

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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PROTECT WEAK MUSLIMS FROM SPELLS OF MAGICIANS

In the realm of witnessing healings attributed to Christians invoking the name of Christ, a critical question confronts believers: Should we dismiss these occurrences as mere magic and tricks?

This inquiry becomes particularly relevant when considering the vulnerability of some weak Muslims who may be susceptible to the influence of magicians and charlatans.

Islamic teachings, deeply rooted in the Qur'an and Hadith, provide profound insights to guide believers through this intricate terrain.

As they navigate reports of miraculous healings, two vital considerations must be held in constant vigilance.

The Dajjal and the End Times: Islamic eschatology forewarns believers about the appearance of the Dajjal (the Antichrist) towards the end of days.

This deceptive figure is prophesied to perform extraordinary feats, challenging the faith of those susceptible to his influence.

Reports of seemingly miraculous healings are reminiscent of these trials, designed to test the unwavering faith of believers.

In light of these warnings, believers are urged to exercise discernment, recognizing that most ostensible miracles performed by individuals outside the realm of righteous servants of Allah are likely illusions, tricks, or acts of deceit.

Weak Muslims, susceptible to the allure of supernatural displays, must be reminded of the importance of seeking refuge in Allah. (Qur'an 113:4).

Reflecting on historical events within the Islamic tradition, believers gain insight that individuals claiming extraordinary powers were ultimately exposed as charlatans.

And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief (72:6)

Zakaah Nisaab
February 2023
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Motivational Moments

You may not be able to afford much remember that empty hands and empty pockets are nothing compared to an empty heart, without love for Allah Almighty

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How can a father deal fairly with his children – male and female – equally when each of them has a different attitude and character that make the parents more favourably inclined towards some rather than others?



Allah Ta'ala created His creation and caused them to vary in characteristics, nature and attitude. Even within one family differences may be seen. There is great divine wisdom in that and it is indicative of Allah's great power. A father should not favour any child over another. This does not mean that he should have the same feelings towards all of them, because that is something that the father does not have control over. Rather he has control over being fair towards them in outward matters. Just as Allah Ta'ala has forbidden favouritism among children in gifting, He has also forbidden making a bequest to an heir. All these rulings are in the best interests of the family.



I am currently in my third year at the university, and I have two years left until I graduate. The university expenses are becoming high. I am anxious about the future, of my sponsors who may stop helping which would mean that I would no longer be able to continue studying. Help me to achieve correct perspective of my being anxious?



The best remedy for you is to differentiate between the means and causes and the One Who created them, for it is Allah Ta'ala Who decrees the means and causes and brings them into existence. As for humans, employment and work, these are nothing but means or causes. A Muslims should not rely on these means and causes and ignore the One Who created them, and at the same time there is no room for ignoring these means and causes and giving them up. In your case, your sponsors are the means of your maintenance, but you should realise that Allah Ta'ala has caused them to be like that. You must believe that Allah Ta'ala is able to decree more than one means of your provision and maintenance.



Is the trial of the grave and the interrogation of the two angels limited to those who are buried, or does it apply to everyone who has died, whether buried or eaten by wild animals?



The interrogation of a person regarding his Lord, his faith, and his Prophet is a trial that every accountable person faces in his grave. No matter what his situation, whether he is buried in a graveyard or not, whether all or part of his body is buried, whether he died on his bed, drowned, burned to death, cut into pieces, or eaten by wild animals, no matter where and how he died, every accountable person who is subjected to this questioning will be subjected to it after his death.



What can one do when being accused of Slander and Fitnah, when there is no truth in the matter?



You should note that it has been proven that the Prophet (Sallallahu Alayhi Wasallam) said: How wonderful is the affair of the believer, for it is all good..... (Muslim) This indicates that believer's affair is all good because he/she alternates between gratitude and patience, and there is reward in both. So you have to be patient and seek rewards with Allah Ta'ala and remember that this is one of the means by which Allah Ta'ala expiates your sins. You have the right to defend yourself and establish your innocence of whatever you are accused of. You have to avoid situations and places that may cause doubts and suspicion, because that person may take them as a means to confirm his suspicion.



What are the etiquette pertaining to Dua (Supplication) and optimum time?



As Muslims we should never give up supplicating to our Lord and imploring Him for guidance. Allah Ta'ala teaches us to call upon Him and seek His forgiveness all the time. Allah Ta'ala says in the Noble Qur'an: And when My servant question thee concerning Me, then surely I am near. I answer the prayer of the supplicant when he crieth unto Me... (2:186). The etiquette and manners pertaining to making Dua are as follows: (1) Praising Allah Ta'ala and sending peace and salutations to His Prophet. (2) Admitting one's sins and showing repentance. (3) During supplication, one should begin with himself. (4) Repeating one's supplication three times. (5) Asking Allah Ta'ala with firm will and seriousness. (6) Using short rich expressions in supplication. (7) Observing humbleness and humility during supplication. (8) The voice of the supplicant should be neither so loud nor so low.

(9) The supplicant should end his supplication with saying "Aameen" meaning 'O Allah! Accept my supplication.



I am a Young man who is an evildoer (Faasiq) I want to repent to Allah. How can I go about it (meaning the process of Tawbah)?



The word Tawbah (repentance) is a great word with deep meaning. It is not as many people think, merely words to be uttered whilst persisting in sin. Allah Ta'ala says: Seek the forgiveness of your Lord and turn to Him in repentance. (11:3) You will see that repentance is something more than seeking forgiveness. Since repentance is a serious matter, there is conditions attached. The Scholars mentioned the conditions on repentance based on Aayas from the Noble Qur'an and Hadith . There follows a list of them: (1) Giving up the sin immediately. (2) Regretting what has happened in the past. (3) Resolving not to go back to it. (4) Making amends to those whom you have wronged or asking for their forgiveness.



What sort of deeds should a person do so that he will be regarded as adhering to the Sunnah?



First, the Sunnah of the Prophet (Sallallahu Alayhi Wasallam) is the ship of salvation and the haven of safety. When evil and corruption become widespread and innovation prevails, the reward for the one who adheres to the Sunnah will be greater. Adhering to the Sunnah means several things: (1) Doing obligatory duties and avoiding Haraam things. (2) Avoiding innovations in actions and beliefs. (3) Striving to do Sunnah and Mustahab (recommended) deeds. (4) Calling people to goodness etc

The Prophet (Sallallahu Alayhi Wasallam) said: Islam began as something strange and will revert to being something strange, so glad tidings to the strangers. It was said: Who are they, O Messenger of Allah? He said: Those who are righteous when the people are corrupt. (Muslim)



In the realm of Islamic jurisprudence, is it deemed permissible and socially acceptable for individuals to utilize substances such as Viagra or other pharmaceutical aids to elevate their sexual satisfaction?



A Muslim should endeavour to strike a harmonious equilibrium between psychological and spiritual well-being, seeking guidance from the Qur'an and Hadith. When contemplating the use of sexual enhancement drugs like Viagra, it is imperative to consult a specialized and trustworthy doctor. Islam acknowledges sexual fulfillment as a legitimate human need, permitting the use of medications for treating sexual dysfunction, provided the ingredients are Halaal and safe. The Prophet Muhammad (Sallallahu Alayhi Wasallam) emphasized seeking medical treatment, and the Qur'an promotes maintaining one's health. However, if there is no issue of sexual dysfunction, it is not recommended in Islam to use such drugs solely for pleasure enhancement.



Why is patience crucial in overcoming life's challenges, particularly from an Islamic perspective? What significance does cultivating patience hold in the pursuit of a meaningful and fulfilling life?



The essence of patience transcends mere action; it's a virtue we earnestly cultivate to adapt to life's myriad challenges. The life of Prophet Muhammad (Sallallahu Alayhi Wasallam) serves as an exemplary model of patience. Despite facing exile, loss, abuse, and near-starvation, his unwavering character was a testament to patience. His resilience encompassed doing good, refraining from evil, and persevering without questioning the divine will of Allah Ta'ala. As the Qur'an advises: O you who have believed, seek

help through patience and prayer. Indeed, Allah is with the patient. (Qur'an 2:153).



In the modern dynamics of our relationship, my wife took money for supposed household expenses, but I see no corresponding purchases. How can I address this and find a resolution?



The Islamic union between husband and wife is rooted in love and mercy, as guided by the Qur'an and Hadith. Spouses are encouraged to cultivate understanding, patience, and mutual support to foster a thriving family. Money, seen as a means to cover needs, should be managed transparently through open communication and mutual agreements. As the Qur'an emphasizes, "And live with them in kindness" (Qur'an 4:19), and the Hadith encourages honesty and sincerity within the family, resolving issues with respect and love.





As women actively engage in preparing Iftaar during Ramadan, a question arises: Do we, as contributors to the preparation process, also share in the reward for providing Iftaar to fasting individuals, or is the reward exclusively attributed to those who purchase or bring the ingredients?





In the act of providing Iftaar to fasting individuals, it is essential to recognize that the reward transcends the one who finances the meal. If a man financially supports the endeavour, and a woman diligently prepares the food, both anticipate rewards. Prophet Muhammad (Sallallahu Alayhi Wasallam) affirmed this shared reward, saying: Whoever gives food for a fasting person to break his fast, he will have a reward like theirs, without that detracting from their reward in the slightest. (Tirmizi)

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


 **In the pursuit of acquiring social and emotional intelligence from an Islamic perspective, how can one navigate the challenge of being avoided by others and cultivate qualities that attract positive connections?**


 Elevating one's social intelligence within an Islamic framework involves both intellectual and practical efforts. The intellectual aspect entails acquiring knowledge about noble characteristics and ideal ways of addressing transgression, hypocrisy, and negative traits in human interactions. Practically, one must persistently engage with others, embodying noble characteristics in all interactions. The teachings of Prophet Muhammad (Sallallahu Alayhi Wasallam) serve as the optimal guide, offering insights on how to interact with people of diverse backgrounds, encompassing various types, ages, religions, races, classes, and statuses.


 **In the realm of hospitality, where roles interchange between guest and host, the Hadith outlines the rights of the guest. Could you kindly provide insights into the complementary perspective, elucidating the rights of the host or hostess in line with Islamic teachings?**


 The host deserves gratitude from the guest as a reflection of appreciation, as Allah Ta'ala values those who express gratitude. In return, the guest should uphold the host's privacy, maintaining confidentiality regarding shared information. When witnessing goodness, the guest is encouraged to acknowledge it, while any observed flaws should be discreetly concealed. Respecting the sanctity of the host's home, the guest must avoid intrusive behavior. Prophet Muhammad ((Sallallahu Alayhi Wasallam) said: Whoever believes in Allah and the Last Day,

let him honor his guest as he should be honored. This includes adhering to the Shariah-prescribed limit of three days for a guest's stay, preventing undue burdens on the host. (Bukhari)

 **In the enigmatic puzzle of socio-economic dynamics, what does Islam say about the intriguing idea that contemporary poverty is intricately linked to a population explosion surpassing economic progress and growth?**

 This perspective is misguided, as Allah Ta'ala is the ultimate granter of abundance or scarcity in provisions, independent of population size. The notion that population explosion correlates directly with economic scarcity lacks depth, for Allah's wisdom governs the distribution of resources. Our advice to those holding such views is to fear Allah and abandon this misconception. Understand that, regardless of population growth, Allah has the power to provide abundantly.

 **When I am arguing with someone, I become enraged quickly and lose control. How can this be avoided?**

 A Muslim is not allowed to be furious. (1) Remembering Allah, which should make him fear Him, is one of the means. This fear will motivate him to obey Him, prompting him to resume his excellent manners, and his fury will dissipate. (2) He should get out of his current situation so that his rage can subside.

Abu Hurayrah (may Allah be pleased with him) said: If you are three, two should not converse privately to the exclusion of the third, because that will make him sad. (Bukhari and Muslim).

F Kodi zofunika kuchita powaitanira (kuchita Dawah) abale omwe sali olungama ndi ziti?

Y Kuchita Dawah komwe kuli kuwaitanira anthu kuchita zabwino ndi udindo wa Msilamu wina aliyense yemwe akufunika kukhala ndi khalidwe labwino pofuna kupereka chitsanzo chabwino kwa anthu ena. Kukhala ndi makhalidwe abwino makamaka kwa abale monga popereka thandizo kwa iwo pamene thandizolo lili lofunika kwa iwo ndi mbali imodzi yopereka chitsanzo chabwino. Gawo lofunika kwambiri kwa munthu wofuna kuwaitanira anthu ena kudwabwino ndiko kuonetsa khalidwe labwino. Tiyenera kuwaonetsera kuti ndife anthu abwino, achikondi kupyolera m'makhalidwe athu. Khalidwe labwino ndilo chinali chida cha Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) chomwe chinamupambanitsa pakuwaitanira anthu ku chipembedzo cha Chisilamu. Kwenikweni anali makhalidwe ake achikondi, osazikonda omwe anachititsa miyandamiyanda ya anthu omwe anali adani kulowa Chisilamu.

F Ndikufuna malangizo kuchokera kwa inu. Makono abweretsa zinthu zabwino ndi zoipa zomwe. Ine ndinapeza mufoni ya mayi anga muli zinthunzi zolaula ndipo ndinakhumudwa nazo. Kodi nditani, kapena ndikapeza mpata woigwiranso foniyo ndichotse zinthunzi za zolaulazo?

Y Ndizomveka kuti inu munakhumudwa mutaona zinthunzi za zolaula mufoni ya mayi anu. Sitingakupatseni malangizo oti mukaipeza foniyo ulendo wina muchotse zinthunzi za zolaulazo, chifukwa kutero sikuthetsa mchitidwe oipawo. Tinene kuti ngati mufuna kuthetsa mtchitidwe woipawo muyetse kuchita izi: (1) Ngakhale kuti ndikovuta, muyese

kulumikizana ndi mayi anuwo za kukhumudwa kwanu, chifukwa kutero mubwera pafupi ndi mayi anuwo ndipo mwina kutheka iwo ndikumvetsa za kukhumudwa kwanu. (2) Gwiritsani ntchito uthenga wa Chisilamu womwe ukukamba za m'mene Msilamu ayenera kukhalira pa umoyo wake wa uzimu ndipo kuti kukonda kuona zinthunzi za zolaula ndi kutsutsana ndi malamulo a Chisilamu. (3) Mutha ngati kulikotheke kupeza anthu ena kuti akuthandizeni koma muyenera kuchita izi mwanzero ndi cholinga chosawayalutsa mayi anu. Koma kuti tifunsepo kodi mayi anuwo anakupatsani ufulu wogwira ndikutsegula foni yawo kapena munangozitchitira. Pena ndibwino kupereka ulemu posagwiragwira zinthu kapena kanthu kaweniweka pokhapo ngati titaloledwa kutero. Nanga taonani zomwe munaona.

F Munthu wina (Msilamu) anafera ku ndende ponyanyala chakudya pamene iye amafuna kulandira ufulu wake womwe amamuphwanyira. Kunyanyala chakudya ndiyo njira yomwe inali yapafupi. Kodi malamulo akutinji pa nkhani ngati imeneyi?

Y Kunyanyala kapena kudziletsa kudya chakudya mpaka moyo kutaika kumeneko ndi kuzipha, ndipo kuzipha ndikosaloledwa kwa Msilamu aliyense. Timakhala ndi moyo chifukwa cha chakudya. Msilamu ayenera kusataya chikhulupiliro mwa Mulungu ndipo mavuto asamugonjetse iye pochita zoipa monga kuzipha. Pa moyo wake wonse Msilamu mphamvu zake zonse zizigona ponena kuti: Palibe mantha, palibe kukhumudwa, ndipo Mulungu nthawi zonse ali pafupi ndi ife. Tili ndi chikhulupiliro kuti pali njira zina zomwe tingagwiritse ntchito pofuna ufulu wathu pasakhala kuzipha. Mwa njira ina ili yonse kunyalala cha kudya sikhalidwe la Msilamu

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 tili oloedwa kutsatira ndale za dziko lathu, pothandizira komanso kulowa kumene ndalezo?

Y Poyamba tinene kuti Msilamu ayenera kukhala munthu ochangamuka pazochitika za dera lomwe iye amakhala, boma lake komanso dziko lonse. Msilamu ayenera kuonetsetsa kuti akuchita zinthu zofuna kuthandiza anthu a dera lake komanso dziko lake. Kusatsatira kapena kusalowa ndale kutha kubweretsa zovuta zambiri monga kusowa anthu owaimilira Asilamu ku nyumba ya malamulo ndi zina. Choncho tili oloedwa kutsatira komanso kulowa ndale za dziko lathu ngati zolinga zathu ndi zabwino. Zolinga za Msilamu nthawi zonse zimayenera kukhala zosatsutsana ndi malamulo a Chisilamu. Poyamba ndife Asilamu kenaka ndife a Malawi choncho tisasiye gawo lina lililonse la zochitika za dziko lathu.

F Ine ndikufuna kuthandiza chipembedzo changa cha Chisilamu. Kodi ndingapange bwanji?

Y Mutha kuthandiza Chisilamu pokhala ndi cholinga choyenera chopanda chinyengo monga pofuna kupindulapo mkati mwakuthandiza kwanu, chifukwa kuti Mulungu amadalitsa cholinga chomwe chili choyera, chomwe chikuchitika chifukwa cha Iye Mulungu ngakhale chili chochepa bwanji. Mutha kuthandiza Chisilamu potsatira njira yoongoka ndikumaitatira. Mutha kuthandiza Chisilamu potsogoza zinthu zochitira ubwino Chisilamu osati zofuna mitima yathu. Mutha kuthandiza Chisilamu potsatira miyoyo ya anthu okhulupilira. Mutha kuthandiza Chisilamu podana ndi ulesi, poti Chisilamu ndi chipembedzo cha kuchita ndipo chimadana ndi ulesi.

F Kodi kufunika kwa Waqf ndikotani muchipembedzo cha Chisilamu? Waqf komwe ndikupereka chuma chako munthu mu njira ya Mulungu?

Y Waqf ndi chuma chomwe chimaperekedwe ndi cholinga choti anthu athandizidwe pamene iwe ukadali moyo komanso utamwalira. Waqf ndi njira yofunika yomwe Asilamu angamapeze thandizo kwa nthawi yaitali mwini kupereka ali moyo komanso iye atamwalira. Mwachitsanzo kupereka malo omwe Asilamu angamangepo Mzikiti, kumanga sukulu, chipatala ndi zina. Waqf kawirikawiri imakhuza zinthu zomwe anthu amathandizidwa nazo monga ndalama, maphunziro ndi zina. Kunena zoonza Waqf ndi gawo lofunika kwambiri kwa Asilamu gawo lomwe limamuchititsa munthu kusiya mbiri yabwino, mbiri yotamandika pa dziko lino la pansi. Waqf ndiko kudzala madalitso omwe adzakupereka iwe utamwalira. Tiyeni tiganizire za zinthu zokhuza chuma chathu kuti tizipereke m'manja mwa Asilamu.

F Kodi udindo woyang'anira ana ngati Msilamu atamwalira umapita kwa yani pamene mkazi wake ndi wachipembedzo china kunena kuti sanali Msilamu, ndipo mamunayo abale ake enieni ali kutali?

Y Udindo wolera ndi kuyang'anira ana usaperekedwe kwa munthu yemwe sali Msilamu. Ngati abale a munthuyo ali kutali tipange chotheke kuti anawo atumizidwe kwa abalewo. Ngati kuwatumiza kwa abalewo kuli kovuta choncho udindo woyang'anira anawo upite kwa banja la Chisilamu. Zoyenera kutsatira ndi izi: Munthu otenga udindo ayenera kukhala Msilamu. Asakhale wamisala. Akhale munthu wamkulu osati mwana. Akhale yemwe angathe kuwalera ana bwino.

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

F Kodi zoyenera kuchita ndi ziti ngati nditazukira tulo chifukwa cha maloto owopsya ndi opatsa mantha?

Y Chisilamu ndi chipembedzo kamanso njira yakukhalira moyo wa tsiku ndi tsiku, njira ya moyo wa munthu. Choncho Chisilamu chili ndi yankho la chinthu china chili chonse chokhuza moyo wa munthu. Umoyo wake pa zinthu zabwino, zoipa, zachisangalalo komanso za madandaulo. Mwachidule “Chisilamu ndi zonse”. Malinga ndi Shariah ndikoyenera kwa Msilamu yemwe angalote maloto owopsya kuti iye azuke ndi kuchita izi: Kuzitchinjiriza kwa Mulungu ku satana ponena mawu awa: A’oodhu billahi mina ash-Shaytaan Ar-Rajeem (Ndikuzitchinjiriza kwa Mulungu ku satan wotembeleredwa), kulavula katatu mbali yakumadzere, kusawauza anthu ena za malotowo, kuopera kuti mwina zingawapatse mantha.

F Ine ndili pa mavuto akulu kwambiri, ndi mamuna wanga yemwe anazolowera kumwa ndi kusuta mankhwala ozunguza bongo. Kodi ndizololedwa kuti mkazi apemphe kusiyidwa banja ndi mamuna yemwe ndi chilezelele cha mankhwala ozunguza bongo?

Y Zomwe zili zoziwika ndi zoti sizololedwa mkazi kupempha kusiyidwa banja, pokhapo ngati pali chifukwa chokwanira, chifukwa chenicheni. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye anati): Mkazi yemwe angapemphe mamuna wake kuti asiyanse banja popanda chifukwa chenicheni (vuto lomveka bwino) mkazi ameneyo kudzakhala koletsedwa kwa iye kumva kununkhira kwa Jannah. (Ahmad) Mawu oti popanda chifukwa akutanthauza popanda vuto lomveka bwino. Ndichachiziwikire kuti kukhala chilezelele cha mankhwala ozunguza bongo kuli ndi zoipa zambiri zomwe

mkazi angamasowe nazo mtendere pa moyo wa umunthu komanso moyo wake wa uzimu. Ndikotheka kuti mamuna wolezera ndi mankhwala ozunguza bongoyo atha kufuna kugona ndi mkazi wake iye mkazi ali munyengo yosayenera kugona ndi mamuna wakeyo. Zinthu ngati zimenezo zitha kuganizilidwa kukhala vuto lenileni lomwe mkazi atha kupempha kusiyidwa banja. Komabe mkazi ayenera kupilira ndi kupeza njira zomuthandizira mamuna wakeyo kuti akhale wosinthika posiya kugwiritsa ntchito mankhwala ozunguza bongowo ngakhale kuti sichithu chapafupi. Ngati mamuna wanuyo ali ndi anthu omwe amacheza nawo abwino mutha kuwapempha kuti akuthandizireni kuwalangiza amuna anuwo.

F Kodi ndikufunika kwanji komwe kuli mukunena mawu oti Insha’Allah (ngati Mulungu akufuna)?

Y Chimodzi mwaziphunzitsa za Chisilamu ndiko kuti Msilamu ayenera kuyamba kunena mawu oti Insha’Allah (ngati Mulungu akufuna) pamene iye akufuna kuyambapo kanthu, posakhalitisa kapena pakadutsa nthawi. Pali nkhani mu Qur’an ya anthu eni munda wa zipatso omwe adakhazikitsa tsiku lomwe akachotse zipatso za mundawo koma iwo sadanenepo kuti izi zidzachitika ngati Mulungu akufuna kunena kuti Insha’Allah. Tsiku latakwana ku’mawa anapita kumunda kuja ndipo anapeza kuti munda Y. wawo wa zipatso udaonongedwa ndi pempho ya mkuntho ndipo palibe chomwe adatolapo. Izi zidachitika chifukwa choti iwo adaiwala kunena kuti Insha’Allah (ngati Mulungu akufuna). Mutha kuwerenga nkhani imeneyi mwatsatanetsatane mu Surah ya nambala 68, ndime ya nambala 17 mpaka ndime 35. Mawu oti Insha’Allah (ngati Mulungu akufuna) ndi mawu akulu kwambiri. Mawuwa akusonyezera kuti wopanga kapena mpangi pa dziko lino ndi Mulungu yekha basi.

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 Mchemwali wanga yemwe pa nthawi yomwe bambo anga amamwalira anati satenga gawo lake la chuma cha bambo athuwo ndipo anachipereka kwa ine. Pano akufuna gawo lakelo. Kodi malangizo anu ndi otani?

Y Poyamba tinene kuti chipembedzo cha Chisilamu chimatiphunzitsa kukhala anthu achitirana chisoni ndi chifundo, komanso kusunga ubale pakati pathu. Choncho chifukwa cha chiphunzitso chimenechi ndikwabwino kwainu kuti mukhala munthu wachisoni ndi chifundo kwa mchemwali wanu yemwe ndi m'bale wanu pomupatsa mchemweli wanuyo gawo la chuma chomwe sadatenge mwina chifukwa cha zinthu zina zomwe sakanatha kutero pa nthawi imeneyo. Ziwani kuti zikanakhala zabwino kwambiri kwainu mukanapereka zomwe mchemwali wanu adazipereka kwainu pa nthawi yomwe mwina munayamba kudabwa kapena kuona zisonyezo ndi kuzindikira kuti mchemwali wanuyo akufuna gawo lake popanda kudikira kuti iye akufutseni. Tonse tidziwe lero kuti sibwino kufulumira kupanga chiganizo monga m'mene anachitira mchemwali wa munthu uyu kukana kutenga gawo lake la chuma cha masiye pambuyo pake ndikumawavutitsa anthu ena.

F Ine ndi mzimayi amene ndikuchokera ku Chikristu ndipo mopupuluma ndinakwatiwa ndi mamuna wa Chisilamu. Tinakwatitsa ukwati wathu ku malo obisika. Panali mboni ziwiri zomwe amzawo a mamuna wangayo anazibweletsa. Panalibe mboni yochokera ku mbali ya ine. Kodi izi ndizovomerezeka?


Y M'gwirizano wakumanga banja mu Chisilamu siungakhale wovomerezeka pokhapo ngati utachitika ndi kholo la mkazi


yemwe akufuna kukwatiwa, ndipo nthawi zambiri awa ndi bambo kapena wina oimira bambo monga m'chimwene ndi ena. Chifukwa choti panalibe izi, mgwirizanowo ndiwosavomerezeka ndipo muyenera kubweleza pomwe padzakhala kholo la mkaziyo. Kumanga banja ndi lbaadah.


F Ndikufuna kudziwa ngati mkazi yemwe sali pa banja ndipo anapezeka ndi vuto loti sazabereka pa moyo wake wonse kuti ngati atha kutenga mwana wa munthu wina kukhala mwana wake?


Y Poyamba tiyenera kudziwa kuti Chisilamu chimalola kutenga mwana wa munthu wina ndikukhala naye koma kuti iye asatchulidwe ndi dzina la iye amene akutenga mwanayo. Mulungu akunena mu Qur'ani kunena kuti: Mulungu F. sadaike m'chifuwa cha munthu mitima iwiri. Ndipo sadachite akazi anu amene mukuwayesa ena mwa iwo monga amayi anu, kukhala mayi anu enieni. Ndipo sadachite ana anu ongowalera kukhala ana anu enieni(monga inu mukuwatchulira) (33:4) Pali magawo awiri akuzitengera mwana ndikumulera. Gawo loyamba ndilo lomwe munthu Y. amamutenga mwana yemwe makolo ake ndi odziwika koma iye ndikufuna kuti anawo kapena mwanayo adzitchulidwa dzina la iye. Gawo ili ndiloletsedwa muchipembedzo cha Chisilamu. Gawo lina lomwe lili lovomerezeka ndi chipembedzo cha Chisilamu ndi lomwe munthu atha kuthenga mwana kapena ana ndikumawalera ndipo anawo ndikumatchulidwa mu dzina la makolo awo enieni. Chisilamu chimalola kutero ndicholinga chofuna kuthandiza ana amasiye, ana opanda kwawo, ana oyendayenda ndi ana osowa anthu owalera. Iyi ndi ntchito yotamandika kwambiri. Lero umasiye wakula kwambiri ndipo ndikoyenera kuti Msilamu yemwe angakwanitse kuti tiwatenge ana amasiyewo ndi kuwalera mwachifundo.


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)

 **In life's intricate drama, a heartbreaking revelation surfaces: a woman, post-divorce, discloses that her two children are not from her ex-husband but from another man. This poignant scenario begs the question: What is the Islamic stance on such a disheartening situation?**


 Islamic teachings place great emphasis on confirming paternity, accepting it on even the slightest evidence, and setting stringent conditions for its denial. A Hadith reinforces this principle: The child is for the (owner of the) bed (i.e., the husband) and the fornicator gets nothing (Bukhari & Muslim). Therefore, the children your wife bore during your marriage are rightfully attributed to you. This attribution should not be dismissed solely based on her claim.


 **Within the fabric of Islamic etiquette, where expressions like Alhamdulillah and Yarhamuk Allah weave a moral way of living, an intriguing question surfaces: When a baby sneezes, what is the appropriate response according to Islamic teachings?**


 The Islamic etiquette of saying: Yarhamuk Allah - in response to someone who sneezes, especially if they've praised Allah with "Alhamdulillah," is a prescribed practice and a right one Muslim has over another. However, this right is only invoked when the sneezer says Alhamdulillah. For children of discernment, teaching them this manner is recommended. If a small child cannot articulate Alhamdulillah, some Scholars suggest that their guardian can praise Allah on their behalf, although it's more likely to be required only of the one who sneezes.

 **In the realm of business, grappling with the burden of settling taxes has become overwhelming. In seeking**


financial relief, is it permissible within Islamic principles to utilize money gained from bank interest to cover these tax obligations?


 Initially, depositing money in interest-based banks is impermissible, except when necessary to safeguard funds without access to an interest-free Islamic bank. In such cases, limiting deposits to current accounts, devoid of interest, is advised to opt for the lesser of two evils, as necessity should not be exaggerated. However, if any interest is earned, it must be divested through charitable causes. It is crucial to note that opening an interest-based account with the intention of using it to settle taxes is not permissible. This is derived from the general prohibition of Riba (interest) in Islam.


 **Islam addresses commercial concerns as a way of life. What Dua should I invoke during my prayers to help my business succeed?**


 The Prophet (Sallallahu Alayhi Wasallam) used to say after Fajr prayer: Allahumma Inni As'aluka Rizqan Tayyiban Wa'ilman Naafi'an Wa'amalan Mutaqabbala (O Allah, I ask You for good (Halaal) provision, beneficial knowledge and accepted good deeds). This Dua is general in meaning and includes earnings from business as well as farming, employment or manufacturing. This is how the Sunnah is in Dua that are concise in wording and comprehensive in meaning. But it is Mustahabb for you to ask Allah Ta'ala for what you need by name using whatever simple words and phrases Allah Ta'ala enables you to say after Salah.

Ubadah ibn al-Samit narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) ruled: There should be no harming nor reciprocating harm. (Ibn Majah)


 **A pressing concern emerges when couples decide to divorce, particularly when children are involved. In this context, we seek clarity: If a divorced woman remarries, does she retain the right to custody of her children?**


 Commencing with the imperative of parental cooperation, particularly in safeguarding the child's well-being amid disputes, a significant guideline emerges. The mother, especially when unmarried, holds a paramount right to custody before the child reaches seven/nine. This is underscored by a poignant Hadith where a woman, expressing her nurturing role, seeks the Prophet's (Sallallahu Alayhi Wasallam) counsel when facing potential separation from her child due to divorce. The Prophet (Sallallahu Alayhi Wasallam) affirms her right, stating: You have more right to him so long as you do not remarry (Abu Dawood). Importantly, custody goes beyond mere guardianship; it involves the upbringing of the child. However, this right is forfeited if an individual's conduct is immoral or neglectful, posing harm to the child's best interests. Note that specific scenarios should be queried from Ulama.


 **As more people embrace Islam in our country, the absence of support structures for converts raises a critical concern. What happens if a new Muslim, due to ignorance, unintentionally does something that may nullify their Islam? How can we address this issue and provide the necessary guidance and support?**


 He should be approached with kindness and informed that the action he took nullifies Islam. However, there's no need for him to renew his Islam, as this contrary action was due to unawareness. The Qur'an states: And We

never punish until we have sent a Messenger (to give warning) (17:15). An ignorant person is not a wrongdoer, especially if they are new to Islam and didn't intend to sin. Providing essential knowledge to new Muslims, follow-ups is crucial.

 **How can I constructively navigate low self-esteem, guilt, and feelings of bitterness and envy towards happy Muslim couples, considering that I don't attribute these emotions to Jinn?**

 We appreciate for not attributing it to the Jinn. Blaming every issue on supernatural forces can be extreme, given Allah's defined boundaries for their influence. Those desiring a content and peaceful life should prioritize belief, righteous deeds, and fear of Allah. Neglecting these may lead to perpetual misery.

 **Worry, anxiety, and sadness are prisons for humans. It does not exclude Muslims going through it. What does Islam say about depression and anxiety?**

 Our energy, hope, and motivation are sapped by depression, making it harder to do what we need to feel well. While there is no quick treatment for depression, it is not impossible to conquer. Even though our depression is severe and stubbornly persistent, we can still have some control by having faith (Imaan), trust, and confidence in Allah Ta'ala and trusting that things will get better. In the Noble Qur'an, Allah Ta'ala says, We shall test you with a certain measure of fear and hunger, as well as the loss of riches, life, and fruits. But bring good news to the faithful. (2:155) As Muslims, we are fortunate in that we may transform any worry, fear, and concern into a supplication and see it as yet another reason to submit to Allah and talk to Him.

The Prophet (Sallallahu Alayhi Wasallam) said: Allah will forgive my ummah for their mistakes, what they forget and what they are forced to do. (Bukhari)

2 SIDES OF THE COIN OF A MUSLIM LIFE CONDITION

The Prophet Muhammad (Sallallahu Alayhi Wasallam) profoundly said: How wonderful is the affair of the believer, for all his affairs are good, and that applies to no one except a believer. If something good happens to him, he gives thanks for it, and that is good for him. If something bad happens to him, he bears it with patience, and this is also good for him. (Muslim

In this enlightening Hadith, the Prophet Muhammad (Sallallahu Alayhi Wasallam) praises the exceptional character of a believer's mindset. The believer's life is depicted woven with threads of both prosperity and adversity, all contributing to an overall good.

The Hadith imparts crucial lessons: When a believer is blessed with goodness or prosperity, their response is one of genuine gratitude and thanks to Allah. This expression of gratitude not only strengthens their connection with the Divine but also enriches their

spiritual well-being. The lesson here is to cultivate an awareness of life's blessings and acknowledge them as manifestations of Allah's mercy.

In the face of trials and challenges, the believer demonstrates patience and unwavering perseverance. This patience is not merely endurance but a resilient acceptance of Allah's divine plan, coupled with an enduring trust in His wisdom.

The believer views adversity as an opportunity for profound spiritual growth, meeting challenges with steadfast faith. The lesson is to approach life's difficulties with patience, recognizing them as pathways to increased closeness to Allah.

Overall Lesson: This Hadith encourages believers to maintain a balanced and positive perspective in all circumstances.



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