

Al-Haqq الْحَقّ

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

REGISTERED AT GPO AS A NEWSPAPER | Muharram 1448 / July 2026

Why Gambling Remains a Major Sin in Islam

Gambling has long been condemned in Islamic teachings as a destructive activity that harms individuals, families and society at large. Scholars classify it among the major sins because of its social, spiritual and economic consequences.

The prohibition of gambling is clearly stated in the Quran. Allah commands believers to stay away from intoxicants and gambling, describing them as “defilement from the work of Satan.” The verses in Surah Al-Ma'idah explain that gambling creates hatred and enmity among people while distracting them from prayer and the remembrance of Allah.

Classical scholars explained that gambling is not limited to casinos or betting houses alone. Any game or activity in which money or valuables are won and lost through chance falls under the same ruling. This includes activities that involve staking wealth in hopes of gaining more without lawful effort.

Some renowned Scholars listed gambling among the major sins because it involves consuming wealth unjustly. They linked it to the Quranic warning against taking people's property unlawfully, stressing that gambling thrives on greed and exploitation rather than honest earning.

Islamic teachings also discourage even

inviting others to gamble. A Hadith recorded in Sahih al-Bukhari states that a person who merely invites another to gamble should give charity as expiation, showing the seriousness with which the act is viewed.

Other Scholars emphasized that gambling is clearly classified as a grave sin based on direct Quranic evidence. They explained that whether gambling occurs through dice, games or other forms of betting, the ruling remains the same because the core issue is unlawful gain.

Prophetic teachings further warn against wealth obtained through forbidden means. The Prophet Muhammad (Sallallahu Alayhi Wasallam) cautioned that any body nourished through unlawful earnings is deserving of punishment in the Hereafter (Tirmidhi). Scholars say gambling profits fall into this category because they are acquired without fairness or productive work.

Beyond its religious ruling, gambling is also associated with addiction, financial ruin, broken relationships and social conflict. Many people lose savings, accumulate debt and damage family ties through habitual betting.

For these reasons, Islamic teachings call on believers to avoid gambling entirely and seek lawful, honest means of earning a living.

No flesh grows that was nourished by that which is unlawful but the Fire is more appropriate for it.

-Tirmidhi

Zakaat Nisaab
July 2026
MK 2,598,057.90

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MOTIVATIONAL MOMENTS

Pride never enters a man's heart except that his intelligence decreases by an equal measure.

Publisher

Al-Haqq Publications

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What is the ruling on entering draws and lotteries?



Draws and lotteries are kinds of gambling in which the participant pays money in return for nothing tangible or of real value – such as a ticket for 500 Kwacha – and he is given a number that is entered into a draw for high value cash prizes, such as one million Kwacha. Then the contestant will either be a winner, if he wins the prize, or he will be a loser if he does not win anything. This is the essence of gambling. Based on that, taking part in such draws is definitively Haraam, and the money that is given for those prizes is Haraam and impure wealth.



We are a group in Malawi and we want, Inshaa Allah, to build a Masjid. We are using various means to collect donations. One of the means that we want to use in one of our campaigns is that we will ask anyone who wants to donate to give a specific amount, and at the end we will give an Umrah trip to one of the people who contribute during this campaign. Is this permissible, or is it regarded as gambling?



Alhamdulillah, your efforts to build a Masjid come under the heading of righteous deeds. The one who participates in or contributes to building a Masjid will have a reward commensurate with his contribution. But the efforts to achieve these good deeds must be in accordance with Islamic teachings, because Allah is good and does not accept anything but that which is good. In the case of this method of yours, in which some people give contributions to building the Masjid in the hope of winning a free Umrah, the one who joins in will either be a winner, if he wins the Umrah trip, or he will be a loser if someone else wins the prize. In fact this comes under the heading of gambling which is forbidden in Islam. Moreover, if the donor is hoping to win this Umrah by means of donating and giving charity, this is a kind of compensation for his charity which goes against the Shar'ee definition of charity. Hence we advise you not to use this method of collecting funds for the Masjid, and to limit it to encouraging people to donate on the basis of what Allah has promised of reward in the hereafter to those who spend and give charity.



I work in a certain organization and the government deducts a certain amount of money every month from my salary for it to count towards my pension when I retire. What is the ruling on this form of pension?



Participating in pension plans is only allowed if organized by government institutions. Participating in other plans than those organized by the government is a kind of gambling, because a person may contribute to the scheme for a number of months, then become disabled or die, so he and his heirs may get much more money than was taken from them, or he may pay many installments then what he takes from them is less than what he paid. This is gambling.



What are the men's clothes that women are forbidden to wear?



It is not permissible for a woman to wear men's clothing, and it is not permissible for a man to wear women's clothing. A stern prohibition, accompanied by a curse, was narrated concerning that, which indicates that it is a major sin. It was narrated that Ibn Abbas

(Radhiyallahu Anhu) said: The Messenger of Allah (Sallallahu Alayhi Wasallam) cursed men who imitate women and women who imitate men (Bukhari).



I want to know, if I receive a text message on my mobile phone during the Friday Khutbah, is answering it regarded as an idle action?



Replying to text messages during the Friday Khutbah comes under the heading of idle actions, which are prohibited. There is a clear prohibition on that which is less serious than that, in the words of the Prophet (Sallallahu Alayhi Wasallam): "...whoever touches the pebbles has engaged in an idle action." (Muslim). If merely moving the beads of the Masbahah during the Khutbah comes under the heading of idle actions, then undoubtedly responding to text messages on a mobile phone is more serious than that. Scholars advised that it is not permissible to fidget with one's mobile phone, or a Siwak or pen, during the Friday Khutbah; Rather one must sit still and listen attentively.

Part of the perfection of one's Islam is his leaving that which does not concern him. ”

Ibn Majah

 **How can the Hadith stating that each nation will follow what it worshipped, with only the Ummah of Muhammad (Sallallahu Alayhi Wasallam) remaining, be reconciled with the Quranic descriptions of records of deeds being distributed and deeds being weighed, especially since the Hadith does not mention these events for the disbelievers?**

 There is no contradiction between the Quran and this Hadith. They describe different stages of the Day of Judgment. The Hadith in Sahih al-Bukhari speaks about the early stage when all nations are gathered and told to follow what they used to worship, leading to the separation of groups. After this separation, only certain groups remain for further testing. The Quran, on the other hand, details later stages such as the flying of records of deeds, weighing of good and bad actions, and final reckoning. Scholars explain that these reports complement each other, each describing different parts of one continuous process.

 **What is the punishment for one who recites the Quran but does not act in accordance with it?**

 The Prophet (Sallallahu Alayhi Wasallam) said regarding the dream he saw: "As for the man whose

head was being smashed with a rock, he is one who studied the Quran but did not act upon it, and he went to sleep, neglecting the obligatory prayers." (Bukhari). What it meant in this Hadith is that he does not memorize its words or act in accordance with its meanings. As for one who does not memorize its words but does act in accordance with its meanings, he is not included in this Hadith, but it is narrated in the Hadith that he will be resurrected on the Day of Resurrection with no argument to defend himself.

 **What are the signs that a supplication is answered?**

 The signs of a supplication being answered are: Feeling the fear of Allah, weeping, and trembling, and there may also be shivering, fainting and being unaware of one's surroundings, followed immediately by reassurance, inward energy and a sense of physical lightness, to the extent that the one who offered supplication feels as though a heavy weight has been lifted from him. At that point he will not fail to turn to Allah and devote his time to worshipping Him, giving charity, constantly thinking of His favours, praising Him, beseeching Him and saying: "Praise be to Allah, by Whose blessing all good things are completed."

...but do not help one another in sin and transgression... ”

Quran 5:2



How can someone who has a urinary catheter in the urethra purify himself and pray?



A catheter is a tube that is installed via the urethra or a lower abdominal incision to drain urine or faeces in a way different from the normal manner, because of the patient's medical condition. Emission of impurity through a catheter of either type invalidates Wudhu, and the patient is subject to the same rulings as those that apply to the one who suffers from ongoing incontinence that does not stop. Therefore, he must do Wudhu when the time for each prayer begins, after which he may pray with that Wudhu whatever prayers he wants to, voluntary and obligatory, and do whatever other acts of worship he wants, so long as the time for that obligatory prayer has not ended, and it does not matter if any urine or faeces comes out of him during that time.



My teacher, with whom I study Quran, tells me that I must follow her in some Fiqh issues, but I disagree with her about these matters. She tells me that it is not permissible for me to differ from her. Is that true?



A Muslim seeking religious guidance should refer to individuals who are recognised for both sound knowledge and good character. If a person is not known to possess sufficient expertise in Fiqh and

Islamic rulings, then their opinions are not binding on others. Scholars explain that religious verdicts should be taken from qualified people whose knowledge is trusted and verified. Teaching the Quran is a noble role, but it does not automatically mean that a person is qualified to issue rulings in all Fiqh matters. Therefore, if a teacher has recognised scholarly knowledge, her guidance may be followed and respected. However, if a person is unsure about a teacher's level of expertise in Fiqh, they may seek guidance from other reliable and qualified scholars without being considered sinful or disrespectful.



Can little children – four, five and six year old – who do not know how to do Wudhu hold the Quran without Wudhu in order to memorize and learn?



The scholars differed regarding children touching the Mus-haf without Wudhu for the purpose of memorising and learning. The majority are of the view that it is permissible, and the Hanafis and Malikis – and one view among the Hanbalis – say that it is permissible in all cases, both for children who have reached the age of discernment and those who have not yet reached that age. The Shafa'is said that it is permissible only for those who have reached the age of discernment.

None of you [truly] believes until he loves for his brother that which he loves for himself. ”

Bukhari and Muslim

FKodi ndi zololedwa mnyamata okutha msinkhu kugona pogona pamodzi ndi mayi ake kapena mchemwali wake?

YSizololedwa mnyamata wazaka zopitilila khumi (10) kugona pogona pamodzi ndi mayi kapena mchemwali wake. Izi zili chonchi kamba kofuna kuziteteza kuchokera ku mayesero osiyanasiyana amene angabwere kamba ka mchitidwewu komanso kusungirana ulemu pakati pawo. Mtumiki (Sallallahu Alayhi Wasallam) anati: **Alamulireni ana anu za kuswali pamene ali ndi zaka zinayi ndi ziwiri (7) ndipo awumilizeni powamenya akafika zaka khumi (10) ndipo muwasianitse malo ogona (atsikana ndi anyamata).** (Abu Dawud ndi Ahmad). Ndipo ana amene sanathe msinkhu akuyenera azipempha chilolelezo akafuna kulowa ku chipinda cha makolo awo nthawi zitatu izi; kum'bandakucha ikamayandikira Swalah ya Fajr, nthawi ya masana (pamene anthu akupuma) komanso kutha kwa Swalah ya Ishaa. Mnyamata amene watha msinkhu akuyenera azipempha chilolezochi nthawi zonse akafuna kulowa mu zipinda za makolo ake.

FNdimakhala ndi chidwi ndikamamva zokuti Yesu azafikanso kumapeto kwa dziko. Kodi ndizololedwa kuti ndimupemphe Allah kuti adzandifikitse wamoyo nthawi imeneyo kuti ndidzaone ndekha zomwe zidzachitike?

YNdizabwino kwambiri kumupempha Allah kuti akupatse moyo wautali ndi cholinga chochulutsa kumupembedza iye ndipo ndi zoonza kuti anthu ena a m'bado uno adzafika nthawi imene Yesu adzadze pa dziko pano kumapeto kwa dziko. Koma poganizila kuti nthawi imeneyi idzakhala nthawi yovuta kwa aliyense makamaka

asilamu, monga mayesero ochuluka kuphatikizapo Dajjal, ndi zofunika kwambiri kumupempha Allah kuti atipatse Imaan (chikhulupiliro) yochuluka kuti tizimuopa iye komanso kuti atitalikitse ku mayesero osiyanasiyana kuphatikizapo a Dajjal.

FKodi ndi lamulo lanji kuyang'anitsa msana ku Qiblah mu Mzikiti pamene ukudikila Swalah?

YNdi Makrooh (Zosayenera) kuyang'anitsa msana wako ku Qiblah pamene ukudikila Swalah mu mzikiti popanda chifukwa chomveka bwino kamba kotimenezi sizili mu mchitidwe wa anthu abwino akale ngakhale apompano. Mtumiki (Sallallahu Alayhi Wasallam) anati: **chilichonse chili ndi kachitidwe kake ndipo ndizoyenera munthu kuyang'ana ku Qiblah akakhala.** (At-Tabarani).

FKodi ndi zoipa bwanji munthu kumapanga ma Ibaadah onse koma osamapanga ma Dhikr pomukumbukira Allah?

YKukumbukira Allah kuli ndi mapindu ochuluka kwambiri kamba kotikumabweletsa kudekha komanso kufewa mtima kwa munthu okhulupilira. Msilamu amapeza malipiro ochuluka kwa Allah ngati akuchulutsa ma Dhikr ngakhale pomangodweza milomo kwikanu akumutichula iyeyo. Dhikr ndiyofunika kwa Msilamu wina aliyense mu nyengo zonse ndi nthawi zonse. Ndi zofunika kwa Msilamu aliyense kumamukumbukira Allah kuti azalandire mtendere wake. Kuchepetsa ma Dhikr sitchimo lalikulu ayi, chabe munthu osapanga ma Dhikr pafupipafupi akuphonya malipiro ochuluka ochokera kwa Allah.

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

FKodi Muharram ndi chiyani, ndipo n'chifukwa chiyani imatengedwa ngati mwezi wopatulika?

YMuharram ndi mwezi woyamba pa kalendala ya Chisilamu, ndipo ndi umodzi mwa miyezi inayi yopatulika yomwe yatchulidwa mu Quran. Allah akunena kuti: “Ndithudi chiwerengero cha miyezi kwa Allah ndi khumi ndi iwiri... mwa imeneyo, inayi ndi yopatulika” (Quran 9:36). Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: “Kusala kwabwino pambuyo pa Ramadhan ndi kusala kwa mwezi wa Allah, Muharram” (Muslim). Umatchedwa “mwezi wa Allah,” kusonyeza kufunika kwake. Ndi nthawi yolimbikira pa kupembedza, kusala, ndi kuganiza mozama pa moyo.

FNdimamva zambiri zokhudza kusala pa tsiku la Ashura. N'chifukwa chiyani tsikuli ndi lofunika, ndipo kodi ndi lamulo lanji kusala?

YKusala pa tsiku la 10 la Muharram, lotchedwa Ashura, n'kofunika kwambiri chifukwa Mtumiki Muhammad (Sallallahu Alayhi Wasallam) ankasala tsikuli ndipo analimbikitsa ena kuchita chimodzimodzi. Tsikuli timakumbukira pamene Allah anapulumutsa Mneneri Musa (Alayhi-ssalaam) ndi ana a Israel ku nkhanza za Farao. Pamene Mtumiki anamva

zimenezi, anati: “Ife tili ndi ufulu waukulu kwa Musa kuposa iwo,” ndipo analamula Asilamu kusala tsikuli (Bukhari ndi Muslim). Kusala tsikuli sikokokakamizika (Fard), koma ndi Sunnah Muakkadah, kutanthauza kuti kulimbikitsidwa kwambiri. Wosala amalandira mphoto yayikulu, monga Mtumiki ananenera: “Ndikuyembekeza kuti kusala pa tsiku la Ashura kudzachotsa machimo a chaka chapitacho” (Muslim).

FKodi tanthauzo la Aayah imene Allah akuti: {Ndithu, chipembedzo pamaso pa Allah ndi Chisilamu..} [Quran 3:19] imatanthauza chiyani kwenikweni?

YMu Aayah imeneyi, Allah akutiiza kuti palibe chipembedzo chimene chili chovomerezeka kwa Iye kupatulapo Chisilamu, chimene chimatanthauza kugonjera, kudzipereka, ndi kudzichepetsa pamaso pa Allah, kumupembedza Iye yekha, ndi kukhulupirira Iye ndi Atumiki Ake, ndi zimene iwo adabweretsa kuchokera kwa Allah. Kwa Mtumiki aliyense Allah adaika dongosolo la malamulo ndi njira, kufikira pamene adatumiza womaliza wa iwo, Muhammad (Salallahu Alayhi Wasallam). Adamtumiza kwa anthu onse, kotero pambuyo pake, Allah sadzavomereza chipembedzo chilichonse kwa aliyense kupatula Chisilamu, chomwe ndi chipembedzo chimene iye (Salallahu Alayhi Wasallam) adabweretsa.

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

”

Ibn Majah

FKodi ndi zokwanira kusala tsiku la 10 la Muharram lokha, kapena ndiyenera kuphatikizira masiku ena?

YKusalatsikula 10 lokha n'kovomerezeka ndipo kuli ndi mphotho, koma ndibwino kusala tsiku la 9 ndi 10, kapena 10 ndi 11. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: “Ngati ndidzakhala ndi moyo mpaka chaka chamawa, ndidzalasanso tsiku la 9” (Muslim). Cholinga chake chinali kusiyana ndi chikhalidwe cha Ayuda omwe amasala tsiku la 10 lokha. Ngati munthu angathe, kusala masiku awiri ndibwino kwambiri; ngati sangathe, kusala pa Ashura kokha kumakhalabe ndi mphotho yayikulu.

FKodi Shariah imati bwanji pa kufunirana zabwino pamene chaka chatsopano cha Hijri chafika?

YNgati munthu akukupatsani moni pokufunirani zabwino pamene chaka chatsopano chafika, mukhoza kumuyankha, koma osayambitsa inu nokha kupereka moniwo. Ichi ndi chimene ma Ulama ambiri amanena kuti ndi cholondola pa nkhaniyi. Mwachitsanzo, ngati munthu akuti, “Tikufunirani chaka chatsopano chopambana,” mukhoza kuyankha kuti, “Allah

akupatseni chaka chabwino chokhala ndi madalitso ochuluka.” Koma musayambitse moniwo, chifukwa palibe umboni wosonyeza kuti mibadwo yoyambirira ya Asilamu (Salaf) anali kupatsana moni pa chiyambi cha chaka chatsopano. Ndiponso, iwo sanali kuwerenga tsiku loyamba la Muharram ngati chiyambi cha chaka chatsopano mpaka pa nthawi ya ulamuliro wa Umar ibn al-Khattab (Rahiyallahu Anhu).

FKodi munthu angasale pa tsiku la Ashura ndi cholinga chobwezera masiku a Ramadhan omwe anakanika kusala, ndipo kodi adzalandiranso limodzi ndi mphotho ya Ashura?

YNgati munthu ali ndi masiku ena a Ramadhan omwe ayenera kubweza, ndibwino kuyamba ndi kubweza masiku amenewo. Komabe, ngati asala pa Ashura ndi cholinga cha Qadha (kubweza masiku osala), akhoza kuyembekezera kulandiranso mphotho ya kusala kwa Ashura. Ma Ulama ena amalola kuphatikiza zolinga pa nkhaniyi. Komabe, ngati zingatheke, ndibwino kusala Ashura ngati kusala kodzipereka pambuyo poti munthu wamaliza kubweza masiku a Ramadhan.

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 pali zachifundo kapena ntchito zina zabwino zomwe zikulimbikitsidwa pa tsiku la Ashura kupatula kusala?

YInde. Ngakhale kusala ndi ntchito yofunika kwambiri pa Ashura, zikulimbikitsidwanso kuchita ntchito zina zabwino. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) analimbikitsa kuonjezera mapemphero, zopereka zachifundo, komanso kusamalira bwino banja pa tsikuli. Pali ma Hadith omwe amanena kuti kuonjezera zomwe mumapatsa aku banja lanu pa Ashura kumabweretsa madalitso m'chaka chonse. Ma Ulama ambiri anavomereza kuti kuonjezera zachifundo ndi kuchita zabwino pa tsikuli n'koyenera kwambiri.

FAnthu ena amachita misonkhano, kugawa chakudya, kapena miyambo yapadera pa Ashura. Kodi zimenezi n'zololedwa?

YSunnah yeniyeni yokhudzana ndi Ashura imaphatikizapo kusala, kuonjezera ma lbadah, kupereka zachifundo, ndi kuzilingalira pa pa moyo wako. Kukonza misonkhano yapadera, madyerero, kapena miyambo yomwe sinachitidwe ndi Mtumiki (Sallallahu Alayhi Wasallam) ndi ma Swahaba ake kuyenera kupewedwa. Chitsanzo cha Mtumiki ndicho chabwino kwambiri, ndipo kuwonjezera

zinthu zosatsimikizika kungapangitse munthu kulowa mu Bid'ah (zinthu zopeka pa chipembedzo), zomwe Mtumiki (Sallallahu Alayhi Wasallam) anachenjeza.

FNdinayiwala kuti ndinali ndi Janaba, ndipo ndinapemphera Fajr kenako ndinachoka kunyumba, ndipo sindingathe kuchita Ghosl pokhapokha ndibwelere kunyumba. Kodi ndingachite Wudhu n'kupemphera Swala ina ndisanafike kunyumbako, kapena ndiyenera kudikirira ndikachite Ghosl kenako ndidzabweze Swalayo?

YNgati munthu wakumbukira kuti anali ndi Janaba atapemphera kale, ayenera kuchita Ghosl kenako abwereze Swala yomwe anapemphera ali Junub, akangokumbukira. Allah wafotokoza kuti kudziyeretsa ku Janabah kumachitika kudzera mu Ghosl. Ngati munthu alibe madzi kapena sangathe kuwagwiritsa ntchito chifukwa cha matenda kapena zina zotero, ayenera kuchita Tayammum, chifukwa Wudhu wokha siumachotsa Janabah. Chomwe muyenera kuchita mukakumbukira kuti munapemphera muli Junub ndi kupita kukachita Ghosl kunyumba kapena kulikonse komwe muli madzi. Ngati muli pamalo opanda madzi, ndiye Tayammum ndi njira yoyenera. Ndipo muyenera kubwereza pemphero limene munapemphera muli Junub.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



Can you explain to me the difference between major sins and minor sins?



Major sin can be defined as any sin that could indicate that the level of negligence of the one who commits it is like the level of negligence of one who commits the least of the major sins mentioned in the texts. Some Scholars defined it as any sin that is accompanied by a warning of punishment or being cursed. Major sins have indications such as: the stipulation of prescribed punishments for such acts; a warning of punishment in Hell and the like in the Quran or Sunnah; a description of the doer as an evildoer; and mention of a curse upon the one who does it. On the other hand, minor sins, while still sinful, do not carry specified punishments but can turn into major sins if done persistently or without remorse.



Please tell me the difference between Maniy, Madhiy and moisture?



What comes out of a woman may be Maniy, Madhiy or regular discharge, which is called "moisture". Each of these has its own characteristics and rulings

that apply to it. Maniy is pure and it is not essential to wash it from your clothes (Shafi), but you must do Ghusl after it is emitted. Madhiy is white and thin, and is emitted when feeling desire either when thinking or otherwise, but no pleasure is felt when it is emitted. Madhiy is impure and must be washed off if it gets onto the body. Madhiy invalidates Wudhu but it does not require Ghusl. Moisture is the discharge that comes from the uterus; it is clear and a woman may not notice it. Women vary in the amount they emit. Moisture is pure and it needs not be washed off, but it invalidates Wudhu.



How far can a woman travel without a Mahram?



The authentic Sunnah indicates that it is not permissible for a woman to travel except with a Mahram. This travelling is not defined by a specific distance, but some Scholars indicated a distance of 78 km or more requiring a Mahram, or any less distance if there is fear of Fitnah.

The deen (religion) is Naseehah (advice, sincerity).” We said, “To whom?” He (Sallallahu Alayhi Wasallam) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.

”

Muslim



What is the ruling on circumcision for a new Muslim, and when should he get circumcised?



Circumcision for the new Muslim is obligatory, as it is for one who is born Muslim, and he has to get circumcised when he becomes Muslim, but if delaying it could serve some interest, such as avoiding putting him off Islam, because Islam is not yet established in his heart, there is nothing wrong with that, because the evil that results from delaying circumcision is less serious than the evil that results from his apostasy from Islam after becoming Muslim.



Is gift-giving a form of bribery in Islam?



Giving gifts is something that is encouraged, because it softens hearts and strengthens the bonds of Islamic brotherhood and sisterhood. Bribery is something that is forbidden, because of what it leads to of wrongdoing and transgressing people's rights, and reinforcing selfishness. The difference between them is clear. A gift is something that a person gives to someone he loves, whereas a bribe is something that is given to someone so that the giver will gain something to which he has no right, or to waive a duty that he owes to someone else.



What is Istijmaar? Is it proper Istijmaar to clean oneself with tissues and water when on board a plane? What is the proper way to cleanse oneself?



Istijmaar means to cleanse the front or back passage of urine or stools using stones or something else in their place. One of the things that may take their place is tissue, but on the condition that one wipes no less than three times. And one should not use things that are forbidden to be used for Istijmaar such as dung and bones, or things that have a kind of sanctity such as food etc. It is permissible to do Istijmaar with or without water. The scholars said, it is better to use both, because that is cleaner.



What is the ruling on knowing a person's Zodiac sign and reading about his character and personality?



The one who reads the horoscopes in newspapers and magazines, or watches such things on TV, if he believes that the stars, planets and other heavenly bodies have an impact on people and their actions, then he is a Mushrik (one who associate others with Allah), and if he reads these things for fun, then he is disobeying Allah and sinning, and Allah will not accept any prayer from him for forty days.

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah). ”

Bukhari and Muslim

Siyani NJUGA!

Njuga imatengedwa kuti ndi mchitidwe woipa kwambiri chifukwa umawononga moyo wa munthu payekha, mabanja komanso anthu onse m'dziko. Ma Ulama ambiri amaiika m'gulu la machimo akuluakulu chifukwa cha mavuto amene imabweretsa pa moyo wa anthu, zachuma komanso pa ubale wa munthu ndi Allah.

Kuletsedwa kwa njuga kwafotokozedwa momveka bwino m'Quran. Allah walamula okhulupirira kuti apewe zinthu zoledzeretsa ndi njuga, ndipo wazitcha zinthu zoipa zochokera kwa Satana. Mavesi a Surah Al-Ma'idah amafotokoza kuti njuga imabweretsa chidani ndi mikangano pakati pa anthu, komanso imawasokoneza kuti asakumbukire Mulungu ndi kumupembedza.

Ma Ulama anafotokoza kuti njuga sizimangokhala za m'makasino kapena kubetcha kokha. Masewera kapena zochitika zilionse zimene munthu amaika ndalama kapena katundu wake pachiswe kuti apambane zambiri mwa mwayi, osati mwa ntchito yovomerezeka, zimatengedwa ngati njuga.

Akatswiri odziwika ambiri anaika njuga m'gulu la machimo akuluakulu chifukwa zimaphatikizapo kulanda kapena kupeza chuma cha ena mopanda chilungamo. Iwo anagwirizanitsa izi ndi chenjezo la m'Quran loletsa kutenga katundu wa anthu mwanjira zosaloledwa, ponena kuti njuga imakhazikika pa umbombo ndi kupindula pa zotayika za ena m'malo mwa ntchito yowona mtima.

Ziphunzitso zachisilamu zimachenjezanso anthu amene amalimbikitsa kapena kuyitanira munthu wina kuti achite njuga.

Hadith yomwe ili mu Sahih al-Bukhari imati munthu amene angoyitanira mnzake ku njuga ayenera kupereka Sadaka ngati kulapa, zomwe zikusonyeza momwe nkhaniyi imawonedwera mozama.

Ma Ulama enanso anafotokoza kuti njuga ndi tchimo lalikulu chifukwa umboni wake uli poyera m'Quran. Kaya njugayo ikuchitika kudzera pa lanya, masewera kapena njira ina iliyonse yobetcha, chigamulo chake sichisintha chifukwa vuto lenileni ndi kupeza chuma mwanjira yosaloledwa.

Ziphunzitso za Mtumiki Muhammad (Sallallahu Alayhi Wasallam) zimachenjezanso za ndalama zopezewa m'njira zoletsedwa. Mtumiki (Sallallahu Alayhi Wasallam) ananena kuti thupi limene lakula ndi chuma choletsedwa liyenera kulandira chilango pa tsiku la chiweruzo. Akatswiri amati ndalama zochokera ku njuga zimagwera m'gulu limeneli chifukwa zimapezedwa popanda chilungamo kapena ntchito yopindulitsa.

Kupatula mbali ya chipembedzo, njuga zimabweretsanso mavuto ambiri pa moyo wa anthu. Anthu ambiri amakhala osokonezeka maganizo chifukwa chofuna kubetcha nthawi zonse, amataya ndalama zawo zonse, amalowa m'ngongole, komanso amawononga ubale wa m'banja ndi anzawo. Nthawi zambiri njuga zimakhala gwero la mikangano ndi mavuto a chikhalidwe cha anthu.

Chifukwa cha zifukwa zonsezi, ziphunzitso zachisilamu zimalimbikitsa anthu kupewa njuga kwathunthu ndi kufunafuna njira zovomerezeka, zaulemu komanso zowona mtima zopezera moyo.



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