

Ko da an halasta, me yasa za a yi shi?

Babu wanda yace yin sallolin ba a hade ba laifi ne. Sallolin *Zuhr* da *'Asr* da kuma sallolin *Maghrib* da *'Isha'* za a iya yinsu a hade ko a rabe. Amma, wannan aiki na hada salloli biyu da Annabi (s) keyi yana nuni da Rahamar of Allah (swt) don saukaka wa *alummah*, akwai dalilai masu kwari daya sa hakan ya zama al'ada wajen Shi'ah:

- ❑ A mafi yawan lokuta mutane suna tsunduma cikin al'amuransu kuma suna da ayyukansu da damuwansu, musamman a kasashen da tsarin koyarwa da aikin su ba a tsara shi ya ba wa Musulmai daman yin salloli yau da kullum ba. Wasu fasahohin suna bukatar jerarrun awowin aiki masu tsayi, wadanda babu tsayawa a tsakaninsu. Don haka, saboda saukakawa, da kuma gudun kar ya zama ba a samu salla ta biyu a cikin salloli guda biyun, Shi'ah suna yin salloli biyun a lokaci daya, a farko ko a karshen kebantaccen lokacin.
- ❑ A inda mutane ke taruwa daga wajaje dabam-dabam dan su daya daga cikin salloli biyun da ake hadawa kuma tunda ya halatta a hada su, sai suyi salloli biyun daya bayan daya a cikin taro. Ta yin hakan sun sauke nauyin da yake kansu sannan sunyi sallar cikin taro (*jama'ah*) sun sami karin lada kenan. Dauki misalign sallar juma'a. Mun lura dubban 'yan uwa Sunni sukan yi sallar juma'a a kan lokaci amma dayawansu basu samun yin sallar *'Asr* prayers gaba daya, balle ma a cikin taro. Sabanin haka, Muslmi dan Shi'a wanda yayi sallar Juma'a zai yi sallar *'Asr* tare da jama'a ba sai ya bar wajen ba.
- ❑ Kasancewar mafi yawan yan'awanmu Sunni ba suyi riko da wannan *sunnar* ba shima wani dalili ne da yasa Shi'ah suke jin sai sun raya ta. Zaa mu so 'yawanmu da sauran Musulmai da wanda za su biyo baya su san cewa hada sallolin *Zuhr* da *'Asr*, da kuma *Maghrib* da *'Isha'* ya halatta kuma kamar yadda yake a *sunnah* (established practice) Annabi (s).

Conclusion:

Hada sallolin *Zuhr* da *'Asr*, da kuma sallolin *Maghrib* da *'Isha'*, yana daidai da koyarwan Alkur'ani da *sunnah* na Annabi (s), banda kasancewarsa mafi sauki. Duk da kasancewar wannan *sunnah* mai karfafaffan hujja ba aikata ta a mafi yawan 'yanuwanmu Sunni amma kuma wannan bai maida ta abun da ba za mu iya amfani da ita a rayuwarmu ba. Kamar yadda shahararren Sunni mai sharhin Sahih Muslim, al-Nawawi, ya rubuta:

Idan wani aiki (Sunnah) ya tabbata ingantacce, ba a watsar da shi dan kawai saboda wasu, ko mafi yawa ko dukkan mutane sun watsar da shi.

[al-Nawawi, Sharh Sahih Muslim, (Beirut, 1392 A.H.), vol. 8, p. 56]

In kana son karin sani kan ingantaccen Musulunci, ziyarci:

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“*Ka tsayar da sallah a karkatar rana zuwa ga duhun dare da lokacin fitan alfijir ; lalle ne karatun fitar alfijir ya kasance wanda ake halarta*”
(Alkur'ani: Sura 17, Aya 78)

Meyasa Shi'ah Suke Hada Salloli?

Shi'ah suna tare da sanin cewa sallolin wajibi biyar ne. Amma, suna yawaita hada sallolin *Zuhr* da *'Asr* ta yin su daya bayan daya a lokacin da aka kebe wa farkon *Zuhr* da karshen *'Asr*. Sun kuma dauka a zaman halal hada sallolin *Maghrib* da *'Isha'* a yanayi masu kama da juna. Wannan aiki yana da cikakken dacewa da Alkur'ani da kuma sahihan hadisan Annabi (s).

Mazhabobin shariah na Sunni (*fiqh*) – banda mazhaban Hanafi - sun yadda da hada sallolin wajibi (*al-jam` bayn al-salatayn*) a yanayin saukan ruwan sama, tafiya, tsoro, ko kuma faruwar wasu abubuwa na bazata. Mazhabar shari'a na Hanafi ya haramta hada sallolin wuni a kowane lokaci, banda sallolin da ake yi a *Al-Muzdalifa* lokacin Hajji. Mazhabobin Maliki, Shafi'i, da Hanbali sun yarda da halaccin hada salloli lokacin da wani ke tafiya, amma suna da bambancin ra'ayi game da wasu dalilai. Mazhabar Shi'ah ta Ja'fari ta yarda da a hada salloli ba tare da *kowane* irin dalili ba.

Lokutan salla a yadda ya zo a Alkur'ani

Imam Fakhr al-Din al-Razi, sanannen mai tafsirin Alkur'ani dan Sunni, ya rubuta kan ayar da aka nakalto (Sura 17, Aya 78) :

- ❑ "In muka fassara duhu (*ghasaq*) a zaman lokacin da duhu ya fara bayyana sai kalman *ghasaq* ya zama yana nufin farkon *Maghrib*. In muka ginu a wannan hasashe, lokuta uku aka kawo a ayan: 'a lokacin karkatar rana, a lokacin farkon *Maghrib* da lokacin *Fajr*'. Wannan yana bukatan karkatar rana ya zama lokacin *Zuhr* da *Asr*, wannan lokacin ana raba shi domin wa'yannan salloli biyun. Lokacin farawan *Maghrib* shine lokacin *Maghrib* da *Isha'* saboda haka wannan lokacin shima ana raba shi tsakanin salloli biyun. Wannan yana bukatan bada daman hada tsakanin *Zuhr* da *Asr* da tsakanin *Maghrib* da *Isha'* akowani lokaci. Ko da yake, akwai hujja da ya nuna cewa ba a yarda da hadawa a lokacin da mutum yana gida ba ba tare da uzuri ba. Wannan ya bada dama ga ra'ayin ya kamata a hada lokacin tafiya da lokacin ruwan sama da sauran su."
[Fakhr al-Din al-Razi, *al-Tafsir al-Kabir*, vol. 5, p. 428]

Sanna a hankali za mu nuna dalili mai kwari da ya nuna hada salloli ba tare da uzuri ba daidai ne. Amma, ya fito a fili cewa *lokutan* sallolin wajibi guda uku ne: 1) Lokacin salloli biyu na wajibi, *Zuhr* (karkatar rana daga tsakiya) da *Asr* (fatsi-fatsin rana), wanda a ke rabawa tsakanin su biyu. 2) Lokacin sallolin wajibi biyu *Maghrib* (yamma) da *Isha'* (dare) wanda shima ake rabawa tsakanin su biyu. 3) Lokacin sallan *Fajr* (safiya) wanda na shi ne kadai.

Shin Annabi (s) ya hada salloli?

- ❑ Ibn 'Abbas ya ruwaito cewa Manzon Allah (amincin ya tabbata a gare shi) a Madina ya yi sallah (rakao'i) bakwai da (rakao'i) takwas, wato (ya hada) sallolin tsakar rana (*Zuhr*) da na faduwar rana (*Asr*) (rakao'i) da na sallolin yamma (*Maghrib*) da na dare (*Isha'*) (rakao'i bakwai).
[Sahih al-Bukhari (English translation), volume 1, book 10, number 537; Sahih Muslim (English translation), Kitab al-Salat, Book 4, Chapter 100 *Combination of prayers when one is resident*, hadith no. 1522]
- ❑ 'Abdullah b. Shaqiq ya ruwaito: wata rana Ibn 'Abbas ya yai mana jawabi da rana (bayan sallan 'asr) har rana ya bace sai taurari suka fito, sannan mutane suka fara

fadin: Sallah, sallah. Wani mutum daga Banu Tamim yazo wajen. Bai rage muryan shi ba kuma bai juya kanshi ba, amma (yaci gaba da fadi): Sallah, sallah. Sai Ibn 'Abbas yace: "May you be deprived of your mother, za ka koya mun Sunnah ne?" Sai ya sake cewa: "Na ga manzon Allah (tsarki ya tabbata a gare shi) hada sallar karkatar rana daga tsakiya (*Zuhr*) da sallan fatsi-fatsin rana (*Asr*) da yamma (*Maghrib*) da sallolin dare (*Isha'*)." 'Abdullah b. Shaqiq yace: "wani dan kokwanto ya shiga zuciyi na game da shi. Sai na samu Abu Huraira na tambaye shi (game da abun) sai ya tabbtar ta maganan."

[Sahih Muslim (English translation), Kitab al-Salat, Book 4, Chapter 100 *Combination of prayers when one is resident*, hadith no. 1523, 1524]

Amma wannan ba dan tafiya ba ne , ko tsoro, ko ruwan sama ?

Hadisai da dama daga Annabi (s) ya nuna a fili yana hada salloli *ba tare* da wani dalili ba.

- ❑ Annabi (s) yayi sallah a Madinah, lokacin da ya ke can, ***ba tafiya yake ba***, bakwai da takwas (wannan yana nuna Raka't bakwai na *Maghrib* da *Isha'* a hade, da kuma Raka't takwas na *Zuhr* da *Asr* a hade).
[Ahmad ibn Hanbal, *al-Musnad*, vol. 1, page 221]
- ❑ Annabi (s) yayi sallar *Zuhr* da *Asr* a hade sannan yayi *Maghriba* and *Isha'* a hade ***ba tare da dalilan tsoro ko tafiya ba***.
[Malik ibn Anas, *al-Muwatta'*, vol. 1, page 161]

Hakika, an fada mana a cikin wasu hadisai dalilai na hankali da suka sa Annabi (s) yake aikata hakan. **Don saukaka wa al'ummah ake yin haka !**

- ❑ Ibn 'Abbas ya ruwaito cewa Manzon Allah (s) ya hada sallar lokacin da rana ta bar tsakiya da sallar lokacin fatsi-fatsin rana sannan kuma ya hada sallar lokacin faduwar rana da sallar *Isha'* a Madina ***ba cikin tsoro ko rowan sama ba***. Kuma a cikin hadisin da Waki' ya ruwaito (kalmomin su ne): "Na cewa Ibn 'Abbas: Me ya sa shi yayi haka? Sai yace: **Saboda Alummarshi (Annabi) kada su shiga wahala (da bata zama dole ba).**"
[Sahih Muslim (English translation), Kitab al-Salat, Book 4, Chapter 100 *Combination of prayers when one is resident*, hadith no. 1520; Sunan al-Tirmidhi, vol. 1, p. 26]
- ❑ Manzon Allah (s) yayi sallar lokacin da rana ta bar tsakiya da sallar lokacin fatsi-fatsin rana tare a ***ba a cikin tsoro ba kuma lokacin tafiya ba***. Abu Zubair yace: "Na tambayi Sa'id (daya daga cikin masu ruwayaone) me yasayayi haka. Sai yace: Ni ma na tambayi Ibn 'Abbas Kaman yadda ka tambaye ni, sai yace **shi (Annabi) yana son kada wani cikin Alumman shi ya shiga wahala (wanda bata zama dole ba).**"
[Sahih Muslim, English translation, Kitab al-Salat, Book 4, Chapter 100 *Combination of prayers when one is resident*, hadith no. 1516]