

Al-Haqq

الحق



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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WE ARE ALIVE TODAY SAY ALHAMDULILLAH

The Arabic word Shukr or thankfulness in its varying forms, is mentioned in the Noble Qur'an 75 times as a human quality, as well as an attribute of our Most Gracious Allah Ta'ala Transcendent and Exalted.

According to Scholars, Shukr (thankfulness) for humans is the practical form of showing consideration and offering acknowledgement for a favour.

Divine Shukr, from Allah alone, is bestowed upon us in the form of blessings, reward, and guidance, material or otherwise - and maybe received in this life or kept for us in the one to come.

Further, the Prophet Muhammad (Sallallahu Alayhi Wasallam) was beheld in acts of Shukr countless times.

When asked by his wife Aisha (Radhiyallahu Anha) why he exerted himself so ardously in worship when Allah Ta'ala had forgiven his mistakes, past

and future, he said, simply: Shall I not be a thankful servant. (Bukhari)

We must not neglect to express gratitude to Allah Ta'ala on a daily basis. It is only because of His will that we are alive today and able to say Al-Hamdulillah!

As the list of Allah's blessings are endless so too should our thanks, praise and gratitude to Him. We are reminded to be grateful to Allah Ta'ala for the favours He has given us. Allah Ta'ala says in the Noble Qur'an:

- 1- And [remember] when your Lord proclaimed, if you are grateful, I will surely increase you [in favour]... (14:7)
- 2- So remember Me, I will remember you. And be grateful to Me and do not be ungrateful. (2:152)
- 3-eat from the good things which We have provided for you and be grateful to Allah if it is Him that you worship. (2:172)

And He grants you whatever you ask Him. If you try to count Allah's bounties, you will never be able to do so. Indeed, man is extremely unjust and very ungrateful. (14:34)

**Zakaah Nisaab
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Whatever good you do will come back to you in one way or another. When you help someone else you go higher in life, Allah Ta'ala will send someone to help you go higher. Good begets good. That's how it work!

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My partner in business commits major sins such as Riba and bribery. I did not come to know about that until after we formed the partnership. There have been many disputes to end the partnership. What is the ruling on mixing his wealth and mine?



Sins of a partner does not make the partnership invalid. If a partner does other things that could undermine the company, such as dealing in Riba or dealing with bribes in the way he runs the company, or he engages in dealings that make the company's income partially not permissible in Islam then this is a different matter. In that case you should separate from him and end the partnership. But if his sins have nothing to do with the company then this does not affect you and it does not affect the partnership.



I took a loan from a man, then the man died and I do not know any of his relatives. A long time has passed since that man died. What should I do?



If a person owes a debt to someone else, or he has anything that someone else left as a pledge with him or entrusted to him for safekeeping, and he does not know that person's heirs after he died, and he sincerely tried his best to look for them but could not find anyone, then he may give it in charity so that the deceased will benefit thereby.



Will the one who dies and leaves behind wealth to be inherited have a reward for what he left behind, or will that only benefit him before he dies?



The person who accumulates wealth intending to do good for his family and those on whose maintenance he spends, so that he may make them independent of means and treat them kindly, and so that they will not look with avarice to the wealth of other people, and he hopes by doing all of that that he will attain reward from Allah Ta'ala. He will be rewarded for the wealth he leaves behind for his heirs, because this is showing kindness.



What is the ruling of the money that a person acquires such as from gambling and lotteries. Is that money permissible for a Muslim?



Wealth that is acquired through gambling – which may be called a lottery, lucky draw, and so on – is not acquired through lawful means, so it is not Halaal. Therefore that kind of money is not permissible. It should be given to the poor and needy without any intention of reward.



What is the ruling on spacing between worshippers in congregational prayers because of the coronavirus epidemic?



What appears to be the case is that it is permissible to offer prayers in congregation in the Masjid with gaps between worshippers in the row for fear of spreading contagion and sickness, and that is better than closing the Masjids. Not forming tight rows in this case is for a valid reason, and there are similar cases in Islamic teachings with regard to the obligatory parts, conditions and essential parts of the prayer that may be waived when there is a reason to do so, even when they are more important than the issue under discussion here.



Individuals as well as institutions such as media houses may be tempted to copy materials from others. Is there a copy right law in Islam as some people say that knowledge is a common property as the Hadith mentions that: Wisdom is the lost property of a believer, it is his, wherever he may find it (Tirmizi)?



It is correct that knowledge is a common property. But it does not mean that people cannot own their materials like books. It does not mean that people can go and steal books or take over other people's labs and libraries. It means that all people should be free to learn. No single group should have monopoly on knowledge. Thus the meaning of this Hadith is to seek knowledge from all sources, not to take over other people's possession. Islam encourages Muslims to learn, but it also respects the laws of ownership. Plagiarism, piracy, misquotation, taking other people's property etc. are all nothing but theft, and deception. People have right to their material property.



Jealousy is a common disease spread in business, politics etc. How to deal with jealousy especially in the family and community?



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 excel 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 am looking for advice for someone who has recently become committed; what should he do so that he will not backslide?



Allah rejoices over the repentance of His slave even though He is the One Who helps this penitent to repent. Our advise include: 1- Praise Allah and thank Him with sincerity for having guided them. They should understand that were it not for Allah, they would not have been guided or prayed. 2- Adhering to obedience of Allah by doing obligatory duties and being keen to do more in order to draw closer to Allah after doing the obligatory duties, by doing Sunnahs, so as to attain the love of Allah, for whomever Allah loves, He will make him steadfast in following the path and will increase him in guidance.

The Prophet (Sallallahu Alayhi wa Sallam) said: Gold for gold, silver for silver.... whoever gives more or asks for more has engaged in Interest. (Bukhari)



WOMEN ARE SO EMOTIONAL

- MEN ARE JUST babies. Women are so emotional. Your husband is your first child. Dont try to understand women.
- In lectures from popular Muslim speakers the above phrases are passed on as part and parcel of marriage advice or counsel on how to deal with the opposite gender.
- The tone is usually light-hearted, with a knowing wink and nod. Should someone object to these comments we are reminded that It's just a joke! - a humorous way of conveying what is considered truth based on real-life experience.
- What we don't realize is that jokes subconsciously communicate some of our deeply-held beliefs. Jokes which denigrate men and women, which infantilize and patronize them, and which reduce them to narrow-minded stereotypes are in fact contrary to the spirit of the Sunnah and the words of the Quran itself:
- The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong.....(9:71). Women are the twin halves of men (Tirmizi)
- The Quran and Sunnah describe men and women as equal partners towards a universal goal: to be caretakers of this earth, believers in Tawheed and upholders of justice. Each gender has been gifted with varying skills and instincts, and they have been created to complement each other – not to compete.



Is it permissible for a Muslim to take out insurance to cover funeral expenses upon death?



Insurance - which means paying a specific sum of money in return for something unknown is not permitted because it is like buying something unseen and is a form of deceit. But if the Muslims were to help one another, and those of means were to donate to others who do not have the means of paying such things, this would be counted as co-operating in righteousness and piety which is enjoined in Islam.



What is the ruling on someone saying, Were it not for my hard work, I would not have succeeded?



It is not permissible to believe that means and causes may yield results in and of themselves. This is contrary to what one is required to believe in of the Lordship (Ruboobiyyah) of Allah Ta'ala and that He is the Creator of all things, and it is contrary to what one is required to believe in of the Divine will and decree. Similarly, it is not permissible to overlook the fact that all blessings come only from Allah Ta'ala because overlooking this fact is denying His perfect kindness and generosity, and His perfect control.



What is the ruling on one who enters the Masjid after dawn has broken: Should he pray the Sunnah prayer to greet the Masjid (Tahiyyat al-Masjid), or is it enough to pray only the Sunnah prayer of Fajr?



The best is to pray only the Sunnah prayer of Fajr, and that takes the place of Tahiyyat al-Masjid, just as the obligatory prayer also takes the place of Tahiyyat al-Masjid. If he comes when the prayer has already begun, he should

pray with them, and the obligatory prayer takes the place of Tahiyyat al-Masjid. What is prescribed is not to sit down until after one has prayed. So if he prays the Sunnah prayer of Fajr, that is sufficient. Similarly, if he comes and the prayer has already started, then the obligatory prayer is sufficient and he does not need to pray Tahiyyat al-Masjid.



I was a partner with a friend of mine in a store and I noticed that he was cheating me, so in return I started cheating him. In other words, each of us was taking something without the knowledge of the other. How can I restore his rights to him, noting that I do not know the exact amount?



Firstly: Cheating or treachery is not a characteristic of the believers; rather it is a characteristic of the hypocrites. Betrayal is a blameworthy characteristic; the one who does it is not beloved to Allah Ta'ala: **Verily, Allah does not like anyone who is a betrayer of his trust, and indulges in crime (4:107)** Secondly: You said: I noticed that he was cheating me...Our response is that the basic principle concerning the Muslim is that he is honest, unless there is proof that he is otherwise. Thirdly: You must return the money. Unless you tell him what has happened, and he pardons you, in which case it does not matter. If he accepts what you say about having taken some of the money, without asking how much you took, and forgives you, that is good enough.



My husband who was a convert to Islam, has renounced Islam. He is no longer a Muslim. I am no longer living with him. What is the state of my Nikah?



He has become a Murtad. (apostate)The marriage has terminated. You have to be in Iddah. (waiting period) which is a period of three menses. Thereafter you will be free to marry.

The Prophet (Sallallahu Alayhi wa Sallam) said: Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Shaytaan (Tirmizi)

FMzanga yemwe ndilinaye pa mgwirizano wochita biznesi limodzi ndi munthu yemwe ndangozindikira kumene kuti ndiwochita za machimo monga kuchita katangale komanso ziphuphu. Takhala pa milandu kangapo pofuna kuti tisiyane mgwirizano wathu koma zakhala zikukanika. Kodi malamulo akutinji pamene ndalama yake yolakwika imalowa mubizinesi yathonseyi?

YPoyamba tinene kuti machimo omwe mzanu pochitira buzinesi limodziyo amachita sizingapangitse kuti mgwirizano wanu ukhale wosavomerezeka. Ikhala nkhanu ina ngati mzanu pochitira biznesi limodzi achita zinthu zonyozetsa businezi yanu monga kuchita ziphuphu komanso katangale ndi zina zotero monga kubweretsa chuma ku biznesi yanu kudzera njira zolakwika muyenera kuthetsa mgwirizano wanu. Koma ngati zolakwikazo monga kuchita machimo ena omwe sakukhuzana ndi mayendetsedwe a buzinesi yanu izi zizikhuza mgwirizano wanu.

FNdinatenga ngongole kwa munthu ndipo munthuyo anamwalira ndisanabwenze ngongoleyo. Kunena zoona sindikuziwa abale ake. Ndipangebwanji?

YMalinga ndikulongosola kwanu kuti munatenga ngongole ndipo simunabwenze kufikira mwini kupeleka ngongoleyo kumwalira ndipo mwayetsetsa kufufuza kuti mupeze abale ake ndipo zakanika apa palibe kuchitira mwina koma kutenga ndalama yomwe munabweleka ndikupeleka ngati Sadaka ndichisimizo chakuti malipiro ake apite kwaiye mwini. Kuonjedzera apo ngongole ndi chinthu zachikulu ndipo chinaika ndondomeko yoyenera kuitsatira potenga ngongole. Taonani munatenga ngongole kwa munthu yemwe banja lake, abale

ake, ana ake ndi ena omudziwa sanaziwe za ngongole yanu. Tisachite chidule pamene tikufuna kutenga ngongole kapena kubwereketsa ndalama popanda kudziwa anthu ena. Payenera kukhalapo alembi oyang'anira zakutenga kapena kupeleka ngongole.

FKudziko kwagwa matenga ndipo njira imodzi yopewera kufalikira kwa matendawa ndikukhala motalikirana? Ife Asilamu tikapemphera timayenera kuima poyandikana phewa kwa phewa. Pofuna kutsatira malangizo azaumoyowa masiku ano popemphera tikumaima potalikirana. Kodi izi ndizololedwa?

YMosatalikitsa ndizololedwa kuimitsa mapemphero pa Jamaah motalikirana chifukwa chakuopa kufalikira kwa matenda agwawa a Koronavailasi. Kutero kulibwino kusiyana ndikutseka Mzikiti. Kusaima poyandikanaku kuli ndichifukwa chake chatititsa komwe kuli kupewa kuika pachiopsezo moyo wathu.

FNdikufuna malangozo anu opita kwa munthu yemwe anataika ndipo wayamba kuchitabwino pochita Ibaadah ya Allah. Malangizowa akufunika ndicholinga choti iye asabwelela m'mbuyo?

YAllah Ta'ala amakondwa pamene munthu abwelera kwaiye (kulapa) ngati kuti ndi Allah yemweyo amene amapangitsa kuti kapolo wakeyo abwelere kwa Iye (alape) Malangizom athu ndi awa: 1- Kumuyamika Allah Ta'ala ndikumuthokoza moyera mtima chifukwa choti wationgolera 2- Kumvera ndikutsatira malamulo a Allah Ta'ala popanga zabwino monga kupemphera, kusala, kupereka chopereka ndi zina zonse zomwe talamulidwa kuchita.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Moyo wa dziko lino la pansi sikanthu koma chisangalalo chachifupi, ndipo chisangalalo chachifupi chomwe ndi chabwino ndi kukhala ndi mkazi womuopa Mulungu.
(Abu Dawood)

F Kodi ndizololedwa kwa Msilamu kukhala ndi Inshurasi (Kaunikira mtsogolo) ya maliro (imfa) yomwe idzamuthandize pa maliro iye akamwalira kapena abale ake?

Y Inshurasi (Kaunikira mtsogolo) komwe kuli kulipira ndalama zomwe zaikadwa mulingo wake kuti udzapatsidwe za chinthu chomwe sichinadziwike siyololedwa chifukwa uku kuli ngati kugula chinthu chomwe palibe ndipo chinyengo. Chisilamu sichilola kugula zinthu zomwe sizikuziwa. Ngakhale kuti mukudziwa kuti mudzamwalira koma simudziwa kuti ndiliti kapena chake chiti chomwe mudzamwalire. Awa amakhala mantha chabe. Tiyeni Asilamu tithandizane pamene maliro atigwera monga mwina patha kufunika galimoto yonyamula maliro kuchokera ku chipatala kupita kunyumba. Pajatu Msilamu akamwalira ndiudindo wa Asilamu kuti achitilidwe mwambo wanse. Munthu womwalira ndiofunika kumuchitira ndipom ntchito yolemetsayi isakhale ya achibale okha ayi.

F Ine ndili pa ubwenzi ndi mkazi wokwatiwa. Timakondana kwambiri ndipo mkaziyo amadalira ine chifukwa choti mamuna wake sapereka thandizo lokwanira kwa iye. Pakadali pano chikondi chathu chafika patali ngakhale tonse tikudziwa kuti ndizoletsedwa. Kodi malangizo anu ndi otani?

Y Ndizodabwitsa kwambiri komanso zomvetsachisonikutimuchitekuzichemelela pochita zinthu zoletsedwa. Nchifukwa chiyani mukuchita zinthu zoletsedwa pomwe inu mukudziwa kuti ndi zoletsedwa malinga ndi kulongosola kwanu. Dziwani kuti kuchita kukhala pa ubwenzi ndi mkazi wokwatiwa komanso mkazi wosakwatiwa ndikoletsedwa malinga ndi malamulo a Chisilamu. Taonani kuti inu mukulimbikitsa

mkaziyo kuchita chinyengo kwa mamuna wake, yemwe anatsatira naye ndondomeko ya Shariah ndi kumanga banja. Musiyeni mkaziyo akhale moyo wa pabanja ndi mamuna wake, ndipo ngati ali ndi mavuto omwe akukumana nawo awathesa yekha ngati monga akuchitira akazi ena. Malinga ndi Shariah mkaziyo akuchita zinthu zoipa, ndi zonjenjemetsa. Mwachidule musiyeni yekha alongosole za banja lake, pamene inu mukhale mukupempha chikhululuko kwa Mulungu malinga ndi zoipa zomwe mwakhala mukuchita ndi mkazi wa mwini wake. Tili ndi chikhulupiliro kuti nanu muli ndi mkazi ndipo simungasangalatsidwe mamuna wina akuchita zoipa ngati izi kwa mkazi wanu.

F Ndinamukaniza mamuna wanga kuwerenga uthenga womwe ndinalandira pa foni yanga ndipo sanasangalatsidwe nazo. Panopa palibe mtendere pakati pathu. Kodi ndizololedwa mamuna kuwerenga uthenga wapa lamya wa mkazi wake? Ngati ndizololedwa angawerenge uthenga uti komanso nthawi yanji yomwe ali ndi ufulu umenewu?

Y Mamuna alibe ufulu wa kufufuza za chinsinsi za mkazi wake kapena zokambirana pa lamya ndi akazi amzake, ngati palibe chokaikitsa chinachilichonse. Zomwe mungachite panopa ndi kukhala ndi chikondi komanso kuipa ndondomeko yomuthondoza mamuna wanuyo pa kukwiya kwake pogwiritsa ntchito mawu abwino ndi kupereka chisamalo chabwino. Ngati mukudziwa kuti mamuna wanuyo akawerenga uthengawo mtima wake ukhala mpasi palibe chifukwa kuti musatero. Ngati palibe vuto ndi uthengawo kwa inu, malangizo athu ndi oti mupatseni awerenge, ngakhale kuti kutero ndi kutsutsana ndi Shariah. Kukhazikitsa bata ndi kugwirizana ndi mamuna wanu ndikotsogola kuposa kuteteza chinsinsi chanu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Siyani zinthu zomwe zikukukaikitsani ndipo chitani zomwe sizikukukaikitsani. (Tirmizi)

Ine ndili pa ubwenzi ndi mkazi wokwatiwa. Timakondana kwambiri ndipo mkaziyo amadalira ine chifukwa choti mamuna wake sapereka thandizo lokwanira kwa iye. Pakadali pano chikondi chathu chafika patali ngakhale tonse tikudziwa kuti ndizoletsedwa. Kodi malangizo anu ndi otani?

YNdizodabwitsa kwambiri komanso zomvetsachisoni kuti muchite kuzichemelela pochita zinthu zoletsedwa. Nchifukwa chiyani mukuchita zinthu zoletsedwa pomwe inu mukudziwa kuti ndi zoletsedwa malinga ndi kulongosola kwanu. Dziwani kuti kuchita kukhala pa ubwenzi ndi mkazi wokwatiwa komanso mkazi wosakwatiwa ndikoletsedwa malinga ndi malamulo a Chisilamu. Taonani kuti inu mukulimbikitsa mkaziyo kuchita chinyengo kwa mamuna wake, yemwe anatsatira naye ndondomeko ya Shariah ndi kumanga banja. Musiyeni mkaziyo akhale moyo wa pabanja ndi mamuna wake, ndipo ngati ali ndi mabuto omwe akukumana nawo awathesa yekha ngati monga akuchitira akazi ena. Malinga ndi Shariah mkaziyo akuchita zinthu zoipa, ndi zonjenjemetsa. Mwachidule musiyeni yekha alongosole za banja lake, pamene inu mukhale mukupempha chikhululuko kwa Mulungu malinga ndi zoipa zomwe mwakhala mukuchita ndi mkazi wa mwini wake. Tili ndi chikhulupiliro kuti nanu muli ndi mkazi ndipo simungasangalatsidwe mamuna wina akuchita zoipa ngati izi kwa mkazi wanu.

IKodi tingapange bwabji ngati munthu wina atamwalira ndikusiya ndondomeko yogawira chuma chomwe wachisiya potsatira ndondomeko yosavomerezeka ndi malamulo a Chisilamu?

YTidziwe kuti kugawa chuma cha Msilamu yemwe wamwalira ndi lamulo loyenera kulitsatira Asilamu onse nthawi zonse.

Chuma cha Msilamu sichiyenera kutengedwa ndi anthu omwe sali Asilamu ngakhale ali achibale. Choncho ngati izi zitachitika, anthu omwe ali oyenera kulandira gawo pa chuma chosiyidwacho akuyenera kuchita chilungamo pozindikira kuti ngati satero ndiye kuti alakwira malamulo ndipo kuti chumacho chidzakhala choletsedwa (cha Haraam) kwa iwo. Choncho ndikoyenera kuti anthu omwe ali woyenera kulandira gawo alandira moyenerera potsatira malamulo a Chisilamu. Mwachidule ndondomeko yosavomerezekayo yomwe iye adaika musaigwiritse ntchito.

IKodi ndizoleledwa kuti mamuna wanga azikumana ndikucheza ndi mkazi yemwe anasiyana naye popanda ine kudziwa, ndikumamuthandiza zofunika pa moyo wake?

YSizoleledwa kuti mamuna wanu azikumana ndikuchezera ndi mkazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wa chilendo ndipo wachilendo (yemwe sali mkazi wako) siwoleledwa kucheza naye. Malinga ndi malamulo a Chisilamu mamuna ndiwoleledwa kumuthandiza mkazi yemwe wasiyana naye banja pa nthawi ya Iddah yokha (nthawi yodikira yomwe ili miyezi itatu) kuyambira pa tsiku lomwe mawu omusiya mkaziyo ananenedwa. Koma ndiwoleledwa kuwathandiza ana ake mu nthawi zonse.

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)

F Kawirikawiri munthu amafuna kupeza zinthu zabwino pa moyo wake, kuphatikizapo kufuna kuyankhidwa pa zinthu zomwe wamupempha Mulungu ndipo pena amafika podabwa kuti chifukwa chiyani Mulungu sakuyankha zinthu zomwe wapempha. Kodi malangizo anu ndi otani kwa munthu wotere?

Ylli ndi funso labwino ndithu moti gulu lina la okhulupilira oyamba nawonso ankafunitsitsa atadziwa kuti ndi chifukwa chiyani pena zinthu zomwe anthu apempha kwa Mulungu sizimayankhidwa. Abu Hurairah (Mulungu asangalale naye) yemwe anali m'modzi mwa ma Swahabah a Mtumiki anati: Ndinamva Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) akunena kuti: zopempha za munthu (Ma Dua) zidzayankhidwa ngati wopemphayo sakupempha zinthu za machimo (zoletsedwa) kapena kupemoha zodula ubale. (Anailandila Hadithyi ndi Muslim). Kuchokera mu Hadith iyi, tikumva kuti ngati zopempha za munthu kwa Mulungu sizili zoyenera, Mulungu sangayankhe zopempha zakezo. Komanso ngati munthu yemwe akupempha kwa Mulungu, azilumukiza kwa Mulungu mwa chipongwe kapena kukweza mawu ake mokwiya, Mulungu sangayankhe zopempha zakezo. Chifukwa china chomwe Mulungu sangayankhire zopempha za munthu ndi pamene iye akupempha kumachita kuti iye wagwirizira ndi kuzungulidwa ndi chuma chosavomerezeka kapena kuti chuma choletsedwa (cha Haraam) ndi zina zoipa. Onetsetsani kuti pamene mukufuna kupempha kwa Mulungu mwaziyeretsa ku zoipa, muzitalikitse ku zinthu zolanda, zoletsedwa ndi zina zoipa. Dziwani kuti Mulungu ndi oyere (wabwino) ndipo amafuna zinthu zabwino.

F Munthu wina akudandaula zakulowa pansi chuma chake, ndipo akudabwa kuti izi zikuchitika chifukwa chiyani?

YMunthu wina aliyense ayenera kudziwa kuti zopeza zake pa moyo uno wa dziko la pansi zidalembedwa kale iye asanabadwe, ndipo aliyense anapatsidwa gawo la zinthu zomwe adzakhale nazo pa moyo wake wapa dziko lino. Koma pokamba zakulowa pansi kwa chuma, izi zimachitika pena ngati munthu sunakwaniritse gawo la anthu kapena munthu wina, monga kutchingira mwayi womwe umapita kwa munthu wina, kudya zinthu za anthu ena. Komanso mbali yaikulu ndichifukwa chakusapereka chopereka (Zakaah) kwa anthu osauka, komwe kumachititsa kuti chuma chasakhale ndi madalitso.

F Kodi mungandiuze chiyani ngati mamuna atalonjeza pamene amamanga banja kuti sadzakwatira kapena kutenga mkazi wina wachiwiri, koma patadutsa zaka ndikunena kuti akufuna kutenga mkazi wina. Kodi izi ndizololedwa?

YSitinganene kuti banja la chiwiri ndilosavomerezeka. Koma ngati angatenga mkazi wina pa mbuyo poti analonjeza kuti sadzatero uko kudzakhala kuphwanya lonjezo chabe. Choncho kulakwa kwa mamuna amuneyo kudzakhala pa kuphwanya lonjezo koma izi sizikukhuzana ndi kuvomerezeka kwa banja linalo, kunene kuti kutenga mkazi wa chiwiriyo ndikovomerezeka, koma kuti adzakhala olakwa pophwanya lonjezo. Choncho osamaika malonjezo mwachisawawa kapena mosaganizira bwino.

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)



Are there any Sunnahs regarding which specific Surahs, supplications, phrases etc, we should recite every Friday?



Friday is one of the blessed days on which it is Mustahabb (encouraged) to remember Allah Ta'ala a great deal in general terms. Allah Ta'ala says: **And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed (62:10).** Adhkaar (supplications) that are Mustahabb on other days are even more Mustahabb on Friday, because of the virtue of this day. With regard to specific Adhkaar [on Friday Firstly: Sending a great deal of blessings upon the Prophet (Sallallahu Alayhi Wasallam). Secondly: Reciting (or reading) Surat Kahf. Thirdly: One should be keen to constantly call upon Allah (Dua) throughout the day on Friday.



A man married a woman who was still in Iddah following the death of her husband, before the Iddah ended. Is this allowed?



This is not allowed. What is required for a woman after her husband dies is to observe an Iddah of four months and ten days from the date of his death, if she is not pregnant. If she is pregnant, then her Iddah lasts until she gives birth. It is not permissible for a woman who is in Iddah to get married during her Iddah. After the Iddah for the first marriage is complete, the second husband may do a marriage contract. Men should take the leading role by not proposing women who are on their Iddah period.



What is the ruling on dealing with mortgages which is Riba (interest) based transaction in a country where Shariah packages of the same are not found?



It is not permissible to deal in Riba-based transaction such as the mortgage where a loan with interest is transacted. Allah has permitted trading and forbidden Riba (usury). Find Halaal means to acquire what you want.



A Muslim friend is admitted at the hospital and wants to know how he can perform Tayammum in a hospital?



If a sick person cannot use water for ablution for a medical reason, he/she can make Tayammum (dry ablution) to offer the prayers. Tayammum could be done by hitting one's clothes if there is dust on it/them, or he can keep with him/her some dust in a vessel or bag to use for Tayammum.



What is meant by the Prophet's (Sallallahu Alayhi Wasallam) words: Read (or recite) the Qur'an, for it will come as an intercessor for its companions?



The command in the Prophet's (Sallallahu Alayhi Wasallam) words "Iqra'u (read, recite)" refers to reading (or reciting) in general terms, whether that is reading from the Mus-haf or reciting by heart (from memory). It will come as an intercessor for its companions means for those who read it (or recite it). Undoubtedly the one who reads the Qur'an, acts upon its meanings, puts it into practice and recites it correctly, and constantly recites it, will attain the pleasure of Allah Ta'ala and His Paradise, and he will reach the highest levels of Paradise, with the honourable noble scribes, and it will be an intercessor and advocate for its companions who act in accordance with it, whether they memorized the Qur'an and learned it by heart, or read it from the Mus-haf without memorizing it.

The Prophet (Sallallahu Alayhi wa Sallam) said: Friday comprises of twelve hours. There is one in which a Muslim who asks Allah for something will have it granted to him. Seek it in the last hour after Asr. (Abu Dawood)



Is it permissible for the one who wants to offer a sacrifice to cut his hair or nails?



If anyone wants to offer a sacrifice, and the month of Zul-Hijjah has begun, either because the new moon has been sighted or because thirty days of Zul-Qa'adah have passed, then it is preferable for him not to remove anything of his hair or nails or skin until he has slaughtered the sacrifice.



How should the meat of Udhiyah (sacrifice) be shared?



Ideally, the meat of Qurbani (sacrifice) should be divided into three portions, one portion for oneself, the other for relatives and friends, and the third for the poor and needy. However, one may keep all the meat for himself or even distribute all the meat to whomever he wishes.



What time should the sacrifice be slaughtered?



According to Imaam Shaf'i the time for offering the sacrifice begins after the Eid prayer on Eid al-Adha and ends when the sun sets on the thirteenth of Zul-Hijjah. So there are four days of sacrifice: the day of Eid al-Adha and the three days after it. It is better to hasten to offer the sacrifice after the Eid prayer, as the Prophet Muhammad (Sallallahu Alayhi Wasallam) used to do, then the first thing he would eat on the day of Eid would be meat from his sacrifice.



What are the restrictions on a husband's for being over protective? Does his over protective justify accusing his wife of anything evil?



There should be moderate protective in order not to destroy the marital relation. Hence, a husband has to show confidence in his wife as long as he has not noticed any peculiar or doubtful practices. The same holds true for the wife. It is well known that man is responsible for preserving his family and protecting her reputation against any damage. So, he is to pay great attention to the conduct of his wife whom he has chosen as a life partner. Over protective may drive man to think wrongly of his wife and this is completely condemned by the Qur'an and the Sunnah. In conclusion, we may say that it is natural for man to be protective, but he must be moderate in his protective. In all cases, there should be some kind of mutual trust between a man and his wife for marital life is based on trust.



A Muslim woman who has been earning since a few years but recently came to know that Qurbani is Wajib on her because she is earning. How can she compensate for all those previous years for which she didn't offer sacrifice?



Qurbani is an obligation (Waajib) upon anyone who meets the requirements for Qurbani according to the Hanafi school of thought. One of the requirements is if one owns wealth equal to Nisaab (after deduction liabilities) then he has to do Qurbani. If at the same time of Qurbani you had met the requirements and did not do Qurbani, then Qurbani for past years can only be made up by giving cash equal to the value of Qurbani in charity. If a person follows the Shafi school of thought, then since Qurbani is Sunnah Mu'akkadah, there is no need to make up for the missed Qurbani.

The Prophet (Sallallahu Alayhi wa Sallam) said: When you see the new moon of Zul-Hijjah and any one of you wants to offer a sacrifice, let him refrain (from cutting) his hair and nails. (Ahmad and Muslim)

Achieve Good Character

This message of hope and action comes at a time when our character leaves a lot to be desired. As Muslims our goal should be to achieve good character.

Amr ibn Shu'ayb (Radhiyallahu Anhu) reported from his grandfather that the Prophet (Sallallahu Alayhi Wasallam) said:

Shall I tell you about the most beloved to me and the closest to my assembly on the Day of Resurrection?

They were silent, so the Prophet (Sallallahu Alayhi Wasallam) repeated himself two or three times.

They said: Yes, O Messenger of Allah. The Prophet (Sallallahu Alayhi Wasallam) said: Those with the best character.

Following the teachings of the Qur'an and the example of Allah's beloved Messenger will help us acquire the best character.

In the Qur'an Allah Ta'ala praises Prophet Muhammad's (Sallallahu Alayhi Wasallam) high standard of moral excellence: And indeed, you

are of a great moral character. [68:4]

When asked about the character of Prophet Muhammad (Sallallahu Alayhi Wasallam) His wife Aisha (Radhiyallahu Anha) replied: His character was the Qur'an.

So what are the characteristics or qualities that formed the Prophet's (Sallallahu Alayhi Wasallam) distinctive character that he acquired from the Qur'an?

The distinctive characters are numerous to count but few of them include:

- 1- Affectionate and merciful with spouses
- 2- Kind and humble with his relatives, neighbours and weakest members of the community.
- 3- Honest, trustworthy and unbiased
- 4- Seeing the best in others, no spying or backbiting:
- 5- No discrimination or racism
- 6- Reconciling believers, never ridiculing them
- 7- Not following those who invite to evil etc.



**SOME OF US STRUGGLE WITH FAMILY RELATIONSHIPS.
SOMETIMES IT CAN BE OVERWHELMINGLY LONELY**

Islamic Information Bureau in Limbe in conjunction with its subsidiary department of "Marital Counselling" do conduct marital counselling and guidance to strained marriages. Call the number below for appointment.

Contact: 0996 977 577