

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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How Can We Develop love of the Prophet Sallallahu Alayhi Wasallam?

The strength of love for the Messenger of Allah is connected to the Muslim's faith. When his/her faith increases, his love for the Prophet (Sallallahu Alayhi Wasallam) increases. Loving the Prophet (Sallallahu Alayhi Wasallam) is an act of obedience to Allah and a means of drawing closer to Him. Loving the Prophet (Sallallahu Alayhi Wasallam) is one of the obligatory duties in Islam.

You can increase your love of the Prophet Muhammad (Sallallahu Alayhi Wasallam) by realizing the following:

Firstly: He (Sallallahu Alayhi Wasallam) was sent by

Allah Ta'ala who chose Him above all of creation to convey the religion of Allah to mankind.

Secondly: We should realize the high status to which Allah has raised Him, for He (Sallallahu Alayhi Wasallam) is the best of mankind.

Thirdly: We should realize that He (Sallallahu Alayhi Wasallam) suffered to bring Islam to us.

Fourthly: We should follow the example of His Companions (Radhiyallahu Anhum) who loved Him deeply. They loved Him more than wealth and sons, and more than their own selves. Fifthly: We should follow His Sunnah in word and deed, so that His Sunnah is the path we follow in our whole life.

That Day (Day of Qiyyamah) shall a man flee from his brother, And from his mother and his father, And from his wife and his children. For every man, that Day, will be a matter adequate for him. (80:34-36)

**Zakaah Nisaab
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CONTENTS

- Question and Answers
- Learn from the poem
- IIB Highlights
- Betrayal of Trust

MOTIVATIONAL MOMENTS

Regardless of the path you take, as long as you place your trust in the Almighty, He will get you on track even when facing obstacles.

We postpone and delay worshipping the Almighty. Many do. Our worldly chores take priority. Pause! He can take everything away, including us at any time.

Some of the most bitter people are those who are jealous of others. Stop focusing on how great people's lives are. Concentrate on your own.

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Keeping dogs is common nowadays. However we hear that dogs are unclean. Kindly advise what is the position of Islam with dogs?



There is controversy among Ulama; where some say that it is wholly impure. Others say that the impurity is only in its saliva. A Muslim should avoid keeping dogs as long as there is no real necessity like guarding. The Prophet (Sallallahu Alayhi Wasallam) said: **If a dog licks a pot or utensil wash it seven times, the first time with mud.** (Bukhari & Muslim) Many Ulama have concluded from this that dog is impure. However, as we are allowed to train dogs to hunt and eat the animal they catch some Ulama use that to counter total impurity of dogs.



As Muslims we are urged to do good deeds. What are the guidelines on refraining from doing good deeds for fear of showing off?



Shaytaan is keen to make the Muslim fall into one of two things: Make him do a good deed not sincerely for the sake of Allah Ta'ala, or to make him refrain from doing the good deed altogether. The Muslim who is sincere in his intention will not pay any attention to the whispers that the Shaytaan tries to impart to him concerning his action that it is not for the sake of Allah Ta'ala.



At the moment debt is on my knees and struggling to sort it out. With such a situation does that mean Zakaah is no longer due?



Debt does not mean that Zakaah is waived. If a person owns the minimum threshold and one Hijri year has passed, he must pay his Zakaah, even if he owes a debt that brings his wealth lower than the minimum threshold. But if he pays off his debts before the new Zakaah year begins, and his wealth falls below the minimum threshold, then he does not have to pay anything.



Why do we have to love, obey, follow and venerate our Prophet Muhammad (Sallallahu Alayhi Wasallam) the most?



1- Allah has commanded us to obey our Prophet Muhammad (Sallallahu Alayhi Wasallam). 2- Allah has told us that obedience to the Prophet Muhammad (Sallallahu Alayhi Wasallam) is obedience to Allah. 3- Allah has warned us against failing to obey Him (Sallallahu Alayhi Wasallam), and that this may lead a Muslim into a Fitnah that is the Fitnah of Shirk. 4- Faith cannot be complete unless one loves the Prophet (Sallallahu Alayhi Wasallam)



Some people or workers resort in praying in the workplace. What is the ruling on their praying in their offices?



Firstly: the basic principle is that the prayer should be offered in the Masjid, and this is what the Masaajids were built for. In a Hadith the Prophet (Sallallahu Alayhi Wasallam) said: **Whoever hears the call (to prayer) and does not respond, there is no prayer for him (i.e., his prayer is not valid) unless he has an excuse.** (Tirmizi) This Hadith indicates that it is obligatory for the one who hears the call to respond, and to pray in congregation in the Masjid. It is essential to do both praying in congregation and this congregation should be in the Masjid. But if the Masjid is far away, it is permissible for them to pray in the workplace.



Is it permissible to use clothing with eyes for children or adults during the day or night?



Images of animate objects printed or embroidered on clothing are not permissible for both children and adults. The Prophet (Sallallahu Alayhi Wasallam) said: **Malaaiakah (angels of mercy) do not enter a house wherein there are pictures (of animate objects).** (Muslim). Unfortunately, such clothing has become increasingly common to Muslims. Parents should exercise caution and keep in mind the above Hadith when purchasing clothing for children. It should not be such that the home is deprived of the blessings of the Malaaiakah due to negligence of this aspect of Shariah.



Sometimes sleep ends with horrified dreams. What should I do if I wake up after having a horrifying dream?



It is recommended for anyone who sees a bad and terrifying dream to wake up and do the following: (1) Seeking refuge in Allah Ta'ala from the Shaytaan saying: A'oodhu billahi mina ash-Shaytaan ar-Rajeem. (I seek refuge in Allah Ta'ala from the accursed Satan). (2) Spitting three times on the left. (3) Refraining from relating the dream to anybody lest it makes them worry.



I have a friend who enjoys gambling a lot. Can you give me the Islamic opinion on it so that I may convince him to stop doing this act?



Islam prohibits games which involves betting or an element of gambling in it. It is not lawful to seek relaxation and recreation in gambling. The Islamic teachings urge the Muslim to follow Allah's directive for earning a living, to use natural laws and direct means for the attainment of his objectives, and employ such causes to produce the desired effects. Gambling, makes a person dependent on chance, and empty wishes, taking him away from honest labour, serious work and productive effort. In Islam, an individual's property is sacred; it may not be taken from him except through lawful exchange or unless he gives it freely as a gift or charity.



A man married a woman who was still in Iddah following the death of her husband, before the Iddah ended. Is this allowed?



This is not allowed. What is required for a woman after her husband dies is to observe an Iddah of four months and ten days from the date of his death, if she is not pregnant. If she is pregnant, then her Iddah lasts until she gives birth. It is not permissible for a woman who is in Iddah to get married during her Iddah. After the Iddah for the first marriage is complete, the second husband may do a marriage contract.

The Prophet (Sallallahu Alayhi wa Sallam) said: Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty. (Tirmizi)

Betrayal of Trust

Practically all the moral values in Islam may be said to have something to do with the idea of trustworthiness because dishonesty shuns belief and faith.

Most destructive unjust deed to one's self, family, society and state revolves around three vices: lying, breaking a promise and betraying a trust.

The Prophet (Sallallahu Alayhi Wasallam) said: **The one, who does not possess honesty, does not possess faith, and the one who does not keep his pledge, is not a Muslim (la imana li-man la amanata lahu wa la dina li-man la 'ahda lahu.** (Ahmad),

Following the Prophet, the first Khalifah Abu Bakr al-Siddiq (Radhiyallahu Anhu) stated: Dishonesty shuns belief and faith. While the second Khalifah, Umar ibn al-Khattab (Radhiyallahu Anhu) said: There is no Mu'min who is deceitful.

As far as Islam is concerned, dishonesty is simply antithetical to true belief, real faith, and conscious submission to God, who has confided trust in human beings (Read Qur'an 33:72-73).

One of our pious predecessors asked if I entrust some money with a man and he

denies that I entrusted him with anything, and then he [in the future] entrusts me with money, can I keep that money [to make up for the money that he took from me] he was replied, 'No, that is betrayal.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not betray the one who betrays you lest you be like him.

Therefore, according to Islamic morals, betrayal is the action that leads to the destruction of the society. It generates difficult problems among people and make them lose their trust in one another. It could also lead to the destruction of the entire nation when the traitors happen to lead the nation.

Ali (Radhiyallahu Anhu) has said: Betrayal is backstabbing. The betrayer is the one who backstabs the one who entrusts him. He suggests to him that he would protect or preserve his money, country, family, and the like, but then he would backstab him by betraying him in all what he has entrusted him with.

Islamic Information Bureau Highlights

- As school closes Balaka Islamic Information Bureau will be conducting special programs on "Youth Counselling" Parents are advised to make arrangements to get their children counselled.
- Balaka Islamic Information Bureau will also hold "Reverts Classes". Register and benefit from this well packed lessons. Inform your friends, relatives and neighbours.
- Islamic Information Bureau will participate in this years Trade Fair in Blantyre.



I always remain a worried person with anxiety. What is the Islamic treatment for anxiety and worry?



It is the nature of this life that people will suffer from worries and stress, because this world is a place of disease, hardship and suffering. Allah Ta'ala says in the Noble Qur'an: **Verily, We created man in toil.** (90:4) Islam has taught us the following as a means of treatment for anxiety and worries. (1) Equipping oneself with Imaan (faith) accompanied by righteous deeds. (2) Thinking of how the Muslims may earn expiation for his sins, purify his heart and raise his status, when stricken with distress and worry in this life. (3) Understanding the reality of this world. (4) Followign the examples of the Prophets (Alayhumus-Salaam). (5) Making the Hereafter one's main concern. (6) A surprising effective remedy: Remembering death. etc



My wife curses our kids whenever she gets angry. Can you give us some advice concerning cursing?



Uttering curses is a very delicate and dangerous issue in Islam. One should be careful not to incur the curse of someone and one should also be careful about uttering a curse, for a curse is something that takes its effects. If the person is deserving of the curse, it will affect him/her and if the person is not truly deserving of the curse, it will rebound on to the one who has uttered the curse and it will affect him/her. The Prophet (Sallallahu Alayhi Wasallam) said: **When a person utters a curse, it ascends to the sky and the doors of the sky are shut on it, then it descends to the earth and the doors of the earth are shut on it, then it goes to the right and left, looking for a way to escape but it cannot escape. So it then goes to the one who has been cursed. If the person is deserving of**

the curse, it afflicts him/her and if the person is not deserving of the curse, it rebounds onto the one who has uttered the curse and afflicts him/her. (Abu Dawood)



My parents died many years ago. Is there anything I should do in terms of kindness towards them after their death?



Our duties towards our parents do not cease with their death, rather they continue as long as we live. A man approached the Prophet Muhammad asking: Is there anything I must do in terms of kindness towards my parents after their death? The Prophet (Sallallahu Alayhi Wasallam) replied: Yes, there are four things for you to do: Praying and asking forgiveness of Allah on their behalf, fulfilling their promises, respecting their friends and fostering their ties of kinship. (Muslim)



What is Islam's take for women who use artificial and hair extension a practice common today?



It is not permissible for a woman to attach other hair to her hair. In the Hadith it says: May Allah curse the one who adds their hair extensions and the one who has them added. The one who does tattoos and the one who has them done. (Muslim & Bukhari) This is general in meaning and applies to anything that may be attached to the head.



Will a person be rewarded for listening attentively to the Jumu'ah Khutbah?



Listening to the Khateeb is an obligation, and it is not permissible for the Muslim to be careless by ignoring the Khutbah. The reward is there as stated in the Hadith below.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever does Ghusl, then comes to Jumu'ah, then listens attentively until the Khutbah is over, will be forgiven (his sins) between that and the next Jumu'ah and three days more. (Muslim)

F Mwezi wotsiriza mu chaka cha Chisilamu mkati mwake muli tsiku la Arafah. Kodi tsiku la Arafah ndi lopambana bwanji?

Y Mwezi wotsiriza mu Kalindala ya Chisilamu umatchedwa kuti Zul-Hijjah. Tsiku la Arafah ndi tsiku la chisanu ndi chinai mu khumi loyambilira la mweziwu. Tsiku la Arafah ndi tsiku lomwe chipembedzo cha Chisilamu chinakwanitsidwa. Tsiku la Arafah ndi tsiku la Eid-ul-Adha kwa anthu amene ali ku Makkah. Tsikuli ndi tsiku lolandira chikhululuko kwa Mulungu ku zochimwa zathu, komanso kupulumutsidwa ku ng'anjo ya moto. Kwa anthu omwe sali ku Hajj ndikofunika kusala pa tsikuli chifukwa kuti kusala pa tsiku limene kuli ndi madalitso ochuluka.

F Kodi zoyenera kuchita Msilamu mu masiku khumi oyambilira a mwezi wa Zul-Hijjah ndi ziti?

Y Masiku khumi oyambilira a mwezi wa Zul-Hijjah ndi nyengo imodzi yopambana pochita Ibaadah. Choncho Msilamu ayenera kuwalowa masiku amenewa polapa machimo ake kwa Allah Ta'ala, kenako ndikutsatidza pochita Ibaadah yosiyanasiyana, ndipo pambuyo pake Msilamu ayenera kuchita izi: (1) Kusala, (2) kuchita Tamheed, Tahleel ndi Takbeer. (3) Kuchita Hajj komanso Umrah, (4) Kuzinga chinyama. Tiyenera kudziwa kuti mwa zinthu zomwe zimamuyandikitsa munthu pafupi ndi Mulungu mu nyengoyi ndiko kuzinga chinyama. Gwiritsani bwino ntchito nyengoyi.

F Mkazi wanga anali wosunga mapemphero asanu pa tsiku pa nthawi yomwe ndinangokwatirana naye. Koma pano adasiya. Kodi ndingapange chani kuti mkazi wangayo abwerere monga m'mene

analili poti pena amachita makani?

Y Muyenera kukhala munthu wodekha mtima pamene mukukambirana ndi mkazi wanuyo pa nkhani ngati iyi. Muyenera kupewa kutsutsana naye pamene mukukambirana koma kuti muyenera kugwiritsa ntchito kuleza mtima. Onetsetsani kuti mkazi wanuyo wazungulidwa ndi azimai osunga malamulo a Chisilamu, opembedza ndi ochita zabwino. Chulukitsani kupempha kwa Mulungu kuti amuongolele ku njira yabwino.

F Kodi ndi malipiro anji omwe mabanja okhalirana bwino (mkazi ndi mamuna) adzalandire kwa Mulungu pa tsiku la chiweruzo?

Y Kuchokera mu Hadith yomwe anailongosola Anas Bin Maliki (Radhiyallahu Anhu) Mtumiki anati: Kodi ndikuuzeni za azibambo ku Jannah? Maswahabah anati tiuzeni inu Mtumiki wa Mulungu. Mtumiki wa Mulungu anati: Mtumiki adzalowa ku Jannah, munthu wonena zoonza adzalowa ku Jannah, munthu yemwe amamuyendera mchimwene kapena m'bale wake yemwe amakhala kutali pofuna chisangalalo cha Mulungu chokha adzalowa ku Jannah. Mtumiki anati: Kodi ndikuuzeni za azimai aku Jannah? Maswahabah anati inde tiuzeni inu Mtumiki wa Mulungu. Mtumiki anati: Akazi achikondi, komanso ndi akazi omwe akapsya mtima kapena kuipidwa, kapena akalakwiridwa ndi amuna awo kapenanso amuna awo kukwiya nawo amanena kuti (akaziwo) gwira nkono wanga uwu (mamuna wanga), ine sindigona tulo mpaka iwe utangalatsidwa mumtima mwako. (Tabaraani)

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 ndimalangizo anji omwe mungatipatse okhuza kufalitsa nkhani zomwe tamva kapena tamvetsedwa?

Y Palibe chikaiko kuti pamene kanthu kachitika, anthu ena amakhala otengeka pakufalitsa zomwe zachitika. Chisilamu chimatilamulira kudekha potsatira ndi kusimikizira zomwe tamva, zamveka, zachitika tisanakhale ndi maganizo ofalitsa zinthuzo. Tikulangizidwa kusafalitsa nkhani zomwe tangomvetsedwa popanda kufufuza bwino ngakhale zitakhala nkhani zabwino.

F Kodi Swalah (mapemphero) ali ndi gawo lanji ku Chisilamu?

Y Mapemphero (Swalah) ali ndi gawo lalikulu ndi lofunika lomwe silingafanane ndi gawo lina lilonse mumagawo onse omupembedza Mulungu. Gawo loyamba ndi loti mapemphero (Swalah) ndi nsichi ya chipembedzo cha Chisilamu, nsichi yake yomwe Chisilamu sichingakhalepo popanda iyo. Kupyolera mumapemphero (Swalah) Mulungu amatichotsera machimo athu. Mapemphero (Swalah) ndicho chinthu choyamba chomwe munthu adzakafunsidwe ndi Mulungu pa tsiku la chiweruzo. Mwachidule Swalah (Mapemphero) ali ndi gawo lapamwamba ku Chisilamu ndipo Swalah (Mapemphero) ndi ofunika kuwasamalira ndi kuwayang'anira bwino.

F Ndinafunsidwa ndi munthu wina yemwe akufuna kulowa Chisilamu kuti kodi choyambilira kuchita ndi chiyani pofuna kulowa Chisilamu?

Y Ili ndi funso labwino komanso la nzeru, chifukwa chinthu china chili chonse chili ndi poyambira, ndipo malinga ndi funsoli, pamene munthu wakhulupilira za chipembedzo

cha Chisilamu kuti uthenga wake ndi choonadi cha Mulungu iye ayenera kuchita Shahaadatayn (Mawu awiri achikhulupilira) komwe kuli kukhulupilira ndi kuikira umboni kuti Mulungu ndi m'modzi ndipo kuti Muhammad ndi mtumiki wa Mulungu. Choncho mwachidule choyambilira kuchita polowa Chisilamu ndiye kuchita Shahaadah, komwe ndi kulankhula mawu akuikira umboni kuti palibe wina woyenera kumupembedza koma Mulungu ndipo Muhammad ndi Mtumiki wa Mulungu.

F Kodi kufunika konena kuti Insha-Allah (ngati Mulungu akufuna) ndi kotani?

Y Mawu oti Insha-Allah (ngati Mulungu akufuna) ndi mawu ofunika kwambiri Msilamu kuwagwiritsa ntchito. Tiyeni tisogoze mawu oti Insha-Allah pamene tikuganiza kapena kukhonzekera kuchita kanthu. Kutero ndi kuvomereza kuti Mulungu yekha ndiyemwe ali ndi mphamvu ndi kuzindikira momwe zinthu zingachitikire. Choncho kunena kuti Insha-Allah (ngati Mulungu akufuna) ndiye kuti tikukhulupilira kuti Iye Mulungu ndi Mchiti komanso Mchitisi, kapena kuti Iye Mulungu ndi wopanga ndi wopangitsa.

F Kodi Chisilamu chikutinji pa umoyo wa munthu pa yekha ndi kulumikizana ndi anthu ena?

Y Chisilamu chinaika umoyo wa Msilamu kukhala wa pakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zoyankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo woyang'anira anthu ena powachitira zabwino, kukhala munthu wobweretsa zabwino pakati pa anthu.

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

F Kawirikawiri tikaima pa Swalah timasokonezeka ndi maganizo a zinthu zina za dziko lino la pansi. Kodi izi zimaononga Swalah yomwe munthu akupemphera?

Y Swalah imathandiza kupewa kugalukira ndi kuchita machimo komanso Swalah imachotsa zoipa m'mitima. Swalah iyenera kupempheredwa modekha ndi mwamantha ndi momuyeretsa Mulungu yekha basi. Ngati wina sakhala ndi mantha ndi kuzichepetsa mokwanira pamene akupemphera, Swalah yake sionongeka koma kuti malipiro ake amachepetsedwa. Choncho Msilamu ayenera kuchita zotheka kuti asasokonezeke pamene akupemphera ndipo maganizo ake onse akhale kwa Mulungu M'modzi yekha basi. Tiyenera kudziwa kuti pamene munthu waima pa Swalah ndiye kuti waima pa maso pa Mulungu ndipo ukulankhulana naye. Komanso tidziwe kuti tikaima pa Swalah ndiye kuti tasiyana ndi dziko lino la pansi, choncho nkosafunika kutangwanikanso ndi kuganiza za dziko lino la pansi.

F Munthu wina amapemphera koma amachita machimo osiyanasiyana monga kuba ndi zina. Kodi ndi bwino kumuza munthu wotero kuti asiya kupemphera ndipo kuti adzayambe kupemphera akadzasiya machimo akewo. Kodi amenewa angakhale maganizo abwino?

Y Muyenera kudziwa kuti Msilamu sangamuze Msilamu mzake kuti asiye kupemphera chifukwa chakuti iye amachita za machimo ayi. Koma kuti chofunika ndiko kumuthandiza kuti akhale wosinthika posiya machimo omwe iye amachita. Dziwani kuti kuimitsa mapemphero ndi chinthu chokhacho chomwe chili chabwino kwa munthu pa dziko lino la pansi.

Tisadzayerekeze kumusiitsa munthu yemwe amapemphera kuti asiye kupemphera chifukwa chakuti iye amachita zinthu za machimo. Koma mwina kudabwa kukhale kwakuti ngati munthu akumapemphera uku napitiriza kuchita machimo, ndi chifukwa chiyani akuchita zinthu zotsutsana ndi mapemphero. Zitha kukhala kuti mapemphero ake sakuwachita bwino kapena moyenerera ndipo iye kuti sakudziwa madalitso omwe mapemphero amabweretsa. Munthu wotero ngati atazindikira ubwino wa mapemphero ndi zomwe zili mkati mwake namapemphera moyenerera, modekha pang'ono ndi pang'ono adzasiya kuchita za machimo. Choncho ndi udindo wa Asilamu amzake kumamulangiza.

F Ndiudindo wanji womwe Msilamu alinawo mu dziko lomwe siliyendera malamulo a Chisilamu?

Y Poyamba tinene kuti Msilamu nthawi zonse komanso kuli konse komwe ali ayenera kukhala womvera, wokhulupilika ndi wosunga mwambo. Ndiudindo wa Msilamu aliyense mamuna kapena mkazi kukhala chitsanzo chabwino pofuna kufalitsa Chipembedzo chabwino cha Chisilamu kwa anthu onse pa dziko lino la pansi. Chiphunzitsa chabwino monga chilungamo, mtendere, umodzi wa anthu, mgwirizano pa zinthu za bwino ndi zina zoyenera kutsatidwa ndi Msilamu aliyense kuli konse komwe ali. Chisilamu sichipatula koma kuti Msilamu ayenera kuchita za ubwino kwa iye, Asilamu ndi ena omwe sali Asilamu. Choncho mwachidule Msilamu ali ndi udindo waukulu wowonetsetsa kuti akukhala mwamtendere ndi anthu ena, akugwirizana ndi anthu ena pochita zinthu zabwino, akuchita chilungamo ndi zina zotero.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Katundu wanu ndi uyo amene mwamutumiza (mwamusogoza) (kudzera muzopereka za ulere) koma (katundu) yemwe mukuumilira ndi kuziunjikira, siwanu koma wa am'mulowa malo a chuma chanu mukadzafa. (Bukhari)

F Ndinadalitsika poitanidwa ndi Mulungu kukachita mapemphero a Hajj a chaka cha 1435/2014, ndipo ndikufuna kudziwa ngati kuchita mapempherowa kumamulola munthu kusiya kukwanilitsa ma lbaadah ena munga kupereka dipo, kubwenza ngongole kukwaniritsa lonjedzo ndi zina?

Y Pali Mahadith ambiri omwe akunena za ubwino wochita mapemphero a Hajj, ena mwama Hadithwo amalongosola kuti amachotsa kapena kuti kufuta machimo omwe munthu unali nawo ndipo umabwelera kumudzi ulibe tchimo lililonse ngati tsiku lomwe unabadwa. Koma kuti ubwino ndi madalitsowa sakuthandauza kuti zinthu zomwe munthu ukuyenera kuchita ndi kukwaniritsa ziimitsidwe kapenanso zisiidwe, munga kupereka dipo, kukwaniritsa zomwe munthu unalonjeza kapena ma lbaadah omwe munthu sunakwaniritse ngakhale nthawi yake yakwana munga kupereka chopereka (Zakaah) ndi zina zotero. Mwachidule mapemphero a Hajj amapereka mwayi kwa munthu yemwe wapita ku Hajj kuti machimo ake akhululukidwe, koma pambuyo pa Hajj ma lbaadah ena ayenera kukwanilitsidwa.

F Kodi munthu ungatani ngati ukunenedwa, kuzuzulidwa, komanso kunyozedwa pa zinthu zopanda umboni weniweni?


Y Tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Nzodabwitsa kwambiri za umoyo wa munthu wokhulupilira (Msilamu) chifukwa choti umoyo wake wonse wadzadza ndi zabwino. Akapeza zabwino amayamika ndipo zimakhala zabwino kwa iye. Akapeza zowawa amayamika ndipo zimakhala zabwino kwa iye. (Muslim) Izi zikusonyeza kuti zinthu zonse zomwe


zimamupeza Msilamu zimakhala zabwino kwa iye chifukwa choti amakhala akusinthanitsa umoyo wake pakati pa kuyamika ndi kupilira ndipo ziwirizi zili ndi madalitso ofanana. Choncho muyenera kupilira ndikuzindikira kuti kupyolera mukunyozedwa kwanu Mulungu akukuchotserani machimo anu. Koma muli ndi ufulu wonse woziteteza powazindikilitsa anthuwo zoonza zake za inu ngati anthuwo sakuzindikira zenizeni za zinthu zomwe akukunyozerani.


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, sizololedwa kugonekera khosi ayi, koma kuti ndizoyenera kwa iye mamuna kuyamba walowa Chisilamu osati chifukwa cha banja koma chifukwa choti wachimvetsetsa Chisilamu kukhala chipembedzo choona.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbisa) imzake. (Bukahri)


 **When someone gives us something as a gift, does that thing become our property or does it still remain the property of the giver? Does the giver have the right to take his gift back?**


 It is not acceptable for a person other than a parent - to take back a gift. In a Hadith, it says: The one who takes back his gift is like a dog that swallows its vomit. (An-Nassai from Ibn Abbas). So, the one who gives a gift or a present to someone else should not take it back. Having said this, we should also point out that if the receiver of a gift sees that the gift may spoil the relationship with the one who has given it, it would be better for him to willingly return it back.


 **Of late I have come to know that even bathing in Islam has its own way of doing it. Is it permissible to start Ghusl (bathing) by cleaning oneself with soap and the like, then to do Ghusl as prescribed in Shariah?**


 If a person wants to use shampoo and soap when doing his obligatory Ghusl, there is nothing wrong with his washing body with water and shampoo in order to clean it, then doing Ghusl as prescribed in Shariah, with water only. There is nothing wrong either with him intending to do Ghusl for Janaabah with the water with which he is removing the shampoo and soap with which he has cleaned his body, so that he makes water reach his whole body with water, combining the two matters. There is nothing wrong with using soap or shampoo or lotus leaves and the like in order to remove dirt.


 **Can two sisters or two brothers sleep on the same place?**

 It is not permissible for two males or two females who are 10 years old or above to sleep together in a manner that there is nothing separating them in bed. In this era of indecency and immorality, every effort should be taken to ensure that each person has his/her own bedding. If for some genuine reason it is difficult to facilitate separate bedding, then as a last resort, two males or two females may sleep on one bed with different blankets or sleep in one duvet with some items separating them in between. However, such an action is somewhat disliked.

 **My job involves offering financial consultations to individuals and companies to choose the best financial solutions that would realize their objectives. With non-Muslims, I see that Halaal solutions are irrelevant to them so I give them anything. Is this work of mine free from Shar'i uncertainty?**

 As to suggesting solutions free from confusedness to Muslims, it is a lawful and acceptable deed, but dealing with non-Muslims should also be so. The limits of Islamic dealings should remain with them also, for the Muslim is legally required to suggest only such solutions as accepted in his religion both to the Muslim and non-Muslims. It is impermissible to advice a non-Muslim to run prohibited or usurious projects.

 **I have a diamond necklace given to me as a gift. Do I have to pay Zakaah on it?**

 There is no Zakaah on precious stones or metals besides gold and silver unless they have been purchased with the intention of resale. However, if the necklace is of gold or silver, Zakaah will have to be paid on the gold or silver content only.

The Prophet (Sallallahu Alayhi wa Sallam) said: The dearest of actions to Allah is that which is done regularly, even if it is small. (Bukhari)



Is storing goods considered monopoly? During harvest season business people make large stocks of different farm produce, with intention of selling it whenever it would fetch high prices. Is this right or wrong?



Stocking it when it is abundant to sell it later is not Haraam, rather this is a rational thing to do. But storing it with the intention of increasing its price in the market is a different thing. The difference between monopoly and trade is great; in monopoly you just hoard the goods to make prices go up. In trade you just buy it when it is cheap because it is then abundant and sell it later when it becomes not so abundant in the market. This is in fact a service you make for the customers.



How should we understand the destiny Allah has ordained for us and how do we explain the fact that we have free will?



As Muslims, we know that whatever is written for us will unerringly come to us, whether it is fortune or calamity. But we also know that we must put forth the effort to try to reach our goals. We have to understand that Allah is all aware. It is a grave mistake to try to apply our limitations to Allah, the Limitless. Time is a part of creation, does not apply to the Creator. For us, knowing what the future holds motivates us to act, to take advantage of our free will. For many of us, if we already knew what the future held, we would never use our free will to strive for anything. And our striving to do good is what we are rewarded for.



Is it permissible or are we allowed to take out insurance to cover funeral expenses?



Insurance - which means paying a specific sum of money in return for something unknown is not permitted because it is like buying something unseen and is a form of deceit. But if the Muslims were to help one another, and those of means were to donate to others who do not have the means of paying such things, this would be counted as co-operating in righteousness and piety which is enjoined in Islam.



Certain Marital counselling body handled a case on which a woman accepted to be divorced but demanded that the husband supports her materially. The question is, if a husband divorces his wife, should he maintain her materially and how should the property be divided?



To begin with, the spouses should avoid divorce as much as possible. If they have difficulties and problems, they should try to work out their differences and seek help from their relatives, friends, or professional counselors. The wife has the right to be financially maintained for three months after final divorce in addition to receiving her deferred dowry. For the division of property, jurists say that if both the husband and wife had shared in building or purchasing their property, it should be divided justly between them.



Is it a sin if one does not feel comfortable with a particular person?



Refrain from bearing any hatred or resentment towards fellow Muslim. Allah Ta'ala says: And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (59:10)

The Prophet (Sallallahu Alayhi wa Sallam) cursed the one who consumes Riba (interest), the one who gives it, the one who writes it down, and the one who witnesses it. (Muslim)

Muslims Ordered to Hand Themselves to Police

Honest Criticism

To undergo honest self-criticism, is part of the Muslim practice of Muhasaba, or self-inventory. According to 'Umar ibn Al-Khattab, Radhiyallahu Anhu to engage in Muhasaba is to "assess and adjudge yourselves before you are assessed and adjudged on the Day of Judgment, and to weigh out your deeds, before they are weighed out for you. Umar Radhiyallahu Anhu a man of his word, reportedly used to whip his right foot at night and say to it: What have you done today?

Quick to Judge Themselves

One of our pious predecessors offered a more detailed explanation of Muhasaba. A believer is supposed to police himself. He assesses and adjudges himself for the sake of Allah. The Final Judgment may end up mild for some simply because they were quick to adjudge themselves in this life.

Light Path of Success

What we see from these sterling predecessors of ours is that honest self-criticism is an important way to purify our souls and to light the path of blissful success. Allah states in the Noble Qur'an: "Truly he has succeeded who purifies it. And truly, he has failed who defiles it. (91:9-10)

Pride Prevents Owning Faults

Self-criticism seems like a fairly straightforward concept. The activity that makes it possible, however—namely, honesty with oneself—is exceedingly hard to come by, for it requires admission of our wrongdoings whenever such actions escape us. Pride prevents some of us from owning our faults, especially before people when that is necessary.

Way To Enjoy Life

It behooves us to recall that being honest with ourselves is actually a way to enjoy life, rather than make it tougher. It is a fact (scary for many) that the very best way to prevent ourselves from committing Haraam acts is to really investigate whether or not such activities are permissible in Islam.

Questioning Our Actions

So carefully questioning our actions—past and present — makes life easier because it makes the path to Allah Ta'ala, the path to peace, much smoother. It is redundant to say all human beings err, but not admitting our specific mistakes, now that is playing with fire. An honest approach to our behavior is to willingly acknowledge the shortcomings in our actions.



Pitani mukalandire bukhu la “Ndemanga Za Mahadith 40”

bukuli likupezeka ku Islamic Information Bureau
ku Limbe, Balaka ndi Lilongwe

Tengani Nyuziye pokalandira. Musadule Gawoli:

