

AIKIN HAJJI DA SIFARSA

(مَنَاسِكُ الْحَجِّ وَصِفَتُهُ)

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Bismillahir Rahmanir Rahim

- (1) Idan kuka isa *mikatin* yin harama, sai ku yi wanka, ku shafa turare a jikinku, da kai da gemu, sannan ku yi harama da aikin umrah, da niyyar tamattu'i (idan ba nau'in hajjin IFRAD ko KIRAAN zaku yi ba), sai ku tafi garin *Makkah* kuna yin *talbiyyah (labbaikal Lahumma ...)*.
- (2) Idan ku ka isa daki mai alfarma (*Ka'abah*) sai ku yi dawafi zagaye bakwai (7); wato dawafin umrah. Ku sani dukkan filin masallacin wuri ne na yin dawafi, kusa yake daf da jikin *Ka'abah* ko nesa, saidai yin dawafi a daf da jikin *Ka'aban shine* abinda yafi falala, idan ba za ka cutar da wani da cunkoso ba. Idan kuma akwai cunkoso, to ku zama nesa da *Ka'abar*, *Alhamdu lillahi lamarin yana da sauki*.
- (3) Idan kuka kammala dawafi, sai ku yi raka'o'i biyu a bayan *Makaamu Ibrahima*, ko daf da shi; idan akwai damar yin hakan, ko kuma nesa, kawai abin bukatar shine *MAKAAMU IBRAHIMA* ya kasance a tsakaninka da tsakanin *Ka'abah*.
- (4) Sannan ku fita domin yin sa'ayin umra, sai ku fara da dutsen *Safah*.
Idan kuka gama zagaye bakwai (7) to ...
- (5) Ku rage gashin kai, ta ko-ina, saboda rage wani bangare banda wani baya isarwa, kuma kada ku rudu da cewar mutane masu yawa suna aikata hakan (wadanda basu aske kansu ta ko-ina).
- (6) Idan ranar takwas ga watan zulhijjah (8/12 *Tarwiyyah*) ta zo, sai ku yi wanka, ku sanya turare, ku yi haramarku da hajji daga masaukanku (*otel*), sai ku fita zuwa ga *Minah*, ku yi sallar *azahar da la'asar da magriba da isha da asuba*, a *Minan*, kasaru (raka'o'i 2), ba tare da kun hade salloli biyu (*azahar da la'asar, ko magriba da isha ba*), saboda Annabinmu SAW ya kasance yana yin kasaru a *Makkah* da *Minah*, amma baya hada salloli biyu ya musu (jam'i).
- (7) Idan rana ta fudo a ranar *Arafah*, to sai ku tafi filin *Arafah* kuna yin talbiyyar *labbaikal lahumma labbaik*, kuna masu kan-kan da kai, sai ku hada sallar *azahar da la'asar* a filin *Arafah* jam'in da ake ce masa: jam'u *takdim* (a farkon lokacin *azahar*), kasaru raka'o'i bibbiyu.
Sannan ku takaitu don yin addu'o'i da zikiri (ambaton Allah), kuma abinda aka fi so shine ku kasance cikin tsarki, ku fuskanci

alkibla, koda kuwa za ku bar dutsen *Arafah* a bayanku, saboda abinda aka shar'anta shine fuskantar *alkiblar*. Kuma ku tsaya ku kula da iyakokin *Arafah* ta ko ina da alamominta (tsoron kada ku kasance a wajenta), saboda mahajjata dayawa suna tsayuwarsu ne gabanin su shiga cikinta, kuma duk wanda bai yi tsayuwar *Arafah* ba, to bashi da hajji.

- (8) Idan rana ta fadi, kuma kuka samu tabbacin faduwar ranar, to ku fice zuwa ga *Muzdalifa* cikin talbiyyar *labbaikal lahumma labbaik*, kuna masu kan-kan da kai, kuma ku kasance a cikin natsuwa gwargwadon iko a cikin tafiyar taku, kamar yadda Annabinmu SAW ya umurce ku da aikata hakan, kuma hakika Annabi SAW ya bar farfajiyar *Arafah* ne a yanayin da ya takure linzami ga taguwarsa; ta yadda kanta yake komawa baya yana taba sirdinta, alhalin yana ce wa mutane: **Ya ku Mutane! a tafi a natse, a tafi a natse.** Idan kuka isa ga filin *Muzdalifa*, sai ku yi sallar *magriba* da *isha* a wurin, sannan ku kwana a wurin har zuwa asuba, saboda Annabi SAW bai yi izini ga wani ya bar filin *Muzdalifa* gabanin lokacin asuba ba, face ga masu rauni, wadanda ya musu rangwamen su bar filin a karshe-karshen dare.
- (9) Sannan gabanin rana ta fudo, sai ku bar *Muzdalifa* zuwa *Minah*, sannan ku tsinci tsakuwa guda bakwai, ku tafi *jamratul akabah* (babban wurin jifa), kuma na karshe, wanda tafi kusa da garin *Makkah*, sai ku yi jifanku bayan rana ta fudo, da tsakuwa bakwai (7), kuna yin kabbarar girmama Allah a lokacin jefa kowanne tsakuwa, kuna kaskantar da kai a gare shi, kuna girmama shi. Kuma ku sani, lallai makasudi ko babbar manufa ta yin wannan jifan ita ce: Girmama Allah da tsayar da ambatonsa. Kuma wajibi ne dole tsakuwar ta fada cikin wannan kewayen, amma ba dole sai ta bugi ginshiki ko ginin dake cikin kewayen ba.
- (10) Idan kuka kammala wannan jifan, sai ibadar yankar *hadaya*. Kuma dabbar da zata wadatar a *layya* itace zata iya yin *hadaya*. Kuma babu laifi, ka wakilta wani ya yanka maka *hadayar* taka.
- (11) Bayan kun yi *yanka*, sai ku aske gashin kanku. Kuma wajibi ne a aske kan ta kowane wuri, saboda baya halatta a aske sashen gashin

a bar sashe. Ita kuma mace zata rage gashinta ne ta kowane bangaren kanta, gwargwadon tsawon yatsa.

(12) Mahajjaci a ranar idi zai aikata ayyuka guda hudu: **Na farko** yin jifa a *jamratul akabah*, sannan soke rakumi ko yanka hadaya, sa'annan aski, sannan dawafin *ka'aba* da sa'ayin *Safa* da *Marwa*, kuma jeranta ayyukan kamar haka shine abinda yafi kamala da falala, saidai da mutum zai fara gabatar da sashen ayyukan akan sashe, kamar fara aski gabanin yanka –ga misali- to babu laifi. Haka da za ku jinkirta yin dawafi da sa'ayi har sai bayan komowarku daga *Minah*, to shima babu laifi ku aikata hakan, da za ku jinkirta yin yanka, sai a cikin garin *Makkah* a rana ta goma sha uku (13) shima babu laifi, musamman idan akwai bukatar hakan, kuma akwai maslahar da kuka duba.

(13) Sai ku kwana a daren sha daya (11) a filin *Minah*.

(14) Idan rana ta yi zawali (lokacin *azahar* ya shiga) sai ku yi jifa a wuraren jifa uku, kuna masu farawa da wurin jifan farko (*jamratul ulah*), sai na tsakiya (*wusdah*), sai na karshe (*jamratul akaba*), kowanne da tsakuwa bakwai (7), za ku rika yin kabbara a lokacin jefa kowane dutse. Shi kuma lokacin jifa, a ranar idi ga mai iko (karfi da lafiya) shine daga lokacin da rana ta fudo, mai rauni kuma tun daga karshen dare. Karshen lokacin kuma a ranar idi shine zuwa faduwar rana. A ranakun da suke biye da idi, lokacin jifa shine daga zawalin rana har zuwa faduwarta. Kuma bai halatta ayi jifan kwanakin nan gabanin rana ta yi zawali ba, amma ya halatta ayi irin wadannan jifan a cikin dare, idan akwai cunkoso mai tsanani da yini. Wanda ya kasance ba zai iya yin jifa ga kansa ba, ko saboda karancin shekaru ko tsufa, ko jinya, to ya halatta a gare shi ya wakilta wanda zai yi masa jifan. Kuma ya halatta wakilin ya yi jifa ma kansa da wanda yake wakilta a matsaya daya, saidai ka'idar ita ce zai fara yin jifa ma kansa. Kuma idan kuka yi jifan yini na sha biyu (12) to hajji ya kare, kuma a irin wannan rana kuna da zabi, ko dai in kun so ku yi gaggawar dawowa garin *Makkah*, in kuma ba haka ba, to sai ku kwana yini na goma sha uku (13), ku sake yin jifan a duka wuraren jifa guda ukun, bayan rana ta yi zawali, kuma lallai kara kwana dayan shine yafi falala, saboda shine aikin Annabi SAW a hajjinsa.

(15) Idan kun nufi fita daga Makkah, sai ku yi *dawafin* bankwana.

Kuma an dauke wa mace mai haila ko jinin biki (*nifasi*) dawafin bankwana, kuma ba a shar'anta musu zuwa jikin kofar masallaci da tsayuwa a wurin (a yayin shirin tafiyarsu kasa ko garinsu ba).

ABUBUWAN DA HARAMA TAKE HANA MANIYYACI (MAHZUURAATUL IHRAAM)

- (1)** – Aske gashi daga kai ko daga sauran jiki.
- (2)** - Yanke kumba (akaifa; wato farcen da ya yi tsawo).
- (3)** - Lullube kai da abinda yake mannuwa da jiki, ga namiji.
- (4)** - Sanya dinkakken kaya ga namiji, wato tufafin da aka dinka shi ga daukacin jiki ko sashe.
- (5)** - Sanya nikab da safar hannu biyu ga mace.
- (6)** - Sanya turare (haka sabulu mai kamshi).
- (7)** - Kama abin farautar sarari (ba na ruwa ba) da farautarsa.
- (8)** - Daura auren mutum ga kansa ko ga waninsa.
- (9)** - Yin jima'i da rungumar da bata kai ga hada al'aura ba.

WANDA YA AIKATA ABU CIKIN ABUBUWAN NAN DA AKA HANA (MAHZURAAT) da mantuwa ko jahilci ko tilasci, to babu komai akansa, sai wanda ya kashe abin farautar tudu, wannan kam ta kowace fuska ya farauce shi; ya kashe shi (da tilasci, mantuwa ko jahilci) to akwai fansar da zai bayar.

Shi kuma wanda ya aikata su **da ganganci** to wadannan mahzuuraat din dangane da gangancin aikata su, sun kasu **nau'i hudu**:

- **NAU'IN DA BABU WATA FANSA AKAI:** Shine daura aure, sawa'un ya daura wa kansa ne, ko ga waninsa, haka kuma rungumar mace rungumar da bata kai ga sanya al'aura cikin al'aura ba, matukar maniyyi bai fita ba, to itama babu kaffara akanta, face yawaita tuba.
- **NAU'IN DA FANSARSA ITACE BAYAR DA KWATANKWACINSA:** Shine kashe abin farautar sarari (ba na kogi ba) da farautarsa, Duk wanda ya kashe shi to lallai mudlakan ta kowace fuska, zai bayar da fidya, wanda kuma shine sakamako daga dabbobin ni'ima, wanda mutane biyu adalai za su yi hukunci da a bayar da madadinsa.
- **NAU'IN DA FIDIYARSA TAKE DA TSANANI:** Shine yin jima'i, domin duk wanda ya yi jima'i gabanin ya yi *tahallul* na farko (wato

warwarewar farko) to lallai hajjinsa ya baci, kuma haka zai karasa shi a lalacen, sannan shekara mai zuwa (badi) wajibi ne ya rama wannan hajjin, kuma ya wajaba akansa ya gabatar da sadakar *fidiyar* rakumi.

- **NAU'IN DA FIDIYARSA ITACE IRIN FIDIYAR CIRE DAUDAR KAI DA GASHI:** Sune sauran ababen da aka hana mahajjaci aikata su, kuma a lamarin fidiyarsu akwai zabi a ciki, ko dai azumin yini uku, ko ciyar da miskinai shidda; kowane miskini za a bashi rabin *sa'iy* daya, ko a yanka rago; a yi rabiyar namansa ga fakiran haramin Makkah.

RUKUNNAN HAJJI (أركان الحج)

- **YIN HARAMA:** Shine niyyar shiga cikin ayyukan hajji, kuma niyya ba ita ce furta kalmomin *talbiyya*, ko sanya gyauto da mayafi ba.
- **TSAYUWA A ARAFAH:** A rana ta tara (9), daga lokacin da rana ta yi zawali daga tsakiyar sama (daidai lokacin *azahar*) har zuwa fudowar *alfijir* na ranar idi, Annabi SAW ya ce: “**AIKIN HAJJI SHINE ARAFAH**”.
- **DAWAFUL IFADHA:** (Ko a kira shi da *dawafuz ziyarah*), wannan yana kasancewa ne bayan an yi tsayuwar *Arafah*, kuma ba shine *dawaful kudu* ba.
- **YIN SA'AYI:** Tsakanin *Safah* da *Marwa*, Allah Ta'alah ya ce: “**LALLAI SAFAH DA MARWA SUNA DAGA ALAMOMIN ADDININ ALLAH**” [Bakara: 158].

WAJIBAN HAJJI (واجبات الحج)

- Yin harama daga Mikaati.
- Tsayuwa a filin Arafah har zuwa faduwar rana, ga wanda tsayuwarsa ta kasance a cikin yini.
- Kwana a Muzdalifah.
- Kwana a Minah a dararen kwanakin tashrik (11,12,da 13).
- Yin jifa.
- Aske gashi gabadaya (tal kobo) ko rage shi.

- Yin dawafin bankwana, ba ga mace mai hails da jinin biki ba, idan ya so ko ta so fita daga garin Makkah, koda bayan ficewar watannin hajji ne.

MUSTAHABBAN HAJJI (مستحبات الحج)

- Yin wanka domin harama, da sanya turare.
- Sanya gyauto da mayafi farare guda biyu (ga maza kawai).
- Yanke akaifa (kumba), da aske gashin da ya dace a aske shi gabanin niyyar shiga aikin hajji.
- Yin talbiyya tun daga lokacin yin harama, har zuwa rana da lokacin jifa a jamratul akaba.
- Dawaful kuduum ga mai hajjin ifradi ko kirani.
- Yin sassarfa a cikin zagaye uku na dawaful kuduum da dawafin umrah ga mai tamattu'i (wato, ramlu) sassarfa kuma shine yin sauri a cikin tafiya.
- Yin abinda ake kira: ID-DIBA'U a lokacin dawaful kuduum, da dawafin umrah ga mai tamattu'i, wanda kuma shine: Bude kafadar hannun dama.
- Fara gabatar da jam'in sallolin magriba da isha a Muzdalifa, daga isowar mahajjaci Muzdalifar.
- Kwana a Minah a dare Arafah.
- Sumbantar hajarul aswad.
- Tsayuwa a Muzdalifa (sassafe) a wurin mash'arul haram, tun daga sallar asuba har zuwa daf da lokacin da rana zata fudo. Kuma lallai Muzdalifar gabadayanta wurin tsayuwa ce (ba kawai jikin masallacin mash'arul haram ba).

WALHAMDU LILLAHI.

Tarjamar Dr. Abubakar Hamza Misau