

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

Al-Haqq الْحَق

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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Special Message As Fasting Slowly Exiting

Islam is the vehicle of Allah *Ta'ala* and He will ensure that it continues till the end of time. Waging war against it you will be crushed. If you board it then it is to your advantage. If you remain out of it you will remain stranded. However your boarding onto it will not add beauty to Islam. Islam does not require any additional beauty. Rather, it leads towards your beauty.

If you jump off then it is not a train smash. For Allah *Ta'ala* will fill up this train of Islam with others who Allah loves and they love Him. When Abdul Muttalib went to Abraha, Abraha was amazed that he came to negotiate for his animals that were taken and not to negotiate regarding the destroying of the *Ka'bah*. So Abdul Muttalib replied that the *Ka'bah* has its own *Rabb* Who will take care of it.

As we observe this blessed month know that there will be those who will come in the way of Islam. We are not the ultimate. We hear of all the incidents that are taking place and then fear and panic overcome us sometimes. We should know that Islam for which the blessing of fasting in this month was given cannot be destroyed.

Most of the time, the information that we get is from the bias media controlled by enemies of Islam. Media with a motive is to create panic and fear and tarnish the reputation of Islam and the Muslims. To get into the right perspective as we slowly exiting the blessed month of *Ramadhaan*, let us confess our wrong.

If we confess our wrong, then one day Insha- Allah *Ta'ala* we will get the *Taufeeq* and ability of leaving out the wrong. This is the outstanding aspect of 'Sayyidul Istighfaar'. We generally say "Aboo'u laka". We confess our wrong and this is what Allah *Ta'ala* loves. How great and significant though it can be done at any time of the year when we do it now as fasting slowly exiting.

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: With uncontrollable intimacy couples had sexual intercourse during day as we observe fasting. What is the expiation for that. Details for both IIB's and the marriage discourse are covered on page 4



**Zakaah
Nisaab
(June 2018)
MK**

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Avoiding Controversy

Imagine if we were to remain silent when we see some type of controversy, wouldn't that have been better rather than commenting on each other's statements. If we are sure about something, then we should just continue with what we feel is correct and leave the other view.

Therefore, in this time and age of social media some of the messages we receive need just to be discarded. Leave all the hurtful and grieving news for the owl. Be one who only carries good and beneficial news.

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Let us assume that we are one of the people of the lower degrees of Paradise will Allah allow if we ask for higher levels at some point of time of our stay there *Insha-Alah*?



The people of Paradise will vary in their degrees or levels, according to the level of their faith and righteous deeds in this world. The best of them in righteous deeds and faith will be the highest of them in the levels of Paradise. The people in the lowest levels will not be able to attain what is in the highest levels, because they did not do that which makes them deserving of attaining those levels.



How can I enjoin what is good and forbid what is evil with regard to my father?



Enjoining what is good and forbidding what is evil is one of the greatest duties that Islam enjoins upon Muslims. With regard to problems of undertaking this duty with those who are older than you especially your father you can overcome these problems to a great extent by understanding that this duty must be accompanied by three basic characteristics: knowledge, kindness and patience. No one can enjoin what is good or forbid what is evil unless he understands what he is enjoining or forbidding. Be patient and forbearing when enjoining good and when forbidding evil.



I only perform obligatory acts of worship without *Sunnah*. What is your advice?



Supererogatory (*Sunnah*) acts of worship are a blessing of Allah *Ta'ala* for Muslims. It is a means of complement for the obligatory ones. It is a risk to be content only with performing the obligatory acts of worship as no one would perform them perfectly. Offer as many supererogatory acts of worship as we can to make up for any shortage in or imperfectness of the obligatory ones.



I want to use the money I acquired through gambling. Is it permissible to open a *Halaal* business with this money?



Money obtained by means which are *Haraam* should be returned to the person or persons from whom it is taken. This includes gambling and theft and the like, except if returning it helps increase the harm such as interest obtained from a conventional bank or gambling money. If the person from whom it is taken is not known, the *Haraam* money should then be given to Muslim charity or to the poor and needy persons with the intention of purifying one's own *Halaal* money. Note that *Haraam* money cannot be used for paying debts or taxes etc.



What is the best way of self-reformation?



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.

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Q I find it hard to understanding when people say you should do anything else for the sake of Allah. What does that mean in practical terms?

A As Muslims we submit to Allah *Ta'ala*, complies His laws and commands. We worship Allah because He is our Lord deserving of worship. We believe in the existence and Greatness of Allah and that He is Self-Sustaining and the Sustainer of the universe. Thus belief in Allah will fill our heart. When we understands these meanings we will strive to keep in mind the intention of drawing closer to Allah *Ta'ala*. So when we get married for example our aims is to keep ourselves chaste.

Q What are the guidelines to correct our intentions?

A Correcting one's intention is one of the most important things for a Muslim to focus on. Acceptance or rejection of our deeds is based on our intentions. The one who wants to form a sound intention for his deeds must pay attention to the motive that is prompting him to do that deed, and he should be keen to ensure that his motive is seeking the pleasure of Allah *Ta'ala*. By doing that, his intention will be for Allah *Ta'ala*. After that, he must maintain this original motive for doing the deed, that is sincerely for the sake of Allah *Ta'ala*. We should not be distracted whilst doing deeds and ensure that our intentions do not get diverted to something other than Allah.

Q I am a convert to Islam. I wish you would give me some guidance how I can practice my Islam?

A What is really interesting in your question is that it indicates that you have realized the essence of rituals. They are not ends in themselves, but they are means to make the person a better one. If observing rituals does not help us to be humble, virtuous and truly Allah-fearing then we are not good Muslims. Therefore be truthful don't be dishonest, be humble not

arrogant, be moderate don't be excessive, don't be boastful be soft-spoken, don't be unmindful of others, be loving and solicitous to them, don't be harsh be considerate, be polite and helpful and many more.

Q Does a man have the right to enforce the Islamic dress code on his wife against her wishes?

A *Hijaab* is a duty Allah *Ta'ala* prescribed for the Muslim woman. You should be patient to her emotions. Rationality is not always enough to change one's mind. When a Muslim woman neglects to observe *Hijaab* usually it is due to lack of knowledge and weakness of *Imaan*. Negative influence can deter her from obeying Allah. Things like media, literature, friends and socialization. If you want to change someone's life, you should start with the afore-mentioned influences. In Islam, teaching and discipline are the first steps in guiding someone.

Q There are some disputes between my father and my paternal aunt that led to the ties of kinship severed between us. Is there any sin in this?

A Undoubtedly, severing ties of kinship is a major sin. The many texts of the Noble *Qur'an* and *Sunnah* that enjoin upholding ties of kinship highlights the great importance of this matter in Islam. One of the greatest aims of *Shariah* is to bring people together and maintaining the ties of brotherhood and kinship among them. Allah *Ta'ala* says in the Noble *Qur'an*: *And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account. (13:21).*

Q How to overcome evil thoughts?

A Evil thoughts could very well be whisperings of *Shaytaan*. Whenever such thoughts occur turn your attention immediately and say: *A' udhu billahi mina ash-shaytaani rajeem.* (I seek refuge and protection in Allah from *Shaytaan*, the accursed).

The Messenger ﷺ said: Pay attention to my Sunnah (way) and the way of the Rightly-Guided Guided Khaleefahs after me, adhere to it and hold fast to it. (Abu Dawood)

Marriage Discourse

Q: I introduced Islam to a woman who finally reverted to Islam. Sadly I got tempted and impregnated her. She told me that she will abort and we didn't marry. Now she says she will deliver the child but she refuses my marriage proposal. What is your advice?

A: Everyone who reads this question must learn from it, so that we may protect ourselves and our societies from such errors, and understand how doing things the wrong way inevitably lead to wrong outcomes even if the aim was noble. The aim is not sufficient to make actions right; rather the action must also be free of any element of evil corruption. How the *Nafs* (self) that is inclined towards evil could take advantage of a woman who is interested in Islam, seeking guidance, and make her fall into the pit of evil and forbidden desires.

Q: If a married woman wants to work outside the home, is she obliged to get husband's permission? Is it lawful for husband to prevent her from going to work?

A: Relationship between spouses is based on mutual affection, mercy, and kindness. This is in addition to the mutual duties and rights they owe to each other. The husband is to provide his wife with a dwelling, sustenance, clothing according to his income. The wife in turn, is to observe her marital obligations to endear herself to her husband. She is obliged to get her husband permission to work outside the house. If he refuses she has to abide.

Q: There is a woman who is complaining about her husband falling short with her, and she says that he has not shared love with her for six month, and that he does not give her right to intimacy. What should she do?


A: Both spouses should be keen to fulfil rights and duties, treat one another kindly. It is not permissible for the husband to forsake his wife in bed for this length of time, unless she is defiantly disobedient towards him and does not fulfil his rights that it is obligatory for her to fulfil. But if there is no defiant disobedience or ill conduct, it is not permissible to shun them or refuse to share their beds in this manner, because it is obligatory for the husband to keep his wife chaste and to share bed with her according to her needs and his ability. Our advise to you is to think about the reason why he has kept away from you. Sit down with him and have a calm discussion, without apportioning blame, about the cause of this problem.


Q: I cowardly had sexual intercourse with my wife during the day in *Ramadhaan*. What is its expiation?


A: The expiation is to fast the two consecutive months. Your wife also has to make a similar expiation if she was a willing partner in the act of intercourse during the day in *Ramadhaan*. If the number of times that intercourse took place happened on different days, then you have to offer expiation for each day on which the sanctity of the sacred month was broken. One of our pious predecessors said: The number of expiations corresponds to the number of days, not to the number of times the act was repeated on one day before the payment of any expiation. He also said: Expiation is counted by the number of misdeeds.... (Whoever had intercourse on two different days must pay expiation twice).


Islamic Information Bureau Highlights

- Islamic Information Bureau - Head Office in Limbe attended the just ended trade fair in Blantyre. Major in the participation includes display of Islamic Literature, Posters with topical messages and answering questions.
- Balaka IIB Bureau during this month of *Ramadhaan* will conduct what is termed as "Salaah Drive" in the areas of Nkaya, Kachenga and Ulongwe
- Lilongwe IIB is scheduled to conduct reverts program at Nambuma main Masjid.
- IIB/Youth Desk will conduct youth programs for girls and boys separately.
- All IIB's will conduct Iftar program targeting potential reverts.


 **While Islam prohibits interest what alternative does it provide in dealing with financing?**

 Financing is useful and has its appropriate venues in Islam. Financing can be provided through a deferred payment sale, leasing or venture capital. Financing through interest-based lending is the only thing that is prohibited because it is not always done to buy useful and appropriate goods and services and also because the loan does not create value. Payment of interest perpetrates injustice.


 **Today's life is full of calamities and distressful moments. What is your advise to Muslims who are not exempted to that?**


 A true believer never gives up supplicating to Allah *Ta'ala* and imploring Him for guidance and aid. In the *Hadith*, the Prophet ﷺ guides us to the importance of *Dua* and says: *Dua is a weapon of a believer, a pillar of religion and a light of the heavens and earth.* (Muslim) In times of afflictions, hardship, and oppression a Muslim should resort to Allah *Ta'ala* and seek His help and be assured that Allah will answer his *Dua* (supplication) and remove his hardship and lift the oppression.


 **How vital is Endowments (*Waqf*) as an Islamic model of investment?**


 *Waqf* (Endowments) signifies an important value that contributes to the well-being and stability of Muslim communities. It relates to important aspects that greatly affects the interest 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. Unlike other investments with whose benefits one may derive in this worldly life, *Waqf* is an investment with Allah *Ta'ala*, and its benefits will continue to be reaped long after one dies. May Allah *Ta'ala* inspire us all to leave legacies of good deeds that are abiding


and enduring.


 **My neighbours are poor but immoral. Sometimes they go without food in their house. Is it proper to give food to such people although I am aware of their immoral lifestyle?**

 If your neighbours are hungry and have no food, do send some food for them. Don't focus on their sins when fulfilling the rights of neighbours. Hence, provide food for the hungry neighbours for the pleasure of Allah *Ta'ala*.

 **Muslims do have leaders, office bearers of varying degrees to lead Islam and Muslim *Ummah*. How can Muslims help their leaders?**

 Muslims should help their leaders, whom they choose, to establish justice, equality etc. Thus, giving a *Bay'ah* (pledge of allegiance). One of our pious predecessors defined *Bay'ah* as a pledge of obedience. It is as if the person who gives the pledge of obedience to his leader, promises that he will accept his rules concerning matters and the matters of all Muslims as well. He will never dispute with him and will follow his orders willingly or unwillingly. The people used to put their hands in the hand of the ruler when they gave the pledge of allegiance to confirm the pledge just as a seller and a buyer do to confirm their contract.

 **The day-to-day cost of living are flying over. What can we do for this cost of living? Is it permissible to earn in an illegal way to meet the demands of the high cost of living?**

 We are not allowed to illegally earn living. We need to think about creative workable means for abundant lawful provision and income. Members of the Muslim community should help and cooperate with each other to overcome financial problems some of them may face. We should seek Allah's help through *Duas*, prayers, *Istighfaar*, and *Zikr*.

The Prophet ﷺ cursed the one who consumes Riba (interest), the one who gives it, the one who writes it down, and the one who witnesses it. (Muslim)

F: Kodi woyenera kupereka *Zakaatul-Fitr* ndi ndani?

Y: Kupereka *Zakaatul-Fitr* kumathero akusala m'mwezi wa *Ramadhaan* ndi lamulo kwa Msilamu aliyense wa mamuna komanso wa mkazi yemwe ali ndi chakudya chomukwanira iye ndi anthu omwe amadalira iye pa tsiku la *Eid* ndipo pali china chomwe chikusalira. *Zakaatul-Fitr* tiyenera kuwapatsa anthu osauka ndi osowa kuti osaukawo adzasangalale nawo pa chisangalalo cha *Eid*. Bambo yemwe ndi mkulu komanso mtsogoleri wa banja ayenera kuziperekerera yekha komanso ndi kuwaperekerera azikazi ake, ana ake komanso antchito ake.

F: Kodi ndi chikakamizo chanji chomwe chili kwa Msilamu aliyense kuchita asanamalize kusala m'mwezi wa *Ramadhaan*?

Y: Msilamu aliyense ayenera kupereka *Zakaatul-Fitr* asanamalize kusala m'mwezi wa madalitso wa *Ramadhaan*. *Zakaatul-Fitr* iyenera kuperekedwa kwa osauka ndi osowa, ndi cholinga choti osaukawo nawo adzasangalale pa tsiku la *Eid-ul-Fitr*.

F: Mwezi wa Madalitso wa *Ramadhaan* umatha ndi chisangalalo cha *Eid-ul-Fitr*. Kodi ndi Masunnah ati oyenera kuwatsata pa tsikuli?

Y: Masunnah oyenera kuwatsata pa tsiku la *Eid-ul-Fitr* ndi awa: (1) Kuchita *Takbir* (kunena kuti Allahu Akbar) kuchokera pakutha pa pemphero la *Fajr* mpaka pamene pemphero la *Eid* layandikira kuima. (2) Kupereka *Zakaatul-Fitr* pemphero la *Eid* lisanachitike. (3) Kuvala zovala zabwino zomwe munthu angakwanitse koma zosapyola malire a *Shariah*. (4) Kupita kumalo opempherera molawilira. (5) Kuwayendera abale ndi alongo. (6) Kuchulukitsa kupempha chikhululuko kwa Mulungu. (7) Kusintha njira pobwerera kupita ku nyumba kuchokera ku *Eid*.

F: Kodi ndi *Sunnah* yanji yomwe tingachite pambuyo poti tamaliza kusala m'mwezi wa *Ramadhaan*?

Y: Pambuyo poti tamaliza kusala m'mwezi wa *Ramadhaan* ndi *Sunnah* kusala masiku asanu ndi limodzi mkati mwa mwezi wa *Shawwal*. Pali malipiro akulu kwambiri kwa munthu yemwe wamaliza kusala m'mwezi wa *Ramadhaan* ndikusatidza kusala masiku asanu ndi limodzi mkati mwa mwezi wa *Shawwal*. Malinga ndi kunena kwa Mtumiki (Mtendere ndi madalitso a Mulungu apite kwa iye) malipiro ake ali ngati kuti munthu wasala kwa chaka chimodzi.

F: Kodi ndi gawo liti la mwezi wa kusala wa *Ramadhaan* lomwe lili lofunika kulimbikira mapemphero ndi ma *Zikr*?

Y: Mwezi wonse wa *Ramadhaan* ndi wolemekezeka, koma kuti masiku khumi omaliza amu mweziiwu ndi otsogola pa kupambana pa madalitso ake. Mkati mwa masiku khumi omaliza muli usiku wolemekezeka ndi wa madalitso. Usikuwu umatchedwa *Laylatul-Qadr*. (Usiku wa mphamvu, wa madalitso) Choncho masiku khumi omaliza a mwezi wa *Ramadhaan* ndi mwayi womaliza kwa Msilamu aliyense kuti apeze madalitso kupyolera mukulimbikira kuchita Ibaadah yosiyanasiyana, kuchita Ma *Zikr* ndi zina zotero.

F: Pamene tikulimbikira kuchita *Ibaadah* yosiyanasiyana mu masiku khumi omaliza a mwezi wa *Ramadhaan* ndi cholinga choti tikumane ndi usiku wa *Qadr*, kodi pali *Dua* ya padera yoyenera kuchita?

Y: Ndikoyenera kuchulukitsa *Ibaadah* pamene tikusakasaka *Laylatul-Qadr*. Aisha (*Radhiyallhu Anha*) adamufunsa Mtumiki kuti: O Inu Mtumiki wa Mulungu, kodi nditadziwa kuti lero ndi usiku wa *Laylatul-Qadr* zoyenera kunena ndi ziti? Iye Mtumiki anamulamula kuti azinena kuti: *Allahumma Innaka affuwwun, Tuhibbul-Afwa fa fu Annee*. O Ambuye Mulungu ndinu wokhululuka ndipo mumakonda kukhululuka choncho ndikhululukireni ine.

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F: Kodi zofunika kuchita munthu yemwe wafika pa malo opempherera *Eid* ndi ziti?

Y: Malinga ndi malamulo, munthu yemwe wafika pa malo opempherera *Eid*, ayenera kukhala pansu ndipo asapemphere *Tahiyatul-Masjid*. Koma ngati mapemphero a *Eid* akuchitikira mu Mzikiti *Tahiyatul-Masjid* itha kuchitika potsatira *Hadith* ya Mtumiki yomwe ikunena kuti: Ngati wina wa inu alowa mu Mzikiti asakhale pansu mpaka atapemphera ma *Rakaah* awiri (*Tahiyatul-Masjid*).

F: Kodi ndizololedwa kuyamba kusala masiku asanu ndi limodzi a mwezi wa *Shawwal*, usanabweze masiku omwe sudasale m'mwezi wa *Ramadhaan*?

Y: Malipiro komanso phindu la kusala masiku asanu ndi limodzi a mwezi wa *Shawwal* silingapezeke mpaka munthu utamaliza kusala masiku a mwezi wa *Ramadhaan* omwe unalephera kusala chifukwa mwa zifukwa zovomerezeka. Choncho ndikoyenera kubweza kaye masiku a mwezi wa *Ramadhaan* usanayambe kusala masiku asanu ndi limodzi a *Shawwal*. Chinthu chofunika kudziwa apa ndi chakuti masiku asanu ndi limodzi a *Shawwal* ndi *Sunnah* pamene kusala masiku a mwezi wa *Ramadhaan* ndi *Farz* (chikakamizo kwa Msilamu aliyense), ukasiya upeza machimo ochuluka ndipo ukachita upeza madalitso osawerengeka.

F: Kodi *Laylatul-Qadr* imapezeka nthawi yanji m'mwezi wa *Ramadhaan*?

Y: *Laylatul-Qadr* imapezeka mkati mwa usiku wa masiku khumi omaliza a mwezi wa *Ramadhaan*. Choncho kuti tikumane ndi kupeze madalitso a usikuwu ndi bwino kukhala pa *Ibaadah* mkati mwa masiku onse khumi omaliza a mwezi wa *Ramadhaan*.

F: Kodi ndichifukwa chiyani *Zakaatul-Fitr* imaperekedwa kumathero a kusala m'mwezi wa *Ramadhaan*?

Y: Msilamu amayenera kupereka *Zakaatul-Fitr* muzifukwa izi: (1) Kumuyamika Mulungu potipatsa mphamvu zakusala m'mwezi wa *Ramadhaan*. (2) Kuyeretsa kusala komwe munthu amasala ndikufuna kulandira malipiro okwana akusala m'mwezi wa *Ramadhaan*. (3) Kusangalala pakumaliza kwa kusala m'mwezi wa *Ramadhaan*. (4) Kuonetsa kupambana kwa tsiku la *Eid*. (5) Kuthandiza osauka ndi osowa kuti adzasangalale nawo tsiku la *Eid*.

F: Kodi malamulo a *Zakaatul-Fitr* ndi ati?

Y: Ena mwa malamulo a *Zakaatul-Fitr* ndi awa. (1) *Zakaatul-Fitr* iyenera kuperekedwa pemphero la *Eid* lisanapempheredwe. (2) Sizololedwa kuchedwetsa *Zakaatul-Fitr*. (3) Bambo ayenera kuwaperekera ana awo omwe sanafike pozimira paokha. (4) *Zakaatul-Fitr* siingasinthidwe kukhala chitandizo wamba posakhala kuti ikhale yowathandiza osauka kuti adzasangalale pa tsiku la *Eid*.

F: Kodi kusala kwa masiku asanu ndi limodzi a mwezi wa *Shawwal* nkofunika kuchitika mondondoza?

Y: Poyamba tilangizane kuti kusala masiku asanu ndi limodzi m'mwezi wa *Ramadhaan* ndikofunika kwambiri, chifukwa kuli ndi madalitso akulu. Kusala kwa masiku asanu ndi limodzi a mwezi wa *Shawwal* kutha kuchitika malinga ndi m'mene munthu wafunira, kunena kuti utha kusala mondondoza kapena ayi. Chofunika kwenikweni ndikukwanitsa masiku asanu ndi limodzi mweziwu usanathe.

F: Munganenepo chani zokudza Mizikiti ina yomwe mwezi wa *Ramadhaan* ukatha anthu amasiya kupemphera?

Y: Poyamba tinene kuti Chisilamu sichisiya mpata wina uliwonse pomupanga munthu kuti akhale womuopa Mulungu. Kumuopa Mulungu kuyenera kukhala kwa nthawi zonse osati mwezi wa *Ramadhaan* okha. Ndizoona kuti mwezi wa *Ramadhaan* uli ndi madalitso apaderadera, koma kuti Msilamu walamulidwa kumupembedza Mulungu nthawi zonse.

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

F Ife ngati anthu timayenera kukhala ndi amzathu wochezerana nawo. Kodi tingamange bwanji umzathu wabwino ndi anthu ena?

Y Mfundo zina zoyenera kuzitsata pamene tikufuna kumanga kapena kukhazikitsa ubwanawe ndi anthu ena ndi izi: (1) Tiyenera kukhonza bwino kulumikizana kwathu ife ndi Mulungu wathu, ndipo Mulungu adzakukhonza kulumikizana kwathu ife ndi anthu ena. (2) Kafukufuku anapeza kuti munthu wina aliyense ali ndi kukonda kwake kwake pa zinthu (3) Khalani munthu wakumva za anthu ena. (4) Khalani munthu wansangala ndi omwetulira makamaka pamene muli muziphinjo. (5) Khalani wodekha pamene anthu ena akulakwirani. (6) Khalani munthu wosamala za zofuna za anthu ena chifukwa iwo ali ndi zofuna zawo. (7) Samalani malankhulidwe anu makamaka pamene zinthu zangochitika kumene. (8) Pasanani mphatso wina ndi mzake, zingachepe maka, chifukwa kutero kumabweretsa chikondi. (9) Perekani Salaamu (moni wa mtendere) ndipo yankhani Salaamu. (10) Kwanilitsani lonjedzo lanu.

F Kodi ndingamulangize bwanji mamuna wanga yemwe amatsata ndondomeko yolandira ndi kupereka chiongola dzanja pochita malonda?

Y Chisilamu chimaletsa kulandira kapena kupereka chiongola dzanja. Choncho Msilamu weniweni asadye kapena kugwiritsa ntchito ndalama ya chiongola dzanja. Pamene tili ndi chikhulupiliro chakuti mumamulangiza mamuna wanuyo, tikukulimbikitsani kuti pitilizani kutero pomuletsa za ndondomeko yoletsedwayi. Mupezereni mabuku A Chisamu oti aziwerenga ndi cholinga chofewetsa mtima wake. Mutha kupeza umphungu kuchokera kwa azibale ake ngati akudziwa za mchitidwe woipawu kuti akuthandizireni.

F Kodi ndizololedwa kumupempherera *Janaazah* munthu yenwe wazipha yekha?

Y Munthu yemwe ndi Msilamu ndipo wazipha ayenera kupemphereredwa *Janaazah*. *Janaazah* ndi lamulo lomuchitira munthu yemwe wa mwalira. Ife ngati Asilamu udindo wathu ndikukwaniritsa ndondomeko yomuchitira munthu yemwe wa mwalira ndipo zotsatira za munthu yemwe waziphayo zili pakati pa iye munthu ndi Mulungu wake. Choncho ndondomeko yonse ya maliro iyenera kuchitika komwe ndi kumusambitsa, kumuveka chovola cha maliro, kumupempherera *Janaazah* ndi kumuika m'manda.

F Mkazi wina akudandaula kuti sakutenga pa thupi ndi iye ndiwokhumudwa pa moyo wake. Kodi malangizo anu ndi otani komanso malamulo akutinji?

Y Kukhala ndi ana komanso zinthu zina pa ndi mphatso yochokera kwa Mulungu. Mulungu ndi amene amapereka mphatso zosiyanasiyana ndi kuzindikira kwake kopanda malire kwa zolengedwa zake zomwe wazifuna ndikusapereka kwa zolengedwa zina. Msilamu ndi chikhulupiliro chake ayenera kukhala munthu wopilira ndikukhala ndi chiyembekezo kwa Mulungu wake nthawi zonse. Koma kuti pamene Msilamu akhala ndi chiyembekezo kwa Mulungu ayeneranso kugwiritsa ntchito upangili womwe ali nawo pofuna zinthu pa moyo wake watsiku ndi tsiku. Malinga ndi m'mene tanenela kuti mphatso, mwayi wokhala ndi pathupi ndi kubereka mwana wa mkazi kapena wa mamuna zonse ndi za Mulungu, palibenso chifukwa chodandaulira ngati munthu siukutenga pa thupi. Chitsanzo chabwino ndi nkhanu ya Yayha mwana wa Zakariyah komanso Isa (Yesu) mwana wa Maria (Mtendere ukhale kwa onsewo). Zakariyah anali wokalamba ndipo mkazi wake anali chumba koma anapilira ndi kupempha kwa Mulungu ndipo anawapatsa Yahya. Dziwani kuti palibe choletsa kuwafunsa anthu ozindikira za kutenga pa thupi ndi kubereka omwe ndi a chipatala kuti akuthandizeni. Mwina pali komwe kakuchititsa kuti mkazi asatenge pa thupi ndipo madotola atha kukhala ndi upangili wake. Komanso mamuna atha kupezanso thandizo ku chipatala, chifukwa kuti mwina vuto ndi kukhala la iye.

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

F. Kodi tili oloedwa kutsatira ndale za dziko lathu, pothandizira komanso kulowa kumene ndalezo?

Y. Poyamba tinene kuti Msilamu ayenera kukhala munthu ochangamuka pazochitika za dera lomwe iye amakhala, boma lake komanso dziko lonse. Msilamu ayenera kuonetsetsa kuti akuchita zinthu zofuna kuthandiza anthu a dera lake komanso dziko lake. Kusatsatira kapena kusalowa ndale kutha kubweretsa zovuta zambiri monga kusowa anthu owaimilira Asilamu ku nyumba ya malamulo ndi zina. Choncho tili oloedwa kutsatira komanso kulowa ndale za dziko lathu ngati zolinga zathu ndi zabwino. Zolinga za Msilamu nthawi zonse zimayenera kukhala zosatsutsana ndi malamulo a Chisilamu. Poyamba ndife Asilamu kenaka ndife a Malawi choncho tisasiye gawo lina lililonse la zochitika za dziko lathu popanda kukhala nawo, kulowa nawo, kuchita nawo ndi a Malawi ena.

F. Ine ndikufuna kuthandiza chipembedzo changa cha Chisilamu. Kodi ndingapange bwanji?

Y. Mutha kuthandiza Chisilamu pokhala ndi cholinga choyenera chopanda chinyengo monga pofuna kupindulapo mkati mwakuthandiza kwanu, chifukwa kuti Mulungu amadalitsa cholinga chomwe chili choyera, chomwe chikuchitika chifukwa cha Iye Mulungu ngakhale chili chochepa bwanji. Mutha kuthandiza Chisilamu potsatira njira yoongoka ndikumaitatira. Mutha kuthandiza Chisilamu potsogoza zinthu zochitira ubwino Chisilamu osati zofuna mitima yathu. Mutha kuthandiza Chisilamu potsatira miyoyo ya anthu okhulupilira. Mutha kuthandiza Chisilamu podana ndi ulesi, poti Chisilamu ndi chipembedzo cha kuchita ndipo chimadana ndi ulesi.

F. Mzimayi wina akufuna kudziwa kuti ndi ndani yemwe ali ndi udindo waukulu wolera ndi kukhala ndi mwana pamene mkazi ndi mamuna asiyana banja?

Y. Mkazi ndi yemwe ali ndi udindo waukulu wolera mwana kusiyantsa ndi mamuna chifukwa chakuti akazi ndi achifundo ndi chisoni komanso opilira kuposa amuna. Mkazi ndi yemwe ali ndi udindo waukulu wakulera mwana ngati iye sakukwatiwanso ndi mamuna wina. Zomuyenereza munthu kuti atenge udindo wolera mwana ndi izi: Iye ayenera kukhala wamkulu, wangwiro ndi waluntha. Ayenera kukhala wamakhalidwe abwino. Ayenera kuti akhale Msilamu ngati mwana yemwe akufunika kuleledwayo ndi Msilamu. Pamene mkazi atenga udindo wolera mwana, ntchito yake idzatha pamene mwanayo wafika pa nsinkhu womazindikira zinthu ndipo kawirikawiri ndi pamene mwana wakwanitsa zaka zisanu ndi ziwiri kapena zitatu.

F. Ndikufuna kulangizidwa za kuipa kwa jelasi ndipo kuti ndingaitsetsa bwanji?

Y. Jelasi ndi khalidwe loipa ndipo ndi tchimo. Msilamu ayenera kukhala munthu wopanda jelasi ndipo wayenera kudziwa kuti zinthu zomwe munthu amapeza zimachokera kwa Mulungu, ndipo ndi Mulungu yemweyo yemwe amapangitsa kuti zinthu zina usakhale nazo, ndipo kuti simungakhale ndi zonse. Choncho ndi kofunika kuyetsetsa kutalikirana ndi mtchitidwe wa jelasi. Pofuna kuthetsa mchitidwe woipawu, choyamba munthu ayenera kudziwa mwayekha kuti pamene ndikumuchitira munthu wina jelasi ndiye kuti ndikuziongera zabwino zomwe zikanabwera kwa ine ndipo munthu yemwe ndikumuchira jelasiyo sapeza vuto lina lililonse. Dziwani kuti malinga ndi *Hadith* ya Mtumiki pamene ndikumuchitira wina jelasi ndiye kuti zabwino zomwe Mulungu akanandipatsa zimafufutidwa. Jelasi ndi yoipa ndipo pewani kuchita ndi kukhala munthu wa jelasi. Afunileni amzanu zabwino ndipo zinthu zomwe anthu ena alinazo wopereka ndi Mulungu ndipo sanalakitse kuwapatsa iwo. Pamene lero likanakhala tsiku lolandira zabwino kuchokera kwa Mulungu inu munafufutitsa chifukwa cha jelasi yomwe munachitira munthu wina wake.

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)



Can you prescribe a *Dua* that I can say to heal sickness?



First of all, it should be clear that the Prophet ﷺ instructed us to seek medical treatment, for Allah has provided a cure for every illness. This should be taken as encouragement to seek medical treatment with making *Dua*, imploring Allah to cure one's illness. You can use the following supplications: *Allahumma Rabba al-nnas adhibi al-ba'sa ishfi anta al-sshafi la shifa'a illa shifaa'uka shifa'an la yughadiru saqaman.* (O Allah, O Lord of mankind, remove the affliction and send down cure and healing, for no one can cure but You; so cure in such a way that no trace of illness is left).



I would like to ask about the evil eye. Is there something really called the evil eye and can it inflict harm on people. If so, what is the Islamic cure or way of protection against such evil?



It is to be stated that the effect of the evil eye is a fact. However, the evil eye can never harm unless Allah wills so. Hence it shouldn't be a cause of fear or terror to anyone, for Supreme Power and Might are for Allah alone and He is the only One we should fear. It is in Him that we should seek protection against *Shaytaan* and the evil eye. As for precautionary measures against envy or evil eye one may do the following: (1) Seeking Allah's protection. (2) Observing piety. (3) Demonstrating patience and perseverance. (4) Putting one's trust in Allah. (5) Sincere repentance to Allah. (6) Doing *Ruqyah* (protective and healing supplications) (7) Using the *Qur'an* and *Sunnah* methods only.



When making up missed fasts, is it essential to form the intention the night before, as is required in the case of the original fast?



It is essential to form the intention the night before, because making up missed fasts comes under the same ruling as the original fast. The Prophet ﷺ said: *Whoever does not intend to fast before dawn, his fast does not count.* (Tirmizi) For voluntary fasts, it is permissible to form the intention after dawn breaks.



How can the parents deal with children when they are heedless about prayers (*Salaah*)?



Prayer (*Salaah*) is very important matter in Islam. It is the foundation of religion, the means of success and a sign of piety (*Taqwa*). Giving one's children sound Islamic upbringing and teach them to establish prayer is a sign of success. With regard to the means of disciplining children and raising them with the prayer may be summed up as follows: (1) It is essential that there be a real life example, in parents being keen to offer the prayer on time and regularly. (2) The father should be very keen to take his son with him to pray and the mother should be keen to tell her daughter to pray regularly at home. (3) Offering moral and material support such as gifts, and offering words of praise. (4) The parents should never tire of reminding, advising and disciplining, even if the children neglect prayers repeatedly, and they should never despair of their children being guided.



What is the rulings on a woman putting her picture on her Facebook page?



It is impermissible for a Muslim girl or woman to put her picture on Facebook account, chat rooms for a number of reasons: 1. This is contrary to covering and concealment that is enjoined upon women in the *Qur'an* and the *Sunnah*. 2. This opens the door to *Fitnah* (temptation) and evil for the woman and for those who see her. How often have we heard and read painful stories caused by such thing! How many pure and chaste women have fallen into the traps of those who do not fear Allah. How many evildoers have tampered with those images and reproduced them by modern means and later we regret.




Is it possible for Muslims to marry without the assistance of an *Imaam*, *Shaikh* or *Wali* (guardian), by swearing by Allah, declaring their love for each other, forsaking all others?




Marriage in Islam has certain conditions that have to be fulfilled. Prospective spouses should meet the conditions of valid marriage. Most important conditions of marriage contracts are the testimony borne by witnesses and the publicity of marriage. As for the way to contract the marriage, it is not necessary to have a *Shaikh*. As for the *Wali* it is required except the Hanafis, especially if the woman is young so the consent of her guardians is very important. The minimum you could do is to bring someone to contract the marriage and get two witnesses.


What becomes obligatory for a Muslim before end of fasting in the month of Ramadhaan?

 It is obligatory upon every (capable) Muslim whether male or female to pay *Zakaatul-Fitr* before the end of fasting in the month of *Ramadhaan*. The head of the household must pay this *Zakaah* on behalf of his/her own self and on behalf of their spouses, children and even servants. This *Zakaah* is given or collected and given to the poorest of the poor so that they may also enjoy the festivities of *Eid-ul-Fitr*.

The blessed month of *Ramadhaan* ends with *Eid-ul-Fitr*. On this day (of *Eid*) what *Sunnah* acts should be followed?


 The following *Sunnah* acts should be followed on the Day of *Eid-ul-Fitr* (1) Engage in *Takbir* (saying *Allahu Akbar*) from *Fajr* until the *Imaam* comes out of *Salaah*. (2) To pay *Zakaatul-Fitr* before the *Eid* Prayer. (3) To appear in the best clean clothes that you can afford that is reasonable and modest. (4) It is recommended to go early to the prayer place. (5) To visit one another. (6) To wish everyone the joy of *Eid*. (7) To make lots of *Istighfaar* (asking for forgiveness) (8) Changing route on returning from prayer place (from *Eid* prayer).

One of the most important *Ibaadah* (worship) in the last ten days of *Ramadhaan* is the search of the Night of Power (*Laylatul-Qadr*) and which night of *Ramadhaan* is it?


 *Laylatul-Qadr* is the most virtuous night in the year. Allah *Ta'ala* says in the Noble *Qur'an*: *We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand months.* (97:1-3) Thus every Muslim should strive hard not to miss the opportunity in getting multiple rewards in these blessed days. With regard to specifying which night of *Ramadhaan* is *Laylatul-Qadr*, the odd numbered nights during the last ten days are

more likely than others.


As we strive hard in the last ten days of *Ramadhaan* to capture the Night of Power is there any special *Dua* (supplication) in observing *Laylatul-Qadr*?

 It is advisable and recommended to make extensive supplications (*Dua*) in the course of observing *Laylatul-Qadr*. Aisha (*Radhiyallahu Anha*) reported that she asked the Prophet ﷺ O Messenger of Allah, if I knew which night is *Laylatul-Qadr* what should I say during it? And he instructed her to say: *Allahumma innaka Affuwwun, Tuhibbul-Afwa fa fu Anee* (O Allah, You are Oft Forgiving, and You love forgiveness, so forgive me). (Ahmad)

How can we keep on doing good deeds after the month of *Ramadhaan*?

 Here are some of the things we can do: (1) Seek Allah's support beseeching Him to guide us to the right path and help us remain steadfast. (2) Be keen on being in company of the righteous and attending religious functions. (3) Be keen on offering supererogatory acts of worship. (5) Perform *Zikr* (remembrance of Allah) a lot and ask Allah *Ta'ala* for forgiveness. (6) Keep away from anything that may cause our hearts to divert from the right path such as bad people, indecent television programs and channels. Last but not the least in importance, truly repent to Allah *Ta'ala*.

When should the *Takbeer* for *Eid-ul-Fitr* begin and when should it end?

 The *Takbeer* begins when the sun sets on the night of *Eid* (i.e., the night before) if it is known that the new month has begun, such as when people have completed thirty days of *Ramadhaan*, or when it is proven that the new moon of *Shawwal* has been sighted. And it ends when the prayer begins.

The Prophet ﷺ said: Whoever fasts the month of *Ramadhaan* and then follows it up by (fasting) six days of *Shawwal*, it is as though he has fasted the whole year. (Muslim)

Stepping Stones to Reformation

Happy with One's Condition

One should not pursue those things that are impossible or normally don't happen. For example because you are a Muslim you desire to become the king of Saudi Arabia. Although it is possible but it normally does not happen. Such a person will always remain in agony. One should desire those things that are possible and manageable for him.

Similarly one should not waste his time in grieving over the injustice and abuse that were done to him in the past. This grief then affects all those that are around the person. Rather one should be happy with what one has, as this happiness brings about stamina and motivation.

The Finishing Line

Life is like a marathon and one will only be able to gauge his success or failure at the finishing line, which is death. Hence it is stupidity for one to rejoice over any success or to be grieved by any failure before death.

On the Day of *Qiyaamah* those who were privileged in this world will wish that their bodies be cut up with scissors when they see the great rewards that will be bestowed to the one who underwent difficulties in this world.

Quality Not Quantity

The Noble *Qur'an* speaks of 2 types of people. The first is the one that is only concerned about amassing the world immaterial of its nature. His focus is on quantity and not quality. He is also totally unconcerned of the Hereafter. The second is the one who asks for the good of this world and the next.

Good means that it has quality (i.e. it is pure) and it also culminates in goodness. This good could refer to wealth, knowledge or even a wife. So he is not only concerned about the beauty of the wife, rather he is more concerned about her qualities.

When a wife has good qualities then she can make a revolution in her husband's life. On the other hand if she only has good looks, then she becomes a pain in the neck for him.

Placing Panels Correctly

Just as the sun is a manifestation of Allah *Ta'ala*'s quality of giving light, the *Ulama* are the the manifestation of His quality of giving guidance. In order to derive benefit from the sun, one's solar panels need to be placed correctly. Similarly, one needs to place the panels of his heart correctly to derive benefit from the guidance of our *Ulama*.

Become Like Seed

As far as possible, a person needs to regards himself as a total non-entity. He needs to completely annihilate himself, his knowledge and his opinions.

Like a seed; when it allows itself to be buried and completely annihilated, it becomes so productive that it bears thousands of fruits which are then exported throughout the world. However if it is not prepared to be buried and trampled, it would not be of any benefit.

Being Lovable

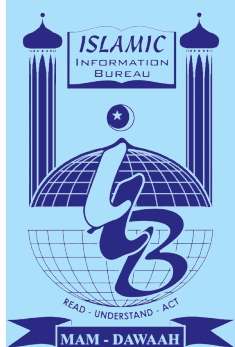
We speak of succession plans and security plans, but the best is what Allah grants. *Zakariyyah (Alayhis Salaam)* asked that his child be "*Radhiyya*" - lovable, i.e. beloved to Allah and the people.

If a person is loved by all, his family members and outsiders, then even if he does not have material security plans, but the warmth that he will receive will be far greater.

Linking Up with Allah

We often times say link up later in the day. The goal and ambition of a believer is to link up with Allah *Ta'ala*. Everything else in our life is by the way.

The example of this is that if a person has a very smart looking phone, but no connection, it is worth nothing. On the other hand, if his phone is not so smart looking, but it has all the connections, it is of benefit. The *Hadith* teaches us that two things are very effective in connecting us with Allah *Ta'ala*: (1) Sincere, and (2) Good Character.



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

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