

Al-Haqq الْحَقُّ

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

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Strength in Unity

The Role of Collectiveness in Islamic Management

Islam is a universal faith, revealed for the guidance of all humanity regardless of race, nationality, or social standing. It recognises the essential social nature of human beings, who by instinct, require cooperation and mutual support to survive, build communities, and advance civilisation. Islam, therefore, places profound emphasis on collectiveness, unity, and organised cooperation, warning repeatedly against division and isolation. The Quran reminds believers: “And hold firm, all together, to the rope of Allah, and be not divided among yourselves” (3:103).

Within Islamic thought, collective action is not simply encouraged but is fundamental to the full expression of faith. Many religious obligations like congregational prayers, Zakaat distribution, conflict resolution, the establishment of justice, and community welfare, demand structured collaboration. Islam is, by its very nature, a collective religion, and cannot be properly practised in isolation. The strength of a community lies in its ability to work together with a shared moral vision.

However, Islam does not celebrate collectiveness for its own sake. Purpose gives collective action its legitimacy. When Allah instructed believers to form organised

groups, He made their objective clear: to call for what is good, enjoin right conduct, and forbid wrongdoing. Collective work that lacks such moral focus quickly loses its justification. In this way, Islam ensures that unity serves not only efficiency but also righteousness.

Organisations, whether religious, social, political, or charitable, are indispensable because they accomplish what individuals cannot achieve alone. Through pooling resources, skills, and ideas, organised groups multiply the impact of their efforts. Whether aiming to spread religious knowledge, improve healthcare, educate youth, or defend the vulnerable, collective endeavour achieves far more than isolated effort. The vitality of any nation or community is often measured by its capacity to organise and act collectively for meaningful goals.

Nonetheless, Islam draws a decisive moral line: cooperation must be directed towards beneficial, lawful ends. The Quran commands: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression” (5:2). Thus, any form of collective action aimed at injustice, corruption, or harm is categorically forbidden, no matter how effective or popular it may appear.

“And hold firm, all together, to the rope of Allah, and be not divided among yourselves”

Quran 3:103

**Zakaat Nisaab
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MOTIVATIONAL MOMENTS

Take advantage of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your preoccupation, and your life before your death.

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My father abandoned the family when I was a small child and my mother got married to another man who cared for me, gave me his name and I consider him to be my father. Can I keep a secret from my future wife and my friends the truth about this father?



It is not obligatory upon you to disclose this personal matter to your wife or friends. A person is not accountable for keeping aspects of their private history discreet, so long as no rights are violated and no harm is caused by that silence. However, in matters of lineage — which has legal and religious implications in issues like inheritance, marriage eligibility, or testimony — the correct attribution to one's biological father must be maintained. In social dealings, you may continue honouring the man who raised you as your father, without needing to explain further.



When a man dies, at what time/stage should an inventory of his assets be made? Does the Shariah stipulate a time frame for this?



It is incumbent to record all the assets of the deceased immediately after burial. This has vital significance, if among the assets, there is a running business with stock. The rights of the heirs are vested in every item of the assets immediately on the death of the Murith (the testator or the one from whom they inherit). In fact, the business should close down for a day or so to enable a proper stock-taking.



Is it necessary to wash resistant lotion or vaseline with water and soap or it is valid using water only?



If the vaseline or lotion blocks the water to reach the skin, then it has to be removed with soap. If not, you can just wash it off.



My husband has been committing fornication with our maid. I am absolutely demoralised and have become a nervous wreck. He has made Tawbah and has asked me to forgive him. Friends say that he should undergo an HIV testing before we commit. What's your advice?

A My dear sister, may Allah grant you strength and ease in this trial. Your husband's sin is grave, but Tawbah, if sincere, is a door always open. However, your well-being is a trust (Amaanah) upon yourself. It is wise and necessary for him to undergo HIV and STI testing before resuming conjugal relations, for Islam commands preservation of life and health. This precaution does not negate forgiveness but complements it. Seek counsel from sincere, pious elders and place your affair before Allah in earnest Dua.

Q **Is it allowed for a man to make artificial respiration to a woman in extreme cases?**

A Yes, this is considered a way of salvaging a person's life, especially if there is no Mahram or female person to do this. It is not only allowed but it is a must. If anyone can save the life of another person by any means available, he or she must do it. The reward for doing this is so valuable that Allah says in the Noble Quran: And whoever saves (one soul) it is as if he has saved the entire humanity. The rule of Awrah (nakedness) and gender relations ethics are irrelevant when the case is considered necessary or extreme, for the priority is given for saving life.

Q **Is it allowed for Muslims to make predictions on the forthcoming events, for example football matches?**

A It depends on what you mean by predictions. If you mean estimation that is based on experience or the person's own analysis of the current events, then it is not Haraam. For example an economic expert might give prediction about the exchange rates or a military expert may also predict victory or defeat etc. These attempts are based on experience and logical reasoning which is allowed and sometimes necessary in life, especially in planning. However, if prediction is religiously oriented and implies an extraordinary power and superstition, then it is not allowed because the Hadith states: Whoever approaches a soothsayer and believes what he says has disbelieved on what has been revealed to Muhammad. (Abu Dawood, Tirmidhi, and Ahmad).

Q **I committed a grave sin by having an unlawful relationship with my teacher. She is 55 years old and now insists I marry her, while I am only 20. I am confused and don't know what to do.**

A Kindly know that Zina (fornication) is a serious and destructive sin that ruins hearts, families, and one's standing before Allah and demands sincere Tawbah. As for marrying her, Islam does not prohibit marriage based on age, but it must be free of coercion, built upon faith, chastity, and sincere intention. It is your decision, provided she too sincerely repents and commits herself to the obedience of Allah. Focus first on purifying your heart and life through repentance, prayer, and good company.

Whoever approaches a soothsayer and believes what he says has disbelieved on what has been revealed to Muhammad. ”

Abu Dawood, Tirmidhi, and Ahmad



We are Muslim ladies and would want to join the working class, so we are looking for a list of Halaal jobs which we can earn a living from. Any suggestions please!



It is so exciting to learn of your intention to engage into Halaal earnings as Muslim ladies. May Allah grant you success. In fact the category of Halaal jobs is very wide. But we do advise you to give priority to projects that would better serve your community. By doing so, you will help people in your area and at the same time gain lawful income. Try to contact a Muslim trustworthy financial counselor in your area of residence and seek his advise regarding the best lawful and Shariah-compliant jobs that would benefit both yourself and your community.



I am a 26-year-old suffering from clinical depression. This illness has severely affected my connection with Allah. Though I have never doubted my religion, I feel as though I have lost my faith. I am also fearful of the warnings in the Quran and Hadith that speak of a dark mark being placed upon the heart of one who continuously doubts their faith. Does this ruling apply to my situation?



May Allah grant you Shifa and ease your heart. Clinical depression is a recognised illness that clouds emotions and thoughts. The warnings in Quran and Hadith about doubt apply to those who consciously and defiantly reject

faith, not to someone suffering an affliction beyond their control. Your distress, your awareness of this struggle, and your desire to remain connected to Allah are signs of faith, not disbelief. The Prophet (Sallallahu Alayhi Wasallam) said, "Allah has pardoned my Ummah for what they do out of mistake, forgetfulness, and under compulsion." (Ibn Majah). Continue seeking treatment and make sincere Dua. Allah's mercy is vast.



Is it allowed to abort a child if the woman got pregnant after been raped?



If a woman got raped and she discovers she has become pregnant in the early 120 days, she may abort the child as the breath of life has not yet been blown into it. If she has discovered it later, she should keep the child and Allah will reward her greatly for bravely raising the child as a Muslim.



If the husband is too busy with his office work and comes back home late and tired, then is it allowed for the wife to go out alone with the driver for shopping?



You need to mutually arrange such a matter with your husband. If he comes late, you may consider shopping with him during the weekend or when he stays. Find alternatives and the best way to create a lawful environment in life. Your association with the driver alone in the car without any Mahram or your husband is Haraam and must be totally avoided.

Allah has pardoned my Ummah for what they do out of mistake, forgetfulness, and under compulsion. ”

Ibn Majah



A person deceived someone and took their money. He now regrets it and has repented. What should he do about the money?



A true repentance in Islam involves abandoning the sin, feeling sincere remorse, and resolving never to return to it. However, when a sin involves the rights of another person, such as wealth taken unjustly, repentance is incomplete until those rights are restored. Allah forgives the wrongs owed to Him, but the rights of His servants remain unless they themselves pardon. The person must return the money to its rightful owner, either directly or through discreet means if admission risks greater harm. If impossible, he should give it in charity on the victim's behalf while continually seeking Allah's forgiveness. This is the only way to fully clear one's responsibility before both Allah and the wronged person.



A friend of mine used his gambling money to buy a business and says that after a certain period of time the money becomes Halaal. Is this correct?



No, this is not correct. Wealth acquired through unlawful means, such as gambling, remains impure in its origin, and time does not purify it. Simply allowing time to pass does not transform Haraam wealth into Halaal. In Shariah, ill-gotten gains must be disposed of by returning them to their rightful owners if possible, or by giving them away in charity without the intention of reward.



Many people adopt babies, register them on their names and keep the real identity a secret from the children. Is this permissible?



It is Haraam to conceal the child's identity. It is incumbent to inform the child of his/her true identity. It is not permissible to establish a belief in the child that the foster parents are the biological parents. Once the child is Baaligh (matured) all the rules of Hijaab will apply between the child and the foster parents as well as the adopted child and his/her foster brothers/sisters. The laws of inheritance will not apply to the adopted child. The foster father will not be a Mahram for the adopted daughter while the adopted son will not be a Mahram for his foster mother unless the son/daughter were breastfed within two years when infant.



We are taught to say Alhamdulillah and Inshaa Allah often. When writing an article or report, is it necessary to begin and end by praising Allah, and would it be sinful if one does not?



A Muslim is encouraged to remember Allah in all circumstances. Saying Inshaa Allah when speaking of future matters is recommended, as it reflects humility before Allah's will. Likewise, praising Allah with Alhamdulillah at the start or end of a task, including writing, is a commendable act of Zikr that carries reward. However, it is not sinful to omit it. While it is good practice and spiritually beneficial to open or conclude one's work with praise of Allah, it is neither compulsory nor blameworthy if left out.

The believers, in their mutual love, mercy, and compassion, are like a single body. If one limb suffers, the whole body responds with sleeplessness and fever.

”

Bukhari and Muslim

FBambo anga anasiyana ndi mayi anga ndili wamng'ono ndipo ndaleredwa ndi bambo anga ondipeza. Bambo anandilerawa ndimawatenga ngati bambo anga enieni ndipo ndinatenga dzina lawo. Kodi zimenezi ndikuyenera kudzaenza mkazi wanga ndi amnzanga kapena ndili oloredwa kusunga chinsinsichi?

YSimuli okakamizika kuulula chinsinsi chanu chilichonse kwa munthu wina pokhapokha ngati kutero kuli kofunikira pokonza ubale komanso posafuna kuphwanya ufulu wa ena. Komano mukuyenera kutengabe dzina la bambo anu okuberekaniwo kamba kotu amenewo ndi bambo anu enieni m'magazi. Kusintha dzina motero sikololewa mu Chisilamu. Muli olimbikitsidwa kupitiliza kuwapatsa ulemu bambo anu okuleraniwo. Koma mudziwe kuti pa nkhanu ya kulowa mmalo kwa katundu pa nthawi imene bambo amwalira, inuyo gawo lanu lidzakhala kwa bambo anu okuberekaniwo osati amene anakulerani.

FKodi bambo akamwalira ndi nthawi yanji yabwino yoti anthu ayambe kuwelengetsa za katundu wake amene wasiya?

YNdizabwino kwambiri kuyamba kuwelengetsa za katundu wa munthu omwalirayo mwachangu pambuyo poti wamwalira. Ngati ali ndi malonda okhazikika, ayenera kutseka malo ochitira malondawa kwa nthawi yokwanira kuti ndondomekoyi achite mwachangu.

FKodi tikadzola mafuta akomba (vaseline) kapena mafuta ena ovuta kuchoka pathupi, ndizoyenera kuti titsuke pogwiritsa ntchito madzi okha kapena tiyenera kutsuka ndi sopo?

YNgati mafuta mwadzolawo akutchinga madzi kuti alowe m'thupi ndiye kuti mukuyenera kutsuka ndi sopo. Koma ngati sakutchinga, madzi pa okha ndi okwanira.

FMamuna wanga wakhala akuchita za dama ndi mtsikana wathu wa ntchito. Iyeyu wachita Tawbah ndipo wapempha kuti ndimukhululukire. Azinzanga akuti apite kaye akayezetse matenda ku chipatala kuti tiyambilenso kukhalira malo amodzi. Malangizo anu ndi otani?

YTikufunirani umoyo wabwino mu banja lanu chemwali. Mamuna wanuyo ndithu anachita chinthu cholakwika pochita zadama. Ndipo ngati wapemba kukhululuka ndipo wachita Tawbah zotsatira zonse zomukhululukira zili ndi inu. Umoyo wanu ndi Amaanah (chosungitsidwa) imene mwasungitsidwa ndi Allah ndiye choncho ndizofunikira kuti muziwuteteza. Ngati mwamukhulukira muuzeni akayezetse matenda opatsirana pogonana kuti muteteze umoyo wanu. Ndipo tikulimbikitsani kuti mupeze atsogoleri a Chisilamu odalirika m'dera mwanu kuti azikupatsani malangizo kwinako mukupemphera kwa Allah kuti akutetezeni ku mayesero osiyanasiyana.

Kusala pa tsiku la Ashura, Allah amakhululuka machimo amu chaka cham'mbuyo. ”

Muslim

FNdimafuna mutandithandizako kundiuza zintchito zingapo zovomerezeka mu Chisilamu zimene azimayife tingamathe kugwira m'dera lathu.

YNdizosangalatsa kwambiri kumva zoti mukufuna mutamagwira ntchito zomwe zili zovomerezeka m'Chisilamu cholinga chofuna kudziyandikitsa kwa Allah. Tipempha kwa Allah kuti akupatseni chipambano. Ntchito zoterezi zilipo zochulukira zedi, chabe zimangofunika kupeza ntchito zimene zingathe kuthandiza dera lanu. Pakutero mudzakhala mukupeza phindu lochulukira, lodzithandiza nokha komanso kuthandiza anthu amu dera lanu. Tayesani kupeza munthu wodziwa za chipembezo mu dera lanu kuti akuwunikileni za ntchito zovomerezeka ndi Shariah zimene zingathandize dera lanu.

FIne ndi mnyamata amene ndikumavutika ndi nthenda ya maganizo. Vuto limeneli lakhala likundiye mmayesero ochulukira mpaka zikusokoneza ubale wanga ndi Allah. Ndikumakhala munthu okaikira za chikhulupiliro changa ndipo ndikumaopa chilango cha Allah chomwe chili chopweteka. Malangizo anu ndi otani?

YNdizopatsadi nkhwana kuti munthu uzitha kukaikira za Allah kamba koti zimenezi zili ndi zotsatira zosakhala bwino. Allah analonjeza chilango chachikulu kwa anthu okaikira za iye mwachizolowezi komanso mokula mtima. Inuyo mungofunikira

malangizo abwino kuchokera kwa ma Sheikh odalirika kuti akulimbikitseni pa zakumuopa Allah ndikutsatira malamulo ake. Ndipo mbali yanu muziyesetsa kupemphera kasanu patsiku, kuwerenga Quran komanso kupereka chaulere chimene mungakwanitse. Kutsatira malamulo a Allah kumathandiza kuthamangitsa Satana amene amabwera kudzasokoneza anthu.

FKodi ndikoyenera kuchotsa pakati ngati munthu unachita kugwiliridwa?

YNgati munthu wagwiliridwa ndipo zapezeka kuti ali ndi mimba, ali oloedwa kuchotsa pakati ngati mimbayo siinathe masiku 120 (miyezi inayi). Izi ndi kamba kakuti mwana ali mmimbayo amakhala kuti sanauzilidwe mpweya (sanayambe kupuma). Koma ngati masiku amenewa apitilira, iye ayenera kusungabe mimbayo mpaka adzabereke ndipo Allah adzamulipira zabwino zochulukira kamba koti adzalera mwanayo ngati Msilamu.

FKodi ngati bambo amatanganidwa ku ntchito ndipo amabwera pakhomu mochedwa, kodi ndizololedwa kuti nditha kumapita kogula zinthu zapakhomumodzi ndi wogwira ntchito wathu?

FMukuyenera kukonza njira ina yopitira ku msika yosakhala kupita ndi wantchito wanu. Mukuona bwanji mutamapita ku msika kumapeto kwa sabata kapena pamene bambo apuma? Khalani pansi ndi bambo akunyumba kuti mukambitsane bwino mmene mungachitire zinthu. Kuyenda ndi wa ntchito wanu kutha kukubweretserani mavuto.

Munthu wochenjera ndiamene amawugonjetsa mtima wake ndipo amagwira ntchito mokonzekera tsiku lake lomwalira.

”

Thirmidhi

FKodi kuphunzitsa ana zokhuza kugonana ndikwabwino malinga ndi malamulo a Chisilamu?

YMaphunziro kapena malangizo kwa ana okhuza kugonana komwe kumachitika pakati pa mwamuna ndi mkazi ndi mbali imodzi yophunzitsa zachipembezo kwa anyamata ndi atsikana ndicholinga choti azindikire zakugonanako mogwirizana ndi chipembedzo chawo. Choncho maphunzirowa kapena malangizo ake sakhala oloedwa muzolinga zina, komanso osati pogwiritsa ntchito zinthunzi zaumaliseche, kapena kulongosola motsindika m'mene kugonanako kumachitikira. Chifukwa chaichi titha kunena kuti ndibwino kuyamba kupereka malangizowa anawo atafika pansinkhu wabwino osati akadali aang'ono kwambiri kuti zisaoneke kuti zinthu zazikulu kwa iwo.

FAgogo anga anamwalira ali Msilamu ndipo adasiya mkazi ndi ana awiri amuna ndi ana awiri akazi. Pakadali pano ndalama yapenshoni yomwe adagwilira ntchito m'boma yatuluka. Kodi ndalama imeneyi ndiyofunika kuigawa pakati pa mkaziyo ndi ana?

YNdalama yomwe yatuluka ku boma ngati penshoni ndi gawo limodzi mwachuma chamasiye chomwe anthu omwe ali oyenera kupeza gawo muchuma chamasiyecho ayenera kulandira. Choncho ndikoyenera kugawa kwa mkazi ndi anawo motsatira malamulo a Chisilamu pachuma chamasiye. Malinga ndi malamulo, mayi adzapatsidwa 1/8 ndipo chuma chotsalacho

chidzagawidwa m'magawo asanu ndi limodzi. Ana amuna adzalandira magawo awiri awiri aliyense ndipo mwana wamkazi adzalandira gawo limodzi.

FKodi munthu akhoza kulowa Chisilamu ndicholinga chofuna kupeza banja?

YSizoloredwa kwa munthu kuyika zolinga pofuna kulowa Chisilamu, monga kunena kuti akulowa Chisilamu chifukwa choti akufuna akwatiwe kapena kukwatira. Izi sizoloredwa koma ngati munthu apanga Shahaadah tiyenera kuvomereza ngakhale kuti zomwe akuganiza mumtima mwake sizamalingaliro abwino, chifukwa choti timayenera kulandira ndikuvomereza pa zomwe munthu angaonetse ndikusiya zina zonse m'manja mwa Allah. Choncho tisafunse ndikufufuza zachikhulupiliro cha munthu pa Mulungu, koma kuti kwaife ndikutenga zomwe akunena ndikuonetsa pa maso pathu, zina zonse ndiza Mulungu mwina kudziwa zamumtima.

FTingatani pamene munthu yemwe sali okhulupilira akunyoza Chisilamu komanzo Mtumiki?

YChofunika ndi kumulangiza munthu otereyo komanso kumuphunzitsa za ubwino wa Chisilamu. Pambuyo potero, kumamupemphelera kwa Allah kuti amupatse chiongoko kuti azathe kuzindikira za ubwino wa Allah ndi kumvera iye.

Munthu amene wamwalira akuteteza chuma chake wamwalira mu njira ya Allah. Ndipo amene wamwalira akuteteza banja lake wamwalira mu njira ya Allah. Komanso munthu amene wamwalira akuteteza chipembedzo chake wamwalira mu njira ya Allah.

Abu Dawood

”

FKodi ngati mzimayi wacomoka ndipo akufunikira kuwuziridwa mpweya kuti akhaleko bwino, ndizololedwa kuti mzibambo amene ali pafupi akhoza kumuuzira mpweyawo?

YInde ndizololedwa komanso zofunika kwambiri pofuna kuteteza umoyo wa munthuyo. Izi zili chomwechi pokhapokha ngati palibe Mahram kapena wachibale aliyense.

FKodi ndizololedwa munthu kulosela zinthu za mtsogolo monga zotsatira za masewero ampira?

YIzi zitengera ndi tanthauzo lanu la kulosela. Ngati kulosela kwake kuli kotengera ukadaulo komanso maphunziro a munthu zimenezi zilibe vuto linalililonse. Mwachitsanzo kadaulo pazachuma akhoza kulosela za mmene chuma chiyendere mtsogolomu kapena katakwe pa za nkondo akhodza kulosela ngati nkondo atawine kapena angaluze. Izi ndi zotengera maphunziro komanso ukadaulo umene munthu amaupeza mu nthawi yokhazikika. Zimenezi zilibe vuto lilililonse ndipo ndizoyenera mu moyo wa tsiku ndi tsiku. Koma ngati kuloselako kuli kokhudzana ndi zachipembedzo komanso kogwirizana ndi zinthu zamatsenga ndiye ndizomwe zili zoletsedwa mu Chisilamu. Mtumiki (Sallallahu Alayhi Wasallam) anati: Munthu amene angakumane ndi msing'ana ndikukhulupilira za ulosi omwe angamuuze ndiye kuti watsutsa za uthenga omwe Mtumiki (Sallallahu Alayhi Wasallam) ananena. (Abu Dawood, Tirmidhi ndi Ahmad).

FNdine mnyamata wa zaka 20 ndipo ndinachita ubwenzi ndi aphunzitsi anga akale azaka 52 ndipo akufunitsitsa titakwanirana. Kodi malangizo anu ndi otani?

YDziwani kuti Zina (chigololo) ndi tchimo lalikulu lomwe limafunika Tawbah ndi kulipewa. Muyenera nonse mupemphe chikhululuko kwa Allah pazomwe zinachitikazo ndi kuyesetsa kuti zisadzachitikenso. Chisilamu sichimaletsa kukwatirana potengera zaka, zingofunikira kuti zichitike mwa chifuniro chanu mopanda kukamizana kulikonse. Ngati mutagwirizana zokwatirana mukuyenera kuti nonse mulape komanso kenako chitani madongosolo onse oyenera malingana ndi Shariah.

FMunthu wina anamunamiza mzake ndikumubela ndalama. Pano akufuna atapanga Tawbah ndi kukonza umoyo wake wauzimu. Langizo lanu ndilotani?

YTchimo lilililonse limakhulukidwa ndikulapa koyenera kwa Allah. Koma tchimo likakhala lokhudza munthu wina, Tawbah payokha siyokwanira ndipo kotero munthu ameneyo ayenera kubwenza ndalama kwa munthu amene anamuberayo kenako Tawbah yake ikhala yokwanira. Ngati zili zoti sizingatheke kubweza ndalamayo kwa munthuyo ayenera kuibweza mu njira zina monga kumupatsira munthu wina amene angafikitse ndalama kwa mwini wakeyo kapena kuipereka ngati Sadaqah (chaulere) kwa aanthu ooswa.

Munthu amene angakumane ndi munthu wamatsenga, ndikukhulupilira za ulosi omwe angamuuze ndiye kuti watsutsa za uthenga omwe Mtumiki (Sallallahu Alayhi Wasallam) ananena. ”

Abu Dawood, Tirmidhi ndi Ahmad



Someone set aside a big sum of money for the construction of a Masjid. But before he could give the money to the organization which will be erecting the Masjid, he died. What is the position of the sum of money he had set aside for the Masjid construction?



In this case, if the deceased had clearly specified, either verbally in the presence of witnesses or in a written, recognised will, that the sum of money was to be used for the construction of a Masjid, then it is treated as a bequest (Wasiyyah). According to Shariah, up to one-third of a person's estate may be allocated to non-heirs through a will. If the set-aside amount falls within that one-third limit, it must be honoured and used for the Masjid as intended. If it exceeds one-third, it will require the consent of the legal heirs for the excess to be carried out. However, if there was no formal, witnessed instruction or valid documentation, the money will be distributed among the heirs according to the rules of inheritance, though the heirs may voluntarily fulfil his intention as an act of charity on his behalf.



When moving into a new house, what are Masnoon to keep in mind?



When moving into a new house, it is recommended to begin by expressing gratitude to Allah for the blessing of shelter and provision. One should perform two Rakahs of Shukr (thankfulness) as a sign of appreciation. It is also highly encouraged to

recite Surah Al-Baqarah in the home, as the Prophet (Sallallahu Alayhi Wasallam) said that Shayṭan flees from a house where this Surah is recited. Upon entering, one should say Bismillah, as this prevents Shayṭan from entering the home. It is also Sunnah to recite the supplication: **"Allahumma inni as'aluka khayral-mawliji wa khayral-makhraji. Bismillahi walajna, wa bismillahi kharajna, wa 'alallahi rabbina tawakkalna"**, seeking goodness in one's stay and departure while placing trust in Allah. Additionally, it is commendable to invoke Allah's protection from harm, envy, and evil upon settling in. If possible, one should host neighbours or family for a simple meal, fostering good relations and goodwill in the community. Lastly, displaying good character and kindness to neighbours is strongly emphasised in Islam, as the Prophet (Sallallahu Alayhi Wasallam) consistently reminded of the rights and importance of neighbours.



A man's daughter eloped. The man, in order to deprive his daughter from inheritance, transferred his properties to his other two children. Is it permissible for a father to disown and disinherit his daughter because of the sin she had committed?



The father erred grievously if he had deprived his daughter of inheritance. It is Haraam to deprive any child regardless of disobedience. Irtaad (renouncing Islam) disqualifies an heir from inheriting. The father's crime might be greater than his daughter's sin.

Whoever is killed while protecting his wealth is a martyr. Whoever is killed while defending his family is a martyr. Whoever is killed while defending his religion is a martyr.

Abu Dawood

”



My wife passed away. Thoughts of her often come to mind and I derive pleasure when I think of our intimate relationship. Is this type of fantasizing permissible?



With death, Nikaah comes to an end. It is not permissible to intentionally think and fantasize about the intimate sexual relations you had with her when she was your wife. Such an act is tantamount to fantasizing about strange women.



A non-Muslim woman says she wants to get married to a Muslim man, and wonders what is better, to take Islam or stay in her religion?



In fact, Islam lays emphasis on the Issue of conviction. This woman is best advised to read and learn more about Islam. A person who is thinking of converting to Islam is to try his/her level best to know more of Islam by means of reading reliable and well reputed Islamic books, visiting the Islamic Centres etc. As for the issue of marriage we don't advise that woman to convert just to get married to a Muslim man. Rather we do advise her to know more about Islam and teachings so as to find her decision on conviction.



I live in a non-Muslim environment and whenever someone has an accident or is ill they tell me that this is from devil, the devil has caused it. Are we supposed to believe that too?



In Islam, we believe that Allah is the Ultimate cause of all causes in the universe. Nothing happens without His Will. However, at the same time, He has told us that He has appointed causes which work within His overriding Will. Therefore rains fall, diseases happen according to the causes Allah has appointed. The devil is also created by Allah and so it could be that in some cases afflictions happen because of one or other of such causes that have been appointed. In face of such afflictions however, we are ordered to seek cure and treat ourselves appropriately by using the means and resources available to us while believing firmly that Allah alone is the Ultimate Healer and Curer.



What advise can I give to my children as they are losing their Islamic morals by hanging out with non-Muslim friends all day long?



Parents bear the responsibility to bring up their children according to the teachings of Islam. Perhaps the only realistic way to wean your children out of bad company is by providing them with practical alternatives. It is said that the alternative to bad company is good company. Enroll your children in activities that are beneficial where they will be able to interact with other children in a constructive and positive way. If such activities do not exist in your community, you should get together with other parents who have similar concerns and organize something.

When the Prophet (Sallallahu Alayhi Wasallam) would hear of the suffering of Muslims, he would raise his hands and supplicate against the oppressors and for the believers.

”

Bukhari and Muslim

Technology, Social Media, and the Erosion of Human Connection

We live in a world where it is easier than ever to communicate, yet genuine human connection feels increasingly rare. A person can have hundreds of online followers, countless “friends” on social media, and still feel profoundly alone. In recent years, conversations around the effects of technology — especially social media — on human relationships have grown louder, and not without reason.

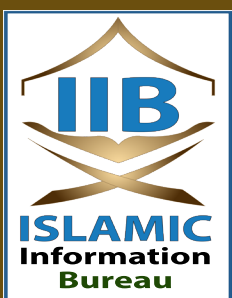
While technology has brought undeniable benefits, it has also quietly changed how people relate to one another. Moments once spent in face-to-face conversations are now often replaced with scrolling through timelines and watching short clips of strangers’ lives. The result is a culture where attention is scattered, interaction is surface-level, and meaningful relationships are harder to maintain.

From the perspective of traditional moral teachings, including those within Islamic thought, this raises important questions. Human beings are social by nature. The way societies survive and thrive has always depended on cooperation, trust, and empathy. When those bonds weaken,

communities become fragile, and individuals risk falling into isolation, no matter how connected they appear online.

Social media in particular encourages constant comparison. People are tempted to measure their worth against carefully curated images of other people’s lives. This often leads to feelings of inadequacy, envy, or false pride. Where traditional wisdom would caution against arrogance and envy, modern platforms sometimes thrive on them. Likes, comments, and follower counts subtly become a measure of personal value.

Another concern is the way online platforms have made it easier for people to insult, mock, or dismiss one another without consequence. Behind a screen, empathy often fades. Harmful language spreads faster than ever. Moral traditions, including Islamic teachings, place great importance on the dignity of others, whether one agrees with them or not. Words are treated as powerful tools that can either heal or harm. The online world, however, frequently reduces serious matters to jokes or outrage, weakening the sense of collective responsibility.



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