

Al-Haqq الْحَقُّ

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

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Hajj: More Than a Journey, A Return to Purpose

As the days of Dhul Hijjah draw near, hearts across the Muslim world begin to turn toward Makkah. Some will undertake the journey of a lifetime, while others remain behind, connected through longing, supplication (Dua), and reflection. Yet Hajj is not merely a physical journey. It is, at its essence, a return.

A return to Allah. A return to purpose.

Hajj strips a person of the layers that life slowly builds. Status, wealth, nationality, and titles are all set aside. Every pilgrim stands in simple garments (Ihram), equal before their Lord. This is not symbolic. It is a powerful reminder that a person was never meant to be defined by worldly distinctions, but by sincerity and obedience.

The rites of Hajj are not random movements. Each step carries meaning. When a pilgrim circles the Kaaba, they are reminded that life must revolve around the remembrance of Allah. When they walk between Safa and Marwah, they reflect on the trust and struggle of Hajar. When they stand on the plain of Arafah, they stand as though on the Day of Judgment, with nothing but their deeds.

The Messenger of Allah (Sallallahu Alayhi Wasallim) said, "Whoever performs Hajj and does not commit sin or engage in wrongdoing will return like the day his mother gave birth to him" (Bukhari). This is not simply forgiveness. It is renewal.

For those not performing Hajj, the days are still great in virtue. Fasting, remembrance, and increased worship are doors that remain open. The Day of Arafah, in particular, is a gift. It is a day when sins are erased and hearts are softened.

Hajj teaches us that the journey to Allah does not end in Makkah. It begins there. The true sign of an accepted Hajj is not found in the journey itself, but in what follows. A softened heart, a guarded tongue, and a life redirected toward obedience.

As these sacred days approach, every believer should ask: if I am not traveling to Hajj, am I at least returning to my Lord?

Because in the end, that is the journey that truly matters.

"Whoever performs Hajj and does not commit sin or engage in wrongdoing will return like the day his mother gave birth to him"

-Bukhari

Zakaat Nisaab
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MOTIVATIONAL MOMENTS

Do not be among those who rejoice at the end of Ramadhan as if they are relieved of a burden. The righteous continue in worship throughout their lives, knowing that their true rest is in the grave.

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Can a pilgrim leave Mina after two days or must they stay three nights, and how are scholarly opinions reconciled with Hadith?



There is no contradiction between the Quranic verse, the Hadith, and the views of Scholars regarding this matter. The key is that both days and nights in Mina are counted together, not separately. A pilgrim who intends to leave early (Ta'ajjul) stays in Mina for the nights of the 11th and 12th of Dhul Hijjah. During the days of these two dates, they perform the stoning (Ramy) after midday. After completing the stoning on the 12th day, they may leave Mina before sunset, then perform Tawaf al-Wada (farewell circumambulation) before departing Makkah. If the pilgrim does not leave before sunset on the 12th, they must remain for an additional day. In that case, they stay the night of the 13th, perform the stoning on the 13th day, and then leave after completing Tawaf al-Wada. Thus, the Hadith mentioning "three days" and the scholarly references to "nights" are describing the same ruling from different angles, not contradicting each other.



Some pilgrims deputize others on the day of Eid or on the day following it to throw the Jamarat (stone pillars at which pebbles are thrown during Hajj), on their behalf. These pilgrims return to their countries before the Jamarat are thrown. Is there Hajj complete?



Allah orders in the Quran that Hajj and Umrah should be perfected. He says: And perform properly (i.e. all the ceremonies according to Sunnah), the Hajj and Umrah for Allah. Hajj and Umrah can not be considered complete unless they are made sincerely for the sake of Allah and according to the Sunnah. Therefore, if someone deputizes another person to throw the Jamarat of the 11th or the 12th day of Dhul Hijjah and performs Tawaf-ul-Wada to hasten their travel, they are violating the Prophet's guidance and instructions regarding the performance and order of the rituals of Hajj. They have to make Tawbah and Istighfar (seeking forgiveness from Allah) for doing this. Moreover, they have to offer a sacrifice for doing that.



Is it permissible to do Umrah at any time during the year, or only during the months of Hajj?



It is permissible to perform Umrah at any time of the year including the months of Hajj. If a Muslim performs it in the months of Hajj before the rites of Hajj, then they have performed what is called Tamattu' Hajj (Umrah during the months of Hajj followed by Hajj in the same year with a break in between). If they incorporated the rites of Umrah and Hajj, this is called Qiran Hajj (combining Hajj and Umrah without a break in between). Both the Mutamatti' (pilgrim performing Tamattu' Hajj) and Qarin (pilgrim performing Qiran Hajj) should offer Hady (sacrificial animal offered by pilgrims) meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims), if they are not residing at Al-Masjid Al-Haram, i.e. non-resident of Makkah. If the pilgrim performs Umrah in Dhul Hijjah after the Days of Tashriq (11th, 12th and 13th of Dhul Hijjah), it is valid and no Hady is required.



Is it permissible for a menstruating woman to perform Tawaf (circumambulation around the

Kabah)?



Tawaf around Al-Bayt Al-Atiq (the Kabah) is the same as Salah (Prayer), so it has the same conditions. The only difference between them is the permissibility of talking during Tawaf. Therefore, Taharah is a condition for the validity of Tawaf. Accordingly, a menstruating woman cannot perform Tawaf or enter Masjid until she becomes Tahir (pure – i.e., her period ends) and she takes Ghusl (ritual bath).



Is there anything special about the pigeons of Makkah and Al-Madinah?



There is nothing special about the pigeons of Makkah and Al-Madinah, except that they must not be hunted or disturbed, as long as they are within the boundaries of Al-Haram (the Sanctuary), based on the general meaning of the Hadith that states: "Allah made Makkah a sanctuary; it was not made lawful for anyone before me and it will not be made lawful for anyone after me. It was only made lawful for me (i.e. I was allowed to fight there) for an hour of a day. Its shrubs should not be uprooted, its trees cut down, or its game disturbed." (Bukhari)

Part of the perfection of one's Islam is his leaving that which does not concern him. ”

Ibn Majah



What is meant by Ud-hiyah? Is it obligatory or Sunnah?



The word Ud-hiyah means an animal of the An'aam class (i.e., camel, cow, sheep or goat) that is slaughtered during the days of Eid al-Adha because of the Eid and as an act of worship, intending to draw closer to Allah thereby. The majority of Scholars are of the view that Ud-hiyah is Sunnah Muakkadah. This is the view of al-Shaafai, Maalik and Ahmad according to his most well-known view. Others were of the view that it is obligatory. This is the view of Abu Haneefah and one of the views narrated from Ahmad.



What should the Muslim avoid in the first ten days of Dhul Hijjah if he wants to offer a sacrifice?



The Sunnah indicates that the one who wants to offer a sacrifice must refrain from taking anything from his hair, nails or skin from the first day of Dhul Hijjah until he offers his sacrifice, as guided by the Prophet (Sallallahu Alayhi Wasallam). If a person takes something (from his hair or nails), he must seek the

forgiveness of Allah, but he does not have to pay any Fidyah (penalty), and his Ud-hiyah is still valid.



Can you advise me on the conditions of Ud-hiyah.



1. The animal should have reached the required age, which is six months for a lamb, one year for a goat, two years for a cow and five years for a camel. 2. It should be free of any faults. There are milder defects that do not disqualify an animal, but it is Makrooh to sacrifice such animals, such as an animal with a broken horn or an animal with slits in its ears, etc. 3. It is forbidden to sell it. If an animal has been selected for sacrifice, it is not permissible to sell it or give it away, except in exchange for one that is better. If an animal gives birth, its offspring should be sacrificed along with it. 4. It should be sacrificed at the specified time, which is from after the prayer and Khutbah of Eid – not from when the time for the prayer and khutbah starts – until before sunset on the last of the days of Tashreeq, which is the 13th day of Dhu'l-Hijjah.

...but do not help one another in sin and transgression... ”

Quran 5:2



Is Masturbation Haram in Islam?



Masturbation (for both men and women) is Haraam (forbidden) in Islam based on the following verses from the Quran: {And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, - for them, they are free from blame. But whoever seeks beyond that, then those are the transgressors.} (Quran 23:5-7). Here the verses are clear in forbidding all illegal sexual acts (including masturbation) except for the wives or what their right hand possesses. {And whoever seeks beyond that is the transgressor.} Some scholars used as evidence the Ayah, {And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.} (Quran 24:33). This verse also clearly orders whoever does not have the financial means to marry to keep himself chaste and be patient in facing temptations (including masturbation) until Allah enriches them of His bounty.



How the meat of Ud-hiyah should be shared out?



The command to give the meat of the Ud-hiyah in charity is reported in a number of Hadiths, as was the permission to eat some and preserve some. At the very least, it is Mustahab for a third of the Ud-hiyah to be eaten, a third to be given as gifts and a third to be given in charity.



We have some relatives who are going to slaughter a cow on the second day of Eid for a wedding feast (Waleemah). Is it permissible for us to share that with them, with the intention of following the Sunnah of offering a sacrifice (Ud-hiyah)? Will we attain the full reward by doing that?



There is nothing wrong with you sharing the purchase of the cow with your relatives, so that you will have one seventh of the cow, which you will intend as an Ud-hiyah – but less than one seventh will not be acceptable as a sacrifice on your part – and they will dispose of the rest of it in whatever manner they like, whether for a wedding feast or otherwise. But we should point out that the minimum age of a cow for it to be acceptable as a sacrifice is two years; anything younger than that will not be acceptable even if it has a lot of meat.

None of you [truly] believes until he loves for his brother that which he loves for himself. ”

Bukhari and Muslim

FKodi n'kololedwa kwa opita ku Hajji kuwauza anthu ena pa tsiku la Eid kapena masiku otsatira kuti awaponyele miyala pa Jamarat (zipilala zomwe amaponya miyala pa Hajj) m'malo mwawo, n'cholinga choti iwo achoke m'dzikolo msanga? Kodi Hajj yawo imakhala yokwanira?

YAllah analamula m'Quran kuti Hajj ndi Umrah ziyenera kuchitidwa mokwanira komanso moyenera. Iye anati: “Ndipo kwaniritsani bwino (malinga ndi Sunnah) Hajj ndi Umrah chifukwa cha Allah.” Hajj ndi Umrah sizingatengedwe ngati zokwanira pokhapokha ngati zachitika moona mtima chifukwa cha Allah komanso potsatira chitsanzo cha Mtumiki (Sunnah). Choncho, ngati munthu atuma wina kuti amuponyele Jamarat pa tsiku la 11 kapena la 12 la mwezi wa Dhul Hijjah, n'kuchita Tawaf-ul-Wada (kuzungulira kotsazika) n'cholinga choti afulumire ulendo wake wobwerera kwawo, ndiye kuti akuphwanya Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam) ya kachitidwe ka Hajj. Munthu amene wachita zimenezi ayenera kuchita Tawbah ndi Istighfar (kupempha chikhululukiro kwa Allah). Kuonjezera apo, chifukwa chosiya mwambo ofunika umeneu, munthuyo ayenera kupereka nsembe (nyama) monga malipiro a zimene walakwazo.

FPopeza kuchita Umrah kamodzi mmoyo wa munthu ndikokwanira, kodi n'kololedwa kuichita nthawi ina iliyonse m'chaka, kapena m'miyezi ya

Hajj yokha?

YN'kololedwa kuchita Umrah nthawi iliyonse m'chaka, kuphatikizapo miyezi ya Hajj. Ngati munthu wachita Umrah m'miyezi ya Hajj asanayambe mwambo wa Hajj, ndiye kuti wachita chimene amati Tamattu' Hajj (kuchita Umrah m'miyezi ya Hajj, kenako n'kupumula, n'kudzachita Hajj chaka chomwecho). Ngati ataphatikiza miyambo ya Umrah ndi Hajj nthawi imodzi popanda kupumula pakati, imeneyi imatchedwa Qiran Hajj. Onse amene achita Tamattu' kapena Qiran ayenera kupereka Hady (nyama ya nsembe imene ochita Hajj amapereka), ngati sakhala m'dera la Al-Masjid Al-Haram (kutanthauza kuti si mbadwa za ku Makkah). Ngati munthu atachita Umrah m'mwezi wa Dhul Hijjah pambuyo pa masiku a Tashriq (tsiku la 11, 12, ndi 13 la Dhul Hijjah), Umrah yake ndi yololeka ndipo sayenera kupereka nsembe ya Hady.

FKodi n'kololedwa kwa mayi amene akuchita nsambo kuchita Tawaf (kuzungulira Kaaba)?

YTawaf yozungulira Nyumba ya Allah (Kaaba) ili ngati Swala, choncho ili ndi malire ndi malamulo ofanana. Kusi yana kwake kokha n'koti pa Tawaf n'kololedwa kuyankhula. Choncho kudziyeretsa (Taharah) ndi chofunika kuti Tawaf ikhale yolandiridwa. Pa chifukwa chimenechi, mayi amene akuchita nsambo sangachite Tawaf mpaka atamaliza (nthawi yake itatha) komanso atasamba kusamba koyenera (Ghusl).

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

FKodi pali chilichonse chopatulika chokhudza nkhunda za ku Makkah ndi ku Madinah?

YPalibe chilichonse chopatulika chokhudza nkhunda za ku Makkah ndi ku Madinah, kupatula kuti siziyenera kuphedwa mwachisawawa kapena kusokonezedwa ngati zili m'dera lopatulika la Al-Haram. Izi n'zogwirizana ndi Hadith imene imati: "Allah anapanga Makkah kukhala malo opatulika; sikunaloledwe kwa aliyense kale, ndipo sikudzaloledwa kwa aliyense pambuyo panga (kuchita ulenje). Kunaloledwa kwa ine (kuti ndichite nkhondo kumeneko) kwa ola limodzi lokha la tsiku limodzi. Zitsamba zake zisazulidwe, mitengo yake isadulidwe, ndipo nyama zakutchire zake zisasokonezedwe." (Bukhari)

FKodi cholinga chenicheni cha Hajj ndi chani?

YHajj si ulendo wamba; ndi chizindikiro chachikulu chaulimu chimene chimatiphunzitsa kudzipereka, kudzichepetsa, komanso umodzi. Imatichotsa m'zinthu za dziko n'kutikumbutsa cholinga cha moyo wathu, chomwe ndi kupembedza Allah moona mtima. Miyambo ya Hajj imasonyeza makhalidwe a Mtumiki Ibrahim (Alayhi-ssalaam) ndi banja lake, kusonyeza kukhulupirika ndi kumvera. Imathetsanso kusiyana kwa mitundu, chuma, ndi udindo, kusonyeza umodzi weniweni wa Chisilamu. Pamapeto pake, Hajj cholinga chake ndi

kusintha munthu kuti abwerere ali ndi chikhulupiriro chatsopano komanso mtima oyera.

FKodi tingaphunzire chani pa nsembe ya pa Eid al-Adha?

YNsembeyi imatikumbutsa za kumvera kwa Mtumiki Ibrahim (Alayhi-ssalaam), yemwe anali wokonzeka kupereka nsembe mwana wake chifukwa chofuna kumusangalatsa Allah. Imatiphunzitsa kufunika kwa kudzipereka, kukhulupirika, komanso kuika Allah patsogolo pa chilithonse. Nkhani yaikulu sinyama yomwe imaperekedwayo ayi, koma chikhulupiriro chimene munthu ali nacho.

FKodi mphotho ya Hajj yolandiridwa (Mabrur) ndi chiyani?

YMphotho ya Hajj yolandiridwa ndi yaikulu kwambiri. Mtumiki (Sallallahu Alayhi Wasallam) anati Hajj yolandiridwa ilibe mphotho ina iliyonse kupatula Jannah (Bukhari). Kuonjezera apo, munthu amabwerera kuchokera ku Hajj ali wopanda machimo, monga tsiku limene anabadwa. Komabe, kulandiridwa kumeneku kumatengera kuona mtima, kachitidwe koyenera ka miyambo, komanso kupewa khalidwe lililonse lauchimo. Chizindikiro chenicheni cha Hajj yolandirika chimaoneka pambuyo pa ulendowo, mwa kusintha kwa khalidwe la munthu, zochita zake, komanso kudzipereka kwake pa moyo wotsatira ziphunzitso za Chisilamu.

Chinthu chilichonse chofunikira chimene sichiyamba ndi Bismillah ndi chopanda madalitso aliwonse kwa Allah.

”

Ibn Majah

F Kodi Ud-hiyah imatanthauza chiyani? Kodi ndi Sunnah kapena ndiyokakamizika?

Y Mawu oti Ud-hiyah amatanthauza nyama ya m'gulu la An'aam (ngamila, ng'ombe, nkhusa kapena mbuzi) imene imaphedwa m'masiku a Eid al-Adha ndi cholinga chofuna kuziyandikitsa kwa Allah. Ma Ulama anagwirizana kuti Ud-hiyah ndi Sunnah Muakkadah (Sunnah yolimbikitsidwa kwambiri). Izi ndi malingana ndi Imam al-Shafai, Malik, ndi Ahmad (malingana ndi maganizo awo odziwika kwambiri). Imam Abu Haneefah ndi Imam Ahmad amaona kuti ndi yokakamizika kwa amene ali ndi kuthekera.

F Kodi Msilamu ayenera kupewa chiyani m'masiku khumi oyamba a Dhul Hijjah ngati akufuna kupereka nsembe?

Y Munthu amene akufuna kupereka nsembe ayenera kupewa kumeta kapena kudula tsitsi lake, zikhadabo, kapena khungu lake kuyambira tsiku loyamba la mwezi wa Dhul Hijjah mpaka pamene wapereka nsembe yakeyo. Izi ndi malingana ndi ma Hadith a Mtumiki (Sallallahu Alayhi Wasallam). Ngati munthu adula tsitsi kapena zikhadabo mwadala, ayenera kupempha chikhululukiro kwa Allah (Istighfar), koma sayenera kulipira Fidyah (chindapusa),

ndipo nsembe yake ya Ud-hiyah idzakhala yolandiridwa.

F Kodi ndiyenera kudziwa zotani pamene ndikufuna kuchita Ud-hiya?

Y Zofunika kudziwa musanapereke nsembe ya nyama ya Ud-hiyah ndi izi: Msinkhu wa nyama: (i) Nyama iyenera kukhala itafika msinkhu oyenera: miyezi isanu ndi umodzi (6) kwa nkhusa, chaka chimodzi kwa mbuzi, zaka ziwiri kwa ng'ombe, ndipo zaka zisanu kwa ngamila. (ii) Kusakhala ndi chilema: Nyama iyenera kukhala yathanzi komanso yopanda zilema zazikulu (monga nyama yodwaladwala kapena kulumala). Pali zilema zina zazing'ono (monga kuthyoka nyanga kapena kuchoka khutu) zomwe siziletsa kupereka nsembe koma ndi Makrooh (sizoyenera kwenikweni) kugwiritsa ntchito nyama yotero. (iii) Kugulitsa: N'koletsedwa kugulitsa nyama imene wasankha kale kuti uyipereka nsembe. Ngati nyamayo itabala, mwana wakeyo ayeneranso kuperekedwa nsembe pamodzi ndi amake. (iv) Nthawi yophera: Nyama iyenera kuphedwa pa nthawi yoikika, yomwe imayambira pambuyo pa Swala ndi Khutbah ya Eid (osati nthawi ya Swala ikangofika, koma Swala itatha) mpaka dzuwa lisanaloŵe pa tsiku lomaliza la masiku a Tashreeq (tsiku la 13 la Dhul Hijjah).

Munthu amene wamwalira akuteteza chuma chake wamwalira mu njira ya Allah. Ndipo amene wamwalira akuteteza banja lake wamwalira mu njira ya Allah. Komanso munthu amene wamwalira akuteteza chipembedzo chake wamwalira mu njira ya Allah.

Abu Dawood

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F Kodi Ud-hiyah imodzi ndi yokwanira kwa banja (mwamuna ndi mkazi) komanso anthu onse a pakhomu pawo?

Y Ud-hiyah imodzi ndi yokwanira kwa bambo ndi anthu onse a m'nyumba mwake, kuphatikizapo mkazi wake, ana ake, komanso makolo ake ngati onse akukhala m'nyumba imodzi. Izi n'zogwirizana ndi Hadith yochokera kwa Mayi Aaishah (Radhiyallahu Anha) imene ikupezeka mu buku la Muslim yoti Mtumiki (Sallallahu Alayhi Wasallam) anaitanitsa nkhusa, ndipo atayigwira akufuna kuzingira anati: "M'dzina la Allah; O Allah, landirani (nsembeyi) m'malo mwa Muhammad, banja la Muhammad, komanso Ummah wa Muhammad." Kenako anapha nkhusayo. Izi zikuperekera umboni za kukwanira kwa Ud-hiya imodzi ku banja lonse.

F Kodi nyama ya Ud-hiyah iyenera kugawidwa bwanji?

Y Pali ma Hadith angapo amene akusonyeza lamulo lopereka nyama ya Ud-hiyah ngati Sadaka, komanso chilolezo choti ina mwa iyo mudyem komanso ina musunge. Njira yabwino ndi yoti: Gawo limodzi mwa

magawo atatu (1/3) lidyedwe ndi eni nyama. Gawo lina mwa magawo atatu (1/3) liperekedwe ngati mphatso (kwa achibale kapena anansi) Gawo lomaliza mwa magawo atatu (1/3) liperekedwe monga sadaka kwa osauka.

F Tili ndi achibale amene akufuna kupha ng'ombe pa tsiku lachiwiri la Eid pokondwelera ukwati (Waleemah). Kodi n'kololedwa kusonkha nawo ndalama zogulira ng'ombeyo ndi cholinga choti tidzapereke gawo la nyama yathuyo ngati Ud-hiyah? Kodi mphotho ya Ud-hiya tidzaipeza?

Y Palibe cholakwika kusonkherana kugula ng'ombe ndi achibale anu ngati gawo lanu la nyamayo likwane gawo limodzi mu magawo asanu ndi awiri (1/7) a ng'ombeyo amene muupereke monga Ud-hiyah. Ngati gawo lanu lili locheperapo pa gawo limodzi mu magawo asanu ndi awiriwa, nyama imeneyi siyokwanira kuchitira Ud-hiya. Koma dziwani kuti msinkhu wochepera wa ng'ombe kuti ikhale yolandiridwa kuchitira Ud-hiya ndi zaka ziwiri; ngati ili yocheperapo zaka zimenezi, siilandiridwa ngakhale itakhala ndi nyama yambiri.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

Bukhari

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What makes the first ten days of Dhul Hijjah so important in Islam?



The first ten days of Dhul Hijjah hold a special status because they combine all major acts of worship within a single period. During these days, Muslims engage in prayer, fasting, charity, remembrance of Allah, and for some, Hajj. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said that righteous deeds performed in these days are more beloved to Allah than those done at any other time (Bukhari). This shows their immense value. Even those not performing Hajj can gain great reward by increasing good deeds, avoiding sins, and using this time as a period of spiritual renewal and closeness to Allah.



Why is the Day of Arafah considered one of the greatest days of the year?



The Day of Arafah is central to Hajj and carries immense virtue for all Muslims. It is the day when pilgrims stand in worship, seeking forgiveness, and it resembles the gathering on the Day of Judgment. For those not performing Hajj, fasting on this day expiates the sins of the

previous and coming year. It is also the day when Allah frees the greatest number of people from Hellfire. This makes it an opportunity for deep reflection, sincere repentance, and increased supplication. Missing this day without engaging in worship is a significant loss for any believer seeking closeness to Allah.



Is fasting during the first nine days of Dhul Hijjah compulsory?



Fasting during the first nine days of Dhul Hijjah is not obligatory, but it is highly recommended. These days are among the best of the year, and fasting is one of the most beloved acts of worship. The Prophet (Sallallahu Alayhi Wasallam) encouraged increasing good deeds during this time, and fasting naturally falls within that encouragement. The ninth day, known as the Day of Arafah, holds special importance, especially for those not performing Hajj. While a person is not sinful for not fasting, they miss out on a great opportunity for reward and spiritual purification.

The deen (religion) is Naseehah (advice, sincerity).” We said, “To whom?” He (Sallallahu Alayhi Wasallam) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.

”

Muslim



What is the main purpose and wisdom behind performing Hajj?



Hajj is not merely a physical journey; it is a deeply spiritual act that teaches submission, humility, and unity. It reminds a person of their purpose in life, which is to worship Allah sincerely. The rituals of Hajj reflect the legacy of Prophet Ibrahim (Alayhi-ssalaam) and his family, emphasizing trust and obedience. It also brings together Muslims from all parts of the world, removing distinctions of race, wealth, and status. This unity reflects the true essence of Islam. Ultimately, Hajj is meant to transform a person, helping them return with a renewed commitment to faith and a cleaner heart.



What lessons can be learned from the sacrifice during Eid al-Adha?



The sacrifice commemorates the obedience of Prophet Ibrahim (Alayhi-ssalaam), who was willing to sacrifice what was most beloved to him for the sake of Allah. It teaches us the importance of submission, trust, and prioritizing Allah above all else. The act itself is not about the meat or the animal, but about the sincerity behind it. It reminds believers to reflect on what they are willing to give up for their faith, whether it is bad habits, pride, or attachment to worldly things.



What is the reward of an accepted Hajj?



The reward of an accepted Hajj is immense. The Prophet (Sallallahu Alayhi Wasallam) said that an accepted Hajj has no reward except Paradise (Bukhari). Additionally, a person returns from Hajj free from sins, like the day they were born. However, acceptance depends on sincerity, correct performance, and avoiding sinful behavior. The true sign of an accepted Hajj is seen after the journey, in a person's character, actions, and commitment to living according to Islamic teachings.



Is it permissible to combine Hajj with business or other intentions?



Yes, it is permissible to engage in lawful trade or other activities during Hajj, provided that the primary intention remains sincere for Allah and the pilgrimage is not reduced to a worldly pursuit. The Quran explicitly allows this, stating: "There is no blame upon you for seeking bounty from your Lord" (2:198), which refers to trade during Hajj. However, Scholars emphasize that while such activities are allowed, they should not distract from the core purpose of Hajj, which is worship, remembrance, and submission. A believer must ensure that spiritual focus remains dominant, and that all actions align with sincerity (Ikhlas) so that the Hajj is accepted.

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah). ”

Bukhari and Muslim

Tiyikonzekere bwanji Nyengo ya Hajj

Pamene masiku a mwezi wa Dhul Hijjah akuyandikira, mitima ya Asilamu pa dziko lonse lapansi imakhala chidwi kuyang'ana ku Makkah. Ena amanyamuka ulendo wosaiwalika m'moyo wawo (opita ku Hajj), koma ena amatsala m'mbuyo, komabe ali olumikizidwa kudzera muchikondi, mapembedzero (Dua), komanso kusinkhasinkha za umoyo wa Dini.

Koma Hajj si ulendo wachisawawa ayi. Zowona zenizeni ndi zoti Hajj ndiko kubwerera. Kubwerera kwa Allah. Kubwerera ku cholinga chomwe tinalengedwera.

Hajj imachotsa ma ulemelero amene dziko lapansi linatipatsa. Kaya ndiwe wa udindo wanji, kapena uli ndi chuma chochuluka motani, kapena ndiwe wa fuko lolemekezeka motani, zonsezi zimayikidwa pambali aliyense amakhala ofanana ndi wina.

Aliyense woyenda ulendowu amayimilira atavala nsalu zofanana ndi za mtengo wotsika (Ihram), onse ali ofanana pamaso pa Mbuye wawo. Zimenezi sikuti zimangochitika mwangozikapena kuwachotsera ulemu anthu ena ayi. Ndi chikumbutso champhamvu choti munthu sayenera kufotokozedwa malinga ndi kusiyana kwa zinthu za pa dziko, koma malinga ndi Taqwa (kuopa) imene ali nayo komanso chikhulupiliro chake kwa Allah.

Ku Hajj sikumalo kokangowona kukongola kwa mizinda ya Makkah ndi Madinah ayi. Gawo lililonse lili ndi tanthauzo lake.

Pamene ochita Hajj amakhala akuzungulira Kaabah, amakumbutsidwa kuti moyowu uyenera kuzungulira pa kum'kumbukira Allah. Akamayenda pakati pa mapiri a Safa

ndi Marwah, amaganizira za kukhulupirika komanso kulimbika kwa Mayi Hajar kuti chikhale chitsanzo cha machitidwe athu nthawi zonse ife Asilamu. Akayimilira paphiri la Arafah, amayimilira ngati kuti ali pa Tsiku la Chiweruzo, opanda chilichonse kupatula ntchito zawo.

Mtumiki Muhammad (Sallallahu Alayhi Wasallam), adati, "Aliyense amene wachita Hajj ndipo sanachite machimo kapena zinthu zoipa, adzabwerera monga tsiku limene amake adamubala" (Bukhari). Zimenezi si kukhululukidwa chabe. Ndi kuyamba moyo watsopano.

Kwa iwo omwe sakuchita Hajj, masikuwa akadali aakulu pa pa ma ubwino ochuluka amene amabwera mmasikuwa. Tiyeni tisale kudya, tim'kumbukire Allah, komanso tiwonjezere ma lbadah kuti tipindule nawo mmasiku amenewa.

Tsiku la Arafah ndi tsiku limene machimo amafafanizidwa ndipo mitima imafewetsedwa.

Hajj Imatiphunzitsa kuti ulendo wopita kwa Allah suthera ku Makkah. Kpma umayambira kumeneko. Chizindikiro chenicheni cha Hajj yolandiridwa sichipezeka pa ulendowu, koma pa zomwe zimatsatira. Mtima wofewa, lilime lodzigwira, komanso moyo womwe walunjika ku ku kumvera.

Pamene masiku opatulikawa akuyandikira, wokhulupirira aliyense ayenera kudzifunsa kuti: ngati sindikupita ku Hajj, kodi ndikuchita chani chomusangalatsa Mbuye wanga?

Chifukwa pamapeto pake, umenewo ndiwo ulendo umene uli ndi tanthauzo lenileni.



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