

Al-Haqq الْحَقّ

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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Can Divine Guidance Expire?

The world around us changes quickly. New technologies appear, societies develop, and customs can shift from one generation to the next. So it is not wrong to ask such a question.

Part of the answer is that not every rule is built on the same kind of foundation. Some rules are closely tied to changing circumstances, while others are rooted in principles that are meant to remain steady. If we treat every ruling as though it belongs only to a certain time and place, we miss this important distinction.

Think, for example, about traffic laws and moral values. Roads may change, vehicles may change, and new forms of transport may require new regulations. But values such as honesty, justice, and respect for human life do not become outdated simply because the world has moved forward. No one would seriously argue that theft becomes acceptable just because society has entered a new age.

A similar distinction exists in Islamic law. Some rulings are directly connected to foundational texts and to moral objectives that are considered lasting. They are not seen as the product of one culture, century, or social setting. Rather, Muslims understand them as

guidance from the Creator, whose knowledge is not limited by time, place, or human circumstance.

The Quran presents revelation as guidance for humanity and repeatedly calls people to justice, truthfulness, and moral accountability. It says, "The word of your Lord has been perfected in truth and justice" (Quran 6:115). The Prophet Muhammad (Sallallahu alayhi Wasallam) also said: "I have left among you two matters; you will never go astray as long as you hold fast to them: the Book of Allah and the Sunnah of His Prophet" (Muwatta Malik).

From this perspective, the stability of certain Sharia rulings is not a rejection of progress. It reflects the belief that although societies change, important aspects of human nature remain familiar. People still face greed, injustice, dishonesty, oppression, and moral confusion, just as people did in earlier times. Guidance meant to address those realities is therefore understood to have lasting relevance.

So the real question is not whether everything should change with time. It is whether some truths are valuable precisely because they do not.

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

-Tirmidhi

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MOTIVATIONAL MOMENTS

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

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If Allah has guaranteed the provision of every living creature (Quran 11:6), how do we explain the occurrence of droughts and famines in some parts of the world?



The verse {"And there is no moving creature on earth but that upon Allah is its provision..."} means that Allah has taken responsibility for the provision of every creature and that no one receives sustenance except through Him. This does not mean that every person will live free from hardship, hunger, or drought. Allah tests people through abundance and scarcity, and He may allow famines to occur as a trial, a consequence of human wrongdoing, or for reasons known only to Him. Those who die during a famine do not die because Allah failed to provide for them; rather, they die when their decreed lifespan and provision have reached their appointed end. At the same time, people are commanded to work, share wealth, assist the needy, and prevent oppression, because many cases of hunger result not from a lack of resources but from human failure to distribute them justly.



What is As-Salat Al-Wusta?



As-Salat Al-Wusta is the Asr prayer. In an authentic Hadith, the Prophet (Sallallahu Alayhi Wasallam) said during the battle of Khandaq: "...they have prevented us from offering the Middle Prayer (i.e. Asr prayer)..." [Bukhari]. Meaning the Asr prayer. "Wusta" literally means the middle number, but here it means the best.



In the Quran, why is wealth always mentioned before children, despite children being worth more to a father than his wealth? And what is the wisdom behind this?



Because wealth helps one to fulfil unlawful desires, the temptations of wealth are greater. The opposite is the case with children. Although a person may be tried in regard to them, and disobey Allah because of them, but the temptations from wealth are more and worse. Allah Almighty says: "And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allah)..." [38:27].



Can a Muslim Work as a Web Designer?



If you are a web designer and someone comes to you and you know that he wants to

design a website that he will use for prohibited purposes, then it is not permissible for you to design the website for him. But if you do not know anything about the reason he is asking for website design, or if the site will most likely be used for permissible and beneficial things, then there is nothing wrong with you designing it and selling it.



Many non-Muslims request copies of the Quran for study. Is it permissible for a non-Muslim

to touch or handle the Quran, or is this prohibited? What is the correct ruling?



First of all you should understand that the Quran was revealed for the whole world. It is our duty as Muslims

to convey the Quran to everyone. Wudhu prerequisite is only for Muslims who seek

to read the Quran as an act of Ibaadah (worship) but not for those who pick up the Quran to learn about Islam. Thus, there is no harm in lending the Quran to non-Muslims who should be advised not to desecrate the Quran or give them a copy of the English translation without the Arabic.



One day when I was browsing the Internet, I went through the sexual sites and even now those scenes

come to my mind. What should I do?



If you accidentally went to this website and you did not spend much time there, then there is no harm on

you. You should keep yourself occupied with Istighfaar (asking Allah for forgiveness) and Tasbeeh (Glorifying Allah) and when you remember those scenes try to shift to Zikr and Salaah. Allah says in the Quran: Verily those are the pious who when an evil thought comes to them from Shaytaan they remember (Allah) and (indeed) they then see (7:201).

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.



Please tell me what is the Islamic view upon the Ibaadah of a man who had undergone a sex-change

operation and became a woman?



Since Allah created him as a man, he is regarded as a man and remains obligated to fulfil the religious duties prescribed for men. As for the action he committed, he must repent to Allah and seek His forgiveness. With regard to religious rulings, rights, and transactions, he is to be treated as a man, as that is the nature upon which Allah created him. However, because he has altered the creation of Allah in a way that has left him unable to fulfil the functions of either sex, he must bear the consequences of that action. He is not permitted to marry a man, because he is not a woman, nor may he marry a woman if he is permanently incapable of fulfilling the marital responsibilities of a husband.



Is it permissible to exchange rings when getting married?



Provided it is not done in emulation of a Kuffar custom nor is it regarded compulsory it will be permissible.

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

Quran 5:2



We often interact with non-Muslims in society. If I meet a non-Muslim friend together with his family, is it permissible for me to speak to his wife and introduce my wife to them as well?



Islam encourages Muslims to treat all people with kindness and good character, regardless of their race or religious beliefs. The Quran and the Sunnah affirm that Muslims should deal honourably and generously with non-Muslims who interact with them in a respectful manner. In light of this, there is nothing wrong with Muslim families interacting with non-Muslim families, including exchanging greetings and introductions, provided that Islamic guidelines governing interactions between men and women are observed. Such interactions should be conducted with proper etiquette, modesty, and mutual respect, while also respecting one another's religious beliefs and values.



Sometimes I feel envious of my sister because she is more religious than I am, and I struggle to keep up with her in acts of worship. I often find myself falling behind. I ask Allah to remove these feelings from my heart. What should I do?



The Prophet (Sallallahu Alayhi Wasallam) taught that envy is only praiseworthy in two situations: regarding a person whom Allah has blessed with knowledge of the Quran and who recites and acts upon it day and night, and a person

whom Allah has blessed with wealth and who spends it in righteous causes. In your case, your feelings stem from a desire to improve in your faith, which is a positive sign. The fact that you are uncomfortable with these feelings and seek Allah's help to overcome them is also commendable. Rather than allowing these feelings to become harmful jealousy, use them as motivation to compete in good deeds and draw closer to Allah. In doing so, you may find yourself becoming even closer to your sister while growing spiritually yourself.



Some people blame resistance fighters for the deteriorating situation in Palestine, arguing that their actions only bring destruction and suffering upon their people. What is your comment?



Muslims are required to condemn all forms of aggression and oppression. While Islam does not permit unjust attacks against others, it also does not require people to submit passively to occupation or oppression. The situation in Palestine did not begin with Palestinian resistance. Rather, it arose from a prolonged conflict involving occupation, displacement, and denial of rights. International law, as well as basic principles of justice, recognises the right of people under occupation to defend themselves and their land. At the same time, Islam requires that resistance be conducted within ethical limits and that innocent lives be protected.

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

Bukhari and Muslim

FKodi Chisilamu chimati chani pa kulowa mu kalosela ndi lotale?

YKalosela ndi ma lotale ndi mitundu ina ya juga. Chimene chimachitika ndichoti munthu

amapereka ndalama yocheperereko kuti alowe mu mpikisano ndi cholinga chokhala ndi mwayi wopambana ndalama kapena mphotho yaikulu. Mwachitsanzo, munthu amatha kugula tikiti ya K500, ndipo nambala yake ikalowa mu draw akhoza kupambana ndalama zambiri kapena kuluza ndalama yake. Umu ndi mmene njuga imakhalira. Choncho kutenga nawo mbali m'ma draw kapena ma lottery otere n'koletsedwa, ndipo ndalama zimene zimaperekedwa ngati mphotho zimakhala zosaloledwa.

FNdife gulu la aMalawi ndipo tikufuna kumanga Mzikiti. Tikuganiza zopempha anthu kuti apereke ndalama zothandizira ntchitoyi, ndipo pamapeto pake tidzasankha munthu mmodzi mwa operekawo ndikuwapatsa mwayi ochita Umrah. Kodi zimenezi n'zololedwa?

YKumanga Mzikiti ndi ntchito yabwino kwambiri ndipo aliyense amene athandiza amayembekezera malipiro ochokera kwa Allah. Komabe, njira yosonkhanitsira ndalama iyeneranso kukhala yovomerezeka. Pa njira imeneyi, munthu amapereka ndalama ali ndi

chiyembekezo chopambana ulendo wa Umrah. Ngati wapambana amapeza mphotho, ngati sapambana amataya mwayiwo. Zimenezi zimaфанana ndi njuga chifukwa zimakhazikika pa kupambana kapena kuluza mwayi. Kuphatikiza apo, Sadaka iyenera kuperekedwa pofuna chisomo ndi malipiro ochokera kwa Allah, osati chifukwa choyembekezera mphotho ya dziko lapansi. Choncho njira imeneyi siyololedwa. Ndi bwino kulimbikitsa anthu kupereka chifukwa cha malipiro amene Allah walonjeza kwa opereka

FNdimagwira ntchito ku bungwe lina ndipo boma limandichotsera ndalama zina mwezi uliwonse kuchokera pa malipiro anga kuti zidzandithandize ndikapuma pantchito (pension). Kodi lamulo lake ndi lotani?

YKutenga nawo mbali mu ndondomeko za penshoni n'kololedwa ngati zikuyendetsedwa ndi boma. Koma mapenshoni ena amene sakuyendetsedwa ndi boma ndi osaloledwa chifukwa amafanana ndi njuga. Munthu angakhale akupereka ndalama kwa nthawi yaitali kenako n'kumwalira kapena kulumala, iye kapena olowa m'malo mwake amalandira ndalama zambiri kuposa zimene adapereka. Kapenanso angapereke ndalama zambiri kwa zaka zambiri kenako n'kulandira zochepa kuposa zimene adapereka. Kusiyanana kumeneku ndi kumene kumapangitsa kuti ndondomeko zoterezi zikhale ngati njuga.

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

F Ndi zovala ziti za amuna zomwe akazi saloledwa kuvala?

Y Sizololedwa kuti mkazi azivala zovala zomwe zimadziwika kuti ndi za amuna, chimodzimodzinso sizololedwera mwamuna kuvala zovala za akazi. Mtumiki (Sallallahu Alayhi Wasallam) anachenjeza kwambiri pa nkhaniyi ndipo anatembelera amuna omwe amachita makhalidwe a akazi komanso akazi omwe amachita makhalidwe a amuna. Ibn Abbas (Radhiyallahu Anhu) ananena kuti Mtumiki (Sallallahu Alayhi Wasallam) anatembelera amuna otsanzira akazi ndi akazi otsanzira amuna (Bukhari). Izi zikusonyeza kuti nkhaniyi ndi yaikulu ndipo Msilamu ayenera kupewa kusokoneza kusi yana komwe Allah adaika pakati pa amuna ndi akazi.

F Ngati ndalandira uthenga pa lamya yanga nthawi ya Khutbah ya Jumu'ah, kodi kuyankha uthengawo kumawerengedwa ngati kuchita zinthu zosaloledwa?

Y Inde. Kuyankha uthenga pa foni nthawi ya Khutbah ya Jumu'ah kumawerengedwa ngati kuchita zinthu zosafunika zomwe ndizoletsedwa. Mtumiki (Sallallahu Alayhi Wasallam) anati:

Mtumiki (Sallallahu Alayhi Wasallam) anatembelera amuna otsanzira akazi ndi akazi otsanzira amuna. ”

Bukhari

“Amene waseweretsa timiyala wachita chinthu chopanda pake.” (Muslim). Ngati kungokhudza zinthu zazing’ono pa nthawi ya Khutbah kwaletsedwa, ndiye kuti kuyankha mauthenga pa foni n’koletsedwa kwambiri. Ma Ulama afotokoza kuti pa nthawi ya Khutbah munthu sayenera kumasewera ndi foni, Siwak, cholemba kapena china chilichonse. Choyenera ndi kukhala chete, kumvetsera Khutbah mosamala komanso kuika mtima pa zimene zikunenedwa.

F Kodi ndingadziwe bwanji kuti Dua yanga yayankhidwa?

Y Nthawi zina munthu akapempha Allah moona mtima amamva mantha ndi ulemu pamaso pake, ndipo amatha kugwetsanso misozi. Ena amatha kumva kugwedezeza kapena kufowoka chifukwa cha kukhudzidwa kwa mtima. Pambuyo pa Dua, munthu amamva mtendere wamumtima, kulimba mtima komanso kumva ngati chinthu cholemera chachotsedwa pa iye. Zimenezi ndi zina mwa zizindikiro zabwino kwa munthu. Komabe, chizindikiro chachikulu ndi chakuti munthu amayandikira kwambiri kwa Allah, amachulukitsa kupembedza, Sadaka, komanso kumuthokoza ndi kumutamanda nthawi zonse chifukwa cha madalitso ake.

FKodi munthu amene ali ndi chubu chotulutsira mkodzo (urinary catheter) angadziyeretse bwanji akafuna kupemphera?

YCatheter ndi chubu chomwe chimayikidwa m'njira ya mkodzo kapena kudzera m'mimba kuti chitulutse mkodzo kapena zonyansa chifukwa cha matenda. Chilichonse chotulukira mu njira yotulukira mikodzochi chimaononga Wudhu wake. Munthu ameneyu amatengedwa ngati munthu amene ali ndi vuto losatha la kutuluka kwa mkodzo (ongoing incontinence). Choncho lamulo lake ndi lakuti: ayenera kuchita Wudhu nthawi iliyonse Swalah ikayamba. Akachita Wudhu, akhoza kupemphera Swalah zonse za nthawi imeneyo, zokakamizika ndi Sunnah. Ngakhale mkodzo ungapitirire kutuluka pa nthawi imeneyo, Swalah zake zimakhalabe zovomerezeka mpaka nthawi ya Swalah imeneyo itatha.

FSheikhat anga amene amandiphunzitsa Quran amati ndiyenera kumawatsatira pa malamulo ena a Fiqh, koma nthawi zina sindigwirizana nawo. Iwo amati n'koletsedwa kutsutsana nawo pa nkhani za zachipembedzo. Kodi n'zoona?

YMsilamu amene akufuna chitsogozo pa chipembedzo ayenera kupita kwa anthu odziwika bwino ndi kudziwa

malamulo a Chisilamu (ma Ulama) komanso a khalidwe labwino. Ngati munthu kuzama kwake pa maphunziro a chipembezo sikukudziwika kwenikweni, zokamba zake sizikhala zokakamiza kudzimvera. Chiphunzitso cha chipembedzo chimatengedwa kwa ma Ulama odalirika. Kuphunzitsa Quran ndi ntchito ya pamwamba kwambiri, koma sizitanthauza kuti munthu aliyense amene akuphunzitsa Quran ali ndi ufulu wopereka ma Fatwa alionse a Fiqh. Choncho, ngati Sheikhat anu ali ndi maphunziro okwanira a Fiqh, amvereni ndikuwalemekeza. Koma ngati pali kusatsimikizika pa maphunziro awo, muyenera kutsimikizika kuchokera kwa akatswiri ena odalirika popanda kuchimwa kapena kusonyeza kusalemekeza.

FKodi ana aang'ono monga a zaka 4, 5 ndi 6 omwe sakudziwa kachitidwe ka Wudhu angagwire Quran popanda Wudhu pamene akuphunzira?

YMa Ulama anasiyana maganizo pa nkhani iyi. Ambiri amati n'kololedwa kuti ana agwire Mus-haf popanda Wudhu pamene akuphunzira. Imam Hanafi ndi Maliki komanso maganizo ena a Hanbali, amalola izi kwa ana onse omwe atha nsinkhu kapena ayi. Imam Shafi amati n'kololedwa kwa ana okhawo amene atha msinkhu.

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

”

F Kodi mungandifotokozere kusiya na pakati pa machimo akuluakulu ndi machimo ang'onoang'ono?

Y Machimo akuluakulu ndi machimo omwe amasonyeza kuopsa kwa kusamumvera Allah. Ma Ulama ena amafotokoza kuti ndi machimo omwe amakhala ndi chilango chachikulu kapena omwe Allah wachenjeza mwamphamvu m'Quran kapena Sunnah. Zizindikiro zake ndi monga: kuikidwa kwa chilango chokhazikika pa mchitidwewo, chenjezo la chilango cha ku Jahannam, munthu ochimwayo amatchedwa oyipa komanso amatemebeleredwa. Machimo ang'onoang'ono ndi zolakwa zomwe zilipo koma sizikhala ndi chenjezo lalikulu kapena chilango chotchulidwa mwachindunji. Komabe, machimowa akhoza kukhala akuluakulu ngati munthu akupitiriza kuchita popanda kulapa kapena kusintha mtima wake.

F Kodi pali kusiya na kotani pakati pa Maniy, Madhiy ndi chinyezi chamalo obisika?

Y Zimene zimatuluka ku malo obisika a munthu wa mkazi zingakhale zinthu zitatu: Maniy, Madhiy ndi chinyezi chachilengedwe chamalo obisika. Maniy: Ndi madzi onanda amene amatuluka pamene mwamuna ndi mkazi akwaniritsa chilakolako chawo pokhalira malo amodzi. Timadziti

ndi toyera (Twahara) kotero sikofunikira kutitsuka pa chovala, koma tikatuluka munthu amayenera asambe. Madhiy: Awa ndi madzi owoneka mopyapyala, oyera ngati mkaka, omwe amatuluka chifukwa cha kuganizira zogonana. Madzi oterewa ndi nyansi, kotero amafunika kutsukidwa, ndipo amaononga Wudhu, koma safunikira mpaka kusamba. Madzi achilengedwe: Awa ndi madzi achibadidwe ochokera m'chiberekero cha mkazi. Amakhala oyera, safunika kutsukidwa, koma amaononga Wudhu.

F Kodi chilango cha munthu amene amawerenga Quran koma osatsatira zimene ikulamula ndi chotani?

Y Mtumiki (Sallallahu Alayhi Wasallam) anafotokoza za munthu amene anamuona m'maloto ake mutu wake ukumenyedwa ndi mwala, nati: "Ameneyu ndi munthu amene anaphunzira Quran koma sanagwire ntchito mogwirizana nayo, ndipo ankagona osasamala za Swalah zokakamizika." (Bukhari). Hadith imeneyi ikusonyeza kuopsa kwa kuphunzira Quran kenako osagwiritsa ntchito ziphunzitso zake pa moyo wa tsiku ndi tsiku. Munthu amene amanyalanyaza Quran ndi malamulo ake amadziika pa chiopsezo cha chilango chachikulu. Koma amene sakuiyisunga pamtima koma akutsatira ziphunzitso zake sali m'gulu limene Hadith imeneyi ikulitchula.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



How important is it to respond to the Adhan?



Responding to the Adhan is highly recommended. Some Scholars consider it obligatory (Wajib), while others regard it as a strongly emphasised Sunnah (Sunnah Muakkadah). In either case, a Muslim should strive to listen attentively and repeat the words of the caller as taught by the Prophet (Sallallahu Alayhi Wasallam).



Does Islam permit a Muslim guy to marry a non-Muslim girl?



If the woman who wants to marry a Muslim man is one of the people of the Book (i.e Jew or Christian), there is no Shar'ee impediment to this marriage, so long as it fulfils the shar'ee conditions, such as the requirement that she be chaste. But the Muslim husband should be keen to bring his wife into Islam so as to save her from eternity in the Fire and so that he and his children will have a home that is based on Islam. But if the woman who wants to marry a Muslim man is not one of the people of the Book, then it is not permissible for a Muslim to marry her.



If someone performs Istikharah regarding a marriage proposal and feels positively inclined towards the person, but the proposal is later rejected, how should they proceed?



One of the purposes of Istikharah is to seek Allah's guidance and blessing in a decision. A positive feeling after

Istikharah does not necessarily guarantee the outcome one desires. If a proposal is rejected, the person should: 1. Repeat the Istikharah prayer if they still feel uncertain. 2. Seek advice from trustworthy and knowledgeable people. 3. Consider whether there are realistic prospects for the situation to change. 4. Prioritise religious commitment and good character when considering a spouse. 5. Place their trust in Allah, knowing that whatever He decrees is ultimately for the best. A believer should remember that Allah's guidance may sometimes be in directing a person away from what they desire and toward something better.



Can human rights principles be described as ethnocentric? What is the Islamic perspective on human rights, equality, liberty, and freedom of expression?



Islam upholds justice, equality, human dignity, and freedom from oppression regardless of race, ethnicity, or religion. These principles are deeply rooted in its teachings and are not restricted to any particular people or culture. At the same time, Muslims should distinguish between genuine human rights and the political use of human rights language. Throughout history, powerful nations have sometimes invoked concepts such as freedom, democracy, and human rights selectively to advance their own interests. Therefore, while Muslims support justice and fundamental human rights for all people, they should also critically examine how these principles are applied in practice.

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

Q What is the Islamic view of the scientific principle that matter and energy cannot be created or destroyed? Scientists often cite examples such as the water cycle or stars forming from the remnants of other stars.

A The scientific principle refers to the behaviour of matter and energy within the universe as we observe it today. It does not explain the ultimate origin of the universe itself. From an Islamic perspective, the existence of matter, energy, and the laws governing them points to a Creator. Science may explain how natural processes occur, such as the water cycle or the formation of stars, but it does not answer the question of why the universe exists in the first place or who brought it into existence. Muslims believe that Allah is the Creator of all things and the One who originated the universe and its laws..

Q If a person prays while seated on a chair due to a physical disability, what should be the position of the hands during Sajdah?

A If a person is unable to perform Sajdah normally and prays while seated, the hands should remain on the thighs, with the fingers pointing towards the knees. The person should lean forward more for Sajdah than for Ruku', as this distinction is important. The hands should not be raised or extended into the air while making the gestures for Ruku' and Sajdah.

Q I am a teenage girl. I had some allergies on my breast, so the doctor insisted on examining it. What is the ruling if the doctor is male? In such situations, I also sometimes feel sexual arousal. What should I do?

A With regard to medical treatment and situations where a doctor needs to examine a private part of the body, a Muslim should first try to consult a qualified female Muslim doctor. If that is not possible, then a female non-Muslim doctor may be consulted. If neither is available and treatment is necessary, then it is permissible to see a male doctor due to necessity. As for the feelings of arousal, one should not be alone with the doctor if possible, and a family member or guardian should be present. This helps reduce discomfort and prevents unnecessary temptation. One should also lower the gaze, remain modest, and seek refuge in Allah from Shaytan, while focusing only on the medical need.

Q Is it permissible to hold daily prayers inside a gymnasium?

A Yes, it is permissible to pray in a gymnasium, provided the place is kept clean and suitable for prayer. However, it is not considered a Masjid. The Prophet (Sallallahu Alayhi Wasallam) said: "The earth has been made for me as a place of prayer and a means of purification." (Bukhari and Muslim).

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

Kodi Malamulo a Shariah Amatha Ntchito Nyengo Ikasintha?

Dziko limene tikukhalali likusintha mofulumira. Njira zochitira zinthu mwa makono zidakabwerabe, miyambo ikusinthasintha, ndipo momwe anthu akukhalira masiku ano n'zosiyana ndi momwe mibadwo yapitayo inkakhalira. Choncho n'zosadabwitsa kuti anthu ena amafunsa kuti: Kodi n'chifukwa chiyani malamulo ena achipembedzo samasintha pamene nthawi ikusintha?

Yankho lake n'lakuti si malamulo onse amene amamangidwa pa maziko ofanana. Ena amakhudzana ndi zinthu zimene zimasintha malinga ndi nthawi ndi malo, pamene ena amakhazikika pa mfundo zokhazikika zimene sidzisintha kupita kwa nthawi.

Tiyeni tiganizire za malamulo a pamsewu ndi malamulo a kayendetsedwe ka galimoto. Misewu imasintha, magalimoto amasinthanso, ndipo malamulo akayendedwe ka pa msewu amatha kusinthanso. Koma chikhalidwe chabwino monga kukhala onena zoonza, wachilungamo, ndi kulemekeza moyo wa munthu sizimakhala zopanda ntchito kamba kakusintha kwa dziko. Palibe amene anganene tsiku la lero kuti kuba kwasanduka kukhala kovomerezeka chifukwa chakuti dziko lasintha ayi.

Momwemonso zilili ndi malamulo a Sharia. Malamulo ena amachokera ku malemba oyambilira komanso mfundo zokhazikika za makhalidwe zimene sidzisintha pakupita kwa nthawi. Msilamu sawona malemba akalewa ngati zinthu za chikhalidwe china, nthawi ina kapena dera lina. Koma amaona

chitsogozo chochokera kwa Mlengi, amene chiongoko chake sichiona nyengo kapena mtundu wa munthu.

Quran imalongosola kuti mau a Allah ndi chiongoko kwa anthu onse ndipo imalimbikitsa chilungamo, kunena zoonza, ndi kukhala ndi osamalitsa pa zochita zathu.

Allah akunena kuti: "Ndipo mawu a Mbuye wako akwaniritsidwa mu choonadi ndi chilungamo." (Quran 6:115)

Nayenso Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: "Ndakusiyirani zinthu ziwiri. Simudzasocheranso ngati mutazigwira mwamphamvu: Buku la Allah ndi Sunnah ya Mtumiki Wake." (Muwatta Malik).

Choncho, kukhazikika kwa malamulo ena a Sharia sikutanthauza kutsutsana ndi chitukuko kapena kusintha kwa dziko. Koma kumachokera pa chikhulupiriro chakuti ngakhale anthu ndi miyambo zikusintha, mavuto ambiri aumunthu amakhala omwewo. Anthu masiku ano akukumanabe ndi umbombo, kupanda chilungamo, chinyengo, kuponderezana ndi kusokonezeka kwa makhalidwe monga momwe zinalili kale. Choncho chiongoko chimene chinabwera kudzathana ndi mavutowa chimakhala chofunikira mpaka lero.

Funso lenileni siloti: Kodi chilichonse chiyenera kusintha ndikusintha kwa nthawi? Koma likali loti: Kodi pali zoonadi zina zimene zimakhala zamtengo wapatali chifukwa chakuti sidzisintha?



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