

# Al-Haqq الْحَقِّ



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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## Forgiveness Builds Hope & Reduces Depression

One of the most traits mentioned in the Noble Qur'an is forgiveness. Forgiveness promotes such positive state of mind as hope, patience, and self confidence by reducing anger, suffering, depression, and stress.

When we do not abide by the moral values of the Noble Qur'an, we find it difficult to forgive others. However Allah Ta'ala has advised the faithfuls to forgive.

Allah Ta'ala says in the Noble Qur'an: **But if you pardon and overlook** and forgive then indeed, Allah is forgiving and

Merciful. (64:14)

There are two elements of forgiveness. These are Allah's forgiveness and Human forgiveness. We need both, because we do wrong in our relations to Allah Ta'ala and in our relations to each other.

Just as it is important to believe in Allah's mercy and forgiveness, it is also necessary to base human relations of forgiveness. We cannot expect Allah's forgiveness unless we also forgive those who do wrong to us.

Forgiving each other, even

is one of the most important of Islamic teaching. In the Noble Qur'an Allah Ta'ala has described the believers as: Those who avoid major sins and acts of indecencies and when they are angry they forgive. (42:37)

Unless we forgive each other, Allah will not forgive and bless us. Take courage to spearhead forgiveness.

We must keep in mind that as much as we need Allah's forgiveness for our own sins and mistakes, we must also practice forgiveness towards those who do wrong to us.

And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation his reward is [due] from Allah. Indeed, He does not like wrong doers. [42:40]

Zakaah Nisaab  
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## Motivational Moments

If you don't want to be chained to your past, learn to let go of grudges you're holding. This life is way too short. Just live!

## Publisher

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**Is it permissible for me to say that I follow the religion of Ibrahim (Alayhis-Salaam) because it does not differ from Islam?**



For a Muslim to say I follow the religion of Ibrahim (Alayhi-Salaam) is a fundamental teaching of Islam. Allah Ta'ala says: Say, Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah (6:161). In this verse, Allah clearly states that it is the religion of Islam, with which He sent His Prophet Muhammad (Sallallahu Alayhi Wasallam) If someone says that the religion of Ibrahim is no different from Islam, if what he means by that is that it does not differ from Islam because it is Islam, then yes, that is correct. But if he means that it is something other than Islam, but that it does not differ from Islam in its essence, then no, that is not correct.



**What is the ruling on using creams, or mixtures consisting of a number of creams, to lighten some areas of the body, noting that these areas were light, but with the passage of time their colour changed?**




There is nothing wrong with changing the colour of the skin from dark to light, using creams or cosmetic preparations and the like, if the change is temporary. But if the changing of the colour of the skin is made permanent, that is not permissible, regardless of whether the way in which it is done is through cosmetic procedures or other methods, because that comes under the heading of changing the creation of Allah Ta'ala. As for removing a defect, such as if there is a disfiguring black mole on the skin, and the person uses something to remove it, there is nothing wrong with that.





**A person is busy engaged in Zikrullah when the Azaan is called out. Should he respond to the Azaan after completing his Zikr or is better for him to pause his Zikr and respond to the Azaan immediately?**




The Fuqaha have written that a person should not engage in recitation of the Qur'an or any other Amal except responding to the Azaan when the Azaan is being called out. If one is already engaged in recitation of the Qur'an then such a person should pause his recitation, listen attentively to the Azaan and respond accordingly. Similarly, a person should pause his Zikr and respond to the Azaan, and the prescribed quota of Zikr can be completed at a later stage.


 **The Prophet (Sallallahu Alayhi Wasallam) said: May Allah curse the one who slaughters an animal for the sake of anyone other than Allah. What is meant by that? Does slaughtering an animal to feed a guest come under the heading of slaughtering for the sake of anyone other than Allah?**


 What is referred to in the Hadith is the prohibition on slaughtering an animal for the sake of those of the Prophets (Alayhimus-Salaam) and Awliya (close friends of Allah) who have died, hoping for their blessing (Barakah), and slaughtering an animal for the sake of the Jinn in order to placate them and in the hope that they will meet one's needs, or to ward off their evil. That is because such actions constitute major Shirk, and the one who does that is deserving of Allah's curse and wrath. As for slaughtering an animal in order to feed guests by way of honouring them, or for one's family in order to be generous towards them or slaughtering an animal as an act of worship in order to draw closer to Allah, and as an act of charity on behalf of the dead in the hope that Allah will grant the reward of that to the living and the dead, this is permissible. In fact, it comes under the heading of a good deed for which there is hope of reward from Allah.


 **I have been suffering mental illness for years, and I am afraid that my children would be affected by the same illness. Is it permissible for me to get sterilized, or to agree with anyone who proposes to me that we will not have children?**


 It is not permissible for you to get sterilized, even with the agreement of your husband. The cases in which it is permissible to limit the number of children, or stop having children, or prevent having children are very few, because the principle is that Muslims should have many

children. These cases do not include the fear of children having disabilities; rather that is only permissible in cases where pregnancy would cause considerable harm to the mother. It is not permissible to prevent having children for fear of disability [meaning that the child would have a disability]. Rather it is obligatory to put one's trust in Allah Ta'ala and think positively of Him.

 **What is the meaning of this Hadith (Prophetic narration): Islam began as something strange and will revert to being strange as it began?**

 This Hadith was narrated by Muslim from Abu Hurayrah (Radhiyallahu Anhu) who said: The Messenger of Allah (Sallallahu Alayhi Wasallam) said: Islam began as something strange and will revert to being strange as it began, so give glad tidings to the strangers. Strange refers to the small number of its adherents. The basic meaning of stranger is being far from one's homeland. And will revert to being strange refers to the small number of those who will adhere to its teachings even though its followers are many. So, give glad tidings to the strangers means those who follow its commands.

 **How much time should there be between the first and second Azaan for Jumu'ah?**

 The time should be as much as is sufficient for the people to get ready for Jumu'ah prayer and come to the Masjid. This was enjoined by 'Uthmaan ibn 'Affaan (Radhiyallahu Anhu) during his Caliphate when the numbers of people in Madinah increased. He instructed someone to give the call from a place in Madinah called az-Zawra', so that the people could be alerted and stop their buying and selling and other worldly activities and get ready to come to Jumu'ah prayer.

The Prophet (Sallallahu Alayhi Wasallam) Used to tell His Companions (Radhiyallahu Anhum), "Renew your faith." He was asked, "O Messenger of Allah, how do we renew our faith?" He said, by frequently repeating "La illaha illa Allah". (Ahmad)



**Someone helped me to get some paperwork done in a government department, and I said to him: “You made it happen.” Are these words of mine regarded as Shirk?**



It is only by the help of Allah that a person is able to attain what he needs. Although Allah Ta’ala has full control over everything and is the Creator, Lord and Possessor of everything, Who directs things however He wills, and He is the Provider Who gives or withholds, there is nothing to prevent us from describing someone as the one who makes things happen and meets people’s needs, for it is Allah Who made him the means of that happening. The Prophet (Sallallahu Alayhi Wasallam) said: Whoever removes a worldly hardship from a believer, Allah will remove one of the hardships of the Day of Resurrection from him. Whoever is easy-going with (a debtor) who is in difficulty, Allah will make things easy for him in this world and in the Hereafter. (Muslim) But if he says that this person is the one through whose help his need was met, and that were it not for his help, his need would not have been met and the paperwork could not have been done, and he does not attribute this blessing to Allah, that is not permissible and it comes under the heading of Shirk.



**Is it permissible for him to supervise the construction of a house for people who took out a Riba-based loan from a bank?**



We have no need to explain the ruling on their Riba-based loans, as it is perfectly clear. Those who take out such loans have committed a major sin, and you should advise them and remind them that what they are doing is Haraam and that they need to repent from it. The work of a construction engineer may be Haraam

or it may be Halaal if he designs the house for them or draws up plans for them so that they can obtain a Riba-based loan, this action is Haraam and he is helping them in sin and transgression, because his action in this case is connected to the Riba-based loan. But if the designing and drawing of plans came after they obtained the Riba-based loan, then there is nothing wrong with the engineer designing the house, drawing the plans and supervising the construction, even if the funds of the owners were obtained through an unlawful Riba-based loan, because the Riba-based loan has to do with those people who dealt in Riba, not the money itself, and the engineer is only accepting that money in return for his effort and his work. The same applies to the one who sold them the land or building materials; there is no blame on them for doing that, because they all received the money in return for what they sold of land and materials, and they have nothing to do with the Riba-based loan.



**Is it permissible to put lumineers and veneers (external layers added to protect and beautify the teeth) on the teeth? These are layers that are permanently added to the teeth. Do they have any impact on Wuzu?**



Permissible for protection, beautification, and correct deformities. Subject to the condition that there is no extravagance, so if there is a high cost to these materials, when there is no need for them, then that should be avoided, because Allah Ta’ala says: And be not excessive. Indeed, He does not like those who commit excess (6:141) The presence of this material on the teeth does not affect Wuzu because what is required in Wuzu is to rinse out the mouth, which means swishing water in the mouth, which can be done when this material is on the teeth.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not be people without minds of your own such that if others treat you well you will treat them well and if they do you wrong will do wrong. Instead do not do wrong if they do evil. (Muslim)

**Q** Is it possible to combine a number of matters in one Istikhaarah prayer, or does each matter require its own Istikhaarah? If that is possible, how is it done? For example, I want to pray Istikhaarah about buying a car, buying a house and getting married. Is it possible to combine all of these matters?

**A** Istikhaarah is a supplication (Dua) in which the Muslim asks his Lord, may He be Glorified and Exalted, to choose for him the better of two things. According to Islamic teachings, the matter of supplication is broad in scope, and it is permissible for the Muslim to ask Allah, Ta'ala in his supplication for all that he needs. The Prophet (Sallallahu Alayhi Wasallam) used to like concise supplications, which are those that include many meanings in a few words. There does not seem to be any reason to disallow mentioning more than one matter in Istikhaarah, after praying two Rak'ahs, and by doing so he will have done what is required of praying two Rak'ahs, then offering the Dua of Istikhaarah regarding his need after that. However, it is better to have one prayer and supplication for each matter.

**Q** What are the guidelines concerning T-shirts and trousers that show the shape of a man's Awrah, especially when sitting?

**A** It is obligatory for the man to cover his Awrah, which is the area between the navel and the knees, except from his wife. The Awrah is to be covered with that which does not show its colour or shape, because if either of these two can be discerned, then it is not covering and temptation could result from looking at it. The guideline on showing the shape of the Awrah, which is prohibited, is that this refers to wearing tight garments that show the shape of the Awrah

and the details of the limbs, buttocks, penis and thighs. Some of these trousers are so bad that it cannot be imagined that any wise person could wear them in front of men or women. As for loose trousers that do not show that, there is nothing wrong with wearing them.

**Q** What is the ruling on one person saying to another who caught a cold: You got a cold because of changes in the weather?

**A** Both cause and effect are created by the decree of Allah Ta'ala then if He wills, He lets the course lead to the effect, and the effect occurs, or, if He wills, He prevents that. So whatever Allah wills happens, and whatever He does not will does not happen, and neither the causes nor anything else of His creation has any impact on anything in His universe and creation independently of Him. Rather everything is under His control and is subject to His universal decree. The changes in the weather that you mention are one of the causes which Allah has ordained may have an impact on people and make them catch colds and flu. The connection of effects to causes is in accordance with the wisdom of Allah, which is one of His attributes. So, the one who says that changes in the weather are one of the causes of catching a cold, believing that this happens by the decree of Allah, is correct and there is nothing wrong with what he says or believes in that regard. What may be wrong in this regard is believing that the cause has an impact in and of itself or attributing what happens to the weather and forgetting that Allah is the one Who decreed that and created it, in accordance with His wisdom in the universe.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever refrains asking from people Allah will help him. Whoever tries to be independent Allah will enrich him. (Bukhari & Muslim)



**F** Bambo anga anandipatsa ndalama kuti ndikalipilile ku university komwe ndimaphunzira, koma mzanga wina anandithandiza potindipezera bungwe loti lindilipilile maphunziro angawo. Pakadali pano ndikugwiritsa ndalama yomwe bambo angawo anandipatsa pogulira zinthu zofuna moyo wanga. Malangizo anu ndi otani?

**Y** Pamene kholo lipereka ndalama kwa mwana kuti alipile sukulu, sapereka kuti iye agwiritse ntchito ina kuposa kulipira kuti iye aloledwe kuphunzira pa sukulu. Kholo limapereka pokwanilitsa udindo wothandiza ana kapena abale ndipo izi sizichitika wamba koma othandizidwawo ayenera kukhala kuti akusoweka thandizolo. Komanso iyi ndi ndalama yomwe yaperekedwa ndi cholinga chodziwika. Maulama akunena kuti ngati munthu wapatsidwa thandizo monga ndalama kuti agwiritse ntchito yodziwika monga kulipira sukulu fizi sizoyenera kugwiritsa ntchito ndalamayo ku zinthu zina. Mwachidule zoyenera kuchita ndiko kuwaziwitsa bambo anu za zomwe mwachita chifukwa kutero kukhala kupereka ulemu kwa bambo anu omwe anapereka udindo kwa inu wakulandira ndalama yokalipilila maphunziro anu.

**F** Mayi athu akutipepha ife ana kuti tivomereze kuti iwo akwatiwense kwa mamuna yemwe sitikudziwa khalidwe lake komanso ndiwachilendo kwaife. Dziwani kuti bambo athu anamwalira ndipo mayi athuwo ndi munthu wamkulu wa zaka makumi asanu ndi khumi lina. Tikufuna malangizo anu?

**Y** Ananu pasavute ndipo sizikuyenera kuti zikhale zovuta. Pangani ndondomeko yoti mayi anuwo akwatiwense. Sizololedwa wina wainu kuwaletsa kukwatiwa chifukwa ndi ufulu wawo kutero. Palibe kusiyana pakati pa mkazi wa mkulu kapena wachisikana. Zomwe

mungachite kumbali yanu ndiko kuwafunsa mayi anuwo ngati mamuna yemwe akufuna kukwatiwanaye ndi Msilamu komanso wakhalidwe labwino ndicholinga chowafunira zabwino pa moyo uno komanso moyo pambuyo pa imfa.

**F** Msilamu mzathu yemwe anachita kulowa Chisilamu anamwalira. Abale ake analetsa kupereka thupi lake kwa Asilamu kuti amusambitse, kumumveka komanso kumupempherera Janazah. Zachisoni anamuika munjira yosakhala ya Chisilamu ndikukamuika ku manda awo. Kodi timupempherera bwanji Msilamu mzathuyo?

**Y** Pamene Msilamu waikidwa m'manda mopanda kumuchitira pemphero la Janazah tiyenera kumuchitira pemphero la Janazah ngati ataikidwa kudera lina lakutali. Koma ngati ataikidwa kudera lomwelo pemphero lake liyenera kuchitika pa manda pomwe waikidwa. Koma nanga Msilamu uyu anaikidwa kumanda a anthu omwe sali Asilamu komwe kuli mitanda ndi zina zotero kodi titha kumupempherera pa manda pomwe waikidwa? Inde tiyenera kumuchitira pemphero pa manda pomwe waikidwa ngakhale kuli mitanda ndi zina zotero.

**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 (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari ndi Muslim)

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

**Y** Sizoledwa. Kukwatiwa ndi mamuna yemwe sali Msilamu kuli ni zovuta zambiri. Kukwatiwa ndi Msilamu kudzateteza ana anu kuti akule ndi chipembedzo cha Chisilamu poti iwo sadzakhalala 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.

**F** Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwenso. 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.

**F** Mzanga wina akufuna kukwatiwa ndipo akufuna kudziwa kuti kodi mkazi yemwe amakwatiwa ali ndi chuma chake, chumacho chimakhalabe muulamuliro wake kapena ayi?

**Y** Chuma cha mamuna komanso chuma cha mkazi pambuyo poti awiriwo amanga banja, chuma chawo sichifikira kukhala cha onse pokhapo ngati atagwirizana kuti ayendetsere limodzi chuma chawocho. Mamuna komanso mkazi akuloledwa kuyendetsa chuma chake malinga ndi m'mene iye akufunira. Koma chomwe tinganene ndi chakuti pambuyo poti antha awiri amanga banja ndi bwino kuyendetsa za chuma chawo mogwirizana kapena kufunsana zochita ngati amodzi. Poyankha funsoli, inde mkazi akakwatiwa chuma chake chomwe anali nacho chimakhalabe chake, muulamuliro wake.

Mulungu akulankhula mu Hadith Qudsi: Ine (Mulungu) ndimakhala pafupi ndi malingaliro (maganizo, zolinga) a kapolo wanga pamene iye aganiza za Ine. Ngati iye (kapolo) andikumbikra mumtima, Inenso ndimamukumbukira mu Mtima mwanga. (Muslim)

## MAFUNSO NDI MAYANKHO

**I**fe ngati anthu awiri pa banja tikukhala moyo wosamasukirana. Kawirikawiri timakhala tikukangana ndi kukhala okwiya. Pena ndikuona kuti mwina anthu ena akuchita chipongwe potichitira matsenga. Kodi malangizo anu ndi otani?

**Y**Chitha kukhala chinthu cha nzeru, musanafike poganzira kuti zomwe zikuchitika pa banja lanu ndi zinthu zochokera kwa anthu a matsenga pozifunsa mafunso awa: Kodi mamuna wanga kapenanso ine tikutenga udindo woonetsetsa kuti tizikhalirana bwino pa banja lathu. Kodi kapena m'malo moti tikhale ndi udindo wotere, timakhala tikulankhulana, kuganzirana mumachitidwe wobweretsa kuyambana, kukangana ndi kukhumudwitsana pa banja lanu? Ife ngati anthu tili ndi zonse zotiyenerereza kuchita kuti tikhale pa mabanja anthu mwa mtendere. Mulungu akunena mu buku lopatulik la Qur'ani: Ngati ali ndi chikhumbokhumbo chofuna kulolerana (ndi kukhululukirana) pofuna kubweretsa mtendere, Mulungu adzazipanga kukhala choncho... (4:34)

**I**fe 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.

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

**Y**Ayi sizololedwa kuti Msilamu akwiwitsane ndi Msilamu mzake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Sizololedwa kwa munthu (Msilamu) kukwiwitsana ndi Msilamu mzake kwa masiku atatu, wina waiwo kutembenukira kumbali kuti asanonani ndi mzake, ndipo wabwino waiwo ndi amene angayambilire kupereka Salaamu. Zoziwika zake ndi zoti sizololedwa kukwiwitsana ndi Msilamu mzako.

**I**Kodi munthu ungatani pofuna kukwaniritsa Sunnah kapena kuti uoneke kuti umatsatira Sunnah?

**Y**Sunnah ndi chombo chopitira ku chiphulumutso komanso ndi gwero la ubwino womwe munthu angapeze. Pamene zoipa zichuluka pakati pa anthu madalitso omwe amapita kwa munthu wotsatira Sunnah amakhala ochuluka. Kutsatira Sunnah kumathandauza zambiri: (1) Kuchita zinthu zomwe munthu walamulidwa kuchita ndi kupewa zinthu zomwe waletsedwa kuchita. (2) Kupewa zinthu zopeka. (3) Kuyetsetsa kutsatira Sunnah ndi zinthu zina zomwe zili zokonedwa (4) Kuitanira ku zabwino.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Idzafika nthawi kwa anthu, yomwe munthu amene adzakhale akupilira potsatira malamulo a chipembedzo, zidzakhala zowawa (kwa iye) ngati munthu yemwe wanyamula khala la moto. (Tirmizi)



## **F** Kodi ndondomeko zoyenera kutsata pochita Dua ndi ziti komanso ndi nthawi yanji yomwe ili yabwino kupanga Dua?

**Y** Dziwani kuti munthu wokhulupilira safooka ndi kuluza chiyembekezo pomupempha Mulungu kuti amudalitse komanso kuti amutsogolere ku njira yabwino. Mulungu akutilangiza ife kuti nthawi zonse tiyenera kumupempha lye komanso kupemphachikhululuko kwa lye. Ndongomeko zoyenera kutsata pochita Dua ndi izi: (1) kumuyamikira ndi kumutamandira Mulungu komanso kumufunira zabwino Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye). (2) Kuvomereza kulakwa kwako (machimo) ndikuwonetsa mtima wakulapa kwa Mulungu. (3) Pochita Dua munthu uyenera kuyamba kupempha za iwe mwini. (4) Kubwereza katatukatu pochita Dua. (5) Kumupempha Mulungu motsimikiza ndi mokhazikika mumtima kuti ukupemphadi. (6) Kugwiritsa ntchito mawu afupiafupi okhala ndi mathandauzo okuya. (7) Kukhala odekha pochita Dua. (8) Kumaliza Dua ponena mawu oti 'Ameen' kuthandauza kuti: O Ambuye Mulungu! Landirani kupempha kwanga.

## **F** Kodi Chisilamu chikutinji kwa munthu yemwe akuyendetsa galimoto motiliza muyezo (kuthamangitsa modetsa nkhwawa) ndipo chifukwa chakuyendetsa mopitiliza muyezo iye ndi kumwalira pochita ngozi? Kodi imfa yotere kutha kuganiziridwa ngati kuti munthu wazipha mwadala?


**Y** Kuyendetsa galimoto kapena chokwera china chilichonse mopitiliza muyezo wake (kuyendetsa modetsa nkhwawa) sikwabwino chifukwa cha zotsatira zomwe zimachitika monga kuchita ngozi. Koteri Maulama alankhulapo ndipo ambiri aiwo akunena kuti zotsatira zake ndi kafunamwini woyendetsa mopitiliza muyezo,


mosaganizira. Choncho imfa zofika mwanjira imeneyi zimatchedwa kupha mwangozi ndipo ayenera kupereka Diyah komanso kupereka dipo. M'modzi mwa ophunzira a Chisilamu anafunsidwa kuti munthu wina anamwali chifukwa chakuyendetsa galimoto mopitiliza muyezo kodi zitha kunenedwa kuti munthuyo wazipha? Iye anayankha: Ayi uku sikuzipha, koma kuti wazipha mwangozi. Ngati kuthamangitsa mopitiliza muyezo linali gwero lakuchita ngozi ndiye kuti wazipha mwangozi, chifukwa iye atati afunsidwe kuti umayendetsa mothangitsa ndi cholimnga choti ufe? Iye adzanena kuti ayi. Choncho imfa yotero siyakuzipha koma zitha kunenedwa kuti wazipha yekha mwangozi.


## **F** Ndinanyanyalitsana ndi mamuna wanga ndipo ndinayamba kuyenda ndi mamuna wina. Ndongomeko yoti banja lithe ndi mamuna wangayo ili mkati ndinapezeka kuti ndili ndi pathupi pa mamuna ndimayenda naye uja. Malangizo anu ndi otani?


**Y** Kunyanyalitsana sikutha banja ayi. Koma ngati mukuthandauza kuti munasiyidwa banja potsatira ndondomeko ya kusiyana banja mu Chisilamu ndipo mamuna wanuyo sanasinthe maganizo okusiyani ndipo nyengo ya kudikira (Iddah) inatha iyo ikhala nkhani ina. Ngati nyengo yakudikira yatha mkazi atha kukwatiwa ndi mamuna wina potsatira njira ya Shari'ah osati m'mene mwachitira inu. Sizololedwa kukwatiwa ndi mamuna wina pamene ndondomeko yosiyidwa banja ndi mamuna wina siinamalizike. Khalidwe lomwe inu mayi mwachita ndiloipa kwambiri. Nthawi zonse muyenera kuonetsetsa kuti malamulo a Chisilamu akutsatidwa. Mukatero Mulungu adzakudalitsani.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu wa mamuna asakhale pa awiriwiri ndi mkazi (yemwe simkazi wake) chifukwa Shaytaan amakhala wa chitatu wawo. (Tirmizi)


 **A father shares out his salary equally between his two wives and his children, both those who are minors and those who are grown-up, males and females. Is he being unfair?**


 It is obligatory to treat children fairly when giving them anything and when giving them gifts, because of the reports narrated by Bukhari from 'Aamir, who said: I heard an-Nu'maan ibn Basheer (Radhiyallahu Anhu) saying on the minbar: My father gave me a gift, and 'Amrah bint Rawaahah [his mother] said: I will not accept that unless you ask the Messenger of Allah (Sallallahu Alayhi Wasallam) to bear witness to that. So, he went to the Messenger of Allah (Sallallahu Alayhi Wasallam) and said: I have given a gift to my son from 'Amrah bint Rawaahah, but she told me to ask you to bear witness to it, O Messenger of Allah. He said: Have you given something similar to the rest of your children? He said: No. He said: Fear Allah and treat your children fairly. So, he returned and took back his gift.


 **I am a young woman, and I know that it is not permissible for a girl to adorn herself when she goes out of her house, but I have a problem, which is that I have begun to suffer from darkening of the lips. This has caused me to lose self-confidence, because there are a lot of comments: Do you smoke? Your lips are like men's lips. I have tried a lot of natural treatments, to no avail. Is it permissible for me to use some light lipstick to hide this darkness?**


 The basic principle for women is that it is permissible to adorn themselves. Provided it does not resemble the disbelieving women. With adornment of this type, it is permissible for the woman to appear with it in front of other

women. Allah Ta'ala says: And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women. (24:31). Adornment in front of men who are not your Mahrams is not permissible. Darkening of the lips is not regarded as a defect and does not cause significant disfigurement of the face which would make removing it a matter of need or necessity


 **Is it permissible in Islam to marry a woman in order to get or obtain a nationality (citizenship), taking into consideration that this marriage will be nominal?**


 You have to keep in mind the fact that marriage contract, in Islam, is so solemn that Islamic Shariah lays down rules and regulations that guarantees its stability and continuity. By the same token, Islam renounces all forms of temporary marriage. Therefore, nominal or paper marriage that is meant to obtain nationality from another country is all null and void.

 **Can a married woman think about marriage proposal as she goes through divorce process?**


 According to Muslim Jurists a woman who has been given a revocable divorce and in her waiting period cannot be proposed, either overtly or by allusion. It is not permissible for a woman to speak about future marriage, until the divorce has come to pass and Iddah has been observed.

The Prophet (Sallallahu Alayhi Wasallam) said: Indeed, Dua (Supplication) is of benefit for those things that have descended and (also) for those things that have not yet descended. O servant of Allah, hold fast to Dua (Tirmizi)


 **My daughter died a few weeks ago. My gun, which I own legally, was in my hand and accidentally fired a stray bullet, which killed her. Allah knows that it was an accident. What must I do to repent?**


 If you accidentally shot a bullet and it hit your daughter by mistake, or you did not intend to shoot it, but you picked up the gun to clean it, for example, and the bullet was discharged from it and hit her, then this comes under the heading of accidental killing, and there is no sin on you for that, because the Prophet (Sallallahu Alayhi Wasallam) said: Indeed, Allah has pardoned my Ummah for mistakes and what they forget, and what they are forced to do. (Ibn Maajah) But there are two things that you must do as a result of that: The first is paying the Diyah (blood money), which must be paid by your male relatives on your father's side ('Aaqilah). It is to be given to the heirs of the one who was killed, but you must not take anything of it. If the heirs choose to relinquish it, then it is waived. The second is offering expiation, which is to free a believing slave. If that is not possible, then you must fast for two consecutive months.


 **Is there reward for reading the Hadiths of the Prophet (Sallallahu Alayhi Wasallam)?**


 Yes, there is reward for reading books of all types of knowledge and studying knowledge. Seeking knowledge through the Qur'an and Sunnah brings an immense reward, for knowledge is to be obtained from the Qur'an and from the Sunnah. The Prophet (Sallallahu Alayhi Wasallam) said: The best of you are those who acquire knowledge and teach it. (Bukhari). There are many Hadiths which speak of reading Qur'an, including the words of the Prophet

(Sallallahu Alayhi Wasallam): Read the Qur'an, for it will come on the Day of Resurrection interceding for its companions (Muslim)


 **I made Istikhaarah regarding how I should invest my money, but I did not get any clear sign in a dream. What should I do?**

 Generally lack of clarity in our dreams is due evil in our hearts and brains. There is evil all around us - television, videos, Facebook, not exercising proper Hijaab, gossip, etc., Sin and futility block the spiritual channels, hence the dreams are unclear and real direction is acquired from Istikhaarah. Recite Istighfaar in abundance and make Duas so that the right decision is made.

 **If a tenant pay rent late, can a penalty be charged?**

 The fee on late payment is Riba. Such fees are not permissible. Property owners should have compassion with people who rent their properties.

 **If the Imaam is in Ruku, should the late comer recite Takbeer and go into Ruku?**

 If the Imaam is not in the Qiyyaam (standing) but in Ruku (bowing), then the late comer should recite Takbeer whilst raising his hands, then fold them and after the duration of at least one Subhaanallah in Qiyyaam, join the Imaam in Ruku. If he misses the Imaam in Ruku, he misses the Raka't. If he finds the Imaam in any position, then too after Takbeer he should still fold the hand and stand in Qiyyaam, then join the Imaam.

The Prophet (Sallallahu Alayhi Wasallam) said: Give back what has been entrusted to you to him who trusts you, and do not cheat him who cheats you. (Tirmizi & Abu Dawood)

# LEARN CORRECT AQEEDAH FROM TRUSTWORTHY SOURCES

Aqeedah is the most important thing in Islam. It is what a person takes as a religion. It is said, he has a good Aqeedah meaning having right beliefs. Why should it be propagated and preached?

We are in dire need of well learned Ulama to explain pure, correct Aqeedah to them, based on the Qur'an and Sunnah according to understanding of our pious predecessors.

We should be sincere to ourselves by learning correct Aqeedah from trustworthy sources, then by propagating it and teaching it to the people thus fulfilling the duty to convey the message of Islam

Allah Ta'ala says: Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Mankar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (3:104)

We should protect our belief and be concerned to ensure that our thinking remain sound. We should shun specious arguments like the way we do in social media for the sake of Islam. For hearts are weak and unnecessary arguments may deceive them when presented in an attractive manner.

The Muslim children are the future Islam, hence the need to pass on to them the right and correct Aqeedah of Islam. The Muslim communities should take the responsibility in ensuring that Madrassahs teach the deserved correct Aqeedah.

Aqeedah should be learned and acquired directly from those who believe in it and act accordingly. We should be careful of where we take references, such as online publications which provide a wide range of Islamic articles but not all are pure and authentic teaching of Islam.



## **BWERANI MUZATENGE BUKHU LAIKIDWALI**

**Islamic Information Bureau (IIB) with branches in Limbe, Balaka, Lilongwe and Mangochi invite both Muslims and non-Muslims to patronize its libraries and benefit from the well stocked Islamic Literature.**

