

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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Islam in Malawi for The Generations To Come

Passing the correct and authentic teachings of Islam to the later generation is a duty for all Muslims and more so with our respected Ulama.

As Muslims, we are carrying a heavy responsibility to defend and uphold the correct teachings of Islam based on Ahl Sunnah Wal-Jama'ah.

Not long most of us reading this article today will be laying in our graves. As Muslims we do not regret such an abode.

However, when we exit this world the later Muslim generations in

Malawi will remember us based on the positive strides that we made towards Islam and that the later generations emulate.

We can do the rest as we live, but the duty upon us in ensuring that we pass on guardianship on Islam will leave an indelible mark for the generations to come.

Let us ensure that the Muslim children are learning the correct Aqeedah and above all valuing need for unity among Muslims.

We should possess an eagle's eye to the exportation of distorted belief rampant in today's world

from the enemies of Islam.

As Muslims we are allowed to enjoy our wealth and have investments. Importantly, we should also look at the growth of Muslims. Through joint capabilities we can move ahead.

This is the desired investment for Muslims long after we go.

Islam in Malawi for generations to come is a legacy for each and every Muslim. This is the legacy we should testify and adopt. This is the must take path. Understand the task and begin the journey.

The Prophet (Sallallahu Alayhi Wasallam) said: The Likeness of believers in regard to mutual love, affection, fellow feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. (Muslim)

Zakaah Nisaab
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 **Two years ago, I promised to sell my property to a friend for 10 million Kwacha. Now I've been offered 15 million Kwacha, which is a significant increase. Is it possible for me to accept this current offer? There was no formal agreement, and the friend is not ready?**


 In terms of Shariah, a verbal agreement is equally as legal as a written agreement. However, in the aforementioned instance, you may sell your property to the other individual for 15 million Kwacha. The promise to sell the property was part of the deal. It wasn't a fully completed deal. You have the right to sell to the highest bidder now that you have received another offer.


 **How can we tell the difference between a legitimate service fee and Riba? When a person's phone's credit runs out, he can request a top-up from the provider. However, there is a condition that a fee for topping up will be paid in addition to the amount. Is this a Riba (interest) arrangement?**


 A service charge differs from Riba in that the former is paid for a service rendered, whilst the latter (Riba) is a payment for no service at all. The definition of service is any service that is considered as legal under Shariah. Top-ups might be considered a legitimate service for which a fee is levied.


 **I made an Istikharah about how I should invest my money, but no clear sign came to me in a dream. So, what should I do now?**


 In most cases, lack of clarity in our dreams is the result of evil in our hearts and minds. Evil is all around us: television, videos, Facebook, improper Hijab, gossip, and so on. The spiritual channels are blocked by sin and futility, so the dreams are hazy, yet Istikharah provides actual direction. In order to make the best decision, recite Istikharah and make Duas frequently. It is not necessary to see the dream.


 **My friend had named me as the executor of his estate and we had agreed on the terms. I'm declining the position now that he's dead. What recommendations do you have for me?**


 It is not acceptable for you to betray the trust that your friend had placed in you with your knowledge and assent. It is your responsibility to take on the role of executor and ensure that his estate is settled in accordance with Shariah. Only if his will is un-Islamic and his heirs refuse to comply to Shariah can you refuse.


 **We frequently see messages of condolences on social media that include R.I.P. Is it permissible for a Muslim to say R.I.P. (Rest in Peace) for a deceased person (both Muslim and non-Muslim)?**


 It is forbidden for Muslims to make Dua for those who die in Kufr (in disbelief). As a result, it is forbidden to say R.I.P. to non-Muslims. R.I.P. is a term widely used by non-Muslims, hence it is best avoided when referring to Muslims. As Muslims, we have a Shariah-based tradition that governs what we say in the face of adversity, including death. Inna Lillah wa Inna llayhi Raji'oon, a Muslim should say when he or she hears the announcement of death.


 **Due to a lack of career counseling, I entered the workforce as a woman in the wrong field. What occupations are forbidden for a Muslim woman to pursue?**


 There is no list of professions that are restricted for women. Rather, everything is contingent on the surroundings and working conditions. For example, if a woman's job compels her to dress in an inappropriate manner, it is illegal for her to do so. Also, if a job requires unrestricted mixing with people of the opposing gender, it will not be permitted. However, if the working conditions are conducive to a man/woman relationship, a woman may work in that sector.


 **My son is completely estranged from me due to my daughter-in-law-actions. He has become so obedient to her that he shudders at the thought of paying me a visit. I'd like to make a Wassiyat that she will not attend my Janazah when I die. Is a Wassiyat like this valid and enforceable?**

 Wassiyat like this is not valid nor binding. Make Dua for their Hidaayat and forget about her callousness. Your patience and submission to Allah Ta'ala's Will will pay off handsomely in the Hereafter. Do not let the Shaytaaniat of your son and his wife disturb your mind's and heart's tranquillity.

 **Lately I have been having a rollercoaster ride life. Sometimes very strong in Imaan, sometimes very weak. What should I do to bring my Imaan up again?**

 Imaan (Faith) increases by good deeds. So, you need to increase your good deeds in order to have a strong Imaan (Faith). Some of the ways that help in this regard are the following: (1) To pray five times a day on time and in Jama'ah as much as you can. (2) To recite the Noble Qur'an regularly. (3) To remember death and read about the next life. (4) To join Halaqaat and study circles in order to develop good company. Lastly to make Dua: May Allah strengthen our Imaan.

 **I tried for a job multiple times but was not successful. Will it be wrong to believe that a spell was cast on me in order for me to keep missing out on career opportunities?**

 Magic provides no benefit and does not prohibit you from doing the good that Allah has planned for you. In the Noble Qur'an, Allah Ta'ala says: "Whatever Allah grants to people of mercy, no one can withhold it; and whatever Allah withholds, no one can release it afterwards." And He is the Mighty Exalted, the Wise. (35:2)

The Prophet (Sallallahu Alayhi Wasallam) said: Righteousness is that with which the soul is tranquil and the heart is tranquil. But sin is that which rouses suspicion in the souls and is perplexing in the breast, even if people give you a decision in its favour. (Tirmizi)



I've left home because of my husband's extramarital activities, and I'd like him to divorce me, but he refuses. So, what should I do now?



You have no choice but to return home if he refuses to issue Talaq (divorce) and calls you back. A man's extramarital activities cannot be used to invalidate a marriage. It is grounds for annulment if a husband does not support his wife or fails to fulfill her conjugal rights. Return home and be patient and make Dua for your husband's guidance.



Should one sit and listen to Bayaan if they enter the Masjid and find Bayaan in progress, or should they first conduct Tahiyatul-Masjid?



Tahiyatul-Masjid must be completed first. For the purpose of Bayaan, it is not allowed to neglect Tahiyatul-Masjid. The Masjid's right is that the Musalli performs Sunnah Tahiyatul-Masjid. This is the view of Shaf'i School of Thought.



Within our social circles, there is a term that is commonly used. "Breaking the News" is how it's known. When you break it to people you feel good? What is the fundamental concept for a Muslim whether it comes to breaking news or simply presenting stories and speeches?



A Muslim should endeavor to speak the truth and be truthful, and his words should be useful, whether they are concerning this world or the next. He should avoid speaking about things that are of no use or purpose, and he should avoid speaking on the basis of speculation or speaking about things about which he is unaware, because this is what it means to

be true and honest. In the Noble Qur'an, Allah Ta'ala states, "O you who believe!" Fear Allah and surround yourself with those who are sincere (both in speech and deeds) (9:119). Finally, a Muslim should not comment about something he does not know for certain. Encourage him through virtues/ Ahadith, importance of Jamaat in Masjid.



Should we say it's magic and tricks, or should we say it's acting, or should we say it's Allah who heals the ill when Christians treat them in the name of Christ?



If you hear or read such stories, reports, or situations, keep the following two points in mind: (1) Remember the Dajjal, who will appear at the end of time and perform a series of seemingly remarkable deeds as a test to humanity. The majority of what looks to be great achievements achieved by persons who are not Allah's righteous slaves are nothing more than gimmicks, deception, and pretending. (2) If such an event occurs in reality, it is more analogous to the deeds of magicians and soothsayers, or occurs with the Jinn and Shaytaan's assistance.





With so many self-proclaimed scholars, it's difficult to know who to trust when it comes to religious subjects. What is your recommendation?





If you have a question regarding any aspect of religion, Allah Ta'ala states in the Noble Qur'an, "Ask the people of knowledge if you do not know." (21:7) If a Fatwa is delivered to you by someone whose expertise and Fatwa you respect, you must follow it. It is not allowed for a person to consult a number of experts in order to select the most straightforward Fatwa or whatever meets his preferences or opinions.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever wants Allah to answer his prayer during difficult times, should call on Him (often) in times of ease. (Fiqh-us-Sunnah)


 **I was present at an event in which a Muslim trespassed on a Christian's property. Should I speak about what I observed, or should I keep my Muslim brother's criminal deed hidden?**


 To begin with, giving testimony is a communal obligation that can also be an individual obligation in two situations: when a person is summoned to testify or when the rights of others will be jeopardized if he does not testify. Second, Allah has commanded that in all situations and in the interests of all people, justice be established and witness be given on the basis of fairness. If you would testify in favor of a friend, then testify against him; if you would testify against an adversary, then testify in his favor, even if he is a heretic or an innovator, for it is essential to be just to him. It is not acceptable to be unjust to everyone.


 **A man who claims to be a Muslim has recently arrived in our neighborhood. He rarely goes to the Masjid to pray, and when I tell him that I don't see him doing so, he says that he prays at home. What are our responsibilities to him?**


 Those who claim to be Muslims should publicly practice Islam's rites and follow its laws to the best of their abilities. If a Muslim claims to be performing acts of devotion such as praying and offering Zakaah, he should be believed and his words should be taken seriously. We only know what individuals display on the outside, and our Lord has not commanded us to peer into people's hearts because no one can do so. The main concept is that anyone who recites the Shahaadatayn is a Muslim as long as he does not do anything to invalidate his Islam. Prayer is the best of a person's deeds, so if you've seen him praying - it's a good sign. Encourage him


through virtues/Ahadith, importance of Jamaat in the Masjid.


 **Our family has a long history with hunting. As a result, we enjoy hunting animals. Is hunting permissible in Islam, and if so, under what conditions?**

 It is legal to hunt land game, according to the main principle. According to scholarly consensus, anyone who hunts permitted animals for the sake of profiting from them by selling them for money, eating them, giving them as presents, and so on, is doing nothing wrong. The hunter, the game, and the tools employed are all subject to hunting regulations. The hunter must be of sound mind and have achieved the age of discernment, as a minor under the age of discernment is not qualified to butcher an animal and, by extension, is not qualified to hunt. It must be allowed to consume meat slain by him.

 **What should I do if I make a mistake in my Salaah in front of an Imaam that necessitates Sujud-Sahw?**

 Unless the fault involves one of the main pillars of Salaah, such as Sujud or Rukuh, you do not need to make Sujud-Sahw for it. You do not need to make Sujud Sahw in any scenario since the Imaam takes accountability on behalf of the followers.

 **I have a friend who owes me money. He is poor. Could I write off the debt as being my Zakaah payment?**

 Zakaah cannot be offset with a debt. The Zakaah will not be discharged by informing them that their debt has been cancelled with Zakaah. You may give him your Zakaah and demand payment of the debt. With the Zakaah you gave him, he may settle his debt.

The Prophet (Sallallahu Alayhi Wasallam) when giving a sermon to the people would say: Let the one who is present convey to the one who is absent, for perhaps the one to whom it is conveyed understand it better than the one who heard it. (Bukhari)

F Ndale za makono lino zimalimbikitsa za ufulu wa anthu. Kodi ndi ufulu wanji womwe Chisilamu chimalimbikitsa ndi kulemekedza?

Y Chisilamu chili ndi maufulu osiyanasiyana ndipo ena mwa maufulu ofunika kwambiri ndi monga: Ulemu wopereka kwa Mulungu pakukhulupilira za Umodzi wake, kulemekezeka kwa maina ake, kumuthokoza Mulungu pozindikira kuti iye ndiye wopereka. Ufulu wopita kwa makolo. Makolo ndi chiyambi chakupezeka mabanja, choncho kulemekeza makolo ndi chinthu chotamandika kwambiri. Ufulu wa Msilamu kwa Msilamu mzake. Dziwani kuti anthu okhulupilira ndi olumikizana wina ndi mzake ndipo amapanga dziko limodzi. Ufulu wina ndi wa anthu oyandikana. Chisilamu chimalamulira kuwachtira zabwino anthu oyandikana nawo popanda kuona kuti ena mwa oyandikana nawo sali Asilamu.

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 kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Allah mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse.

F Ndimafuna kudziwakutikodimapemphero (Swalah) ndi opambana bwanji kuposa magawo ena akupembedza Mulungu mu chipembedzo cha Chisilamu?

Y Mapemphero (Swalah) ndi opambana kwambiri kuposa china chili chonse chokhuza kupembedza mu Chisilamu. Poyamba dziwani kuti mapemphero (Swalah) ndi tsichi ya chipembedzo cha Chisilamu, yomwe Chisilamu sichingakhalepo popanda iyo. Swalah ndi yolemekezeka malinga ndi m'mene inalandiridwira. Swalah inalandiridwa usiku wa Mi'raj pamene Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) adapita kumwamba kukailandira. Kudzera mu mapemphero (Swalah) Mulungu amafuta machimo athu omwe tachita. Mapemphero ndilo gawo lomaliza kuti litaike, ndipo ngati lingataike gawoli apo ndiye kuti chipembedzo chagwa. Mapemphero (Swalah) ndiye gawo loyamba lomwe munthu adzafunsidwe pa tsiku la chiweruzo, tsiku la kuuka m'manda, ndipo ngati mapemphero athu adzakhale abwino ndiye kuti zina zonse zidzawerengedwa kuti ndidzabwino ndipo ngati mapemphero (Swalah) idzakhale yoonongeka, yosakwanira ndiye kuti zina zonse zidzatengedwa ngati zosakwanira, ndipo uko ndikulankhula kwa Mtumiki wathu Muhammad (Mtendere ndi madalitso a Mulungu apite kwa iye). Mwachidule mapemphero (Swalah) ndiye kholo la kupembedza mu Chisilamu, phata lenileni la chipembedzo cha Chisilamu. Onetsetsani kuti mukutsatira bwino zonse zokhuza mapemphero.

F Masiku ano achuluka anthu ozitcha kuti ndiwozindikira za chipembedzo cha Chisilamu ndipo pena zimavuto kuzindikira oyenera kuwafunsa nkhani za chipembedzo. Kodi malangizo anu ndi otani?

Y Allah TA'ala akunena kuti: Afunseni anthu ozindikira ngati inu simukudziwa. (21:7) Pajatu kufunsa ndi theka la kuzindikira, choncho nthawi zonse muziwafunsa anthu omwe ali ndi kuzindikira kokwanira pa chipembedzo cha Chisilamu.

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)

F Mamuna wina wagwa mchikondi ndi mkazi yemwe sali Msilamu. Iye akufuna kumusiya mkazi wake woyamba, ndi kuti amuitanile mkazi yemwe wagwa naye mchikondiyo ku chipembedzo cha Chisilamu ndipo kenako amukwatire. Kodi malangizo anu ndi otani?

Y Poyamba dziwani kuti, pamene Chisilamu chidaloleza kukwatira akazi angapo mpaka anayi, chidaikanso ndondomeko zoyenera pochita chilungamo pakati pa akaziwo. Mopanda chikaiko sichilungamo kumusiya kapena kumutaya mkazi woyamba pa chifukwa chakuti ukufuna kukwatira mkazi wina, ngakkhale tithakhala ndi malingaliro abwino monga omulowetsa mkazi winayo ku chipembedzo cha Chisilamu. Dziwani kuti, mkazi winayo akhale Msilamu sizikufunikira kuti mkazi woyambayo achitilidwe nkhaza kapena kumusiya kumene. Pali njira zambiri zomuitanira mkazi yemwe sali Msilamu ku Chisilamu. Choncho malangizo athu ndi akuti mamunayo asakwatire mkaziyo mu ndondomeko yonga ngati iyi. Ngati angamukwatire aonetsetse kuti mkazi woyambayo sanachitilidwe ndipo sakuchitilidwa nkhaza kapena kutaidwa posamupatsa thandizo komanso kukhala naye.

F Pali khalidwe lina masiku ano lomwe anthu ena amafuna akhale oyamba kufalitsa nkhani yomwe yachitika ndipo amamvabwino akatero. Kodi Chisilamu chikutiphunzitsa chani za kufalitsa nkhani?

Y Msilamu ayenera kulankhula zoonazokhazokha, ndipo zolankhula zake zizikhala za phindu kwa iye ndi anthu ena pa umoyo uno komanso pa chipembedzo. Msilamu asakhale wolankhula zophanda phindu, zopanda umboni komanso zopanda thandauzo. Msilamu ayenera kupewa kulankhula za m'maluwa, ndipo

asalankhule zinthu zomwe iye sakuziziwabwino. Mwachidule Msilamu asalankhule kapena kufalitsa kumene nkhani yomwe alibe nayo umboni wokwanira. Tiyeni tiphunzire kukhala chete pamene tamva nkhani, chifukwa kufalitsa nkhani za anthu ena kutha kutibweretsera mavuto. Kodi mungamve bwanji kumva kuti nkhani zomwe timafalitsa ndi zonama ndipo anthu ndikutidziwa kuti ndife amene timafalitsa zonamazo.

F Kodi tiziti ndi masenga kapena ndi wachionandani, kapena ndi nthabwala kapena kuti machiliso amenewa ndi ochokera kwa Mulungu, tikaona Akhristu akuchilitsa odwala mu dzina la Yesu ndipo odwala ndikuchilitsidwan?

Y Muyenera kukumbukira zinthu ziwiri zofunika kwambiri. Choyamba muyenera kukumbukira za Dajjal yemwe atadzabwera kumathero adziko ndipo azidzachita zodabwitsa zosiyanasiyana, ndipo zodabwitsazo ndi mayesero kwa anthu. Zodabwitsa zomwe anthu akuonetsa malinga ndi funso lanu, posakhala za akapolo a Mulungu omwe ali oyera ndi mtchitidwe wa wachionandani, chinyengo, komanso thabwala chabe. Izi musadzikhulupilire mkomwe. Chachiwiri mukaona zotero zikuchitika dziwani kuti ndi ntchito ya abibi ndi ang'anga, kapena kuti zimachitika mothandizidwa ndi ziwanda komanso satana wothamangitsidwa. Chofunika kwa inu ngati Msilamu osayandikira kapena kuwapitira anthu ngati amenewo chifukwa mwina mutha kuyetsedwa mayeso a Mulungu inu ndikuzikhulupilira zomwe zikuchitikazo. Mukatero mwataika ndipo chikhulupiliro chanu cha Chisilamu chokhulupilira Mulungu m'modzi yekha chaonongeka. Tiyeni tiwalimbikitse makamaka azimayi ena omwe amatengeka ndikumapita kumalo komwe zinthu za masenga ngati izi zimachitika. Ife Asilamu tili ndi maduwa athu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

MAFUNSO NDI MAYANKHO

FIne ndinalipo pamene Msilamu nzanga adaononga chuma cha munthu yemwe sali Msilamu. Kodi ndipereke umboni wa zomwe zinachitikazo kapena nkoyenera kubisa zoipa zomwe Msilamu nzangayo adachitazo?

YPoyamba dziwani kuti kupereka umboni ndi udindo wanu pamene mukukhala ndi anthu ndipo chinachake chachitika ndipo inu mwaona ndi maso anu kapena kumva. Udindo umenewu uli mzigawo ziwiri. Chigawo choyamba pamene inu mwafunsidwa kapena kuitanidwa kuti mupereke umboni ndipo kuti ngati simupereka umboniwo ufulu wa anthu uphwanyidwa. Kachiwiri, dziwani kuti Mulungu watilamula kuchita chilungamo ndikupereka umboni wabwino, wosakondera mbali nthawi zonse muzochitika zina zili zonse ndipo zokomela anthu. Pamene inu mutha kupereka umboni wokomela nzanu, perekaninso umboni wotsutsana naye kapena wosakomela iye ngati iye ndi amene walakwitsa. Chomwechonso pamene mupereka umboni wosakomela munthu yemwe sali nzanu, perekaninso umboni wokomela iye ngati iye sali wolakwa pa nkhani yomwe ilipo kapena yachitika, chifukwa nkofunika kuchita chilungamo. Sizololedwa kusachita chilungamo kwa anthu onse. Mwachidule perekani umboni woona, wachilungamo pa zomwe zinachitika.

FNdinkaonera sewero la Nabi Yusuf (Alayhis-Salaam) ndipo ndinasangalatsidwa ndi dzina loti Binyameen kapena kuti Bin-Yamin. Kodi ndizololedwa kumupatsa mwana dzina limeneli?

YTinene kuti kumupatsa mwana dzina loti Binyameen kapena kuti Benjamin mu chizungu kutha kukhala kuloledwa, koma pa chikhalidwe maina awa eni wake ndi Ayuda

ndipo sichingakhale chikhalidwe cha Chisilamu kumupatsa mwana dzina limeneli. Choncho pa chifukwa chimenecho ndizoletsedwa kugwiritsa ntchito maina ngati amenewo. Mutha kuona kuti ena mwa ophunzira a Nabi Isa (Yesu) (Alayhis-Salaam) munali Matta (Mathew) Yuhanna (John) and maina ena, ko-ma mopanda chikaiko maina awa siomwe Asilamu akuwagwiritsa ntchito. Mwachidule, Ophunzi-ra (Maulama) a Chisilamu analetsa kumupatsa mwana maina ngati amenewa. Pali maina ambiri a Chisilamu omwe mutha kumupatsa mwana wanu ndipo palibe chifukwa chomupatsira mwana dzina kapena maina ngati amenewa.

FKukhudzidwa pa zinthu zochitika pa moyo wathu ndi chinthu chosapeweka. Izi zimachitikira pa moyo wathu wa tsiku ndi tsiku. Kodi ndi malire ati omwe tingalole kuti kukhudzidwaku kukhala mwaife?

YChisilamu chimaphunzitsa moyo wa pakatikati pa zochita zathu za moyo wathu wa tsiku ndi tsiku kuphatikizirapo pa zochitika za chipembedzo. Chiphinzitsonsochi chimatifunira mtendere. Tikuphunzitsidwa kusapyola malire pa kuipidwa komanso kusapyola malire pamene tikusangalala, chifukwa kupyola malire kulikonse kumabweretsa mavuto. Mwachitsanzo kupyola malire pamene tikusangalala kuli ndi kuipa kwake, komanso kudandaula mopyola malire kuli ndi kuipanso ndipo ena amatha kuzimangilira chifukwa cha kudandaula. Mwachidule kusangalala, kudandaula kuyenera kukhala kwa pakatikati. Sizingatheke kuti tisadandaule pa moyo wathu wa tsiku ndi tsiku, koma kuti kudandaula kwathu kusaononge zabwino zina za moyo wathu. Sizingatheke kuti tingokhala odandaula nthawi zonse pena ngati anthu timasangalala pa zinthu zomwe tapeza pa moyo wathu, koma kusangalala kwathu kusakhale kopyola malire.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe amasunga ubale siamene amafuna kulandira zabwino kwa abale ake chifukwa cha zabwino zomwe iye wachitira abalewo. Koma munthu wosunga ubale ndi amene amapitiliza ubale wake ngakhale abale atamutaya (Muslim)

F Makono avuta ndipo kusankha zovala kwa anthu ena ndikovuta motero amavala chilichonse. Kodi ndizololedwa kuvala malaya olembedwa kumbuyo kwake pamene takupemphera pambuyo pa Imamu?

Y Poyamba tinene kuti ngati zolembedwa ndi kujambulidwa zake ndizoletsedwa (za Haraam) monga zithunzi za azimayi, mitanda, zizindikiro za maiko omwe amadana ndi Chisilamu, kapena zojambula za zinyama komanso zithunzi za mowa, fodya and zina zotero ndikoletsedwa (ndi Haraam kuvalako) ndipo kuvala pamene uli pa pemphero (Swalah) ndiye kulakwitsa kwenikweni. Kachiwiri, ngati zolembedwazo zilibe zithunzi koma ndi mawu oitanira ku zoipa monga, ndipsyopsyone, tiye tikazione, ndi zina zotero mwa mawu omwe amagwiritsidwa ntchito ndi anthu ofalitsa zoipa pa dziko ndikosaloledwa kuvala ngakhale osati pa mapemphero ndipo kuvala pa pemphero ndiye kulakwitsa kwenikweni. Chifukwa chakuletsa zovala zotero ndichachizikire kuti ndi zovala kapena mawu ofalitsa zoipa pa dziko. Kacitatu, ngati zovalazo zomwe munthu wavala pa pemphero zilibe zithunzi kapena mawu olakwika, oipa, ofalitsa za usatana, koma ndiokongoletsedwa chabe ndi kaonekedwe ka chinthu, chigamulo chake chidzatengera muizi: (1) Ngati zili zinthu zomwe zili zopatsa chidwi ndipo kuti wina akazona zitha kumusokoneza zinthu zotero ndi Makrooh kuvala popempherera. (2) Komanso ngati zinthu zokongoletsedwazo ngati sizili za Haraam ndipo munthu wina yemwe akupemphera akaona sizimusokoneza siikhala Makhrooh kuvala pemene ukupemphera. Pomaliza tiyeni tionetsetse kuti zovala zathu pamene tikupita kukapemphera zikhale zabwino. .

F Kodi ndondomeko yomwe angatsate munthu yemwe anatuluka Chisilamu ndipo akufuna kubwelera ndi iti, komanso


pamafunika padutse nthawi yaitali bwanji kuti iye abwelera?


Y Munthu yemwe anasiya Chisilamu ndipo akufuna kubwelera ayenera kupanga Shahaadataini. Dziwani kuti ngati kutuluka kwake mu chipembedzo cha Chisilamu kunali chifukwa chosagwirizana ndi mfundo ina ya Chisilamu monga kupereka chopereka kapena kusala m'mwezi wa Ramadhaan kubwelera kwake sikungavomerezedwe mpaka atakhutitsidwa ndi kuvomereza kuti mfundozo ndi zoono ndipo zoyenera. Palibe nthawi yeniyeni yomwe angabwelere kunena kuti khomo lake ndilotseguka nthawi zonse. Kulapa kwake ndikolandiridwa kupatuluko pamene mphavu za imfa zikulindima nthupi mwake. Choncho ngati chiongoko chitamufikira imfa isanabwere iye ndi Msilamu ndipo tiyenera kuvomereza ndikumulandira kuti iye ndi Msilamu mzathu. Dziwani kuti pamene munthu atuluka Chisilamu, amazilakwira yekha komanso kulakwa kwake ndi kwa iye ndi Mulungu wake, ife anthu tilibe gawo. Tiyeni tisawanyoze anthu omwe abwerera ku Chisilamu.


F Ndinasankhidwa ndi mzanga wina kuti iye akadzafa ndidzalongosole pogawa chuma chake kwa oyenera kulandira chumacho. Pamene wamwalira ndikuona kuti sindigwira ntchito yomwe mzungayo


Y Sizololedwa kuti inu munyalanyaze zomwe mzanu womwalira mudagwirizana naye kuti mudzamchitira. Ndikofunika kuti inu muyendetse zonse zoyenera mukugawa kwa chuma chake kwa anthu oyenera kulandira gawo pa chuma chake. Mutha kukana ngati zomwe adanena pa chumacho sizikugwirizana ndi Shariah, komanso ngati anthu oyenera kulandira gawo pa chumacho sakufuna kutsatira malamulo a Chisilamu pogawa chuma.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe angamange Mzikiti chifukwa cha Mulungu, ngakhale kukula kwake kutakhala ngati chisa cha mbalame ya mu mchenga, Mulungu adzamumangira nyumba ku Jannah. (Ahmad)


 **My wedding has been postponed three times since both parties are unable to host a wedding celebration owing to financial constraints. I'm assuming we'll be able to live together after Nikah?**


 Doing Walimah and inviting guests to express joy and announce the marriage is something that is optional and preferred, but it is not one of the conditions or requirements for marriage. Proclaim the marriage, said the Prophet (Sallallahu Alayhi Wasallam). (Ahmad) What is meant by proclaiming it is disseminating information about it to the public. One of the most typical ways of announcing a marriage is to have a Walimah. Even if you don't have a Walimah there's nothing stopping you from moving in with your husband as long as the marriage contract is signed. So, at the very least, have a little celebration, even if it's only for the family. Walimah is Sunnah.

 **I praise Allah, ask for forgiveness, and then offer Salaam to the Prophet before Supplication (Sallallahu Alayhi Wasallam) I extend Salaam to the Prophet again after the Supplication and then glorify Allah. Is this the proper approach to offer Supplications?**


 The Hadith narrated by Abu Dawood and Tirmizi from Ubayd (Radhiyallahu Anhu), who said: The Messenger of Allah (Sallallahu Alayhi Wasallam) heard a man making Du'aa in his prayer without glorifying Allah Ta'ala or sending blessings upon the Prophet (Sallallahu Alayhi Wasallam), it is Mustahabb for the worshipper to begin his Dua with praise of Allah, then to send blessings upon the Prophet, then to ask for whatever he wishes. This man is in a hurry, said the Prophet (Sallallahu Alayhi Wasallam). He (Sallallahu Alayhi Wasallam) summoned him

and told him, that when they perform Du'aa, they should begin by glorifying and praising their Lord, then send blessings upon the Prophet (Sallallahu Alayhi Wasallam), and then pray for anything they want. (Tirmizi & Abu Dawood).


 **I'm not always sure how much I know about the Sahaabah (Radhiyallahu Anhum) or what my obligations as a Muslim are to them. What is your general opinion on the subject?**


 Abdullah ibn Mas'ood (Radhiyallahu Anhu) stated to Imaam Ahmad (Rahimahullah Alayhi), "Allah looked people's hearts and found that the heart of Muhammad was the best of all people's hearts, so He picked him for Himself and sent him with His Message." Then He checked people's hearts in the same way that Muhammad's heart was examined, and He discovered that the hearts of his Companions (Radhiyallahu Anhu) were the finest of people's hearts, so he made them the best of people's hearts.


 **What is the ruling on saying 'Bismillah' each time on behalf of a child who does not speak yet starts eating?**


 Say Bismillah for your action, not on behalf of the child. In other words, you say Bismillah for feeding him, not on his behalf. This should be done when beginning the action, and not with every morsel you feed the child

The Prophet (Sallallahu Alayhi Wasallam) said: Each of you is a shepherd, and all of you are responsible for your flocks. (Bukhari)


 **As Muslims we sometimes would want to choose our Amir (leader) and we hear of giving allegiance (Ba'yah) to the leader. Precisely to whom should Ba'yah (allegiance) be given and who is to give it and how?**


 Bay'ah can only be given to the leader of the Muslims, and Bay'ah is given by the decision makers - i.e., the Scholars and people of virtue and status. Once they give their allegiance to him, his position of leadership is confirmed, and the common folk do not have to give allegiance to him themselves, rather they have to obey him so long as that does not entail disobedience towards Allah Ta'ala. We learn from the Hadith which says: Whoever dies and did not make an oath of allegiance (to the Muslim leader) has died a death of Jaahiliyyah. (Muslim) With regard to how the allegiance should be given to the leader, in the case of men it is done in word and in deed, namely with a handshake. In the case of women, it is done by word only.


 **I was traveling and on the way I stopped in a village and prayed Jumu'ah. After prayer I stood up and prayed Asr. One of my friends objected to that. Was the combination correct?**


 Jumu'ah prayer cannot be combined with Asr. Zuhr may be combined with Asr, and Maghrib with Isha. Based on this, you have to repeat the Asr prayer that you joined with Jumu'ah, because you offered it before its time, and prayers offered ahead of time are invalid. It is not permissible to combine Asr with Jumu'ah in the cases where it is permissible to combine Zuhr and Asr. If a traveler prays Jumu'ah it is not permissible for him to combine Asr with it. If rain falls and it becomes permissible to combine Zuhr

and Asr because of the rain, it still not permissible to combine Asr with Jumu'ah. This is the view of Sha'fi School of Thought.

 **What should be done (perhaps just kill) when someone calls you up and says to you that he is sleeping with your wife. You trust your wife and do not doubt her conduct for an instant. What is your advice**

 What we advise you to do is not to follow this annoyance to spoil your thinking and damage your affairs. Such things are done by foolish people. Cut off all means of communication with such people, even if that is by changing your phone number or not replying to strange numbers, and the like. With regard to what you have mentioned about killing him, if you can find him, by doing that you will be jumping out of the frying pan into the fire and dealing with one wrong by committing a wrong that is greater. Cases of slander cannot be punished by killing. Do not stoke the fires of enmity in your heart and fail to see the proper way of handling the matter.

 **My friend invited me for a meal but did not tell me that it was Aqeeqah. Is it not essential in order for the Aqeeqah to be valid to inform the one who eats from it that it is Aqeeqah?**

 It is not essential for those who are invited to the Aqeeqah meal to know that it is an Aqeeqah. If someone invites others to a meal and does not tell him that the meal is an Aqeeqah that he slaughtered, that is permissible and the Aqeeqah is valid, because it is not stipulated in order for the Aqeeqah to be valid that the one who eats should know that it is Aqeeqah. But it is better to inform him of that so that he may pray for the newborn to be guided and blessed

Jaabir (Radhiyallahu Anhu) heard the Messenger of Allah Ta'ala saying: Allah and His Messenger have forbidden the sale of alcohol, dead meat, pork and idols. (Muslim)

Islam in Malawi for The Generations To Come Does It Matter?

Some may argue that planning for the future is akin to buying furniture for a house that hasn't been built yet.

They would add that doing so is akin to filling our days with worries, concerns, anticipation, and worry over a future we may never see.

Finally, rationality may say, "Leave the future of the later Muslim generation to them, as they will face the same challenges that we experience today."

Proponents argue that there is nothing stopping someone from making plans, in this case Muslims planning for future generations in Malawi and estimating what they will require.

But when we do that we say In Sha Allah (if Allah wills) Allah says in the Noble Qur'an: And never say of anything, "Indeed, I will do that tomorrow," Except [when adding] "If Allah wills." (18:23-24)

Everything a person plans to do, resolves to accomplish, or expects to achieve in the future is based on hope, and hope is what drives individuals to do things.

As Muslims, we strive in this world for what will help us both in our religion and in our daily lives. So we use the methods available to us and seek assistance from Allah Ta'ala.

One of life's most certain aspects is its unpredictability. We came into this planet on our own and shall leave it on our own. Everything we do is solely for our own profit.

What will matter in the afterlife is not how well we fared in this life. It will be the result of our good deeds. What if those nice deeds were the effort we put forth to plan for a better and more prosperous Islam in Malawi?

While living in the present, we do not see the future, but we are concerned about it as whatever we do now will affect the later Muslim generations.

As a result, we must build a productive, educated, and Allah-fearing Muslim youth in order to develop future Islam. As a result, it does matter!



BWERANI MUZATENGE BUKHU LAIKIDWALI

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