

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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The Qur'an Must Be Read and Heard

ONE OF THE handiest blessings of the Qur'an as Divine Revelation is that it sets out clearly for us the character "types" and roles that people cast themselves as and in, in life.

Then it gives us—and at the precise script prompts—the "lines" they inevitably deliver from the scenes they have chosen to act in.

Perhaps in our early experience with the Qur'an, we couldn't readily discern this connection. We could read the Qur'an's commands, "Say," or "Say to them," and "they shall say,". Our ears, rather our hearts, wasn't yet properly tuned to the divine dialogue.

There are reasons for this common lack. The most important of them are sufficient immersion in the Arabic Qur'an as the Speech of Allah, and learning how to hear the Qur'an's meaning unfiltered by the various catechisms.

The first training of our senses requires a serious commitment of time. The Qur'an must be read and heard on a consistent agenda and persistent basis that must be overriding.

By "read," we mean this to include both its internalized and externalized intellectual and mechanical means. One is illumination. The other is measured

recital. Allah Ta'ala states: Those to whom We have given the [Qur'an as a revealed] Book—who recite it with its due recitation—it is these who truly believe in it. And whoever disbelieves in it, then it is such as these who are the losers. (2:121)

In other words, belief in the Qur'an, that it comes from the sole Creator through a chosen, final human messenger, dictates that we will read it this way. Then, it will open—and become—our senses. And we will be able to see, hear, taste, smell, and feel through it.

(This is) a Book (the Qur'an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. [38:29]

Zakaah Nisaab
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CONTENTS

- Question and Answers
- Read the Qur'an

Motivational Moments

Stop pointing out other people's errors. We all engage in them. Faults are simple to spot. Make an effort to have a patient, listening heart.

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We use water, but without paying for it because there is no water meter in our house, but the water comes to us. Is this regarded as drink acquired by unlawful means?



If the state does not allow anyone to use water except those who have meters – as is the case in most countries – it is not permissible to use tricks to take this water without paying for it, whether it is because no meter has been installed, or because it has been sabotaged, or because you avoid paying the bills, because that is cheating, deceiving and consuming public wealth unlawfully. Allah Ta'ala says: O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent [4:29].



What are the rules for participating in lotteries and drawings?



Draws and lotteries are types of gambling in which the participant pays money in exchange for nothing physical or of real value – such as a \$5 ticket – and is given a number that is entered into a draw for large financial rewards, such as \$1 million. The contestant will then be declared a winner if he wins the prize, or a loser if he does not win anything. This is what gambling is all about. As a result, participating in such draws is categorically forbidden, and the money used to award those forbidden prizes is prohibited and impure wealth.



When we call people to Islam, we tell them to utter the word of Tawheed. Where is the word of Tawheed “Laa ilaaha illa Allah Muhammad Rasoolullah” in the Qur'an?



The key to Islam is the twin declaration of faith (ash-shahaadatayn); no one can enter the religion of Allah except through these words. What is required of him is to utter them, unless he is unable to do so. This is the greatest symbol of Islam, and his faith cannot be valid without it. The word of Tawheed with this wording, “Laa ilaaha illa Allah Muhammad Rasoolullah,” with the two phrases together in one place, is only mentioned in the Prophet's Sunnah, as it was narrated by al-Bukhari and Muslim from Ibn 'Umar that the Prophet (Sallallahu Alayhi Wasallam) said: I have been commanded to fight the people until they bear witness that there is no god worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and they establish regular prayer and pay Zakaah. If they do that, then their blood and wealth are protected from me except in cases dictated by Islamic law, and their reckoning will be with Allah. With regard to the Qur'an, the word of Tawheed is mentioned in it, but the two phrases of the twin declaration of faith do not appear together in one place in the wording that is well known among the Muslims.



When he was in good health, someone set aside land as a Waqf to be used as a graveyard, but no one has been buried there since. Now that the person who established this waqf has retired and stopped working, he has no other land except the house he and his family reside in. Is it legal for him to reclaim that land, or at least a portion of it?



It is not permissible to take back the land that has been allocated as a Waqf, or to take back part of it, because he ceased to be its owner when he allocated it as a Waqf, except that he may avail himself of its benefit in accordance with what it was allocated for. If it is needed in that location for burial, then it may be used for that, otherwise it may be sold and the money used to buy land in another location to use as a graveyard. But it should not be disposed of except with the knowledge of the Qaadi (judge) of that area where the land that has been allocated as a Waqf is located. The fact that you became less well off after you retired is not valid justification for taking back the Waqf. Allah Ta'ala will reward you and compensate you with something better than what you have given.



I sell watches and other things. If the price of a watch, for example, is ten thousand Kwacha and someone comes to me and I sell it to him for fifteen thousand Kwacha; then someone else comes to me and I sell it to him for twenty thousand Kwacha, is selling in this manner permissible?



What is required of the believer is not to deceive people; rather he should work out the appropriate price that does not cause harm to people. If the price of ten Thousand Kwacha is the going rate for such items, but the vendor gives a discount to someone because he insists on a lower price, or because he is a friend or

relative, there is nothing wrong with that, because he is giving a discount to some friends and selling it for less than the usual price, and there is nothing wrong with that. But if he cheats people, meaning that if he sees someone who is not aggressive in bargaining and is unaware of the prices, so he charges him more, and if he sees someone who is smart and knows about the prices, he charges him the usual price, this is not permissible



Will the Muslim be rewarded for listening to recorded lessons on Islamic knowledge?



Seeking knowledge is one of the most virtuous of good deeds, and it is the best way in which a person may spend his time, and the best path that will lead the Muslim to righteousness. Undoubtedly listening to the lessons of the Scholars both in person and in recordings is one of the most important means of attaining knowledge. Nowadays, praise be to Allah, Allah has made many means available to us to benefit from what the Scholars teach in their lessons, including lessons that are recorded. But these means do not mean that we can do away with attending classes and learning from the Scholars directly. Each method has its benefits and advantages, and the successful seeker of knowledge is the one who makes good use of all opportunities, and knows how to take nectar from all the flowers of the garden. We hope that by His grace Allah Ta'ala will decree reward for everyone who listens to the recorded lessons, and that He will send down tranquillity upon them and bestow His mercy upon them, as it says in the well-known Hadith: No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, but tranquillity will descend upon them, mercy will overshadow them, the angels will surround them and Allah will mention them to those who are with Him. (Muslim)

The Prophet (Sallallahu Alayhi Wasallam) used to tell His Companions (Radhiyallahu Anhum), “Renew your faith.” He was asked, “O Messenger of Allah, how do we renew our faith?” He said, by frequently repeating “La il-laha illa Allah”.

(Ahmad)



I work in the field of e-marketing. Part of my job is to offer the company's services to new customers. There are programs which collect e-mails registered on any website you identify. Is there anything wrong with using such programs?



Working in marketing, whether that is commercial or regular marketing, or e-marketing, is permissible in principle. This is Haraam if it is done for a company or website that deals with Haraam products. With regard to obtaining people's emails for the purpose of marketing products by sending them emails, that is subject to further discussion: 1. If the website or chat room which gives the emails of those who join it tells people from the outset and before they agree to sign up that it reserves the right to sell emails to marketing companies and websites, then there is nothing wrong with them doing that. 2. If the website – or chat room – does not tell people who sign up that they reserve the right to sell their email lists, then it is not permissible for it to keep them and sell them, because they have been entrusted with this information, and it is not permissible for you to work with those websites and chat rooms. 3. It is not permissible to use hacker programs to access the email lists of a website or chat room, because this is a transgression against the privacy of others.



I have a website where I receive advertisements. I'm similar to a publisher in that I post adverts on my website. I've found that these ads appear on various websites that contain photographs of women, as well as Islamic websites and websites that are devoid of prohibited content. But I'm curious: can I be an ad publisher?



There's nothing wrong with creating a website to post ads as long as they follow Islamic guidelines, which means they don't contain images of women or music, don't promote the purchase of Haraam items like alcohol or pork, don't promote Riba-based banking transactions, don't promote websites for corrupt types of tourism, and don't promote dubious things. You should keep in mind that the morals, money, and honor of the Muslims are committed to you in your employment. So, if you remember that Allah Ta'ala is watching you in the ads you publish, you will have fulfilled the trust; nevertheless, if you fall short and assist in the propagation of that which is harmful, you will have broken the trust.



One of the Scholars told me that without divine revelation, there can be no proof that the Hour has arrived. Is this correct?



Knowledge of the Hour is a matter of the unseen which is known only to Allah, and He has not disclosed it to any angel who is close to Him or any Prophet whom He sent: They ask you, [O Muhammad], about the Hour: when is its arrival? Say, its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly. They ask you as if you are familiar with it. Say, its knowledge is only with Allah, but most of the people do not know. [7:187]. When Jibreel (Alayhi-Salaam) asked the Messenger (Sallallahu Alayhi Wasallam) about the Hour, the Prophet (Sallallahu Alayhi Wasallam) said to him: The one who is asked about it does not know more than the one who is asking. Allah Ta'ala has ordained signs for it which will indicate that it is approaching. These signs are also matters of the unseen which we cannot know except through what Allah has taught us

The Prophet (Sallallahu Alayhi Wasallam) No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allah will mention them to those who are with Him. (Muslim)



Is it permissible to ask Allah Ta'ala to grant relief from harm, or is it better to be patient?



There is nothing wrong with praying for relief from harm. In fact, that is better, because the Prophet (Sallallahu Alayhi Wasallam) encouraged us to ask for well-being, as he said: "Do not wish to meet the enemy and ask Allah to keep you safe and sound. (Bukhari). One of the supplications that the Prophet (Sallallahu Alayhi Wasallam) would say when he visited someone who was sick was: Allahumma adhib al-ba's Rabb an-nas, wa'shfi fa anta al-Shafi, la shifa'a illa shifa'uka shifa'an la yughaadiru saqaman (O Allah, take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness). (Tirmizi) Uthmaan ibn Abi'l-'Aas (Radhiyallahu anhu) came complaining of a pain that he felt in his body, and the Prophet (Sallallahu Alayhi Wasallam) said: Put your hand on the part of the body that hurts and say Bismillah (in the name of Allah) three times. And say seven times: A'oodhu Billahi wa qudratihi min sharri ma ajidu wa uhaadhir (I seek refuge in Allah and His might from the evil of what I feel and worry about). (Muslim).



Is it permissible to take part in marathons if I do not accept the prize offered and I offer prayer on time during the marathon?



With regard to these races, there are two scenarios: The first scenario: There are no Haraam elements, meaning that there is no uncovering of the 'Awrah and there is no gambling involved in the prizes, meaning that one may participate in the race for free, not in return for paying an entry fee. In that case, there is nothing wrong with participating in the race and accepting

prizes. The second scenario: The race involves some Haraam elements, such as uncovering of the 'Awrah, or it involves gambling. That means that the participant pays an entry fee. In that case, it is not permissible to participate in the race or to accept prizes, because simply participating and paying the entry fee is participating and helping them in this sin. Allah Ta'ala says: And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allah; indeed, Allah is severe in penalty [5:2].



One of my friends recently requested that I remove our chat logs. Is it legal for him to ask me to do that? Is it legal for the sender of a message to choose the recipient?



The conversation history or messages that reach someone's inbox are his property, and the sender has no claim to them. However, if the sender believes that keeping these messages will cause some harm or negative consequences because others may read them, and he asks you to delete them, you should either comply with his request to avoid harm from your fellow believer or let him know that you will keep them in a safe place.



Is it necessary for the father to keep his younger daughter from marrying until his older daughter has married?



It is not permitted for a father to block his younger daughter from marrying if she has accepted a proposal, based on the fact that the older daughter must marry first. Rather, this is one of the common people's rituals that has no validity in Islamic teachings, because they believe it is harmful to the older daughter. However, if it were true, it would be harmful to the younger daughter as well.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever among you sees an evil action, then let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; and if he cannot, then with his heart [by hating it] – and that is the weakest of faith. (Muslim)

F Kawirikawiri tikaima pa Swalah timasokonezeka ndi maganizo a zinthu zina za dziko lino la pansi. Kodi izi zimaononga Swalah yomwe munthu akupemphera?

Y Swalah imathandiza kupewa kugalukira ndi kuchita machimo komanso Swalah imachotsa zoipa m'mitima. Swalah iyenera kupempheredwa modekha ndi mwamantha ndi momuyeretsa Mulungu yekha basi. Ngati wina sakhala ndi mantha ndi kuzichepetsa mokwanira pamene akupemphera, Swalah yake sionongeka koma kuti malipiro ake amachepetsedwa. Choncho Msilamu ayenera kuchita zotheka kuti asasokonezeke pamene akupemphera ndipo maganizo ake onse akhale kwa Mulungu M'modzi yekha basi. Tiyenera kudziwa kuti pamene munthu waima pa Swalah ndiye kuti waima pa maso pa Mulungu ndipo ukulankhulana naye. Komanso tidziwe kuti tikaima pa Swalah ndiye kuti tasiyana ndi dziko lino la pansi, choncho nkosafunika kutangwanikanso ndi kuganiza za dziko lino la pansi.

F Munthu wina amapemphera koma amachita machimo osiyanasiyana monga kuba ndi zina. Kodi ndi bwino kumuuzza munthu wotero kuti asiya kupemphera ndipo kuti adzayambe kupemphera akadzasiya machimo akewo. Kodi amenewa angakhale maganizo abwino?

Y Muyenera kudziwa kuti Msilamu sangamuuze Msilamu mzake kuti asiye kupemphera chifukwa chakuti iye amachita za machimo ayi. Koma kuti chofunika ndiko kumuthandiza kuti akhale wosinthika posiya machimo omwe iye amachita. Dziwani kuti kuimitsa mapemphero ndi chinthu chokhacho chomwe chili chabwino kwa munthu pa dziko lino la pansi.

Tisadzayerekeze kumusiitsa munthu yemwe amapemphera kuti asiye kupemphera chifukwa chakuti iye amachita zinthu za machimo. Koma mwina kudabwa kukhale kwakuti ngati munthu akumapemphera uku napitiriza kuchita machimo, ndi chifukwa chiyani akuchita zinthu zotsutsana ndi mapemphero. Zitha kukhala kuti mapemphero ake sakuwachita bwino kapena moyenerera ndipo iye kuti sakudziwa madalitso omwe mapemphero amabweretsa. Munthu wotero ngati atazindikira ubwino wa mapemphero ndi zomwe zili mkati mwake namapemphera moyenerera, modekha pang'ono ndi pang'ono adzasiya kuchita za machimo. Choncho ndi udindo wa Asilamu amzake kumamulangiza.

F Kodi kufunika konena kuti Insha-Allah (ngati Mulungu akufuna) ndi kotani?

Y Poyamba tinene kuti pali umboni wokwanira kuchokera mu Buku lopatulika la Qur'an, wotilamulira kuti tizinena kuti Insha-Allah pamene tikufuna kuchita kanthu kena kalikonse kutsogolo kwathu. Mawu oti Insha-Allah (ngati Mulungu akufuna) ndi mawu ofunika kwambiri Msilamu kuwagwiritsa ntchito. Tiyeni tisogoze mawu oti Insha-Allah pamene tikuganiza kapena kukhonzekera kuchita kanthu. Kutero ndi kuvomereza kuti Mulungu yekha ndiyemwe ali ndi mphamvu ndi kuzindikira momwe zinthu zingachitikire. Choncho kunena kuti Insha-Allah (ngati Mulungu akufuna) ndiye kuti tikukhulupilira kuti Iye Mulungu ndi Mchiti komanso Mchitisi, kapena kuti Iye Mulungu ndi wopanga ndi wopangitsa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Siyani zinthu zomwe zili zokaikitsa ndipo tsatirani zinthu zomwe sizikukaikitsa poti (zinthu) zoonza ndizopatsa chidwa (zosalimba) ndipo zaboza ndizodwalitsa (zolimba)

(Tirmizi)

Fine ndili pa ubwenzi ndi mkazi wokwatiwa. Timakondana kwambiri ndipo mkaziyo amadalira ine chifukwa choti mamuna wake sapereka thandizo lokwanira kwa iye. Pakadali pano chikondi chathu chafika patali ngakhale tonse tikudziwa kuti ndizoletsedwa. Kodi malangizo anu ndi otani?

YNdizodabwitsa kwambiri komanso zomvetsachisonikutimuchitekuzichemelela pochita zinthu zoletsedwa. Nchifukwa chiyani mukuchita zinthu zoletsedwa pomwe inu mukudziwa kuti ndi zoletsedwa malinga ndi kulongosola kwanu. Dziwani kuti kuchita kukhala pa ubwenzi ndi mkazi wokwatiwa komanso mkazi wosakwatiwa ndikoletsedwa malinga ndi malamulo a Chisilamu. Taonani kuti inu mukulimbikitsa mkaziyo kuchita chinyengo kwa mamuna wake, yemwe anatsatira naye ndondomeko ya Shariah ndi kumanga banja. Musiyeni mkaziyo akhale moyo wa pabanja ndi mamuna wake, ndipo ngati ali ndi mabuto omwe akukumana nawo awathesa yekha ngati monga akuchitira akazi ena. Malinga ndi Shariah mkaziyo akuchita zinthu zoipa, ndi zonjenjemetsa. Mwachidule musiyeni yekha alongosole za banja lake, pamene inu mukhale mukupempha chikhululukira kwa Mulungu malinga ndi zoipa zomwe mwakhala mukuchita ndi mkazi wa mwini wake. Tili ndi chikhulupiliro kuti nanu muli ndi mkazi ndipo simungasangalatsidwe mamuna wina akuchita zoipa ngati izi kwa mkazi wanu.

Fine 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 nkhanu ngati iyi?

YPoyamba 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 nkhanu ina ndipo kukwatira mkazi wina ndi nkhanu 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 sizoledwa kubwenza nkhanu pa nkhanu 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 zidzakhala zanu pansu.

FKodi munthu ungatani pofuna kukwaniritsa Sunnah kapena kuti uoneke kuti umatsatira Sunnah?

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

(Bukhari ndi Muslim)

F Moyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zippsinjo 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 Tiyanbe 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 Iye) anationgolera za kufunika kochita Maduwa, ndipo Iye anati: Duwah 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 Iye) 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. Tiyezi tisogoze kuchita Maduwa popempha kwa Mulungu chikhululuko ndi chifundo, pakubwerera msangasanga kwa Iye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa. Dziwani kuti ife Asilamu tilibe chida china choposa kuchita Maduwa (kupempha

ndi kubwerera) kwa Mulungu.

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.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Idzafika nthawi kwa anthu, yomwe munthu amene adzakhale akupilira potsatira malamulo a chipembedzo, zidzakhala zowawa (kwa iye) ngati munthu yemwe wanyamula khala la moto. (Tirmizi)

FChaka chikubwerachi ndi cha 1444 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?

YPoyamba 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 1443.

FIne ndi mzimayi wa Chisilamu ndipo ndili pa ubwenzi ndi Khristu yemwe akulonjeza kuti adzalowa Chisilamu.

Ndili okhutira malonjezo ake ndipo tidzasiyana ngati ataphwanyanya lonjezoli. Kodi malangizo anu ndi otani?

YPoyamba 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.

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

YKusakanikirana 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 kukwaturana naye. Asilamu akulangizidwa kusapyola malire omwe Mulungu anakhazikitsa. Choncho Msilamu ayenera kupewa ndi kuzitakitsa ku mchitidwe wosakanikirana pakati pa amuna ndi akazi.

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



What is Shariah?



The word Shariah refers to the entire religion of Islam, which Allah chose for His slaves, to lead them forth from the depths of darkness to the light. It is what He has prescribed for them and explained to them of commands and prohibitions. The one who follows the Shariah regarding as permissible what He has permitted and regarding as prohibited what He has prohibited, will attain triumph. The one who goes against the Shariah is exposing himself to Allah's wrath, anger and punishment. Allah Ta'ala says: Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know [45:18]



I hear some people saying, if something bad happens, "This is because of an unlucky star." And if something good happens, they say: "This is because of a lucky star." What is the ruling on saying such things



This refers to a star that appears in the sky. During the Jaahiliyyah, people thought that the stars influenced events on earth, so they would attribute events to the stars. This corrupt belief has come down to people in our own time, and they say things like this, but many people do not know what this means. It is Haraam to use the phrases "because of a lucky star" and "because of an unlucky star," because this is attributing what happens in the universe, good or bad, to the stars, when in reality the stars have no impact at all and they are not a cause of good luck or bad luck. Allah says: Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. [7:54].



I have debts to pay off, and I was given Zakaah funds to pay them off. Is it possible for me to postpone paying off my debts in order to use the money to purchase items that I require?



If the debtor is given Zakaah for the purpose of paying off his debt, he should not spend it on anything other than his debts, because it was only given to him for the purpose of paying off his debt, not to take possession of it himself. If money is given to the debtor with which to pay off his debt, it is not permissible for him to spend it on any other purpose, even if he is poor, because he only received it for a specific purpose. That is, he received it for a specific reason, which is to pay off his debt, so he should not spend it on anything else. However, the other view states that Zakaah money once given can be used as the recipient wishes.





What is the third eye, and everything that is connected to it? Is it real? What is the ruling concerning it?





There is no such thing as the third eye, which they say is on the forehead, between the eyes. This is a concept that originally stems from idolatrous religions. There is no mention in the Qur'an or Sunnah, or in the words of the Sahaabah (Radhiyallahu Anhum) or Scholars who came after them, of this so-called invisible eye. But there is insight (Baseerah), intuition (Faraasah) and inspiration (Ilhaam), all of which cannot be acquired by one's efforts; rather they are gifts from Allah to some of His slaves.

Ali Ibn Abi Taalib (Radhiyallahu Anhu) was asked about Khuffs he said: The Messenger of Allah ((Sallallahu Alayhi Wasallam)) set a limit of three days and nights for the traveller, and one day and night for one who is not travelling. (Muslim)


 **In some communities, it is customary for a woman to offer cash or other gifts to other women when she visits them, and for these women to give cash or other gifts to her when she visits them. Please keep in mind that the cash may or may not be of equal value and the same is true for the value of the other items. So, what's the ruling on that?**


 There's nothing wrong with that because it falls under the category of gifts rather than transactions. So, if she gives them something and they take it and keep it, they have the option of giving her something or not giving her anything; they can give less or more than that. This is allowed and there is nothing wrong with it as long as there are no limitations between them and there is no transaction - rather, one of them gives the other what she chooses and wants to give them.

 **I refused to act as a guarantee for someone who wanted to buy a car in installments. Then he told me, "I'm going to give money to the person who will serve as my guarantor." So, because I needed the money, I accepted the money and agreed to act as his guarantor. Is this money permissible to me?**


 Accepting money in exchange for acting as a guarantor is prohibited since this payment converts the guarantee contract into a Riba-based contract. The following is the reason for this: If the person who is guaranteed fails to pay the debt, the guarantor is obligated to pay it on their behalf. If the guarantor pays off the debt, it is a loan from him to the person for whom he acted as guarantor, who must repay him in addition to the amount they agreed on in exchange for his guarantee. In such instance, it becomes a loan

that is repaid with something more, which is the core of Riba.

 **What is the ruling on stating "So-and-so made my day" or "...made my morning" to show delight and happiness and not to associate someone else with Allah (Shirk) or to attribute to that person that which Allah, may He be exalted, created and formed?**

 It is very common for some people to use the phrase "made my day" to refer to something that brought joy to their heart on that day. There does not seem to be anything wrong with this expression in and of itself. Making is something that may be attributed to people, because what is referred to is their actions. For the speaker describing that person as having made his day, there does not seem to be anything wrong with that, because what is meant is that he did something during that day; it does not mean that he made the day itself, for no one would say that, because everyone knows that this is not what the speaker meant at all.

 **Does Islam regard non-Muslims with mercy and compassion?**

 The Islamic view of humanity is filled with mercy and compassion. Islam advises its followers to treat neighbours kindly, even if they are not Muslim. Allah Ta'ala says in the Noble Qur'an: And We have sent you (O Muhammad) not but as a mercy for the "Alameen (mankind, Jinns and all that exists) (4:107) It is not part of Islam to force the non-Muslim to enter Islam, because sincerity is a condition of accepting Islam.

The Prophet (Sallallahu Alayhi Wasallam) said: Actions are but by intentions, and each person will have but that which he intended. (Bukhari & Muslim)

Begin Your Qur'an Reading Journey Today

Abu Umaamah al-Baahili (Radhiyallahu Anhu) said: I heard the Messenger of Allah (Sallallahu Alayhi Wasallam) say: Read the Qur'an, for it will come on the Day of Resurrection and intercede for its companions... (Muslim).

This Hadith is indicative of the virtue of reading the Qur'an, and the great reward that it brings, and tells us that it will intercede for its companions on the Day of Resurrection for them to enter Paradise.

Al-Nawaas ibn Sam'aan (Radhiyallahu Anhu) said: I heard the Prophet (Sallallahu Alayhi Wasallam) say: The Qur'an will be brought on the Day of Resurrection, with its people – those who used to act in accordance with it preceded by Surat Baqarah and Aal Imraan.

The Messenger of Allah (Sallallahu Alayhi Wasallam) likened them to three things, which I did not forget afterwards. He (Sallallahu Alayhi Wasallam) likened them to two clouds or two

black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them. (Muslim).

Abd-Allah ibn 'Amr narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: Fasting and the Qur'an will intercede for a person on the Day of Resurrection..... (Ahmad)

The one who reads Qur'an must observe the proper etiquette, including having a sincere intention towards Allah. He should read in a state of purity. He should think about what he is reading and not rush.

The etiquette of reading includes not breaking off to speak to anyone. Some of us sit to read with others next to us, and we often break off to speak to our neighbour. This is not appropriate because it is turning away from reading unnecessarily.



BWERANI MUZATENG BUKHU LAIKIDWALI

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