

# Al-Haqq الْحَقّ



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

Volume 26. No7 • REGISTERED AT GPO AS A NEWSPAPER • Rajab 1444 / February 2023

## PEACE AND COOPERATION ESSENTIAL FOR COMMUNITY DEVELOPMENT

According to the UN, community development is the process by which members of a community band together to take collective action and address shared problems. How does Islam explain community development?

Islam embraces community development efforts, either as initiator or complement existing development.

In the Noble Qur'an, Allah emphasizes on community development through so many ways.

For instance, when Allah Ta'ala wants to address believers, He does that mostly not by talking

to individuals. But as a plural, in group, as community, a society, mankind or humanity.

Islam enjoins people to be pro-active in changing their circumstances, before they expect any help from Allah.

As Qur'an states: Indeed, Allah will not change the condition of a people until they change what is in themselves (13:11).

This encourages community development especially in the aspects of public action or participation in change making.

Therefore, before we can expect government to act, it is up to the

citizens of diverse areas to band together and take initiative.

Institutions exist for Zakaah, charity, Waqf, and other purposes, but it is beneficial for communities to start resolving problems before turning to these institutions.

Allah Ta'ala says in the Noble Qur'an: And cooperate in righteousness and piety, but do not cooperate in sin and aggression (5:2).

Let's practice humility and generosity while putting the needs of the community first. To develop our communities, however, requires peace and cooperation.

And whatever you spend of good, it will be repaid to you, and you will not be wronged [2:272]

Zakaah Nisaab  
February 2023  
MK483,972.00

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## Motivational Moments

When you give, you will receive.  
Allah TA'ala will see to that. Ask  
yourself, what are you giving? It  
will come back to you some day.

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Al-Haqq Publications

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**What is the ruling on exiting the Masjid during the Khutbah on Friday to answer a phone call that I thought was urgent?**



Firstly: What is required of the one who attends Jumu'ah is to listen attentively to the Imam whilst he is delivering the Khutbah, and it is not permissible for him to speak to anyone else. An exception is made for speaking to the Imam, or for the Imam to speak with the members of the congregation, in the case of an urgent matter or for a purpose. Secondly: It is not permissible to exit the Masjid during the Khutbah except in the case of an emergency, such as saving one who is drowning, or saving a child from death, or putting out a fire, or coming to the aid of one who is in desperate need, and other necessary reasons for which it is permissible to interrupt the prayer. What you should do is turn off your phone when you enter the Masjid.



**Making judgments in business, education, politics, and many other areas of life is difficult due to the rapid pace of life's events. What approach does a Muslim take when deciding what to do with life's events?**



The prayer of decision-making, Istikharah, is an indispensable tool that every Muslim have to navigate their life. Life is made of decisions. For many people, we only notice the decisions when they have huge, long-term consequences. But decisions of all kinds are there, filling up every moment and affecting our life. In making a decision, big or small, we can only estimate its probable result. Based on our limited knowledge, we cannot predict the future nor be sure what the effects of our choices will be. The Prophet Muhammad (Sallallahu Alayhi Wasallam) used to teach the Companions (Radhiyallahu Anhu) to make Prayer of decisions in every matter.



**Physical abuse in a relationship is widely known and condemned, but what about emotional abuse and how exactly do you define emotional abuse and what does Islam say about it?**



The main goal of marriage in Islam is the realization of tranquility and compassion between the spouses. The relationship between the spouses should be based on tranquility, love and mercy. These three summarize the ideals of Islamic marriage. It is a duty of the husband and wife to see that they are a source of comfort and tranquility to each other. While the meaning of physical abuse is rather obvious, the meaning of emotional abuse might not be, and the abuse itself may be more sinister. Emotional abuse includes name-calling, belittling, using threat of divorce as a weapon to manipulate the other etc. The Prophet said: It is not lawful for a Muslim to scare his fellow Muslim. (Ahmad & Abu Dawood)



**Sometimes I leave my office on personal errands. With the mobile phone, it is possible for people to contact me at any time for work purposes. What is the Islamic ruling on the time that I spend outside my office?**



The employee must be present and remain in the workplace for the duration of the working hours agreed upon. The employee is a hired worker whose benefit is measured by the time he spends on the job. But an exception is made from that if the employee needs to leave for some errand or purpose that it is difficult to delay until after working hours, in which case he may leave with the permission of the management. Having a mobile phone is not sufficient because your duty must be done during working hours, not afterwards. This comes under the heading of trusts with which a person is entrusted, whether the boss who will hold him accountable is present or not. Allah Ta'ala says: Indeed, Allah commands you to render trusts to whom they are due. (4:58)



**Some teachers summarise the curriculum to make it easy for the students. Is this regarded as cheating? The summarised material is for all the students?**



With regard to the issue of summarising the curriculum, there are two issues that should be examined. The first is: Is a great deal of material omitted from the curriculum or not? The second is: Are exam questions based on the summary only and not the entire textbook? If not a lot of material is omitted, and exam questions are not limited to the summary, there is nothing wrong with it. But if the summary is too extensive and omits a great deal from the textbook, and the exam questions are limited to that, then this is a betrayal of trust...



**A man sold a piece of land and received a down payment, but the legal procedures to transfer ownership of the land have been delayed for a year, whilst the down payment is still in his possession. Is zakah due on it?**



There is no Zakaah on it, because his ownership of it is not complete and is not certain, because if the transfer of ownership of the land fails, he will return the money to the purchaser.



**My daughter wears hearing aids. Is it permissible to wipe the ears from the outside only when doing Wudu?**



If it is difficult for her to take them out, and the hearing aids will be damaged if the ears are wiped, then there is nothing wrong with not wiping inside the ear and only wiping the outside. Allah Ta'ala says: Allah does not burden any soul with more than it can bear (2:286)



**Human beings are captives of depression. What does Islam say about it?**



Depression drains our energy, hope, and drive, making it difficult to do what we need to feel better. While there is no quick fix to overcome depression, it is far from impossible. Admittedly we cannot beat it through sheer willpower, we do though have some control even if our depression is severe and stubbornly persistent simply by having faith (Imaan), trust and confidence in Allah Ta'ala and trust that things will get better. Allah Ta'ala says in the Noble Qur'an: We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast. (2:155) Islam teaches us hope and faith, and depression contradicts the promises of Allah.

The Prophet (Sallallahu Alayhi Wasallam) said: When trusts are neglected, then await the Hour. (Bukhari)



**I have neighbours who annoy me by playing music all day long. It is so bad that in order to sleep I put my fingers in my ears. Am I allowed to pray against them, asking Allah to afflict them with a calamity?**



You should not pray against them asking that Allah afflict them with a calamity. Rather what is prescribed in your case is to pray that Allah will suffice you against their evil and their annoyance. However, if you pray that they be guided, that will be better and preferable, for if Allah Ta'ala answers your prayer, you will get what you want of a cessation of their annoyance, in addition to the reward that you will attain for having been the cause of their guidance. Moreover, if you pray for your neighbour to be guided, the angels will also offer supplication for you.



**What is the ruling on designating a graveyard exclusively for the residents of the neighbourhood?**



If this land belongs to them and they have designated it exclusively for burying their dead, then they have the right to prevent anyone else from being buried there. But if it is public land that is not owned by them, they do not have the right to prevent that.



**We heard someone say that it is disliked (Makruh) to wipe the dust from the forehead after praying. Is there any basis for that?**



There is no basis for that as far as we know. Rather it is disliked to do that before saying the Salaam, because it is proven that the Prophet (Sallallahu Alayhi Wasallam) said the Salaam at the end of Fajr prayer on a rainy night, and traces of water and mud could be seen on his face. This indicates that the best is not to wipe it

off before finishing the prayer.



**Is there any sin on a person if he says of himself: My pride (Kibriya') does not allow me to do such and such?**



When ordinary people use the word pride (Kibriya'), they do not mean that pride which it is forbidden for humans to have; rather what they mean by that is honour and dignity. In other words: My dignity does not allow me to do such and such. This meaning is valid and there is nothing wrong with it, but it is better to avoid referring to it as pride (Kibriya'), because of the prohibition on ascribing that to oneself, even if one does not intend the characteristic that is prohibited. The Prophet (Sallallahu Alayhi Wasallam) said: Might is His lower garment and pride (Kibriya') is His upper garment, [and Allah says:] Whoever competes with me [in them] I shall punish him. (Muslim)



**While the month of Ramadhaan is fast approaching, how can we best prepare for it?**



We can best prepare for Ramadhaan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn (Two declaration of faith), or our shortcomings in not keeping away from the desires and doubts that we may have fallen into. We should set ourselves straight so that in Ramadhaan we will have a higher degree of faith. For faith increases and decreases through disobedience and sin. After that we should take stock of ourselves and recognize our shortcomings in doing acts of worship such as praying in congregation, remembering Allah (Zikr) and many other.

The Prophet (Sallallahu Alayhi Wasallam) There is no Muslim who prays for his brother in his absence, but the angel says: May you have something similar. (Muslim)



**Is it permissible for a man to offer condolences to a woman, or for a woman to offer condolences to a man?**



Islam bars the way to Fitnah (temptation) and seeks to ward off negative consequences and evils as much as possible. For a man to offer condolences to a woman, or vice versa, may allow the Shaytaan to make inroads. Hence the Scholars have stated that a man should not offer condolences to a young woman unless she is one of his Mahrams. In the case of an old woman, some of the Scholars granted a concession allowing offering condolences to her. Nevertheless, it is better to refrain from offering condolences to her too.



**If a Muslim prays wearing a clothe that was impure (Najis) by mistake because he forgot, what is the ruling on this prayer?**



If a Muslim prays in a garment on which there is some impurity (Najasah) and he did not remember that until after he had finished praying, then his prayer is valid. The same applies if he prays wearing an impure garment, but does not realise that until after he has finished praying. If he was unaware of that, that is also an excuse, like forgetting. So if he prays in an impure garment because he forgot or was unaware of it until he had finished his prayer, then his prayer is valid, because one day the Prophet (Sallallahu Alayhi Wasallam) prayed wearing shoes on which there was some dirt. Jibril (Alayhis-Salaam) informed him of that, so he took them off and he did not repeat the first part of his prayer; rather he continued his prayer. This indicates that the first part of the prayer was valid. The same applies if a person does not realise that until after he has finished his prayer; his prayer is valid because of this Hadith. This is the view of Shaf'i.



**I bought a piece of land from someone, and built an apartment block on it, then I found out that he had seized it by force from public property. What should I do?**



If he bought it from him at the market price, then he does not have to do anything, but he should advise and exhort the one who seized it by force to give the money back to the public funds. If he bought it for less than the market price, then this purchaser must work out the difference and donate it to the public funds.



**If I am at work or travelling, then the time for prayer comes, but the water is ten minutes or a quarter of an hour away from me, is it permissible for me to do tayammum or should I wait until I reach the water?**



This distance is regarded as not too far away so what you must do is go where water is and do Wuzu or do Ghusl if you are required to do Ghusl. It is not permissible for you to do Tayammum in this case, because if something is ten minutes away or a quarter of an hour away, that is regarded as being nearby, and is not regarded as being far away. So there is no excuse not to do Wuzu.



**Is it permissible for me to go to sleep when I am Junub (due to intercourse) and wake up at the time of Fajr prayer to do Ghusl?**



Yes, it is permissible for one who is Junub to go to sleep before doing Ghusl, then wake up to do Ghusl before praying Fajr. But it is better for him to do Wuzu before going to sleep, and if he does Ghusl that is best.

Umar (Radhiyallahu Anhu) asked the Prophet (Sallallahu Alayhi Wasallam): Can one of us go to sleep when he is Junub? He said: Yes, if he has done wudu. (Bukhari and Muslim)



**F** Kodi ndi njira iti yomwe ndingatsatile kuti mwana wanga wa zaka zisanu ndi ziwiri azolowele kusala m'mwezi wa Ramadhan pamene chaka chatha anakwanitsa kusala masiku khumi ndi asanu?

**Y** Msinkhu womwe makolo angayambe kuwalimbikitsa ndi kuwaphunzitsa ana awo kusala ndi pamene anawo afika pa nsinkhu woti angakwanitsa kusala ndipo zimasiyana mwana wina ndi wina malinga ndi chibadwidwe chawo. Maulama anamasulira nsinkhu umenewu kukhala zaka khumi. Kulankhulapo zowathandiza anawo kuti azolowele pali zinthu zingapo ndipo zina ndi izi: (1) Kuwauza za ubwino wa kusala m'mwezi wa Ramadhan kuti malipiro akulu ndi kulowetsedwa ku Jannah komwe kuli khomo lapaderadera lotchedwa a Rayyaan lomwe anthu omwe ankasala m'mwezi wa Ramadhan adzalowetsedwe. (2) Kuwalimbikitsa kuohunzira kusala masiku a miyezi ina monga lolemba kapena lachinayi mwezi wa Ramadhan usanafike. (3) Pakusala m'mwezi wa Ramadhan gawo la tsiku ndi kumaonjezera nthawi pang'ono pang'ono. (4) Kuchedwetsa kudya chakudya cha ku m'banda kucha (dakwi kapena kuti Suhoor). (5) Kumulimbikitsa wina yemwe akuoneka kuti watopa. Koma ngati mwana yemwe mukuphunzitsa akuoneka kuti watopa zedi tisamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya ibaadah ya Mulungu komanso kupewa Fkuti iye asanamizile kudwala.

**F** Pamene mwezi wa Ramadhan ukuyandikira anthu ena amabwewretsa zifukwa zosiyanasiyana cholinga choti asasale. Kodi zifukwa zoyenera zomwe munthu akuloledwa kuti asiye kusala ndi ziti?

**Y** Zifukwa zomwe zili zovomerezeka kusiya kusala m'mwezi wa Ramadhan mwa zina izi: (1) Kudwala - kuthandauza kuti munthu sakupeza bwino (2) Kukhala pa ulendo womupangitsa iye kukhala kovuta kusala ali pa ulendowo. Ulendo wake uyenera kukhala - womwe uli wautali ndipo ndikokwanira munthu kuchepetsa kapena kuphatikiza mapemphero apatsiku. Ulendo wake usakhale wokachita zinthu zoletsedwa monga kukakambilana za katapila uyenera kukhala ulendo wabwino. Zonse zimatha (zakusiya kusala) pamene munthu wa paulendoyo wabwelera pa khomo. Komanso ngati munthu wa pa ulendoyo waganiza zokhala malo amodzi nthawi yaitali ndipo ndi malo oti iye atha kusala. (3) Kwa mayi oyembekezera kapena kuyamwitsa ngati akuona kuti ndi kovuta kusala kwa iye. (4) Munthu wodwala misala ndi munthu okalamba.

**F** Ine ndangokwatira kumene kodi ndikololedwa kukhalira limodzi ndi mkazi wako m'mwezi wa Ramadhan?

**Y** Kukhalira limodzi ndi mkazi wako masana m'mwezi wa Ramadhan ndi koletsedwa ndithu. Kugonana ndi mkazi wako masana m'mwezi wa Ramadhan ndi tchimo ndipo kutero munthu ayenera kupereka dipo (Kafaarah). Dipo lake ndiko kuombola kapolo, ngati zimenezo zizotheka munthuyo amayenera kusala miyezi iwiri mondondoza, ndipo ngati sangakwanitse ayenera kuwadyetsa (kuwapatsa chokudya) anthu osauka makhumi asanu ndi limodzi (60) pa tsiku lililonse. Koma ndikololedwa kugonana ndi mkazi wako usiku m'mwezi wa Ramadhan.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Pa tsiku la kuuka m'manda, pamene anthu omwe anadutsa m'mavuto adzatonthozedwe (ndikulipidwa), awo anthu omwe amakhala moyo wagwiro adzafunitsitsa (kulakalaka) kuti zikanakhala kuti matupi awo anadulidwadulidwa pamene anali ndi moyo pa dziko lino la pansu. (Tirmizi)

**F** Kodi ndi madalitso anji omwe amapezeka m'mwezi wa Ramadhan ndipo munthu angatani kuti apeze madalitsowo?

**Y** Ndikofunika kudziwa kuti m'mwezi wa Ramadhan ndi mwezi wodalitsika mwezi wa madalitso ochuluka ndipo ndi nthawi yomwe Msilamu ayenera kuziyandikitsa kwa Mulungu. Iyi ndi nthawi yochulukitsa kumupempheza Mulungu ndi cholinga chofuna kupeza madalitso ndi malipiro ochuluka. Tiyenera kutsatira izi pamene tikusala m'mwezi wa Ramadhan: (1) Kusimikiza (Niyyah) - munthu uyenera kuzikumbutsa pafupipafupi kuti ukusala chifukwa chotsatira malamulo a Mulungu. (2) Kutsatira ma Sunnah osiyanasiyana pamene tikusala m'mwezi wa Ramadhan. (3) Wara' - tiyenera kuziyeretsa mitima yathu ndi thupi lathu. Kusala sikusiya kudya ndi kumwa kokha ayi. (4) Kuwerenga Qur'an. Dziwani kuti kusala m'mwezi wa Ramadhan ndi Qur'an ndi zinthu ziwiri zolumikizana. Pajatu Qur'an inatsitsidwa m'mwezi wa Ramadhan. (5) Kuchulukitsa mapemphero, ma Zikr popemphera munthawi yake ndipo osanyozera mapemphero a Taraweeth. (6) Kupereka kwa anthu osauka. Uwu ndi mwezi wochitirana chisoni ndi chifundo. (7) Kukhala mwamtendere ndi mabanja athu. (8) Kukhala munthu womasuka, wosangalala. Ramadhan simwezi wokhazikitsa m'mitima yathu madandaulo ndi kulira. Iyi ndi nyengo yomuyamika Mulungu. (9) Kukhala ndi makhalidwe abwino onyaditsa. Kusala m'mwezi wa Ramadhan kuyenera kuti kukusintheni ife chikhalidwe chanu kukhala munthu wabwino.

**F** Kodi Masunnah akusala m'mwezi wa Ramadhan ndi ati?

**Y** Masunnah akusala m'mwezi wa Ramadhan alipo ambiri ndi ena ndi awa: (1) Dziwani kuti ndi Sunnah pamene tikusala ndipo wina watilakwira kapena kutipalamula dala tiyenera kumuyankha mosabwezera zomwe iye watichitira ndipo timuyankhe kuti: Ine ndikusala. (2) Muli madalitso ochuluka mukudya chakudya cha kum'banda kucha (dakwi - Suhoor) kwa munthu yemwe akusala ndipo iyi ndi Sunnah yotamandika. (3) Pamene dzuwa lalowa ndiye kuti nthawi yakusala yatha. Choncho ndi Sunnah kufulumizitsa kumasula. (4) Pamene tikumasula kusala kwathu ndi Sunnah kulankhula mawu awa: Allaahumma laka sumtu wa'ala riziqika aftartu. O Ambuye Mulungu chifukwa cha Inu nokha tinasala ndipo tamasula ndi chakudya chanu. Komanso pali masunnah ena.

**F** Kodi ndizololedwa kuyamba kusala mochodwelapo monga ena atasala masiku anayi m'mwezi wa Ramadadhaan atadutsa?

**Y** Poyamba dziwani kuti kusala m'mwezi wa Ramadhan ndi lamulo kwa Msilamu aliyense yemwe ndi wa mkulu, wangwiro osati wamisala. Kwa munthu wakwanitsa zomwe tatchulazi kudzakhala koletsedwa kwa iye kusiya kusala popanda choletsa chovomerezeka. Kusala m'mwezi wa Ramadhan kumakhala chikakamizo ngati zitaziwika kuti mwezi waoneka kapena mwezi wa Shabaan wokwanitsa makumi atatu. Choncho kuchedwetsa kuyamba kusala mpaka patapita masiku anayi sikololedwa.

Mtumiki (Sallallahu Alayhi wa Sallam) Kawirikawiri ankakonda kuwauza Maswahaba ake (Radhiyallahu Anhum) kuti nyuwanitsani chikhulupiliro chanu. Mtumiki (Sallallahu Alayhi Wasallam) anafunsidwa Inu Mtumiki wa Allah tinganyuwanitse bwanji chikhulupiliro chathu? Iye anayankha kuti pakubwerezewereza kulankhula kuti La illaha illa Allah. (Ahmad)

**F** Timamva kuti munthu yemwe akusala zopempha zake zimalandiridwa pamene iye akumasula kusala kwake. Tsono kwenikweni ndi nthawi iti yomwe kupempha kwa Mulungu kuli koyenera atamasula kapena pambuyo pakumasula?

**Y** Maduwa ayenera kuchitika tisanamasule nthawi ya Maghrib chifukwa chakuti kutero kuli ndi mphindu loti tikadali ofooka. Pambuyo poti tamasula munthu omakhala onyozera, wodzadza ndi chisangalalo cha kumasula ndipo ndikovutirako kutsata Sunnah ya Maduwa. Koma kuti pali Hadith yomwe ikusonyeza kuti Maduwa atha kuchitika titamasula ndipo ikuti: Ludzu latha, misempha yafewetsedwa, ndipo malipiro akwaniritsidwa ngati Mulungu akufuna. (Abu Dawood) Izi zikuthandauza kuti pambuyo pakumasula kusala kwathu. Chomwechonso Maswahabah ena anati: O Ambuye Mulungu, chifukwa cha inu ndinasala ndipo ndi chakudya chanu ndamasula.

**F** Mai wina sanasale masiku ena a Ramadhan zaka ziwiri zapitazo pamene iye anali woyembekezera ndipo sanabwenzebe masikuwo. Kodi iye atani?

**Y** Poyamba tilongosole kuti kwa mai yemwe ndi wa pathupi komanso yemwe akuyamwitsa akuopa za moyo wakekomanso wa mwana wake ndiwololedwa kumasula kusala m'mwezi wa Ramadhan ndipo adzabwenza masiku amenewo chifukwa iye walowa mugulu la anthu odwala omwe amaloledwa kusiya kusala ndikudwabwenza masikuwo pambuyo pake mofanana ndi masiku omwe iye anamasula kusala m'mwezi wa Ramadhan. Sizololedwa kuchedwetsa kubwenza masiku mpaka kutulukira kwa mwezi wina wa Ramadhan. Koma ngati kusatha kubwenza kwake kwafika

chifukwa cha pathupi pena kapena kuyamwitsa palibe tchimo kusiya kusala koma adzabwenza masikuwo pamene iye angakwanitse kubwenza masikuwo. Dziwani pamene muchedwetsa kubwenza masiku anu ndipo ndikukumanira ndi kusala kwina komwe inu simuthatso kusala ndiye kuti mukuzichulukitsira ntchito. Iyi ndi ngongole yomwe siingachoke mpaka titabwenza masikuwo.

**F** Kodi woyenera kusala m'mwezi wa Ramadhan ndi ndani?

**Y** Kusala m'mwezi wa Ramadhan ndi lamulo ndipo ndi chikakamizo kwa Msilamu aliyense yemwendi wamkulu, wotha msinkhu, yemwe ali wangwiro (wanzeru) osati wodwala misala, wokhazikika yemwe sali pa ulendo wautali yemwe angakwanitsa kusala ndipo palibe zinthu zomwe zingamulepheletse iye kusala, monga kukhala mu nyengo ya masiku apa mwezi kwa munthu wamkazi (Haiz) ndi zina zotero. Mwachidule ndi mobwereza, kusala m'mwezi wa Ramadhan ndichikakamizo kwa Msilamu wa mamuna ndi wa mkazi wotha msinkhu komanso wanzeru zake.

**F** Kodi lamulo likutinji kwa munthu yemwe angadye kapena kumwa moiwala m'mwezi wa Ramadhan iye akusala?

**Y** Munthu yemwe angadye kapena kumwa chifukwa cha kuiwala adzayenera kusiya kudyako kapena kumwako nthawi yomwe wazindikirayo ndipo adzapitiliza kusala mpaka dzuwa kulowa. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Munthu yemwe angaiwale kuti akusala ndi kudyakapena kumwa, msiyeni apitilize kusala kwake chifukwa yemwe amudyetsa ndi Mulungu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kusala sikusiya kudyakandi kumwa kokha ayi, koma kuti kusala ndi kusiya (zinthu zonse zolakwika) Ngati wina akulakwirani (musamubwenzere chipongwe chake) Ndipo inu nenani kuti “ Ine ndili pa Swaumu” (Muslim)



## **F Kodi Masunnah akusala m'mwezi wa Ramadhaan ndi ati?**

**Y** Masunnah akusala m'mwezi wa Ramadhaan alipo ambiri ndipo ena ndi awa: Dziwani kut ndi Sunnah pamene tikusala ndipo wina watilakwira kapena kutipalamula dala tiyenera kumuyankha mosabwezera zomwe iye watichitira ndipo timuyankhe kuti: Ine ndikusala. (2) Muli madalitso ochuluka mukudya chakudya cha kum'banda kucha (dakwi - Suhoor) kwa munthu yemwe akusala ndipo iyi ndi Sunnah yotamandika. (3) Pamene dzuwa lalowa ndiye kuti nthawi yakusala yatha. Choncho ndi Sunnah kufulumizitsa kumasula. (4) Pamene tikumasula kusala kwathu ndi Sunnah kulankhula mawu awa: Allaahumma laka sumtu wa'ala riziqika aftartu. O Ambuye Mulungu chifukwa cha Inu nokha tinasala ndipo tamasula ndi chakudya chanu. Komanso pali masunnah ena.

**F Chaka chatha mkati mwakusala m'mwezi wa Ramadhaan ndinalakwitsa pochita Azaan mocheza nthawi itatsala pang'ono koma isakwane ya kulowa dzuwa. Anthu ena anamasula. Kodi malangizo anu ndi otani?**


**Y** Munalakwitsa kwambiri pochita Azaan mu nthawi yomwe anthu amadikira Azaan kuti amasule kusala kwawo. Muyenera kulemekeza kuchita zinthu mu nthawi yake monga kumasula kusala m'mwezi wa Ramadhaan kumayenera kuchita mu nthawi yoyenera. Phunzirani phunziro pa zomwe munachita. Azaan sichinthu choseweretsa ndipo siifunika kuchitika mu nthawi ina iliyonse posakhala mu nthawi yake. Ngati cholinga chanu chinali kuwapomboneza anthu omwe amasala pa nthawiyo kuti amasule nthawi isanakwane ndiye kuti inu muyenera


kulapa ndi kupempha chikhululuko kwa Mulungu pa zomwe munachita ndipo muyenera kuzizuzula nokha. Kwa awo omwe anamasula alibe tchimo chifukwa iwo anamasula kusala kwawo poganizira kuti nthawi ya Maghrib yakwana. Osamachita chibwana pa nkhani yomupembedza Mulungu. vv nthawi yake monga kumasula kusala m'mwezi wa Ramadhaan kumayenera kuchita mu nthawi yoyenera. Phunzirani phunziro pa zomwe munachita. Azaan sichinthu choseweretsa ndipo siifunika kuchitika mu nthawi ina iliyonse posakhala mu nthawi yake. Ngati cholinga chanu chinali kuwapomboneza anthu omwe amasala pa nthawiyo kuti amasule nthawi isanakwane ndiye kuti inu muyenera kulapa ndi kupempha chikhululuko kwa Mulungu pa zomwe munachita ndipo muyenera kuzizuzula nokha. Kwa awo omwe anamasula alibe tchimo chifukwa iwo anamasula kusala kwawo poganizira kuti nthawi ya Maghrib yakwana. Osamachita chibwana pa nkhani yomupembedza Mulungu.


**F Kodi tingapange bwanji chisimikizo (Niyyah) cha kusala m'mwezi wa Ramadhaan?**


**Y** Ndikoyenera kukhala ndi chisimikizo (Niyyah) cha kusala usiku uli wonse m'mweziwu. Ena mwa ophunzira Chisilamu (Maulama) adagamula kuti pamene munthu apanga lbaadah yomwe ili yopitilira zimakwanira kuchita kapena kupanga chisimikizo kamodzi mpaka pamene adzathere lbaadah yake. Koma ngati atadukiza lbaadayo adzayenera kuchitanso chisimikizo chake pofuna kupitiliza lbaadayo. Mwachidule muta pokhuza kusala m'mwezi wa Ramadhaan, mutha kuchita chisimikizo chanu kamodzi kapena kuchita chisimikizocho (Niyyah) cha kusala kwanu usikuuli wonse m'mweziwu.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu wa mamuna asakhale pa awiriwiri ndi mkazi (yemwe simkazi wake)chifukwa Shaytaan amakhala wa chitatu wawo. (Tirmizi)


 **A woman praying in her house is better than her praying in the Masjid which includes Jumu'ah prayer. It is also well known that she should pray Jumu'ah as Zuhr if she does not pray with the congregation. My question is: If she prays Jumu'ah as Zuhr, should she also pray the regular Sunnah prayers of Zuhr? Or is the ruling on Friday different?**


 Jumu'ah prayer is not obligatory for women, but if a woman goes out to the Masjid and prays Jumu'ah, that is sufficient and she does not have to pray Zuhr. If a woman prays Jumu'ah with the Imam of the Masjid that is sufficient and she does not have to pray Zuhr. Hence it is not permissible for her to pray Zuhr on that day. But if she prays on her own, she should only pray Zuhr and she should not pray Jumu'ah. So if she prays Zuhr in her house on Friday, then she should pray the Sunnah prayers that come before and after Zuhr as she does every day.


 **Are there specific words to be said when offering condolences?**


 Offering condolences means encouraging the bereaved to show patience. The best is to offer condolences to the bereaved person in the words in which the Prophet (Sallallahu Alayhi Wasallam) offered condolences to his daughter, by saying: To Allah belongs that which He has taken, and to Him belongs that which He has given, and everything has an appointed time with Him. Tell her to be patient and seek reward. (Bukhari & Muslim)


 **Will people who have disabilities in this world be admitted to Paradise without being brought to account and without being punished?**

 There is hope that the reward that will be attained by the one who is tested with disability, and the reward that Allah has promised him, will be a means of his being admitted to Paradise, especially when his sins have already been expiated because of what he has gone through of the pain of calamity. But we have not come across any particular Hadith which indicates that the one who is tested (and afflicted) in this world will be admitted to Paradise without being brought to account and without being punished.


 **If I am praying, and I hear the Azaan should I complete my prayer or repeat it, or should I pause until the Azaan ends?**


 The worshipper should carry on praying, and not repeat after the Mu'azzin because he is busy with his prayer. So if the Mu'azzin gives the call to prayer whilst you are praying, you should complete your prayer and not repeat after the Mu'azzin. But if you were offering the obligatory prayer when you heard the Azaan and you realised that you were praying before the time for that prayer had begun, then you should not complete it, because the obligatory prayer cannot be offered until after its time has begun, and you should not have started praying until after you had ascertained that the time for the prayer had begun.


 **Should he give the interest to his parents so that they can pay off their debts?**


 The basic principle with regard to interest is that it should be got rid of in ways that do not bring any benefit to the one who is disposing of it. It is not permissible to give it to your parents for the purpose of maintenance.

The Prophet (Sallallahu Alayhi Wasallam) said: Trials will not cease to afflict the believing man and the believing woman, affecting their own selves, their children, and their wealth, until they meet Allah with no burden of sin. (Muslim)


 **I gave a loan to someone with the intention that it be Zakaah, but I did not tell him about that, and he did not pay me back until now. Should I regard it as Zakaah because that was my intention?**


 Actions are judged by intentions. So if someone gives money to one who is poor or someone else who is entitled to receive Zakaah, intending it as Zakaah that is obligatory for him to give, then it is Zakaah. But if someone gives him money with the intention that it is voluntary charity, then it is voluntary charity and it is not permissible to count it after that as Zakaah on his wealth, which is obligatory, because he gave it with the intention of giving voluntary charity.


 **Are there any guidelines to determine which animals are impure (Najis) in and of themselves and which are pure (Tahir) in and of themselves? Are crocodiles impure in and of themselves?**

 There is scholarly consensus on the purity of some animals and the impurity of others, and there are some concerning which there is a difference of scholarly opinion. Animals whose flesh may be eaten are pure according to scholarly consensus. That includes the An'am animals (camels, cattle, goat, and sheep). That also includes birds which may be eaten, such as pigeons and geese, and also sea creatures such as fish of various types, except for a few concerning which there is a difference of scholarly opinion, such as crocodiles. Those scholars who think that it is permissible to eat them also regard them as pure. As for animals whose flesh may not be eaten there is a difference of scholarly opinion as to whether they are pure or impure.

 **Is it permissible for a non-Mahram man to place a woman in her grave when her mahrams are present?**

 It is most appropriate that the Mahram of the deceased lowers the body. If a Mahram is not present a non-Mahram relative can lower the deceased. There is nothing wrong with a man placing a woman in her grave even if he is a non-Mahram to her. The Sunnah indicates that that is permissible. Al-Bukhari narrated that Anas (Radhiyallahu Anhu) said: We attended the funeral of a daughter of the Messenger of Allah (Sallallahu Alayhi Wasallam) [who had died]. The Messenger of Allah (Sallallahu Alayhi Wasallam) was sitting at the graveside, and I saw his eyes flowing with tears. He said: Is there any man among you who did not have intercourse with his wife last night? Abu Talhah said: Me. He said: Then get down and he got down into her grave [to receive her body and place it in the grave].

 **I am a foreigner to this country, and converted to Islam. Do I need any documentation or proof indicating this fact?**

 Strictly speaking, as far as your salvation in the next world is concerned, there is no need for any documentation, nevertheless, for purpose of recognition and identification, it is highly recommended that your conversion is documented. This procedure is not only expedient and convenient but might also be absolutely necessary for purpose of pilgrimage, marriage, etc.

The Prophet (Sallallahu Alayhi Wasallam) said: If a fly falls in the vessel of one of you, let him submerge it entirely, then take it out and throw it away, for on one of its wings is healing and on the other is a disease. (Bukhari)

# SEGMENTS OF COMMUNITY DEVELOPMENT IN ISLAM

**VOLUNTEERISM:** Volunteerism is about commitment of time and energy for the benefit of the society undertaken freely by choice, without concern for financial gain.

Volunteers offer themselves for service provision to their communities, especially to the poor, destitute or needy through welfare packages, education related services, environmental sanitation etc

In Islam volunteerism is about offering one's effort, skill, time, energy and knowledge for the sake of Allah's pleasure; while promoting goodness in communities, seeking betterment of mankind and without any motive of wealth earning, recognition or fame.

Volunteering especially in social service is part of worship in Islam. The Prophet (Sallallahu Alayhi Wasallam) said: Have mercy on those on earth, the One in Heaven will have mercy on you. (Bukhari).

**EMPOWERMENT:** Islam is very much familiar with the concept of empowerment in order to improve the

lives of people. In a Hadith, Prophet (Sallallahu Alayhi Wasallam) said: By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not. (Bukhari).

**SELF-RELIANCE:** Because Allah will never change the grace which he hath bestowed on a people until they change what is in their (own) .... every attempt in an effort to be independent is highly encouraged in Islam.

**PEACE AND UNITY:** Across the world, peace and unity have been described as prerequisites of all sustainable development plans.

The policies of Islam encourage unity and peace among mankind. In the Qur'an, Allah says: And hold firmly to the rope of Allah all together and do not become divided. (3:103)



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