

Al-Haqq الْحَق

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

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The Prohibition of Gambling in Islam: Religious and Social Implications

Gambling is an activity explicitly prohibited in Islam due to its harmful effects on individuals and society. Islamic teachings, grounded in both the Qur'an and Hadith, provide clear guidance on the moral and ethical dimensions of gambling, emphasizing the need to protect the welfare of the individual and the community.

The Qur'an clearly forbids gambling, grouping it with intoxicants and other sinful behaviours. In Surah Al-Ma'idah (5:90), Allah says: O you who believe, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

This A'yah highlights the negative nature of gambling, describing it as an abomination that leads people away from righteousness and causes division and harm within society. The Qur'anic instruction is clear: we believers are to avoid gambling entirely in order to achieve success, both spiritually and materially.

This practice is now widely practiced by the majority of youths in what is known as betting. The Qur'an prohibits any form of gambling even if it appears fascinating or funny.

The prohibition on gambling is reinforced by the teachings of our Noble Prophet Muhammad (Sallallahu Alayhi Wasallam). In a Hadith, the Prophet (Sallallahu Alayhi Wasallam) said: Whoever says to his Companion, 'Come, let us gamble,' must give charity [as expiation] (Bukhari and Muslim).

This shows the Prophet's (Sallallahu Alayhi Wasallam) strong stance against even trivial forms of gambling and calls for expiation if one encourages others to gamble. The essence of this teaching is to discourage individuals from engaging in activities that can lead to greed, dishonesty, and addiction, which undermine the values of fairness and integrity.

The Prophet (Sallallahu Alayhi Wasallam) said: ...Whoever stands by a Muslim where his sanctity is profaned and his honour is assaulted will be assisted by Allah when he needs His assistance. (Abu Dawood)

Zakaah Nisaab
October 2024
MK*****

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MOTIVATIONAL MOMENTS

The hands that earn with honesty and dignity are far richer than those that seek profit through gambling.

Publisher

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Is it allowed to say “Bismillahir-Rahmanir-Rahim” instead of “Bismillah” before one eats. What is the right ruling on this issue?



The phrase that is prescribed for mentioning Allah when eating is to say “**Bismillah**”, because the Prophet (Sallallahu Alayhi Wasallam) said: **When one of you eats some food, let him say *Bismillah*, and if he forgets to do so at the beginning, let him say *Bismillah awwaluhu wa akhiruhu*.** The majority of Pious Predecessors agree there is no harm in adding the longer phrase, but it’s not necessary.



I’ve noticed many Muslims hugging each other at school and in workplaces lately. Is it permissible in Islam for a man to hug a woman, whether she is a relative or not?



It is explicitly prohibited in Islam to have physical contact with non-Mahram individuals, including shaking hands with a non-Mahram woman. This prohibition extends to actions like hugging or embracing, which are even more strongly discouraged. The rule applies equally to both non-Mahram relatives and strangers.



Is it Kufr and blasphemy to believe in the worldly existence of Zombies and Vampires available in horror movies?



A zombie is a reanimated corpse that is made to move by means of witchcraft. The word is usually used to describe someone who has been put to sleep and has lost consciousness. Those who believe in this idea of the living dead base it on the view that there will be no resurrection in the hereafter; rather a person will die and return repeatedly, without end, or he will die and his soul will move to another body. According to Islamic creed, there is no such thing as zombies or the living dead who come back to life and eat others, or do not eat. Everyone who dies will remain dead until Allah resurrects him on the Day of Resurrection, and there is no exception to that except in very few cases, where Allah brought people back to life as a miracle for a Prophet of His, as He did for Isa (Alayhi Salaam). Denial of the resurrection constitutes disbelief (Kufr). So a Muslim is advised not to believe in the living dead.

Q What is the ruling on playing or allowing one's children to play the many electronic games that are widely available, such as those produced by companies like Sony and Nintendo, etc.?

A Islam does not forbid leisure or having fun in permissible ways. The basic rule concerning these games is that they are permissible so long as they do not get in the way of obligatory duties such as establishing prayer [i.e., praying properly, on time and in congregation] and honouring one's parents, and so long as they do not include anything that is Haraam such as music, nudity and other prohibited elements.

Q What is the ruling on organising a competition to complete the Qur'an, and awarding prizes from the contestants' money.

A There is nothing wrong with awarding and receiving prizes in competitions for memorising the Noble Quran, whether these prizes are awarded by a third party, because that is akin to what the Prophet (Sallallahu Alayhi Wasallam) mentioned of it being permissible to compete for prizes in archery, camel racing and horseracing, because that comes under the heading of supporting Islam. So, basically, there is no problem in awarding prizes for competition in Qur'an and there is more reward in doing so. However, the organizers are advised to observe honesty and fairness in conducting such a noble activity.

Q Some phone companies have offers, which is extra credit of a specific amount, in addition to what the customer has loaded. So if he loads a data bundle worth MK1000, they add MK1000 extra. Is that permissible?

A The relationship between the customer and the phone company is a relationship between a seller and a buyer, and the product being sold is the phone service. The money that the buyer pays is in return for the phone service, and does not come under the heading of buying money with money. Hence there is no stipulation that the amount paid and the credit added to the phone be equal. So there is nothing wrong with this credit being less or more than the amount paid, because the matter is based on mutual consent between the two parties to the transaction.

Q What is the ruling on betting and what is called "Permissible betting"?

A It is not permissible to bet money (one-sided) or anything else, except in the cases exempted by Allah, which is races with horses or camels, or archery contests. In the case of any other kind of betting, it is not permissible to take money for it, because it comes under the heading of devouring wealth unlawfully, and of gambling, which Allah and His Messenger (Sallallahu Alayhi Wasallam) have prohibited. Betting is Haraam and should be totally abstained by every believer.

There should be no (money) prizes for competitions except in archery, a camel-racing and horse-racing. ”

Tirmidhi, An-Nasaa'i, Abu Daawood and Ibn Maajah



Is there any sin on me for being in a place where there is alcohol even though I am not drinking it ?



It is not permissible to sit with people who are drinking alcohol unless you object to that; if they accept that, all well and good, otherwise you must leave them, because the Prophet (Sallallahu Alayhi Wasallam) said: **Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is passed around** (Ahmad and Tirmidhi), and because sitting with them is a means that may lead to joining them in their bad deed or approving of it, a Muslim is advised against being in their midst.



Is listening, singing or composing music Haraam? Please advice me on the Halaal music to be listening to?



The view of the four Imams is that all kinds of musical instruments are Haram. None of the followers of the Imams mentioned any dispute concerning the matter of music.



Is it permissible to take the voice of a human and put it through an AI program and make it recite the Noble Qur'an?



It is not permissible to make voices, or to manipulate them or alter them, except with the permission of their owners, so as to avoid troubles that might arise. One may take a person's voice and make it say evil words or make statements or give instructions in his will, and so on, and that will result in wealth being taken unlawfully and people's honour being tarnished, resulting in confusion and chaos.


WHAT ARE FORBIDDEN ELEMENTS IN GAMES?


- Depicting wars between earthly people (good) and beings from the sky (bad), implying accusations against Allah or the angels.
- Sanctifying the cross or using it to gain strength, extra lives, or resurrection, as well as designing Christian-themed birthday cards.
- Approving witchcraft or glorifying witches and sorcerers.
- Promoting hatred against Islam and Muslims, like games rewarding attacks on Islamic cities.
- Glorifying non-Muslims or showing pride in non-Muslim states and sports clubs.
- Depictions of nudity or immoral behavior, such as running away with a girlfriend.
- Ideas of gambling, forbidden music, or other prohibited elements.
- Making children get used to violence and criminality.
- Corrupting children's sense of reality by teaching them about a world of illusions and impossible things.


NOTE: A believing Muslim should strive to uphold his Imaan and avoid anything that can interfere with it.


Worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. ”


Muslim


 **How can I differentiate between Maniy (semen) and Madhiy (prostatic fluid)? Is it by smell or something else?**


 According to our Pious Predecessors, there are three basic differences between semen and prostatic fluid. They are: (1) Semen is emitted forcefully, whereas prostatic fluid is not emitted forcefully, and the individual may not feel that it is emitted. (2) Semen is usually a white, thick fluid, which smells like palm tree pollen or dough, whereas prostatic fluid is a thin, clear, sticky fluid that has no smell. (3) Emission of semen is followed by loss of desire, whereas the emission of prostatic fluid is not followed by loss of desire.


 **I've heard that purity has many forms and types in Islam. I would appreciate it if you could elaborate on these forms and types.**

 Indeed, in Islam purity is of various forms and types: tangible purity and intangible purity. Impurity is also of two types: tangible impurity and intangible impurity. Tangible purity is the purity from ritual impurity and tangible impurity. Whilst tangible impurity is things that our beloved Prophet (Sallallahu Alayhi Wasallam) has deemed to be impure and filthy. This includes that of which the impurity is major, namely dogs, and that of which the impurity is minor, such as the urine of an infant boy. It further includes that of which the impurity is moderate, such as the impurity of urine, blood and dead animals.

 **Is the water of a swimming pool pure if people's clothes get wet, because children and other individuals swim in the water of the pool and they may make it impure (Najis)?**

 If you are certain that the water is pure and are uncertain as to whether some impurity got into it, you may do Wuzu with it, because the basic principle is that it remains pure. The Prophet (Sallallahu Alayhi Wasallam) said: **Water is pure and nothing makes it impure** (Nasai). But if you are certain that it is impure and you are uncertain as to whether it is pure, then do not do Wuzu with it, because the basic principle is that it remains impure. If you are not certain as to whether it is pure or impure, then you may do Wuzu with it, because the basic principle is that it is pure as the Prophet (Sallallahu Alayhi Wasallam) highlighted. A pool with a surface area of 20.9 square meters or more is considered large and remains pure unless its color, taste, or smell changes. For circular pools, the diameter should be at least 5.16 meters to be considered large. Smaller pools are impure, and adding chlorine or chemicals doesn't purify the water.

 **Can I pray without Wuzu if I am sick or I can just pray without it since I am not comfortable getting contact with water?**

 If the sick person cannot do Wuzu with water because he is unable to or because he is afraid that it will make his sickness worse or delay his recovery, then he should do Tayammum.

The best of you are those who learn the Qur'an and teach it. ”

Bukhari

MAFUNSO NDI MAYANKHO

FKodi ndi lamulo lanji kupangitsa mpikisano wa Quran ndi kumapeleka mphatso zosiyanasiyana kwa owina?

YChisilamu chimaloleza anthu oloweza Quran kupikisana ndikupatsidwa mphotho zosiyana siyana kwa opambana, izi ndi malingana ndi kuyankhula kwa mtumiki (mtendere ndi madalitso zipite kwa iye) kuti “pasakhale kupikisana pokhapokha mu masewero oponya lupanga (ndi zida zina zapa nkondo), mpikisano wothamangitsana pa ma hatchi komanso a bulu”. Izi zili chonchi Kamba koti zili mgulu la zinthu zothandiza chisilamu.

FIne ndi mzimayi wa Chisilamu ndipo ndili pa ubwenzi ndi Khristu yemwe akulonjeza kuti adzalowa Chisilamu. Ndili okhutira malonjezo ake ndipo tidzasiyana ngati ataphwanya lonjezoli. Kodi malangizo anu ndi otani?

YTtikukumbutseni inu mayi za kuzilekelera kwanu kuti ubwenzi omwe mukuwukambawo ndioletsedwa Mchisilamu ndi kwa Msilamu wina aliyense wa mkazi komanso mamuna chifukwa zimenezo ndi zimene analetsa Allah mu Quran kuti tisachiyandikile chiwerewere (Quran, 17:32). Dziwani kuti Chisilamu sichikulola kukhalira limodzi pakati pa mkazi ndi mamuna kunja kwa banja mopanda kuona mbali kuti ochita chinthu chomwe mkazi wa Chisilamu ayenera osati chifukwa choti muli ndi mantha woti atha kudzatsintha lonjezo lake ayi, koma kuti ngakhale atalonjeza kuti adzalowa Chisilamu, sizololedwa kugonekera khosi ayi, koma kuti ndizoyenera kwa iye mamuna kuyamba walowa Chisilamu osati chifukwa cha banja koma chifukwa choti wachimvetsetsa Chisilamu kukhala chipembedzo choona.

FKodi ndondomeko zoyenera kutsata pochita Dua ndi ziti komanso ndi nthawi yanji yomwe ili yabwino kupanga Dua?

YPoyamba tiyenera kudziwa kuti munthu wokhulupilira safooka ndi kuluza chiyembekezo pomupempha Mulungu kuti amudalitse komanso kuti amutsogolere ku njira yabwino. Mulungu akutilangiza ife kuti nthawi zonse tiyenera kumupempha lye komanso kupempha chikhululuko kwa lye. Ndondomeko zoyenera kutsata pochita Dua ndi izi: (1) kumuyamikira ndi kumutamandira Mulungu komanso kumufunira zabwino Mtumiki wathu Muhammad (Mtendere ndi Madalitso a kwako (machimo) ndikuwonetsa mtima wakulapa kwa Mulungu. (3) Pochita Dua munthu uyenera katatukatatu pochita Mulungu motsimikiza ndi mokhazikika mumtima afupiafupi okhala ndi mathandauzo okuya. (7) ponena mawu oti ‘Ameen’ kuthandauza kuti: O Ambuye Mulungu! Landirani kupempha kwanga.

FKodi chifukwa chiyani timawerengera zaka za Chisilamu kuyambira pa nthawi yomwe msamuko unachitika (Hijrah) ndipo sitiwerengera kuyambira pamene chivumbulutso chinayamba kubwera ndi kuyamba kwa Mtumiki kuitanira za Mulungu M’Modzi yekha?

YNdizoonadi Mtumiki (Mtendere ndi Madalitso a Mulungu zipite kwa lye) anasamuka kuchoka ku Makkah kupita ku Madina mu chaka cha 13 chilandilileni utumiki ndipo ndipamene dziko la Chisilamu linayamba kuoneka poyera. Msamuko usanachitike Asilamu analibe dziko komanso analibe ndondomeko ya kayendetsedwe ka ndale ndi zinthu zina ndi kukhala olumikizana pamodzi. Pachifukwa chimenechi Umar ndi maSwahaba ena (mtendere wa Mulungu ukhale pa iwo) anagwilizana zolipanga tsiku limeneli kukhala lopatulika mu chisilamu.

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

Bukhari and Muslim

F Kodi mawu oti Fatwa ndi chani pa chilankhulo komanso pa malamulo a chisilamu?

Y Pa chilankhulo titha kunena kuti Fatwa ndiko kupereka yankho lomveka bwino pokhuza chinthu china chake chomwe chafunsidwa. Pomwe liwu lomweli pa malamulo a Chisilamu ndiko kulongosola popereka yankho komwe kuli kupereka ndondomeko ndi chigamulo cha Chisilamu, pa kanthu kena kake.

F Pali azimayi ena achisilamu omwe amatha kulangiza anthu pa nkhani za chisilamu, kodi ndizololedwa kutsatila Fatwa yopelekedwa ndi mzimayi?

Y Chisilamu sichinasiyanitse kuti anthu opeleka Fatwa azikhala azimuna okhaokha ayi, izi zili choncho kamba koti maphunziro ndi oyenera kwa wina aliyense posatengela kuti ndi mzimayi kapena mzibambo. Ma Ulama olemekkezeka anaika zinthu monga izi kukhala zoyenera kwa munthu opereka Fatwa: (1) kukhulupilika, (2) kukhala wachilungamo, (3) wa maganizo okhwima komanso (4) wamaphunziro okwanira pa za chipembedzo. Munthu okwanilitsa zinthu zinayi zimenezo ali ndi kuthekera kopereka Fatwa. Kuyambilanthawiya maSwahaba (Mulungu asangalale nawo) azimayi akhala akupeleka ma Fatwa mu nyengo zosiyanasiyana. A'isha, mkazi wa Mtumiki (Mulungu asangalale naye) amakhala akupeleka ma Fatwa osiyanasiyana okhudza chipembedzo komanso ma Ulama achizimayi ena monga Umm ad-Darda', Mu'adhah al-'Adawiyah, ndi Safiyah bint Shaybah (Chisoni cha Mulungu chikhale pa iwo) akhalanso akudziwika ndikupereka ma Fatwa osiyanasiyana.

F Kodi lamulo likutinji kwa munthu yemwe ali ndi matenda a Edzi akafuna kukwatira kapena kukwatiwa?

Y Munthu yemwe ali ndi matendawa ndipo akufuna kukwatiwa kapena kukwatira ayenera kumudziwitsa munthu yemwe akufuna kumanga naye banja. Wina aliyense ali ndi ufulu wolola kapena kukana. Chomwechonso munthu yemwe ali pa banja kale atha kuthetsa banjalo kapena kupitilira nalo. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Musapereke vuto (chiopsezo) komanso musalandire vuto (chiopsezo). Choncho ngati maganizo ofuna kumanga banja alipo kapena kupitilira ndi banja, padzafunika kuika ndondomeko yoyenera pofuna kuziteteza. Izi zithakuchitika potsatira zomwe achipatala angapereke ngati malangizo.

F Tiuzeni maduwa omwe tingamapange pofuna kuti tichile pamene tikudwala ku matenda osiyanasiyana?

Y Poyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatilangiza ife kufunafuna mankhwala pamene tadwala, chifukwa chakuti Mulungu anaika mankhwala pa matenda ena ali onse. Mwamaduwa ena omwe tingamapange ndi monga awa: (1) Allahumma rabba al-nnas adhibi al-ba'sa ishfi anta al-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman. (2) As'alu Allaha al-azem rabba al-'arshi al-azem an yashfiyane. (3) Audhu bi izzati Allahi wa qudratihi mimma ajidu wa uhadhiru.

Allah amachitira nsanje munthu amene amamuchimwira iyeyo. ”

Bukhari and Muslim

MAFUNSO NDI MAYANKHO

FKodi mkazi wa Chisilamu angakwatiwe ndi mamuna yemwe sali Msilamu ngati iye ali wolemekeza za chipembedzo cha mkaziyo chomwe chili cha Chisilamu?

YAyi sizoledwa chifukwa Allah analetsa mu Quran kuti “**Ndipo msakwatitse ana anu a akazi kwa anthu omuphatikiza Allah ndi zinthu zina. Ndithu kapolo okhulupilila ndi wabwino kwambiri kuposa winayo (wophatikiza Allah ndi zinthu zina) ngakhale atakusangalatsani**”. Kwatiwani ndi Msilamu mnzanu pofuna kusunga chipembedzo ndi chikhulupiliro chanu chopambana cha Chisilamu. Kukwatiwa ndi mamuna yemwe sali Msilamu kuli ndi zovuta zambiri zosasimbika. Kukwatiwa ndi Msilamu kudzateteza ana anu kuti akule ndi chipembedzo cha Chisilamu poti iwo sadzakhala akuvutika mumtima pakuona kuti mnyumba yomweyomweyo muli Chisilamu komanso chipembedzo china chomwe chisali cha Chisilamu. Izi ndi zovuta kwambiri. Choncho mwachidule musakwatiwe ndi mamuna yemwe sali Msilamu ndipo amayi ambiri akumana ndi zovuta chifukwa cha kukwatiwa ndi mamuna wachikunja. Mamuna wa Chisilamu ngati sakupezeka lero tsiku lina adzapezeka Inshaa Allah.

FNdinatulutsa mawu omusiya banja mkazi wanga koyamba. Pambuyo pomaliza nthawi ya kudikira yomwe ndi Idda ndinagona naye. Pano tikufuna kumanganso banja. Kodi tilandire malangizo anji pa zomwe tinachitazi?

YPoyamba tinena kuti nkhani yokhuza banja ndi nkhani yofunika kuitenga bwino pamene tikufuna kuchita chisankho m’banjamo.

Dziwani kuti kugona ndi mkazi wanu pambuyo pakumaliza masiku a Iddah kumatengedwa kuti munthu wachita chiwerewere. Chiwerewere ndi tchimo lalikulu, ndipo awirinu muyenera kulapa kwa Mulungu kuti akukhulukireni ndipo pambuyo pake mutha kumanganso banja potsatira ndondomeko zake poti kusiyanaku kunali koyamba. Malangizo athu ndi akuti muyenera kusamala posatulusa mawu omusiyira mkazi banja mwachisawawa. Mawu omusiyira mkazi asakhale mawu oseweletsa ayi. Zabwino zake ndiko kukambirana tikasemphana maganizo m’banja.

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 bizinesimo.

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

Tirmidhi

Fine ndi mnyamata amene maganizo ofuna kukwatira ayamba kundifikira. **Kodi ndi mkazi wotani yemwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anatilimbikitsa kuti tipange naye banja?**

YMtumiki (Sallallahu Alayhi wa Sallam) anatilimbikitsa kukwatira akazi omwe ali achidwi ndi wolimbikira ntchito ya chipembedzo (cha Chisilamu), mkazi yemwe adzamuteteze mamuna kuti chikhulupiliro chake chisaonongeke, komanso kuti iye mamuna adzapeze zabwino pa moyo wina pa mbuyo pakuukitsidwa m'manda. Anatilangizanso kukwatira mkazi yemwe angakhale chisangalatso kwa mamuna, yemwe adzamuteteze mamuna wake iye mamuna palibe, ndikuwalera ana ake m'maleledwe abwino.

F **Kodi Aqeeqah ili ndi gawo lanji ku Chisilamu ndipo ndiyofunika bwanji?**

YAqeeqah ndi Sunnah ya Mtumiki (Sallallahu Alayhi wa Sallam) ndipo Asilamu omwe ali ndi kuthekera asanyozere pakutsatira Sunnah imeneyi. Mu Hadith ina Mtumiki (madalitso ndi mtendere za Mulungu zipite kwa iye) anati “kwa mwana wa mmuna mpangileni Aqeeqah pozinga chinyama kuti ayeretsedwe” (Bukhari). Aqeeqah ndiko kuzinga mbuzi kapena nkhoa komwe kuli kuthokoza Mulungu pa mphatso ya mwana yemwe watipatsa. Mwachidule Sunnah imeneyi mbali ina imapereka madalitso abwino kwa mwana. Choncho tiyeni titsatire Sunnahiyi yomwe ili yabwino kwambiri. Mwana wa mmuna pamayenereka pazingidwe mbuzi kapena nkhoa ziwiri pomwe wamkazi mbuzi kapena nkhoa imodzi yokha.

F **Moyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zipsinjo zosiyanasiyana. Kodi malangizo anu ndi otani kwa Asilamufe pamene tikumana ndi kudutsa m'mavutowa komanso zippsinjo zosiyanasiyana? Mwachidule zoyenera kuchita ndi ziti pamene tidutsa munyengo zimenezi?**


YTiyambe ndikunena kuti munthu wokhulupilira (Msilamu) satopa kupempha kwa Mulungu chikhululuko komanso kupempha chiongoko pa zomwe iye akuchita ndi kufuna kuchita pa moyo wake wa tsiku ndi tsiku. Mtumiki Muhammad (Sallallahu Alayhi wa Sallam) anationgolera za kufunika kuchita Maduwa, ndipo Iye anati: Duwah ndi chida cha munthu wokhulupilira, muni wa dziko lino la pansi ndi kumwamba. Pa nthawi yomwe Msilamu akumana ndi mavuto monga kuponderezedwa iye ayenera kuyazamira kwa Mulungu ndipo akhale ndi chikhulupiliro kuti Mulungu adzamuyankha zopempha zake. Mtumiki (Sallallahu Alayhi wa Sallam) pa nthawi ya zowawa anali kubwerera kwa Mulungu ponena kuti: La ilaha illallahu al-'azim, al-halim, la ilaha illallahu Rabbu-s-samawati wal-ard wa Rabb-i arshi ilazim. Kunena kuti: (Palibe wina koma Mulungu wa mkulu, mlezi, palibe wina koma Mulungu wapambwambamwamba, palibe wina koma Mulungu waku mwamba ndi pansi pano). Komanso ndi maduwa ena. Mwachidule kuchita Duwa chikhale chinthu choyambilira kwa munthu Msilamu. Tiyeni tisogoze kuchita Maduwa popempha kwa Mulungu chikhululuko ndi chifundo, pakubwerera msangasanga kwa Iye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa. Dziwani kuti ife Asilamu tilibe chida china choposa kuchita Maduwa (kupempha ndi kubwerera) kwa Mulungu.


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


 **Is it allowed to pray in a place where there are pictures hanged on the walls?**


 Praying in a place in which there is an image in front of the ones who are praying is resembling the worshippers of idols, and there are many Hadiths which indicate that it is forbidden. It should also be noted that putting pictures of animate beings on walls is something that is not permissible; rather it is something that leads to exaggeration and shirk, especially if they are images of people who are venerated. Muslims are encouraged to guard their Iman (faith) and avoid anything that might put it into jeopardy.


 **What is the ruling on eyebrow gel, curling eyelashes, lip moisturiser and alternatives for perfumes?**

 It is permissible to do all mentioned as it is regarded as adornment so long as they do not show them to the Non-Mahrams (men that they are permissible to marry). However, if those adornments form a substance on their body, they are compelled to remove them first when making Wuzu.

 **We see men nowadays wearing necklaces and having ear piercings, is it permissible for men to wear necklaces and those other adornments?**

 It is not permissible for men to wear necklaces and ear piercings because wearing them is something that is only permissible for women, so wearing them is imitating women, and hardly anyone wears them in the manner in which women usually wear them except effeminate men (*al-mukhannathun*). It is proven in the Hadith of Ibn 'Abbas (Radhiallah Anha) that the Messenger of Allah (Sallallahu Alayhi wa Sallam) cursed men who imitate women and women who imitate men (Bukhari).

 **Is it true that if a Non-muslim embraces Islam all their sins get erased?**

 By His Grace and Mercy, Allah has made embracing Islam a cause to erase the sins that were committed before it. When a disbeliever becomes Muslim, Allah forgives all that he did when he was a non-Muslim, and he becomes cleansed of sin.

Conditions that make imitating Non-Muslims permissible

- That should not be any of their traditions or rituals by which they are distinguished.
- That should not be part of their religion.
- That should not be anything in Islam which refers specifically to that matter.
- This resemblance should not lead to going against any of the commands of Shari`ah.
- That should not involve celebrating any of their festivals.
- The resemblance should be only according to what is needed, and no more.

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 enjoin 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 Can you provide me with clear guidelines on what is meant by imitating non-Muslims?

A Islam provides clear guidelines on the imitation of non-Muslims, emphasizing the importance of maintaining a distinct Islamic identity. While certain forms of imitation may be permissible, particularly in non-religious matters that do not contradict Islamic teachings, caution is necessary. Muslims are advised to avoid practices that are unique to non-Muslim religions or customs, especially those that may lead to a weakening of Islamic principles.

Q Is it permissible for a man who has two wives to request from the first one to seek his permission everytime she leaves the house?

A One of the rights that the husband has over his wife is that she should not go out of his house except with his permission or let anyone into his house except with his permission. 'Aa'ishah (Radhiyallahu Anha) used to seek permission from the Prophet (Sallallahu Alayhi WaSallam) whenever she wanted to go out (Bukhari and Muslim). However, this right is advised to be exercised on both sides.

Q I am divorced with children, somebody has proposed me to be his second wife without telling his first wife. Would it be permissible for me to inform the first wife (since I know her) to let her know about the situation?

A You should choose for yourself a man who is of good character and religiously committed, as the Prophet (Sallallahu Alayhi Wasallam) said: **If there comes to you one whose religious commitment and attitude pleases you, then marry [your female relative who is under your care] to him, for if you do not do that, there will be tribulation on earth and much corruption** (Tirmidhi). You should not tell his wife anything; rather this is a matter to be handled by the man himself. If you tell her then it may spoil the relationship between them. Moreover, you have been entrusted with this secret that has to do with him only, and you do not have the right to disclose the secret without his permission.

The angels do not enter a room in which there is a dog or an image. ”

Bukhari and Muslim

Is Car Insurance Permissible in Islam?

According to some pious predecessors, car insurance is generally not permissible in Islam. This is because it falls under the category of commercial insurance, which is considered forbidden in Shari'ah. Commercial insurance involves paying money to insure against accidents or other risks, and this practice is deemed impermissible due to the uncertainty involved. The process can lead to unjust financial gains or losses, which goes against the Islamic principle of avoiding "gharar" (excessive uncertainty) and the unlawful consumption of others' wealth.

Most Islamic Scholars and Fatwa organizations, including Fiqh Councils, agree with this ruling. They have issued Fatwas prohibiting commercial insurance when it is offered voluntarily, meaning that if an individual is not required by law to purchase car insurance, they should refrain from doing so.

However, there is an exception to the prohibition of car insurance. If car insurance is compulsory by law and one has no choice but to purchase it, then it is permissible. In such cases, the

individual is not at fault, and the sin is placed on those who imposed the requirement. This ruling is based on the Islamic principle of "necessities make forbidden things permissible", which allows exceptions when a Muslim is forced into a situation where they must engage in a prohibited act to avoid greater harm.

It is important to note that if a Muslim is forced to take out car insurance, they should limit their claims to the amount they paid into the insurance policy. This is in line with the principle that "necessity should not lead to excess", meaning compensation should be fair and not exceed what is required to cover the loss or damage.

The Prophet Muhammad (Sallallahu Alayhi wa Sallam) said: That which is lawful is clear and that which is prohibited is clear, and between them are doubtful matters which many people do not understand. Whoever guards against the doubtful matters will protect his religious commitment from shortcomings and will protect his honor from slander, but whoever falls into that which is doubtful will fall into that which is prohibited...(Bukhari and Muslim).



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