

# Al-Haqq الْحَقُّ



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

Volume 27. No 1 • REGISTERED AT GPO AS A NEWSPAPER • Muharram 1445 / August 2023

## NAVIGATING MALAWI'S ECONOMIC HARDSHIPS WITH RESILIENCE

The prevailing economic hardships in Malawi have had a profound impact on the impoverished majority, turning their struggle for survival into a grim battle for existence.

This article provide valuable insights into the prevailing conditions in Malawi and explores alternative perspectives that can guide us towards collective prosperity and resilience.

In the face of economic adversity, it is common for individuals to succumb to feelings of despair, placing blame on others for their challenges. Depression, and sadness often engulf us.

Muslims are called to adopt a distinct mindset. Instead of surrendering to negativity, we should take a step back and consider an alternative perspective.

Allah Ta'ala states: For indeed, with hardships will be ease (94:5). As Muslims, it is incumbent upon us to delve deeper into the reasons behind the economic hardships.

By understanding the underlying causes, we can work towards creating a truly prosperous society.

A society that thrives and deserves to endure is one founded upon unity, wherein the rights of

individuals, groups, and society as a whole are balanced and safeguarded.

Rather than relying on the concept of the fittest, Muslims should prioritize collective responsibilities.

While collective responsibilities should take precedence, Muslims must also acknowledge the dual nature of life. Life encompasses both positive and negative, justice and injustice, mercy and oppression.

If possible let us join hands and embark on the path towards a brighter future for all.

The Prophet (Sallallahu Alayhi wasallam) said: How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him. (Muslim)

Zakaah Nisaab  
July 2023  
MK483,093

# CONTENTS

- Question and Answers
- Economic Hardships

## Motivational Moments

When you find the hardest to forgive the one who has wronged you, that's when you should really try to do so.

### Publisher

Al-Haqq Publications

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

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



**Is it permissible for my husband to spend time with his ex-wife without informing me, and is he obligated to provide financial support to her similar to the support he gives to his children? The level of tension between my husband and me regarding his interactions with his ex-wife is quite high?**



Your husband is not allowed to maintain any form of contact with his ex-wife, as she is now considered a stranger to him. Furthermore, he is not obligated to provide financial support to her, except during the Iddah (waiting period) as prescribed by Shariah. However, it is important to note that he remains responsible for supporting his children at all times.



**While visiting the hospital, a patient inquired about how Islam addresses the situation of a sick individual and their responsibility to fulfill prayer obligations?**




Islam provides goldliness for performing prayers to adapt to various circumstances that individuals may encounter. In the case of a sick person, the following guidelines apply:(1) If possible, a sick person should perform prayers while standing, to the best of their ability. (2) If standing is not feasible, they may pray while sitting. (3) If sitting is also not possible, they have the option to pray lying on their side, facing the Qiblah (the direction of the Ka'bah). It is recommended for them to lie on their right side. (4) If praying on their side is not feasible, they can pray lying on their back with their feet directed towards the Qiblah. (5) If a person has the ability to stand but cannot bow or prostrate, they should still pray while standing and lean forward for Ruku (bowing) and sit and lean forward for Sujood (prostration), and so on. In summary, it is not permissible to completely abandon prayer under any circumstances. Islam encourages individuals to adapt and find ways to fulfill their prayer obligations, even when facing physical limitations.





**What are the significant benefits or rewards of visiting the sick according to Islamic teachings?**




Islam encourages and emphasizes virtuous actions while cautioning against harmful ones. Among these virtuous deeds is the act of visiting those who are ill or suffering. Visiting the sick serves as a tangible demonstration of love, compassion, and empathy. Furthermore, it is considered a religious obligation for believers, as it aligns with the teachings of the Prophet Muhammad (Sallallahu Alayhi Wasallam)


 **In today's interconnected business landscape, partnerships play a crucial role. We have recently obtained interest-free loans and now contemplate entering into a business partnership. Specifically, I am considering partnering with a non-Muslim individual. Is it permissible to engage in a business partnership with a non-Muslim across various business domains?**


 When considering entering into a business partnership with a non-Muslim, the general principle is that it is permissible as long as the relationship does not become overly intimate, and the cooperation is limited to matters of wealth. Some scholars maintain that it is allowed as long as the Muslim partner maintains control over the business. However, it is advisable to avoid such partnerships whenever possible and instead opt for partnering with a fellow Muslim, ensuring the preservation of religious values and wealth. This approach minimizes the risk of betrayal by someone who may hold opposing religious beliefs, except in cases of necessity where a genuine need arises.


 **Despite the government's efforts to combat corruption, bribery remains a prevalent issue. In Islamic teachings, offering or accepting bribes is strictly prohibited. In cases where we find ourselves unable to obtain our rights without resorting to bribery, how can we navigate such situations effectively?**


 It is well established that accepting a bribe constitutes an unjust appropriation of people's wealth. Bribery encompasses the act of offering any form of property with the intention of securing personal benefits or obtaining an advantage over others. In Islam, Muslims are strictly forbidden from approaching public officials

or their subordinates with the intention of bribing them. In circumstances where we encounter a deadlock preventing us from seeking rightful remedies, it is advisable to exercise patience and refrain from engaging in bribery. It is highly recommended to earnestly explore alternative paths that can lead us away from the pitfalls associated with bribery.

 **Is it ethical for me to invest the money entrusted to me and return the principal amount to the owner while keeping the profit for myself?**

 When something is entrusted to you, it is essential to respect the owner's rights and obtain their permission before using it. Your responsibility is to safeguard and care for the entrusted item. If you use it without permission, it is necessary to seek forgiveness from the owner. If forgiveness is granted, that is commendable. However, if forgiveness is not granted, you should either return the profit earned with the owner's money or attempt to reach a mutually beneficial agreement, such as splitting the profit equally. It is permissible for Muslims to make agreements and find resolutions, except for agreements that involve making something permissible (Halaal) into forbidden (Haraam), or vice versa.

 **Can I allocate the profits from my trade, which I pledged for the sake of Allah Ta'ala, towards covering the marriage expenses of my brother?**

 If a vow is related to something that is permissible or encouraged in Shariah, then it should be fulfilled according to the intention. If no specific intention was made, the vow may be fulfilled through charitable acts, such as giving to the poor and needy.

The Prophet (Sallallahu Alayhi wa Sallam) Cursed the one who gives a bribe and the one who takes it, and the one who mediates between them. (Bukhari)



**In which specific occasions and locations is it recommended (Mustahabb) to utter the phrase “Laa ilaaha ill-Allah” (There is no god but Allah)?**



The word of Tawheed, “Laa ilaaha ill-Allah” (There is no god but Allah), holds the utmost significance among all words in existence. It serves as the foundation for the creation of everything, the purpose behind the sending of Messengers, and the revelation of sacred Books. This word embodies piety, forms the cornerstone of faith, and stands as the unshakable pillar of belief. It is the steadfast anchor that guarantees salvation for those who hold onto it, and a blessed assurance for those who depart from this world with unyielding belief in its truth. The virtues and significance of this word within the religion surpass any description or definition. Hence, true success in this worldly life lies with those who frequently recite these words, fully aware of their profound meanings, at all times. However, there are specific situations and times that are encouraged by various Hadiths for reciting this powerful remembrance. These include: (1) After performing Wudu (ablution): No individual among you who performs Wudu meticulously and then utters, “Ashhadu and laa ilaaha ill-Allah wahdahu laa shareeka lah wa ashhadu anna Muhammadan ‘abduhu wa rasooluhu” will go unnoticed. (2) Upon waking up from sleep during the night. (3) At the beginning of each day. (4) After concluding the prayer by offering the Salaam (peaceful greeting). (5) In times of distress and hardship, seeking solace and guidance. (6) On the day of Arafah, as it holds special significance within the annual pilgrimage (Hajj). These are some of the occasions where the recitation of “Laa ilaaha ill-Allah” is particularly recommended, alongside its continuous remembrance throughout one’s life..



**What steps should an individual take when they sense their imminent demise?**



The certainty of one’s impending death cannot be determined by specific indicators. Since the exact time of death is unknown, it is wise for an individual to strive to make amends for missed opportunities and act promptly by repenting and engaging in righteous deeds. This state of readiness should be maintained until Allah Ta’ala takes their soul. However, there are certain signs that may suggest the approach of the end of one’s life, such as enduring a severe illness with little chance of recovery, reaching an advanced age, experiencing a serious accident, or other events that occur by divine decree. Nevertheless, if a person perceives their death drawing near due to severe illness or similar circumstances, their foremost action should be to hasten in rectifying matters by seeking repentance from Allah.



**I work, and the money I earn is spent on clothes, and cleaning materials. My husband spends on rent, bills and some other things. My husband tells me: “If you want me to spend on you for everything, then you should stay home and not work.” I want to know what are the things my husband must spend on for me?**



It is incumbent upon the husband to provide for his wife, based on his financial capacity, and he is not entitled to make her bear her own expenses, regardless of her wealth, unless she consents to it. This financial responsibility encompasses all aspects of the wife’s upkeep, including her clothing. As for the earnings of a wife who is employed, it belongs solely to her, and the husband cannot claim any portion of it unless she gives her consent. If your husband disapproves of you working, then you are obliged to obey.

The Messenger of Allah (Sallallahu Alayhi Wasallam) said: Bear witness that there is no god except Allah and that I am the Messenger of Allah, for no person meets Allah with these two, not doubting in them, but he will enter Paradise. (Abu Hurayrah)





### **What is the definition of lending, and what are the regulations or guidelines regarding the act of lending?**



Lending, as defined by the Fuqaha, refers to the act of granting permission to someone to utilize an item temporarily, with the understanding that it will be returned to its rightful owner afterwards. The concept of lending is explicitly mentioned and encouraged in the Qur'an and Sunnah. Allah, in the Quranic verse, admonishes against denying small acts of kindness, which encompasses the exchange of items among people. Allah censures those who withhold such lending from those in need. The Prophet Muhammad (Sallallahu Alayhi Wasallam) himself borrowed a horse which Abu Talhah used. He also borrowed shields from Safwaan ibn Umayyah. Lending an item to someone in need is regarded as an act of worship and carries significant rewards. This is because it falls under the broader category of cooperating in righteousness and piety. However, for lending to be considered valid, it must fulfill four conditions: Firstly, the lender must have the authority to donate the item since lending is a form of donation. Thus, it is not permissible for minors, individuals who are mentally incapacitated, or fools to engage in lending. Secondly, the borrower must be eligible to receive the donation, and their acceptance of it must be valid. Thirdly, the item being lent must be permissible in Islam for one to benefit from. Lastly, the item being lent should be usable and retain its existence, as described earlier.



### **How can individuals overcome arrogance when their behavior leads to being perceived as arrogant by others?**



Arrogance is a blameworthy trait that resembles the characteristics of Iblees and his followers in this world, those whom Allah

has marked with a seal on their hearts. Those who strive to exhibit arrogance and place themselves above others will ultimately be humbled by Allah. Arrogance manifests in various forms, including: 1) Rejecting the truth and fabricating false arguments against it. 2) Becoming enamored with one's physical appearance, exquisite possessions, or luxurious attire, leading to feelings of pride, superiority, and arrogance towards others. One effective remedy for arrogance involves recognizing oneself as equal to others, understanding their shared human nature.



### **What strategies can Islam employ to combat poverty effectively?**



Poverty is a divine decree from Allah Ta'ala and its impact on people's beliefs and behavior is detrimental. Islam offers the following guidance for alleviating poverty: (1) Instilling the belief that provisions come from Allah and that every decree serves a purpose. Patience in facing hardships is encouraged while actively striving to improve our own and our families' economic situations. (2) Seeking refuge in Allah from poverty, as recommended in the Sunnah. (3) Emphasizing the importance of work and earning a livelihood, encouraging individuals to engage in productive activities. (4) Obligatory payment of Zakaah by the wealthy, providing a means to redistribute wealth and support those in need. (5) Encouraging acts of charity, establishing Waqfs (endowments), and sponsoring orphans and widows. (6) Prohibiting practices such as usury (Riba), gambling, and deceptive selling, which contribute to economic instability and exploitation. (7) Promoting a culture of compassion and assistance towards the less fortunate, encouraging individuals to lend a helping hand to those in need. Both poverty and affluence are part of Allah's decree.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not make your houses into graves, for the Shaytaan flees from a house in which Surat Baqarah is recited. (Muslim

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

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

**F****Dziko la Malawi mu zaka zimenezi yalandira chitukuko cha kuyambika kwa sukulu za ukachenjede zoima pazokha ndipo zambiri mwa sukulu zili m’manja mwa mipingo ya Chikhristu. Ine ndi m’modzi mwa Msilamu amene ndikuphunzira imodzi**

**mwa sukulu koma kuti Asilamu amzanga akuti sibwino kuphunzira msukulu. Dziwani kuti satiumiliza kuphunzira za Chikhristu. Malangizo anu ndi otani?**

**Y**Mosakaika sukulu ndizopereka chiopsyezo kwa Msilamu yemwe alibe kuzindikira kokwanira kwa chipembedzo cha Chisilamu, chifukwa chakuti mwina atha kuphunzitsa zinthu zovomereza zomwe anthu osakhulupilira ndi zipembedzo zawo amachita komanso zowanena Asilamu ndi Chisilamu. Koma ngati wophunzira wa Chisilamu yemwe akufuna kupita ku sukulu ndi wozindikira bwino za Chisilamu, monga mtsichi za Chisilamu, zoletsedwa ndi zovomerezedwa mu Chisilamu, palibe vuto kwa iye kulowa sukulu kuti apeze maphunziro apamwamba ndi luso losiyanasiyana.

**F****Ndale za makono lino zimalimbikitsa za ufulu wa anthu. Kodi ndi ufulu wanji womwe Chisilamu chimalimbikitsa ndi kulemekedza?**

**Y**Chisilamu chili ndi maufulu osiyanasiyana ndipo ena mwa maufulu ofunika kwambiri ndi monga: Ulemu wopereka kwa Mulungu pakukhulupilira za Umodzi wake, kulemekezeka kwa maina ake, kumuthokoza Mulungu pozindikira kuti iye ndiye wopereka. Ufulu wopita kwa makolo. Makolo ndi chiyambi chakupezeka mabanja, choncho kulemekeza makolo ndi chinthu chotamandika kwambiri. Ufulu wa Msilamu kwa Msilamu mzake. Dziwani kuti anthu okhulupilira ndi olumikizana wina ndi mzake ndipo amapanga dziko limodzi. Ufulu wina ndi wa anthu oyandikana. Chisilamu chimalamulira kuwachitira zabwino anthu oyandikana nawo popanda kuona kuti ena mwa oyandikana nawo sali Asilamu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe amasunga ubale ndi chifukwa chongofuna kusunga ubale chabe sali pakusunga ubale kwenikweni. Koma munthu yemwe amasunga ubale kwenikweni ndi munthu yemwe amasunga ubalewo ngakhale ubale wawo utasokonezeka. (Bukhari)

**F** Mukukambirana kwathu ndi amzanga azipembedzo zina amandifunsa, kuti kodi ife Asilamu timakhalira limodzi mamuna ndi mkazi mwambo womanga ndi kudalitsa banja usanachitike? Kodi mungawayankhe bwanji pa funsoli?

**Y** Mwina funsoli kwenikweni likukhuza njira yopezera mzako wodzamanga naye banja kumbali ya mamuna kapenanso mkazi. Kodi Chisilamu chikukambapo chani pa nkhani ngati iyi? Kodi ndi kofunika kukhalira limodzi mkazi ndi mamuna ngati njira yopezera mzako wodzamanga naye banja? Pali mbali ziwiri zofunika kuunikirapo. Chinthu choyamba tidziwe kuti Chisilamu chimatsutsana ndi malingaliro oipa ndipo chimaitanira kudziyeretsa mumtima pofuna kuchita chinthu china chili chonse pa mawu kapena pakuchita. Chachiwiri, Chisilamu chimapereka njira zovomerezeka pofuna kukwaniritsa zomwe munthu akufuna. Chimaletsa chiwerewere ndipo chimalimbikitsa banja. Chimaletsa kukhalira limodzi mamuna ndi mkazi omwe sanakwatirane ndikupereka njira yovomerezeka yakukumana mkazi ndi mamuna poyendetsa ndondomeko yoti alowe m'banja. Chimaletsa kuyenda awiriwiri mkazi ndi mamuna omwe sanalowe m'banja. Mwachidule malinga ndi funso lanu, tikuti, kukhalira limodzi mkazi ndi mamuna omwe sanakwatirane ndikoletsedwa mu Chisilamu. Dziwani kuti kukwatirana pambuyo poti mwazisunga mkazi ndi mamuna ndi gawo lina lobweretsa madalitso pakati panu komanso mumapatsana ulemu womwe mlendo amalandira.

**F** Munthu wina amapemphera koma amachita machimo osiyanasiyana monga kuba ndi zina. Kodi ndi bwino kumuza 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** Nkhani ya kuonongeka kwa chilengedwe ndi nkhani yamakono ndipo zambiri za izo anthufe sitimaphunzira ku masukulu omwe timaphunzira. Asilamu ena amafunsa kuti kodi chiphunzitsa cha chisilamu chikutinji pa nkhani ya za kuonongeka kwa za chilengedwe?

**Y** Chisilamu chimaitanira ku zabwino ndi kuletsa kuononga. Mwachidule Chisilamu chimaitanira anthu kuchita ubwino pa zinthu zosiyanasiyana kuphatikizapo kusamalira za chilengedwe. Msilamu ayenera kudziwa kufunika kosamalira chilengedwe, ndikuti kuononga chilengedwe ndikoletsedwa

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Idzabwera (idzafika) nthawi yomwe zokambirana za anthu m'mizikiti zidzakhala zokhuza dziko lino la pansi (zopanda phindu). Choncho atalikireni anthu amenewo, poti Mulungu alibe nawo ntchito. (Al-Baihaqi)

**F** Ndiudindo wANJI womwe Msilamu alinawo mu dziko lomwe siliyendera malamulo a Chisilamu?

**Y** Poyamba tinene kuti Msilamu nthawi zonse komanso kuli konse komwe ali ayenera kukhala womvera, wokhulupilika ndi wosunga mwambo. Ndiudindo wa Msilamu aliyense mamuna kapena mkazi kukhala chitsanzo chabwino pofuna kufalitsa Chipembedzo chabwino cha Chisilamu kwa anthu onse pa dziko lino la pansi. Chiphunzitso chabwino monga chilungamo, mtendere, umodzi wa anthu, mgwirizano pa zinthu za bwino ndi zina zoyenera kutsatidwa ndi Msilamu aliyense kuli konse komwe ali. Chisilamu sichipatula koma kuti Msilamu ayenera kuchita za ubwino kwa iye, Asilamu ndi ena omwe sali Asilamu. Choncho mwachidule Msilamu ali ndi udindo waukulu wowonetsetsa kuti akukhala mwamtendere ndi anthu ena, akugwirizana ndi anthu ena pochita zinthu zabwino, akuchita chilungamo ndi zina zotero.

**F** Kunena zoonamaphunziro anga afika povuta, ndipo ndikufuna kuthandizidwa kudzera mu uzimu. Kodi pali kupempha kwa padera (Dua) komwe kungapangitse kuti ndizimva mamphunziro mosavuta?

**Y** Dziwani kuti zomwe zingakuthandizeni pa nkhanayi ndi zinthu ziwiri zokha basi: Choyamba ndiko kutenga njira zenizeni za maphunziro, komwe kuli kuvetserabwino pamene maphunziro akuphunzitsidwa, kuchetelera, kuloweza ndi kufunsa zinthu zomwe zikukuvuta. Izi ndiye zinthu zoyenera, ndipo ndizovuta poyamba koma pakadutsa nthawi zimasanduka kukhala gawo la moyo wa munthu ali pa maphunziroyo. Kachiwiri ndiko kubwerera kwa Mulungu ndikupempha kuti akutseguleni nzeru zanu. Dziwani kuti maphunziro ndi kuwala komwe

Mulungu amaika mwa munthu, koma ngati mtima wa munthu uli kutali ndi Mulungu iye sangalandile kuwalako. Ndipo mtima womwe uli woziyandikitsa kwa Mulungu pa kupemphera, chikondi, kulapa, kupempha chikhululukiko, uli woyenera kulandira kuwala komanso madalitso okumva pamene iye ali mkati mwa kuphunzira.

**F** Kodi zofunika kutsata ndi ziti pamene tikufuna kupereka dzina kwa mwana?

**Y** Kupereka dzina kwa mwana ndi chinthu chofunika kwambiri, chifukwa dzina ndi chizindikiro komanso chisangalatso kwa munthu. Gawo lina dzina limasonyeza chipembedzo chomwe munthu ali. Choncho pamene tikupereka dzina tiyenera kutsatira izi: Tisapereke dzina kapena maina omwe ali oyenera Mulungu yekha. Tisamupatse mwana dzina lomwe lili lodziwika kwa anthu osakhulupilira. Tisapereke maina omwe ali ndi matanthauzo ogalukira, komanso maina azinyama komanso maina omwe ali ndi matanthauzo autchimo.

**F** Kodi msichi za Chisilamu ndi ziti?

**Y** Msichi za Chisilamu zilipo zisanu: Kukhulupilira kuti palibe wina woyenera kumupembedza koma Allah (Mulungu) ndipo kuti Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi Mtumiki wa Mulungu. Kupemphera kasanu pa tsiku lililonse, kusala m'mwezi wa Ramadhaan, kupereka chopereka, ndi kupita ku Hajj kwa munthu yemwe angakwanitse (pokhala ndi chuma komanso mphamvu).

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chuma chanu ndi icho chomwe mukusogoza (kuperekerana mu njira ya Mulungu). Pomwe icho (chuma) chomwe mukuchisunga ndikuphangira ndicha amulowa m'malo anu inu mukadzamwalira. (Bukhari)



**F**Kodi malamulo akutinji kwa munthu yemwe ndi wakaduka, wabodza pamene iye amalimbikira kupereka chopereka komanso kupemphera kasanu pa tsiku lililonse?

**Y**Dziwani kuti zabwino zomwe munthu amachita zimakhala zabwino ndipo zoipa zimakhala zoipa. Kupyolera kumupereka chopereka, kupemphera ndi zina iye azilandira malipiro abwino kwa Mulungu, komanso kulandira mkwiyo wa Mulungu kupyolera mu zochita zake zoipa monga kuchita kaduka, mabodza ndi zina. Choncho kukhala munthu wa kaduka ndi wa bodza sikumuletsa munthu kupanga zinthu zabwino monga kupereka chopereka kwa anthu osowa ndi osauka. Dziwani kuti zabwino zomwe iye amachita tsiku lina zizathandizira kuti iye asiye zoipa zomwe amachita. Chodziwika ndi chakuti zinthu zabwino zomwe munthu amachita sizingalandiridwe ndi Mulungu ngati zitaphatikizana ndi kusakhulupilira (kukanira ku Kufulu) ndipo kukanira (ku kufulu) ndi kokhako komwe kungafute zabwino zomwe munthu wachita.

**F**Ndikufuna ndidziwe za diso lakufunira zoipa munthu. Kodi ndizoona kuti pali diso la kufunira zoipa munthu ndipo litha kupereka mavuto kwa munthu. Ndipo ngati ndi zoono Chisilamu chikutinji pakuziteteza ku diso lakufunira zoipali?


**Y**Tiyenera kudziwa kuti ndi zoono kuti kuli diso lakufunira zoipa. Koma chosangalatsa ndi chakuti diso lakufunira zoipa silingathe kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Mulungu mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse. Tiyenera kupempha chitetezo kwa iye


Mulungu kuti atiteteze ku Shaitani komanso ndi zoipa za diso lakufunira zoipa.


**F**Kodi tsiku la chisano ndi pemphero la Jumu'ah lili ndi madalitso otani?


**Y**Madalitso a tsiku la Jumu'ah ali motere: Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Mapemphero asanu a tsiku lililonse ndi pemphero la Jumu'ah imodzi kufika Jumu'ah ina amafuta machimo omwe achitika pakati pama Jumu'ah awiriwa, ngati munthu sangwa m'machimo akuluakulu. (Muslim) Tiyenera kudziwa kuti kupita ku Jumu'ah molawilira kuli ndi madalitso ake. Pamene munthu akuyenda kupita ku pemphero la Jumu'ah, kumnyamula kwa mwendo wake kamodzi kumabweretsa madalitso ofanana ndi madalitso akusala komanso ndi madalitso akupemphera mkati mwa usiku kwa chaka chonse. Koma kuti chodziwika kwenikweni ndi choti kukhululukidwa machimo komwe kukunenedwaku kumadza ngati munthu atakwanitsa izi. Kusamba thupi lonse popita ku pemphero la Jumu'ah, kuzipaka mafuta onunkhira (perefyumu), kumvala zovala zabwino kwa iwe, kuyenda modekha popita ku Jumu'ah, kupemphera ma Naafil, komanso chachikulu kumvetsera Khutbah ndikupewa kuchita phokoso kapena kulankhula zopanda pache pamene talowa mu Mzikiti ndiponso pamene Khutbah ili mkati.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kodi ndikuuzeni kuti ukazitape ndi chiani? Ukazitape ndi Nameemah (Kumvetsera nkhani za anthu ndikuzifalitsa). (Muslim)


 **How can we regain our focus on getting closer to Allah Ta'ala when it feels like we have lost our way? What steps can we take to revitalize our daily supplications?**

 Dua (Supplications) to Allah holds great significance as it lies at the core of our worship. It is an essential aspect of Islam, as emphasized by the Prophet himself: "Allah is displeased with those who do not ask anything from Him." (Tirmizi) Every supplication we make should reflect the essence of our aspirations and ambitions. It is crucial to approach them with genuine humility and sincerity. The Prophet (Sallallahu Alayhi Wasallam) has blessed us with beautiful supplications, crafted with eloquent words and encapsulating profound ideas, invoking deep emotions and bringing tears to our eyes. To derive maximum benefit from our supplications, it is important for us to adhere to the etiquettes of Dua. Imaam An-Nawawi has beautifully summarized the key conditions and dispositions we should observe: (1) Seek out the blessed times of prayer. (2) Choose moments when the heart is receptive and tender, such as immediately after the five daily prescribed prayers, between the Azaan (call to prayer) and Iqamah (final call), during Iftaar (breaking fast), when it rains, and during prostration (Sujood) in prayer. (3) Face the direction of Makkah. (4) Express supplications in a moderate tone, neither too loud nor too soft. (5) Avoid forcing supplications into rhymed prose. (6) Approach Allah with humility and reverence. (7) Pray with fervor and maintain optimism in receiving an answer. (8) It is recommended to repeat the request, preferably three times. (9) Commence supplication by mentioning Allah's name and invoking blessings and peace upon the Prophet (Sallallahu Alayhi Wasallam).


 **Why is truthfulness significant in personal and business relationships within Islam, particularly in light of prevalent corruption and deceit?**


 Truthfulness is an essential requirement within human society, encompassing a virtuous behavior that yields significant advantages. Conversely, cheating, corruption, and deceit represent prominent factors of societal dysfunction and contribute to the erosion of social structures and relationships. Such deceitful behavior is inherently destructive and bears harmful consequences on a wide scale. Hence, Islam emphasizes the imperative of truthfulness while prohibiting falsehood. Allah Ta'ala affirms in the Noble Qur'an: "O you who believe! Fear Allah and be in the company of the truthful" (9:119).


 **Is it permissible for the authorities in charge of an orphanage to grant a person's request to adopt a child?**


 There are two types of adoption, one forbidden and the other not forbidden. The forbidden type refers to adopting a child as if the child were the biological offspring of the adopting parent. This is not permissible, as stated in the Qur'an: "...nor has He made your adopted sons your real sons..." (33:4). The prescribed and recommended type, on the other hand, entails treating the child with kindness and providing them with a righteous religious upbringing and proper guidance. It is important to only entrust the child to a trustworthy and religiously-committed individual of good character, who will prioritize the child's best interests. Additionally, it is preferable for the adopting parent to be a local resident, as this minimizes the risk of the child being taken to a country where their religious commitment may be compromised in the future.

The Prophet (Sallallahu Alayhi Wasallam) said: Eat from the wealth of your orphan, without being extravagant or wasteful or using it for trade. (Abu Dawood)


 **As a Christian considering conversion to Islam, I find myself in a difficult situation. Currently, my mother, who shares my Christian faith, has been diagnosed with cancer and her condition is deteriorating rapidly. Medical professionals have expressed little hope for her recovery. I strongly desire for her to embrace Islam before her passing. Can someone in her critical state of health still become a Muslim?**


 It is crucial for you to continue inviting your mother to Islam, even during her illness and while she may not be fully conscious. If she responds to your invitation and sincerely utters the Shahaadatayn (testimony of faith), it will hold great significance before Allah Ta'ala. This declaration will make her one of the followers of Islam, even if she were to pass away immediately afterward, without having the opportunity to engage in any acts of worship. The Prophet (peace be upon him) advised his uncle Abu Taalib by saying, "O uncle, say Laa ilaaha ill-Allah (there is no god but Allah), a statement that I can use as intercession for you before Allah Ta'ala" (Agreed upon). However, in the unfortunate event that she were to pass away in her current state of disbelief after being informed about Islam – may Allah Ta'ala protect us – there would be no further means of benefiting her thereafter.

 **What steps can a son take to reconcile with his father amid a misunderstanding?**

 In Islam, the father holds a unique and elevated position, second only to the mother. Regardless of any misunderstandings or disagreements a son may have with his father, it is imperative for him to maintain a positive relationship, even if the disparity stems from

religious fundamentals. It is important to recognize that communicating with parents differs greatly from conversing with others, as one is obligated to approach them with utmost humility. Islamic teachings also ensure that the son's rights are upheld when expressing his concerns or offering advice to his father, within the bounds of proper etiquette and guidelines. This is particularly significant if the son has been wronged and seeks to defend himself, or if he witnesses his father engaging in wrongdoing and wishes to prevent it. Reflect upon the respectful dialogue between Prophet Ibrahim (Alayhis-Salaam) and his father, who associated partners with the Lord of the Worlds.

 **Is it considered theft if I use my brother's gym membership card to work out on the days he doesn't use it, even though he pays for it monthly and only works out three times a week?**

 The concept of being a member of a gym or health club revolves around a rental agreement for utilizing the provided facilities. Under such rental agreements, it is permissible for the renter to personally use the facilities or extend that privilege to others. One of our wise predecessors stated: "The renter has the right to utilize the facilities themselves or permit someone else to do so, whether through lending or other means, as they have been granted access to the facilities through the agreement. Thus, they are entitled to personally use the facilities or grant others the opportunity." However, if the owner explicitly specifies that only the renter is allowed to use the rented item or facility, and such usage is non-transferable, then the renter must adhere to this condition.

The Prophet (Sallallahu Alayhi Wasallam) I was not commanded to enquire into what is in people's hearts or to find out their secrets. (Bukhari)

# HUMILITY AND RECTIFYING PERCEIVED ARROGANCE

In the pursuit of leading a righteous life, Muslims are encouraged to embody humility, kindness, and compassion in their interactions with others. However, there may be instances when one's behavior is mistakenly perceived as arrogance by others.

Drawing guidance from the Qur'an and Hadith, Al-Haqq Publications in this special article of the month explore into the Islamic perspective on addressing perceived arrogance.

Allah Ta'ala says: Do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful (31:18): This Ayah (verse) emphasizes the need to avoid haughtiness and remain humble in our demeanor.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) exemplified humility throughout his life. He said, as narrated in Sahih Muslim: Whoever has humility in his heart, Allah will elevate him.

Therefore, the first step in rectifying a situation

perceived as arrogance is to introspect and genuinely evaluate our behavior. Recognizing our shortcomings is crucial in rectifying misunderstandings.

An essential aspect of rectification is seeking forgiveness and making amends. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, as recorded in Sahih Bukhari: Whoever humbles himself for Allah's sake, Allah raises his status.

Engaging in respectful dialogue enables both parties to express their concerns and find common ground. Allah advises us in the Qur'an: Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. (16:125)

It is important to recognize that the perception of arrogance may also stem from misunderstandings or biases held by others. Allah Ta'ala says: O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. (49:11) Let us be cautious in our assessments and not jump to conclusions without proper understanding.



**BWERANI MUZATENGE BUKHU LAIKIDWALI**

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

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

