

In the Name of Allah, the Most Gracious, the Most Merciful

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 20. No.7 • REGISTERED AT GPO AS A NEWSPAPER • Rajab 1439 / April 2018

Observing Most Powerful Energy Generation

As we race on the tracks of this life, we slowly get covered with sweat and dust. The soul does the same. It becomes polluted with our free will lifestyle.

After some time we need to restore purity and order to that which has been polluted. We need to elevate ourselves spiritually. Prayer is no more than a few moments that recover this lost or sought-after perfection.

Salaah (Prayer) lifts up the soul to heaven whenever it clings to earth, and connect it with its Lord whenever it is severed from Him through heedlessness or distraction. One of our pious predecessors said: Prayer is the most powerful form of energy one can generate.

Salaah helps us to put into words exactly what is troubling us. It is almost impossible to deal with a problem while it remains vague and unclear. Praying, in a way, is very much like writing our problem down on paper. If we ask for help for a problem - even from Allah - we must put it into words.

Let us observe, the most powerful energy generation - the 5 daily prayers. The more we continue to miss the observing moments, the more we will regret sooner than later. Remember, the observing period is not open ended. It ends when we die. Let us regret and make amends on the missed prayers over years.

Salaah - has the potential to heal and transform us. Through observance of *Salaah* stress and feeling of danger is controlled. Let us honour the very first item to be taken to book on the Day of Resurrection. This item is *Salaah* - 5 daily prayers.

Qur'an 3: 104

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e Islamic Monotheism) and all that Islam orders one to do) and forbidding Al-Munkar (polytheism) And it is they who are the successful.

Hadith

Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allah. By Allah, if Allah were to guide one man through you, that is better for you than having red camels. (Bukhari & Muslim)

Islamic Information Bureaus are Islamic libraries. Currently it operates in 3 districts: Lilongwe, Balaka and Blantyre. These are public libraries. This month hot issue on our marriage discourse is: Non-Muslim couples (wife and husband) who embraced Islam together getting excited as the Imaam tells them that they don't need to renew their marriage contract? Details for both IIB's and the marriage discourse are covered on page 4



**Zakaah
Nisaab
(April 2018)
MK229,000.00**

CONTENTS

- Question and Answers
- Marriage Discourse
- IIB Highlights
- Historical Islamic Anecdotes

Hadith Corner

- Should I teach you the best form of charity? It is taking care of your daughter who has been returned to you and has no earning member of her family except you. (Ibn Majah)
- When you visit a sick person, ask him to pray for you, because a sick person's prayer is like that of the angels. (Ibn Majah)
- The best kind of remembrance to Allah is "La illaha illallah. (Tirmizi)

Publisher

Al-Haqq Publications

info@alhaqq-malawi.org
question@alhaqq-malawi.org
<http://alhaqq-malawi.org>

Q My elder brother controlled financial affairs of our family including my late mother and father pension. Sadly my brother is demanding what he has spent on me including money for the period I stayed in his house. What is your advise?

A He has no right to demand back anything spent on you from your parents wealth. What he spent on you from his wealth we believe is based on upholding ties of kinship. One of our pious predecessors advised: The son who is well off should spend on his father who is poor, and his younger siblings. Reconcile amongst yourselves and remember that upholding ties of kinship is obligatory.

Q I want to be guided properly if our *Zakaah* can be given to humanitarian organisations that help displaced people living in camps?

A It is not permissible to give obligatory *Zakaah* to any except the eight categories specified by Allah *Ta'ala* in the Noble *Qur'an*. Giving *Zakaah* to organisations that help the needy is in effect delegating these organisations to deliver *Zakaah* to those who are entitled to it. That is permissible on condition that those in charge of the organisation are trustworthy and will deliver the *Zakaah* to the categories prescribed in Islamic teaching. But if they will give the money to both rich and poor, Muslim and non-Muslim, then *Zakaah* should not be given to them.

Q How can I engage myself in acts of worship. I want to be like others who obey Allah. When I pray I rush my prayer. I have begun to collapse?

A You are suffering from whispers of exaggeration. You think that this will be the cause of your collapse. This is a psychological crisis which can prevent you from striving. The matter is much easier than that *Insha-Allah*. Strive to adhere to the five pillars of Islam, such as prayer, giving *Zakaah*, fasting and *Hajj*. Such a strive should help you to attain a high status before Allah *Ta'ala*. Humble yourself when performing *Salaah* and strive to reach the point of finding joy in worship.

Q My neighbours are poor but immoral. Sometimes they go without food in their house. Is it proper to give food to such people although I am aware of their immoral lifestyle?

A If your neighbours are hungry and have no food, do send some food for them. Don't focus on their sins when fulfilling the rights of neighbours. Hence, provide food for the hungry neighbours for the sake of Allah *Ta'ala*.

Q What are the ways of being pure in order to be eligible to perform prayer? I miss the knowledge of this despite that I am a Muslim.

A Purification is a prerequisite for prayer. A Muslim should purify his or her body and the place where he or she will pray before he or she performs prayer. In case of *Janabah* (major ritual impurity), *Ghusl* (ritual cleansing of the body) is required, while in case of minor impurity, *Wuzu* will be sufficient.

question@alhaqq-malawi.org



Previously I used to do Wuzu and mention the name of Allah by saying Bismillah ar-Rahmaan ar-Raheem. Now I have read something by one of the Scholars saying that it is not valid. Is this view correct?



The format is for the one who wants to do Wuzu to say Bismillah. If he wants to add the words ar-Rahmaan ar-Raheem there is a difference of scholarly opinion concerning that. Some Scholars are of the view that that is perfect, and others are of the view that it is better not to add these words and to limit it to saying Bismillah. The Prophet ﷺ said: *There is no Wuzu for one who does not mention the Name of Allah when doing it.* The point at which that is to be done is when starting to wash the hands, or when starting to rinse out the mouth. One should say Bismillah.



I was travelling during night and found a lost bag with money inside it on the road. I could not find the owner. What should I do with it?



Make announcements about it in the places where people gather at either end of the route where you found the bag with money. If a year goes by without finding the owner keep it until you find the owner. Another option is that you can give it in charity on his behalf. If you find the owner after that, you should tell him what you did. If the owner accepts that you gave it in charity, that is fine, but if he objects then you will compensate him. You will have the reward for giving charity. Alternatively the finder can keep it with the rest of his money and give it back to the owner when he finds him.



What is the ruling on going to Horoscope Facebook pages and channels in order just to learn of the predictions made of fortunes and misfortunes?



It is not permissible for a Muslim to go to fortune tellers or listen to them, even if he does not believe in what they claim to have of knowledge of the unseen. The Prophet Muhammad ﷺ said: *Whoever goes to a fortune-teller and*

asks him about something, his prayer will not be accepted for forty nights. (Muslim) However, if he believes what they say, then he has disbelieved in that which was revealed to Muhammad ﷺ. Astrology involves making connections between events on earth and the movements of the stars. One of the types of astrology is that which is called Horoscopes and Zodiac in which it is believed that the child who is born under a particular sign of the Zodiac will be lucky or unlucky. For a Muslim Allah is a source of inspiration.



I made lots of profit for the company I worked with. I was promised a bonus which kept delayed. Due to that I decided to steal more than what I deserved. Since I no longer work there I have decided to return as part of my repentance. What is your comment?



Stealing is a major sin. So strive hard to make sure that your repentance is as prescribed in Islam, and do not respond to evil with evil, or find false excuses. The fact that bonus was delayed does not justify your stealing. We are delighted to hear from you that you want to return what you stole. We do not know how you will go about it. In fact returning it is part of repentance.



I know that lottery money is Haraam. Is it permissible to use it to pay off my debts so long as I am careful not to use it for anything else?



The lottery is a kind of gambling, and money acquired by means of it is Haraam wealth which must be gotten rid of by spending it on the poor and needy and other charitable causes. It is not permissible for the individual to benefit from it himself. He also has to repent to Allah Ta'ala. It is not permissible for the Muslims to engage in any kind of gambling at all, whether the money collected from gambling is to spent on charitable projects. Some could say I only gambles occasionally. The fact that one commits Haraam action rarely does not warrant it to be permissible.

The Prophet ﷺ said: O assembly of merchants: Futile words and false oaths are often used in trade; so mix business with charity. (Abu Dawood)

The Prophet ﷺ said: Whoever does Ghusl, then comes to Jumu'ah, then listens attentively until the Khutbah is over, will be forgiven (his sins) between that and the next Jumu'ah and three days more. (Muslim)

Marriage Discourse

Q: A married Christian woman but on separation is planning to embrace Islam? Can she marry a Muslim man after she gets converted to Islam even though her first marriage is not annulled?

A: Firstly: If a woman embraces Islam and her husband does not until her *Iddah* (waiting period following divorce or separation) is over, then it is her choice of the two. If she wants she may marry someone else who is a Muslim or she may wait in the hope that he may become Muslim one day.

Secondly: If you have embrace Islam and your *Iddah* has ended, yet your husband has not embrace Islam in this case it is permissible for you to marry a Muslim. It is not stipulated that you should get a divorce from the first husband, because the marriage was annulled when you embraced Islam. And Allah knows best.

Q: My family forced me to marry. I do not want to have children. Should I be using contraceptive pills without my husband's permission?

A: The Prophet ﷺ said: *Previously-married woman has more right concerning herself than her guardian, and the permission of a virgin should be sought (regarding marriage), and her permission is her silence.* (Muslim) It is not permissible for a guardian to be stubborn about the marriage of a female under his care, or to prevent her from marrying someone she wants to marry if he is compatible with her. With regard to your taking contraceptive pills this is not a solution to the problem, because this means that you are staying with one whom you do not like.

Q: In reading a Q/A about marriage, the part of

the answer stated to 'announce marriages.' What is the reason behind this statement?

A: Announcing marriages is obligatory and the reason for that is: (1) The *Sunnah* enjoins this. The Prophet ﷺ said: *Announce this marriage.* (Ahmad) (2) Announcement is made to distinguish the valid Islamic marriage that is enjoined by *Shariah* from immorality. Fornication is done secretly, whereas legitimate marriage is that which is proclaimed openly. Therefore to distinguish the one from the other comes the wisdom behind announcing marriages.

Q: Husband and wife all non-Muslim embraced Islam. Any need for new marriage contract?

A: If the husband and wife become Muslim together, then they keep their original marriage contract, whether this happens before the marriage is consummated or after. There is no dispute among the Scholars on this matter. The original marriage contract is sufficient, and there is no need for them to do a new one.

Q: My husband has forsaken me in bed for a year and a half. What is your advice?

A: Spouses should be keen to fulfil rights and duties. Treat one another kindly. Be gracious to one another, and strive to solve any problems they may face, in an atmosphere of love and mutual understanding. Allah Ta'ala says: *And live with them honourably* (4:19) It is not permissible for the husband to forsake his wife in bed for this length of time, unless she is defiantly disobedient towards him.

Islamic Information Bureau Highlights

- Islamic Information Bureau (Limbe) through Youth Desk will be part of Zingwangwa zone Muslim students Get-together in April 2018.
- In this month of April Islamic information Bureau will have hospital visits as a regular program, prison visits, public lecturers mainly taking place at Iqrah in Blantyre, radio and Bayaan programs.

- In the month of April Islamic

Information Bureau will distribute competition question paper (The Saudi Competition) to all parts of Malawi. Try again this year, you never know you might be one of the lucky winners to go to Hajj.

- Islamic Information Bureau will once again officiate Youth Tournament in Blantyre, Balaka and Lilongwe respectively. The tournament kick-off from April to May 2018



There are prospects of securing a ticket for Hajj. What constitutes being able to go for Hajj?



The definition of being able to go for Hajj is: a person should be physically healthy; he should have the means of travelling to the Sacred House of Allah Ta'ala, or have the money to pay for transportation. He should have sufficient provision for the journey there and back. This should be over and above what he needs to cover the costs of expenses for those whom he is obliged to spend on until he comes back from his Hajj.



A person left a piece of land with me as collateral for three years, during which time I cultivated it. Are the profits that result from that regarded as Riba?



Firstly: Making use of items left as collateral without the permission of the borrower is not permissible at all. The Prophet ﷺ said: *It is not permissible to take a man's wealth unless he gives it willingly.* (Ahmad) Secondly: If the borrower gives permission to the lender to make use of it, if the money owed is in the form of money lent by one person to another, then it is not permissible for the lender to make use of the collateral, even if the borrower gives permission, because a loan that brings a benefit is *Riba*. Thirdly: If the debt for which the land is held as collateral was not a loan, such as if it was the price of goods bought or rent for a house and the like, and the owner (the borrower) gave permission to the lender to make use of it, there is nothing wrong with that. Fourthly: With regard to benefitting from collateral, as described above, it is stipulated that this benefit should not be in return for delaying the time of payment.



What are the most important areas of study, knowledge, and specialties, that the Ummah needs as a strategic plan for the next sixty years?



There are many fields of knowledge, and in each field there are many specialties. Medicine has many specialties, and for just one part of the body there may be many specialties. The Muslim *Ummah* needs specialists in all permissible branches of knowledge and skills, including medicine, engineering, physics, chemistry, heavy industry, and other branches of knowledge and skills, provided that the right field is chosen and provided that it is done for some legitimate or permissible purpose. People must adhere to Islamic teachings whilst learning the specialty, and they must have sufficient knowledge of Islam.



Would you tell me the things that invalidate my *Salaah* (ritual prayer) or what are the real things that render my prayer invalid?



The following are the acts that invalidate prayer: (1) Losing one of the requirement or the obligatory acts of prayer. The Prophet ﷺ said to a Bedouin: *Go and pray, for you have not prayed.* This was because the man had lost one of the requirements of prayer. Among these requirements are facing the *Qiblah*, covering the *Awrah* (nakedness), and having a pure garment and place of prayer. (2) Intentional eating and drinking. (3) Deliberate talking in things that do not relate to prayer. (4) Intentional and unintentional many movements that do not relate to prayer. (5) Laughter. (6) Committing a mistake in recitation that changes the meaning completely. etc



I am told to adopt *Istikharah* as a solution to my confused state of mind. May I know what is *Istikharah*?



Istikharah is a two *Rakah* non-obligatory prayer by which one seeks Allah's guidance when he/she is confused or can't choose between permissible alternatives. It is when you have two permissible options and you do not know which is better for you, that you should resort to Allah Ta'ala's guidance.

The Prophet ﷺ said: Your Lord is ever-living and generous. He is unwilling to turn away empty the hands of his servant when he stretches them before Him. (Tirimizi)

The Prophet ﷺ said No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated. (Muslim)

F Ine ndili ndi mkwiyo ndi bambo anga omwe anawasiya mayi anga ndi ife ana ndikukakwatira mkazi wina. Pakadali pano nyumba yomwe inali yaife anaigulitsa ndikutenga ndalama zake kuwapatsa ana omwe abelekera kwa mkazi winayo, ndipo ife sitinaganizilidwe ngakhale kangachepe. Kodi Chisilamu chikutinji pa nkhani ngati iyi?

Y Poyamba tinene kuti mosaganizira za zomwe bambo anuwo anachita, gawo lakupereka ulemu ndi kukwanilitsa zabwino kwa kholo, silingachotsedwe. Kuthandauza kuti inu ngati mwana mukuyenerabe kuwalemekeza ndi kuwapatsa ulemu bambo anu. Kuwasiya mayi anu ndi nkhani ina ndipo kukwatira mkazi wina ndi nkhani inanso. Pamene bambo akulangizidwa za chilango cha Mulungu chifukwa chakunyozero udindo wawo womwe ndikusalamalira ana, dziwani kuti ana osamvera ndi kunyoza makolo nawonso akulangizidwa za kupyola malire. Dziwani kuti sizololedwa kubwenza nkha za pa nkha zomwe iwe munthu wachitilidwa. Poti inu mwadutsa muzowawa chifukwa cha chisankho cha bambo anu ndi kokwanira kupempha kwa Mulungu kuti akupatseni zabwino. Koma chofunika kwenikweni ndiko kuwakhululukira bambo anu pa zomwe anachita. Iwalani zomwe zidachitikazo ndipo mukatero Mulungu adzakudalitsani ndi kukupatsani zabwino. Pomaliza dziwani kuti munthu suupeza zomwe Mulungu sadakulembere ndipo kuti kukhala nazo sindiye kuti ulinazo, chimodzimodzinso kusakhala nazo sindiye kuti ulibe ayi. Zomwe zili zanu zidzakhalala zanu pansi.

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 bwanji?

Y *Aqeeqah* ndi *Sunnah* ya Mtumiki (Mtendere) ndi Madalitso a Mulungu apite kwa lye) ndipo Asilamu omwe ali ndi kuthekera asanyozere pakutsatira *Sunnah* imeneyi. *Aqeeqah* ndiko kuzinga mbuzi kapena nkhoa komwe kuli kuthokoza Mulungu pa mphatso ya mwana yemwe watipatsa. Mwachidule *Sunnah*

imeneyi mbali ina imapereka madalitso abwino kwa mwana. Choncho tiyeni titsatire *Sunnah* yomwe ili yabwino kwambiri.

F Moyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zipsinjo zosiyanasiyana. Kodi malangizo anu ndi otani kwa Asilamufe pamene tikumana ndi kudutsa m'mavutowa komanso zippsinjo zosiyanasiyana? Mwachidule zoyenera kuchita ndi ziti pamene tidutsa munyengo zimenezi?

Y Tiyambe ndikunena kuti munthu wokhulupilira (Msilamu) satopa kupempha kwa Mulungu chikhululuko komanso kupempha chiongoko pa zomwe iye akuchita ndi kufuna kuchita pa moyo wake wa tsiku ndi tsiku. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu a pite kwa lye) anationgolera za kufunika kochita *Maduwa*, ndipo lye anati: *Duwa* ndi chida cha munthu wokhulupilira, muni wa dziko lino la pansi ndi kumwamba. Pa nthawi yomwe Msilamu akumana ndi mavuto monga kuponderezedwa iye ayenera kuyazamira kwa Mulungu ndipo akhale ndi chikhulupiliro kuti Mulungu adzamuyankha zopempha zake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) pa nthawi ya zowawa anali kubwerera kwa Mulungu ponena kuti: *La ilaha illallahu al-'azim, al-halim, la ilaha illallahu Rabbu-s-samawati wal-ard wa Rabb-i arshi il-azim*. Kunena kuti: (Palibe wina koma Mulungu wa mkulu, mlezi, palibe wina koma Mulungu wapambwambamwamba, palibe wina wina koma Mulungu waku mwamba ndi pansi pano). Komanso ndi maduwa ena. Mwachidule kuchita *Duwa* chikhale chinthu choyambilira kwa munthu Msilamu. Tiyeni tisogozze kuchita *Maduwa* popempha kwa Mulungu chikhululuko ndi chifundo, pakubwerera msangasanga kwa lye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa. Dziwani kuti ife Asilamu tilibe chida china choposa kuchita *Maduwa* (kupempha ndi kubwerera) kwa Mulungu.

Mtumiki ﷺ anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari)

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

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

F Ine ndinazitulukira kuti mamuna wanga ali pa ubwenzi ndi mkazi wina wa chipembedzo china ndipo mkaziyo ali ndi pathupi. Mamunayo akuti akufuna kuti adzamutenge mwana akabadwa ndi cholinga chofuna kuti adzakule ndi chiphunzitso cha Chisilamu, koma mkaziyo akukanitsitsa. Kodi

ine ndingathandizapo bwanji pa nkhaniyi?

Y Poti ndi khumbo lanu lofuna kuthandizapo, malinga ndi m'mene funso lanu likumvekera. Koma kuti poyamba mamuna wanu adziwe kuti mchitidwe omwe waonetsa ndi mchitidwe woletsedwa kwa Msilamu. Choncho mutha kumulangiza mamuna wanuyo pomukumbutsa kuti ayenera kumuopa Mulungu yemwe amaona zonse zomwe munthu amachita. Onanitu kuti zotsatira za chiwerewere ndi zoipa pa dziko lino komanso kumoyo wina pambuyo pa imfa. Ndichachidziwikire kuti palibe tchimo kwa inu chifukwa cha kulakwitsa kwa amuna anu. Mulibe udindo wina uliwonse pa mwana yemwe mamuna wanuyo akufuna kuti adzamutenge ngakhale kuti mkaziyo akukanitsitsa. Inu musavutike nkufunafuna m'mene mungathandizire pa nkhaniyi chifukwa mwina titha kuganiziratu kuti kodi mchitidwe womwe amuna anu akuchita umakusangalatsani? Tili ndi chikhulupiliro kuti simungatsangalatsidwe nazo. Azibambo enafe tiyenera kudziwa kuti mchitidwe woberekera ana kunja kwa banja ndi woipa, chifukwa anawo adzakula wachikunja ndipo mwina ndikudzakhala m'dani wa Chisilamu.

F Kodi ndi ndani yemwe angadandaule kapena kupeza mavuto pakati pa akazi ndi amuna pamene iwo achitira zinthu mosakanikirana?

Y Kusakanikirana pakati pa akazi ndi amuna kuli ndi zotsatira zoipa kwa akazi komanso amuna monga: Kuyang'anizana pakati pa akazi ndi amuna zomwe zili zoletsedwa. Kusakanikirana kutha kupangitsa kuti mamuna ndi mkazi akhale pa awiriwiri ndi kumacheza ndi mkazi yemwe palibe choletsa kukwatirana naye. Asilamu akulangizidwa kusapyola malire omwe Mulungu anakhazikitsa. Choncho Msilamu ayenera kupewa ndi kuzitakitsa ku mchitidwe wosakanikirana pakati pa amuna ndi akazi. Tiyeni tipewe ndi kusiya zizolowezi zosakanikirana pakati pa amuna ndi akazi pamene tikuyendetsa miyambo yathu ya tsiku ndi tsiku kuti Mulungu atikonde ndikusangalatsidwa nafe.

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

F Ine ndi mzimayi wa Chisilamu ndipo ndili pa ubwenzi ndi Khristu yemwe akulonjeza kuti adzalowa Chisilamu. Ndili okhutira malonjezo ake ndipo tidzasiyana ngati ataphwanya lonjezoli. Kodi malangizo anu ndi otani?

Y Poyamba tiloleni kuti tikukumbutseni za kuzilekelera kwanu kuti ubwenzi omwe mukunena monyadilirawu kuti ndili 'pa ubwenzi' ndi kanyama koletsedwa Mchisilamu ndi kwa Msilamu wina aliyense wa mkazi komanso mamuna. Dziwani kuti Chisilamu sichikulola kukhalira limodzi pakati pa mkazi ndi mamuna kunja kwa banja mopanda kuona mbali kuti ochita nayeyo ndi Khristu kapena Msilamu amene. Kukwatiwa ndi Khristu ndi koletsedwa ndipo ndi chinthu chomwe mkazi wa Chisilamu ayenera kunyatsidwa nacho. Kuletsedwa kwakeku osati chifukwa choti muli ndi mantha woti atha kudzatsintha lonjedzo lake ayi, koma kuti ngakhale atalonjeza kuti adzalowa Chisilamu, sizoledwa kugonekera khosi ayi, koma kuti ndizoyenera kwa iye mamuna kuyamba walowa Chisilamu osati chifukwa cha banja koma chifukwa choti wachimvetsetsa Chisilamu kukhala chipembedzo choona.

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

Y Kusi yana 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. Ndondomeko 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 Dziwa 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.

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

F Chaka chino ndi cha 1439 chisamukire Mtumiki kuchoka ku Makkah kupita ku Madinah. Kodi chifukwa chiyani timawerengera zaka za Chisilamu kuyambira pa nthawi yomwe msamuko unachitika (*Hijrah*) ndipo sitiwerengera kuyambira pamene chivumbulutso chinayamba kubwera ndi kuyamba kwa Mtumiki kuitanira za Mulungu M'Modzi yekha?

Y Poyamba tinene kuti palibe chikaiko chilichonse kuti nthawi yomwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anali ku Makkah, msamuko usanachitike wopita ku Madinah pamene iye Mtumiki anali kuwaitanira anthu ku njira ya Mulungu m'modzi yekha, komanso ndi kupilira ku mazuzo, nthawiyi ndi gawo limodzi la zaka za Chisilamu. Maswahabah (Mulungu asangalale nawo) ndi omwe anagwirizana onse kuti kuwerengera kwa zaka za Chisilamu kuyambile mu chaka chomwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anasamuka ku Makkah kupita ku Madinah yomwe imatchedwa kuti *Hijrah* (Msamuko) ndipo ndondomekoyi inakhazikitsidwa mu nthawi ya Umar Ibn Khataab (Mulungu asangalale naye). Dziwani kuti pamene Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anasamuka ku Makkah kupita ku Madina dziko la Chisilamu linayamba kuoneka poyera, ndipo msamuko usanachitike Asilamu analibe dziko komanso analibe ndondomeko ya kayendetsedwe ka ndale ndi zinthu zina ndi kukhala olumikizana pamodzi. Mwachidule ndondomeko ya kuwerengera zaka za Chisilamu kuyambira chaka cha *Hijrah* ndi zimene Maswahabah anagwirizana ndipo pakadali pano tili mu chaka cha 1439 chisamukire Mtumiki (Mtendere ndi Madalitso apite kwa iye) kuchoka ku Makkah kupita ku Madinah.

F Kodi lamulo likutinji kwa munthu yemwe ali ndi matenda a Edzi akafuna kukwatira kapena kukwatiwa?

Y Munthu yemwe ali ndi matendawa ndipo akufuna kukwatiwa kapena kukwatira ayenera kumudziwitsa munthu

yemwe akufuna kumanga naye banja. Wina aliyense ali ndi ufulu wolola kapena kukana. Chomwechonso munthu yemwe ali pa banja kale atha kuthetsa banjalo kapena kupitilira nalo. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Musapereke vuto (chiopsezo) komanso masalandire vuto (chiopsezo). Choncho ngati maganizo ofuna kumanga banja alipo kapena kupitilira ndi banja, padzafunika kuika ndondomeko yoyenera pofuna kuziteteza. Izi zitha kuchitika potsatira zomwe achipatala angapereke ngati malangizo.


F Kodi mawu oti Fatwa amatanthauzabji?


Y Pa chilankhulo titha kunena kuti *Fatwa* ndiko kupereka yankho lomveka bwino pokhuza chinthu china chake chomwe chafunsidwa. Pomwe liwu lomweli pa malamulo a Chisilamu ndiko kulongosola popereka yankho komwe kuli kupereka ndondomeko ndi chigamulo cha Chisilamu, pa kanthu kena kake.


F Kodi munthu yemwe akugwira ntchito ali ndi ufulu wanji M'chilasimu?


Y Poyamba tinene kuti kuchita chilungamo ndikufewerera ndi maziko achikhaliidwe cha Chisilamu, ndipo nthawi zonse zinthu ziwirizi ziyenera kukambidwa kwa anthu. Pali mawu awiri omwe agwiritsidwa ntchito mu buku lopatulika la *Qur'an* pa nkhani ya chilungamo. Mawuwa ndi awa: Adli, komwe kuli kusata njira yapakatikati ndipoliwu lina ndiloti *Qist* komwe kuli kuzindikira kuti munthu wina aliyense komanso chinthu china chilichonse pa dziko lino chili ndi ufulu wake. Chisilamu chimalemekeza anthu omwe amagwira ntchito ndipo nkofunika kuwalemekeza. Pamene munthu agwira ntchito payenera kukhala ndondomeko ndi mgwirizano womveka bwino, payenera kukhala chikondi, komanso malipiro oyenera obwera mu nthawi yake.


Mtumiki ﷺ 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)


 **Is it permitted to be a silent partner in a business dealing in the same line of products as those of the company you are working with?**

 Islam commands to avoid things that lead to conflict and hatred. To be a silent partner in a company is normally permissible. In *Shariah*, this is called *Mudarabah* in which you contribute only capital, part or all, and leave the management to other partners. But it seems there is a conflict of interest because the *Mudarabah* deals with the same products of your employer. Conflict of interest issues are usually solved by disclosure. If you tell your employer about your part in this company and he raises no objection, it becomes permissible; otherwise he would have the right to terminate your employment. However it is permitted.


 **If a person knows that the company is going to take a *Riba*-based loan, when should he sell his shares?**


 It is not permissible to buy shares in a company whose activities are *Haraam*, such as *Riba*, gambling, prostitution and the like. It is also not permissible to buy shares in a company whose activities are permissible but it lends or borrows money on the basis of *Riba*. Shares are part of the company's wealth, and the shareholder is a partner in all the transactions that go on, and the administration runs the affairs of the company as a partner and as a deputy acting on behalf of other shareholders. What is meant that the sin of any *Haraam* action, such as borrowing money on the basis of *Riba*, is borne by the shareholder on the basis that he is one of the partners. Every Muslim who is keen to avoid *Riba* and its consequences should make his position clear to the company.


 **Is it possible for a Muslim to be afflicted with psychological problems, some people are of the belief that a Muslim cannot be affected by such problems?**


 Worries and distress that affect a person are among the things that expiate his sins and reduce the burden of sin. If one is patient and seeks reward with Allah *Ta'ala*, he will be rewarded for that. Treating these problems in the ways prescribed in Islam is more effective than treating them with physical medicine. One of the treatments prescribed in Islam is to recite the *Dua* as follows: *Allaahumma inni 'abduka ibn 'abdika ibn amatika naasyati bi yadika, maada*


fiyya hukmuka, 'adlu fiyya qadaa'uka. As'aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu ahadan min khalqika aw ista'tharat bihi fi 'ilm il-ghayb 'indaka an taj'al al-Qur'aana al-Azeema rabee' qalbi wa noor sadri wa jalaa' huzni wa dhihaab hammi. (O Allah, I am Your slave, son of Your slave, son of Your maideservant; my forelock is in Your hand, Your command over me is forever excused and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or revealed in Your Book).


 **We are urged to do good deeds. Are there guidelines on refraining from doing good deeds for fear of showing off?**

 *Shaytaan* is keen to make the Muslim fall into one of two things: Either to make him do a good deed in order to show off and for the sake of his reputation, and not sincerely for the sake of Allah *Ta'ala*, or to make him refrain from doing the good deed altogether. Whoever is sincere in his intention will not pay attention to whispers that the *Shaytaan* impart concerning his action. The sincere heart is equally at ease both when doing good deeds in secret and when doing good deeds openly.

 **What can I do to strengthen my faith (*Imaan*) which I feel is in the verge of collapsing?**

 We advise you to read *Qur'an* a great deal, listen to its recitation and ponder the meanings of what you read and listen. We also advise you to remember Allah a great deal (*Zikr*). Regularly perform acts of worship such as prayers, fasting and other pillars of Islam. Faith is also increased by obeying Allah and decreases when one disobeys Him.

 **Women apply henna including on their hands. Does this goes well with doing *Wuzu*?**

 If no layer preventing water from reaching the skin no need to worry. If, however, there is a coating, it should be removed. Washing hands - nails included is an essential integral of *Wuzu* which means that *Wuzu* is not valid without it. Washing is incomplete unless water comes into direct contact with the skin/finger. Nail polish have a thick layer which prevents water from reaching your skin. Henna has no visible layer but only colour. It does not affect the validity of *Wuzu*.



How can I cope with the death of my husband. I sometimes feel that I will never marry again because I loved my husband very much?



Allah *Ta'ala* does love those whom He tests. The Prophet Muhammad ﷺ went through more difficulties and tests. For instance death of his uncle, his wife, several of his children during his lifetime. He ﷺ mourned their loss, felt sadness and grief, and asked Allah for ease during difficult times. We know there are usually few words that can be spoken to ease the pain of losing loved one. We must have to realize that death is a part of life, and as believers, there is a much greater life to come after this one. Acceptance and surrender in difficult times is what separates the believers from those who do not believe.



I am a person who gets angry quickly, and I cannot control myself when I argue with anyone. Please tell me of the ways and means of avoiding getting angry quickly?



If something happens to a Muslim that makes him angry, he should remember that it is forbidden for a Muslim to get angry. There are means of soothing anger include the following: (1) Remembering Allah, which should make him fear Him. This fear will motivate him to obey Him, so he will resume his good manners, at which point his anger will fade. (2) He should get out of the situation he is in, so that his anger will dissipate because of his moving away.



I am a young man who unfortunately is tempted by satellite channels and the internet to such a degree that I have fallen short in religious matters. How can I be helped?



To begin with, you need to avoid everything that may call you to *Haraam* things or remind you of them, if you are sincere and want to repent. Hasten to get this dish out of your house, and cut your connection to those bad sites on the internet. Note that the best means of helping yourself is to give up the *Haraam* things, ward off

every thought of looking that crosses your mind, before it becomes a desire, wish or intention, and then action. Sincerity in seeking treatment opens the door to good, and closes the door to evil.



I am a Muslim convert. I argue much with my husband and I don't know how I can be a good wife as per Islam's principles for which I want to be guided?



The Muslim woman should be wise in her dealings with her husband, because man usually is pleased with kind words and appreciates kind treatment. The wise woman must also keep away from all the kinds of behaviour that will offend her husband. In order to become a good wife, you have to learn what Allah *Ta'ala* has enjoined upon you, so that you can do it. You have to know how righteous women behave, their attitude and the way they interact with their husbands. You need to strive hard until you get used to it.



A person arranged to occupy a house on 1st April. The landlord kept the house for him. However, just one day before taking occupation, the person informed the landlord that he will not be taking the house. Is the landlord entitled to demand rent for one month?



Since the person did not take possession of the house on 1st April, he is not obliged to pay the rent. It is not permissible for the landlord to demand payment of a month's rent. It is just unfortunate that he did not take occupation. Assuming that he had paid in advance, then a refund would have been *Wajib*.



I am an employee with a monthly salary. I spend the whole of it on expenses of my family. When shall I pay Zakaah?



If nothing left, then you are obligated to pay *Zakaah*. For *Zakaah* to be obligatory, one full year must have passed from the date of taking possession of the *Nisaab* (Minimum amount on which *Zakaah* is due)

The Prophet ﷺ said: Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Shaytaan (Tirmizi)

The Prophet ﷺ said: The best act of kindness is for the son to uphold ties (of friendship) with those who were his father's friends. (Muslim)

Anecdotes from Islamic History

Complaining is Counterproductive

Luqman (*Alayhis-Salaam*) was blessed with wonderful insight and wisdom. At one stage of his life, he was employed as labourer in an orchard.

One day, the owner entered the orchard and requested for some fruit which was brought to him. He sliced it and gave a piece to Luqman (*Alayhis-Salaam*) who ate it with great relish. Seeing this, the master assumed it was tasty. When he ate it it was proved to be extremely bitter.

Astonished and irritated he asked, "Luqman (*Alayhis-Salaam*) this fruit is extremely bitter. How do you eat it with such great pleasure?"

Luqman (*Alayhis-Salaam*) replied, "Yes, I have realised that it is very bitter." The master continued, "But, why did you not say so earlier?"

Luqman (*Alayhis-Salaam*) replied, "How can I make such a statement! When I have eaten sweet fruit thousands of times from the Hand that Provides me, why should I complain for one piece of bitter fruit?"

Hope in Allah's Mercy

A king was afflicted with severe life-threatening ailment. The physicians who were attending to him, all concurred that no medicine could cure him. His only hope of survival was to transplant the organ of a young boy into his body. The king agreed and made an announcement that such a young boy be found.

The parents were bribed with a colossal sum of money and agreed to hand over their son. The corrupt Judge of the time passed his verdict of acceptability. He reasoned that the life of a young boy could be taken to save the life of the king.

As the executioner was about to proceed, the young man raised his gaze to the heavens and smiled.

The king was surprised and asked, "How can you smile when your life is about to be taken?"

The boy replied, "Young boys place their hopes upon their parents. Disputes are resolved by Judges. Justice

is dispensed by kings. In my case, my parents have sold my life for a pittance, the Judge has passed his verdict of death and the king sees his pleasure in my suffering. In such a condition, I see no hope, but in that Being who is Pure and Elevated."

The king was overcome by the golden words of the young boy, and with tears in his eyes, he declared, "My death is better than taking the life of this innocent boy."

He then embraced the boy, kissed his forehead and set him free with a handsome reward. Within a week, the king also recovered fully from his illness.

Marital Harmony

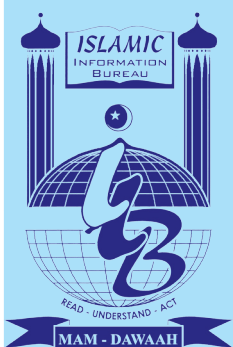
A scholar who was once delivering a sermon mentioned: "When a person intends giving *Sadaqah*, seventy *Shaytaan* prevent him from doing so by clamping down on his hands, feet and heart."

A devotee from amongst the gathering heard these words went home and began to fill a bag with wheat to distribute it as *Sadaqah*. The wife began to convince him to abandon the idea, but he refused. A quarrel ensued between them and she eventually succeeded in snatching the bag from his hands. The man returned to the *Masjid*, dejected and defeated.

As he entered the Scholar asked, "What happened?" He replied, "I defeated the seventy *Shayatin* quite easily, but their mother arrived on the scene and defeated me!"

Thought provoking Words

Dawood (*Alayhis Salaam*) used to spend a considerable amount of time in the mountains where he would make *Zikrullah*. One day, while walking, he found himself at the mouth of the cave. To his amazement, he saw an enormous corpse spread out on the floor. Close to the head of the corpse, there was a tombstone with the words: "My name is King Waisam. I ruled for one thousand years, I conquered one thousand cities. I defeated one thousand armies. I married one thousand princesses. Despite all my accomplishment, my end result is before you. Sand is my covering and a stone is my pillow. The world should not deceive you."



Dzutsani Sunnah Ya Mtumiki Muhammad ﷺ Gwiritsani ntchito "Mudd Imodzi" popanga Wuzu

Mutha kukalandira Mudd ku Islamic Information Bureau
Limbe, Balaka ndi Lilongwe

Tengani Nyuziyi pokalandira Mudd. Musadule Gawoli:

