

# Al-Haqq الْحَقِّ

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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## Why You Should Keep a few Close friends?

**S**ecclusion from people brings a pleasant life. Still, one must mix with people. So be cautious with enemies, for they may plot against you and destroy you. Yet be good to those who are bad to you, using privacy as an aid in your affair.

And if you befriend someone of your own station, he will likely envy you, the indications of which you will glean from his actions and words, if you are keen.

Allah Ta'ala says: **Yet had We so willed, We would have shown them to you manifestly, so that you would recognize them by their indelible mark or so**

**that you would clearly recognize them... (47:30).**

So if you want to live a good life, then keep away from the envier, for if you do not, inevitably he will see your blessings and, perhaps, strike them down with an evil eye.

However, that you have no choice but to deal with him, then neither share your secrets with him nor seek his counsel; nor be deluded by his kindness to you for the impulse of envy overpowers everything.

But should you find that someone envies you, do not ask Allah to punish him, for already he is in trouble from which he shall not be relieved, unless your blessing is stripped from you.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever rebels against obedience and splits away from the Jamaat and dies (in that state) has died a death of Jahilliyah. Whoever fights for no real cause, getting angry for the sake of tribalism and is killed, dies in the state of Jahilliyah. (Bukhari)

**Zakaah Nisaab  
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## MOTIVATIONAL MOMENTS

Don't lust after power and worldly titles. They don't matter. You can be an iconic figure but you're just another name to the Angel of Death.

Everything happens for a reason. Never doubt that. Allah Ta'ala is the Best Planner. Hold on to your faith; stronger and firmer. May He grant us strength to face all of life's trials.

Don't look at what others have and feel that Allah Ta'ala has forgotten about you. He hasn't. Don't compete with others. You're blessed in your own way.

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**I am told to adopt Istikharah (decision or direction seeking prayer) as a solution to my confused state of mind. May I know what is Istikharah?**



Istikharah is a two Rakah non-obligatory prayer by which one seeks Allah's guidance when he/she is confused or can't choose between permissible alternatives. It is when you have two permissible options and you do not know which is better for you, that you should resort to Allah Ta'ala's guidance.



**If you are not employed it could be that you are in trade or business. We are interested to know the conditions (rules) of trade or business in Islam?**



Islam has forbidden all non-transparent business dealings. Deals done without accurate knowledge about the goods may cause discontent or difficulties. So Islam does not approve such dealings. The trader has the responsibility to ensure that quality and value of the commodity he/she sells. Islam forbids all kinds of unfair trade.



**Some laybye customers fail to come back and years goes by. What is the status of their money we are holding. Sometimes making communication with them fails?**



If there is no hope of them returning, the money should be given to the poor. If the owner comes thereafter then it will be Waajib for you to refund. You will then obtain the reward for the charity you had given.



**A person is seriously ill and bedridden. He cannot make Wuzu as water may aggravate his sickness. Is Salaah still compulsory on him?**



If a person fear that his/her sickness will increase or his/her cure may be delayed by using water, then he/she may make Tayammum. This only speaks volumes of the obligation and importance of performing Salaah be it in good health or in sickness.



**Is it permissible or is it allowed in Shariah to bury a person with a Ta'weez or any writing of the Qur'an or Hadith?**



It is not permissible to bury a person with a Ta'weez or any writing of the Qur'an or Hadith.



**What is the Shariah ruling regarding the children from a mixed marriage of a Muslim male and a Christian wife?**



Shariah has granted a Muslim male leeway to marry a Christian female in order to prevail over her and lead her to Islam. The children in such a marriage will be subordinates of the father, not the mother. If the children did not learn and follow Islam, that is the weakness of the father. If he was negligent in their upbringing, then he will be sinful for his children becoming Christians. It is precisely for such unforeseen but possible circumstances that Shariah discourages marriages to a Christian female.



**How should a son who is disobedient towards his parents be dealt with and always argues with guests?**



Parents should give their children a good upbringing and take care of them so that they will be in a good state in both religious and worldly affairs. If a child grows up disobedient and rebellious, then the parents must do more and try harder to guide him by reminding him and advising him, showing patience towards him, praying for him, choosing good friends for him and who can visit him, and advise him and befriend him. His brothers, friends and neighbours should help his parents with that as much as they can.



**I feel afraid of people, and this makes me introverted to the extent that sometimes I may be entitled to something but I do not ask for it because I am afraid. Is there any solution?**



You should not give in to these fears or accept them, rather you should look for the causes and try to deal with them. It may help you to know that created beings have no power to bring benefit to themselves or to ward

off harm. Everything is in the hand of Allah, and He is the One Whom you should fear and put your hopes in. The criticism of people has no value and carries no weight. It is sufficient for the believer to attain the pleasure of Allah even if all the people are displeased with him. Perhaps you can start to get to know some good friends with whom you can feel comfortable and secure.



**I argue with my wife frequently. Sometimes she gets angry and starts hitting me. Sometimes I am at fault and sometimes she is at fault for starting the argument. What can I do about this?**



A woman hitting her husband is a sign of a serious problem and that is not fit to raise children. How can the father raise his children when they see him being hit by their mother? If you want to set things right in your household then you must find out the reason why your wife has resorted to violence. Specialists have mentioned several reasons why a wife might behave in that manner: 1. Her violence is a reaction to her husband's violence. 2. Your wife's violence may be because of having had a bad childhood. 3. The wife's violence may be due to her husband's weak character. 4. Her husband may not be working, and she may be the one who is working and taking responsibility for the household and many more.



**If one joins Jama'ah after two Rakaats, should he recite Surah Faatihah and a Surah in both Rakaats he fulfils after Imaam's Salaam?**



In both Rakaats (missed Rakaats) Surah Faatihah and a Surah have to be recited by the latecomer as he fulfil them soon after the Imaam gives Salaam (which announces the end of the Salaah).

The Prophet (Sallallahu Alayhi wa Sallam) said: The believer who mixes with people and bears any annoyance they cause with patience, is better than the believer who does not mix with people and does not bear any annoyance they cause with patience. (Saheeh al-Jaami)

# Consultations Bears Right Decision

Ask someone who knows: Two lots of knowledge are better than one. Consultation is the first requirement for reaching the right decision.

Decisions reached without due reflection or proper consultation usually come to nothing.

Individuals who depend only on themselves are disconnected from others and unconcerned with their opinions.

They could even happen to be geniuses yet are at considerable risk of error as compared to those who offer and receive opinions.

Consultation is the first condition for obtaining good results. Paying attention to opinions of friends and well-wishers is an important means of avoiding mistakes.

Tasks undertaken without due preparation and consideration of possible consequences and ramifications, apart from making little progress, discredit

those who undertook them.

Wise people know whom to consult, and how to get the most benefit from their opinions. It is a pleasure to work with such people.

However, others are so incensitive, thoughtless, and complacent about their own knowledge or competence that they intimidate others into accepting their opinions.

Such people are always unbearable to those who must work with them.

Before initiating a task, consult with the other people involved so that everyone's responsibilities are clear.

Then, if something goes wrong in the future, only the person directly responsible will be blamed.

Unless possible consequences of proposed actions are properly discussed in advance with people, regret and remorse will be the outcome.

## *The "Why" Visiting Islamic Information Bureaus*

### **The "Why": include:**

- You will come across and read a number of Islamic Literature in both English and Chichewa.
- You can get your Nikah officiated and receive a "Certificate" for it on the same day.
- You may wed but problems are many thereafter. You can arrange with IIB for matrital counsel.

 **Is there any meritorious benefits or reward of visiting the sick people in Islam?**

 Visiting the sick is one of the clearest signs of such mutual love, mercy and empathy. Indeed, it is also a duty that believers are required to fulfill, in adherence to the Sunnah of the Prophet (Sallallahu Alayhi Wasallam). The greatest reward awaiting those who visit the sick was spelt out by the Prophet Muhammad (Sallallahu Alayhi Wasallam) who said: **A believer visiting his sick brother will continue to be in the harvest of Jannah, until he return home.**

 **I want to help my parents (father and mother) and siblings by giving them some money. I run a business and I am able to help them, but my husband will not allow me to do so. What should I do?**

 If your parents and siblings are poor then you are obliged to do so. If your spending on them is done on a voluntary basis, i.e., they are not in need of this money, rather you want to treat them kindly and uphold the ties of kinship then the Scholars differ concerning the ruling on a woman donating some of her wealth voluntarily without her husband's permission. The majority of the Scholars are of the view that the wife cannot be stopped from donating some of her wealth. She has the right to dispose of it. But it is better to ask the permission of the husband so that he will feel good.

 **I read in a Hadith which says, avoid urine because most of the punishment of the grave is because of it. What is meant by avoiding urine?**

 What is meant to avoid urine is that if a person wants to urinate, he/she should urinate at a place where the surface is soft (like soil) or in a toilet so that drops of urine will not splash back on him. This applies to both men and women. They should pay attention to this matter. Urinating should be done at a place where it will not splash back on oneself. If some of this gets backs onto the thigh or foot one should pour water on it.

 **Can I work as typist in a law firm, where as far as I know the lawyers may defend criminals and I type up reports for them. Is there any sin on me for that?**

 Working in the field of law may be permissible or it may not depending on the situation. If the lawyers support those who have been wronged and strive to have their rights restored, then it is permissible, and even preferable. But if it is to support falsehood and help on wrongdoing and is based on telling lies and giving false witness, then it is not permissible. The ruling on working in a law firm offices, whether typing or anything else, is to be based on the principle stated above, because typing is something the lawyers need. If the lawyer's work is permissible, then the means that help with it are also permissible, and vice versa.

 **Is the Azaan for a main Masjid (that is Jumu'ah) sufficient if we are praying in a small Masjid?**

 So long as prayers are offered in the Masjid, the Sunnah is for the Azaan and Iqaamah to be given there. Therefore you need to make Azaan in the small Masjid even if you have heard the Azaan in the large or main Masjid.

The Prophet (Sallallahu Alayhi wa Sallam) said: Give the Fara'id (the shares of inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relatives of the deceased. (Bukahri)

**F** Ine ndimagwira ntchito ndipo malipiro anga onse amathera kugwiritsa ntchito zinthu zofunika pa nyumba panga. Kodi malamulo a Zakaah akutinji kwa munthu ngati ine?

**Y** Poyamba tinene motere, munthu opereka Zakaah ayenera kukhala ndi ndalama yomwe ndi yokwana mulingo woperekera Zakaah yomwe imatchedwa kuti Zakaat Nisaab (Mulingo woperekera Zakaah) ndipo ndalamayo yazungulira chaka chimodzi (miyezi khumi ndi iwiri) kuyambira tsiku lomwe anakwanitsa kukhala ndi ndalamayo. Kuchoka apo ngati munthu ali ndi ndalama yomwe ndi yokwana Nisaab yoperekera Zakaah pakatha chaka adzachotsa 2 ndi Hafu Peresenti mundalamayo ndikupereka kwa osauka ndi osowa ngati Zakaah. Choncho ngati munthu alibe ndalama yomwe amasunga yokwana Nisaab yoti ndikupereka Zakaah sakukakamizidwa kupereka Zakaah. Chisilamu chimamutenga munthu wotere kuti naye ndi wosauka.

**F** Ine ndimakhala kutali ndi Mzikiti ndipo Azaana sindimaimva. Kodi ndili oloedwa kuimitsa mapemphero anga asanu atsiku ndi tsiku ku nyumba kwanga?

**Y** Tiyambe ndikunena kuti Msilamu wina aliyense ayenera kuyetsetsa kuimitsa mapemphero ake munthawi yake pokapemphera pa Jamaah (pagulu) ku Mzikiti, chifukwa chakuti kupemphera ku Mzikiti kumamuyandikitsa munthu kwa Mulungu pophatikiza kulandira malipiro ndi madalitso ochuluka. Kumva Azaana sinjira yokhayo yomupangitsa munthu kuti apite ku Mzikiti kukapemphera pa gulu, malinga kuti makono abweretsa njira zosiyanasiyana zomwe munthu atha kudziwa kuti nthawi ya mapemphero yakwana. Dziwani kuti kukhala kutali ndi Mzikiti

kuli ndi madalitso apadera kwa munthu yemwe akuyenda mtunda wautali kupita ku Mzikitiko kukapemphera. Mwachidule, ngakhale kuti kupemphera ku nyumba ndikololedwa, koma kuti kupempherera ku Mzikiti kuli ndi madalitso ochuluka.

**F** Kodi kunyanyalitsana pa banja kukuthandauza kusiyana banja. Mwachitsanzo ngati mamuna ndi mkazi atakangana ndipo pambuyo pake ndikunyanyalitsana osalankhulana kwa chaka chimodzi, kodi Nikaah ya anthu otere imakhuzidwa?

**Y** Poyamba tiyenera kudziwa kuti banja mu Chisilamu ndi chinthu cha mtengo wapatali ndipo Shariah inaika ndondomeko yake pofuna kulimbikitsa kufunika ndi kulemekezeka kwa banja. Choncho mkazi ndi mamuna ayenera kupewa kukangana ndikuyetsetsa ngakhale zitavuta motani posasiyana banja. Sizabwino kunyanyalitsana kwa nthawi yaitali, ndipo ngati pali kusamvana kwina kuli konse mamuna ndi mkazi ayenera kukambirana pasanadutse nthawi yaitali. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) anatilangiza kuthetsa kusiyana maganizo pakati pathu pasanathe masiku atatu, ndipo pali madalitso omwe munthu yemwe wayambirira kubweretsa kugwirizana amapeza kwa Mulungu. Kukangana, komanso kusagwirizana pakati pa mamuna ndi mkazi sikuthandauza kutha kwa banja, anthu awiriwo amakhalabe mamuna ndi mkazi wake. Koma ngati mamuna sakupeza njira kapena alibe chidwi chofuna kuthetsa kusiyana maganizo pakati pa iye ndi mkazi wake, mkazi ali ndi ufulu wopempha kusiyana banja ndi mamuna wakeyo.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu akamwalira, zintchito zonse zomwe amagwira zimaima, kupatulako zitatu (chimodzi mwaicho) ndi chopereka chopitilira (Sadakatul - Jarriyah).... (Muslim)

**F** Kodi Malamulo a Chisilamu akutinji kwa anthu amipingo ina ndi mabungwe (ma NGO, CBO) omwe amatenga ana amasiye a Chisilamu ndikumawalera?

**Y** Sizoledwa kutenga ana amasiye a Chisilamu ndikuwapereka ku magulu a mipingo ina ndi kumabungwe omwe sali a Chisilamu kuti adziwalera. Kuwapereka ana kwa anthu otere kuli ndi chiopsyezo chachikulu. Mutha kuona kuti chiopsyezo choyamba ndi chachikulu ndiko kuti anawo sadzaleledwa ngati ana a Chisilamu. Tiyenera kudziwa kuti ndi udindo wathu ife Asilamu wowanyang'anira ana amasiye.

**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)

**F** Mamuna wanga anamwalira. Kodi Shariah ikutinji pofuna kuti ndikwatiwense?

**Y** Poyamba tiyenera kudziwa kuti mamuna akamwalira, mkazi amayanera kukhala pa chidikiro chomwe chimatchedwa kuti Iddah, asanakwatiwense. Malinga ndi Shariah, ngati mamuna amamwalira mkazi ali ndi pathupi kapena kuti woyembekezera, adzakhala pa Iddah (chidikiro) mpaka atabereka. Koma ngati sanali woyembekezera mkazi adzayenera kuwerenga masiku 130 kuchokera tsiku lomwe mamuna wa mwalira. Azimai achisilamu tiyenera kutsatira malamulo a Chisilamu omwe Mulungu ndi nzeru zake zopambana koposa adalamula. Tisachite zinthu zachidule.

**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. Choncho makono abwera ndi njira zosiyanasiyana zomwe anthufe timapeza nkhani kuchokera madera osiyanasiyana komanso kwa anthu osiyanasiyana. Nkofunika kuonetsetsa kuti zomwe tikufalitsa zili ndi umboni okwanira.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mpaseni munthu wa ntchito wanu malipiro ake thukuta lake lisanaume. (Ibn Majah)

**F** Munthu wina akudandaula zakulowa pansi chuma chake, ndipo akudabwa kuti izi zikuchitika chifukwa chiyani?

**Y** Munthu wina aliyense ayenera kudziwa kuti zopeza zake pa moyo uno wa dziko la pansi zidalembedwa kale iye asanabadwe, ndipo aliyense anapatsidwa gawo la zinthu zomwe adzakhale nazo pa moyo wake wapa dziko lino. Koma pokamba zakulowa pansi kwa chuma, izi zimachitika pena ngati munthu sunakwaniritse gawo la anthu kapena munthu wina, monga kutchingira mwayi womwe umapita kwa munthu wina, kudya zinthu za anthu ena. Komanso mbali yaikulu ndichifukwa chakusapereka chopereka (Zakaah) kwa anthu osauka, komwe kumachititsa kuti chuma chisakhale ndi madalitso.

**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 mkazi kapena banja la chiwirilo 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** Ndafuna pambuyo pomvetsetsa bwino za Chisilamu kuti ndilowe Chisilamucho. Koma kodi pakati pakulowa Chisilamu

(kupanga Shahadah) ndi kulandira mdulidwe womwe ine sindinalandire chofunika kuyamba ndi chiti?

**Y** Poyamba tinene kuti kuvinidwa kapena kalandira mdulidwe kwa amuna ndi chinthu chimodzi chofunika mu Chisilamu. Kudulidwa ndi gawo limodzi mwa zigawo zisanu za chilengedwe ndipo ndi gawo limodzi la moyo wa aneneri onse omwe anatunizidwa ndi Mulungu mwini mwake posakhala awo omwe akuzitcha okha lero kuti ndi aneneri. Poyankha funso lanu, tinene kuti mutha kuyamba kuvomereza kuti Mulungu ndi m'modzi (kupanga Shahadah). Komanso ngati mutafuna mutha kuyamba ndi mdulidwe. Mwachidule ndikofunika kufulumizitsa kuchita Shahadah kuti ngati Mulungu atakutengani (kumwalira) mungazafe muli Msilamu. Koma kuti sibwino pambuyo popanga Shahadah (kulowa Chisilamu) kuti inu mupitilize kunyalanyaza kulandira mdulidwe. Mdulidwe ndiofunika chifukwa chakuti umapangitsa kuti inu ngati Msilamu mukhale ndi ukhondo wokwanira yomwe ndi Twahara. Komanso masiku a lero tikumvanso anthu azaumoyo akunena kuti mdulidwe ungathandize kuti amuna asathandizire kupereka matenda akansa ya mchibelekeru kwa akazi awo. Zomwe zikuthandauza kuti gawo lalikulu la matenda akansa ya mchibelekeru limabwera chifukwa chakuti mkazi wakhalira limodzi ndi mamuna wake yemwe sanalandire mdulidwe.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Musakhale a jelasi wina ndi mzake, musadane wina ndi mzake... ndipo khalani abale inu akapolo a Mulungu.  
(Muslim)

**F** Malinga ndi malamulo a Chisilamu (Shariah) mkazi akapatsidwa mawu akusiyidwa banja amayenera mkaziyo kudikira yomwe imatchedwa kuti Iddah. Kodi ali mkati modikilira atha mkaziyo kumalongsola za mamuna wina?

**Y** Malinga ndi Malamulo a Chisilamu (Shariah) mkazi yemwe wapatsidwa mawu akusiyidwa banja yomwe imatchedwa kuti Talaq ndipo ali mkati modikira (Iddah) ali woletsedwa kufunsiridwa moonekera kapena mwakufanizira. Sizoledwa mkazi kukamba kapena kuyendetsa za banja lakutsogolo mpaka ndondomeko yonse ya kusiyidwa itatha ndipo nyengo yake yakudikira (Iddah) yomwe ili miyezi itatu itatsatidwa. Choncho mwachidule nyengo ya kudikira (Iddah) kwa mkazi yemwe wasiyidwa banja ndi miyezi itatu. Ndikutsutsana ndi kulakwira malamulo a Chisilamu mkazi kukwatiwa ndi mamuna wina asanamalize masiku odikira.

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

**Y** Kukhala ndi ana monganso m'mene anthu amakhala nazo zinthu zina pa moyo wawo ndi mphatso yochokera kwa Mulungu. Iye Mulungu ndi amene amapereka mphatso zosiyanasiyana ndi kuzindikira kwake kopanda malire kwa zolengedwa zake zomwe wazifuna ndikusapereka kwa zolengedwa zina. Msilamu ndi chikhulupiliro chake ayenera kukhala munthu wopilira ndikukhala ndi chiyembekezo kwa Mulungu wake nthawi zonse. Koma kuti pamene Msilamu akhala ndi chiyembekezo kwa Mulungu ayeneranso kugwiritsa ntchito upangili womwe ali nawo pofuna zinthu pa moyo wathu watsiku ndi tsiku. Malinga ndi m'mene tanenela kuti mphatso,

mwayi wokhala ndi pathupi ndi kubereka mwana wa mkazi kapena wa mamuna zonse ndi za Mulungu, palibenso chifukwa chodandaulira ngati munthu siukutenga pa thupi. Chitsanzo chabwino ndi nkhani ya Yayha mwana wa Zakariyah komanso Isa (Yesu) mwana wa Maria (Mtendere ukhale kwa onsewo). Zakariyah anali wokalamba ndipo mkazi wake anali chumba koma anapilira ndikupitilira kupempha kwa Mulungu ndipo anawapatsa Yahya. Maria naye sanagundidwe ndi mamuna wina aliyense koma mozizwa anakhala ndi pa thupoi ndi kubereka Isa (Mtendere pa iye). Dziwani kuti palibe choletsa kuwafunsa anthu ozindikira za kutenga pa thupi ndi kubereka omwe ndi a chipatala kuti akuthandizeni. Mwina pali komwe kakuchititsa kuti mkazi asatenge pa thupi ndipo madotola atha kukhala ndi upangili wake. Komanso mamuna atha kupezanso thandizo ku chipatala, chifukwa kuti mwina vuto ndi kukhala la iye.

**F** Kodi ndingamulangize bwanji mamuna wanga yemwe amatsata ndondomeko yolandira ndi kupereka chiongola dzanja pochita malonda?

**Y** Chisilamu chimaletsa kulandira kapena kupereka chiongola dzanja. Choncho Msilamuweniweniasadyekapenakugwiritsa ntchito ndalama ya chiongola dzanja. Pamene tili ndi chikhulupiliro chakuti mumamulangiza mamuna wanuyo, tikukulimbikitsani kuti pitilizani kutero pomuletsa za ndondomeko yoletsedwayi. Mupezereni mabuku A Chisilamu oti aziwerenga ndi cholinga chofewetsa mtima wake. Mutha kupeza umphungu kuchokera kwa azibale ake ngati akudziwa za mchitidwe woipawu kuti akuthandizireni

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Moyo wa dziko lino la pansi sikanthu koma chisangalalo chachifupi, ndipo chisangalalo chachifupi chomwe ndi chabwino ndi kukhala ndi mkazi womuopa Mulungu. (Abu Dawood)

 **My friend gave me money for Zakaah so that I could distribute it to those who are entitled to it. I am still distributing it, but I also need some money. Am I entitled to take some of the money for myself or not?**

 You do not have the right to take anything from this money, because your friend only gave it to you so that you could distribute it to others, not to take it. You are an agent of the person who gave you the money, and you are only allowed to dispose of it in the manner that he gave you permission to do. Taking some of the money is a betrayal of trust.

 **How can a Muslim who is really lacking self confidence become a more confident person? or what does self confidence mean for the Muslim and is that contrary to his need of his Lord?**

 Self-confidence is an acquired characteristic that the Muslim needs to know how to acquire. But first of all he has to differentiate between self-confidence and arrogance. Self-confidence means being aware of what Allah Ta'ala has given you of good characteristics and striving accordingly to attain that which will benefit you. Allah Ta'ala says in the Noble Qur'an: **He has succeeded who purifies it, and he has failed who instill it. [with corruption]. (91:9-10)** It is worth pointing out something important here, which is that for the Muslim, having self-confidence does not mean that he does not need the help of his Lord, and it does not mean that he does not need his brothers and people in general to advise him and help him.

 **A friend of mine asked me what does Islam say on the protocol of hospitality as well as the rules that guide Muslims when visiting people?**

 Welcoming guests is a part of our way of life as Muslims. Islam being the religion of morality and lofty manners. It teaches its followers to be good guests and also good hosts. The Prophet (Sallallahu Alayhi Wasallam) said: **He who believes in Allah and the Last Day should honour his guest as he deserves. And He (Sallallahu Alayhi Wasallam) was asked: And what does he deserve, O Messenger of Allah? The Prophet (Sallallahu Alayhi Wasallam) answered: A day and a night of what he deserves and hospitality for three days. More than this is charity.** (Bukhari & Muslim).

 **I borrowed some money from a friend and paid him back in a different currency. What is the ruling on that?**

 Giving loans in Shariah is a form and means of communal solidarity and cooperation that aims at helping others and relieving their difficulty. Therefore, it cannot be a source of gaining profit or exploiting other's needs. The basic principle is that loans should be repaid in the same currency that was given to the borrower, unless the two parties agree at the time of loaning to repay it in a different currency.

 **Is saving money in any form forbidden or what is the Islamic position of saving money?**

 Saving money is not prohibited in itself. Rather, saving it and not paying Zakaah is what is prohibited. Allah Ta'ala says in the Noble Qur'an: **And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. (9:34)**

The Prophet (Sallallahu Alayhi wa Sallam) said: Gold for gold, silver for silver, like for like, equal for equal, hand to hand... but if these commodities differ, then sell as you wish, if it is hand to hand. (Muslim)

 I sincerely want to spread good and knowledge among my colleagues, but because of matters having to do with jealousy and aversion on their part, I do not get any response from them. Should I persist with them?

 These are things that a person usually encounters when he seeks to call people to goodness. The one who wants to call people to Allah and to teach them good manners should strive to be patient and kind, and to follow the path of wisdom. If some of these colleagues want to learn, and others do not, then what you should do is persist in presenting your lessons to those who want to learn, and do not stop doing good. But if you find that some of them are envious or jealous, then what is appropriate for the teacher of good is to be patient.

 My husband and I are suffering from, thinking about every little thing and we worry a great deal. This is affecting us including our worship. Is there any solution to this?

 Thinking about the matters of our daily lives is importantly in order for us to deal with these matters and benefit from them in the appropriate manner. So thinking in and of itself is not a problem. However thinking may become a psychological or social problem if it prevents a person from playing his natural role that is expected of him in life. For instance thinking that things are more serious than they really are, or thinking too much about matters where thinking about them will not change anything at all, rather that only causes distress and becomes an obstacle prevents one from taking any initiative. Thinking may become a problem in Shar'i terms if it makes a person go beyond his intellectual limits.

 I travel from my city to another to attend a program as part of completing my studies. This training lasts for six months, five days a week, after which I come back to my city to spend the weekend there. I have been shortening my prayers for the last two months. Should I continue to shorten my prayers?

 If the distance between your city and the city to which you are travelling is 80 km or more, then you may shorten your prayers during your journey there and your journey back again. When you reach the city, if you intend to stay there for more than four days, then you must offer your prayers in full from the moment you reach the city, according to the majority of Scholars.

 Will a person be rewarded for listening attentively to the Khutbah and what is its significance?

 Listening attentively to the Khutbah on Friday is an obligation, and it is not permissible for the Muslim to be careless about that and ignore the Khutbah. The reward is there as stated in the Hadith below.

 Drug addict has understood Islam and wants to embrace it. What if he continues with his drug addiction?

 Any person can convert to Islam regardless of the type of sinner/criminal he/she may be. As long as he/she believes in all the beliefs and teaching of Islam he/she will be a Muslim even if he/she is not a practicing one.

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)

# Are You A Depressed Muslim Woman?

## Sadness Part of Being Human

It is solace enough to know that symptoms of depression exist in every individual and that makes it normal, but there is a difference between sadness and depression. Sadness is part of being human. Allah Ta'ala says: **It is He who causes you to laugh and cry (53:43)**. It is He who brings happiness and sadness. And every human experiences it.

## The Risk of Divorce

Depression, however, is not a “one size fits all” especially when it comes to gender. The risk and rate of divorce is twice as high in women than in men. The risk of more women experiencing depression than men has been traced to stress levels in women.

## Rehash Negative Feeling

It has been proven that depression is more predominant in women because women have a tendency to rehash negative feelings or occurrences.

## Seeking An Islamic Solution

1- Belief is the greatest cure. No pill, counseling session, techniques to cope can compare to a strong belief in Allah. It's the reason we are sane. You will always have something to fall back on, a reason to put your request to Him. As long as one

believes in Allah one has reason to be optimistic.

2. You are not in control but you can choose what you want to do. Depression happens because of a feeling of helplessness. You should embrace the knowledge that you are not in control. But sow the seed, let the unforeseen forces bring the rain.

3. The lifeline to Allah is prayer. It is a good time to turn to the One Who controls everything. Turning to Allah restores us like water does a green plant. Cry to him from the sincerity of your heart, saying: I call upon You, to release me of this emotional burden; for the one whom you have helped on a matter, he will not be forsaken, and the one whom you have not helped cannot receive help.

4. And stand tall. Perhaps after overcoming this condition, you will have those who will look at you with eyes that say, “You are inferior.” If so, shake that aside. Move on like nothing happened. Your depression was just one type of illness among many other illnesses.

5. Lastly, do you know that in some cases depression is just the result of chemical imbalance? Perhaps, seeing a doctor would help.



## Pitani mukalandire bukhu la “Ndemanga Za Mahadith 40”

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

Tengani Nyuziyi pokalandira. Musadule Gawoli:

