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

"There is an Appointed Time"

Quran

History makes one truth clear: no empire lasts forever. Kingdoms rise, flourish for a while, then collapse into ruin. Rulers once feared and armies once celebrated have vanished like dust.

Yet, in every age, those at the height of power convince themselves that their reign is permanent and unshakable.

Today's nations with the so-called "powerful" allies are no different. They live intoxicated with military strength and wealth, blind to the fact that their moment of decline is already written. The United States, which now bestrides the globe, will in time be replaced, just as it once replaced others before it. The cycle does not change.

But arrogance blinds. Nations intoxicated with power mistake their temporary dominance for eternity. They imagine that their weapons, technology, and wealth make them untouchable. When their appointed hour arrives, however, these very things will prove useless. Their myths of invincibility will shatter, just as it has for every empire before them.

"For every nation there is a fixed term. When that term arrives, it cannot be delayed or brought forward by even a moment."
Quran 7:34

Those who deny the Creator fall deepest into this delusion. Convinced of their own self-sufficiency, they carry out brutalities without restraint, certain that they will never be held accountable.

Yet reality will confront them—first in this world, then beyond it.

Even many who claim faith are caught in the same illusions, failing to see the hand of Allah behind unfolding events. They watch upheavals in the Middle East and elsewhere as if they were random, driven only by politics or human will. In doing so, they miss the larger truth: every event, every rise and fall, is moving according to a divine timetable.

The lesson of history is not about the strength of empires, but about the certainty of their end. What matters is not their temporary might, but what awaits when their appointed time finally arrives.

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HADITH

"When Allah decrees for a person to die in a particular land, He creates a need for him to go there."

Bukhari and
Muslim

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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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Is polygamy permitted in Islam, or is it prescribed as a Sunnah?



Plurality of wives is prescribed as Sunnah as long as one has the ability to do it, according to the Words of Allah: “And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.” [Quran 4:3]. The Prophet (Sallallahu Alayhi Wasallam) combined nine women in marriage, by whom Allah benefitted the (Muslim) community — and this is something special for him.



How should we reply to those who cite the Prophet’s (Sallallahu Alayhi Wasallam) marriage to nine women as evidence (of its permissibility)?



The Prophet (Sallallahu Alayhi Wasallam) was given certain privileges in marriage which were not given to others, including a permit to marry a woman if she presented herself to him. Allah says in the Quran: “...and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers...” [33:50]. Muslims are allowed to marry up to four wives only and nothing more.



There is no doubt that Islam has permitted plurality of wives, but is it required for the husband to seek the acceptance of his first wife before marrying the second one?



It is not obligatory for the husband, when he wishes to marry another, to get his first wife’s acceptance, but it is a noble trait of character and good relations for him to appease her by whatever decreases the pain which women naturally feel in such situations. This may be achieved by smiling, greeting her warmly and speaking kindly to her, and by whatever money you can afford, if her acceptance requires it.



What is the ruling on a wife whose husband stayed away from her for two years, bearing in mind that she lives with him in the same house and he has two other wives besides her who also live in the same house?



It is forbidden for a husband to coerce his wife by staying away from her bed for more than four months without her consent. Allah says: "...so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married)..." [Quran 4:129]. And it is an obligation upon the husband to be equitable with his wives, and to be just with them in matters of housing, expenditure, clothing etc. Whoever does not do so has wronged his wife and behaved badly in his relationship with her — unless she was disobedient, in which case, he may stay away from her for as long as is necessary or part from her.



When is it permissible for a woman to use contraceptive pills? And when is it forbidden to her? And is there any clear evidence or opinion of the scholars of jurisprudence regarding birth control?



What is incumbent upon the Muslims is to increase births as much as they can, because that is the command the Prophet (Sallallahu Alayhi Wasallam) gave us in his words: "Marry women who are loving and very prolific, for I shall outnumber

the peoples by you." [Abu Dawood]. And because increasing births means increasing the size of the Muslim community, and increasing the size of the community leads to increasing its might and power, as Allah said: strengthening thereby the Children of Israel: "...and made you more numerous in man power." [Quran 17:6]. Based upon this, it is clear that the answer to the question is that it is not appropriate for a woman to use contraceptive pills unless two conditions are fulfilled: a need has risen and the husband has permitted her to do so.



What is the ruling on singing, the Duff and the drums in marriages and elsewhere — are they unlawful or not, even though I listen to them as a pastime.



Listening to singing/music is unlawful and detested, and one of the causes of sickness and hardening of the hearts, preventing them from the remembrance of Allah, and from prayer. Most of the scholars have explained that the Words of Allah: "And of mankind is he who purchases idle talks (i.e.music, singing, etc.)..." [Quran 31:6] refer to singing; and Abdullah bin Mas'ud, the honorable Companion, (Radhiyallahu Anhu) used to swear that idle talk (Lahw Al-Hadith) refers to singing. And if the singing is accompanied by musical instruments the prohibition is even more severe. As for marriage, it is lawful to beat the Duff in wedding celebrations. Indeed, the Duff alone should be used to accompany the traditional singing.

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

Abu Dawood, Tirmidhi, and Ahmad



What is the ruling on writing Bismillah on wedding invitation cards, bearing in mind that they will be thrown in the streets or in waste paper baskets?



Writing Bismillah on cards and other messages is allowed, based upon the narration from the Prophet (Sallallahu Alayhi Wasallam) in which he said: “Any important matter which does not start with “Bismillah” a matter which is cut off (from every good thing).” (Ibn Majah). It is not permissible for one who receives a card or letter in which Allah’s Name, or a Quranic Verse is mentioned to throw it in the rubbish or refuse, or to put it in an undesirable place. Likewise, it is not permissible to abuse newspapers and other such things, or throw them in the rubbish, nor to use them as eating mats for food, nor as wrappers for things, due to the fact that they contain mention of Allah’s Name, the Almighty, the All-Powerful and because doing that involves sin. As for the writer, there is no sin upon him.



Is it permissible for a man to study in a university in which men and women mix in one place, bearing in mind that the student has an active role in calling to Allah?



It is not permissible for a person — man or woman — to study in mixed schools; this is because of the great danger to his modesty, reputation and morals, because a human being, whatever may be his reputation, morals and

innocence, if there is a woman sitting next to his chair — and especially if she is beautiful and revealing her beauty — is unlikely to be safe from temptation and evil and everything which leads to temptation and evil is forbidden and is impermissible. So we ask Allah, Most Glorified, Most High, for our Muslim brothers that they protect them from such matters as these which bring nothing but evil, temptation and corruption to their young men. And if no other university is found except this one, he should leave his studies in order to study in another country in which there is no such mixing.



Is it permissible for a young woman to work where there is mixing with men, considering that there are women other than her in the same place?



It is not permissible for men and women to mix in places of government employment, places of private employment, or government or private schools. This is because mixing results in much corruption, even if it be only the loss of modesty in the women and the loss of respect from the men: When men and women mix, men lose their respect for women and the women act immodestly before them. And this is opposed to what is necessitated by the Islamic Law and is opposed to what the righteous Salaf used to follow.

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

Ibn Majah



What is the ruling on the relationship of a person with his fiancée before marriage?



If what is meant by the saying of the questioner “before marriage” before consummating it, and after the contract is made then there is no sin, because after the contract is made, she will be his wife, even if it has not been consummated. However, if it was before the contract, and during the proposal or before it, then it is forbidden, impermissible, because it is not allowed for a man to enjoy the company of a woman who is unrelated to him, neither by speech nor by looking at her, nor by being alone with her.



Why did Islam forbid shaking hands with women for a man who is not a Mahram for them? And is ablution nullified by shaking hands without desire?



Islam forbade this because it is a trial and a temptation (Fitnah) of the greatest kind for a man to touch the skin of a woman who is not related to him. Everything which leads to trials and temptations has been prohibited by Allah. This is why He commanded us to avert our gaze, in order to avoid corruption. As for one who touched a woman, it does not invalidate his ablution, even if he did so with desire, unless Mathi (Pre-seminal fluid) or Mani (Semen) was emitted. If it was Mani, he must perform complete ablution (Ghusl) and if it was Mathi, he must wash his genitals and then perform ablution (Wudhu).



There is a congregational mosque which had an Imam and he willed before his death that, when he died, they should bury him facing towards the Qiblah of the mosque. Is this Correct?



This bequest is invalid and it is not permissible for him to be buried in the Masjid, nor in its Qiblah — so this bequest is invalid and this person must be buried in the cemetery as everyone, with the body placed on the right side facing the Qibla.



A righteous man was travelling on the road and he found a sum of money but he did not find anyone to claim it, so he is asking what he should do with it?



He must announce it in the public gathering places of the two nearest towns to the road on which he found the money and in other places where he thinks that he might find its owner among the residents. If a year passes without him finding the owner, he may keep it if he is needy, or he may hold it with him until he finds its owner, or he may give it in charity on behalf of its owner. If he found him after that, he should inform him of what he has done. If he approved of it being given in charity, in that case, there is no harm. If he objected to it, he must return it to him and the charity will be his, or if he spent it like the rest of his money, he must reimburse its owner once he becomes known to him.

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

FNdimamva ma Sheikh akulalikira nkhani ya mitala, kodi mitala ndiyokakamizika kwa aliyense?

YMitala ndi Sunnah kwa mamuna aliyense amene angakwanitse kutero. Ndipo siyokakamizika kwa mamuna aliyense. Allah ananena kuti; “**Ngati mwaopa kuti simungachite chilungamo pa amasiye, choncho kwatirani amene mukuwafuna mwa akazi; awiri, kapena atatu, kapena anayi (basi). Koma ngati mukuopa kuti simungathe kuchita chilungamo, (kwatirani) mmodzi basi kapena amene manja anu akumanja adapeza (mdzakazi). Kutero kudzachikuchititsani kuti musapendekere (kumbali yosalungama).**” (Quran 4:3). Choncho mitala siyokakamizika kwa munthu aliyense koma chabe ndi Sunnah kwa amene ali ndi kuthekera mu chuma komanso mu mphamvu za mthupi.

FNdinamva zoti Mtumiki (Sallallahu Alayhi Wasallam) anakwatira akazi asanu ndi anayi (9), kodi uwu ndi umboni oti nafe titha kukwatira akazi ochuluka choncho?

YMtumiki (Sallallahu Alayhi Wasallam) anapatsidwa ulemelero wapadera umene anthu ena sanapatsidwe. Ndipo iye anali ndi ufulu okwatira mkazi aliyense amene wazipereka kwa iye popanda vuto lililonse, chinthu chimene chili cha padera kwa Mtumiki (Sallallahu Alayhi Wasallam) yekha. Allah ananena kuti; “**...ndi mkazi wa chisilamu atadzipereka yekha kwa Mneneri ngati Mneneri akufuna kumkwatira (akhoza**

kumukwatira)...” (Quran 33:50). Choncho Msilamu aliyense ayenera kukwatira malire akazi anayi basi.

FKodi ndikafuna kukwatira mitala ndikuyenera kupempha chilolezo kwa mkazi wanga woyamba?

YSizokakamizika kwa mamuna aliyense kupempha chilolezo kwa mkazi wake oyamba ngati akufuna kukwatira mkazi wachiwiri. Mitala ndi yololezedwa M’chisilamu ndipo mamuna aliyense amene ali ndi kuthekera kutero atha kuchita choncho ndithu. Chabe pofuna kuchepetsa ululu komanso nkawa zimene zimabwera mwachilengedwe kwa mkazi woyamba, mamuna akulimbikitsidwa kumudziwitsa mkazi wake woyamba za malingaliro ake cholinga chofuna kukhazikika bata pakati pa iye ndi akaziwo.

FKodi malamulo a Chisilamu amati chani pa kugwiritisa ntchito njira zakulera?

YZoyenera kwambiri ndikupewa njira zakulera ngati palibe chifukwa chokwanira kwenikweni. Mtumiki (Sallallahu Alayhi Wasallam) anati: “Kwatirani mkazi wobereka komanso wachikondi...” (Abu Dawood). Pachifukwa chotero anthu ayenera kuberekana mmene angathere kamba kot kuberekana kumachulutsa mtundu, ndipo kuchulukana kwa mtundu kumaonjezera mphamvu kwa anthu. Nde mzimayi aliyense sakuyenera kugwiritisa ntchito zakulera pokhapokha zili zofunikira kwambiri kutero ndipo mamuna wake wavomereza.

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

F Mamuna wanga ndi wamitala ndipo sakukhala malo amodzi ndi ine kwa zaka ziwiri pano, koma iye amakhala limodzi ndi akazi enawo mnyumba mwathu momwemo. Kodi ndikuyenera kutani pamenepa?

Y Ndizoletsedwa mamuna kumutalikira mkazi wake kwa myezi inayi kapena kupitilira apo popanda chilolezo chake. Allah akunena kuti: ...Ndipo musamukakamire mmodzi (pomupatsa nthawi yochuluka komanso zinthu zochuluka) powasiya ena (kuwachita ena kukhala ngati osakwatira kapena osiyidwa banja)... (Quran 4:129). Ndipo imodzi mwa nsanamira za mitala ndi kukhala munthu wachilungamo kwa akazi onse powapatsa malo okhala ofanana, chakudya chofanana mpaka wina asasilire mzake. Aliyense amene sachita izi wamulakwira mkazi wake ndipo akuyenera kulapa.

F Kodi kuimba nyimbo, ng'oma ndi ma Duff ndizololedwa mu chipembedzo? Ngakhale nane ndimamvera nawo pongotayitsa nthawi.

Y Kumvera kapena kuyimba nyimbo ndi chinthu chimodzi mwa zinthu zikuluzikulu zimene zimalimbisa mitima ya anthu kuti asamamukumbukire Allah komanso kuchita chifuniro chake. Choncho nyimbo zilizonse zomwe mkati mwake muli uthenga wa Haraam komanso mumamveka zing'wenyeng'wenye ndi zoletsedwa mu Chisilamu.

F Kodi ndi lamulo lanji kulemba Bismillah pa zikalata zaukwati potengera kuti zikalatazi zitha kutayidwa malo osakhala bwino?

Y Kuyamba ndi Bismillah ndikofunika kwambiri mu makalata aliwonse ndi zinthu zina zolembedwa. Kutero ndikofunika kamba ka ubwino ochuluka umene ulipo. Mtumiki (Sallallahu alayhi Wasallam) anati: “Chinthu chilichonse chofunikira chimene sichiyamba ndi Bismillah ndi chopanda madalitso aliwonse kwa Allah.” (Ibn Majah). Choncho munthu amene walandira kalata kapena masamba amene muli mawu a Allah sakuyenera kuzitayira malo osakhala bwino monga ku dzala kapena kuzisandutsa ngati zopondera kapena poyikapo zakudya ndi zinthu zina kamba kotu mmenemu muli mawu a Allah wa mphamvu ndipo zimenezi ndi tchimo. Munthu amene walemba kalatazi alibe tchimo lililonse pamaso pa Allah ndipo mmalo mwake Allah amampatsa madalitso ochuluka.

F Kodi mtsikana ndi oloedwa kugwira ntchito malo amene kuli kusakanikirana pakati pa amayi ndi abambo?

Y Kusakanikirana kulikonse pakati pa abambo ndi amayi ndikoletsedwa kamba kotu zimenezi zili ndi mayesero ochuluka. Choncho mtsikana ameneyu akuyenera asake malo ogwira ntchito ena amene angapewe khalidwe lotereli.

Chinthu chilichonse chofunikira chimene sichiyamba ndi Bismillah ndi chopanda madalitso aliwonse kwa Allah.

”

Ibn Majah

FKodi mamuna akatomela mkazi, ali ndi ufulu kumakhalirana malo amodzi?

YMamuna sali oloedwa kukhalira malo amodzi ndi mkazi amene akhoza kumukwatira kamba koti zimenezi zili ndi mavuto ochuluka kwambiri. Ndizofunikira kuti adikire mpaka idzafike nthawi imene ili yoyonera kwa iwo kupanga Nikah kenako zizakhala zabwino kwaiwo kuchita chilichonse angafune.

FKodi Chisilamu chinaletseranji kugwirana chanza ndi mkazi amene ali oloedwa kukwatirana naye? Kodi Wudhu wako waonongeka ngati wagwirana ndi munthu otereyi?

YChisilamu chinaletsa mchitidwe oterewu chifukwa ndi mayesero aakulu kugwirana ndi mkazi amene asali wachibale. Mu nzeru zake, Allah, mwini chifundo, anayesetsa kuwatalikitsa Asilamu ku chilichonse chimene chingathe kudzetsa mayesero ndi mavuto m'moyo mwa anthu. Ichi ndichifukwa chake anatilamula kuti tizitsitsa maso athu. Koma kwa munthu amene wagwira munthu oti si mkazi kapena m'bale wake, palibe chifukwa chochitira Wudhu wina ngakhale atachita zimenezo ndi chilakolako pokhapokha ngati Mathi (timadzi totuluka usanatuluke umuna) kapena Mani (umuna) zatuluka. Ngati anatulutsa Mani akuyenera kuchita Wudhu kachikena, ndipo ngati anali Madhi ayenera kutsuka malo obisika ndikuchitanso Wudhu.

FPa mzikiti wathu panali Imam amene asanamwalire anasiya uthenga kuti akadzamwalira adzamukwilire moyang'ana ku Qiblah ya mzikitiwo. Kodi zimenezi ndi zolondola?

YIzi ndi zolakwika ndipo iyeyu akuyenera akayikidwe ku manda mwa ndondomeko yonse ngati momwe amachitira anthu ena.

FMunthu wina anali pa ulendo ndipo anatola ndalama mu njira. Kodi akuyenera atani kumachita kuti mwini wake sanapezeke?

YAyenera alengezetse za ndalama zosowazi ku madera oyandikana nawo angapo ndi malo ena amene akuona kuti akhoza kupezeka mwini wa ndalamayo. Akuyenera achite zimenezi kwa chaka cha thunthu. Ngati chaka chadutsa mwini wa ndalamayo asanapezekebe, ali ndi ufulu kuyisungabe ndalamayo kapena kuyipereka ngati Sadaqah kwa munthu osowa. Ngati mwini wa ndalamayo atapezeka pambuyo pa zimenezi, akuyenera adzamufotokozere za mmene ndalama zake zinayendera. Ndipo akapanda kugwirizana nazo adzamubwezere ndalamazo mwini wakeyo ndipo phindu la Sadaqah ija lidzakhala la iyeyo.

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

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F Kodi insurance ndi yololedwa mu Chisilamu?

Y Kukhomela insurance pa moyo wa munthu (life insurance) kapena katundu amene ali naye ndi zoletsedwa kamba koti zimenezi zimalowa mu gulu la Al-Gharar, komwe kuli kugulitsa chinthu chimene palibe (monga kugulitsa nsomba zisanawezedwe kapena kugulitsa mbalame zisanaphedwe) ndipo nthawi zambiri mmenemu mumapezekanso chiongola dzanja. Ndipo Allah analetsa zinthu zonse zomwe zimakhudza katapila kapena Al-Gharar ngati chisomo kwa akapolo ake.

F Kodi Khutbah ikhoza kupangitsa kuti Swala ya Jumuah isalandiridwe?

Y Khutbah ndi nsanamira imodzi yomwe imapangitsa kuti Swala ya Jumuah ilandindiridwe kapena ayi. Ndipo maUlama onse anagwirizana kuti popanda Khutbah Swala siyimalandiridwa.

F Kodi ndi zololedwa kugwiritsa ntchito AI pofunafuna upangiri wa chipembedzo, ndipo nkumayidalira Aliyona maitatsirangati momwe timatsatira ma Sheikh athu akamatilangiza?

Y Artificial Intelligence (AI) ndi chipangizo chofunikira pa umoyo wa masiku ano kamba ka upangiri wake ndi nzeru zake. Koma zifukwa zimenezi sizikupangitsa kuti chipangizo chimenechi chikhale choti Msilamu azichidalira nkumachifunsa mafunso a Chipembedzo. Chipangizo chimenechi mayankho ake

amakhala ongobwera malingana ndi momwe anachipangira pochikhonza ndipo munthu atha kukhala pachiopeza chopeza uthenga wina wolakwika. Choncho ngakhale chipangizochi chili chofunikira maka pa kafukufuku ndi zinthu zina zochuluka maka kwa munthu amene ali ozindikira bwino za Chipembedzo, munthu amene ali ndi maphunziro ochepa sakuyenera kugwiritsa ntchito chinthuchi pofufuza za Chipembedzo. Ndipo mmalo mwake awafunse ma Sheikh odaliririka amene angathe kuwafikira kapena kufufuza mmasamba ena a intaneti odalirika.

F Kodi mzimayi ndi ololedwa kukhala mtsogoleri mu Chisilamu?

Y Mzimayi siololedwa kusankhidwa kukhala mtsogoleri wa udindo odziwika bwino monga mu boma kapena kukhala wamkulu wa bungwe lodziwika. Izi zili chomwechi Kamba koti amuna ndi amene ali oyenereka kwambiri pa zinthu ngati zimenezi kuposa amayi. Ichi mchifukwa Utumiki ndi uKhalifa onse umapita kwa amuna okhaokha osati amayi. Mtumiki (Sallallahu Alayhi Wasallam) anati: Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora. (Bukhari).

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

Bukhari

”



What is the ruling on insurance, whether it be life insurance or property insurance?



Insuring one's life and property is forbidden; it is not permissible due to the fact that Al-Gharar (The selling of that which is not present, such as selling fish before they are caught, or selling birds before they are caught etc) and usury are involved therein. And Allah has forbidden all types of dealings that involve usury and dealings in which there is Al-Gharar, as a mercy for the (Muslim) community and a protection for them from what is harmful to them.



Is the Khutbah a condition of Jumuah prayer being valid?



The Jumuah Khutbah is obligatory, and it is one of the conditions of Jumuah being valid. It is not valid to do Jumuah except with the Khutbah, and this is the view of all the jurists.



Is it permissible for me to use an AI app to ask about some Islamic issues and take the ruling from it and follow the rulings it gives?



Artificial intelligence (AI) is a helpful tool in principle, but it is not permissible to ask it for Fatwas or trust its answers in matters of religion, because it is not qualified to issue Fatwas as it does not understand religion or real-life issues, and it

does not meet other conditions. The answers it gives are automatically generated from information that may come from unknown sources or be wrong, and it may be biased and not pay attention to differences between people that could have an impact on the Fatwa. However, it is permissible for a researcher to use artificial intelligence to collect material or understand the situation, on condition that he verifies the sources. As for the ordinary Muslim, it is not permissible for him to trust a Fatwa generated by artificial intelligence and act in accordance with it; rather he should ask trustworthy scholars.



Is it permissible for a woman to be a ruler?



It is not permissible for a woman to be appointed to a position of public office, such as the position of caliph, vizier (government minister), judge and so on. That is, because men are superior to women, and a man has better qualities than a woman, hence Prophethood is only for men, and the position of ruler or head of state is only for men, because the Prophet (Sallallahu Alayhi Wasallam) said: "No people will ever prosper who appoint a woman in charge of their affairs." (Bukhari). The same applies to appointing a woman to the position of a judge.

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



What is the ruling on having anal intercourse?



Anal intercourse with a woman is a major sin and a repugnant act of disobedience, according to the narration from the Prophet (Sallallahu Alayhi Wasallam), in which he said: "Allah curses the one who performs the actions of the people of Lut." (Ahmad).



What is the ruling on offering condolences for the death of a disbeliever, whether his family are Muslims or disbelievers?



If his family are Muslim, there is nothing wrong with offering condolences to them, because they are Muslims who have been afflicted with calamity. While doing so, caution should be exercised in the wordings and a reputable Sheikh should be consulted on the matter. But if they are disbelievers, then we should see whether that serves an interest. If that serves the interest of softening their hearts and creating affection in these disbelievers for the Muslims, there is nothing wrong with that. But if there is no benefit in doing that, then there is no point in doing it.



Is it permissible for a non-Muslim who works in a printing company to touch the Mus-haf during printing and binding?



A disbeliever should be prevented from touching the Mus-haf and it is Haraam to enable him to do that. It is more appropriate that he be prevented from touching it than a Muslim, because there is the fear that he may treat it disrespectfully. Hence the Prophet (Sallallahu Alayhi Wasallam) did not allow Muslims to travel with the Quran to the land of the enemy, as al-Bukhari (2990) and Muslim (1869) narrated from Abdullah ibn Umar (may Allah be pleased with him) that the Messenger of Allah (Sallallahu Alayhi Wasallam) forbade travelling with the Quran to the land of the enemy.



Is it permissible to take care of graveyards, adorn them and make them look nice?



Taking care of graveyards and maintaining them by way of showing respect to their occupants is something that is prescribed, but only to the extent that will keep them in a good state and maintain them, without overstepping the limits prescribed in Islamic teachings, such as venerating them, adorning them and spending money for no good reason to build structures over the graves, plaster them, paint them and so on. What is prescribed in Islamic teachings is to leave the graves as they are, because by doing that they will serve as a reminder to those who visit them, and there will be nothing done to make people venerate them and exaggerate about them and their occupants.

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

“Pali Nthawi Yoyikika”

Quran

Mbiri imatiphunzitsa chinthu chachikulu; palibe ufumu umene umakhazikika mpaka kalekale. Ufumu umabwera ndikukhala moyo ofewa kwa kanthawi, kenako umadzagwa ndipo umabwera wina ndikudzachita chimodzimodzi. Kunali achina Farao, achina Namuruda, achina Qaroon, onsewa ankaona ngati ufumu wawo ndi okhazikika, koma pano ali kuti? Ma ufumu amphamvu odziwika bwino padziko lonse pano anatheratu ngati kunalibe.

Ngakhale zili chomwechi, ndipo ngakhale aliense akudziwa za izi, anthu amene amapeza mphamvu zolamula ndikutsogolera anthu, akumakhala moyo wonga sadzamwalira ndipo akumazinamiza kuti ulamuliro wawo ndi wa mpakampaka ndipo sudzagwedezeka.

Mayiko ena masiku ano amene ali ndi abwenzi “amphamvu” sakusiyana ndi zomwe takambazo. Akumanyengeka ndi mphamvu za asilikali awo a nkondo komanso chuma chimene anachipeza mu njira zina zosakhala bwino, ndikumayiwala kuti zokuti ulamuliro wawo udzatha ndizachikhalire ndipo ndizolembedwa kale. Dziko la Ameleka limene pakali pano limaoneka ngati ndi dziko la mpamvu padziko lonse, lidzasinthidwa ndipo kudwabwera dziko lina la mphamvu losakhala ilo ngati momwe iwo anabwera ndikusinthana ndi anzawo. Kachitidwe kake sikamasintha ndithu. Koma iwo izi amaiwala.

Kudzikonda kumawapangitsa iwo kusaganiza za izi. Maiko amene akomwedwa ndi mphamvu za ulamuliro wapadziko pano amaiwala kuti izi ndi zakutha ndipo amaona

ngati adzakhala choncho mpaka kalekale. Ndipo amaona ngati zida zawo, chuma chawo komanso luso lamakono lomwe ali nalo ndi zipangizo zowapagitsa iwo kukhala ndi mphamvu za mpakampaka ndipo sangagwedezeka. Koma vuto ndilakuti; nthawi yawo ikadzakwana zinthu zimenezi sizidzaphula kanthu. Chikhulupiliro chopotoka choti iwo ndi amphamvu mpaka kale chidzawatsutsa ngati momwe chinawachitira ena mbuyomu.

“Pa mtundu (dziko) uliwonse pali nthawi yokhazikika. Ndipo nthawi yake ikakwana, (chigamulo chake) sichichedwetsedwa kapena kufulumizitsidwa ngakhale ndi mphindi imodzi”. (Quran 7:34).

Aliyense okanira Mulungu amatengeka kwambiri ndizapadziko pano. Iwo amachitira nkhanza anthu ena mopanda chisoni kamba kotu amaona ngati palibe angawalese ndipo palibe angawayimbe mulandu, koma amayiwala zoti Mulungu alipo ndipo tsiku lina adzayankha.

Ngakhale anthu ena amene amaoneka ngati okhulupilira Mulungu ali mugulu lokayikira zoti anthuwa adzayankha pamaso pa Allah. Iwo akamawona anthu amayiko ena a Chisilamu akuphedwa ndikuchitidwa nkhanza amazitenga ngati zopanda vuto komanso mwini za ndale chabe.

Koma phunziro lomwe mbiri imatipatsa ndiloti; anthu asamakomedwe ndi mphamvu zimene ena ali nazo, koma azidziwa kuti mphamvu zimatha ndipo nthawi yawo ikadzakwana Allah ndi amene adzidziwe mochitira mwake.



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