

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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The Poison of Envy

Envy is an old disease of the heart. It begins quietly, often unnoticed: a flicker of bitterness when someone else succeeds, a hidden resentment when others are blessed with what we lack. Left unchecked, it spreads like poison, consuming peace, ruining relationships, and turning hearts cold. It is one of the key causes of world conflicts in recent years.

History is filled with stories shaped by envy. It was envy that led Qaabeel to kill his brother. It was envy that made Yusuf's brothers throw him into the well. It was envy that caused leaders to oppose prophets, not because the message lacked truth, but because they could not bear seeing someone else honoured above them. It is because of envy that one nation was wrongly attacking the other in the move to annihilate it and force them out of their land.

The Quran warns directly against this: "And do not wish for what Allah has bestowed upon some of you over others..." (Quran, 4:32)

This Aayah reminds us that every blessing, whether wealth, knowledge, or status, is given with purpose. Wishing it away from others only poisons the heart and ignores the wisdom of the Giver.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) also described envy as one of the most destructive traits, saying:

"Beware of envy, for indeed envy consumes good deeds just as fire consumes wood." (Abu Dawood)

What makes envy so destructive is that it harms the one who carries it more than the one who is envied. The envied may continue to enjoy their blessings, while the envious live in constant unrest, unable to celebrate others, unable to be content with what they already have.

The antidote to envy is not denial but transformation. Gratitude turns the heart outward, teaching it to recognize that every blessing, whether ours or another's, comes from the same source. Compassion shifts envy into inspiration: instead of wishing for someone else's downfall, we can use their success as motivation to strive for better in our own lives.

In a world that constantly compares wealth, status, and beauty, envy finds fertile ground. Social media in particular fuels the illusion that others are happier, richer, or more accomplished. But life is not a competition for limited shares of happiness. What is destined for one cannot be taken by another.

To free oneself from envy is to find peace. It is to accept that what we have is enough, and that whatever is written for us will find its way, in its own time.

"Charity does not decrease wealth. No one forgives another except that Allah increases his honor. And no one humbles himself for the sake of Allah except that Allah raises him in status."

Muslim

Zakaat Nisaab
November 2025
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MOTIVATIONAL MOMENTS

We feel bad because we expect a lot from people. Don't. People change. Don't expect them to be the same. Trust Allah's plans.

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Does Islam allow making fun of Prophets (Alayhimus-Salaam)?



Islam is a universal religion. It believes in universal values and never contradicts common sense and respect. Muslims believe that all Prophets (Alayhimus-Salaam), including all those mentioned in the Bible were Muslims. Therefore a Muslim would never ridicule a Prophet because that will lead him/her to disbelief.



A Muqtadi made Salaam before the Imaam. Is his Salaah valid?



If he did so by mistake, he should remain seated and join the Imaam when he makes Salaam. If he Intentionally made Salaam before the Imaam, he should repeat his Salaah as this invalidates his entire Salaah. Kindly note that a follower should never be ahead of an Imaam in all conducts of Salaah.



What is the situation for people who often switch religions? Some part of their life they are Muslims and other times they are non-Muslims and this happens several times.



A person who repeatedly enters and leaves the faith commits a grave sin each time they abandon belief after having known the truth, for faith is not a garment to be worn and taken off at will. Each act of renouncing belief constitutes apostasy, and sincere repentance is required every time one returns to faith. However, if their repentance is genuine and rooted in conviction, not confusion or worldly motives then the door of mercy remains open to them, for Allah accepts the repentance of any soul that turns to Him sincerely before death. Yet such inconsistency is spiritually dangerous, for it reflects a heart unsettled in truth and exposes one to dying in disbelief. One must therefore seek knowledge, stability, and steadfastness, asking Allah to grant firmness of heart upon faith.

If a woman is unhappy with her marriage and feels depressed and believes marrying someone else might make her happy and she asks another woman about someone else. Is this permissible?

A If a married woman begins to desire another man or discusses him with someone while still bound to her husband, this is not permissible. Marriage is a sacred trust, and one must not entertain or act upon feelings that compromise that bond. If she is genuinely unhappy or depressed in her marriage, she should first seek to resolve matters through honest communication, counseling, or mediation. If reconciliation proves impossible and she feels she cannot fulfill her marital duties with sincerity, she has the right to seek divorce or Khul' (separation) in a dignified and lawful manner. Only after the marriage has ended may she consider another person for marriage. Speaking about or showing interest in another man while still married crosses moral and spiritual boundaries and harms both her dignity and her faith.

There is a family within our locality who dislike my family hence causing fights. Does Islam allow retaliation in this

matter?

A No, Islam does not allow retaliation in such situations. When another family causes hostility or provokes conflict, a Muslim is urged to act with patience and justice, not revenge. The Quran says, "Repel evil with what is better; then the one who was your enemy will become as close as an intimate friend" (Quran 41:34). The Prophet (Sallallahu Alayhi Wasallam) also said, "The strong man is not the one who overcomes others by his strength, but the one who controls himself while in anger" (Bukhari and Muslim). Retaliation and escalation only worsen division, while forgiveness and calm resolution restore peace and dignity. However, if genuine harm is done, one has the right to seek justice through lawful and peaceful means never through personal revenge.

Is it permissible to sell Islamic books for a profit?

A It is permissible to trade in and sell Islamic books, CD's etc as long as you abide by ethics and morals of Islam. You are advised to facilitate spreading authentic Islamic knowledge so as to be rewarded by Allah for your efforts.

Whoever keeps a dog, except a dog for herding, hunting or farming, one Qirat will be deducted from his reward each day.

”

Muslim

Q If the Mahr has been taken from the wife by the man without her permission, then what is the Shariah status on them having sexual intercourse? Is this Zina? Will the offspring be of legitimate birth?

A If the husband took the Mahr from his wife after he gave it to her without permission, then he is considered a usurper and unjust, it is not allowed for the husband to take any of the Mahr except with permission from the wife. However, the marriage remains valid and sexual intercourse is allowed and therefore, the children are considered legitimate. But the whole issue of the husband mistreating or infringing on his wife's rights does not affect the validity of the marriage, though the act itself is considered unjust and should be avoided.

Q What rituals are to be done as per Sunnah and Islamic tradition for a new born baby?

A There are certain rituals associated with child birth which are as follows: (1) After birth the Azaan should be recited in the child's ear. (2) A tiny piece of date should be chewed well by the father or any pious person and then rubbed on the baby's gum. (3) On the seventh day, the naming of the child should take place. On the same day his or her head should be shaved and the hair weighed. The equivalent of the hair in silver (i.e the cost of that weight

of silver) should be given away in charity to the poor. (5) If the family can afford it, preferably on the same day, a goat or lamb should be distributed to the poor, family and friends in what is referred to as Aqeeqah. It is Sunnah to sacrifice two lambs if the child is a boy and one lamb if the child is a girl.

Q A fully practicing religious man wanted to get married to a woman who spent most of her early life living with boyfriends. He wanted to do so for the purpose of guiding her. Is this right?

A A person's intention to guide another is commendable, but marriage cannot be treated as a means to "fix" someone's past. The Prophet (Sallallahu Alayhi Wasallam) advised choosing a spouse based on piety and good character: "A woman is married for four things: her wealth, her lineage, her beauty, and her religion; so choose the one who is religious, may your hands be rubbed with dust [may you prosper]." (Bukhari and Muslim). Entering marriage with the primary goal of guiding someone who has lived contrary to Islamic values places an unfair burden on both parties and risks hardship if expectations are unrealistic. Guidance is best given through sincere advice, example, and support, not solely through marital obligation. The man must ensure the woman genuinely seeks reform and that he is prepared for the responsibilities and challenges of such a marriage.

A woman is married for four things: her wealth, her lineage, her beauty, and her religion; so choose the one who is religious, may your hands be rubbed with dust [may you prosper]

Bukhari and Muslim

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A client ordered some goods from me. When I delivered the goods to his shop, he refused to accept it for no valid reason. What is the ruling over that?



A buyer cannot refuse goods without a valid reason once the contract of sale has been agreed upon. Though Islam grants the buyer *Khiyar al-Ru'yah* (the option to inspect the goods) before finalizing the purchase, this right applies only if the buyer has not yet verified that the goods match the agreed specifications. If the goods were delivered as specified and the buyer had the opportunity to inspect them, he cannot refuse them arbitrarily. The Prophet (Sallallahu Alayhi Wasallam) said, “Muslims are bound by their conditions” (Muslim), to emphasize that contracts must be honored. The buyer who refuses without justification is obliged to accept the goods or pay the agreed price. The seller has the right to seek fulfillment of the contract through lawful means, such as mediation, formal notice, or legal action if necessary. Islam stresses honesty and fulfilling contracts, as stated in the Quran: “O you who believe! Fulfill [all] contracts” (Quran 5:1). Refusing to accept the goods without a valid reason is therefore unjust.



Does a widowed woman need a Wali to remarry after her waiting period?



No, a widowed woman does not need a Wali (guardian) to remarry after her Iddah (waiting period). In Islamic law, once the widow completes her Iddah—four

months and ten days as stated in the Quran (2:234)—she is free to choose a husband of her own accord. The Prophet (Sallallahu Alayhi Wasallam) said regarding adult women who have completed their Iddah: “A virgin or a previously married woman may be married only with her consent” (Bukhari and Muslim). The role of a Wali is required for a virgin woman to ensure her protection, but a widow is considered fully competent to make her own marital decisions. [Shafi]



What are the Islamic approaches for protection against HIV/AIDS?



Islamic teachings emphasize both spiritual and practical measures to protect oneself from harm, including diseases like AIDS. Spiritually, one is encouraged to maintain moral conduct, as the Quran warns against sexual immorality: “Do not approach unlawful sexual relations. Indeed, it is ever an immorality and is evil as a way” (Quran 17:32). Practically, Islam promotes cleanliness, moderation, and responsible behavior. This includes avoiding promiscuity, practicing fidelity within marriage, and taking precautions when there is risk of transmission. The Prophet (Sallallahu Alayhi Wasallam) said, “There should be neither harming nor reciprocating harm” (Ibn Majah), which underscores the responsibility to protect oneself and others from harm. Seeking medical advice, using approved preventive measures, and adhering to ethical sexual conduct are all consistent with Islamic guidance to safeguard health and life.

There should be neither harming nor reciprocating harm. ”

Bukhari and Muslim

Fine ndili ndi ngongole zambiri, moti sindikutha kukumbukira anthu ena omwe ndinawatengera ndalama zawo. Kodi pamenepa nditani?

Yesetsani kuwapatsa iwo omwe mukuwakumbukira. Ngati anthu ena angabwere kudzaitanitsa ngongole ndipo ali ndi umboni wokwanira apatseni ndalama zawo. Komanso ngati mungakumbukire za munthu wina yemwe munatenga ndalama yake, koma simukudziwa komwe ali, muyenera kutenga ndalama imeneyo ndikupereka ngati Sadaqah m'malo mwaiye. Ngati atabwera pambuyo pake, muyenera kumufunsa ngati angavomereze za Sadaqah yomwe munapereka m'malo mwake. Ngati savomereza inu muyenera kumupatsa ndalama yake ndipo malipiro a Sadaqayo adzapita kwainu.

FKodi ndibwino kumuyamikira munthu yemwe sali Msilamu pa zinthu zabwino zomwe iye wachita?

Yasilamu ndi olamulidwa kukhala achifundo kwa anthu onse popanda kuyang'ana mtundu, khungu, chipembedzo, ngakhale dera lomwe munthu amakhala. Kutero ndiko kuvomereza zoti anthu onse anachokera kwa makolo

amodzi - Adam ndi Hawa. Choncho Msilamu ndiwoloedwa kumuyamikira munthu yemwe sali Msilamu pazabwino zomwe iye wachita, makamaka pa zinthu zothandiza anthu. Komano Msilamu siololedwa kuyamikira zachikhulupiliro chomwe chili chotsutsana ndi Chisilamu. Apa pakufunika kusiyanitsa pakati pomuyamikira munthu pa zinthu zothandiza anthu ndikuyamikira zachikhulupiliro chake, zomwe Msilamu sayenera kutero.

Fine ndasiyidwa banja kangapo konse. Kodi ndikoyenera kuti ndingokhala munthu wosakwatiwanso mpaka kalekale, chifukwa ndakonzeka kusachita zolakwika (zachiwerewere)?

YNgati mukuona kuti sikoyenera kwainu kukhala pabanja ndipo mulibe chilakolako chokhala ndi mwamuna ndiye kuti palibe vuto inu kukhala osakwatiwa. Koma ngakhale izi zili choncho pofuna kulemekezeka ndikukhala moyo wauzimu wabwino ndibwino kukhala pabanja. Muyenera kukwatiwa chifukwa inu ndi munthu, pena mukhoza kufooka ndikukhala ndichilakolako chofuna mwamuna, poti ichi ndichilengedwe. Izi zingakupangiseni kuti musilire mwamuna yemwe sali wanu zimene zili zolakwika.

Kwatirani mkazi wobereka komanso wachikondi...

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Abu Dawood

FMnyamata wina akufuna kukwatira mtsikana yemwe kwanthawi yaitali wakhala akuchita zosalongosoka pochita zibwenzi ndi amuna osiyanasiyana. Iye akuti akufuna kuchita izi pofuna kumuitanira mtsikanayo kunjira yabwino. **Kodi kutero ndibwino?**

YNgati mtsikanayo akuonetsa kusintha kwa khalidwe lake lokonda amuna palibe chovuta kumukwatira. Koma ngati palibe kusinthika kwina kulikonse ndiye ndibwino kuganiza modekha musanamukwatire. Pakufunika kuti inu mukhale ndichitsimikizo chokwanira poti anthu ena amatha kungoyipitsa mbiri ya munthu wina.

FKodi mkazi yemwe anakwatiwapo ndipo mwamuna wake anamwalira kapena kusiyidwa chabe, pofuna kukwatiwatinso ndikofunika kuti awuze makolo ake za zimenezi monga anachitira pachiyambi pamene amakwatiwa ali mtsikana kapena palibe vuto ngakhale makolo atapanda kuwuzidwa?

YTinene zoti makolo ayenera kukhudzidwa pakukwatiwa kwa mwana wake pofuna kutsatira malamulo aChisilamu omwe amafuna kuteteza miyoyo ya anthu, kusunga ulemmerero, chikhulupiliro, chuma komanso kuganiza kwa munthu. Choncho makolo amafunika pokwatiwa pa

mwana wake pofuna kulemekeza mwambo ofunikirawu. Ngakhale kuti mkazi yemwe anakwatiwapo atha kukwatiwanso popanda makolo, ndibwino kuti makolo asasiyidwe padera pamene mkazi kapena mamuna akufuna kukwatira. Kwenikweni izi zili choncho pofuna kuonetsetsa kuti mkazi asakhale ngati wangotoledwa panjira powonetsatsanso kuti pali umboni wokwanira.

FKodi malamulo akutinji kwa anthu omwe anali Asilamu ndipo anatuluka ndikukhala achikunja, kenako ndikubwerera kuchisilamu n’kumwalira. **Kodi munthu ameneyu wamwalira ali Msilamu?**

YMunthu amene akuchita zimenezi amakhala ali pa kukanira kwakukulu ndipo mchitidwe umenewu ndioyenera Msilamu aliyense kuwutalikira. Tiyenera tidziwe kuti Chisilamu sichovala choti munthu akhodza kuchivula pamene wafuna. Koma ngati wafuna kubwelera, mowona mtima komanso watsimikiza zakubwelera kwake ku Chisilamu, azilapa kwa Allah, kamba koti khomo la chikhululuko Lake ndilotsegula nthawi ina iliyonse imene kapolo wake wakonzeka kulapa. Koma munthu otereyi ma Sheikh ayenera kukhala naye pansi ndikumufotokozera zakuipa kwa mchitidwe umenewu komanso kumuwanikira ubwino wa Chisilamu.

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

”

Ibn Majah

FNgati mkazi sakusangalatsidwa ndi mwamuna wake ndipo akuganiza kuti kukwatiwa ndi mwamuna wina kungamupatse chisangalalo ndipo akumufunsa mnzake kuti amufunire mwamuna. Kodi izi ndizololedwa?

YKutero ndiko kuononga kulemekezeka kwa banja lake. Aganiza bwanji zokwatiwa ndi mwamuna wina pomwe adakali pabanja? Mkazi wotere ayenera kulapa kwa Allah kuti amukhululukire pazomwe wachita. Ngati akuona kuti sakupeza chisangalalo ndi mwamuna wake ndipo wayesetsa njira zonse zothetsera kusasangalatsidwa kwake iye ali wololedwa kupempha kusiidwa banja. Ngati atasiyidwa ndipo masiku ake achidikiliro (Iddah) atha pamenepo amapeza ufulu wokwatiwa ndi mwamuna wina. Choncho izi sizololedwa kuti mkazi aziganiza zokwatiwa ndi mwamuna wina pamene ali pa banja.

FMnyamata wina amakonda kulowa kuchipinda kwa makolo ake ndipo ndikamulangiza iye amati palibe chovuta. Kodi izi ndizoona?

YNdikoletsedwa mnyamata kapena mtsikana kulowa kuchipinda cha makolo ake popanda chilolezo

kuchokera kwa makolo akewo. Chifukwa choti Chisilamu chimalamulira kuti anthu awiri apabanja (mwamuna ndi mkazi) ayenera kukhala ndi chipinda chotetezedwa ndi anthu ena. Choncho kusandutsa chipinda cha makolo kukhala malo osewelerera sizinthu zoyenera.

FPali anthu ena kudera kwathu omwe amadana ndi banja lathu. Kodi Chisilamu chikutilola kuwabwezera zoipa zomwe akutichitira?

YAyi, Chisilamu sichikutilola kutero. Chisilamu sichifuna kubweza zowawa kwa anthu omwe akuchitirani zachipongwe. Ngati anthu omwe sakusangalatsidwa nanu ndi achibale kapena kuti apantundu wanu, inu muyenera kuyetsetsa kusadula ubale munjira ina ili yonse. Chifukwa kudula ubale ndikoletsedwa. Koma ngati anthuwo sali achibale komanso siakuntundu kwanu ndipo akupitiliza kukuchitirani zoipa ndipo inu mwayetsetsa kuwapewa, mutha kutalikana nawo pozochitika zina zili zonse mopanda kuyankhulira mawu achipongwe. Ndipo ngati atayamba kumasuka nanu, muyenera kuvomereza ndikukhala ogwirizana nawo.

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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FMunthu wina wamalonda anandiyitanitsa katundu. Koma pamene ndinamupititsira katunduyo iye anasintha maganizo ndipo anakana kutenga katunduyo popanda kupereka chifukwa chenicheni. Kodi pamenepa nditani?

YMunthuyo akuyenera kupereka zifukwa zokwanira zomwe zikumupangitsa kuti asatenge katunduyo pambuyo poti anagwirizana za chikonzerochi. Ngati satero ayenera kutenga katunduyo kapena kupereka ndalama zonse zimene anagwirizana pachiyambi. Mtumiki (Sallallahu Alayhi Wasallam) anati: “Asilamu amakhazikika pa mgwirizano wawo” (Muslim). Zikakanika munthu ogulitsayu ali ndi ufulu osakasaka chithandizo kwa adindo komanso mmabwalo oweluzwa milandu. Chisilamu chimalimbikitsa chilungamo komanso kukhulupirika pa mgwirizano.

FKodi Chisilamu chimalola kumatitsa mano omwe abooka, komanso kodi ndikololedwa kulitalikitsa tsitsi?

YPoyamba muyenera kudziwa kuti sikololedwa kusingha gawo lina lilonse lathupi lathu. Koma ngati pali chifukwa choyenera kuti tilinganize thupi lathu monga mano, apa palibe chovuta kutero. Pomwe kutalikitsa tsitsi ndi zida zotenthesa tsitsilo palibe vuto. Zomwe zili zosavomerezedwa ndiko kulitalikitsa tsitsi pogwiritsa ntchito tsitsi la munthu komanso ndi tsitsi lochita kupanga kuchokera kuzinthu zina. Choncho kutalikitsa tsitsi pogwiritsa ntchito tsitsi la munthu wina ndi tchimo ndipo Msilamu

ayenera kuzitalikira.

FKodi ndikoloredwa kuvala chibangili chomwe chalembedwa dzina la Mulungu?

YPali zinthu ziwiri zoyenera kuchita kwa anthu omwe angamavale zibangiri kapena mphete yolembedwa dzina la Allah. (1) poyamba ayenera kuchita zotheka kuti pasakhale kusapereka ulemu kwa dzinalo, monga kulowa nalo dzinalo ku chimbudzi komanso kubafa ndi malo ena osakhala bwino. (2) Ngati munthu akuvalayo ndiwamamuna ayenera kuvala chibangili kapena mphete yopangidwa ndi silivala osati golide. Koma ngati ovalayo ndi mkazi atha kuvala chibangili kapena mphethe yopangidwa ndi silivala kapena Golide koma osati chopangidwa kuchinthu china chili chonse.

FKodi kuwachitira zabwino makolo ndiko kuti makamaka kwa munthu wamamuna? Kodi zikutanthauza kuwapatsa ndalama kapena kumakhala nawo limodzi?

YKuchitira zabwino makolo ndiko kuonetsa mtima wachikondi kuwayendera komwe akukhala, kuwasamalira, kuwalankhulira mwaulemu komanso kuwapatsa mphatso. Pomwe kuwathandiza ndi ndalama izi zimatengera malinga ndi kupeza kwa munthu. Akazi omwe ali pabanja ayeneranso kukhala achikondi ndi makolo awo, powayendera pamodzi ndi amuna awo.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

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Bukhari



Is saying that the angels do not eat and drink mean that one is likening them to Allah?



The Holy Quran indicates that the angels do not eat and drink, as it says in the story of the guests of Ibrahim (Alayhis-Salaam): (But when he saw that their hands did not reach out towards it [the food he offered them], he had misgivings about them and conceived a fear of them. They said: Fear not; we have been sent to the people of Lut) [Quran 11:70]. The Scholars are unanimously agreed that the angels do not eat, drink or marry; they glorify Allah night and day, without pause. As for the jinn and devils, they do eat and drink. Saying that the angels do not eat and drink is not likening them to Allah. That may be discussed on the basis of several subtle issues having to do with the issue of likening itself. The correct approach is to reject likening Allah to any created being and to reject any denial of His attributes.



What is the difference between testifying that there is no God worthy of worship except Allah (Shahaadah), which is the first of the pillars of Islam, and believing in Allah (Imaan), which is the first of the pillars of faith?



The Shahaadah (bearing witness that there is no God worthy of worship except Allah and that Muhammad [Sallallahu Alayhi Wasallam] is His Messenger) and Imaan (faith in Allah) are closely related

but not identical. The Shahaadah is an outward declaration that admits a person into Islam, it is the verbal testimony affirming the truth of Allah's oneness and the Prophet's message. It represents the foundation of all Islamic practice and marks one's entry into the Muslim community. Imaan, on the other hand, is an inner conviction that resides in the heart. It involves deep belief in Allah's existence, His attributes, His decrees, and acceptance of His commands. The Quran distinguishes between verbal declaration and true belief: "The Bedouins say, 'We have believed.' Say, 'You have not [yet] believed; but say, 'We have submitted,' for faith has not yet entered your hearts" (Quran 49:14). Thus, Shahaadah is the outward statement of Islam, while Imaan is the inner reality that gives it life and sincerity.



I do not understand why people say that the angels do not enter a house in which there are dolls and toys. Is this an Islamic teaching?



It is proven in the authentic Sunnah that it is prohibited to draw or carve images of animate beings, and it is also proven that the angels do not enter a house in which there are such prohibited images. What is meant by the angels here is the angels of mercy who pray for forgiveness for people. So if there are prohibited images in a house, its inhabitants will be deprived of the presence of the angels of mercy who pray for forgiveness for people, and the house will become a place frequented by the devils.

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 an oath that is not completed? Does one have to pay an expiation for that?



If a person makes an oath but does not complete it, the ruling depends on the type of oath. If it was a false or broken oath concerning something in the future, for example, saying, “By Allah, I will do this,” and then failing to do it, then it is a Yameen mun‘aqidah (binding oath), and expiation (Kaffarah) is required. Allah says: “Allah will not call you to account for thoughtless oaths, but He will call you to account for oaths you have sworn in earnest. The expiation for it is feeding ten poor persons from the average of that with which you feed your own families, or clothing them, or freeing a slave; but whoever cannot afford that, then a fast of three days.” (Quran 5:89). However, if the oath was made out of habit or without intent, like saying “Wallahi” (by Allah) casually or about something beyond one’s control, then no expiation is due, however, this act is discouraged.



Will doing Sunnah and supererogatory acts of worship make up for what one omits or falls short in of obligatory acts of worship?



Yes, the Sunnah and supererogatory (Nafl) acts of worship can compensate for shortcomings in obligatory deeds, by Allah’s mercy. The Prophet (Sallallahu Alayhi Wasallam) said: “The first thing for which a person will be brought to account on the Day of Judgment is his prayer. If it is complete, then it

will be recorded as complete. But if something is lacking in it, Allah will say, ‘Look and see if My servant has any voluntary prayers,’ and what is lacking in the obligatory prayer will be completed from them.” (Abu Dawood and Tirmidhi). This principle applies not only to prayer but also to other acts of worship such as fasting, charity, and pilgrimage. Voluntary deeds serve as a shield and supplement for what one may fall short in, showing Allah’s generosity and mercy. However, one must never neglect obligatory duties intentionally, as no amount of voluntary work can replace them in that case.



If I am at work or on a journey, then the time for prayer comes, but it will take me ten minutes or quarter of an hour to reach the water, is it permissible for me to do Tayammum, or should I wait until I reach the water?



This distance is regarded and is customarily described as being close, so what you must do is go to the water and do Wudhu with that water, and do Ghusl if you have to do Ghusl, and it is not permissible for you to do Tayammum in this case, because the distance of ten minutes or a quarter of an hour (a distance equivalent to 1.83km) is regarded as close, and customarily is not regarded as being far away. There is no excuse not to do Wudhu; rather whether you are at work or on a journey, you must go to this water and do Wudhu as prescribed in Islamic teachings, and if you are Junub (state of impurity) you must do Ghusl, and then pray.

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.

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Bukhari and Muslim

Siyani Kuchitira Anthu ena Nsanje

Nsanje ndi nthenda yaikulu imene imakhudza mtima. Imayamba pang'onopang'ono ndipo pena munthu sumazindikira kuti yayamba. Mtima umagunda ndi mkwiyo ukaona munthu wina akuchita bwino, ndipo pena kukhosi kumawawa kamba kotu munthu wina wadalitsika ndi zinthu zimene ife tilibe. Ikafalikira kwambiri, pena munthu umanyasidwa kamba kotu wina wapeza zinthu zimene ife tili nazo kale. Uku kumakhala kuwuma mtima mpaka umafuna zonse zabwino zikhale zako. Ndipo ukapanda kuziyang'anira bwino, nthenda imeneyi imafalikira ngati poyizoni, imasokoneza mtendere, kuwononga ma ubale, komanso kubweretsa mikangano pakati pa anthu. Nsanje ndi chimodzi mwa zinthu zomwe zakhala zikuyambitsa nkondo ndi kusamvana mmaiko osiyanasiyana.

Mbiri imatisonyezera momwe nsanje yakhala ikukhudzira anthu ndi madera osiyanasiyana. Kayini, mwana Adam, anapha m'bale wake kamba ka nsanje. Ndi nsanje imene inachititsa kuti azibale ake a Yusuf amuponye m'chitsime. Ndipo azitsogoleri ochuluka m'mbuyomu akhala akukana uthenga wa choonadi kamba ka nsanje, osati chifukwa choti uthenga unali wa bodza ayi, koma ati kamba kosafuna kuwona wina

akudalitsika mowapsola iwowo. Ndipo ndi nsanje yomweyi imene inachititsa kuti dziko lina likhale likuwachitira mtopola ayini ake a dziko ndicholinga chowathamangitsa mu dziko lawo lomwe ngakhale iwowo anachita kubwera pambuyo pa anzawo.

Ndipo Quran yakhala ikutilangiza kuti: "Ndipo musadzilakelake (mwadumbo), zomwe Allah wawadalitsa anthu ena mwa inu..." (Quran, 4:32). Aayah imeneyi ikutisonyezera kuti chuma, maphunziro komanso ulemelero ndi zinthu zimene zimaperekedwa ndi cholinga. Kuwafunira anthu zoipa cholinga choti madalitso amenewa asawapeze iwo zimasonyeza kuwonongeka kwa mtima komanso ndi kunyozera chifuniro cha Allah.

Mtumiki (Sallallahu Alayhi Wasallam) anati: "Pewani kuchita nsanje, kamba kotu nsanje imaononga nchito ngati momwe moto umaotchera nkuni." (Abu Dawood)

Kuopsa kwina kwa nsanje n'koti imamupweteka kwambiri munthu ochitayo kuposa ochitiridwayo. Munthu ochitiridwa uja amakhala akusangalala ndi madalitso amene Allah wamupatsa, pomwe wina uja amakhala akunyatsidwa ndi kuipidwa mtima ndi zinthu za munthu wina, kusakhutira ndi zomwe Allah wamupatsa.



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