

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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ALLAHUMMA INNAKA AFFUWWUN

In the final stretch of Ramadhaan, we eagerly seek Laylatul-Qadr, the Night of Decree, a Night laden with Blessings and Mercy. As we endeavour in worship during these sacred days, one essential aspect to focus on is the power of supplication.

The rationale behind intensified supplication on Laylatul-Qadr is profound. It signifies a profound connection with the Divine, a moment where the Gates of Mercy are wide open, awaiting the earnest pleas of the believers.

Aisha (Radhiyallahu Anha)'s inquiry to the Prophet Muhammad (Sallallahu Alayhi Wasallam) about the appropriate invocation for

Laylatul-Qadr reveals a timeless lesson. His response: Allahumma innaka Affuwwun, Tuhibbul-Afwa fa' fu Anee" (O Allah, You are Oft-Forgiving, and You love forgiveness, so forgive me), summarizes the essence of seeking forgiveness and mercy from the Most Merciful.

However, the significance of Dua on Laylatul-Qadr extends beyond seeking forgiveness. It's an opportunity to beseech Allah for blessings, guidance, and protection.

In Surah Al-Qadr, Allah says: Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is

the Night of Decree? The Night of Decree is better than a thousand months (97:1-3).

This Ayah highlights the immense value of Laylatul-Qadr, urging believers to seize its blessings through fervent supplication.

As we immerse ourselves in worship during these Sacred Nights, let us remember the power of Dua.

The Prophet (Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum) understood the profound significance of Laylatul-Qadr and immersed themselves in worship and supplication.

The Sunnah states: Fast when you see (the moon) it and break when you see it (the moon). (Bukhari) It is expected that as we saw it and fasted we shall wait to see and break in uniformity.

**Zakaah Nisaab
April 2023
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No matter how detached you feel when you pray, don't let go of the link. Is your path back to Allah Ta'ala. Keep at it. You will feel attached again.

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Despite any perceived decline in awareness campaigns and society attention, AIDS remains a dangerous disease. What preventive measures does Islam advocate for safeguarding against AIDS?



Islam places great emphasis on safeguarding the health and dignity of individuals, with any violation against one's honour considered a punishable sin. Men, as per Islamic teachings, are tasked with the responsibility of self-protection according to Shariah. Within the moral framework of Islam, three measures are prescribed as essential for safeguarding against AIDS. These include promoting marriage, prohibiting sexual promiscuity, and implementing deterrent measures. It is crucial to discourage unmarried men and women from being alone together to mitigate the temptation of sexual attraction.



As a Muslim striving to uphold modesty, I find myself struggling with the habit of consistently gazing at adorned women. What guidance and advice does Islam offer to help me overcome this challenge and maintain the practice of lowering my gaze?



Just as antidotes and ointments are required to counteract poison and heal wounds, it is imperative for you to seek healing for this affliction. In addressing your struggle, there are several avenues to consider: Marriage: Entering into marriage can diminish desires and weaken infatuations, offering a pathway towards resolution. Diligence in Prayer: Consistently performing the five daily prayers with mindful presence and focus can aid in spiritual strength. Supplicate fervently, invoking prayers such as: Yaa muqallib al-quloob, thabbit qalbi ala deenik (O Controller of the hearts, make my heart steadfast in Your religion) and: Yaa musarrif al-quloob, sarrif qalbi ila ta'aatik (O Director of the hearts, direct my heart to obey You). Avoidance of Temptation: Steer clear of environments or situations that may lead to temptation and Fitnah (trial).



Is it consistent with Shariah for an affluent widow with children to include a provision in her marriage contract specifying that only her children inherit from her upon her demise, with her new husband willingly renouncing any entitlement to inheritance?



The fundamental concept regarding contracts and conditions is their permissibility and validity, with none being considered Haraam or void unless they contradict Shariah. Including a condition in which the husband forfeits his inheritance upon his wife's demise contradicts Shariah, as it nullifies the husband's right, granted by Allah Ta'ala, to a portion of his wife's estate upon her death.



How can Muslims rid themselves of a negative attitude and cultivate a positive one?



A positive attitude holds significant weight in the balance of deeds on the Day of Resurrection, as emphasized by the Prophet Muhammad (Sallallahu Alayhi Wasallam): Among the dearest of you to me and those who will be seated closest to me on the Day of Resurrection are those of you who are best in attitude (Tirmizi). This prophetic guidance serves as a compelling incentive for nurturing a good attitude. It reflects the character of the Prophets of Allah (peace be upon them). A righteous predecessor defined a good attitude as exemplified by acts of kindness, avoidance of harm, and maintaining a cheerful demeanor. Refining our attitude involves several steps: Understanding the virtues of a good attitude and the consequences of a bad one. Delving into the biographies of past generations and the lives of the righteous for inspiration.



What is the initial step in guiding a Christian towards Islam, and how can I gently introduce them to Islam without causing offense?



Our duty is to convey the message of Islam with beauty and clarity, understanding that guidance ultimately comes from Allah. We should refrain from the notion of “converting” others, as individuals embrace Islam through their own repentance and acceptance—considered a return to Allah and an acknowledgment of the true faith. When explaining Islam to others, the initial step is to emphasize Tawhid, the belief in the Oneness of Allah. It’s important to convey our profound respect for Jesus (Esa) (Alayhis-Salaam) while clarifying that, in Islam, he is revered as a noble human being, not as divine or the son of God. However, inviting non-Muslims to Islam

requires more than just words; it necessitates a practical demonstration of Islamic principles. In today’s world, Islam doesn’t solely require eloquent speakers but individuals who embody its teachings and strive to lead by example.



What are the repercussions in Shariah for individuals who proudly reveal their sins to friends, despite Allah Ta’ala having concealed them?



Discussing one’s sins openly and boasting about them is strictly forbidden in Islam and constitutes a major sin. It serves as a catalyst for immorality, promotes evil, and tempts others toward similar wrongdoing. This behaviour reflects a lack of remorse and seriousness towards sin, disregarding its gravity. As the Qur’an reminds us: And do not incline toward those who do wrong, lest you be touched by the Fire (11:113). Islam vehemently discourages such actions and urges us to refrain from sin and transgression. The Prophet (Sallallahu Alayhi Wasallam) said: All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people) (Bukhari)



As a revert to Islam with Christian parents, I wonder: Would it be inappropriate for me to pray to Allah Ta’ala on their behalf? Despite our religious differences, they remain my beloved parents, and I hold them dear in my heart?



Pray to Allah Ta’ala sincerely to guide your parents to Islam, for there is no greater love than praying for their enlightenment, blessings in this life, and protection in the Hereafter. Additionally, urge them gently towards Islam, demonstrating its virtues through your own transformed conduct since embracing Islam.

The Prophet (Sallallahu Alayhi Wasallam) said: If any Muslim comes out of Ramadhaan without gaining forgiveness and goodness he/she is a real loser. (Muslim)



I regret my involvement in an un-Islamic relationship with a married Muslim woman, even though we didn't cross certain boundaries and intended to marry. Now, seeking repentance, what steps should I take in line with Islamic teachings?



Engaging in relations with a married woman is a grave sin in Islam, despised and abhorrent. It invokes the wrath of Allah, as highlighted in the Qur'an: And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (17:32) Both parties involved bear responsibility, with the woman's betrayal of trust compounding the offense. Immediate cessation of this sinful behaviour is imperative, accompanied by genuine repentance and seeking forgiveness from Allah. Remember, true repentance requires profound remorse and a sincere commitment to avoid repeating the transgression.



Exploring the mystery of the "evil eye": Does it truly possess the ability to harm individuals? And if so, what protective measures does Islam prescribe against its harmful influence?



The reality of the evil eye's influence is acknowledged, yet it holds no power unless permitted by Allah. Therefore, there's no need for fear or anxiety, as ultimate power rests solely with Allah. Seeking refuge in Him is our greatest defense against Shaytaan and the evil eye. As precautionary measures, one may: (1) Seek Allah's protection. (2) Maintain piety. (3) Practice patience and perseverance. (4) Place trust in Allah. (5) Repent sincerely. (6) Employ Ruqyah (protective supplications). (7) Utilize methods from the Qur'an and Sunnah exclusively.



Can my brother, who used to live the high life abroad but faced a financial setback when he came back, qualify for Zakaah? Despite having a house and basic amenities like a TV, fridge, and phone, some argue he shouldn't be eligible. What's the view on this?



In the context of Zakaah, it's important to note that Shariah allows it for both the Fuqara (poor) and the Masaakin (needy). While some may possess items like TVs, refrigerators, and phones, their eligibility for Zakaah is determined by their overall circumstances. As the Qur'an teaches: Righteousness is not in [your] turning towards the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets, and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves. (2:177) Hence, possessions alone don't define wealth, and Zakaah eligibility is based on individual needs and other factors. He should consult a scholar.





How can we ensure our intentions are pure and aligned with virtuous principles? What are the essential guidelines and practices to refine and uphold our intentions in various aspects of life, from daily interactions to significant decisions?





For Muslims, maintaining sincerity in intentions is paramount, as the acceptance of our deeds hinges upon them being solely for the sake of Allah. As stated in the Hadith: Actions are judged by intentions. (Bukhari) Therefore, we must diligently assess our motives, ensuring they align with seeking Allah's pleasure. Upholding this purity of intention demands unwavering dedication and vigilance against distractions that may divert our focus from Allah.


The Prophet (Sallallahu Alayhi Wasallam) said: If anyone pays Fitr before the feast prayer, it will be accepted as Zakaah, and if anyone pays it after the prayer, it will be considered a charity like other charities. (Abu Dawood)

 **How can I enhance my role in supporting my husband's financial endeavours, especially considering they involve transactions backed by interest?**


 Islam forbids interest transactions. Therefore, a Muslim must abstain from utilizing or benefiting in any manner from interest-earned money. As you seek guidance, continue to counsel and earnestly persuade him to steer clear of such impermissible dealings. Provide him with materials for reading or listening that may soften his heart and convince him of the gravity of his actions. Encourage him to adopt a comprehensive approach in his relationship with Allah Ta'ala.


 **My family has recently discovered that certain individuals are engaging in black magic, and we believe that we are their intended victims. What steps can my family take to safeguard ourselves against the effects of black magic?**


 The most potent defense against black magic lies in fortifying oneself through Islamic practices, such as reading the Qur'an, engaging in constant remembrance (Zikr) and supplication (Duas). Allah Ta'ala has assured believers that those who submit to Him cannot be permanently controlled by evil forces. Thus, we emphasize the significance of regularly reciting specific Qur'anic verses and Duas, including Al-Fatihah, the last three chapters of the Qur'an (Surahs 112, 113, 114), and Ayat-al-Kursi (Al-Baqarah: 255). It's crucial to understand that the efficacy of Duas and Zikr stems from sincere faith in Allah and submission to His will.

 **I realized after praying that I hadn't performed Wuzu (ablution). Should I repeat my Salaah, and what does Islam**

say about praying without proper purification?

 Purification stands as a prerequisite for the validity of Salaah. Wuzu must be performed with clean water. Allah Ta'ala states in the Noble Qur'an: O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles (5:6). If someone inadvertently prays without Wuzu, they must repeat the prayer. This differs from a situation where someone has impurity (Najasah) on their clothes and forgets; in such cases, repeating the prayer is necessary depending on the amount.

 **I recently graduated with a degree in marketing. I am exploring job opportunities and considering whether working with certain marketing companies aligns with Islamic principles?**

 As you contemplate potential job opportunities in marketing companies, remember that promoting permissible products is generally acceptable in Islam. However, it is vital to adhere to ethical standards. The Prophet Muhammad (Sallallahu Alayhi Wasallam) emphasized the importance of truthfulness, stating: Truthfulness leads to righteousness, and righteousness leads to Paradise (Muslim). This underscores the necessity of honesty in advertising, avoiding deceptive practices such as withholding important information or using inappropriate imagery or language. Additionally, marketing non-permissible products, such as alcohol or interest-based financial products, is not permissible for Muslims. Therefore, it's crucial to ensure that your career choices align with Islamic principles, prioritizing integrity and avoiding the promotion of prohibited items or activities.

The last third of the blessed month of Ramadhaan is the last chance a Muslim should seize. In these days occurs the Night of Qadr, observing worship in it is better than one thousand months.

F Kodi zoyenera kuchita Msilamu asanamalize kusala m'mwezi wa Ramadhaan ndi ziti?

Y Ndichikakamizo kwa Msilamu aliyense yemweali ndi kuthekera wa mamuna komanso wamkazi kupereka Zakaatul-Fitr kusala m'mwezi wa Ramadhaan kusanathe. Wamkuluwa pa banja ayenera kuwaperekera Zakaatul-Fitr azikazi ake, ana ake komanso antchito. Zakaah imeneyi imaperekedwa kwa anthu F. osaukitsitsa kuti nawonso adzasangalale pa tsiku la Eid-ul-Fitr.

F M'mwezi wa madalitso wa Ramadhaan umatha ndi chisangalalo cha Eid-ul-Fitr. Y. Kodi zoyenera kuchita patsiku limenelindi ziti?

Y Pali Masunnah oyenera kuwatsata pa tsiku la Eid-ul-Fitr, ndipo ena mwa iwo ndi awa: (1) Kupanga ma Takbir (Allahu Akbar) kuyambira pa Fajr mpaka pamene Imamu ayimitse pemphero la Eid-ul-Fitr. (2) Kuonetsetsa kuti tapereka Zakaatul-Fitr pemphero la Eid lisanachitike. (3) Kuvala zovala zabwino zomwe munthu alinazo. (4) Pa tsiku la Eid ndi zoyenera kupita molawilira ku malo opempherera. (5) Kuyenderana wina ndi mzake, abale ndi ena. (6) Kufunirana zabwino pa tsiku limeneli. (7) Kupempha chikhululuko kwa Mulungu mochukuka pa tsiku limeneli. (8) Kuyenda njira zosiyana popita kumalo a Eid ndi pobwera.

F Kodi Tingasalale bwanji pa tsiku la Eid?

Y Pambuyo poti tamaliza kupemphera pemphero la Eid, ndikoyenera kusangalala moyenera ndipo osadumpha malire omwe chipembedzo cha Chisilamu chinaika. Chisangalalo cha Eid sichisangalalo wamba, koma kuti ichi ndi

chisangalalo chomwe mkati wake muli uzimu. Eid ndi chisangalalo chakupembedza Mulungu pakusangala kuti tamaliza kuchita mapemphero ndi ma Ibaadah osiyanasiyana m'mwezi wa Ramadhaan.

F Chimodzi mwa zinthu zoyenera kuchita pamene tili mkati mwa khumi lomaliza la kusala m'mwezi wa Ramadhaan ndiko kusakasaka usiku wa Laylatul-Qadr. Kodi usiku umene umakhala liti?

Y Usiku wa Laylatul-Qadr ndi usiku womwe uli ndi madalitso ochuluka pa chaka chonse. Mulungu akunena ku Qur'an yolemekezeka kunena kuti: Ndithu taivumbulutsa (Qur'an) Mu usiku wa Laylatul-Qadr (Usiku wolemekezeka) Ndichiyani chingakudziwitse za Usiku wolemekezekawu? Usiku olemekerekawu uli wabwino kuposa miyezi 1000 (yomwe mulibe Laylatul-Qadr) Amatsika Angelo ndi Jiburil m'menemo potsatira lamulo la Mbuye wawo Mulungu kudzalongosola chinthu chilichonse. Mtendere!... usiku umenewo, (palibe mavuto ndi zoipa) mpaka M'bandakucha. (97:1-5) Choncho Msilamu aliyense ayetsetse kusakasaka usiku umenewu ndipo asalole kuluza zabwino za usiku umenewu. Ponena za usiku umenewu tinene kuti ndi usiku obisika ndipo Msilamu aliyense ausakesake mu khumi lomaliza la m'mwezi wa Ramadhaan kweni masiku awa: pa 21, 23, 25, 27,29.

F Kodi Ma Takbir tsiku la Eid-ul-Fitr amayamba ndi kutha nthawi yanji?

Y Ma Takbir amayamba pa kulowa kwa dzuwa ngati zitadziwika kuti mwezi watsopano wa Shawwal waoneka womwe uli usiku wa Eid ndipo amatha Takbirwo pamene pemphero layamba.

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 Pamene tili mkati mosakasaka usiku wa Laylatul-Qadr kwenikweni mu khumi lomaliza la mwezi wa Ramadhaan, kodi pali Dua yapadera yomwe tiyenera kupanga?

Y Pamene tikusakasaka usiku wa Laylatul-Qadr ndikoyenera kwa Msilamu aliyense kuchulukitsa kupempha kwa Mulungu kupanga maduwa osiyanasiyana koma kuti mkazi wa Mtumiki Aisha (Radhiyallahu Anha) (Mulungu asangalale naye) anamufunsa Mtumiki Muhammad (Mtendere ndi madalitso a Mulungu apite kwa Iye) kuti: O Mtumiki wa Mulungu, kodi ngati nditadziwa kuti usiku wa Laylatul-Qadr ndi uwu, zofunika kunene mu usiku umenewu ndi chiti? Ndipo Mtumiki anamulangiza kuti azinena kuti: Allahumma Innaka Affuwun, Tuhibbul-Afwa fa fu Anee. (O Ambuye Mulungu, Ndinu wokhululuka, ndipo mumakonda kukhululuka, choncho ndikhulukukireni ine.

F Kodi ndi chifukwa chani ndimapereka Zakaatul-ul-Fitr pakumaliza kwa kusala m'mwezi wa Ramadhaan?

Y Zifukwa zomwe timaperekera Zakaatul-Fitr kumathero akusala m'mwezi wa Ramadhaan ndi izi: (1) Kumuyamika Mulungu potipatsa mphamvu zomwe ife tatha nazo kusala m'mwezi wa Ramadhaan. (2) Kuyeretsa kusala kwathu ndi cholinga choti tipeze tunthu la madalitso a m'mwezi wa Ramadhaan. (3) Kusangalalira kumaliza kwa kusala m'mwezi wa Ramadhaan. (4) Kuonetsa za kulemekezeka kwa tsiku la Eid-ul-Fitr. (5) Kuwathandiza osauka kuti adzasangalale nawo pa tsiku la Eid.

F Kodi Zakaatul-Fitr ndiyofunika kupereka kwa anthu omwe amasala okha?

Y Zakaatul-Fitr ndiyofunika kupereka kwa Msilamu aliyense yemwe ali ndi chakudya chomwe ndi chopoyola chomwe iye chingamukwanire iye ndi banja lake pa usana ndi usiku umodzi. Odwala, okalamba, apa ulendo ndiwoyenera kupereka nawonso. Komanso pa mwamba pa zonse itha kuperekedwa ndi yemwe sali woyenera kusala monga mwana ndi ena koma kuti iwo ayenera kukhala Asilamu.

F Chaka chino ndikufuna kuchita l'tikaaf yomwe imachitika masiku khumi omaliza a mwezi wa Ramadhaan. Ndikufuna kudziwa kuti kodi ndi tsiku liti loyenera kulowa l'tikaaf ndipo ndi liti lofunika kutulukamo?

Y Ndizoziwika kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anakonda kuchita l'tikaaf masiku khumi omaliza a mwezi wa Ramadhaan. Dziwani kuti nyengo ya l'tikaaf imawerengedwa ndi mausiku osati masiku. Khumi lomaliza limayamba pa 21. Chifukwa chaichi tiyenera kulowa mu l'tikaaf dzuwa lisanalowe mu usiku wa 21. Maulana akunena kuti cholinga chachikulu cha l'tikaaf ndiko kufunafuna usiku wa Laylatul-Qadr ndipo usiku wa 21 ndi usiku umodzi wa masiku osakwana awiriawiri mu masiku khumi omaliza a mwezi wa Ramadhaan choncho mwina utha kukhala usiku wa Laylatul-Qadr ndipo wochita l'tikaaf aonetsetse kuti walowa kale mu l'tikaaf. Kunena za kutuluka mu l'tikaaf, ndiye munthu wochita l'tikaaf adzatuluka dzuwa likadzalowa mu tsiku lomaliza mwezi wa Ramadhaan.

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 Kukanitsitsa kwa amayi ena kuwalola amuna awo kukwatira mitala mwina ndi gawo lina la chilengedwechawo, koma kufunitsitsa kwa amuna ambiri kukwatira mitala ndikokhazikika. Kodi nanga zikafika povuta, ndikololedwa mkazi kumuuzama mamuna wake kuthetsa banja kuti mamuna wakeyo apeze mpata wokwatira mkazi wina?

Y Mwina funso silikumvekabwino, chifukwa nkhani siili pakupeza mpata wokwatiramkazi wina koma kukhala pa mitala komwe kuli kukhala ndi akazi awiri kapena kuposa apo. Choncho ngati mkazi woyamba atachoka ndiye kuti cholinga cha mitala sichikwaniritsidwa. Dziwani kuti mkazi malinga ndi Shariah alibe mphamvu zothetsa banja ndipo mphamvuyi ili m'manja mwa mamuna. Mkazi kuthetsa banja ndikulakwira malamulo a chipembedzo cha Chisilamu ndipo ayenera kupempha chikhululuko kwa Mulungu. Langizo lathu kwa akazi omwe amuna awo angakwatira mkazi wina (mitala) kuti ayenera kudekha ndikupilira komanso amupemphe Mulungu madalitso chifukwa ndi amene wachititsa izi kuti zichitike. Dziwani kuti palibe amene amadziwa zabwino zomwe zingabwera kutsogolo kwake. Inu amayi a Chisilamu mitala chisakhale chinthu chokudwalitsani, koma chilandireni chifukwa ndi chilamulo cha Mulungu wanu. Gawo lina lofunika kukumbutsana ndi lakuti lamulo la Mulungu ndi lamulo losafunika kulikana mwamwano, mwachipongwe monga m'mene amayi ena amachitira akamva nkhani ya mitala.

F Ine ndili ndi zolephera zambiri pa moyo wanga. Zina mwaizo ndiko kuzidelera komwe kuli kusazikhulupilira. Koma vuto lalikulu lili ndi ine ndiko kusasangalatsidwa ndi anthu pa zomwe iwo alinazo. Ndikukhulupilira kuti izi sizimachitika ndi mphamvu ya majini monga m'mene ena akunenera. Kodi malangizo

anu ndi otani?

Y Ndife okondwa kuona kuti pali ena mwa Asilamufe amatha kuzindikira paokha za zolephera zawo pa moyo wawo, ndipo mwachitabwino kusaganizira kuti zonse zikukuchitikirani ndi mphamvu ya majini, chifukwa pali ena amaonjeza ndipo amakhulupilira za majini kwambiri kumachita kuti Mulungu ndi amene amapangitsa zonse kuti zichitike ndipo palibe wina angasokoneze ndondomeko yomwe Mulungu anaika pa munthu wina aliyense. Malangizo athu ndi awa: Kwa munthu yemwe akufuna mtendere, pa moyo wake, ayenera kukhulupilira Mulungu M'Modzi yekha. Kudzera mukuchita zabwino Mulungu adzatipepusila zochitika pa moyo wathu. Kupanda kutero moyo udzakhala wovuta ndipo tidzasowa chisangalalo cha mu mtima. Mwachidule yemwe asankhe kusamvera Mulungu ndiye kuti wasankha mikwingwirima pa moyo wake. Mtumiki (Mtendere ndi Madalitso apite kwa iye) anati: Jelasi kapena kuti nsanje zimaononga kapena kufuta zabwino (zomwe mukanapeza) monga m'mene moto umadyera nkhuuni.

F Kodi tingatani pofuna kuziteteza kwa anthu omwe satifunira zabwino?

Y Ndizachikhalire kuti anthu ena sawafunira amzawo zabwino. Chifukwa chaichi Msilamu ayenera kupempha chitetedzo kwa Allah kuti atetezedwe ku zoipa zonse zomwe anthu akumuganizira zitamupeza. Kuziteteza ku zoipa kuyenera kuchitika potsatira ndondomeko yoyenera ya Shariah. Izi ndi monga kuwerenga ma Surah awiri omalizira amu Qur'an katatu kum'mawa kulikonse komanso madzulo. Kuwerenga pafupipafupi Ayat ul-Qursi. Choncho sizololedwa kugwiritsa ntchito njira zina zomwe zili zotsutsana ndikukhulupilira Mulungu M'modzi yekha.

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 Ibaadah.


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 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)


 **Despite ongoing anti-corruption initiatives by the government, bribery remains prevalent. Islam strictly prohibits both the giving and taking of bribes. However, when faced with a situation where obtaining one's rights seems contingent upon bribery, what guidance does Islam offer on navigating such ethical dilemmas?**


 As emphasized in the Qur'an: And do not consume one another's wealth unjustly (2:188), taking a bribe constitutes a grave transgression, akin to wrongfully devouring people's wealth. Islam unequivocally forbids Muslims from engaging in bribery, which encompasses offering any form of property to sway a decision or gain an unfair advantage. Instead of succumbing to bribery, it is imperative to diligently seek alternative avenues to address grievances, even if it requires exercising patience in the face of adversity. By upholding principles of integrity and righteousness, we can steer clear of the perilous quagmire of corruption.

 **At times, our supplications lack focus. How can we revitalize our daily supplications and make them more meaningful?**

 Dua (Supplication) to Allah epitomizes worship, reflecting a fundamental aspect of Islam. The Prophet (Sallallahu Alayhi Wasallam) urged us, saying, "Allah is displeased with those who do not ask from Him" (Tirmizi). Our supplications should encapsulate the essence of our aspirations, offered with utmost humility and sincerity. To derive maximum benefit from them, we must adhere to certain etiquettes: Choose Blessed Times: Seek out auspicious moments for prayer, such as after the five daily prayers, between the call to prayer (Adhan) and the final call (Iqamah), at the time of breaking fast, during

rainfall, and during prostration (Sujud) in prayer. Face the Qiblah: Direct your supplication towards the direction of Makkah. Moderate Tone: Voice your supplication in a moderate tone, neither too loud nor too soft. Natural Expression: Let your prayer flow naturally, without forcing it into a rhyming prose. Humility and Reverence: Implore Allah with humility and deep reverence, recognizing His infinite mercy and power. Fervent and Optimistic: Pray fervently and remain optimistic about receiving an answer from Allah. Repetition: Repeat your request, preferably three times, to emphasize your sincerity and earnestness. Begin with Mention of Allah and Salutations to Prophet Muhammad: Commence your supplication by invoking the name of Allah and sending blessings upon the Prophet (Sallallahu Alayhi Wasallam) Muhammad. By observing these etiquettes, we can enhance the depth and efficacy of our supplications, drawing closer to Allah's mercy and blessings.

 **What is the Islamic perspective on the inclusion of the separation of properties clause in marriage contracts? Is it permissible according to Islamic jurisprudence to accept this clause?**

 In a marital partnership, both spouses bring possessions acquired before and during marriage, including gifts and purchases. Upon divorce, belongings originally owned by each spouse are returned to them. Common property should be divided with mutual understanding and kindness, as advised in the Quran: Keep your duty to Allah as best as you can and listen and obey and spend. That is better for your soul. Whoever is saved from his own greed, such are successful people. (64:16)

In the Last 10 days of Ramadhaan, spend the nights in search for the Blessed Night of Qadr (Night of Honour)



How can we maximize our benefits and make the most of the final days of Ramadhaan?



While every moment of Ramadhaan is imbued with blessings and rewards, the final ten days hold a unique significance, as illuminated by the teachings and practices of the Prophet Muhammad (Sallallahu Alayhi Wasallam). Among these, two prominent recommendations stand out: Vigorous devotion in prayer during the last ten days. It is narrated that the Prophet (Sallallahu Alayhi Wasallam) would increase his worship and devotion during these sacred days, as reported by Aisha (Radhiyallahu Anha): "When the last ten nights of Ramadhaan would enter, the Prophet (Sallallahu Alayhi Wasallam) would tighten his waist belt (i.e., strive hard in worship) and spend the night in worship." (Sahih Bukhari) Embarking on Itikaaf, a spiritual retreat marked by seclusion within the Masjid, aimed at drawing nearer to Allah. This practice is rooted in the Prophet's (Sallallahu Alayhi Wasallam) own tradition, as he would devote himself to seclusion during these auspicious days.



What becomes obligatory for a Muslim before end of fasting in the month of Ramadhaan?



It is obligatory upon every (capable), Muslim whether male or female to pay Zakaatul-Fitr before the end of fasting in the month of Ramadhaan. The head of the household must pay this Zakaah on behalf of his/her own self and on behalf of their spouses, children and even servants. This is according to Imam Shaf'i. This Zakaah is given or collected and given to the poorest of the poor so that they may also enjoy the festivities on Eid-ul-Fitr..



The blessed month of Ramadhaan ends with Eid-ul-Fitr. On this day (of Eid) what Sunnah acts should be followed?



The following Sunnah acts should be followed on the day of Eid-ul-Fitr (1) Engage in Takbir (saying Allah Akbar) from Fajr until the Imaam comes out of Salaah. (2) To pay Zakaatul-Fitr before the Eid prayer. (3) To appear in the best clean clothes that you can afford that is reasonable and modest. (4) It is recommended to go early to the prayer place. (5) To make lots of Istighfaar (asking for forgiveness) (6) Changing route on returning from prayer place (from Eid prayer).



With regard to the six days of Shawwal after Ramadhaan, is it a condition that they should be fasted consecutively, or can I separate them? I want to fast them in three sessions, on the two days of the weekend?



It is not a necessary condition that the six days of Shawwal should be fasted consecutively. If you fast them separately or consecutively, it is acceptable.



When is the Night of Decree (Laylatul-Qadr)?



The Prophet (Sallallahu Alayhi Wasallam) said: Seek Laylatul-Qadr in the odd numbered nights of the last ten days of the month of Ramadhaan. The odd numbered nights of the month of Ramadhaan are as follows: 21st, 23rd, 25th, 27th and finally the 29th.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever fasts the month of Ramadhaan and then follows it up by (fasting) six days of Shawwal, it is as though he has fasted the whole year. (Muslim)

○ AMBUYE MULUNGU NDINU OKHULULUKA

Kumathero kwa kusala m'mwezi uno wa Ramadhaan timakhala ndikufunafuna usiku waukulu komanso usiku wamphamvu wotchedwa Laylatul-Qadr. Uyu ndiusiku wozaza ndi madalitso komanso chifundo.

Choncho pamene tikulimbikira kuimitsa mapemphero mkati mwa masiku odalitsikawa gawo limodzi lofunika kugwiritsa, kulipatsa nthawi yokwanira, osagwera mphwayi ndipo gawo limeneli ndi gawo la kupempha kwa Mulungu, kupempha madalitso komanso chikhululuko ndi zina zokhuma moyo wathu.

Nchifukwa chiyani kukangalika ndikupempha pa usiku wa Laylatul-Qadr? Choziwika nchakuti uku ndiko kuzilumikizitsa kwa mwini Mlengi. Nthawiyitu ndi yomwe makomo aku Jannah amakhala otseguka kudikira akapolo a Mulungu kupereka madandaulo awo, kulapa kwa Iye Mulungu, kupempha chikhululuko komanso madalitso.

Aisha (Radhiyallahu Anha) ankafufuza kwa Mtumiki (Sallallahu Alayhi Wasallam) pofuna kuti adziwe

zofunika kuchita mkati mwausiku wa LaylatulQadr.

Yankho la Mtumiki pomuyankha Aisha anati: Allahumma innaka Affuwun, Tuhibbul-Afwa fa fu Anee” (O Ambuye Mulungu, ndinu okhululuka ndipo okonda kukhululuka choncho ndikhululukireni) ndipo mapeto akufunika kupempha chikhululuko ndi madalitso kuchoka kwa Mlengi.

Komabe, kufunika kopanga Madua pausiku wa Laylatul-Qadr ukupitilira pakupempha chikhululuko chabe. Kunena kuti iyi ndi nyengo yomwe ndi mwai waukulu woziyandikitsa kwa Mulungu pakupempha madalitso, chiongoko komanso chitetedzo kwa Iye Mulungu.

Mulungu akunena kuti: Ndithudi, Tidaitsitsa Qur'an mkati mwausiku wa mphamvu (wa Laylatul-Qadr). Kodi nchiyani chomwe chingatidziwitse za usiku wamphumvuwu? Usiku wamphumvuwu (usiku wa Laylatul-Qadr) ndiopambana kuposa miyezi wani zauzande (97:1-3).



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