

In the Name of Allah, the Most Gracious, the Most Merciful

# Al-Haqq الْحَق

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

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## Poverty Among Muslims Whose Duty To Alleviate the Scourge

In Malawi as in other countries the level of poverty among Muslims is so intense. The situation justifies those with the threshold of paying *Zakaah* (alms-giving) to quickly come in to reduce and reverse the situation. We rightly know that Islam perceives poverty as a dangerous social problem, which puts man under trial.

Third positioned among the five pillars under which Islam is built, *Zakaah* is regarded as growth, blessing and a purifier of wealth to the one discharging it, and a package that eases the livelihood of the poor Muslims. What a component! Growth, blessing, purifier in one package? We learn that discharging *Zakaah* was instituted to lessen or alleviate the poverty levels of the poor and the needy Muslims. Perhaps this answers "whose duty"

As such *Zakaah* should be aimed at giving the poor a starter to earn their living with hope and ease. We are hopeful that if *Zakaah* is duly discharged can enormously graduate multitudes of poor Muslims into becoming economically independent.

Our ultimate goal should be to help poor Muslims move away from the need of repeated help, so that they will become self-reliant and independent. The condition encompassing many Muslims in Malawi is the ability to bail themselves from the shackles of poverty, to translate their innate potential into valued and productive tools. However every Muslim should know that no one ever eats food better than that which he earns by the labour of his hands. All in all this requires collective efforts by all stakeholders.

### **Qur'an 11: 6**

And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

### **Hadith**

How wonderful is the situation of the believer, for all his affairs are good. If something good happens to him, he gives thanks for it and that is good for him; if something bad happens to him, he bears and that is good for him. (Muslim)

**Islamic Information Bureaus are Islamic libraries. Currently it operates in 3 districts: Lilongwe, Balaka and Blantyre. These are public libraries. This month hot issue on our marriage discourse is: A man is complaining that his wife is too easy-going in her interaction with her cousin. What is the position of Islam on this? Details for both IIB's and the marriage discourse are covered on page 4**



**Zakaah  
Nisaab  
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## Hadith Corner

- Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Shaytaan. (Tirmizi)
- If you have complete trust in Allah, He will provide for you as He does for the birds. They leave their nests hungry in the morning and return satisfied in the evening. (Tirmizi)

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### How can Islam fight poverty?

Poverty is one of the calamities that Allah *Ta'ala* has decreed should happen. Poverty has negative effects on people's beliefs and conduct. Islam suggest the following on eradicating poverty: (1) Teaching people to believe that provision comes from Allah and that every calamity that Allah decrees is for a reason. We should be patient in bearing our calamity and strive to relieve ourselves and our families of poverty. (2) Seeking refuge with Allah from poverty. The *Sunnah* relates to us which is seeking refuge with Allah from poverty. (3) Encouragement to work and earn a living. (4) Payment of *Zakaah* on the wealth of the rich. (5) Encouragement to give charity, set up *Waqfs* and sponsor orphans and widows. (6) Prohibition on *Riba* (usury), gambling and deceit in selling. (7) Encouragement to help the needy. This is a brief look at poverty. Poverty and richness are all subject to the decree of Allah. We should bear with it.



### How can the Muslim rid himself of a bad attitude and acquire a good attitude?

A good attitude is something that will weigh most heavily in the balance of deeds on the Day of Resurrection. The Prophet ﷺ said: *Among the dearest of you to me and those who will be seated closest to me on the Day of Resurrection are those of you who are best in attitude.* (Tirmizi) This should encourage us to have good attitude. Good attitude highlights the virtue of such a person, for this is the character of the Prophets of Allah (*Alayhimus-Salaam*). A pious predecessor said: Good attitude is doing acts of kindness, refraining from causing harm, and having a cheerful countenance. Refine your attitude by: (1) Knowing the virtues of having a good attitude (2) Knowing the consequences of having a bad attitude. (3) Studying biographies of the earlier generations and the lives of the righteous. (4) Avoiding getting angry, striving to attain patience. (5) Training oneself to develop a good attitude. Finally: Calling upon Allah *Ta'ala* to make our attitude good.



### My wife no longer gives birth. Is it permissible to marry another wife with the aim of taking an egg from her and implanting it in my current wife and attribute the child to us?



It is not permissible to attribute the child to anyone but its real mother. This is the kind of adoption that is prohibited. Attributing it to someone may result in negative consequences, one of which is that it would inherit from that woman on the basis that she is its mother, when in fact she is not, and this would be a transgression of people's rights. Let alone the first idea, of implanting an egg from one woman into another woman, is not permissible.



### A business started with only *Haraam* money. What is the status of the profits?



A business started with *Haraam* money is *Haraam*. All the proceeds are *Haraam* and have to be given as *Sadaqah* to the poor.

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### What should a person do if he feels that his death is approaching?



There are no specific signs by which a person may know that his death is approaching. Since no person knows when he will die, so the wise person strives to make up what he has missed out on and hastens to do so by repenting and doing righteous deeds, for he does not know when his life will end, and he remains in this state until Allah *Ta'ala* takes his soul. But there are some signs which may indicate that the end of a person's life is approaching, such as if he suffers a severe sickness from which people hardly ever recover. The same applies if he reaches extreme old age, or is in a serious accident, and other matters that may happen by the divine decree. However, if a person feels that his death is approaching because of severe illness and the like, then what he must do is to hasten setting things straight by repenting to Allah.



### How can a son reconcile with his father when there is a misunderstanding?



The father has a high status in Islam, that is shared by no one else except the mother. No matter how bad the misunderstandings or differences between a son and his father, he has no choice but to keep good company with him, even if the difference between them has to do with the fundamentals of religion. You should understand that talking and conversing with parents is not like talking to anyone else, because you are enjoined to lower the wing of humility towards them. Islam also guarantees the rights of the son when presenting his case to his father or advise him, within the limits of the etiquette and guidelines, especially if he is wronged and wants to defend himself, or if he sees his father committing some evil and wants to stop him doing it. Think about the well-mannered discussion between the Prophet Ibrahim (*Alayhis-Salaam*) and his father who associated others in worship with the Lord of the Worlds.



I work as an engineer in government department. I have to accept the work of the contractors. Sometimes there is some shortfall in the specifications, so I tell my boss at work, who in turn tells his boss who is in charge of the department, and he gives instructions to overlook it and accept the work. What should I do from the *Shar'i* point of view?



If an employee is entrusted with some work, then what he must do is fulfil that trust properly. Allah *Ta'ala* says: *Verily, Allah commands that you should render back the trusts to those, to whom they are due.* (4:58) Based on that, if this overlooking of specifications is something minor that is usually overlooked in contractor's work, there is nothing wrong with overlooking it. But if it is very different from what is required, to the extent that it may be regarded as deception or corruption, it is not permissible to accept the work from the contractor unless one writes a report of the shortcomings in which the contractor did not adhere to the specifications. Even if in this case your boss instructs you to overlook it and accept the work, it is not permissible for you to obey him, because he is instructing you to deceive and lie.



If I am exhorting my brothers and I warn them against some sins, but I fall into these sins myself, am I to be considered a hypocrite?



You have to repent from the sins and exhort your brothers against them. It is not permissible for you to continue committing the sin and not to advise your brothers, because by doing this you are combining two sins. You must repent to Allah *Ta'ala* from that, whilst also advising your brothers. This does not make you a hypocrite, but it does place you in a category which is condemned as blameworthy by Allah *Ta'ala* in the *Ayah*: *Most hateful it is with Allah that you say that which you do not do.* (61:3)

The Prophet ﷺ said: There is no obedience to any created being if it involves disobedience to Allah. (Ahmad)

## Marriage Discourse

**Q: Is it permissible for a woman to seek divorce if her husband does the secret habit, for fear of falling into *Haraam*, because he does not give her *Shar'i* rights in terms of sex?**

✎: There is no doubt that the husband's having intercourse with his wife and giving her rights to sexual fulfilment and satisfying her desires, according to what he is able to do and what is appropriate in his circumstances, is one of the greatest rights that the wife has over her husband, and it is one of the most important implications of living with them honourably. Allah *Ta'ala* says: *And live with them honourably* (4:19)

If the wife is adversely affected by the husband's ignoring having intercourse with her, this permits annulment of the marriage in all cases, whether the husband did that deliberately or not, or whether he was able to have intercourse or not. This is like the ruling on maintenance (if the husband fails to spend on his wife's maintenance), and is even more important. But first of all you should start by advising your husband and trying to come to some understanding with him concerning that.

**Q: What should the husband do for his wife during pregnancy?**

✎: Pregnancy is a time of exhaustion and weakness, that is described in the Noble *Qur'an*, where Allah, *Ta'ala*, says: *His mother bore him in weakness and hardship upon weakness and hardship*. (31:14) It is well known that all duties prescribed in Islam are to be within the limits of what one is able to do. Allah, *Ta'ala* says: *Allah burdens not a person beyond his scope*. (2:286) Although serving the husband is a

duty enjoined by Islam, it is also limited to that which the woman is able to do. So it is not permissible for the husband to burden his wife with that which she is unable to bear of combining the burdens of life, working outside the home and bearing children. As pregnancy is a reason for which some duties are waived, such as fasting, then it is more appropriate that it should be a reason for it being obligatory for the husband to take care of his wife and show compassion towards her with regard to her serving him and taking care of the house.

**Q: He is complaining that his wife is too easy-going in her interaction with her cousin. What is the position of Islam on this?**

✎: Islam has set out guidelines for interactions between a man and a woman who is not his *Mahram*. It enjoins man to lower his gaze, and it forbids being alone with a woman or shaking hands with her. It also enjoins the woman to cover her entire body and forbids her to speak softly. This is what guarantees the purity of society and the soundness of the family, and it closes the door to evil and temptation. There is no doubt that your wife has overstepped these limits and she is committing an action that Allah *Ta'ala* forbade for being too easy-going.


We hope that your wife will respond to what is enjoined upon her by Islam and will control the way she interacts with her cousin in a way that is pleasing to our Lord, and that she will not provoke her husband's jealousy, because the wise woman is the one who forgoes what is permissible in order to please her husband, so foregoing what is *Haram* is even more important.


## Islamic Information Bureau Highlights


- Balaka Islamic Information Bureau conducted classes on Islam at International Catholic Institute (ICI) which falls under Missionaries of Africa. After classes it followed with Masjid visit. The attendees were third year students accompanied by white missionaries.
- Lilongwe Islamic Information Bureau engaged 42 Baptist University students. The bureau coordinator


presented a lecture based on their question on the root of Islam and why Friday. After classes it followed with a Masjid visit at Falls Masjid.

- Special appeal for both Muslims and non-Muslims is that make a day with our Islamic Information Bureaus currently available in Lilongwe, Balaka and Limbe. Ordinarily our bureaus provide counseling on marital cases with a perspective of Islam.


 I am a Christian on a way to convert to Islam. In a mean time my mother who is a Christian was diagnosed with cancer. She is in a bad state and doctors gave up on her. I wish she accepts Islam before death. My question is whether a person in such state can become Muslim?


 You have to call your mother to Islam and continue doing so, even if she is sick and not fully conscious. If she responds to you and utters the *Shahaadatayn*, then that will benefit her before Allah *Ta'ala*, and it will make her one of the people of Islam, even if she dies immediately after that, before offering any act of worship. The Prophet ﷺ said to his paternal uncle Abu Taalib: O uncle, say *Laa ilaaha ill-Allah* (there is no god but Allah), a word on the basis of which I will make a plea for you before Allah *Ta'ala*. (Agreed upon). But if she dies in her current state of disbelief after hearing of Islam – Allah *Ta'ala* forbid – then nothing can benefit her after that.


 If a person asks to adopt a child from the orphanage, is it permitted for those in charge to give him what he wants?

 Adoption of children is of two types, forbidden and not forbidden. The forbidden type means adopting a child in the sense that the child is considered to be the child of the adopting parent. This is not permitted. Allah nullified it in the *Qur'an* when He said: ...*nor has He made your adopted sons your real sons...* (33:4) The kind which is prescribed and may be *Mustahabb* means being kind towards the child and giving him a righteous religious upbringing and sound direction, teaching him that which will benefit him in this world and the next. But it is not permitted to hand a child over except to one who is known to be trustworthy, religiously-committed and of good character, who will take care of the child's interests. He should also be a local resident, so that he will not take the child away to a country where his presence may be a cause for his religious commitment being lost in the future.

 What does lending mean? And what are the rulings on lending?

 The *Fuqaha* defined lending as permitting someone to benefit from an item which will remain to be returned to its owner afterwards. Lending is prescribed in the *Qur'an* and *Sunnah*. Allah says: ... *and refuse al-maa'oon (small kindnesses)*. (107:7) Meaning, things that people exchange amongst themselves. Allah condemned those who withhold them from the people who need to borrow them. The Prophet ﷺ borrowed a horse in order to give it to Abu Talhah, and he borrowed some shields from Safwaan ibn Umayyah. Lending something to a person who needs it is an act of worship which brings great reward, because it comes under the general heading of co-operating in righteousness and piety. For lending to be valid, it must meet four conditions: (1) The one who is lending should be qualified to donate the item, because lending is a kind of donation; so it is not valid on the part of a minor, one who is insane, or a fool. (2) The borrower should be qualified to receive the donation, so that if he accepts it that will be valid. (3) The item lent should be something which it is Islamically permissible to benefit from. (4) The item lent should be something which can be used but will remain, as described above.

 I made use of the money entrusted on me by investing it. When the owner of the money came, I gave him his money but not the profit. Is this the right conduct?

 If anyone entrusts something to you, you do not have the right to use it without his permission. You have to keep it and take care of it. If you make use of it without his permission, you have to seek his forgiveness. If he forgives you, then all well and good; otherwise you have to give him the profit made with his money, or try to reach some agreement with him to take half each, or some other agreement. It is permissible to make agreements and reconcile among Muslims, except for agreements that make something that is *Halaal Haraam* or vice versa.

The Prophet ﷺ said: The one who borrows is responsible for what he borrows until he returns it." (Narrated by the Five)

**F** Ine ndili ndi mkwiyo ndi bambo anga omwe anawasiya mayi anga ndi ife ana ndikukakwatira mkazi wina. Pakadali pano nyumba yomwe inali yaife anaigulitsa ndikutenga ndalama zake kuwapatsa ana omwe abelekera kwa mkazi winayo, ndipo ife sitinaganizilidwe ngakhale kangachepe. Kodi Chisilamu chikutinji pa nkhani ngati iyi?

**Y** Poyamba tinene kuti mosaganizira za zomwe bambo anuwo anachita, gawo lakupereka ulemu ndi kukwanilitsa zabwino kwa kholo, silingachotsedwe. Kuthandauza kuti inu ngati mwana mukuyenerabe kuwalemekeza ndi kuwapatsa ulemu bambo anu. Kuwasiya mayi anu ndi nkhani ina ndipo kukwatira mkazi wina ndi nkhani inanso. Pamene bambo akulangizidwa za chilango cha Mulungu chifukwa chakunyozero udindo wawo womwe ndikusalamalira ana, dziwani kuti ana osamvera ndi kunyoza makolo nawonso akulangizidwa za kupyola malire. Dziwani kuti sizololedwa kubwenza nkha za pa nkha zomwe iwe munthu wachitilidwa. Poti inu mwadutsa muzowawa chifukwa cha chisankho cha bambo anu ndi kokwanira kupempha kwa Mulungu kuti akupatseni zabwino. Koma chofunika kwenikweni ndiko kuwakhululukira bambo anu pa zomwe anachita. Iwalani zomwe zidachitikazo ndipo mukatero Mulungu adzakudalitsani ndi kukupatsani zabwino. Pomaliza dziwani kuti munthu suupeza zomwe Mulungu sadakulembere ndipo kuti kukhala nazo sindiye kuti ulinazo, chimodzimodzinso kusakhala nazo sindiye kuti ulibe ayi. Zomwe zili zanu zidzakhalira zanu pansi.

**F** Ana akubadwa tsiku ndi tsiku kuchokera kwa makolo a Chisilamu omwe amanyozera kuwachitira anawo *Aqeeqah*. Kodi *Aqeeqah* ili ndi gawo lanji ku Chisilamu ndipo ndiyofunika bwanji?

**Y** *Aqeeqah* ndi *Sunnah* ya Mtumiki (Mtendere) ndi Madalitso a Mulungu apite kwa Iye) ndipo Asilamu omwe ali ndi kuthekera asanyozere pakutsatira *Sunnah* imeneyi. *Aqeeqah* ndiko kuzinga mbuzi kapena nkhoa komwe kuli kuthokoza Mulungu pa mphatso ya mwana yemwe watipatsa. Mwachidule *Sunnah*

imeneyi mbali ina imapereka madalitso abwino kwa mwana. Choncho tiyeni titsatire *Sunnah* yomwe ili yabwino kwambiri.

**F** Moyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zipsinjo zosiyanasiyana. Kodi malangizo anu ndi otani kwa Asilamufe pamene tikumana ndi kudutsa m'mavutowa komanso zippsinjo zosiyanasiyana? Mwachidule zoyenera kuchita ndi ziti pamene tidutsa munyengo zimenezi?

**Y** Tiyambe ndikunena kuti munthu wokhulupilira (Msilamu) satopa kupempha kwa Mulungu chikhululuko komanso kupempha chiongoko pa zomwe iye akuchita ndi kufuna kuchita pa moyo wake wa tsiku ndi tsiku. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu a pite kwa Iye) anationgolera za kufunika kuchita *Maduwa*, ndipo Iye anati: *Duwah* ndi chida cha munthu wokhulupilira, muni wa dziko lino la pansi ndi kumwamba. Pa nthawi yomwe Msilamu akumana ndi mavuto monga kuponderezedwa iye ayenera kuyazamira kwa Mulungu ndipo akhale ndi chikhulupiliro kuti Mulungu adzamuyankha zopempha zake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) pa nthawi ya zowawa anali kubwerera kwa Mulungu ponena kuti: *La ilaha illallahu al-'azim, al-halim, la ilaha illallahu Rabbu-s-samawati wal-ard wa Rabb-i arshi il-azim*. Kunena kuti: (Palibe wina koma Mulungu wa mkulu, mlezi, palibe wina koma Mulungu wapambwambamwamba, palibe wina wina koma Mulungu waku mwamba ndi pansi pano). Komanso ndi maduwa ena. Mwachidule kuchita *Duwa* chikhale chinthu choyambilira kwa munthu Msilamu. Tiyeni tisogozze kuchita *Maduwa* popempha kwa Mulungu chikhululuko ndi chifundo, pakubwerera msangasanga kwa Iye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa. Dziwani kuti ife Asilamu tilibe chida china choposa kuchita *Maduwa* (kupempha ndi kubwerera) kwa Mulungu.

Mtumiki ﷺ anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari)

**F** Mkazi wina akudandaula kuti sakutenga pathupi ndipo iye ndiwokhumudwa. Kodi malangizo anu ndi otani komanso malamulo akutinji?

**Y** Kukhala ndi ana monganso m'mene anthu amakhala nazo zinthu zina pa moyo wawo ndi mphatso yochokera kwa Mulungu. Iye Mulungu ndi amene amapereka mphatso zosiyanasiyana ndi kuzindikira kwake kopanda malire kwa zolengedwa zake zomwe wazifuna ndikusapereka kwa zolengedwa zina. Msilamu ndi chikhulupiliro chake ayenera kukhala munthu wopilira ndikukhala ndi chiyembekezo kwa Mulungu wake nthawi zonse. Koma kuti pamene Msilamu akhala ndi chiyembekezo kwa Mulungu ayeneranso kugwiritsa ntchito upangili womwe ali nawo pofuna zinthu pa moyo wathu watsiku ndi tsiku. Malinga ndi m'mene tanenela kuti mphatso, mwayi wokhala ndi pathupi ndi kubereka mwana wa mkazi kapena wa mamuna zonse ndi za Mulungu, palibenso chifukwa chodandaulira ngati munthu siukutenga pa thupi. Chitsanzo chabwino ndi nkhani ya Yayha mwana wa Zakariyah komanso Isa (Yesu) mwana wa Maria (Mtendere ukhale kwa onsewo). Zakariyah anali wokalamba ndipo mkazi wake anali chumba koma anapilira ndikupitilira kupempha kwa Mulungu ndipo anawapatsa Yahya. Maria naye sanagundidwe ndi mamuna wina aliyense koma mozizwa anakhala ndi pa thupoi ndi kubereka Isa (Mtendere pa iye). Dziwani kuti palibe choletsa kuwafunsa anthu ozindikira za kutenga pa thupi ndi kubereka omwe ndi a chipatala kuti akuthandizeni. Mwina pali komwe kakuchititsa kuti mkazi asatenge pa thupi ndipo madotola atha kukhala ndi upangili wake. Komanso mamuna atha kupezanso thandizo ku chipatala, chifukwa kuti mwina vuto ndi kukhala la iye.

**F** Ine ndinazitulukira kuti mamuna wanga ali pa ubwenzi ndi mkazi wina wa chipembedzo china ndipo mkaziyo ali ndi pathupi. Mamunayo akuti akufuna kuti adzamutenge mwana akabadwa ndi cholinga chofuna kuti adzakule ndi chiphunzitsa cha Chisilamu, koma mkaziyo akukanitsitsa. Kodi

ine ndingathandizapo bwanji pa nkhaniyi?

**Y** Poti ndi khumbo lanu lofuna kuthandizapo, malinga ndi m'mene funso lanu likumvekera. Koma kuti poyamba mamuna wanu adziwe kuti mchitidwe omwe waonetsa ndi mchitidwe woletsedwa kwa Msilamu. Choncho mutha kumulangiza mamuna wanuyo pomukumbutsa kuti ayenera kumuopa Mulungu yemwe amaona zonse zomwe munthu amachita. Onanitu kuti zotsatira za chiwerewere ndi zoipa pa dziko lino komanso kumoyo wina pambuyo pa imfa. Ndichachidziwikire kuti palibe tchimo kwa inu chifukwa cha kulakwitsa kwa amuna anu. Mulibe udindo wina uliwonse pa mwana yemwe mamuna wanuyo akufuna kuti adzamutenge ngakhale kuti mkaziyo akukanitsitsa. Inu musavutike nkufunafuna m'mene mungathandizire pa nkhaniyi chifukwa mwina titha kuganiziratu kuti kodi mchitidwe womwe amuna anu akuchita umakusangalatsani? Tili ndi chikhulupiliro kuti simungatsangalatsidwe nazo. Azibambo enafe tiyenera kudziwa kuti mchitidwe woberekera ana kunja kwa banja ndi woipa, chifukwa anawo adzakula wachikunja ndipo mwina ndikudzakhala m'dani wa Chisilamu.

**F** Kodi ndi ndani yemwe angadandaule kapena kupeza mavuto pakati pa akazi ndi amuna pamene iwo achitira zinthu mosakanikirana?

**Y** Kusakanikirana pakati pa akazi ndi amuna kuli ndi zotsatira zoipa kwa akazi komanso amuna monga: Kuyang'anizana pakati pa akazi ndi amuna zomwe zili zoletsedwa. Kusakanikirana kutha kupangitsa kuti mamuna ndi mkazi akhale pa awiriwiri ndi kumacheza ndi mkazi yemwe palibe choletsa kukwatirana naye. Asilamu akulangizidwa kusapyola malire omwe Mulungu anakhazikitsa. Choncho Msilamu ayenera kupewa ndi kuzitakitsa ku mchitidwe wosakanikirana pakati pa amuna ndi akazi. Tiyeni tipewe ndi kusiya zizolowezi zosakanikirana pakati pa amuna ndi akazi pamene tikuyendetsa miyambo yathu ya tsiku ndi tsiku kuti Mulungu atikonde ndikusangalatsidwa nafe.

Mtumiki ﷺ anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

**F** Ine ndi mzimayi wa Chisilamu ndipo ndili pa ubwenzi ndi Khristu yemwe akulonjeza kuti adzalowa Chisilamu. Ndili okhutira malonjezo ake ndipo tidzasiyana ngati ataphwanya lonjezoli. Kodi malangizo anu ndi otani?

**Y** Poyamba tiloleni kuti tikukumbutseni za kuzilekelera kwanu kuti ubwenzi omwe mukunena monyadilirawu kuti ndili 'pa ubwenzi' ndi kanyama koletsedwa Mchisilamu ndi kwa Msilamu wina aliyense wa mkazi komanso mamuna. Dziwani kuti Chisilamu sichikulola kukhalira limodzi pakati pa mkazi ndi mamuna kunja kwa banja mopanda kuona mbali kuti ochita nayeyo ndi Khristu kapena Msilamu amene. Kukwatiwa ndi Khristu ndi koletsedwa ndipo ndi chinthu chomwe mkazi wa Chisilamu ayenera kunyatsidwa nacho. Kuletsedwa kwakeku osati chifukwa choti muli ndi mantha woti atha kudzatsintha lonjedzo lake ayi, koma kuti ngakhale atalonjeza kuti adzalowa Chisilamu, sizoledwa kugonekera khosi ayi, koma kuti ndizoyenera kwa iye mamuna kuyamba walowa Chisilamu osati chifukwa cha banja koma chifukwa choti wachimvetsetsa Chisilamu kukhala chipembedzo choona.

**F** Chifukwa chakufooka kwa chikhulupiliro (Imani) mabanja Asilamu ena amatha kuluza m'bale wawo pokutuluka Chisilamu. Kodi zotere zitachitika omwe sali Asilamu angakhaleenso amodzi mwa alowa m'malo a chuma cha masiye cha munthu Msilamu?

**Y** Kusi yana zipembedzo ndi chifukwa chokwanira choletsa munthu wa chipembedzo china kukhala mlowa m'malo wa chuma cha masiye cha Msilamu. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: *Msilamu asakhale mlowa malo wa chuma cha munthu yemwe sali Msilamu chomwechonso munthu yemwe sali Msilamu asakhale mlowa malo wa chuma cha Msilamu.* (Ibn Majah komanso Ahmad ndi Abu Dawood) Dziwani kuti chuma cha munthu wokhulupilira ndi chodalitsika ndipo sichiyenera

kutengedwa ndi munthu kapena anthu omwe sali Asilamu. Chuma cha Msilamu chiyenera kutengedwa ndi Msilamu popitiliza kuchisamalira ndi kumaperekera *Zakaah*.

**F** Kodi ndondomeko zoyenera kutsata pochita *Dua* ndi ziti komanso ndi nthawi yanji yomwe ili yabwino kupanga *Dua*?

**Y** Poyamba tiyenera kudziwa kuti munthu wokhulupilira safooka ndi kuluza chiyembekezo pomupempha Mulungu kuti amudalitse komanso kuti amutsogolere ku njira yabwino. Mulungu akutilangiza ife kuti nthawi zonse tiyenera kumupempha Iye komanso kupempha chikhululuko kwa Iye. Ndondomeko zoyenera kutsata pochita *Dua* ndi izi: (1) kumuyamikira ndi kumutamandira Mulungu komanso kumufunira zabwino Mtumiki wathu Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye). (2) Kuvomereza kulakwa kwako (machimo) ndikuwonetsa mtima wakulapa kwa Mulungu. (3) Pochita *Dua* munthu uyenera kuyamba kupempha za iwe mwini. (4) Kubwereza katatukatatu pochita *Dua*. (5) Kumupempha Mulungu motsimikiza ndi mokhazikika mumtima kuti ukupemphadi. (6) Kugwiritsa ntchito mawu afupiafupi okhala ndi mathandauzo okuya. (7) Kukhala odekha pochita *Dua*. (9) Kumaliza *Dua* ponena mawu oti 'Ameen' kuthandauza kuti: O Ambuye Mulungu! Landirani kupempha kwanga.

**F** Kodi munthu ungatani pofuna kukwaniritsa *Sunnah* kapena kuti uoneke kuti umatsatira *Sunnah*?

**Y** Dziwa kuti *Sunnah* ndi chombo chopitira ku chiphulumutso komanso ndi gwero la ubwino womwe munthu angapeze. Pamene zoipa zichuluka pakati pa anthu madalitso omwe amapita kwa munthu wotsatira *Sunnah* amakhala ochuluka kuposa nthawi zonse. Kutsatira *Sunnah* kumathandauza zambiri: (1) Kuchita zinthu zomwe munthu walamulidwa kuchita ndi kupewa zinthu zomwe waletsedwa kuchita. (2) Kupewa zinthu zopeka. (3) Kuyetsetsa kutsatira *Sunnah* ndi zinthu zina zomwe zili zokondedwa (4) Kuitanira ku zabwino.

Mtumiki ﷺ anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

**F** Chaka chino ndi cha 1439 chisamukire Mtumiki kuchoka ku Makkah kupita ku Madinah. Kodi chifukwa chiyani timawerengera zaka za Chisilamu kuyambira pa nthawi yomwe msamuko unachitika (*Hijrah*) ndipo sitiwerengera kuyambira pamene chivumbulutso chinayamba kubwera ndi kuyamba kwa Mtumiki kuitanira za Mulungu M'Modzi yekha?

**Y** Poyamba tinene kuti palibe chikaiko chilichonse kuti nthawi yomwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anali ku Makkah, msamuko usanachitike wopita ku Madinah pamene iye Mtumiki anali kuwaitanira anthu ku njira ya Mulungu m'modzi yekha, komanso ndi kupilira ku mazuzo, nthawiyi ndi gawo limodzi la zaka za Chisilamu. Maswahabah (Mulungu asangalale nawo) ndi omwe anagwirizana onse kuti kuwerengera kwa zaka za Chisilamu kuyambile mu chaka chomwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anasamuka ku Makkah kupita ku Madinah yomwe imatchedwa kuti *Hijrah* (Msamuko) ndipo ndondomekoyi inakhazikitsidwa mu nthawi ya Umar Ibn Khataab (Mulungu asangalale naye). Dziwani kuti pamene Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anasamuka ku Makkah kupita ku Madina dziko la Chisilamu linayamba kuoneka poyera, ndipo msamuko usanachitike Asilamu analibe dziko komanso analibe ndondomeko ya kayendetsedwe ka ndale ndi zinthu zina ndi kukhala olumikizana pamodzi. Mwachidule ndondomeko ya kuwerengera zaka za Chisilamu kuyambira chaka cha *Hijrah* ndi zimene Maswahabah anagwirizana ndipo pakadali pano tili mu chaka cha 1439 chisamukire Mtumiki (Mtendere ndi Madalitso apite kwa iye) kuchoka ku Makkah kupita ku Madinah.

**F** Kodi lamulo likutinji kwa munthu yemwe ali ndi matenda a Edzi akafuna kukwatira kapena kukwatiwa?

**Y** Munthu yemwe ali ndi matendawa ndipo akufuna kukwatiwa kapena kukwatira ayenera kumudziwitsa munthu

yemwe akufuna kumanga naye banja. Wina aliyense ali ndi ufulu wolola kapena kukana. Chomwechonso munthu yemwe ali pa banja kale atha kuthetsa banjalo kapena kupitilira nalo. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Musapereke vuto (chiopsezo) komanso masalandire vuto (chiopsezo). Choncho ngati maganizo ofuna kumanga banja alipo kapena kupitilira ndi banja, padzafunika kuika ndondomeko yoyenera pofuna kuziteteza. Izi zitha kuchitika potsatira zomwe achipatala angapereke ngati malangizo.

**F** Kodi mawu oti Fatwa amatanthauzabji?

**Y** Pa chilankhulo titha kunena kuti *Fatwa* ndiko kupereka yankho lomveka bwino pokhuza chinthu china chake chomwe chafunsidwa. Pomwe liwu lomweli pa malamulo a Chisilamu ndiko kulongosola popereka yankho komwe kuli kupereka ndondomeko ndi chigamulo cha Chisilamu, pa kanthu kena kake.

**F** Kodi munthu yemwe akugwira ntchito ali ndi ufulu wanji M'chilasimu?

**Y** Poyamba tinene kuti kuchita chilungamo ndikufewerera ndi maziko achikhaliidwe cha Chisilamu, ndipo nthawi zonse zinthu ziwirizi ziyenera kukambidwa kwa anthu. Pali mawu awiri omwe agwiritsidwa ntchito mu buku lopatulika la *Qur'an* pa nkhani ya chilungamo. Mawuwa ndi awa: Adli, komwe kuli kusata njira yapakatikati ndipoliwu lina ndiloti *Qist* komwe kuli kuzindikira kuti munthu wina aliyense komanso chinthu china chilichonse pa dziko lino chili ndi ufulu wake. Chisilamu chimalemekeza anthu omwe amagwira ntchito ndipo nkofunika kuwalemekeza. Pamene munthu agwira ntchito payenera kukhala ndondomeko ndi mgwirizano womveka bwino, payenera kukhala chikondi, komanso malipiro oyenera obwera mu nthawi yake.

Mtumiki ﷺ anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanenedwa kwa iye kuti: Lowani ku Janah pogwritsa ntchito khomo lomwe angafune. (Ahmad)



**We are three programmers, and we want to enter into a partnership with an investor, to set up a company for developing computer systems. He is providing the capital and we are providing expertise and work. In whose name should the company be registered? Do we have any right to the capital after the contract is done? Do we have the right to take a salary, in addition to our share of the profits?**



The contract mentioned is a *Mudaarabah* (profit-sharing) contract, which is also called a loan-based contract. In this arrangement work is to be done by you and the money is to be provided by the investor, who is the owner of the capital. Registration of the company should be done in all of your names, because you are all partners in it, and you are not just hired workers. But if the company is registered in all the names, then it is essential to define the nature of your partnership in it, lest any of the partners claim after that that he owns anything of the capital that was put towards establishing the company. The capital in a *Mudaarabah* partnership belongs to its owner, the investor, and is to be returned to him in full before division of the profits. If there is a loss, then it is to be subtracted first from the profits, and then from the capital. With regard to your taking a salary in addition to whatever proportion of the profits you are entitled to according to the terms of the partnership, that is not permissible.



**I have done the rest now I want to serve my religion of Islam. What should I do?**



You can serve Islam in many way including the following: (1) You can serve Islam by having a correct resolve and sincere intention, for Allah blesses an action that is done sincerely. (2) You can serve Islam by knowing the right way and following it. The Straight Path means following the way of our Prophet Muhammad ﷺ. (3) You can serve Islam by making the most of all available means and circumstances. This is a great blessing, for all means are permissible except those which have been forbidden by Allah. (4) You can serve Islam by giving precedence to that which is in the interests of Islam over your own whims and desires. (6) You can serve Islam by shunning laziness, weakness and apathy, for this religion is the religion of resolve, ambition and courage. (7) You can serve Islam by connecting your heart to Allah and reciting a lot of *Duas* and prayers for forgiveness, and persisting in reading *Qur'an*.

There is nothing that is more effective in cleansing the heart and refreshing the soul, and making it active and energetic so that it will not get tired or bored, than remembering Allah much and drawing nearer to Him by means of obeying Him. (8) You can serve Islam by hastening to contribute every time you find an opportunity to do good. Do not hesitate or delay or put it off.



**Is it not permissible for the trustee of a charity to borrow money for himself from the charity's fund?**



It is not permissible for the trustee of a charity to dispose of the charity's funds except within the limits that serves its interests, according to what has been approved by the administration and he has been appointed to do. That is because the trustee of the charitable organization has been entrusted with the money that is under his control, so he has to take care of it and look after it, and not dispose of it except in the ways permitted by the administration. He does not have the right to go against that, even if it is only a small amount, because a small amount may lead to a greater amount. The Scholars (May Allah have mercy on them) stated that one of the forms of transgressing against the trust that a trustee may fall into is borrowing some of the money that has been entrusted to him.



**If someone gives a gift and I do not like it, is it permissible to give it back to the person who gave it?**



Humility is one of the best and noblest of characteristics. It is the attitude of the Prophets and Messengers (*Alayhimus-Salaam*) and the way of the close friends of Allah and the righteous. That is being kind to people, lowering the wing of humility to them and trying to meet their needs and wants. It was narrated from Abu Sa'eed al-Khudri (*Radhiyallahu Anhu*) that the Messenger of Allah ﷺ said: *The most perfect of the believers in faith is the one who is best in attitude and humble, who get along with others and others get along with them, and there is no good in the one who does not get along with others and they do not get along with him.* (Saheeh Sunnah). One of the greatest qualities of those who are humble is that they accept gifts no matter what their value, and they do not look at their value or whether the giver could have afforded something better than that, rather one should accept it and appreciate it, and feel that the true gift is the love that motivated them to give, not the value of the gift.



### Why is Ibrahim (Alayhis-Salaam) singled out for mention in the *Tashahhud*?



Allah Ta'ala singled out Sayyiduna Ibrahim (Alayhis-Salaam) for great favours and honour. He was described in the *Qur'an* as an *Imaam* (leader), an *Ummah* (a nation in himself), a Haneef (monotheist), and devoted to Allah Ta'ala. All the Prophets (Alayhimus-Salaam) who came after him were descended from him and the followers of all religions (Muslims, Christians and Jews) believe in him. Ibrahim (Alayhis-Salaam) is the best of the Prophets and Messengers after our Prophet Muhammad ﷺ. Hence Allah has told us that He took him as a close friend. And Allah did take Ibrahim as a *Khaleel* (an intimate friend) (4:125). All the Prophets who came after him are descended from him via Ishaq and Ya'qoob, apart from Muhammad ﷺ who is descended from Ismail Ibn Ibrahim. Ibrahim was the father of the Arabs, and the father of the Israelites, and he called people to pure *Tawheed*. On the night of the *Mi'raaj*, the Prophet ﷺ saw all the Prophets and Messengers, and he greeted each Prophet with *Salaam*, but none of them sent greetings to his *Ummah* apart from Ibrahim (Alayhis-Salaam). Hence the Prophet instructed us to send blessings upon him at the end of every prayer until the Day of Resurrection, in response to his kindness. And Allah knows best.



### What is your opinion for some of us who use the phrase "the opinion of *Shariah*" or "the opinion of the *Deen*" (Religion)?



People often mention in their questions the phrase the opinion of *Shariah* or the opinion of the *Deen* (religion). These phrases are not correct in their meanings, and it is better for a Muslim to avoid them. The word *Ra'y* (opinion) is based on pondering and thinking. Other such phrases include the opinion of Islam and the opinion of *Shariah*. These are widespread phrases in the late 14th *Hijri* century, but they are unacceptable according to *Shariah*, because opinions vary and may be wrong or right, so it is clear that this word

cannot apply to that which Allah has decreed in His Book and the *Sunnah* of His Messenger because that is the religion of Islam. Allah says: *Truly, the religion with Allah is Islam* (3:19). And Allah says: *It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.* (33:36) So with regard to that which Allah has legislated for His slaves, it should be said: the ruling of Allah, or His command, prohibition, decree and so on. With regard to something that is like that, the word opinion cannot be used, because opinion is based on speculation and may be right or wrong.



### What are the times and places when it is *Mustahabb* to say *Laa ilaaha ill-Allah*?



The word of *Tawheed* (*Laa ilaaha ill-Allah*), is the greatest word in existence. For it all of creation was created, the Messengers were sent, and the Books were revealed. It is the word of piety, the foundation of the faith and the pillar of belief, and it is the trustworthy handhold which, whoever grasps it will be saved, and whoever dies believing in it will be blessed with a blessing after which he will never be wretched. The virtues of this word and its place in the religion are far greater than can be described or defined. Therefore the successful one among the people of this world is the one who frequently recites these words at all times remembering their meanings. Nevertheless, there are several *Hadiths* which encourage reciting this *Zikr* in specific situations or at specific times. They include the following: (1) After *Wuzu*. There is no one among you who does *Wuzu* and does it well, then says, '*Ashhadu an laa ilaaha ill-Allah wahdahu laa shareeka lah wa ashhadu anna Muhammadan 'abduhu wa rasooluhu*'. (2) When waking up from sleep during the night: (3.) At the beginning of the day. (4) After saying the *Salaam* at the end of the prayer. (5) At times of distress and hardship. (6) On the day of *Arafah*.

The Prophet ﷺ said: Renew your faith. It was said: O Messenger of Allah, how can we renew our faith? He said: Say a great deal *Laa ilaaha ill-Allah*. (Musnad Ahmad)

# Anecdotes from Islamic History

## Honour Through Islam

Umar Ibn Al- Khattab (*Radhiyallahu Anhu*) was on his way to Syria. While walking, he came to a shallow stream. He was dressed in a *Shawl*, a pair of leather socks and turban. He jumped off his camel, removed his leather socks and placed them on his shoulder. He proceeded to wade through the water by leading his camel by its reins.

When Abu Ubaidah (*Radhiyallahu Anhu*) who had come out to meet him, saw this, he remarked, “O Amir al-Mu'minin, how can you do this? You have placed your leather socks on your shoulder and you wade through the water, leading your camel by its reins! It will displease me if the inhabitants of the city see you like this.”

Umar (*Radhiyallahu Anhu*) rebuked his saying, “If anybody other than you had made such a statement, I would have given him such a punishment, that would have served as a lesson for the rest of the *Ummah* (Muslim community). We were most disgraced of nations and Allah Ta'ala granted us honour through Islam. When we seek honour in any other way Allah Ta'ala will disgrace us.” Allah Ta'ala mentions in the Noble Qur'an: *One who desires honour then to Allah belongs all honour.* (35:10)

## Islamic Justice Converts Enemy

Ali (*Radhiyallahu Anhu*) was walking in the market place when he saw a shield, that had been stolen from him some time ago, in the possession of a Jew. He confronted the Jew and informed him that the shield belonged to him. The Jew refused to return it and claimed that it was his. Ali (*Radhiyallahu Anhu*) decided to take the matter to court and requested Qadhi (Judge) Shuraih to settle the dispute. Qadhi Shuraih was the Muslim Judge of Kuffa at the time and had been appointed by Ali (*Radhiyallahu Anhu*) himself. The following discussion took in the court.

Judge: O Amir al-Muminin, what is your claim? Ali (*Radhiyallahu Anhu*): This shield belongs to me. It was

stolen from me some time ago. Judge: What do you have to say O Jew? Jew: The Amir al-Muminin is a grave liar! The shield is mine. Judge: Ali (*Radhiyallahu Anhu*) do you have any witnesses? Ali (*Radhiyallahu Anhu*): Yes, Hassan my son, and Qunbar, my slave, are my witnesses. Judge: The testimony of your slave is acceptable but your son cannot testify in your favour.

Ali (*Radhiyallahu Anhu*) lost the case. He turned to the Jew, saying, you may keep the shield. Jew: The Amir al-Muminin brought me to a Muslim Judge and is pleased with the judgment passed against him! You have spoken the truth, O Ali. The shield was yours all along. I picked it up one day, after you had dropped it. I declare that there is no god but Allah and that Muhammad is his Messenger.

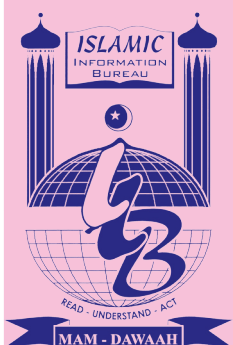
Ali (*Radhiyallahu Anhu*) gave the shield to him anyway. He, therefore, remained faithful to Ali (*Radhiyallahu Anhu*) until he was killed in the battle of Siffin.

## Cure for Poverty

Uthman (*Radhiyallahu Anhu*) came to Abdullah Ibn Mas'ud (*Radhiyallahu Anhu*) while the latter was on his deathbed. Uthman (*Radhiyallahu Anhu*) asked him, what illness do you have? Ibn Mas'ud (*Radhiyallahu Anhu*) replied my sins!

Uthman (*Radhiyallahu Anhu*) asked: What do you desire? The mercy of my Lord, replied Ibn Mas'ud (*Radhiyallahu Anhu*). Uthman (*Radhiyallahu Anhu*) asked, can I get a doctor to attend to you? Ibn Mas'ud (*Radhiyallahu Anhu*) replied, the doctor has made me ill. Should I send some money for you? asked Uthman (*Radhiyallahu Anhu*). No I have no need for money, said Ibn Mas'ud (*Radhiyallahu Anhu*). The money will assist your daughters after your demise, replied Uthman (*Radhiyallahu Anhu*).

Ibn Mas'ud (*Radhiyallahu Anhu*) explained: Do you fear that my daughter will become poor? I have commanded them to recite *Surah Waqi'ah* every night, for I have heard Nabi saying: Whoever reads *Surah Waqi'ah* every night will never be afflicted with poverty.



## Dzutsani Sunnah Ya Mtumiki Muhammad ﷺ Gwiritsani ntchito “Mudd Imodzi” popanga Wuzu

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