

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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Be Grateful to Allah To Get Blessings Multiplied

One of our pious predecessor said in his book you risk losing your blessings when you do not thank Allah for it, and you tie them to you firmly when you do.

And if you do not advance towards Him by doing excellent deeds, He will pull you towards Him with chains of tests and hardships.

One of the universal laws of Allah Ta'ala which govern the

issue of providence with all its kinds is that if we thank Allah, He will multiply the blessings or replace them with something better.

Allah Ta'ala says in the Noble Qur'an: If you are grateful [to Me], I shall most certainly give you more and more. (14:7)

Thankfulness is not limited to saying Alhamdulillah (Praise to Allah). However, thankfulness can be offered through actions.

Thankfulness through actions requires that everyone should ask himself the following: What am I going to do with this blessing?

Therefore, if we do not thank Allah for His blessings, we risk losing them. But if we thank Allah, we are tying His blessings to us firmly.

The Prophet (Sallallahu Alayhi Wasallam) said: For every doer [for good deeds] there is a peak, and for every peak there is a break - if one's break is towards a Sunnah, he succeeds, and if it is towards an innovation, he loses [Ahmad]

Zakaah Nisaab
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Publisher

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 **After reading the Chichewa translated Qur'an I understood Islam and converted. My mother is very depressed and says that she is not happy for my embracing Islam. Here is a mother not happy with me, will Allah Ta'ala forgive me for hurting my mother due to my conversion?**

 Islam orders a Muslim to be kind to his or her parents even if they are non-Muslims. If your mother feels hurt due to your conversion to Islam, this does not mean that you have committed a sin or you will be punished for that in the Hereafter. You are required to approach your mother kindly and to always have good relation with her. Make Dua to Allah Ta'ala to bring your mother closer to Islam.

 **This is something that I regret and may Allah Ta'ala forgive me and accept me. I left Islam years ago for reasons not applicable till today. How can someone like me return to Islam?**

 You should once again recite the Shahaadatayn (Twin testimonies of Faith) and start practicing Islam earnestly and sincerely. Be also advised to get in touch with Ulama who would help you out in your endeavour and facilitate things for you. May be you slipped back in the past because of not being around those who inspire you and counsel you for good. Islam teaches us to be part of the community, otherwise you will be like sheep that strays from the herd ready to be eaten by the wolves.

 **My husband abandoned our marriage and children for a year now. Is our marriage still binding? If he for any reason decides to return should I accept him or do I have to insist on a fresh marriage contract?**

 Some people may believe that separation means automatic divorce which is incorrect as for divorce to be valid it should be effected by words. The fact that one is separated from his wife in bed or in house can't be considered a divorce unless the divorce words are uttered. Thus for the case in point there is no need to renew the marriage contract as their marriage is already valid.

 **What should I do if I wake up after having a horrifying dream?**

 It is recommended for anyone who sees a bad and terrifying dream to wake up and do the following:
 (1) Seeking refuge in Allah Ta'ala from the Shaytaan saying: A'oodhu billahi mina ash-Shaytaan ar-Rajeem. (I seek refuge in Allah Ta'ala from the accursed Satan). (2) Spitting lightly three times on the left. (3) Refraining from relating the dream to anybody lest it makes them worry.

 **With the birth of smartphones and social media we often receive emails on Islamic information without sometimes knowing the source of the information. Kindly advise how we should treat such flow of information about Islam?**

 There are two aspects: (a) The person/s who run the site, (b) The information on the site. It is of vital importance to know who runs the site. The information being correct or not is secondary as many people place unanimously accepted information to attract visitors and thereafter propagate their incorrect beliefs and ideologies. One of our pious predecessors advised: Verily this knowledge is Deen (religion) see from whom you obtain it.

 **How to deal with jealousy in the family and our respective communities?**

 Islam calls upon people to have good relations with one another and to avoid doing harm. Every committed Muslim and Muslimah should avoid jealousy which is a disease. The road is paved before everyone to excell in goodness as long as no harm is done to others. Dealing with jealousy starts by eliminating its causes, which are as follows: (1) Enmity (2) Ambition (it hurts a person to see someone else ahead or above him/her) (3) Pride and Arrogance. (4) Astonishment. (5) Fear (6) Desire for power and prestige. etc. Normally jealousy occurs among people who know each other. It happens among siblings, among family members, people of the same profession and age. A Muslim must always keep in mind that jealousy is forbidden.

 **I want to know how Islam relates to private property?**

 In brief, private property is an essential part of life in Islam, so much so that one of its pillars, Zakaah, is actually based on it. Life becomes unbearable without private property. Furthermore, Islam believes that in the reality of life, people are not equal in their abilities to save and accumulate wealth. This reality is completely accepted in Islamic thought. Equality between mankind is in matters of dignity, in access and opportunities, the standing of the individual before the law, and similar matters. But if one person, is able to produce more than the next person then that person has full command on what he/she produces. Additionally, recognizing the differences in real life, Islam also establishes the principle of mercy, so that in spite of these practical differences, no person is to be left alone to fall below the level of human dignity.

 **I fell in love with a Christian lady. We would like to get married Islamically. However, our families are against this. What is the Islamic ruling about this and how can we proceed?**

 Islam categorically does not encourage interfaith marriages. Muslims should marry Muslims. Judge yourself regarding the reason why you choose to marry a Christian lady while many Muslim ladies are available. If there is no valid Islamic reason for this marriage, and the only purpose to marry her is love and emotion, then you should bear in mind that this lady is a Christian and she will not have to raise your kids Islamically. So, if your parents are refusing this marriage for good grounds, then you should listen to them. The way to proceed and as part of our advice is to look for a committed Muslim lady that fears Allah Ta'ala and cares about Islam. This way you don't have to worry about your kids or anything else.

The Prophet (Sallallahu Alayhi Wasallam) said: People who belong to two different religions do not inherit from one another. (2)The Muslim does not inherit from a Kaafir and the Kaafir does not inherit from a Muslim. (Bukhari)



On a daily basis I send out short enlightening phrases/verses from the Qur'an and Hadith to my friends via social media. Could you please send me some quotes which are of beneficial?



You can take the following: (1) And whenever you give your word, say the truth. (6:152) (2) And seek help in patience and prayer. (2:45) (3) And speak good to people. (2:83) (4) And fulfil the Covenant of Allah when you have covenanted. (6:91) (5) Verily! Allah commands that you should render back the trusts to [those to whom they are due] (4:58) (4:80) (6) Uphold ties with the one who cuts you off. (7) Forgive the one who does you wrong. (8) The most helpless of people are those who cannot make Dua (supplication). (9) The best Sadaqah (charity) is that given by one who has little. (10) The best of earning is a good sale. (11) The one who points the way to good deeds is like the one who does them.



What are the ways in which a Muslim may worship Allah? Is Salaah the only way of worship? Please list various ways?



In a Hadith Qudsi Allah Ta'ala says: My servant can never draw nearer to Me by anything more dearer to Me than by doing the duties I have prescribed on him; My servant shall continue to draw nearer to Me by performing the Supererogatory acts of virtue until I love him... (Bukhari). It is clear from the above Hadith Qudsi that nothing can replace the prescribed duties enjoined by Allah Ta'ala. The five pillars are therefore indispensable for salvation. After one has performed them, the door of virtue is wide open to include each and every act that is considered beneficial for humanity. In short, the ways of virtue and kindness are unlimited; it is only limited

by our imagination. The world around us offers unlimited opportunities for us. Some include: (1) To make Zikr our constant companion. (2) Find a meaningful area or field which is needed for the community. (3) Keep your mind always open to rendering acts of kindness and virtue etc.



We long for positive things including in Duas to the extent that we sometimes wonder on unanswered Duas. What is your advice?



The first generation of Muslims were also concerned with that. Abu Hurairah (Radhiyallahu Anhu) said that he heard the Prophet (Sallallahu Alayhi Wasallam) saying: A person's Duas will be answered so long as he does not pray for something sinful... (Muslim) From this, we learn that if the Dua is inappropriate or one is asking for something sinful Allah Ta'ala will not respond. If a person making Dua communicates with Allah Ta'ala in an arrogant manner, perhaps complaining or raising his voice in anger or petulance, Allah Ta'ala may not respond. Another reason for Allah Ta'ala not responding to Duas is when the supplicant begs Allah Ta'ala for help or comfort yet he has surrounded himself with unlawful wealth, food, clothing and many more.



How correct is it to say, I have done my best and the rest is up to Allah Ta'ala?



This expression is not correct. Saying, I have done my best and I ask Allah for help is correct. Perhaps when a person says, I have done my best and the rest is up to Allah, he means what we have mentioned, i.e. I have done what I can and what I cannot do is up to Allah Ta'ala. But the basis of this expression is wrong, rather he should say, I have done my best and I ask Allah Ta'ala for help.

The Prophet (Sallallahu Alayhi Wasallam) said: Righteousness is that with which the soul is tranquil and the heart is tranquil. But sin is that which rouses suspicion in the souls and is perplexing in the breast, even if people give you a decision in its favour. (Tirmizi)

 **I used to take money from my mother's wealth without her knowing. I want to repent but my mother has died. How can I absolve myself of this sin? Note that I am her only heir. What is your advise?**

 If a child takes from the wealth of the one who is obliged to spend on him, whether that is the father or the mother, one of two scenarios must apply: (1) He takes what he needs to meet his need for food, clothing and so on. This is permissible, even if it done without the knowledge of the person whose money it is, if he has no way of getting his rights to maintenance except this manner. (2) He takes more than he needs for his maintenance for the purpose of having more. This is not permissible and it comes under the heading of taking wealth in an unlawful manner. In this case he has to repent and return the money to its owner if he is still alive or to his heir if he is dead. You do not have to return the money unless there are other heirs who inherit along with you, because they have a right to this money.

 **From the look of things many people take gossip lightly and we feel good when we gossip. What does Islam say and its rulings about people who gossip? Are there expiations required to do?**

 Gossip is a major sin, and undoubtedly all Muslims know this. The seriousness of this sin is due to two reasons: (1) It has to do with people's rights, so it is more serious because it involves wrongdoing against people. (2) It is an easy sin that most people commit. The expiation for gossip includes praying for forgiveness for one you gossiped about, and making Dua (Supplication) for him and praising him in his absence. Stating that praying for forgiveness is the expiation for gossip does not mean that it is

sufficient. The basic principle is that sins cannot be erased except by sincere repentance which is accompanied by giving up the sin, regretting it, resolving not to go back to it. With regard to people's rights and transgressions against people, they can only be expiated if the people affected pardon him and forgive him.

 **What should be done (perhaps just kill) when someone calls you up and says to you that he is sleeping with your wife. You trust your wife and do not doubt her conduct for an instant. What is your advise?**

 Do not follow this annoyance to spoil you. Cut off all means of communication with such people. Killing him is like jumping out of the frying pan into the fire, and dealing with one wrong by committing a wrong that is greater than it. Cases of slander cannot be punished by killing. Do not stoke the fires of enmity in your heart, and fail to see the proper way of handling the matter. We have in our Prophet (Sallallahu Alayhi Wasallam) the hypocrites impugned the honour of his chaste wife Aa'isha bint Abi Bakr, (Radhiyallahu Anha) whose innocence was declared from above seven heavens. Yet despite that the Prophet (Sallallahu Alayhi Wasallam) bore this great annoyance and hardship with patience.

 **A non-Muslim husband and wife embraced Islam. What is the status of their child?**

 The child is legitimate. However, if he is Baaligh (reached puberty age), Islam has to be presented to him. If he refuses to accept Islam, then there will be no ties of inheritance, because a non-Muslim cannot inherit the wealth of a Muslim.

The Prophet (Sallallahu Alayhi Wasallam) when giving a sermon to the people would say: Let the one who is present convey to the one who is absent, for perhaps the one to whom it is conveyed understand it better than the one who heard it. (Bukhari)

F Ndikufuna kulangizidwa za m'mene ndingathere kusiya khalidwe lokonda kuyang'ana zithunzi zolaula, za anthu amaliseche?

Y Machimo malinga ndi chilengedwe chake ndiokanilira, chifukwa chakuti zofuna za mtima wa munthu zimagwera kuzofuna za machimo. M'modzi mwa anthu ochita bwino pa uzimu anati: Zofuna za mtima wa munthu zili ngati khanda, ngati khanda utalisiilira kuyamwa mawere lidzakanilira mpaka kale, koma ngati mutalisiitsa kuyamwa mawerewo lidzasiya. Zina zomwe mungatsatepofuna kuthanandi mchitidwe woipawu ndi izi: Mukhale chete ndikuganzira za kuipa kwa mchitidwewu uku mukukumbukira zomwe Qur'an ndi Sunnah ikulangiza za kuopsya kwa machimo. Ziziwitseni nokha mwansangansanga zakufunika kwa kusiya khalidwe loipali. Ganizirani zakuopsya kwa machimo ngati awa ngati inu mutafa lero muli munthu wochita zakuipazi.

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 Kodi tingapange bwanji pofuna kupititsa chikondi chathu 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 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) anatumizidwa 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.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)

F Ndikufuna kulangizidwa moyenera. Ine ndine katswiri wa za chuma ndi malonda ndipo ndimapereka malangizo kwa anthu za njira yoyenera kutenga pa za chuma ndi malonda. Asilamu ndimawalangiza ndikuwaongolera za njira zovomerezeka ndi Chisilamu pomwe anthu ena ndimaona kuti iwo atha kutenga njira ina iliyonse khaya ndiya Haraam chifukwa kut iwo alibe nazo ntchito zimenezo. Kodi ntchito yangayi ndiyabwino?

Y Kuwalangiza Asilamu kutsata njira kapena ndondomeko yovomerezeka pochita malonda ndi kasungidwe ka ndalama yawo ndi ntchito yabwino yomwe ili yovomerezeka, koma kuti tiyenera kuwalangiza ena omwe sali Asilamu mofanana ndi Asilamu. Msilamu akulamulidwa kuwaongolera anthu ku njira yabwino pa china chilichonse ndipo izi ziyenera kupitanso kwa anthu omwe sali Asilamu. Sizololedwa Msilamu kuwalangiza anthu omwe sali Asilamu kuti azigwiritsa njira yoipa pa china chilichonse chifukwa choti iwo sali Asilamu, monga kuwalimbikitsa kugwiritsa ntchito njira ya katapira pochita malonda ndi kusunga ndalama yawo. Mwachidule ntchito yanu ndiyovomerezeka koma simukololedwa kuwalimbikitsa anthu onse kugwiritsa ntchito njira zoletsedwa, monga kulandira ndi kupereka chiongola dzanja, kupanga katapira, kuchita malonda oletsedwa monga kugulitsa mowa kapena kugwira ntchito yogulitsa mowa. Inu ngati Msilamu muyenera kukhala ochita zabwino ndikuwafunira anthu ena kukhalanso ochita zabwino Asilamu ndi omwe sali Asilamu.

F Ndikufuna malangizo kuchokera kwa inu. Makono abweretsa zinthu zabwino ndi zoipa zomwe. Ine ndinapeza mufoni ya mayi anga muli zinthunzi zolaula ndipo ndinakhumudwa nazo. Kodi nditani,

kapena ndikapeza mpata woigwiranso foniyo ndichotse zinthunzi za zolaulazo?

Y Ndizomveka kuti inu munakhumudwa mutaona zinthunzi za zolaula mufoni ya mayi anu. Sitingakupatseni malangizo oti mukaipeza foniyo ulendo wina muchotse zinthunzi za zolaulazo, chifukwa kutero sikuthetsa mchitidwe oipawo. Tinene kuti ngati mufuna kuthetsa mtchitidwe woipawu muyetse kuchita izi: (1) Ngakhale kuti ndikovuta, muyese kulumikizana ndi mayi anuwo za kukhumudwa kwano, chifukwa kutero mubwera pafupi ndi mayi anuwo ndipo mwina kutheka iwo ndikumvetsa za kukhumudwa kwano. (2) Gwiritsani ntchito uthenga wa Chisilamu womwe ukukamba za m'mene Msilamu ayenera kukhalira pa umoyo wake wa uzimu ndipo kuti kukonda kuona zinthunzi za zolaula ndi kutsutsana ndi malamulo a Chisilamu. (3) Mutha ngati kulikotheka kupeza anthu ena kuti akuthandizeni koma muyenera kuchita izi mwanzeru ndi cholinga chosawayalutsa mayi anu. Koma kuti tifunsepo kodi mayi anuwo anakupatsani ufulu wogwira ndikutsegula foni yawo kapena munangozitchitira. Pena ndibwino kupereka ulemu posagwiragwira zinthu kapena kanthu kaweniweka pokhapo ngati titaloledwa kutero. Nanga taonani zomwe munaona.

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 cholemekezeke 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.

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

MAFUNSO NDI MAYANKHO

F Anthu omwe sali Asilamu amafunsa kuti ngati Asilamu amakhulupilira kuti iwo okha ndi omwe adzalowetsedwe ku Jannah, kodi izi zikuthandauza kuti anthu azipembedzo zina adzalowetsedwa ku moto?

Y Malinga ndi chiphunzitso cha Chisilamu, Jannah ndi mphoto kapena kuti malipiro omwe munthu adzapeze chifukwa chakukhulupilira za Mulungu m'modzi yekha, za mabukhu opatulika a Mulungu, za angelo ake, atumiki ndi aneneri a Mulungu, ndipo ndichikhulupiliro chimenecho ntchito yabwino iyenera kutsatira. Munthu ngati atakwanitsa zomwe zatchulidwazi chotsatira chake ndi kulandira malipiro a Jannah pa tsiku la Chiweruzo, koma kwa yemwe sakwanitsa, mphoto ndi malipiro amenewa sadzawapeza, ndipo m'malo mwake adzalandira chilango ndipo mwina chilango chake ndi chimene chili mu funsoli lomwe latchula zakulowetsedwa ku moto. Tsono ino ndi nthawi ife Asilamu tizifunse tokha za chikhulupiliro chatu ndi kusiya kuwaweruzana anthu azipembedzo zina. Pomaliza penipeni tinene kuti zomwe Asilamu amakhulupilira zili ndi umboni mu Qur'an pamene Mulungu akunena kuti: Ndithudi chipembedzo chovomerezeka pa maso pa Mulungu ndi Chisilamu. (3:19)

F Kodi Chisilamu chikutinji pa nkhani za kusungu ubale?

Y Ndiudindo wa Msilamu aliyense kusungu ubale. Dziwani kuti kupyolera mukusungu ubale kumathandiza kuti anthu mukhale ogwirizana mozochitika za tsiku ndi tsiku monga kuthandizana mu zinthu zosiyanasiyana. Kusungu 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). Apatikutha kuona kufunika kosungu ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasungu ubale, ndipo funso ili Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasungu ubale mu chifukwa chongofuna kusungu ubale chabe sali wakusungu ubale kwenikweni. Munthu yemwe amasungu ubale ndi yemwe amasungu ubalewo ngakhale ubalewo utasokonezeka pakati pawo (kunena kuti kupitilira kusungu ubale pa mbuyo poti mwadana pa chibale chanu.

F Kupeza zinthu zofuna moyo wathu wa tsiku ndi tsiku kuli kovutilako chifukwa chakudula ndi kukwera mitengo kwa zinthu zosiyanasiyana. Kodi tingapange bwanji pothana ndi vuto limeneli. Kodi tili oloedwa kugwiritsa ntchito njira zachidule ndi za chinyengo pofuna kuthana ndi vuto limeneli?

Y Msilamu sakuloledwa mu njira ina iliyonse kupeza zinthu zoyendetsera moyo wake pogwiritsa ntchito njira za chinyengo, monga kunama, kuba, kulanda ndi zina. Tiyenera kupeza njira zoyenera ndi zovomerezeka yondetsera zofuna moyo wathu wa tsiku ndi tsiku. Kuchoka apo ife ngati Asilamu tiyenera kuthandizana wina ndi mizake pochotsana mumavuto a za chuma omwe Asilamu ena angakumane nawo. Malangizo otsogola ndi opambana pa nkhani ndiko kuchulukitsa kupempha kwa Mulungu komanso kubwerera kwa Iye. Tiyenera kukhala anthu omukumbukira Iye nthawi zonse. Pomaliza boma komanso mabungwe omwe sali a boma ayenera kugwira ntchito yaikulu pothetsa umphawi ndi kusowa zipangizo zofunikira pa umoyo wa anthu.

Mtumiki (Sallallahu Alayhi wa Sallam) 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 pogwiritsa ntchito khomo lomwe angafune. (Ahmad)

FNdalapa (kuchita Tawbah) ndipo sindikufuna kubwereranso ku zoipa zomwe ndimachita. Koma ngakhale ndalapa sindikumva mumtima mwanga zakudandaula pa zochimwa zomwe ndimkachita. Kodi ndingapangebwanji kuti ndikwanitse kuzidandaulira mumtima poti zikuoneka ngati zovuta kukwanitsa?

YKulapa (Kuchita Tawbah) kuti kukhala kovomerezeka kumayenera kuti munthu atsatreizi: Kusi-iratutchimolomweamachita. Kuzidandaulira pa zomwe iye munthu amachita. Kuzilankhula mumtima kuti siuzabwereranso kumachimowo. Koma ngati tchimo kapena machimowo akukhu-za anthu kapena munthu wina yemwe kapena omwe adalakwiridwa ndiye pali chinthu chachinayi chofunika kuchita komwe kuli Kupempha chikhululuko kuchokera kwa munthu yemwe ana-lakwiridwa kapena kumupatsa zinthu zake. Dziwani kuti kuzidandaulira ndi gawo lofunika kwambiri la kulapa. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Kuzidandaulira ndiye kulapako (Ibn Majah). Ngati kuzindaulira kutakhala koziyeretsa kwenikweni ndiye kuti munthu wochita tchimoyo atha kusiya tchimolo. Dziwani kuti kulapa ndi chinthu chomwe chimadutsa zigawo zingapo kuchoka gawo ili kufika gawo ilo kwenikweni zi-gawo zitatu: Kuzindikira za tchimolo, kuchitapo kanthu. Pamene iye wazindikira zakulakwa kwake kapena kuzindikira za tchimo, kuzidandaulira ndikumva kuwawa mumtima mwake ku-zamufikirira.

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

YPoyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye)

anatilangiza ife kufunafuna mankhwala pamene 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 adhhibi 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.

FKodi tingatani pofuna kuthana ndi mchitidwe wa jelasi pakati pathu mabanja komanso anthu okhalira limodzi?

YChisilamu chimaitanira kukhalirana bwino pakati pathu, kukhala paumzake mwabwino wina ndi mzake ndikupewa kuchitirana zachabe. Msilamu aliyense wa mkazi komonso wamamuna ayenera kupewa jelasi omwe ndi matenda. Dziwani kuti njira yofuna zabwino ndiyotseguka kwa wina aliyense koma chofunika pamene tikuyenda munjira yofuna zabwinozi ndiko kupewa kudzetsa mavuto kwa anthu ena. Kuthana ndi jelasi kumayambira pothana ndi zomwe zimayambitsa jelasiyo monga: Undani, kunyada, uzitukumule, mantha, kufuna utsogoleri ndi zina. Kawiwiri jelasi imadza pakati pa anthu omwe akudziwana, pakati pa ana amakolo amodzi, pakati pa anthu abanja limodzi, anthu odziwa ntchito yofanana komanso anthu obadwa mvula imodzi ndi ena. Mwachidule Msilamu ayenera kupewa jelasi ndipo ayenera kudziwa kuti jelasi ndi yoletsedwa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mapemphero asanu a tsiku ndi tsiku, komanso kuchoka pa pemphero limodzi la Jumu'ah kudzafika pemphero lina la Jumu'ah ndi nthawi ya kukhululukidwa machimo omwe achitika pakati pa masikuwa ngati munthu sachita machimo akuluakulu. (Muslim)

 **I have become a victim of falling short in improving myself. I am a Muslim, but I feel I am not doing what is required of a Muslim. I always feel uncomfortable with the way I live. I want to improve. What could be the steps to start?**

 These feelings that you mention stem from good motives, Insha-Allah, and result from your feelings that you are falling short and want to purify yourself and raise your level of spirituality. But it is important not to let them lead you to despair; they should motivate you to improve yourself. The Prophet (Sallallahu Alayhi Wasallam) used to seek refuge with Allah in his Dua's (supplications) from feeling helpless and laziness. Always adhere to the obligatory duties and keep away from Haraam (impermissible) things, then turn your attention to things that are Mustahabb (desirable). Finally, beware of procrastination, for it will prevent you from doing good deeds.

 **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?**

 One of the greatest of deeds before Allah Ta'ala, one of the dearest to the Most Merciful, one of the highest in honour and greatest in chivalry, is showing kindness to the weak and the sick, taking care of them and looking after them. The one who stays with the one who is sick, has done good by serving him and caring for him. Allah says: And do good. Truly, Allah loves Al-Muhsinoon (the good doers) (2:195) Helping the one who is sick is an act of charity. Blessings upon the one whom Allah Ta'ala enables to extend a helping hand to the weak, sick and needy; blessed

to the one who spends his life and his time doing act of kindness. We hope that Allah will bestow upon him mercy and pardon, and be pleased with him.

 **Even governments plead with its citizens to be patient as they expect viable economic development and many others. Islamically, is there any virtue of patience?**

 Allah has made patience like a horse that never gets tired, an army that can never be defeated and a strong fortress that can never be breached. Allah tells us that the patience of his Prophet Yusuf (Alayhis-Salaam) brought him to a position of power. Allah Ta'ala tells us that He loves those who are patient, and that is the greatest encouragement. Allah Ta'ala exhorts His slaves to seek help with patience and prayer when facing calamities. Patience is the foundation of the believer's faith which has no other foundation. The one who has no patience has no faith. The best life is attained by the blessed through patience.

 **Some people let their nails grow long and they are filled with dirt. Is this befitting for a Muslim? Is there a specified time limit for cutting the nails, or for doing other things that are Sunan al-Fitrah (specific Sunnahs connected to the natural disposition of man)?**

 The nails must be cut within forty days (of the last cutting) because the Prophet (Sallallahu Alayhi Wasallam) specified a time limit within which people should cut their nails, shave their pubic hair, pluck their armpit hair and trim their moustaches, and not leave it for more than forty days. Both men and women must pay attention to this matter and not leave the nails, moustache, pubic hair for more than forty days.

The Prophet (Sallallahu Alayhi Wasallam) said: Render back the trust to the one who entrusted it to you, and do not betray the one who betrayed you. (Abu Dawood)

 **Having grey hair is so common today, including those deemed young in age. Medical specialists attribute this to kind of food we eat, medicines and others as the cause in addition to old age itself. Is it permissible for a man to dye his hair red or yellow? What are the colours that are not allowed?**

 It is permissible to dye the hair any colour apart from black, and there is no differentiation in this regard between old men and young men. But changing the hair to pure black is not permitted, for men or for women. The Prophet (Sallallahu Alayhi Wasallam) said: There will be people at the end of time who will dye their hair black like crops of birds; they will never smell the fragrance of Paradise. (Abu Dawood) We should also note the general principle with regard to matters of adornment and beautification, which is that it is not allowed to do anything that involves forbidden kinds of imitation, such as imitation of the non-Muslim or of immoral people. Hence before ruling that a particular kind of dye that is used about is permissible, we must make sure that it is not an imitation of the immoral people. It is also not allowed to dye the hair in a manner that is regarded as effeminate or an imitation of women. We should also note that dyeing the hair when there is no grey hair is not Sunnah.

 **I have not played my cards well and my reputation has been tarnished. What should I do?**

 You should note that it has been proven in a Hadith which says: How wonderful is the affair of the believer, for it is all good, and this does not apply to anyone except the believer. If something good happens to him, he gives thanks for it and that is good for him, and

if something bad happens to him he bears it with patience and that is good for him. (Muslim) So you have to be patient and remember that this is one of the means by which Allah expiates your sins. Turn to Allah, calling upon Him, and Allah will grant you relief from what you are facing.

 **The issue of currency losing value could be seen by ordinary people as mere talks but to business people is valued concern. Islamically if one sold goods to a trader in his country's currency, then the value (of that currency) dropped a great deal; in what currency should the price of the goods be paid?**

 The value of a currency may rise or fall in relation to gold and silver, which are regarded as the standard against which the prices and values of things are measured, and prices are determined on that basis. This is what the Fuqaha refer to when they speak in this context of rise and fall in value. What matters with regard to paying off debt that are confirmed in a particular currency is that they should be paid off in that currency, not on the basis of value, because debts are to be paid exactly as they are; it is not permissible to connect a fixed debt to the price of things (inflation), regardless of how the debt came about.

 **What is Bid'ah?**

 Bid'ah is such innovation which changes or displaces any Islamic teaching, or it adds to the teachings something which did not form part of the Shariah. Anything which changes or displaces to Islam any act in the form of worship or belief is evil.

The Prophet (Sallallahu Alayhi Wasallam) said: Allah Ta'ala says: There are three whose opponent I shall be on the Day of Resurrection.... [one of whom is] a man who hired a worker and availed himself of his labour to the fullest extent, but did not give him his wages. (Bukhari)

WHAT AN HONOUR GUARD THE REPUTATION OF THE OWNER

What an honour that we are from the Prophet Muhammad (Sallallahu Alayhi Wasallam) Ummah. It was only the personality of the Prophet Muhammad (Sallallahu Alayhi Wasallam) that proved a panacea for all social evils.

It was remarkable that His career covered all possible spheres of life such as a preacher in the Masjid, as a worldly man amongst family and friends, as a man of piety, as a leader and a ruler of a vast kingdom.

His personality combines all that was best in morals and manners. Allah Ta'ala says in the Noble Qur'an: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah..... [33:21]

The above affirmation in the Qur'an is not a mere idle talk, but was a practical demonstration of it. He helped

the needy and the poor. He was gentle, modest, faithful, and never despaired even in the face of severe calamities.

The world from Adam (Alayhis-Salaam) downwards had produced monarchs of great pomp and show, general of extensive conquest, philosophers and thinkers of great repute but none of them were instrumental in raising the social status of down-trodden humanity.

The conquerors had simply wrought destruction and devastation and continue doing so in every country they had laid their foot upon.

What an honour to be from the Prophet's (Sallallahu Alayhi Wasallam) Ummah. Therefore, guard the reputation of the owner.



BWERANI MUZATENGE BUKHU LAIKIDWALI

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