

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)

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ACHIEVE INNER PEACE THROUGH FORGIVENESS

The Noble Qur'an reveres forgiveness as a cornerstone, nurturing a positive outlook filled with hope, patience, and self-assurance, while concurrently mitigating feelings of anger, anguish, despondency, and stress.

Compliance with the moral precepts outlined in the Qur'an proves essential for mastering the art of forgiving others.

Allah Ta'ala, says: But if you pardon and overlook and forgive, then indeed, Allah is forgiving and Merciful. (64:14).

Islam profoundly underscores two dimensions of forgiveness: Divine forgiveness from Allah and human

forgiveness. Both hold immense significance, encompassing our transgressions against Allah Ta'ala and fellow human beings.

Embracing Allah's compassion and clemency mirrors the importance of fostering forgiveness in human relations.

Without extending forgiveness to others, expecting Allah's pardon remains an elusive prospect.

The Qur'an celebrates believers who not only avoid major transgressions but also exhibit the magnanimity to forgive even when provoked (42:37).

The act of pardoning, inclusive

of adversaries, stands as a fundamental Islamic doctrine.

Failure to forgive serves as a barrier to Allah's benevolence and forgiveness upon us. Therefore, forgiveness is an imperative endeavour.

Simultaneously, while seeking Allah's forgiveness for our own misdeeds, the act of forgiving those who wrong us retains equal importance.

The Prophet (Sallallahu Alayhi Wasallam) said: The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger. (Bukhari)

Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e.; burden] therefrom. And ever is Allah, over all things. (4:85)

Zakaah Nisaab
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<http://alhaqq-malawi.org>

info@alhaqq-malawi.org



I want to know if it is prohibited in Islam to tattoo our bodies?



Islam denounces excesses in beautifying oneself when it alters the physical features that Allah Ta'ala created him with. Tattooing is one of those excess. The Prophet (Sallallahu Alayhi Wasallam) is reported to have cursed the tattooer and the tattooed (Muslim). Tattooing permanently disfigures the body parts with coloured pigment and repulsive designs. You have to keep in mind the fact that body piercing, tattooing, branding, etc. all fall in the category of unnecessary interference, alteration and mutilation of Allah's creation. Therefore, no Muslim, who is conscious of his religion, should ever contemplate such activities.



In the face of significant challenges during his lifetime, Prophet Muhammad (Sallallahu Alayhi Wasallam) encountered adversity and hardship. How did he navigate these difficult times and regain prosperity when it appeared his voice was disregarded? What lessons from his experience can be applied in our modern world?



Exploring the Prophet's (Sallallahu Alayhi Wasallam) Seerah, his extraordinary biography, unveils insights into his triumphs over adversity and path to glory. His (Sallallahu Alayhi Wasallam) life story holds invaluable lessons for our present challenges. Three key takeaways emerge: Firstly, after the Uhud setback, he turned trials into empowerment, fortifying discipline. Secondly, he exemplified gratitude, patience, and perseverance consistently. Lastly, his unwavering optimism turned setbacks into growth opportunities. Immersing ourselves in the Seerah provides profound wisdom on how the Prophet (Sallallahu Alayhi Wasallam) transcended hardships, offering timeless guidance for navigating our struggles today.




Does being distracted by worldly thoughts during prayers impact the spiritual rewards of our worship prayers?




Prayer acts as a protective shield against wrongdoing and helps eliminate evil within oneself. Maintaining unwavering concentration (Khushu) and sincere devotion to Allah Ta'ala during prayers is essential. While lack of focus doesn't invalidate prayers, it reduces their reward. Therefore, Muslims should endeavor to minimize distractions during prayers, aiming to wholeheartedly focus solely on connecting with Allah Ta'ala.

What are the merits of prayer (Salaah) for Muslims How can new Muslims strengthen their commitment to the five daily prayers and fully embrace their significance?


 Prayer (Salaah), an integral aspect of Islam entwined within the Five Pillars, transcends mere routine—it's a spiritual anchor. As the Qur'an emphasizes: (Verily, in the remembrance of Allah do hearts find rest) (13:28). Beyond rules, it's a means to infuse our lives with continuous mindfulness of Allah. In today's tumultuous world, prayer acts as a pathway to tranquility and insight. The Hadith reinforces this, stating: (The five (daily) prayers and one Friday prayer to the next Friday prayer is an expiation (for the sins committed in the intervals) between them) (Muslim). For new Muslims, embracing this prayer journey fosters profound spiritual grounding, cultivating a deep understanding that everything originates from Allah and ultimately returns to Him.

Is vaping without nicotine permissible in Islam?


 In essence, consuming substances that harm the body or possess potential harm is impermissible regardless of how they are consumed. Presently, there are two prevalent inhalation methods: smoking and vaporization. Often, when people hear about vaporizers, they instantly associate them with e-cigarettes or vape pens. However, vaporizers are distinct from these devices. E-cigarettes and vape pens function by heating a liquid into an aerosol that users inhale and exhale. These liquids typically contain nicotine, propylene glycol, glycerin, flavorings, and various chemicals. Numerous medical queries concerning e-cigarettes/vapes remain unanswered, even by experts themselves.. Nonetheless, the detrimental

effects of nicotine are well-documented and acknowledged, hence making any nicotine-based product usage impermissible. Regarding nicotine-free fluids, the long-term effects of vaping such substances are yet unknown to researchers. Studies indicate that e-cigarettes and vape pens may release active ingredients without toxic by-products, raising concerns about their safety.

As a 34-year-old woman embracing the belief in predestined marriage (Qadar), I find myself unmarried. Despite this, my mother suggests attending social events to be noticed by potential suitors. What course of action should I consider in this situation?

 Marriage is undoubtedly a part of destiny, but the specifics of what's written for us remain a mystery. It's our responsibility to earnestly explore every permissible path within Shariah guidelines. Before attributing outcomes solely to fate, it's essential to exhaust all legitimate means in seeking marriage. The saying, "Where there's a will, there's a way," holds resonance in situations like yours. However, above all, remember the power of abundant supplication (Duas) as you navigate this intricate journey.

Is it permissible in Islam to seek medical aid or have insurance?

 Conventional medical aid programs often involve elements considered impermissible in Islam, such as interest, gambling, and Gharar (uncertainty). However, we recognize the financial struggles faced by the working class in obtaining quality healthcare. For those experiencing severe financial hardships, Islamic rulings are assessed on an individual basis to navigate these challenges within permissible boundaries.

The Prophet (Sallallahu Alayhi Wasallam) said: The five daily prayers and the Friday Prayer until the next Friday prayer are expiation for what is between them. (Muslim)



How can one maintain focus and prevent their mind from wandering when engaged in Salaah?



As you embark on Salaah, envision yourself encountering Allah’s presence, or firmly believe in Allah’s watchful gaze upon you. Just as esteemed guests are warmly received by a gracious host, the prayer mat becomes a symbolic palace where Allah graciously hosts us as His honored guests. Reflect on this: Would you prefer your Salaah to ascend as a cherished gift, gracefully carried by angels to a pleased Allah, or would you settle for a prayer that barely grazes the heavens and returns unacknowledged? Remember, it is not Allah who relies on our prayers; it is we who rely on Him for everything. The Qur’an reminds us in Surah Al-Baqarah (2:186): (And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided).



What is the Islamic perspective on the variance in teaching quality between school lessons and private tutoring concerning effective explanation for students?



Teachers have a duty to impart knowledge effectively, whether in school or private lessons, upholding their responsibility with integrity. It goes against trust and integrity when educators fail to explain adequately in school but excel in private sessions. This contradicts the principles of honesty and fairness outlined in Islamic teachings. As the Qur’an emphasizes: (O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives) (4:135). Hence, teachers should strive for consistency and fairness in their teaching,

ensuring diligent efforts in both settings without compromising their responsibilities, as exemplified in this Quranic guidance.



In Malawi, a number of private universities associated with Christianity have surfaced. Amidst this, Muslim students attending these institutions grapple with concerns about supporting an environment primarily geared towards promoting Christianity, even if they aren’t mandated to take Christianity-related courses. What guidance would you offer to Muslim students facing this dilemma?



Certainly, these schools pose a significant risk to ignorant Muslims, potentially propagating ideas that praise non-believers and their faiths while frequently criticizing Islam and its followers. However, for a student deeply rooted in Islamic teachings, knowledgeable about what is permissible (Halaal) and prohibited (Haraam), and confident in their ability to resist external influences, attending such a school for necessary skills might be permissible. Reflecting on the teachings of the Qur’an and Hadith, it’s crucial for individuals to understand the tactics employed by non-believers against Islam. Those lacking knowledge may inadvertently fall into the traps set against our faith.





What constitutes the Awrah (nakedness) of a man in the presence of his Mahram, such as his mother or sister?





A man’s Satr, the area to be covered, extends from below the navel to below the knees in the presence of non-Mahram individuals and Mahrams.


The Prophet (Sallallahu Alayhi Wasallam) said: You must be truthful, for truthfulness leads to righteousness..... (Muslim)


 I'm deeply troubled by a pressing question: What prompts certain Muslims to unexpectedly abandon Islam? The prospect worries me, and I'm seeking ways to protect myself from such an occurrence. How can devout individuals shield themselves from unforeseen deviations in their faith?

 Muslims must safeguard themselves against the snares of Shaytaan. Acquiring knowledge of Islamic teachings, engaging in Duas (supplications) and Zikr (remembrance of Allah), immersing in the Qur'an, and avoiding Haraam (forbidden) actions are surefire ways to shield oneself from straying off the right path. Every Muslim has a responsibility to remain vigilant against Shaytaan's deceitful tactics. To fortify against these traps, seek refuge in Allah and utilize the following Dua: "Allahumma ya muqallibaal qullub thabbit qullubana 'ala deenik. Allahumma ya muqalliba al qullub thabbit qullubana 'ala al-haqq. Allahumma ya muqalliba al qullub thabbit qullubana 'ala ta'atek." (O Allah, You are the Turner of hearts, make our hearts steadfast in Your religion. O Allah, You are the Turner of hearts, make our hearts steadfast in the truth. O Allah, You are the Turner of hearts, make our hearts steadfast in Your obedience.) This supplication serves as a powerful tool in seeking strength and steadfastness in faith.

 In a momentous decision, my friend embraced the Shahaadah, embracing Islam, yet with a heavy heart shrouded in secrecy due to the fear of backlash from family and a Christian-dominated society. Contemplating the weight of concealing his newfound faith, he seeks reassurance: Is it justifiable to keep his conversion hidden?

 If your friend feels capable of fulfilling his Islamic duties without immediately revealing his decisions to his parents, it might be wise to wait for the right moment. Eventually, the truth may come to light—difficult to hide indefinitely. Yet, making this revelation smoother could involve showcasing positive changes through kindness toward parents, friends, and relatives. Kindness, helpfulness, and respectful behavior are integral to a Muslim's character, aligning with the teachings of the Qur'an that emphasize humility and mercy towards parents. The period in between also provides an opportunity to deepen understanding about Islam, preparing for potential questions about the faith. Being well-prepared is crucial, as even conveying a single verse, as stated in the Hadith, holds significance. It's possible that through your friend's journey and knowledge of Islam, Allah may guide someone else. Therefore, remaining steadfast, continuously learning, and being ready to share newfound faith when the time is right is important.

 What is the Islamic ruling regarding intermediaries, and are they permissible? For instance, if I seek a job, admission to a school, or similar services through an intermediary, what does Islam say about this practice?

 If seeking someone's intervention for a job opportunity may unjustly deprive a more qualified individual of that position, it becomes impermissible as it infringes on the rights of the deserving candidate. This practice would also hinder the organization, denying them the services of a more competent individual and impeding progress in that field. However, if the intervention doesn't impinge on anyone's rights, it remains permissible.

Abu Hurayrah (may Allah be pleased with him) said: Allah will forgive my Ummah (followers) for whatever crosses their minds so long as they do not speak of it or act upon it. (Bukhari & 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 kumuza munthu wotero kuti asiya kupemphera ndipo kuti adzayambe kupemphera akadzasiya machimo akewo. Kodi amenewa angakhale maganizo abwino?

Y Muyenera kudziwa kuti Msilamu sangamuze 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 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. Chiphunzitsa 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.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbitsa) imzake. (Bukahri)

F Ndimafuna kudziwa kuti kodi mapemphero (Swalah) ndi opambana bwanji kuposa magawo ena akupembedza Mulungu mu chipembedzo cha Chisilamu?

Y Mapemphero (Swalah) ndi opambana kwambiri kuposa china chili chonse chokhuza kupembedza mu Chisilamu. Poyamba dziwani kuti mapemphero (Swalah) ndi tsichi ya chipembedzo cha Chisilamu, yomwe Chisilamu sichingakhalepo popanda iyo. Swalah ndi yolemekezeka malinga ndi m'mene inlandiridwira. Swalah inlandilidwa usiku wa Mi'raj pamene Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) adapita kumwamba kukailandira. Kudzera mu mapemphero (Swalah) Mulungu amafuta machimo athu omwe tachita. Mapemphero ndilo gawo lomaliza kuti litaikwe, ndipo ngati lingataikwe gawoli apo ndiye kuti chipembedzo chagwa. Mapemphero (Swalah) ndiye gawo loyamba lomwe munthu adzafunsidwe pa tsiku la chiweruzo, tsiku la kuuka m'manda, ndipo ngati mapemphero athu adzakhale abwino ndiye kuti zina zonse zidzawerengedwa kuti ndidzabwino ndipo ngati mapemphero (Swalah) idzakhale yoonongeka, yosakwanira ndiye kuti zina zonse zidzatengedwa ngati zosakwanira, ndipo uko ndikulankhula kwa Mtumiki wathu Muhammad (Mtendere ndi madalitso a Mulungu apite kwa iye). Mwachidule mapemphero (Swalah) ndiye kholo la kupembedza mu Chisilamu, phata lenileni la chipembedzo cha Chisilamu. Onetsetsani kuti mukutsatira bwino zonse zokhuza mapemphero.

F Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwenso. Malangizo anu ndi otani?

Y Poyamba tidziwe kuti Mulungu sapereka mavuto, mayesero, ziphinjo zosiyanasiyana kwa Msilamu posakhala kuti kuteroko ndi kumukonda iye mwini kulandira mavutowo. Tiona kuti Mtumiki wa Mulungu, womaliza kwa aneneri Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anadutsa m'mavuto osiyanasiyana. Ana ake ambiri anamwalira, amalume ake. Zomwe iye anachita ndi kumva chisoni pambuyop pake ndikumupempha Mulungu kuti amupepusile pa nthawi ya mavutowo. Tiyenera kudziwa kuti imfa ndi gawo la moyo wathu lomwe limabwera nthawi ina iliyonse, ndipo pali moyo pambuyo pa imfa womwe ndi moyo wokoma kwa anthu okhulupilira. Dziwani kuti kuvomereza ndi kuyazamira kwa Mulungu pa nthawi ya mavuto ndi komwe kumasiyanitsa pakati pa okhulupilira ndi osakhulupilira.

F Ine ndi mamuna wanga tili mmavuto akudandaula mu zinthu zosiyanasiyana, ndipo madandaulowa akusokoneza kukhala kwa umoyo wathu kuonjezerapo madandaulowa akusokoneza udindo wathu wochita Ibaadah kapena kuti kumupembedza Mulungu. Kodi malangizo anu ndi otani?

Y Poyamba tinene kuti kuganiza za moyo wathu wa tsiku ndi tsiku ndikofunikira kwa ife anthu chifukwa kumathandiza kupereka dongosolo kapena nondomeko la mmene tingakhaliwe komanso ndi mmene tingayendetsere zinthu zomwe zatikhuzwa pa moyo wathu. Koma kuganizaku kumakhala vuto ngati kwasanduka chipsinjo pa moyo wathu. Muyenera kuika chikhulupiliro chanu kwa Allah, Mulungu wapamwambamwamba, poti lye ndi amene angathetse mavuto anu. Khalani ndi chiyembekezo chabwino pa moyo wanu komanso kupempha kwa Mulungu kuti akuongolereni pokhala ndi maganizo abwino ndi owongoka.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe ali ndi khumbo lofunika kuti zopeza zake zikhale zochulukira komanso kuti moyo wake ukhale wautali ayenera kusungwa ubale. (Bukhari ndi Muslim)

MAFUNSO NDI MAYANKHO

F Pali khalidwe lina masiku ano lomwe anthu ena amafuna akhale oyamba kufalitsa nkhani yomwe yachitika ndipo amamva bwino akatero. Kodi Chisilamu chikutiphunzitsa chani za kufalitsa nkhani?

Y Msilamu ayenera kulankhula zoonazokhazokha, ndipo zolankhula zake zizikhala za phindu kwa iye ndi anthu ena pa umoyo uno komanso pa chipembedzo. Msilamu asakhale wolankhula zophanda phindu, zopanda umboni komanso zopanda thandauzo. Msilamu ayenera kupewa kulankhula za m'maluwa, ndipo asalankhule zinthu zomwe iye sakuziziwabwino. Mwachidule Msilamu asalankhule kapena kufalitsa kumene nkhani yomwe alibe nayo umboni wokwanira. Tiyeni tiphunzire kukhala chete pamene tamva nkhani, chifukwa kufalitsa nkhani za anthu ena kutha kutibweretsera mavuto. Kodi mungamve bwanji kumva kuti nkhani zomwe timafalitsa ndi zonama ndipo anthu ndikutidziwa kuti ndife amene timafalitsa zonamazo.

F Kodi kuchita Zikr (kumukumbukira Mulungu) ndi lamulo lokhazikika kapena ndichikakamizo kwa Msilamu? Choncho ngati munthu sapanga ma Zikr chikhulupiliro chake chingakhale chokaikitsa? Tilongosolereni momvekabwino?

Y Kumukumbukira Mulungu (kuchita Zikr) (ndipo kuchukuka kwa Zikr ndi Azhkaar) ndi chinthu chofunika kwambiri kwa Msilamu wokhulupilira, munyengo zosiyanasiyana kupatulako nyengo zochepa zokha zomwe Shariah inaletsa kuchita Zikr monga pamene munthu akuzithandiza tinene kuti iye ali kubafa kapena kuchimbudzi, komanso pamene Kbutbah ikuchitika pa tsiku la chisano ndi nyengo zina. Kufunika kochita ma Zikr kuli choncho chifukwa Mulungu watilamula kumukumbukira lye ndipo

watiletsa kumuiwala. Mulungu wapanga Zikr kukhala chiyambi cha kupambana pa moyo wathu wa tsiku ndi tsiku. Choncho palibe kupambana pamene tizitalikitsa ndi ma Zikr, komwe kuli kumukumbukira Mulungu. Mulungu wakupanga kumukumbukira iye (kuchita Zikr) kukhala chiyambi komanso mapeto akuchita zabwino. Sunnah ya Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu) apite kwa iye ikuti: pali mawu awiri omwe ali opepuka pa lilime koma amphamvu kwambiri (ali ndi sikelo yochulukira) ndi olemera, mawu ake ndi awa: Subhaan Allah wa bi hamdihi Subhaan Allaah il -'Azeem. (Kutamandika ndi olemelero ndi wa Mulungu, atamandike Mulungu wa mphamvu zonse).

F Ine ndi mamuna wanga tili mmavuto akudandaula mu zinthu zosiyanasiyana, ndipo madandaulowa akusokoneza kukhala kwa umoyo wathu kuonjezerapo madandaulowa akusokoneza udindo wathu wochita Ibaadah kapena kuti kumupembedza Mulungu. Kodi malangizo anu ndi otani?

Y Poyamba tinene kuti kuganiza za moyo wathu wa tsiku ndi tsiku ndikofunikira kwa ife anthu chifukwa kumathandiza kupereka dongosolo kapena ndondomeko la mmene tingakhali komanso ndi mmene tingayendetsere zinthu zomwe zatikhuzza pa moyo wathu. Koma kuganizaku kumakhala vuto ngati kwasanduka chipsinjo pa moyo wathu. Muyenera kuika chikhulupiliro chanu kwa Allah, Mulungu wapamwambamwamba, poti lye ndi amene angathetse mavuto anu. Khalani ndi chiyembekezo chabwino pa moyo wanu komanso kupempha kwa Mulungu kuti akuongolereni pokhala ndi maganizo abwino ndi owongoka.

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

F Kuyambira pomwe ndinakwatiwa ndi mamuna wanga ndakhala ndikulota maloto oti mamuna wangayo amandinamiza zochitika ndipo amandibisa zinthu zokhuza iye ndi ine. Izi zimachitika pafupipafupi. Kodi malangizo anu ndi otani?

Y Poyamba tinene kuti ngati munthuyo ndiwochita zabwino maloto ake atha kukhala owona ndipo omulangiza kapena kumutsogolera. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Owona ainu mu maloto ndi omwe amenena zoonza (akamalankhula) (Muslim) Koma kuti anthu ochita zabwino atha kuona maloto oipa, chifukwa palibe wina waife yemwe maloto ake onse ndi owona kupatulako Atumiki a Mulungu, chifukwa maloto ake ndi uthenga wochokera kwa Mulungu. Ophunzira wina wa Chisilamu (Ulama) anati anthu ali zigawo zitatu: (1) Atumiki omwe maloto awo onse ndi owona koma pali ena mwa malotowo amafunika kuwathandauzira. (2) Anthu ochita zabwino omwe maloto awo kawirikawiri ndi owona koma ena mwa malotowo safunika kuwathandauzira. (3) Ena omwe maloto awo atha kukhala owona, komanso kukhala ovuta kuwamvetsa kunena kuti olowanalowana. Malangizo athu kwa inu ndi oti musawatengere maloto omwe mumaloto. Musakhale mukusakasaka zoipa za amuna anu. Khalani mkazi wabwino kwa iye ndipo mupempheni Mulungu kuti akutsogolereni pa moyo wanu wa m'banja.


F Kodi ndondomeko yomwe angatsate munthu yemwe anatuluka Chisilamu ndipo akufuna kubwelera ndi iti, komanso pamafunika padutse nthawi yaitali bwanji kuti iye abwelera?


Y Munthu yemwe anasiya Chisilamu ndipo akufuna kubwelera ayenera kupanga Shahaadataini. Dziwani kuti ngati kutuluka kwake mu chipembedzo cha Chisilamu kunali chifukwa chosagwirizana ndi mfundo ina ya Chisilamu monga kupereka chopereka kapena kusala m'mwezi wa Ramadhana kubwelera kwake sikungavomerezedwe mpaka atakhutitsidwa ndi kuvomereza kuti mfundozo ndi zoonza ndipo zoyenera. Palibe nthawi yeniyeni yomwe angabwelere kunena kuti khomo lake ndilotseguka nthawi zonse. Kulapa kwake ndikolandiridwa kupatuluko pamene mphavu za imfa zikulindima nthupi mwake. Choncho ngati chiongoko chitamufikira imfa isanabwere iye ndi Msilamu ndipo tiyenera kuvomereza ndikumulandira kuti iye ndi Msilamu mzathu. Dziwani kuti pamene munthu atuluka Chisilamu, amazilakwira yekha komanso kulakwa kwake ndi kwa iye ndi Mulungu wake, ife anthu tilibe gawo. Tiyeni tisawanyoze anthu omwe abwerera ku Chisilamu.


F Kodi ndizoona kuti pali diso la kufunira zoipa munthu ndipo litha kupereka mavuto kwa munthu?


Y Zoonza kuli diso lakufunira zoipa. Koma chosangalatsa ndi chakuti diso lakufunira zoipa silingatse kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Mulungu ndipo ndi yekhayo woyenera kumuopa nthawi zonse. Tiyenera kupempha chitetezo kwa Mulungu. Pofuna kuziteteza ku diso lakufunira zoipa titha kupanga izi: (1) kupempha chitetezo kwa Mulungu. (2) Kuchita zinthu zabwino. (3) Kukhala munthu wopilira ndi wodekha. (4) Kukhala ndi chikhulupiro mwa Mulungu. (5) Kubwerera kwa Mulungu (kulapa) ndi zina.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)


 **Is it permissible in Islam to use agricultural land as loan collateral, with the lender keeping its yield until the debt is repaid? Is this yield Halaal or Haraam? What actions should the financially pressured borrower take? What responsibility do witnesses bear? If this is impermissible, what steps, including repentance if needed, should those involved take?**


 The lender's use of the collateral must align with certain principles: If the lender uses the collateral without the borrower's permission, it's impermissible as it goes against Islamic teachings that prioritize consent in wealth matters. Scholars unanimously agree on this. Even if the borrower permits collateral use for a loan, it's considered Riba (usury), prohibited by the Prophet (Sallallahu Alayhi Wasallam). This applies regardless of permission, as benefiting from the borrower's property due to a loan is categorized as Riba. Writing, witnessing, or engaging in such an arrangement is also condemned. However, if the debt isn't a loan but payment for goods or similar, and the borrower permits collateral use, it's permissible as there's no prohibition in such cases.


 **After our mother's passing her estate, valued at sixty thousand, includes gold, money, and a car. My nine-year-old sister's entitled share is around two thousand five hundred. Should her share comprise an equal portion of gold, money, and the car, or can she receive her share solely in gold, excluding other assets?**


 Following death, an estate is usually divided among heirs. Assets like gold, cash, and a vehicle are typically shared equally, but arrangements can vary. For a young girl, her share is kept for her if she's not mature enough. The

guardian, often the father or a relative, must act in her best interest. They can choose to allocate her share entirely in gold or cash with other heirs' consent. However, heirs have the option to receive shares of each asset type if they insist.

 **Is there any specific virtue associated with worshippers vying to pray behind the Imam in the mosque? Does this virtue solely apply to the first row or specifically to the right-hand side of the first row?**

 The Sunnah highlight the rewards for occupying the front rows during prayers behind the Imam, emphasizing the significance of promptness in prayers. Additionally, a Hadith underscores the benefits of being near the Imam during Friday prayers. One of our pious predecessors recommended maintaining orderly rows within the Masjid and avoiding forming rows in external spaces if there is room inside. Scholars advised standing on the right-hand side of the row and emphasized the importance of proximity to the Imam, particularly on the right-hand side. Competing for the foremost rows behind the Imam is commendable.

 **While I'm at school for most of the day and unable to go home for Istinja' (cleansing), should I perform Wudu and pray, or should I skip the prayer and make it up later?**

 After relieving oneself, it's essential to cleanse impurities using water, which is ideal, or other suitable materials like toilet paper, fabric, stones, or alternatives that effectively remove impurities. In case you can't perform Istinja' due to unavailability of water, using tissues or similar means to cleanse yourself is acceptable. Therefore, not being able to perform Istinja' is not a valid excuse for delaying or missing prayers.

The Prophet (Sallallahu Alayhi Wasallam) said: Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relatives.
(Bukhari and Muslim)



What is a Shaqq and a Lahd in Islamic burial?



Shaqq refers to a trench made in the grave's center, lined with bricks to prevent collapse. The deceased is placed inside, facing the Qiblah, then covered with stones or similar material before filling the trench with soil. Lahd is a niche dug at the bottom of the grave's side closest to the Qiblah. The deceased is laid inside, facing the Qiblah, then bricks are placed behind them, followed by filling the hole with soil. Both methods are permissible, but Lahd is preferred, aligning with the burial of the Prophet Muhammad (Sallallahu Alayhi Wasallam) according to Sa'd ibn Abu Waqqas's request before his death. (Muslim 966) Scholars agree on the permissibility of both methods, with preference for Lahd, given its stability. However, if the ground is unstable, Shaqq is acceptable. Soil should never be directly placed on the face or body of the deceased, whether in Lahd or Shaqq.



How can an individual ensure their intentions are pure before performing any action? What standards and guidelines exist to determine if an action is sincere and solely for the sake of pleasing Allah?



Maintaining pure intentions before deeds is vital for a Muslim. To ensure sincerity for the sake of Allah: Perform deeds solely seeking Allah's pleasure, without the desire for attention or recognition from others. Don't be swayed by people's praise or criticism (Ibn Al-Qayyim). Conceal good deeds; keep them private. Avoid seeking fame unless it serves a legitimate purpose. Maintain consistency in deeds, whether in public or private. Acknowledge shortcomings and seek forgiveness. Rejoice in Allah's blessings

and mercy. There's no way to ascertain absolute sincerity; it's known to Allah alone. One should strive for sincerity and seek Allah's help without claiming or confirming it.



Is it advisable for a Muslim to draft a Will while in good health? What categories of 'Wills' exist in Islam?



Wills in Islam fall into two categories: the Obligatory Will and the Recommended Will. The Obligatory Will involves clarifying debts, loans, entrusted items, or rights owed to or by an individual. This form of will is essential for protecting one's wealth and releasing oneself from obligations. On the other hand, the Recommended Will is voluntary, allowing a person to bequeath one-third or less of their wealth to a non relative, purely out of goodwill. Obligatory Will ensures the protection of financial responsibilities, while the Recommended Will presents an opportunity for benevolent gestures beyond obligatory duties.



How can we cultivate a sense of love for Allah within our hearts?



Understand that everyone may possess some level of love for Allah, even if it doesn't meet a high standard. Reflect on Allah's blessings, especially the gift of Islam, and engage with His words in the Quran to feel happiness and gratitude. Prioritize Allah's love above all else, as instructed in the Quran. Engage in regular prayers, glorify Allah, and express gratitude to soften your heart. Seek Allah's love and ask Him to increase your affection for Him. May Allah guide you toward His love and the sweetness of faith.

The Prophet (Sallallahu Alayhi Wasallam) said: If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave. (Muslim)

HUMAN HEARTS FRAGILE STICK TO QUR'AN AND SUNNAH

Aqeedah, the cornerstone of Islam, serves as the bedrock of an individual's religious belief. When one upholds a strong Aqeedah, it signifies possessing sound and accurate beliefs. The imperative question arises: why should the propagation and preaching of Aqeedah be prioritized?

The necessity emerges due to the indispensable need for reliable Ulama of pure and authentic Aqeedah derived from the Qur'an and Sunnah, as understood by pious predecessors. This need arises in light of prevalent ignorance and innovations.

We bear the responsibility of sincere self-commitment by acquiring correct Aqeedah from reliable sources. This journey involves learning this knowledge from trustworthy sources and subsequently propagating it.

This duty stems from the Qur'anic injunction: Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Mankar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Qur'an 3:104)

Vigilant Muslims protect their beliefs, ensuring the preservation of their nature and cognition. They deliberately steer clear of fallacious reasoning and perplexity, prioritizing the preservation of their religious dedication and steadfastness.

Human hearts, fragile in essence, can succumb to deceit when presented with alluring yet misleading arguments propagated by factions espousing innovations, deviations, whims, and desires.



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