

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 25. No11 • REGISTERED AT GPO AS A NEWSPAPER • Zul-Qa'adah 1443 / June 2022

Unity + Coming Together Principle of Islam

Muslims in Malawi have the same freedom of worship as Christians, which leads to the formation of a variety of faith-based groups, forums, organizations, institutes, and other groups.

Nonetheless, is there a need for more Islamic groups and associations among Malawi's Muslims?

Is the number of such groupings beneficial to Islam's development? It probably does.

Whatever form Muslim activism in Malawi takes, the goal should always be to "achieve goodness" while avoiding harm.

The prevention of harm takes precedence above the potential benefit. Sincerity should characterize whatever activities we conduct (Ikhlas).

Remember that we are working for Allah Ta'ala's reward. As a result, when we engage in Islamic work, sincerity is paramount.

While numbers are a sign of progress, they will stay retrogressive if they are not used to attain goodness and, to the extent feasible, avoid hurting the already established harmony and aims of Islam and Muslims in Malawi.

Islam's fundamental principles are unity and cooperation.

Islam encourages us to follow the Qur'an and Sunnah in order to establish Ummah unity. Allah's blessings are with the group.

To accomplish this unity, Allah Ta'ala has commanded that all acts of worship be performed together. As a result, the essence of Islamic work is to achieve kindness. To avoid causing harm, those engaging in Islamic work should embrace sincerity.

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. (8:46)

Zakaah Nisaab
June 2022
MK365,696.10

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Society will judge you by its own standards. Don't bother with it. The care you've shown, the love you've shared; they matter so much more.

Publisher

Al-Haqq Publications

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Is the trial of the grave and the interrogation of the two angels limited to those who are buried, or does it apply to everyone who has died, whether buried or eaten by wild animals?



The interrogation of a person regarding his Lord, his faith, and his Prophet is a trial that every accountable person faces in his grave. No matter what his situation, whether he is buried in a graveyard or not, whether all or part of his body is buried, whether he died on his bed, drowned, burned to death, cut into pieces, or eaten by wild animals, no matter where and how he died, every accountable person who is subjected to this questioning will be subjected to it after his death.



People's need to deal with life's issues, such as illness and the like, drives them astray. In my instance, it was suggested that I go to church and speak with the pastor. Please notice that I have visited numerous Shaikhs but have received no assistance?



One of the forms of remedies given in Islam is ruqyah. However, it must meet specific criteria in order to be beneficial and acceptable. The Scholars have agreed that using Ruqyah is permitted if three conditions are met: It should be based on Allah Ta'ala's words, His Names, or His Qualities; it should be written in Arabic or in words that can be understood; and it should be accepted that Ruqyah has no effect on its own, but occurs as a result of Allah's will and decree. Asking the People of the Book not permissible.



What does the Shariah say about lying and manipulating documents in order to achieve a good (Lawful) goal?



Nothing in Islam says that the ends justify the means. Both the ends and the means must be legal. As a result, deception and falsification of documents are prohibited in Islam.



I was raised as a Christian and now consider myself a Muslim. My mother is depressed and expresses her displeasure with my conversion to Islam. Will Allah Ta'ala forgive me for hurting my mum because of my conversion?



Even if one's parents are non-Muslims, Islam commands that a Muslim be friendly to them. If your mother is upset because of your conversion to Islam, it does not indicate you have committed a wrong or will face punishment in the Hereafter. You must treat your mother with respect and maintain a positive relationship with her at all times.



Is it OK to lie to a doctor when he asks if you drink alcohol or have had unlawful sex in order to hide one's flaws? How should one hide one's flaws in such a case, when a lack of information may compromise the accuracy and precision of the diagnosis?



The essential premise is that hiding one's flaws is required. When Allah Ta'ala has hidden a person, he should not disclose himself. Rather, disclosing falls within the description of openly committing sin, and Allah Ta'ala has warned that those who openly commit sin will be denied His forgiveness. A good doctor will usually be able to deduce what he needs to know from symptoms. So, if you're in this circumstance, you don't have to reveal yourself. The doctor can determine what kind of treatment he needs for himself based on what he sees during his evaluation of the patient.



I'd like to know the difference between Islamic Waqf and the Endowment or Trust Fund that is currently being promoted over the world?



Waqf refers to the act of freezing capital or property and not allowing it to be sold, given, inherited, or otherwise disposed of, with any income or earnings going to the person who established the Waqf, for charitable purposes and the like. Waqf is best used for benevolent reasons, such as charitable projects, because the benefit is guaranteed rather than only hoped for. Waqf money may be disposed of in ways that are approved by Shariah to support the growth of the Islamic economic system, allowing Waqf monies to be utilized to revitalize the Islamic economic system.



I am a Muslim lady who engages in open dialogue with Christian ladies on a variety of topics. How can I explain

Maryam's (Alayha-Salaam) status in Islam, and why her relationship with Muslim women is stronger than that with Christian women?



Christians regard her and her son as gods separate from Allah Ta'ala, and they worship them as such, whereas Muslims worship Allah Ta'ala alone, and people who believe in Allah alone are closer to one another. In the Noble Qur'an, Allah Ta'ala says: And (remember) when Allah says (on the Day of Resurrection) O Eesa (Jesus), son of Maryam (Mary)! Did you tell men to worship me and my mother as two gods in addition to Allah? He will exclaim, "Glory to You!" It was not my place to say things I didn't have the authority to speak (to say) (5:116) Maryam (Alayha-Salaam) is described in the Qur'an as a faithful slave of Allah, who was humble and loyal to Allah, the Lord of the Worlds. She is closer to the people of Islam than to Christians.



Islam addresses commercial concerns as a way of life. What Dua should I invoke during my prayers to help my business succeed?



The Prophet used to say after Fajr prayer: Allahumma Inni As'aluka Rizqan Tayyiban Wa'ilman Naafi'an Wa'amalan Mutaqabbala (O Allah, I ask You for good (Halaal) provision, beneficial knowledge and accepted good deeds). This Dua is general in meaning and includes earnings from business as well as farming, employment or manufacturing. This is how the Sunnah is in Dua that are concise in wording and comprehensive in meaning. But it is Mustahabb for you to ask Allah Ta'ala for what you need by name using whatever simple words and phrases Allah Ta'ala enables you to say

The Prophet (Sallallahu Alayhi Wasallam) said: The best women of Paradise are: Khadijah bin Khuwaylid, Faatima bin Muhammad, Aasiyah bint Muzaahim the wife of Pharaoh, and Maryam the daughter of Imraan (Ahmad)



Is it obligatory for a Muslim man to cut his hair in a certain way, such as all of his hair being the same length?



With regard to hair, the Prophet (Sallallahu Alayhi Wasallam) guidance is either to leave it all alone or to remove all of it. He did not shave part of it and leave part of it. What some Muslims do, which is to shave part of the head and leave part, is the Qaza (tuft) which was forbidden by the Prophet (Sallallahu Alayhi Wasallam). This may take several forms: 1- Shaving some parts of the head and leaving others 2- Shaving the sides of the head and leaving the middle 3- Shaving the middle and leaving the sides 4-Shaving the front and leaving the back 5-Shaving the back and leaving the front 6- Shaving one side and leaving the other. Ibn Umar (Radhiyallahu Anhu) who said, the Messenger of Allah forbade Qaza i.e. shaving part of the hair and leaving other parts. He said: Shave it all or leave it all. (Abu Dawood).



If you are offered food or drink by someone you believe, based on past experience or objective judgment, is more likely to damage you. Is refusing food an indication of a lack of sincere faith or Yaqeen in Allah, or what?



The basic principle is that the Muslim should be regarded in the best possible light in all he says and does, and that one should not think negatively of him or suspect him, because suspicion is the highest kind of deception. This holds true unless he really does something to contradict it. The Muslim is his fellow Muslim's brother; he should love for him what he loves for himself in terms of good, and detest for him what he hates for himself in terms of bad. If a Muslim offers you food or drink, the general rule is to think favourably of him unless you see something obviously to the contrary..



We will soon reach the month of animal sacrifice following this month (Qurbani). I have the funds to purchase animals for Qurbani, but I owe money. Is it better for a person who is in debt to offer Qurbani or to pay off his debts?



We believe that a person should not offer the Qurbani if he owes a debt, unless the amount is to be paid in the future and he knows in his heart that he will be able to return it when the time comes. There's nothing wrong with him offering the Qurbani in that scenario. Debt is a very significant issue. Paying off debt is required, although doing the Qurbani is a Sunnah. Paying off debts relieves one's obligations, whilst providing Qurbani keeps one under obligation, and it goes without saying that discharging one's obligations takes precedence over continuing under obligation. Paying off debt is a societal obligation, whereas performing the Qurbani is a personal obligation. This view is of Shaf'i Madhab.



We're debating whether it's permissible to say "May Allah grant you a long life" or not?



We should not wish individuals a long life since a long life can be good or terrible, and the worst people are those who live a long life while continuing to commit wicked things. There is nothing improper with saying something like, "May Allah Ta'ala grant you a long life of allegiance to Him," and so on.



In Islam, how should an engagement be handled?



There is no custom of engagement in Islam. The Nikah should be performed if the marriage proposal is accepted

The Prophet (Sallallahu Alayhi Wasallam) said: People who belong to two different religions do not inherit from one another. (2)The Muslim does not inherit from a Kaafir and the Kaafir does not inherit from a Muslim. (Bukhari)



Many individuals, it appears, take gossip lightly, and chatter makes us feel good. What does Islam say about gossipers and what are its rules? Are there any tasks that must be completed?



Gossip is a serious sin that all Muslims are well aware of. The gravity of this sin stems from two factors: (1) It concerns people's rights, making it more serious because it entails wrongdoing against them. (2) It is a simple sin that the majority of people commit. Praying for forgiveness for the one you gossiped about, making Dua (Supplication) for him, and praising him in his absence are all part of the punishment for gossip. Praying for forgiveness as an expiation for gossip does not imply that it is adequate. The core premise is that sins can only be forgiven via genuine repentance, which includes giving up the sin, regretting it, and choosing not to repeat it.



Two years ago, one of my friends married a non-Muslim. She now realizes she made a mistake because the man refuses to accept Islam. She wants to be advised on what to do?



Marriage of a Muslim lady to a non-Muslim man is forbidden and considered a major sin and immoral act. This union is illegal, and it is considered fornication and adultery. This woman must leave this non-Muslim man as soon as possible, and she must repent to Allah Ta'ala. Because this marriage is invalid in and of itself, she does not need a Shar'i divorce to leave him. She must tell this man straight up that she made a mistake in marrying him and that it is against Islam to do so. So, either he should convert to Islam and remarry her, or he should divorce her. If he refuses, she should pursue legal action and provide any justification she can.



I am a Wakeel (trustee) for my brother's heirs, and I am responsible for their inheritance and interests. My inquiry concerns their needs (what I provide them each month) as well as the inheritance I am saving for them. What is your recommendation if I decide to use their wealth to pay off my debts?



Because it is a tremendous trust that many people are unable to fulfill, Islam considers unlawfully taking an orphan's money to be one of the seven sins that will condemn one to Hell. If he has orphans under his care, Islam instructs him to properly care for them and raise them, and if they have riches, he is to guard it, invest it, and pay Zakaah on it. If he is wealthy, it is preferable for him to keep his hands off their money; if he is poor, he may consume some on a reasonable basis; if he invests their money, he may be paid the same as anybody else doing a similar work. These are Shariah's rules, and they are binding.



Is it possible for a Muslim lady to propose to a Muslim man?



It is acceptable. A Muslim woman, on the other hand, must be careful not to be fooled by appearances and wind up marrying the wrong man. After then, there are a few things a lady who is proposing should bear in mind. She should find a good matchmaker who can act as a middleman. Under the guise of proposing, she is not let to sit in privacy.

The Prophet (Sallallahu Alayhi Wasallam) said: No woman can give a woman in marriage and no woman can give herself in marriage. (Ibn Majaah)

F Chifukwa chakukula kwa zoipa zomwe ndinachita sindikukondwa mumtima ngakhale ndinalapa ndipo ndikuona ngati mwina Mulungu adzandilangabe komanso kuti sanalandire kulapa kwanga. Malangizo anu ndi otani?

Y Kulapa komwe kuli kolondola komanso kovomerezeka kumafuna zinthu zitatu: choyamba, munthu wolakwayo ayenera kudandaula mumtima za machimo ake. Kachiwiri ayenera kulapa ku zolakwa zake ndipo kuti iye sadzabwereranso ku zoletsedwazo. Kachitatu: ngati tchimo lake ndilokhuza kuphwaya ufulu wa munthu, kulanda katundu, kumubera, ndi zina zokhuza munthu, iye ayenera kubwenza ndikupempha chikhululuko kwa anthuwo. Choncho kulapa komwe kungatsatire ndondomeko imeneyi kudzakhala kolandiridwa Insha- Allahu Ta'ala. Pambuyo poti munthu walapa suyenera kukhala ndi mangawa ngati utatsatira ndondomeko imene yanenedwayi. Chofunikandikokuchulukitsakuchita zabwino pa mbuyo poti talapa ndikuonetsetsa kuti siukubweleranso ku machimowo.

F Kodi njira yabwino yokhala pa chiyanjano (kugwirizana) ndi abale omwe amakhala akufalitsa zoipa zaiwe ndi banja lako ngakhale kuti iweyo umayetsetsa nthawi zonse kuyanjana nawo ndi iti?

Y Kuyetsetsa kwanu nthawi zonse kofuna kubweretsa chiyanjano ndi mgwirizano pakati pa inu ndi abale anu ndi chisonyezo choti ndinu munthu wabwino, woganiza moyenera, zomwe Chisilamu chikufuna. Anthu ambiri amati akalakwiridwa ndi abale awo nthawi yomweyo amadula ubale wawo. Izi nchifukwa chakuti anthu otere amaganiza kuti kukhala olumikizana, kuyanjana ndi abale kumayenereka kuchitika pamene abale nawonso achita chimodzimidzi. Dziwani kuti kudula ubale ndi

tchimo ndipo kumachepetsa madalitso ako aiwe munthu. Choncho ngati abale anu akulakwilani, kukuchitilani nkhaa, kukunyoza mu njira ina ili yonse inu muyenera kusabwenzera. Dziwani kuti kuwachitira abale zabwino, kuyanjana nawo, kuwakonda ndikuwakumbukira izi simuchita pofuna chiyamiko kwa abale anuwo koma kufuna kumusangalatsa Mulungu. Choncho ngati munadula ubale mu zifukwa zosiyanasiyana, yetsetsani lero kuti muyanjane, mulumikizane, ndi kuti ubale wanu upitilire. Chibale ndi chinthu chofunika kwambiri ndipo ndi cha mtengo wapatali. Pomaliza dziwani kuti kuyetsetsa kwanu pofuna kukhala pa chiyanjano ndi abale anu ndi chinthu chotamandika chomwe chikuonetsetsa kupambana kwanu ndi kukhala ndi maganizo abwino.

F Pali kusemphana maganizo pakati pa bambo anga ndi alongo a w o ndipo kusemphanaku kwadzetsa udani komanso kudula ubale. Kodi Sharia ukutinji pa nkhani yakudula ubale?

Y Kudula ubale ndi tchimo lalikulu kwambiri. Ma Ayah ambiri komanso ma Hadith omwe akukamba za kulumikiza ubale akukambitsa za kufunika kwakulumikiza ubale kwa ife Asilamu. Dziwani kuti cholinga chachikulu cha Sharia ndiko kuwabweretsa anthu kukhala pamodzi, kukhala ogwirizana, ndi ochitirana chifundo pakati pawo. Mwachidule Msilamu sakulolelwa kudula ubale kapena kukhala pa udani ndi abale. Tiyeni tikhale anthu ogwirizana pa ubale wathu, poyenderana, kudziwitsana pa zochitika pa mtundu ndi zina. Tikaterotidzakhala anthu odalitsika ndi opambana pa dziko lino komanso pa moyo wina

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Bwenzani zinthu zomwe mwasungitsidwa kwa yemwe anakusungitsani, ndipo musamukhumudwitse yemwe wakukhumudwitsani. (Tirmizi)

F Ndingatani kuti ndikhale Msilamu wodalilika?

Funso ili likuonetseratu kuti likuchokera kwa munthu yemwe ali ndi khumbo chofuna kupititsa moyo wake wauzimu patsogolo. Izi ndizofunika kwambiri kwa munthu aliyense kufuna kukhala munthu wosinthika wodalilika makamaka pa chipembedzo. Dziwani kuti zofuna zathu pa moyo zitha kuthaka ngati titatenga ndondomeko zoyenera. Munthu atha kukhala onyadira kuti ine ndi ine kapena kuti izi ndi zanga kwa zinthu wapeza chifukwa chakulimbikira kwake. Munthu aliyense amapeza zomwe walingalira kuti azipeze. Kutu mukhale munthu wosinthika ndi wodalilika pa chipembedzo payenera kupezeka izi: (1) Kukhala munthu wozindikira ndi chiyambi ya zonse. Choncho poyamba muyenera kukhala ndi chiphunzitso cha Chisilamu cholondola. (2) Khalani munthu wopanga ma Zikr (kumukumbukira Mulungu pafupi pafupi) Kupyolera muma Zikr mudzapeza madalitso a Mulungu ndi kukhala munthu wotetezedwa. (3)Muyenera kukhala munthu wolemekeza nthawi, kunena kuti osononga nthawi pa zinthu zopanda tsogolo lina lililonse. Dziwani kuti nthawi ndi ngwero la moyo. (4) Khalani munthu wokonda mgwirizano ndi anthu ena pochita zabwino limodzi, ndikuzisandulitsa kukhala chida chobweletsa zabwino pakati pa anthu, kuti pomaliza mudzakhale munthu wosiya mbiri yabwino pakati pa anthu inu mukadzamwalira

F Mkazi wina akudandaula kuti sakutenga pathupi ndipo iye ndiwokhumudwa. Kodi malangizo anu ndi otani komanso malamulo akutinji?

FKukhala ndi ana monganso m'mene anthu amakhala nazo zinthu zina pa moyo wawo ndi mphatso yochokera kwa Mulungu.

Iye Mulungu ndi amene amapereka mphatso zosiyanasiyana ndi kuzindikira kwake kopanda malire kwa zolengedwa zake zomwe wazifuna ndikusapereka kwa zolengedwa zina. Msilamu ndi chikhulupiliro chake ayenera kukhala munthu wopilira ndikukhala ndi chiyembekezo kwa Mulungu wake nthawi zonse. Koma kuti pamene Msilamu akhala ndi chiyembekezo kwa Mulungu ayeneranso kugwiritsa ntchito upangili womwe ali nawo pofuna zinthu pa moyo wathu watsiku ndi tsiku. Malinga ndi m'mene tanenela kuti mphatso, mwayi wokhala ndi pathupi ndi kubereka mwana wa mkazi kapena wa mamuna zonse ndi za Mulungu, palibenso chifukwa chodandaulira ngati munthu siukutenga pa thupi. Chitsanzo chabwino ndi nkhanu ya Yayha mwana wa Zakariyah komanso Isa (Yesu) mwana wa Maria (Mtendere ukhale kwa onsewo). Zakariyah anali wokalamba ndipo mkazi wake anali chumba koma anapilira ndikupitilira kupempha kwa Mulungu ndipo anawapatsa Yahya. Maria naye sanagundidwe ndi mamuna wina aliyense koma mozizwa anakhala ndi pa thupoi ndi kubereka Isa (Mtendere pa iye). Dziwani kuti palibe choletsa kuwafunsa anthu ozindikira za kutenga pa thupi ndi kubereka omwe ndi a chipatala kuti akuthandizeni.

F Kodi Chisilamu chikutinji pa m'gwirizano wa kuchita bizinesi limodzi pakati pa Msilamu ndi munthu yemwe sali Msilamu?

FKusiyana pa chipembedzo sikuletsa kupanga m'gwirizano wa bizinesi pakati pa Msilamu ndi munthu wina yemwe sali Msilamu. Koma kuti akuluakulu ozama pa chipembedzo cha Chisilamu anagamula kuti pam'gwirizano woterewo onse ayenera kukhala ndi mphamvu zofanana ndicholinga choti yemwe sali Msilamuyo asalowetse zinthu zoletsedwa.

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

Kodi chinthu choyamba tikamamulowetsa Khristu ku Chisilamu ndi chiti popanda kumukhumudwitsa?

YPoyamba tinene kuti ntchito yathu ndikufalitsa uthenga momveka bwino, ndipo Mulungu ndi amene amamuongola munthu yemwe wamufuna. Ife tisamati timulowetsa munthu mu Chisilamu. Anthu amalowa okha. Kulowakutu ndikubwelerera kwa Mulungu m'modzi yekha povomereza za chikhulupiliro choonadi cha Chisilamu. Pofuna kuwalongosolera za uthenga wa Chisilamu tiyenera kuyamba kuwauza za umodzi wa Mulungu (Tauhidi) Tiyenera kuwawudzitsa kuti ife Asilamu timamulemekeza Yesu (Mtendere ukhale pa iye) komanso nthawi yomweyo kuwauza kuti iye Yesu sali mwana wa Mulungu komanso sali Mulungu. Kuwaitanira anthu ku Chisilamu kusakhale kwa mawu okha ayi. Tiyenera kuonetsa chitsanzo chabwino pokhala ndi amzathu komanso wina aliyense pa moyo wathu wa tsiku ndi tsiku. Lero Chisilamu sichikufuna kwenikweni anthu odziwa kulalikira mobwangulitsa, odziwa kugwiritsa ntchito mawu kuti anthu ziwakhuze ayi. Koma kuti Chisilamu chikufuna anthu omwe angaonetse chitsanzo chabwino.

Ndinanyanyalitsana ndi mamuna wanga ndipo ndinayamba kuyenda ndi mamuna wina. Ndongomeko yoti banja lithe ndi mamuna wangayo ndili mkati ndinapezeka kuti ndili ndi pathupi pa mamuna ndimayenda naye uja. Malangizo anu ndi otani

YPoyamba ndikofunika kuti tikukumbutseni zakulapa kapena kuti kubwelerera kwa Mulungu pambuyo poti munthu wachita tchimo monga m'mene inu mwachitira. Kunyanyalitsana sikutha banja ayi. Koma ngati mukuthandauza kuti munasiyidwa banja potsatira

ndondomeko ya kusiyana banja mu Chisilamu ndipo mamuna wanuyo sanasinthe maganizo pokubwelerani ndipo nyengo ya kudikira (ya Iddah) inatha iyo ikhala nkhanu ina. Dziwani kuti nyengo yakudira pambuyo popatsidwa mawu okusiyani banja ndi kusamba kutatu. Ngati nyengo yakudikira yatha mkazi atha kukwatiwa ndi mamuna wina potsatira njira ya Shari'ah osati m'mene mwachitira inu. Sizoledwa kukwatiwa ndi mamuna wina pamene ndondomeko yosiyidwa banja ndi mamuna wina siinamalizike. Khalidwe lomwe inu mayi mwachita ndi kuonetsa kwa anthu ndi loipa kwambiri. Mumathamangira chani chomwe simungachipeze ngati mutachita modekha ndi motsatira ndondomeko zovomerezeka pa Chisilamu. Nthawi zonse mukachita khandu muyenera kuonetsetsa kuti malamulo a Chisilamu ali patsogolo pa inu. Mukatero Mulungu adzakudalitsani.

Malamulo akutinji kwa munthu yemwe ndi wakaduka, wabodza pamene iye amalimbikira kupereka chopereka komanso kupemphera?

YZabwino zomwe munthu amachita zimakhala zabwino ndipo zoipa zimakhala zoipa. Kupyolera kumupereka chopereka, kupemphera ndi zina iye azilandira malipiro abwino kwa Mulungu, komanso kulandira mkwiyo wa Mulungu kupyolera mu zochita zake zoipa monga kuchita kaduka, mabodza ndi zina. Choncho kukhala munthu wa kaduka ndi wa bodza sikumuletsa munthu kupanga zinthu zabwino monga kupereka chopereka kwa anthu osowa ndi osauka. Zabwino zomwe iye amachita tsiku lina zizathandizira kuti iye asiye zoipa zomwe amachita. Chodziwika ndi chakuti zinthu zabwino zomwe munthu amachita sizingalandiridwe ndi Mulungu ngati zitaphatikizana ndi kusakhulupilira (kukanira ku Kufulu).

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 Mamuna wanga yemwe anali wolowa Chisilamu akuti wasiya Chisilamu. Kodi malamulo akutinji pa nkhani ngati imeneyi?

Y Munthu wosiya Chisilamu pa Shariah amatchedwa kuti ndi Murtad (wogalukira) ndipo wogalukira ndi wosochera ndi wotaika. Zinthu zikafika pamenepo malinga ndi malamulo a Chisilamu ndiye kuti banja latha. Iye mamuna sakhala inu mkazi wake, ndipo inu sakhala mamunayo mamuna wanu. Choncho muyenera kukhala pa Iddah (pa chidikiro) powerengetsa miyezi yanu ya kumwamba itatu. Kutha apo mutha kukwatiwa ndi mamuna wina wa Chisilamu. Mwina tionjezere kuti ife Asilamu pa nthawi yomwe tikukwatiwa kapena kukwatira ndibwino kuti tizionetsetsa. Kwa inu Asilamu achimuna pali akazi ambirimbiri a Chisilamu omwe inu mutha kuwakwatira ndipo inu Asilamu achikazi pali amuna ambirimbiri omwe mutha kukwatiwa nawo malinga inu mutazitenga bwino posaononga mbiri yanu. Inu ngati mkazi khalani nthawi zonse wosamala za mayendedwe anu ndi zochita zanu, dziwani kuti mineti iliyonse yomwe ikudutsa ena mwa amuna omwe angakukwatireni a Chisilamu amakhala akukutsatani za chikhalidwe chanu. Choncho musawakhumudwitse.

F Ine ndikufuna kudziwa kuti kodi malire a munthu wa mkazi kudziwa za ndondomeko za chuma pa nyumba akuthera pati, poti pena sindimamva nazo bwino mamuna wanga akamandibisila zinthu zokhuza chuma pa nyumba?


Y Chisilamu chinakhazikitsa lamulo kuti mamuna ayenera kumuyang'anira mkazi wake moyenera malinga ndi momwe iye angathere, ndipo Chisilamu sichikumukakamiza mkazi kuziyang'anira iye mwini ngakhale iye mkazi


atakhala wolembera, kupatulako ngati iye mwa iye yekha atafuna kutero pokhala ndi chifundo ndi mamuna wake. Ngati mkazi ali pa ntchito, sizoledwa mamuna kutenga gawo lina lililonse la malipiro a mkazi wake kupatulako ngati iye mwini atafuna kupereka. Ngati mamuna akukwanitsa kumuyang'anira mkazi wake moyenera ndiye kuti palibe chifukwa choti mkazi akhale pa phanipani wofuna kudziwa kena kalikonse kokudza ndalama za mamuna wake ayi. Choncho za kudziwa ndondomeko ya chuma cha mamuna wanu ilibe poyambira komanso pothera koma kuti mamuna akulamulidwa kumuyang'anira mkazi wake moyenera.


F Kodi Chisilamu chikuti bwanji pa nkhani ya munthu wa mkazi kuyenda ulendo wautali yekhayekha?


Y Chisilamu chimapereka ulemu kwa munthu wa mkazi, ndipo chifukwa cha kufooka kwake Chisilamu chinatseka mipata yomwe mkazi angakumane ndi zovuta zosiyanasiyana monga kugwiliridwa, kufunsilidwa ndi zina posamulola iye kuyenda ulendo wautali yekhayekha. Komanso pa chikhalidwe cha Chisilamu mamuna ndikofunikanso naye kumuziwitsa mkazi wake ngati akupita ku ulendo wogona konko, chifukwa chakuti naye mkazi ali ndi ufulu woyenera kudziwa komwe mamuna wake wapita. Mwachidule mkazi sakuledwa kuyenda ulendo wautali yekhayekha popanda womuyang'anira. Msilamu amayenera kuyendetsa moyo wake potsatira ndondomeko ndi malamulo a Chisilamu. Musaiwale kuti tanthauzo la Chisilamu ndi: Njira ya umoyo. Choncho amayi a Chisilamu poweni ndipo mvetsetsani lamulo la chipembedzo chanu cha Chisilamu lomwe likukuletsani kuyenda ulendo wautali nokhanokha. Onetsetsani kuti nthawi zonse ngati muli pa ulendo mukhale ndi muyang'anili wanu.

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)


 **We are considering having our sister get an abortion because she became pregnant before marrying. Our family is aware that abortion is prohibited in Islam, but the circumstance is really difficult. She will not be supported by the man who made her pregnant. What is the Islamic position on this?**


 You should have paid attention to what your sister did wrong and instructed her to repent truly to Allah Ta'ala so that she could be cleansed of the taint of disobedience and fornication into which she had fallen with this man. This burden must be carried by the sinner. One of the wise men stated, "If you grow tired of doing good things, the exhaustion will fade away, but the good deeds will endure. If you like committing sin, however, the pleasure will fade away, but the sin will persist!" The pregnancy should be preserved, lest you try to solve one crime by committing another, causing pain to a soul who has done nothing wrong.


 **Is it a coincidence that I have had dreams multiple times since he married me four years ago that my husband is lying to me and cheating, or that he is concealing something from me?**


 To begin with, if a person is pure and honest in his words, his dreams are likely to come true, providing him with good news or a warning. "The most truthful of you in dreams is the most truthful of you in discourse," the Prophet (Sallallahu Alayhi Wasallam) remarked. (Muslim) The virtuous, on the other hand, may have horrible nightmares, for no one's dreams are all real save the Prophets', because their dreams are revelation. People are divided into three categories, according to one of our religious forefathers: (1) Prophets, whose dreams are all genuine, but some may require interpretation. (2)

The pious, whose dreams are mostly accurate, though some may not require interpretation. (3) Others, whose dreams may or may not be true, have jumbled dreams. Don't have any suspicions merely based on dreams.

 **Some charity has been provided to someone who would distribute it to certain people in a specified way. This person believes it should be distributed differently so that the greatest number of those in need can benefit. Is it okay for him to dispose of it however he wants?**

 The one assigned and trusted to execute the job does on behalf of the owner who appointed him. He therefore must follow the procedure stated by the donor. He may only dispose of what he has been given authorization to dispose of. If this individual believes that another method of distribution would be more useful, he may explain this to the donor; but, if he insists on his stance, he must follow what the charity's giver has specified and chosen. Similarly, if money was donated to be dispersed, you should distribute it rather than consider purchasing stuff.

 **When I am arguing with someone, I become enraged quickly and lose control. How can this be avoided?**

 A Muslim is not allowed to be furious. (1) Remembering Allah, which should make him fear Him, is one of the means. This fear will motivate him to obey Him, prompting him to resume his excellent manners, and his fury will dissipate. (2) He should get out of his current situation so that his rage can subside.

The Prophet (Sallallahu Alayhi Wasallam) said: Purification is half of faith, 'al-hamdu Lillaah' fills the balance and 'Subhaan-Allah' and 'al-hamdu Lillaah' fill the space between heaven and earth. (Muslim)



What does Qurbani (Sacrifice) mean?



The term Qurbani refers to a camel, sheep, or goat of the An'aam class that is slaughtered on Eid-al-Adha for the Eid and as an act of prayer, with the intention of becoming closer to Allah Ta'ala. The Prophet (Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum) sacrifice And He (Sallallahu Alayhi Wasallam) stated that sacrifice is the Muslim way.



Who is obliged to offer the Qurbani (Sacrifice)? Is it permissible for a housewife who has an income?



In order for it to be obligatory or Sunnah to offer Qurbani, it is stipulated that the one who offers it should be independent of means, in that the price of the Qurbani is surplus to his needs and the needs of those on whom he spends. If a Muslim has a salary that comes to him every month, and this salary is sufficient for him and he has surplus money which he can afford the price of the Qurbani, then in this case it is prescribed for him to offer Qurbani. The Qurbani is prescribed for the members of the household, because the Prophet (Sallallahu Alayhi Wasallam) said: The people of each household should offer Qurbani every year. (Ahmad) There is no difference between men and women in this regard. If a woman is living on her own or with her children, then they should offer the Qurbani. This is the view of Shaf'i School of Thought.



I intend to offer a sacrifice on behalf of myself and my children. Are there any specific characteristics that the animal should have, or is it correct to sacrifice any animal?



There are six conditions for the Qurbani:
-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. 3- It should be free of any faults that would render it unsuitable for sacrifice. -4- The animal should belong to the person who is offering the sacrifice, or he should have permission of the owner. etc.



What should a person who wants to make a sacrifice avoid?



If anybody desires to offer a sacrifice and the month of Zul-Hijjah has begun, either because the new moon has been sighted or thirty days of Zul-Qa'adah have passed, it is preferable for him not to remove anything from his hair, nails, or skin until the sacrifice has been slaughtered: When you observe the new moon of Zul-Hijjah and want to offer a sacrifice, the Prophet (Sallallahu Alayhi Wasallam) said, "Let him refrain from cutting his hair and nails." (Muslim & Ahmad) The rationale for this restriction is that when a person who wishes to provide the sacrifice joins the pilgrims in some of the Hajj rites, such as getting closer to Allah by slaughtering the sacrifice, he also participates in some of the rituals of Hajj

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever can afford it but does not offer a sacrifice, let him not come near our prayer-place. (IbnMajah)

Capacity Building For the Future of Muslims In Malawi

Half or more of Malawi's population of 18 million or more are believed to be Muslim. How many Muslims, aside from the elderly and children, have appropriate skills and knowledge in various fields of study such as health, engineering, leadership, financial management, and so on?

Indeed, Allah will not change the state of mankind until they change what is in themselves, says the Noble Qur'an. (13:11) The stated Qur'anic Ayahs provide us (Muslims) with guidance on how to position oneself in the correct perspective.

It just takes our action to turn the tables on the negative factors that are currently harming our success and may continue to do so in the future. Future Islam in Malawi may be the most appropriate discourse at this time.

Capacity building will enable us to be ready to meet the challenges and uncertainty that life will bring.

In this scenario, we must also be cautious about whose capacity we are attempting to develop.

What do you mean by capacity? As the Hadith instructs, there must be a good aim. Who will lecture in our future institutions, anchor programs in our future television stations, and listen to our future radio stations? Who will train doctors and nurses for our hospitals, and so on.

However, we must remember that developing capacity necessitates fear of Allah Ta'ala as Enabler. Fearing Allah plays a bigger role in influencing resources so that Barakah can be used to build capability.

In the Noble Qur'an, Allah Ta'ala says, "And whomever fears Allah, He will find a way out for him and provide for him from where he does not expect." (65:1-2)



BWERANI MUZATENGU BUKHU LAIKIDWALI

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