

# Al-Haqq الْحَق



And say, the truth has come and falsehood has departed.  
Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

Volume 24. No.6 • REGISTERED AT GPO AS A NEWSPAPER • Shawwal 1442 / June 2021

## Building Muslim Potential Project

As Muslims, we are proud of the various capabilities that Allah Ta'ala has blessed us with. He has blessed us with knowledge, material wealth, families, honour and many more blessing.

Nonetheless, even though we are proud, the number of Muslims with unleashed potential, reigns the graph.

We have the duty to duplicate what we are, alongside the desire to assist in unleashing the potentials of our fellow Muslims.

Think of making few Muslim individuals to reach the levels of your potential. Are you a rich Muslim individual, a lecturer, agriculturalist, a developer, a skilled business entrepreneur, a writer, or perhaps

you are an enterprising politician? Whatever potential you possess, is a treasure for Islam and Muslims elsewhere in the world. Muslims need to live as an Ummah, a unified global Muslim village, where capabilities are shared, unleashed Muslim potential is enhanced.

Islam enjoins its followers to maintain cooperation, solidarity and unity of feeling, in addition to solidarity in needs and materialistic matters.

Remember, no matter what we are, death will take us one day. What you are today, will be of no value, when you exit leaving no duplicates of yourself behind. Embrace the project of building Muslim potentials.

Allah Ta'ala says in the Noble Qur'an: And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Saabiroon (the patient). (8:41)

Zakaah Nisaab  
June 2021  
MK413,000.00

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## MOTIVATIONAL MOMENTS

Don't make life difficult for others. It will all come back to you in some way, some day. Create ease so Allah will do the same for you.

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**How can the parents deal with children when they are heedless about prayers (Salaah)?**



Disciplining children and raising them with the prayer may be summed up as follows: (1) It is essential that there be a real life example, in parents being keen to offer the prayer on time and regularly. (2) The father should be very keen to take his son with him to pray and the mother should be keen to tell her daughter to pray regularly at home. (3) Offering moral and material support such as gifts, and offering words of praise. (4) The parents should never tire of reminding, advising and disciplining.



**I often read that this action is major Shirk and this is minor Shirk. Could you explain the differences between the two?**



Shirk means ascribing a partner or rival to Allah Ta'ala in Lordship (Ruboobiyah), worship or in His Names and Attributes. A rival is a peer or counterpart. Hence Allah Ta'ala forbids setting up rivals with Him. Major Shirk means ascribing to someone other than Allah Ta'ala something that belongs only to Allah Ta'ala such as Lordship (Ruboobiyah), Divinity (Uloohiyyah) and the Divine Names (Asma'wa-Sifaat). (2) Minor Shirk includes everything that may lead to major Shirk.



**What is the ruling on giving unbelievers gifts to soften their hearts towards Islam?**



There is nothing wrong with that, but it should be noted that such actions should only be done when appropriate, i.e., the person should be one who it is hoped will become Muslim. But if he is one of the leaders of non-Muslims for whom there is no hope that he may become Muslim, then they should not be given anything, unless it is given in order to ward off their harm.



**What is the ruling of a Muslim who works in an alcohol factory, or in Premier Bet, does he have to give up his job if he cannot find any other job?**



Selling alcohol and other intoxicants is a grave evil, and working in alcohol factories is Haraam and is an evil. Undoubtedly selling alcohol, drugs constitutes cooperating in sin, transgression, and working in alcohol factories also constitutes cooperating in sin and transgression. The same with Premier Bet. One who does this, is doing evil and by so doing; he or she is lacking faith. Give up this job and Allah will bless you.



### **What are the best fields of worldly work, employment or trade?**



Earn money with self-respect and pride. One should not take it with an attitude of desperation and greed.

One of the pious predecessors said: You are in need of this world but you are in a great need of your share of the Hereafter. With regard to specifying a particular means of earning a living, it varies from one person to another, provided it is not objectionable Islamically.



**I am about to marry the husband of my sister's friend. I used to go to her house and sit with her and her husband. Later her husband proposed to me. When she heard about this, she said that I had betrayed her. Should I agree to be his wife or not?**



It is Haraam for a woman to strive for her Muslim sister to be divorced. So it is not permissible to encourage or tempt a man to divorce his wife. If the wish to marry came from the husband, and you did not try to separate him from his wife, it is permissible for you to accept. But your agreeing to marry him may stir up resentment, hatred and enmity in the heart of his wife, and you may not be safe from her ill-will and harm.



**I did not know that it is obligatory to do Ghusl from Janaabah (bathing following sexual activity) in order to pray. Do I have to repeat the prayers?**



Every Muslim, male or female, has to learn the rulings of Islam, especially those that have to do with the duties that Allah has enjoined upon him and that he is able to do. Learn the rulings of Zakaah; rulings of buying and selling. And everyone has to learn the correct belief and what is required of every accountable person, the

rulings on purification and prayer etc. With regard to this particular matter, Scholars differ and are of the view that Salaah needs to be repeated.



**Is it permissible for the Muslim to deal with Riba (interest) in a society that is based on Riba in its dealings?**



It is not permissible for a Muslim to deal with Riba, even if the society is based on Riba. He or she has to change this evil action as much as they can and if they cannot, move away from that society in order to distance oneself from this evil, lest the punishment that befalls them, befall a Muslim too. Moving away will mean not embracing the evil practice.



**What is hypocrisy and how dangerous is it for the Muslims?**



Hypocrisy is a serious sickness and a great crime. It means making an outward display of Islam whilst inwardly concealing Kufr (disbelief). If the Kuffaar (disbelievers) are obvious enemies from within, then hypocrites are hidden enemies from within. They are more harmful and dangerous to the Muslims, because they mix with them and know their situation.



**How can I punish myself as a way of striving to do good deeds?**



A believer keen to save himself will strive to save himself from anything that may lead to his doom. Part of that kindness is taking care of one's relationship with Allah Ta'ala. Punishment comes after learning the truth and deviating from it. No punishment before knowledge and knowledge leaves no excuse.

The Prophet (Sallallahu Alayhi Wasallam) said: Signs of hypocrites are four, when he speaks, he lies, when he makes a treaty, he betrays it, when he makes a promise, he breaks it, when he quarrels, he resorts to insults.  
(Muslim)



**How should one develop desired concentration in Salaah and what factors destroys our concentration?**



There are a variety of factors which destroys our concentration in Salaah. Our lifestyle and environment, our business involvements, our dealing with Ghair Mahrams, reading all types of muck magazines, our food, our gazes, our tongue, doubtful food indulgence in futility, etc., etc. all have an impact on our hearts and minds. Develop Taqwa (fear of Allah) by denying the heart its evil desires, and introduce the Deen in all fields of your life. Insha-Allah, the mind and heart will become purer, and along with this will the incidence of Shaytaan Wasaawis (whispering) decrease.



**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. In today's time of weakness in Imaan, very few Muslim men are able to prevail over their Christian wives.



**If I am leading a Salaah, and I am about to complete my Rukuh, can I intentionally lengthen my Rukuh to make it possible for a specific person albeit to join the Rukuh?**



It is Makrooh (reprehensible) to prolong the Rukuh or any portion of Salaah in order to facilitate a specific person joining the Salaah - such undue prolonging of the Salaah will lead to laziness and promoting of laxity in the prompt attendance of Salaah.



**Are there any special merits for the 10th Day of Zul-Hijjah?**



The 10th day of Zul-Hijjah is the day of Eid-ul-Adha (feast of sacrifice). It is a great day which is linked to the completion of Hajj. Hajj is completed on the day of Arafah (the 9th of Zul-Hijjah) with the standing at Arafah which is a major pillar of Hajj. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Hajj is Arafah. (Tirmizi). The day of Arafah is the day of deliverance from Hellfire when Allah delivers from Hellfire those who stand at Arafah and those who do not stand at Arafah. Hence, the day that follows it is a feast (Eid) for all Muslims. It is prescribed for all Muslims to draw closer to Allah Ta'ala by means of ritual of shedding the sacrificial blood. The merits of this day may be summed up as follows: (1) It is the best of days in the sight of Allah Ta'ala. (2) It is the greatest day of Hajj. (3) It is the Eid day.



**What should be recited when sitting between two Sajdahs? That is sitting in between as you are on Salaah.**



In Jalsa, i.e. in the sitting between two Sajdahs, recite: Rabbigh fir-li war hamni (O my Lord! forgive me and have mercy on me).

Aisha (Radhiyahu Anha) said: The promised day is the day of resurrection, the witnessed day is the day of Arafah, and the witnessing day is Friday.  
(Tirmizi) (Muslim)



**I intend to offer a sacrifice on the Udhiyah day. Are there any specific characteristics that the animals should have?**



There are six conditions for the Udhiyah. (1) It should be one of the An'aam class of animals, which are: camels, cattle, sheep and goats. (2) It should have reached the age stipulated in Shariah. 1 year for goat and sheep. 2 years for cow and 5 years for camels. (3) It should be free of any faults that would render it unsuitable for sacrifice such as: defect of eye, obvious sickness, obvious lameness and emaciation that leaves no marrow. (4) The animal should belong to the person who is offering the sacrifice or should have permission for that. (5) No one else should have any rights to the sacrificial animal. (6) It should be slaughtered at the time specified in Shariah which is from after the Eid prayer until sunset on the last of the days of Tashreeq, which is the 13th of Zul-Hijjah for Sha'fi and 12th for Hanafi.



**Can I offer Udhiyah (Qurbaani) on behalf of my deceased parents?**



Basically, Udhiyah is prescribed for living persons. The Prophet Muhammad and His Companions (Radhiyallahu Anhum) used to offer the Udhiyah on behalf of themselves and their families. There are three types of offering Udhiyah on behalf of the dead. (1) Offering Udhiyah on their behalf together with the living ones, such as when one offers Udhiyah on behalf of him - or herself and the members of the family, intending thereby both those who are alive and those who are dead. (2) Offering Udhiyah on behalf of the dead in fulfillment of their will. This is obligatory unless one is unable to do so. (3) Voluntarily offering Udhiyah on behalf of the dead independently of the living such as

offering a separate Udhiyah on behalf of one's late father or mother. This is permissible.



**On whom is Qurbaani compulsory?**



Qurbaani is compulsory upon every adult and sane Muslim who possesses minimum Zakaatable wealth (Nisaab) on the 10th of Zul-Hijjah. It is not necessary to have possession of the wealth for one year.



**What should one say when slaughtering the Udhiyah?**



The Sunnah for one who wants to slaughter the Udhiyah is to say when slaughtering it: Bismillah Allahu Akbar, Allaahumma haadha minka wa laka, haadha anni (or if it being offered on behalf of someone else, haadha 'an [Fulaan] Allahumma Taqabbali min [Fulaan] wa aali [Fulaan]. (In the Name of Allah, Allah is most great. O Allah, this is from You and to You. This is on my behalf or if it being offered on behalf of someone, this is on behalf of [so and so]. O Allah, accept (this sacrifice) from [so and so] and the family of [so and so] - here you should mention his name instead of [Fulaan] or [so and so]. All in all, what is obligatory here is to say Bismillah; the rest is Mustahabb.



**Can a married woman think about marriage proposal as she goes through divorce process?**



According to the consensus of Muslim Jurists (Ijma) a woman who has been given a revocable divorce and still in her waiting period (Iddah) is prohibited to be proposed to, either overtly or by allusion. It is not permissible for a woman to speak about future marriage, until the divorce has come to pass and Iddah has been observed.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not sacrifice anything but an adult animal, unless it is difficult for you, in which case you may slaughter a six month old lamb. (Muslim)



**F** Pali kusalabadikira, ena kusazindikira komwe kwamanga nthenje pakati pa Asilamu kwenikweni pa nkhani ya Iddah (nyengo yakudikira mkazi akasiyidwa banja) yomwe amayenera kudikira akasiyidwa banja asanakwatiwense. Kodi nyengo imeneyi ndiyaitali bwanji?

**Y** Nyengo yakudikira (Iddah) kwa mkazi yemwe wasiyidwa banja (Talaq) ndiko kusamba kwa chilengedwe kwa mkazi kwa miyezi itatu. Malamulo akuti mkazi banja likatha ayenera kukhala pachidikiro (Iddah) kwa miyezi itatu asanakwatiwe ndi mamuna wina. Tiyezi tisachite changu tikasiyidwa banja pokwatirana ndi mamuna wina nyengo yomwe Mulungu yemwe ali ndi kuzindikira konse ndipo pali chifukwa chomwe lye idaikira lamuloli. China chofunika kuzindikira apa ndichoti mwana amayenerereka kutchulidwa ndi dzina la bambo ake enieni omubereka. Mutha kusiyidwa banja nthawi yomweyo ndikukwatirana ndi mamuna wina musakudziwa kuti mwezi umenewo simusamba. Izi zimapereka chikaiko choncho dikirani miyezi itatu ya lamulo yomwe simugonananso ndi mamuna yemwe akukusiyaniyo. Choncho lamuloli ndilothandiza mamuna yemwe akukutengeni komanso inu nokha. Amunanso ayenera kuonetsetsa kuti akazi omwe asiyidwa banja ndipo tikufuna kuwakwatira amalaza nyengo yakudikira yawo (Iddah).

**F** Kodi ndi gawo liti la mapemphero asanu atsiku ndi tsiku omwe ali a Sunnah Muakkadah?

**Y** Kumva kwathu funso lanuli mwina mukufunsa kwenikweni za Swala a Nafl omwense amatchedwa kuti ma Swala a Rawaateb Sunnah. Malinga ndi Imaam Shafi ma Sunnah ali motere: awiri Fajr isanaswalidwe, awiri isanaswalidwe Zuhr, awiri Zuhr itaswalidwa, awiri

Asr isanaswalidwe, awiri Maghrib itaswalidwa, awiri Isha isanaswalidwe komanso awiri Isha itaswalidwa. Ndipo malinga ndi Imaam Abu Hanifa ali motere: awiri Fajr isanaswalidwe, anayi Zuhr isanaswalidwe ndi awiri Zuhr itaswalidwa, awiri Maghrib itaswalidwa, awiri Isha isanaswalidwe ndi awiri Isha isanaswalidwe.

**F** Kodi mwambo wa Dua ndi uti komanso ndi nthawi iti yomwe ili yofunika kuchita Dua?

**Y** Poyamba tinene kuti munthu wokhulupilira sachita ulesi pochita Dua kwa Mlengi wake Allah Ta'ala pofuna chiongoko. Dua (kupempha kapena pempho) ndi chida kwa munthu wokhulupilira, msich i(yapadera) ya chipembedzo, muni wa dziko lapansi ndi kumwamba. Miyambo ina yakuchita Dua ndi iyi: (1) Kuyamba ndi kumuyamika ndikumutamanda Mulungu Allah Ta'ala komanso ndikumufunira zabwino Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye). (2) Kuvomereza machimo omwe munthu wachita kapena unachita ndikuonetsa kuzidandaulira za machimowo. (3) Kupempha kwa Mulungu Allah Ta'ala ndi mtimo wonse. (4) Kugwiritsa ntchito mawu afupi odzadza ndi chilankhulo. (5) Kuonetsa mtima wokhazikika pamene mukupempha kwa Mulungu Allah Ta'ala. (6) Kubwereza zomwe mukupempha katatu. Pomwe pachiindeinde pake ndi (a) pamene Azaan ikuchitika kapenso Iqaamah (pamene swala ikuimitsidwa) (b) Pamene mwawerama pa swala. (c) Pamene muli pa ulendo komanso pamene muli mkati movutitsidwa. (d) Pakatikati pa usiku

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

**F** Kodi tsiku la khumi kapena kuti pa teni m'mwezi wa Zul-Hijjah ndilopambana bwanji?

**Y** Tsiku la khumi la Zul-Hijjah ndi tsiku la Eid-ul-Adha (Eid ya kuzinga zinyama). Ili ndi tsiku lomwe limalumikizana ndi kutha kwa mapemphero a Hajj. Hajj imatha pa tsiku la Arafah. Tsiku la Arafah ndi tsiku la kuomboledwa ku ng'anjo ya moto pamene Mulungu amawaombola ku moto anthu omwe aima pa Arafah ndi ena omwe sadaimepo. Choncho tsiku lotsatira lake ndi tsiku la chisangalalo ( la Eid) kwa Asilamu onse. Tsiku limeneli ndikofunika kuziyandikitsa kwa Mulungu popanga (kupereka) msembe yozinga zinyama. Mwachidule kufunika kapena kupambana kwa tsiku limeneli kuli motere: (1) Ili ndi tsiku lalikulu mwa masiku abwino kwa Mulungu. (2) Tsikuli ndi tsiku lalikulu pa nyengo ya Hajj. (3) Tsikuli ndi tsiku la Eid, tsiku la chisangalalo kwa Asilamu onse.

**F** Kodi ndindani woyenera kupanga Qurbaani?

**Y** Kuchita Ibaadah ya Qurbaani (kuzinga zinyama kapena chinyama) ndi chikakamizo kwa Msilamu aliyense yemwe ali wamkulu, wagwiro ndipo ali ndi chuma chokwanira kugula chinyama kapena zinyama pa tsiku la khumi kapena kuti pa 10 Zul-Hijjah. Kukhala ndi chuma kwake sikoti chumacho chikhale kuti chatha chaka ngati lamulo la Zakaah ayi. Mwachidule kukhala ndi chuma kapena ndalama yokwanira kugula chinyama chako pa tsikuli. Choncho itha kukhala ndalama yoti wayipeza tsiku lomwelo pamenepo ndiye kuti uli ndi chuma.

**F** Chaka chino ndikufuna kuzinga zinyama pa tsiku la Udhiyah. Kodi ndi zinyama zANJI zomwe munthu amayenereka kuti

azinge?

**Y** Pali ndondomeko zisano ndi imodzi zofunika kudzitsatira pofuna kuchita Udhiyah. (1) Ziyenera kukhala zinyama zomwe zili zovomerezeka monga mbuzi, ng'ombe, ngamila, nkhosa. (2) Ziyenera kukhala zinyama zomwe zakwanitsa nsinkhu womwe Shariah idakhazikitsa. (3) Chinyama chake chisakhale ndi chilema monga kukhala ndi diso limodzi, yodwala, yopunduka komanso isakhale yowonda. (4) Chisakhale chinyama chochita kulanda. (5) Zinyama ziyenera kuzingidwa mu nthawi yake yomwe Shariah idakhazikitsa apatu ndipakutha kwa swala ya Eid mpaka kulowa kwa dzuwa tsiku pa 13 Zul-Hijjah.

**F** Kodi lamulo likutinji kwa munthu yemwe amagwira ntchito ku kampani yopanga mowa?

**Y** Kugulitsa mowa komanso ndi zinthu zina zolezeletsa ndi zoletsedwa ndipo kutero ndi tchimo lalikulu. Choncho kugwira pa kampani yopanga mowa ndi tchimo ndithu. Mopanda kukaika, kugulitsa mowa ndi zinthu zina zolezeletsa kuli mugulu la kuthandizira pa zinthu zoipa. Choncho lamulo lake ndi lakuti, munthu yemwe amachiti izi ali pakulakwa kwa kukulu ndipo ali pa matenda osowa chikhulupiliro. Ayenera kusiya kugwira ntchito yoipa ngati iyi, ndipo ayenera kulapa kwa Mulungu kuti amukhululukire ndi kuti iye azifunafuna ntchito ku malo ena abwino omwe zochitika zake ndi zovomereka pa chipembedzo cha Chisilamu.

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)

### **F** Kodi pali kufunika kwanji kokamuona munthu wodwala?

**Y** Chisilamu chimaitanira ku zinthu zabwino komanso chimawachenjeza anthu ku zinthu zoipa. Kuyendera, kuzonda ndi kukaona anthu kapena munthu yemwe akudwala ndi imodzi mwa ntchito yabwino yomwe Chisilamu chimaitanira. Kuonjezera apo Chisilamu chimaitaniranso kukawaona anthu omwe apezana ndi mavuto. Choncho kukaona kapena kukawazonda anthu odwala ndi chizonyezo chakukhala ndi mtima wa chikondi ndiwa chifundo ndi anthu ena. Ndiudindo wa Msilamu aliyense kuyendera odwala pofuna kukwaniritsa Sunnah kapena kuti chiphunzitso cha Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye). Malipiro kapena mphatso yomwe anthu oyendera odwala amapeza inanenedwa ndi Mtumiki motere: Wokhulupilira aliyense yemwe amayendera wodwala amakhala ali m'minda ya ku Jannah pa nthawi yonse yomwe ali ndi wodwalayo mpaka pamene abwerera ku nyumba kwake.

### **F** Kodi ndizololedwa kupanga Qurbaabi kapena Udhiyah m'malo mwa makolo anga omwe adamwalira?

**Y** Kwenikweni Udhiyah kapena kuti Qurbaani ndichikakamizo kwa anthu omwe ali moyo. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) ndi maswahaba ake anali kupereka Udhiyah m'malo mwawo ndi m'malo mwa mabanja awo. Titha kunena kuti pali magulu atatu akachitidwea ka Qurbaani kapena Udhiyah pochita m'malo mwa abale omwe adamwalira. Poyamba titha kuchita Qurbaani m'malo mwa iwo pamodzi ndi anthu omwe ali moyo, monga kuchita Niyyah kuti ukuchita Qurbaani m'malo mwako, anthu apa banja lake, abale pophatikiza ndi ena omwe anamwalira.

Gawo lina ndilakuti kuchita Qurbaani pofuna kukwaniritsa zomwe m'bale wathu adanena kuti zidzachitike. Munthu womwalira akasiya uthenga uwu chimakhala chikakamizo kwa osala kuti akwaniritsa pokhapo padzakhala palibe vuto ngati iye sangakwanitse kutero. Komanso gawo lina kuchita Qurbaani mwa padera powachita makolo omwe anamwalira monga bambo kapena mayi. Izi ndizololedwa.

### **F** Kodi ndi Dua yanji yomwe timayenera kunena pozinga chinyama cha Qurbaani?

**Y** Munthu yemwe akuzinga chinyama cha Qurbaani ndi Sunnah kwa lye kunena mawu awa pamene akuzinga: Bismillah Allahu Akbar, Allaahumma haadha minka wa laka, haadha anni kapena ukuzinga chinyama m'malo mwa munthu wina unena kuti haadha 'an [Fulaan] Allahummah Taqabbali min [Fulaan] wa aali [Fulaan] ( O Ambuye Mulungu, ichi chikuchokera kwa Inu ndipo chikupita kwa Inu. Ichi ndikuziperekera ine mwini, koma ngati chikuperekedwa m'malo mwa munthu wina unena kuti, ichi ndi m'malo mwa wakuti wakuti. O Ambuye Mulungu landirani msembe iyi kuchokera kwa wakuti wakuti, apa uyenera kutchula dzina la mwiniyo yemwe ukumuchitira m'malo mwake m'amlo monena kuti wakuti wakuti.

### **F** Kodi ndi Duwah yanji yomwe tingamapange pakati pa kusujudu kuwiri (Sajdah)?

**Y** Tikakhala pakati pa Sijdah ziwiri tiyenera kuchita Duwah iyi: Rabbigh fir-li war hamni ( O Mulungu wanga ndikhululukireni ndikukhala ndi chifundo nane).

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Msilamu asakhale mlowa malo wa chuma cha munthu yemwe sali Msilamu chomwechonso munthu yemwe sali Msilamu asakhale mlowa malo wa chuma cha Msilamu. (Ibn Majah komanso Ahmad ndi Abu Dawood)



**F** Kodi munthu angapange bwanji kuti akhale ndi mantha enieni pamene akupemphera (ali pa Swalah)?

**Y** Pali zinthu zingapo zomwe zimapangitsa kuti munthu asakhale ndi mantha okwanira pamene ali pa Swalah (akupemphera). Zina mwa zinthuzi ndi monga: Khalidwe la moyo wathu ndi malo omwe timakhala ndikupezeka, machitidwe athu amalonda, kuzowerana kwathu ndi anthu omwe sali oletsedwa kuwakwatira kapena kukwatiwa nawo, kuwerenga zinthu zolaula, chakudya chomwe timadya, zolankhula zathu, ndi zina. Zonsezi zili ndi gawo lowononga ndikusokoneza mitima yathu ndi zoganzira za munthu. Mwachidule tinene kuti ndikoyenera kuti munthu msilamu ayenera kudya chakudya chavomerezeka cha Halaal, ayenera kuchita malonda mwachilungamo, ayanera kusapezeka pa malo pamene pamachitika zinthu zoipa ndi zina. Tiyeni tikane zinthu zoipa zomwe mtima wathu ukufuna ndikukhazikitsa kuopa Mulungu nthawi zonse.

**F** Kodi ndizololedwa kuti mamuna wanga azikumana ndikucheza ndi mkazi wake wakale (yemwe anasiyana naye) popanda ine kudziwa, ndikumamuthandiza monga m'mene amawathandizira ana ake?

**Y** Sizololedwa kuti mamuna wako azikumana ndikuchezeranandi mkazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wachilendo ndipo mkazi wachilendo (yemwe sali mkazi wako) siwololedwa kucheza naye. Komanso sali wololedwa kumupatsa thandizo. Malinga ndi malamulo a Chisilamu mamuna ndi wololedwa kumuthandiza mkazi yemwe wamusiya kapena kusiyana banja pa nthawi ya Iddah yokha (nthawi yakudikira yomwe ili miyezi itatu) kuyambira pa

tsiku lomwe mawu omusiya mkaziyo ananenedwa kwa mkazi. Koma ndi wololedwa kuwathandiza ana ake munthawi zonse.


**F** Kodi makolo angatani kwa ana omwe akuchita utambwali ndi mapempheroj?


**Y** Poyamba tinene kuti palibe chikaiko kuti mapemphero ndiofunika ndipo ndi chinthu chapamwamba mu Chisilamu popeza kuti mapemphero ndi mphata la chipembedzo, gwero la kupambana ndi chizindikiro cha kuopa Mulungu. Mopanda kukaika kuwalera ana powaphunzitsa kufunika kwa mapemphero ndi chizindikiro cha kupambana ndi kuongoka. Choncho titha kuwalanga ana athu potsatira izi: (1) Makolo ayenera kuonetsa chitsanzo chabwino posunga mapemphero nthawi zonse. (2) Makolo ayenera kumawatenga ana awo kumapemphero. (3) Pakufunika kusatopa powalangiza ana ngakhale akukanika.


**F** Kodi Chisilamu chikuti chiyani 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 kwina kuli konse komwe akukhala.


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


 **Please can you tell me which part of the 5 daily Salaah are Sunnah Muakkadah?**

 If we understood your question correctly, you are asking about the Nafil prayers, which are also called Rawaateb Sunnah prayers. According to Imaam Abu Hanifa they are 12 in total: 2 before Fajr, 4 before Zuhr, 2 after Zuhr, 2 after Maghrib and 2 after Isha. While according to Imaam Shafi: 2 before Fajr, 2 before Zuhr, 2 after Zuhr, 2 before Asr, 2 after Maghrib, 2 before Isha and 2 after Isha. Making it 14 in total.


 **What are the etiquettes pertaining to Dua (supplication) and what is its optimum time?**


 A true believer never gives-up supplicating to his Lord and asking for guidance. Dua (supplication) is a weapon of a believer, a pillar of religion and a light of Heaven and Earth. Some of the etiquettes of making Dua are; (1) Praising Allah and sending peace and blessings to His Prophet Muhammad (Sallallahu Alayhi Wasallam) (2) Admitting one's sins and showing remorse. (3) Asking Allah with firm will and seriousness. (4) Using short rich expression in supplication. (5) Observing humbleness and humility. (6) Repeating one's supplication three times. While its optimum times are : (a) Between Azaan and Iqaamah. (b) In prostration. (c) While on travel and while being subject to oppression. (d) In the middle of the night among others.


 **Are the good deeds of a person who does not pray accepted? Some people say that because they give charity and other humanitarian assistance they are exempted from Salaah?**

 Salaah (prayer) is a Rukn (pillar) of Islam. Rukn is the foundation, the basis. Without it, the faith does not exist. Salaah is obligatory and those who reject it are not Muslims and neglecting it (Salaah) is a sin. They must repent and correct their behaviour. On the Day of Judgement the first question will be about Salaah. And according to the Hadith, if the prayer will be good all the deeds will also be good. Charity and all other goods should come after Salaah.

 **Is it permissible while I am in the toilet to read a newspaper or a book?**

 In Islam, there are Shariah etiquettes of entering lavatories that should be observed. Among these etiquettes are the following. (1) To enter the lavatory with the left leg and leave the lavatory with the right leg. (2) To protect oneself against the Jinn with a supplication. (3) Not to speak while in the lavatory, except when necessary. (4) Not to have something that includes the Sacred Names both from the Qur'an and the Sunnah. (5) It is therefore included in the list not to read anything while in the lavatory.

 **I suffer from sleep deprivation. Could you suggest any Dua (supplication) for me to overcome insomnia?**

 If sleep deprivation is due to physical causes, it should be diagnosed by referring to professionals in the field. At the same time, one should complement such a treatment with spiritual healing, which is achieved by turning to Allah, the Creator of sleep, for assistance. We are advised to go to bed in a state of purity, and to read the last three Surahs or chapters of the Qur'an (i.e. Surah 112, 113, 114), followed by Dua of sleep.

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. (Bukhari)



### **What are the values of communication in Islam?**



Islam condemns isolating one's self from people and calls to interaction with them. Communication is a highly crucial area for us to consider not only in our interaction with people in ordinary life but also in conveying the message of Islam. We can only mention a few important points: (1) Allah Ta'ala tells us to speak to people kindly and gently. (2) We are ordered to be humble and avoid being boastful, self-righteous, or arrogant. (3) We are also told to call people to Allah with wisdom. (4) If we are insulted or treated or spoken to abusively by ignorant ones we are to walk away saying peace. (5) Finally, communication always involves listening to what the other side has to say.



### **In Islam we have the Sunnah of Istikharah (prayer for guidance) When you ask Allah for guidance how do we recognize Allah's will in that case?**



The basic meaning of the word Istikharah is seeking guidance. In Islam, this is specifically used to refer to a special supplication that Muslims are encouraged to make either when they are faced with a choice, or when they are about to undertake a certain endeavour. The spirit of the supplication is one in which the guidance and blessings of Allah are sought. In essence, when a Muslim says the supplication for guidance, he or she is putting his or her absolute and unquestioning trust in Allah. To reach a point where absolute trust is placed in Creator, a Muslim must consciously give up his or her own desires and trust that he will find goodness, and indeed what is best, in what Allah has ordained.



### **We debated with no clear answer to our arguments about the age at which animals can be slaughtered for food and daily consumption. Is there a specific age?**



There is no stipulated age for slaughter of any of the an'aam (camels, cattle, sheep and goats), if the purpose is only for food. If someone were to slaughter a lamb that was only one day old or less, it would be permissible for him to eat that meat. But if the animal is intended for Udhayah (sacrifice) (Qurbaani) and the like, then it is essential that it reach a specific age.



### **What is the sequence of rituals in an Islamic funeral service?**



Islamic funerals consist of the following sequence of actions: (1) Immediately after the death has occurred and it has been verified, his/her eyes are closed; the mouth and jaws are tied gently with broad bands or pieces of cloth so that they do not remain wide open; the legs should also be tied in the same way. The body should be covered, and must always remain covered, preferably with a white sheet of cloth. (2) The bereaved family and friends are to be comforted. (3) Funeral arrangements must be made without delay; relatives and friends are to be notified. The body must not be kept waiting unnecessarily. (4) Islamic funerals consist of washing, shrouding and prayer. (5) Washing is preferably done by close relatives; males by males and females by females. (6) Following prayer, the body is escorted to the graveyard. etc

The Prophet (Sallallahu Alayhi wa Sallam): When finished burying someone who had died, he would stand over him and say: Pray for forgiveness for your brother... (Abu Dawood)

# Desired Future of Islam in Malawi

Desired future of Islam in Malawi will largely depend on the foundation laid now by all Islamic organisations, Dawah and Jamaat circles, and indeed all Muslims.

We may not talk of desired future of Islam in Malawi, without looking on our current position of Islam. What future we envisage to have? Is the current position in terms of education, upbringing of children, economic and financial empowerment, joining politics in a dynamic way, a success story?

We cannot honestly discuss about the future of Islam in Malawi, without screening the way Muslim children are been brought up in our respective families. When we talk of the future, the children are at the centre stage of it, since they are the future flag carriers of Islam.

Do Muslim families, provide or create the opportunities for their Muslim children to acquire Islamic knowledge. How will they be carrying the Islamic flag without the knowledge of it? Let them learn the Qur'an, Hadith, Tawheed, Fiqh, Sirah and other Islamic subjects, in order to prepare

them to be good and desired future Muslim torch bearers.

The un-avoidable competition in Malawi rotate on the superiority of education. As Muslims, we may not wonder since education is the essence and foundation of Islam. The first verse of the Qur'an is about reading. (96:1-4).

How much we make use of the above verses, will only tell, how much we are educated, how much interest do we show in competitive education. What field of studies do we need to invest much, in order to equip ourselves and indeed our children in preparation of the future Islam in our country.

It is only by becoming self reliant, Muslims will be honoured and there will be no cases of been abused. The institution of Zakaah was meant to allow poor Muslims to become self reliant by getting their share of Zakaah which can be invested in businesses, hence changing from been recipients of Zakaah and becoming Zakaah payers.



## 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.

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