

Al-Haqq الْحَق

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

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Rebuilding Muslim Potential Project

As Muslims, we are proud of the various potential and capabilities that Allah Ta'ala has blessed us with. He has blessed us with knowledge, material wealth, families, and many more blessings.

Nonetheless, even though we are proud, the number of Muslims in Malawi with unleashed potential, continue to multiply.

We have the duty to duplicate what we are, alongside the desire to assist in unleashing the potentials of our fellow Muslims.

Think of making few Muslim individuals to reach at least the levels of your potential. Are you a rich Muslim individual, a lecturer, agriculturalist, a developer, a skilled entrepreneur, a graphic designer etc?

Whatever potential you possess is a treasure for Islam and Muslims to benefit elsewhere in the

world as we need to live as an Ummah, a unified global Muslim village, where capabilities are shared.

Islam enjoins its followers to maintain cooperation, solidarity and unity of feeling, in addition to solidarity in needs and materialistic matters.

Remember, no matter what we are, death will take us one day. What you are today, will be of no value, when you exit leaving no duplicates of yourself behind.

Embrace the project of rebuilding Muslim potentials. This is a project with the desire to make Islam and Muslims the benefactors of our achievements in life.

Take the lead in rebuilding Muslim potential in areas we may identify in our nearest Muslim communities and beyond.

The Prophet (Sallallahu Alayhi Wasallam) said: ...Whoever stand by a Muslim where his sanctity is profaned and his honour is assaulted will be assisted by Allah when he needs His assistance. (Abu Dawood)

Zakaah Nisaab
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CONTENTS

- Question and Answers
- Why Islam Prohibits Alcohol
- Interest in Extreme Poverty

MOTIVATIONAL MOMENTS

The real test of your character is when circumstances don't go the way you want. Will you then remain a kind, caring and good-hearted person?

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Every time I do more acts of worship and my faith improves I end up committing sin. Then I strive to improve but it is not long I commit the same thing again. What is your advice?



One of our pious predecessors said: How often is it the case that one of us will be better after committing sin than he was before. In many instances a person errs and falls into sin, then he feels ashamed in his heart before Allah and he turns to Him and repents to Him, so that he thinks of that sin all the time and continually regrets it and seeks forgiveness. You have to repent continually, before Allah, humble yourself before Him, and ask Him to forgive you. If you resolve firmly each time not to go back to that habit then your heart threatens to overwhelm you then resist it.



I am a student who works hard to score high marks. How can I love good for my competitors like what I love for myself, because if I love for them to score high marks, it is as if I am putting myself in a position that is not the top? How can I reconcile such a situation?




The Prophet (Sallallahu Alayhi Wasallam) said: **No one of you truly believes until he loves for his brother what he loves for himself. (Bukhari)** Undoubtedly a person will love for himself the highest status, and will compete with others for that. Hence Scholars said that what is meant is loving good for one's brother in general terms, and loving that he be spared ills, and there is nothing wrong with loving for oneself to surpass others in virtue and achievements. The individual should love that for his brother as he loves it for himself. With regard to excelling in virtue and competing in achievements, there is nothing wrong with him preferring to surpass others in that regard. Therefore, there is nothing wrong desiring to get high marks in exams whilst still loving good and excellence for all your competitors.





I took a loan from a man, then the man died. I do not know any of his relatives. A long time has passed since that man died. What should be done?




If a person owes a debt to someone else, or he has anything that someone else left as a pledge with him or entrusted to him for safekeeping, and he does not know that person's heirs after he died and sincerely tried his best to look for them but could not find anyone, then he may give it in charity so that the deceased will benefit thereby.


 I work in an institution, which lends money for various purposes such as buying a car or buying a house, and deducts an amount from the monthly salary until the loan is paid off without interest. The contract that we sign contains a clause called life insurance, even though it is not implemented. Explain the ruling on making use of these kinds of loans?


 There is nothing wrong with borrowing money to buy a car or a house, so long as interest is not attached to the loan. It is not permissible to stipulate that the borrower take out life insurance, because it is forbidden. But with regard to your saying that it is not implemented if what you mean by that is that you can get the loan without taking out life insurance, then in that case there is nothing wrong with taking the loan, and it will not matter that this condition is mentioned in the contract, because what is prohibited is taking out the insurance.

 I have a romantic relationship with a girl and I hope to marry her. My question is: On a certain day, which is the 15th of the blessed month of Ramadan every year, we call this day the day of joy and love. Can we celebrate this day as a happy occasion and regard it as a blessed day?


 You are asking about the ruling on your celebrating this occasion; why not ask about the ruling on your romantic relationship with a girl who is a non-Mahram to you? This is what is basically wrong in your situation. Your relationship with her will remain Haraam unless she becomes your wife. So it is not permissible for you to be alone with her. Fear Allah with regard to yourself and your religious commitment. Do not betray yourself on the basis of illusions of joy and blessing. What joy and blessings can there be when you

and this girl are disobeying Allah? We would go further and say: If the love relationship that you are speaking about was with a permissible wife, then celebrating this day that you are asking about would be reprehensible innovation. We have no Eid (celebration) except Eid al-Fitr and Eid al-Adha, and our weekly 'Eid, which is Jum'ah.

 Do virtual [online] conversations and chats come under the same rulings of gatherings at the end of which it is Mustahabb to recite the expiation for the gathering?

 Yes, they come under the same ruling as other gatherings. So when they end, they should be concluded by reciting the Dua known as "expiation for the gathering".

 What should one do when there is a conflict between Shar'i texts?


 Many Shar'i rulings were introduced in stages, paying attention to people's circumstances at the time of the revelation. So something may have been Mustahabb at the beginning, then it became obligatory, or it may have been permitted then it was forbidden, or vice versa. If two Shar'i texts contradict one another, the first thing we must do is try to reconcile between them in an acceptable manner. If that is not possible then we should follow the later of the two texts. If it is not known which is the later one, we should examine them to find out which report is more credible and adopt it. It is essential to note that the methodology of the Fuqaha in reconciling between Shar'i texts may differ in application from one Faqeeh to another. Some of them may find a way to reconcile the texts, whilst others may think reconciling between two Hadith is farfetched, so they may decide that one abrogates the other or they may examine them in order to determine which is more credible.


The Prophet (Sallallahu Alayhi wa Sallam) said: Two feet of a slave will not move on the Day of Resurrection (Day of Qiyyamah) until he is asked about his lifetime - where did he spend it? (Tirmizi)





WHY IS THE CONSUMPTION OF ALCOHOL PROHIBITED IN ISLAM?

- In Islam all things that are harmful or whose harm exceeds their benefit are unlawful. Therefore, alcohol is deemed unlawful in Islam. For anything that causes harm is considered unlawful.
- Alcohol has been the scourge of human society since time immemorial. It continues to cost countless human lives and causes misery to millions throughout the world.
- There are a number of medical reasons for the prohibition of the consumption of alcohol. A few of the alcohol related illnesses are: Cirrhosis of liver, Oesophagitis, gastritis and pancreatitis.
- In His infinite wisdom, made injunctions aimed at preserving the individual and society. Hence the consumption of alcohol is prohibited in Islam.
- It is worth mentioning that when Muslims refrain from doing things that are forbidden, they do not do so because of detrimental effects but because it was prohibited for them.
- The Muslim's aim in this world is to obey commands commanded for them to follow and by doing so they also benefit themselves.

 I read that some of the Sahaabah (Radhiyallahu Anhum) (May Allah be pleased with them all) committed some sins, although their faith was stronger than ours. Does this mean that it is more likely that we will commit sins, because our faith is weaker than their faith?


 Such talk stems from the deceit of the Shaytaan, by means of which he makes sins seem insignificant to people, so that they will get carried away in sin and not repent from it. This notion is false on several counts: (1) The perfect example for the Muslim is the Prophet Muhammad (Sallallahu Alayhi Wasallam) (Peace be upon Him). (2) The Muslim is enjoined to follow the Sahaabah in their good deeds, and not otherwise. (3) Even though some of the Sahaabah committed some sins, that did not happen very often; in fact, it was rare. In most cases, they adhered to the command of Allah and strove hard to attain His pleasure. Why should a person ignore what was usually the case with the actions of the Sahaabah (Radhiyallahu Anhum) (May Allah be pleased with them all) and try to use that which rarely happened as an excuse? And Allah knows best.

 **My father talks a great deal to the extent that he causes problems for himself and for us with his malicious gossip. The neighbors hate us because of my father's actions. How can we solve this problem?**


 What we think you should do is to advise your father wisely and in a gentle manner. Explain to him how bad this behaviour is, and tell him about the consequences of what he is doing and saying, and the trouble that has befallen you because of it, and the harm and upset that has befallen the people around you. You should explain to him the danger of not controlling one's

tongue. He must have some awareness of that.

 **Is it permissible for women to wear metal rings, besides gold or silver?**

 It is permissible for women to wear rings of gold or silver with diamonds or other precious stones such as emeralds, rubies and carnelians, or of iron if they wish, because the basic principle is that they are permissible. It is not Makrooh to wear a ring of iron. According to Hanafi Madh-hab (School of thought), a woman may only wear a silver or gold ring. However, it is permissible for women to wear jewellery of gold, silver and gemstones according to their customs and traditions, such as bangles, anklets, earrings and rings, and what they wear on their faces and on their necks, arms, feet, ears and so on. It is stipulated that there be no extravagance involved in that.

 **How vital is Endowments (Waqf) as an Islamic model of investment?**

 Waqf (Endowments) signifies an important value that contributes to the well-being and stability of Muslim communities. It relates to important aspects that greatly affects the interest of society, such as the social, financial, educational, and medical fields. Waqf is an important institution in Islam - one of the best ways of leaving a legacy of good deeds that are abiding and enduring. Unlike other investments with whose benefits one may derive in this worldly life, Waqf is an investment with Allah Ta'ala, and its benefits will continue to be reaped long after one dies. May Allah Ta'ala inspire us all to leave legacies of good deeds that are abiding and enduring.

The Prophet (Sallallahu Alayhi wa Sallam) said: There is no slave to whom Allah has entrusted the care of people, and he dies neglecting his flock, but Allah will forbid Paradise to him. (Bukhari)

F Ndine ophunzira yemwe ndimalimbikira ndicholinga choti ndizipeza malikisi apamwamba pa phunziro lililonse. Koma ndikudziwa kuti timayenera kuwakonda anzathu monga tizikondera tokha. Tsono ndiwafunira bwanji amzanga omwe ndikupikitsana nawo chifukwa ndikawafunira zabwino mwachisanzo kuti apeze malikikisi apamwamba zikhala ngati ine sindikufuna nambala yotsogola. Zikafika pamenepa ndiye kumati nazo bwanji?

Y Mtumiki (Sallallahu Alayhi Wasallam) anati: Palibe m'modzi wainu yemwe angakhale okhulupilira mpaka atamukonda mzake monga m'mene azikondera iye mwini. (Bukhari) Ndizachiziwikire kuti munthu atha kuzikonda iye mwini pofuna kukhala otsogola ndipo ndikupikitsana ndi anthu ena zakufuna kutsogola. Choncho Maulama anathandauzira zakumukonda mzathu (munthu wina) pa zina zilizonse komanso kumukonda kuti zoipa zisamupeze. Izo zili choncho palibe choletsa kuzikonda kapena kuzifunira zabwino, kuwapitilira anthu pa kuchita zabwino komanso kupambana. Munthu payekha pamene azikonda ndikuzifunira zabwino awafunilenso ena zabwino. Choncho Mwachidule palibe kulakwika kulikonse kufuna kuti ukhale munthu yemwe wapeze malikisi otsogola mbali inayi ukuwafunira kupambana anthu omwe ukupikitsana nawo.

F Ndinatenga ngongole kwa munthu wina yemwe anamwalira ngongoleyo ndisanapereke. Vuto lilipo ndilakuti sindikudziwa m'bale wina aliyense wa malemuyo ndipo palibe wina aliyense akudziwa za ngongoleyo kupatulako ineyo ndi malemuyo. Padutsa nthawi yaitali chimwalilile. Kodi pamenepa ndipange bwanji?

Y Poyamba tinene kuti Shariah ikutiphunzitsa zokhunza ngongole. Pamene tikutenga kapena kupereka ngongole kwa anthu ena tiyenera kulemba komanso payenera kukhala mboni kuopa mawa. Taonani munatenga ngongole kwa munthu popanda kuziwana ndi abale ake ndipo lero zikuta kuti ngongoleyi mubwezera kwayani. Koma ngati munthu watenga ngongole, kusunga katundu wa anthu ndipo ena katundu ndi ndalama amwalira ndipo palibe abale omwe tikuwadziwa tiyenera kupereka zinthuzo ngati chopereka chaulele kwa anthu osauka popanda kuika cholinga choti tipeze nawo madalitso mukupereka zinthuzo ndikutinso mwina wake apeze malipiro kupyolera mu zinthu zomwe zaperekedwa kuchokera ku zinthu zomwe anawakongoza anthu iye ali moyo.

F Kawirikawiri ndikamachita zinthu zabwino ndipo chikhulupiliro changa ndikulimbikitsidwa kapena kusinthika kukhala chabwino ndimathera mukuchuita machimo. Zikatero ndimayetsesa kuti chikhulupiliro changa chikhonzekenso Komabe sipadutsa nthawi yaitali ndimabwelera ku machimo omwe aja. Kodi pamene zafikapa ndiotani kuti zindikhalire bwino?

Y M'modzi mwa anthu okhulupilira omwe anatitsogolera anati: Kodi ndikangati kapena kuti ndikuwilikiza kungati komwe m'modzi waife adzakhale bwino pambuyo poti wachita machimo ndikuoneka bwino kusiyana ndi m'mene analili anasachite machimo. Dziwani kuti nthawi zambiri munthu amalakwitsa ndipo amagwa m'machimo. Chifukwa cha machimo amene wachita amachita manyazi mumtima mwake ndipo amalapa kapena kubwelera kwa Mulungu uku akuganiza za machimo omwe anachita ndipo chifukwa chaichi namapempha chikhululukko kwa Mulungu. Musalole kugonjetsedwa ndi chiopsezo chomwe mtima wanu ukubwewetsa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Palibe kapolo wa Mulungu yemwe wapatsidwa udindo woyang'anira (wosamalira) anthu, ndipo iye iye ndikumwalira asakusamalira za anthu akewo koma kuti Mulungu adzamumana Jannah (Bukhari)

F Ndimagwira ntchito ku bungwe lomwe limapereka ngongole zosiyanasiyana yomwe anthu atha kutenga pofuna kugula galimoto, nyumba ndi zina. Ngongoleyi amadula kumalipiro mwezi ndi mwezi mpaka ngongoleyo izathe popanda ndalama ina yoonjezera (inteleliti). Koma kuti Mgwirizano wa ngongoleyi uli ndi gawo lina lotchedwa “Za moyo wa mawa” kapena kuti “mtetezi wathu wa mawa” ngakhale kuti izi sizingwiritsidwa ntchito. Malangizo ano ndi otani kutenga ngongole ngati imeneyi?

Y Palibe choletsa kutenga ngongole pofuna kugula zomwe tikufuna monga nyumba ngati ngongoleyo ndiyobweza popanda kuonjezera ndalama ina pamwamba (inteleliti) Koma sizololedwa kutenga ngongole yomwe ili ndi gawo lonena za moyo wa mawa kapena kuti ntetezi wathu wa mawa (life insurance). Koma Tikumva mufunsoli kuti gawo lokhuza za moyo wa mawali silikugwiritsidwa ntchito apo ndiye kuti palibe choletsa kutenga ngongoleyi chifukwa chomwe chikuletsedwa ndiye kutengako.

F Kodi kuchotsa ndikutaya tsitsi komanso zikhadabo pamene ili mkati mwa masiku ako apa mwezi (matenda azimayi) ndi zolakwika? Kapena ndikofunika kuchaka zinthuzo tisanataye ngati tili mu nyengo yotero?

Y Izi ndi zomwe akazi ena amazunguzika nazo kwenikweni lamulo la kumeta tsitsi, kuchotsa zikhadabo ndi ma Sunnah ena okhuza chilengedwe pa nthawi yomwe munthu wa mkazi ali mkati mwa ma tsiku ake apa mwezi. Izi zikuchokera pa zikhulupiliro zaboza zonena kuti kena kulikonse komwe kanachoka pa thupi pa munthu kadzabwelera pa tsiku la chimaliziro, ndipo amakhulupilira kuti ngati

achotsa ali odetsedwa (alibe Twahara) ndiye kuti magawo omwe anachotsedwawo adzabwelera ali odetsedwa (opanda twahara) pa tsiku lotsiriza. Ichi ndichikhulupiliro cha boza ndipo sicholondola. Mkazi yemwe ali mkati mwa masiku ake apa mwezi ndiololedwa kuchotsa tsitsi, chikhadabo ndi zina.

F Ndili pa ubwenzi ndi tsikana wina yemwe Ndikufuna kuti ndidzamukwatile mtsogolo muno. Funso langa ndi lokhuza tsiku la khumi ndi chisanu (15) la mwezi wolemekezeka wa Ramadhaan timalitcha tsikuli tsiku la ‘chimwemwe ndi chikondi’ Kodi ndingagwiritse tsikuli kuchita za chikondi komanso kulitenga tsikuli kukhala lodalitsika?

Y Tili odadwa kuti mukufunsa zokhuza kukhala pa chisangalalo ndi kukodwera tsikuli ndipo simukufuna kufunsa za ubwenzi omwe mwautchula mufunso lanu. Kulakwika koyamba ndikhala pa ubwenzi ndi mkazi yemwe mukuti mukufuna mudzamukwatire mtsogolo muno. Dziwani kuti kukhala pa ubweziko ndikoletsedwa ndipo zonse zomwe zingamachitike mkati mwa ubwenzi wanuyo ndizololakwika. Kodi ndichisangalalo ndi madalitso anji omwe angapezeke pamene inu ndi mkaziyo muli mkati mosamumvera Mulungu. Komanso tionjezere kuti ngakhale kuti inu ndi mkaziyo munali pa umodzi wovomerezeka kunena kuti anali mkazi wanu omwe munachita ndondomeko yoyenera kusangalala ndi kusangalalira pa tsikuli ndi mchitidwe opeka mu chipembedzo cha Chisilamu. Ku Chisilamu kulibe tsikuli. Chisilamu chili ndi zisangalalo zoziwika ndipo chilibe chisangalalo kupatulako chisangalalo cha Eid Fitr ndi Eid-Adha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Miyendo iwiri ya akaoplo a Mulungu (anthu) sidzasuntha pa tsiku la Kiyamah mpaka itafunsidwa za moyo wake - Kodi unagwira ntchito yanji? (Tirmizi)

Kutukuka kwa dziko kwapita pa patsogolo ndipo gawo lina la kutukukaku ndi monga njira yakulumikizana kupyolera pa makina a intaneti. Lero mikumano ikutha kuchitikira pa makinawa pamene anthu ankumanawo amaonana wina ndi mzake ngakhale wina aliyense ali kutali ndi komwe kukuchitikira nkumanowo. Kodi mikumano ngati imeneyi ndi chimodzimodzi ndi mikumano ina yomwe pomaliza pake pamafunikira kupanga Dua yopempha chikhululuko ku zolakwika zomwe zagwa pa kukambirana?

YInde mikumano yomwe ukumachitika kupyolera pa makina a intaneti ndi chimodzimodzi ndi mikumano ina iliyonse ndipo nkofunika kumalizira ndi Dua.

FNdinawerengapo kuti ena mwa Maswahabah (Radhiyallahu Anhum) ankachita machimo ena ngakhale chikhulupiliro chawo chinali cholimba komanso changwiro. Kodi izi zikuthandauza kuti ndi chachiziwikile kuti ife anthu wamba povuta kuta kuti tisachite machimo chifukwa chakuti chikhulupiliro chathu ndichofooka?

YKulankhula kotero kukuchokera mukunong'onozedwa ndi Shaytaan yemwe amafunitsitsa nthawi zonse kuti munthu aziona machimo ngati chinthu chisaopsa ndi cholinga chakuti iye munthu apitilize kuchita machimo ndipo asakhale ndi maganizo obwerera kwa Mulungu (kulapa). Maganizo awa ndi aboza mumagawo angapo. (1) Tiyenera kudziwa kuti ife Asilamu chitsanzo chathu chabwino ndi Mtumiki Muhammad (Sallallahu Alayhi Wasallam) (2) Tikulamulidwa ife Asilamu kowatsatira Maswahabah (Radhiyallahu Anhum) pa ntchito yawo yabwino osati mbali ina. (3) Ngakhale

ena mwa Mashahabah (Radhiyallahu Anhum) anachita machimo ena izi sizinali chotika kwa iwo kawirikawiri. Gawo lalikulu la moyo wawo linali lotsatira malamulo a Mulungu ndikulimbikira usiku ndi usana kuti akhale opambana ndi otsogola pomusangalatsa Mulungu. Kumvera, kutsatira, kuchita Ibaadah ndi kupititsa chipembedzo patsogolo ndiye gawo lalikulu la moyo wa Maswahabah (Radhiyallahu Anhum). Nanga bwanji munthu akufuna kulengezetsa zomwe sizinali kuchita kwa iyo nthawi yambiri ndipo ndi onse ndikusiya kulengezetsa magawo a moyo wawo (wa Maswahabah) wa tsiku ndi tsiku omwe unali wakuchita Ibaadah, kumvera, kukweza chipembedzo cha Chisilamu.

FPamene munthu wataya kathu kapena kuluzamunjira ina iliyonse ndikulankhula kuti Innahu 'ala raj'ihl la Qaadir (Ndithudi Mulungu ndiwakutha kubweza) (83:6) Kulankhula kokwana ka 200 kodi zomwe wataya kapena kuluzazo zingangabwwere kapena zingapezeke kapena ayi?

YIzi sitinawerengapo kapena kuzipeza mu Qur'an kapenanso mu Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam). Iyi sinjira yoziwika pofuna kupeza zinthu zomwe zataika kapena kusowa. Moti kutero ndiko kugwiritsa ntchito Qur'an motsutsana ndi njira yomwe imayenera kuti Qur'an igwirtsidwe ntchito. Takuona apa kugwiritsa ntchito nambala (200) zomwe zitha kuziwika kupyolera mu Qur'an ndipo sizingaziwika kupyolera kuganizira chabe. Choncho kugwiritsa ntchito njira imeneyi ndi kubweretsa zinthu zachilendo (Bid'ah) Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: Munthu yemwe abweretse zachilendo mu chipembedzo sali waife ndipo ntchito zakezo sizizalandidwa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chopereka (chaulele) chomwe chaperekedwa kwa osauka ndi chopereka basi koma chomwe chaperekedwa kwa abale chili ndi zinthu ziwiri, kupereka komanso kumanga ubale. (Tirmizi)

F Bambo anga ndiolankhulitsa ndipo chifukwa cha khalidwe la miseche limawabweretsera mavuto komanso mavuto kwa ife anthu ena apa banja lathu. Abale ndi anthu oyandikana nawo amatida chifukwa cha khalidwe la miseche la bambowo. Kodi mavuto amenewa tingawathetse bwanji?

Y Tikuganiza kuti muyenera kuwalangiza bambo anuwo modekha ndi mwa nzeru. Muwalongosolere iwo zovuta zomwe zikubwera chifukwa cha khalidwe lawo lolankhulitsa komanso miseche. Ayenera kudziwa kuipa kolephera kusamala lilime. Tili ndi chikhulupiliro kuti kupyolera mukulangizidwa atha kusinthika khalidwe lawo loipalo.

F Ndine dokotala wa chipatala ndipo pena odwala amabwera kuti ndiwapatse chikalata choikira umboni woti iye wadwala ndipo akufunika kukapuma (osapita ku ntchito). Komabe pena sindikhala okhutira zomwe odwala amanena chifukwa pali matenda ena omwe dokotala sanganene ndipo amangokhala oganizira chabe. Ngati nditamupatsa chikalata choti akapume pamene iye akunena zaboza ndine olakwa (ndachita tchimo)?

Y Ngati matenda ake ndioziwika palibe vuto kumupatsa chikalata choikira umboni kuti wadwala ndipo akufunika kukapuma. Koma ngati matenda ake sioziwika ndipo dokotala akudalira za zomwe zakuchita nthupi mwake zomwe odwala akunena, dokotala ayenera kuzitenga kuti ndizoona ndipo amupatse chikalata choikira umboni za kudwala kwake. Choncho ngati mwamupatsa odwala chikalata choikira umboni kuti wadwala ndipo akuyenera kukapuma ku nyumba (osagwira ntchito) koma iye akunama zakudwala kwake inu ngati dokotala palibe tchimo

chifukwa chakuikira umboni.

F Kodi munthu yemwe wayamba kulimbikira pa Deeni, kumvera ndi kutsatira zomwe Mulungu akufuna ndimalangizo anji omwe angapatsidwe ndicholinga choti asabwelere m'mbuyo ndikuyamba kuchita ulesi ndi kuchita zoipa?

Y Dziwani kuti Mulungu amasangalatsidwa ndi akapolo ake omwe amabwera kwa lye (amalapa) ngakhale kuti Mulungu ndi amene amamupangitsa kapoloyo kuti alape. Malangizo kwa ife akapolo a Mulungu ali motere: (1) Nthawi zonse tizimuyamika Mulungu moyera mtima chifukwa chakutiongolera ku njira yoongoka. Tiyenera kudziwa kuti popanda lye kutiongolera ku njirayo sitikanaongoka komanso sitikanakhala anthu omupembeza. (2) Kumvera pochita zomwe talamulidwa ndikukhala ndi chidwa chofuna kumuyandikira Mulungu pochita Masunnah pambuyo poti tachita Ibaadah ina yokakamizidwa. (3) Kufunafuna chisangalalo cha Mulungu ndikukhala ndi chiyembekezo chokakumana naye posatangwanika ndi zinthu za moyo uno. (4) kukhala ndi khumbo lofuna kukhala pa ubwenzi ndi anthu ochita zabwino ndikuwataya ochita zoipa. (5) Kutalikirana ndi machimo ang'ono ndi akulu chifukwa tchimo limodzi limatsegula njira kuti tchimo lina lifike kapena lichitike.

F Kodi ndizololedwa mkazi kuvala zibangiri zopangidwa kuchokera ku zitsuro poonjera zibangiri zopangidwa ndi golide kapena silivala?

Y Ndizololedwa mkazi kuvala zibangiri zopangidwa ndi golide kapena silivala komanso diamonds kapenanso kuchokera kumiyala ina ya mtengo wapatali. Koma izi zisachitike moononga chuma.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kuyandikana komwe Msilamu alinako ndi Mulungu wake ndi pamene iye ali pakuwerama (pa nthawi ya Swala) choncho pangani Dua (pa nthawiyi) (Abu Dawood)



I work as a doctor and a patient comes to me and tells me what is wrong with him, wanting to get sick leave, but I am not sure about what he is telling me, because there are some health problems that the doctor cannot say are imaginary. If I give him a sick note [so that he can get sick leave] in this case is there any sin on me?



If the sickness is obvious, then there is no problem with giving the patient a sick note. If the sickness is not obvious – rather the doctor is relying on symptoms that the patient mentions to confirm that the patient is indeed sick – then the basic principle is that you should think positively and assume that he is telling the truth, and you should give him a sick note as appropriate to his illness, so long as you do not think it most likely that he is lying, such as if there is circumstantial evidence to that effect. Acting on the basis of what appears to be the case is essential unless there is evidence to indicate otherwise. If you give the patient a sick note based on what he says and he is lying then there is no sin on you. Similarly, if the doctor gives him more than he needs – such as if he needs three days sick leave, but the doctor gives him four – the sin now arises. By the same token, the one who takes this sick leave will be sinning, if he is lying since the salary he gets during this sick leave is something that he has taken unlawfully.



I prayed Zuhr when I had missed three Rakahs and when I had completed two Rakahs I remembered that I had not prayed Fajr as I was sick. Then I stopped the prayer after the second Rakahs and intended that to be Fajr, and after that I prayed Zuhr. What is the correct ruling?



According to the Shafi'i Madh-hab, it is Sunnah to pray in the order of how it was missed. While Hanafi Madh-hab praying in their order is only to a person who has missed less than six Salahs. It is obligatory for such a person to pray missed prayers in order when making them up. An exception to this rule is if he is constrained by time to the extent that the present Salah will be missed if he was to make up the Qadha Salah and if one forgets. The Prophet (Sallallahu Alayhi Wasallam) said: **Allah will forgive my Ummah for their mistakes and what they forget, and what they are forced to do. (Ibn Majah)** The evidence for that is the fact that when the Prophet (Sallallahu Alayhi Wasallam) missed some prayers on the day of al- Khandaq, he made them up in order. Sickness is not an excuse to delay the prayer until the time for prayer is over. Rather what the Muslim must do is to offer the prayer on time. If he is sick he should pray as best as he can.



What does holding fast mean and how is done? What are the different types thereof in the verse: And hold firmly to the rope of Allah all together?



Holding fast that is mentioned in the Qur'an is of two types: Holding fast to Allah, and holding fast to the rope of Allah. Allah says: **And hold firmly to the rope of Allah all together and do not become divided. [3:103] And hold fast to Allah. He is your protector and excellent is the protector, and excellent is the helper [22:78].** Holding fast means adhering to that which will protect that which you dread and fear. Well-being and happiness in this world and the hereafter are based on holding fast to Allah and holding fast to His rope. Salvation goes to one who adheres to two means of protection. Holding fast to His rope, protects one from going astray.

The Prophet (Sallallahu Alayhi wa Sallam) said: The nearest a Muslim is to his Lord is while he is in prostration. So, make Dua in it.

(Muslim & Abu Dawood)



I am looking for an advice for someone who has recently become committed in Deen. What should he do so that he will not backslide?



Allah rejoices over the repentance of His slave even though He is the One Who help this penitent to repent. What we advise our brothers who are adhering to guidance and seeking to do well is: (1) Praise Allah and thank Him with sincerity for having guided them to the path of Paradise. They should understand that were it not for Allah, they would not have been guided or prayed (2) Adhering to obedience of Allah by doing obligatory duties and being keen to do more in order to draw closer to Allah after doing the obligatory duties by doing Sunnah (3) Seeking the pleasure of Allah and longing to meet Him and not being distracted by this world or by its permissible things or pleasures. (4) He should be keen to find righteous companions and give up bad companions (5) Beware of sins both minor and major for one sin leads to another.



What are the motives that some people have for overcoming failure?



The mere word failure is enough to put us off and strive for success, regardless of the material gains that a man may attain as the result of his success because failure is a word that implies shortcomings and loss and success is a word that implies perfection and praise. Failure and success are two sides of the same coin although they may seem to contradict one another at first glance. In fact they are interconnected if you think about it, based on experience and real life. Success is the path in this life which Allah wants to be the aim of every believer. He has created the universe and subjugated it to meet this aim. Allah Ta'ala has

enjoined man to believe, and has asked him to adhere to full submission to Him, as he cannot be anything but a slave to Allah, and He has made that the purpose of creation, as He says: **And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone) [51:56]** So success is the story of life, the purpose for which Allah has created this universe. He only sent the Messengers (Alayhimus-Salaam) and revealed the Books to call people to attain true success before Allah. He has decreed certain matters in order to motivate us to attain success in this world and in the Hereafter.



I have epilepsy. Is it permissible for me to keep a dog that could help detect an imminent seizure?



It should be understood that the basic principle is that it is forbidden to keep a dog except in the cases where a concession is granted according to Islamic teachings. The Prophet (Sallallahu Alayhi Wasallam) said: **Whoever keeps a dog, a Qiraat will be deducted from [the reward for] his good deeds every day, except a dog for farming or guarding livestock. (Bukhari)** In this case keeping this trained dog – if you have no one who can, take care of you is undoubtedly a stronger reason for it being permissible to keep it.



My husband died and he has married sons and daughters as well minors. Should his layoff bonus from his work be given to minors only or all heirs?



The layoff bonus is given to employees based on the years of service. Based on that, this bonus should be added to his wealth and divided among all his heirs. All those entitled to receive should be given his/her part.

The Prophet (Sallallahu Alayhi wa Sallam) said: Charity given to a poor person is charity, but that which is given to a relative is two things, charity and upholding ties of kinship. (Tirmizi)

Will Interest Be Allowed In Extreme Poverty?

Non-availability of Islamic Banking and Financing or Shariah compliant finance in Malawi forces some Muslims out-sourcing loans from conventional banks, exposing them to the dangers and evils of interest, a facility prohibited by Islam.

Much as Muslims in Malawi may argue that there are no alternatives available the subject matter 'Interest' shall remain prohibited for a Muslim in all times and situations.

The economic woes that we may face, may not justify the disobedience of transacting in interest. Getting involved in interest, invites an individual to waging war with Allah Ta'ala. What a losing war could that be.

A prohibition in Islam is always a blessing not a punishment. One of our pious predecessors once said: There is good in every event of life. Be it hardships or life in comfort.

Today, Malawians, right in the village embrace what is called as Community Banking. While it is appreciated that this could be a mile towards self enrichment and poverty reduction,

the source of the money should always be permissible. If Community Banking practice interest in repaying the loans acquired then will not be permissible for Muslims.

But what could be the root cause of extreme poverty? The inequality in income distribution at a large extent can be a big threat causing worldwide destruction.

Extreme poverty, and desperation are a great danger not only for the poor but also for all mankind.

Islam has taken some measures to improve income inequality. Zakaah, alms-charity, Sadaqah, sacrifice, and trust institutions are among the measures.

The Qur'an says that the poor people including those in extreme poverty have a right on the wealth of rich Muslims and orders that 2.5% of their wealth should be taken once a year and distributed to the poor people.

While living in extreme poverty we are not allowed to transact in interest.



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