

# Al-Haqq الْحَقُّ

And say, the truth has come and falsehood has departed.  
Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

REGISTERED AT GPO AS A NEWSPAPER | Dhul-Qaadah 1446 / May 2025

## Hajj

### The fifth pillar of Islam

One of the things on which there is scholarly consensus among all the Muslims, ancient and modern, past and present, is that Hajj or pilgrimage to the Sacred House of Allah is one of the five pillars of Islam, as proven in al-Sahihayn from the Hadith of Ibn Umar (Radhiyallahu Anhum) and others.

It is well known that Hajj, like other acts of worship, involves special actions, and each of these actions must be done in the prescribed manner, such as entering Ihram from the Miqat, Tawaf, Sa'i (walking) between al-Safa and al-Marwah, standing in Arafah, staying overnight in Muzdalifah, stoning the Jamarat, slaughtering the sacrifice, and the other well-known actions of Hajj.

All of these actions should be done in accordance with the teachings of the Prophet (Sallallahu Alayhi Wasallam). There are many Hadiths which describe the Hajj of the Prophet (Sallallahu Alayhi Wasallam); the Muslim community should pay attention to learning these rulings and acting upon them.

#### History of Hajj

The detailed history of Hajj before the time of Prophet Muhammad (Sallallahu Alayhi Wasallam) is hardly known, though some narrations provide

valuable insights. It is widely believed that Prophet Ibrahim (Alayhi-ssalaam) was commanded by Allah to proclaim the pilgrimage to mankind. When he questioned how his voice would reach people far and wide, Allah assured him that He would convey the message. Standing at his station — either on a rock, al-Safa, or Mount Abu Qubays — Ibrahim called out, and it's said that every person destined to perform Hajj, even those unborn, heard and responded to his call.

As for Hajj's formal obligation in Islam, scholars differ on the exact year it was enjoined. Some say it was in 6 AH, others 7 AH, 9 AH, or 10 AH. The Prophet Muhammad (Sallallahu Alayhi Wasallam) performed only one Hajj after migrating to Madinah — the Farewell Pilgrimage in 10 AH.

Some Pious Scholars explained that the concept of Hajj was already familiar to pre-Islamic Arabs, and Islam reintroduced it in its proper, divinely guided form, preserving the practice while purifying it from earlier corruptions.

**The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "The reward for an accepted Hajj is nothing less than Paradise."**

Bukhari and Muslim

**Zakaat Nisaab**  
**May 2025**  
**MK 1,124,045.29**

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## MOTIVATIONAL MOMENTS

**A person does not have an understanding of the religion of Islam until he thinks of a hardship as being a blessing, and comfort and luxury as being a tribulation.**

### Publisher

Al-Haqq Publications

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For queries and feedback,  
contact the editor:

Cell: 0882779650

E-mail: [info@alhaqq-malawi.org](mailto:info@alhaqq-malawi.org)



**Are major sins forgiven by virtue of Hajj Mabruur (Hajj sincerely done, not mixed with any sin, and is accepted by Allah)?**




Hajj and other good deeds can be causes for sins to be expiated, if a Servant performs them in the manner prescribed by Islam. However, major sins must be repented of, because it is related in Sahih Muslim that the Prophet (Sallallahu Alayhi Wasallam) said, “The Five (Obligatory Daily) Prayers, and from (one) Jumuah (Friday) Prayer to (the next) Jumuah Prayer, and from Ramadhan to Ramadhan, are expiations for whatever (sins committed) between them, provided that major sins are avoided.” However, some Pious Scholars are of the view that all sins are forgiven by virtue of accepted Hajj. If this sin has to do with the rights of other people, then another condition is stipulated, which is that one should set the matter straight with the other person in this world, by restoring his rights to him or asking him for forgiveness.





**Can a middle-aged woman perform Hajj without Mahram considering that she does not have any permanent unmarriageable relatives?**





A woman who does not have a Mahram is not obligated to perform Hajj, because having a Mahram is part of the means that render woman able to perform Hajj, and ability for it is one of the conditions that must be met in Hajj to make it obligatory. Allah says: And Hajj (pilgrimage to Makkah) to the House (Kaabah) is a duty that mankind owes to Allah, for those who are able to undertake the journey. It is not permissible for her to travel to Hajj or anywhere else, unless she has her husband or one of her Mahrams with her, based on what is reported by Bukhari and Muslim on the authority of Ibn Abbas (Radhiyallahu Anhum), who said that he heard the Prophet (Sallallahu Alayhi Wasallam) say, “No man should be alone with a woman unless she has a Mahram (spouse or permanently unmarriageable relative) with her, and no woman should travel unless she has a Mahram with her.” A man got up and said, “O Messenger of Allah! My wife has set out for Hajj, and I have enlisted for such-and-such expedition.” He said, “Go and perform Hajj with your wife.”


 **My husband does not allow me to go and perform Hajj despite that we are capable. He has conducted Hajj five times in his lifetime and he does not allow me to go with him. Is it permissible for me to perform Hajj in company of Mahrams in spite of my husband's rejection?**


 If your situation with your husband is as you described, you are obliged to travel with the said Mahrams (unmarriageable relatives), even if your husband does not give you the permission and provided that you have never performed the obligatory Hajj before. This refers to the fact that abandoning the obligatory Hajj, when the conditions of being able to do it are met, is Haraam (forbidden). A Muslim should not obey a person in doing something that involves disobedience of Allah.


 **A person traveled to the Kingdom of Saudi Arabia and fulfilled the Islamic obligation of Hajj at the expense of another person. She asks whether this Hajj absolves her of the religious duty?**

 If this woman spent only a small amount of money on her journey to make Hajj, or did not even cover any of its expenses, the validity of her Hajj is not affected. Accordingly, if she has fulfilled all the essential requirements of performing Hajj, she is considered to have absolved herself of this obligatory duty. It does not matter whether it was she or someone else who assumed the expenses of the journey.

 **Is a husband who is rich entitled to pay for Hajj expenses of his wife? Since the wife cannot afford it on her own.**

 A husband is not obliged by Shariah (Islamic law) to cover the expenses of his wife's Hajj whether rich or less affluent. This is done by way of kind treatment. She is not obliged in this case to perform Hajj, since she cannot afford it.

 **Should I perform Hajj on behalf of my parents who died without performing Hajj, for being financially unable to afford it due to their poverty?**

 Yes, it is permissible for you to perform Hajj on their behalf, if you have previously performed Hajj or you may nominate someone else to perform Hajj for them by proxy, provided that this person has performed Hajj for himself. According to the narration of Abu Dawud in his Sunan on the authority of Abdullah ibn Abbas (Radhiyallahu Anhum) that the Prophet (Sallallahu Alayhi Wasallam): heard a man saying, Labbayk (always ready to obey) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed Hajj on your own behalf? He said: 'No'. He said: Perform Hajj on your own behalf, and then perform it on behalf of Shubrumah.

*The Five (Obligatory Daily) Prayers, and from (one) Jum'ah (Friday) Prayer to (the next) Jum'ah Prayer, and from Ramadhan to Ramadhan, are expiations for whatever (sins committed) between them, provided that major sins are avoided.* ”

Muslim



**Why has Allah forbidden the pilgrims to wear sewn garments, and what is the wisdom behind that?**



First, Allah has ordained Hajj once in the lifetime for those who are accountable and are able and have the means to perform it. He has made it one of the pillars of Islam and one of the well-established and known Islamic principles. Therefore, a Muslim has to do what Allah has ordained upon him to please Him and obey His commands; hoping for His reward and fearing His punishment. We must believe that Allah is Wise in regard to His legislation and in all that He does and that He is Merciful with His slaves. Therefore, He would not legislate anything for them but what is in their best interests and which will be of great benefit to them in this world and in the Hereafter. Secondly, there is a lot of wisdom behind the command of avoiding sewn garments during Hajj and Umrah. For example, it reminds us of how people will be on the Day of Recompense, for they will be resurrected barefooted and naked, then they will be clothed. Reminding ourselves of how things will be on the Day of Recompense teaches us an important lesson. It also makes us humble and feel that we are obliged to submit and purify ourselves of arrogance. It reminds us of the principles of rapprochement, equality, asceticism, and of keeping away from luxurious lifestyles which is condemned. It makes us feel empathy for the poor and needy and so on. There are other objectives behind performing

Hajj in the manner prescribed by Allah and explained by His Messenger (Sallallahu Alayhi Wasallam).



**What is meant by Udhiyah (sacrifice)? Is it obligatory or Sunnah?**



The word Udhiyah means an animal of the An'aam class (i.e., camel, cow, sheep or goat) that is slaughtered during the days of Eid-ul-Adha because of the Eid and as an act of worship, intending to draw closer to Allah. This is one of the rituals of Islam prescribed in the Book of Allah and the Sunnah of His Messenger (Sallallahu Alayhi Wasallam), and according to the consensus of the Muslims. The majority of Scholars are of the view that Udhiyah is Sunnah Muakkadah. This is the view of Imaams Shafi, Maalik and Ahmad. Others such as Imam Hanafi were of the view that it is obligatory.



**If an individual cooked one third of the Udhiyah and invited his relatives, does that mean that he does not have to give any of it as gifts?**



A number of Jurists regarded it as preferable to divide the Udhiyah into three, then eat one third, give one third as gifts and give one third as charity to the poor, because of the report narrated from Ibn Masud and Ibn Umar (Radhiyallahu Anhum).

*Allah has ordained Hajj once in the lifetime for those who are accountable and are able and have the means to perform it. ”*



**What is the ruling on giving money to someone or a certain organization to do Udhiya on one's behalf?**



There is nothing wrong with giving a charity money to do the Udhiyah; this comes under the heading of delegating them as a proxy to slaughter the Udhiyah.



**What is legislated for whoever wants to perform Hajj and Umrah?**



Whoever decides to undertake a long journey for Hajj or anything else, it is legislated for him to pay off his current debts or to seek the permission of those to whom he owes debts if he knows that they are eager and anxious in requesting their payment. Then, he should write down his bequests and whatever he is responsible for and his wealth or whatever he owes. Then, he should offer the prayer of Al-Istikharah, seeking from his Lord that He chooses for him what is most beneficial and correct. Then he should go ahead with whatever his heart feels comfortable with. He should choose righteous companions from the people of knowledge and the religion (to travel with) and he should bring books of knowledge with him that he can benefit from concerning the acts of Hajj and other things, and that will benefit his brothers. He should gather an abundance of wealth, money and provisions so that he can take care of himself or his brothers if there is a need.



**Is it permissible for fewer than seven people to share in the sacrifice (Udhiyah) of a cow?**



It is permissible for seven people to share in a cow for Udhiyah. As it is permissible for seven people to share in one cow, it is more appropriate that it be permissible for fewer than seven to share in it, and thus they will be rewarded for the surplus, and anything more than one seventh is regarded as something supererogatory (Sunnah), such as if a single person sacrifices a cow as an Udhiyah, even though a sheep would suffice in his case.



**If someone shaved their hair for Umrah this week and plans to perform Umrah again next week, what should they do if their hair is still very short?**



It's obligatory to shave or shorten the hair after Hajj or Umrah. If one has no hair, it's not required, and the Hajj or Umrah remains valid.



**What is the ruling on performing Umrah several times during the same year?**



It is permissible to do this, for the Prophet (Sallallahu Alayhi Wasallam) stated, "The performance of Umrah is an expiation for the sins committed between it and the previous one. And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Jannah (Paradise)." (Bukhari and Muslim)

*It is obligatory to mention the names of the donors when slaughtering animals on their behalf.*

”



**F**Kodi machimo aakulu amakhululukidwa kudzera mu Hajj Maburur (Hajj yochitika ndi cholinga chabwino, yopanda tchimo lililonse, komanso yovomerezeka ndi Allah)?

**Y**Machimo amakhululukidwa ndi Hajj komanso ntchito zina zabwino zomwe zachitika motsatira malamulo a Chisilamu. Komabe, machimo aakulu amafunika Tawbah (kulapidwa), chifukwa Mtumiki (Sallallahu Alayhi Wasallam) anati: “Mapemphero asanu a tsiku ndi tsiku, komanso Jumuah imodzi kukafikanso Jumuah ina, komanso kuyambira Ramadhan imodzi mpaka ina, zimafuluta machimo amene achitika pakati pawo, kupatula machimo akuluakulu.”(Muslim). Komabe, ma Ulama ena amakhulupilira kuti Hajj yolandiridwa imafufuta machimo onse.

**F**Kodi mayi wachikulire angapite ku Hajj popanda Mahram ngati alibe wachibale amene sangathe kukwatirana naye?

**Y**Mayi amene alibe Mahram sakakamizidwa kuchita Hajj, chifukwa kukhala ndi Mahram ndi chimodzi mwa zinthu zofunika zomwe zimamupangitsa kukhala woyenera kuchita Hajj. Allah akunena m’Malemba ake kuti: “Ndipo Hajj (kupita ku Nyumba ya Allah (Kaabah)) ndi udindo wa munthu aliyense angakwanitse kutero.” Koteri mzimayi wachikulireyu sayenera kuchita nawo Hajj ngati alibe Mahram.

**F**Mwamuna wanga sakundilola kupita kuchita Hajj ngakhale tili ndi kuthekera kutero. Iyeyo wachita Hajj kasanu m’moyo mwake ndipo safuna kunditenga kuti tikachite limodzi Hajj-yo. Kodi ndizovomerezeka kupita ku Hajj-ko ndi Mahram anga ngakhale mwamunayo atakana kutero?

**Y**Ngati mmene mukufotokozeramu ndi mmene zinthu zanu zilili ndi mwamuna wanu, inu muli ndi ufulu wopita ku Hajj limodzi ndi Mahram (wachibale amene simungathe kukwatirana naye), ngakhale mwamuna wanu atapanda kuvomereza kutero, ndipo zili chomwechi ngati inuyo simunachitepo Hajj iliyonse mu moyo mwanu. Izi ndi kamba kakuti kusiya Hajj yoyamba pamene munthu ali ndi kuthekera kuchita ndi zoletsedwa. Msilamu sayenera kumvera munthu wina pakuchita chinthu chomwe chili chosamvera malamulo a Allah ngakhale atakhala wokondeka anu.

**F**Munthu wina anapita ku Hajj pogwiritsa ntchito ndalama za munthu wina. Akufunsa ngati Hajj imeneyi ili yovomerezeka?

**Y**Ngati munthuyo adagwiritsa ntchito ndalama zake zochepa kapena sanagwiritse ntchito ndalama yake ina iliyonse pa ulendo wa Hajj, ndipo Hajj yachitika motsatira malamulo onse ndiye kuti Hajj imeneyi ndiyovomerezeka pamaso pa Allah.

*Amene angayambitse chinthu chachilendo chomwe chisali mbali ya chipembedzo chidzakanidwa (tsiku lachiweruzo)* ”

Muslim

**F**Kodi mwamuna amene ali ndi chuma chokwanira (chikhwaya) ndi okakamizika kumpatsa ndalama za Hajj mkazi wake ngati mkazi sangakwanitse payekha?

**Y**Malinga ndi malamulo a Shariah, mwamuna alibe udindo wopereka ndalama za Hajj kwa mkazi wake, ngakhale atakhala wolemera kapena wochepekedwa. Ngati achita izi, amachita mwa chikondi ndi kukoma mtima kwake. Mkaziyo siwokakamizika kupita ku Hajj ngati alibe kuthekera payekha.

**F**Kodi ndikhoza kuwachitira makolo wanga Hajj omwe anamwalira asanachitepo chifukwa cha kuchepekedwa kwawo?

**Y**Inde, n'kovomerezeka kuwachitira makolo Hajj ngati inu mwachitapo Hajj yanu m'mbuyomu. Kapena mutha kusankha munthu wina woti akachitire m'malo mwawo ngati iye anachitapo Hajj yake. Monga zafotokozedwera mu Hadith ya Abu Dawud kuchokera kwa Abdullah ibn Abbas (Radhiyallahu Anhum) yemwe ananena kuti Mtumiki (Sallallahu Alayhi Wasallam) anamva munthu akuti: "Labbayk" m'malo mwa Shubrumah. Anamufunsa kuti: Shubrumah ndi ndani? Iye anayankha: Ndi mchimwene kapena wachibale wanga. Anamufunsa kuti: Kodi iweyo unachitapo Hajj? Iye anayankha: Ayi. Pamenepo Mtumiki (Sallallahu Alayhi Wasallam) anati: Choyamba chita Hajj yako kaye, kenaka umuchititre Shubrumah-yo.

**F**N'chifukwa chiyani Allah waletsa omwe akuchita Hajj kuvala zovala zosokedwa?

**Y**Choyamba, Allah walamula Hajj kamodzi pa moyo wa munthu aliyense amene ali ndi kuthekera komanso amene ali ndi chuma chokwanira. Wachita izi chifukwa Hajj ndi imodzi mwa mfundo zazikulu za Chisilamu ndipo ndi chinthu choyenera kuchitidwa ndi Msilamu aliyense. Choncho, Msilamu ayenera kuchita zomwe Allah walamula, pofunafuna chisomo chake ndi kuopa chilango chake. Tiyenera kukhulupirira kuti Allah ndi Wamzeru pa malamulo ake onse ndi zomwe amachita, komanso kuti ndi Wachifundo kwa anthu ake. Ndi chifukwa chake, sadzalamula chilichonse kwa anthu ake kupatulapo zinthu zomwe zili zabwino pa moyo uno ndi tsiku lachiweruzo. Chachiwiri, pali nzeru zambiri zomwe zili pambuyo pa lamulo loletsa kuvala zovala zosokedwa pa nthawi ya Hajj ndi Umrah. Mwachitsanzo, zimatikumbutsa mmene zinthu zidzakhalire pa Tsiku la Chiweruzo, pamene anthu adzaukitsidwa opanda nsapato, opanda chovala, kenaka adzavekedwa. Zimatipangitsanso kukhala odzichepetsa, ochotsa kunyada, komanso kumva kuti ndife ogonjera pa malamulo a Allah. Zimatikumbutsanso mfundo ya kufanana pakati pa anthu onse, kuti tonse ndi chimodzimodzi pamaso pa Allah.

*Kuyandikana komwe Msilamu alinako ndi Mulungu wake ndi pamene iye ali pakuwerama (pa nthawi ya Swala) choncho pangani Dua (pa nthawi).*

”

Abu Dawud

## **F** Kodi Udhiyah ndi chiyani?

**Y** Udhiyah ndi kuzinga nyama ya mtundu wa An'aam (ng'ombe, mbuzi, nkhusa kapena ngamila) pa Eid-ul-Adha ngati nsembe pofuna kudzipereka kwa Allah. Ma Imaam osiyanasiyana (monga Imaam Shafi, Malik ndi Ahmad) amati ndi Sunnah Mu'akkadah kwa amene ali ndi kuthekera. Ndipo Imaam Abu Hanifa amati ndi yokakamizika (Wajib) kwa amene ali ndi chuma chokwanira.

## **F** Kodi munthu ngati waphika gawo limodzi la Udhiyah ndikuwayitanira anthu ena kuti adzadye nawo, kodi sakuyenera kupereka gawo la nyama ina kwa anthu ena ngati mphatso?

**Y** Zoyenera kuchita ndi kugawa nyama ya Udhiyah m'magawo atatu: gawo limodzi kudya wekha ndi banja lako, gawo lina kupereka kwa abwenzi ndi abale, gawo lomaliza kupereka kwa osowa ndi osauka mudera lanu. Izi ndi malingana ndi zomwe Ibn Masud ndi Ibn Umar (Radhiyallahu Anhum) ananenapo. Kuitanira anthu kuti adzadye gawo limodzi sizikutanthauza kuti sakuyenera kupereka mphatso kapena thandizo kwa osowa.

**F** Ndili ndi ndalama zoti nditha kugula nyama ndikupereka ngati Udhiyah, koma mpata umandisowa. Kodi ndizololedwa kuti nditha kupereka ndalamazi kwa anthu ena kapena mabungwe ena kuti andiperekere Udhiyah-

## yi mmalo mwanga?

**Y** Inde — ndi zovomerezeka kupempha munthu kapena bungwe kuchita Udhiyah m'malo mwanu. Izi zimatchedwa Wakala m'Chisilamu (kukhala nthumwi).

## **F** Ndi ziti zoyenera kuchita pamene munthu ukukonzekera kupita ku Hajj kapena Umrah?

**Y** Munthu amene akukonzekera ulendo wa Hajj kapena Umrah ayenera: Kubweza ngongole kapena kupempha chilolezo kwa amene ali ndi ngongole kwa iye. Kulemba chikalata chakagawidwe ka katundu wake (Wasiyyah). Kupemphera Salatul Istikharah kuti Allah amuthandize kupanga chiganizo choyenera. Kusankha anzake abwino a chipembedzo oti apite nawe pa ulendopo komanso kufunsa kwa ma Sheikh odalirika zokhudzana ndi ulendowo. Kutenga mabuku a chipembedzo cha Chisilamu oti adziwerenga pa ulendowu. Komanso kutenga zakudya, ndalama ndi zinthu zina zokwanira mu ulendo.

## **F** Kodi ndi zovomerezeka kuchita Umrah kangapo m'chaka chimodzi?

**Y** Inde — ndi zovomerezeka kuchita Umrah kangapo m'chaka chimodzi. Mtumiki (Sallallahu Alayhi Wasallam) anati: "Umrah imayeretsa machimo pakati pa Umrah imodzi ndi yotsatira, ndipo mphoto ya Hajj Maburur (yolandiridwa) ndi Jannah." (Bukhari ndi Muslim)

*Umrah imayeretsa machimo pakati pa Umrah imodzi ndi yotsatira, ndipo mphoto ya Hajj Maburur (yolandiridwa) ndi Jannah.*

Bukhari ndi Muslim

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**F** Ndili ndi mnzanga amene ali ndi chikhulupiliro chabwino. Koma iyeyu amakhulupiliranso kuti chikwati cha Mut'ah ndi chololedwa mu Chisilamu. Kodi munganene zotani za munthu ameneyu?

**Y** Mut'ah (chikwati chosakhazikika chimene anthu monga ma Shiah amalimbikitsa) ndi m'chitidwe woletsedwa mu Chisilamu. Ma Ulama onse anagwirizana zimenezi ndipo Msilamu aliyense ayenera kuzitalikitsa ku zimenezi. Munthu oteroyo akuyenera kuuzidwa za ma Hadith a Mtumiki (Sallallahu Alayhi Wasallam) amene analetsa mchitidwe oterewu kuti akhale pa chikhulupiliro choyenera.

**F** Kodi ndi lamulo lanji kugulitsa kanema amene amaonetsa azimayi ovala mosakhala bwino komanso nyimbo ndi nkhani za chisembwere? Kodi ndalama zopeza mu njira imeneyi ndi za Halaal?

**Y** Ndizoletsedwa kugula kapena kugulitsa kanema otero, komanso kuonera kapena kugawa kwa anthu ena chifukwa zimenezi zimakolozera Fitnah (mayesero). Ndipo chuma chopezeka mu mchitidwe oterewu si cha Halaal.

**F** Tili ndi mzikiti umene uli ndi makomo awiri. Munthu amatha kulowera khomo lina ndikutulikira khomo lina. Kodi ndizololedwa kuti munthu atha kusandutsa makomowa ngati malo odutsapo?

**Y** Kusandutsa Mzikiti kukhala njira yodutsira kuti ukafike tsidya lina ndi zinthu zoletsedwa m'Chisilamu.

Munthu sakuyenera kuwupanga Mzikiti kukhala njira yokafikira kumene akupita. Izi zili chomwechi kupatula kwa munthu amene apemphere mu Mzikitimo asanapitilire ulendo wake. Chifukwa Mtumiki (Sallallahu Alayhi Wasallam) anati: Musapange Mizikiti yanu kukhala njira (zokafikira komwe mukupita) kupatula kupempheramo ndi kuchita mapembedzero ena. Choncho kwa munthu amene akufuna kudutsa mu Mzikitimo ayenera kupemphera ma Rakaat awiri kenako namapitilira ulendo wake.

**F** Ndikufuna nditatsegula malo oti ndizijambulirapo zithunzi (photography) ndi kumatsindikiza zikalata (printing). Malangizo anu ndi otani?

**Y** Kujambula zithunzi za zinthu za moyo ndi zoletsedwa m'Chisilamu. Mtumiki (Sallallahu Alayhi Wasallam) anati: anthu amene adzalandire chilango chachikulu tsiku la chiweruzo ndi anthu amene amajambula zithunzi. (Bukhari). Choncho tikupemphani kuti musake malonda abwino ovomerezeka ndi Shariah.

*Anthu amene adzalandire chilango chachikulu tsiku la chiweruzo ndi anthu amene amajambula zithunzi.*

”

Bukhari



**There is someone who is Sunni and Salafi, but he thinks that Mut'ah marriage is permissible. Does that put him beyond the bounds of Islam, or is he only sinning?**



Mut'ah (temporary) marriage is a prohibited and invalid kind of marriage. Scholarly consensus settled on prohibiting it, and anyone who regards it as permissible should be told about the reports from the Messenger of Allah (Sallallahu Alayhi Wasallam) which clearly state that it is prohibited. If he insists on his view on the basis of some specious argument or misinterpretation of the text, then he is misguided and wrong regarding this matter, but he is not to be deemed a disbeliever, and that does not put him beyond the bounds of Islam.



**For three years I have submitted requests to my employer so that I may perform the obligation of Hajj. However, the requests have been denied, as the work needs me. Is there any sin on me for that? Is there any sin on me if I perform Hajj without them knowing or without their agreement?**



As long as you are being restrained by someone else against your will, there is no Hajj obligation on you until you attain their permission. If work genuinely requires your presence, there's no sin on you for delaying Hajj until the need is resolved. However, you should continue applying for annual leave and plan to perform

your obligatory Hajj during those days once approval is granted.



**What is the ruling on selling video tapes, in which the least of what they contain is women appearing unveiled and performances of stories of love and passion? Is the money of the merchant (who sells these tapes) forbidden?**



It is forbidden to sell these tapes, purchase them, listen to what is on them and look at them, because they call to Fitnah (evil temptation, trials) and corruption. It is obligatory to destroy them and rebuke whoever deals with them in order to shutdown this corrupt material and protect the Muslims from the causes of Fitnah.



**Is entering the Masjid and exiting from the other side in order to reach the Wuzu facility regarded as taking Masjid as thoroughfares?**



Taking Masjid as thoroughfare is forbidden in Islam. What is meant by taking Masjid as thoroughfares is using them as a route for people to reach their destinations, so they enter from one door and exit from another without praying. As for one who does that, but he prays two Rakaahs in the Masjid, he is not regarded as taking the Masjid as a thoroughfare. The Prophet (Sallallahu Alayhi Wasallam) said: Do not take Masjids as thoroughfares, [and do not enter them] except to remember Allah or pray.

*Do not take Masjids as thoroughfares, [and do not enter them] except to remember Allah or pray* ”

Ibn Majah And Ahmad



**What is the ruling on selling newspapers or magazines that contain pictures of women?**



It is not permissible for anyone to sell newspapers and magazines that contain pictures of women or articles that are opposed to the pure Islamic law.



**I am planning to open a photography shop where I will be doing photoshooting as well as printing documents. What is the ruling on that?**



Making pictures of creatures with souls is not permissible. This is due to the statement of the Prophet (Sallallahu Alayhi Wasallam): "The people who will receive the severest punishment from Allah will be the picture makers." (Bukhari). Thus, we advise you not to open the photography shop and to seek lawful earnings.



**Is there any problem if one buys an item that he knows is stolen from someone?**



Whoever knows that the product being sold is stolen, it is forbidden for him to buy it and it is obligatory upon him to reprimand the man who did that. He must advise him to return it to its owner and seek help in that from the authorities if the advice did not work (i.e., the person won't listen).



**What is the ruling on selling food items derived from animal blood? Is it permissible to sell and consume such foods?**



Blood is impure and it is not permissible to use it or take it as a cure or for food. It makes no difference if it is used by way of the mouth or the arteries or other than that.



**Should we slaughter animals after fasting the six days of Shawwal or celebrate Eid? I heard from some people that it is obligatory to offer slaughtered animals.**



It is Mustahab (desirable) to fast on six days during Shawwal, and it is not prescribed to slaughter animals or do any such thing after these days.



**What is the ruling on smoking cigarettes or selling them?**



Smoking cigarettes is forbidden, and so is selling them, buying them and renting out shops to those who will sell them, because that is cooperating in sin and transgression. Allah says "...And do not kill yourselves (nor kill one another)..." [Quran 4:29]. The point of evidence from this Aayah is that it has been confirmed in medicine that smoking cigarettes is a cause of incurable diseases like cancer that eventually cause the person who smokes to die. Thus, the person who smokes is doing something that causes his destruction.

*..And do not kill yourselves (nor kill one another)...* ”

Quran 4:29

# Hajj

## Njira ya ku Jannah

Chimodzi mwa zinthu zomwe ma Sheikh ndi ma Imam onse aChisilamu — akale ndi atsopano — anagwirizana ndi chakuti Hajj kapena ulendo wopatulika opita ku Nyumba ya Allah ku Makkah ndi chimodzi mwa nsanamira zisanu za Chisilamu. Izi zatsimikizika m'ma Hadith ochuluka ochokera kwa Mtumiki wathu Muhammad (Swallallahu Alayhi Wasallam).

Hajj, monga momwe zilili ndi mapemphero ena, ili ndi malamulo ndi machitidwe amene ayenera kuchitika munjira yovomerezeka. Zinthu zina mwa izo ndi monga: kulowa Ihram kuchokera pa Miqat, kuchita Tawaf, kuyenda pakati pa mapiri a Safa ndi Marwah (Sa'i), kuima pa Arafah, kugona ku Muzdalifah, kugenda miyala pa Jamarat, kupereka nsembe (kuzinga nyama), ndi zina zambiri zomwe zimadziwika pa Hajj.

Zonsezi ziyenera kuchitika mogwirizana ndi momwe Mtumiki wathu Muhammad (Sallallahu Alayhi Wasallam) anachitira.

Pali ma Hadith ambiri ofotokoza za Hajj ya Mtumiki (Sallallahu Alayhi Wasallam), ndipo Asilamu ayenera kuphunzira malamulo amenewa ndikuwatsatira.

### Mbiri ya Hajj

Hajj siyinayambe nthawi ya Mtumiki Muhammad (Sallallahu Alayhi Wasallam).

Zadziwika mu ma Hadith ochuluka ndi Quran kuti Mtumiki Ibrahim (Alayhi-ssalaam) analamulidwa ndi Allah kuti alengeze za Hajj kwa anthu onse. Pamene anafunsa kuti, “Kodi mawu anga afika bwanji kwa anthu akutali?”, Allah anamutsimikizira kuti “Iye mwini adzafalitsa uthengawo”.

Kenako, Mtumiki Ibrahim (Alayhi-ssalaam) anaimilira pa malo ake — ena amati pa mwala, ena pa Safa, ena amati pa Phiri la Abu Qubays — ndipo anafalitsa uthenga wa Hajj. Zikunenedwanso kuti aliyense amene anasankhidwa kuchita nawo Hajj, ngakhale amene anali asanabadwe mu nthawiyo, anamva ndikuyankha kuyitana kumeneko.

### Komano Hajj inakhala liti lamulo lokakamizika pa Chisilamu?

Ma Ulama amasiyana pa chaka chomwe inakhazikitsidwa. Ena amati 6 AH, ena 7 AH, 9 AH kapena 10 AH. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anachita Hajj kamodzi kokha atachoka ku Madinah — yomwe inatchedwa Hajj yotsanzika (Hujjatul-wadaa) mu 10 AH.

Ma Ulama ena amalongsola kuti Hajj inali yodziwika ndi kale kwa ma Arabu Chisilamu chisanafike, koma Chisilamu chinabweretsanso ndondomeko yeniyeni ya Hajj yochokera kwa Allah.



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