Allah ka jikan masu yin aski, sai suka ce: da masu saisaye ya manzon Allah? sai ya ce: Allah ka jikan masu aski, sai suka ce: da masu saisaye ya manzon Allah? sai ya kuma cewa: Allah ka jikan masu aski, sai suka ce: da masu saisaye ya manzon Allah? sai ya ce da masu saisaye.

An karbo daga Abdullahi dan Umar Allah ya yarda da su su biyun, daga manzon Allaha mai tsira da aminchi su kara tabbata a gareshi ya ce: {Allah ka jikan masu yin aski sai suka ce: da masu saisaye ya manzon Allah? sai ya ce: Allah ka jikan masu aski, sai suka ce: da masu saisaye ya manzon Allah? sai ya kuma cewa: Allah ka jikan masu aski, sai suka ce: da masu saisaye ya manzon Allah? sai ya ce da masu saisay }
[Ingantacce ne] [Bukhari da Muslim suka Rawaito shi]

Aski ko saisaye na daga cikin ibadun aikin Hajji da Umara, amma yin aski yafi saisaye falala saboda shi ne mai kaiwa matuka a cikin bauta, da nuna kaskanchi ga Allah madaukakin sarki, ta hanyar katse gashin kai yana cikin biyayya ga Allah madaukakin sarki, saboda hakanan lallai Annabi mai tsira da aminchin Allah su kara tabbata a gareshi yayi addu`ar naman jin kai ga masu aski har sau uku, wadanda suke tare da shi suna ambato masa masu saisaye sai ya rabu da su, sai a ta uku ko ta hudu ya shigar da masu saisaye tare da su cikin addu`ar, wannan na yin nuni bisa cewa lallai yin aski a cikin hakkin maza shi yafi falala amma wannan yin askin idan bai kasance a umara ta tamattu`i ba saboda lokacin yayi kadan ta yanda za`ace wani gashin ya fito kafin ayi askin Hajji, yin saisaye a cikin hakkin sa shi yafi; domin cewa shi zai yi aski bayan haka

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