

# 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)

Volume 26. No6 • REGISTERED AT GPO AS A NEWSPAPER • Jumaadal-Aakhir 1444 / January 2023

## MALAWI 2063 IN THE LENS OF THE MUSLIM UMMAH

Malawi has made public a number of agendas and policies, including those pertaining to food security and education.

In an effort to create a prosperous, self-reliant nation by the year 2063, Malawi unveiled Malawi 2063 goals.

How significant is the Malawi 2063 blueprint to Muslims or how prepared are Muslims to achieve the goals?

Muslims in Malawi are an integral component of the nation; hence the Malawi 2063 blueprint is important to them.

Muslims should thus not let up and hang back. Muslims must address the demand for self-reliance as outlined in the blueprint.

We must be aware of who we are and where we stand. Ali Ibn Khataab (Radhiyallahu Anhu) said: The greatest ignorance is when a person doesn't know his own self.

Muslims should view the Malawi 2063 concept on self-reliance as a call to increase endowments for achieving long-term self-reliance.

By establishing more endowments, we are essentially saying, "Not for me, but for the future Muslim Ummah." Muslims, however,

are aware that Allah Ta'ala is the Sustainer, hence their hope is not based on Malawi 2063.

Allah Ta'ala says in the Noble Qur'an: And there is no creature on earth but that upon Allah is its provision. (11:16)

The youth understood their responsibility in promoting goals in the Malawi 2063 blueprint. Where are the youth of the Muslim Ummah in this process?

It's time to realign ourselves with the direction of the country. Let us advance in education, startups and take our share in the nation's cake.

And it is He who has made you successor upon the earth and has raised some of you above others in degree [of rank] and He may try you through what He has given you. [6:165]

Zakaah Nisaab  
January 2023  
MK433,688.00

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## Motivational Moments

Speak less if you can. If nothing good is going to be said, be silent. If you see something bad advise kindly. Not in an arrogant way.

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**I recently became Muslim. My question is: how can I show to people that I am Muslim?**



We congratulate you on your becoming Muslim, and we praise Allah Who guided and helped you. When it comes to declaring and showing your Islam, all you have to do is go to the Masjid and tell the Imam about that, or tell one of the Muslims, so that he will take care of telling others. Thus the people of your locality will find out that you have become a Muslim, and they will interact with you accordingly.



**How should I respond to what some of my relatives say? When I tell them about the views of the scholars which explain to them that some of the things they do are Haraam they say: We learn our religion directly from the Qur'an and Sunnah?**



The ordinary Muslim cannot derive rulings himself from the Qur'an and Sunnah, because he is not qualified to do that. That is because deriving rulings requires knowledge of what constitutes evidence and how rulings are to be derived from it. This requires knowledge of issues on which there is consensus; what abrogates and what is abrogated, what is general and what is specific; what the text says and what the intended meaning is; what is sound and what is weak. We should therefore acquire our knowledge from the Scholars.



**What is the ruling on saying that the household of the Prophet (Sallallahu Alayhi Wasallam) was not free of marital problems?**



The household of the Prophet (Sallallahu Alayhi Wasallam) was the best and purest. He (Sallallahu Alayhi Wasallam) was the best and kindest of all people to his wives. What happens between spouses of arguments or disputes about some issues of the household is something normal and is part of married life. So if saying that the household of the Prophet (Sallallahu Alayhi Wasallam) was not free of some of this matter and not by way of undermining them there is nothing wrong with it, and there may be some benefit and comfort in that for someone who is faced with similar problems in his household.



**If a child dies, should we offer supplication for forgiveness and mercy for him as we do in the case of adults?**



If a child dies, we should not offer supplication asking for forgiveness for him, because no sin has been recorded against him. As for mercy, there is nothing wrong with praying for mercy for the child, because all people, children and adults, need the mercy of Allah Ta'ala.



**Is it permissible for me to offer Duha prayer, which is Sunnah, during official working hours? Please note that this will not lead to any pause or delay in work?**



Duha prayer is Sunnah, and there is great virtue in it. If you are employed and offering this prayer will not affect your work for which you are responsible, there is nothing wrong with offering this prayer. But if doing that will have an impact on your work, then it is not permissible for you to do that, because it is distracting you from carrying out your duties at work. It is however advisable to ask your employer.



**Does the court have the right to rule that the father may visit his children on only one day of the week who are in mother's custody?**



Both parents of the child who is in custody, if they have separated, have the right to see him and visit him. This is a matter concerning which there is consensus among the jurists, but they differ with regard to some of the details. If the wife has left the marital home or the spouses are separated by divorce, for example, and they have one or more children together, then according to Islamic teachings it is not permissible for one of them to prevent the other from seeing and visiting their child.



**What is the remedy for someone who discloses his secrets to everyone and suffers harm as a result?**



Firstly: the individual should conceal his secrets and private matters, because the Prophet (Sallallahu Alayhi Wasallam) said: Be discreet, so that you can achieve what you plan to do, for everyone who is blessed is envied. Narrated by at-Tabarani. This is something that has been tried and tested by people of wisdom.

So the individual should restrain himself and not tell people about what he is doing, especially if he has not yet achieved what he wanted to achieve.



**What is the first thing that the Messenger (Sallallahu Alayhi Wasallam) instructed the people to do when he reached Madinah?**



The first thing that the Prophet (Sallallahu Alayhi Wasallam) is known to have spoken about and instructed the people to do when he first arrived in Madinah was when he said: O people, spread (the greeting of) Salaam, offer food to people and pray at night when people are sleeping; you will enter Paradise in peace. (Tirmizi).



**What is the ruling on seeking refuge with Allah (Isti'adhah) before doing Wuzu?**



There are no Adhkar to be recited when starting Wuzu or whilst doing it, except what was narrated from the Prophet (Sallallahu Alayhi Wasallam). That includes saying: Bismillah when starting to do Wuzu and saying, after finishing it: Ashhadu an la ilaha illa Allah wahdahu la sharika lah, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu. Allahumma ij'alni min at-tawwabina waj'alni min al-mutatahhirina.



**Is it permissible to say: Time is treacherous if what is meant by Az-zaman (time) is Ad-dahr (the vicissitudes of time)?**



It is not permissible to say: Time is treacherous. That is because time has no control over what happens. Allah Ta'ala controls time and runs its affairs. Hence the Prophet (Sallallahu Alayhi Wasallam) forbade inveighing against time, because in reality this is inveighing against Allah Ta'ala.

The Prophet (Sallallahu Alayhi Wasallam) said: The best of you is the one who is best to his wives, and I am the best of you to my wives. (Tirmizi)



**One day one of the sisters, who was pregnant, asked me to pray for her that she be blessed with a daughter. Is it permissible to offer such a supplication?**



What is best is for a person to ask his Lord for righteous offspring, because he does not know whether a daughter or a son would be better. Hence one of the supplications of the slaves of the Most Gracious include: And those who say, our Lord, grant us from among our wives and offspring those who will be a source of joy for us, and make us an example for the righteous [25:74]. But if the mother longs for a son or a daughter, and asks her Lord for that, then she should accompany her supplication with a prayer that the child be righteous and guided, such as saying: O Allah, I ask You for a believing, righteous daughter who will be a source of joy for me, and the like. There is nothing wrong with you offering supplication for her.



**My job title was modified by my friend who is also in charge so that I could receive a better salary. Is it okay if I take the raise in pay that resulted from that?**



There is no justification for you to reject this raise if you satisfy the requirements, which are as follows: 1. You ought to be entitled to this rise. 2. The new designation need to have been recorded and accepted by the administration system in which you work. 3. If your friend has the power to change your work title, and there shouldn't be any fabrication, deception, or manipulation going on in that process. If you satisfy these requirements, it is OK for you to accept it. Nevertheless, if you do not satisfy the requirements, it is not acceptable for you to accept it, and you should tell your friend to fear Allah.



**Is it permissible for him to take surplus items supplied to him at work?**



If these things that are provided by the company to employees are given to them to keep, then there is nothing wrong with them taking any surplus items home with them, especially since these things cannot be returned. In that case, it becomes a must to take them so that money will not be wasted improperly. But if the company provides these things for use at work only, and does not allow anyone to take any of them, then it is not permissible for any of the employees to take any of them home with him. In that case, the employees must ask the people in charge at the company to find out what the situation is in this case.



**Can you tell us a little about the Ansar and Muhajirin, and their achievements (Radhiyallahu anhum)**



The Muhajirin and Ansar are the Companions and students of the Messenger of Allah. They are the best of this Ummah and, indeed, the best of humanity after the Prophets and Messengers (Alayhimus-Salaam). Their hearts were filled with love for Allah Ta'ala veneration of Him, fear of Him and faith in Him. They loved the Messenger (Sallallahu Alayhi Wasallam) more than they loved themselves, and they showed the greatest of sincerity in that. They offered their lives and their wealth and all that they possessed in support of this religion, and in defending it, spreading it and calling people to it. There have never been and will never be any humans who are more perfect than them in faith and better than them in worship and in attitude and conduct.

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



**With regard to doctors who do surgery, if it so happens that a patient dies whilst they are operating, as a result of this surgery, is there any blame on them for that, or do they have to offer expiation?**



If there is any negligence on their part, resulting in the death of the patient, or if the doctor is not skilled in performing surgery, then in this case he is responsible, and he must offer expiation (Kaffarah) and the blood money (Diyah) must be paid. But if the doctor is an expert and skilled in performing surgery, and the patient was fit to undergo this procedure, and there was no negligence on his part, then there is no blame on the doctors in this case, and they are not liable and do not have to offer expiation.



**Will the one who plants palm trees, crops or other plants attain reward after he dies in addition to his heirs benefitting from these palm trees?**



Yes, it is proven from the Messenger of Allah (Sallallahu Alayhi Wasallam) that he said: There is no Muslim who plants a plant or sows a crop, from which birds, humans or animals eat, but he will have the reward for an act of charity from it. For these plants and crops that the Muslim plants, whether they are palm trees or any other kind of trees will have reward, and for those that take from them, such as animals that graze on these plants, or birds that eat from them, or humans who pass by them and eat, he will have the reward of charity for that. The same applies to what is taken and given in charity to people, or what is given to the members of his household. All of that is the good deeds for which he will be rewarded as a result of this planting.



**Is throwing bread and food in rubbish bins haram, even though it may be of a type that is not fit to eat, or it has been in the fridge for a long time without anyone eating it?**



Bread and food are among the blessings for which we must be grateful and we should preserve them and avoid mishandling them. Throwing them in rubbish bins or waste bins is mishandling them, and is wasting the money that was spent on them. The right thing to do is to give them to those who can make use of them, such as the poor or animals, or they may be put in separate bags so that the sanitary workers will know that they contain food that is to be treated with respect, and they can give them to those who raise poultry and livestock, as is done in some countries. The Prophet (blessings and peace of Allah be upon him) said: In every living being there is reward. (Bukhari & Muslim)



**The need to be active in life cannot be overemphasized. But for me my desire is to become active in matters of religion. What should I do to become a more active Muslim?**



Our aspirations and dreams are extremely important. Man can only claim as his own what he strives for. Actions are by intentions. Everyone gets what he intends. So cherish sincere intention, and develop them into a new reality for you. Knowledge is the first prerequisite of proper Islamic life. Nurture the habit of making Zikr (remembrance of Allah). Through Zikr you can always enjoy the Divine Grace and become protected against temptations. Join hands and cooperate with others in doing good works as much as you can, and thus turn yourself into an instrument of goodness leaving behind you a legacy of goodness when you die.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever among you wakes up feeling safe and healthy, and has sufficient provision for the day, it is as if he has gained the whole world. (Muslim)



**F** Inendilindichizolowezechomapemphera ma Farazi okha ndi kusiya ma Sunnah. Kodi malangizo anu ndi otani?

**Y** Poyamba tinene kuti ma Sunnah ndi madalitso a Mulungu kwa Asilamu, ndipo amadziwika kuti ndi mlimbikitso wa Mafarazi. Dziwani kuti ndikuziika pachipsyezo kuti munthu ukhale wokhutitsidwa ndi Mafarazi okha, chifukwa chakuti mwina sitonse amene tingaimitse Mafaraziwo moyenera. Choncho Msilamu wabwino ayenera kumapemphera ma Sunnah osiyanasiyana ndi ochuluka ndi cholinga choti ma Sunnawo athe kukwanilitsa magawo ama Farazi omwe achitika moperewera. Mwachidule malangizo athu ndi oti muyenera kulemekeza ma Sunnah.

**F** Kodi Chisilamu chikutinji kwa azimayi omwe amalumikiza tsitsi lawo ndi tsitsi loyerekeza ndi cholinga choti tsitsilo likhale lalitali kapena kukhala ndi maonekedwe ena?

**Y** Ndizosaloledwa kwa mzimayi wa Chisilamu kulumikiza tsitsi lake nditsitsi loyerekeza ndi cholinga choti tsitsilake likhale lalitali kapena kukhala ndi maonekedwe atsopano. Mu Hadith ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) ikuti: Mulungu amutembelere munthu yemwe amaonjezera tsitsi lake (ndi tsitsi loyerekeza kuti litalike) ndi yemwe F. amalumikiza munthu tsitsi loyerekezandi ndi tsitsi lake....(Muslim) Dziwani kuti Hadithyi ikumasulira kuti ndi zina zonse Y. zomwe munthu angalumikize tsitsi lake la chilengedwe ndi zina zongoyerekeza. Malangizo athu ndi oti tiyeni amayi a Chisilamu titsatire zomwe Chisilamu chikutiphunzitsa chifukwa choti Chisilamu ndi njira ya moyo wathu. Musalumikize tsitsi lanu lachilengedwe ndi tsitsi loyerekeza

**F** Kodi Chisilamu chimati chani pa nkhani ya masewero ndi kulimbitsa thupi?

**Y** Mulungu amayembekezera kuti Msilamu ayenera kukhala wosamalira thupi lake. Kukhala munthu wofooka, waulesi, kunenepa kwa umtemwende ndi zinthu zosayenera kwa Msilamu. Ngakhale kuti imfa itha kutitenga lero, komabe tizikhala okhonzeka kumupembedza Mulungu muukalamba wathu ngati Mulungu atatipatsa moyo wautali. Msilamu ayenera kukhala ndi nthawi yolimbikitsa nthupi lake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Msilamu wamphamvu ndi wokondedwa ndi Mulungu kuposa Msilamu waulesi ngakhale pali ubwino mbali zonse. (Muslim)

**F** Ndimaphunzitsa anthu olowa kumene Chisilamu ndipo mai wina adafunsa kuti angatani poti iye adalowa Chisilamu ndipo mamuna wake akadalibe kunja kwa Chisilamu?

**Y** Mkazi akalowa Chisilamu ndipo mamuna wake ndikukhalabe wa chipembedzo china lamulo lake ndilakuti banja lake lidzaimitsidwa pogwiritsa ntchito njira yakudikira (Iddah) yomwe nyengo yake ndi kudwala kwa chizimai kokwanira katatu. Mu nthawi yodikirayi ngati mamuna atalowa Chisilamu ndiye kuti banja lawo lidzakhala lovomerezeka ndipo sikudzafunika kukwatitsa kwatsopano. Koma ngati mamuna atapitilibe kukhala wa chipembedzo china ndiye kuti banja lawo liyenera kutha. Ayenera kusiyana kwathunthu.

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

**F**ine pena ndimakangana ndi mkazi wanga. Mkaziyo amafika poipidwa ndipo amandimenya. Komabe ngakhale izo zili choncho tikukhalabe ngati banja mosavuta. Kodi malangizo anu ndi otani?

**Y**lfe taphunzirapo kanthu kena kuti ngakhale mumakhale makhalidwe omakangana pena kumenyedwa kumene, koma kumukhalabe ngati banja mosavuta ndi mkazi wanu. Dziwani kuti palibe chikaiko kuti pamene mkazi afika pomamumenya mamuna wake ndiye kuti pali vuto lalikulu pa banja limenelo, ndipo ndi banja lomwe silingakhale labwino pakulera ana kuti akule bwino. Inu ngati mukufuna kuti zinthu zikhale bwino pa banja lanulo choyamba muyenera kufufuza chomwe mkazi wanu amafika poti mpaka kumakumenyani ndipo muthane ndi chimenecho. Akaswiri ozindikira za mabanja amatchulapo zinthu zingapo zomwe mkazi atha kapena amakhallira waukali, ndipo zina ndi munga: (1) Mwina kuipidwa kwake kumabwera chifukwa chankhadza za mamuna wake. (2) Mwina chifukwa cha m'mene iye analeledwera. (3) Mwina chifukwa chakufooka kwa munthu wa mamuna pozochita zake. Chonchomukadziwa chifukwa chake apo mutha kudziwanso njira yomwe mungagwiritse kuti muthanenazo, koma zofunika kwa anthu awiri omwe ali pa banja ndikukambirana moupeza mtima.

**F**Pali anthu ena omwe amalankhula zoipa za munthu yemwe wamwalira. Kodi pali zizindikiro zina zomwe zimasonyeza kuti munthu yemwe wa mwalira wa mwalira ndi machimo?

**Y**Palibe umboni mu Shariah wonena kuti zizindikiro zina zomwe zimaoneka pa munthu yemwe wamwalira ndi zizindikiro zosonyeza kuti munthu wamwalira ndi machimo.

Dziwani kuti zisonyezo za munthu kuti anali wabwino ndi kumuopa kwake Mulungu ndipo zosonyezo zakuti munthu anali woipa ndi kuzitalikitsa kwake iye kwa Mulungu koma anali ali moyo. Munthu aliyense yemwe angaone zisonyezo zodabwitsa kwa munthu yemwe akumwalira kapena wamwalira ayenera kusunga chinsinsi ndi kusalankhula zaizi kwa anthu pofuna kumulemekeza Msilamu zanthu yemwe wa mwalira.

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

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

**F**Kodi zoyenera Msilamu kuchita pamene achita malonda ndi ziti?

**Y**Ayenera kupewa kunama osagulitsa katundu woletsedwa M'chisilamu munga chamba, mowa, nyama ya nkhumba, kubwereketsa ndalama mu njira ya katapila, ndi zina zoletsedwa. Msilamu pamene achita malonda azikhala okambika.

Mtumiki (Sallallahu Alayhi wa Sallam) Kawirikawiri ankakonda kuwauza Maswahaba ake (Radhiyallahu Anhum) kuti nyuwanitsani chikhulupiliro chanu. Mtumiki (Sallallahu Alayhi Wasallam) anafunsidwa Inu Mtumiki wa Allah tinganyuwanitse bwanji chikhulupiliro chathu? Iye anayankha kuti pakubwerezabwereza kulankhula kuti La illaha illa Allah. (Ahmad)

**F** Masiku ano kumudzi komanso mtauni zokambirana kumanga banja (Nikaah) zimatenga nthawi yaitali pakati pa aku banja la mkwati ndi mkwatibwi kuti zitheke kukambirana za Nikaah komanso mphwando lake lomwe limatchedwa kuti Walimah. Kawirikawiri pamakhala kusagwirizana ndipo izi zimachedwatsa Nikaah kuti ichitike. Kodi mawu anu ndi otani pa mchitidzewu?

**Y** Mphwando la Nikaah (Walimah) ndi zoonjezera pa mwambo wa Nikaah ndipo litha kuchitika mu njira ina iliyonse yomwe mabanja awiri angagwirizane. Atha kuimika (kusiya) gawo la mphwando kapena kuti madyelero a chikwati ngati alibe chuma chokwanira kuyendetsa mphwandolo. Choncho Nikaah isachedwetsedwe chifukwa chofuna kudzakhalani ndi chimphwando chamnanu ayi. Mphwando litha kudzachitika mtsogolo Nikaah itachitika, kapena ayi kukhala ndi mphwando lomwe tingakwanitse pa nthawiyo.

**F** Kodi zofunika kuchita powaitanira (kuchita Dawah) abale omwe sali olungama ndi ziti?

**Y** Kuchita Dawah komwe kuli kuwaitanira anthu kuchita zabwino ndi udindo wa Msilamu wina aliyense yemwe akufunika kukhala ndi khalidwe labwino pofuna kupereka chitsanzo chabwino kwa anthu ena. Kukhala ndi makhalidwe abwino makamaka kwa abale monga popereka thandizo kwa iwo pamene thandizolo lili lofunika kwa iwo ndi mbali imodzi yopereka chitsanzo chabwino. Gawo lofunika kwambiri kwa munthu wofuna kuwaitanira anthu ena kudzabwino ndiko kuonetsa khalidwe labwino. Tiyenera kuwaonetsera kuti ndife anthu abwino, achikondi kupyolera m'makhalidwe athu. Khalidwe labwino ndilo chinali chida cha Mtumiki Muhammad

(Mtendere ndi Madalitso a Mulungu apite kwa iye) chomwe chinamupambanitsa pakuwaitanira anthu ku chipembedzo cha Chisilamu. Kwenikweni anali makhalidwe ake achikondi, osazikonda omwe anachititsa miyandamiyanda ya anthu omwe anali adani kulowa Chisilamu.

**F** Kodi ndizololedwa kuti mamuna wanga azikumana ndikucheza ndi mkazi yemwe anasiyana naye popanda ine kudziwa, ndikumamuthandiza zofunika pa moyo wake?

**Y** Sizololedwa kuti mamuna wanu azikumana ndikuchezerana ndi makazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wa chilendo ndipo wachilendo (yemwe sali mkazi wako) siwololedwa kucheza naye. Malinga ndi malamulo a Chisilamu mamuna ndi wololedwa kumuthandiza mkazi yemwe wasiyana naye banja pa nthawi ya Iddah yokha (nthawi yodikira yomwe ili miyezi itatu) kuyambira pa tsiku lomwe mawu omusiya mkaziyo ananenedwa. Koma ndiololedwa kuwathandiza ana ake mu nthawi zonse.

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

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

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** Ndinagona limodzi ndi bwenzi langa ndi chiyembekezo choti ndidzamanga naye banja. Koma panopa zinthu zasinthika chifukwa choti makolo abwenzi langalo akumufunira mamuna woyenera kukwatirana naye iye osati ine. Mwachidule ndikufuna uphungu wanu wa Chisilamu?

**Y** Uphungu woyamba ndi wofuna kuti inu mudziwekuti munachita tchimo lalikulu, kuchita chiwerewere, limodzi mwa machimo atchulidwa mu funso lomwe lili mwamba mwa funso lanuli. Musazipangise zomwe munachita kuti zioneke zabwino chifukwa choti mukuti munachita ndi chiyembekezo chofuna kukwatira mkaziyo ayi. Zabwino zamabwera pogwiritsa ntchito njira yabwino. Kumanga banja ndi chinthu choyera ndipo njira yake iyenera kukhala yabwino osati njira ya chiwerewere. Chifukwa choti munachita tchimo limeneli muyenera kulapa kwa Mulungu ndi kupempha chikhululuko ndi kusintha moyo wanu. Mkaziyo ngati akufuna kupyolera kuvomereza kwa makolo mutha kukwatirana. Mutha kupanga izi pambuyo poti mwalapa kwa Mulungu. Koma ngati iye komanso makolo ake sakufuna, simungachitire mwina koma kuiwala za iye ndikuona njira zina. Tili ndi chikhulupiliro kuti ngati mutasintha khalidwe lanu Mulungu adzakhululukirani ndipo pambuyo pake adzakufeweserani umoyo wanu ndi zofuna zanu.


**F** Kawirikawiri munthu amafuna kupeza zinthu zabwino pa moyo wake, kuphatikizapo kufuna kuyankhidwa pa zinthu zomwe wamupempha Mulungu ndipo pena amafika podabwa kuti chifukwa chiyani Mulungu sakuyankha zinthu zomwe wapempha. Kodi malangizo anu ndi otani kwa munthu wotere?

**Y** Ili ndi funso labwino ndithu moti gulu lina la okhulupilira oyamba nawonso ankafunitsitsa atadziwa kuti ndi chifukwa chiyani pena zinthu zomwe anthu apempha kwa Mulungu sizimayankhidwa. Abu Hurairah (Mulungu asangalale naye) yemwe anali m'modzi mwa ma Swahabah a Mtumiki anati: Ndinamva Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) akunena kuti: zopempha za munthu (Ma Dua) zidzayankhidwa ngati wopemphayo sakupempha zinthu za machimo (zoletsedwa) kapena kupemoha zodula ubale. (Anailandila Hadithyi ndi Muslim). Kuchokera mu Hadith iyi, tikumva kuti ngati zopempha za munthu kwa Mulungu sizili zoyenera, Mulungu sangayankhe zopempha zakezo. Komanso ngati munthu yemwe akupempha kwa Mulungu, azilumukiza kwa Mulungu mwa chipongwe kapena kukweza mawu ake mokwiya, Mulungu sangayankhe zopempha zakezo. Chifukwa china chomwe Mulungu sangayankhire zopempha za munthu ndi pamene iye akupempha kumachita kuti iye wagwirizira ndi kuzungulidwa ndi chuma chosavomerezeka kapena kuti chuma choletsedwa (cha Haraam) ndi zina zoipa. Onetsetsani kuti pamene mukufuna kupempha kwa Mulungu mwaziyeretsa ku zoipa, muzitalikitse ku zinthu zolanda, zoletsedwa ndi zina zoipa. Dziwani kuti Mulungu ndi oyere (wabwino) ndipo amafuna zinthu zabwino.


**F** Ndinamva kuti ndikoyenera kuvinikira ziwiya zathu usiku. Kodi izi zikukhuza ziwiya zomwe muli zokudya zokha?


**Y** Inde ndikoyenera chifukwa Shaytaan saseweretsa ziwiya zomwe ndizovinikira, ndipo ngati ziwiya zomwe muli chakudya zisiidwa zosavinikira Shaytaani amaseweretsa ziwiyaazo.


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


 **Is Allah pleased with all of those who swore allegiance beneath the tree (Radhiyallahu Anhum) as the verse indicates? Or were there some of the hypocrites who swore allegiance, or were there other exceptions?**

 Allah Ta'ala exalted says: Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest (48:18) Here Allah Ta'ala describes those who swore allegiance as believers, which rules out the possibility of them being hypocrites, and he gave them the glad tidings that He is pleased with them. The fact that this description and promise includes all of those who swore allegiance is supported by the Hadith of Jabir ibn 'Abdullah (Radhiyallahu Anhu) who said: The Messenger of Allah (Sallallahu Alayhi Wasallam) said to us on the day of al-Hudaybiyah: You are the best of the people of earth. And we were one thousand four hundred men. If I could see today, I would show you the spot where the tree was. (Bukhari & Muslim) According to the Hadith of Jabir (Radhiyallahu Anhu) the Messenger of Allah (Sallallahu Alayhi Wasallam) said: None of those who swore allegiance beneath the tree will enter Hell. (Abu Dawood) The fact that there were hypocrites in Madinah does not necessarily mean that they were among the army of al-Hudaybiyah, because the number mentioned of those who swore allegiance does not include all the fighters among the people of Madinah.

 **Modern lifestyles hinders spiritual upbringing of children. How can the parents deal with children when they are heedless about prayers (Salaah)?**

 Prayer is very important matter in Islam, as it is the foundation of religion, the means of success and a sign of piety (Taqwa). With regard to the means of disciplining children and raising them with the prayer may be summed up as follows: (1) It is essential that there be a real life example, in parents being keen to offer the prayer on time and regularly. (2) The father should be very keen to take his sons to prayer and the mother should be keen to tell her daughter to pray regularly. (3) Offering moral and material support. (4) The parents should never tire of reminding the children of prayers and never despair of their children being guided.

 **What acts can be taken to help a deceased individual, and particularly children for their deceased parents?**

 The Prophet (Sallallahu Alayhi Wasallam) said: When a person dies, all his deeds come to an end except three: ongoing charity, beneficial knowledge (which he has left behind) or a righteous child who will pray for him. (Tirmizi) The most important thing that will benefit the deceased is to strive to pray for him/her and ask for forgiveness and mercy for him, and for Paradise and salvation from the Fire, and other good and beautiful Duas (supplications). Another thing that may reach the deceased is Sadaqah (charity) given on his behalf. Another thing that may benefit the deceased is to fulfil their Nadr (vow). Another thing that may benefit the deceased is if his relative devotes a share to him of a sacrifice he offers. We read in a number of traditions that the Prophet (Sallallahu Alayhi Wasallam) told the children whose parents had passed away to give charities or perform pilgrimages on their behalf.

Ma'qil ibn Yasar (Radhiyallahu Anhu) said: I remember the day of the tree, when the Prophet (Sallallahu Alayhi Wasallam) received the people's oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred. He said: We did not swear to fight to the death, but we swore not to flee. (Muslim)



**If someone cheats in the exam and Allah conceals his sin, does he have to tell anyone?**



It is not permissible to cheat in exams and otherwise, because the Prophet (Sallallahu Alayhi Wasallam) said: Whoever cheats (or deceives) is not of me. (Muslim). The one who commits any such act must repent to Allah but he does not have to tell anyone. Rather he should accept the concealment of Allah Ta'ala, regret his sin and resolve not to go back to it. Muslim narrated from Abu Hurayrah that the Prophet Sallallahu Alayhi Wasallam said: Allah does not conceal a person's sin in this world but He will conceal it on the Day of Resurrection. Based on that: Whoever has cheated in his exams, let him repent from that and not do it again, and let him conceal his action.



**He was not sure whether he had said the opening Takbir, so he repeated it; was the prayer of those who were praying behind him rendered invalid?**



Firstly: The opening Takbir (Takbirat Ihram) is one of the essential parts of the prayer; it is not waived if one forgets it or is unaware of the ruling, and nothing else can take its place. If a person remembers during his prayer that he forgot to say the opening Takbir, or he is not sure whether he did it, he must start his prayer all over again. Secondly: The one who repeats the opening Takbir has invalidated his first prayer, and the ones who are praying behind him have now preceded him in saying the opening Takbir with regard to his second prayer, in which they followed him. The view of the Hanafis is more lenient. They think that he is still in a state of prayer, and that his second Takbir does not interrupt his prayer and does not invalidate his first Takbir.



**I acquired money through the Internet by placing advertisers' products on my website. For example, I go to the website of one of the advertisers and open an account; or I download an advertiser's app and do something required by the advertiser. I tricked some advertisers by carrying out their instructions myself, and I did that repeatedly, then I took that money and invested**



It is not permissible to use tricks and deceit to earn money from the advertisers. The money that result from that is not permissible wealth, because it was taken unlawfully. The Prophet (Sallallahu Alayhi Wasallam) said: Plotting and scheming lead to Hell. (Bukhari) Secondly: You must return the money that you acquired by means of deceit to its owners. If it is not possible to find them, you must give it in charity on their behalf. One pious predecessor said: If what was taken was taken without the consent of its owner, and he did not receive compensation for it, he must return it to him. If it is not possible to return it, he should pay off a debt that he knows he owes to other people. If that is not possible, then he should return it to his heirs. If that is not possible, he should give it in charity on his behalf.



**I get angry quickly and I cannot control myself when I argue with anyone. What are the ways and means of avoiding this?**



It is forbidden for a Muslim to get angry. The means include: (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.

The Prophet (Sallallahu Alayhi Wasallam) said: The first of his deeds for which a person will be brought to account on the Day of Resurrection will be his prayer. (Tirmizi)

# NOT ME BUT FOR THE FUTURE MUSLIM UMMAH

Whether it succeeds or not, Muslims should take notes on Malawi 2063's plan and apply them to the Muslim Ummah.

As Muslims, our priority should be "Not myself, but for the future Muslim Ummah," hence we cannot be the ones to celebrate the accomplishments.

Why should the Muslim Ummah make notes on the Malawi 2063 national development plan? It does so because its emphasis on inclusivity and self-reliant provides a contemporary definition of sustainability.

The word "Sustainability" in modern usage seems to be ready to strike fear into the hearts of people. Yet Allah Ta'ala is the Sustainer, therefore there is no need to be afraid.

Due to the fact that Allah Ta'ala cannot change a person's circumstances unless they change their own circumstances, we are obligated to think twice.

Therefore, as Muslims, we should use the Malawi 2063 as a tool for change. For the Muslim Ummah, inclusiveness and self-reliant is more desirable.

It's important to view things objectively. Islam as a way of life provided us with a means of overcoming our anxieties regarding potential future life. It provided us with Waqf (Endowments).

To the Muslim Ummah through Waqf, some Muslims whom left this world contributed greatly through Waqf. May Allah provide them sufficient reward for their service, which has helped Muslims become self-reliant today in some parts of the world and Malawi in particular.

In conclusion, the Muslim Ummah should absorb the Malawi 2063 design by incorporating relevant domain for the future of Muslims in this country. Let it be "not me but for the future Muslim Ummah."



**BWERANI MUZATENG BUKHU LAIKIDWALI**

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