

Al-Haqq الْحَق

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

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Addressing the Rise of Unqualified Issuance of Fatwas

A **Fatwa** is a formal ruling or interpretation of Islamic law issued by qualified scholars known as **Muftis**, aimed at guiding Muslims on religious, ethical, and legal matters. In recent years, there has been a troubling rise in the issuance of Fatwas by unqualified individuals, raising concerns about the authenticity and legitimacy of these rulings.

Islamic teachings from both the Quran and Hadith stress the importance of seeking knowledge from experts. In Surah An-Nahl (16:43), Allah commands believers to consult knowledgeable scholars when in doubt, while a Hadith of Prophet Muhammad (Sallallahu Alayhi Wasallam) warns that ignorant individuals will mislead others by giving rulings without proper knowledge (Bukhari and Muslim). This highlights the dangers of unqualified Fatwas, which can spread confusion and misinformation within the community.

The process of becoming a Mufti is rigorous and involves years of study in Islamic jurisprudence, theology, and the interpretation of religious texts. Issuing Fatwas is not a matter of personal opinion but requires deep understanding of

Islamic principles. Today, however, many people, without the necessary knowledge, are using social media and other platforms to issue Fatwas, leading to widespread confusion.

The Quran and Hadith both emphasize the responsibility to base religious guidance on sound knowledge. For instance, Surah Al-Isra (17:36) warns against speaking or acting without sufficient understanding. As such, Muslims are urged to verify the credentials of those issuing Fatwas and to seek guidance only from qualified scholars.

Conclusively, indeed Fatwas are important for providing guidance on religious and legal issues, however, they must be issued by those with proper qualifications. The rise of unqualified individuals issuing Fatwas undermines the integrity of Islamic jurisprudence and can lead to misguidance. Muslims should be careful to consult legitimate scholars to ensure their religious practices align with the teachings of the Quran and Prophet Muhammad (Sallallahu Alayhi Wasallam).

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – about all those [one] will be questioned. (Quran 17:36)

**Zakaah Nisaab
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CONTENTS

- Questions and Answers

MOTIVATIONAL MOMENTS

When you suffer a loss, remember that the Almighty rewards you for your patience and endurance, far more than what you have lost.

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I have a friend whose mother likes me and she feels that her son is no longer good, and she asks me about him, and I tell her the truth about what he does. Am I wrong on this matter?



Islam urges the Muslim to look for righteous friends who will help him to carry out his religious duties and remain steadfast in that, because this is one of the means that help a person to follow the path of righteousness and remain steadfast in adhering to the truth. The Prophet (Sallallahu Alayhi Wasallam) said: **“The believers (in their mutual support) are like a structure, parts of which support other parts”** – and he interlaced his fingers (Bukhari). The advice is: when you see your friend making a mistake or doing something wrong, then the first step is to advise him, correct him, help him to do good, divert him from what is wrong and evil, warn him against it, and warn him of the bad consequences of his misbehaviour and the danger of having bad friends. If he does not respond to advice, then your important role is to continue to be a friend who tries to help him to do good, and strives to correct his friend’s behaviour and advise him. However, If these mistakes become habitual and you are not able to turn him away from this misbehaviour, then in that case you should tell his family about it, so that it does not become ingrained behaviour or lead to persistent decline and drifting away from the straight path.



Are our Salawaat conveyed to the Prophet (Sallallahu Alayhi Wasallam) at times other than Friday?



Our blessings (Salawaat) upon the Prophet (Sallallahu Alayhi Wasallam) are conveyed to him at all times, as is proven in sound Hadiths. The Messenger of Allah (Sallallahu Alayhi Wasallam) said: **“Allah has angels who travel around on earth, conveying to me the Salaams of my Ummah”** (Nasai). The conveying of our blessings (Salawaat) upon the Prophet (Sallallahu Alayhi Wasallam) on Friday is something special that is distinct from other days. If it is encouraged to do a good deed at a specific time or in a specific place or situation, that indicates that it has a distinct virtue in that case.



Should the supplication for hearing thunder be repeated if the thunder is continuous?



There is nothing wrong with repeating this Zikr – **Subhaanalladhi yusabbihur-ra'du bi hamdihi wal-mala'ikatu min kheefatih**– out of fear and awe of Allah when hearing thunder more than once.



How did the Prophet Muhammad (Sallallahu Alayhi Wasallam) spend his day?



The Prophet (Sallallahu Alayhi Wasallam) spent most of his day dealing with that which concerned him of matters of religion and the people's affairs, such as calling people to Allah, advising them, reminding them, introducing rulings, striving in Jihad, enjoining what is good and forbidding what is evil, helping the needy, and so on. It is important for you to live your life the way the Prophet (Sallallahu Alayhi Wasallam) did, so you enter Allah's Paradise.



Is it permissible to have the Dua for entering the toilet on a paper on the door of the bathroom?



It is permissible to display Azkar for the purpose of remembrance, but they should be placed in a suitable location, to preserve their dignity and prevent disrespect. For example, the Zikr for entering the washroom should not be placed on the bathroom door, but rather on the side of the door from the outside, to the right or left of the person entering.



How can we make ourselves feel, when reading Qur'an, that Allah is addressing us thereby?



Making yourself feel that Allah is addressing you in the Quran is attained by listening attentively to the Quran, reflecting properly upon it, and acting in accordance with it, as the Muslim believes that Allah is addressing His slaves in the Quran, issuing commands and prohibitions to them; sometimes He addresses a particular group in some contexts, and sometimes He addresses humanity as a whole. When He addresses the believers, then the Muslim should reflect on that and say: We hear and we obey.



Is it permissible to record university lectures despite the objection of the lecturer though I am recording to revisit them the next time I am studying?



It is not permissible for a Muslim who pays attention to matters of trust and hates betrayal to record the words of a speaker without his permission or without his knowledge, no matter what the type of speech, whether it is religious or worldly, such as Fatwas, scientific discussions, financial matters, and so on. The Prophet (Sallallahu Alayhi Wasallam) said: "If one man speaks to another and looks around (to make sure no one is listening), then that is a trust (Amaanah)" (Ahmad, Abu Dawood and at-Tirmidhi). So a Muslim should not betray someones' trust.

The believers (in their mutual support) are like a structure, parts of which support other parts" – and he interlaced his fingers. ”

Bukhari



What is the verdict on one who dies in the bathroom, does it mean he died as a bad person?



If a person dies in such circumstances, it has nothing to do with being praiseworthy or blameworthy in and of itself, and there is no Islamic ruling connected to that. Islamic rulings only have to do with the deeds of those who are accountable. If a person dies in a particular place, or at a particular time, or in a particular posture, that is not part of his deeds and it is not within his control, so there is no ruling that is connected to it.



I am usually out at school most of the day and I have to use the bathroom, I can't just go home to make Istinja. Should I make Wuzu and pray or should I miss the prayer and make it up later?



When a person relieves himself, he must cleanse himself of impurities either with water – which is best and most perfect – or with something other than water which will remove the impurities, such as toilet paper, fabric, stones or something else. You have no excuse for not praying or for delaying the prayer beyond the appointed time because you are unable to do Istinja since you can remove the impurity and cleanse yourself of it using tissues and the like. Everyone can carry some tissues with him in his pocket to clean himself with. However, you are advised to bring some water to the toilet and use it to clean yourself. If you do not do that then you have to remove the impurity using tissues and the like, do Wuzu, and then pray. It is not permissible for you to delay the prayer until its time has passed because that is against what Allah advised of conducting prayer in its appointed time.

IMPORTANT POINTS ON KINSHIP

- Islam mandates the upholding of kinship ties to foster social cohesion, cooperation, and love among Muslims.
- Maintaining kinship is a duty, as emphasized in the Quran (An-Nisa' 4:1, Al-Isra' 17:26).
- Severing family ties is strongly forbidden, leading to a curse and punishment in the Hereafter.
- Those who break kinship ties miss out on rewards both in this life and the next.
- The Prophet Muhammad (Sallallahu Alayhi Wasallam) taught that maintaining kinship brings blessings such as a longer life and increased provision.
- Allah promises to protect and support those who preserve their family ties, as described in Hadith.
- True kinship is maintained not by returning favors, but by continuing the relationship even if others cut it off.
- Simply exchanging gifts or visits is not the essence of upholding kinship; the initiative must be taken regardless of reciprocation.
- Patience and kindness towards relatives who mistreat or cut ties are highly rewarded by Allah.
- The Prophet (Sallallahu Alayhi Wasallam) assured those who continue maintaining ties despite hardship that Allah's support will remain with them.

Whoever has the following three traits will certainly experience the sweetness [and delight] of faith. The first being the one to whom Allah and His Prophet (Sallallahu Alayhi Wasallam) becomes dearer and loved more than anything else."

Bukhari





Some people are born with unusual genital parts. Is sex correction surgery allowed in Islam?



The surgery that is permissible in such cases is if a person was originally created male or female, but his genital organs are hidden. In that case it is permissible to do surgery in order to make those organs appear, and to give him or her medicine or hormones to strengthen the characteristics with which Allah originally created him or her. But in the case of one who was created with both female and male genitalia it is not permissible to be hasty in removing one and making the other more apparent. Rather, we should wait until it is known what Allah will decree for this individual, which may become apparent after some time has passed.



Sometimes we find ourselves dealing with situations where our daughters face unintended pregnancies at a young age. What is the Islamic ruling on abortion in such cases?



Islamic scholars generally agree that abortion is permissible - with a lawful reason - only before 120 days (four months) have passed since conception. After this period, abortion is prohibited except in extreme and clear necessity, i.e continuing the pregnancy would put the mother's life in danger. Even then, the situation must be carefully assessed, and it should not be based on imagined or speculative risks. Additionally, parents are encouraged to guide and protect their children from engaging in Zinaa as it is considered a major sin in Islam.



What is the definition of Imaan (faith) according to Ahl al-Sunnah wa'l-Jamaa'ah? Does it increase and decrease?



According to Ahl al-Sunnah wa'l-Jamaa'ah, Imaan (faith) is defined as "belief in the heart, words on the tongue and actions of the body." As this is the case, then it will increase and decrease. That is because the degree of belief in the heart differs from one person to another. Believing in what someone tells you is not the same as believing something that you see with your own eyes. Believing in what one person tells you is not the same as believing what two people tell you, and so on. So indeed Imaan may increase and decrease at some point.



What is your advice on someone who is addicted to watching pornography?



Many young men in our Ummah nowadays are facing addiction to pornography, because it is so easily available online. This type of addiction makes a person unable to be content with real-life, permissible intimacy with his wife, because he is addicted to a Haraam virtual reality and because of his following his whims and desires. Some of the greatest and most effective remedies for addiction include: keeping away – voluntarily or otherwise – from the source of this addiction; keeping oneself busy with things that will benefit one in this world or the Hereafter; and visiting a psychologist who can intervene with medicines and talk therapy, if necessary.

The martyrs are of five kinds: one who dies of plague, one who dies of stomach disease, one who drowns, one who dies under debris, and one who dies in the path of Allah. ”

Bukhari

MAFUNSO NDI MAYANKHO

F Makolo anzanga amakonda kundifunsa za khalidwe la mwana wawo ndipo ine ndimawawuza chilichonse chomwe amapanga nseri. Kodi ndimalakwa kutero?

Y Chisilamu chimalimbikitsa kukhala ndi anthu ocheza nawo abwino amene mungamalimbikitsane za chipembedzo komanso za Imaan ndipo ndizoyenera kumasamalitsa posankha ocheza nawo. Nde zoyenera kuchita pamene nzako wamuona akupanga zolakwika ndikumuzuzula kwinaku ukumukumbutsa za kuipa kokhala ndi anzako opanga zoipa ndi olakwila malamulo a Allah. Kumayesetsa kumamukumbutsa ndi kumulimbikitsa ndithu ndipo osamuneneza kwa makolo ake. Koma ngati wamulangiza kochuluka ndipo sakumvera ndi zabwino kuwawuza makolo ake kuti mwina angathe kumuunikila mu njira ina ndikusintha.

F Kodi Salawaat [kumfunira Mtumiki (Sallallahu Alayhi Wasallam) mtendere] kumalandiridwa lachisanu lokha?

Y Salawaat zimalandiridwa tsiku lililonse komanso nthawi ina iliyonse ngati munthu watsata ndondomeko zonse zoyenera kutero. Chabe kuti kupanga lachisanu - pachifukwa choti zinalimbikitsidwa ndi Sunnah kutero - zili za pamwamba kwambiri kuposa masiku enawa.

F Kodi ndizoyenera kumabweleza Dua yopanga kukamapanga ziphaliwali ngati zikugwedeza mobwelezabweleza?

Y Palibe cholakwika kubwereza Duaa iyi - Subhaanallazi yusabbih ur-ra'du bi hamdihi wa'l-mala'katu min kheefatihi - yopanga kukamapanga ziphaliwali ngati zikuchitika mowilikiza.

F Kodi Mtumiki (Sallallahu Alayhi Wasallam) ankakhala motani mu umoyo wake wa tsiku ndi tsiku?

Y Mtumiki (Sallallahu Alayhi Wasallam) ankakhala tsiku lake akutumikira chipembedzo, komanso kuitanira anthu ku chisilamu, kuphunzitsa anthu za chipembedzochi, kuwakumbutsa anthu za Allah, kuwakonzেকেletsá anthu za Jihad, kuwaluzanitsa anthu, kupereka malamulo komanso kuthandiza anthu ovutika ndi zina zochuluka. Ndizofunika munthu kukhala mmene amakhala Mtumiki (Sallallahu Alayhi Wasallam) kuti tikalowe ku mtendere.

F Kodi ndizololedwa kumata ma Zikr pakhoma la malo odzithandizira kuti uzikumbukira panthawi yomwe ukulowako?

Y Palibe vuto kumata ma Zikr pakhoma la malo odzithandizira kuti uzikumbukira pokhapokha akhale malo oyenera. Koyenera kumata kunja kwa malowa mbali yaku manja kapena kumanzere kwa chitseko ndipo chisamatidwe mkati kapena pa chitsekopo pofuna kusunga ulemu komanso kulemekezeka kwa mawuwo.

F Kodi ndi lamulo lanji kujambula maphunziro pamene uli mkalasi kuti uzitha kumazikumbutsira nthawi ina powelenga?

Y Sizololedwa kwamunthu yemwe amalabada za kukhulupilirana kujambula chilichonse posatengera kuti ndi chachipembedzo kapena sichachipembedzo ngati sanatenge chilolezo kwa mwiniwakeyo kapena kumajambula mwina wake asakudziwa, chifukwa zimenezo zili mu kuononga Amaanah (chinthu chomwe munthu wina.)

Opani kuganizira, chifukwa kuganizira kwina kumatha kukhala nkhani yabodza. ”

Bukhari and Muslim

FMwana wanga wamkazi watenga mimba ali pa sukulu. Kodi ndizololedwa kuti achotse mimbayo kuti asasokonezeke pa maphunziro ake?

YMa Ulama athu anagwilizana kuti sizololedwa kuchotsa mimba pamene mimbayo yakwana masiku 120 chitengeleni mimbayo kamba koti nthawi imeneyo kanthu kali mmimbako kamakhala kanauzilidwa mpweya ndipo ndi ka moyo. Koma kuchotsa pathupi masiku 120 wo asanakwane potsatira ndondomeko zabwino zachipatala zosaika moyo wa mayi pamavuto ndi zololedwa. Ngati kholo mukulangizidwa kuti muziwayang'anira ana anu bwino nthawi zonse kuti akule moopa Allah ndi khalidwe labwino.

FIne nditaswali Istikhaarah ndinazalota amuna anga kuti akumandizembelera nkumaenda ndi akazi ena anseri. Kodi ndizolakwika nditathetsa banjali?

YKuchisilamu sititengela zaku maloto nkukhala zozikhazikitsa mmitima mwathu chifukwa choti maloto sakhala okhazikika ndipo amabwera mu njira zosiyanasiyana zoti munthu ngati msilamu sayenera kumazidalira kwenikweni. Ndipo cholinga cha Istikhaarah sikuti munthu ulote zomwe ukupemphazo ayi - ngati momwe anthu ena amaganizila ayi - koma cholinga chake ndichoti Allah akuthandize kusankha chabwino pa zinthu ziwiri zomwe zikukudodometsa. Langizo lathu kwainu chemwali ndiloti chonde musaononge banja lanu kamba ka maloto ndipo choyenera kuchita nkumalimbikira kumupempha Allah kuti mamuna wanu akhale wakhalidwe labwino komanso omuopa iye.

FKodi Imaan imanthauza chani? Kodi ndi zoonza zokuti Imaan imakwera komanso imatsika?

YMalingana ndi Shariah, Imaan imanthauza kuti “kukhulupira mu mtima, kuyankhula pakamwa komanso kugwira ntchito pogwiritsa ntchito thupi”. Imaan imasiyana kwa anthu ndipo pachifukwa chimenecho imatha kukwera kapena kutsika. Imakwera popanga zomwe Mulungu analamula (kumuopa Allah) ndipo imatsika pamene munthu akupanga zosiyana ndizimene Allah analamula. Ndizofunika msilamu kukhala munthu oopa Mulungu nthawi zonse kuti ukalowe ku Jannah yake.

FKodi langizo lanu ndilotani kwa munthu amene amakonda kuonera makanema olaula?

YAchinyamata amasiku ano akangalika kumaonera zinthu zolaula zosakhala bwino chifukwa zikumapezeke mosavuta pa intaneti ndi masamba ena amchezo. Chizolowezi chimenechi chimamupangitsa munthu kuti asakhale okhutira ndi umoyo wake komanso azimuona wakunyumba kwake ngati otsalira pozisilira zinthu zokuti mwina sizingachitike mu umoyo wa tsiku ndi tsiku. Tsopano malangizo kwa wachinyamata amene ali ndi chizolowezi chotere ndiokuti; akuyenera kuti azimuopa Allah, kenako azitalikitse ku zinthu zolaulazo pozitangwanitsa ndi zinthu zina zaphindu komanso ngati ali ndi kuthekera apite kukaonana ndi akadaulo owona za mavuto amu ubongo kuti amupatse upangiri wabwino.

Allah amachitira nsanje munthu amene amamuchimwira iyeyo. ”

Bukhari and Muslim

MAFUNSO NDI MAYANKHO

FPali kusagwilizana pakati pa bambo anga ndi azakhali anga zimene zinapangitsa kuti nane ndisamagwilizane nawo azakhaliwo. Kodi pali kulakwa kulikonse pamenepo?

YNdithudi ndi tchimo lalikulu ku kwiilana ndi aliense koposa masiku atatu - musakulankhulitsana - chifukwa zimenezi zinapereka mpata kwa Satana kuti azikudanitsani. Chimodzi mwa zolinga za chisilamu ndikubweletsa ubale wabwino pakati pa anthu ake komanso kuwapanga asilamu kuti akhale anthu okondana wina ndi nzake. Sizoyenera kuti munthu ulowere kukwiilana kumene bambo anu ali nako pa azakhali anu, koma choyenera ndikuwakonda monse mungathere kwinaku mukuyesetsa kuwaluzanitsa awiriwo kwinaku mukwakumbutsa za kuipa kosungilana mangawa msilamu ndi nzako.

FMkazi wa nzanga amene ndayandikana naye nyumba amakonda kuwerenga Quran paknomo. Nthawi zambiri ndimakhala tcheru kumvetsera mawerengedwewa. Kodi pali vuto kumvetsera kuwerenga kwa munthu wa mkazi?

YKumvetsera kuwerengedwa kwa Quran ndi chinthu cha pamwamba kwambiri chimene Allah analimbikitsa kuti tizipanga nthawi zonse. Palibe vuto kumvetsera Quran yowerengedwa ndi munthu wa mkazi pokhapokha pakhale malinglairo abwino kutero komanso kwinaku ukuganizila za mawu a Mulungu. Pakutero mpofunikanso kuti pasakhale kusakanikilna pakati pa azimayi ndi azibambo pamene kuwerengedwaku kuchitikia.

FNdine munthu oti ndalowa chisilamu kumene ndipo ndili ndi chidwi ndi maphunziro a chipembedzo. Ndilangizeni za maphunziro amene ndingakhale nawo chidwi?

YChoyamba tikuyamikileni popanga chiganizo chabwino chobwelera mu chipembedzo chokhacho chovomelezeka ndi Mulungu cha chisilamu komanso pa chidwi chanu chofuna kudziwa zambiri za chipembedzo kudzera mu maphunziro. Ndizofunika kwambiri kuti mutayamba ulendo wanu wamaphunziro pophunzira Quran, komanso Aqeedah (za chikhulupiliro) ndi malamulo a chipembedzo (Fiqh). Munthu sukuyenera kuchedwetsa zinthu zimenezi kamba koti ndizofunika kwambiri kwa iye ndi anthu ena omuzungulira.

FKodi Chisilamu chikutinji pa m'gwirizano wa kuchita bizinesi limodzi pakati pa Msilamu ndi munthu oti si msilamu?

YKusiyana pa chipembedzo sikuletsa kupanga m'gwirizano wa bizinesi pakati pa Msilamu ndi munthu wina yemwe sali Msilamu. Koma kuti akuluakulu ozama pa chipembedzo cha Chisilamu anagamula kuti pam'gwirizano woterewo onse ayenera kukhala ndi mphamvu zofanana ndicholinga choti yemwe sali Msilamuyo asalowetse zinthu zoletsedwa.mu biznesimo.

Chopereka (chaulele) chomwe chaperekedwa kwa osauka ndi chopereka basi koma chomwe chaperekedwa kwa abale chili ndi zinthu ziwiri, kupereka komanso kumanga ubale. ”

Tirmidhi

F Mamunawangaanamwalira. Kodi Shariah ikutinji pokhuza kuti ndikwatiwenso ndi mamuna wina?

Y Poyamba tiyenera kudziwa kuti mamuna akamwalira, mkazi amayanera kukhala pa chidikiro chomwe chimatchedwa kuti Iddah, asanakwatiwenso. Malinga ndi Shariah, ngati pamene mamuna amamwalira mkazi anali ndi pathupi kapena kuti woyembekezera, adzakhala pa Iddah (chidikiro) mpaka atabereka. Koma ngati sanali woyembekezera mkazi adzayenera kuwerenga masiku 130 (yomwe ili miyezi inayi ndi masiku khumi) kuchokera tsiku lomwe mamuna wa mwalira. Azimai achisilamu tiyenera kutsatira malamulo a Chisilamu omwe Mulungu ndi nzeru zake zopambana koposa adalamula. Tisachite zinthu zachidule.

F Ndakhala ndikuchita machimo kwa nthawi yaitali ndipo ndikufuna kulapa. Kodi ndi mawu ati omwe ndingamanene kapena kulankhula ngati njira imodzi ya kulapa kwa Mulungu?

Y Maduwa okhuza kulapa ndi ambiri ndipo opambana kwambiri mwa maduwa ndi monga: (1) Rabbi'ghfir war'ham wa anta khayru'l Raahhimeen (O Mulungu wanga! khululukani ndipo chitani chifundo, ndinu wotsogola pakuchita chifundo) (23:118) (2) Rabbanaa'ghfar lanaa dhunoobana wa isiraafana fi amrinaa. (O Mulungu wathu tikhululukireni machimo athu pakupyola malire muzochita zathu pokutumikirani inu). Komanso Mtumiki ananena kuti: Pempho labwino pakulapa kwa Mulungu ndiko kunena kuti: Allaahumma anta Rabbi la ilaaha illa anta, khalaqtani wa ana abduka wa ana 'ala'ahdika wa wa'dika ma astata't A'oodhu bika min sharri ma sana'tu aboo'u laka bi ni'matika alayya wa wa aboo'u laka bi dhanbi faghir li fa innahu laa yaghfru'l-dhunoob illaa anta. (O Allah ndinu

Mbuye wanga. Palibe woyenera kupembedzedwa mwachoonadi koma inu Mulungu. Munandilenga ine ndipo ndine kapolo wanu. Ndili okhulupilika kwa inu pa lonjezo langa lokupembekezani inu. Ndikuzichinjiriza kwa inu mu zoipa zonse ndachita. Ndikulengeza pa maso panu kwa zabwino zonse zomwe mwandichitira, ndipo ndikulapa machimo anga pamaso panu, chifukwa chakuti palibe wina angandikhululukire machimo anga posakhala inu. (Bukhari)

F Kodi nditani poganizira kuti mamuna wanga amakonda kucheza ndi anthu ena pamene ali panthawi yopuma ndikuiwala ine mkazi wake komanso banja lonse?

Y Ndikofunika kukonza ndondomeko yabwino pakati pa inu ndi mamuna wanukomanso ngati banja lonse. Yetsetsani kukonza ndondomeko yomwe ingapangitse kuti muzichitira zinthu limodzi, monga kudyera limodzi, kuyenda limodzi pokawayendera abale ndi azinzanu. Mukatero mudzaona kuti mamuna wanu akukhala ndi khumbo lofuna kukhala nanu inu komanso banja lonse. Izo zili choncho ndipo ndikoyenera kuti mamuna ayenera kuzindikira uundo wawo pa banja. Akuyenera kumakhala ndi nthawi yokwanira yakucheza ndi akazi awo komanso ana awo. Kutero ndikwabwino ndipo kumabweretsa ndikulimbikitsa chikondi pakati pawo. Tiyeni tikhala ndi chidwi ndi akazi athu komanso ana athu.

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

Abu Dawud

QUESTIONS AND ANSWERS



There are some family disputes between my father and my paternal aunt that led to the ties of kinship being severed between us. Is there any sin in that?



Undoubtedly severing ties of kinship is a major sin. The many texts of the Quran and Sunnah that enjoin upholding ties of kinship highlight the great importance of this matter in our religion. One of the greatest aims of Shariah is to bring people together and maintain the ties of brotherhood and kinship among them. No one should hesitate to denounce the one who cuts off ties with his sister or his mother. It is not permissible for you to go along with your father in cutting off ties with his sister; rather you have to uphold ties with her and treat her kindly, and try to reconcile between her and your father, doing all that you can to achieve this.



What is the ruling on listening to women's recitation of Quran, is it a sinful act to listen to their voices while reflecting on ourselves?



There is nothing wrong with this, as long as the women are on their own and the men are on their own, without any mixing in the place where the recitation is being held. Rather the women should be on their own, and they should be covered and screened away from the men. As for the man who listens, if he listens in order to learn and reflect on the words of Allah, there is nothing wrong with it. But if he finds pleasure in listening to their voices, then it is not permissible. But if the purpose is to listen and benefitting from the Quran, then there is nothing wrong with that.



What is your advice to someone who wants to begin the journey of seeking Islamic knowledge, in terms of what he should begin with?



The seeker of Islamic knowledge should begin by memorizing the Noble Quran as much as he can, then study Aqeedah (belief) and Fiqh (jurisprudence); he cannot delay that because the seeker has a need for that for himself, and so that he can advise and guide the people around him.

Conditions that qualify one to be called a Mufti (Islamic Scholar)

- 1 – Knowledge, because the Mufti will be telling people about the rulings of Allah, and he cannot speak of the rulings of Allah if he is ignorant of them.
- 2 – Soundness of character, i.e., he is righteous in all his affairs, he fears Allah and he keeps away from anything that may undermine his credibility. The scholars are agreed that a Fatwa cannot be accepted from one who is immoral, even if he is knowledgeable.

Whoever meets these two conditions is a scholar whose words may be accepted, but whoever does not meet these conditions is not one of the people of knowledge whose words may be accepted. The words of one who is known to be ignorant or who is known not to be of good character cannot be accepted.

Q Is it true that women in Islam have rights? If that's the case, then enlighten me.

A Islam raised the status of women, and made them equal with men in most rulings. So women, like men, are commanded to believe in Allah and to worship Him. And women are made equal to men in terms of reward in the Hereafter. Women have the right to express themselves, to give sincere advice, to enjoy what is good and forbid what is evil, and to call people to Allah. Women have the right to own property, to buy and sell, to inherit, to give charity and to give gifts. It is not permissible for anyone to take a woman's wealth without her consent.

Q Is it valid to read the Quran from a computer instead of reading it from the Mus-haf?

A There is no difference between reading the Quran from the Mus-haf or reading from an electronic device, or from pages on the Internet, or from the screen of a mobile phone. What counts is reading, moving the lips and looking at the written words of Allah and all of that is achieved when reading from an electronic screen. So it attains the reward of reading concerning which the Prophet (Sallallahu Alayhi Wasallam) emphasized in various sound Hadiths.

Q There is a lack of interest and apathy towards seeking knowledge. What are the ways and means of stirring up interest in seeking knowledge?

A There are a number of things which we must do, including the following:

1. Sincerity of intention towards Allah in seeking knowledge. If a person is sincere towards Allah in his pursuit of knowledge, and knows that he will be rewarded for his efforts and that he will be in the third level of the Ummah, then his interest will be increased.
2. Keeping company with friends who will encourage you to seek knowledge and will help you to discuss and research, and you will not get bored of their company so long as they help you to gain knowledge.
3. Being patient with yourself, by disciplining yourself when you want to turn away. By following that advice, one can propel his interest in seeking knowledge.

Q What is the ruling on someone who commits suicide? What is their standing before Allah, and what can their parents do to reduce their punishment?

A Suicide is a major sin in Islam. The Prophet (Sallallahu Alayhi Wasallam) said that a person who commits suicide will be punished with the same means they used. However, it does not make someone a disbeliever or remove them entirely from Islam. On the Day of Resurrection, Allah may either forgive or punish them, as He Wills. The Prophet (Sallallahu Alayhi Wasallam) refrained from offering the funeral prayer for someone who committed suicide as a deterrent, but he did not prevent others from doing so. There is no any problem if parents are willing to pray for their child and seek His mercy on their behalf.

Remember frequently the thing that cuts off pleasures," i.e. death." ” ”

Tirmizi

Kodi ndi Ndani Oyenera Kupereka Fatwa?

Fatwa ndi kumasulila komanso kupereka chigamulo pa malamulo a chisilamu motsogozedwa ndi anthu odziwa bwino za chipembedzo. Ndipo ndikwabwino kwambiri pa nkhani ya kaendetsedwe ka chipembedzo kamba koti zimathandiza kumvetsetsa bwino pa nkhani ya chipembedzo, chikhalidwe komanso malamulo a chisilamu.

Koma ndizomvetsa chisoni kuona anthu ambiri masiku ano, ena mwaiwo alibe maphunziro oyenera, akupeleka ma Fatwa pa zinthu zosiyanasiyana za chipembedzo, mapeto ake nkumabweretsa mapokoso, chisokonezo ndi umbuli pakati pa asilamu. Izi ndi zinthu zosafunikila ndipo zimakolezela chabe mkwiyo wa Allah pamunthuyo.

Chisilamu chinalimbikitsa kutenga maphunziro kwa okhawa amene ali ozama pa maphunziro a chipembedzo. Mu Quran 16:43 Allah analamula anthu kuti azifunsa anthu amene akuzindikira ngati iwowo sakudziwa. Komanso mu Hadith ina mtumiki (Sallallahu Alayhi Wasallam) anachenjeza za anthu amene azizafalitsa nkhani za chisilamu ngakhale iwo sakuzama bwino pa zinthuzo. Izi zikuphera mphongo kuti ndithu kuti munthu akhale oyenera kupereka ma Fatwa pakuenera pakhale ndondomeko yabwino yovomelezeka ndi Shariah.

Ma Ulama anagwirizana kuti munthu oyenera

kupereka ma Fatwa akuenera akhale ndi maphunziro abwino achipembedzo, komanso wa makhalidwe abwino. Fatwa simapelekedwa potengera zomwe waganiza kapena zomwe zakusangalatsa, koma kutengela zimene Allah ndi mtumiki wake ananena.

Kukhala Mufti sichinthu chophweka kwenikweni, zimatenga zaka zochulukilapo kuti munthu aphunzire maphunziro a Quran, malamulo a chisilamu (Fiqh) komanso za chikhulupiliro cha chisilamu (Aqeedah) yabwino ndi mapata ena ofunikila a chipembedzo. Koma masiku ano Kamba ka masamba a intaneti monga WhatsApp ndi Facebook, anthu ambiri atengelapo mwayi nkumafalitsa nkhani za chisilamu ngakhale asakuzindikira bwino za izo. Izi sizoyenera ndipo ngati asilamu tiyenera kuzipewa ndithu.

Ma Ayah ndi ma Hadith ochuluka akuletsa zotenga maphunziro a chipembedzo kwa anthu Wamba, ndipo Allah mu Quran 17:36 analetsa kuyankhula zinthu zomwe munthu alibe nazo kuzindikila kwenikweni. Malingana ndi zimenezo, msilamu aliense akuenera azionetsetsa kuti malamulo ndi maphunziro a chipembedzo akuwatenga kwa anthu okhulupilika komanso ophunzira bwino.



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