

Al-Haqq الْحَقُّ



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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The Three Basic Needs of Muslims in Malawi

Unity, transformative education and economic empowerment are the three basic needs of Muslims in Malawi if we are to compete evenly with our adjacent multidiversity societies.

Minus unity, sound education and economic empowerment, we will trail behind and remain captives, of the multidiversity societies.

Before the two comes in (sound education and economic empowerment), there is need to align our moral life and cultivate in us a sense of unity in all that we do.

Unity is strength. When the sea drops unite they become a boundless ocean. The unity of people make an invincible strong nation (Ummah).

This is the reason Islam lays great stress on the importance of unity. The differences of opinion must be positive. It should not lead to prides and prejudice

The Prophet (Sallallahu Alayhi Wasallam) said: The similitude 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)

Unless Muslims are economically empowered, political and social empowerment cannot be achieved. Economic empowerment should also be a responsibility of every individual Muslims.

In Malawi, Muslim political attempts and social organizations fail to produce any impact because they do not have the support of fellow Muslims.

Let us work towards providing the three basic needs mentioned.

That is Paradise which We shall give as an inheritance to those of Our servants who fear Allah. [19:63]

Zakaah Nisaab
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What is the ruling on living in a residential housing complex, where the owners of the apartments or houses pay a fixed monthly sum under the heading of services, in return for water, security and garbage disposal. Is this an acceptable transaction?



If they agree that each will pay a fixed monthly sum for services overlooking their variation to consumption there is nothing wrong with that. There is no difference of opinion regarding the permissibility of donating or giving something that is unknown or something that does not currently exist but is expected to come into existence. The closest thing to that is what is known as pooling resources. The Prophet (Sallallahu Alayhi Wasallam) said: If the Ash'aris run short of provisions during a campaign, or they run short of food for their families in Madinah, they gather whatever they have in a single cloth and share it out equally amongst themselves. They belong to me and I belong to them. (Bukhari & Muslim)



What is the ruling on attributing oneself to one's mother? Such as a woman saying, for example, that her name is Samah Nada [Nada being her mother's name], and not mentioning her father's name?




What is required is for a person to attribute himself to his father, not to his mother, because Allah says in the Noble Qur'an: Call them by [the names of] their fathers; it is more just in the sight of Allah (33:5) Bukhari and Muslim narrated from Abu Dharr (Radhiyallahu Anhu) that he heard the Prophet (Sallallahu Alayhi Wasallam) say: There is no man who knowingly attributes himself to someone other than his father but he has committed an act of disbelief, and whoever claims to belong to people when he is not one of them, let him take his place in Hell. Secondly: If someone is known by his mother's name or by his mother's family name by way of identifying then there is nothing wrong with it, and it does not come under the heading of changing lineages.





When I recite Qur'an is it permissible to say at the end of the Surah: Adada khalqih, wa rida nafsihi, wazinata 'arshihi?




The Prophet (Sallallahu Alayhi Wasallam) said: You must adhere to my Sunnah and the way of the Rightly Guided Caliphs. Hold on to it and cling fast to it. And beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a going astray. (Abu Dawood) It is not part of his Sunnah, in word or in deed, to say any such words after finishing recitation of a Surah of the Qur'an, and this is not something that any of his Companions (Radhiyallahu Anhum) did either.

 **What is the ruling on one who joined the prayer late stepping back from the row in which he is standing after the Imam says the Salaam and moving to the row behind him, in which there are no other worshippers, so as to leave a gap in the row in which he was standing, so that it will be easy for worshippers who have finished their prayer to pass in front of him without interrupting the prayer of those who joined the prayer late?**


 When the one who joined the prayer late gets up to complete his prayer, he does not have to move from his spot in order to pray behind a Sutra, or to do what you mentioned of letting other worshippers pass easily. When the one who joined the prayer late gets up to complete his prayer, he comes under the ruling of one who is praying on his own, so he should prevent anyone from passing directly in front of him, and it is not permissible for anyone to pass directly in front of him. The one who wants to exit should show a little patience, or look for another place in which he can exit without disturbing those who are praying or passing directly in front of them.


 **Sometimes one of my work colleagues calls me and asks me to sign in for her, due to some emergency that has arisen, and it is possible that she will be late or will not come at all, and the boss at work does not know about this. Please note that she tells me that she will be late and that she will not be absent. Is there any sin on me if I do that?**


 It is not permissible to sign in for a colleague because of what that involves of lying and deceiving and because it comes under the heading of consuming people's wealth unlawfully if the person will be paid for this work for which he or she will be late. You should not be so easy-going with your colleague in this matter, for you are

committing a sin and helping her to do something that is not permissible and you are participating in cheating, deceiving and betraying a trust.

 **Who are the Tabi'in? And who are those who came after the Tabi'in?**

 The Tabi'in are those who came after the time of the Prophet (Sallallahu Alayhi Wasallam) and did not meet the Prophet (Sallallahu Alayhi Wasallam) rather they met the Companions (Radhiyallahu Anhum) and learned from them. Those who came after the Tabi'in are those who did not meet the Companions (Radhiyallahu Anhum) rather they met the Tabi'in and learned from them. The Tabi'i, in Hadith terminology, is the one who met the Companion (Radhiyallahu Anhum), but it is not stipulated that he should have spent a long time with him. Anyone who met the Companions (Radhiyallahu Anhum) and died as a Muslim is a Tabi'i, and some of them are better than others.

 **In what language did the Prophet (Sallallahu Alayhi Wasallam) lead the other Prophets (Alayhimus-Salaam) in prayer during the Isra' (Night Journey)?**

 There is no text which states the language in which the Prophet (Sallallahu Alayhi Wasallam) spoke with his fellow Prophets (Alayhimus-Salaam) on the night of the Isra' and Mi'raj. This matter is not something with which the Muslim should concern himself, because no actions result from knowing that. But if the Isra' and Mi'raj, and the gathering of all the Prophets (Alayhimus-Salaam) to pray together in al-Masjid al-Aqsa, was a great miracle, then their coming together to pray in a single language cannot be any greater or more miraculous than that. It appears that the language was Arabic.

The Prophet (Sallallahu Alayhi Wasallam) said: The best of people are my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony. (Bukhari & Muslim)



How can I explain to my little children the problems I have with their father, without that having any negative impact on their psychology and character? Please note that we are separated but not divorced, because of his neglect, infidelity, lying and stealing?



There is no benefit in telling the children about the situation especially when they are very young. Avoid openly speaking of the problems in front of them. If anything of that nature is required, then you can speak in general terms, such as saying to the one who asks you: There are some circumstances that prevent us from getting along, or that prevent us from living together, and other such excuses. When the children grow up and reach an age where they are able to understand that, then they will understand what is happening, and that such things – and worse things – often happen in life. So long as the matter has not reached the point of divorce, then who knows? Perhaps Allah will guide him and enable him to repent, and he will come back to you and to his children.



Can you tell us a little about the Ansar and Muhajirin, and their achievements, and the names of some of the Companions (Radhiyallahu Anhum) who belonged to each group?



The Muhajirin and Ansar are the Companions (Radhiyallahu Anhum) and students of the Prophet (Sallallahu Alayhi Wasallam) They are the best of this ummah and, indeed, the best of humanity after the Prophets and Messengers (Alayhimus-Salaam) Their hearts were filled with love for Allah Ta'ala. They loved the Prophet (Sallallahu Alayhi Wasallam) more than they loved themselves, and they showed the greatest of sincerity in that. They

offered their lives and their wealth and all that they possessed in support of Islam, and in defending it, spreading it and calling people to it. There have never been and will never be any humans who are more perfect than them in faith and better than them in worship and in attitude and conduct. Muhajirin are the ones who became Muslim before the conquest of Makkah and migrated to join the Prophet (Sallallahu Alayhi Wasallam) in Madinah. Ansar are the people of Madinah who welcomed the Prophet (Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum). They gave them refuge in Madinah and shared their wealth with them. The Muhajirin include: Abu Bakr as-Siddiq, 'Umar ibn al-Khattab, Uthman ibn 'Affan, Ali ibn Abi Talib, az-Zubayr ibn al-'Awwam, Talhah ibn 'Ubaydillah, Abd ar-Rahman ibn 'Awf, Sa'd ibn Abi Waqqas, Abu Ubaydah ibn al-Jarrah, and Sa'id ibn Zayd (Radhiyallahu Anhum) The Ansar include: Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah, Ubayy ibn Ka'b, Mu'adh ibn Jabal, Usayd ibn Hudayr, al-Bara' ibn Ma'rur, As'ad ibn Zurarah, Anas ibn an-Nadr, Anas ibn Malik, Hassan ibn Thabit, and Abdullah ibn 'Amr ibn Haram and his son Jabir ibn 'Abdillah (Radhiyallahu Anhum).





If someone misses Fajr prayer, should he recite quietly or out loud [when he makes up the prayer] after the sun has risen?





He may recite out loud so that he should make it up as Allah prescribed it. When the Prophet (Sallallahu Alayhi Wasallam) missed Fajr prayer and did not offer it until after the sun had risen, he prayed it as he used to pray it at the beginning of the day, after dawn had broken. In other words, one should pray it as it is prescribed, with two Rak'ahs in which recitation is done out loud. Also, if recited softly then there is no problem.


The Prophet (Sallallahu Alayhi Wasallam) The best of people are my generation, then those who come after them, then those who come after them. (Bukhari & Muslim)


 I have withdrawn all my savings that were in one of the riba-based banks, and I have resolved to get rid of the interest, if Allah wills. Is it permissible for me to give it to my father or my mother for them to pay off part of the debts that they owe?


 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. So it should be spent on good causes and in the public interests of poor Muslims. It is not permissible to give it to your parents for the purpose of maintenance, because if they are poor, you are obliged to spend on their maintenance, so giving the interest to them would be saving your wealth and would bring benefit to you.


 I heard a supplication on television, in which the speaker was conversing with Allah Ta'ala and I heard the phrase: O joy of the worshippers, O comfort of those who know You. Is it permissible to address Allah Ta'ala in this way?

 The names and attributes of Allah Ta'ala can be proven except on the basis of sound evidence from the Qur'an and Sunnah. But it is permissible to speak of Allah Ta'ala in terms that are sound in meaning, even if they are not proven in the religious texts, because talking about Him and describing Him is broader in scope than the issue of His names and attributes. So if someone says of Allah Ta'ala that He is "the joy of the worshippers and the comfort of those who know Him" and the like, such as the "refuge of the fearful" and the "hope of those who seek forgiveness," there is nothing wrong with that, because it is saying of Him something of sound meaning that refers to Him, for He indeed the joy of the worshippers, and in Him the believers will find comfort in the hereafter.

 I work as an inventory clerk for a supply company of a certain product. This company deals with that product in original brand some in counterfeit. The customers are aware that there are original and counterfeit products. Please note that the companies that manufacture original-brand are opposed to counterfeit brand. What is the Islamic ruling concerning that?

 There is nothing wrong with companies and factories selling goods which are second- or third-grade. In almost everything that is manufactured and produced nowadays there are different grades and different qualities of manufactured goods, depending on the materials of which they are made, and people vary in what they can afford to buy. Naturally not all goods that are sold are original brands, because prices are high and many are not able to afford to buy them. Separate those that are second- or third-grade and those that are counterfeit. If the product is counterfeit which resemble the original-brand in appearance, packaging and name, then this is cheating and deceiving. If this products are second-grade, then it is permissible to sell them on condition that the true quality be explained to the purchaser.

 Ruling on installing programs to monitor what children do on the computer?

 It is not permissible to install a program to monitor adults or wives do without their knowledge, because that comes under the heading of spying, which is prohibited. But for children it is allowed. The way to do is to inform the children about the installed program that monitor what they do on the computer..

The Prophet (Sallallahu Alayhi Wasallam) said: Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another's faults; do not spy on one another; do not envy one another; do not turn away from one another; do not hate one another. Be, O slaves of Allah, brothers. (Bukhari and Muslim)

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

Y Kulapa 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 kuphwanya 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. ranso ku machimowo.

F Kodi Chisilamu chikutinji kwa munthu yemwe angagwiritse ntchito umboni wonama ndicholinga chofuna kupeza chinthu chomwe chili chovomerezeka mu Chisilamu?

Y Chisilamu sichilola kugwiritsa ntchito njira za chinyengo monga kunama, kuphwanya ufulu ndi mwai wa anthu ena ndicholinga chofuna kupeza chinthu ngakhale kuti ndichovomerezeka mumalamulo a Chisilamu. Choncho njira iyenera kukhala yovomerezeka pofuna kupeza chinthi chomwe chili chovomerezeka.

F Timamva kuti Mtumiki (Mtendere ndi Madalitso a Allah akhale pa lye) kuti adaletsa kutengera chikhaliidwe cha anthu omwe sali Asilamu. Kodi kwenikweni izi

zikuthandauzanji?

Y Kutengera zinthu zomwe anthu omwe sali Asilamu akuchita kwenikweni zikukhuza zinthu za chikhulupiliro chawo mongaa kutenga maluwa ku manda, kuimba pa maliro, mavalidwe omwe ali ochokera ku chikhulupiliro chawo, makhalidwe awo omwe ali otsutsana ndi chiphunzitso cha Chisilamu. Choncho tiyenera kusamala pa zochita za moyo wathu wa tsiku ndi tsiku kuti zisakhale zotsutsana ndi Chisilamu.

F Ndili ndi telefoni yomwe ndikugulitsa koma ili ndi vuto lina. Kodi ndikofunika kut ndimuuze munthu yemwe angafune kugula foniyo za vutolo?

Y Munthu yemwe akugulitsa katundu wina aliyense ayenera kunena za vuto kapena kupelewera kwa kanthu komwe akugulitsa kwa munthu kapena anthu omwe akugula katunduyo. Kunena za vuto la chinthu chomwe ukugulitsa kudzathandiza kuti ogula azindikire ndikudziwa za chinthucho. Ngati angagule ndiye kuti adzagula akuzindikira ndipo iye sadzadandaula pa mbuyo pake. Mtumiki (Mtendere ndi Madalitso a Allah apite kwa lye) anati: Sali waife munthu yemwe achita za chinyengo.

F Kodi zoyenera Msilamu kuchita pamene achita malonda ndi ziti?

Y Ayenera kupewa kunama, osagulitsa katundu woletsedwa M'chisilamu monga chamba, mowa, nyama ya nkumba, kubwereketsa ndalama mu njira ya katapila, ndi zina zoletsedwa. Ndikofunikanso kuti pamene tichita malonda Msilamua azikhala wokambika.

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

FKodi mkazi wokalamba nayenso ndioyenera kukhala pa chidikiro cha miyezi inayi ndi masiku khumi pambuyo poti mamuna wake wamwalira?

YTiyambe motere pofuna kuti ena omwe sakudziwa za lamuloli adziwe. Malimba ndi Shariah, mamuna akamwalira, mkazi akulamulidwa kukhala pa chidikiro cha miyezi inayi ndi masiku khumi asanayambe kumasuka monga kulowa banja lina. Masikuwa anaikidwa ndi mwini wake kulenga Allah Ta'ala ndipo ndiopereka ulemu kwa mamuna yemwe wamwalira. Choncho mwambowu siukukhudza kuchepa nsinkhu kapena kukalamba kwa mkazi ayi. Ili ndi lamulo lomwe linaikidwa kuti litsatidwe. Chifukwa chaichi, mkazi wokalamba nayenso ayenera kutsatira mwambo wa chidikiro kwa miyezi inayi ndi masiku khumi pambuyo poti mamuna wamawalira.

FIne ndikumanga nyumba yokhala ndi zonse mkati mwa myumbamo pa chizungu amati seifu kontena ndipo ndalandira malangizo onena kuti ndiyenera kuonetsetsa kuti zimbuzi zisayang'ane ku Qiblah. Kodi pali vuto kuyang'anitsa ku Qiblah?

YPali Hadith ya Mtumiki (Mtendere ndi Madalitso a Allah apite kwa Iye) yonena kuti iye analetsa kuyang'ana ku Qiblah kapena kuyang'anitsa mbuyo ku Qiblah pamene tili mkati muzithandiza. Choncho pamene tikumanga nyumba zathu zokhala ndi zonse mkati mwake kapena kumanga zimbuzi padera tionetsetse kuti zisayang'ane ku Qiblah, kuti munthu akalowa kuti azithandize asyang'ane ku Qiblah kapena kuipatsa Qiblah mbuyo.

FKodi 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?

YKuyetsetsa 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 kumayenera kuchitika pamene abale nawonso achita chimodzimodzi. Dziwani kuti kudula ubale ndi tchimo ndipo kumachepetsa madalitso ako aiwe munthu. Choncho ngati abale anu akulakwilani, inu abwezereni zabwino. Dziwani kuti kuwachitira abale zabwino simuchita pofuna chiyamiko kwa abale anuwo koma kufuna kumusangalatsa Mulungu. Choncho ngati munadula ubale mu zifukwa zosiyanasiyana, yetsetsani lero kuti muyanjane ndi abale anuwo. Chibale ndi chinthu chofunika kwambiri ndipo ndi cha mtengo wapatali.

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

YKusiyana pa chipembedzo sikuletsa kuoanga 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) Kawirikawiri anakonda kuwauza Maswahaba ake (Radhiyallahu Anhum) kuti nyuwanitsani chikhulupiliro chanu. Mtumiki (Sallallahu Alayhi Wasallam) anafunsidwa Inu Mtumiki wa Allah tinganyuwanitse bwanji chikhululupiliro chathu? Iye anayankha kuti pakubwerezabwereza kulankhula kuti La illaha illa Allah. (Ahmad)

MAFUNSO NDI MAYANKHO

F Kodi mamuna ndi mkazi pambuyo poti atembelerana (kufunirana zoipa) ndiololedwa kukhalira limodzi pambuyo pake?

Y Awiriwo sali odetsedwa kwa wina ndi mzake chifukwa choti afunirana zoipa. Koma dziwani kuti kutembelerana ndi tchimo lalikulu. apa awiriwo ayenera kulapa kwa Allah Ta'ala ndikupempha chikhululuko chifukwa cha tchimoli. Choncho adzapitilira kukhala limodzi ngati banja ndikuonetsetsa kuti pa mbuyo polapa sakubwerezanzo tchimoli. Mkazi ndi mamuna ayanera kukhala mwachikondi chifukwa iwo ndi thupi limodzi. Nthawi zonse ayenera kufunirana zabwino pakati pawo.

F Kodi lamulo likutinji kwa munthu yemwe akulephera kuimitsa mapemphero asanu (Salaah) a tsiku ndi tsiku chifukwa cha ntchito yotopetsa yomwe iye amagwira?

Y Kusiya kupemphera kumaitana mkwiyo wa Allah Ta'ala kuti udze kwaiwe. Kusiya kupemphera ndikukanira (Kufr) Choncho munthu wokhulupilira salephera kaoena kusiya kuimitsa mapemphero (Salaah). Ngati ntchito ikumulepheretsa munthu kupemphera kulibwino kusiya ndikufuna njira ina yopezera Rizk. Izi nchifukwa choti munthu sadzatenga ntchito kwa Allah koma Salaah yomwe iye walamulidwa kuimitsa kasanu tsiku lililonse pa nthawi ya moyo wake.

F Ndimakhala limodzi ndi mchemwali wanga ndipo kawirikawiri timakhala tikukangana mpaka pena timafika pomenyana. Kodi awirife mungatilangize bwanji za m'mene tingamakhalire pa ubale wathu?

Y Muyenera kuyetsa kutalikalana nthawi zina. Pali anthu ambiri pa chibale ngati chimenechi omwe zoterezi zinawachitikira, ndipo pambuyo poyetsa kutalikirana chikondi chinayamba kubwera. Komatu sitikunena kuti kutalikirana pofuna kudula ubale ayi. Khalani opilira, kuleza mtima pamene wina walakwitsa, mpaka pamene Mulungu adzakudalitseni popeza banja m'modzi wa inu kapena nonsenu. Pali chikhulupiliro chakuti tsiku lina mudzasiyana wina kukaima payekha pa banja lake, ndipo nkofunika kuti mudzasiyane mwa ubwino.

F Nthawi zina anthu amatha kusiyana maganizo pa kanthu kapena chinthu china chake. Kodi ndikoyenera kuti Msilamu anyanyalitsane ndi Msilamu mnzake?

Y Sizololedwa Msilamu kunyanyalitsana ndi Msilamu mnzake, chifukwa chakuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Sizololedwa Msilamu kunyanyalitsana ndi Msilamu mnzake kwa masiku atatu, aliyense mwa iwo ndikumatembenukira kumbali akakumana. Ndipo wabwino (mwaiwo) ndi amene angayambilire kupereka Salaamu. (Bukhari) Choncho chodziwika apa ndi chakuti sizololedwa kunyanyalitsana pokhapo ngati pali chifukwa chovomerezeka, mwachitsanzo ngati munthu wina akuchita za machimo ndipo pali malingaliro kapena chiyembekezo choti wochita za machimoyo atha kusintha akanyanyalidwa, chifukwa kutero ndi mbali imodzi ya ndondomeko ya kuthetsa mchitidwe wochita zoipa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe angaziletse kuwapempha anthu (thandizo), Allah adzamuthandiza iye. Munthu yemwe ayetseyetse kukhala oima payekha, Allah adzamulemeretsa iye. (Bukhari ndi Muslim)

F Pena anthu amatha kubwereka zinthu za amzawo ndikusabwenza. Kodi tingapange nawo bwanji anthu oterowa?

Y Poyamba dziwani kuti Mulungu sadzawononga malipiro abwino kwa munthu yemwe wachita zabwino, ndipo zabwino kwa munthu ndiko kuziyandikitse kwa Mulungu. Ngati munthu ali m'mavuto ndipo akulephera kubweza zomwe anabwereka ndi bwino kumapatsa nthawi yokwanira, posamunyoza koma kumuchitira chifundo. Munthu yemwe wabwereka kanthu ndikoyenera kwa iye kuonetsetsa kuti wabweza zomwe iye anabwereka kwa anthu ena.

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 Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwenso.


Malangizo anu ndi otani?


Y Poyamba tidziwe kuti Mulungu sapereka mavuto, mayesero, ziphinjo zosiyanasiyana kwa Msilamu posakhala kuti kuteroko ndi kumukonda iye mwini kulandira mavutowo. Tiona kuti Mtumiki wa Mulungu, womaliza kwa Aneneri Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anadutsa m'mavuto osiyanasiyana. Ana ake ambiri anamwalira, amalume ake. Zomwe iye anachita ndi kumva chisoni pambuyo pake ndikumupempha Mulungu kuti amupepusile pa nthawi ya mavutowo. Tiyenera kudziwa kuti imfa ndi gawo la moyo wathu lomwe limabwera nthawi ina iliyonse, ndipo pali moyo pambuyo pa imfa womwe ndi moyo wokoma kwa anthu okhulupilira. Dziwani kuti kuvomereza ndi kuyazamira kwa Mulungu pa nthawi ya mavuto ndi komwe kumasiyanitsa pakati pa okhulupilira ndi osakhulupilira. Kukwatiwanso kungakuchitireni ubwino kusiyana ndi kusakwatiwa. Malangizo anthu ndi oti iwalani za imfa ya mamuna wanu poti icho ndichilamulo cha Mulungu, komanso kumbukirani za imfa yake ngati phunziro lokusimikizirani kuti imfa ilipo ndipo kuti nanu tsiku lina mudzamwalira.

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

 **I recently became Muslim. My question is: how can I show to people that I am Muslim, and how can I change the name on my identity documents, other papers and in day-to-day interactions?**


 We congratulate you on your becoming Muslim. When it comes to declaring and showing your Islam, all you have to do is go to the Masjid and tell the Imaam about that, or tell one of the Muslims, so that he will take care of telling others. Thus the people of your locality will find out that you have become a Muslim, and they will interact with you accordingly. This is what happens with everyone who enters this great religion. The Muslims' hearts are filled with joy when they see the new Muslim proclaiming the testimony of truth, and starting a new life which takes him out from the darkness of disbelief. As for changing your name on your identity documents and other official papers, you can follow the regular procedures in accordance with the law of the land in which you live, which requires you to check with the civil registration office or the government department that is responsible for such matters.


 **Is it permissible for a woman who is travelling on a Friday to put Zuhr prayer together with 'Asr, if she is in the house, and what is the ruling if she is in the Masjid; can she put the prayers together?**


 It is permissible for the traveller to put together Zuhr and 'Asr, and Maghrib and 'Isha', at the time of the earlier or later prayer, according to whatever is easier for him. Jumu'ah prayer is not obligatory for women, but if a woman prays Jumu'ah in the Masjid, it is valid on her part. It is not permissible to put Jumu'ah prayer and 'Asr prayer together, because only Zuhr and Asr may be put together. If a woman is travelling on a Friday, and she did not pray Jumu'ah with

the people in the Masjid then she may put Zuhr and Asr together at the time of the earlier or later prayer, according to what is easy for her. This view is of Imam Shaf'i.

 **How can Islam fight poverty?**

 Poverty is one of the calamities that Allah Ta'ala has decreed should happen. Poverty has negative effects on people's beliefs and conduct. Islam suggest the following on eradicating poverty: (1) Teaching people to believe that provision comes from Allah and that every calamity that Allah decrees is for a reason. We should be patient in bearing our calamity and strive to relieve ourselves and our families of poverty. (2) Seeking refuge with Allah from poverty. The Sunnah relates to us which is seeking refuge with Allah from poverty. (3) Encouragement to work and earn a living. (4) Payment of Zakaah on the wealth of the rich. (5) Encouragement to give charity, set up Waqfs and sponsor orphans and widows. (6) Prohibition on Riba (usury), gambling and deceit in selling. (7) Encouragement to help the needy. This is a brief look at poverty. Poverty and richness are all subject to the decree of Allah. We should bear with it.

 **What are the trials that may occur before the last day of Judgement which will help distinguish between the Muslims and Kaafirs?**

 The Prophet (Sallallahu Alayhi Wasallam) mentioned some of the things that will distinguish the believers from the Kaafirs before the Day of Resurrection. These include: (a) The Beast will emerge at end of the time. (b) Emerging of the followers of the Dajjal.. (c) Madinah will be cleansed of Kaafirs and hypocrites at the time of the Dajjal.

Narrated from Sa'eed ibn Jubayr that Ibn 'Abbaas (Radhiyallahu Anhu) said: The Prophet (Sallallahu Alayhi Wasallam) said: Put together Zuhr and Asr, and Maghrib and Isha, in Madinah when there was no fear and no rain. I said to Ibn 'Abbaas: Why did he do that? He said: So that his ummah would not be subjected to hardship. (Muslim)



Is it permissible to enter one's house without asking permission, even if he is one of the residents of the house?



Allah Ta'ala says in the Noble Qur'an: O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. (24:27) Allah Ta'ala has instructed the believers not to enter houses other than their own until they have sought permission before entering. The Sunnah with regard to seeking to enter is to ask permission and give the greeting of Salaam before entering. It was narrated that Rib'i ibn Hirash said: A man from the tribe of Banu Amir told us that he asked permission to enter a house where the Prophet (Sallallahu Alayhi Wasallam) was. He said: May I get in? The Prophet (Sallallahu Alayhi Wasallam) said to his servant: Go out to this man and teach him how to ask permission to enter. Tell him: Say: As-salaamu 'alaykum, may I come in? The man heard him and said: As-salaamu 'alaykum, may I come in? The Prophet (Sallallahu Alayhi Wasallam) gave him permission and he came in. (Abu Dawood) The general meaning of this permission applies so long as there is no one in the house except his wife. Finally, part of perfect etiquette and kind treatment is for a man to seek permission even before entering the room where his wife is, lest he see her in a dishevelled state, or wearing scruffy clothes for doing housework, or similar scenarios in which she would not like him to see her.



What is the ruling on using PayPal to buy things on the Internet?



PayPal allows the user to transfer money through the Internet. This service is regarded as an alternative

to traditional paper methods like cheques. There is nothing wrong with using this website and paying commission to it in return for offering these services, namely the transfer of money from the purchaser to the seller or anyone else. In fact the website does not receive commission from the purchaser; rather it receives it from the seller. If Zakaah is paid using this, the fees deducted should be repaid for Zakah to be discharged.



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



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



Can you tell us something about Aqeeqah?



Aqeeqah is a Sunnah Mustahabbah for those who are capable of doing it and can afford it. Among its benefits are breaking the influence of the Shaytaan on the new-born. It is also permissible for a Muslim to make an Aqeeqah for himself if his parents did not perform it for him. Similarly, he can do it for his children even if it is after many years.

The Prophet (Sallallahu Alayhi Wasallam) said: If a man says something then turns away, it becomes a trust [which should not be disclosed by the one who heard it].
(Abu Dawood & Tirmizi)

CHONDE MUSACHOTSE MOYO WANU

Bungwe la za Umoyo pa dziko lonse la pansi limanena kuti chaka chilichonse pafupifupi anthu okwanira wani miliyoni amafa podzipha zomwe zikuthanthauza kuti anthu khumi asanu ndi mmodzi (16) amafa pa anthu 100,000 alionse pakamodzi pa phindu makumi anayi (40) alionse.

Kudzipha kumabwera chifukwa chazovuta zosiyanasiyana ndipo kudzipha kumabwera pamene tazilowetsa mukudandaula pa moyo wathu. Ena amadzipha chifukwa chakulephera sukulu, mavuto apa banja, kusapeza chikondi, kusowa ntchito, kutaika kapena kutha kwa chuma chawo ndi zina.

Ngakhale ife anthu zoonadi kuti timadutsa munyengo zovuta monga zatchulidwazi ndi zina Allah akutitonhoza ndipo Iye Allah Ta'ala akunena mu Qur'an kunena kuti: Ndithudi pambuyo pa mavuto (masautso) pali mpumulo. (94:5)

Tsoka lagwa pamene dziko la pansi likuyendetsedwa ndi mwambo woti 'palibe china koma chuma'. Mwambo

uwu ukukhala patsogolo ndipo moyo wauzimu umanka naukwilirika. Dziwani kuti kunyozera moyo wauzimuku kukubweretsa mavuto adzaoneni monga kukhala ndi khwiyo, kudandaula ndi kudzipha kumene.

Kukhulupilira mwa Allah yekha kumapangitsa munthu kuzindikira kuti Iye Allah ndiye mwini kupereka ndi kulanda. Choncho pamene Msilamu akumana ndi mavuto monga kusowa kwa chuma, kukhumudwitsidwa ndi zina iye amazipereka kwa Allah.

Amazipereka kwa Allah uku akunena kuti: Allah ndi Mbuye wanga ndipo mayetsero awa akuchokera kwa Iye ndipo amavomereza kuti ili ndi gawo la moyo wanga.

Pomwe osakhulupilira amati ine ndine, zonse ndimapeza munzeru zanga ndipo mayesero ankafikira savomereza za kulephera kwake. Pakudutsa kwa nthawi mayeserowo amafika pachiindeinde ndipo zotsatira zake amakhala odandaula, kukwiya ndi kudzipha kumene.



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