

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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Who Should Speak for Muslims Amid Too Much Freedom

Unless Muslims learn to respect institutions, Ulama, and forums established to enhance Islamic work, indiscipline and differences on issues that are straightforward will be the order of the day and may Allah Ta'ala forbid.

The Ulama (Scholars), over centuries, have studied and researched the relationship between freedom and responsibility. Allah Ta'ala says in the Noble Qur'an: And We have made every man's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which he will find wide open. Read your book; your own self is sufficient as a reckoner against you this Day. (17:13-14)

While Islam grants free will, it is expected that man will use it to further his knowledge in all areas, which help in the improvement of the human lot on this earth. Otherwise, freedom may become a tool of destruction, annihilation and doctrinal deviation.

The media people are crafty. They may force one to voice out sentiments one did not plan to say and is not quite sure of the information and data provided. For example, the evil of legalizing abortion is not dying out.

As a Muslim you might be forced to comment on legalization of it because you have the freedom but you may end up in doctrinal deviation as you approve killing innocent unborn babies.

A Muslim should therefore, practice his personal freedom without encroaching on the rights of others and deviating from a correct moral conduct.

Freedom does not mean to satisfy all instincts. Nor does it mean to give into the pressure of lust and desires. Behaviour should be guided always by our sense of what is right and should not be motivated by our desire for pleasure or immediate gratification.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever calls others to guidance will have a reward like the rewards of those who follow him, without that detracting from their reward in any way. (Muslim)

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CONTENTS

- Question and Answers
- Islamic Funeral Rites
- Too Much Freedom

MOTIVATIONAL MOMENTS

Sort matters out sooner when you've had a dispute with someone. You can't possibly have a restful sleep, knowing you've wronged someone.

A silent prayer from a pure heart is more meaningful for a cause you support than getting a huge number of likes for it on social media.

Learn to forgive and let go of those who have wronged you so you will be free to move ahead with a light heart. Let peace and happiness prevail.

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A person is praying, but he is committing all sorts of sins such as theft, lying, etc. Is it right to tell this person to start praying only after he has left such sins. Is this a sound opinion?



You are not allowed to stop someone who commits some sins to stop offering prayers. Rather, help him give up sins. Prayer in itself is the best thing a person can do in this world. We should never tell a person who is praying to stop praying. However, if a person is praying and yet persisting in sins the question is: Why is he acting against the spirit of prayer? It could be that the person is not praying properly. Therefore, if he conditions himself to pray consciously he will eventually give up all sins.



Is it allowed for couples to have sex using a condom during the wife's menstrual period, if it is agreeable to both?



Sexual intercourse with or without a condom is Haraam (unlawful) when a woman has her menstrual period. During menses it is permissible for the couple to be close to each other but there must not be any sexual intercourse. It also should be highlighted here that women are not unclean during their menstrual periods. They do not have to stay in separate quarters or eat from separate dishes.



Many a time do people get distracted from their prayers, thinking about worldly affairs. Does this affect the reward of their prayers?



Prayer helps people to avoid profanity and sins and to uproot evil from their souls. Prayers must be performed with complete Khushu (concentration) and recited with sincerity to Allah Ta'ala. However, if someone does not have Khushu during prayers, their prayers would not be invalidated although the reward would be reduced. Hence Muslims should try to avoid any distractions as much as they can during their prayers and should focus their concentration towards Allah Ta'ala Alone.



What does Islam teach about the family and the roles of men, women and children?



Islam gives each family member an important role to play. So fathers and mothers take care of the children and give them Islamic upbringing, children are to listen and obey, and respect the rights of fathers and mothers, on the basis of love and respect. Before Islam, the family was based on mistreatment, but Islam did away with all that and established justice giving each its rights.



Scholars emphasize repeatedly the value of making a lot of supplications. So what is the significance of Dua and what are its benefits and values?



Dua is the spiritual weapon of a believer. It is the most special and nearest worship in the sight of Allah. By Dua a Muslim seeks victory from Allah, as Dua provides a Muslim with factors of true faith and links his heart with his Creator. It imbues his heart with hope and conviction in Allah's Power and Might. Dua is an integral part of a Muslim's life, especially when he is faced with situations, which seem to overwhelm and trap him. Some people may argue that Dua has nothing to do with man's fate, as it can't protect him from his predestined misfortunes. But this is not true, because Dua itself is part of man's fate; Dua is predestined as a means of deterring misfortunes and uplifting tribulation.



I would like to ask about the evil eye. Is there something really called the evil eye and can it inflict harm on people. If so, what is the Islamic cure or way of protection against such evil?



It is to be stated that the effect of the evil eye is a fact. However, the evil eye can never harm unless Allah wills so. Hence it shouldn't be a cause of fear or terror to anyone, for Supreme Power and Might are for Allah Alone and He is the only One we should fear. It is in Him that we should seek protection against Shaytaan and the evil eye. As for precautionary measures against envy or evil eye one may do the following: (1) Seeking Allah's protection. (2) Observing piety. (3) Demonstrating patience and perseverance. (4) Putting one's trust in Allah. (5) Sincere repentance to Allah. (6) Doing Ruqyah (protective and healing supplications) (7) Using the Qur'an and Sunnah methods only.



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



Images of animate objects printed or decorated 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.



What can a person take his/her rightful share from insurance when disaster strikes and the administrators of the insurance want to compensate you?



If you are forced to take out Haraam insurance, then it is permissible for you, when receiving compensation for the disaster, to take all that you have previously paid. Anything more than that should be given in charity with no intention of receiving reward



If a person knows that the company is going to take a Riba-based loan (interest-based loan). When should he or she sell his/her shares?



When buying shares in any company make sure that its activities, sources and products are permissible in Islam. It is not permissible to buy shares in a company whose activities are permissible but lends or borrows money on the basis of interest, because shares are part of the company's wealth, and the shareholder is a partner in all the transactions that go on.

The Prophet (Sallallahu Alayhi wa Sallam) said: The upholder of kinship is not the one who is kind to them if they are kind to him, rather the upholder of kinship ties is the one who, if his relatives cut him off, he upholds the ties of kinship with them. (Bukhari)



Practical Tasks Immediately After Death

- As soon a person dies, their eyes should be gently closed. The one who closes the eyes may read: Bismillah Wabillahi Wa'ala Millati Rasulillah.
- Gently push the chin upward while holding the top of the head. Then place a strip of cotton under the chin and around the head, tying it firmly at the top.
- Remove any jewel, such as rings, necklaces, bracelets, and nose studs (it is especially important to remove rings before swelling occurs).
- Straighten the limbs carefully and gently. If they will not straighten (i.e. due to a stroke) do not force them, as this could cause breakage.
- Place the toes together and bind the ankles carefully.
- Do not cut nails or remove any hair from the body.
- Until the time of bathing, the body must remain covered by clean sheet.



What could be the division of parents estate according to Shariah between four male children and one female child?



If one parent has died, or both parents, and they have no heirs except four sons and one daughter, then the estate should be divided on the basis that each male takes the share of two females, i.e. the daughter will have one share and each of the sons will have two shares. So the estate should be divided into nine parts, of which the daughter will have one share and the eight remaining shares will be given to the four sons, each taking two shares.



A Muslim woman is asking who has more right to custody of the child, herself or her ex-husband?



Women have more right to custody of children than men. In principle custody belongs to them, because they bear more compassionate and more kind, and they know better how to raise small children, and they are more patient in dealing with the difficulties involved. The mother has more right to custody so long as she does not re-marry and so long as she meets the conditions of custody. This is according to scholarly consensus. The conditions of custody are: being accountable (i.e., an adult of sound mind etc), being of good character, being a Muslim if the child concerned is a Muslim, and being able to fulfill all obligations towards the child. The period of custody lasts until the age of discretion and independence, i.e., until the child is able to discern what is what. That is usually at the age of seven for boys or nine for girls.



I wish to purchase a vehicle but I don't have the money to pay for it immediately. My brother has offered to purchase the

vehicle, add a profit onto it and resell it to me over a set of period of time. Is this transaction permissible?



It will be permissible to add a markup on the vehicle and sell it to you in installments on condition that: (a) Your brother purchases the vehicle and takes possession of it as his own vehicle. (b) He bears all risks associated with the vehicle whilst he is the owner of it. (c) It is not made a precondition that you have to purchase the vehicle from your brother upon him purchasing it. (d) The price is fixed at the time of him selling the vehicle to you.



Some people offered the funeral prayer, and the Imaam said three Takbeers, and forgot the fourth. What is the ruling on this?



To begin with, it should be known that the number of Takbeers in the funeral prayer is four, all of which are pillars or essential parts of the prayer, based on that, if the Imaam says only three Takbeers by mistake he should not be followed, and it is essential to alert him to that. If he then says the fourth Takbeer, his prayer is valid, but if he does not do that, then the people praying behind him have to complete the fourth Takbeer, then say Salaam.



What are the harms of anger?



When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb this anger.

The Prophet (Sallallahu Alayhi wa Sallam) said: Do not neglect to say at the end of every prayer: Allaahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika. (O Allah, help me to remember You, give thank to You and worship You properly). (Bukhari)

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 sakhalala 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 sangamuuze 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 Timakumbutsidwa nthawi zonse mobwerezabwereza kuti ndi udindo wa Msilamu kuchita Maduwa powachitira Asilamu amzawo omwe ali m'mavuto, kuponderezedwa ndi zina. Kodi kufunika kwa Duwa ndi kotani komanso phindu lake ndi lotani?

Y Dziwani kuti Duwa ndi chida cha uzimu cha munthu wokhulupilira (Msilamu). Kuchita Duwa ndi njira imodzi yoziyandikitsa kwa Mulungu mumagawo onse omupembedza Mulungu. Kupyolera mu Duwa Msilamu amayembekeza kupambana kuchokera kwa Mulungu chifukwa chakuti Duwa imamuyandikitsa munthu kwa Mulungu. Duwa imapereka chiyembekezo ndi chikhulupiliro cha zabwino kuchokera kwa Mulungu. Duwa ndiye chida cha Msilamu makamaka pamene iye wapezana ndi zovuta.

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

F Ndikufuna ndidziwe za diso lakufunira zoipa munthu. Kodi ndizoonza kuti pali diso la kufunira zoipa munthu ndipo litha kupereka mavuto kwa munthu. Ndipo ngati ndi zoonza Chisilamu chikutinji pakuziteteza ku diso lakufunira zoipali?

Y Tiyenera kudziwa kuti ndi zoonza kuti kuli diso lakufunira zoipa. Koma chosangalatsa ndi chakuti diso lakufunira zoipa silingatse kumpezeza mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Mulungu mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse. Tiyenera kupempha chitetezo kwa iye Mulungu kuti atiteteze ku Shaitani komanso ndi zoipa za diso lakufunira zoipa. Pofuna kuziteteza ku diso lakufunira zoipa titha kupanga izi: (1) kupempha chitetezo kwa Mulungu. (2) Kuchita zinthu zabwino. (3) Kukhala munthu wopilira ndi wodekha. (4) Kukhala ndi chikhulupiro mwa Mulungu. (5) Kubwerera kwa Mulungu (kulapa) ndi zina.

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. Choncho munthu ndi iye payekha komanso ayenera kulumikizana ndi anthu ena.

F Ndiudindo wanjani 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.

F Ndinamva kuti pofuna kupeza chinthu chomwe ungachite pakati pa zinthu ziwiri ndipo siukutha kupeza chenicheni chomwe ungachite tiyenera kupemphera pemphero la Istikharaah. Funso langa ndilakuti kodi pemphero la Istikharaah tingapemphere kangati komanso nthawi yabwino ndi iti?

Y Mutha kupemphera pemphero la Istikharaah m'mene mungafunire mpaka pamene cholinga chomwe mukupangira pempherolo chitakwaniritsidwa. Choncho palibe mulingo kapena muyezo weniweni kapena nthawi yomwe mugaimitse pempheroli. Dziwani kuti ndi bwino kutsatira Sunnah ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye). Choncho Istikharaah ndi Sunnah yabwino yofunika nthawi zonse tiziigwiritsa ntchito ife Asilamu.

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 Ndikufuna kulangizidwa za kuipa kwa jelasi ndipo kuti ndingaitsetsa bwanji?

Y Poyamba dziwani kuti kukhala munthu wa jelasi ndi khalidwe loipa ndipo ndi tchimo. Msilamu ayenera kukhala munthu wopanda jelasi, chifukwa chakuti iye wayenera kudziwa kuti zinthu zomwe munthu amapeza zimachokera kwa Mulungu, ndipo ndi Mulungu yemweyo yemwe amapangitsa kuti zinthu zina usakhale nazo, ndipo kuti simungakhale ndi zonse. Choncho ndi kofunika kuyetsetsa kutalikirana ndi mtchitidwe wa jelasi. Pofuna kuthetsa mchitidwe woipawu, choyamba munthu ayenera kudziwa mwayekha kuti pamene ndikumuchitira munthu wina jelasi ndiye kuti ndikuziongera zabwino zomwe zikanabwera kwa ine ndipo munthu yemwe ndikumuchira jelasiyo sapeza vuto lina lililonse. Dziwani kuti malinga ndi Hadith ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) pamene ndimuchitira wina jelasi ndiye kuti zabwino zomwe Mulungu akanandipatsa zimafulutidwa. Jelasi ndi yoipa ndipo pewani kuchita ndi kukhala munthu wa jelasi. Afunileni amzanu zabwino ndipo zinthu zomwe anthu ena alinazo wopereka ndi Mulungu ndipo sanalakwitse kuwapatsa iwo. Pamene lero likanakhala tsiku lolandira zabwino kuchokera kwa Mulungu inu munafufutitsa chifukwa cha jelasi yomwe munachita tsiku lina lake kumuchitira munthu wina wake.

F Kodi ndichifukwa chani Chisilamu chinaletsa mjuga kwa okhulupilira ake?

Y Mwachidule mjuga ndiyoletsedwa kwa Msilamu aliyense muzifukwa izi: Munthu wa mjuga nthawi zonse moyo wake ukakhala ukudikira zinthu zopezeka mwangozi, m'malo mogwira ntchito molimbika kuti apeze zinthu zomuthandiza pa moyo wake.

Mchitidwewu umaononga mabanja ndipo umapangitsa kuluza chuma mu njira ya Haraam (yoletsedwa). Mchitidwewu umayambitsa udani pakati pa anthu ochita mjuga. Chisilamu chinaletsa mtchitidwewu kwa Msilamu aliyense wolemmera ndi osauka.

F Ine ndili ndi chizolowezi chomapemphera ma Farazi okha ndi kusiya ma Sunnah. Kodi malangizo anu ndi otani?

Y Masunnah ndi madalitso a Mulungu kwa Asilamu, ndipo amadziwika kuti ndi mlimbikitso wa Mafarazi. Dziwani kuti ndikuziika pachipsyezo kuti munthu ukhale wokhutitsidwa ndi Mafarazi okha, chifukwa chakuti mwina sitonse amene tingaimitse Mafaraziwo moyenera. Pempherani Masunnah osiyanasiyana ndi cholinga choti ma Sunnawo athe kukwanilitsa magawo ama Farazi omwe achitika moperewera. mu aliyense wolemmera ndi osauka.

F Ife ngati anthu timayenera kukhala ndi amzathu wochezerana nawo. Kodi tingamange bwanji umzathu wabwino ndi anthu ena?

Y Mfundo zina zoyenera kuzitsata pamene tikufuna kumanga ubwanawe ndi izi: (1) Tiyenera kukhonza bwino kulumikizana kwathu ife ndi Mulungu wathu, ndipo Mulungu adzakukhonza kulumikizana kwathu ife ndi anthu ena. (2) Kafukufuku anapeza kuti munthu wina aliyense ali ndi kukonda kwake kwake pa zinthu (3) Khalani munthu wakumva za anthu ena. (4) Khalani munthu wansangala makamaka pamene muli muziphinjo. (5) Khalani wodekha pamene anthu ena akulakwirani. (6) Khalani munthu wosamala za zofuna za anthu ena chifukwa iwo ali ndi zofuna zawo ndi zina.

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)

Fine ndili mabuku ambiri omwe sali achipembedzo munga mabuku azandale, malonda, mbiri ndi zina. Kodi ndizololedwa kugulutsa mabuku ngati amenewa?

YNkhani yoyamba yomwe tinganenepo apa ndiyoti: kuchita malonda ndi kololedwa chifukwa chakuti Mulungu akunena mubuku lake lopatulika la Qur'an kunena kuti: Ndaloledza kuchita malonda ndipo ndaletsa kaonjezera (pa malonda) Zimene zanenedwazi ndi chiyambi chabe chokhuza malonda. Koma ngati zinthu zomwe munthu akugulitsa ndi zoletsedwa kapena kuti zimagwiritsidwa ntchito pa zinthu zoletsedwa kudzakhala kosaloledwa kuchita malonda pogulitsa kapena kugula zinthu zotero. Kupyolera muzimene zanenedwazi chimodzi mwaizi chiyenera kutsatidwa: Poyamba mwina mabukuwo ndi othandiza omwe angabweretse phindu kwa owerenga ngakhale sali achipembedzo ndiye kuti munthu atha kugulitsa kwa anthu ndipo palibe choletsa. Gawo lina ndilakuti mwina mabukuwo siabwino ndipo ndi owasocheretsa anthu m'maganizo, muzochita ndi zina. Choncho mabuku otere ndiosaloledwa kwa munthu Msilamu kugulitsa chifukwa kuti kudzakhala ngati kuthandizira kufalitsa zoipa.

FNdinamuthandiza mzimayi yemwe amafuna kumva za Chisilamu ndipo kenako analowa chipembedzo cha Chisilamu. Koma chifukwa chakutsata zofuna zamtima ndinayamba kuyenda nayo mpaka anatenga pathupi. Iye anati tisakwatirane ndipo achotsa pathupipo koma kenako anati asunga pathupipo ndipo akukana kukhala pa banja ndi ine. Malangizo anu ndi otani?

YTili ndi chikhulipiliro chakuti wina aliyense yemwe wawerenga funsoli aphunzirepo ndi kufalitsa uthenga kwa anthu ena m'mene zimakhallira pamene munthu ukatenga njira yolakwika pochita zinthu kuti mathero ake ndi kulakwikanso, ngakhale zolinga zake zinali zotamandika ngati kumutsogolera munthu ku njira ya chipulumutso polowa chipembedzo cha Chisilamu. Tinene kuti cholinga chomwe chili chabwino chisakhale chida chogwiritsira ntchito pochita zoipa munga kumuthandiza mzimayi kuti alowe Chisilamu usakhale mpate wofuna kuchita naye zoipa munga chiwerewere. Cholinga chizikhala choyeretsedwa posakhala ndi maganizo olakwika munga omwe adachitikawa. Malangizo athu ndi oti musiyeni m'mayiyo ndipo mverani zomwe akunena zoti sakufuna kukwatirana ndi inu. Ababa! munalakwitsa.

FKodi asikana awiri angagone malo amodzi pogwiritsa ntchito zipangizo za pamalo ogona limodzi?

YSizololedwa akazi awiri komanso amuna awiri, omwe ndi opitilira zaka khumi zakubadwa kugona malo amodzi popanda chowalekanitsa pakati pawo, pa malo omwe iwo agona. Chifukwa chakukula ndi kuchuluka kwa zinthu zoipa zomwe zikubwera ndi zikhalidwe za chilendo nkofunika kuyetsetsa kuti munthu wina aliyense kupatulako anthu apa banja kuti azigona kapena kufunda chofunda payekha. Koma ngati mwina chifukwa cha mavuto ena, sitingakwanitse kupeza malo ogona aliyense pa yekha, anthu awiri atha kugona malo amodzi okhala ndi chowalekanitsa pakati pawo.

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



Can you provide me some rules and advise in order for me to enhance a happy marriage?



The rules and advises are as follows: Never be angry at the same time. Never yell at each other unless the house is on fire. If one of you has to win an argument, let it be the other one. If you have to criticize, do it lovingly. Never bring up mistakes of the past. At least once every day, try to say one kind or complimentary thing to your husband/wife. When you have done something wrong, be ready to admit it and ask for forgiveness.



What are the ways of being pure in order to be eligible to perform prayer?



Purification is a prerequisite for prayer. A Muslim should purify his or her body and the place where he or she will pray before he or she performs prayer. In case of Janabah (major ritual impurity), Ghusul (ritual cleansing of the body) is required while in case of minor impurity, Wuzu will be sufficient.



I rented my building to a non-Muslim who opened a bar. Note that the building is located to an area not conducive to many businesses such that the building has been idle for many years. What is the ruling on the money the occupier pays me?



If you rented him without any conditions, knowing that he is not a Muslim or a Muslim who sells or manufacture beer, which limit his use of the house, also if you gave him a power of attorney on the house without restricting the use of the property, you are then a part of sale and manufacturing. A Muslim is not allowed to rent his house to be used as a bar. So, if you rented your house to be used as a bar, you should correct the

situation through the legal means. The Prophet (Sallallahu Alayhi Wasallam) informed us that ten functions are prohibited with regard to alcoholic drinks one on them is selling it and another is manufacturing it.



We may have potential reverts within our settlements, but how should we call them (such potential reverts) to Islam?



Calling others to Islam is an honourable mission. The Muslims in general and the scholars in particular are commanded to call people to Islam. The caller may be faced with debates. Allah has commanded us that, if it reaches the point of debate, to debate in a manner that is better, that is with kindness and gentleness, explaining the principles of Islam as they came, pure and simple with no compulsion.



I have a number of non-religious books, including books on politics, economics and history, and a number of novels and plays. Is it permissible to sell these books?



The basic principle concerning selling is that it is permissible because Allah Ta'ala says in the Noble Qur'an: Allah has permitted trading and forbidden Riba (usury). (2:275) This is as far as the general principle is concerned. But if the item sold is Haraam, or if it is usually used for Haraam purposes, then it is not permissible to deal in it, either buying or selling. Based on that, one of the following must apply to these books that are mentioned: Either they are useful books which will be of benefit to the reader even if they are not about religious topics, or they are books that are Haraam in themselves and are harmful to the reader because they include lies, corruption of morals and many more evil things.

The Prophet (Sallallahu Alayhi wa Sallam) said: If you swear an oath then decide that something else is better than it, then do that which is better and offer expiation for breaking your oath. (Bukhari & Muslim)



What are the rulings on commercial insurance which is widespread nowadays?



All kinds of commercial insurance are clearly and undoubtedly Riba (interest/usury). Insurance is the sale of money for money, of a greater or lesser amount, with a delay in one of the payments. All kinds of insurance are kinds of playing with chances. They tell you, pay this much money, then if this happens to you we will give you this much. This is pure gambling. Unfortunately we are deceived by the ways in which the insurance companies make insurance attractive and confusing by calling it co-operative or mutual support.



I tried to help a woman who wanted to know more about Islam. She finally reverted to Islam. Sadly enough I was also in love with her and got the news that she is pregnant. She told me that she will abort and we didn't marry. Now she says she will deliver the child but she refuses my marriage proposal. What is your advice?



We believe that everyone who reads this question must learn from it and convey that lesson to people, so that they may protect themselves and their societies from such errors, and understand how doing things the wrong way must inevitably lead to wrong outcomes, even if the aim was noble. The aim is not sufficient to make actions right; rather the action must also be free of any element of evil corruption. Similarly, we read what is mentioned in the question with a great deal of sorrow. How the Nafs (self) that is inclined towards evil could take advantage of a woman who is interested in Islam, seeking guidance, and make her fall into the pit of evil and forbidden desires. Our advice to you is to stop

attempting to convince her; rather you must stop trying to communicate with her.



How can I reconcile between being a modern teenage girl and a girl who pleases her family, and how can I rid myself of a friend whom I do not like?



You should not that the stage of adolescence is the most dangerous stage that a person goes through. Hence every adolescent boy and girl must be cautious. What we recommend at this stage is: Strive to do acts of worship and strive to keep away from impermissible things. Strive to find good companions. You should fill your time with beneficial and useful things. Ali (Radhiyallahu Anhu) said: **Do favours to whoever you want and you will be like his master, and be in need of whoever you want and you will be his prisoner.**



I own and run a shop where video films are sold and hired. What is the ruling regarding trading in films and hiring them?



It is prohibited to trade in video films, that is widely spread in local markets that encourage people and entice them to commit that which is Haraam and disseminate vice and help spread crimes. If there are films that help spread virtue, publish educational, historical, scientific and medical programs that do not run counter to the Shariah, then there is nothing wrong in trading in them and circulating them as well. What is Haraam is the trade in films that disseminate vice and entice people to what is Haraam.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever introduces an action that is not part of this matter of ours will have it rejected. (Bukhari)

Products

From The Qur'anic Ocean

In trying to capture the magnificence of the Qur'an, one late great spiritual Scholar wrote: Be persistent on the study of Qur'an for indeed, its recitation is an elixir and delight to the soul. It is a deep ocean and other books are mere rivulets, which spring from the vastness and glory of its waters. So be resolute and determined towards its study.

Spend Some Time

Let us spend some time drinking from the Qur'anic ocean, pondering on its sweetness and delighting in its majesty. Allah Ta'ala describes those who believe in Him as successful. He says: **Certainly will the believers have succeeded.** (23:1)

Ponder Over Qur'an

Shall we not ponder over the Qur'an? Allah Ta'ala says: Successful indeed are the

believers. The word Muflih (successful) comes from a word which means to plow or cut. Consequently, the successful one is he who continues to plow and cut through his hardships until he reaches his goal; just like a farmer plows and works his land until he reaps his harvest.

Strive to Learn Qur'an

Know that there is no greater book that can equal the importance of the Qur'an. Ask yourself: Am I excited about reading the Qur'an as I am to other reading pieces? If not, then reflect deeply on your condition and know that striving to learn the Qur'an is the greatest sign of your love for it.

The Prophet (sallallahu Alayhi Wasallam) said: **The best of you are those who learn the Qur'an and teach it.** (Bukhari).



**SOME OF US STRUGGLE WITH FAMILY RELATIONSHIPS.
SOMETIMES IT CAN BE OVERWHELMINGLY LONELY**

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