

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)

Volume 21. No.5 • REGISTERED AT GPO AS A NEWSPAPER • Jamadul - Awwal 1440 / January 2019

People with Albinism Deserves The Right to Life

Very sad and shocking, that people with albinism face prejudice and death in our recent moment. In a world preoccupied with material and convenience, the inviolability and gift of life is minimized and sometimes forgotten. However, life must be acknowledged all the time as a special blessing given to us.

It should be known to everybody, that Human Life is sacred and every effort should be made to protect it. In particular no one should be exposed to injury or death, as it happens to people with albinism.

Even though, we are shocked and saddened, we only say: Inna Lillah Wa Inna Ilayhee Raj'oon [To Allah we belong and to Him we return] Our deepest condolences to all who lost their beloved persons with albinism through the cruel manner of been killed. Indeed our hearts goes out to you as you grieve the loss of lovable members of your families more painfully getting butchered.

Islam gave to mankind an ideal code of human rights fourteen centuries ago. Rights aimed at conferring honour and dignity on mankind, one of it is the right to life. Islamic teachings are universal and do not bound to space and time. The right to life remain as it was the day it was granted. Remember, it is the right to life to every human being irrespective of nationality, race, religion or disability.

People with albinism deserves this heavenly right to life. Malawi as a nation urgently should ensure that people with albinism, who are risking abductions and killings are given proper care and protection. May every individual provide a free eye of guarding, sensing danger and monitoring movements of murderers. We should unanimously help to stop killing people with albinism. Prejudice and stereotype should not emanate within the families where they have people with albinism.

Qur'an 5: 32

Whoever kills a soul unless for a soul (In legal retribution for murder) or for corruption [done] in the land (that requiring the death penalty) it is as if he had slain mankind entirely. And whoever saves one (refrain from killing) it is as if he had saved mankind entirely.

Hadith

The one who is killed defending his wealth is a martyr, the one who is killed defending his family is a martyr, the one who is killed defending his religion is a martyr, and the one who is killed defending his life is a martyr. (Tirmizi)

Islamic Information Bureaus are Islamic Libraries. Currently it operates in 3 districts: Lilongwe, Balaka and Blantyre. These are public libraries where Islamic information can be sourced.

This month read 'The frog and his friend' as they both get swallowed by a lucky eagle. Details covered on page 4



**Zakaah
Nisaab
(Jan 2019)
MK221,000**

CONTENTS

- Question and Answers
- Marriage Discourse
- IIB Highlights
- Frog and His Friend

Motivational Moments

The road of life doesn't allow you to travel backwards. Keep going. There's a reason for everything. You may not see it now; just trust.

Don't stop asking from Allah. Raise your hands and supplicate. It's the most powerful tool you have. Use it. He loves to hear from you.

Seek His forgiveness often. For past sins, for those you've forgotten or overlooked. Ask Allah sincerely not to punish you for it.

Don't treat small sins as a small matter. The danger it becomes a habit and starts to feel normal. Recognise the signs; get back on track.

Publisher

Al-Haqq Publications

info@alhaqq-malawi.org
question@alhaqq-malawi.org
<http://alhaqq-malawi.org>



What advice can you give to someone about the necessity of forgiving people and being patient with their annoyance?



There is no one among us who does not make mistakes, and does not wrong other people. Each of us would like people to forgive him for all the wrongs he has done to them, so that they will not ask for restitution thereof on the Day of Resurrection. Allah Ta'ala says in the Noble Qur'an: **Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good. (3:134)** One best way a Muslim can help himself to bear with patience whatever befalls him of annoyance from other people is to think of his own shortcomings. A Muslim can free his heart of grudges by showing sincerity towards the Muslims for the sake of Allah.



I would like to be enlightened. The righteous are tested in this world, the stronger their faith, the greater the trial. But Allah Ta'ala says: We will surely cause him to live a good life. (16:97)?



It must be understood that what Allah Ta'ala says cannot contradict reality at all, because what Allah says is the ultimate level of truth. Allah says: **And the word of your Lord has been fulfilled in truth and in justice. (6:115)** The greater the trial is, the more the reward increases. In the testing of a person there is great wisdom and many benefits. All that is meant by the "good life" is the life of the heart (spiritual life), and the sense of joy and reassurance that the believer has; if he is blessed with some worldly pleasures and joys.



Man with disability has no one to care for him except his sister, who tends to his needs and avoids looking at his 'Awrah (nakedness). She is asking about the ruling on her washing him and keeping him clean?



The basic principle with regard to the man's Awrah is that it is not permissible for his mother or sister to see it, because the Prophet (Sallallahu Alayhi wa Sallam) said: **Guard your Awrah [do not let anyone see it] except from your wife or female slave. (Abu Dawood)**. But it is permissible for a sister to wash her brother if he is unable to clean himself and he does not have a wife who could serve him, and there are no men who could do that for him, because it is permissible to uncover the Awrah and touch it in cases of necessity and great need. While she is able to avoid looking at it or touching it, she must avoid doing that, and it is better to use a barrier such as a piece of cloth or gloves, and the like.



A man wants to convert his house into a Masjid. What is the procedure?



A house may be converted into a Masjid by the owner verbally declaring that he has made the house Waqf as a Masjid, then allowing people to perform Salaah. His statement alone suffices to convert the house into a Masjid. Once he has made this declaration he will no longer be the owner of the premises. It will be a Masjid.



My son is in prison for five years. The prison is one hundred kilometres from where we live. Is it permissible to shorten their prayers?



If the prisoner is being held in a prison far away from the place where he lives, further than the distance at which shortening prayers becomes permissible, then he comes under the ruling on travellers. If he does not know when he will get out of prison, he may shorten his prayers and put prayers together when there is a need to do so, until he gets out of prison or finds out that he will remain in prison for more than four days. If he finds out that he will stay in prison for more than four days, such as one who is sentenced to imprisonment for longer than that, then the concessions of travel are not applicable in his case, according to the majority of Fuqaha.



I am convinced by what you said about the one who does not pray out of laziness. But my problem is that every time I want to start to pray, something happens that prevents me from doing so. What is the reason for that?



The prayer is of great importance and significance. It is the most important obligatory duty of Islam after the Shahaadatayn (twin declaration of faith), and the one who does not pray has no share of Islam, as Umar ibn al-Khattaab (Radhiyallahu Anhu) stated. There are many texts in the Qur'an and Sunnah which mention the warning to the one who does not pray, and indicate that the one who does not pray is a disbeliever who is beyond the pale of Islam. So long as you are convinced of this ruling, all you have to do is hasten to comply with it, because you do not know what will happen tomorrow. There is no excuse for not praying, even if a person claims that he has excuses, for prayer is a simple matter that only takes a few minutes, no more than ten minutes, including Wudu and offering the obligatory prayer.



In our location, the Masjid open their doors every day one quarter of an hour before the Azaan, and on Fridays they open at 11 o'clock, so for the one who wants to come early, at the first hour, what should he do?



It is Sunnah is to come early for Jumu'ah prayer. The Messenger of Allah (Sallallahu Alayhi wa Sallam) said: **Whoever does ghusl from Janaabah on Friday, then leaves for the Masjid [at the first hour], it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the Imaam comes out, the angels come in to listen to the reminder (Khutbah). (Bukhari)** These hours begin from sunrise, as is the view of Imaam Shafi'i and Ahmad.



A man had an argument with his wife and divorced her. What would her Iddah be observed since she is pregnant?



The Scholars are unanimously agreed that the Iddah of a divorced woman who is pregnant ends when the pregnancy ends, because Allah Ta'ala says: **And for those who are pregnant, their term is until they give birth (65:4).** They are also unanimously agreed that if a woman miscarries a foetus in which human features can be distinguished, her Iddah ends thereby. The foetus begins to take shape after eighty days of pregnancy, and that can usually be clearly seen after ninety days. Based on that, in the case of a woman who had a miscarriage when she was five months pregnant, her Iddah comes to an end thereby, according to all the Scholars. The man may make a new marriage contract with her, if they both want that, but it is essential that it be done with her consent and in the presence of her guardian and two witnesses, and there should be a Mahr (dowry).

The Prophet (Sallallahu Alayhi wa Sallam) said: Be careful of bad relations and malice with one another, for it destroys both of you. (Tirmizi)

The Prophet (Sallallahu Alayhi wa Sallam) said: When one of you enters the Masjid, you should pray two Rakaats before sitting down. (Bukhari & Muslim)

The Frog and His Friend

THE FROG AND HIS FRIEND:- Once, a frog and a naughty mouse became friends. One lived in a pond and the other in a burrow. Although, they had become friends they faced particular difficulty.

The problem was that whenever the mouse wanted to meet the frog he would go to the edge of the pond and call his friend. But the frog would be under water somewhere and wouldn't hear. The mouse would get fed up of waiting and go away again.

Once, when they both happened to meet, the mouse complained to the frog. "What a strange friend! Having to wait hours in order to meet each other..."

They thought about the problem, and the mouse suggested a solution. They would acquire a strong length of string and tie the one end to the mouse's tail and the other end to one of the frog's back legs.

So, that is what they did. Now, whenever the mouse wanted to call the frog he would pull his tail, and as a result it will pull the frog's leg. The frog would realise that his friend wanted to see him and would come out of the water.

On the other hand, whenever the frog wanted to meet the mouse he would shake his legs which had the string tied to it and the mouse will understand that he is being called.

One day the mouse was nibbling on a piece of cheese, when an eagle that was flying quite low

caught sight of him. The eagle thought to itself that with the cheese and the mouse it has two meals available. It swooped, and grabbing the mouse and his food, it flew up into the air.

The frog, busy swimming in his pond, suddenly felt a strong pull on the string and thought that his friend wanted to meet him. His surprise however turned to terror as he was suddenly snatched out of the water and into the air. The eagle seeing the latest addition to its menu was delighted having found three meals in one go.

The frog, hanging from the string, was now full of regret at having made friends with the mouse. Because of his friendship he was now going to be served up as supper for an eagle. If only he had not been so keen on making friends with the troublesome mouse and if only he hadn't listened to everything the mouse had said.


But what was left for the poor frog to do but regret? That is why it is said that whoever one befriends and whoever's ways a person follows, at the end of the day they will share the same fate.


Moral:- We should be very careful when it comes to befriending people, as bad friendship can lead us to trouble in this world and more importantly in the Hereafter.


Are we string tied with that friend of ours? Keep considering how important or not is that friendship..


Islamic Information Bureau Highlights

- All Islamic Information Bureaus will be distributing an Islamic literature called "Dongosolo la Chipembedzo Cha Chisilamu."
- In joining the effort to restore green cover, and conservation of the environment Islamic Information Bureaus will be involved in tree planting exercise from this month of January through February.
- Limbe Islamic Information Bureau will continue with "Muuni wa Chisilamu" broadcasted at Ufulu Radio.
- Islamic Information Bureau, Youth Desk will intensify Halqa programs in its 24 school around Blantyre. All Muslim students are asked to be serious as they meet all time.
- Islamic Information Bureau, Lilongwe branch will this month through February continue with Muslim Women program in the form of Tarbiyah.


 **There is a woman who experiences Waswasah (whispers from the Shaytaan) when she prays, and she always thinks about sexual matters whilst praying. How can she get rid of these whispers?**


 Firstly: Waswasah (compulsive thoughts) is a kind of sickness that stems from the Shaytaan gaining control over a person, or when a person is overpowered by his Nafs that is inclined to evil. Hence the remedy for that is to strengthen your faith and weaken the Shaytaan's leverage over you; to do a lot of acts of worship and turn to Allah, remembering Him (Zikr), glorifying Him (Tasbeeh) and seeking His forgiveness; to resort to prayer; and to turn to Allah Ta'ala. Secondly: One of the most effective ways of dealing with Waswasah is to ignore it and to try hard to pay no attention to it, until it goes away altogether. Thirdly: The one who is faced with the problem of Waswasah should understand that he will not be called to account for ideas that cross his mind, no matter how bad they are, whether they come to him whilst he is praying or otherwise, so long as he hates them and wants them to go away.


 **My husband died, and his friend wants to marry me, but he feels that he is betraying his friendship with my husband, and he feels guilty. Is his marrying me a betrayal of his friendship with my (deceased) husband?**


 It is permissible for your husband's friend to marry you after your Iddah ends, and this is not regarded as a betrayal of his friendship. Rather this is something that many people do as a way of honouring the friend who has died, especially if they left children behind, so they want to marry in order to take care of the woman and help raise her children. Moreover, marriage is prescribed and there is no impediment to it. If the husband intends to honour his friend, help raise his children and help his wife to maintain her chastity after he is gone, he will be rewarded for that. It is no secret that what is forbidden is for the woman to establish a relationship with a man who

is not her Mahram, whether he is a friend of her husband or otherwise. This is what is regarded as a betrayal and infidelity. If this man wants to marry you, and he is religiously committed and of good character, then he should go to your Wali (guardian).

 **I am a student at a certain university, and I have a Christian classmate who is goodhearted. I ask Allah to open his heart to Islam. Sometimes he asks me to give him a ride to the Church. What is the guideline as I am on project of softening his heart to Islam?**

 Islamic teaching does not forbid us to interact with disbelievers, buying and selling, or forbid us to benefit from them in terms of learning from them, doing business with them or other worldly interactions that bring prosperity. Rather it forbids us to take them as close friends without the aim of calling them to Islam, because as a result of that friendship we may be influenced by them and their religion, or we may begin to love and admire them, and all of that poses a danger to the religious commitment of the Muslim. It is not permissible to give him a ride to the Church.

 **I loaned money to a non-Muslims and now he is refusing to pay back the loan. I feel it has reached the level of theft. If I don't get my money back from him will Allah compensate me in the next life or that does not apply if the person who I loaned the money to is a non-muslim?**

 As the disbeliever has no good deeds to his credit, some of the bad deeds of the one who was wronged will be taken from his account, commensurate with the wrong that was done to him, and will be added to the burden of the one who wronged him, then he will be thrown into Hell. If a Muslim loses money with him in this world, this comes under the heading of calamities that expiate sins, and if he bears it with patience, he will attain great reward for that.

The Prophet (Sallallahu Alayhi wa Sallam) said: However plentiful usury may be, its end is want and scarcity. (Ahmad & Ibn Majah)

The Prophet (Sallallahu Alayhi wa Sallam) said: Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Shaytaan. (Tirmizi)

F Malangizo anji omwe mungapereke akufunika kwa kukhululuka komanso kupilira kuzotsamwitsa zomwe anthu ena amatchitira?

Y Kunena zoonapalibe wina mwaife amene salakwitsa ndikuwalakwira anthu ena. Wina aliyense amafuna kukhululukidwa pa zolakwika zomwe walakwitsa ndi cholinga choti pa tsiku la kuuka mmanda azadzapingidwe ndikuyanga zomwe anawalakwira anthu. Allah akunena mu buku lake loyera la Kur'an: Iwo amene amapereka mu njira ya Mulungu pa nthawi ya mavuto komanso pa mtendere komanso amaziletsa kupsa mtima ndikuwakhulukira anthu Mulungu amawakonda anthu ochita zabwino. (3:134) Njira imodzi yomwe ili yabwino kwa Msilamu pokwaniritsa kupilira pa zomwe zamugwera kupyolera muzopingapinga ndi zichitochito za anthu kuli pakuganizira zomwe iye amalephera. Msilamu angazitalikitse kukhala munyengo ya kukwiya pakuonetsa chikondi kumasuka kwa Msilamu mnzake chifukwa chofuna zabwino kwa Mulungu.

F Ndiunikireni pamene tikuona anthu akuchita zabwino akuyetsedwa mayeso osiyanasiyana pa dziko lino la pansi ndipo kwa ochita zabwino opitilira amzawo mayeso ake amakhalanso ochulukirapo. Pamene izi zilitere Mulungu akunena mu buku lake loyera la Kur'ani: If tidzawapatsa kukhala moyo wabwino (ochita zabwinowo) (16:97)?

Y Ziyenera kumveka motere kuti zomwe Mulungu wanena zazingatsutsane ndi zakuchita pa moyo wathu wa tsiku ndi tsiku chifukwa chakuti zomwe wanena ndi mapeto akunena zoonapalibe. Mulungu akunena mu buku lake loyera ndi lopatulika kunena kuti: Ndipo liwu la Mulungu lakwanilitsidwa muchoonandi komanso mu chilungamo (6:115) Dziwani kuti kupyolera mumayesero ochuluka timalandiranso malipiro ndi madalitso ochuluka. Mukuyetsedwa komwe munthu amadutsa pali Kuzindikira kwakukulu komwe kumabwera ndi madalitso ochulukanso. Mawu oti kukhala moyo wabwino kukutanthauza moyo wauzimu, kusangalala komwe munthu

okhulupilira alinako pamene iye adalitsidwa ndi zinthu zina za moyo uno.

F Munthu wina wa mamuna yemwe ali ndi ulumali alibe munthu wina omuthandiza kupatuluka mchemwali wake yemwe amamuyang'anira pa zonse kuphatikizapo kulongosola kuti iye asambe ndipo amayetsesa kuti asaone maliseche ake. Chifukwa chachiphinjochi iye akufunsa kuti malamulo akutinji pa ntchito yomwe amagwirayi monga kumusambitsa ndi zina?

Y Malamulo oziwika pa za maliseche a munthu wa mamuna ndi oti sizololedwa kuti mai ake kapena chemwali ake aone maliseche ake, chifukwa Mtumiki (Sallallahu Alayhi wa Sallam) anati: Sungani maliseche anu [wina aliyense asawaone] kupatulako mkazi wanu kapena kapolo wa mkazi. (Abu Dawood). Komabe ndizololedwa mchemwali kumusambitsa mchimwene wake ngati alibe mkazi yemwe angamamusambitse ndipo palibe amuna omwe angamuyang'anile, ndipo atha kugwira malisechewo (chifukwa vuto lomwe lapezeka ndi kufunika kotu munthuyo athandizidwe. Pamene amayetsesa kuti asaone kapena kugwira kumene ndibwino kupewa kugwira ntchitoyi, ndipo ngati zikukanika kusiya ndibwino kugwiritsa chinthu chomwe chingaphimbe malisechewo monga kansalu kapena magulovu ndi zina zotero.

F Ine ndili ndi vuto loti pamene pamene pemphero layandikira zimandipeza zinthu zina zomwe zimandilepheretsa kuti ndiimike pemphero. Kodi zikaterere ndiye mkumatani?

Y Swala ndiyofunika kwambiri ndipo gawo lake pa moyo wa munthu palibe china tingafananitse nacho. Swala ndi msichi yofunika muchipembedzo cha Chisilamu pambuyo pa kuchita Mashahaadata awiri, ndipo kwa yemwe saimbisa Swala alibe gawo mu Chisilamu. Munthu yemwe sapemphera ndiye iye ndiosakhulupilira. Dziwani kuti kupemphera kulibe mulowa malo wake. Kunena kuti zivute zitani tiyenera kuimitsa mapemphero.

Mtumiki (Sallallahu Alayhi wa Sallam) 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 pogwiritsa ntchito khomo lomwe angafune. (Ahmad)

F Mamuna wanga anamwalira, ndipo mzawo waiwo akufuna kuti andikwatire. Komabe ngakhale ali ndi maganizo oti andikwatile akuona ngati akumulakwira mzawoyo. Kodi ngati atandikwatira ndiye kuti amulakwira mzawoyo?

Y Ndizololedwa mzawo wa malemu amuna anu kukukwatirani pambuyo poti mwakwanitsa matsiku achidikiro ndipo kutero sikukhala kumulakwira malemu mzawoyo. Izi ndizimene anthu ozindikira amachita pofuna kulemekeza mzawo yemwe anamwalira kweni ngati atasiya ana ndipo kumukwaira mkaziyo ndicholinga chofuna kuwasamalira anawo. Dziwani kukwatira ndikovomerezeka ndipo palibe choletsa. Mzawo wa malemu amuna anuyo ngati ali ndi cholinga chofuna kulera ndi ana komanso kufuna kuti ulemu wanu osonongeke iye adzalandira malipiro pa maganizo akewo. Zomwe zili zoipa ndipo zoletsedwa ndi pamene mkazi akala pa ubwenzi wa nseli ndi mamuna, khaya mzawo wa malemu amuna ake kapena amuna ena. Mkazi ngati atachita choncho uko ndiko kulakwitsako komanso kulowa moyo wa utchimo. Choncho ngati mamunayo akufunitsitsa kuti akukwatireni palibe chovuta koposa kuti iye apite kwa makolo.

F Ndine wophunzira pa sukulu ya ukachenjede ndipo ndili mzanga yemwe ndi wa chipembedzo cha Chikristu ndipo amalankhula zabwino za Chisilamu. Kunena kuti amaoneka kufewelera ku Chisilamu ndipo ndikupempha Mulungu kuti amunikire ku njira yachiongoko. Chifukwa chakucheza mzungayu pena amandipempha kuti ndimupelekeze ku Chalitchi chake. Kodi zikatero ndikumati nazo bwanji?

Y Chisilamu sichikutiletsa kukhalira limodzi ndi anthu azipembedzo zina, kugula ndikuwagulitsa malonda, kupindula pa kuphunzira zina ndi zina kuchokera kwa iwo monga machitidwe a malonda ndi zina zotero. Koma chikutiletsa kukhala nawo pa ubwanawe wa ponda apa mpondopo pamene tilibe cholinga chowaitanira ku chipembedzo cha Chisilamu. Izi

ndi chifukwa chakuti mwina kucheza kwathu kutha kubweretsa kufooka pa chipembedzo (kuchopa Imaan) zomwe zili zoopsa. Zivute zitani simuli ololedwa kumupelekeza mzanuyo ku Chalitchi.

F Masiku ano kumudzi komanso mtauni zokambirana kumanga banja (Nikaah) zimatenga nthawi yaitali pakati pa aku banja la mkwati ndi mkwatibwi kuti zitheke kukambirana za Nikaah komanso mphwando lake lomwe limatchedwa kuti Walimah. Kawirikawiri pamakhala kusagwirizana ndipo izi zimachedwatsa Nikaah kuti ichitike. Kodi mawu anu ndi otani pa mchitidwewu?

Y Mphwando la Nikaah (Walimah) ndi zoonjezera pa mwambo wa Nikaah ndipo litha kuchitika mu njira ina iliyonse yomwe mabanja awiri angagwirizane. Atha kuimika (kusiya) gawo la mphwando kapena kuti madyelero a chikwati ngati alibe chuma chokwanira kuyendetsa mphwandolo. Choncho Nikaah isachedwetsedwe chifukwa chofuna kudzakhala ndi chimphwando chamnanu ayi. Mphwando litha kudzachitika mtsogolo Nikaah itachitika, kapena ayi kukhala ndi mphwando lomwe tingakwanitse pa nthawiyo.

F Ndinawapatsa ngongole anthu osiyanasiyana ndipo ndikufuna kudziwa kuti kodi nkoyenera kupereka Zakaah pa ndalamayi?

Y Ngongole yomwe timawapatsa kapena kubwereketsa kwa anthu ena ndi gawo la chuma chathu ngati tinawapatsa anthu omwe angathe kubweza ndipo palibe mulandu wokhunza ndalamazo. Choncho ndinu olemera pamene anthu ena akusunga chuma chanu ndipo chuma chimenechi ndi choyenera kuperekera Zakaah pamene chaka chakwanira chumacho chilipo.

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

F Kodi zofunika kuchita powaitanira (kuchita Dawah) abale omwe sali olungama ndi ziti

Y Kuchita Dawah komwe kuli kuwaitanira anthu kuchita zabwino ndi udindo wa Msilamu wina aliyense yemwe akufunika kukhala ndi khalidwe labwino pofuna kupereka chitsanzo chabwino kwa anthu ena. Kukhala ndi makhalidwe abwino makamaka kwa abale monga popereka thandizo kwa iwo pamene thandizolo lili lofunika kwa iwo ndi mbali imodzi yopereka chitsanzo chabwino. Gawo lofunika kwambiri kwa munthu wofuna kuwaitanira anthu ena kudwabwino ndiko kuonetsa khalidwe labwino. Tiyenera kuwaonetsera kuti ndife anthu abwino, achikondi kupyolera m'makhalidwe athu. Khalidwe labwino ndilo chinali chida cha Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) chomwe chinamupambanitsa pakuwaitanira anthu ku chipembedzo cha Chisilamu. Kwenikweni anali makhalidwe ake achikondi, osazikonda omwe anachititsa miyandamiyanda ya anthu omwe anali adani kulowa Chisilamu.

F Kodi machimo akuluakulu ndi ati, alipo ngati? Kodi mutha kuwatchula?

Y Msilamu ayenera kuwatalikira machimo onse ang'ono ndi machimo akuluakulu. Msilamu wabwino ndi wokhulupilika amayetsetsa kuganizira bwino zolakhula zake, komanso zochita zake iye asanalankhula kapena kuchita, ndi cholinga chofuna kupewa khwiyo ndi chilango cha Mulungu. Machimo akuluakulu ndi omwe Mulungu waletsa mu Qur'an komanso zomwe Mtumiki Muhammad waletsa mu Sunnah yake komanso zomwe anazipewa ndi kuzizindikilitsa gulu la Asilamu okhulupilira omwe anali oyambilira, Ma Swahah (Mulungu asangalale nawo). Machimo akuluakulu ndi gulu la zoletsedwa ngati izi: Kumuphatikiza Mulungu ndi zinthu zina, kupha, kukhulupilira masenga ndi ufiti, kusiya kupemphera kasanu pa tsiku, kusapereka chopereka kwa anthu omwe ali ndi chuma (Zakaah), kusiya kusala m'mwezi wa Ramadhaan, kusapita ku Hajj pamene chuma uli nacho, kusalemekeza makolo, kudula ubale,

kuchita chiwerewere, kugonana amuna okhaokha, kuchita katapila, kuziyelekeza ngati ndiwe munthu wa mkazi kapena wa mumuna, kulanda chuma cha ana amasiye, kuchita misiche, kumuchita chipongwe munthu woyandikana naye, kunama ndi kukhonza upandu ndi zina zotero. Chofunika kwa inu ndi kupewa ndi kutalikirana nazo zonse zatchulidwazi.

F Ndinagona limodzi ndi bwenzi langa ndi chiyembekezo choti ndidzamanga naye banja. Koma panopa zinthu zasinthika chifukwa choti makolo abwenzi langalo akumufunira mamuna woyenera kukwatirana naye iye osati ine. Mwachidule ndikufuna uphungu wanu wa Chisilamu?

Y Uphungu woyamba ndi wofuna kuti inu mudziwe kuti munachita tchimo lalikulu, kuchita chiwerewere, limodzi mwa machimo atchulidwa mu funso lomwe lili mwamba mwa funso lanuli. Musazipangise zomwe munachita kuti zioneke zabwino chifukwa choti mukuti munachita ndi chiyembekezo chofuna kukwatira mkaziyo ayi. Zabwino zamabwera pogwiritsa ntchito njira yabwino. Kumanga banja ndi chinthu choyera ndipo njira yake iyenera kukhala yabwino osati njira ya chiwerewere. Chifukwa choti munachita tchimo limeneli muyenera kulapa kwa Mulungu ndi kupempha chikhululuko ndi kusintha moyo wanu. Mkaziyo ngati akufuna kupyolera kuvomereza kwa makolo mutha kukwatirana. Mutha kupanga izi pambuyo poti mwalapa kwa Mulungu. Koma ngati iye komanso makolo ake sakufuna, simungachitire mwina koma kuiwala za iye ndikuona njira zina. Tili ndi chikhulupiliro kuti ngati mutasintha khalidwe lanu Mulungu adzakhululukirani ndipo pambuyo pake adzakufeweserani umoyo wanu ndi zofuna zanu.

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

F Ndimaphunzitsa anthu olowa kumene Chisilamu ndipo mai wina adafunsa kuti angatani poti iye adalowa Chisilamu ndipo mamuna wake akadalibe kunja kwa Chisilamu?

Y Mkazi akalowa Chisilamu ndipo mamuna wake ndikukhalabe wa chipembedzo china lamulo lake ndilakuti banja lake lidzaimitsidwa pogwiritsa ntchito njira yakudikira (Iddah) yomwe nyengo yake ndi kudwala kwa chizimai kokwanira katatu. Mu nthawi yodikirayi ngati mamuna atalowa Chisilamu ndiye kuti banja lawo lidzakhala lovomerezeka ndipo sikudzafunika kukwatitsa kwatsopano. Koma ngati mamuna atapitilibe kukhala wa chipembedzo china ndiye kuti banja lawo liyenera kutha. Ayenera kusiyana kwathunthu.

F Kodi tingapange bwabji ngati munthu wina atamwalira ndikusiya ndondomeko yogawira chuma chomwe wachisiya potsatira ndondomeko yosavomerezeka ndi malamulo a Chisilamu?

Y Lero tidziwe kuti kugawa chuma cha Msilamu yemwe wamwalira ndi lamulo loyenera kulitsatira Asilamu onse nthawi zonse. Chuma cha Msilamu sichiyenera kutengedwa ndi anthu omwe sali Asilamu ngakhale ali achibale. Choncho ngati izi zitachitika, anthu omwe ali oyenera kulandira gawo pa chuma chosiyidwacho akuyenera kuchita chilungamo pozindikira kuti ngati satero ndiye kuti alakwira malamulo ndipo kuti chumacho chidzakhala choletsedwa (cha Haraam) kwa iwo. Choncho ndikoyenera kuti anthu omwe ali woyenera kulandira gawo alandira moyenerera potsatira malamulo a Chisilamu. Mwachidule ndondomeko yosavomerezekayo yomwe iye adaika musaigwiritse ntchito.

F Munthu wina wa chipembedzo china amadabwa kuti chifukwa chiyani ife Asilamu timaika maliro athu mofulumira?

Y Ife Asilamu timakhulupilira kuti ngati munthu amwalira ndiye kuti amapita malo awiri malinga ndi ntchito yomwe anaigwira ali moyo, awatu ndi malo abwino kapena oipa. Malo oyenera munthu akamwalira ndi kumanda komwe amakaikidwa ndipo manda amasanduka kukhala malo abwino kwa ochita zabwino ndipo amakhala oipa kwa anthu ochita zoipa. Aliyense ayenera kupelekezedwa ku malo ake ndi kukalandira zoyenerera zake. Msilamu ayenera kufulumizitsa zinthu izi: Pamene Swalah yakwanira nthawi yake, kubwenza ngongole, kumangitsa banja, kupita ku Hajj ngati chuma chapezeka, komanso kukamuika munthu yemwe wa mwalira.

F Kodi ndizololedwa kuti mamuna wanga azikumana ndikucheza ndi mkazi yemwe anasiyana naye popanda ine kudziwa, ndikumamuthandiza zofunika pa moyo wake?

Y Sizololedwa kuti mamuna wanu azikumana ndikuchezerana ndi mkazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wa chilendo ndipo wachilendo (yemwe sali mkazi wako) siwololedwa kucheza naye. Malinga ndi malamulo a Chisilamu mamuna ndi wololedwa kumuthandiza mkazi yemwe wasiyana naye banja pa nthawi ya Iddah yokha (nthawi yodikira yomwe ili miyezi itatu) kuyambira pa tsiku lomwe mawu omusiya mkaziyo ananenedwa. Koma ndiololedwa kuwathandiza ana ake mu nthawi zonse.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)



A young woman became Muslim but her family got angry with her, and they want her to give up Islam. She was taken to the police to try to make her give up her Islam but she refused. Now she has not been going out of the house for four months, and they are putting pressure on her. She is the only Muslim in her family. What should she do in this situation, should she leave or stay?



What this young woman must do is to leave this place where she is being opposed and being subjected to pressure to make her give up her religion, because they may succeed in barring her from the religion of Allah. There is nothing wrong with her tricking them in order to leave, or lying to them, or seeking the help of some trustworthy people to help her to get out. It is not permissible for her to remain in a place where she is subjected to pressure to make her give up her religion, unless she can find no means of fleeing. If she is unable to leave, then let her be patient and seek reward with Allah for the hardship and torment that she experiences.



I am an employee with a monthly salary. I spend the whole of it on expenses of my family. However my salary is equal to the current Nisaab. If I take the whole of it and pay Zakaah will it be valid?



If a person has a monthly salary and he spends all of it and has nothing left, then he does not have to pay Zakaah, because for Zakaah to be obligatory, one full year must have passed from the date of his taking possession of the Nisaab (Minimum amount on which Zakaah is due).



I suffer from acne, which appears on the face and shoulders. Sometimes the pimples become infected and swell, then they pop and blood comes out of them. Sometimes this blood gets onto my clothes. Do I have to change my clothes and wash them if I want to pray?



With regard to blood that comes out from anywhere other than the front and back passage, there is a difference of opinion among the Fuqaha. The most correct view is that it does not invalidate Wuzu. Secondly: With regard to what gets onto your garment of blood, if it is a small amount, there is nothing wrong with you praying in that garment. If it is a large amount, then you have to wash it or change your garment. Some Scholars are of the view that blood that comes out

of a person's body from anywhere other than the front and back passages is Taahir (pure) and not Najis (impure).



Will a father's prayer against his son be answered, if the father is in the wrong and the son is in the right?



The prayer of the parents against the son will not be answered so long as the son is in the right and the parents are in the wrong. Allah will not answer their prayers (Dua) because the type of disobedience that is forbidden is when the son does not do his duty towards them or he falls short in that. But if the father merely told his son to do something or not to do something, when the matter served no interest for the father, the son does not have to agree to that, such as if the father said to his son: Divorce your wife, with no reason. In that case the son is not obliged to respond to the demand of his father or mother, and his refusal to do that is not regarded as the type of disobedience that is forbidden.



Jealousy in our societies seem to be deeply rooted in families, communities, working places, politics, in organizations and many more. How to deal with jealousy especially in the family and community?



Islam calls upon people to have good relations with one another and to avoid doing harm. We should avoid jealousy which is a disease. The road is paved before everyone to excell in goodness as long as no harm is done to others. Dealing with jealousy starts by eliminating its causes, which are as follows: (1) Enmity (2) Ambition (it hurts a person to see someone else ahead or above him/her) (3) Pride and Arrogance. (4) Astonishment. (5) Fear (6) Desire for power and prestige. etc. Normally jealousy occurs among people who know each other. It happens among siblings, among family members, people of the same profession and age. A Muslim must always keep in mind that jealousy is forbidden.



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



There are several ways including the following: (1) Strengthening his relationship with his Lord. (2) Regularly offering Naafil prayers and persisting in doing so. (3) Striving to keep company with good and active people. (4) Make Duas.



What is the best way to call those who do not pray?



We should consider the person being called to pray or to do other acts of worship, and pay attention to the most effective means of encouraging him or warning him. The general principle in Islam is to combine both approaches (encouraging and warning). The best way to call those who do not pray can be summed up as follows: (1) Reminding them of the obligation of prayer and that is the greatest of the pillars of Islam after twin declaration of faith. (2) Telling them some virtues of prayer. (3) Reminding them of the meeting with Allah, death and grave etc.



My father doesn't pray anymore. I have talked to him and yields nothing, but he doesn't change. What can I do according to Shariah?



Prayer is a main pillar of Islam, a Muslim should care about and is not allowed to neglect it. So, you have to save no efforts to help your father offer prayers through good and proper ways and make Dua for him. Our advice are as follows: (1) Advise him wisely and kindly through proper means and in appropriate times. (2) You may give him some books that speak about prayers in Islam. (3) Keep good relations with him, hoping that he'd change his lifestyle and practice Islam as much as he can. (4) Make Dua for his guidance and wellbeing. Seek the help of good family friends and members or a local Imaam. (5) Try to refute any misconception he may have about Islam or prayers.



How vital is Endowments (Waqf) as an Islamic model of investment?



Waqf (Endowments) signifies an important value that contributes to the well-being and stability of Muslim communities. It relates to important aspects that greatly affects the interest of society, such as the social, financial, educational, and medical fields. Waqf is an important institution in Islam - one of

the best ways of leaving a legacy of good deeds that are abiding and enduring. Unlike other investments with whose benefits one may derive in this worldly life, Waqf is an investment with Allah Ta'ala, and its benefits will continue to be reaped long after one dies. May Allah Ta'ala inspire us all to leave legacies of good deeds that are abiding and enduring.



I received my inheritance money a few years after the death of my father. Do I have to pay Zakaah for the years that the money was withheld from me by the executors of the estate?



Zakaah is paid on inheritance only from the time one takes possession of one's share. The executors are guilty of wrong doing for having withheld the shares of the heirs. There is no Zakaah for the past years when you did not have possession of the money.



A man divorced his wife without having consummated the marriage. Does she have to observe Iddah?



If a man divorces his wife after having been in privacy with her, i.e. alone where it was possible to have sexual relations, then when he divorces her, she has to observe the Iddah even if conjugal relations did not take place.



A girl does not want to marry a boy selected for her by her parents. Can they force the marriage on her?



They may only advise and encourage her. Parents cannot force their daughter to marry someone against her free will. If the girl refuses, the marriage will not be valid.



Is it permissible to make Zikr during the state of Janabah?



A person in need of Ghusl should not unnecessarily delay Ghusl. Zikr will be permissible, but it is better to make the Zikr in the mind not verbally.

The Prophet (Sallallahu Alayhi wa Sallam) said: On the Day of Judgement, the closest people to me will be those who invoked blessings upon me the most (in the world). (Tirmizi)

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever desires that his provisions be increased and that his life be extended should uphold the ties of kinship. (Bukhari & Muslim)

Tracing Flaws Within Ourselves

Human Nature.

Accounting is a characteristic found in human nature. We are always preoccupied about things that shall benefit or harm us. We are worried about our future, our wealth, property and about other things. Our minds are always analyzing our strengths, weaknesses, opportunities and threats.

Impartial Accounting

Generally, we take an account of those things that are related to our temporary world. At such times, we forget that there is someone else too, who is taking (our) account and whose rewards are everlasting. We are so absorbed in the accounting of this world, that we have forgotten the terrifying accounting that shall take place in the grave or the impartial accounting of the Day of Mahshar (Day of Gathering on the Last Judgment).

We are busy in finding faults in others. We forget to take account of ourselves and see how much we are immersed in sins and how many flaws lie within our own self.

Become Advisor of Your Own

We should make our own self so strong and powerful, that it becomes our advisor. The 'self' of us should exhort ourselves towards all obligatory acts and refrain us from committing all prohibited acts. Today, so much time is being wasted in backbiting, accusing others, etc. We must realize that everything will be accounted for. The way we trained our children, the way we spent our money, whether we have usurped any one's right, even if it is a material right, to the extent that even if we have done good or evil of the size of a mustard seed, it will be accounted for.

Actions that are Beneficial

Taking account of ourselves before the weighing scale is established. We should be prepared for a great accounting. Just as we carry a watch in order to keep track of time, in the same manner, we should assign a watch for ourselves that will keep a track of our daily activities. We should check everyday the actions that are beneficial to us and the actions that harm us.

Resolve Not to Repeat

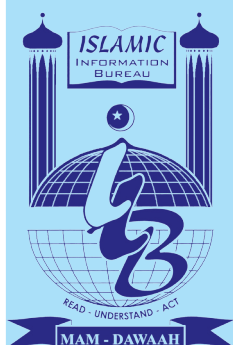
Every night when we lie down on the bed, we should analyze our entire day and scrutinize each and every of our actions. 'What did we eat?' 'What did we earn?' 'Did we commit any sin?' At the same time we should also remember about the Day of Resurrection. If we find that we have performed good actions, then we should praise Allah Ta'ala and if we find that we have performed bad actions, then we should seek forgiveness from Him and resolve not to repeat them.

Be Strict With Ourselves

Let us be strict with ourselves every time we account for ourselves, just as a master is strict with his slave, or as a partner takes account of another partner. So account of ourself before our account is taken which will be so severe that there shall be no scope for rectification..

Time for Self-Appraisal

A little boy went into a drug store, reached for a soda carton and pulled it over to the telephone. He climbed onto the carton so that he could reach the buttons on the phone and proceeded to punch in digits. The Store owner observed and listened to the conversation: Boy: "Lady, Can you give me the job of cutting your lawn?" Woman: "I already have someone to cut my lawn." Boy: "Lady, I will cut your lawn for half the price of the person who cuts your lawn now." Woman: "I'm very satisfied with the person who is presently cutting my lawn." Boy: "Lady, I'll even sweep your curb and your sidewalk, so on Sunday you will have the prettiest lawn in all of Palm beach." Woman: "No, thank you." With a smile on his face, the little boy replaced the phone receiver. The Store owner, who was listening to all this, walked over to the boy. Store owner: "Son... I like your attitude; I like that positive spirit and would like to offer you a job." Boy: "No thanks." Store owner: "But you were really pleading for one." Boy: "No Sir, I was just checking my performance at the job I already have. I am the one who is working for that lady, I was talking to!" This is what we call "Self-Appraisal", which is highly recommended, because it encourages you to be proud of your accomplishments and candid about your weaknesses.



Kalandireni bukhu la
"Kodi Yesu ali Mulungu"
ku Islamic Information Bureau

Limbe, Balaka ndi Lilongwe

Tengani Nyuziyi pokalandira bukhu.
Musadule Gawoli:

