

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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Accusing Wives Having Bad Luck As Cause of Financial Hardships

Money and all Allah's gifts (Rizq) are from Allah Ta'ala and cannot be affected by anyone. This does not contradict the fact that a person should do his or her best to earn a living.

It is completely wrong and un-Islamic to believe that a lack of money is a result of the bad luck of the wife, husband, or any other person.

Rizq, or sustenance, is a fundamental concept in Islam. All provisions come from Allah. Allah Says in the Noble Qur'an: And there is no creature on earth but that upon Allah is its provision (11:6). This Ayah affirms that sustenance is a divine decree, and no person or circumstance can alter what Allah has ordained.

While Rizq is divinely preordained, Islam encourages proactive effort in seeking one's livelihood. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Tie your camel and then

rely upon Allah. (Tirmizi). This Hadith beautifully balances the reliance on divine providence with the necessity of human effort and responsibility.

It is essential to understand that attributing financial difficulties to someone's presence or supposed "bad luck" is not only irrational but also contradicts Islamic teachings.

Allah says in the Noble Qur'an: Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. (4:79). This Ayah emphasizes personal accountability and rejects the notion of blaming others for one's circumstances.

In conclusion, Rizq is a divine provision from Allah, and no individual can alter what has been decreed. Muslims are encouraged to strive diligently while placing their trust in Allah's wisdom and mercy.

A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient. (Muslims)

Zakaah Nisaab
September 2024
MK

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Don't be fooled by this world. The best part of your life is not lived loudly on a stage for all to see. It's the small acts of kindness which nobody knows about.

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Against all odds, we will have to die and that death has taken some of our loved ones. What is the Islamic stance on mourning our dead?



Islam demands its adherents to show patience and acceptance of Allah's will. Islam forbade us from all acts and sayings that show discontent and dissatisfaction with Allah's verdict. Although Islam considers the human relations and difficulty of missing close persons, it permits certain types of showing sorrow that do not go against its teachings. The eye of the Prophet (Sallallahu Alayhi Wasallam) shed tears for the death of his son Ibrahim, and said: O Ibrahim, our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you. It is forbidden in Islam to wear black to convey grief.



I have often heard that the Prophet Muhammad used to go through very hard times during his life. What did he do to counter those effects and regain prosperity in a time when he felt no one was listening to him?




A reflective reading of the Seerah (biography of the Prophet (Sallallahu Alayhi Wasallam)) would enable us see how he (Sallallahu Alayhi Wasallam) overcame and transcended the various circumstances and marched to glory and success. Such an exercise would therefore be highly insightful and illuminating for us in our own predicament today. Few points that we can discern from Seerah include: (1) The Prophet (Sallallahu Alayhi Wasallam) looked at every trial he faced in life as an empowering experience. Thus, when he suffered defeat in Uhud, he used it to learn the lesson of better discipline. (2) The Prophet consistently cultivated the habit of demonstrating Shukr (gratitude) and Sabr (patience and perseverance) (3) The Prophet (Sallallahu Alayhi Wasallam) was always optimistic and positive in his mindset. He (Sallallahu Alayhi Wasallam) always looked at every setback or trial as an opportunity.





Many a time do people get distracted from their prayers, thinking about worldly affairs. Does this affect the reward of their prayers?




Prayer helps people to avoid profanity and sins and to uproot evil from their souls. Prayers must be performed with complete Khushu (concentration) and recited with sincerity to Allah Ta'ala. However, if someone does not have Khushu during their prayers, their prayers would not be invalidated although their reward would be reduced. Hence Muslims should try to avoid any distractions as much as they can during their prayers and should focus their concentration towards Allah Ta'ala alone.


 **Often times, dependents may face financial crisis when the bread earner gets sick, dies, or goes bankrupt. With that in mind and being responsible husbands/fathers they take one or more insurance/investment policies to secure their financial future of their dependents. How can this be achieved Islamically?**


 It is obvious that finances are the vital base of life without which life can continue the hard way. Actually, Islam gives due care to financial matters stating numerous rulings concerning earning and spending money. As for heirs and patrimony, Islam encourages work and investing money to achieve economic prosperity for both the individual and the state. It was narrated that the Prophet (Sallallahu Alayhi Wasallam) said to Sa'd Ibn Abi- Waqqas (Radhiyallahu Anhu) when he asked for a permission to give half of his wealth as charity, as he had only one girl as an heir, "....It is better to leave your heir rich than leaving them dependent, begging people for alms. (Bukhari) Therefore, every Muslim bread earner is highly encouraged to secure the financial future of his/her dependents, on the condition that he/she does this via lawful (Halaal) means.


 **Something has been bothering me in the recent times. What can make a Muslim go astray? People have told me about some Muslims who suddenly left Islam. I fear this would happen to me. How can I protect myself from this to happen?**


 A Muslim should protect himself against Shaytaan traps. Getting acquainted with Islamic teachings, making Duas and Zikr, reading the Qur'an, steering clear of Haraam are the assured means that protect a Muslim from going astray. It is incumbent upon every Muslim to be vigilant against Shaytaan tricks. This can

be done by seeking refuge in Allah. Make use of the following Dua: Allahumma ya muqallibaal qullub thabbit qullubana 'ala deenik. Allahumma ya muqalliba al qullub thabbit qullubana 'ala al-haqq. Allahumma ya muqalliba al qullub thabbit qullubana 'ala ta 'atek. (O Allah, You are the twister of hearts, make our hearts firm on Your religion. O Allah, You are the twister of hearts, make our hearts firm on the truth. O Allah, You are the twister of hearts, make our hearts firm on Your obedience).

 **What is the ruling on go-between, and is that not permissible? For example, if I want to get a job, or enter a school, and so on, and I use the services of a go-between, what is the ruling on that?**

 If the services of a person who intercedes on your behalf with regard to a job will result in a person who is more deserving of that position then that intercession is not allowed, because it is injustice against one who is more deserving of it, and it is unfair to the person who is in charge of that work because it is depriving him of the services of one who is more qualified. But if this intercession does not result in infringement of anyone's rights then it is permissible.

 **With scarcity of job opportunities one may find himself working in an alcohol company. What is the ruling on such a situation?**

 Selling alcohol is a grave sin. Working in alcohol factories is Haraam. Allah says: Help you one another in virtue, righteousness and piety, but not help one another in sin and transgression. (5:2) Undoubtedly selling alcohol constitutes cooperating in sin and transgression.

The Prophet (Sallallahu Alayhi wa Sallam) said: The likeness of a house in which Allah is remembered and the house in which Allah is not remembered is that of the living and the dead, respectively. (Bukhari)



I would like to know the benefits of prayer, in other words, what do prayers add to Muslims, and how can a new Muslim boost his attachment to the five daily prayers?



Praying 5 times a day is considered so important to Muslims that we call it one of the Five Pillars of Islam. As with everything in Islam, there is a reason behind all the things we do. Sometimes, if we don't understand those underlying reasons many things can just appear as external rules and regulations. Modern men and women are not looking for extra burdens to put on their backs, so, there is much more to praying than observing a regulation. The regulation of praying at certain set times is not just a random idea. The whole idea is to permeate the whole of one's day with the remembrance of Allah. So, for those new to Islam, setting off on a journey of prayer will bring great benefits. The greatest one of all is that it will help us to put our lives into perspective, seeing that all things comes from Allah, and that it is to Allah that all will return.



I constantly get flashed with evil thoughts. How should I overcome evil thoughts?



Evil thoughts could very well be whispering of Shaytaan. Whenever such thoughts occur to you, you must return attention immediately away from them by seeking refuge in Allah Ta'ala (by saying: A'udhu billahi mina ash-shaytani r-rajim, I seek refuge and protection in Allah from Shaytaan the accursed) The Prophet (Sallallahu Alayhi Wasalaam) taught us the following Duas (supplications) to master the evil inclinations of our souls, and accordingly, these must form part of the daily spiritual regimen of every believer. Allahumma ya muqallib al-qulub

thabiit qalbi 'ala dinika. (O Allah, O You Who are the twister of hearts, so make my heart firm and steadfast on Your religion) Rabbi a'udhu bika min hamazati ash-shayatin. (My Lord, I seek Your refuge and protection against whisperings of devils).



In terms of kindness, compassion, and decision- making, how did the Prophet (Sallallahu Alayhi wa Sallam) deal with his Companions (Radhiyallahu Anhum)?



The Prophet's (Sallallahu Alayhi wa Sallam) relations with his Companions (Radhiyallahu Anhum) followed Allah's instructions. Allah says: So [O Muhammad], by Allah's kindness, you were lenient with them. They would have dissolved around you if you had been disrespectful [in voice] and nasty in heart. So, forgive them, beg forgiveness, and consult them in the matter. (3:159) Here we learn three things: Compassionate, forgiving, and consultation.



Due to adversity, a Muslim may commit suicide. In the event of serious suffering and depression, what is the ruling on committing suicide?



Suicide is a severe sin, and those who commit it are warned that they will face Hell-Fire. The believer must be patient and seek Allah's help, understanding that no matter what hardships he or she faces in this life, no matter how harsh they are, the punishment in the Hereafter is far worse. A Muslim/Muslimah should think about it and recognize that he or she is not the only one in the world who is touched by disasters and difficulties. There are always options one can adopt than taking his or her own life.

The Prophet (Sallallahu Alayhi wa Sallam) said: No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated. (Muslim)

Muslims imitating the non-Muslims is growing. Such imitation include style of wedding celebration etc. Why does Islam forbid Muslims to imitate?

Imitating others is something that happens to humans. It indicate love of the one whom one imitates, but in many cases it is an unhealthy phenomenon. Islam pays a great deal of attention to this issue (Muslims imitating disbelievers) We learn in a Hadith as follows: Whoever imitates a people is one of them.(Abu Dawood). At the very least this Hadith indicates that it is prohibited to imitate them, even though the apparent meaning indicates that the one who imitates them is himself a disbeliever. We can see the wisdom behind the prohibition on Muslims imitating disbelievers if we understand the harm to which this imitation may lead to.

He does not work and his wife is spending on him. Is this considered to be a debt that he owes?

If there was no prior agreement, this is considered to be a gift and a donation, so she does not have the right to ask for it back at the time when she spent this money of her own accord. But if there was a prior condition that the money should be repaid, then Muslims are bound by their conditions and she has the right to ask, when the husband can afford it, for all that she has spent on his house and children. Spending for ones wife and children is the sole responsibility and duty of a man (husband).

Ulama emphasize repeatedly the value of making a lot of supplications. So what is the significance of Dua and what are its benefits and values?

Dua is the spiritual weapon of a believer. It is the most special and nearest worship in the sight of Allah. By Dua a Muslim seeks victory from Allah, as Dua provides a Muslim with factors of true faith and links his heart with his Creator. It imbues his heart with hope and conviction in Allah's Power and Might. Dua is an integral part of a Muslim's life, especially when he is faced with situations, which seem to overwhelm and trap him. Some people may argue that Dua has nothing to do with man's fate, as it can't protect him from his predestined misfortunes. But this is not true, because Dua itself is part of man's fate; Dua is predestined as a means of deterring misfortunes and uplifting tribulation.

Some people offered the funeral prayer, and the Imaam said three Takbeers, and forgot the fourth. What is the ruling on this?

To begin with, it should be known that the number of Takbeers in the funeral prayer is four, all of which are pillars or essential parts of the prayer, based on that, if the Imaam says only three Takbeers by mistake he should not be followed, and it is essential to alert him to that. If he then says the fourth Takbeer, his prayer is valid, but if he does not do that, then the people praying behind him have to complete the fourth Takbeer, then say Salaam.

What are the harms of anger?

When a person is angry, his intellect does not function properly and he loses the perception to consider the consequences of this anger. It is for this reason that he utters anything and everything. At times, he even goes beyond the limit by using his hands (physical force). It is therefore necessary to control and curb this anger.

The Prophet (Sallallahu Alayhi wa Sallam) said: The upholder of kinship is not the one who is kind to them if they are kind to him, rather the upholder of kinship ties is the one who, if his relatives cut him off, he upholds the ties of kinship with them. (Bukhari)

F Ndine ophunzira yemwe ndimalimbikira ndicholinga choti ndizipeza malikisi apamwamba pa phunziro lililonse. Koma ndikudziwa kuti timayenera kuwakonda anzathu monga tizikondera tokha. Tsono ndiwafunira bwanji amzanga omwe ndikupikitsana nawo chifukwa ndikawafunira zabwino mwachisanzo kuti apeze malikikisi apamwamba zikhala ngati ine sindikufuna nambala yotsogola. Zikafika pamene pa ndiye kumati nazo bwanji?

Y Mtumiki (Sallallahu Alayhi Wasallam) anati: Palibe m'modzi wainu yemwe angakhale okhulupilira mpaka atamukonda mzake monga m'mene azikondera iye mwini. (Bukhari) Ndizachiziwikire kuti munthu atha kuzikonda iye mwini pofuna kukhala otsogola ndipo ndikupikitsana ndi anthu ena zakufuna kutsogola. Choncho Maulama anathandauzira zakumukonda mzathu (munthu wina) pa zina zilizonse komanso kumukonda kuti zoipa zisamupeze. Izo zili choncho palibe choletsa kuzikonda kapena kuzifunira zabwino, kuwapitilira anthu pa kuchita zabwino komanso kupambana. Munthu payekha pamene azikonda ndikuzifunira zabwino awafunilenso ena zabwino. Choncho Mwachidule palibe kulakwika kulikonse kufuna kuti ukhale munthu yemwe wapeze malikisi otsogola mbali inayi ukuwafunira kupambana anthu omwe ukupikitsana nawo.

F Ndinatenga ngongole kwa munthu wina yemwe anamwalira ngongoleyo ndisanapereke. Vuto lilipo ndilakuti sindikudziwa m'bale wina aliyense wa malemuyo ndipo palibe wina aliyense akudziwa za ngongoleyo kupatulako ineyo ndi malemuyo. Padutsa nthawi yaitali chimwalilile. Kodi pamene pa ndipange bwanji?

Y Poyamba tinene kuti Shariah ikutiphunzitsa zokhunza ngongole. Pamene tikutenga kapena kupereka ngongole kwa anthu ena tiyenera kulemba komanso payenera kukhala mboni kuopa mawa. Taonani munatenga ngongole kwa munthu popanda kuziwana ndi abale ake ndipo lero zikuta kuti ngongoleyi mubwezera kwayani. Koma ngati munthu watenga ngongole, kusunga katundu wa anthu ndipo ena katundu ndi ndalama amwalira ndipo palibe abale omwe tikuwadziwa tiyenera kupereka zinthuzo ngati chopereka chaulele kwa anthu osauka popanda kuika cholinga choti tipeze nawo madalitso mukupereka zinthuzo ndikutinso mwina wake apeze malipiro kupyolera mu zinthu zomwe zaperekedwa kuchokera ku zinthu zomwe anawakongoza anthu iye ali moyo.

F Kawirikawiri ndikamachita zinthu zabwino ndipo chikhulupiliro changa ndikulimbikitsidwa kapena kusinthika kukhala chabwino ndimathera mukuchuita machimo. Zikatero ndimayetsesa kuti chikhulupiliro changa chikhonzekenso Komabe sipadutsa nthawi yaitali ndimabwelera ku machimo omwe aja. Kodi pamene zafikapa ndiotani kuti zindikhalire bwino?

Y M'modzi mwa anthu okhulupilira omwe anatitsogolera anati: Kodi ndikangati kapena kuti ndikuwilikiza kungati komwe m'modzi waife adzakhale bwino pambuyo poti wachita machimo ndikuoneka bwino kusiyana ndi m'mene analili anasachite machimo. Dziwani kuti nthawi zambiri munthu amalakwitsa ndipo amagwa m'machimo. Chifukwa cha machimo amene wachita amachita manyazi mumtima mwake ndipo amalapa kapena kubwelera kwa Mulungu uku akuganiza za machimo omwe anachita ndipo chifukwa chaichi namapempha chikhululukwa kwa Mulungu. Musalole kugonjetsedwa ndi chiopsezo chomwe mtima wanu ukubwewretsa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Palibe kapolo wa Mulungu yemwe wapatsidwa udindo woyang'anira (wosamalira) anthu, ndipo iye iye ndikumwalira asakusamalira za anthu akewo koma kuti Mulungu adzamumana Jannah (Bukhari)

F Ndimagwira ntchito ku bungwe lomwe limapereka ngongole zosiyanasiyana yomwe anthu atha kutenga pofuna kugula galimoto, nyumba ndi zina. Ngongoleyi amadula kumalipiro mwezi ndi mwezi mpaka ngongoleyo izathe popanda ndalama ina yoonjezera (intelesiti). Koma kuti Mgwirizano wa ngongoleyi uli ndi gawo lina lotchedwa “Za moyo wa mawa” kapena kuti “mtetezi wathu wa mawa” ngakhale kuti izi sizingwiritsidwa ntchito. Malangizo ano ndi otani kutenga ngongole ngati imeneyi?

Y Palibe choletsa kutenga ngongole pofuna kugula zomwe tikufuna monga nyumba ngati ngongoleyo ndiyobweza popanda kuonjezera ndalama ina pamwamba (intelesiti) Koma sizololedwa kutenga ngongole yomwe ili ndi gawo lonena za moyo wa mawa kapena kuti ntetezi wathu wa mawa (life insurance). Koma Tikumva mufunsoli kuti gawo lokhuza za moyo wa mawali silikugwiritsidwa ntchito apo ndiye kuti palibe choletsa kutenga ngongoleyi chifukwa chomwe chikuletsedwa ndiye kutengako.

F Kodi kuchotsa ndikutaya tsitsi komanso zikhadabo pamene ili mkati mwa masiku ako apa mwezi (matenda azimayi) ndi zolakwika? Kapena ndikofunika kuchaka zinthuzo tisanataye ngati tili mu nyengo yotero?

Y Izi ndi zomwe akazi ena amazunguzika nazo kwenikweni lamulo la kumeta tsitsi, kuchotsa zikhadabo ndi ma Sunnah ena okhuza chilengedwe pa nthawi yomwe munthu wa mkazi ali mkati mwa ma tsiku ake apa mwezi. Izi zikuchokera pa zikhulupiliro zaboza zonena kuti kena kulikonse komwe kanachoka pa thupi pa munthu kadzabwelera pa tsiku la chimaliziro, ndipo amakhulupilira kuti ngati

achotsa ali odetsedwa (alibe Twahara) ndiye kuti magawo omwe anachotsedwawo adzabwelera ali odetsedwa (opanda twahara) pa tsiku lotsiriza. Ichi ndichikhulupiliro cha boza ndipo sicholondola. Mkazi yemwe ali mkati mwa masiku ake apa mwezi ndiololedwa kuchotsa tsitsi, chikhadabo ndi zina.

F Ndili pa ubwenzi ndi tsikana wina yemwe Ndikufuna kuti ndidzamukwatile mtsogolo muno. Funso langa ndi lokhuza tsiku la khumi ndi chisanu (15) la mwezi wolemekezeka wa Ramadhaan timalitcha tsikuli tsiku la ‘chimwemwe ndi chikondi’ Kodi ndingagwiritse tsikuli kuchita za chikondi komanso kulitenga tsikuli kukhala lodalitsika?

Y Tili odadwa kuti mukufunsa zokhuza kukhala pa chisangalalo ndi kukodwera tsikuli ndipo simukufuna kufunsa za ubwenzi omwe mwautchula mufunso lanu. Kulakwika koyamba ndikhala pa ubwenzi ndi mkazi yemwe mukuti mukufuna mudzamukwatire mtsogolo muno. Dziwani kuti kukhala pa ubweziko ndikoletsedwa ndipo zonse zomwe zingamachitike mkati mwa ubwenzi wanuyo ndizololakwika. Kodi ndichisangalalo ndi madalitso anji omwe angapezeke pamene inu ndi mkaziyo muli mkati mosamumvera Mulungu. Komanso tionjezere kuti ngakhale kuti inu ndi mkaziyo munali pa umodzi wovomerezeka kunena kuti anali mkazi wanu omwe munachita ndondomeko yoyenera kusangalala ndi kusangalalira pa tsikuli ndi mchitidwe opeka mu chipembedzo cha Chisilamu. Ku Chisilamu kulibe tsikuli. Chisilamu chili ndi zisangalalo zoziwika ndipo chilibe chisangalalo kupatulako chisangalalo cha Eid Fitr ndi Eid-Adha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Miyendo iwiri ya akaoplo a Mulungu (anthu) sidzasuntha pa tsiku la Kiyamah mpaka itafunsidwa za moyo wake - Kodi unagwira ntchito yanji? (Tirmizi)

Kutukuka kwa dziko kwapita pa patsogolo ndipo gawo lina la kutukukaku ndi monga njira yakulumikizana kupyolera pa makina a intaneti. Lero mikumano ikutha kuchitikira pa makinawa pamene anthu ankumanawo amaonana wina ndi mzake ngakhale wina aliyense ali kutali ndi komwe kukuchitikira nkumanowo. Kodi mikumano ngati imeneyi ndi chimodzimodzi ndi mikumano ina yomwe pomaliza pake pamafunikira kupanga Dua yopempha chikhululuko ku zolakwika zomwe zagwa pa kukambirana?

YInde mikumano yomwe ukumachitika kupyolera pa makina a intaneti ndi chimodzimodzi ndi mikumano ina iliyonse ndipo nkofunika kumalizira ndi Dua.

FNdinawerengapo kuti ena mwa Maswahabah (Radhiyallahu Anhum) ankachita machimo ena ngakhale chikhulupiliro chawo chinali cholimba komanso changwiro. Kodi izi zikuthandauza kuti ndi chachiziwikile kuti ife anthu wamba povuta kuta kuti tisachite machimo chifukwa chakuti chikhulupiliro chathu ndichooka?

YKulankhula kotero kukuchokera mukunong'onedwa ndi Shaytaan yemwe amafunitsitsa nthawi zonse kuti munthu aziona machimo ngati chinthu chisaopsa ndi cholinga chakuti iye munthu apitilize kuchita machimo ndipo asakhale ndi maganizo obwerera kwa Mulungu (kulapa). Maganizo awa ndi aboza mumagawo angapo. (1) Tiyenera kudziwa kuti ife Asilamu chitsanzo chathu chabwino ndi Mtumiki Muhammad (Sallallahu Alayhi Wasallam) (2) Tikulamulidwa ife Asilamu kowatsatira Maswahabah (Radhiyallahu Anhum) pa ntchito yawo yabwino osati mbali ina. (3) Ngakhale

ena mwa Mashahabah (Radhiyallahu Anhum) anachita machimo ena izi sizinali chotika kwa iwo kawirikawiri. Gawo lalikulu la moyo wawo linali lotsatira malamulo a Mulungu ndikulimbikira usiku ndi usana kuti akhale opambana ndi otsogola pomusangalatsa Mulungu. Kumvera, kutsatira, kuchita Ibaadah ndi kupititsa chipembedzo patsogolo ndiye gawo lalikulu la moyo wa Maswahabah (Radhiyallahu Anhum). Nanga bwanji munthu akufuna kulengezetsa zomwe sizinali kuchita kwa iyo nthawi yambiri ndipo ndi onse ndikusiya kulengezetsa magawo a moyo wawo (wa Maswahabah) wa tsiku ndi tsiku omwe unali wakuchita Ibaadah, kumvera, kukweza chipembedzo cha Chisilamu.

FPamene munthu wataya kathu kapena kuluzo munjira ina iliyonse ndikulankhula kuti Innahu 'ala raj'ihl la Qadir (Ndithudi Mulungu ndiwakutha kubweza) (83:6) Kulankhula kokwana ka 200 kodi zomwe wataya kapena kuluzazo zingangabwwere kapena zingapezeke kapena ayi?

YIzi sitinawerengapo kapena kuzipeza mu Qur'an kapenanso mu Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam). Iyi sinjira yoziwika pofuna kupeza zinthu zomwe zataika kapena kusowa. Moti kutero ndiko kugwiritsa ntchito Qur'an motsutsana ndi njira yomwe imayenera kuti Qur'an igwiritsidwe ntchito. Takuona apa kugwiritsa ntchito nambala (200) zomwe zitha kuziwika kupyolera mu Qur'an ndipo sizingaziwika kupyolera kuganizira chabe. Choncho kugwiritsa ntchito njira imeneyi ndi kubweretsa zinthu zachilendo (Bid'ah) Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: Munthu yemwe abweretse zachilendo mu chipembedzo sali waife ndipo ntchito zakezo sizizalandidwa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chopereka (chaulele) chomwe chaperekedwa kwa osauka ndi chopereka basi koma chomwe chaperekedwa kwa abale chili ndi zinthu ziwiri, kupereka komanso kumanga ubale. (Tirmizi)

F Bambo anga ndiolankhulitsa ndipo chifukwa cha khalidwe la miseche limawabweretsera mavuto komanso mavuto kwa ife anthu ena apa banja lathu. Abale ndi anthu oyandikana nawo amatida chifukwa cha khalidwe la miseche la bambowo. **Kodi mavuto amenewa tingawathetse bwanji?**

Y Tikuganiza kuti muyenera kuwalangiza bambo anuwo modekha ndi mwa nzeru. Muwalongosolere iwo zovuta zomwe zikubwera chifukwa cha khalidwe lawo lolankhulitsa komanso miseche. Ayenera kudziwa kuipa kolephera kusamala lilime. Tili ndi chikhulupiliro kuti kupyolera mukulangizidwa atha kusinthika khalidwe lawo loipalo.

F Ndine dokotala wa chipatala ndipo pena odwala amabwera kuti ndiwapatse chikalata choikira umboni woti iye wadwala ndipo akufunika kukapuma (osapita ku ntchito). Komabe pena sindikhala okhutira zomwe odwala amanena chifukwa pali matenda ena omwe dokotala sanganene ndipo amangokhala oganizira chabe. Ngati nditamupatsa chikalata choti akapume pamene iye akunena zaboza ndine olakwa (ndachita tchimo)?

Y Ngati matenda ake ndioziwika palibe vuto kumupatsa chikalata choikira umboni kuti wadwala ndipo akufunika kukapuma. Koma ngati matenda ake sioziwika ndipo dokotala akudalira za zomwe zakuchita nthupi mwake zomwe odwala akunena, dokotala ayenera kuzitenga kuti ndizoona ndipo amupatse chikalata choikira umboni za kudwala kwake. Choncho ngati mwamupatsa odwala chikalata choikira umboni kuti wadwala ndipo akuyenera kukapuma ku nyumba (osagwira ntchito) koma iye akunama zakudwala kwake inu ngati dokotala palibe tchimo

chifukwa chakuikira umboni.


F Kodi munthu yemwe wayamba kulimbikira pa Deeni, kumvera ndi kutsatira zomwe Mulungu akufuna ndimalangizo anji omwe angapatsidwe ndicholinga choti asabwelere m'mbuyo ndikuyamba kuchita ulesi ndi kuchita zoipa?


Y Dziwani kuti Mulungu amasangalatsidwa ndi akapolo ake omwe amabwera kwa lye (amalapa) ngakhale kuti Mulungu ndi amene amamupangitsa kapoloyo kuti alape. Malangizo kwa ife akapolo a Mulungu ali motere: (1) Nthawi zonse tizimuyamika Mulungu moyera mtima chifukwa chakutiongolera ku njira yoongoka. Tiyenera kudziwa kuti popanda lye kutiongolera ku njirayo sitikanaongoka komanso sitikanakhala anthu omupembeza. (2) Kumvera pochita zomwe talamulidwa ndikukhala ndi chidwa chofuna kumuyandikira Mulungu pochita Masunnah pambuyo poti tachita Ibaadah ina yokakamizidwa. (3) Kufunafuna chisangalalo cha Mulungu ndikukhala ndi chiyembekezo chokakumana naye posatangwanika ndi zinthu za moyo uno. (4) kukhala ndi khumbo lofuna kukhala pa ubwenzi ndi anthu ochita zabwino ndikuwataya ochita zoipa. (5) Kutalikirana ndi machimo ang'ono ndi akulu chifukwa tchimo limodzi limatsegula njira kuti tchimo lina lifike kapena lichitike.


F Kodi ndizololedwa mkazi kuvala zibangiri zopangidwa kuchokera ku zitsuro poonjera zibangiri zopangidwa ndi golide kapena silivala?


Y Ndizololedwa mkazi kuvala zibangiri zopangidwa ndi golide kapena silivala komanso diamonds kapenanso kuchokera kumiyala ina ya mtengo wapatali. Koma izi zisachitike moononga chuma.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kuyandikana komwe Msilamu alinako ndi Mulungu wake ndi pamene iye ali pakuwerama (pa nthawi ya Swala) choncho pangani Dua (pa nthawiyi) (Abu Dawood)

 **I tried to help a woman who wanted to know more about Islam. She finally reverted to Islam. Sadly enough I was also in love with her and got the news that she is pregnant. She told me that she will abort and we didn't marry. Now she says she will deliver the child but she refuses my marriage proposal. What is your advice?**


 We believe that everyone who reads this question must learn from it and convey that lesson to people, so that they may protect themselves and their societies from such errors, and understand how doing things the wrong way must inevitably lead to wrong outcomes, even if the aim was noble. The aim is not sufficient to make actions right; rather the action must also be free of any element of evil corruption. Similarly, we read what is mentioned in the question with a great deal of sorrow. How the Nafs (self) that is inclined towards evil could take advantage of a woman who is interested in Islam, seeking guidance, and make her fall into the pit of evil and forbidden desires. Our advice to you is to stop attempting to convince her; rather you must stop trying to communicate with her.


 **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.


 **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.


 **My friend chastised me for eating and drinking with my left hand. I'm curious as to why the right hand is preferred than the left?**


 Islam organizes all parts of our lives as part of Allah's blessings on us and the perfection of this magnificent faith. There is nothing wonderful that it hasn't demonstrated to us, and nothing harmful that it hasn't warned us of. The following are the reasons: Distinguishing oneself from the Shaytaan, as in eating and drinking. It is a sign of optimism that Allah Ta'ala would include us among the righteous, etc.

The Prophet (Sallallahu Alayhi wa Sallam) said: Do not neglect to say at the end of every prayer: Allaahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika. (O Allah, help me to remember You, give thank to You and worship You properly). (Bukhari)


 **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.


 **Some or many times Sadaqah is given in the Masjid. Where can Sadaqah be used? Can this money (Sadaqah) be used in the Masjid or given to the poor?**


 There are two types of Sadaqah namely optional Sadaqah and compulsory Sadaqah. Optional Sadaqah is where a person freely gives money for a good cause and hopes for a reward from Allah Ta'ala. This type of Sadaqah can be given to the Masjid. The second type of Sadaqah is one that is mandatory, whether the initial dictates of the Shariah such as Zakaatul ul-Fitr or through a person making it binding and compulsory upon himself such as taking a vow, Kaffarah etc. Any type of Sadaqah which is compulsory upon a person has to be given in the same a venue that a person would give for Zakaah

i.e. poor and needy, thus it cannot be given to the Masjid.

 **Are there any meritorious benefits or reward of visiting the sick people in Islam?**

 Islam invites to all that is good and warns from all that is bad. From those good and virtuous deeds is the visiting of the ill and the afflicted people. Visiting the sick is one of the clearest signs of such mutual love, mercy and empathy. Indeed, it is also a duty that believers are required to fulfill, in adherence to the Sunnah of the Prophet (Sallallahu Alayhi Wasallam) The greatest reward awaiting those who visit the sick was spelt out by the Prophet (Sallallahu Alayhi Wasallam) who said: A believer visiting his sick brother will continue to be in the harvest of Jannah, until he return home. (Muslim)

 **What is the reward for husbands and wives who treat each other well while others choose to divorce?**

 The Prophet (Sallallahu Alayhi Wasallam) said in a Hadith related by Anas Ibn Malik, "Shall I not tell you about men in Paradise?" Yes, O Messenger of Allah, we said. He (Sallallahu Alayhi Wasallam) said, "The Prophet will be in Paradise, the Siddeeq will be in Paradise, and the guy who visits his distant brother for the sake of Allah will be in Paradise." Should I not inform you about your Paradise women? Yes, O Messenger of Allah, He (Sallallahu Alayhi Wasallam) said: The loving and fertile one who, if she is enraged or abused, or if her husband is enraged, says, "Here is my hand in your hand, I shall not sleep until you are satisfied."

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)

Sizikuyenda: Tsoka la Mkazi Wangayu Kodi Tizitero?

Chuma ndi zina zonse tilinazo ndikupeza zimachokera kwa Mulungu ndipo sizingasokonezeka kupita kwa oyenera chifukwa cha munthu. Koma kutero sizikutsutsana ndikufunikira kwa munth aliyense kukhala olimbikira pofuna kupeza zoyenera pa moyo wake wa tsiku ndi tsiku.

Ndikulakwa kwakukulu komanso ndikutsutsana ndi chikhulupiliro cha Chisilamu kuti mamuna afike poganizira kuti zinthu sizikumuyendera kumbali ya chuma ndi zina chifukwa cha tsoka la mkazi wake. Komanso mwina mkazi kuganiza kuti pa banja lawo sizikuyend chifukwa cha tsoka la mamuna wake. Ayi tisamatero ndithu.

Ife ngati Asilamu tizikhulupilira kuti Rizq limachokera kwa Mulungu. Mulungu akunena mu Qur'an yolemekezeka kunena kuti: Palibe cholengedwa chomwe chili pa dziko lina lapansi posakhala kuti cholengedwacho chili ndi Rizq (zopeza) zake. (11:6)

Ayah imeneyi ikupserezera kuti zopeza zomwe munthu amapeza pa moyo wake kaya ndi

chakudya, banja, ana, ndi zina zonse zimachokera kwa Mulungu (Iye ndi amene amapereka) ndipo palibe munthu yemwe angasokoneza zomwe Mulungu waika ndikulamula kuti zikhalire choncho.

Koma dziwani kuti ngakhale kuti Rizq limachokera kwa Mulungu komanso kuti linaikidwa kale kwa yemwe lizamupeza ndikukhala lake, Chisilamu chikulimbikitsabe umoyo wolimbikira pofunafuna zofunika pa moyo wake.

Mtumiki (Sallallahu Alayhi Wasallam) pa nkhani ya munthu wina adati: Imangilire Ngamila yakoyo pambuyo pake uyezamire (udalire) mwa Mulungu (Tirmizi) Tikuona kuti Hadith imeneyi ikukamba momvekabwino zakufunika koyezamira mwa Mulungu komanso kuti munthu azimbikira pa yekha

Tikuyenera kudziwa kuti kuganizira kuti kusatiyendera zinthu zokhuza chuma ndichifukwa cha tsoka la munthu wina wake uko ndikutsutsa ndi chikhulupiliro ndi chiphunzitso cha Chisilamu.



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