

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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THE DANGER OF PRIORITIZING CULTURAL PRACTICES

Islam, a complete way of life, offers comprehensive guidance for individuals in their daily affairs. Rooted in the Qur'an and the Sunnah, it serves as a guiding light, encompassing spiritual, social, and personal dimensions.

While respecting diverse cultural practices, Islam places paramount importance on adhering to Shariah, the divine law, as it supersedes cultural norms that may conflict with its principles.

Islam stands as a beacon of divine guidance, transcending cultural boundaries. The Qur'an, the ultimate source of wisdom and instruction, underscores the centrality of following the Prophet

(Sallallahu Alayhi Wasallam) and adhering to its teachings. Shariah is the ultimate authority in a Muslim's life.

Recognizing diverse cultures, Islam emphasizes the need to scrutinize practices to ensure they align with Shariah.

Many cultural practices contradict core Islamic principles. Therefore, Muslims must discern and adopt only those cultural norms that do not conflict with Islam.

For instance we may adopt a Yao proverb: KULIMA ALIMEJE CHACHILAPA SALA KOGOYA - meaning - Work in gardens for you may blame hunger.

Corresponding to that Yao proverb we have a Hadith: No one has ever eaten a better meal that which one has earned by working with one's own hands. (Bukhari)

Preserving the integrity of Shariah is paramount for Muslims seeking to lead a life in accordance with divine guidance.

This requires a commitment to continuous learning, reflection, and steadfast adherence to the Qur'an and Sunnah.

A poet wisely cautioned: Do not prioritize cultural practices above Shariah, for it is like building on a weak foundation. The winds of change will surely bring it down.

And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.' Even though their fathers understood nothing, nor were they guided? (2:170)

Zakaah Nisaab
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How can I effectively manage my quick temper and maintain composure during arguments?



A Muslim should rise above becoming angry for personal reasons or for anyone other than Allah, as it may result in regrettable consequences, either in this world or in the Hereafter, or even in both. Ali ibn Abi Talib (Radhiyallahu Anhu) emphasized that true patience is revealed in moments of anger. He maintained that anger's onset is akin to a state of madness, and its culmination leads to regret. Offering a humble apology cannot be a valid justification for anger. There are methods for calming anger, which include: (1) Remembrance of Allah. (2) Exiting the current situation. (3) Reflecting on the repercussions of anger and the subsequent need for an apology. (4) Bearing in mind the rewards associated with forgiveness and tolerance.



Have we recognized the hidden treasure in seeking Allah's forgiveness? Have we pondered the numerous benefits that arise from seeking His forgiveness?



We should cultivate the habit of seeking Allah's forgiveness abundantly, as it brings forth numerous benefits. Allah Ta'ala emphasizes in the Noble Qur'an: 'Ask forgiveness from your Lord; for He is Oft-Forgiving' (71:10). Seeking forgiveness is a catalyst for blessings like rainfall, increased wealth, enhanced strength, and a better quality of life. This bounty is bestowed upon the righteous and those who hold Allah in awe. It is also bestowed upon those who turn to Allah in repentance, seeking forgiveness, and offsetting their sins with righteous deeds. Seeking forgiveness serves as a safeguard against persisting in wrongdoing, as it prompts us to acknowledge and rectify our mistakes rather than justify them. It alleviates our anxieties. In a Hadith, it is stated: 'Whoever frequently seeks Allah's forgiveness, Allah will alleviate their worries... (Abu Dawood).



In today's globalized world, modernity often sparks debates. One such issue revolves around wives requesting allowances. Should a wife, particularly one without her own source of income, be entitled to a monthly allowance?



The husband's duty is to support his wife reasonably, covering essentials like accommodation, food, clothing, and medical care. This aligns with the Quranic guidance emphasizing fair treatment and provision for one's spouse. As stated in Surah An-Nisa (4:34), 'Men are the protectors and maintainers of women.' If the husband fulfills these responsibilities, he has met his obligations. Providing a personal allowance is discretionary and not mandatory. Many couples successfully manage their finances and livelihood without formal employment.



What is the significance of trust (Amaanah) in Islam, particularly within the framework of Shariah?



Trust (Amaanah) in Islam holds two distinct meanings: a general one encompassing all commands and prohibitions of the faith, and a specific one involving three well-known scenarios: Financial rights established through contracts and covenants, encompassing items entrusted to a person for safekeeping, loans, rentals, and similar arrangements. This category also includes situations where there is no explicit contract, as in the case of found items and lost property. Safeguarding people's confidences and keeping their secrets, whether in social, public, or private spheres. It is important to recognize that fulfilling positions of responsibility, regardless of their social, public, or private nature, should be undertaken with a foundation of truth and justice. This principle is underscored in the Qur'an, where Allah states: Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, to judge with justice. (4:58)



As a recently married man, I find that my monthly income falls short of covering my substantial expenses, leaving me struggling with loans. At times, I question whether I should have entered into marriage at this particular juncture. Is it valid to entertain such thoughts?



Indeed, Allah Ta'ala decrees the sustenance (Rizq) of every individual according to His divine plan. As mentioned in the Qur'an, 'And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them.... (24:32). Often, individuals who do not prioritize Allah Ta'ala and the Hereafter become preoccupied with the pursuit of 'more money' to keep pace with

escalating expenses. In this pursuit, it is important to remember the wisdom imparted by the Prophet Muhammad (peace be upon him), who advised, 'Contentment is an inexhaustible treasure' (Ibn Majah). Increasing one's earnings may not always be within our means, and this reality underscores the need to consider an alternative approach. By prudently managing our expenses and living within our means, we can align our lifestyle with our earnings. Therefore, the notion of postponing or avoiding marriage due to financial concerns may not be the most appropriate course of action. Marriage, as emphasized in the Sunnah, is a noble undertaking that should be pursued. It may be prudent to reevaluate our spending habits, prioritize necessities over luxuries, and seek contentment in the simplicity of life.



What is the Islamic perspective on private property rights?



Private property is ingrained in Islamic principles. The Prophet (Sallallahu Alayhi Wasallam) said: The upper hand is better than the lower hand. This underscores ownership in Islam. It acknowledges that individuals vary in their capacity to accumulate wealth, a reality recognized and respected in Islamic thought. Equality in Islam pertains to matters of dignity, access, legal standing, and opportunities. Yet, if one's capacity allows them to produce more, they rightfully hold command over their production. Islam also emphasizes the principle of compassion, ensuring that no individual is forsaken to fall below the standard of human dignity. As the Qur'an states: And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]" (2:188). This is a reminder to uphold fairness in matters of wealth and property.

The Prophet (Sallallahu Alayhi Wasallam) said: If a man says something then turns away, it becomes a trust [which should not be disclosed by the one who heard it].
(Abu Dawood)



How can one manage their sexual thoughts about their spouse when they are physically separated and struggling to maintain self-control?



Both partners should prioritize each other's emotional, physical, and psychological needs. Generally, it is unadvisable for a husband to be separated from his wife, especially for prolonged periods. It is recommended for a husband to have his wife accompany him on lengthy trips or to arrange regular visits if circumstances prevent them from being together for an extended time. Consequently, the concerned wife is encouraged to engage in open communication with her husband and work together to find practical solutions to enhance their marital connection. This fixation on sexual thoughts potentially have detrimental effects on one's overall well-being.



How can we effectively handle jealousy within our families and communities?



The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Beware of jealousy, for verily it destroys good deeds the way fire destroys wood. (Abu Dawud) In the teachings of Islam, fostering harmonious relationships and avoiding harm are paramount. Every devout Muslim is urged to steer clear of jealousy, recognizing it as a destructive force. The path to excelling in goodness lies open to all, provided no harm is inflicted upon others. Addressing jealousy begins with identifying its underlying causes, including enmity, ambition, pride, arrogance, astonishment, fear, and the desire for power and prestige, among others. Typically, jealousy arises within familiar circles, and peers in the same profession and age group. Jealousy is prohibited in the teachings of Islam.



With current economic challenges, obtaining capital for businesses has become increasingly hard. My friend acquired money through gambling and now intends to invest this money in a business venture. He received guidance that after a specific period of time, the money would become Halaal. Is this advice correct?



Basic reasoning suffices in this matter. It is not feasible for Haraam money to transform into Halaal. Since the foundation of his business is built on earnings from Haraam sources, the entirety of his income is tainted. The Haraam nature of the gambling proceeds persists. The counsel he received is incorrect. Consequently, it is obligatory for him to allocate the Haraam money as Sadaqah for the benefit of the less fortunate.



Could you provide guidance on whether the terms “practicing” and “non-practicing” Muslims are appropriate in describing individual’s level of religious observancem?



To commence, a Muslim is one who embraces the five pillars of faith. Any individual who holds these beliefs is considered a Muslim, entitled to the same rights and responsibilities as their fellow believers, unless they renounce their faith by either uttering or endorsing statements that suggest disbelief (Kufr) and rejecting the foundational tenets of faith. The Sunnah teaches us that faith encompasses numerous facets and levels, implying that the strength of belief may vary depending on how earnestly one adheres to these aspects and tiers. Nevertheless, it is neither permissible nor commendable to employ these distinctions as a means to sow discord among Muslims, instigate contention, or sow seeds of disunity.

The Prophet (Sallallahu Alayhi Wasallam) There has come to you the disease of the nations before you, jealousy and hatred. This is the ‘shaver’ (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith..... (Tirmizi)



How do we respond to a young Muslim graduate who believes it's challenging to avoid working in interest-based companies or banks in today's financial system? He points out that even products like Lenovo laptops involve these transactions and buy them. How should we address this dilemma?



Firstly, it's crucial to understand that Riba is a grave sin, accompanied by a severe warning from Allah Ta'ala. Engaging in this sin is akin to waging war against Allah, a battle one cannot expect to win. Generally, it is considered permissible to purchase from a company involved in Riba, just as it is acceptable to work for an employer engaged in such transactions, provided the work itself is permissible. The corrupt argument that attempts to justify all forms of Riba-based transactions on the pretext of inevitability is a manifestation of the deceit and confusion sown by Shaytaan.



I find myself in a challenging situation where my mother is not fulfilling her role as a wife in terms of obedience, while my father seems to have overlooked his responsibilities. As a result, my mother has taken it upon herself to manage his duties. I truly want the best for both of them. What steps can I take to help improve their relationship and overall well-being?



The husband has rights over his wife and she has rights over him, but his rights over her are greater than her rights over him. Allah Ta'ala says: And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them.(2:228) One of the

rights of the husband over the wife is that she is obliged to obey him. One of the rights of the wife over her husband is that he should spend on her. The wisdom behind the obligation upon him of spending on her is that the woman is tied to the husband by virtue of the marriage contract, and she is not allowed to go out of the marital home to earn a living except with his permission. The husband has failed to give his wife her rights of maintenance, and the wife has failed to be obedient. Advise both of them wisely and gently.



How can one navigate the complex situation of maintaining ties with relatives who have left Islam. This issue, predominantly affecting women, often stems from a desire for marriage and can be quite sensitive. What advice do you have for handling this situation?



The apostate, having left Islam and thus becoming a disbeliever, does so through their words, actions, forsaking obligatory duties, or altered beliefs. When it is unequivocally established that a relative has apostatized, the following approach is advised: (1) It is obligatory to disassociate from the beliefs of Kufr and apostasy they hold. (2) It is forbidden to consider them a friend or harbor love for them. (3) It is obligatory to counsel and invite them back to Islam. (4) It is permissible to visit, converse, and engage with them in an effort to guide them back to Islam. (5) It is permissible to maintain ties and encourage repentance and adherence to true guidance. (6) If they persist in their misguided path, they should be avoided and cut off. By renouncing Islam, they forfeit the sanctities and rights they once held among Muslims.

Abu Hurayrah (may Allah be pleased with him) said: The Messenger (Sallallahu Alayhi Wasallam) said: Be kind to women. (Bukhari & Muslim)

F Kodi Chisilamu chimati chani paza munthu yemwe angakwatire mkazi yemwe kale mbiri yake ndi yoipa ndipo ndiyosapatsa chidwi?

Y Poyamba tiyenera kudziwa kuti munthu akalapa ndikubwelera kwa Mulungu ndipo ndikukhala munthu watsopano wotsinthika palibe choletsa kukwatirana naye. Siudindo wa munthu aliyense kuzionetsa ndikuzilankhula zinthu zomwe munthu mwachitsitsi chake walapa kwa Mulungu ndikubwelera kwa Iye. Zolakwa za munthu zili pakati pa munthu ndi Mulungu ndipo munthu akalapa kwa Mulungu Mulungu amamukhululukira nakhala watsopano. Ndikhalidwe loipa komanso lodabwitsa kuti munthu anzika nalondolalondola za machimo a munthu omwe iye anachita kale. Dziwani kuti Maswahaba (Chisangalalo cha Mulungu chikhale pa iwo) ena mwaiwo anali wochita zoipa, koma kuti izo zidali iwo asanalandira chipembedzo cha Chisilamu, koma lero taonani kuzipereka komwe anali nako pa chipembedzo cha Chisilamu. Pomaliza tinene kuti isakhale ntchito ya munthu wina kusakasaka moyo wakale wa machimo a munthu wina ndikumuka pa mulingo wa moyo womwe anali kalero. Tiyeni tione zomwe munthu akuchita lero. Munthu sakhala woipa mpaka kalekale ngakhale iye anasiya zoipa zomwe ankachita. Pomaliziisa penipeni dziwani kuti wina aliyense ndi wolakwa ndipo olakwa abwino ndi omwe omabwelera kwa Mulungu.

F Ine ndapeza ndalama kuchokera mujuga. Kodi ndizololedwa kugwiritsa ntchito ndalama ngati imeneyi poyambitsa bizinesi yomwe ili yovomerezeka?

Y Ndalama ina iliyonse yomwe munthu angapeze munjira yoletsedwa (ya Haraam) imayenera kuti ikabwezedwe komwe

yachokera. Izi ndi ndalama monga zokhala ndi Intelesiti, ndalama yopeza ku juga, kuba ndi zina, kupatulako ngati kubwenza ndalamayo kungathandizira kupititsa zoipa mtsogolo, monga ndalama ya intelesiti yaku banki. Ngati ndalama yomwe tili nayo sakudziwika mwini wake malamulo ake oti inu musagwiritse ntchito koma muwapatse anthu osauka ndi osowa, anthu omwe ali pa umphawi. Choncho kugwiritsa ntchito poyambitsa bizinesi ndi ndalamayi ndi koletsedwanso. Asilamu tidziwe lero kuti ndalama ya intelesiti sitidzapita nawo patsogolo koma idzatipatsa mavuto. Tisakanilire kukhala ndi ndalama yomwe Mulungu watiletsa, ndalama yoletsedwa, ya Haraam yaikulu mwaiyo ndi ndalama ya Intelesiti.

F Ndinamakaniza mamuna wanga kuwerenga uthenga womwe ndinalandira pa lamya yanga ya m'manja ndipo sanasangalatsidwe nazo. Panopa mtendere wasowa pakati pathu. Kodi ndizololedwa mamuna kuwerenga uthenga wapa lamya wa mkazi wake?

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

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)

FMzanga wina wa chipembedzo china akuganizira zolowa chipembedzo cha Chisilamu. Koma iye akuti akufunaadziwephindulomweangapezemu Chisilamu?

YPhindu lomwe anthu omwe akuganizira za kulowa chipembedzo cha Chisilamu angapeze ndi losawerengaka ndipo mwachidule iwo adzapeza phindu mongaili: (1) AdzathakumudziwaMulungu weniweni yemwe iwo anawalenga ndipo Iye dzina lake ndi Allah. Adzamuziwa udindo wake, adzatha kulumikizana naye. (2) Chifukwa cha phindu loyambilirali iye munthu adzapereka ulemu onse, kumvera, kukhulupilika kwa Mulungu m'modzi yekha. (3) Chifukwa cha phindu lachiwirili iye munthu adzakhala ndi mtendere mu mtima, ufulu, chisangalalo kwa iye ngati munthu, banja lake, anthu apa dziko, chilengedwe ndi zina zotero. (4) Chifukwa cha phindu la chitatu iye munthu adzatha kumupembedza Mulungu kasanu pa tsiku. (5) Chifukwa cha phindu la chinayi iye adzakhala ndi umunthu wonyaditsa. (6) Chifukwa choti mudzakhala mukusala m'mwezi wa Ramadan, mudzaphuzira kuziletsa komanso kuziphunzitsa kumvera Mulungu. (7) Chifukwa cha phindu la chisanu ndi chimodzi mudzakhala munthu wopereka. (8) Phindu lina ndi loti chifukwa choti ndinu Msilamu pa nthawi yomwalira mudzamwalira ndi mtendere mu mtima.

FKodi Chisilamu chimalola kukhala pa ubwenzi ngati njira imodzi yoti anthu awiri mukwatirane?

YUbwenzi womwe mukunenewo ngati mukuthandauza kukhalira limodzi mamuna ndi mkazi, komanso kuyendere limodzi kwa nokha, tikuti ayi Chisilamu sichilola mtchitidwe umenewo. Shariah ikutilangiza

kupewa kukaikilidwa. Chitsanzo chabwino ndi chomwe Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anachita: Tsiku lina Mtumiki ali ndi mkazi wake Safiyyah kuchokera ku mzikiti, patsogolo pakepo Mtumiki anawaona Maswabah (Radhiyallahu Anhum). Anawaitana ndikuwauza kuti: Uwu ndi mkazi wanga Safiyyah, ndipo pamene Maswahaban anamva Mtumiki akunena choncho, anati: Mulungu ayeretse dwe. Kodi ndichikaiko chanji chomwe tingakhale nacho pa inu Mtumiki wa Mulungu? Mtumiki anti: Ndikudziwa kuti simungakhale ndi chikaiko, koma kuti ndimafuna kuti Shaytaan asapeza mpata wokunong'onezani. Chomwe Mtumiki anachitira izi ndikupereka chiphunzitsa kuti nkofunika kuziteteza mukukaikilidwa.

FIne ndi mamuna wanga tili mmavuto akudandaula mu zinthu zosiyanasiyana, ndipo madandaulowa akusokoneza kukhala kwa umoyo wathu kuonjezerapo madandaulowa akusokoneza udindo wathu wochita Ibaadah kapena kuti kumupembedza Mulungu. Kodi malangizo anu ndi otani?

YPoyamba tinene kuti kuganiza za moyo wathu wa tsiku ndi tsiku ndikofunikira kwa ife anthu chifukwa kumathandiza kupereka dongosolo kapena ndondomeko la mmene tingakhali komanso ndi mmene tingayendetsere zinthu zomwe zatikhuzi pa moyo wathu. Koma kuganizaku kumakhala vuto ngati kwasanduka chipsinjo pa moyo wathu. Muyenera kuika chikhulupiliro chanu kwa Allah, Mulungu wapamwambamwamba, poti Iye ndi amene angathetse mavuto anu. Khalani ndi chiyembekezo chabwino pa moyo wanu komanso kupempha kwa Mulungu kuti akuongolereni pokhala ndi maganizo abwino ndi owongoka.

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

Tikamanena kuti As-Salaamu Alaikumu wa Rahmatullahi pomaliza mapemphero (Swalah) kodi Salamuyi timapereka kwa ndani?

YTasleem kapena kuti Salaamu pa mapeto kapena pomaliza Swalah ndi msichi kapena kuti ngodya yofunika mu zigawo za Swalah, ndipo palibe munthu yemwe angamalize pemphero (Swalah) posachita kapena posalankhula As-Salaamu Alaikumu wa Rahmatullahi. Pamene munthu yemwe ali pa Swalah akunena kuti As-Salaamu Alaikumu iye amakhala akupereka Salaamuyo ku zigawo zitanu; (1) Gawo loyamba kumakhala kuti kumalizitsa kapena kutuluka mu mapemphero (mu Swalah) (2) Gawo la chiwiri kumakhala kupereka Salaamu kwa angelo akalembera wa zabwino. (3) Gawo la chitatu ndiko kupereka Salaamu kwa opemphera amnzake. Koma ngati wina akupemphera pa yekha ndiye kuti Salaamuyi imakhala yotulukira kapena kumalizitsa mapemphero (Swalah) komanso kupereka Salaamu kwa angelo akalembera wa zabwino.

Kodi ndi chifukwa chiyani tsiku la Chisanu (Jumu'ah) limatchulidwa kukhala tsiku lapamwamba kuposa masiku onse a msabata?

YTsiku la chisanu (la Jumu'ah) ndi tsiku lofunika kwambiri kwa Asilamu. Ili ndi tsiku lopambana komanso lofunika. Lachisanu ndi tsiku lomwe Asilamu amasonkhana ku mizikiti. Pemphero la Jumu'ah lisanachitike kumakhala ulaliki wosiyanasiyana wogwirizana ndi zochitika za nthawi imeneyo, komanso maulaliki ena opereka chilimbikitso pa chikhulupilira cha Chisilamu komanso ndi maulaliki ena opereka upangiri osiyanasiyana kwa okhulupilira. Nkoyenera kuti Msilamu asanyalanyaze ndi kuchita ulesi posapita

ku mzikiti kukapemphera pemphero la Jumu'ah. Tiyenera kulitenga pemphero la Jumu'ah kukhala chinthu chofunika pa moyo wathu. Mtumiki Muhammad (Mtendere ndi Madalitso apite kwa lye) anati: Palibe tsiku lomwe lili lopambana kuposa tsiku la chisanu. Mkati mwa tsiku limeneli muli nthawi yomwe F. munthu amayangidwa zomwe angapemphere. (Tirmizi) Tsiku la chisanu lili ndi magawo khumi ndi awiri, ndipo gawo limodzi ndi lomwe zopempha za okhulupilira zimayangidwa. Gawo limeneli lili kumapeto kwa nthawi pambuyo pa pemphero la Asr (Pemphero la chitatu la tsiku) (Abu Dawood) Tiyenera kutengera mwayi womwe Mulungu amatsitsa kwa akapolo ake pa tsiku limeneli. Mwachidule ili ndi tsiku la kusunkhana, tsiku la chisangalalo, tsiku la kuganizira ndi kupempha kwa Mulungu.

Ndimaphunzitsa anthu olova kumene Chisilamu ndipo mai wina adafunsa kuti angatani poti iye adalowa Chisilamu ndipo mamuna wake akadalibe kunjira kwa Chisilamu?

YMkazi akalowa Chisilamu ndipo mamuna wake ndikukhalabe wa chipembedzo china lamulo lake ndilakuti banja lake lidzaimitsidwa pogwiritsa ntchito njira yakudikira (Iddah) yomwe nyengo yake ndi kudwala kwa chizimai kokwanira katatu. Mu nthawi yodikirayi ngati mamuna atalowa Chisilamu ndiye kuti banja lawo lidzakhala lovomerezeka ndipo sikudzafunika kukwatitsa kwatsopano. Koma ngati mamuna atapitilibe kukhala wa chipembedzo china ndiye kuti banja lawo liyenera kutha. Ayenera kusiyana kwathunthu.

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

F Kawirikawiri anthufe timafuna kupeza zinthu zabwino pa moyo wathu kuphatikizapo kufuna kuyankhidwa pa zinthu zomwe tamupempha Mulungu ndipo pena timafika podabwa kuti chifukwa chiyani Mulungu sakuyankha zinthu zomwe tamupempha. Kodi malangizo anu ndi otani?

Y Ili 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 (Radhiyallahu Anhu) yemwe anali m'modzi mwa ma Swahabah a Mtumiki (Sallallahu Alayhi Wasallam) anati: Ndinamva Mtumiki (Sallallahu Alayhi Wasallam) akunena kuti: Zopempha za munthu (Ma Dua) zidzayankhidwa ngati wopemphayo sakupempha zinthu za machimo (zoletsedwa) kapena kupempha zodula ubale. (Anailandila Hadithi 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 Kodi zofunika kutsata ndi ziti pamene tikufuna kucheza ndi amzathu pogwiritsa ntchito makina a Internet, pa mafoni


kapena pa kopyuta?


Y Chofunika kudziwa ndi chakuti anthu ambiri kawirikawiri amakhala kuti ali otangwanika pogwira ntchito zosiyanasiyana, ndipo amakhala alibe nthawi yocheza pa internet. Chifukwa cha ichi tisamukodole wina kuti ticheze naye pa internet pa zinthu zongocheza chabe. Mwina simungathe kudziwa kutero kungasokoneze ntchito yomwe iye amagwira kapena iwe mwini utha kukhumudwitsidwa ngati iye sakuvomerani za kucheza komwe mukufuna. Pofuna kuonetsa makhalidwe abwino ndibwino kuyamba kufuna ngati mzathuyo ali ndi mpata woti mucheze, ndipo musadikire yankho pa funsoli. Ngati munthu winayo ali ndi mpata adzatsegula kucheza, koma mukaona njee kapena zii ndiye kuti sakufuna kucheza, kunena kuti alibe nthawi. Dziwani kuti pali anthu ena omwe amalemekeza nthawi, pomwe ena sasamala za nthawi yawo. Tiyeni tisaononge nthawi.


F Kodi anthu owaimilira anthu pa milandu (maloya) ayenera kutsatira ziti pogwira ntchito yawo ya uloya?


Y Ntchito yeneri ya maloya ndikumuilira munthukapenaanthupamilandundicholinga choteteza chilungamo komanso kuti zoyenera ziperekedwe kwa oyenera. Mwachidule ntchito iyi ndiyovomerezeka. Ngati maloya angamuope Mulungu ndipo samuilira munthu kapena anthu pomuteteza pamene iye ndiolakwa udindo wawo udzakhala womvemerezeka. Zomwe zili zofunika kwa maloya ndikuimilira chilungamo. Kwa yemwe ali mbali yolakwa zedi sizololedwa kumuimilira pa mulandu.

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)

 **What are the permissible boundaries for Muslims considering investment in the stock market, and are there any circumstances where it is considered forbidden?**


 In the realm of trading and commerce, it is entirely permissible for a Muslim to engage in the buying or selling of shares, provided they are associated with lawful enterprises. For instance, shares in agricultural ventures dealing with permissible produce or companies engaged in real estate or manufacturing are deemed permissible. Additionally, one may acquire shares from others and promptly settle the payment to avoid an exchange of loans. As guided by the teachings of the Qur'an and Hadith, it is imperative to abstain from involvement with companies dealing in impermissible ventures like the sale of alcohol or music. This is in accordance with the divine wisdom of preserving the sanctity and well-being of society. Furthermore, if a company is rooted entirely in Riba (usury, interest), it is incumbent upon a Muslim to refrain from any association with it, in strict adherence to the principles of Islamic finance. Allah Ta'ala says in the Qur'anic: O you who have believed, do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. (2:188)

 **I find it difficult to effectively discipline my children and sometimes struggle with anger. What advice can you offer?**


 Parenting and educating children is a fundamental responsibility of parents in Islam. Every Muslim is considered a Daa'iyah, someone who invites others to follow the path of Allah. This call should begin with their own children and family. As a parent, it is


imperative to exhibit mercy, patience, and avoid the use of harsh language, arguments, or physical punishment. Effective child-rearing requires a balanced approach of both encouragement and setting boundaries. Crucially, creating a nurturing and positive environment for children to grow in is of paramount importance. Allah Ta'ala says in the Noble Qur'an: O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones... (66:6) The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. (Bukhari)


 **Is it permissible in Islam to hug females, whether they are relatives or not?**


 It is explicitly prohibited that physical contact with non-Mahram individuals, including shaking hands with a non-Mahram woman, is not permissible. This prohibition extends to actions like hugging or embracing, which are even more strongly discouraged. This rule applies equally to both non-Mahram relatives and strangers. However, when it comes to Mahram relatives like paternal aunts and maternal aunts, a simple handshake is considered acceptable. Nevertheless, actions such as hugging, embracing, or kissing on the mouth are strictly prohibited due to the potential for inappropriate feelings to arise. By abstaining from such actions, one actively safeguards against potential harm and upholds the moral standards outlined in Islamic teachings.


Abu Hurayrah (Radhiyallahu Anhu) reported that a man said to the Prophet (Sallallahu Alayhi Wasallam): Advise me. He said: Do not become angry. The man repeated his request several times, and each time the Prophet (Sallallahu Alayhi Wasallam) told him: Do not become angry. (Bukhari)


 **How can a Muslim sustain a positive outlook amidst trials and afflictions? Is it a fundamental belief that whatever challenges arise are ultimately for their own benefit? What practical steps can one take to cultivate resilience and guard against despair?**


 Certainly, trials and tribulations are an integral part of the human life. Allah Ta'ala reminds us in the Qur'an: And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits but give good tidings to the patient. (2:155) These trials serve various purposes: (1) To test one's faith (Imaan). (2) To educate and fortify a true believer in patience and reliance on Allah Ta'ala, equipping them to navigate life's challenges. (3) To potentially elevate the status of a true believer. (4) They may also be a consequence of one's own missteps, offering an opportunity for rectification.


 **The persistent occurrence of suicide in our societies is concerning. Could you provide guidance on the Islamic stance regarding suicide, particularly in cases of severe depression?**

 Suicide is considered a grave sin in Islam, and those who engage in it are warned of facing the eternal Fire of Hell. This is stated in the Quran, where Allah says: And do not kill yourselves. Surely, Allah is Most Merciful to you. (4:29). Believers are advised to be patient, seek Allah's help, and remember that no matter how severe their trials in this world may be, the punishment in the Hereafter is far more severe. It is crucial to understand that one is not alone in facing difficulties; many others are also affected by calamities, problems, and hardships. Therefore, regardless of the severity, taking one's own life is not permissible in Islam.

 **I sadly resorted to deceiving my friend in a moment of desperation and obtained some money from him. I now deeply regret my actions and have sincerely repented to Allah Ta'ala. What would be the appropriate course of action regarding the money I acquired in this manner?**

 When we sincerely repent, Allah Ta'ala forgives our past sins and mistakes. He forgives the part that pertains to our duties to Him, but for anything owed to other individuals, His forgiveness is contingent upon the aggrieved party waiving their right. Therefore, it is crucial that we return what rightfully belongs to others. If we have verbally wronged them and they are aware of it, we should apologize and seek their forgiveness. If we have taken their money, we should promptly return it. This may seem challenging, especially when admitting a fault that the other party is unaware of, but if we seek Allah's forgiveness, this is what we must strive for.

 **Of late in Malawi we have heard conversations about the Shiahs. I would like to know the fundamental differences between the belief and methodology of Ahlus-Sunnah Wal-Jama'ah and the Shiahs?**

 Among other erroneous beliefs the Shia believe in the 12 Imaams and they are infallible. This is not the correct belief. The Shiahs take the saying of their Imaams as sources of legislation. Islam is dependent on the Qur'an and Sunnah. The Shiahs believe that their Imaams are still alive and will be back to life before the end of the world. The Shiahs castigates the Sahabahs. There are many incorrect belief and methodology of the Shiahs contrary to the teaching of Islam. The correct belief and methodology is that of Ahlus-Sunnah Wal-Jama'ah.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever deceives (people) does not belong to me. (Muslim)

STRENGTHENING BONDS THROUGH LAUGHTER

In the pursuit of purchasing a new car, I found myself at a dealership. Questions led me to an office, where a coworker's curious gaze met my face.

Alone momentarily, I chose conversation over awkward silence. Laughter bridged the gap, leaving us with a newfound connection and a lesson in the power of humour and openness.

Laughter, a social lubricant, dissolves communication barriers, a truth even exemplified by the Prophet (Sallallahu Alayhi Wasallam). He joked with sincerity, always rooted in truth.

As adults, our laughter dwindles, but why? Are we taking life too seriously, or growing older because we stop laughing?

Humour serves as a cushion amid life's blows, allowing us to chuckle at our own flaws and pain. It reveals our humanity, fostering relatability. Yet, humour can also

be a double-edged sword. Bullies use it to wound, while sincere humour heals, pardons, and uplifts.

In Islam, spreading happiness is a duty, and it reaps rewards. Making a fellow Muslim happy earns divine favour.

A cheerful disposition and an easy-going nature strengthen relationships, fostering closeness in marriage and approachability in parenting. In a Hadith: Your smiling in the face of your brother is charity. (Ibn Majah)

As Muslims, we're encouraged to embrace humour while upholding kindness and gentleness. This balance not only puts others at ease but also leaves a positive impact. Pleasing Allah opens hearts, allowing genuine connections to flourish.

All in all the humour, laughter ought to be in limit as elaborated in the Ahadith.



BWERANI MUZATENGE BUKHU LAIKIDWALI

Islamic Information Bureau (IIB) available in Limbe, Balaka, Lilongwe, Mzuzu and Mangochi invite both Muslims and non-Muslims to patronize its libraries

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