

Al-Haqq الْحَق

And say, the truth has come and falsehood has departed.
Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

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Prioritize Wellbeing Over Desire To Be Right

Sometimes marital conflict brings couples closer. Just as Allah's Messenger (Sallallahu Alayhi Wasallam) mentioned that tribulation purifies the believer like a forge-fire purifies gold, there is perhaps no relationship that can purify a person better than marriage.

That is because even though marriage's purpose is to be a source of peace and tranquility for men and women together, it also holds an inescapable element of Fitnah. No marriage can go without conflict.

We ought to be able to understand how marital conflict is not in and of itself a bad thing, since it is an inevitable part of the relationship. Rather, conflict in marriage can be the means to a better end for couples.

If we enter marital conflicts with proper mindset, we will have an amazing opportunity to share our true self with our spouse.

Being calm and connected with our spouse is the necessary tool. One must begin the conversation to resolve issues calmly. You must also be ready to hear whatever your spouse has to say in turn.

How the conversation will unfold depends more on how we say something than what we say. We can always retract our statements or reword them. Once a husband or wife starts yelling the conversation will take a turn that it usually cannot recover from.

Sometimes a conflict can be resolved in a single conversation. Other times it cannot be resolved at all and both partners will have to learn to cope with their differences, which is itself a kind of resolution.

They will have reaffirmed their love and respect for one another, just by having that calm, connected conversation. They are indirectly saying that they prioritize the wellbeing of their relationship over their desire to be right.

The Prophet (Sallallahu Alayhi Wasallam) said: Shall I not tell you something that is better than voluntary fasting, prayer and charity? They (Radhiyallahu Anhum) said: Yes. He said: Reconciling in a case of discord, for the evil of discord is the shaver. (Tirmizi)

**Zakaah Nisaab
Rajab 2021
MK**

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MOTIVATIONAL MOMENTS


When others let you down and don't meet your expectations, don't be upset. Pray for them. As humans, we're not perfect. Only the Allah is!

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 We want to give Zakaah in the local currency but the money we have is in dollars. There is no unified rate for exchanging dollars for the local currency. The government has a fixed rate; the banks have a different rate, and the black market has a higher rate than the other two. Should the dollars be exchanged according to the highest rate?


 It is good enough to pay the Zakaah on cash in the same currency or the equivalent value in another currency if it is in circulation and the poor person can spend from it and benefit from it without that resulting in any harm for him because currencies all serve the same purpose and may be used to pay Zakaah, so they are like two types of the same thing, as the Fuqaha said regarding gold and silver. So if someone has dollars and wants to give Zakaah on this money it is permissible for him to give it in dollars or the equivalent in another currency. If the exchange rate varies, he should work it out based on the highest rate at which he could exchange the dollars (for the local currency), taking into consideration the rights of the poor, lest the exchange of currency is used as a trick to give less than is due.


 **A young man is overwhelmed with worry and anxiety. What is the remedy?**


 In this world, a man's life is not consistent, rather his circumstances will vary between that which he likes and that which he does not like. The wise man, when he thinks about this world, will realize that he needs to develop an optimistic outlook and put an end to worries and distress that could disturb him and cause him stress. What the Shaytaan wants to do is to cause Muslim grief and stress. Being introverted and thinking constantly about pain and sorrow gives the Shaytaan a great opportunity and may cause the worries and stress to multiply. Looking forward to a happy life and being optimistic is one of the means of feeling content and at peace. It is known that this world is a mixture of ease and hardship, joy and sorrow, hope and pain, so why should a person help the dark side to prevail over the bright side?


 **Is a doctor who is on the call included in the Hadith which says - an eye that stays awake, guarding for the sake of Allah?**

 Ibn Abbas (Radhiyallahu Anhu) said: I heard the Prophet (Sallallahu Alayhi Wasallam) say: **There are two eyes that the Fire will not touch: an eye that weeps out of fear of Allah, and an eye that stays awake, guarding in the cause of Allah. (Tirmizi)** Medicine is one of the noblest branches of knowledge after Islamic knowledge because of what it involves in maintaining physical well-being.


 In the world in which we live there are devil worshippers. They have symbols everywhere and also drawn on clothes for young people. The prayer mats are also eroded with such drawings and we use them unknowingly. What should we do after we have learned that these symbols?


 Worship of the Shaytaan is a degeneration of human nature promoted by atheists nowadays. Societies are affected by some of its evils and harms. We affirm that they are a group that is small in number and their impact is very limited. That group is besieged by people who have sound reasoning and a good understanding of Islam and of the true religion of Tawheed that Allah has chosen for humanity. This means that the Muslims have some level of immunity against such ideas and beliefs, which are presented attractively as something rational. So it is more appropriate that sound precautions should be very effective against such mythical ideas that no one follows except the dregs of humanity and sick-minded people. The Islamic ruling is that one should get rid of them by covering them or erasing them. Avoid making them or buying anything on which they appear. **The Prophet (Sallallahu Alayhi Wasallam) would not leave anything in his house on which there were crosses but he would erase that image. (Bukhari).**


 **Is it permissible to swear oaths in buying and selling if one is sincere?**


 Swearing oaths in buying and selling is Makrooh in general terms, whether one is lying or not. If a person is lying in his oath, then it is Makrooh in the sense of being Haraam; the sin is greater and the punishment is more severe. Even if it is a means of selling the product, it erases the blessings of the sale and profit. The Prophet (Sallallahu Alayhi

Wasallam) said: **An oath may sell the product but erase the blessing. (Bukhari and Muslim).** But if the oath in buying and selling is sincere, then it is Makrooh in the sense of being discouraged, because that means that he is selling his product and encouraging the buyer to buy it through swearing oaths repeatedly.

 **What should the wife say if she finds out that her husband is having a relationship with someone else?**

 Such a situation requires knowledge of some definitive signs, to take the right decision. These include the following: His relationship with his Lord. Does he pray? His relationship with you on a day-to-day basis. Does he treat you kindly in matters other than marital relations? Is he generous with you and with your children? His relationship with his children and how close they are to him. Does he pay attention to their affairs and their well-being, or not? His relationship with his family and your family. Does he keep a distance from them? If the answers to these questions are positive, and he is usually kind and generous, then you should not hasten to confront him and ask for a divorce, because when a wife confronts her husband in such situations, it usually leads to divorce. But if the answers to the questions mentioned above are negative then we advise you to consult a wise man among your Mahrams.

 **Is there a defined period for formal mourning and grief that a husband must observe after his wife dies?**

 Formal mourning, which involves refraining from adorning oneself or wearing perfume for a specific length of time, is something that is required only of women, not men. So if a woman's husband dies, she must observe Iddah and a period of formal mourning.

The Prophet (Sallallahu Alayhi Wasallam) said: The Shaytaan flows through man like blood. (Bukhari and Muslim)



If the husband of a Muslim woman who is working dies, and she is living in a country that does not give a leave of absence of more than three days to anyone whose relative dies, how should she observe Iddah in these circumstances? Because if she decides to observe Iddah for the period prescribed in Islamic teachings, she will lose her job. Should she forgo her religious obligations for the sake of earning a living?



She must observe the Iddah prescribed in Islamic teachings, and continue to mourn (in the manner prescribed in Islam) for the duration of the entire Iddah period. But she may go out by day to work because work comes under the heading of essential needs, and the Scholars have stated that it is permissible for a woman who is observing Iddah following the death of her husband to go out during the day to attend to her needs. Work is one of the most important of needs, and if she needs to do that by night, it is permissible for her to go out because of necessity, lest she loses her job, and the harmful consequences that may result from losing her job are no secret if she needs this job.



We are a family of nine children all of us are married and have families. Our father is deceased, and we have an elderly mother. We take turns in looking after her. But one of our sisters has excused herself from taking care of our mother because this is the responsibility of the sons. What is your understanding?



If the parents need to be looked after, it is obligatory for all their children, whether male or female, to help them, either by doing this themselves or by hiring someone to do it. Parents' rights also include: serving or helping them if both of them, or one of them, needs that. This

service and help are obligatory for all of you, but if a woman's husband prevents her from serving and helping her mother, then the husband's right takes precedence, and she can make up for that by hiring a servant or by contributing to wages for a servant if she has money. But if her husband does not prevent her from doing that, then serving and helping her mother is obligatory for her as it is for her siblings.



Is it permissible to hang up clothes in bathrooms as some people are saying that it is not permissible because the devils spend the night there? How sound is that this view?



The bathrooms are abodes of the devils, so no one should stay in them except as long as he needs to. Abu Dawood narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: These places where you relieve yourselves are inhabited (by the devils), so if one of you goes to the place in which he relieves himself, let him say 'A 'oodhu Billahi min al-khubthi wa'l-khabaa'ith (I seek refuge with Allah from the male and female devils) The word translated as inhabited means that the Jinn and devils frequent these places, lying in wait for the sons of Adam, to harm them and cause mischief, because they are places where 'Awrahs are uncovered and the Name of Allah is not mentioned. It is Mustahabb to avoid places frequented by the Shaytaan. Hanging up clothes in bathrooms has nothing to do with that, so it is not Makrooh to hang up clothes in bathrooms. As for the devils lying in wait to cause harm, that has nothing at all to do with clothes and hanging them up. Rather it is a false claim and a myth like those that become widespread among people.

The Prophet (Sallallahu Alayhi Wasallam) said: When any one of you sits down to answer the call of nature, he should not face the Qiblah or turn his back towards it. (Muslim)



How to apply patience when faced with tests? How do people react angrily to tests?



The nature of this world is that it is a test. Unless the believer convinces himself of that and instills this idea in his mind, and equips himself with patience his life will become more difficult and he will miss out on the reward. We should reflect upon the Book of our Lord and what He has enjoined upon us of patience. We should study the life of our Prophet (Sallallahu Alayhi Wasallam) and His Companions (Radhiyallahu Anhum) and our early generations, and see how they bore tests and hardships with patience so that we can follow their example. It is no secret that patience brings great reward and high standing before Allah.



Is envy and thinking about sexual fantasies included in the sins committed when one is alone?



Sexual fantasies are a type of thought that may cross a person's mind. Whatever a person thinks of to himself, if he does not allow it to take root or persist in thinking about it, is forgivable, according to a scholarly agreement. Passing thoughts are forgivable, but the individual must ward them off and not get carried away in dwelling on them. It is not permissible for the Muslim to consciously bring such thoughts to mind and become absorbed in dwelling on them, and it is also not permissible for him to let himself get carried away in thinking about things that cross his mind, for that will lead him to what is Haraam. Envy (Hasad) is a blameworthy characteristic, and the Muslim should strive to rise above it.?



I got to know a young Christian man over social media. He has told me that he wants to enter Islam and marry me.

When his father found out that he is reading the Qur'an he got angry with him and threw him out of the house. Now he has no place to live. What is your advice?



Relationships between the sexes lead to temptation and corruption. How often have these relationships led to a great deal of trouble and problems for those involved? You should hasten to leave the social media you meet him and change all means through which he might be able to contact you in repentance to Allah Ta'ala. You should praise Allah for having saved you from getting carried away and doing anything even worse and more reprehensible. We ask Allah to avert evil from you and to keep you away from temptation and trials.



A woman was stricken with a calamity and went through a time of fear that led to her eyes protruding, and she was advised to bathe in water that had been used to wash a dead person. Is that permissible?



Is it not permissible since using this water is not a means of healing, whether according to Shariah or science. Using it is a form of minor Shirk. What this woman should do is to recite Ruqyahs for herself that are prescribed in Shariah such as al-Faatihah and al-Mi'wadhatayn (the last two Surahs of the Qur'an), and there is nothing wrong with seeing doctors treat her problem.



I am working in an organization which allows employees to take loans with low interest. What is your advise?



Interest is prohibited in Islam regardless of whether the rate is low or high. Hence a Muslim is required to save no effort in avoiding interest in his dealings and seek the correct alternatives.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever is patient Allah will will bestow patience upon him, and no one is ever given anything better and more generous than patience. (Muslim)

MAFUNSO NDI MAYANKHO

F Pali munthu wina yemwe ali m'madandaulo osiyanasiyana okhuza moyo wa tsiku ndi tsiku. Kodi angatani kuti apeze mpumulo?

Y Dziwani kuti umoyo wa munthu pa dziko lino umakumana ndi zinthu zosiyanasiyana (zabwino komanso zowawa) ndipo umoyo wa munthu umakumana ndi zinthu zomwe amazikondakomansondizomwesazikondakapena kuti zomwe sasangalatsidwa nazo. Choncho munthu wa nzeru komanso ozindikira za moyo wa dziko lino la pansi ayenera kupeza njira zothetsera kukhala m'madandaulo ndi kukhumudwa omwe uli umoyo omwe angamusokoneze kupita patsogolo. Zindikirani kuti Shaytaan nthawi zonse amafuna kuti munthu okhulupilira azikhala odandaula ndi okhumudwa. Kukhala munthu okhumudwa ndikuganiza nthawi zonse za mavuto omwe ukukumananawo kumapereka mpata kwa Shaytaan ndipo kumapangitsa kuti madandaulo komanso kukhumudwa kupite patsogolo.

F Padziko lino lapansi pali anthu ena omwe amapembedza Shaytaan (Satana). Anthuwa ali ndizizindikiro zosiyanasiyana pa zinthu zosiyanasiananso kuphatikirapo kuti zizindikirozi zimaikidwa pa zovala za ana. Zizindikirozi sizinasiyaye gawo koma kuti pena mpaka miswala yomwe ndipo titha kumagwiritsa ntchito miswalayo tisakuzindikira mkomwe. Kodi malangizo anu ndi otani?

Y Kupembedza Shaytaan (Satana) ndi mapeto akusokera kwa munthu nchitidwe omwe anthu omwe sakhulupilira Mulungu akufalitsa masiku ano. Mtundu wa anthu wazungulilidwa ndi kugwidwa ndi zoipa zina zani za nchitidwewu. Koma ife tikunena kuti aka ndikagulu ka anthu ochepa ndipo zofalitsa zawo zilibe mphamvu kwenikweni. Dziwani kuti

kagulukuka kazungulilidwa ndi anthu okhulupilira (Asilamu) ozindikira za Mulungu m'modzi yekha. Izi zikusonyeza kuti Msilamu ndiwotetezedwa ku nchitidwe ndi zikhulupiliro zomwe zimafalitsidwa mokongoletsa. Nkoyenera kuti okhulupilira akhale ndi chitetezo polimbana ndi anthu osokerawa. Msilamu ayenera nthawi zonse akaona izi apeze njira yothana nazo. Tiyenera kupewa kugula zinthu zodabwitsazi ndikukaikitsazi. Mtumiki (Sallallahu Alayhi Wasallam) sankasiya kanthu kena kalikonse komwe kanali ndi chizindikiro cha mtanda pokhapo lye amafuta chizindikirocho. (Bukhari)

F Kodi mkazi alankhuleni pamene wapeza kuti mamuna wake ali pa chikondi ndi mkazi kapena akazi ena?

Y Kupeza yankho la vuto ngati ili zikufunika kukhala ndi kuzindikira kokwanira ndi cholinga choti opange chiganizo choyenera. Zina mwazizindikirozi ndi izi: Kuona ubale wake pakati paiye (mamuna) wanuyo ndi Mulungu. Zomwe zikuthandauza kunena kuti kodi mamunayo amaimika mapemphero? Kuinanso kulumikizana kwanu pakati pa mkazi ndi mamuna wake kwa tsiku ndi tsiku. Apa tikufuna kuona kuti kodi mamunayo amakusamalirani pa tsiku ndi tsiku. Kodi mamunayo ndiwosaumira kwa mkazi wakeyo komanso kwa ana ake? Kodi mamunayo amalumikizana bwanji ndi ana ake. Kodi amawalabadira anawo kapena ayi? Ngati zonse zomwe zachulidwazi zili ndi yankho labwino malangizo athu ndioti musamututumuse mamunayo ndi nkhanayi, chifukwa kawirikawiri mkazi akatulutsa nkhanayi ngati iyi zotsatira zake ndi kutha banja. Koma ngati yankho la zonse zomwe zachulidwazi zili ndi yankho loipa, losakhalabwino malangizo athu ndioti itengereni nkhanayi kwa anthu ozindikira, anzeru ndi ena..

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

F Mamuna wanga amandikakamiza kuti ndizimulongosolera liwu kwa liwu la zonse takambirana ndi makolo anga komanso abale anga. Iye akuti mwina abalewo atha kupereza nzeru zolakwika zomwe zingathetse banja. Timakhala tikukangana ngati sindimulongosolera zokambirana ndi abale angazo. Malangizo anu ndi atani?

Y Malangizo athu kwa mamunayo ndiakuti ayenera kuyang'ana za moyo wake ndikusalimbana kufuna kudziwa zonse zomwe anthu ena akumanga pakuzindikira kwawo, ubale wawo ndi maganizo awo. M'modzi mwa anthu ochita zabwino za Mulungu anati: Munthu yemwe ali pakuluza kwakukulu ndiyemwe akuzisokoneze yekha pakulumikizana ndi Mulungu komanso kuipa kwakukulu ndi kwa munthu yemwe akulola kuti anthu ena amusokoneze. Ayenera kusawaganira zoipa anthu ena chifukwa sizoonza kuti zonse zomwe anthu ena angamakambirane ndizokhuza iyeyo. Dziwani kuti kufuna kumva zomwe anthu akunena kapena kukambirana ndi mbali imodzi yamiseche ndipo miseche komanso munthu waboza zimaononga zinthu zambiri paola limodzi kusiyana m'mene ingaononge mfiti pa chaka chimodzi.

F Kodi munthu angakwanitse bwanji kukhala okhulupilira mwa Mulungu M'modzi yekha (Tawheed)?

Y Kukwanitsa kukhala okhulupilira mwa Mulungu M'modzi yekha kumachitika poikira umboni kuti palibe wina oyenera kumupembedza koma Mulungu m'modzi yekha ndikutinso Muhammad (Sallallahu Alayhi Wasallam) ndi Mtumiki wa Mulungu. Kukwanitsa izi kuli zigawo ziwiri, choyamba chomwe chili chachikulu kapena kunena kuti chokakamizidwa ndipo gawo lina ndi lotchedwa Mustahabb

(zoyenelera) Gawo loyambali limakwanitsidwa pochita zinthu zitatu: (1) Kusiya kumuphatikiza Mulungu ndi zinthu zina (Shirk) (2) Kusiya zinthu zopeka m'magawo onse. Komanso gawo linalo la Mustahabb ndi lomwe anthu amasiyana makwanilitsidwe ake lomwe mwazina ndiko kusakhala ndimaganizo ena alionse mumtima posakhala kuganiza za Mulungu m'modzi yekha. Zomwe zikuthandauza kuti kukhala nthawi zonse mtimawakoukuganizaza Mulungu ndikusalabadira za moyo uno. Dziwani kuti kukwanitsa magawo awiriwa kukufunika zinthu ngati izi: (1) Kuzindikira (maphunziro) (2) Kukhazikika pa chikhulupiliro. (3) Kutsatira ndi kumvera malamulo a Mulungu ndi a Mtumiki (Sallallahu Alayhi Wasallam). Pamene munthu akwanitsa zomwe zanenedwazi zotsatira zake ndizakuti iye amakhala okhwima ndi wangwiro pa chikhulupiliro cha Mulungu m'modzi yekha (Tawheed) ndipo malipiro ake kwa Mulungu adzakhala ochulukana.

F Kodi ndizololedwa kuyanika zovala kubafa ndipo tikumva anthu ena akunena kuti sizololedwa chifukwa kubafa ndikozaza ndi Mashaytaan omwe amakhalako usiku onse. Kodi izi ndizoonza?

Y Kubafa ndi malo omwe Shaytaan amapezezapezeka Choncho tisakhaleko kupatula pa nthawi yokhaya yomwe tili ndi zochita monga kusamba, kuchapa ndi zina. Mtumiki (Sallallahu Alayhi Wasallam) anati: Malo awa omwe mumazithandizira ndikomwe Mashaytaan amakhalako choncho pamene m'modzi wa inu apita kukazithandiza ayenera kulankhula kuti: A'oodhu Billahi min al-khubthi wal'-khabaa'ith Dziwani kuti Mashaytaan amakhala kumalowa kudikira anthufe kuti apereka chionongeko chifukwa chakuti ndikumalao komwe maliseche sabisidwa. Koma kuti kuyanika zovala kumaloku sikukukhuzana ndi izi ndipo sizoletsedwa

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 Kodi ndizololedwa kulumbira pakugula ndi kugulitsa ngati munthu akulumbilayo ndiwokhulupilika?

Y Kulumbira pakugula komanso pakugulitsa ndikoipa khaya olumbirayo akunama kapena kunena zoono. Choncho ngati munthu akunama pakulumbira kwake ndiko kuipako chifukwa chakuti zoterozo ndizoletsedwa. Ngakhale kuti ndinjira yogulitsira kanthu imachotsa madalitso. Mtumiki (Sallallahu Alayhi Wasallam) anati: Kulumbira kutha kugulitsa kanthu koma kumachotsa madalitso (Bukhari ndi Muslim). Koma ngati kulumbira pakugula ndi kugulitsa kuchitika moyera mtima kukhala koipa chabe malinga kuti ndikoletsedwa chifukwa kulumbirako kukugwira ntchito yomukopa ogula kuti agule pakulumbira mobwerezabwereza.

F Mkazi ndi mamuna wake amakhala m'dziko lomwe sapereka masiku opuma kwa munthu yemwe wafaredwa ndipo mamuna wamwalira pamene iye mkazi amagwira ntchito yolembedwa. Kodi pamene mkazi atsatira bwanji lamulo la kudikilira (Iddah) pozindikira kuti akatsatira lamulo la Iddah atha kuchotsedwa ntchito?

Y Ayenera kutsatira lamulo la Iddah monga m'mene Chisilamu chikulungosolera za nyengoyi. Koma atha kutuluka kukugwira ntchito chifukwa ntchito ili mugulu ya zinthu zofunika pa moyo wa munthu ndipo Maulama alongosora kuti ndizololedwa mkazi pambuyo pakumwalira kwa mamuna wake kutuluka masana ndikukayendetsa zinthu zofunikira pa moyo wa munthu. Kugwira ntchito ndi imodzi wa zinthu zofunikira ndipo ngati atafuna kuti azigwira usiku ndizololedwa kwaiye. Izi zili Choncho pofuna kuti iye asaluze ntchito pozindikira zovuta zomwe zingapezeka pamene wachotsedwa ntchito.

F Tilipo ana asanu ndi anayi obadwa kwa mayi amodzi ndipo tonse tinakwatira ndikukwatiwa. Bambo athu anamwalira ndipo mayi athu alipo koma okalamba. Timasinthana popereka chisamaliro kwa mayi athuwo koma m'modzi mwa azichemwali athu wazipatula kutchito yopereka chisamaliroyi ndipo iye akuti iyi ndi ntchito ya ana amuna. Kodi mchemwaliyu akulondola?

Y Kupereka chisamaliro kwa makolo ndi udindo wa ana onse, amuna komanso akazi. Chisamaliro chitha kuperekadwa kwa makolowo ndi anawo mwaokha kapena kupeza munthu oti aziwayang'anira. Koma ngati mamuna wake akumuletsa kupereka gawo lofunikali kwa makolo atha kumvera za mamuna wakeyo. Komabe amunafe tizikhala anthu omvetsetsa makamaka pankhani ya mkazi wathu kuwathandiza makolo monga apa tikumva kuti mayiyo ndiokalamba. Choncho ngati palibe chipsinjo choletsedwa Dziwani kuti kusamalira makolo ndi udindo wathu.

F Ndimafuna nditadziwa kuti kodi Aqeeqah ndiyofunika bwanji?

Y Aqeeqah ndi Sunnah Mustahabbah kwa munthu yemwe angathe kuchita mwambo wa Aqeeqayo. Kufunika kwa Aqeeqah koyamba ndiko kuti imathandiza kuti Shaytaani asakhale ndi gawo lina lililonse kwa mwana wongobadwayo. Ndizololedwa munthu kuzichitira Aqeeqah ngati makolo ako sanakuchitire. Komanso ndi zololedwa kumuchitira mwana kapena ana ako ngakkale patadutsa nthawi yaitali kuchokera nthawi yomwe iwo anabadwa. Choncho Aqeeqah ndiyofunika kwambiri. Tizipange Aqeeqah womwe ndi mwambo wovomerezeka mu malamulo a Chisilamu osati kukumbukira tsiku lakubadwa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbitsa) imzake. (Bukahri)

F Kodi tsiku la chisano ndi pemphero la Jumuh'ah lili ndi madalitso otani?

Y Madalitso a tsiku la Jumuh'ah ali motere: Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Mapemphero asanu a tsiku lililonse ndi pemphero la Jumuh'ah imodzi kufika Jumuh'ah ina amafuta machimo omwe achitika pakati pama Jumuh'ah awiriwa, ngati munthu sangwa m'machimo akuluakulu. (Muslim) Tiyenera kudziwa kuti kupita ku Jumuh'ah molawilira kuli ndi madalitso ake. Pamene munthu akuyenda kupita ku pemphero la Jumuh'ah, kumnyamula kwa mwendo wake kamodzi kumabweretsa madalitso ofanana ndi madalitso akusala komanso ndi madalitso akupemphera mkati mwa usiku kwa chaka chonse. Koma kuti chodziwika kwenikweni ndi choti kukhululukidwa machimo komwe kukunenedwaku kumadza ngati munthu atakwanitsa izi. Kusamba thupi lonse popita ku pemphero la Jumuh'ah, kuzipaka mafuta onunkhira (perefyumu), kumvala zovala zabwino kwa iwe, kuyenda modekha popita ku Jumuh'ah, kupemphera ma Naafil, komanso chachikulu kumvetsera Khutbah ndikupewa kuchita phokoso kapena kulankhula zopanda pache pamene talowa mu Mzikiti ndiponso pamene Khutbah ili mkati.

F Timamva za nthawi ya kuyankhidwa zopempha zathu pa tsiku la Jumuh'ah. Kodi nthawi imeneyi ndi iti?


Y Pali magawo awiri ankhani yokhuza nthawi yomwe tsiku la Jumuh'ah zopempha za anthu zimayankhidwa ndipo pali chikhulupiliro choti izi ndi zoon. Gawo loyamba likukamba za nthawi yakulowa kwa Asr mpaka kulowa kwa dzuwa kwa anthu omwe amakhala m'mizikiti kudikira pemphero la Maghrib uku akupanga ma


Dua. Gawo lachiwiri ndi nthawi yomwe Imaamu wakwera pa Mimbali kuti apereke Khutbah mpaka pamene athere. Komabe nthawi zomwe mapemphero amalandiridwa pa mapemphero onse a Farz komanso a Naafil ndi nthawi yomwe tagwetsa nkhope yathu pansu (Sijida). Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Kuyandikana komwe munthu angakhale nako ndi Mulungu ndi nthawi yomwe ali pa Sijida, choncho pangani ma Dua (kupempha kwa Mulungu) mochulukitsa. (Muslim)


F Kodi ndi nthawi yanji yomwe munthu atha phwanya lonjedzo poti timamva kuti kuphwanya lonjedzo ndi m'chitidwe wa akazitape?


Y Palibe chikaiko kuti kusunga lonjedzo komanso kukwaniritsa zomwe munthu walonjeza ndi khalidwe la anthu okhulupilira, ndipo kuphwanya lonjedzo ndi mtchitidwe komanso khalidwe wa akazitape. Choncho munthu wokhulupilira yemwe walonjeza kanthu atha kuloledwa kuphwanya lonjedzo kapena ayi mzigawo izi: Atha kuloledwa kuphwanya lonjedzo ngati pali chomuletsa chenicheni monga: (1) Kuiwala kuti iye analonjeza. Munthu atha kuiwala kuti analonjeza kanthu kapena zinthu kwa munthu kapena anthu kuti adzawachitira kanthu kena kake. Choncho ngati ataiwale palibe tchimo kwa iye. (2) Kukakamizidwa kuphwanya lonjezo kapenanso kuopsyzedwa kumene. (3) Kulonjeza pofuna kuchita chinthu choletsedwa. Pa mbuyo pozindikira kuti zomwe unalonjeza ndi zoletsedwa utha kubwerera m'mbuyo. (4) Kupezana ndi mavuto omwe munthu walonjeza uja sanhathe kukwaniritsa zomwe analonjeza. (5) Kudwala komwe kungamulepheletse munthu kukwaniritsa zomwe unalonjeza.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Katundu wanu ndi uyo amene mwamutumiza (mwamusogoz) (kudzera muzopereka za ulere) koma (katundu) yemwe mukuumulira ndi kuziunjikira, siwanu koma wa am'mulowa malo a chuma chanu mukadzafa. (Bukhari)

 **My husband forces me to tell him the whole dialogue I had with my mother or brothers or anyone else. He justifies this by saying that my mother may say something that can spoil our relationship. It causes problems between us if I refuse to tell him. Shall I respond to his request?**


 We advise this husband to focus on himself rather than other people and to look at his faults and correct them and to look at his shortcomings and strive to perfect his self that is inclined towards evil. That is better for him and is more appropriate than focusing on other people and what they say and do. One of our pious predecessors said: The greatest loser is the one who is distracted from Allah by himself, and even worse off is the one who is distracted from himself by other people. He should not think badly of people because not everything that people say concerns him or has to do with him, rather he desires to hear people's stories and find out about their situations, and to rejoice at their shortcomings. It is to be hoped that this husband does not approve of his wife telling him what her family and other people say to her, even if they are talking about him, because by doing that she would be a gossipmonger. A gossipmonger and a liar could cause more damage in an hour than a practitioner of witchcraft could do in a year.

 **I am a young Muslim man. I feel afraid of people in general, and this makes me introverted to the extent that sometimes I may be entitled to something but I do not ask for it because I am afraid. Does this mean my faith is weak?**

 Faith becomes weaker as a result of neglecting obligatory duties and doing Haraam things. So long as you are doing your duty towards Allah and heeded His

prohibitions, your introversion and keeping away from people, and your fear of them, will not harm you. But if your fear keeps you from doing any obligatory duty then you will have sinned thereby, for example, if your fear stops you from attending prayers in congregation in the Masjid or stops you denouncing any evil action that you could change by speaking out or taking action, or stops you from offering advice that you should offer to those who need it. You should not give in to these fears or accept them, rather you should look for the causes and try to deal with them.

 **How can a person achieve Tawheed or true belief in the Oneness of Allah?**

 Achieving Tawheed can only be done by testifying truly that there is no god but Allah and that Muhammad (Sallallahu Alayhi Wasallam) is the Messenger of Allah. Achieving this is of two degrees, one that is obligatory and one that is Mustahabb. The obligatory degree is achieved through three things: 1-Giving up Shirk. 2-Giving up innovation in all its forms. 3-Giving up sin in all its forms. The Mustahabb degree is that in which people may vary greatly, and it means not having anything in the heart of attachment to anything or anyone other than Allah, so the heart is focused entirely on Allah and pays no attention to anything or anyone else; he speaks only for the sake of Allah and his deeds and actions are all for Allah. Some Scholars described this degree as giving up something permissible to avoid something that is forbidden. To achieve these two degrees, certain things are essential: 1 – Knowledge, 2 – Firm, certain and deeply-rooted belief, 3 – Obedience to the commands of Allah and His Messenger (Sallallahu Alayhi Wasallam) The more a person achieves these things, the stronger will be his Tawheed and the greater will be his reward.

The Prophet (Sallallahu Alayhi wa Sallam) said: There is nothing that weighs more heavily in the balance than a good attitude (with people) (Abu Dawood)



What is the ruling on spouses wearing sheer and form-fitting clothes in front of one another?



The basic principle is that a woman may adorn herself for her husband, and he may adorn himself for her, each wearing whatever is permissible for them of clothes, perfume and so on. Allah Ta'ala says: **And due to the wives is similar to what is expected of them, according to what is reasonable (2:228)**. Similarly, the basic principle is that it is permissible for the wife to wear in front of her husband something that shows her Awrah, and it is permissible for the husband to do likewise, because the issue of guarding the Awrah is not applicable between spouses, or between husbands and concubines. .



Is it obligatory to listen to what my brother who is five years younger than me? My mother says that I must respect him, because he is a man and I am a woman. Isn't the opposite the correct view?



The relationship between brothers and sisters is one that should be based on affection and compassion, in which the younger honours the older and respects him, and the older takes care of the younger and shows compassion to him. The Prophet (Sallallahu Alayhi Wasallam) said: **He is not one of us who does not show compassion to our little ones and respect to our elders.** (Tirmizi) With regard to the brother, whether he is older or younger, he does not have the right to his sister's obedience so long as she is still under the care of her father, and he is not her legal guardian according to Islamic law. He only has the right of guardianship over her with regard to some of her affairs, such as in the case of marriage, and the rulings that come into effect if there is no one else who has a greater right to

guardianship over her. The Prophet (Sallallahu Alayhi Wasallam) said: **Each of you is a guardian and each of you is responsible for those under his care. (Bukhari and Muslim)**



I want to know if insects like ants housefly mosquitoes, and the like falls or get into foods or drink dead or alive can we eat or drink that food?



Islam forbids bad things. Pests are among the foods that the Arabs regarded as bad to eat at the time the revelation was sent down, and they were the people to whom the Qur'an was first addressed. Allah Ta'ala says: **Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah (5:3)** Remove these pests from the food, because they are bad to eat. This applies if it is possible to remove them, and is not too difficult, in the case when these pests are visible and can be distinguished from the food. The Prophet (Sallallahu Alayhi Wasallam) said: **If a fly falls into the drink of one of you, let him submerge it then take it out, because on one of its wings there is a disease and on the other there is a remedy. (Bukhari)**. But if these pests are difficult to find, they may be overlooked. Islamic teachings aim to relieve people of hardship.



My husband and I have one daughter, no other children. We now have a grandson. We would like to know if he inherits from our estate?



The daughter's son is not an heir to you. Thus, he will not inherit from your estate. However, if you wish for him to benefit from your estate, you can make a bequest in favour of him as long as it does not exceed one third

The Prophet (Sallallahu Alayhi wa Sallam) said: People who belong to two different religions do not inherit from one another. (Abu Dawood)

What is the position of forgiveness in Islam?

Forgiveness is one moral traits recommended in the Noble Qur'an. Forgiveness promotes positive states of mind by reducing anger, suffering, depression and stress.

Those who do not abide by the moral values of the Qur'an find it very difficult to forgive others.

However Allah has advised the faithful that forgiveness is more proper.

Allah Ta'ala says in the Noble Qur'an: But if you pardon and overlook and forgive - then indeed, Allah is forgiving and Merciful. (64:14)

Believer's notion of forgiveness is very different to that of those who do not live by the moral of the Qur'an.

Even though many people may say they have forgiven someone who has offended them, it nevertheless takes a long time to free themselves of the hatred and anger in their hearts.

On the other hand, the forgiveness of believers is sincere. Because believers know that human beings are tried in this world, and learn by their mistakes.



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