

Shin Imaman Shi'a ba su yi sallar *Tarawih* ba?

An tambayi Imam al-Baqir (a) da Imam al-Sadiq (a) a akan halaccin yin jam'i a sallar nafila a dararen watan Ramadan, dukkansu sai suka riwaito wani hadisi daga kakansu, Manzon Allah (s), inda ya ce:

- "**Hakika yin jam'in nafilfil a dararen watan Ramadan *BIDI'A*** ne... Ya ku mutane! kar ku yi jam'i a *nafila* a watan Ramadan Ba shakka kan cewa, gabatar da ibada 'yar kadan da ta dace da *sunna* ya fi a kan gabatar da bidi'a mai yawa ." [al-Hurr al-'Amili, cikin: *Wasa'il al-Shi'ah*, juz'i na 8, shafi na 45]

Wani mashahurin malamin Ahlusunna ya tabbatar da wannan matsayi na 'yan-gidan Manzo, yayin da ya rubuta cewa:

- "'Yan gidan Annabi (s) sun tafi a kan cewa zuwa da *Tarawih* a jam'i *BIDI'A* ne". [al-Shawkani, cikin: *Nayl al-Awtar*, juz'i na 3, shafi na 50]

Shin Me Malaman Sunni Suka Ce Game da Yin *Tarawih* a gida?

- "Malaman sun dace a kan falalar ta, amma sun yi sabani a kan abin da ya fi kyau tsakanin yinta a gida a hali daidaike, da yinta jam'i a masallatai." Sai mashahurin malamin, wanda ya yi sharhin *Sahih Muslim* (wato Nawawi), ya ci gaba da lissafo malaman da suka goyi bayan ra'ayi na biyu, wanda shi aka fi tafiya a kai, sannan sai ya rubuta cewa: "**Malik da Abu Yusuf da wasu malaman Shafi'iyya da wasunsu sun ce ya fi kyau a yi ta daidaike a gida**". [al-Nawawi, cikin: *Sharh Sahih Muslim*, juz'i na 6, shafi na 286]

Natija

The Shi'ah always aspire to pray the night prayer – called the *Tahajjud* ko *Qiyamul-Laili* ko *Salatul-Laili* – in the last part of the nights of every month, particularly during Ramadan. They are also commended to offer additional *nafilfili* a dararen watan Ramadan. Duk da hakar, suna gabatar da wadannan karin sallolin ne mafi yawa a gidajensu, ba a jam'i ba. Wannan kuwa don su bi AlKur'ani da *sunnar* Manzon Allah(s) ne.

Don samun karin bayani a kan sahihiyar fassarar Musulunci, ziyarci wannan tasha ta yanar gizo:

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Da daddare kuwa, sai ka yi sallar dare (tahajjud) a matsayin nafila a kan ka, tare da fatan Ubangijinka Ya tashe ka a matsayi abin godewa. (isra'i 17:79)

Annabi Muhammad (s) ya fada, game da watan Ramadan, cewa: "Duk wanda ya tsayar da sallar dare (*Qiyamul-Laili*) bisa tsarkin imani da fatan samun lada daga Allah, to an yafe masa duk abin da ya gabata na zunubbansa."

[*Sahih al-Bukhari*, Juz'i na 3, littafi na 32, lamba ta 226]

Me Yasa 'Yan Shi'a Ke Gudun Sallar *Tarawih* a Jam'i?

Kusan duk malaman Ahlusunna na daukar cewa *sunna* to offer specific evening prayers – the *Tarawih* – in congregation during the holy month of Ramadan. The Shi'ah, while being commended to offer similar *nafilfili* (na mustahabbi), ba a yardar musu gabatar da su cikin jam'i ba. Wannan abu da 'yan Shi'a ke yi ya zo ne bisa horo daga *Sunnar* Manzo (s).

'Yan'uawanmu Musulmin Ahlusunna, maza da matansu, suna taruwa don yin jam'in *Tarawih* a kowane farkon daren watan Ramadan. Sukan tsaya suna sallah suna karanta AlKur'ani, Allah Ya ba su ladan kokarinsu. Ko tahalin kaka dai, wannan **kalma ta *Tarawih* ba ta zo ba a cikin AlKur'ani haka Manzo (s) bai yi wadannan nafilfilin na jam'i a dararen wata Ramadan ba.** Sabuwar kalmace da aka kirkira a tsakanin Musulmi. A lugga, kalmar "**Tarawih**" jam'i ne na kalamar'*tarwiha*' wadda ke nufin dan takaitaccen hutawa a tsakanin kowadanne raka'o'i hudu na sallah. Daga baya sai aka yi amfani da kalmar a kan daukacin jam'in nafilfilin dare na wata Ramadan.

Mafarin Sallar *Tarawih* A Jam'i

Ya tabbata ba tantama cewa *Tarawih*, a jam'i da daddare a watan Ramadan ya samo asali ne daga horon Khalifa na biyu Umar bin Khattab.

□ Abu Huraira ya riwato cewa: Manzon Allah (s) ya ce: "Wanda ya lizimci sallah da daddare a duk fadin watan Ramadan bisa tsarkin niyya da fatan samun lada daga Allah, to an gafarta dukkan zunubbansa da suka gabata." Ibin Shihab (wanda shi ya riwato daga Abu Hurarira) ya ce: "Lokacin da Manzon Allah ya bar duniya mutane sun ci gaba da yin haka (**wato yin nafilfilinsu a daidaiku ba a jam'ii ba**), and it remained as such during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Makarancin AlKur'ani said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups – a man praying alone or a man praying with a little group behind him. Then, 'Umar said, '**A ra'ayina** zai fi kyau na hada mutanen nan karkashin limancin wani *Qari* guda daya [wato su yi jam'i!]'". Sai kuwa ya kudurta hakan, sai ya hada su karkashin limancin Ubayyu bin Ka'ab. A wani daren kuma sai na sake fita tare da shi, sai muka sami mutane na sallah a bayan makarancin nasu. A nan ne '**Umar ya yi bayani cewa: Kai! wannan BID'A (KAGAGGEN ABU a addini) ta kyautata**; amma duk da haka nafilar da ba su yi ba, suka yi barci a madadinta ta fi wannan da suke yi. 'Yana nufin nafilar karshen dare." [Sahih al-Bukhari, juz'i na 3, littafin na 32, lamba ta 227]

□ "An kira ta da **BID'AH** ne saboda Annabi (s) bai taba yin ta a jam'i ba, kuma ba ta taba yin ta da wannan siga ba a lokacin Abubakar, ko a farkon dare da wannan adadin raka'o'in." [al-Qastallani, cikin: *Irshad al-Sari Sharh Sahih al-Bukhari*, juz'i na 5, shafin na 4] [al-Nawawi, *Sharh Sahih Muslim*, juz'i na 6, shafi na 287]

□ "Umar ne farkon wanda ya misalta sallar *Tarawih* a dararen watan Ramadan, yayin da ya hada mutane a kanta, ya kuma hori sassa daban daban da yinta. Wannan ya kasance a watan Ramadan na shekara ta 14 (*hijryya*). Ya rika nadawa mutane masana karatun AlKur'ani don limancin sallar *Tarawih* ga maza da mata." [Ibn Sa'd, *Kitab al-Tabaqat*, juz'i na 3, shafi na 281] [al-Suyuti, *Tarikh al-Khulafa'*, shafi na 137] [al-'Ayni, *Umdat al-Qari fi Sharh Sahih al-Bukhari*, juz'i na 6, shafi na 125]

Yin Jam'i A Massalaci Ko Yi Daidaiku A Gida?

Manzo (s) ya kwadaitar da gabatar da nafila a sigar daidaiku a gidaje, da nisantar yi a masallatai. Saboda haka na sanya albarka a gidaje da iyali, yana kuma taimakawa wajen tarbiyyar yara da tarbiyyar Musulunci.

□ Annabi (s) ya ce: "Ya ku mutane! ku yi salloli a gidajenku, saboda **mafificiyar sallar mutum ita ce wadda ya yi a gidana, in banda sallar farilla (ta jam'i).**" [Sahih al-Bukhari, juz'i na 9, littafi na 92, lamba na 393] [al-Nasa'i, *Sunan*, juz'i na 3, shafi na 161, da na 198]

□ Abdullahi bin Mas'ud ya taba tambayar Annabi (s) cewa: Wanne ne ya fi kyau, yin salla a gidana ko a Masallaci?" Sai Annabi (s) ya amsa da cewa: "Ba ka ga yadda kusancin gidana da Masallaci yake ba? **Yin salla a gidan ya fi min yi Masallaci in dai ba sallolin wajibi ba ne.**" [Ibn Majah, *Sunan*, juz'i na 1, shafi na 439, lamba na 1378]

□ Zaid bin Thabit ya riwato cewa: Manzon Allah (s) ya yi wata 'yar farfajiya (da tabarmar ganyen dabino). Sai ya fito (daga gidansa) ya yi sallah a ciki. Sai wasu mutane suka je suka bi shi sallarsa. A dare na gaba ma sai suka zo don su bi shi; sai Annabi (s) ya jinkirta bai fito wajen su ba. Sai suka daga muryoyinsu suka kuma rika buga kofa da kananan duwatsu (don jan hankalinsa). **Sai ya fito gare su cikin halin fushi**, yana cewa: "Har yanzu dai kun cije (a kan halinku), ina ji muku tsoron wannan sallah ta zama wajiba a kan ku. Don haka, **ya ku mutane! ku yi wannan sallah a gadajenku, domin mafificiyar sallar mutum ita ce wadda ya yi a gida, in banda sallar wajibi (ta jam'i).**" [Sahih al-Bukhari, juz'i na 8, littafi na 73, lamba ba 134]