

HUKUNCIN JININ AL'ADA (JININ HAILA)

[Hausa - هوسا]

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2014 - 1435

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Gabatarwa: Da sunan Allah Mai yawan rahama mai yawan jinkai, tsira da amincin Allah su tabbata ga fiyayyan halittar Allah Annabin tsira Annabi Muhammad, da Iyalan shi da Sahabban shi baki daya. Bayan haka a yanzu kuma muna daukene da abinda ya shafi jerin hukunce hukuncen jinin al'ada wanda ake kira jinin haila wanda yake da izinin Allah bayanshi za mu kawo hukunce hukuncen jinin biki (wato jinin haihuwa.

Muhimmanci: yana da matukar muhimmanci sanin hukunce hukunce jinin al'ada, muhimmancin bawai ya tsaya ga mata bane kadai a'a harda maza, domin abubuwa da yawa na ibada da na zamantakewa suna da alaka da jinin al'ada, misali mai jinin al'ada bata sallah ko azumi ko dawafi, wannan bangaran ibada kenan amma ta bangaren zamantakewa mai jinin al'ada ba'a sakinta ba kuma a saduwa da ita, sannan ga yadda Allah ya sanya idda da jinin al'ada, ta yadda idan aka saki mace sai ta ga tsarki uku (al'ada uku) kafin akace ta kammala idda sannan ai maganar sabon aure, to idan tana al'ada bayan kowadanne watanni shida kenan sai bayan shekara daya da rabi za'a fara maganar aure, shi yasa muka ce sanin hukunce hukuncen wannan jinni ba wai ya rataya ga mata bane kadai har da maza.

Menene Jinin Al'ada: Jinin al'ada jinine da yake fita da karan kansa daka gaban macan da a al'dance

zata iya daukar ciki ba tare da ya wuce kwanaki goma sha-biyarba.

Wannan shi ake nufii da jinin al'ada, da akace 'jinine da yake fita da kansa' kenan idan ya zamana ba da kansa ya fitaba kamar ace cinnaka ya cije ta a gaba ko kunama sai jinni ya balle mata to wannan bai zama jinin al'adaba.

Da akace 'Ta gaba' kenan idan ya fita ta dubura ko ta hanci wannan bai zama jinin al'adaba. Da akace 'Wacce a al'adance zata iya daukar ciki' kenan idan ya fita daga wacce a al'adance ba zata iya daukar cikiba sabo da yarinta ko girma to wannan shima bai zama jinin al'adaba.

Amma da aka ce 'Ba tare da ya wuce kwanaki goma sha-biyarba' kenan idan ya wuce kwanaki sha-biyar to bai zama kuma jinin al'adaba.

Wadannan nau'uka da akace basu zama jinin al'adaba kenan hukuncin jinin al'ada bai hau kansuba za su yi sallah domin jinin ciwone sai a nemi magani, Allah ya sawwake.

Mafi Karancinsa: Malamai sun karawa juna sani kan mafi karancin jinin al'ada, mafi karancinsa shine 'dugo guda' kenan idan ya duga sannan ya dauke, shikenan ta yi al'ada kuma ta dauke.

Mafi Yawansa: Mafi yawan kwanakin jinin al'ada shine kwanaki goma sha-biyar kenan idan ya wuce haka to bai zama jinin al'adaba muddin ba ciki take da shiba.

Mata Dangane Da Al'ada: anan mu sani mata suna da halaye biyar musamman idan muka yi

la'akari da shekarunsu domin auna jinin da ya zo na al'adane ko bana al'ada bane, kamar haka:

1. Kasa da shekara tara: Idan jinni ya zowa yarinyar da take kasa da shekara tara to malamai sun tabbatar da wannan ba jinin al'ada bane, jinin ciwone sai a nemi magani.

2. Tara Zuwa Sama: Idan zamana jinin ya zo ne ga wacce ta cika she kara tara zuwa zamanta budurwa, to a irin wannan lokaci sai a tambayi kwararrun mata da likita domin a fayyace jinin na al'adane ko na ciwo. Kada mu sha'afa yanayin abinci da kuma yanayin zafi da sanyi da hutu da wahala suna tasiri.

3. Budurci Zuwa Sheka 50: Idan jinni ya zo daga lokacin da ta zama mudurwa zuwa shekaru hamsin (50) kai tsaye malamai sun tabbatar da cewa wannan jinin na al'adane.

4. Daga 50 - 69: Idan jini ya zowa mace a tsakanin wadannan shekaru wato daga shekara hamsin zuwa sittin da tara (50-69) to malamai sukace za'a tambayi kwararrun mata da likitoci domin sanin wannan jinin na ciwone ko na al'ada.

5. Daga 70: Idan jini ya zo bayan mace ta cika shekara saba'in (70) zuwa sama to malamai sukace wannan kai tsaye ba jinin al'ada bane.

Ashe tantance shekarun haihuwa ba karamin abu bane domin tuni musulunci ya gina hukunce hukunce akansu, kuma ana ginine akan tsarin kalendar musulunci, wadannan bayanai na karkasuwar mata har zuwa gida buyar kamar yadda

ya gabata haka malam Adawi ya kawo a cikin littafinsa 'Hashiyatul Adawi', Allah ya ji kansa da gafara.

Ina dada jadda cewa yanayin abin ci da da abin sha da sanyi ko yanayin zafi suna tasiri matuka, dukkan abinda ba'a mahimtaba dangane da yana yin zuwan jinni ko daukewarsa yarinyace ko babba to kamata ya yi ayi tambaya cikin gaggawa lura da yadda muka yi bayan da cewa yanada alaka da hukunce hukunce, kina yin jinkiri sai salloli su kubuce miki, kuma wannan yana nuna cewa mace da aka saka zata iya kammala idda akasa da watanni uku.

Idan yarinya ta ga jinin kuma jinin ya zama shine zuwansa na farko sannan ya tabbata cewa jinin al'adane to ta sani ta balaga, dukkanin hukunce-hukuncen musulunci sun hau kanta, idan ta yi salatun Annabi za'a rubuta bata lada idan kuma ta bari samari suna jagwalgwalata ita za'a rubutawa zunubi, ba wanda yace wai sai ta yi aure sannan za'a fara yi mata rubutu, kenan har azumi sai ta ranka wanda ta sha.

Tabbatuwar Jinin Al'ada: Shifa abinda ya shafi jinin al'ada al'amari da Allah madaukain sarki ya yi bayaninsa a cikin Alkur'ani mai girma, Allah yana cewa:

"Kuma suna tambayarka dangane da al'ada, Kace: Shidinnan cutane, ku ninci (saduwa da) mata a lokacin al'ada, kada ku kusance su har sai sun yi tsarki (Jinin ya dauke) idan suka tsarkaka (suka yi wanka) to ku je musu ta inda Allah ya umarceku,

Lalle Allah yana son masu yawan tuba kuma yana son masu tsarkaka". Bakara, ayata: 222.

Haka kuma ma'aikin Allah –Tsira da amincin Allah su tabbata a gareshi- yace; (Wannan) Wani abune da Allah ya dorawa mata 'ya'yan Adam". Ashe ba shaci-fadin da ake cewa bane ai sanadiyyar da yasa mata suke al'ada shine wannan ganyan bishiyar da Nana Hawwa'u ta ci a gidan aljanna, amma Annabi Adam mala'ikane ya rike masa makoshi (makogaro) sai ya amayar da abin shi yasa maza basa yi. Wannan labarin bashi da kanshin gaskiya domin ayoyin Alkur'ani sun tabbatar da Annabi Adam ya ci itaciyar.

Shifa jinin al'ada kada amanta jinine da yake fitowa daga can cikin mahaifa a lokuta sanannu, Allah madaukakin Sarki ya haliccishi domin ya zama abin ci ga yaro a lokacin da yake cikin mahaifiyarsa domin inda zai yi tarayya da mahaifiyyar ta shi a abincin da take ci to da karfinta ya ragu sosai, sa Allah ya sanya shi ya zama abinci ga reshi, shi yasa dakyar kaga mace tanada juna biyu (ciki) kuma tana al'ada. Idan kuma ta haihu sai Allah ya zamar da shi nono jaririn yana sha amatsayin abin ci, shi yasa kadan ake samun matan da suke shayarwa kuma suna al'ada. Idan ya zamana mace bata da juna biyu (ciki) kuma bata shayarwa sai ya kasance ba inda zai je to shine sai ya taru a mahaifarta, shine mafi yawancin lokuta yake fita a kowanne wata cikin kwanuka shida ko bakwai, ya kan karu ko ya ragu akan hakan –kamar yadda bayanai za su zo da izinin Allah- gwargadon yadda Allah ya tsara halittarsa.

Karkasuwar Mata: Mawallafin littafin Akhadari ya kasa mata zuwa kashi uku dangane da jinin al'ada, kashi na farko; itace wacce ta fara, kashi na biyu kuma; wacce ta saba, sannan sai kashi na uku; mai juna-biyu (wato mai ciki), ga bayanansu kamar haka;

1. Wacce Ta Fara: Ita wacce ta fara al'ada ya zama yinta na yanzu shi ne ganin al'adarta na farko a rayuwarta, to abinda dake kanta zata zuba idone ta ga kwanaki nawa zauka kafin ya yanke, ta yadda ba zai wuce kwanaki sha-biyarba, idan ko ya wuce sha-biyar to abinda ya doru akan kwanaki sha-biyar bai zama al'adaba, kenan mafi yawan kwanakin da zata saurara sune kwanaki sha-biyar, amma zai iya daukewa kafin hakan, abin nufi in ya wuce to ya zama (Isthala) cuta sai a nemi magani, anan nake cewa iyaye su kara sa ido akan 'ya'yayansu mata su dungu tuntubarsu suna fahimtar da su tun kafin lokacin ya yi domin kada lokaci ya yi yarinya ta ga jini ta fashe da kuka, ko makamantan haka, wata babbar macece amma bata san menene jinin al'adaba ita dai kawai tace tana ganin jini a wani lokaci bayan wasu kwanaki kuma sai ta daina ganinshi.

2. Wacce Ta Saba: Abinda ake nufi da wacce ta saba itace wacce ta gabatar da al'ada sau uku a adadin kwanaki guda, misali wacce ta yi al'adar farko a kwanaki biyar, da ta sake yi sai ya yi mata kwanaki biyar da ta yi na uku shima kwanaki biyar, to wannan sai muce sunanta wacce ta saba domin ta saba akan kwanaki sanannu. Amma idan ta yi al'adar karo na farko kwanaki uku karo na biyu kuma

kwanaki biyar karo na uku kwanaki shida to ba za'a kira wannan wacce ta saba ba, domin ba ta da tsayayyun kwanaki.

Ita wacce ta saba wato wacce take da sanannun kwanakin al'ada to wadannan kwanakin sune kwanakin al'adarta, idan kwanakin suka cika al'adar kuma ta dauke sai ta yi wanka ta ci gaba da gudanar da ibada, amma idan kwanakin suka cika al'adar kuma bata daukeba sai ta kara kwanaki uku, haka zata dinga kara kwanaki uku har kwanaki shabiyar su cika, misali idan al'adarta kwanaki biyarne sai kuma jinin bai daukeba a kwanaki biyar din sai ta kara kwanaki uku na sauraron daukewar sun zama takwas kenan, idan ya dauke shikenan sai wanka, idan kuma bai dauke ba sai ta kara uku akan wadancan takwasdin sun zama sha-daya idan bai daukeba sai ta kara uku sun zama sha-hudu idan bai daukeba sai ta kara kwana daaya, ya zama goma sha-biyar kenan, sai ta yi wankan kammala al'ada ko ya dauke ko bai daukeba domin kwanakin al'ada makurarsu shine kwana goma sha-biyar kuma sun cika, abinda ya ci gaba da zuwa ba sunan shi jinin al'ada sunanshi jinin cuta (Istihala) sai a nemi magani.

Adukkun wadancan kare-karen kwanaki da aka yi inda ace bayan ta kara kwana uku na saurare sai ya dauke a kwana na daya cinkin hukun shikenan sai ta yi wankan tsarki.

Mu sani kamar yadda bayani ya gabata shi jinin al'ada bai wuce kwanaki goma sha-biyar ga wacce ta fara da wacce ta saba.

3. Mai Juna-biyu (Mai ciki): Galibin mata masu juna biyu basa al'ada, sabo da haka da zarar mace tana da juna biyu (ciki) sai kuma ta ga al'ada to kada ta yi sakaci wurin tuntubar likita .

Idan al'ada ta zowa mace mai junabiyu to ida cikin ya kai watanni uku zuwa biyar zata iya yin al'ada ta kwanaki sha-biyar zuwa ashirin, idan kuma cikin ya kai watanni shida to al'adar zata iya daukar kwanaki ashirin zuwa ashirin da biyar, kada a sha'afa wurin tuntubar likita idan ana da juna biyu kuma aka ga jini.

Tanbihi Na Daya: Idan mace jini yana mata wasa wato ya zo yau gobe sai kuma ya dauke bayan kwanaki uku sai kuma ya dawo to abinda zata yi anan shine, ta tsaya ta yi karatun ta natsu, sai ta lissafa kwanakin da jinin ya zo sune kwanakin al'ada sai kuma ta ware kwanakin da jinin bai zoba sune kwanakin tsarki domin da hakane zata cika kwanakinta na al'ada, misali kwanaki tara; sai ya zo a rana ta farko da ta biyu sai bai zoba a rana ta uku da ta hudu sai ya zo rana ta biyar amma bai zo ba a ta shida da ta bakwai sai ya zo a ta takwas da ta tara. To anan sai muce ta yi al'adar kwana biyar a cikin kwanaki goma, wannan matar ita ake kira (Al-Mulaffiqa) alarabcin mata masu al'ada. Idan ya zama an sami tazarar kwanaki takwas ko sha-biyar tsakanin daukewarsa da dawowarsa to na biyun zai zama sabon jinine kenan, ba na dane ya dawaoba.

Alamar Daukewar Jinin Al'ada: idan jinin al'ada ya dauke akwai alama da shara'a ta sanya domin ya zama shine manuniya akan cewar al'adarki ta dauke,

wadannan alamu sun kasu gida biyu kuma kowacce tana cin gashin kantane, sune kamar haka:

1. Bushewar Gaba: Abinda ake nufi anan shine mace ta shigar da kyalle ko auduga cikin gabanta ta fito da shi busasshe ba wani jini a tare da shi, to da zarar ta ga haka to ta tabbata al'adarta ta dauke.

2. Farar Kumfa: wannan wani ruwane fari mai laushi da yake zuwa karshan al'ada, idan mace ta ga irin haka a karshan al'adarta to ta sani ta kammala.

Wadannan alamomi su suke nuna daukewar al'adar mace, idan mace bata taba ganin al'adaba sai a wannan karon sai ta fara ganin bushewar gaba to kai-tsaye ta samu tsarki ba sai ta jira farar kumfaba, amma idan wacce ta saba ganice sai ta ga bushewar gaba to malamai sukace zata zata dan saurara kadan domin jirar faran kumfa, amma jinkirin ba zai kai ga fitar zababban lokacin sallah ba.

A dunkuledai kowanne daya daga cikin wadannan abubuwa guda biyu yana nuna samuwar tsarki ba lalle sai sun hadu alokaci gudaba, da zarar alamar ganin tsarki ta tabbata sai ta yi wankan tsarki domin ta ci gaba da ibada, domin idan bata yi wankaba ko da jinin ya dauke mijinta ba zai sadu da itaba ba kuma zata yi sallaba, da dai sauransu.

Idan mace ta ga ruwa fatsi-fatsi ko diddiga-diddiga bayan daukewar jinin al'ada to kada ta damu ta ci gaba da harkokinta na ibada, dama matsalar idan ta ganshi a farkon jinine, amma idan a karshen jinine to wannan ba komai, Ummu Atiyyah medakin ma'aikin Allah (Tsira da amincin Allah su tabbata a gareshi) tace: ((Mun kasance bama lissafa (Ruwa)

fatsi-fatsi da diddiga-diddiga bayan tsarki da cewa wani abune)). Abu Daud Hadisi Na: 307, Nasa'i, Hadisi Na: 368, Ibnu Majah Hadisi Na: 647, Darimi Hadisi Na: 865.

Mace ta dinga duba samun tsarkinta a lokacin da zata kwanta bacci da kuma lokacin sallar asuba, amma ba'ace tat shi cikin dareba domin ta duba.

Idan mai al'ada ko mai biki (jinin haihuwa) ta ga tsarki kafin rana ta fadi to sallar azahar da la'asar sun hau kanta, hakanan kuma idan ta ga tsarki kafin hudowar alfiji to tabbas za ta yi sallar magariba da lisha.

Abubuwan Da Basu Halatta Ga Mai-al'adaba:

Anan za'a lissafa abubuwan da basu halatta mai al'ada ta yi su ba ko ayi mata ba, wadannan abubuwane guda goma:

1. Sallah: Bai halatta mai al'ada ta yi sallaba farilla ko nafila, idan kuma tayi ta yi ba'akarba ba sannan kuma ta yi laifi, sannan bayan ta kammala al'adar ba zata rama sallolinba.

2. Saki: Baya halatta matar da take al'ada a saketa, wannan ya sabawa karantarwar musulunci, saboda haka koda yana son ya saketa to ya bari sai ta kammala al'ada kafin ya sadu da ita sai ya saketa, amma idan ya saketa tana jinin al'adar to sakin ya yi amma za'a tilasta shi ya mayar da ita idan sakin bai kai ukuba.

3. Dawafi: Bai halatta mai al'ada ta yi dawafin Ka'abah, amma zata yi sauran dukkan abinda maniyyaci yake yi, kamar tsaiwar Arafah da kwanan

mina dana muzdalifa da jifa da Labbaika, da daidai sauransu.

4. Zama A Masallaci: mai al'adah ba zata zauna a cikin masallaciba, domin sauraron karatu ko karantarwa ko taro da dai sauransu.

5. Azumi: Bai halatta mai al'ada ta yi azumi na farilla ko na nafila, idan ta yi kuma bai yiba, saboda haka zata lissafa azumin da ta sha bayan watan ya wuce sai ta ramasu. Ba'a ajiye azumi domin tsammanin gobe al'ada zata zo, amma dazaran ta zo to dazaran ba azumi, dazaran bata zoba to dazaran akwai azumi, ko da kin ji tafiyar jinin ajiki amma bai fitoba to biki fara al'adaba, sai ya fitane za'a fara lissafi.

6. Taba Alkur'ani: mai al'ada bata taba kasantuwarsa littafi mai tsarki sannan kuma ita bata da tsarki, amma wannan bay a hana idan ta ganshi zai fadi ta daukeshi ta gyara masa wuri.

7. Karatun Alkur'ani: mai al'ada bata karanta Alkur'ani, duddacewa wadansu malamai suna ganin ya halatta ta karantashi da ka domin kada ta manta sabanin dauka.

8. Saduwa: Bai halattaba saduwa da mace tana al'ada, idan ta ki yadda da mijinta ya sadu da ita domin tana al'ada ba za'ace ta sabawa Allahba asalima ta yi biyayyane ga reshi, bai halatta a sadu da mace tana al'adaba har sai al'adar ta dauke kuma ta yi wankan tsarki, kenan koda al'adar ta dauke amma batayi wankaba to bai halatta a sadu da itaba. Ya halatta miji ya taba duk inda yake so a jikin matarsa alokacin da take al'ada bayan ta yi kunzugu

inbanda daga cikbiyarta zugwiwarta wannan kan bai halattaba har sai jinin ya dauke kuma tayi wanka, hakanan itama ya halatta ta taba ko ina a jikinsa duk da tana al'ada.

9. Tabbatar Da Rashin Tsarki: Al'ada tana tabbatar da wacce take da ita bata da tsarki.

10. Wajabta Wanka: Al'ada tana wajabta wanka, wato dukkan matar da ta yi al'ada kuma al'adar ta dauke to wankan tsarki ya wajaba akanta. Shi kuma bayani akan abinda ya shafi wankan tsarki tuni ya gabata, da fatan Allah ya yi mana jagora ya karba mana ayyukammu.

Kammalawa: Daga wadannan bayanana da suka gabata ya bayyana a fili cewa lalle jinin al'ada bakaramin hukunce-hukunce yake da shi ba, kuma lalle idan aka kallaci yadda ake sakaci tsakanin maza da mata akan abinda ya shafi wannan al'amari to lalle abin yanada ban tsoro. Anan gaba abinda zai biyo baya shine hukuncin jinin biki wato jinin haihuwa.

Rbutawa :

Malan Aliyu Muhammad Sadiu