Ya ku Mutane babu abunda ya ragu daga cikin Alamomin Annabta sai Kyakkyawan Mafarkin da Musulmi zai ganshi, ko a ganar masa, ku saurara kuma lallai ni ina hana karanta Al-qur'ani a a Ruku'u ko a Sujada

Daga Ibn Abbas -Allah ya yarda da su- ya ce Manzon Allah ya buxe mana labule kuma Mutane sunyi Sahu a bayan Abubakar sai ya ce: "Ya ku Mutane babu abunda ya ragu daga cikin Alamomin Annabta sai Kyakkyawan Mafarkin da Musulmi zai ganshi, ko a ganar masa, ku saurara kuma lallai ni ina hana karanta Al-qur'ani a a Ruku'u ko a Sujada amma a Ruku'u ku girmama Allah kuma a Sujada to kuyi qoqrin Addu'a an kusa a amsa Muku"

[Ingantacce ne] [Muslim ne ya rawaito shi]

Manzon Allah SAW ya buxe labule da iqanin abunda ya faru, a haqyake qofar Xakinsa da gidan kuma Mutane sunyi sahu bayan Abubakar -Allah ya yarda da shi- suna sallah cikin jam'i,kuma shi bai iya yin Sallah tare da su ba saboda rashin lafiya sai ya Umarci Abubakar da yayi sallah da Mutane, sai ya ce: "yaku mutane cewa shi babu abunda ya ragu na Alamomin Annabta sai kawai Mafarki nagari" to bayan Mutuwar Manzon Allah SAW da yankewar wahayi babu abunda ya Sai kyakkyawan Mafarki ai wanda yake dacewa da abunda ya faru sai ya tiqa dacewa da abunda ya faru sai Masu Imani su gani don suyi Bushara kuma suyi farin ciki da shi, su qara tabbaci kan tabbaci, da kuma kasancewarsa yana daga yankin Annabta; saboda Manzon Allah SAW ya zauna farkon Annabtarsa yana ganin Mafarki sai kuma abun ya faru kamar walqiyar Asuba, saboda haka wani Vangare ne na Annabtar sa -Amincin Allah a gare shi- da kuma faxinsa: "Sai Busharori" yin bayani da Bushara ya rinjayar da mafi yawa, in kuma ba haka ba to ai akwai Mafarkin da jan kunne ne daga allah kuma gaskiya ne da Mu,ini yake gani don sauqaqawa a gare shi, don ya shirya abunda zai faru kafin faruwarsa, kan haka Mafarki ya za,anto kodai bushara ga Mumini ko kuma nusarwa gare shi daga waya Gafala da kuma yace Mumini zai ganshi ko a hanar masa, duk xaya ne Musulmi ne ya gani ko ganar masa akai, faxinsa kuma: "Cewa ni na hana Karanta Qur'ani a Ruku'u ko Sujada" yana nufin cewa Allah SWT ya hana Manzonsa ya karanta Qur'ani a halin Rku'u ko Sujada, kuma duk abunda aka hana SAW wannan yana nufin cewa Al-ummarsa ma tana cikin wannan hanin sai in an smu Dalilin da ya kevance shi SAW wannan idan ya nufi karatu a ruku'un ko sujadar amma idan ya nufi yin Addu'a ne to babu laifi akansa kuma ya zo cikin Hadisi "Kuma kowane Mutum da abunda yayi niyya" hikimar hanin -Allah shi ne Mafi sani- cewa Ruku'u da Sujada sune halin Qasqanta da kuma risinawa, sannan cewa Sujada

tana kasancewa a Qasa bata dace da Qur'ani a karanta shi a wannan Yanayin ba kuma faxinsa: "amma a Ruku' ku girmama Allah " ai kuce Tsarki ya tabbata ga Allah mai girma, da makamancinsa na Tasbihai waxanda aka samu daga Suuna, amma faxinsa: "Kuma a cikin Sujada to kuyi qoqarin yin Addu'a" ai ya dace ga Mai Sallah da yawaita Addu'a a lokacin sujada; saboda wuri ne da ake amsa Addua, kuma ya zo a cikin Muslim cewa SAW cewa ya ce: "Mafi kusancin lokacin da Bawa yake kusantar Ubangijinsa shi ne lokacin da yake Sujada , to ku yawaita Addu'a" sai dai haxe da faxin tsarki ya tabbata ga Ubangiji Mafi xaukaka; saboda Wajibi ne kuma faxinsa: " ankusa a amsa muku" ai ana sa ran samun amsar Addu'aku; Saboda shi ne lokaci mafu kusancin bawa da Ubangijinsa a halin yana Sujada, kuma shi ne wurin da ke so ya tsawaita Addu'a da yawaitawa, idan Mutum ya kasance

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