

هدية
HÄDIYAH



TAKAITACCEN BAYANIN SIFAR AIKIN HAJJI

المختصر في صفة الحج وأحكامه ومخالفاته

Hausa

هوسا



Kwamitin ilimi na Cibiyar hidimar abinda
Musulunci ya kunsu a cikin harsuna.



Dukkan godiya ta tabbata ga Allah Ubangijin talikai, tsira da aminci su tabbata ga Annabimmu Muhammad da alayensa da sahabbansa baki daya.

Bayan haka:

Wannan takaitaccen sako ne a kan siffar Hajji, mun yi kwadayin kawo bayanin mafi yawancin abinda maniyyaci yake bukatsuwa zuwa gare shi.

Allah muke roko Ya sanya shi tsarkakakke ne don zatinSa mai girma, kuma Ya amfanar da dukkanin musulmai da shi.

Kwamitin ilimi na Cibiyar hidimar abinda Musulunci ya kunsu a cikin harsuna.





Na farko: Sharuɗɗan karɓar ibada





Ibada ba ta kasancewa karbabbiya a wurin Allah -
Maɗaukakin Sarki - **sai da sharuɗɗa biyu:**

1 Ikhlasi

hakan shi ne ya nufi zatin Allah da kuma gidan lahira
da ita, **Allah - Maɗaukakin sarki - Ya ce:**

"وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءً"

{Kuma ba a umarce su da kome ba fāce bauta
wa Allah suna māsu tsarkake Addinin gare
Shi, māsu karkata zuwa ga addinin gaskiya}.

**Kuma Annabi - tsira da amincin Allah su tabbata a gare shi -
ya ce:** "Dukkan ayyuka ba sa ingantuwa sai da niyyoyi, kuma
kowanne mutum ana ba shi ladan abinda ya niyyata ne".

Bukhari ne ya ruwaito shi (1) da Muslim (1907).

2 Bin Annabi

a cikinta (bautar) a faɗa da kuma aikatawa, **Annabi - tsira
da amincin Allah su tabbata a gare shi - ya ce:** "Duk wanda
ya farar da wani abu a cikin wannan Addinin namu wanda
ba ya ciki, to shi abun mayarwa ne" Bukhari ne ya ruwaito shi
(2697) da Muslim (1718), kuma a cikin wata riwayar ta Muslim (1718):
"Duk wanda ya yi wani aiki wanda babu umarninmu a
cikinsa, to shi abun mayarwa ne".

1.Wato: Suna masu fuskantowa gare Shi da kuma bautarSa, suna masu bijirewa duk wanda ba Shi
ba. Tafsirin al-Sa'adi (shafi na 538)

هدية
HADIYAH



TAKAITACCEN BAYANI A CIKIN SIFFAR HAJJI





Na farko: Hukunce-hukuncen mikatai





1

Mikatai: Su ne wuraren da Annabi - tsira da amincin Allah su tabbata a gare shi - ya ayyanasu don wanda ya yi nufin yin Hajji da Umarah ya yi harama daga garesu.

2

Duk wanda ya wuce ta daya daga cikinsu yana mai yin niyyar Hajji ko Umarah: To ya wajaba a kansa ya yi harama daga wurin, kuma bai halatta gare shi ya ketare shi ba tare da harama ba.

3

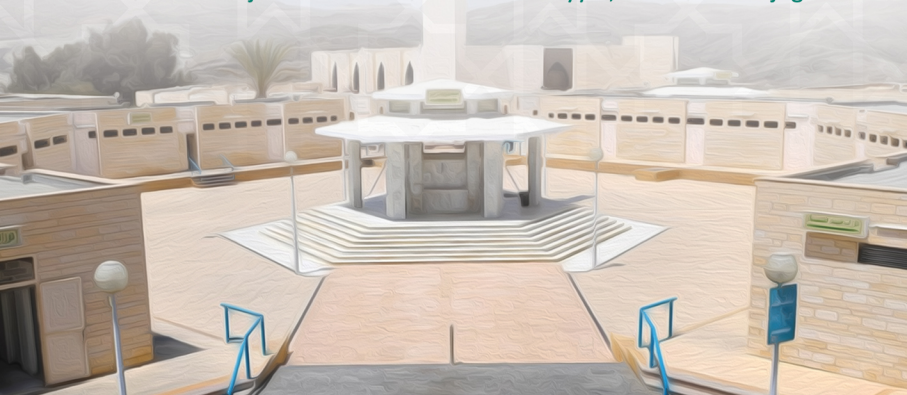
Wanda ya kasance mafi kusa ga Makka daga wadannan mikatan: To lallai mikatinsa shi ne wurinsa (nan inda yake): Sai ya yi harama daga wurin don Hajji da kuma Umarah.

4

Amma mutanen Makka da mazaunanta: Sai su yi haramar aikin Hajji daga Makka, amma Umarah: To cewa zasu fita ne zuwa Hillu (wajen harami), sai su yi harama daga gare shi , kamar Tan'im da makamancinsa.

5

Wanda ya kasance a cikin jirgi: To shi zai yi harama idan ya zo daura da mikati, sai ya yi shiri ya sanya tufafin harama kafin ya zo daura da mikatin, idan ya zo daura da shi sai ya yi niyyar harama a lokacin, kuma ba ya halatta gare shi ya jinkirta daukar niyya har sai ya sauka a filin jirgi, kuma zai iya kandagarki sai ya yi Talbiyyah kafin ya zo daura da mikatin don jin tsoron kufcewar wurin Talbiyyar; saboda saurin jirgin.





Na biyu:Nau'ukan ibadun (Hajji), da kuma hukunce-hukuncensu





Nau'ukan ibadun (Hajji) uku ne:

Tamattu'i, Ifradi da Kirani.





1

Tamattu'i shi ne mafificinsu ga wanda bai koro hadaya ba. Shi ne: Ya yi harama da Umarah a cikin watannin Hajji, ya yi dawafi ya yi Sa'ayi ya warware harama, sannan ya yi haramar Hajji a wannan shekarar dai.

2

Ifradi: Shi ne ya yi harama da Hajji shi kadai, idan ya isa Makkah an sunnanta masa ya yi Dawaful kudum (dawafin isowa) sannan ya yi sa'ayi ga Hajji, ba zai yi aski kwal-kwal ba kuma ba zai yi saisaye ba, ba kuma zai warware haramarsa ba, kai zai wanzu yana mai harama har sai ya warware haramarsa bayan ya jefi Jamratul Akabah (Babban Shaidan) a ranar idi. Idan ya jinkirta sa'ayin Hajji har zuwa bayan dawafin hajji to babu laifi.

3

Kirani kuma: Shi ne ya yi harama da Umarah da Hajji baki daya, sai ya ce: "LabbaiKal Lahumma Umratan wa Hajjan" (AmsawarKa Ya Allah ga Umarah da Hajji). Aikin mai yin Kirani kamar aikin mai yin Ifradi ne daidai daidai wa daida, sai dai mai yin Kirani akwai hadaya a kansa, mai Ifradi kuwa babu wata hadaya a kansa.



Na uku:
Siffar yin harama da hukunce-hukuncenta





An shar'anta wa mai harama abubuwa kamar haka:

- 1 **Wanka**, shi sunna ne mai karfi a hakkin maza da mata har mai jinin al'ada da mai jinin biki.
- 2 **Shafa turare** da mafi dadin abinda ya samu na man Oud ko waninsa a kansa da gemunsa, kuma wanzuwar hakan bayan harama ba ya cutar da shi, amma mace to shafa abinda yake da kanshi ba ya halatta a gare ta; don kada maza ajnabai su shaki kamshinta.
- 3 **Sanya tufafin harama**, su ne kwarjalle da mayafi, kuma sunnah ita ce su zama farare masu tsafta ko sababbi, kuma mace zata yi harama ne a abinda ta so na tufa, kada ta yi tabarruji da ado, saidai zata nisanci sanya nikabi da safar hannu, kuma ta rufe fuskarta da hannuwanta da wanin wannan.





4

Yin harama bayan sallar da aka shar'anta, ta kasance farilla ce ko nafila, amma hakan ba wajibi ba ne. Sai ya ce: "Labbaikal Lahumma Umratan" (AmsawarKa ya Allah ga Umarah) idan ya kasance mai yin Umarah ne, ko "Labbaikal Lahumma Hajjan" (AmsawarKa ya Allah ga Hajji) idan ya kasance mai yin Ifradi ne, ko "Labbaikal Lahumma Umratan wa Hajjan" (AmsawarKa ya Allah ga Umra da Hajji) idan ya kasance mai yin Kirani ne.

Idan mai nufin yin harama ya kasance yana jin tsoron wani abun da zai hana cika ibadarsa ta (Hajji ko Umrah) to ya kamata gare shi ya shardanta a lokacin harama sai ya ce: "...wa'in habasani habisun fa mahalli haisu habastani"(...kuma idan wani abu mai tsarewa ya tsareni to wurina shi ne inda Ka tsareni). A duk lokacin da ya shardanta kuma abinda zai hana shi cika ibadarsa ya faru, to zai warware haramarsa kuma babu komai akansa.

5

Sannan ya yawaita yin Talbiyyah: "Labbaikal Lahumma labbaika, labbaika la sharika laka labbaika, innal hamda wan ni'imata laka wal mulka la sharika laka labbaika" (AmsawarKa ya Allah amsawarKa, amsawarKa ba Ka da abokin tarayya amsawarKa, lallai godiya da ni'ima naKa ne, haka mulki naKa ne baKa da abokin tarayya). Namiji zai daga muryarsa da hakan, haka nan mace; muddin dai bata zama a gaban maza ajnabai ba.

2.Ma'anar fadin mutum: (Labbaika) wato amsawarKa ya Ubangiji, amsawa bayan wata amsawar, kuma ma'anarta: Amsawar mutum ga Ubangijinsa da kuma tsayuwarsa akan biyayyarSa. "Innal hamda wan ni'imata laka wal mulk". Al-Hamd: Ita ce siffanta abin yabo da cika tare da soyayya da kuma girmamawa, idan ya maimaita to ya zama yabo. Wan ni'imata: Ita ce abinda Allah Yake falala da ita ga bayinSa na samun abun nema da tunkude abin ki. Fadinsa: (al-mulk) yana nufin mulki ma naKa ne, Allah - alherinSa ya yawaita kuma Ya daukaka - Shi ne Mamallaki Shi. Fadinsa: (al-mulk) yana nufin mulki ma naKa ne, Allah - alherinSa ya yawaita kuma Ya daukaka - Shi ne Mamallaki Shi kadai, fadinsa: (La sharika laKa) wato babu wani da zai yi tarayya da Kai a cikin abinda Ya keɓanci Allah - Mai girma da daukaka - na siffofinSa cikakku wanda a cikin hakan akwai kadaitakarSa da mulki da kuma halitta da jujuya al'amurra da kuma Allantaka. Majmu'u fatawa wa rasa'ilul Uthaimin (96/22) a takaice.





Kuma yana kamata ga mai harama ya yawaita Talbiyyah musamman ma dai a lokacin canjin halaye da kuma lokuta, misali idan ya hau tudu, ko ya sauka gangare, ko ya fuskanci dare ko rana.

Talbiyyah abar shar'antawa ce, a Umarah tun daga harama har zuwa ya fara dawafi, a Hajji kuma tun daga harama har zuwa ya fara jifan Jamratul Akabah (babban Shaidan) a ranar idi.

6

Yana wajaba akan mai harama ya kiyaye fadawa cikin wani abu daga abubuwan da aka hana saboda yin harama har sai ya warware haramarsa.





Na hudu: Abubuwan da aka hana saboda yin harama





Abubuwan da aka hana saboda yin
harama (da Hajji ko Umarah) su ne





1 Aske gashi kwal-kwal ko saisaye shi ko cizge shi daga kowane wuri daga jikinsa.

2 Rage farata gabadayansu ko wasu daga cikinsu na kafafuwa ko hannuwa.

3 Rufe kai da abinda yake dānfare da shi, misali: Hula da shimag, da rawani, da kuma dora mayafi akan kansa, ko sanya hankici, ko bargo, ko kwali, ko wanin haka daga abinda ake nufin rufewa da shi. Wannan ya keɓanci namiji ne banda mace.

4 Sanya tufafi na al'ada wanda aka yayyanka gwargwadan jiki; da siffarsa ta al'ada, misali: Tufafin da aka yayyanka, da wanduna, da riga, da jaurabi, da safar hannu. Wannan ya keɓanci namiji ne banda mace; domin ita an hanata ne daga:

- ☐ Sanya nikabi ko burka ko shamaki mai kama da nikabi, kuma yana wajaba akanta ta rufe fuskarta a wajen maza ajnabai (wadanda ba maharamai ba) da mayafin da aka saba rufe fuska da shi; ko da mayafin ya shafi fuskarta, kuma ba'a shar'anta mata sanya bandeji - ko makamancinsa - akan fuskarta ba dan manufar rashin gogar mayafin ga fuska; don rashin abinda yake nuni akan halaccin hakan.





☐ Sanya safar hannu a hannuwanta, kuma yana wajaba akanta ta rufe hannuwanta a inda mazan da ba maharamanta suke ba ta hanyar sanyasu a cikin alkyabbarta.

5 Shafa tirare a cikin jiki, ko tufafin harama.

6 Kashe abin farauta na sarari, ko farautarsa ko da bai kashe shi ba.

7 Nemawa kansa aure ko waninsa.

8 Daura aure.

9 Rungumemeniya a abinda ba farji ba; kamar sumbata, da shafa don sha'awa.

10 Jima'i, shi ne tarawa a cikin farji.





Na biyar: Siffar yin dawafi





1

Idan mai harama ya shiga masallaci mai alfarma an sunnanta masa ya gabatar da kafarsa ta dama kuma ya fadi addu'ar shiga masallaci.

Daga mafi ingancin abinda ya zo a cikin hakan shi ne ya ce: "Allahumma iftah li abwabu rahamatika" (Ya Allah Ka buɗe mini kofofin rahamarKa), kuma wannan addu'ar zai faɗeta ne a lokacin shiga kowanne masallaci, ba ta kebanci masallaci mai alfarma kaɗai ba.

2

Idan ya yi nufin fara dawafi to zai yi Iddida'i, siffar yin Iddida'i shi ne: Ya sanya tsakiyar mayafinsa cikin hammatarsa ta dama kuma geffansa akan kafadarsa ta hagu, idan ya gama dawafi sai ya maida mayafinsa zuwa ga yadda yake kafin dawafin; domin Iddiba'i inda ake yin sa shi ne a dawafi kaɗai.

3

Sannan ya gabato zuwa Al-Hajarul Aswad (bakin dutse) sai ya taba dutsen da hannunsa na dama ya kuma sumbace shi, idan sumbatar tasa ba ta yi wu ba sai ya taba shi da hannunsa, kuma ya sumbaci hannunsa, idan taba shin da hannunsa bai yi wu ba, sai ya taba shi da wani abinda ke tare da shi kamar sanda da makamancinta sai ya sumbaceta, idan hakan bai yi wu ba to sai ya fuskanci dutsen kuma ya yi nuni zuwa gare shi nuni kawai kada ya sunbace shi, amma abinda ya fi shi ne kada ya yi turereniya sai ya cutar da mutane shima ya cutu da su.





4

Kuma a lokacin taba dutsen ko nuni zuwa gare shi **sai ya ce:** "Allahu Akbar" (Allah ne Mafi girma).

5

Sannan sai ya yi dama kuma ya sanya Dakin (Ka'abah) a hagunsa, idan ya kai Ruknul Yamani sai ya taba shi ba tare da sumbata ba, **idan hakan bai samu** ba to kada ya yi turereniya a kansa, kuma kada ya yi nuni zuwa gare shi.

6

Kuma tsakanin Ruknul Yamani da Al-Hajarul Aswad **zai ce:** "Rabbana atina fid duniya hasanatan wafil akhirati hasanatan wakina azaban naar" (Ya Ubangijinmu Ka bamu mai kyau a duniya haka ma a lahira Ka bamu mai kyau kuma Ka karemu daga azabar wuta).

7

A duk lokacin da ya wuce Al-Hajarul Aswad sai ya yi nuni zuwa gare shi da hannunsa kuma ya ce: "Allahu Akbar" (Allah ne Mafi girma).

8

A ragowar dawafinsa **zai fadfi abinda** ya so na zikiri da addu'a da kuma karatun Alkur'ani.



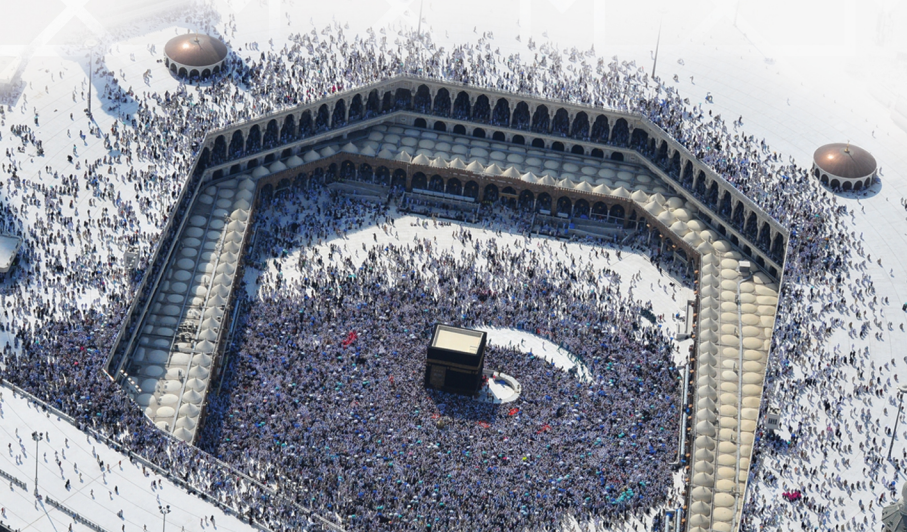


9

Kuma sunnah ita ce ya yi sassarfa a kewaye uku na farko kawai, sassarfa ita ce: Gaggawar (sauri) tafiya tare da kusanto da taku, amma ragowar kewaye hudun to babu sassarfa a cikinsu, kawai zai yi tafiya ne kamar yanda ya saba yi.

10

Idan ya cika dawafin sai ya iso Makamu Ibrahim sai ya karanta: "Wattakhazu min makami Ibrahima musalla" (Suka riki Makamu Ibrahim wurin yin sallah), sannan ya yi sallah raka'a biyu a bayansa idan hakan ya sawwaka, idan bai sawwaka ba to (sai ya yi sallar) a kowanne guri a cikin masallaci, a raka'a ta farko bayan Fatiha zai karanta: "Kul ya ayyuhal kafirun" (ka ce: "ya ku kafirai"), a raka'a ta biyu kuma bayan Fatiha zai karanta: "Kul huwwal lahu Ahad" (ka ce: "Shi ne Allah Makadaici").





Na shida: Siffar yin Sa'ayi





- 1 Idan ya gama dawafi da raka'o'insa biyu to zai fita zuwa wurin Sa'ayi, idan ya isa Safa sai ya karanta: "Innas Safa wal Marwata min sha'a'iril Lah" (lalle ne Safa da Marwa suna daga wuraren ibadar Allah), sannan ya ce: "Abda'u bima bada'al Lahu bihi" (Zan fara da abinda Allah Ya fara da shi).
- 2 Sannan ya hau Safa har sai ya ga Ka'abah ko bangarenta sai ya fuskanceta, sai ya kadaita Allah, ya girmama Shi, sai ya ce: "La'ilaha illal Lahu wahdahu la sharika lahu, lahul mulk walahul hamd, wa huwa ala kulli shai'in kadir, la'ilaha illal lahu wahdahu, anjaza wa'adahu, wa nasara abdahu, wa hazamal ahzaba wahdahu" (Babu abin bautawa da gaskiya sai Allah Shi kadai yake ba Shi da abokin tarayya, mulki naSa ne godiya ta tabbata a gare Shi, kuma Shi Mai iko ne akan dukkan komai, babu abin bautawa da gaskiya sai Allah Shi kadai, Ya zartar da alkawarinSa, Ya taimaki bawanSa, kuma Ya tarwatsa kungiyoyin kawance Shi kadai). Zai maimaita hakan sau uku, kuma zai yi addu'a tsakanin hakan.
- 3 Sannan ya sauka daga Safa zuwa Marwa yana mai tafiya a kasa, idan ya isa koriyar alama sai ya yi gaggawa mai tsanani, idan ya isa koriyar alama ta biyu sai ya yi tafiya kamar yadda ya saba, kuma ba'a shar'anta gaggawa mai tsanani ga mata ba.
- 4 Idan ya isa Marwa an shar'anta masa ya aikata abinda ya yi akan Safa (sakin layi mai lamba 2).
- 5 Sannan ya sauka daga Marwa zuwa Safa yana mai tafiya, idan ya isa koriyar alama sai ya yi gaggawa mai tsanani, idan ya isa koriyar alama ta biyu sai ya yi tafiya kamar yadda ya saba.



6

Haka nan har sai ya cika kewaye bakwai. Tafiarsa daga Safa zuwa Marwa kewaye ne, kuma dawowarsa daga Marwa zuwa Safa ma wani kewayan ne daban.

7

Ya fadi abinda ya so na zikiri da addu'a da karatu a cikin Sa'ayinsa.





Na bakwai:
Siffar aski kwal-kwal da kuma saisaye





- 1 idan mai Umarah ya cika dawafinsa da Sa'ayinsa **to ya wajaba akansa** ya aske kansa kwal-kwal ko ya yi saiseye, idan ya kasance namiji ne, sunnah kuma ita ce kwal-kwal din ko saiseyen ya zama ya game dukkanin kai.
- 2 **Amma kwal-kwal din ya fi saiseyen**, sai dai idan ya kasance lokacin Hajji ya kusa, ta inda lokacin tsirowar gashin kai ba zai yalwatu ba; to abinda ya fi shi ne ya takaita akan saiseyen kawai.
- 3 **Amma mace** to ita zata rage gwargwadan kan dan yatsa daga gefen gashinta.
- 4 **Amma mai yin harama da Hajji, ya kasance mai yin lfradi ne ko mai yin Kirani** to ba zai yanke gashin kansa ba sai ranar idi bayan jifan Jamratul Akabah (Babban Shaidan).

Da haka ne mai Umarah zai zama ya gama Umararsa, haka nan mai yin Hajjin Tamattu'i (ya gama) ibadar Umararsa.



هدية
HÄDIYAH



SIFFAR AIKIN HAJJI





Na farko: Yin harama da Hajji





1

Sunnah ga wanda yake nufin yin Hajji ita ce **ya yi harama a lokacin hantsi a ranar Tarwiyah**, ita ce **ranar takwas** ga watan Zulhijjah daga masaukinsa wanda ya yi niyyar yin Hajji daga gare shi, idan ya kasance a cikin Makka ko ba a mikatai ba, **idan ba haka** bafa to daga mikatin da ya wuce ta shi ne (zai yi harama).

2

A lokacin haramarsa da yin aikin Hajji ya aikata irin abinda ya aikata a lokacin haramarsa a Umara; **na wanka da shafa tirare da sallah**, zai yi niyyar shiga harama da Hajji ya yi Talbiyah, siffar Talbiyyah a Hajji kamar siffar Talbiyah ce a Umarah, sai dai shi a nan zai ce: "**Labbaika Hajjan**" (**AmsawarKa ga Hajji**) canjin fadinsa "**Labbaika Umratan**" (**Amsawarka ga Umara**).

3

Idan ya kasance yana jin tsoron wani abun da zai hana shi cika ibadarsa (ta Hajji ko Umrah), to ya halatta gare shi ya shardanta a lokacin harama ya ce: "**Wa'in habasani habisun fa mahalli haisu habastani**" (**Idan wani abu mai tsarewa ya tsareni to wurina shi ne inda Ka tsareni**). A duk lokacin da ya shardanta kuma abinda zai hana shi cika ibadarsa ya faru, to zai warware haramarsa kuma babu komai a kansa.

4

Sannan ya yawaita yin Talbiyah: "**Labbaika Allahumma labbaika, labbaika la sharika laka labbaika, innal hamda wan ni'imata laka wal mulka la sharika laka**" (**AmsawarKa ya Allah amsawarKa, amsawarKa ba Ka da abokin tarayya amsawarKa, lallai godiya da ni'ima naKa ne haka mulki naKa ne baKa da abokin tarayya**). Namiji ya daga muryarsa da hakan, haka nan mace; muddin dai bata zama a gaban maza ajnabai ba. Kuma yana kamata ga mai harama ya yawaita Talbiyyah musamman ma dai a lokacin canjin halaye da lokuta, misali idan ya hau tudu, ko ya sauka gangare, ko ya fuskanci dare ko rana.





5

Talbiyah abar shara'antawa ce tun daga harama har zuwa lokacin da zai fara jifan Jamratul akabah (Babban Shaidan) a ranar idi.

6

Yana wajaba ga mai harama ya kiyaye fadawa cikin wani abu daga abubuwan da aka hana saboda yin harama har sai ya warware haramarsa (ya kammala aikinsa).





Na biyu: Kwana a Muna





Sannan an **sunnanta masa ya fita zuwa Muna** a **rana ta takwas**; sai ya sallaci Azzahar da La'asar da Magariba da issa da Asuba a nan; kasarun ba tare da hada Azahar da La'asar ba ko Magariba da Isha'i ba; domin Annabi - tsira da amincin Allah su tabbata a gare shi - ya kasance yana yin kasarun a Mina, kuma ba ya yin Jam'i (hada Azzahar da La'asar, haka ma Magariba da Isha'ii).





Na uku:
Tsayuwa a Arfa da kwana a Muzdalifa





- 1 Idan rana ta bullo a **rana ta tara** ranar Arfa, zai tafi daga Mina zuwa Arfa sai ya tsaya a Namira har zuwa karkacewar rana idan ya sawwaka gare shi, inba haka ba to babu laifi; domin tsayawa a Namira sunnah ne.
- 2 Idan rana ta karkace sai **ya sallaci Azzahar da La'asar raka'o'i biyu-biyu**, yana yin jam'i a tsakaninsu (hada Azzahar da La'asar) jam'i na Takdim (zai yi su a lokacin Azzahar) kamar yadda Annabi - tsira da amincin Allah su tabbata a gare shi - ya aikata.
- 3 Sannan bayan sallah sai ya dukufa ga **zikiri da addu'a da kankar da kai ga Allah - Mai girma da daukaka** -, yana addu'a da abinda ya so, yana mai daga hannuwansa (sama) yana mai fuskantar alkibla.
- 4 **Mafi yawancin addu'ar Annabi** - tsira da amincin Allah su tabbata a gare shi - a wannan wurin mai girma ita ce: "La'ila illal Lahu wahdahu la sharika lahu, lahul mulku wa lahul hamdu wa huwa ala kulli shai'in kadir" (Babu abun bautawa da gaskiya sai Allah, Shi kadai Yake ba Shi da abokin tarayya, mulki naSa ne godiya ta tabbata gare Shi, kuma Shi Mai iko ne akan dukkan komai).
- 5 **Idan ya gaji** yana so ya huta dan wani lokaci ta hanyar hira tare da abokanansa da zantuttuka masu anfani ko karanta abinda ya sawwaka na litattafai masu amfani musamman ma dai a cikin abinda yake da alaka da girman Allah da gwaggwabar kyautayinSa; dan ya karfafa janibin kauna a wannan ranar to hakan yana da kyau, sannan ya koma ga kankar da kai ga Allah da kuma rokonSa, kuma ya yi kwadai a ribatar karshen yinin da addu'a, domin cewa mafificiyar addu'a ita ce addu'ar ranar Arfa.





6

Idan rana ta fadi a ranar Arfa sai ya tafi Muzdalifa.

7

Idan ya kai can sai ya yi sallar Magariba raka'a uku, da Isha'i raka'a biyu jam'i (ya hada Magariba da Isha'i).

8

Idan yana jin tsoron **kasa karasawa Muzdalifa** sai a tsakiyar dare wato **bayan tsakiyar dare** to sai ya yi sallah koda kafin ya isa Muzdalifa ne, ba ya halatta ya jinkirta sallah har sai bayan rabin dare.

9

Sai ya kwana a Muzdalifa, idan alfijir ya keto sai ya sallaci Asuba da wuri da kiran sallah da kuma ikama.

10

Sannan ya nufi Mash'aril haram, sai ya kadaita Allah ya girmama Shi ya roki abinda ya so har sai gari ya yi fatsi-fatsi sosai, idan bai samu damar tafiya zuwa Mash'aril haram ba sai ya yi addu'a a inda yake; **saboda fadin Annabi - tsira da amincin Allah su tabbata a gare shi -**: "Na tsaya a nan kuma Jam'un (Muzdalifa) **dukkaninta wurin tsayawa ne**", kuma a halin addu'a da zikiri ya zama yana mai fuskantar alkibla yana mai daga hannuwansa.





Na huđu: Ayyukan ranar idi





- 1 **Idan gari ya yi fatsi-fatsi sosai sai** ya bar Muzdalifa - kafin rana ta bullo - zuwa Mina, kuma ya yi gaggawa a kwarin Muhassir.
- 2 **Idan ya isa Mina sai** ya jefi Jamratul Akabah (Babban Shaidan), ita ce ta karshe daga inda yake biyewa Makkah, da tsakawankwani bakwai a jere wasu na bin juna daya bayan daya, kowacce daya kwatankwacin gwargwadan kwayar kwallon dabino ce, yana yin kabbara tare da kowacce tsakuwa.
- 3 Sannan ya **yanka hadayarsa** idan hakan ya sawwaka.
- 4 Sannan ya yi **aski kwal-kwal ko ya yi saisaye** idan ya kasance **namiji** ne, amma aski kwal-kwal din ya fi, amma **mace** an shar'anta mata rage gashi ne kawai (gwargwadon tsawon dan yatsa) banda kwal-kwal.
- 5 **Idan ya yi jifa, ya kuma yi aski to** hakika ya yi Tahalluli (warware harama) na farko, kowanne abu ya halatta gare shi sai **mata kawai**.
- 6 Sannan ya nufi Makkah, **sai ya yi dawafin Ifadah** sannan ya yi Sa'ayin Hajji idan ya kasance mai Tamattu'i ne, ko ya kasance mai yin lfradi ne ko mai yin kirani amma kuma bai yi Sa'ayi ba bayan dawafiul kudum. Kuma in ya so zai iya jinkirta dawafi da Sa'ayi har zuwa dare ko rana ta biyu gwargwadan yadda ya sawwaka gare shi.





Na biyar: Ayyukan kwanukan Tashrik





- 1 **Idan ya yi jifa, ya kuma yi dawafi ya yi Sa'ayi** to hakika ya yi Tahalluli (warware harama) gaba dayansa, kuma Kowanne abu ya halatta gare shi har mata.
- 2 **Sai ya koma Mina** sai ya kwana a can dare na goma sha daya da na goma sha biyu da kuma na goma sha uku idan ya kasance mai jinkirtawa ne.
- 3 **Kuma ya jefi Jamarat** din guda uku (Shaidanu uku) idan rana ta karkace.
- 4 **Sai ya jefi Jamra** ta farko a rana ta goma sha daya (Karamin Shaidan) - ita ce mafi nisan Jamarat din daga Makkah, kuma mafi kusancinta ga masallacin Khaif - da tsakwankwani bakwai a jere daya bayan daya -, yana yin kabbara tare da kowacce tsakuwa. Sannan ya gabato kaƙan ya yi addu'a mai tsawo da abinda ya so. Idan tsawon tsayuwa da addu'a sun yi masa wahala sai ya yi addu'a da abinda ya sawwaka gare shi ko da kaƙan ne don sunnah ta samu.
- 5 Sannan ya jefi Jamra ta stakiya (**Shaidan na tsakiya**) kamar haka kuma ya yi addu'a a bayanta (bayan ya gama jifan).
- 6 Sannan ya jefi **Jamratul Akabah** (Babban Shaidan) kamar haka, sai dai cewa shi ya juya kawai kada ya yi addu'a a bayanta (bayan ya gama jifan).



- 7 Sannan ya Jefi **Jamarorin** a rana ta goma sha biyu kamar rana ta goma sha ɗaya; idan ya cika jifan Jamarorin, to idan ya so ya gaggauta (ya tafi) ya bar Mina.
- 8 Idan kuma ya so sai **ya jinkirta** ya kwana a nan, dare na goma sha uku ya jefi Jamarorin guda uku bayan zawali kamar yadda ya gabata, amma jinkirtawar ya fi.
- 9 **Jinkirtawa ba ta wajaba** har zuwa rana ta goma sha uku sai idan rana ta faɗi a rana ta goma sha biyu alhali shi yana Mina; to lallai jinkirtawar ta **wajaba** a gare shi, har sai ya jefi Jamarorin guda uku bayan zawali.
- 10 Sai dai **da a ce rana zata faɗi alhali shi yana Mina** a rana ta goma sha biyu **bada zabinsa ba**, misali a ce ya tafi ya hau (kan abin hawa) sai dai ya yi jinkiri saboda cunkoson motoci da makamancinsa; to shi jinkiratawar (har zuwa rana ta goma sha uku) **ba ya wajaba akansa**; domin jinkirinsa har zuwa faɗuwar rana ba da zabinsa ba ne.





Na shida: Dawafin ban kwana





1

Idan ya yi nufin fita daga Makkah zuwa garinsa ba zai fita ba har sai ya yi dawafin ban kwana.

2

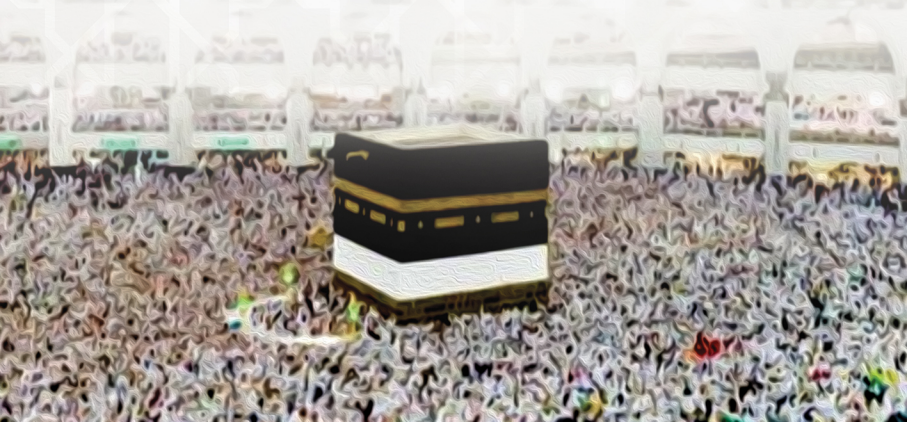
Sai dai mai jinin al'ada da mai jini biki to Dawafi ban kwana ba dole ne a kansu ba, kuma ba ya kamata a garesu su tsaya a kofar masallaci mai alfarma don yin bankwana; saboda rashin zuwan hakan daga Annabi - tsira da amincin Allah su tabbata a gare shi -.

3

Kuma ya sanya dawafin bankwana **a karshen lamarinsa ga dakin (Allah)** idan ya yi nufin tafiya.

4

Idan ya zauna bayan Dawafi bankwana don jiran abokanan tafiya ko dora jakunkunansa ko siyan wani abun bukata a hanyarsa to **babu laifi a kansa, kuma ba zai sake dawafi ba,** sai dai idan ya yi niyyar gaggauta tafiyarsa, misali idan ya yi nufin tafiya a farkon yini sai ya yi dawafin bankwana, sannan ya jinkirta tafiyar har zuwa karshen yini misali, to sake dawafin ya wajaba a gare shi domin ya zama shi ne karshen lamarinsa ga dakin (Ka'abah).



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