

# 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)

Volume 24. No.2 • REGISTERED AT GPO AS A NEWSPAPER • Jamadul-Aakhir 1442 / February 2021

## Past Editions of AL-Haqq Available Online

While our publication's records are on volume 24, it is believed that our readers are moving together with us. The more the volumes, the more the reading for them, hence the more the benefit and knowledge shared.

However, it is our duty to remind ourselves the importance of keeping the published editions safely, for future reference of ourselves and the future Ummah.

We believe that if you do not keep it after reading, then it could be that you share the copies with your friends, relatives and Muslims in general. That way, you are just doing the right thing.

You may have missed some of our editions or lost the printed copy. However, you are not lost completely. You may access all past editions of AL-Haqq online. The editions are safely available on [alhaqq-malawi.org](http://alhaqq-malawi.org).

Go online and benefit from our past front page titles such as: Scores Awaiting Islam, Poverty Among Muslims, Muslim Groupings in Malawi, Big Muslim Corporates, The Future of Islam in Malawi, Moonsighting in Malawi, Islamic Work in Malawi, Rebuilding Muslim Potential Project and many more others?

We do not treat you as passive stakeholders as you read our editions. We therefore want to hear from you. What do you suggest for us to improve and include. What do you feel about our publication. You may refer your take and suggestion to [hashim.copywriter@gmail.com](mailto:hashim.copywriter@gmail.com).

Findout where distribution is done in Lilongwe, Mzuzu, Salima, Nkhotakota, Balaka, Zomba, Mulanje, Nchalo, Mangochi, Blantyre, Ntaja, Monkebaya, and Namwera.

The Prophet (Sallallahu Alayhi Wasallam) said: said in a Hadith Qudsi that Allah Ta'ala said: O My servants, I have forbidden Zulm to Myself and I have made it Haraam among you, so do not wrong one another. (Muslim)

Zakaah Nisaab  
February 2021  
MK389,000

# CONTENTS

- Question and Answers
- A Check on our Faith

## MOTIVATIONAL MOMENTS

Your heart may be broken to a million pieces by this world, but if you trust Allah Ta'ala, He has a way to mending it, making it whole again.

## Publisher

Al-Haqq Publications

Read all Al-Haqq editions online  
<http://alhaqq-malawi.org>



**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 (Sallallahu Alayhi Wasallam) 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) There are Hadiths that indicate that often a person in the grave suddenly finds his station elevated or conditions change, and when he/she enquires why it is happening to him, he is told that it is by virtue of the good deeds or prayers of his offspring on his/her behalf. All in all this encourages to remember our departed parents through prayers and supplications.



**Christians often ask if Muslims believe that they are the only people to go to Heaven, does it mean that people of other faiths will go to Hell?**




According to Islamic teachings, Heaven or Paradise is a reward for belief in the Oneness of Allah Ta'ala, in the Day of Judgment, in all Divine Scriptures, in Angels, and in all other Prophets and Messengers (Alayhimus-Salaam), and that faith resulting into good actions and deeds. If these conditions are fulfilled that person will enjoy the reward, and if these conditions are not fulfilled, then that person will suffer the punishment. As Muslims we should correct our beliefs and perform good deeds to be able to attain the true felicity. We should start worrying about their own actions, contributions, and accomplishments. Allah Ta'ala says in the Qur'an: **The only religion approved by Allah is Islam. (3:19)**





**What is the importance and significance of saying Insha-Allah (Allah Willing)?**





First of all, we would like to stress that there is a clear indication in the Qur'an to utter the phrase Insha-Allah upon embarking on a certain act. Allah Ta'ala says: **And say not anything: Lo! I shall do that tomorrow. Except if Allah will... (23:24)** Allah willing or Insha-Allah is a phrase of great importance. Islam teaches us that whenever a person is going to embark upon any venture, he/she should say: Insha-Allah before he/she begins. This is to acknowledge the reality that Allah Alone is the Doer in this world. Man can only intend but occurrence rest with Allah Alone.


 **Can you prescribe a Dua that I can say to heal a sickness more especially today when the world is struggling with Covid-19?**


 Allah Ta'ala has provided a cure for every illness. When the Prophet (Sallallahu Alayhi Wasallam) was ill, he (Sallallahu Alayhi Wasallam) sought medical treatment. This shows overcoming illness by an effective medicine or herb is necessary to preserve the body against the attack of germs and viruses. Here is one of the supplications you can use for purpose of healing as mentioned in the Sunnah: **(1) Allahumma rabba nnas adhibil -ba'sa ishfi anta-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman (O Allah, O Lord of Mankind, remove the affliction and send down cure and healing, for no one can cure but you; so cure in such a way that no trace of illness is left). [Bukhari]**


 **If a person knows that the company is going to take a Riba-based loan, when should he sell his shares?**


 Shares should be bought in companies whose sources and products are Halaal. It is not permissible to buy shares in a company whose activities are Haraam. It is also not permissible to buy shares in a company whose activities are permissible but it lends or borrows money on the basis of Riba, because shares are part of the company's wealth, and the shareholder is a partner in all the transactions that go on. What is meant that the sin of any Haraam action, such as borrowing money on the basis of Riba, is borne by the shareholder on the basis that he is one of the partners. Other Scholars allow buying of shares with certain conditions.


 **Is it permissible to sell by installments when the price of the products is increased?**

 There is nothing wrong with this transaction because paying cash for the product is different from delaying payment. It is not a kind of Riba at all, because when the dealer sells the product to be paid for later, he agrees to the delay so that he may benefit from the increase in price, and the purchaser agrees to the increase so that he may take his time and because he is unable to pay the price in cash on the spot. So both of them benefit from this transaction.

 **How can I enjoin what is good and forbid what is evil with regard to my father who is older than me?**

 Enjoining good and forbidding evil is one of the greatest duties that Islam enjoins upon Muslims. Undertaking this duty with those who are older than you, especially your father, you can overcome these problems to a great extent by understanding that this duty must be accompanied by three basic characteristics: knowledge, kindness, and patience. No one can enjoin what is good or forbid what is evil unless he understands what he is enjoining or forbidding, and he is kind in enjoining good and kind in forbidding evil and he is patient and forbearing when enjoining good and when forbidding evil.

 **When my father died he left a house without saying to whom that house belongs to. We are three and I am the only poor member with the rest well off. When we sell this house, should the distribution of the inheritance be equal with those well off people?**

 It is required with regard to dividing the inheritance is to give each person who is entitled to a share his or her due share. There is no differentiation between rich and poor, each individual should take the share that Allah Ta'ala has allocated to him or her.

The Prophet (Sallallahu Alayhi Wasallam) said: Allah has given each person who is entitled his rightful share (inheritance) so there is no bequest to an heir. (Tirmizi)



**A company gave me some money to buy a computer to improve my skills at work; is it permissible for me to sell and make use of the money?**



It is not permissible for you to make use of this money except in accordance with the conditions stipulated by those who are in charge of your work, which is buying a computer and using as they have stipulated. It is not permissible for the following reasons: (1) This is contrary to the conditions on the basis of which you took this money. And it is not permissible, because any condition that does not permit something prohibited or prohibit something permissible must be fulfilled, because the Prophet (Sallallahu Alayhi Wasallam) said: **The Muslims are bound by their conditions. (Abu Dawood)** (2) This is regarded as deceit, lying and using tricks to consume people's wealth unlawfully, because you are making them think that you have bought the computer when in fact you have not. Deceit and lying are both Haraam to the laws of Allah. Based on that, it is not permissible to make use of this money except in the manner stipulated by the company.



**How can I cope with the death of my husband. I sometimes feel that I will never marry again because I loved my husband very much?**



Allah Ta'ala does love those whom He tests. It was the Prophet Muhammad (Sallallahu Alayhi Wasallam) who went through more difficulties and tests. For instance death of his uncle, his wife, several of his children during his lifetime. He (Sallallahu Alayhi Wasallam) mourned their loss, felt sadness and grief, and asked Allah for ease during difficult times. We know there are usually few words that can be spoken to ease the pain of losing loved

one. We have to realize that death is a part of life, and as believers, there is a much greater life to come after this one. Acceptance and surrender in difficult times is what separates the believers from those who do not believe.



**I am a person who gets angry quickly, and I cannot control myself when I argue with anyone. Please tell me of the ways and means of avoiding getting angry quickly?**



If something happens to a Muslim that makes him angry, he should remember that it is forbidden for a Muslim to get angry. There are means of soothing anger includes the following: (1) Remembering Allah, which should make him fear Him. This fear will motivate him to obey Him, so he will resume his good manners, at which point his anger will fade. (2) He should get out of the situation he is in, so that his anger will dissipate because of his moving away. etc





**I am always 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) Following the examples of the Prophets (Alayhimus-Salaam). (5) Making the Hereafter one's main concern. (6) A surprising effective remedy: Remembering death. etc


The Prophet (Sallallahu Alayhi Wasallam) said: If one of you gets angry when he is standing, let him sit down, and if that does not take away his anger, then let him lie down. (Abu Dawood)


 **I took a loan from the bank, which I want to use it to buy a house to get married. I am a teacher and my salary is transferred to the bank and a sum of money will be deducted from it for five years with interest. What is your advice?**


 It is not permissible to take out a Riba (interest) based loan from the bank or elsewhere even if that is to prepare a house for marriage, because of the definite prohibition on Riba and the stern warning against it. In Islam you are not obliged to pay back any more than the capital. Remember that the more quickly you get rid of this loan, the better it will be, so that you may rid yourself of Riba and its effects. You must seek repentance of the sin also.


 **To show-off (ar-Riya'a) when doing religious obligations is prohibited in Islam, but then how do you know if you are showing off?**


 You know that you are showing-off by your intention. So whenever you do something, you need to first ask yourself why you are doing it and who you want to please. So for example in a religious gathering, if you pray an extra Sunnah or read Qur'an and people are around you, you need to first ask yourself if you are praying and reading Qur'an to get noticed by those people and to have those people think highly of you or are you doing those things to get closer to Allah?


 **With scarcity of job opportunities one may find himself working in an alcohol company. What is the ruling on such a situation?**

 Selling alcohol and other intoxicants is a grave sin, and working in alcohol factories or company is Haraam and is evil. Allah says in the Noble Qur'an: **Help one another in virtue, righteousness and piety, but do not help one another in sin and transgression. (5:2)** Undoubtedly selling alcohol. constitutes cooperating in sin and transgression and working in alcohol companies also constitutes cooperating in sin and transgression. With regard to the ruling, the one who does this is a sinner and an evil doer.

 **Do our night clothes that we sleep in become impure so that we are not allowed to make Salaah in them?**

 The basic principle with regard to clothes is that they are Taahir (pure), unless any Najaasah (impurity) has gotten onto them, in which case they must be purified. Merely sleeping in clothes does not make them Najis (impure), rather they remain pure until it becomes certain that any impurity has gotten onto them. Therefore it is permissible to pray in clothes in which one has slept in, so long as they are pure and cover the Awrah (nakedness), although it is better and more perfect to wear beautiful clothes that look good for prayer. Allah Ta'ala says in the Noble Qur'an: **Take your adornment (by wearing your clean clothes), while praying. (7:31)**

 **How can I call someone to pray who, even though he knows that it is obligatory, does not do it?**

 You can remind this person and advise him by explaining the ruling on not praying and explain how the early generations of Muslims were with regard to prayer. A Muslim is required to offer the prayers regularly in time, with the congregation.

The Prophet (Sallallahu Alayhi Wasallam) cursed the one who consumes Riba (interest) and the one who pays it. (Muslim)

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

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

**F** Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwense. Malangizo anu ndi otani?

**Y** Poyamba tidziwe kuti Mulungu sapereka mavuto, mayesero, ziphinjo zosiyanasiyana kwa Msilamu posakhala kuti kuteroko ndi kumukonda iye mwini kulandira mavutowo. Tiona kuti Mtumiki wa Mulungu, womaliza Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anadutsa m'mavuto osiyanasiyana. Ana ake ambiri anamwalira, amalume ake. Zomwe iye anachita ndi kumva chisoni pambuyo pake ndikumupempha Mulungu kuti amupepusile pa nthawi ya mavutowo. Tiyenera kudziwa kuti imfa ndi gawo la moyo wathu lomwe limabwera nthawi ina iliyonse, ndipo pali moyo pambuyo pa imfa womwe ndi moyo wokoma kwa anthu

okhulupilira. Dziwani kuti kuvomereza ndi kuyazamira kwa Mulungu pa nthawi ya mavuto ndi komwe kumasiyanitsa pakati pa okhulupilira ndi osakhulupilira.

**F** Ine ndi munthu wokupsya mtima msanga ndipo ndimalephera kuti ndipewa. Kodi tingachite chani pofuna kupewa khalidwe limeneli?

**Y** Pemene Msilamu kamuchitikira kena kake komwe kangamupangitse kuipidwa mumtima, iye ayenera kukumbukira kuti kupsa mtima ndi koletsedwa kwa Msilamu. Pali njira yopewera izi monga: (1) Kumukumbukira Mulungu, zomwe zingamupangitse munthu kuti amuope iye Mulungu. Kumuopa Mulungu kumeneku kudzamulimbikitsa iye kuchita zabwino ndipo kuipidwa kwake kudzachoka. (2) Pamene kuipidwa kwatifikira ndi bwino kuchoka pa malo pamene pakuchitika izi ndipo kuipidwako kudzatha. Izi ndi zina zomwe tingamatsate pamene taipidwa mumtima.

**F** Ine ndikukhala munthu wokhumudwa nthawi zambiri. Kodi ndingatani kuti izi zithe?

**Y** Muyenera kupeza mpumulo wakukhazikika mtima wanu pansu ndikukhala munthu wosakhumudwa kudzera pomukumbukira Mulungu, (pochita Zikr). Muyenera kukhala woimitsa mapemphero asanu atsiku ndi tsiku mosadukitsa, komanso kukhala munthu wowerenga buku lopatulika la Qur'an nthawi zonse. Buku lopatulika la Qur'an ndi lokhalo lomwe limamuongola munthu ndikumupatsa machilitso.

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

**F** Anthu omwe sali Asilamu amafunsa kuti ngati Asilamu amakhulupilira kuti iwo okha ndi omwe adzalowetsedwe ku Jannah, kodi izi zikuthandauza kuti anthu azipembedzo zina adzalowetsedwa ku moto?

**Y** Malinga ndi chiphunzitso cha Chisilamu, Jannah ndi mphoto kapena kuti malipiro omwe munthu adzapeze chifukwa chakukhulupilira za Mulungu m'modzi yekha, za mabukhu opatulika a Mulungu, za angelo ake, atumiki ndi aneneri a Mulungu, ndipo ndichikhulupiliro chimenecho ntchito yabwino iyenera kutsatira. Munthu ngati atakwanitsa zomwe zatchulidwazi chotsatira chake ndi kulandira malipiro a Jannah pa tsiku la Chiweruzo, koma kwa yemwe sakwanitsa, mphoto ndi malipiro amenewa sadzawapeza, ndipo m'malo mwake adzalandira chilango ndipo mwina chilango chake ndi chimene chili mu funsoli lomwe latchula zakulowetsedwa ku moto. Tsono ino ndi nthawi ife Asilamu tizifunse tokha za chikhulupiliro chathu ndi kusiya kuwaweruzana anthu azipembedzo zina. Pomaliza penipeni tinene kuti zomwe Asilamu amakhulupilira zili ndi umboni mu Qur'an pamene Mulungu akunena kuti: **Ndithudi chipembedzo chovomerezeka pa maso pa Mulungu ndi Chisilamu. (3:19)**

**F** Tiuzeni maduwa omwe tingamapange pofuna kuti tichile pamene tikudwala ku matenda osiyanasiyana?

**Y** Poyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatilangiza ife kufunafuna mankhwala pamene tadwala, chifukwa chakuti Mulungu anaika mankhwala pa matenda ena ali onse. Ichi chikhale chilimbikitso kwa ife pofunafuna mankhwala pamene matenda atipeza mbali ina tikupanga

maduwa, kupempha kwa Mulungu kuti atichilitse. Mwamaduwa ena omwe tingamapange ndi monga awa:(1) Allahumma rabba al-nnas adhibi al-ba'sa ishfi anta al-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman. (2) As'alu Allaha al-azem rabba al-'arshi al-azem an yashfiyane. (3) Audhu bi izzati Allahi wa qudratihi mimma ajidu wa uhadhiru.

**F** Kodi Chisilamu chikutinji pa nkhani za kusungu ubale?

**Y** Ndiudindo wa Msilamu aliyense kusungu ubale. Dziwani kuti kupyolera mukusungu ubale kumathandiza kuti anthu mukhale ogwirizana mozochitika za tsiku ndi tsiku monga kuthandizana mu zinthu zosiyanasiyana. Kusungu ubale kumabweretsa madalitso ochulukuka. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Kwa yemwe akufuna kuti zopezake zake za moyo wake zichulukitsidwe ndipo kuti moyo wake ukhale wautali, asunge ubale. (Bukhari). Apa tikutha kuona kufunika kosungu ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasungu ubale, ndipo funso ili Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasungu ubale mu chifukwa chongofuna kusungu ubale chabe sali wakusungu ubale kwenikweni. Munthu yemwe amasungu ubale ndi yemwe amasungu ubalewo ngakhale ubalewo utasokonezeka pakati pawo (kunena kuti kupitilira kusungu ubale pa mbuyo poti mwadana pa chibale chanu.

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** Makolo anga anamwalira kalekale. Kodi pali china chake chomwe ndingapange pofuna kuonetsa chikondi ndi chifundo kwa makolowo ngakhale kuti iwo anamwalira?

**Y** Udindo wa ana wakuonetsa chifundo ndi chikondi kwa makolo siutha chifukwa choti makolowo amwalira, koma kuti umapitilira munyengo yonse ya moyo wawo pano pa dziko. Kunena kuti ngati tili moyobe tiyenera kupitiliza kuonetsa chikondi ndi chifundo kwa makolo athu ngakhale kuti iwo anamwalira. Mwina mukudabwa kuti ndingapereke kapena kuonetsa chikondi ndi chifundo kwa makolo omwe anamwalira chotani. Munthu wina anamufunsa Mtumiki (Mtendere ndi Madalitso apite kwa Iye) kuti: Kodi pali chomwe ndingapange pofuna kuonetsa chikondi ndi chifundo kwa makolo anga omwe anamwalira? Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anayankha kuti inde zilipo zinthu zisano zofunika kuchita (pofuna kuonetsa chikondi ndi chifundo kwa makolo) (ndipo zinthu zake ndi izi): Kupemphera ndi kuwapemphera chikhululuko kwa Mulungu (amene ali okhululuka), kulemekeza azimzawo (omwe anali kucheza nawo), kulumikizitsa ubale wawo (kunena kuti kukhale ulumikizana ndi abale amakolo athu. (Muslim) Pomaliza pali maomboni ama Hadith, kuti nthawi ina munthu yemwe ali m'manda amatha kuona malo omwe iye anaikidwa atasinthika ndipo iye pofunsa kuti izi zachitika bwanji, amayankhidwa kuti izi zachitika chifukwa cha ubwino wa mwana wako yemwe wakupemphera zabwino kwa Mulungu m'malo mwako. Mwachidule tiyeni tiwakumbukire makolo ndi abale omwe anamwalira powachitira Maduwa owapemphera chikhululuko kwa Mulungu.

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

**Y** Poyamba tinene kuti pali umboni wokwanira kuchokera mu Buku lopatulika la Qur'an, wotilamulira kuti tizina kuti Insha-Allah pamene tikufuna kuchita kanthu kena kalikonse kutsogolo kwathu. 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 munthu angazilangize bwanji kwenikweni ngati iye ali ndi vuto losatsatira malamulo achipembezo?

**Y** Kuzindikira kuti ukulakwitsa ndi chiyambi cha kuzilangiza iwe mwini. Mulungu akunena mu Buku lolemekkezeka la Qur'an kunena kuti: Ndithudi Mulungu sangasinthe zochitika kwa anthu ngati iwo paokha sakusinthana. (3:11) Dziwani kuti aliyense amene angayese yese kusinthana pofuna kumusalangatsa Mulungu, Iye Mulungu adzamuthandizira za kusinthana kwake. Dziwani kuti munthu wian aliyense adzafunsidwa kwa Mulungu mwayekha. Njira zomwe munthu angatsatira pofuna kuzisintha m'mene iye alili kapena m'mene akukhalira ndi izi: Kumupempha Mulungu ndi kuziyandikitsa kwa Iye nthawi zonse. Kuwerenga Buku lopatulika la Qur'an, ndi mabuku ena omwe ali abwino monga ophunzitsa m'mene tingayeretsere mtima wathu, kuwerenga mabuku ambiri za amnthu ochita zabwino monga Maswahaba, komanso kukhala pafupi ndi anthu ochita zabwino ndi zina.

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



## **F** Kodi tsiku la chisano ndi pemphero la Jumu'ah lili ndi madalitso otani?

**Y** Madalitso a tsiku la Jumu'ah ali motere: Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Mapemphero asanu a tsiku lililonse ndi pemphero la Jumu'ah imodzi kufika Jumu'ah ina amafuta machimo omwe achitika pakati pama Jumu'ah awiriwa, ngati munthu sangwa m'machimo akuluakulu. (Muslim) Tiyenera kudziwa kuti kupita ku Jumu'ah molawilira kuli ndi madalitso ake. Pamene munthu akuyenda kupita ku pemphero la Jumu'ah, kumnyamula kwa mwendo wake kamodzi kumabweretsa madalitso ofanana ndi madalitso akusala komanso ndi madalitso akupemphera mkati mwa usiku kwa chaka chonse. Koma kuti chodziwika kwenikweni ndi choti kukhululukidwa machimo komwe kukunenedwaku kumadza ngati munthu atakwanitsa izi. Kusamba thupi lonse popita ku pemphero la Jumu'ah, kuzipaka mafuta onunkhira (perefyumu), kumvala zovala zabwino kwa iwe, kuyenda modekha popita ku Jumu'ah, kupemphera ma Naafil, komanso chachikulu kumvetsera Khutbah ndikupewa kuchita phokoso kapena kulankhula zopanda pache pamene talowa mu Mzikiti ndiponso pamene Khutbah ili mkati.

## **F** Timamva za nthawi ya kuyankhidwa zopempha zathu pa tsiku la Jumu'ah. Kodi nthawi imeneyi ndi iti?


**Y** Pali magawo awiri ankhani yokhuza nthawi yomwe tsiku la Jumu'ah zopempha za anthu zimayankhidwa ndipo pali chikhulupiliro choti izi ndi zoonza. Gawo loyamba likukamba za nthawi yakulowa kwa Asr mpaka kulowa kwa dzuwa kwa anthu omwe amakhala m'mizikiti kudikira pemphero la Maghrib uku akupanga ma


Dua. Gawo lachiwiri ndi nthawi yomwe Imaamu wakwera pa Mimbali kuti apereke Khutbah mpaka pamene athere. Komabe nthawi zomwe mapemphero amalandiridwa pa mapemphero onse a Farz komanso a Naafil ndi nthawi yomwe tagwetsa nkhope yathu pansu (Sijida). Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Kuyandikana komwe munthu angakhale nako ndi Mulungu ndi nthawi yomwe ali pa Sijida, choncho pangani ma Dua (kupempha kwa Mulungu) mochulukitsa. (Muslim)


## **F** Kodi ndi nthawi yanji yomwe munthu atha phwanya lonjedzo poti timamva kuti kuphwanya lonjedzo ndi m'chitidwe wa akazitape?


**Y** Palibe chikaiko kuti kusunga lonjedzo komanso kukwaniritsa zomwe munthu walonjeza ndi khalidwe la anthu okhulupilira, ndipo kuphwanya lonjedzo ndi mtchitidwe komanso khalidwe wa akazitape. Choncho munthu wokhulupilira yemwe walonjeza kanthu atha kuloledwa kuphwanya lonjedzo kapena ayi mzigawo izi: Atha kuloledwa kuphwanya lonjedzo ngati pali chomuletsa chenicheni monga: (1) Kuiwala kuti iye analonjeza. Munthu atha kuiwala kuti analonjeza kanthu kapena zinthu kwa munthu kapena anthu kuti adzawachitira kanthu kena kake. Choncho ngati ataiwale palibe tchimo kwa iye. (2) Kukakamizidwa kuphwanya lonjezo kapenanso kuopsyzedwa kumene. (3) Kulonjeza pofuna kuchita chinthu choletsedwa. Pa mbuyo pozindikira kuti zomwe unalonjeza ndi zoletsedwa utha kubwerera m'mbuyo. (4) Kupezana ndi mavuto omwe munthu walonjeza uja sanhathe kukwaniritsa zomwe analonjeza. (5) Kudwala komwe kungamulepheletse munthu kukwaniritsa zomwe unalonjeza.

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


 **Can you tell us some subtle and intelligent techniques to do Dawah to misguided family members?**


 Practicing Dawah is a basic duty of every Muslim who is required to set a good example for others and to live according to the morals and ethics of Islam. Setting a good example for others - especially close relatives - and being helpful to them are among the best means to reach their hearts and achieve success in Dawah. The best and the most successful principle to be consistently followed in Dawah work is to set a good example: Show them through your treatment and behaviour that you care for them, that you are selfless, and that you seek to have an exemplary character. This was the secret of the miraculous success of the Prophet (Sallallahu Alayhi Wasallam). It was primarily through his examples, selflessness and beautiful character that he turned the most stubborn enemies into ardent supporters.

 **My brother used to work abroad. He was very well-off then. When he came back home he lost all the money he invested due to business failure. He is now working but has a very low income to support his family. Can the once-rich brother of mine receive Zakaah? Some people say that he is not eligible to receive Zakaah, due to the fact that he has his own house and all the necessities of life, like refrigerator, cellphone etc?**


 The Shariah has allowed Zakaah for the Fuqara (poor) and the Masaakin (needy). According to the Muslim jurists, Fuqara are those who do not have anything, and Masaakin are those who have some things but they are not sufficient for their needs. The Shariah also considers the changed conditions of time and place. The needs of people change according

to the standards of time and place. The living standards of the people have changed very much. Thus, refrigerator or telephone are now common things in many households. A person is not considered rich if he has these things.


 **I have a piece of farmland and when I was digging, I found some ancient graves. I found nothing in them except some old bones. I need this land, so what advice should I take?**


 From what you say, it seems that the land you are asking about is a graveyard and that your farm borders on it. It is not part of your farm, since when you dug in it you found old graves containing bones, as you admit. It does not belong to you and it is not part of your farm, rather it is a Waqf (endowment) for those who are buried there, and it is not permissible for you or anyone else to take possession of it or use it for residential purposes, farming, construction, erecting tents or any other purpose.


 **Is it true that black cats are Jinn, and black dogs are Shaytaan?**


 While Jinn can assume the form of a cat whether black or any colour, it does not follow that all black cats are Jinn. The idea that black cats are Jinn is erroneous and baseless. The meaning of a black dog being a Shaytaan is that Shaytaan loves black dogs. It does not mean that every black dog is literally a Shaytaan.

The Prophet (Sallallahu Alayhi wa Sallam) said: The best of charity is that which leaves you still independent of means, and the upper hand (giver) is better than the lower hand (receiver) and starts with those under your care. (Bukhari & Muslim)


 **I would like to know what is Waqf and the difference between Islamic Waqf and endowment or trust fund used by the world today. To what extent can Waqf benefit the non-Muslims. Do you think Waqf can be part of economic system or alternative to help needy Muslims for their economic growth?**


 Waqf means freezing the capital or property, and not disposing of it by selling, giving or inheriting, or in any other way, so that any income or earnings are to be disposed of in the manner dictated by the person who initiated the Waqf, for charitable purposes and the like. In the case of Waqf, the best is to use it for charitable purposes. If it is used for the purpose of calling non-Muslims to Islam, if there is a hope that they will enter Islam and it is most likely that they will do so, there is nothing wrong with that. But is it better to use it in charitable projects, because the benefit from them is certain rather than merely hoped for. Waqf may be used to energize the Islamic economic system, so that Waqf funds may be disposed of in a way that are permitted by Shariah in order to promote the growth of the Islamic economic system.


 **What is the ruling on go-between, and is that not permissible? For example, if I want to get a job, or enter a school, and so on, and I use the services of a go-between, what is the ruling on that?**


 If the services of a person who intercedes on your behalf with regard to a job will result in a person who is more deserving of that position because of his qualification and his ability to do the job in a more precise manner being deprived of it, then that intercession is not allowed, because it is injustice against one who is more deserving of it, and it is unfair to the

person who is in charge of that work because it is depriving him of the services of one who is more qualified and better able to help them advance in this area of life. But if this intercession does not result in infringement of anyone's rights then it is permissible.

 **What is the ruling on the difference in teaching quality between lessons in school and private lessons, with regard to explaining things properly to the students?**

 What the teachers must do, is to do the work that is required of him, and not fall short in explaining things properly, whether he is teaching in the school or elsewhere. What some teachers do, whereby they fail to explain things properly in school but they explain very well elsewhere, is a kind of betrayal of trust and deceiving the students and the school. But if he does his work properly in both places, but he does a better job in one due to external factors such as having more time and fewer students, or because the students are of a similar level, and the like, then there is nothing wrong with that.

 **A Muslim restaurant sell only Halaal foods. However, his/her workers are non-Muslims. The Muslim owner is full-time at his business. Is it permissible to consume the food prepared by his non-Muslim staff?**

 Since all the food is Halaal, the food will be Halaal even if prepared by non-Muslims. The food if it is Halaal, will not become Haraam, just because the one's serving are non-Muslims.

The Prophet (Sallallahu Alayhi wa Sallam) said: in a Hadith Qudsi that Allah Ta'ala said: O My servants, I have forbidden Zulm (injustice, wrongdoing, unfairness) to Myself and I have made it Haraam among you, so do not wrong one another. (Muslim)

# Keep A Check On Your Faith

The word Imaan (faith) is to know and to be convinced beyond the least shadow of doubt. It is the firm belief arising out of knowledge and conviction. Why is it though that our faith is not always as sound and strong as we want it to be as it often fluctuates according to life circumstances.

Most of us may experience spiritual weakness, at times it even creeps up on us. Our zest to obey and serve Allah fades, and suddenly we realize we are spiritually failing. Although we long for daily victory, we sometimes may lack the strength to maintain a faithful walk with Allah. Never fear however this comes with the package of being a human.

There are several causes of weakening faith as deficiencies in our prayers or the insuinating whispers from Shaytaan. Regardless of the cause, it is crucial to keep a check on our faith.

If we feel our faith is faltering then we should take measures to restore it. It is our responsibility to know which things decrease our faith and how to avoid them and those that increase our faith and how to embrace them.

What we truly need is self discipline. By taking quite time with Allah's Word (the Qur'an) and the Sunnah, we may experience more fruit of the spirit of faith, in turn achieving love, joy, peace, and patience.



## **BWERANI MUZATENGE BUKHU LAIKIDWALI**

**Islamic Information Bureau (IIB) with branches in Limbe, Balaka, Lilongwe and Mangochi invite both Muslims and non-Muslims to patronize its libraries and benefit from the well stocked Islamic Literature.**

**Contact: 0996 977 577**

