

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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## Building Capacity For Today And Future Islam In Malawi

Of the 17 million Malawi population half of it is estimated to be Muslims. Minus the elderly and the children of the Muslim population, how many possess relevant skills, the know-how in different field of study such as health, engineering, leadership, financial management, and the list is endless. If all the above is not in existence among the Muslim population then the write-up "Building Capacity for Today and Future Islam in Malawi is perhaps the right discourse for the moment.

Profoundly, the Noble Qur'an observes: *Indeed, Allah will not change the condition of people until they change what is in themselves.* (13:11) The cited *Qur'anic Ayahs* gives us (Muslims) the direction on what to do in order to position ourselves in the right perspective. It only requires our action to turn the tables negatively affecting us at the moment, and may continue to affect our prosperity in various sectors of development.

With growing change of events in life, capacity building will enable us to be ready to face the challenges and uncertainty. Such been the case we also need to be careful on whose capacity are we trying to build? Capacity to do what? There must be valid intention as the *Hadith* teaches us. We should be asking ourselves on who will lecture in our future universities, anchor programs in our future television stations, radios. Who will form doctors and nurses in our hospitals and the list continues.

However, we should know that building capacity require fearing Allah *Ta'ala* as Enabler. Fearing Allah plays greater role to influence resources to have *Barakah* capable for capacity building. Allah *Ta'ala* says in the Noble Qur'an: *And whoever fears Allah He will make for him a way out and will provide for him from where he does not expect.* (65:1-2)

### Qur'an 18: 23

And never say of anything, 'I shall do such and such thing tomorrow,' except (with the saying): 'If Allah will.

### 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: Mother and children hotly debating on their mother desiring getting married once again, a development annoying the children. What is the position of Islam on this? Details for both IIB's and the marriage discourse are covered on page 4



**Zakaah  
Nisaab  
(Jan 2018)  
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# CONTENTS

- Question and Answers
- Marriage Discourse
- IIB Highlights


## Hadith Corner


- Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has indeed perfected his Imaan (faith) (Tirmizi)
- No believing man should hate a believing woman. If he dislikes one of her characteristics, there will be others that do please him. (Muslim)


## Publisher


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 **Does setting up Islamic pages and groups on Facebook posting on Internet chat rooms, and making channel for uploading Islamic videos that others had already uploaded on their channels come under the heading of *Sadaqah Jaariyah* (ongoing charity)?**


 Setting up *Dawah* and educational pages on the Internet is a kind of spreading beneficial knowledge, and it is one of the ways of calling people to Allah *Ta'ala*. Although these two activities – spreading knowledge and calling people to Allah do not come under the heading of *Sadaqah Jaariyah*, they are still virtuous actions that bring great reward. Setting up web pages that include the words of the Scholars, or clips of their lectures and lessons comes under the heading of copying and distributing knowledge.


 **I am a university student, and the problem is that one of my classes is at the same time for *Jumuah* prayer. I have a recess of fifteen minutes, but I cannot go to the *Masjid* and come back in that time. What is your advise?**

 You should understand that *Jumuah* prayer is obligatory for the able-bodied Muslim man, and that staying away from it is a grave sin. What is required is to be very keen to attend this prayer regularly, for it is a weekly prayer on a day that is like an *Eid* for the Muslims, the greatest and best of the days of the week. So it is not permissible to be heedless or negligent about it. *Jumuah* prayer is an individual obligation (*Fard 'ayn*); it is not permissible to miss it because of working hour or study, and the like.

 **My grandfather had two pieces of land and my father had siblings, two brothers and four sisters. When the land was shared out, my paternal uncles did not give the daughters anything. Your advice please?**

 One of the gravest of prohibited actions that many people take lightly is unfairness in division of inheritance and not paying attention to the justice and fairness that Allah *Ta'ala* enjoins. Allah *Ta'ala* has explained the rulings on inheritance and the share of each heir, then He warned against the one who goes against these rulings. With regard to this issue the prohibition is more emphatic and the sin incurred is greater because of what is involved of usurping the land and because of what it involves of severing ties of kinship and wronging one's sisters.

 **I am a young woman studying at university. My problem is that I do not have friends. I do not speak to anyone and no one speaks to me. What is the remedy of my situation?**

 Forming friendships should be easy, *Inshaa* - Allah. The basic foundation for success in social relationships is love for people. Take some effective practical steps to establish and build friendships like taking part in some collective activities, the most important of which is praying in congregation at your university, if possible, or joining some women's activities in your college. You can also try to join various student clubs – that are for females only. You can also establish contact with other female students with whom you share common interests like reading, praying regularly, and attending study circles.

question@alhaqq-malawi.org

**I like getting good grades at school. But at the same time my intention is good. What is your view on feeling pleased with good grades and feeling upset with poor grades – does this undermine sincerity of intention?**

**A** This does not undermine sincerity of intention. It is natural for a person to feel happy about something good and be upset by something bad. Allah *Ta'ala* has explained that things which do not agree with man are called bad things (*Sayi'ah*), so that should upset him, and that the good things (*Hasanah*) should make him feel happy. This does not affect your sincerity of intention if, as you say, your intention is good. But if your concern is only your grades or certificate, then this is another matter. Look at 'Abd-Allah ibn 'Umar ibn al-Khattaab ( *Radhiyallahu Anhu*), when the Prophet ﷺ posed a question to his Companions ( *Radhiyallahu Anhum*) said: *Among the trees there is one which resembles the believer. The Sahaabah (Radhiyallahu Anhum) started guessing the names of all kind of trees, guessing the names of desert trees. Ibn Umar said: I thought that it was the date-palm, but I was young and I did not want to speak.* (Bukhari). Umar ( *Radhiyallahu Anhu*) said to his son: I wish that you had said it. This indicates that there is nothing wrong with a person feeling happy when he does well and the like.

**What is the ruling on one who finds out that someone is persisting in committing a sin, and he covers up for him? Is he sinning because he has not informed the relevant authorities about him?**

**A** It is permissible to cover up for him if he is not one of those who take the matter of sin lightly and he is not known to commit sins or commit prohibited actions. He should advise him, tell him to fear Allah and warn him. But if he is a person who regularly commits sin and evil deeds, then the one who finds out about it will not have discharged his duty until he refers the matter to someone who can punish him in a way that will

deter him from persisting in it. If the sin affects the rights of another person, such as if he sees him stealing from someone's house then it is not permissible for him to cover up for him, because that is a transgression against the rights of another person. Similarly, if he finds out that he killed, he should not cover up for him rather he should testify against him to the relevant authorities, so that matter may be dealt with. And Allah knows best.

**I was enjoying a healthy and maintained life but suddenly everything turned as I felt sick and now I dont have work. Please give me some advices in the light of Islam which helps me to get rid of my problems?**

**A** We ask Allah *Ta'ala* to take away the sickness that you are experiencing, and to relieve you of this hardship, and to replace your worry and distress with joy, happiness, ease and delight. Allah says: *Ask forgiveness from your Lord, verily, He is Oft-Forgiving.* Turn to Allah and beseech Him to relieve you of the hardship that has befallen you, for He alone is able to do that He says: *And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.* (6:17) *Dua* is of great importance, and calamities may be the means of opening the door to communication between a person and his Lord.

**I have a lot of debts that it is impossible to pay them off if current market conditions continue. What should I do?**

**A** Be patient, and strive to free yourself from the situation you are in by seeking permissible ways of earning money. Reduce your spending on yourself, and remember that your creditors are more entitled to anything that is surplus to your basic needs. Do not be heedless about the matter of debt, and do not be extravagant in your spending. Do not let despair cause you to forget it or to fall short in looking for a way out.

The Prophet ﷺ said: Whoever takes people's wealth intending to pay it back, Allah will enable him to pay it back. ( Ibn Maajah)



## Marriage Discourse

**Q: The main problem between my wife and me is about expenses. I am a clerk and my wife is also a clerk. I promised myself to save monthly for the future.**

**I am responsible of spending on home and my daughter. My wife spends only on herself. Her salary finishes after two weeks of taking it. Is it my responsibility to give my wife extra money for herself, which is not for home needs, over her own salary?**

Ⓐ: Spending on the wife is one of the duties of marriage. It is part of living with her honourably and the kind treatment that Allah has enjoined. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. The one who spends on his wife will have a great reward with Allah. The wife has to obey her husband, and look after his house and children, by raising them and taking care of them.

As for the amount of maintenance, the guideline is what is sufficient. The Prophet ﷺ said: *take what is sufficient for you and your child on a reasonable basis.* (Bukhari & Muslim) Attention should be paid to the husband's situation, whether he is rich or poor.

**Q: I am looking for some advice about what I should do with regard to the girl I want to marry, but our relationship began through correspondence on the internet?**

Ⓐ: We have to differentiate here between two important matters with regard to this issue. The ruling on this correspondence between men and women,

and entering into relationships in which they get to know one another and talk to one another. This is something that is *Haraam*. It cannot be justified by saying that the intention of one or both parties is to look for a suitable partner to marry.

In the event that this has actually taken place where a person has started to get to know someone whether that was because he did not know that such relationships are *Haraam*. In general we do not advise these kinds of marriages, because the element of certainty with regard to the information acquired about the other party is not present; rather it is information that each party has given about himself or herself, which may lead to infatuation between the two parties before it has been established whether they are suitable for marriage or whether they have the qualities needed for a successful marriage. And Allah knows best.

**Q: My mother is asking us sons to approve of her marriage to a man whom we do not know and who is a stranger to us. Please note that my father died and she is sixty years old. What is youe advise?**

Ⓐ: If the husband has died and the woman wants to marry the guardian is obliged to arrange that marriage. It is not permissible for anyone to prevent her, because this is one of her rights. It makes no difference whether the woman is old or young, or whether she has children or not. What you have to do is ask about this man if he is good in terms of religious commitment and character.

## Islamic Information Bureau Highlights

- Limbe Islamic Information Bureau facilitated open talk to seventy reverts and distributed books to them.
- Youth Desk conducted two end-term get togethers in Ndirande zone and Chilobwe zone.
- Facilitated Gender Based Violence (GBV) program organised by Islamic Relief – UK
- IIB – MBC conducted three debates on abortion.
- Iqra Hall under supervision of Islamic Information Bureau facilitated a function organised by Zanzibar University Muslim graduates Association. The function was organized under the theme: Balancing Islam and Professional life.
- Lilongwe IIB engaged reverts from Masoachija village and one person who followed a friend ended up reverting to Islam.

**I am putting a sum of money with an investment company which for a period of ninety days will give me a return of 3%. but after ninety days I cannot withdraw the initial capital. What is the Islamic view concerning that?**

**A** It is not permissible, when forming a partnership, to agree that the owner of the capital will get a certain percentage of his capital, or a set amount. Rather his share should be a percentage of the profit, such as saying: You will get 3% of the profit. But if it is said to him: You will get 3% of your capital this renders the partnership invalid. If combined with that, his capital is guaranteed then this transaction is a *Riba*-based loan. One of our pious predecessors said: If the share of one of the partners is set as a specific amount of money, or a sum of money is set along with his share – such as if he stipulates that he will have a percentage plus something, the partnership becomes invalid.

**What does it mean to worship? If I praise someone a lot or dedicate a lot of my time playing football is it as though worshipping the game?**

**A** A person's actions cannot be regarded as worship unless two essential factors are present, namely: Complete love and complete humility. Worship of the Most Gracious means to have the utmost love for Him and the utmost humility when worshipping Him. These are two pillars that form the foundation of worship, and there is no worship unless these two pillars are there. The utmost love and humility should only be for Allah *Ta'ala*. That is because of what the Muslim believes about Allah having all perfect attributes and being far above all imperfections. A man may humble himself before another person, but he does not love him, so his humility towards him cannot be regarded as worship. And he may love another person or thing, but he does not humble himself before that person or thing, so his love thereof cannot be regarded as worship. The basic meaning of *Ibaadah* (worship) is humbleness. If

he loves someone but does not submit to him, then he is not worshipping him. Therefore either of them on its own is not sufficient when it comes to worshipping Allah; rather Allah must be dearer to the person than everything else, and Allah must be greater in his view than all things. Indeed no one is deserving of the utmost love and humility except Allah *Ta'ala*.

**What is the ruling on one who was born to Muslim parents then apostatised before or after reaching puberty?**

**A** Apostasy (*Riddah*) means turning away from Islam in word, deed or belief. If a person dies in that state, all his good deeds are rendered invalid. Allah says: *And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. (2:217)* The apostate should be asked to repent. If he does so, all well and good. Muslim children follow their Muslim parents. Hence the one who has two Muslim parents is deemed to be a Muslim, so he may inherit or be inherited from, and if he dies he is to be washed and buried, the funeral prayer is to be offered for him and he is to be buried in the Muslim graveyard.

**If a Muslim converts to another religion and later decides to come back to Islam, what is the process to return to Islam?**

**A** If a person leaves Islam then decides to come back, what he/she has to do is to bear witness that there is no god except Allah and that Muhammad ﷺ is His slave and Messenger. If his apostasy was because he denied one of the basic principles of the religion, then his return to Islam cannot be complete until he affirms the principle that he had denied. There is no particular time period within which he can return to Islam. His /her repentance will be accepted until the point when the death-rattle sounds in his throat and his/her soul departs.

The Prophet ﷺ said: Jibreel has inspired me that no soul will die until it has completed its appointed term and received its provision in full, so fear Allah and do not be desperate in seeking provision, and no one of you should be tempted to seek provision by means of committing sin. ( Saheeh al-Jaami)

**F** Kodi Chisilamu chikutinji kwa munthu yemwe akuyendetsa galimoto motiliza moyezo (kuthamangitsa modetsa nkhwawa) ndipo chifukwa chakuyendetsa mopitiliza muyezo iye ndi kumwalira pochita ngozi? Kodi imfa yotere kutha kuganiziridwa ngati kuti munthu wazipha mwadala?

**Y** Poyamba tinene kuti kuyendetsa galimoto kapena chokwera china chilichonse mopitiliza muyezo wake (kuyendetsa modetsa nkhwawa) sikwabwino chifukwa cha zotsatira zomwe zimachitika monga kuchita ngozi. Kotero Maulama alankhulapo ndipo ambiri aiwo akunena kuti zotsatira zake ndi kafunamwini woyendetsa mopitiliza muyezo, mosaganizira. Choncho imfa zofika mwanjira imeneyi zimatchedwa kupha mwangozi ndipo ayenera kupereka Diyah komanso kupereka dipo. M'modzi mwa ophunzira a Chisilamu anafunsidwa kuti munthu wina anamwali chifukwa chakuyendetsa galimoto mopitiliza muyezo. Kodi zitha kunenedwa kuti munthuyo wazipha? Iye anayankha: Ayi uku sikuzipha, koma kuti wazipha mwangozi. Ngati kuthamangitsa mopitiliza muyezo linali gwero lakuchita ngozi ndiye kuti wazipha mwangozi, chifukwa iye atati afunsidwe kuti umayendetsa mothangitsa ndi cholinmga choti ufe? Iye adzanena kuti ayi. Choncho imfa yotero siyakuzipha koma zitha kunenedwa kuti wazipha yekha mwangozi.

**F** Bambo anga anandipatsa ndalama kuti ndikalipilile ku university komwe ndimaphunzira, koma mzanga wina anandithandiza potindipezera bungwe loti lindipilile maphunziro angawo. Pakadali pano ndikugwiritsa ndalama yomwe bambo angawo anandipatsa pogulira zinthu zofuna moyo wanga. Malangizo anu ndi otani?

**Y** Pamene kholo lipereka ndalama kwa mwana kuti alipile sukulu, sapereka kuti iye agwiritse ntchito ina kuposa kulipira kuti iye aloledwe kuphunzira pa sukulupo. Kholo limapereka pokwanilitsa udindo wothandiza ana kapena abale ndipo izi sizichitika wamba koma othandizidwawo ayenera kukhala kuti akusoweka

thandizolo. Komanso iyi ndi ndalama yomwe yaperekedwa ndi cholinga choziwika komwe kuli kulipira fizi ya yunivesite. Maulama akunena kuti ngati munthu wapatsidwa thandizo monga ndalama kuti agwiritse ntchito yoziwika monga kulipira sukulu fizi sizoyenera kugwiritsa ntchito ndalamayo ku zinthu zina. Mwachidule zoyenera kuchita ndiko kuwaziwitsa bambo anu za zomwe mwachita chifukwa kutero kukhala kupereka ulemu kwa bambo anu omwe anapereka udindo kwa inu wakulandira ndalama yokalipilila maphunziro anu, mwina ndiye chifukwa chake mukuvutika mmaganizo.

**F** Mayi athu akutipepha ife ana kuti tivomereze kuti iwo akwatiwense kwa mamuna yemwe sitikudziwa khalidwe lake komanso ndiwachilendo kwaife. Dziwani kuti bambo athu anamwalira ndipo ndipo mayi athuwo ndi munthu wamkulu wa zaka makumi asanu ndi khumi lina. Tikufuna malangizo anu?

**Y** Ananu pasavute ndipo sizikuyenera kuti zikhale zovuta. Pamene mamuna amayi anu anamwalira ndipo mayiyo akufuna kukwatinso pangani chokhonzero choti mayi anuwo akwatiwense. Sizoledwa wina wainu kuwaletsa kukwatiwa chifukwa ndi ufulu wawo kutero. Palibe kusiyana pakati pa mkazi wa mkulu kapena wachisikana, ali ndi ana kapena alibe. Zomwe mungachite kumbali yanu ndiko kuwafunsa mayi anuwo ngati mamuna yemwe akufuna kukwatiwanaye ndi Msilamu komanso wakhalidwe labwino ndicholinga chowafunira zabwino pa moyo uno komanso moyo pambuyo pa imfa.

**F** Kodi zovuta ziti zopezeka pakati pa akazi ndi amuna pamene iwo achitira zinthu mosakanikirana?

**Y** Kusakanikirana pakati pa akazi ndi amuna ndi koipamonga: Kuyang'anizana pakati pa akazi ndi amuna zomwe zili zoletsedwa. Kusakanikirana kutha kupangitsa kuti mamuna ndi mkazi akhale pa awiriwiri ndi kumacheza.

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

**F** Ndinanyanalitsana ndi mamuna wanga ndipo ndinayamba kuyenda ndi mamuna wina. Ndongomeko yoti banja lithe ndi mamuna wangayo ili mkati ndinapezeka kuti ndili ndi pathupi pa mamuna ndimayenda naye uja. **Malangizo anu ndi otani?**

**Y** Poyamba ndikofunika kuti tikukumbutseni zakulapa kapena kuti kubwelerera kwa Mulungu pambuyo poti munthu wachita tchimo monga m'mene inu mwachitira. Kunyanyanalitsana sikutha banja ayi. Koma ngati mukuthandauza kuti munasiyidwa banja potsatira ndondomeko ya kusiyana banja mu Chisilamu ndipo mamuna wanuyo sanasinthe maganizo pokubwelerani ndipo nyengo ya kudikira (ya Iddah) inatha iyo ikhala nkhani ina. Dziwani kuti nyengo yakudira pambuyo popatsidwa mawu okusiyani banja ndi kusamba kutatu. Ngati nyengo yakudikira yatha mkazi atha kukwatiwa ndi mamuna wina potsatira njira ya Shari'ah osati m'mene mwachitira inu. Sizololedwa kukwatiwa ndi mamuna wina pamene ndondomeko yosiyidwa banja ndi mamuna wina siinamalizike. Khalidwe lomwe inu mayi mwachita ndi kuonetsa kwa anthu ndi loipa kwambiri. Mumathamangira chani chomwe simungachipeze ngati mutachita modekha ndi motsatira ndondomeko zovomerezekapa Chisilamu. Nthawi zonse mukachita khandu muyenera kuonetsetsa kuti malamulo a Chisilamu ali patsogolo pa inu. Mukatero Mulungu adzakudalitsani.

**F** Kodi ndingatani kuti ndikhale Msilamu wodlalilika kwambiri?

**Y** Funso ili likuonetseratu kuti likuchokera kwa munthu yemwe ali ndi chikhumbochofuna kupititsa moyo wake wauzimu patsogolo. Izi ndizofunika kwambiri kwa munthu aliyense kufuna kukhala munthu wosinthika wodlalilika makamaka pa chipembedzo. Dziwani kuti zofuna zathu pa moyo zitha kuthaka ngati titatenga ndondomeko zoyenera. Munthu atha kukhala onyadira kuti ine ndi ine kapena kuti izi ndi zanga kwa zinthu wapeza chifukwa chakulimbikira kwake. Munthu aliyense amapeza zomwe walingalira kuti azipeze.

Kuti mukhale munthu wosinthika ndi wodlalilika pa chipembedzo payenera kupezeka izi: (1) Kukhala munthu wozindikira ndi chiyambi ya zonse. Choncho poyamba muyenera kukhala ndi chiphunzitso cha Chisilamu cholondola. (2) Khalani munthu wopanga ma Zikr (kumukumbukira Mulungu pafupi pafupi) Kupyolera muma Zikr mudzapeza madalitso a Mulungu ndi kukhala munthu wotetezedwa. (3) Muyenera kukhala munthu wolemekeza nthawi, kunena kuti osaononga nthawi pa zinthu zopanda tsogolo lina lililonse. Dziwani kuti nthawi ndi ngwero la moyo. (4) Khalani munthu wokonda mgwirizano ndi anthu ena pochita zabwino limodzi, ndikuzisandulitsa k u k h a l a chida chobweletsa zabwino pakati pa anthu, kuti pomaliza mudzakhale munthu wosiya mbiri yabwino pakati pa anthu inu mukadzamwalira.

**F** Kodi mungandiuze chiyani ngati mamuna atalonjeza pamene amamanga banja kuti sadzakwatira kapena kutenga mkazi wina wachiwiri, koma patadutsa zaka ndikunena kuti akufuna kutenga mkazi wina. Kodi izi ndizololedwa?

**Y** Sitinganene kuti banja la chiwiri lo ndilosavomerezeka. Koma ngati angatenga mkazi wina pa mbuyo poti analonjeza kuti sadzatero uko kudzakhala kuphwanya lonjezo chabe. Choncho kulakwa kwa mamuna amuneyo kudzakhala pa kuphwanya lonjezo koma izi sizikukhuzana ndi kuvomerezeka kwa banja linalo, kunene kuti kutenga mkazi wa chiwiriyo ndikovomerezeka, koma kuti adzakhala olakwa pophwanya lonjezo. Choncho osamaika malonjezo mwachisawawa kapena mosaganizira bwino.

**F** Ndinawapatsa ngongole (kubwereketsa ndalama) anthu osiyanasiyana. Kodi nkoyenera kupereka Zakaah pa ndalamayi?

**Y** Ngongole yomwe timabwereketsa kwa anthu ena ndi gawo la chuma chathu ngati anthuwo angabwenze. Ndinu olemera pamene anthu ena akusunga chuma chanu. nkoyenera kuperekerera Zakaah chaka chikakwana.

**Mtumiki** ﷺ anati: Mapemphero asanu a tsiku ndi tsiku, komanso kuchoka pa pemphero limodzi la Jumu'ah kudzafika pemphero lina la Jumu'ah ndi nthawi ya kukhululukidwa machimo omwe achitika pakati pa masikuwa ngati munthu sachita machimo akuluakulu. (Muslim)



**F**ine ndili ndi chizolowezi chomapemphera ma Farazi okhaokha ndikusiya Masunnah. malangizo anu ndiotani?

**Y**Poyamba tinene kuti ma Sunnah ndi madalitso a Mulungu kwa Asilamu, ndipo amadziwika kuti ndi mlimbikitso wa Mafarazi. Dziwani kuti ndikuziika pachioopsyezo kuti munthu ukhale wokhutitsidwa ndi Mafarazi okha, chifukwa chakuti mwina sitonse amene tingaimitse Mafaraziwo moyenera. Choncho tiyenera kumapemphera ma Sunnah osiyanasiyana ndi ochuluka ndi cholinga choti Masunnawo athe kukwanilitsa magawo ama Farazi omwe achitika moperewera. Mwachidule malangizo athu ndi oti muyenera kulemekeza ma Sunnah.

**F**Chifukwa chakufooka kwa chikhulupiliro (*Imaani*) 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**Kusiyana 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 chikhululukko kwa Iye. Ndongomeko 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 achikhalidwe 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)

 **What is the ruling on one who drives too fast? Is the one who dies as the result of driving too fast regarded as having committed suicide?**


 Driving too fast is not a good thing, because of the accidents and dangers that result from it. Hence the Scholars have spoken sternly about it and they regard driving over the speed limit as carelessness on the part of the driver, so he is liable for loss of life, limb or property that results from that. Any death that results from that is regarded as accidental killing or manslaughter, for which he must pay the blood money (*Diyah*) and offer expiation (*Kafaarah*). One of our pious predecessors was asked: A person died because of an accident in which the car was speeding. Can it be said that this is a kind of suicide? He replied: No, this is not suicide, rather he has killed himself by mistake. If speed was the cause of the accident then he killed himself by mistake, because if he were asked: were you driving so fast to die? He would say: No. So this is not suicide. But it may be said that he killed himself by mistake.


 **My father gave me a sum of money to pay my university fees, but one of my friends helped me and paid the fees for me, and I am spending the money that my father gave me myself, buying whatever I want with it. What is the ruling on that, and what are the possible solutions?**


 What a father gives his son to cover tuition costs is not for him to keep, in most cases, and the father does not intend, when giving it to his son, for the son to spend it however he wishes. Rather it comes under the heading of spending on relatives, and is conditional on the recipient being in need of it. At the same time, it is money that is given for a specific purpose, which is to pay the university fees. The Scholars have stated that if a person is given money to spend on specific expenses, it is not permissible for him to spend it on anything else. Therefore what you must do is tell your father what happened, which comes under the heading of honouring your father first of all, and because this is a trust that your father gave you, to spend it on your education. That is why you are feeling some discomfort in your conscience.

 **I work for a company that offers different services, one of which is debt collection for other companies in return for a percentage of the money recovered. Recently**


**a contract has been drawn up between our company and a financial institution to collect their debts in return for a percentage of the money recovered. What is the ruling on the work that we do with these financial institutions?**

 It is permissible to work in debt collection in return for a fixed fee or a percentage of the debt recovered, because this comes under the heading of acting as an agent in return for payment. But it is stipulated that the debt should not be *Riba*-based. If it is *Riba*-based, like debts owed to *Riba*-based banks, it is not permissible to work in collecting those debts, because that comes under the heading of helping in something *Haraam*. Allah *Ta'ala* says: *Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. (5:2)*

 **What is the best solution for apathy in faith after a person used to fear Allah, then he became apathetic?**

 Treating the Muslim who has been afflicted by apathy in worship, there are several solutions: Strengthening his relationship with Allah. Regularly offering *Naafil* prayers and persisting in doing so. Striving to keep company with righteous and active people. Reading books that tell the stories of active people so that you will have good examples in your journey towards Allah. We advise you to make *Dua*.

 **How can the Muslims contribute to the benefits of humanity?**

 Islam is the final religion, and one of the most important characteristics of this religion is that it is a religion that regulates all aspects of life. Islam is the religion of this world and the Hereafter. In our *Duas* we frequently say: *Our Lord, give us in this world that which is good and in the Hereafter that which is good.. (2:201)*. This is the complete, perfect and comprehensive religion of Allah, which combines the rights of Allah and the rights of people, and explains matters of this world and matters of the Hereafter. The Prophet ﷺ rendered great services to human society. It is sufficient to say that he guided the world to the light of truth, and made it incline towards tranquility and peace, and preferred a life of asceticism. He showed humanity the way to advancement and civilization.

**Q** What is the Islamic ruling on taking part in some annual celebrations and occasions, such as the International Day of the Family, the International Day for Disabled People etc?

**A** It seems that these days which are repeated every year and the gatherings held to mark them are innovated festivals and ways for which Allah did not reveal any authority. The Prophet ﷺ said: *Beware of newly-invented matters, for every newly-invented matter is an innovation (Bid'ah) and every innovation is a going-astray.* (Ahmad, Abu Dawood, Tirmizi). He also said: *Every people has its festival (Eid) and this is our festival.* (Agreed upon) Additionally, whoever innovates something on a certain day, such as observing a fast, performing a prayer will create some kind of belief in his heart.

**Q** Is it right for us young Muslims at school to tell students from another religion what Islam is all about?

**A** Yes, it is right to tell them what Islam means, but it is not wise to tell them all the details of Islam in one go. Hence the caller has to exercise wisdom and start with the most important things and understand the priorities of *Dawah*. Messenger of Allah sent Mu'aadh (*Radhiyallahu Anhu*) to Yemen, he said: *You are going to some of the People of the Book, so let the first thing to which you call them be the worship of Allah alone. Then when they have learned about Allah, tell them that Allah has enjoined upon them five prayers each day and night. After they do that, then tell them that Allah has enjoined upon them the Zakaat to be paid from their wealth and given to the poor. If they obey, then take that from them, but leave the best of their wealth.* (Bukhari & Muslim) The Muslim is obliged to call others to Islam, on condition that he knows what he is calling them to, so that he will not make mistakes in his *Dawah*. Allah Ta'ala says: *Say, this is my way; I invite to Allah with insight, I and those who follow me.* (12:108)

**Q** Are there any Dua narrated from the Messenger ﷺ for relief from worry and stress?

**A** The Prophet ﷺ said: No person suffers any anxiety or grief, and says: *Allaahumma innee 'abduka wa ibn 'abdika wa ibn amatika, naasiyati bi yadika, maadin fiyya hukmuka, 'adlun fiyya qadaa'uka, as'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu ahadan min khalqika aw ista'tharta bihi fi 'ilm il-ghaybi 'andak an taj'ala al-Qur'aana rabee' qalbi wa noor sadri wa jalaa'a huzni wa dhahaaba hammi* (O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the *Qur'an* the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety) but Allah will take away his sorrow and grief, and give him in their stead joy." It was said: O Messenger of Allah, should we not learn them (these words)? He said: Yes indeed; whoever hears them should learn them.

**Q** I have a problem with me. I love being myself and I feel that only a few can understand me so I really love privacy. Please advise me what to do?

**A** What is needed to treat this problem is the development of social skills. Prepare yourself mentally and physically to mix with people. Join some charitable and voluntary associations, attending *Qur'an* study circles and *Halaqahs* (circles of knowledge). Try to visit a trustworthy psychiatrist who can tell you some useful ways of dealing with this problem. Avoid feeling isolated from society. Try to forget all things that exacerbate these feelings in you. And Allah is the source of strength.

The Prophet ﷺ used to say, when he felt distressed: *La ilaaha ill-Allaah al-'Azeem ul-Haleem, Laa ilaaha ill-Allaah Rabb il-'arsh il-'azeem, Laa ilaaha ill-Allaah Rabb is-samawaati wa Rabb il-ard wa Rabb il-'arsh il-kareem* (there is no god except Allah, the All-Mighty, the Forbearing; there is no god except Allah, the Lord of the Mighty Throne; there is no god except Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne). (Musnad Ahmad)



# Anecdotes from Islamic History

## Amazing Insight

Once the grandsons of Nabi ﷺ Hasan and Husain saw an elderly man performing *Wuzu* at the banks of the Euphrates River. The man hastened through the *Wuzu* and *Salaah*, omitting the *Sunnah*. Hasan and Husain wanted to teach the man the correct method, but they feared that he, being old, might feel embarrassed if his error was pointed out by them.

They approached him and said: We are young while you are an elderly man with lots of experience. You know how to make *Wuzu* and *Salaah* better than we do. We would like to perform *Wuzu* and *Salaah* in your presence and would appreciate your feedback regarding our errors.

Thereafter, they proceeded to perform *Wuzu* according to the *Sunnah* methods. When the elderly man observed this, he realised his error and rectified himself henceforth.

## Marriage with a Difference

Abu Darda (*Radhiyallahu Anhu*) accompanied Salman al-Farsi (*Radhiyallahu Anhu*) to propose for the hand of a girl from the tribe of Banu Laith, whom Salman al-Farsi (*Radhiyallahu Anhu*) intended to marry. Abu Darda (*Radhiyallahu Anhu*) arrived at the house and highlighted the excellent qualities of Salman al-Farsi (*Radhiyallahu Anhu*) and his invaluable contribution to Islam. He explained that Salman al-Farsi was interested in marrying their daughter.

They responded: We will not marry Salman to our daughter but we are happy to marry her to you! Abu Darda (*Radhiyallahu Anhu*) agreed and married the girl. When he met Salman al-Farsi (*Radhiyallahu Anhu*) he explained: I am too embarrassed to tell you what has happened. Salman al-Farsi (*Radhiyallahu Anhu*) insisted on being informed and Abu Darda (*Radhiyallahu Anhu*) explained to him what had transpired.

Salman al-Farsi (*Radhiyallahu Anhu*) responded: I should be more ashamed than you because I had

proposed for a girl who Allah had predestined for you!

## Effect of Sadaqah

Abu Hurairah (*Radhiyallahu Anhu*) narrates that Nabi ﷺ said: A person was walking through a barren land when he heard a (strange) voice from a cloud, instructing: Go and water the garden of a certain person. Accordingly, the cloud moved in that direction and rained upon a rocky piece of land. All the water was gathered in a channel and began to flow along this pathway. The man followed the water, until he came upon a man standing in his orchard and redirecting the water with his spade.

The person asked the man of the orchard: O slave of Allah, what is your name? He revealed his name and it was the very same name he had heard from the cloud. The man of the orchard asked: O slave of Allah, why do you ask my name?

He replied: I heard a voice from the cloud from which this water has come, taking your name and saying: Go and water the orchard of this person. Please tell me what is it that you do with this orchard that is so meritorious?

The man replied: Now that you have asked, I will tell you. From the total produce, a third I give in sadaqah, a third I keep for myself and my family and a third I re-invest into the orchard.

## Wise Woman

A man from the progeny of Ali (*Radhiyallahu Anhu*) once said to his wife: I give you the choice of remaining in my marriage or separating from me. As soon as he uttered these words, he realised his mistake and was filled with regret.

His wife replied: For the past twenty years, you had the choice of divorcing me, but you acted responsibly and did not break our marriage. For a single moment when this choice is in my hand, I would never abuse it. I once again place the matter in your hands. The husband was amazed at her reply and happily kept her as his wife.



## Kalandireni buku la “Kusiyana kulipo pakati pa ophunzira achi Shia ndi ophunzira a Chisilamu”

Mutha kukalandira bukuli ku Islamic Information Bureau, Limbe, Balaka ndi Lilongwe.

