

In the Name of Allah, the Most Gracious, the Most Merciful

Al-Haqq الْحَقُّ

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

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Invite One to Islam My Unfulfilled Agenda

Malawi being a secular state, where freedom of worship is cherished, where no any particular religion has an upper hand to control issues of religion, makes Malawi ideal for propagation of Islam. Remember many wants to hear the message of Islam. We find it proper with such environment, to spearhead real *Dawah* work, planned propagation programmes and above all instituting a long life time plan for each Muslim to bring at least one to Islam.

One great gift a Muslim may give to fellow human beings is the blessing of becoming a Muslim. We have invited many to business ventures and indeed many other foras. The question is have we ever tried to invite one to Islam. How it feels to invite one to Islam? When one is invited into the fold of Islam, he/she has been given something valuable, honourable and blessed.

As Muslims in Malawi, where people are anxiously waiting a call to Islam, do we have friends, colleagues, neighbours, whom we might target them in the 'Invite One to Islam Campaign'? Remember, we will be doing this campaign bearing in mind that, there is no compulsion in religion. So don't force them, but invite them peacefully and honourably.

Keep in mind at all times that you are on a special mission to deliver a message of inviting people to worship Allah according to the way that He wants to be worshipped. You are to call them to know the truth and how to follow it. You do this with both your kind words and correct actions.

While we take the effort to invite one to Islam, others might be asking yes I have one in mind whom to invite to Islam, but how can I begin and what should I say? Ask your nearest Muslim Scholars to guide you how best this campaign can be done.

Qur'an 16: 125

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knows best, who have strayed from His Path, and who receive guidance.

Hadith

When a man dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, and a righteous son who will pray for him. (Muslim)

Islamic Information Bureaus are Islamic libraries. Currently it operates in 3 districts: Lilongwe, Balaka and Blantyre. These are public libraries. This month hot issue on our marriage discourse is: A woman betraying a husband to the extent of taking her lover into couples matrimonial house. She is divorced and the other man rejects her. Details for both IIB's and the marriage discourse are covered on page 4



**Zakaah
Nisaab
(May 2018)
MK**

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Ramadhaan Message

We wish this *Ramadhaan* will infuse us with courage that will help us be triumphant over the adversities of life.

We cannot count all the blessing that Allah has given us. We will run out of numbers to recall them. But we are grateful to Allah with the fast approaching of *Ramadhaan*. May Allah takes us into this month.

May this month be a reminder to forgive and forget all the bad things. May this month be our guide and courage to start new.

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How can I let my *Dua* (supplications) come true?



Allah *Ta'ala* ordered Muslims to resort to *Dua* in order to seek Allah's favour and blessings. However, it is not necessary that all *Duas* should come true in this life.

So a good Muslim should busy himself with making *Dua* rather than looking for fulfilling his *Duas*. In fact, answering one's *Dua* depends on many factors such as one's closeness to Allah, earning *Halaal* (lawful) livelihood etc. So never lose hope in gaining Allah's blessings and favours through making *Dua*, which is a form of worship.



I find disciplining my children difficult and often become angry and beat them. What is your advice?



Raising and educating children is one of the duties required of parents. The Muslim – any Muslim – is a *Daa'iyyah* (propagator) who calls people to Allah. So the first people whom he calls should be his children and family. As a parent you should be merciful, forbearing not foul-mouthed, arguing in a manner far from insulting and beating. So raising children should be a balance between encouragement and warning. The most important element of all is making the environment in which the children live a good one.



What is the ruling on Muslims who do not cooperate with one another to the extent of not buying from fellow Muslims?



The basic principle is that it is permissible for a Muslim to buy what he needs from any permissible source. But when a Muslim chooses not to buy from his Muslim brother for no reason, and the goods are not of poor quality, this is bad because it weakens the trade of the Muslims and makes them lose sales if this becomes a habit among the Muslims (consumers).



There is a woman who caused trouble between two people who were about to get married. Then the man went and proposed the girl who had caused trouble. What is your advice?



Causing trouble between Muslims is a major sin that corrupts intentions in people's hearts, spoils relationships between people, and spreads mischief in the land. It is prohibited to cause trouble and spoil relationship among Muslims, for two reasons: (1) in order to preserve unity among the Muslims. (2) Out of respect for their dignity. Hence reconciling between people is one of the best of good deeds, and causing division among people is one of the major sins.



My wife who embraced Islam went back to her old religion and we since divorced each other. What should be done to my daughter who is only five and her mother refuses for me to take custody of her?



We advise you to strive to bring up your daughter and never to leave her, because you are responsible for her and will be questioned about her. How would you leave her to someone who will lead her to the torment of Hell? So strive to take care of her.

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Q I made use of the money entrusted on me by investing it. When the owner of the money came, I gave him his money but not the profit. Is this the right conduct?

A If anyone entrusts something to you, you do not have the right to use it without his permission. You have to keep it and take care of it. If you make use of it without his permission, you have to seek his forgiveness. If he forgives you, then all well and good; otherwise you have to give him the profit made with his money, or try to reach some agreement with him to take half each, or some other agreement. It is permissible to make agreements and reconcile among Muslims, except for agreements that make something that is *Halaal Haraam* or vice versa.

Q Events of life sometimes make it hard to make fair decisions. What is the Muslim's solution in making decisions of life's events?

A *Istikharah* (Prayer of decision-making) is an indispensable tool that every Muslim has to navigate their life. Life is made of decisions. For many people, we only notice the decisions when they have huge, long-term consequences. But decisions of all kinds are there, filling up every moment and affecting our life. In making a decision, big or small, we can only estimate its probable result. Based on our limited knowledge, we cannot predict the future nor be sure what the effects of our choices will be. Let us make use of the *Sunnah* of *Istikharah* (prayer of decision making).

Q Emotional interaction is inevitable. We experience constantly in our daily lives in relation to events and people. But, to what extent should we allow ourselves to affect and get affected?

A Islam teaches moderation in everything, aiming to create equilibrium so that one is always at peace with one's self, the universe, and Allah. It is advised to avoid extreme in negative or positive emotions, as any

extreme are destructive if left uncontrolled. For example extreme happiness leads to indulgence in excesses to give a false sense of celebration. While extreme sadness leads to being destructive to one's self and others (as in committing suicide or causing pain to others).

Q How should the husband treat his wife who has revealed to her family that he is impotent and that he is physically weak?

A The basic principle is that both spouses are obliged to keep the secrets of the marital relationship. Some women tell their relatives and friends things of marital relationship, which are not for public consumption. Allah Ta'ala says in the Noble *Qur'an*: *Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husbands absence what Allah orders them to guard (4:34)* But if there is a real need to mention something to relatives nothing is wrong with doing so on condition that one does not go beyond.

Q I did something wrong to somebody and asked him to forgive me, but he said he will not forgive me. Does this mean I will be held accountable on the Day of Judgment?

A If you have wronged anyone compensate him or ask him to forgive you. If you have done your best and the person is not willing to forgive then you should leave the matter to Allah Ta'ala. Allah Ta'ala orders us to forgive others if we want Allah to forgive us. You should always try to ask forgiveness when you wrong someone and resolve never to repeat the same mistake.

Q What is the best way of self-reformation?

A The only way of reforming oneself is to submit to the *Shariah* and adopt the *Sunnah* way of life. Improve your knowledge of Islam by reading reliable Islamic literature and implement the teachings of Deen with diligence. Read the life episodes, and advices and admonition of the pious people. *Insha*-Allah, you will then achieve moral reformation.

The Messenger ﷺ said: All of my Ummah will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: O so and so, I did such and such when his Lord concealed him... (Bukhari & Muslim)

Marriage Discourse

Q: I am involved in an online relationship with a middle-aged man. I am 18 years old. We are promising each other to get into marriage in the future. Is this kind of relationship allowed in Islam?

A: Islam does not allow secret links. If you are contemplating to get married, you should go through proper channels, mainly through your parents. Marriage is a serious matter. You are therefore best advised to discontinue this relationship and let the man switch to his right senses, and follow the procedure the *Shariah* gave us. And Allah knows best.

Q: We are looking for balanced counsel as regards to a woman saying to her husband: I am not your wife?

A: Our counsel is as follows: If a woman says to her husband I am not your wife, it does not have any consequences, because according to *Shariah*, the wife does not have the ability to divorce her husband by *Talaaq*. Further, the wife should avoid using such words, because the husband may get angry and say the same to her or he may confirm her words and say yes you are not my wife, or words of that effect. Marital problems should be dealt with in an atmosphere of love and understanding.

Q: My brother is in jail. He does not know for how long he will remain in jail. His wife has no means of support. Should he divorce her? Who is responsible for her maintenance?

A: If the wife wants to be divorced, the husband in prison should issue *Talaaq*. If she does not want

to be divorced, then her husband should not issue *Talaaq*. It is your duty and the duty of the family, i.e. the other males in your family, to support the woman. If not and you don't have the means, then it is the obligation of the community to assist the woman with charity. Allah *Ta'ala* knows.

Q: Imagine discovering my wife having a relationship with another man to extent of allowing him into our marital house. She is not aware that the despicable act has come to my knowledge. Am divorcing her. We have children aged 6 and 4 and because she has betrayed me she will take care of the children. Is my senses right?

A: If what has been stated is true it is permissible to divorce her. The basic principle is that the mother is more entitled to custody of her children before the age of seven years so long as she has not remarried. What is meant by custody is not merely providing food it also includes educating them, teaching them morals and manners. The parent who is more entitled to custody is one who is better in terms of religious commitment. The children have not wronged you. It is their mother, so provide the necessary care for them.

Q: I fell in love with a non-Muslim woman. We would like to get married Islamically. What is your advise?

A: Islam categorically does not encourage interfaith marriages. Muslims should marry Muslims. What is the reason you choose to marry non-Muslims while there are many Muslims women waiting for Muslim men? Look for a Muslim lady.

Islamic Information Bureau Highlights

- Ramadhaan gathering (Meetings) every weekends. Topic of discussions include: How to reap the benefits of Ramadhaan. Chichewa Translated Qur'an distributio for those participating in the meetings.
- Football Tournament finals on 13 May 2018. Throughout the tournament teams will receive message of the dangers of alcohol, drug abuse, spiritual upliftment and leadership skills. Teams in Limbe: Chigumula, Soche, Mpingwe, Chirimab, Ndirande, Bangwe, Kanjedza and Machinjiri.
- Lilongwe teams: Dubai Muslim Youth, Zamzam FC, Amina FC, Midyomba, Axa and Phwetekere FC
- Balaka teams: Invincible, Balaka United, Railways, Maphunziro.
- LImbe IIB will participate in this year's trade fair 24th May to 3rd June 2018.

Please shed light on some of the manners that should be followed by Muslims when chatting online?

A One should bear in mind that at many times people are busy at work and thus have no time to chat online with others. Taking this into account, you should not contact someone online merely for chatting when you know that this person is likely to be busy working, lest that person be interrupted or embarrassed not to reply. It is one of the most essential of good manners that you ask the other party if he is free to chat. You should not wait for a reply to that question; if the other party is ready to do so, he will enter directly into a conversation with you. There are people whose time is extremely valuable and others who do not care about how they use time. We should not waste time.

Is it permissible to give *Zakaah* to a relative who is studying at a university and cannot afford the expenses?

A It is permissible to give *Zakaah* to relatives who are entitled to it. Charity that is given to a relative is both charity and upholding ties of kinship. But that is subject to two conditions: (1) That the relative who receives the *Zakaah* should be one who is entitled to it (poor or needy), (2) That these relatives should not be among those on whose maintenance it is obligatory for him, then it is not permissible for him to give them anything from the *Zakaah* on his wealth. If these two conditions apply to your relative, it is permissible to give him to meet his needs from *Zakaah* of your wealth.

How can the Muslim rid himself of a bad attitude and acquire a good attitude?

A A good attitude is something that will weigh most heavily in the balance of deeds on the Day of Resurrection.

The Prophet ﷺ said: *Among the dearest of you to me and those who will be seated closest to me on the Day of Resurrection are those of you who are best in attitude.* (Tirmizi) This should encourage

us to have good attitude. Good attitude highlights the virtue of such a person, for this is the character of the Prophets of Allah (*Alayhimus-Salaam*). A pious predecessor said: Good attitude is doing acts of kindness, refraining from causing harm, and having a cheerful countenance. Refine your attitude by: (1) Knowing the virtues of having a good attitude (2) Knowing the consequences of having a bad attitude. (3) Studying biographies of the earlier generations and the lives of the righteous. (4) Avoiding getting angry, striving to attain patience. (5) Training oneself to develop a good attitude. Finally: Calling upon Allah *Ta'ala* to make our attitude good.

What is your advice for young men involved in worldly pleasures and who forget to prepare and strive for the Hereafter?

A The advice to negligent Muslim youth is to repent before Allah. Sins have an effect on the body and soul, and its consequences might be experienced in this world, before the Hereafter. The negligent Muslim youth should remember the *Hadith* of the 7 whom Allah *Ta'ala* will shade from the heat of the Day of Resurrection in the shade of the Throne including young man who grew up worshipping Allah.

We have seen Islamic institutions getting closed, *Masaajid* collapsing, poor students dropping from schools etc. How can *Waqf* (endowments) help the above situation?

A *Waqf* signifies an important value that contributes to the well-being and stability of Muslim communities. It relates to vital aspects that greatly affect the interests of society, such as the social, financial, educational, and medical fields. *Waqf* is an important institution in Islam - one of the best ways of leaving a legacy of good deeds that are abiding and enduring. *Waqf* is an investment with Allah *Ta'ala*, and its benefits will continue to be reaped long after one dies.

The Prophet ﷺ said: He has succeeded who becomes Muslim and is given sufficient provision, and Allah makes him content with what He has given him. Also said: Whoever among you wakes up feeling safe and healthy, and has sufficient provision for the day, it is as if he has gained the whole world. (Muslim)

F Mchemwali wanga anakana kutenga gawo lake la chuma cha malemu bambo athu, ndipo anandipatsa kuti gawolo likhale langa. Pano tsopano akufuna gawo lakelo akuti sanaganize bwino. Kodi mchemwaliyu akulondola pakutero?

Y Posafuna kulongosola za kulondola kapena kusalondola, ife tikuona kuti ndi bwino kuti tione za chisoni ndi chifundo komanso kukoma mtima komwe kuli kofunika kwambiri kwa inu ngati munthu wa mamuna kumuchitira mchemwali wanu. Ndibwino kuti muonetse mtima wa chifundo ndi chikondi kwa mchemwali wanuyo pomupatsa gawo lake lomwe akulifuna pambuyo poti anakana kutenga. Kumupatsa gawo lake kulimbikitsa ndi kumanga ubale wanu womwe uli wofunika kwambiri kuusamala. Choncho ngati gawo lakelo lilipo mpatseni. Tinenenso kuti mwinanso pa nthawi yomwe anakana kutenga ndi kukupatsani inu mukanalandira ndi mtima wofuna kumusungira chabe ndipo kuti ngati mutaona kuti akuonetsa mtima wofuna gawo lakelo mukanangomupatsa iye asanafunse. Malangizo omwe tingapereka kwa wina aliyense ndi oti kutenga gawo la chuma cha masiye chomwe ife chikutikhunza ndi lamulo lomwe Mulungu anakhazikitsa ndipo ndi bwino kutsatira. Sibwino kuti munyalanyaze lero pambuyo pake ndikumafunanso gawo lanulo monga m'mene tikumveramu. Izi sizinthu zabwino. Taonani nanga ngati munthu wina yemwe mwamupatsayo waononga zinthuzo akubwenzerani chani. Apa mutha kuoneka inu ngati munthu wankhaza.

F Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwense. Malangizo anu ndi otani?

Y Poyamba tidziwe kuti Mulungu sapereka mavuto, mayesero, ziphinjo zosiyanasiyana kwa Msilamu posakhala kuti kuteroko ndi kumukonda iye mwini kulandira mavutowo. Tiona kuti Mtumiki wa Mulungu, womaliza kwa aneneri Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anadutsa

m'mavuto osiyanasiyana. Ana ake ambiri anamwalira, amalume ake. Zomwe iye anachita ndi kumva chisoni pambuyop pake ndikumupempha Mulungu kuti amupepusile pa nthawi ya mavutowo. Tiyenera kudziwa kuti imfa ndi gawo la moyo wathu lomwe limabwera nthawi ina iliyonse, ndipo pali moyo pambuyo pa imfa womwe ndi moyo wokoma kwa anthu okhulupilira. Dziwani kuti kuvomereza ndi kuyazamira kwa Mulungu pa nthawi ya mavuto ndi komwe kumasiyanitsa pakati pa okhulupilira ndi osakhulupilira.

F Kodi mkazi wa Chisilamu angakwatiwe ndi mamuna yemwe sali Msilamu ngati iye ali wolemekeza za chipembedzo cha mkaziyo chomwe chili cha Chisilamu?

Y Ayi sizololedwa. Kwatiwani ndi Msilamu mnzanu pofuna kusunga chipembedzo ndi chikhulupiliro chanu chopambana cha Chisilamu. Kukwatiwa ndi mamuna yemwe sali Msilamu kuli ni zovuta zambiri zosasimbika. Kukwatiwa ndi Msilamu kudzateteza ana anu kuti akule ndi chipembedzo cha Chisilamu poti iwo sadzakhala akhuvutika mumtima pakuona kuti mnyumba yomweyomweyo muli Chisilamu komanso chipembedzo china chomwe chisili cha Chisilamu. Izi ndi zovuta kwambiri. Choncho mwachidule musakwatiwe ndi mamuna yemwe sali Msilamu ndipo amayi ambiri akumana ndi zovuta chifukwa cha kukwatiwa ndi mamuna wachikunja. Mamuna wa Chisilamu ngati sakupezeka lero tsiku lina adzapezeka.

F Ine ndi munthu wokupsya mtima msanga ndipo ndimalephera kuti ndipewa. Kodi tingachite chani pofuna kupewa khalidwe limeneli?

Y Pemene Msilamu kamuchitikira kena kake komwe kangamupangitse kuipidwa mumtima, iye ayenera kukumbukira kuti kupsa mtima ndi koletsedwa kwa Msilamu. Pali njira yopewera izi monga: Kumukumbukira Mulungu, zomwe zingamupangitse munthu kuti amuope iye Mulungu. Kumuopa Mulungu kudzamulimbikitsa iye kukhala munthu wabwino

Mtumiki ﷺ anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari)

F: Ndinatulutsa mawu omusiya banja mkazi wanga koyamba. Pambuyo pomaliza nthawi ya kudikira yomwe ndi Idda ndinagona naye. Pano tikufuna kumanganso banja. Kodi tilandire malangizo anji pa zomwe tinachitazi?

Y: Poyamba tinena kuti nkhani yokhuza banja ndi nkhani yofunika kuitenga bwino pamene tikufuna kuchita chisankho m'banjamo. Dziwani kuti kugona ndi mkazi wanu pambuyo pakumaliza masiku a *Iddah* kumatengedwa kuti munthu wachita chiwerewere. Chiwerewere ndi tchimo lalikulu, ndipo awirinu muyenera kulapa kwa Mulungu kuti akukhululukireni ndipo pambuyo pake mutha kumanganso banja potsatira ndondomeko zake poti kusiyanaku kunali koyamba. Malangizo athu ndi akuti muyenera kusamala posatulusa mawu omusiyira mkazi banja mwachisawawa. Mawu omusiyira mkazi asakhale mawu oseweletsa ayi. Zabwino zake ndiko kukambirana tikasemphana maganizo m'banja.

F: Timamva kuti ndi bwino pamene tili ndi munthu Msilamu yemwe akuonetsa zakutha kwa moyo wake kuti tizilankhula mawu oti Laa ilaaha illallahu. Kodi izi zimathanthauzanji?

Y: Uku ndiko kuyetsetsa kuti munthu yemwe akumwalira, mwachisomo cha Mulungu amalizire ndi mawu a mtengo wapamwamba oti Laa ilaaha illallahu, koma kuti osamukakamiza kuti alankhule mawuwa. Tiyenera kulankhula mawuwa pang'onopang'ono ndi modekha pafupi ndi munthu yemwe akumwalirayo, ndipo mwachifuniro cha Mulungu iye atha kulankhula mawuwa ndipo mosakhallitsa ndi kumamwalira. Iyi ndi Sunnah yofunika kuitsata. Tisalankhule zinthu zokhumudwitsa, zodandaula ndi zina pamene tili ndi munthu yemwe waonetsa zizindikiro za kumwalira koma m'malo mwake ndi Sunnah kumulankhulisa mawu achikhulupiliro, mawu a mtengo wapamwamba onena kuti La ilaaha illahu.

F: Kodi Chisilamu chikutinji pa umoyo wa munthu pa yekha ndi moyo wolumikizana ndi anthu ena?

Y: Chisilamu chinaika umoyo wa Msilamu kukhala umoyo wapakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zokayankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo wowayang'anira anthu ena powachitira zabwino, kuwathandiza, kukhala munthu wobweretsa zabwino pakati pa anthu. Choncho Msilamu ndi munthu iye pa yekha komanso ayenera kulumikizana ndi abale komanso anthu ena kwina kulikonse komwe akukhala.

F: Ine ndi mnyamata amene maganizo ofuna kukwatira ayamba kundifikira. Kodi ndi mkazi wotani yemwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) anatilimbikitsa kuti tipange naye banja?

Y: Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) anatilimbikitsa kukwatira akazi omwe ali achidwi ndi wolimbikira ntchito ya chipembedzo (cha Chisilamu), mkazi yemwe adzamuteteze mamuna kuti chikhulupiliro chake chisaonongeke, komanso kuti iye mamuna adzapeze zabwino pa moyo wina pa mbuyo pakuukitsidwa m'manda. Anatilangizanso kukwatira mkazi yemwe angakhale chisangalatso kwa mamuna, yemwe adzamuteteze mamuna wake iye mamuna palibe, ndikuwalera ana ake m'maleledwe abwino.

F: Pena anthu ena amatha kubwereka zinthu za amzawo ndikusabweza. Kodi tingapange nawo chani anthu oterewo?

Y: Kuwabwereketsa zinthu ndi chinthu chimodzi cha ntchito yabwino. Munthu akabwereka ndipo akulephera kubwenza zomwe anabwereka mwina chifukwa cha mavuto ndi bwino kumupatsa nthawi yokwanira. Munthu yemwe wabwereka ndikoyenera kwa iye kuonetsetsa kuti wabweza zomwe iye anabwereka.

Mtumiki ﷺ anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

F Kodi Chisilamu chikutinji pa nkhani za kusunga ndi kusamala ubale?

Y Ndiudindo wa Msilamu aliyense kusunga ubale. Dziwani kuti kupyolera mukusunga ubale kumathandiza kuti anthu mukhale ogwirizana mozochitika za tsiku ndi tsiku monga kuthandizana mu zinthu zosiyanasiyana. Kusunga ubale kumabweretsa madalitso ochuluka. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Kwa yemwe akufuna kuti zopeza zake za moyo wake zichulukitsidwe ndipo kuti moyo wake ukhale wautali, asunge ubale. (Bukhari). Apa tikutha kuona kufunika kosunga ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasunga ubale, ndipo funso ili Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasunga ubale mu chifukwa chongofuna kusunga ubale chabe sali wakusunga ubale kwenikweni. Munthu yemwe amasunga ubale ndi yemwe amasunga ubalewo ngakhale ubalewo utasokonezeka pakati pawo (kunena kuti kupitilira kusunga ubale pa mbuyo poti mwadana pa chibale chanu.

F Kodi Shariah ikutinji kwa munthu yemwe ndi wakaduka, wabodza pamene iye amalimbikira kuchita maibadah osiyanasiyana?

Y Dziwani kuti zabwino zomwe munthu amachita zimakhala zabwino ndipo zoipa zimakhala zoipa. Kupyolera mukulimbikira maibadah m'mene mwanenera iye azilandira malipiro abwino kwa Mulungu, komanso kulandira mkwiyo wa Mulungu kupyolera mu zochita zake zoipa monga kukhala wakaduka, kuombanitsa anthu ndi zina. Dziwani kuti zabwino zomwe iye amachita tsiku lina zizamuthandiza kuti iye asiye zoipa zomwe amachita. Chodziwika ndi chakuti zinthu zabwino zomwe munthu amachita Mulungu sangazilandire ngati zitaphatikizana ndi kusakhulupilira za Mulungu m'modzi yekha ndipo ndikokhako komwe kungafute zabwino zomwe munthu wachita.

F Nthawi zina anthu amatha kusiyana maganizo ndipo izi zimatha kupangitsa kuti anthu asemphane pakucheza kwawo. Kodi ndizololedwa kuti Msilamu akwiyitsane ndi Msilamu mzake?

Y Ayi sizololedwa kuti Msilamu akwiyitsane ndi Msilamu mzake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Sizololedwa kwa munthu (Msilamu) kukwiyirana ndi Msilamu mzake kwa masiku atatu, wina waiwo kutembenukira kumbali kuti asaonane ndi mzake, ndipo wabwino waiwo ndi amene angayambilire kupereka Salaamu. Zoziwika zake ndi zoti sizololedwa kukwiyitsana, kumutaya, kumunyanyala Msilamu mzako, pokhapo ngati pali chifukwa chovomerezeka, mwachitsanzo ngati munthu akuchita zinthu za machimo ndipo pali phindu lina lake lomwe longapezeke pomunyanyalapo, ngati kutero kungapangitse kuti iye asiye za machimo. Kupatulako nyengo ngati imeneyi zitha kukhala zololedwa chifukwa kuti kudzakhala ngati kuchotsa zoipa.

F Kodi ndizololedwa kupereka ndalama ya intelesiti yomwe a banki akupatsa ku mzikiti kuti azigwiritsa ntchito zosamalira pa mzikiti?

Y Ayi sizololedwa. Mzikiti ndi chinthu cholemekezeka, malo oyera omupembedzera Mulungu, ndipo zonse zokhuza mzikiti ziyenera kukhala zinthu zoyera. Apa tinene kuti kuyambira ndalama yomwe tikufuna kumangira mzikiti iyenera kuchokera kapena kupezeka mu njira yovomelezeka ndi malamulo a Chisilamu. Choncho kugwiritsa ntchito pa mzikiti ndalama yopezeka kupyolera mu intelesiti ndi zoletsedwa. Tipereka bwanji ndalama yopezeka kupyolera mu intelesiti ku nyumba ya Mulungu yemwe waletsa intelesiti.

Mtumiki ﷺ anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

F Ngakhale kuti ndine Msilamu, koma sindikudziwa chomwe chinachititsa kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi anthu omwe anamukhulupilira iye asamuke ku Makkah kupita ku Madinah. Mwachidule kodi msamukowo unachitika chifukwa chani?

Y Takunyadirani ndithu pafunso lanu labwino. Chidwi chanu chatipatsa chilimbikitso pa ntchito yathu yolembe uthenga wa Mulungu. Msilamu azidziwa zinthu za muchipembedzo chake ndipo njira imodzi yoziwira ndiko kufunsa mafunso. Msamuko wa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi anthu ena omwe anali okhulupilira za uneneri wake, sudangochitika wamba popanda chifukwa ayi. Padalidi chifukwa ndipo ndi Mulungu yemwe anamulamula Mtumiki kuti asamuke. Izi zidachitika pamene anthu osakhulupilira adalimbikitsa zakumuvutitsa Mtumiki ndi anthu omutsatira iye. Zitafika povuta Mulungu adawalamula kuti asamuke ndi cholinga choti apite ku dera komwe akathe kumupembedza Mulungu. Mulungu anasankha kuti Mtumiki asamukire ku Madina ndipo Mtumiki anaona kutulo akusamukira ku Madinah. Choncho mwachidule msamuko wa Mtumiki ndi anthu omutsatira iye kuchoka ku Makkah kupita ku Madinah unadza chifukwa chakukula kuvutitsidwa kwa iye Mtumiki ndi anthu omutsatire iye.

F Tiuzeni maduwa omwe tingamapange pofuna kuti tichile pamene tikudwala ku matenda osiyanasiyana?


Y Poyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatilangiza ife kufunafuna mankhwalapamene tadwala, chifukwa chakuti Mulungu anaika mankhwala pa matenda ena ali onse. Ichi chikhale chilimbikitso kwa ife pofunafuna mankhwala pamene matenda atipeza mbali ina tikupanga maduwa, kupempha kwa Mulungu kuti atichilitse. Mwamaduwa ena omwe tingamapange ndi monga awa:(1) Allahumma rabba al-nnas adhibi


al-ba'sa ishfi anta al-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman. (2) As'alu Allaha al-azem rabba al-'arshi al-azem an yashfiyane. (3) Audhu bi izzati Allahi wa qudratihi mimma ajidu wa uhadhiru.


F Kodi tingapange bwanji pofuna kupititsa chikondi chatu pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) kuposa china chili chonse pa dziko lino?


Y Kukhazikika kwa chikondi pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) kumalumikizana ndi chikhulupiliro cha munthu. Pamene chikhulupiliro cha munthu chikhala chokhazikika pa chipembedzo ndiye kuti chikondi chake pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) chidzakhala chotsogola. Dziwani kuti kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi gawo limodzi lakumvera Mulungu komanso ngati njira yoziyandikitsa kwa Mulungu. Kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi chilamulo cha Chisilamu. Choncho mutha kupititsa patsogolo chikondi chanu pa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) pochita, kuzindikira ndi kutsata izi: Dziwani kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatomizidwa ndi Mulungu kudzafalitsa uthenga wake wa Mulungu kwa anthu onse. Tiyenera kuzindikira ulemelero womwe Mulungu anamupatsa monga kuti iye Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndiwabwino kwa zolengedwa za Mulungu. Tiyenera kukumbukira kuti iye anavutitsidwa kuti Chisilamu chifike kwaife. Tiyenera kutsata chitsanzo cha Maswahabah (Mulungu asangalale nawo onse) omwe ankamukonda Mtumiki kuposa chuma chawo, ana awo, komanso iwo wokha. Pomaliza tiyenera kutsatira Sunnah ya Mtumiki pazochita zathu za moyo wathu watsiku ndi tsiku. Kumukonda Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndiko kutsatira zomwe iye anatiphunzitsa mundondomeko yake popanda kupotoza, kuonjezera ndi kuchotsa zina.


Mtumiki ﷺ anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanenedwa kwa iye kuti: Lowani ku Janah pogwritsa ntchito khomo lomwe angafune. (Ahmad)


 **My friend habitually omits regular *Sunnah* prayers and performs them all together after Isha prayer. What is the latest time for the regular *Sunnah* prayers? What is the total number of regular *Sunnah* prayers? Finally, is the conduct of my friend permissible?**

 Firstly: The regular *Sunnah* prayers are twelve *Rak'ahs* for which it is narrated that whoever persists in praying them regularly, a house will be built for him in *Jannah*. (Paradise) They are two *Rak'ahs* before Fajr, four *Rak'ahs* before *Zuhr*, two *Rak'ahs* after *Zuhr*, two *Rak'ahs* after *Maghrib* and two *Rak'ahs* after *Isha*. Secondly: The time for regular *Sunnah* prayers that comes before the obligatory prayer begins when the time for the obligatory prayer begins. Then when one has finished the obligatory prayer, the time for the regular *Sunnah* prayer that comes after the obligatory prayer begins, and its time lasts until the time for that prayer ends. Thirdly: The Muslim should not be careless with regard to offering the regular *Sunnah* prayers, or delay them from the appropriate time.


 **I am a convert to Islam and my parents are still Christians. Is it wrong for me to implore Allah *Ta'ala* on their behalf? They are still my parents and I love them very much.**


 You should implore Allah *Ta'ala* to guide your parents to the path of Islam. This will be your best prayer for them and there is no love greater than that you pray to Allah *Ta'ala* to open their hearts to the truth, bless them in this life, and protect them from the punishment of the Hellfire in the Hereafter. In addition to praying for them, you should also call them to Islam. They can embrace Islam through your changed behaviour after you joined Islam.


 **Malawi is about to change the existing law on abortion to offer what they call clean and safer abortion. I am a Muslim with one-year-old child and I also go to work. I don't want to conceive, as I will have to lose my job. Is abortion allowed in my case?**


 It is not permissible to abort a pregnancy at any stage unless there is a legitimate reason based on *Shariah* and within very precise limits. If the pregnancy is in the first stage, which is a period of 40 days, and aborting it serves a legitimate purpose or will ward off harm, then it is permissible. But aborting it for fear of the difficulty


of raising children, fear of job is not permissible. As Muslims we are not in support of legalizing abortion.


 **I always work hard to improve and safeguard my earning, but I fall short to improve or increase my faith. What are the means of increasing faith?**

 The first means is learning about Allah through His Names and Attributes. The second means is looking at the signs of Allah in the universe and the signs of *Shariah*. The third means is doing many acts of worship, for the more acts of worship a person does, the more he will increase in faith thereby, those acts of worship involve words or actions. So *Zikr* increases faith in quantity and quality, and prayer, fasting, *Umrah* and *Hajj* increase faith in quantity and quality.

 **The political world advance agendas of human rights. What are the most important rights that are respected in Islam?**

 Islamic rights are many, among the most important of which are the following: (1) Rights of Allah, such as believing that Allah is One in His Essence, His Names, His Attributes and his Deeds. *Ibaadah* (worship), which means worshipping Allah alone. *Shukr* (gratitude) for Allah is the one Who bestows, favours and blessings upon all of creation. (2) Parents rights: The parents are the basis and foundation of the family, hence honouring one's parents is important. (3) Rights of one Muslim over another: The believers are brothers and are an integrated nation. (4) Neighbour's rights: Islam pays attention to the issue of neighbours, whether they are Muslims or not.

 **Sometimes we are challenged in terms of skill and we end up seeking it to non-Muslims. What is the difference between taking the non-Muslims as friends and seeking their help?**

 Helping non-Muslims and in turn go against Islam is a kind of friendship, which is not allowed. With regard to seeking their help, that depends of the purpose to be served. If that serves the Muslim's interests, there is nothing wrong with it, on the condition that we must beware of their evil and treachery and there be no risk of them betraying us. But if that serves no interest then it is not permissible to seek their help because there is no good in them.

Getting into hospitals today, you will feel the hardships of those looking after their sick. One wonders then if apart from supporting ones sick relative, is there any reward that awaits the one who takes care of one who is sick?

A One of the greatest of deeds before Allah Ta'ala is showing kindness to the weak and the sick, taking care of them and looking after them. Allah says: *And do good. Truly, Allah loves Al- Muhsinoon (the good doers) (2:195)* Helping the sick is an act of charity. Blessings upon the one whom Allah enables to extend a helping hand to the weak, sick and needy. We hope that Allah will bestow upon him mercy and pardon, and be pleased with him.

We can achieve all in this worldly life but the essence of success of life here and the Hereafter is on prayers. How can I call someone to pray who though he knows that it is obligatory, does not do it sometimes?

A Remind this person and advise him by explaining the ruling of not praying, and on not praying in congregation in the *Masjid*. The Muslim is required to offer prayers regularly on time, with the congregation. The early generation regarded prayers as something of the utmost importance, to which they paid a great deal of attention and were keen to offer the prayer in congregation in the *Masjid* even if they had excuses not to do so.

The need to be active in life cannot be overemphasized. But for me my desire is to become active in matters of religion. What should I do to become a more active Muslim?

A This question is an indicative of sincere desire to improve your faith. This indeed is the first and most important step. Our aspirations and dreams are extremely important. Man can only claim as his own what he strives for. Actions are by intentions. Everyone gets what he intends. So cherish sincere intention, and develop

them into a new reality for you. Knowledge is the first prerequisite to attain proper Islamic life. Nurture the habit of making *Zikr* (remembrance of Allah). Through *Zikr* you can always enjoy the Divine Grace and become protected against temptations. Take care of your time. Time is the essence of life. Join hands and cooperate with others in doing good thus turn yourself into an instrument of goodness leaving behind you a legacy of goodness when you die.

Some people are judged as arrogant because of their behaviour. How can a person get rid of arrogance?

A Arrogance is a blameworthy characteristic, which is the feature of Shaytaan and his cohorts in this world, those on whose hearts Allah has placed a seal. Everyone who tries to be arrogant and put himself above others, Allah will bring him down. Arrogance is of several types, including the following: 1 – When a person does not accept the truth and produces false arguments against it. 2 – When a person admires himself for his beauty or handsomeness, or the fineness of his food or clothing, so he feels proud and arrogant and feels superior to people. One of the remedies for arrogance is to think of yourself as being just like other people and realize that they are like you.

How can a Muslim discipline himself, especially if he/she has shortcomings with regard to religious commitment?

A First steps in disciplining oneself is acknowledging shortcomings. Allah Ta'ala says in the Noble *Qur'an*: Each person is individually responsible for his/her own self and will be questioned individually. The ways in which a Muslim can discipline himself are as follows: (1) Worshipping Allah *Ta'ala*, keeping in contact with Him, and submitting to Him. (2) Reading the Noble *Qur'an* in a great deal, pondering its meanings and seeking to understand it. (3) Reading useful religious books that describe the ways of treating and cleansing the heart.

The Prophet ﷺ said: How wonderful is the affair of the believer, for all his affair are good, and that applies to no one except a believer. If something good happens to him, he give thanks for it and that is good for him, and if something bad happens to him, he bears it with patience, and this is also good for him. (Muslim)

The Great 6 Marks to Score

6 Types of *Hayaa* (Modesty)

Abu Hurairah (*Radhiyallahu Anhu*) narrated that the Prophet ﷺ said: Faith or belief consists of more than sixty branches or parts, and *Hayaa* is a (big) part of faith.

There is no true English definition of the word '*Hayaa*' but the closest one can get to it is shame, modesty, and bashfulness. *Hayaa* is an essential characteristic of a Muslim; it must be obtained in order to attain faith as they come together as a pair

Hayaa and *Imaan*

Abdullah ibn Umar (*Radhiyallahu Anhu*) narrated that the Prophet ﷺ said: *Indeed Hayaa and Iman are companions. When one of them is lifted, the other leaves as well.*

Hayaa Determines Character

Ibn Al-Qayyim is reported to have said that the moral character of a person is determined by how much *Hayaa* his heart possesses. Clearly, we find that the greater the humility and modesty is of a person, the further they will stay away from sins and the better-mannered the individual will be.

Terrifying Prospect

There is rapid deterioration of *Hayaa* amongst Muslims and non-Muslims which is having an adverse effect on the next generation as many previous indecent practices have now become the norm. This snowball effect of losing more and more *Hayaa* as the generations go past is a terrifying prospect. Below are the 6 marks to score:

1- *Hayaa* in What We Watch

Television has become a part of the majority of certain muslims lives and through this medium we are exposed to anything and everything. There is so much filth on television ranging from nudity and obscenity to subtle indecency through sitcoms and films. Watching such material slowly erodes our sense of morality and shame. One of the most shameless aspects of television is the

half-naked men and women – be it in films, programmes or even in adverts. We should not expose our eyes to such things because of the effects they can have.

2- *Hayaa* in What We Say

Lack of *Hayaa* when we joke around with friends as we tend to feel most comfortable and free at this time and so lose a sense of modesty. We can joke about indecent things, mostly regarding the opposite gender in some way or another, and although fuelled by the environment and media that are around us, we become a product of our society by spreading lewd talk amongst society.

3- *Hayaa* in How We Treat Others

Sometimes we can get angry, become rude, and even be judgmental. Our attitude and way of speaking is a fundamental part of *Hayaa* because the way in which we communicate and treat people is a sign of the kind of person we are and thus the level of *Hayaa* we have. Yet, How many times have we suffered from regret because of how we spoke to someone?

4- *Hayaa* in Friends We Choose

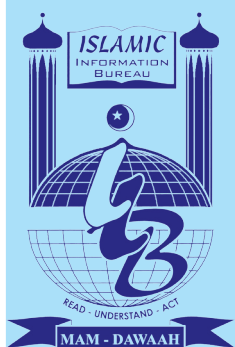
It makes sense that a person with *Hayaa* and is a God-fearing moral human will choose to be around people of good faith and character as it is with these people they will feel most at peace. Companions that behave in a way that is improper will undoubtedly bring about discomfort to this person and so they will distance themselves from such a group.

5 - *Hayaa* in Places We Frequent

To have *Hayaa* means to dislike everything that is wrong according to Islam, so even if we may not be committing wrong ourselves, if there is immorality around us, we should feel the repugnance in our hearts when around such places.

6 - *Hayaa* in What We Do

The highest amount of *Hayaa* is when we refrain from committing sins out of humiliation and guilt in front of Allah. One that has such levels of *Iman* and *Ihsan* will, out of worship and fear for Allah *Ta'ala* abandon all sins.



Dzutsani Sunnah Ya Mtumiki Muhammad ﷺ Gwiritsani ntchito “Mudd Imodzi” popanga Wuzu

Mutha kukalandira Mudd ku Islamic Information Bureau
Limbe, Balaka ndi Lilongwe

Tengani Nyuziyi pokalandira Mudd. Musadule Gawoli:

