

# Aikin Hajji

## شركاء التنفيذ:



المحتوى الإسلامي



رواد الترجمة



جمعية الربوة



دار الإسلام

يتاح طباعة هذا الإصدار ونشره بأي وسيلة مع  
الالتزام بالإشارة إلى المصدر وعدم التغيير في النص.

☎ Telephone: +966114454900

@ ceo@rabwah.sa

✉ P.O.BOX: 29465

☎ RIYADH: 11557

🌐 www.islamhouse.com

## Da sunan Allah Mai Rahama Mai jin kai

Godiya ta tabbata ga Allah Ubangijin talikai, kuma tsira da Amincin Allah su tabbata ga cikamakin Annabawa da Manzanni, Annabinmu Muhammad Dan Abdullahi da Alayansa da Sahabbansa baki daya, da kuma duk wanda ya bi Tafarkinsa kuma ya bibiyi koyarwarsa har zuwa Ranar tashin Alkiyama.

Bayan haka: a lokacin aikin Hajji a koawace shekara Tambayoyin Mutane sukan yawaita game da Hukunce Hukuncen aikin Hajji, wan nan a lokacin aikin Hajjin ne ko kuma kafinsa, kuma Hakika ya bayyana gareni cewa akwai wasu Tambayoyi da ake yawan Maimaita Tambayo yinsu, da wasu kwatankwacensu a Hukunce hukuncen umra, abin da yake nuna tsananin bukatar hakan, Kuma yakan kai komo a raina sau da yawa kan in tattara wadan nan Mas'aloli kuma inyi bayanin Hukunce Hukuncensu, Kuma wasu daga cikin 'Yan Uwa sun karfafani kan hakan -Allah ya saka musu- sai nayi Azma -ina mai dogaro da Allah Madaukakin Sarki- kuma na Tattara wadan nan Mas'aloli bayan Hajjn shekarar (1422 Hijiriyya) kuma na kara abinda nagabukatuwa izuwa gare shi -gwargwadon iyawa ta- kuma duk wannan cikin saukakken yare, kuma yana hade

da Dalilai wadanda suke ababan dogara da su kan Mafi bayyanar Maganganu cikin abin da babu sabani a cikinsa.

Kuma wadan nan Mas'aloli suna iya Daukan Kari, sau da yawa akan samu Sabani Kan Mahangar abinda ake ganin bukatuwar mutane izuwa gareshi, kuma ni bana Da'awar cewa na tattare baki dayan abun da Alhaji yake Bukata, saidai wannan dai shi ne dan abin da ya samu yanzu.

Kuma aikin Hajji kamar sauran ayyukan Ibada ne yana da Hukunce Hukuncen Sharia wadan da aka gina kan saukakawa da rangwame, wannan ma abu ne bayyananne a cikinta, kuma sai dai ba hakan yana nufin Musulmi ya yi sakaci ba wajen sauke faralinsa ta hanyar da zai zamo Hajjin sa ya samu tasgaron wani abu, ta hanyar da zai janyo Mutane su dogara da wanda zai basu Fatawa cikin abun da ya aikata.

# Wasiyyoyi Guda Takwas

Kafin in fara Maganar Mas'alolin Fiqhu na so in gabatar da wadan nan Wasiyyoyi watakila Allah Madaukakin Sarki zai amfanar da su

## Wasiyyar Farko: Tsarkake Ibada ga Allah Madaukaki

Tsarkake Ibada ga Allah Madaukakin Sarki shi kadai Sharadi ne wajen Karbar Ibada, kuma wannan idan ya kasance Ayyukan Bawa baki daya ga Allah Madaukakin sarki, na Sallah da Addu'a da Dawafi da Safa da Marwa, da Waninsu na Maganganu ko Ayyuka da ciyarwarsa, Nisantacce ga barin Riya ko Jiyarwa, domin Allah Madaukakin sarki baya karbar aiki sai wanda akayi shi tsatsa Saboda Girman Zatin, kamar yadda Allah Madaukakin Sarki ya ce:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا﴾ [الكهف: 110]

"Duka wanda yake kaunar gamuwa da Ubangijinsa to yayi aiki nagari kuma kada yayi Shika da Ubangijinsa ko daya, [Al-Kahf110] kuma Allah Madaukakin Sarki ya ce:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا  
الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾﴾ [البينة: 5]

[Kuma Ba'a Umarce su ba sai don su bautawa Allah shi kadai suna masu tsarkake Addini a gare shi[Al-Bayyina] kuma idan akai Niyyar bawa kusanta zuwa ga Allah Madaukakin sarki a baki dayan halayensa yada ya Zamanto Dalilin karuwar Ayyukan Ladansa, da kuma kankarewar Zunubansa, Kamar yadda Sunnan ta nuna hakan.

### **Wasiyya ta Biyu: Sanin Yadda Akeyin Hajji**

Kuma ya Wajaba akan duk wanda ya Daura Niyyar Hajji to yasan Hukunce Hukuncen sa da yadda ake yinsa, ta yadda zai san yadda ake yin ihrami, da yadda ake yin Dawafi, da yadda ake yin Safa da Marwa, haka sauran Ibadun aikin Hajjin, domin Sharadin Karbar aiki ya kasance anyi don Girman Allah Madaukakin Sarki -Kamar yadda ya gabata- kuma yai dai dai da abunda Allah ya Shar'anta a cikin Littafinsa ta Harshen Annabinsa, To sanin Hukunce hukuncen Hajji ga wanda yake niyyar Hajjin yana da Matukar Muhimmanci; don Mumini ya Bautawa Ubangijinsa bisa Basira, kuma yayi daidai da koyarwar

Annabi, kuma Hakika Annabi ya ce: **(Don ku koyi ayyukan Hajjinku daga gareni)** Muslim ne ya Rawaito shi (1297).

kuma hanyar hakan shi ne Ya tambayi Ma'abota Ilimi yadda ake yin aikin Hajjin, ko ya Karanta litattafan aikin Hajjin- idan zai iya karatawa ya Fahimta- ko kuma ya abokanci Tawagar da akwai Ma'abota Ilimi a cikinta da zai Amfana da shi.

Kuma daga cikin Mutane akwai wanda yake fadawa cikin Kuskure wajen sauke Farilla Maigirma, Kamar sifar Ihrami ko Sifar dawafi ko Safa da Marwa ko waninsu sabida wasu Dalilai:

1.Jahilci da kuma rashin koyan Hukunce Hukuncen Aikin Hajji

2.Rashin tambayar Malaman da aka yarda da Ilimin su da tsanstenunsu

3.Tambayar wadanda ba Ma'abocin Ilimi ba

4.Kwaikwayar Mutane a tsakanin junansu

Kuma Wajibi ne akan Musulmi ya yi iya yinsa wajen kubutar da kansa wajen sauke Wajiban Addinin da suka rataya akansa, kuma ya koyi yaya zai bautawa Ubangijinsa, kuma yaya zai yi Mua'amala da Bayinsa? to

wannan Ilimin Farilla ce dole akan kowane Musulmi da Musulma, don bautawa Allah Madaukakin Sarki kan ilimi da basira.

### **Wasiyya ta Uku: Koyi da Annabi a cikin Aikin Hajji**

Ya wajaba akan Musulmi yayi koyi da Annabi a cikin yin aikin Hajji, kuma yayi aiki kamar yadda Tsira da Amincin Allah su tabbata a gare shi yake yi, domin ya ce: **( Domin ku koyi aikin Hajjinku, don bansani ba ko ba zan kuma yin Hajji ba bayan wannan Hajjin nawa)** Muslim ne ya Rawaito shi (5/270) da Lafazin: **(Yaku Mutane (Domin ku koyi aikin Hajjinku, domin bansani ba ko ba zan kuma yin Hajji ba bayan wannan Hajjin nawa).**

Kuma ya kakiyayi Bidi'a wacce wasu Mutane suka Makala a cikin Ayyukan hajji, cikin abunda bashi da Asali a Addinin Allah Madaukaki.

### **Wasiyya ta Hudu: Girmama Dokokin Allah Madaukaki**

Ya karfafa a cikin Hakkin Alhaji cewa ya girmama Mafi girman Ibadun Allah Madaukaki, kuma ya rika ji a Zuciyarsa Falalar Ibadun da kuma Kimarsu, to sai ya yi aikin Hajjinsa Kan girmamawa da daukakawa da kuma Soyayya da kaskantar da kai ga Allah Ubangijin Talikai, kuma Alamar hakan cewa ya bada Ayyukan Hajjin cikin



Nutsuwa da kwanciyar Hankali, Kuma yana kula cikin Ayyukansa da Maganganunsa, kuma ya kiyayi yin Gaggawa wacce Mafi yawan Mutanen wannan lokaci suke kanta, kuma ya sabawa kansa hakuri cikin bin Allah Madaukakin sarki, to cewa haka shi ne Mafi kusa Izuwa Karbuwa kuma mafi Girman Lada.

### **Wasiyya ta Biyar: Aikin Hajji Kubutacce**

Kuma yazo daga Abu Huraraira cewa Annabi Tsira da Aminci Allah su tabbata a gare shi ya ce: **(Umra zuwa Umra Kaffara ce ga abinda yake tsakaninsu, kuma Hajji Kubutacce bashi da wani sakamako sai Aljanna)** Buhari ne ya rawaito (1683) da Muslim (1349).

kuma kubutaccen Hajji shi ne wanda ya kunshi abubuwa Hudu:

Na farko: Lallai ya kasance kudin guzirinsa ya zamanto na Halal, Annabi ya ce: "**Lallai Allah Madauakin sarki Mai Tsarki ne kuma baya karba sai Mai tsarki...**" (Muslim ne ya rawaito shi 1015.

Na Biyu: Nisantar Sabo da Zunubai , da bidi'a da keta Dokoki, Domin hakan idan ya Kasance to yana Tasiri ga kowane irin aiki Nagari; kuma wannan yana Kasancewa

Sanadin kin Karbar aikinsa to don haka a Hajji shi yafi a kula.

Na uku: Lallai cewa yayi kokari wajen kulawa da Wajiban Hajji da Sunnoninsa, kuma yayi koyi da Annabi a cikin haka, kuma yana mai girmama ibadun Allah Madaukaki -Kamar yadda ya gabata-

Na hudu: kyawawan halaye, Da Saukin kai, da Kuma Kaskantar da Kai a cikin Abun hawansa da Masaukinsa a tare da Mutane da Baki dayan Halayensa, kamar yadda Annabi ya Kasance a Hajjinsa.

Kuma babu abunda yafi abinda Ibn Abdul-Barr ya fada: Kamar yadda yazo a cikin {Al-Tamhid} (22/39) Amma kuma Kubutaccen Hajji aka ce: shi ne wanda Babu riya a ciki kuma babu Jiyarwa, Kuma babu kwarkwasa kuma babu fasikanci, kuma ya kasance da kudin Hala...)

### **Wasiyya ta Shida: Kokarin Amfanar lokaci**

Ya Wajaba a kan Musulmi ya yi amfana da lokutansa kuma yayi amfani da su duka cikin bin Allah ta yin Sallah da Karatun Al-kur'ani da Zikiri da karanta littafai masu anfani, da kuma koyar Ilimi, kuma wannan zai samu ta hanyar zaban Abokan tafiya na kirki, domin Alhaji bai futa daga Garinsa ba ko ya bar Iyalansa sai don neman Lada da

sakamako, kuma yana kaunar ya dawo gida a halin Allah ya gafarta masa Zunubansa, to ya wajaba akansa ya kiyaye kada ya bata lokacinsa cikin abunda bashi da amfani, kuma ya wajaba akansa ya nisanci sabo da zunubai tsawon rayuwarsa, kuma Musamman a wurare masu Alfarma da lokuta masu daraja ta yadda laifi anan yafi Girman Alhaki, kuma hakan zai masa Tasiri akan Ibadarsa ya tauye masa Ladanta.

### **Wasiyya ta Bakwai: Magana kan Tuba zarar Bunu da biyan Bashi**

Ya yawaita a Maganganun Ma'abota Ilimi -Allah yayi musu Rahama-Wasiyyar wanda yake yiyyar Hajji da tuba daga dukkan Zunubai, da futa daga dukkan Hakkokin Bayi, da kuma biyan bashin abun da ya yiwu na basussuka, kuma hakan cewa shi bai san Mai zai bujuro masa ba a Tafiyarsa.

Kuma wannan Batu babu wanda ya damu da shi a wajen mafi yawan Mutane, to sai kaga daya daga cikinsu yana tafiya zuwa Hajji kuma ya dawo kuma yanan nan cikin Zunubansa, yana cakwalkwale cikin kusa kurensa, sau da yawa ma yaci gaba da yin laifuffukansa har a wannan lokaci Mai Falala, da wurare masu tsarki, baya tunatar da kansa da Tuba, kuma baya sawa a ransa cewa

zai bari ko kuma yayi Nadama, Kuma wannan Al-amari ne da yakamata a Lura da shi, kuma ya Wajaba akan ka Dan uwa na Kai duba na lura a fadin Allah Madaukakin Sarki:

﴿الْحُجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ﴾ [البقرة: 197]

(Babu Kwarkwasa kuma babu Fasikanci ko Jayayya a cikin Aikin Hajji) [Bakara:197]

Lallai tuba a lokaci mafi Daraja yana da Matukar girma domin mafi yawan fuskantar zukata akan da'a da kwadaiyinta ga Alkairi, to sai ta samu yin Ikirari da zunubanta da kuma yin Nadama akan abunda ya shude, kuma in ba haka ba tuba ai wajibi ne cikin gaggawa a baki dayan lokuta; domin Mutum bai san yaushe zai Mutu ba, cewa lallai Sabo a cikin musamman abubuwan da suke faruwa ta hanyar Tafiyada haduddura, kuma saboda Laifuka suna jan junansu ne kuma hakika Ibnu Taimiyya - Allah yayi masa Rahama a cikin Fatawa (334/180 lallai cewa Sabo a lokuta masu Falala da wurare masu falala kuskure, da kuma ukubarsu daidai Falalar zamanin da kuma wurin, amma dangane da bashi a maganar Malamai kan cewa cewa kamar bakance ne ko kaffara, ko kuma

kamar na Dan Adam kamar bashi da ladan aiki da kuma kudin abun da aka siyar da mai kama da wannan, to idan ya kasance a wurin wanda ake bin bashin akwai kudi da zai isa yayi Hajji ko kuma biyan bashi to babu laifi yayi yayi Hajjin, sai dai ya wajaba ya yi gaggawar biyan bashin sa idan ya kasance yanzu ne don gaggawar kubutar da kansa, sai dai baisan mai zai bujuro masa ba, to idan ya yi jinkiri sai ya rage abunda zai ishe shi biyan bashin nasa, kuma yayi wasiyya da hakan kuma kwatankwacin haka wanda tsakaninsa da Mutane wasu muamaloli da hakkokin, to wannan yana da damar yayi hajji, sai dai ya wajaba akansa ya bayyana abubuwan da wadanda suke kansa

Amma idan ya kasance Dukiyar kadan ce ba zata isa Hajjinsa ba ko biyan Bashinsa, to biyan Bashi za'a gabatar, to yakasance wanda bashi da iko to ba zai shiga cikin wadanda fadin Allah ya game ba:

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا يُرْهِيمُ ۗ وَمَنْ دَخَلَهُ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾﴾ [آل عمران: 97]

"Kuma ya wajaba ga Mutane Hajjatar Dakin Allah ga wanda ya samu iko" [Aali Imran 97] kuma bai isa ba hakan neman Izinin mai bashi; domin Manufa shi ne kubutar da

kansa, ba neman Izinin Mai Hakkin ba, to da cewa shi idan yai masa izini bai kubuta ba da wannan Izinin da yayi masa matukar dai bai biyashi Bashinsa ba.

### **Wasiyya ta Takwas: Gamammun Laduba**

Aikin Hajji yana da Ladabai gamammu wadan da suke da Alaka da Mutum da waninsa, kuma yana daga mafi muhimmancin sa wadan nan abubuwa masu zuwa:

1. Ladabtuwa da ladaban Tafiya na Addu'a yayin hawan abun hawa, da kuma bankwana da Iyali da Abokai da Addu'a lokacin Sauka Masauki a Hanya ko kusa da Hanya, Kuma da bi a Hankali a Motarsa, da kuma Duba ko ina a jikinka don tabbatarwa cewa ko zata hawu da kaishi inda yake bukata.

2. Hakuri da horar da zuciya kan jure wahala, to kada ya kosa da tsawon Hanya ko Zafi ko cunkoso ko karancin Abinci ko mai kama da haka., to cewa Hajji akwai Wahalhalu a cikinsa, da kuma Gajiya, kuma koda hanyoyin sun kasance a shinfide, ko kuma Abubuwan Hawa Masu sauki.

3. Kuma ya wajaba akanka ya kai Dan Uwa Mai girma cewa Lallai Kayi umarni da kyakkayawan aiki, da hani da mummuna, da kuma koyar da Jahili, da nuna hanya ga

wanda ya bata, kuma yayi iya yinsa wajen aikata Alkairi, da Amfanar da Mutane Matukar yadda zai iya.

4.Cewa kuma lallai ka bi Jagoran Tafiyarka kada ka kadaita daga abokan Tafiyarka da wani ra'ayi da zaka dage kansa, kuma ka zamanto Mai son hidima ka abokan Tafiyarka Mai son yaga sun huta.

5. Ka kiyaye Harshenka daga ce ce ku ce, Haka na Wasanni da zancen Banza, kuma ka kiyayi yawaita Zolaya,.Lokukutanka suna da Daraja, Awoyinka suna da tsada, kada ka kuskura ya banzatar da su da irin wannan.

# Mas'alolin Da Mai Hajji Ko Umra Yake Bukatarsu

## Hajjin Mace da 'Ya'yanta

Ya kamata Mai lko daga cikin Iyaye da Masu kula da Yara su biya Hajji ga wadanda suke Karkashinsu na Yaya Mata da Maza, saboda fadin Allah : **(Dukkaninku Masu kiwo ne kuma kowannenku abin tambaya ne akan abinda aka bashi kiwo)** Buhari ne ya rawaito shi (7138) da Muslim (1829).

kuma ya karfa wancan kan hakkin Diya kafin Auranta, domin Hajjinta kafin tayi Aure yafi sauki kuma yafi dama, sabanin idan tayi Aure wani lokacin juna biyu yana iya bujuro mata ko shayarwa da kuma Tarbiyya, to hajjinta kafin Aure yafi matukar dacewa.

Kuma miji bashi da ikon hana matarsa yin aikin Hajjin Musulunci domin wajiba ce a Asalin Shari'a, kuma ya kamata ga Miji idan yana da iko ya yi saurin gaggauta biyawa Matarsa yin hajji, musamman sabbin Aure, sai ta samu saukin aikinta ta hanyar tafiya tare da shi, ko bada dama ga wani daga cikin Yan uwanta tare da ita ko wasunsu na Maharramanta, Kuma ya wajaba akansa ya



kula mata da Yayanta, da kuma kulawa da Gida, kuma zai samu Ladan hakan.

### **Wakilci A Aikin Hajji**

Ya Halatta ayi wakilci cikin sauke Faralin Hajji ga wanda zai iya da Dukiyarsa wanda ba zai iya da jikinsa ba, ta yadda bashi da karfin da zai iya Tafiya zuwa Makka saboda rauninsa, ko rashin lafiya wanda ba'a sa ran warkewarsa, ko Girman Shekarunsa, haka kuma ko da zai iya tafiya sai dai cikin tsananin wahala

Kuma haka Mamacin da Hajji ya wajaba akansa daga abunda ya Mutu ya bari, yayi Wasiyya ko bai yi ba, idan dai aikin Hajji ya kama shi a Rayuwarsa kuma baiyi ba,; domin wannan bashin Allah ne, kuma bashin Allah shi yafi cancanta da a biya, Kamar yadda yazo a Sunnah.

Amma wanda ya Mutu kafin ya Samu damar aikin Hajji, saboda rashin cikas Sharadansa, to wannan babu laifi akansa, Kuma babu Bashin Allah a kansa.

Kuma wannan a cikin Hajjin Farilla, Kuma amma Wakiltawa a cikin Hajjin tadawwu'i, Wasu daga cikin Malamai akwai wanda ya hana haka, domin Hajji Ibada ce, kuma Asali a cikinta Bibiyar Dalili, kuma babu wani dalili na Shari'a da ya zo kan halarcin Wakiltawar a cikin Hajjin

Tadawwu'i, kuma daga cikinsu akwai wanda ya halarta hakan kiyasi akan na Farilla.

Kuma Sharadin Mai wakilcin waninsa lallai ne ya kasance ya taba yin Hajjin kansa Hajjin Musulunci, kuma ba dole bane ya kasance Hajjin mai wakiltar wanda zai wakilta ace daga garinsu yake, aa da ace wanda zai wakilcin daga Makka yake ya halatta, kuma Mace zata iya Hajji ga Namiji, kuma Namiji zai iya yiwa Mace.

kuma bai dace ba ya kasance wanda zai yi wakilcin ya kasance burinsa ne Kudi, to lallai cewa neman kudi da Aikin Ibada baya cikin Halin Mutanen kwarai, abun da yafi ya kasance nufinsa kyautatawa Dan Uwansa da kubutar da shi, tare da niyyar ganin Wuraren Ibada da kuma yin Ibada a cikinsu, to wannan shi ne mai kyautatawa, kuma Allah Madaukaki yana son masu kyautatawa.

Kuma abundaaka bashi na kudi to nasa ne, sai kashe shi cikin abunda ya dace na abinci da sha da kuma abun hawa, to idan kuma wani abu ya ragu na daga kudin da aka bashi, , kuma akan wannan Mutane suke a yau, kuma haka Malaman fiqhu suna da wasu Jawabai wadan da babu bukatar fadarsu a nan.

Kuma Sifar aikin Hajji shi ne yayi Niyyar yin Ihrami a Zuciyarsa amma don wani -Kuma shi ne mai wakiltarsa-

sannan ya ce: Nayi niyyar umra ga Wane, ko kuma nayi niyyar Hajji da Umra ga wane -dai dai da yadda aikin Hajjin aka nemi yayi- to idan ya Manta sunan wanda zai yi wa hajjin babu damuwa, Niyyar kawai ta wadatar.

Kuma ya wajaba akan Wakili yaji tsoron Allah, kuma ya kiyaye wajen cika aikin hajjin, kuma kada yayi sako sako da komai daga cikinsa; domin cewa shi abun Amuncewa ne akan hakan.

### **KAYAN IHRAMI:**

Ihrami kuma shi ne Niyyar shiga Ibada, kuma ba shi ne sanya kayan Ihrami ba; domin sanya su shiri ne kawai na yin Ihramin wanda Ihrami bai kulluwa da shi kawai.

Kuma anso yin Ihrami ga Mutum Namiji da Zani da Mayafi farare, saboda koyi da Annabi da kuma umarninsa da hakan, kamar yadda yazo a cikin Hadisin Ibn Umar - Allah ya yarda da su- a wajan Ahmad (8/500) da waninsa, da Sanadi Ingantacce.

Kuma Kwarjalle: shi ne abun da zai suturce Jiki, kuma a daura shi a kugu,<sup>1</sup> Mayafi kuwa shi ne abunda zai Rufe jiki kuma a ratayashi a Kafada.

Kuma abunda ya bayyana a Kasuwanni a wannan lokacin na Kwarjalle Dinkakke abunda ya Bayyana bai

Halatta ba yin amfani da shi ba, domin dunkashi da akai ya futar da shi daga Kasanewarsa Kwarjalle Saboda abubuwa biyu:

Na farko: wajen bangaren larabcin, domin yazo a a cikin (Taj-Al-arous) (3/11 cewa Kwarjalle shi ne wanda baa dinka ba, kuma hakan yana karfafa a fadin Mawakin nan:

Masu Sauka a kowane gurin yaki # kuma masu sanya Turare a KugunsuKwarjalle ana daukara shi ne a kugu kuma ba'a din ke yake ba.

Na biyu: hadisin Jabir Cewa Annabi ya ce da shi: (Idan Tufar ta kasance Mai Fadi ce to ya saba cunar ta, idan kuma Kankanuwa ce to ya Daura ta a kugunsa) Bukhari Da Muslim Suka Rawaito shi

To sai ya bayyana Masa Yadda kayan Sallah zasu kasance, shi ne idan sun kasance Masu Yalwa ya suturce baki dayan jikinsa da shi, idan ta kasance guntuwa ce to ya suturce kasan Jikinsa kawai, kuma mun san cewa da a dunke take da hakan ba zai yiwu ba, wannan shi ya nuna cewa Kwarjalle Suna ne na duk abinda zai suturce kasan jiki kuma ba dinkakke ba.

## **Abunda Mace Zata Nisanta Na Tufafi:**

Daga Bn Umar Cewa Manzon Allah an tambaye shi game da abun da Mai Harami zai saka? sai ya ce: **"Kada ya saka Riga, ko Rawani, ko wando, ko riga mai Hula, ko huffi, sai dai wanda bai samu fade ba to yasanya Huffi, kuma ya yanke su ta kasan idon Sahu, kuma kada ku sanya kayan da aka shafa musu Zaafaran ko Turare"** (1542) da Muslim (1177) kuma Lafazin nasa ne

Wannan Hadisin yana daga cikin dunkulallun Kalmomi da suka hade komai, to cewa shi an tambaya game da abun da mai Ihrami zai saka , sai ya amsa da abun da ba zai sanya ba, saboda bayanin cewa kowane abun da ba wadan nan ba da aka fada da abunda sukai kama da su to shi cewa Mai ihrami zai iya Sanyawa, kuma hakika an fadi abubuwa ne guda shida:

1.Riguna: Shi ne Jam'in Riga, kuma shi ne Riga Ma'abociyar hannaye, kuma ya hade duk abunda yai kama da shi Misalin: Cout da Jallabiyya, da kuma Shingilati.

2. Rawuna: shi ne Jam'in Rawani, kuma shi ne abunda yake nadawa akai, kuma an kiyasta akansa hula da abunda yai kama da su.

3. Wanduna shi ne Jam'in Wando, kuma shi ne wanda ake daur Tazuge da kuma Kafafuwa, kuma an kiyasta akansa gajeran wando, kuma bai Halatta ba sanya Wando ba saboda rashin zani, kamar yadda ya zo a cikin hadisin Ibn Abbas

4. Al-Baranis: shi ne Jam'in birnis, kuma ita ce riga da ta Rufe jiki da kai, kuma ya hada har da Hijabi.

5. Huffai, Huffi shi ne abun da ake sanyawa a kafa ya rufekafa na fata ne kuma ya halatta a sanya shi idan aka rasa Fade, kuma ba dole bane ya yanke su kasan Idon Sawunsu; domin Umarnin hakan an Shafe shi, kuma wadan nan abubuwa biyar sun kebanta ne da Maza kawai.

6. kayan da aka yi musu Turare da Za'afaran, ko raus "shi ne wani tsiro mai dadin kanshi, kuma launinsa ja ne" kuma an kiyasta akansu sauran Turarruka, kuma wannan Haramun ne ga Maza da Mata.

Kuma Ka'idar abun da ya gabata cewa dukkan abun da aka dinka gwargwadon jiki ko wani bangaren sa, ko wata gaba daga gabbansa to an hana Alhaji sanya shi.

Kuma hakika ya Shahara a cikin litattafan da suke magana kan hajji Lafazin "Dunkakke" kuma wannan bai zo ba a cikin sunnah, kawai dai wannan ya zo ne a bakin

wasu daga Tabi'ai (1) har amfani da ita ya yawaita a litattafan Fiqhu, sai wasu daga cikin Mutane suka dauki cewa abun nufi da shi shi ne duk abunda akwai dinki a cikinsa, sai suka dauka cewa bai halatta ba sanya Mayafin da aka jona shi da dinki saboda gajarta, ko Matsuwa, ko abun da aka dunke saboda yagewa, kuma haka Takalmi sau ciki da kuma madaurai da yake awkai dinki a cikinsu, kuma wannan ba daidai ba ne, aa abunda ake nufi da shi shi ne abunda ya gabata, kuma an hada wannan da abunda yai kama da shi ya kasance mafi bayyana, kuma mafi nesa da Dimuwa.

### **Abunda Mace Zata Nisanta Na Tufafi:**

Kuma amma Mace to zata yi Ihrami ne da duk abunda ta so na kaya, baa ware mata wani Kala ba, da sharadin dai kada ya zamanto kayan Ado wanda zai rika daukan hankali, ko kuma yayi kama da kayan Maza kamar Farin tufa, kuma an hanata abubuwa biyu:

Na Farko: Nikabi, kuma shi ne abunda ake rufe fuska sai idanuwa, to bai halatta ta sanya shi.

Na biyu: safa, kuma wani rufi ne da yake da yantsu a cikinsa, kuma shi ne wanda aka sani da Safar Hannaye, saboda fadinsa: **(Kuma kada mace ta sanya Nikabi Matukar tayi Harama kuma kada ta Sanya Safar hannu)**

Buhari ne ya Rawaito (1542) da Muslim (1177) daga Hadisin Ibn Umar -Allah ya yarda da su- kuma wannan Lafazin Bukhari (1838).

Amma abin da wasu mata suke aikatawa na sanya Nikab da kuma Hijab a samansa, da niyyar ganin Hanya abunda yake dai dai -Allah shi ne mafi sani- cewa Lallai gamammen Hani kan Nikabi ya hada da shi, saboda tabbacin Sanya shi, to idan aka ce: shin bai Halatta ba saboda bukata, Saboda kasancewarsa ba mai tsarki bane? to Amsa: Lallai cewa abunda wasu suke aikatawa na Abubuwan da aka hana Alhaji yinsu to in anyi saboda bukata to mutum sai yayi fidya, kuma kasancewarsa ba bayyananne ne to hakika baya yin tasiri a cikin hukuncin abunda ya gabata.

Kuma ya Halatta ga kowane Namiji da Mace canza kayan ihramin ta da kuma wanke shi bayan ihrami, kuma amma zaton wasu Mata cewa Mai aikin Hajji zatayi ta zama a cikin kayan Ihramin ta, kuma ba zata iya canzasu ba ko wanke su, to duk wannan bashi da Asali, kuma Allah shi ne mafi sani.

### **Nau'o'i Aikin Hajji Guda Uku:**

Ibn Kudama ya kawo a cikin Al-Mughni (5/82) ya Rawaita ijma'in Malamai kan halaccin yin ihrami da



kowane irin Nau'in aikin hajji guda Uku duk wanda ya so, Kuma dai sabanin akan wanne yafi ne?

Kuma mafificin Aikin Hajji ga wanda bashi da Hadaya shi ne tamattu'i -Kuma shi ne yi Harama da umra a kwanankin Hajji, Sannan ya sauke harami, Sannan yayi kuma Harama da hajji a Ranar Takwas

Kuma duk wanda ya koro Hadaya to abunda ya fi a Hakkinsa yayi kirani - kuma shi ne yayi Harama da umra da hajji tare tun daga Mikati -kuma shi ne wanda Annabi yayi- Saboda kuma ya umarci Sahabbansa da Tamattu'in, kuma ya ce: **"Ba don na koro Hadaya ba da na Sauke umra ta"** kuma acikin wani Lafazin: **"Kuma Ba don hadaya ta ba da na sauke umrata kamar yadda kuka sauke"** Bukhari ya rawaito shi (7367-1651) To idan yayi harama da Qirani kuma ba shi da Hadaya to ya halatta, sai dai Hadaya ta kama shi a dayan Maganganun Malamai, kiyasi kan Mai Tamattu'i, domin yayi dai dai da shi.

Kuma babu Banbanci a cikin Hukuncin Tamattu'i da kirani kuma babu banbanci cikin Hukuncin tamattu'i da Kirani tsakanin Mutumin Makka da waninsu na wasu garuruwa, sai dai cewa Mutanen Makkah basu da hadaya akansu, saboda kasancewarsu Mazauna Harami, a dayan Maganganun Malamai, kuma shi ne cewa lallai nuni a cikin

fadin Allah madaukaki: "Wannan ga wanda Iyalansa basa zaune a Makka" tana komawa zuwa hadaya ne da Azumi.

Amma duk wanda yai Harama da Hajji kadai kuma shi ne Ifradi kuma haka mai Kirani wanda bai bai tawo da Hadaya ba, to anso a Hakkinsa ya Warware Hajjinsa ya koma Umra kamar yadda yake shi Mazhabar Imamu Ahmad ya ,kuma kan haka Wasu da yawa daga cikin Malaman Ilimi suke Kan Wajabcin Warware Hajjin, domin Annabi ya Umarci Sahabbansa da hakan

To idan lokaci ya kure kamar ace yayi harama da Asubar Ranar Arfa to wannan zai iya Daukan cewa: zai iya Tamattu'insa, kuma yana iya yin tamattu'insa, kuma za'a iya daukan cewa: cewa yayi Ifradi ko kirani, kuma wannan shi ne Mafi bayyana, domin cewa Hoton tamattu'i bata bayyana ba a hakkinsa, Saboda fadin Allah "Duk wanda yayi tamattu'in da umra" kan haka to abun ya ragu akan Ibadarsa, kuma ba'a Shar'anta masa bata aikin sa ba, saboda kurewar lokaci, kuma don ifradi daya ne daga cikin ayyukan Hajji guda uku, kuma Musamman a cikin hakkin wanda yake Ifradi don Umra da kuma tafiya ta daban, Kuma Allah shi ne mafi sani.

Kuma wacce tayi Harama da Umra da Niyar Tamattu'i idan tayi Haila kafin tayi Dawafi kuma tanajin tsoron

kwacewar Hajji cewa bata yi tsarki har Ranar Arfa to sai tayi Harama da Hajji sai ta zamo mai kirani, kuma haka na da waninta zai ji tsoron kwacewar hajji to yayi Harami sai ya Zamanto Mai Kirani, Saboda aikin Nana Aisha.

### **Sallar Ihrami:**

Mafi yawan Malamai suna ganin Mustahabi ne yin Raka'a biyu kafin Ihrami, Saboda koyi da Annabi domin cewa shi yayi Ihrami a Hajjin Bankwana bayan Farilla, kuma abunda yake dai dai -Allah shi ne mafi Sani- cewa shi lallai cewa in yayi daidai da lokocin sallar Farillah Ihrami sai ya dau harami bayanta to hakan yayi daidai, kuma da zai yi Harama bayan Sallar Tadawwu'i da ya saba yinta Kamar salloli Raka'a biyu na Walaha, kuma in ba ba haka ba babu wata Sallah ta Musamman don yin ihrami, to zai iya yin Ihrami ba tare da yayi sallah ba; domin bai zo daga Annabi ba wani abu cikin hakan, sai dai wanda yayi harami daga Zul-hulaifa Sunnan ne a gare shi ya sallaci raka'a biyu; Saboda Hadisin Umar ya ce: Naji Manzon Allah a kwarin Akik, yana cewa: **"Mai zuwa ya zo mun daga Ubangiji na, sai ya ce: Kayi salla a wannan kwari mai Albarka, kuma ka ce: Umra cikin Hajji"** Bukhari ne ya rawaito shi (1534).

Kuma abun da yake bayyane a wannan shi ne cewa wannan Sallar ta Musamman ce a wannan wurin cewa abun nufi Salla saboda Ihrami a wannan wurin Saboda Albarkarsa, ba wai Saboda Ihrami ba, to cewa shi zai yiwu cewa abun nufi sallar Farilla ba Sallar Ihrami ba, kuma zai iya yiwuwa abun nufi Salla Saboda ihrami, Sai dai bai tabbata ba wannan hukuncin a wadansu Mikatan sauran, kuma Allah shi ne mafi sani.

### **Yin amfani da Sabulu ga Mai Harami:**

Ya halatta ga Mai Harami yayi Amfani da sabulu don gusar da Dauda ko maiko ko mai kama da shi, domin cewa shi ba za'a kira shi ba da turare, kuma wannan ba za'a dauke shi yayi amfani da turare ba kuma ya halatta a gareshi yayi amfani da su a Wanke kansa abubuwan kwalliya na zamani, kuma hakika Malamai sun halatta shakar abun da ya tsiro da kansa kuma yake da kamshi mai dadi, kamar abunda ake kira Shaih ko Al-khuzama da mai kama da su wadanda ba'a yin turare da su, ko abunda mutum ya shuka Kamar kamar Raihanin farisa ko Misalin Nana.

Kuma amma Za'afaran to Turare ne. don haka abun da yafi kyau barinsa a cikin Kahwa Matukar dai an Haramta shi, kuma hakika hanin ya zo kan Tufar da aka Shafa mata

za'afaran, kuma za'a iya amfani da Citta da Kanunfari cikin Kahwa, domin basa cikin abunda ake kiransu Turare.

Kuma ya halatta ga Alhaji ya Shafa Mai a jikinsa da mai kama da shi, na kayan kwalliya na zamani, amma ya shafa a kansa Mai an samu shaharren Sabani, kuma barin dai shi ya fi

### **Ratayen Kafada**

Shi ne ya sanya tsakiyar mayafinsa karkashin hammatarsa ta Dama, kuma gefensa akan kafadarsa ta hagu, kuma wannan yana cikin sunnonin Dawafi, kuma farkon dawafi zai yi su wanda ya zo Makka - Kuma Rataye a inda ake yinsa idan yai niyyar yin Dawafi, , kuma ba kamar yadda wasu suke yi ba, yadda suke yin rataye tun daga Farkon Ihrami har zuwa lokacin da zasu cire Harami to wannan ba shi da Asali, ya kamata a lura da shi, kuma Fadakarwa akansa, Ibnu Abideen ya ce a cikin Hashiyarsa (2/5129) kuma Sunna Shi ne kafin Dawafi Zuwa gama shi Banda nan.

### **Sharadi Ne Tsarki Domin Yin Dawafi:**

Mafi yawan Ma'abotan Ilimi sun tafi kan cewa Alwala Sharadi ce a cikin Dawafi, saboda hadisin Ibn Abbas -Allah ya yarda da shi- ya ce: cewa Annabi ya ce: **(Daafi a Dakin**

**Allah Sallah ce sai dai cewa Allah ya halatta Magana a cikinta)** Turmuzi ne ya Rawaito shi (960) da Kuma Al-Darumi (1/74) da Kuma Ibn Khuzaima (4/222) da kuma Hakim (1/409) (2/267) Kuma Hadisin akai Sabani wajen cewa Maganar Annabi ce ko ta Sahabi.

Kuma Saboda fadin Nana Aisha -Allah ya yarda da ita- :  
**" lallai abun da Annabi ya fara da shi a lokacin da ya iso Cewa shi ya fara alwala ne Sannan yayi dawafi** Bukhari ne ya Rawaito (1536) da Muslim (1235) kuma wannan koda ya Kasance ta hanyar aiki ne to sai dai zai iya Zamantowa bayani ne na fadin Allah Madaukakin sarki:  
**"To sai suyi dawafi a dakin Allah dadadde"** (Hajji/2) ga wanda yake akiki da wannan Maganar, kuma ba'a samu daga annabi ba cewa yayi umarni da yin alwala don yimn Dawafi kuma bai hana Mai Kari ba yin dawafi, sai dai shi yayi dawafi cikin tsarki, kuma ya hana Mai Haila yin dawafin, kuma hana mai Haila baya zama dole hana wanda bashi da Alwala, kuma babu kokwanto cewa dawafi da tsarki yafi kuma yafi daidai kuma yafi sauke nauyi, kuma akwai koyi da Annabi cikinsa kuma hakika ya ce: **"Don ku koyi aikin hajjinku a wurina"** Sai dai da alwalarsa zata karye yana cikin dawafin Musamman a Karshensa kuma ga shi ana cikin turmutsutsi Kamar Ranar Sallah, to za'a ce cewa dole ne yaje ya sake Alwala kuma

ya sake dawafin akwai Matsuwa a ciki, kuma da bai kasance haka ba kuma babu wani dalili akan hakan tsakanin dorawa Mutane abun da akwai duba a cikinsa, Kuma Aikin hajji an gina shi ne akan sauki, kuma Allah shi ne Mafi sani.

### **Idan Aka Tada Sallah Mutum Yana Cikin Dawafi:**

Idan aka tayar da Sallah ko Jana'iza lokacin yana tsakiyar dawafi to cewa shi zai yanke kuma sannan yaci gaba daga inda ya tsaya, kuma zai hada da sauran dawafinsa da yayi kafin yanke dawafin, kuma bai zama dole akansa ba ya fara daga hajar Al-aswad ba kuma wannan shi ne Mafi rinjaye a daya daga cikin Maganganun Malamai guda biyu; domin cewa yankewa ce wacce akayi Rangwamenta, kuma babu wani dalili da ya bada wannan zagayen.

Amma idan Alwalarsa ta karye yana Dawafi ta hanyar tusa ko waninta kuma yana son yaje ya sake alwala to cewa shi zai sake farkon Dawafi ne -kuma wannan shi ne Mafi rinjaye a daya daga cikin Maganganun Malamai guda biyu- kiyasi akan Salla, kuma Dawafi wani bangare ne na Salla a Dunkule Kamar yadda Shiek Abdul Aziz Bn Baz ya bada fatawa - Allah yayi Masa Rahama- (Al-fatawa 17/16).

## Dawafin Mai Ciki Da Yaron Da Aka Dauka:

Wani lokaci Mutum yakan dauki yaro tare da shi Yaro Mai Ihrami -kuma dai- to sai Dawafin wanda aka Dauka da wanda ya Dauka duka yayi, kuma bai Zamanto dole ba Mai daukan yayi wani Dawafin Na Musamman daban, domin kowane daya daga cikinsu yayi dawafi da Niyya Ingatacciya, kuma ya gasgata a kirashi mai Dawafi a Dakin Allah, kuma Yaro idan ya Kasance yayi Wayo sai yayi niyyar yin Dawafin, kuma idan bai kasance Mai wayo ba sai Waliyyinsa yayi Masa, kuma wannan shi ne Mafi Rinjaye in allah ya so, kuma yana Karfafa hakan Hadisin ibn Abbas -Allah ya yarda da su- a cikin kissar matar nan Al-Khathmiyya, kuma a cikinsa: **"to sai ta dago masa wani yaro, sai ta ce: shin wannan yana da Hajji? ya ce: Ey ke kuma kina da Lada"** (Muslim ne ya Rawaito shi (16).

Bayanin Dalilin: Cewa Annabi ya fadawa wata Mata ingancin Hajjin wani yaro, kuma bai Umarceta da Tayi wani dawafin Sabo da shi ba duk da wurin da za'a yi mata bayani ne, kuma Bai halatta ba jinkirta bayani ga barin lokacin bukatarsa, yayin da bai Umarceta da hakan ba shi ya nuna Halarcin Dawafinta tana dauke da shi, kuma hakan ya isar musu dukkansu



Kuma wasu daga cikin Malamai cewa Yaro idan ya Kasance bai wayo ba to dole Waliyyinsa yayi Dawafin kansa Sannan yayi wani daban na Yaron ko kuma ya Mika shi ga wani amintacce da zai yi Dawafi da shi, domin Yaro ba zai iya Niyya ba ko kuma Aiki, kadai Niyya tana Wurin mai daukansa, kuma ba zai yiwu ba aiki daya da Niyyoyi biyu kuma na Mutane biyu daban daban, kuma Safa da Marwa yana Daukar Hukuncin Dawafi shi ma a cikin wannan Hukuncin a bisa wannan bayanin.

Kuma haka da zai Tura kurar da yaro yake ciki ko kuma Babban Mutum ko Mara Lafiya to hakan ya isar musu Mai turawar da wanda aka Tura, Kuma Allah shi ne mafi sani

### **Gaisuwar Masallacin Harami:**

Gaisuwar Masallacin Harami: Salloli biyu ne Kamar sauran Masallatai saboda baki dayan Dalilai, kuma wannan yana kan wanda ya shige shi don jiran Sallah, ko kuma jiran Abokan Tafiya, da waninsu.

Kuma wanda ya shige shi da Niyyar Dawafi, duk daya ne ya kasance hajji ne ko Umra ko ya kasance Tadawwu'i ne, to wannan zai fara da Dawafin, kuma shi ne Gaisuwar Masallacinsa a hakkinsa, kuma bashi da damar yayi Salloli Raka'a biyu sannan kuma ace zai fara Dawafi -kamar yadda wasu Mutane suke yi- to wannan Sabanin Sunna

ne; domin shi yayin da ya shiga Masallacin ya fara da Dawafi ne, Kamar yadda yazo a Hadisin Jabir da waninsa, kuma cewa manufa shi ne bude Wurin Ibada da Ibada, kuma Ibadar Dawafi ta samar da wannan Manufar.

### **Gabatar da Safa da Marwa akan Dawafi**

A Sunna shi ne Fara Dawafi kafin Safa da Marwa, A Hajji ne ko Umra don koyi da Annabi, Kai wasu daga cikin Malamai ma sunce bai halatta ba Gabatar da Safa da Marwa akan Dawafi, to duk wanda ya gabatar to ya sake Bayan dawafin

Kuma Hujjarsu kan Haka shi ne fadinsa: **(Don ku koyi aikin Hajjinku daga Wurina)** kuma wannan shi ne abun da ya kamata ga Musulmi lallai cea yayi ruko da shi, sai dai da zai Safa da Marwa kafin Dawafi a rashin sani ko mantuwa to Safa da Marwa dinsa yayi -In Allah ya yarda- kuma bai zama dole ba ya rama shi bayan Dawafin, kuma Hakika Wasu daga cikin Malamai sun fadi haka na da da kuma na yanzu, sai dai wasu sun takaita wannan da Mantuwa banda wanda yai gangancin hakan , kuma wasunsu basu ware wasu ba.

Kuma hakika ya zo a cikin Hadisin Usama bn sharik ya ce: na futo tare da Annabi da niyyar Hajji, sai yakasance Mutane suna ta turuwar zuwan masa, duk wanda ya ce ya

Manzon Allah nayi Safa da Marwa kafin dawafi ko na gabatar da wani abu ko na jinkirta wani abu, to ya kasance yana cewa: **(Babu komai Babu komai Sai dai Mutumin da ya ya keta Mutuncin wani Mutum Musulmi kuma shi yana mai Zalunyar Kansa to wannan shi ne wanda ya futo kuma ya Hallaka)** Abu Daud ya Rawaito shi (2015) Kuma Sanadinsa Ingantacce ne, kamar yadda Buhari da Muslim suka ce: Albani da Ibn Baz -Allah ya yarda da su- Kuma Maanar ya keta ai ya taba ko dauki kayan waninsa.

Kuma wannan ya game Safa da marwan Umra ko na Hajji, Sai dai wasu daga cikin Malamai sun soki Lafazin (Nayi Safa da Marwa kafin yin Dawafi) hakika Al-hafiz Al-baihaki ya ce acikin Sunan Alkubra (5/146( wannan Lafazin (Nayi Safa da Marwa kafin inyi Dawafi) Bako ne Jari ne kadai ya kebanta da shi daga Shaibani, to idan ya kasance abun kiyaye wa to kamar yana ya tambaye shi ne bayan Dawafin zuwa kafin dawafin Hajji, to Sai ya ce: "Babu Laifi" sai ya ce: (Nayi Safa da Marwa kafin inyi Dawafi) a cikin wannan Hadisi ba ba kiyayye bane, kiyayye shi ne: Gabatar da jifa da kuma yanka da kuma Aski wani kan wani

Kuma bisa wannan, abun da yafi. kada ya gabatar da Safa da Marwa, kuma duk wanda ya gabatar da shi, a halin

Rashin Sani ko Mantuwa, sannan yayi Dawafi bayansa to aikin sa yayi, kuma idan yayi wa kansa Kiyamullaili kuma ya futa daga Sabanin Malamai, to sai yayi wani dawafin Sabo bayan Dawafinsa to wannan shi ne mafi cika kuma mafi jyau, Domin Hadisin kamar yadda muka gani yana da Magana akansa, kuma Allah shi ne mafi Sani.

### **Kuma Wajabcin Wanzuwa a filin Arfa har faduwar rana:**

Mafi yawan Malamai sun tafi kan cewa Lallai Tsayuar Arfa har zuwa faduwar Rana ga wanda ya tsaya da Rana kuma Wajibi ne daga cikin Wajiban Hajji, to duk wanda ya futa kafin faduwar Rana to hakika ya bar Wajibi ne, kuma hajjinsa yayi kuma Wajibin shi ne hadawa tsakanin Rana da wani bangare daga dare Saboda Dalilai Masu zuwa:

1. Lallai cewa Annabi ya tsaya kuma ya ce: "Ku koyi aikin Hajjinku daga gare ni" da kuma kasancewarsa ya zauna a Arafa zuwa faduwar Rana sannan ya tafi, wannan Dalili ne akan Wajabcin hakan; domin Tafiya da Rana yafi Sauki, Musamman a wannan lokacin, ta yadda mutane zasu iya Samun damar tafiya akan rakuma da Kafafuwansu, kuma duk da haka basu tafi ba sai bayan faduwar Rana.

2. Cewa Manzon Allah ya tafi ne daga Arafa kafin ya Sallaci Magariba, duk da cewa lokacin Magriba yayi da ace

tafiyar ta halattakafin faduwar Rana da ya tafi kuma ya sallaci Magariba a muzdalifa a farkon lokaci(2(

kuma hakika yazo a Hadisin Urwah Bn Mudharris cewa Annabi ya ce: **"Duk wanda ya halarci sallarmu wannan - yana nufin Asuba- kuma ya tsaya tare da mu har sai mun tafi, to hakika ya tsaya a Arafa kafin nan da Daddare ko da rana to hakika Hajjinsa ya cika kuma ya gama"** Abu daud ya futar da shi (1950) da kuma Nasa'i (5//263( da kuma Tirmizi (891) da Ibnu majah (016) da kuma Ahmad (26/142) kuma Tirmizi ya ce: wannan Hadisin Hasan ne kuma Ingantacce kuma yana kafa Dalili da shi wajen Halaccin tafiya daga arafa kafin faduwar Rana; domin fadinsa: "ko da Rana" yana nuna cewa duk wanda ya tafi kafin faduwar rana cewa hajjinsa yayi, kuma fadar cika shi ya bayyana halaccin hakan, kuma cewa baya bukatar kankare shi da yanka, kuma wannan Dalilin bayyananne ne, sai dai shi ya ci karo da Aikin Annabi da halifofinsa a bayansa, cewa su basu tafi ba sai bayan faduwa e rana, to da wannan an kayyade cewa hadisin ayi aiki da shi kai tsaye.

### **Tafiya Daga Muzdalifa Bayan Faduwar Wata:**

Ingantacciyar sunnar Annabi ta koyar kan cewa Raunana na Mata da Yara da kuma wadan da suke tare da

su, su tafi daga Muzdalifa zuwa Mina bayan faduwar wata, kamar yadda yake a Hadisin Ibn Abbas da Ibn Umar da Asma'u - Allah ya yarda da su - kuma suna cikin Sahihul Bukhari da Muslim, kuma haka wasu Hadisan.

To idan suka iso Mina sai su Jefi Dutsen Karshe, kuma zasu iya yin aski kuma suyi Dawafin Dakin Allah.

Kuma amma majiya karfi to basu da damar yin Jifan jamrat al'aqaba kafin Futowar Rana; domin baki dayan Hadisan da suka zo wajen sauki a Jifan kafin Rana ta futo baki dayansu Raunana ne, kuma babu wani daga cikinsu ingantattu da ya zo game da Karfafa Maza.

Sai dai wadan da suka kasance a tare da Raunana to shima yana da Hukuncinsu kan abun da aka fahimta na na Zahirin Dalilan kuma Hadisin Ibnu Abbas Allah ya yarda da shi yaa ce: Annabi ya ce da mu: **(Kada kuyi Jifa Sai Rana ta futa)** Ahmad da Ma'abota Sunan Suka Rawaito shi, amma a cikin Sanadinsa akwai Rauni, Kuma hakika Imamul Bukhari Ma -Allah yayarda da shi- a cikin Karamin Tarihi Shafi na (135) kuma idan mun dauka ma ya Inganta - Kamar yadda Tirmizi da Ibnu Hibban -Allah ya yarda da su- suke gani to zamu iya daukansa akan Mustahabi, Kamar yadda Hafiz Ibnu Hajar ya Nusar a cikin Fathuk Bari (/529) kuma Allah shi mafi Sani.

Kuma wannan saukin yana daga cikin dalilai da suka dace kwarai da wannan Zamani, to cewa kasancewar Mai bi zai tafi da Raunana Kamar Mata zuwa Wurin Jifan Jamrat Al-Akaba kuma suyi Jifa, Sannan kuma shi ba zai jifa ba, kuma sai ya tafi da su zuwa dakin Allah don yin Dawafi to yausha zaiyi Jifan? sanna kuma maye matsayinsa a tare da cunkoso a karshen Dare don Mata su yi jifa, sannan ya dawo don cunkoso bayan Futowar Rana don yayi jifan da kansa?

### **Ayyukan Ranar Layya Da Kuma Jerinsu:**

AYYUKAN RANAR LAYYA HUDU NE: Jifan Jamrat Al-akaba, da kuma yanka Hadaya -Idan Hadaya ta kamashi Idan tamattu'i yayi ko kirani- Sai kuma Aski, sai kuma Dawafin Ranar Sallah sai kuma jifa da Aski daga nan ya Sauke Hajjinsa a Mataki na farko -Akan abunda yake mafi dai dai a wannan Mas'ala- kuma Babu wata danganta ka tsakanin Hadaya da Sauke Hajji, Sai dai mafi kyau ga Wanda yake kirani kada ya Sauke har sai ya yanka Hadayarsa don koyi da Annabi

Kuma abun da ya fi Alhaji ya jeranta wadan nan Ayyukan, kamar yadda Annabi ya aikata lokacin lokacin da ya yi jifa sannan yayi yanka sannan yayi aski sannan kuma yayi dawafi, kuma bai gabatar da daya kan daya ba, sai dai

in da Mantuwa ko rashin sani -Kamar yadda sunna ta koyar da hakan kuma akan haka Al-umma suka hadu- amman wanda yayi da gangan to anan Sabanin Malaman yake to abunda yafi ga Mai hankali kada ya dogara wajen gabatar da wani abu akan wani Matukar zai iya yinsa a jere ba tare da wahala ba, abunda yafi ya jeranta su don koyi da Annabi, da kuma futa daga Sabanin Malamai, kuma duk da nafi karkata zuwa Cewa Hukuncin na baki daya ne ga wanda bai sani da waninsa, sai dai wasu daga cikin Mutane zasu sabawa jerantawar Annabi saboda karamin dalili ko babu ma Dalilin, kuma wannan bai dace ba, domin Jerantawar shi ne Asali to cewa shi ya aikata Ibadar a gaban Al-umma kuma ya ce: (Don ku koyi aikin Hajjinku daga gare ni)

### **Wurin Yanka Hadaya:**

Mafi yawan Ma'abota Ilimi sun tafi kan cewa Yanka Hadaya dole ne ya kasance cikin harami a Makka ko Mina ko Muzdalifa kuma duk daya ne Hadayar ta Kasance ta tadawwu'i ce ko kuma ta tamattu'i ko kirani, saboda fadin Allah Madaukaki:

﴿لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾﴾ [الحج:

[33



(Sannan inda za'a yanka ta shi Dakin Allah Yantacce) [Hajji3] kuma abun nufi da hakan shi ne Harami baki daya, kamar yadda Masu Tafsiri suka ce, kuma ya ce: **"Ni nayi yanka a nan kuma Mina dukkanta wurin yanka ce"** Muslim ne ya Rawaito shi daga Hadisin Jabir (149) (1218) kuma aWurin Abu daud (197) da ibn Majah (048) () da kuma Ahmad (22/381) da Lafazin **"kowace hanyar Makka Hanya ce kuma wurin Yanka ne"** Kuma baihaki ne ya Rawaito (5/239) daga Ada'a daga ibn Abbas -Allah ya yarda da su- ya ce" **"wuraren soke taguwowi a makka ne, sai dai an tsarkaketa daga Jini kuma Mina tana daga cikin Makka"** kuma Sanadinsa Ingantacce ne, kuma kan haka baza'ayi yankan Hadaya ba Arafa ko waninta na wajen harami, domin cewa Ba zai isar ba akan haka Mashahuran Malamai suke, kuma wasu Mutanen suke gafala kan hakan, to ya dace a nusar da su.

Amman Hadaya sabo da wani laifi da Alhaji yayi - kamar Aske ka -Kamar Ask kai- to wannan ya halatta cewa yakasance a wurin aikin abunda aka hana kuma ya kasance a cikin harami, Domin cewa ya halatta ya Kasance a haramin sai dai sakamakon Farauta to dole ya Kasance a cikin Harami, domin fadin Allah Madaukakin Sarki ya ce:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ التَّعَمِّ بِكُمْ بِهِ ءَدْوًا عَدَلٍ مِنْكُمْ هَدِيًّا بَلِيغَ الْكَعْبَةِ أَوْ كَفَّرَهُ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ ؕ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾﴾ [المائدة: 95]

(To Sakamakon kwatankwacin abunda aka kashe na Dabbobi kuma zaiyi Hukunci da shi Ma'abota Adalci yayi Hadaya wacce zai kaita harami) [Al-ma'ida:95]

Kuma amma Hadayar takunkumi -kuma Wannan samuwar wani abu ne da ya hana isarsa zuwa Gida- to cewa shi zan yanka shi a wurin Tsarewa Saboda fadin Allah ya ce:

﴿... فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ﴾ [البقرة: 196]

[To idan aka tare ku to sai kuyi Hadaya da abunda ya sawwaka} {Bakara 196} sai dai da ace zai yi yi niyyar daukansa zuwa Harami to babu laifi saboda abunda ya gabata, kuma Allah shi ne mafi sani.

### **Wurin Da Za'a Raba Naman Hadaya:**

Ana raba Naman Hadayar ne a cikin Harami, Sannan kuma idan ya Kasance Hadayar Tamattu'i ko kuma kirani ko Tadawwu'i to yana da dama ya ci daga ciki kuma yayi

kyauta kuma yayi sadaka ga Miskinan Harami, domin Cewa shi ma yaci daga Naman Hadaya, kamar yadda ya zo a cikin Hadisin jabir na Muslim, kuma cewa shi jini ne na lbada to shi a matsayin Layya ne, to idan ya aika shi zuwa Talakawa a Duniyar Musulmi to wannan aiki ne abun godiya, kuma kokari ne Mai kyau.

Kuma idan ya kasance saboda barin Wajibi ne - Idan anbi wannan Ra'ayin - to shi zai yi Sadaka da baki dayan Naman ne ga Mabukatan Harami, kuma ba zai ci komai ba.

### **Aski Ko Saisaye:**

ASKI KO SAISAYE: lbada ce a cikin Hajji da Umra, domin Annabi yayi Addua ga wanda ya aikata wancan da samun gafara da fadinsa: **Allah ka gafartawa Masu Aski, suka ce: Ya manzon Allah kuma masu Saisaye fa, ya ce: Allah ka gafartwa Masu Aski, suka ce: Ya Manzon Allah Masu Saisaye fa? ya ce Allah ka gafartawa Masu Aski, suka ce: Ya Manzon Allah Masu Saisaye fa? sai ya ce: da Masu saisaye"** Buhari ya Rawaito (1302) da Muslin (1728) daga Abu Huraira kuma a cikin Hadisin Ibn Umar -Allah ya yarda da su- Addu'a da Rahama, Buhari ne ya rawaito (1727) da Muslim (1301)

Aski kuma: shi ne gusar da gashin kai baki daya da reza ko mai kama da ita, kuma saisaye shi ne yanke wani bangaren gashin kai baki dayan bangarorin da Almakashi ko Na'urar Aski da aka sani.

Kuma Aski yafi ga mai Kirani da Ifradi da Mai Umra Kadai, kuma ba'a togace ba sai Mai tamattu'i wanda yazo daga makka a Makare ta yadda gashin sa ba zai futo ba kafin Hajji, to wan nan saisaye a wurinsa ya fi, kamar yadda Annabi yai umarni da hakan Sahabbansa a cikin hajjin bankwana, don su dadu tsakanin Saisaye a cikin Umra da kuma Aski a Hajji, kuma banda wadan nan to Aski shi ne yafi Lada domin Allah Madaukakin Sarki shi ya gabatar a cikin fadinsa:

﴿... مُخْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ...﴾ [الفتح: 27]

"Suna masu yin Aske kawunanku da kuma Masu Saisaye (Al-Fath27) kuma saboda cewa Annabi yayi Kamar yadda Muslim ya futar da shi () a Hadisin Anas -Allah ya yarda da su kuma duk abunda yafi kusa da dacewa da shi to shi ne yafi, domin shi ne Maimaita Addu'a ga masu aski da nema musu gafara da jin kai, kuma yayi Addu'a daya ga masu Saisaye sau daya -Kamar yadda ya gabata- kuma lallai cewa shi domin shi ne yafi cika a Ibada ga Allah Madaukakin Sarki da kuma Girmama shi.

Kuma ana ganin wasu kusakuren wasu Mutane da yawa - Musamman Matasa - cewa su basa Aske kansu kai suna takaitawa ne da Saisaye, kuma yana bayyane kan cewa hakan yana cikin Umra -kamar a cikin hutun Bazara ko kuma a cikin Azumi -Wannan cikinsa akwai kwadaitarwa da aiki Mafifici, kuma wannan akwai rowar gashi, kuma a cikin Ibada anki Rowa da kudi ko kuma rai, to ta yaya kuma da Gashi?

### **Gwargwadon Saisayen:**

Kuma an samu sabani tsakanin Malamai game da gwargwadon gashin da zai Saisaye, daga gashin kansa, kuma maganar da take mafi daidai -Allah shi ne mafi sani-cwa lallai ya saisaye baki dayan gashin kansa, kuma wancan zai zamanto ya game baki dayan kai, kuma ba yana nufin ya saisaye kowane gashi daya bayan daya ba, kuma dalilin hakan cewa Allah ya ce:

﴿... مُخَلِّقِينَ رُءُوسَكُمْ...﴾ [الفتح: 27]

(Kuna masu kawunanku) Al-fath 27 kuma aiki da aka jingina masa zuwa kai ya hada baki dayansa, kuma duk wanda ya takaita wani bangare na kansa ba'a cewa ya saisaye kansa, kuma cewa kawai ya saisaye wani bangare domin Annabi yayi umarci sahabbansa wadanda suke tare

dashi wadanda basu da Hadaya tare da su da suyi saisy bayan gama Dawafunsu da kuma Safa da Marwa, kuma abunda yake daidai

Cewa shi ne Saisaye baki dayan Kai, domin Lafazin a fili yana nuna hakan, domin Saisaye yana tsayawa Matsayin Aski, kuma Aske baki dayan kai haka Saisaye yana da kyau ya game baki dayan kai.

### **Wajabcin Jefa Tsakwankwani Bakwai:**

Mafi yawan Malamai sun tafi akan cewa Jifa da tsakwankwani guda Bakwai sharadi ne daga cikin Sharadan Ingancin Jifa, to Idan aka samu tawaya a daya to Jifan bai Inganta ba, kuma akansa ne sai andawo an cikasa abunda ya tawaya, Domin Annabi yayi jifa da Tsakwankwani Bakwai kamar yadda aka rawaito daga Jabir da waninsa na Sahabbai- kuma ya ce: **(Don ku koyi aikin Hajjinku daga gareni)** to ya wajaba yin koyi da shi a cikin hakan, kuma bai san cwa shi yayi izini ga wani ba kan cewa yayi jifa a kasa da tsakwankwani Bakwai.

Kuma abun da Nasa'i ya futar (5/275) da waninsa, daga Mujahid ya ce: Sa'ad ya ce: **(Mundawo a cikin Hajjin bankwana tare da Annabi kuma wasunmu suna cewa: nayi jifa da tsakwankwani guda bakawai, wasunmu kuma suna cewa : Nayi jifa da Tsakwankwani shida, babu**

**wanda ya aibata dayansu )** to wannan Hadisi ne yakakke, domin a cikinsa akwai Mujahid kuma baiji daga Sa'ad Ibn Abi wakkas ba, kamar yadda Kattan ya ce: da kuma Dahhawi da Wasunsu, an samo hakan a cikin Aljauhar Al-nakiy (5/149) kuma an fada cewa Hadisai sunyi yawa kan Wajabcin Tsakwankwani Bakwai, kuma bai tabbata ba cewa Annabi ya tabbatarwa Sahabbai kasa da hakan ba, kuma babu Ijtihadi in dai akwai Nassi.

### **Wajen Tsintar Tsakwankwanin Jifa:**

Babu wani guri na Musamman don tsintar Tsakwankwani, ana iya tsinta a ko'ina a Muzdalifa ko Mina ko a kan hanya Domin Annabi bai iyakancewa hakan wuri ba, Saboda haka baya cikin sunna cewa Alahji idan ya isa Muzdalifa da Daddare cewa zai tsinci Tsakwankwani don Jifan Al-akaba ko sauran jifan Kwanakin salla, Kamar yadda wasu Alhazai suke yi

kuma a cikin Hadisin da Ibn Abbas ya rawaito -Allah ya yarda da su- a cikin Riwayar Al-Fadhli Bn Abbas ya ce: Manzon Allah ya ce: Safiyar ranar Al-akaba kuma shi yana kan abun hawansa a tsaye: ( **Mikomun Tsinto mun... har zuwa karshen Hadisin**) Ahmad ya Rawaito shi (3/350) da Kuma Nasa'i (5/197) da ibnu Majah (3029) kuma Isnadin sa Ingantacce ne bisa Sharadin Muslim.

kuma babu wani abu a cikin Hadisin da yake Nassantawa akan wani wuri, kuma idan ya kasance cikinsa cewa shi ya tsinceta gare shi daga Muzdalifa, domin fadin sa: (Safiyar Al-akaba) yana nuna cewa farkon Ranar, kuma hakika ya kasance farkon ranar a Muzdalifa, Sai dai shi ba'a fili abun yake ba zai iya daukar cewa shi ya tsince su daga Mina a wurin Jifa to cewa shi bai rike hakan ba, ko kuma ya tsaya bayan yar tafiya a Muzdalifa zuwa Mina, kuma don haka shi lokacin bukatuwa Izuwa gare shi, to bai kasance zai yi Umarni da tsintarsu ba kafin nan saboa rashin amfanin hakan, kuma da wahalar daukar su, Mu dauka ma ya cewa Ma'anar farkon ce, to bai zamanto Gamamme baki daya ba wajen jifan , sai dai shi kebantacce ne da Jamrat Al-akaba, kuma wannan yana nufin cewa ya tsinceta ne a kowane wuri ba, Allah shi ne mafi sani.

### **Hukuncin Kokwanto Cikin Yawan Tsakwankwani:**

Kuma ya wajaba yin Jifa da Tsakwankwani guda Bakwai a kowane wurin jifa guda uku a Ranekun Salla, kuma kan haka duk wanda ya tauye tsakuwa daya ko sama da haka to lallai ya koma ya cika abunda ya tauye.

Kuma duk wanda ya fadi daga cikin tsakwankwanin ko mafi yawa kafin jifa to zai iya diban tsakuwoyin da ya



samu a wanjɛn ramin kuma yayi jifa da su, koda sun kasance anyi jifa da su kuma wannan shi ne zance Mafi kyau a wannan Mas'ala, kuma hakika Imam Shafi'i ya Nassanta hakan kan Halaccin hakan idan babu Dalili akan hanin, saboda kuma dutse ne da babu abunda ya canza daga cikinsa, kuma zai yiwu jifa da shi, kuma abun nufi shi ne saboda shi aka sha'anta yin jifan , duk da cewa a cikin hakan akwai sauki ga Mutane, to cewa Mutum wani lokaci dutsen yakan fadi a cikin Ramin, to kasancewarsa anyi Umarni da ya futa kuma ya zo da wani daga wani gurin mai nisa, sannan ya shigo don yin wani jifan -Kuma hakika zai kasance Cunkoso- duk da haka ba zai wofunta daga wahala ba.

Kuma duk wanda yayi Shakka cikin yawan Tsakwankwanin, to ka'idar malaman Fiqhu cewa shi ba zai komo zuwa Shakku ba bayan ya gama Ibadarsa, kuma tare da haka abunda yafi ya gusar da Shakkar da Tabbaci idan ya kasance yana gurin Jifan, to idan ya dawo gida kuma ba zai sake waiwayar hakan ba, Allah shi mafi sani.

### **Wakilci Wajen Jifan Tsakwankwani:**

Asali dai cewa Alhaji shi ne zai Jefa Tsakwankwaninsa da kansa kuma duk daya ne namiji ne ko mace, kuma ba zai wakilta kowa ba yayi masa jifa, kuma duk daya ne a

hajjin farilla ne ko na Nafila, domin jifa lbada ce daga cikin ibadun hajji, kuma bangare ne daga cikin bangarorinsa to dole ne yayi shi da kansa sai dai in ya samu wani uzuri na rashin lafiya ko tsufa ko kankanta ko kuma ya kasance Mace ce tare da ita akwai yara kuma babu wani da zai kula mata da su, da mai kama da haka cikin abubuwan da ba zai yiwu ayi jifa ba saboda su, to ya halatta ya wakilta wanda zai masa jifan, kuma duk daya ne wakilin ya tsinci tsakuwar ya bawa wanda aka wakilta, ko wakilin ya tsinta da kansa.

Amma idan zai iya to bai dace yayi sakaci a wannan lbada ba, domin lbada ce kuma abun nema ga wanda ta hau kansa yayi ta da kansa.

Kuma sifar Hakan cewa wakilin zai yi jifa ga kansa da fari, sannan yayi jifa ga wanda ya wakitashi da niyya a wuri daya, kuma bai zama dole ba yayi jifa ga kansa baki dayan tsakwawankwanin sannan ya dawo kuma don yin jifan wanda ya wakiltashi, saboda rashin dalili akan hakan, domin hakan akwai wahala a cikinsa, kuma Musamman a wannan Zamani, kuma hakan yakan bada karancin Taimakekeniya, to sai hanin jifa ga wanda yake da bukatar wakilci.

Kuma dai dai- Allah shi ne mafi Sani- cewa lallai cewa shi idan Uzurin wanda aka wakilta -Kamar ya warke daga rashin lafiyarsa- kuma kwanakin Jifa basu wuce ba to cewa shi zai dukkan jifan da aka yi masa, domin Wakilci ya Halatta ne saboda Lalura , to idan Uzurin ya wuce kuma lokacin yana nan to ya Wajaba a gare shi yayi Ibadarsa da kansa.

### **Jifa Da Daddare:**

Annabi yayi Jifan Dutsen Karshe a Ranar Layya, kuma bayan haka a kwanakin sallah bayan Rana ta karya (Bayan Azahar) kuma ya ce: (Don ku koyi yadda ake aikin Hajji).

Kuma hakika Malamai Sun hadu kan cewa ya halatta jifa zuwa faduwar rana a ranekun sallah, kuma haka zai ci gaba jifan jamrat al'akaba zuwa faduwar Rana daga ranar idi kan Magana Mafi Rinjaye

Kuma ansamu sabani wajen halaccin jifa da Daddaren Ranar da Ranarsa ta fadi, kuma mafi Rinjaye Halaccin sa, domin Annabi ya iyakance lokacin jifa da aikinsa, kuma ba'a samu ba ya iyakance karshensa, kuma hakika an samu daga Ibn Umar -Allah ya yarda da shi- cewa Annabi yayi sauki ga Masu kiwo suyi jifa da Daddare, Albazzar ya Rawaito shi (782) Mukhatasar Zawa'id da kuma Baihaki (5/151) kuma ya Hassana Hadisin Al-Hafiz a cikin (Altalkhis

2/282) kuma yana da Dalilai a cikin Hadisin Ibn Abbas - Allah ya yarda da su- Al-tahawi ya Rawaito shi a cikin Sharhu Ma'ani Al'athar () da kuma Dabri (Tahtheb Al'athar 1/222)

Kuma ya zo a cikin Muwatta (1/409) daga malik daga Abu Bakr Bn Nafi'a da Babansa, cewa Yar dan uwan Safiyya Bnt Abu Ubaid ta ta yi Biki a Muzdalifa, sai ta wanzu ita da Safiyya har muka zo Mina bayan Rana ta fadi Ranar salla, sai Abdullahi Dan Umar ya Umarce su da yin jifa lokacin da suka zo, kuma babu yaga wani abu akansu, kuma Sanadinsa Ingantacce ne.

Kuma a cikin Musannaf na IBn Abi Shaibah (4/30) Daga Abdurrahman Bn Sabit, ya ce: Sahabban Annabi sun Kasance suna gabatowa suna alhazai sai su bar bayansu , sai su zo suyi jifa da Daddare, kuma Sanadinsa Ingantacce ne

Kuma da cewa Rana shi ne lokacin Jifa, kuma da Daddare yana binsa cikin haka, Kamar daren Ranar Layya tana bin Ranar Arafa, cikin Ingancin Tsayuwa zuwa futowar Alfijr

To duk wanda jifa yai masa Wahala da Rana Kamar mace da Masu raunin Halitta, da Masu shekaru to zasu iya jifa da Daddare, kuma haka duk wanda jifansa da Daddare

ne yafi sauki gareshi kuma ya fiye masa Nutsuwa to sai yayi da Daddare, sai dai ni ina karfafa cewa wanda yake tare da Mata kada yayi Jifa sai da Daddare Musamman a ranar sha daya ga wata, Saboda tsananin cunkoso, amma Ranar sha biyu kuma ita ce Ranar Barin Mina na farko to jifa daf daFaduwar Rana zai yiwu ba tare da wahala ba har ga Mata, Musamman wanda Wanda yake son gaggauta futa daga Mina kafin faduwar Rana.

### **Kwana A MINA:**

Kwana a Mina a Ranar Sha daya da Sha biyu-Haka na ranar sha uku ga wanda baya gaggawar futa- to wajibine daga Wajiban Hajji, domin Annabi ya kwana a nan kuma ya ce: (Don ku koyi aikin Hajjinku daga gareni) Kuma domin cewa Annabi yayi sauki ga Masu bada Ruwa da masu kiwo kan barin kwana, kuma Magana da Sauki yana nuna Wajabcin kwana ba tare da Uzuri ba

Kuma duk wanda yayi kokari kuma bai samu wurin da ya dace ya kwana ba to wannan Faralin ya sauka daga kansa ,kuma yana da damar ya kwana wajen ta, kuma babu komai akansa, saboda fadin Allah Madaukakin sarki:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا...﴾ [البقرة: 286]

(Kuji tsoron Allah gwargwadon iko) [Bakara286] da kuma fadinsa: **(Idan na Umarceku da wani umarni to ku zo da shi gwargwadon Iko)** Buhari ya Rawaito shi (7288) da Muslim (1337)

kuma wannan ba ana nufin kwana akan Tituna ba ko Hanyoyin Mutane da cikin Motoci, to a cikin haka akwai Hadari Mai girma to Shari'a ba zata zo da irin hakan ba, Kuma Musamman ma a cikin Aikin Hajji wanda ya tsayu akan sauki da rangwame ga Masu hankali, kuma mafi girma kan haka shi ne cewa zai kwana akan Titiuna ko akan Kwalta tare da Mata, to wannan da wanda yake kafinsa wajabcin kwana ya sauka akansu, saboda a cikin haka akwai cutuwa, to cewa Mace in ta wanzu tana zaune tsawon daren a cikinsa akwai takura, da kuma in ta kwanta baya cikin Ladabi ta kwanta akan Hanyar mutane, kuma hakika wani abu na jikinta zai bayyana ba tare da ta sani ba, kuma duk wanda yayi haka to cewa shi yana yinsa ne da niyyar kwadayin Sauke wajibi, kuma wannan Al-amari ne abun bukata a cikin aikin Hajji, sai dai idan an samu Uzuri da zai sauke Wajibin, kuma Allah shi ne Mafi Sani

## Jifa Kafin Faduwar Rana:

Bai Halatta ba jifa kafin Rana ta karya a kwanakin Sallah Domin Annabi yayi jifa bayan Karyawar rana, kuma ya ce: (Don ku koyi aikin Hajjinku daga gareni) to sai ya kasance jifa a cikin wannan Gamewa.

Kuma Hakika Annabi yayi Jifa a Ranar Layya, kuma munyi Jifa a cikin kwanakin Salla bayan faduwar rana, kamar yadda Jabir ya fadi haka, to hakan ya nuna cewa Sabanin Hukunci ne, sannan kuma da ya kasance jifa ya halatta kafin faduwar rana da Annabi yayi hakan saboda cikinsa akwai gaggawa da ibada cikin farkon lokacinta, kuma saboda cikinsa akwai sauki ga Mutane, da kuma tsawaita lokacin jifan.

Kuma Hakika yazo daga Dan Umar -Allah ya yarda da su- ya ce: **(Mun kasance Muna jira, to idan rana ta karya sai mu yi jifa)** Buhari ya rawaito shi (1746)

Kuma wannan shi ne fadin Mafi yawan Ma'abota Ilimi kuma shi ne Mafi rinjaye a wannan Mas'ala -in Allah ya so-to duk wanda yayi jifa kafin faduwar Rana to ya wajaba akansa ya sake, domin yayi jifa kafin shigar lokacin jifa, kuma babu banbanci a cikin haka tsakanin Ranar Sha biyu shi ne Ranar futar farko, ko waninsa daga cikin kwanakin salla, kuma koda ya ke wasu daga cikin Malamai sun

halarta yin jifa kafin faduwar Rana a ranar futar farko ita ce Ranar sha biyu ga wata, ya kafa Dalili da wannan Aya mai girma: **(To duk wanda yayi gaggawa cikin kwana biyu to babu laifi kansa)** [203] sai dai wannan yaci karo da aikin Annabi -Kamar yadda ya gabata-

Kuma lokacin fa yana da Yalwa -Kuma godiya ta tabbata ga Allah- kuma babu abunda ya wajabta jifan kafin faduwar Rana sai dai in ana gaggawa wacce mafi yawan Mutane suke kanta a wannan lokaci namu, Allah yai mana Magani

### **Wanda Yai Gaggawar Futa A Rana Ta Sha Biyu Amma Faduwar Rana Ya Cimmasai**

Kuma duk wanda yayi gaggawar futa daga Mina cikin Ranar futa daga Mina na Farko, kuma Ranar Sha biyu ga Wata daga Ranar Salla dacewa daukar kayansa da hawa Motarsa kafin faduwar Rana Sannan sai cunkoson Motoci ya tare Motarsa, Saboda yawan Motoci, kowani Uzuridaban to cewa shi zai yi gaggawa to zaici gaba da tafiyarsa kuma bai zama dole ba ya kwana a Mina a wannan Dare kuma yayi jifan zuwa gobe; domin ya riga ya yi niyyar gaggauta futar kuma ya shirya masa sai aka tare shi ba don son ransa ba, kuma da ya futa daga Mina kafin faduwar Rana sannan ya dawo mata saboda wata bukata



ta sa da ya manta ko wanin hakan to ya halarta a gare shi yaci gaba da tafiyarsa bai zama dole ya kwana ba, sai dai wanda yayi jinkiri har zuwa bayan faduwar Rana to dole ya kwana, domin ba zai yiwu a kirashi da Mai gaggawar futa ba, kuma Allah shi ne mafi Sani.

### **Dawafin Ranar Sallah Ya Isar Masa Na Bankwana:**

Idan kuma ya Makara bai Dawafin Ranar Idi ba -Kuma shi ne Dawafin Hajji- sai yayi dawafinsa yayin futowarsa daga Makka ya Isar masa da dawafin Bankwana, sai dai zai niyyar Dawafin Bankwanan Hajjin' sai dai cewa shi Rukuni ne, kuma Dawafin Bankwana wajibi ne, to zai iya gamsarwar na sama wajen na kasa sabanin Akasi, kuma kawai ya Isar masa Dawafin Sallah ya Isar da Dawafin bankwana; domin abun da akai Umarni da shi ne cewa abun da zai kasance a Karshen zamansa a makka shi dakin Allah, kuma hakika yayi, kuma duka biyun Ibadu iri daya sai daya ya isarwa dayan.

Kuma wannan a bayyane ya ke dangane da mai ifradi da Kirani wanda yai safa da Marwan Hajji tare da Dawfin Isowa Makka; bashi da wani abu akansa bayan wancan sai dawafin, kuma ya kasance karshen zamansa a Makka shi Dakin Allah.

Amma mai Tamattu'in da ya jinkirta Dawafin Ranar Sallah zuwa lokacin futarsa daga Makka to ya wajaba akansa shi ne Safa da Marwa bayansa, ba zai zamanto karshen zamansa a Makka ba sai dakin Allah, to shin yana bukatar wani dawafin Bankwanan daban?

Mafi dai dai -Allah shi ne mafi Sani- cewa ni baya bukatar wani dawafin Bankwana bayan Safa da Marwa, domin Safa da Marwa yana bin Dawafi, ba zai cutar da shi ba raba tsakanin Dawafi da kuma tsakanin futa da yin Safa da Marwa, kuma hakika Buhari -Allah yayi masa rahama- ya babi sai ya ce: **(Babun Mai umra idan yayi Dawafin umra sannan ya futa shi dawadin Bankwana ya isar masa?)** (3/612) sannan ya kawo Hadisin Aisha -Allah ya yarda da ita- kua a cikinsa **(Ka futa da Yar uwarka daga Harami sai tayi Harama da Umra sannan ku gama daga Dawafinku)** kuma abunda yake a fili cewa ba'a Umarceta da yin Dawafin bankwana ba, Ibn Al-Battal -Allah ya yarda da shi- ya ce: a cikin Sharinsa na Bukhari (4/445) **(Babu sabani a tsakanin Malamai cewa Mai Umra idan yayi Dawafi kuma ya futa daga garinsu cewa ya isar masa daga Dawafin Bankwana, kamar yadda Aisha tayi)** kuma haka Al-hafiz Ibn hajar ya kawo a cikin Fathu Al-bari, kuma ya tabbatar da hakan

Sai dai abin da zai rikitar shi ne wata Riwayar ta Buhari (1560) kuma a cikinsa Nana Aisha -Allah ya yarda da ita ta ce: bayan Manzon Allah ya Umarci Dan uwanta da ya futa da ita don yin Umra: **(Sai muka futa har yayin da na gama, kuma na gama Dawafi)** to wannan shi abunda yake daidai cewa lallai gamawa a farkon Umra, da kuma gamawar na biyu daga dawafin bankwana, watakila wannan shi ne abunda Buhari ya kawo Fassararsa da lafazin Tambaya, amma bai yanke Hukunci ba, Kuma Allah shi ne mafi sani.

# Wasu Daga Cikin Hukunce Hukuncen Umra

## Wanda Ya Tafi Jidda Don Wata Bukata Tasa Gashi Kuma Yana Da Niyyar Umra:

Duk wanda ya tafi Jidda don biyan wata bukatarsa kuma yana da Niyyar umra, to cikin hakan akwai bayani, to idan nufinsa ya kasance Tafiya kawai don ibada kuma shi ya na da Niyyar Umra kuma bukatarsa ta hade da Tafiyar, to cewa shi ya wajaba akansa yayi Ihrami idan ya iso Mikati ko yazo Daura Daura da Mikati -Kamar Ze Hulaifa Misali- Saboda fadinsa game da Mikati: **(Sune Mikatinsu, kuma haka ga wanda ya biyo ta nan na wanda ba ba hanyarsa ba ce ga duk wanda yake nufin Hajji ko Umra)** buhari ne ya rawaito (1524) da Muslim (1181) daga Hadisin Ibn Abbas - Allah yarda da su- kuma wannan ya gasgata cewa shi ya biyo ta Mikati kuma yana da Niyyar umra, to sai ya lazamace shi yin Ihrami

Idan kuma ya kasance yana nufin tafiya don biyan bukatarsa, kuma niyyar Ibadar yazo daga baya, cewa idan ya samu dama kuma yana da yalwar lokaci zai yi, to wannan ba dole sai yayi Ihrami ba idan ya wuce Mikati, kawai dai zai iya wuce shi ba tare da yin Ihrami ba; domin

lokacin wucewarsa da Mikati bai yi Niyyar Hajji ba ko Umra.

Idan kuma ya gama biyan bukatarsa kuma yana cikin Jidda kuma yana Niyyar Umra to sai yayi Harama daga nan, kuma bai zama dole ba ya tafi zuwa daya daga cikin mikatai ba, domin Jidda Mikati ce ga Mazaunanta haka kuma ga wanda ya biyo ta nan ga Wanda baida niyyar hajji ko Umra, Sannan ya farar da niyyar Hajji ko Umra daga nan, amma wadan da suka zo ta nan cikin wadanda suke son yin Hajji ko Umra to ba Mikatinsu ba ce, Domin tana cikin Mikatai, to duk wanda yayi Harama daga ita to Hakika ya wuce mikatinsa, Kuma Allah shine mafi sani.

### **Duk Ya Sanya Kayansa Kafin Yayi Aski A Lokacin Umra**

Idan Alhaji ya yi Dawafi kuma yayi safa da Marwa, sannan ya sanya tufafinsa, kafin ya Aske kansa ko yayi sai saye to ya wajaba ya cire Kayansa ko yausha ya tuna hakan kuma ya sanya tufafin Ihrami, kuma duk daya ne ya tuna haka a makka ko a waninta, domin aski ko saisaye lbada ce da dole sai yayi shi a halin Ihrami.

Kuma idan yayi Aski ko saisaye to ya kuma kayansa suna jikinsa ko ya manta to babu laifun komai akansa, kuma da za'a ce yayi kafin Askin wani abu na abubuwan da aka hana yana mai mantuwa to babu komai akansa,

saboda fadin Allah Madaukakin sarki: **"Ya Ubangji kada ka kama mu idan mukayi Mantuwa ko mukai kuskure"** (86) da kuma fadinsa: **(Lallai Allah ya yafewa Al'ummata kuskure da Mantuwa da kuma abunda aka Tilasta su akansa)** ibnu Maja ya rawaito shi, (2045) da baihaki (7/356) da kuma wasu su, kuma an rawaito shi daga Sahabbai da yawa -Allah ya yarda da su- kuma yana da hanyoyi da yawa, kuma da dalilai da suke karfafarsa da yawa daga Qur'ani kan ingancinsa.

### **Dawafin Bankwana Ga Mai Umra**

Sunnar Annabi Ingantacciya ta nuna cewa Dawafin bankwana yana daga cikin Ayyukan Hajji da Alamominsa, Saboda Hadisin Ibnu Abbas -Allah ya yarda da su- ya ce: **(an Umarci Mutane kan cewa abunda zai kasance karshen haduwarsu shi ne Dakin Allah sai dai cewa anyi sauki ga Mai Haila)** Bukhari ne ya Rawaito shi (1755) da Muslim (1328) (380) kuma dai an rawaito cewa ya ce: Mutane sun kasance suna futowa ta ko ina sai Annabi ya ce: **(Kada dayan ku ya futa har sai ya kasance karshen abunda zai hadu da shi Dakin allah, kuma anyi Sauki ga mai haila)** Hakim ne ya Rawaito shi (1/476) kuma ya ce: Wannan Hadisi ne ingantacce kan sharadin Bukhari da Muslim, kuma Al-zahabi ya dace da shi.

Kuma wannan Hadisin da Lafazansa Nassi ne a fili kan cewa Lallai dawafin bankwana ya kebanta ne da aikin Hajji kawai Saboda Dalilai biyu:

Na daya: Lallai cewa Annabi ya ce a lokacin hajjin bankwana, kuma yayi Maganarsa da alhazai, amma ba'a samu cewa yace ayi shi ba a cikin Umra daga cikin Umrarsa da yayi

Na biyu: lallai cewa Wadancan Sifofin da aka amabata basa doruwa sai akan hajji, domin shi ne ba don dawafin Bankwana ba da mutane sun tafi daga Mina bayan jifa zuwa inda suka so, sai aka Umarce su da yakasan ce Karshen abunda zasu rabu da shi ne Dakin Allah.

Kuma amma Umra batada Dawafin Bankwana, kawai dai an samu daga Ibnu Rushd a cikin (2/266) Ijma'i ne akan cewa Mai Umra bashi dawafi sai na Zuwa, ai dawafin umra, kuma Hakika Malamai sun bayyana hakan cewa dawafin bankwana bai wajaba ba akan wanda ba hajji yayi ba, kuma wancan cewa Lallai bai tabbata ba daga Annabi cewa ya Umarci Al-uuma da yin dawafin bankwana ga Mai Umra ba, kuma cewa shi hakika yayi umra sau hudu a Rayuwarsa, kuma ba'a samu ba cewa ya Dawafin bankwana a cikin daya daga cikinsu, kuma ba'a samu ba cewa ya Umarci wani daga cikin sahabbansa da hakan,

kuma da hakan ya faru da an rawaito mana kamar yadda aka rawaito mana Ayyukan Hajjinsa daga ciki Dawafinsa na bankwana a Hajji.

Kuma hakika Sahabban sa sunyi Umra kuma Mabiyan sahabbai ma sun yi amma ba'a rawaito cewa sun kasance Suna Dawafin Bankwana ba, ko kuma kuma sunyi maganarsa, kuma Asali rashin dorawa kai komai, to ba'a samun wani abu game da ita sai in dalili ne ingantacce kuma babu kubutacce ga barin cin karo da wani dalilin,,kuma kan wannan ne to babu wani dawafin Bankwana ga Umra kuma duk daya ne Mai Umra ya futa daga Makka ne bayan umra ko ya Zauna bayan Umrarsa, ko kuma ya zauna a Makka san nan ya futa, kuma Allah shi ne mafi Sani.

### **Maimaita Umra**

kuma Hadisai Ingantattu Sun Nuna kan falalar Umra, da kuma Son yawaita ta daga cikinsu, abun da ya gabata na Hadisin Abu huraira cewa Annabi ya ce: **(Umra zuwa Umra Kaffara ce ga abunda ke tsakaninsu, kuma Hajji kubutacce bashida wani sakamako sai Aljanna)** Bukhari da Muslim suka rawaito shi

Daga Ibn Mas'ud cewa Annabi ya ce: **(Ku bibiyi Hajji da Umra domin cewa su suna kawar da Talauci da Zunubai,**



**kamar yadda Makera take tsabtace Karfe da Zinare da Azurfa, kuma babu wani sakamako ga Hajji Kubutacce Sai Aljanna)** Ahmad ne ya Rawaito shi (1/387) da Nasa'i (5/115) da Tumzi (810) kuma Hadisi ne Hasan kuma Tumizi ya Inganta shi, kuma yana da wasu hanyoyin da yawa

Sai dai ya dace cewa lallai a sani cewa Maimaita umra mai lada wacce ta tabbata ita ce wadda ta kasance daga Mikati kuma cikin Tafiya kwara daya, Kamar yadda Ma'abota Ilimi suka ce, daga cikinsu Ibn Alkayyim - Allah yay masa rahama- a cikin Zad Al-ma'ad (176-175-/94)

Kuma amma yin Harama da Umra Sannan da wata Umra daban bayan gamawarsa daga ta farko, to wannan ba ya cikin koyarwar Magabatan wannan Al-umma, kuma shi ne yafi mu sani da Ma'anar nassosin shari'a, kuma Umra Ibada ce, kuma babu wani dalili da zai iya bayar da Mustahabin hakan, shaikh Islam Ibn Taimayyya ya ce: kamar yadda yazo cikin Fatawa (26/145) (Dawafi Kuma yawaitaa) kuma yawaita Dawafi yana daga cikin ayyukan Alkairi, to shi ne Mafifici daga Mutum ya futa daga Harami kuma yazo da umrar Makka, to idan wannan bai kasance daga cikin ayyukan Mutann farko ba na wadanda da sukayi hijira da Mutanen Madina, kuma Annabi bai

kwadaitar da Al-ummarsa yin hakan ba, kai ya hana su ne ma.

**Kuma ya ce: (26/249) ( to amma kasancewar Dawafi a Dakin Allah yafi Umra ga wanda ya kasace a Makka, to wannan yana da cikin abunda babu kokwanto a cikinsa daga abunda ya kasance masani da Saunnar Annabi da kuma Sunnar halifofinsa da kuma Maganganun sahabbansa da kuma Magabatan Al'umma da Jagororinta)**

Kuma ya ce: (26/264) kuma wannan shi ne abun da Muka ambace shi yana daga abun da yake nuna cewa lallai cewa umra daga Makka da kuma ya bar Dawafi cewa wannan ba Mustahabi ba ne, aa abunda ya ke mustahabi shi ne dawafi banda umra, aa dai umra a cikin sa a wannan lokacin Bidi'a, Magabata basu yi shi ba, kuma bai umarni da ita ba a cikin Qur'ani da hadisi, kuma babu wani dalili na Shari'a akan Mustahabinsa, kuma abunda ya kasance a haka to shi yana daga cikin Bidi'a ce Mummuna a baki dayan haduwar Malamai

Kuma kan wannan ne da abun da mafi yawan Mutane suke aikatawa na Umra a cikin Azumi ko bayan Hajji ko a cikin wasu lokutan daban, har sai da ya futo zuwa Tan'im ko waninsa daga bangaren wajen harami, kuma ya gabata

cewa daya ya zo daga cikinsu da umra daga mikatin da wanda ya wuce da shi, to wannan baki daya bashi da Asali a Shari'a, saboda rashin dalilin -Kamar yadda ya gabata- aa Dalilan da suka hana su ne akwai, to cewa Annabi da Sahabbansa basu taba yin hakan ba a Hajjin bankwana ko waninta, sai nana Aisha -Allah ya yarda da ita- kamaryadda ya zo, tare da yake cikin hakan na samar da cunkoso a cikin wurin ga wasu mutane da suke yin Dawafi don cika ayyukan Hajjinsu -Kamar yadda yake a cikin Azumi ko a Waninsa- ko yana Dawafin Nafila- kuma su mafifita daga wadan nan kamar yadda ya gabata- kuma kasancewa Nana Aisha -Allah ya yarda da ita-tayi Umra bayan Hajjinta to wannan bashi da dalili a cikinsa akan Maimaita Umra ko zuwa da ita bayan Hajji ga wanda yayi umra kafinsa, kuma wancan saboda abubuwa guda biyu: Na daya: lallai cewa umrar Nana Aisha -Allah ya yarda da ita daga Tan'im ko dai ta kasance kari ce kawai da kuma neman farantawa ranta ga wanda ya ce: Lallai cewa ita ai Kirani take yi.

Na Biyu: Cewa Lallai Anabi ya jira Nana Aisha a Al-abtah kuma tare da shi kuma suka Makara saboda ita, to da ace ta kasance Umra ce ta Shari'a da sun tafi baki dayansu, saboda kwadayin lada, kuma ya amfana na lokaci, sai dai hakan bai faru, to ya kamata Musulmi cewa ayi koyi da

Annabinsa da kuma koyi da shi Muhammad Bn Abdullahi, kuma cewa ya yawaita Dawafi a Dakin Allah da kuma Addua, to shi ne Mafi kyau, kuma Allah shi ne mafi sani.

(1) Alhikw: shi ne wurin Daura zani, shi ne kugu

(1) Bn Uthaimeen ya fada a cikin Sharhin Al-mumti'a "7/147" don cewa shi, shi ne farkon wanda ya fara Maganar Dinkakke Ibrahim Al-Nakha'i, kuma Hakika na buncika hakan ban samu ba, kuma na samu a cikin "Al-Mabsuot" Na Sarkhasi (4/138) Cewa Zufar Bn Al-Huzail ya Fadi haka, Kuma shi ne daya daga Al-majiran Abu Hanifa, ya Mutu a Shekarar (158) bayan Hijira.

(2) ka duba: Sharhin Al-Mumti'a (7/418).

(1) Al-Dhan: shi ne rowa, ana cewa yayi rowar wani abu kuma Babinsu daya da (Ta'iba) ai ya gaji .

# Index

Wasiyyoyi Guda Takwas .....	5
Mas'alolin Da Mai Hajji Ko Umra Yake Bukatarsu .....	16
Wasu Daga Cikin Hukunce Hukuncen Umra .....	60