

# 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)

Volume 26. No4 • REGISTERED AT GPO AS A NEWSPAPER • Rabiul-Aakhir 1444 / November 2022

## Being Complete Muslim Is Not a Spectator Sport

Being a complete Muslim is not a spectator sport in which your community or your Imam handles all of your obligatory obligations.

In contrast, creating a thriving Islamic wellness that may revive the Muslim world of today depends on regionally successful communities.

A correct global Islam cannot be accomplished by high-profile individuals alone. Be part of the accomplishment.

Togetherness binds our society, our religion, and our way of faith

yet, individual conscientious physical observance of the spiritual Pillars strengthens our shared goals and values.

Togetherness is not of much use unless its individuals live up to the standard of right behavior and personal 'goodness' required for Allah's approval.

At the same time, Allah fearing individuals fail in their responsibilities when they opt out of supporting togetherness or community.

The Prophet (Sallallahu Alayhi

Wasallam) said: Support your brother, whether he is an oppressor or whether he is being oppressed. It was said, O Messenger of Allah, we help the one being oppressed but how do we help an oppressor? The Prophet (Sallallahu Alayhi Wasallam) said: By restraining him or preventing him from committing injustice, for that is how you support him. (Bukhari)

Doing good in every sphere of life and encouraging each other in doing what is right are both hallmarks of Muslim life.

It is Allah [Alone] who chooses [to draw near] to Himself whomever He so wills — thus He guides to Himself whoever turns [to Him] in penitence... [42:13]

Zakaah Nisaab  
November 2022  
MK410,998.00

# CONTENTS

- Question and Answers
- Wanting Something for Nothing

## Motivational Moments

Learn from your past but leave it there. Don't keep going back. It will destroy your future. Live for what Allah Ta'ala has given you today.

### Publisher

Al-Haqq Publications

Al-Haqq - Online  
<http://alhaqq-malawi.org>

[info@alhaqq-malawi.org](mailto:info@alhaqq-malawi.org)



**Sometimes Tahiyatul-Masjid (Salutation Prayer upon arriving in the Masjid) is not provided, possibly out of negligence or ignorance. What is the ruling and when can we leave it?**



It is Sunnah to do two Rakaats of the salutation prayer (Tahiyatul-Masjid) while entering the Masjid. It cannot be done while the required prayer is being offered or when it is prohibited to pray, such as during the actual times of sunrise and sunset or when the sun is at its meridian. The Sunnah should be followed and not disregarded.



**Following the tragic car accident of a couple who left young children, I have been given the responsibility of keeping the wealth of the orphans. When is it permissible for guardians to give the orphans their wealth?**



The optimal moment is when the guardian thinks the child is grown enough, that they will handle their business properly, and that they won't spend their money on Haraam items. In the Noble Qur'an, Allah Ta'ala says: "And test the orphans (as to their intelligence) until they reach the age of marriage; if then you find sound judgment in them, then give them their property." (4:6)



**In contemporary societies, suicide episodes are still a problem. What is the ruling regarding suicide in cases of extreme depression?**



Suicide is a major sin, and those who commit it are warned that they will be punished in the Fire of Hell, where Allah will punish them using the same methods they used to end their lives. The believer must exercise patience, seek Allah's assistance, and realize that no matter how harsh the affliction in this world may be, the punishment in the hereafter will be worse. A Muslim should reflect and acknowledge that tragedy, difficulties, and afflictions do not only touch him in this life. So, whether the consequences are harsh or not, we are not allowed to kill ourselves.



**One Christian girl converted to Islam through Islamic Information Bureau, but her parents are totally against it. There is a Muslim who wants to marry this girl. Are they allowed to get married without consent and agreement of her parents?**



Yes, they can get married without the consent of her parents. Since the parents have this kind of prejudice against Islam, they are not expected to approve of the marriage in any way. Therefore, this falls under the category of abusive guardian in which case she can marry.

**Q** What advice can I give my children as they are losing their Islam by hanging out with non-Muslim friends all day long?

**A** Parents bear the responsibility to bring up their children according to the teachings of Islam. Perhaps the only realistic way to wean your children out of bad company is by providing them with practical alternatives. It is said that the alternative to bad company is good company. Enroll your children in activities that are beneficial and where they will be able to interact with other children in a constructive and positive way.

**Q** With economic hardships, sourcing capital for businesses is becoming difficult and not straightforward. Few months ago, my friend earned money through gambling. He wants to invest the money into business. He got advice that after a certain period of time, the money becomes Halaal. Is the advice correct?

**A** Common sense is adequate for this. How can money obtained in this manner become permissible or Halaal? His income is contaminated with the filth of the Haraam money which constitutes the basis of his business. Gambling which is Haraam remains Haraam in all circumstances. The advice he got is wrong. It is therefore compulsory that he gives the Haraam amount as Sadaqah to the poor.

**Q** For survival, I personally deceived my friend and got away with some money from him. Now I regret what I did and I repented to Allah Ta'ala. What should I do concerning the money I took from him?

**A** What we should know is that when we repent, our past sins or mistakes are forgiven. Allah Ta'ala forgives the part that is owed to Him, that is any shortfall in performing our duty to Him. Anything that we owe other people, He will not forgive unless the person concerned forgoes his right. It is important that we should give back to other people what belongs to them.

**Q** This question comes from a Christian woman, she says she wants to get married to a Muslim man, and wonders what is better, to take Islam or stay in her religion?

**A** In fact, Islam lays emphasis on the issue of conviction. This woman is best advised to read and learn more about Islam. A person who is thinking of converting to Islam should try to know more of Islam from reliable sources. As for the issue of marriage we don't advise that woman to convert just to get married to a Muslim man. Conviction is paramount in as far as ones embracing, converting, reverting to Islam.

**Q** We often receive in our phones the message asking us to predict the outcome of football matches. In general, are we allowed to make predictions on the forthcoming events?

**A** It depends on what you mean by predictions. If you mean estimation that is based on experience or the person's own analysis of the current events, then nothing wrong with it. For example, an economic expert might give prediction about the exchange rates or a military expert may also predict victory or defeat etc. These attempts are based on experience and logical reasoning which is allowed especially in planning. However, if prediction is religiously oriented and implies an extraordinary power and superstition, then it is not allowed.

The Prophet (Sallallahu Alayhi Wasallam) said: He is not one of us who turns a woman against her husband. (Abu Dawood)



**I recently embraced Islam and I would like to know why it is so important that we pray in the Arabic language. Doesn't that make it difficult for non-Arabic speaking to worship Allah?**



It is really essential that we recite certain parts of our prayer in the Arabic language, but this has to do mainly with the revealed words of Allah Ta'ala from the Qur'an. These words by themselves are inimitable and unsurpassed in their meaning and style since they are the exact words of Allah Ta'ala. So, we are required to say these words in the original language. Besides that personal supplication can be made in ones own language.



**My husband is divorcing me. How should our wealth be divided as I worked side-by-side with him to create our wealth. Someone advised that in divorce the settlement goes according to the country you live. In other countries there is community of property, meaning each spouse is entitled 50% upon divorce?**



There is no community of property in Islam. Each spouse holds his or her property individually, except that which they actually own jointly as partners or purchased jointly or business enterprises that they jointly developed. Therefore, if either party waives some of his or her rights and allows the other to have a larger share then this is perfectly alright. Otherwise, each person is entitled to take the percentage of wealth that each party has actually contributed.



**Inflation affects economy. Will it be permissible for a lender to demand an additional sum of money from the borrower if the original amount has decreased in value as a result of inflation?**



The fact remains that, due to the speed of inflation, money loses its value very quickly and it becomes extremely difficult, if not impossible, to keep up with the rate of inflation. However, in spite of that, Islam does not consider time as value of money. One can only demand the same amount that was lent. However, the borrower should try and ensure that he repays the loan promptly in order to avoid putting the lender in the dilemma of having the value of his money becoming depleted as a result of time and inflation.



**A father and his sons jointly operated the business which the father had started. They all lived from the business. The father has died. What is the state of assets acquired in the business?**



When children work in their father's business, the father remains the sole owner unless the father gifted them shares or they invested. All the assets constitute his estate which all his heirs will inherit, whether they worked in the business as the sons were doing or never took part in the running of the business. Participating in the running of the business is voluntary though important, but being a heir of the estate is natural



**What is the difference between taking the Kuffar as friends and seeking their help. In other words, are Muslims allowed to take the Kuffar as friends or seek help?**



Taking the Kuffar as friends by way of supporting and aiding them for evil doing is not allowed. With regards to seeking their help that depends on the purpose to be served. If that serves Muslim's interest, there is nothing wrong with it, on condition that we must beware of their interest behind the help. If it does not serve any interest then it is not permissible.

The Prophet (Sallallahu Alayhi Wasallam) cursed ten people: the one who consumes Riba, the one who pays, the one who writes it down, the two who witness, the one who makes it lawful, the one for whom it is made lawful. (Muslim)



**How can a Muslim remain optimistic in time of trials and afflictions? Is it true that whatever befalls a Muslim is for his own good? How can we learn not to despair?**



Trials and tribulations are part of human life. Allah Ta'ala reminds us in the Qur'an: And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits but give good tidings to the patient. (2:155) There are four possible reasons for trials or afflictions: (1) They are to test the faith. (2) They happen to train or educate a true believer. (3) They could befall to elevate the status of a true believer. (4) They could be a result of one's own sins and mistakes and compensation for one's wrong doings. All in all, do not despair, because despair is the product of disbelief.



**We want to be guided on the tendency of using the terms practicing and non-practicing Muslims. In other words, is the use of the terms correct?**



A Muslim is the one who believes in the five pillars of faith. Everyone who believes is a Muslim with the same rights and duties unless he/ she destroys his/her Islam by saying or believing anything that implies Kufr and denounces the pillars of faith. We learn in the Sunnah that faith has many branches and varying degrees, which means that the believers will vary in the degrees according to the extent one follows these branches and levels. However, it is not permissible and not desirable to use the terms as a means of causing division among Muslim, creating dispute among them and stirring up disunity. Do not undermine any Muslim.



**In our forum on WhatsApp, we failed to arrive on the conclusion on why interest is prohibited. Does Islam**

**prohibit financing? Others are of the view that through interest financing institutions life is made easier. What direction should we take?**



Interest destroys life and economic future. This does not mean that financing is prohibited. Financing is useful and has its appropriate venues in Islam. Financing can be provided through deferred payment sale, leasing and venture capital. Financing through interest-based lending is the only thing that is prohibited. The payment of interest creates injustice. Many nations and its people are in abject poverty and economic crisis because of interest based economic transactions. We also advice that WhatsApp forums should consider referring issues about Islam to trusted Ulama.



**I am struggling with my Imaan (faith), largely because I lack continuation, whereby when I start doing a good deed, I don't follow it. What should I do?**



In fact, your question reflects your good heart and pure soul. What happens with you is natural and happens with many good people. But, you are best advised to train yourself on persistence in doing good deeds. Try the following: (1) Try your level best to continue in doing good deeds, even though they are simple and limited. (2) Try to check closely your deeds so as to be able to discover points of weakness and points of strength. (3) Encircle yourself with good Muslims. (4) Be careful in observing your religious duties. (5) Make Dua (supplications) to Allah Ta'ala to help you maintain faith and do continuous good deeds. As you pointed out your weakness being lack of continuation, you need to improve that area. It is very possible for you to achieve that, that is continuation in observing different forms of Ibaadat (worshipping).

The Prophet (Sallallahu Alayhi Wasallam) said: Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop; do not spy on one another; do not envy one another; do not forsake one another; do not hate one another. be, O slaves of Allah, brothers. (Bukhari & Muslim)

**F** Mayi athu akutipepha ife ana kuti tivomereze kuti iwo akwatiwense kwa mamuna yemwe sitikudziwakhaliwe lake komanso ndiwachilendo kwaife. Dziwani kuti bambo athu anamwalira ndipo ndipo mayi athuwo ndi munthu wamkulu wa zaka makumi asanu ndi khumi lina. Mungatilangize bwanji?

**Y** Ananu pasavute ndipo sizikuyenera kuti zikhale zovuta. Pamene mamuna amayi anu anamwalira ndipo mayiyo akufunakukwatinso pangani chokhonzero choti mayi anuwo akwatiwense. Sizololedwa wina wainu kuwaletsa kukwatiwa chifukwa ndi ufulu wawo kutero. Palibe kusiyana pakati pa mkazi wa mkulu kapena wachisikana, ali ndi ana kapena alibe. Zomwe mungachite kumbali yanu ndiko kuwafunsa mayi anuwo ngati mamuna yemwe akufuna kukwatiwanaye ndi Msilamu komanso wakhalidwe labwino ndicholinga chowafunira zabwino pa moyo uno komanso moyo pambuyo pa imfa.

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

**Y** Poyamba ndikofunika kuti tikumbutsane za kulapa kapena kubwelera 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 ndipo nyengo ya kudikira (ya Iddah) inatha iyo ikhala nkhani 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. Sizololedwa kukwatiwa ndi mamuna wina pamene ndondomeko yosiyidwa banja ndi mamuna wina siinamalizike. Khalidwe lomwe mwachita ndi loipa kwambiri. Nthawi zonse mukachita khandu muyenera kuonetsetsa kuti malamulo a Chisilamu ali patsogolo pa inu. Mukatero Mulungu adzakudalitsani.

**F** Kodi mungandiuze chiyani ngati mamuna atalonjeza pamene amamanga banja kuti sadzakwaturakapena kutenga mkazi wina wachiwiri, koma patadutsa zaka ndikunena kuti akufuna kutenga mkazi wina. Kodi izi ndizololedwa?

**Y** Sitinganene kuti banja la chiwirilo ndilosavomerezeka. Koma ngati angatenga mkazi wina pa mbuyo poti analonjeza kuti sadzatero uko kudzakhala kuphwanya lonjezo chabe. Choncho kulakwa kwa mamuna amuneyo kudzakhala pa kuphwanya lonjezo koma izi sizikukhuzana ndi kuvomerezeka kwa banja linalo, kunene kuti kutenga mkazi wa chiwiriyo ndikovomerezeka, koma kuti adzakhala olakwa pophwanya lonjezo. Choncho osamaika malonjezo mwachisawawa kapena mosaganizira bwino.

**F** Ndinawapatsa ngongole (kubwereketsa ndalama) anthu osiyanasiyana. Kodi nkoyenera kupereka Zakaah pa ndalamayi?

**Y** Ngongole yomwe timabwereketsa kwa anthu ena ndi gawo la chuma chatu ngati anthuwo angabwenze. Ndinu olemera pamene anthu ena akusunga chuma chanu. nkoyenera kupereka Zakaah chaka chikakwana.

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)

**F** Chifukwa chakufooka kwa chikhulupiliro (Imaani) mabanja Asilamu ena amatha kuluza m'bale wawo pokutuluka Chisilamu. Kodi zotere zitachitika omwe sali Asilamu angakhalenso amodzi mwa alowa m'malo a chuma cha masiye cha munthu Msilamu?

**Y** Kusiyana zipembedzo ndi chifukwa chokwanira choletsa munthu wa chipembedzo china kukhala mlowa m'malo wa chuma cha masiye cha Msilamu. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Msilamu asakhale mlowa malo wa chuma cha munthu yemwe sali Msilamu chomwechonso munthu yemwe sali Msilamu asakhale mlowa malo wa chuma cha Msilamu. (Ibn Majah komanso Ahmad ndi Abu Dawood) Dziwani kuti chuma cha munthu wokhulupilira ndi chodalitsika ndipo sichiyenera kutengedwa ndi munthu kapena anthu omwe sali Asilamu. Chuma cha Msilamu chiyenera kutengedwa ndi Msilamu popitiliza kuchisamalira ndi kumaperekera Zakaah.

**F** Kodi ndondomeko zoyenera kutsata pochita Dua ndi ziti komanso ndi nthawi yanji yomwe ili yabwino kupanga Dua?

**Y** Poyamba tiyenera kudziwa kuti munthu wokhulupilira safooka ndi kuluza chiyembekezo pomupempha Mulungu kuti amudalitse komanso kuti amutsogolere ku njira yabwino. Mulungu akutilangiza ife kuti nthawi zonse tiyenera kumupempha Iye komanso kupempha chikhululuko kwa Iye. Ndongomeko zoyenera kutsata pochita Dua ndi izi: (1) kumuyamikira ndi kumutamandira Mulungu komanso kumufunira zabwino Mtumiki wathu Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye). (2) Kuvomereza kulakwa

kwako (machimo) ndikuwonetsa mtima wakulapa kwa Mulungu. (3) Pochita Dua munthu uyenera kuyamba kupempha za iwe mwini. (4) Kubwereza katatukatatu pochita Dua. (5) Kumupempha Mulungu motsimikiza ndi mokhazikika mumtima kuti ukupemphadi. (6) Kugwiritsa ntchito mawu afupiafupi okhala ndi mathandauzo okuya. (7) Kukhala odekha pochita Dua. (9) Kumaliza Dua ponena mawu oti 'Ameen' kuthandauza kuti: O Ambuye Mulungu! Landirani kupempha kwanga.

**F** Kodi munthu ungatani pofuna kukwaniritsa Sunnah kapena kuti uoneke kuti umatsatira Sunnah?

**Y** Dziwani kuti Sunnah ndi chombo chopitira ku chiphulumutso komanso ndi gwero la ubwino womwe munthu angapeze. Pamene zoipa zichuluka pakati pa anthu madalitso omwe amapita kwa munthu wotsatira Sunnah amakhala ochuluka kuposa nthawi zonse. Kutsatira Sunnah kumathandauza zambiri: (1) Kuchita zinthu zomwe munthu walamulidwa kuchita ndi kupewa zinthu zomwe waletsedwa kuchita. (2) Kupewa zinthu zopeka. (3) Kuyetsetsa kutsatira Sunnah ndi zinthu zina zomwe zili zokondedwa (4) Kuitanira ku zabwino.

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

**Y** Kusiyana 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) anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

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

**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 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 kapena 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.

**F** Kodi ndizololedwa mamuna ndi mkazi kukhalira limodzi pamene makolo ambali zonse akudziwa za anawo?

**Y** Tiyenera kudziwa kuti kukhalira limodzi pakati pa mkazi ndi mamuna kumachitika ndikukhala kololedwa pambuyo potimwambo Nikah yachitika. Choncho ngakhale makolo kapena abale ambali zonse akudziwa za mamuna ndi mkazi omwe akufuna kukwatirana sali oloedwakukhalira limodzi mpaka Nikah

itachitika. Tinenenso kuti ndi udindo wa makolo kufulumizitsa za kukwatiwa ndi kukwatira kwa ana awo, popewa zoipa zina zomwe zingachitike pakati pa ana awo.

**F** Ine ndikudziwa kuti ndalama yachiongola dzanja ndiyoletsedwa, koma ndinamva kuti kubweleka ndalama ku banki yokhala ndi chiongola dzanja ngati ukufuna kugula nyumba, galimoti ndi zina palibe vuto chifukwa simalonda kapena kuti watenga ngongoleyo ndicholinga cha bizinesi. Kodi izi ndizolondola?

**Y** Ndalama yachiongola dzanja ndiyoletsedwa. Kuletsedwa kwa chiongola dzanja sikuli pa zinthu zokhuza malonda zokha ayi, koma pa chinthu china chili chonse chomwe chingaitanitse chiongola dzanja. Kuonjezera apo pamene a banki akuopereka ngongole kwa anthu kwa iwo malonda. Nkhani ili pa chiongola dzanja osati ntchito yomwe ndalamayo ichite.

**F** Kodi tingatani pofuna kuziteteza kwa anthu omwe satifunira zabwinoi?

**Y** Ndizachikhalire kuti anthu ena sawafunira amzawo zabwino. Chifukwa chaichi Msilamu ayenerakupempha chitetedzo kwa Allah kuti atetezedwe ku zoipa zonse zomwe anthu akumuganizira zitamupeza. Kuziteteza ku zoipa kuyenera kuchitika potsatira ndondomeko yoyenera ya Shariah. Izi ndi monga kuwerenga ma Surah awiri omalizira amu Qur'an katatu kum'mawa kulikonse komanso madzulo. Kuwerenga pafupipafupi Ayat ul-Qursi. Choncho sizololedwa kugwiritsa ntchito njira zina zomwe zili zotsutsana ndikukhulupilira Mulungu M'modzi yekha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanenedwa kwa iye kuti: Lowani ku Janah pogwritsa ntchito khomo lomwe angafune. (Ahmad)



**F** Kodi mkazi wokalamba nayenso ndioyenera kukhala pa chidikiro cha miyezi inayi ndi m,atsiku khumi pambuyo poti mamuna wake wa mwalira?

**Y** Tiyambe motere pofuna kuti ena omwe sakudziwa za lamuloli adziwe. Malimga 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 wamwalira.

**F** Ana akubadwa tsiku ndi tsiku kuchokera kwa makolo a Chisilamu omwe amanyozera kuwachitira anawo Aqeeqah. Kodi Aqeeqah ili ndi gawo lanji ku Chisilamu ndipo ndiyofunika bwanjii?

**Y** Aqeeqah ndi Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam) ndipo Asilamu omwe ali ndi kuthekera asanyozere pakutsatira Sunnah imeneyi. Aqeeqah ndiko kuzinga mbuzi kapena nkhusa komwe kuli kuthokoza Mulungu pa mphatso ya mwana yemwe watipatsa. Mwachidule Sunnah imeneyi mbali ina imapereka madalitso abwino kwa mwana. Choncho tiyeni titsatire Sunnahyi yomwe ili yabwino kwambiri.


**F** Ine ndapeza ndalama kuchokera mujuga. Kodi ndizololedwa kugwiritsa ntchito ndalama ngati imene?


**Y** Ndalama ina iliyonse yomwe munthu angapeze munjira yoletsedwa (ya Haraam) imayenera kuti ikabwezedwekomwe yachokera. Izi ndi ndalama monga zokhala ndi Intelesiti, ndalama yopeza ku juga, kuba ndi zina, kupatulako ngati kubwenza ndalamayo kungathandizira kupititsa zoipa mtsogolo, monga ndalama ya intelesiti yaku banki. Ngati ndalama yomwe tili nayo sakudziwika mwini wake malamulo ake oti inu musagwiritse ntchito koma muwapatse anthu osauka ndi osowa, anthu omwe ali pa umphawi. Choncho kugwiritsa ntchito poyambitsa bizinesi ndi ndalamayi ndi koletsedwanso. Asilamu tidziwe lero kuti ndalama ya intelesiti sitidzapita nawo patsogolo koma idzatipatsa mavuto. Tisakanilire kukhala ndi ndalama yomwe Mulungu watiletsa, ndalama yoletsedwa, ya Haraam yaikulu mwaiyo ndi ndalama ya Intelesiti.


**F** Munthu wina wa chipembedzo china amadabwa kuti chifukwa chiyani ife Asilamu timaika maliro athu mofulumira?


**Y** Ife Asilamu timakhulupilira kuti ngati munthu amwalira ndiye kuti amapita malo awiri malinga ndi ntchito yomwe anaigwira ali moyo, awatu ndi malo abwino kapena oipa. Malo oyenera munthu akamwalira ndi kumanda komwe amakaikidwa ndipo manda amasanduka kukhala malo abwino kwa ochita zabwino ndipo amakhala oipa kwa anthu ochita zoipa. Aliyense ayenera kupelekezedwa ku malo ake ndi kukalandira zoyenerera zake. Msilamu ayenera kufulumizitsa zinthu izi: Pamene Swalah yakwanira nthawi yake, kubwenza ngongole, kumangitsa banja, kupita ku Hajj ngati chuma chapezeka, komanso kukamuika munthu yemwe wa mwalira. vvatireni a Chisilamu amakhala akukutsatani za chikhaliidwe chanu. Choncho musawakhumudwitse.


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)


 **I am a university student, and the problem is that one of my classes is at the same time for Jum'ah prayer. I have a recess of fifteen minutes, but I cannot go to the Masjid and come back in that time. What is your advice?**

 You should understand that Jum'ah prayer is obligatory for the able-bodied Muslim man, and that staying away from it is a grave sin. What is required is to be very keen to attend this prayer regularly, for it is a weekly prayer, the greatest and best of the days of the week. So, it is not permissible to be heedless or negligent about it. Jum'ah prayer is an individual obligation (Fard 'ayn); it is not permissible to miss it because of working hour or study, and the like.


 **I have a lot of debts that it is impossible to pay them off if current economic conditions continue. What should I do?**

 Be patient, and strive to free yourself from the situation you are in by seeking permissible ways of earning money. Reduce your spending on yourself, and remember that your creditors are more entitled to anything that is surplus to your basic needs. Do not be heedless about the matter of debt, and do not be extravagant in your spending. Do not let despair cause you forget it or to fall short in looking for a way out.

 **The main problem between my wife and me is about expenses. I work so too my wife. I save monthly for the future. I spend on home and children. My wife spends only on herself. Her salary finishes after two weeks of taking it. Is it my responsibility to give my wife extra money for herself, which is not for home needs, over her own salary?**

 Spending on the wife is one of the duties of marriage. It is part of living with her honourably and the kind treatment that Allah has enjoined. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. The one who spends on his wife will have a great reward with Allah. The wife has to obey her husband, and look after his house and children, by raising them and taking care of them. As for the amount of maintenance, the guideline is what is sufficient. The Prophet (Sallallahu Alayhi Wasallam) said: Take what is sufficient for you and your child on a reasonable basis. (Bukhari & Muslim) Attention should be paid to the husband's situation, whether he is rich or poor.

 **What is the ruling on one who was born to Muslim parents then apostatised before or after reaching puberty?**

 Apostasy (Riddah) means turning away from Islam in word, deed or belief. If a person dies in that state, all his good deeds are rendered invalid. Allah says: And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. (2:217) The apostate should be asked to repent. If he does so, all well and good.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever takes people's wealth intending to pay it back, Allah will enable him to pay it back. (Ibn Maajah)



### **How can the Muslims contribute to the benefits of humanity?**



Islam is the final religion, and one of the most important characteristics of this religion is that it is a religion that regulates all aspects of life. Islam is the religion of this world and the Hereafter. In our Duas we frequently say: Our Lord, give us in this world that which is good and in the Hereafter that which is good.. (2:201). This is the complete, perfect and comprehensive religion of Allah, which combines the rights of Allah and the rights of people, and explains matters of this world and matters of the Hereafter. The Prophet rendered great services to human society. It is sufficient to say that he guided the world to the light of truth, and made it incline towards tranquility and peace, and preferred a life of asceticism. He showed humanity the way to advancement and civilization.



**I have a problem with me. I love being myself and I feel that only a few can understand me so I really love privacy. Please advise me what to do?**



What is needed to treat this problem is the development of social skills. Prepare yourself mentally and physically to mix with people. Join some charitable and voluntary associations, attending Qur'an study circles and Halaqahs (circles of knowledge). Try to visit a trustworthy psychiatrist who can tell you some useful ways of dealing with this problem. Avoid feeling isolated from society. Try to forget all things that exacerbate these feelings in you. And Allah is the source of strength.



**I loaned money to a non-Muslim and he is refusing to pay me, always making excuses. I feel it has reached the level**

**of theft. The loan was sealed secretly between us. Was I wrong in honouring a loan to a non-Muslim? What is your advice?**



Lending money and showing kindness in financial terms comes under the general heading of dealing justly and kindly that the Muslim is keen to attain in his interactions with Muslims and non-Muslims as Allah Ta'ala says: Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. (60:8) If a Muslim loses money in this world, this comes under the heading of calamities that expiates sins, and if he bears it with patience, he will attain great reward for that. And Allah knows best.



**How can a person protect himself from trials with regard to his religious commitment? If he falls into that, what must he do to ward off this Fitnah from himself?**



The soundness of a person's religious commitment in this world means happiness and triumph in the Hereafter. The capital of the Muslim is his religious commitment, so whoever neglects it and exposes it to trials and temptations is doomed to failure, whereas the one who preserves it and takes care to strengthen it will prosper and succeed. The Muslim with the help of Allah can protect his religious commitment from trials and temptations, by following the path of the believers with regard to what they were enjoined to adhere to. If anyone has fallen into any kind of temptation let him hasten to get out of it and free himself from it completely.

The Prophet (Sallallahu Alayhi Wasallam) said: Pay attention to my Sunnah (way) and the way of the Rightly-Guided Khaleefahs after me, adhere to it and hold fast to it.  
(Abu Dawood)

# WHEN WE WANT SOMETHING FOR NOTHING

We all want something for nothing. We love delicious fruits but don't want to have to grow and pick them ourselves. We want a nice house, but don't want to have to sweat for it. We want a comfortable life, without working hard to get it.

The proud, insatiable heart always wants something for nothing, and one way it tries to get it is through Riba. The act of Riba, charging interest on loans, is prohibited by the Qur'an.

Allah Ta'ala describes usurers as those who devour usury and cannot arise, except as one arises who was taken down by the touch of Satan.

This image highlights the insatiable greed of the usurer, who is like someone whom Satan causes to eat until he falls down.

Unfortunately, we live in global capitalist economy that is built on Riba, and that economy looks like it is going to devour everything until it falls down.

Recognizing that the Qur'an prohibits Riba, we must

ask ourselves: What are the alternatives to Riba that we can use as individuals and within Muslim communities?

One of the evils of Riba is that it makes the rich richer and the poor poorer. The more money you have, the more interest you make; and the more interest you make, the more money you have.

Your money just keeps growing by itself, without your having to do anything except keep an eye on it. This is getting something for nothing forever in ever-greater quantities ultimately from resources that otherwise would have been available to others.

Offering interest free loans to our fellow Muslims who are starting an enterprise is an excellent alternative to putting money in a Riba investment.

Generosity, degree of selflessness, are Islamic virtues that are nourished in a no-Riba, Islamically committed environment. While avarice, stinginess and greed are the character defects instilled by the Riba-based capitalist economy.



**BWERANI MUZATENGE BUKHU LAIKIDWALI**  
Islamic Information Bureau (IIB) available in Limbe, Balaka,  
Lilongwe, Mzuzu and Mangochi invite both Muslims and  
non-Muslims to patronize its libraries

**For Al-Haqq contact: 0881 264 017**

