Abubuwan Da Ke ciki

- Bayanin Mece ce Sitira
- Shar'ancin Sitirar Mai Sallah
- Hukuncin Sitiran Mai Sallah
- Hikimar Sanya Sitirar Mai Sallah
- Wasu Daga Cikin Hukunce-Hukuncen Sitira



Hukuncin Sanya Sitira Ga Mai Sallah

Sanya Sitira wajibi ne, saboda Manzon Allah (S.A.W) ya yi umarni da sanya sitira ga liman da wanda yake shi kaɗai, ya kwaɗaitar akan yin hakan, don ya kamata musulmi ya sanya sitira a gabansa yayin da zai yi sallah, ya hana wanda zai wuce tsakaninsa da tsakanin sitirarsa, saboda faɗin Manzon Allah (S.A.W)«Kada ka yi sallah sai da sitira, kada ka bar wani ya wuce ta gabanka, idan ya ƙiya ka hana shi» (Ibnu Khuzaima ne ya rawaito shi)

Hikimar Sanya Sitira Ga Mai Sallah

An shar'anta sanya sitira ga mai sallah saboda hikimomi da yawa, daga cikinsu akwai :

1. Hana wucewa ta gaban mai sallah, daga abin da zai yanke masa nutsuwarsa.

2. Bawa mai sallah damar haɗa tunaninsa wuri ɗaya, da barin shagaltuwa ga barin sallarsa.

3. Kiyayewar ɓacewar sallah ta hanyar wucewar mace ko kare ko jaki (ta gaban mai sallah) saboda hadisin Abu Zarrin – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya tashi yana sallah, idan a gabansa akwai (sitira) kwatankwacin sandar dake ƙarshen sirdin raƙumi to tana yi masa sitira (ta kare shi). Idan kuwa babu kwatankwacin sardar dake ƙarshen sirdin raƙumi a gabansa, to (wucewar) jaki da mace da baƙin kare suna yanke masa sallah». Yace, nace, «Ya Abu Zarrin! Me yasa kare baƙi (kawai) daga cikin karnuka ruwan ɗorawa? Sai ya ce, «Ya ɗan ɗan uwana, na tambayi Manzon Allah (S.A.W) kamar yadda ka tambaye ni, sai ya ce min, «Baƙin kare shaiɗan ne» (Muslim ne ya rawaito shi)

Wasu Daga Hukunce-Hukuncen Sitirar Mai Sallah

1. Sanya sitira yana kasancewa ga liman da wanda yake sallah shi kaɗai, amma shi mamu sitirar liman ita ce sitirarsa. An karɓo daga Ibnu Abbas – Allah ya yarda da shi – ya ce, «Na zo akan wata jaka ta, a lokacin na fara mafarki, Manzon Allah (S.A.W) kuma yana yi wa mutane sallah a Mina, sai na wuce ta tsakanin sahu, na sauka, na saki jaka ta tana kiwo, na shiga sahu, babu wanda ya yi min inkari» (Bukhari da Muslim ne suka rawaito shi).

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2. Wucewa ta gaban mai sallah baya halatta, yana ma cikin manya-manyan zunubai, saboda faɗin Manzon Allah (S.A.W) «Da wanda yake wuce wa

ta gaban mai sallah ya san abin da yake kansa (na laifi) da ya tsaya arba'in shi ya fi masa alheri a kan ya wuce ta gaban (mai sallah). Abun Nadri (mai riwayar hadisin»(Bukhari da Muslim ne suka rawaito shi) ya ce, : «Ban Sani ba, kwana arba'in ya ce, ko wata ko shekara?».

(Babu laifi) idan wucewar ta bayan sitirarsa ce, ko kuma ya wuce nesa da shi, daga bayan wurin da yake sujjada idan shi mai sallar bai sanya sitira ba.

3. Dole ne akan mai sallah ya hana wanda zai wuce ta gabansa. An karɓo daga Abu Sa'id – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana cewa, «Idan ɗayanku yana sallah da wani abu da ya kare shi daga mutane (Sitira), sai wani ya yi nufin ya wuce ta gabansa, to ya tunkuɗe shi, idan ya ƙiya to ya yaƙe shi, domin shi Shaiɗan ne» (Bukhari da Muslim ne suka rawaito shi).

4. Wasu malamai sun togace masallacin Harami, sun yi rangwame ga mutane su wuce ta gaban mai sallah, saboda dalilan da suke nuna ɗauke ƙunci (ga al'aumma) sannan a cikin hana wucewa ta gaban mai sallah a masallacin Harami

akwai ƙunci a ciki da wahala .

5. Bango ko dirka daga cikin dirkokin masallaci ko kabet suna iya zama sitira, hakanan ko mai sallah ya sanya wani abu a gabansa kamar sanda.

6. Tazarar da take tsakanin mai sallah da sitira ana ƙaddara ta da kwatankwacin wurin da akuya zata iya ficewa, saboda hadisin Sahli – Allah ya yarda da shi – ya ce, «Tsakanin wurin sallar Manzon Allah (S.A.W) da sitirarsa, akwai kwatankwacin wurin da akuya zata iya wuce wa» (Bukhari da Muslim ne suka rawaito shi).

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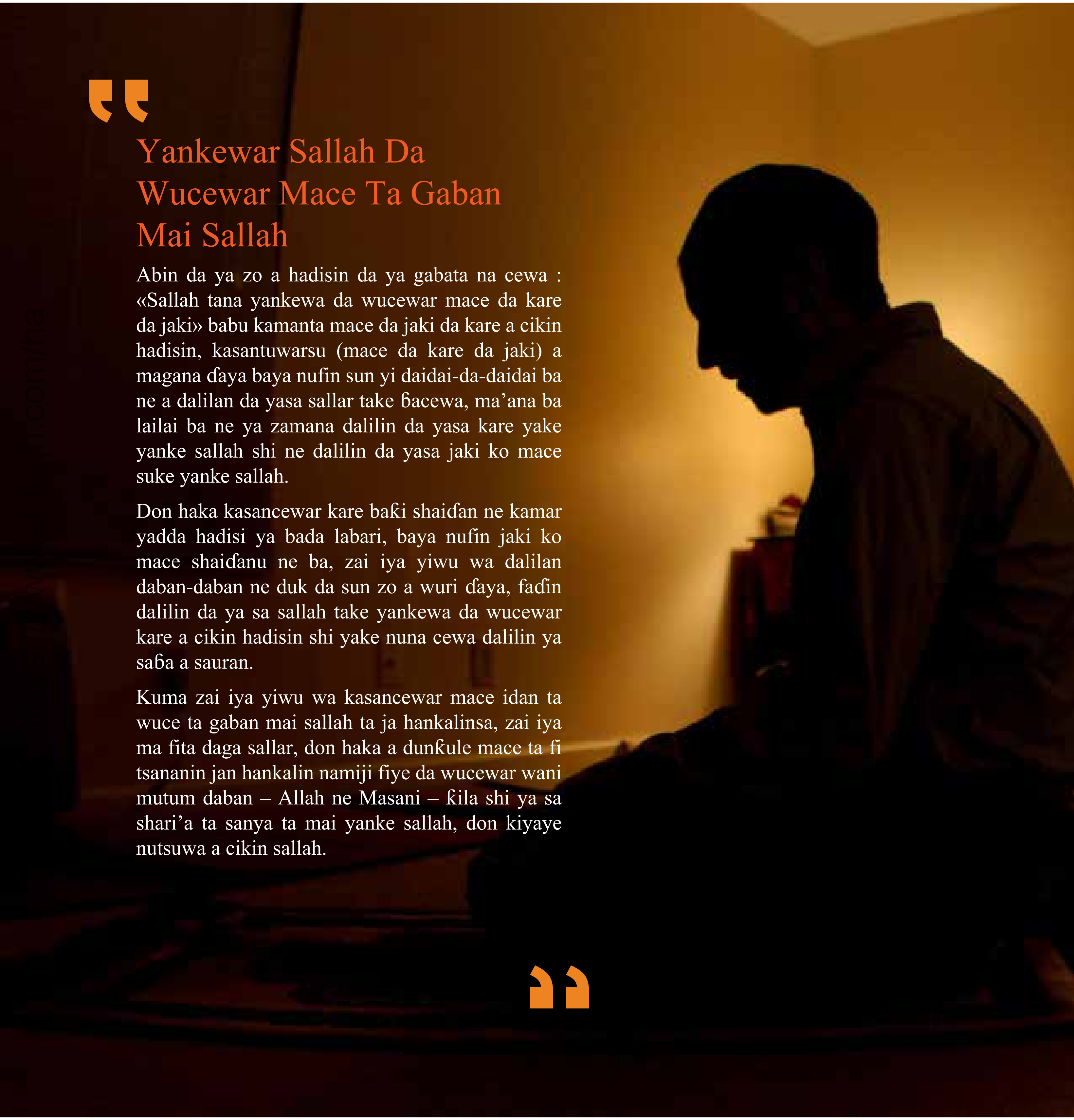

Yankewar Sallah Da Wucewar Mace Ta Gaban Mai Sallah

Abin da ya zo a hadisin da ya gabata na cewa : «Sallah tana yankewa da wucewar mace da kare da jaki» babu kamanta mace da jaki da kare a cikin hadisin, kasantuwarsu (mace da kare da jaki) a magana ɗaya baya nufin sun yi daidai-da-daidai ba ne a dalilan da yasa sallar take ɓacewa, ma'ana ba lailai ba ne ya zamana dalilin da yasa kare yake yanke sallah shi ne dalilin da yasa jaki ko mace suke yanke sallah.

Don haka kasancewar kare baƙi shaiɗan ne kamar yadda hadisi ya bada labari, baya nufin jaki ko mace shaiɗanu ne ba, zai iya yiwu wa dalilan daban-daban ne duk da sun zo a wuri ɗaya, faɗin dalilin da ya sa sallah take yankewa da wucewar kare a cikin hadisin shi yake nuna cewa dalilin ya saɓa a sauran.

Kuma zai iya yiwu wa kasancewar mace idan ta wuce ta gaban mai sallah ta ja hankalinsa, zai iya ma fita daga sallar, don haka a dunƙule mace ta fi tsananin jan hankalin namiji fiye da wucewar wani mutum daban – Allah ne Masani – ƙila shi ya sa shari'a ta sanya ta mai yanke sallah, don kiyaye nutsuwa a cikin sallah.