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TAKAITACCEN BAYANIN SIFFAR AIKIN HAJJI

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

Bayan haka:

Wannan taƙaitaccen saƙo **ne a kan siffar Hajji,** mun yi kwaɗayin kawo bayanin mafi yawancin abinda maniyyaci yake buƙatuwa zuwa gare shi.

Allah muke roƙo 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 ƙunsa a cikin harsuna.

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Na farko: Sharuɗɗan karɓar ibada

Ibada ba ta kasancewa karɓaɓɓiya 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 حُنَفَاءَ"[1]

{Kuma ba a umarce su da kome ba fãce bauta wa Allah suna mãsu tsarkake Addinin gare Shi, mãsu 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)

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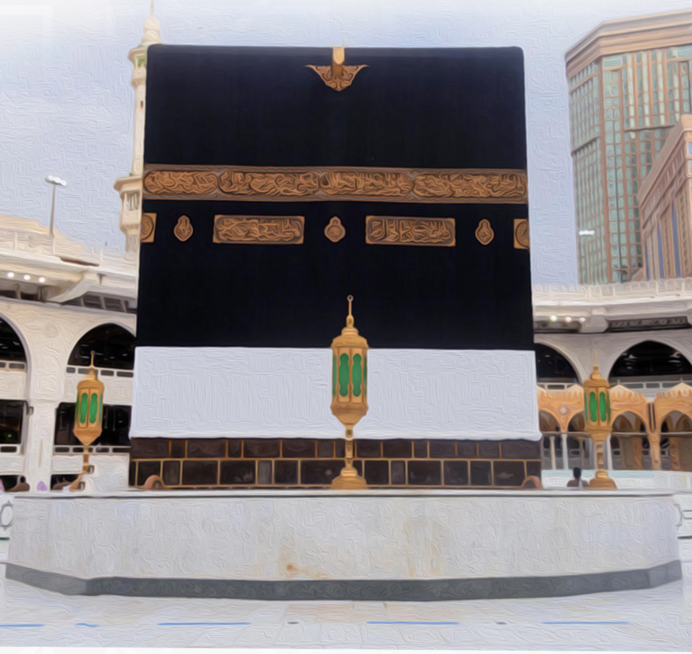

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Na farko:
Hukunce-hukuncen miƙatai

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1. **Miƙatai:** 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 ɗaya 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 ƙetare shi ba tare da harama ba.

3. **Wanda ya kasance mafi kusa ga Makka daga waɗannan miƙatan:** To lallai miƙatinsa 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 miƙati, sai ya yi shiri ya sanya tufafin harama kafin ya zo daura da miƙatin, idan ya zo daura da shi sai ya yi niyyar harama a lokacin, kuma ba ya halatta gare shi ya jinkirta ɗaukar niyya har sai ya sauka a filin jirgi, kuma zai iya kandagarki sai ya yi Talbiyyah kafin ya zo daura da miƙatin don jin tsoron kufcewar wurin Talbiyyar; saboda saurin jirgin.

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

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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 ɗawafi 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 kaɗai, idan ya isa Makkah an sunnanta masa ya yi Ɗawaful ƙudum (ɗawafin isowa) sannan ya yi sa'ayi ga Hajji, ba zai yi aski ƙwal-ƙwal 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 Aƙabah (Babban Shaiɗan) a ranar idi. Idan ya jinkirta sa'ayin Hajji har zuwa bayan ɗawafin hajji to babu laifi.

3 **Kirani kuma:** Shi ne ya yi harama da Umarah da Hajji baki ɗaya, 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.

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Na uku:
Siffar yin harama da hukunce-hukuncenta

An shar'anta wa mai harama abubuwa kamar haka:

1. **Wanka,** shi sunna ne mai ƙarfi a haƙƙin maza da mata har mai jinin al'ada da mai jinin biƙi.

2. **Shafa turare** da mafi daɗin 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 ƙanshi ba ya halatta a gare ta; don kada maza ajnabai su shaƙi ƙamshinta.

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 niƙabi 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 sharɗanta 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 sharɗanta 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).[2] Namiji zai ɗaga muryarsa da hakan, haka nan mace; muddin dai bata zama a gaban maza ajnabai ba.

2.Ma'anar faɗin 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 tunkuɗe abin ƙi. Faɗinsa: (al-mulk) yana nufin mulki ma naKa ne, Allah - alherinSa ya yawaita kuma Ya ɗaukaka - Shi ne Mamallaki Shi Faɗinsa: (al-mulk) yana nufin mulki ma naKa ne, Allah - alherinSa ya yawaita kuma Ya ɗaukaka - Shi ne Mamallaki Shi kaɗai, faɗinsa: (La sharika laKa) wato babu wani da zai yi tarayya da Kai a cikin abinda Ya keɓanci Allah - Mai girma da ɗaukaka - na siffofinSa cikakku wanda a cikin hakan akwai kaɗaitakarSa da mulki da kuma halitta da jujjuya al'amurra da kuma Allantaka. Majmu'u fatawa wa rasa'ilul Uthaimin (96/22) a taƙaice.

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 ɗawafi, a Hajji kuma tun daga harama har zuwa ya fara jifan Jamratul Akabah (babban Shaiɗan) a ranar idi.

6

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

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Na huɗu: Abubuwan da aka hana saboda yin harama

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

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

2. Rage farata gabaɗayansu ko wasu daga cikinsu na ƙafafuwa ko hannuwa.

3. Rufe kai da abinda yake ɗanfare da shi, misali: Hula da shimag, da rawani, da kuma ɗora 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 niƙabi ko burƙa ko shamaki mai kama da niƙabi, kuma yana wajaba akanta ta rufe fuskarta a wajen maza ajnabai (waɗanda 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.

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- 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 Ɗaura aure.

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

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

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Na biyar: Siffar yin ɗawafi

1 Idan mai harama ya shiga masallaci mai alfarma an sunnanta masa ya gabatar da ƙafarsa ta dama kuma ya faɗi 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 ƙofofin rahamarKa), kuma wannan addu'ar zai faɗeta ne a lokacin shiga kowanne masallaci, ba ta keɓanci masallaci mai alfarma kaɗai ba.

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

3 Sannan ya gabato zuwa Al-Hajarul Aswad (baƙin dutse) sai ya taɓa dutsen da hannunsa na dama ya kuma sumbace shi, idan sumbatar tasa ba ta yi wu ba sai ya taɓa shi da hannunsa, kuma ya sumbaci hannunsa, idan taɓa shin da hannunsa bai yi wu ba, sai ya taɓa 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 taɓa dutsen ko nuni zuwa gare shi sai ya ce: "Allahu Akbar" (Allah ne Mafi girma).

5 Sannan sai ya yi dama kuma ya sanya Ɗakin (Ka'abah) a hagunsa, idan ya kai Ruknul Yamani sai ya taɓa 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.

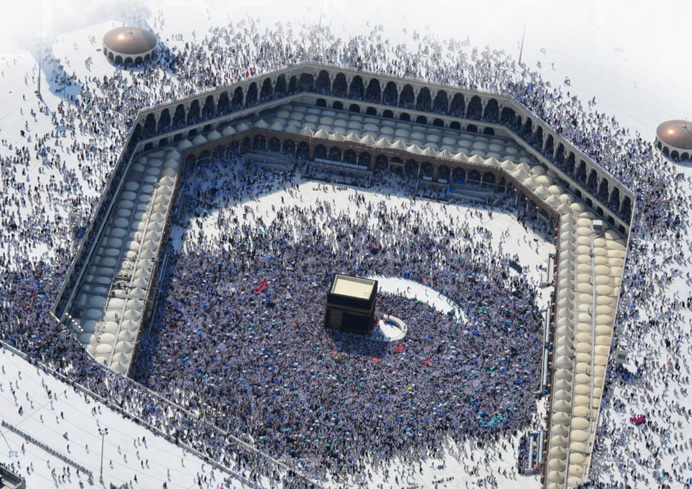
6 Kuma tsakanin Ruknul Yamani da Al-Hajarul Aswad zai ce: "Rabbana atina fid duniya hasanatan wafil akhirati hasanatan waƙina azaban naar" (Ya Ubangijinmu Ka bamu mai kyau a duniya haka ma a lahira Ka bamu mai kyau kuma Ka karemu daga azabar wuta).

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 ɗawafinsa zai faɗi abinda ya so na zikiri da addu'a da kuma karatun Alƙur'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 huɗun to babu sassarfa a cikinsu, kawai zai yi tafiya ne kamar yanda ya saba yi.

10 Idan ya cika ɗawafin sai ya iso Maƙamu Ibrahim sai ya karanta: "Wattakhazu min maƙami Ibrahima musalla" (Suka riƙi Maƙamu Ibrahim wurin yin sallah), sannan ya yi sallah raka'a biyu a bayansa idan hakan ya sawwaƙa, idan bai sawwaƙa 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 Makaɗaici").



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Na shida: Siffar yin Sa'ayi

1. Idan ya gama ɗawafi 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 ɓangarenta sai ya fuskanceta, sai ya kaɗaita 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 ƙadir, la'ilaha illal lahu wahdahu, anjaza wa'adahu, wa nasara abdahu, wa hazamal ahzaba wahdahu" (Babu abin bautawa da gaskiya sai Allah Shi kaɗai 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 kaɗai, Ya zartar da alƙawarinSa, Ya taimaki bawanSa, kuma Ya tarwatsa ƙungiyoyin ƙawance Shi kaɗai). Zai maimaita hakan sau uku, kuma zai yi addu'a tsakanin hakan.

3. Sannan ya sauka daga Safa zuwa Marwa yana mai tafiya a ƙasa, 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. Tafiyarsa daga Safa zuwa Marwa kewaye ne, kuma dawowarsa daga Marwa zuwa Safa ma wani kewayan ne daban.

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

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Na bakwai:
Siffar aski ƙwal-ƙwal da kuma saisaye

1. idan mai Umarah ya cika ɗawafinsa da Sa'ayinsa to ya wajaba akansa ya aske kansa ƙwal-ƙwal ko ya yi saisaye, idan ya kasance namiji ne, sunnah kuma ita ce ƙwal-ƙwal ɗin ko saisayen ya zama ya game dukkanin kai.

2. Amma ƙwal-ƙwal ɗin ya fi saisayen, 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 taƙaita akan saisayen kawai.

3. Amma mace to ita zata rage gwargwadan kan ɗan yatsa daga gefen gashinta.

4. Amma mai yin harama da Hajji, ya kasance mai yin Ifradi ne ko mai yin Kirani to ba zai yanke gashin kansa ba sai ranar idi bayan jifan Jamratul Aƙabah (Babban Shaiɗan).

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

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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 miƙatai ba, idan ba haka bafa to daga miƙatin 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 faɗinsa "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 sharɗanta 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 sharɗanta 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 ɗaga 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 aƙabah (Babban Shaiɗan) a ranar idi.

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

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Na biyu: **Kwana a Muna**

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Sannan an **sunnanta masa ya fita zuwa Muna** a **rana ta takwas;** sai ya sallaci Azzahar da La'asar da Magariba da issha da Asuba a nan; ƙasaru ba tare da haɗa 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 ƙasaru a Mina, kuma ba ya yin Jam'i (haɗa Azzahar da La'asar, haka ma Magariba da Isha'ii).

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Na uku:
Tsayuwa a Arfa da kwana a Muzdalifa

1 Idan rana ta ɓullo a **rana ta tara** ranar Arfa, zai tafi daga Mina zuwa Arfa sai ya tsaya a Namira har zuwa karkacewar rana idan ya sawwaƙa 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 (haɗa Azzahar da La'asar) jam'i na Taƙdim (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 duƙufa ga **zikiri da addu'a da ƙanƙar da kai ga Allah - Mai girma da ɗaukaka -,** yana addu'a da abinda ya so, yana mai ɗaga hannuwansa (sama) yana mai fuskantar alƙibla.

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 ƙadir" (Babu abun bautawa da gaskiya sai Allah, Shi kaɗai 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 ɗan wani lokaci ta hanyar hira tare da abokanansa da zantuttuka masu anfani ko karanta abinda ya sawwaƙa na litattafai masu amfani musamman ma dai a cikin abinda yake da alaka da girman Allah da gwaggwaɓar kyautayinSa; dan ya ƙarfafa janibin ƙauna a wannan ranar to hakan yana da kyau, sannan ya koma ga ƙanƙar da kai ga Allah da kuma roƙonSa, kuma ya yi kwaɗayi a ribatar ƙarshen yinin da addu'a, domin cewa mafificiyar addu'a ita ce addu'ar ranar Arfa.

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6. **Idan rana ta faɗi** 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 haɗa Magariba da Isha'i).

8. Idan yana jin tsoron **kasa ƙarasawa 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 iƙama.

10. **Sannan ya nufi Mash'aril haram,** sai ya kaɗaita Allah ya girmama Shi ya roƙi 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 faɗin 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 alƙibla yana mai ɗaga hannuwansa.

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Na huɗu: **Ayyukan ranar idi**

1. **Idan gari ya yi fatsi-fatsi sosai sai** ya bar Muzdalifa - kafin rana ta ɓullo - zuwa Mina, kuma ya yi gaggawa a kwarin Muhassir.

2. **Idan ya isa Mina** sai ya jefi Jamratul Aƙabah (Babban Shaiɗan), ita ce ta ƙarshe daga inda yake biyewa Makkah, da tsakawankwani bakwai a jere wasu na bin juna ɗaya bayan ɗaya, kowacce ɗaya kwatankwacin gwargwadan ƙwayar ƙwallon dabino ce, yana yin kabbara tare da kowacce tsakuwa.

3. Sannan ya **yanka hadayarsa** idan hakan ya sawwaƙa.

4. **Sannan ya yi aski ƙwal-ƙwal ko ya yi saisaye** idan ya kasance namiji ne, amma aski ƙwal-ƙwal ɗin ya fi, amma mace an shar'anta mata rage gashi ne kawai (gwargwadon tsawon ɗan yatsa) banda ƙwal-ƙwal.

5. **Idan ya yi jifa, ya kuma yi aski to** haƙiƙa ya yi Tahalluli (warware harama) na farko, kowanne abu ya halatta gare shi sai mata kawai.

6. Sannan ya nufi Makkah, **sai ya yi ɗawafin Ifadah** sannan ya yi Sa'ayin Hajji idan ya kasance mai Tamattu'i ne, ko ya kasance mai yin Ifradi ne ko mai yin ƙirani amma kuma bai yi Sa'ayi ba bayan ɗawafiul ƙudum. Kuma in ya so zai iya jinkirta ɗawafi da Sa'ayi har zuwa dare ko rana ta biyu gwargwadan yadda ya sawwaƙa gare shi.

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Na biyar: Ayyukan kwanukan Tashrik

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1. **Idan ya yi jifa, ya kuma yi ɗawafi ya yi Sa'ayi** to haƙiƙa ya yi Tahalluli (warware harama) gaba ɗayansa, kuma Kowanne abu ya halatta gare shi har mata.

2. **Sai ya koma Mina** sai ya kwana a can dare na goma sha ɗaya da na goma sha biyu da kuma na goma sha uku idan ya kasance mai jinkirtawa ne.

3. **Kuma ya jefi Jamarat** ɗin guda uku (Shaiɗanu uku) idan rana ta karkace.

4. **Sai ya jefi Jamra** ta farko a rana ta goma sha ɗaya (Karamin Shaiɗan) - ita ce mafi nisan Jamarat ɗin daga Makkah, kuma mafi kusancinta ga masallacin Khaif - da tsakwankwani bakwai a jere ɗaya bayan ɗaya -, yana yin kabbara tare da kowacce tsakuwa. Sannan ya gabato kaɗan 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 sawwaƙa gare shi ko da kaɗan ne don sunnah ta samu.

5. Sannan ya jefi Jamra ta stakiya **(Shaiɗan na tsakiya)** kamar haka kuma ya yi addu'a a bayanta (bayan ya gama jifan).

6. Sannan ya jefi **Jamratul Aƙabah** (Babban Shaiɗan) 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 zaɓinsa 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 zaɓinsa ba ne.

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Na shida:Ɗawafin ban kwana

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

2. **Sai dai mai jinin al'ada da mai jini biƙi to** Ɗawafi ban kwana ba dole ne a kansu ba, kuma ba ya kamata a garesu su tsaya a ƙofar 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 ɗawafin bankwana **a ƙarshen lamarinsa ga ɗakin (Allah)** idan ya yi nufin tafiya.

4. **Idan ya zauna bayan Ɗawafi bankwana don** jiran abokanan tafiya ko ɗora jakunkunansa ko siyan wani abun buƙata a hanyarsa to babu laifi a kansa, kuma ba zai sake ɗawafi ba, sai dai idan ya yi niyyar gaggauta tafiyarsa, misali idan ya yi nufin tafiya a farkon yini sai ya yi ɗawafin bankwana, sannan ya jinkirta tafiyar har zuwa ƙarshen yini misali, to sake ɗawafin ya wajaba a gare shi domin ya zama shi ne ƙarshen lamarinsa ga ɗakin (Ka'abah).

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