

Haila Da Jinin Cuta Da Na Biki

T s a r k i

Bayanin menene haila

Sifar Jinin Haila

Shekarun fara haila da tsawon kwanakinta

Wasu daga cikin hukunce-hukuncen jinin haila

Bayanin menene jini cuta (Istihala)

Bambancin jinin haila da na cuta (Istihala)

Yanayin mai jinin cuta

Bayanin me ake nufi da jinin biki

Tsawon kwanakin jinin biki

Wasu daga hukunce-hukuncen jinin haihuwa

Abin da ya haramta ga mai haila ko jinin biki

Haila

Kalmar “Haila” a larabci

Tana nufin Kwararar wani abu da gudanarshi

Ma'anar “Haila” a shari'a

Wani jini ne da yake fita daga mahaifar mace, a wasu lokuta sanannu, ba tare da wani dalili ba.

Siffar Yadda Jinin Haila Yake

Baƙi ne wuluk, kamar wanda aka kona, warinsa bai da daɗi, mace tana jin dumi mai tsanani idan ya zo

Shekarun Fara Jinin Haila

Babu wasu shekaru kayyadaddu na fara al'ada, wannan ya danganta ne da sabanin dabi'ar mace da inda take rayuwa da yanayin wajen, don haka duk lokacin da mace ta ga jinin haila to haila ce.

Tsawon Lokacin Haila

Haila ba ta da wani lokaci, sananne, cikin mata akwai masu yin kwana uku, akwai masu kwana huɗu. Galibin haila dai kwana shida ne ko bakwai, saboda faɗin Manzoni Allah (ﷻ) ga Hamnatu 'yar Jahshin – wanda ta kasance tana yin haila kwanaki masu yawa – «Ki yi haila kwana shida, ko bakwai, da ilimin Allah, sannan ki yi wanka» (Abu Dawud ne ya rawaito shi)



Mas'aloli :

1. A ka'ida mai ciki ba ta yin haila, idan kuwa ta ga jini kafin haihuwarta da kwanaki kadan, tare nakuda, to wannan jinin biki ne. Idan kuwa ba nakuda, ko kuma ta gan shi kafin haihuwa da kwanaki da yawa, to wannan jinin haila ne.

2. Idan jinin haila ya zo da wuri ko ya yi jinkiri ga lokacinsa da ya saba a zuwa cikinsa, kamar ya zama mace tana yin al'ada a farkon wata, sai ta gan shi a farshen wata, ko kuma ya karu ko ya ragu a kan yadda ya saba, kamar al'adarta ta kwana shida ce, sai ta yi bakwai, to kada mace ta damu da wannan, duk lokacin da ta ga jini, to haila ne, idan kuma ta ga tsarki, to tsarkin ne.

3. Ana gane mace ta tsarkaka idan wani ruwa fari ya fito, lokacin da jinin ya tsaya, idan kuwa bai fito ba, to alamar tsarkinta shi ne bushewar gabanta, kamar ta sanya auduga fara a gabanta, ta fitar da ita ba ta ga komai ba.

Wasu Daga Hukunce- Hukuncen Haila

1. Hukuncin "Al-Kudrah" da "As-Sufrah"

Abin da ake nufi da "Al-Kudrah da "As-Sufrah"

As-Sufrah :

Wani jini ne fatsi-fatsi da yake fita daga mace.

Al-Kudrah :

Wani jini ne da yake haɗe fatsi-fatsi da baƙi



Alamar tsarki



Kamannin fatsi-fatsi



Kamannin fatsi-fatsi haɗe da baƙi

Hukuncin Alkudra da As-Sufrah

Idan mace ta ga jini fatsi-fatsi ko wanda yake haɗe da fatsi-fatsi da baƙi, ko kuma ta ga danshi a gabanta, to ɗayan hali biyu take ciki :

1. Ko Dai Ta Ga Wannan Jini A Lokacin Al'ada, Ko Haɗe Da Jinin Kafin Tsarki

To a wannan hali yana da hukuncin-hukuncin haila, saboda hadisin Ai'sha – Allah ya yarda da ita – ta kasance mata suna aiko mata kunzugu **Kunzugu : wani abu ne da mace take sa wa a gabanta, don ta gane ko akwai wani abu da ya rage na alamun haila.** ɗauke da audugu a jikinsa da jini fatsi-fatsi, sai ta ce da su, «Kada ku yi gaggawa, har sai kun ga tsarki» (Malik ne ya rawaito shi).

2. Ko Kuma Ta Gan Shi A Lokacin Tsarkinta :

A wannan hali ba ya nuna komai, wanka ko alwala basu wajaba a kanta ba, saboda hadisin Ummu Adiyya ta ce, «Mun kasance ba ma fatsi da ke haɗe da baƙi da kuma fats-fatsi bayan tsarki a matsayin komai» (Abu Dawud ne ya rawaito shi).

2. Hukuncin yan yankewar jinin haila

Idan mace ta ga jini yau, gobe kuma ta ga tsarki da makamancin haka, to ba za ta fita daga ɗayan hali biyu ba :

1– Kodai Jinin Ya Ci Gaba Da Zuwar Mata A Kowane Lokaci.

To wannan jinin cuta ne (Istihala).

2– Ya Zama Yana Yankewa

Ya zo wani lokaci, wani lokaci kuma ta samu tsarki, to hukuncinta zai zama kamar haka :

A. Idan yankewar jinin bai kai yini guda ba, to tana cikin haila

B. Idan kuwa a lokacin tsarkin ta ga abin da yake nuna ta tsarkaka, kamar ta ga wani farin ruwa, to a wannan lokacin ta zama mai tsarki, yankewar ta kai yini ko ba ta kai ba.

Istihala

Jinin Cuta (Istihala)

Jinin Cuta (Istihala)

Shi ne kwararar jini daga farjin mace, ya zama ba ya yanke mata a har abada, ko kuma yana yanke wa ɗan lokacin kaɗan

Bambanci tsakanin jinin haila da jinin cuta

Jinin Cuta (Istihala)	Jinin Haila
Ja maras kauri	Baƙi mai kauri
Ba ya wari	Yana wari
Yana daskarewa	Ba ya daskarewa
Yana fitowa ta wata jijiya kusa da mahaifa	Yana fitowa ta can kasan mahaifa
Jinin cuta ne da rashin lafiya	Ba jinin cuta ba, na ɗabi'a ne
Bai da wasu lokuta sanannu	Yana fita a wasu lokuta sanannu

Halayen Mai Jinin Cuta (Istihala)

Hali Na Farko : Ya Zama Tana Da Al'ada Sananniya Ta Yin Hailarta Tu Gabanin Ta Fara Jinin Cuta.

To mai irin wannan hali za ta kirga kwanakin da ta saba al'adarta, sauran kwanakin kuma ta zama mai jinin cuta, saboda hadisin Aisha – Allah ya yarda da ita- ta ce, Fadimatu 'yar Abu Hubaish – Allah

ya yarda da ita – ta cewa Manzon Allah (ﷺ) «Ya Manzon Allah! Ni ba na ganin tsarki, to shin zan bar yin sallah ne? sai Manzon Allah (ﷺ) ya ce mata, "A'a, wannan wata jijiya ce, ki bar salla adadin kwanakin da kike yin al'ada a cikinsu, sannan sai ki yi wanka ki yi sallah» (Bukhari ne ya rawaito shi).

Hali Na Biyu : Ta Zama Ba Ta Da Wata Al'ada Sananniya, Amma Za Ta Iya Tantance Jinin Al'ada Daga Jinin Cuta

To wannan za ta yi aiki ne da wannan tantancewar, saboda abin da ya tabbata daga Fadīmatu«yar Abi Hubash – Allah ya yarda da ita – ta kasance tana fama da jinin cuta, sai Manzon Allah ya ce mata, "Idan dai jinin hailsa ne to shi baƙi ne, ana iya gane shi, don haka idan shi ne, ki bar yin sallah, idan kuwa ɗayan ne to ki yi alwala, ki yi sallah, wannan jinin daga wata jijiya ce» (Abu Dawud ne ya rawaito shi).

Hali Na Uku : Ya Zama Ba Ta Wata Al'ada Sananniya, Kuma Ba Ta Iya Tantancewa

To wannan za ta yi aiki ne da al'adar galibin mata, sai hailarta ta zama kwana shida ko bakwai a kowane wata, za ta fara lissafi ne daga lokacin da ta fara ganin jini, sauran kwanakin kuwa sun zama na jinin cuta, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – ya ce mata «Ki yi hailsa kwana shida ko bakwai, da sanin Allah, sannan ki yi wanka, idan kin ga kin tsarkaka, sai ki yi sallar kwana ashirin da uku, ko kwana ishirin a huɗu, ki yi azumi, wanna ya isar miki. Haka za ki yi a kowane wata, kamar yadda mata suke al'ada, haka kuma kamar yadda suke tsarkaka, lokacin hailarsu da tsarkinsu»(Abu Dawud ne ya rawaito shi).

Hali Na Huɗu : Ya Zama Ta Na Al'ada Sananniya, Kuma Tana Iya Bambance Jinin

To wannan za ta yi lissafi ne da al'adarta ba da bambancin jinin ba, saboda al'ada ta fi zama daidai ga mace. Idan ta manta al'adarta sai ta yi amfani da bambancin jinin.

Mas'aloli

1. Idan mace ta san lokacin al'adarta, sai dai ta manta adadin kwanakin da take yi, to sai ta yi lissafi da galibin al'adar mata.
2. Idan mace tana sane da adadin kwanakin al'adarta, amma ta manta lokacin da take hailar, farkon wata ne ko farshensa? To sai ta yi lissafin adadin kwanakin hailarta a farkon wata, saboda rabin wata shi ne ya fi kusa da daidai lokacinta.
3. Idan kwanakin al'adarta suka kare, kuma ya zama matar tana jinin cuta, to za ta yi wanka, sannan ta yi kunzugu da wani tsumma. Hukuncinta hukuncin mai tsarki ne, za ta yi sallah, za ta yi azumi, abin da ya ɗan zubo mata na jini bayan alwala ba zai bata mata alwalar ba, saboda tana da uzuri. Wajen tsarkin kuma tana da yanayi uku :

A– Ko dai ta yi alwala duk bayan shigar lokacin sallah, bayan ta wanke gabanta, ta yi kunzugu. Saboda faɗin Manzon Allah (ﷺ) ga Fadīmatu 'yar Abu Hubaish – Allah ya yarda da ita – «Ki yi alwala yayin kowace salla, sannan ki yi sallah» (Abu Dawud ne ya rawaito shi).

B– Ko kuma ta jinkirta sallar azzhar zuwa farkon lokacin sallar la'asar, sannan sai ta yi wanka, ta yi sallar azzahar da la'asar, haka za ta riƙa yi, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – «Idan za ki iya jinkirta azzahar ki gaggauta la'asar, to sai ki yi wanka, ki haɗa salloli biyu, azzahar da la'asar, ki jinkirta magariba, ki gaggauta isha, sai ki yi wanka ki haɗa sallolin guda biyu, idan za ki iya haka to ki yi. Idan za ki iya wanka don sallar asuba to ki yi, ki yi azumi, in kin samu ikon hakan» (Bukhari ne ya rawaito shii)

4. Idan mace ta zubar da jini saboda wani aiki da aka yi mata, to ba ta wuce ɗayan hali biyu ba :

A- Ko dai ya zama ta san cewa ba jinin cuta ba ne, to wannan hukuncin mai jinin cuta ba zai tabbata a kanta ba, ba za ta ƙi yin sallah ba, jinin kuma jinin cuta ne, za ta yi alwala idan za ta yi kowace sallah.

B- Ya zama ta san cewa za ta iya zubar da jinin cuta (Istihala) To wannan tana da hukunce-hukuncen mai jinin cuta.

5 – Ya halatta a sadu da mace mai jinin cuta (Istihala) saboda shari'a ba ta hana ba.

Jinin Biƙi

Jinin biƙi

Jini ne da yake fita daga mahaifar mace saboda haihuwa

Tsawon Lokacin Jinin Biƙi

Jinin biƙi bai da ƙarancin lokaci, amma mafi yawan shi kwana arba'in ne, sai dai in mace ta ga tsarki gabanin haka, sai ta yi wanka ta yi sallah

Daga Hukunce-Hukuncen Jinin Biƙi

1. Idan mace ta haihu, amma ba ta ga jini ba, sai dai haka bai cika faruwa ba, to sai ta yi alwala ta yi sallah, ba wanka a kanta.

2. Idan jinin biƙi ya wuce kwana arba'in, kuma ta saba yana yanke mata kafin kwana arba'in ɗin, ko kuma ta ga alamar yankewar jinin, to sai ta jira har ya yanke, idan kuwa jinin ya ci gaba, to ta zama mai istihala (jinin cuta), hukunce-hukuncen mai jinin cuta sun tabbata a kanta.

3. idan ta tsarkaka kafin kwana arba'in, sannan sai jinin ya dawo mata, to sai ta duba ta gani :

A- Idan ta san jinin biƙi ne, to jinin biƙi ne.

B- In kuma ta san ba jinin biƙi ba ne, to ta zama mai tsarki.

4. Jini ba ya zama na biƙi har sai abin da mace ta haife halittarsa ta bayyana, idan ta yi bari, wanda halittarsa ta mutum bata bayyana ba, to tana da hali uku :

A- Hakan ya zama ya faru kafin kwana arba'in ɗin farko da samun cikin, to wannan jinin jinin cuta ne, sai ta yi wanka ta yi sallah ta yi azumi.

B– Ya zama ta yi barin bayan kwana tamanin, wannan jinin biki ne.

C – Ya zama tsakanin kwana arba'in da tamanin, to sai a duba, idan alamun halitta sun bayyana, to wannan jinin biki ne, in kuwa halittar bata bayyana ba to jinin cuta ne.

Abin Da Ya Haramta Ga Mai Haila Da Jinin Biki

1. Saduwa

Saboda faɗin Allah Maɗaukakin Sarki {Suna tamabayarka (hukuncin) jinin al'ada, ka ce kazanta ne, ku nisanci mata a cikin haila, kada ku kusance su har sai sun tsarkaka, idan sun tsarkaka ku zo musu da inda Allah ya umarce ku, haƙifa Allah yana son masu tuba, yana son masu yin tsarki}[Al-Baƙara : 222]. Da faɗin Manzon Allah (ﷺ) yayin da wannan ayar da sauka : «Ku yi komai (da matanku masu haila) amma banda saduwa» (Muslim ne ya rawaito shi).

Mas'aloli

1. Wanda ya sadu da matarsa tana al'ada, to yayi laifi, kuma kaffara ta kama shi, ita ma matar kaffara ta kama ta, in da yardarta aka yi.

Kaffarar ita ce, sadaka da dinare ko rabin dinare, saboda hadisin Abdullahi ɗan Abbas – Allah ya yarda da shi – daga Annabi (ﷺ) dangane da wanda ya sadu da matarsa tana haila, ya ce, «Ya yi sadaka da dinare ko rabin dinare» (Muslim ne ya rawaito shi).

Dinare shi ne giram 4, 25 na zinare.

2. Idan jinin mai haila ya ɗauke, kada mijinta ya sadu da ita har sai ta yi wanka, saboda faɗin Allah Maɗaukakin Sarki : {Kada ku kusance su har sai sun tsarkaka} [Al-Baƙara : 222] wato idan suka tsarkaka daga jini, sannan sai Allah ya ce, {Idan suka tsarkaka} [Al-Baƙara : 222] Ma'ana suka yi wanka, sannan sai Allah ya ce, {Ku zo musu da inda Allah ya umarce ku}[Al-Baƙara : 222] wato saduwa.

2. Sallah

Saboda faɗin Annabi (ﷺ) «Idan hailarki ta fuskanto, to ki bar sallah, idan ta wuce, ki wanke jinin ki yi sallah»(Abu Dawud ne ya rawaito shi)

Mas'aloli :

1. Mace ba za ta rama sallah ba idan ta samu tsarki, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, lokacin da aka tambaye ta dangane da mai haila tana rama azuma amma ba ta rama sallah, «Jinin haila yana samun mu, sai a umarce mu, mu rama azumi, amma ba a umartar mu da rama sallah» (Bukhari da Muslim ne suka rawaito shi).

2. Idan mai haila ta riski lokacin sallah daidai gwargwadon raka'a ɗaya cikakkiya, to ya wajaba a kanta ta yi wannan sallah, ta riski farkon lokaci ne ko farshensa. Idan kuwa ta riski lokacin da ba zai isa ta yi raka'a dua cikakkiya ba, to sallar ba ta wajaba a kanta ba, saboda faɗin Manzon Allah (ﷺ)«Wanda ya riski raka'a ɗaya daga sallah to ya riski sallah» (Bukhari da Muslim ne suka rawaito shi).

3. Azumi

Saboda faɗin Annabi (ﷺ)«Ashe, ba idan mace tana al'ada bata sallah da azumi ba? Sai muka ce, "haka ne» (Bukhari ne ya rawaito shi).

Mas'ala

Idan mai haila ta tsarkaka kafin asuba, sai ta yi azumi to azuminta ya yi, koda kuwa ba ta yi wanka ba sai bayan asuba.

4. Taɓa Alƙur'ani

Saboda faɗin Allah Maɗaukakin Sarki : {Ba waɗanda suke shafarsa sai masu tsarki}[Al-waƙi'a : 79]. Da faɗin Annabi (ﷺ) «Kada wanda ya shafi Alƙur'ani sai mai tsarki» (Malik ne ya rawaito shi a cikin "Muwaɗɗa").

5. Yin Dawafi a Ka'aba

Saboda faɗin Annabi (ﷺ) ga Aisha – Allah ya yarda da ita – yayin da ta yi hails a wurin aikin hajji :«Ki yi abin da kowane alhaji yake yi, amma kada ki yi dawafi ga Ka'aba, har sai kin tsarkaka» (Bukhari da Muslim ne suka rawaito shi). Da hadisin Ibnu Abbas – Allah ya yarda da shi – ya ce, «An umarce mutane dawafi ga Ka'aba ya zama shi ne karshen barinsu da ka'abah, sai dai an yi rangwame ga mace mai hails» (Bukhari da Muslim ne suka rawaito shi).

6. Zama a Masallaci sai dai ga wanda zai wuce

Saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani kada ku kusanci sallah alhali kuna cikin maye, har sai kun san abin da kuke faɗa, haka ma mai janaba, sai dai wanda zai wuce ta hanya, har sai kun yi wanka} [An-nisa'i : 43]. Da faɗin Annabi (ﷺ) «Ba na halatta shiga masallaci ga mai hails da mai janaba» (Abu Dawud ne ya rawaito shi).

Mas'aloli :

1. Ba laifi mai hails ta wuce ta cikin masallaci idan ta yi taka-tsantsan, kuma ba za ta bata masallacin ba, saboda faɗin Allah Maɗaukakin Sarki {Sai ga wanda zai ketare hanya} [Annisa'I : 43].

2. Ya haramta mai hails ta zauna a filin idi, saboda faɗin Annabi (ﷺ) «Masu hails su nisanci wurin sallar (idi)» (Bukhari da Muslim ne suka rawaito shi)

7 Saki

Haramun ne sakin mace tana cikin hails, saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani idan zaku saki mata ku sake su a kan iddarsu} [At-Talaḥ : 1]. Abin da ake nufi ku sake a halin da za su fuskanci idda sananniya yayin da aka yi sakin.

Idan an sake mai hails, sakin ya yi, duk da cewa haramun ne kuma bidi'a ne.