

# Al-Haqq الْحَقِّ



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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## NIYYAH INTENTION CRUCIAL FOR A MUSLIM

In the whirlwind of our daily lives, amidst the hustle and bustle, we often find ourselves navigating through tasks without pausing to set our intentions.

Yet, within the essence of intention (Niyyah) lies a profound spiritual significance, transforming mundane actions into acts of worship.

Allah Ta'ala says in the Noble Quran: Allah does not burden a soul beyond that it can bear. (2:225) Intention, the very soul of our deeds, renders them valid and meaningful in the eyes of the Divine.

Niyyah (Intention) is the sacred

thread that connects us to our Creator, infusing our actions with purpose and sincerity

Throughout Islamic history, the power of intention has been exemplified in both triumph and failure.

When the early Muslims embarked on their conquests, their intentions were rooted in spreading the message of Islam and establishing justice.

Their unwavering commitment to these noble intentions propelled them to achieve remarkable victories and spread Islam across continents.

Conversely, moments of failure often trace back to deficiencies in intention. When intentions are tainted even the most righteous endeavours can falter.

History is replete with examples where divisions arose among Muslims due to conflicting intentions, leading to internal strife and weakened unity.

The Prophet (Sallallahu Alayhi Wasallam) emphasized the importance of intention, stating in a Hadith: Actions are judged by intentions. (Agreed Upon).

In the purity of our intentions lies the path to spiritual fulfillment, infinite victory, and eternal reward.

The Prophet (Sallallahu Alayhi Wasallam) said: I have been forbidden to recite Qur'an when bowing and prostrating. As for Rukuh, glorify your Lord and as for Sujood strive in Du'a, your Lord will answer you. (Muslim).

Zakaah Nisaab  
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## Motivational Moments

You may be facing trials, rejection, depression, doubts, worries and fears; but know that Allah Ta'ala will take care of everything if you only turn to Him.

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**Even though I am a Muslim, I don't know the real cause of Hijrah (Migration) of the Prophet (Sallallahu Alayhi Wasallam) from Makkah to Madinah. What caused it?**



When the persecution of the people of Makkah against the Muslims grew intense, Allah Ta'ala commanded them to migrate so that they could establish the religion of Allah Ta'ala in a land where they could worship Him. Allah Ta'ala chose Madinah as the land of Hijrah (Migration for the sake of Allah). The Prophet (Sallallahu Alayhi Wasallam) saw in a dream that he was migrating to that city.



**What should one do if when making Sunnah prayers in the Masjid the Iqamah for the obligatory Salaah is called?**



If a person enters the Masjid and begins to offer the Sunnah prayers and the Iqamah for the congregational prayers is called, according to Shaf'i School of Thought if he is in his second Rakaah, then he should quickly finish it, and if he is the first Rakaah, then he should abandon the Sunnah prayer and join the congregation with the Imaam. Concerning this matter, the Prophet (Sallallahu Alayhi Wasallam) said: If the Iqamah is called for the obligatory prayer, then there is no prayer except the obligatory one. (Muslim)



**Is it deceptive if I reserve a portion of the household funds given by my husband for future use without his knowledge?**




If a husband provides his wife with housekeeping funds and she adeptly manages it, saving a portion for future needs, it is permissible under certain conditions: The wife must not engage in deceit or falsehood towards her husband. The saving should not cause financial strain for the husband or compromise the well-being of the family, including the children. The savings should be utilized in the best interests of the entire family. Allah says in the Noble Qur'an: O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. (4:29)





**What distinctions exist between seeking assistance from non-Muslims in areas where we lack expertise and forming friendships with them?**





Assisting non-Muslims in a manner that compromises Islamic principles and the welfare of Muslims is a form of friendship prohibited in Islam. However, seeking aid from non-Muslims is permissible if it serves the interests of Muslims, provided that precautions are taken against potential harm or betrayal. It is essential to assess whether seeking their assistance aligns with the interests of Muslims.


 **Can promises be broken based on situations? My husband promises me one thing but doesn't stay firm by it and says today the situation is different. Is it allowed? How can I accept the situation?**


 A Muslim should respect his/her commitments and fulfill his/her promises. To break one's promise is not justified if one is able to fulfill it and the promise is permissible in itself. Breaking one's promise without justification is a sinful act. Regarding your case, you need to speak with your husband. You may seek counseling. All in all, try to fix your family issues through mutual understanding, love, respect, and care.


 **When reading Qur'an, the individual should make himself feel that Allah is addressing you. How can I feel that Allah is addressing these words to me when He speaks of the disbelievers, polytheists, deniers and others?**

 The individual should reflect upon what Allah says throughout the entire Qur'an, but that reflection varies according to the context of what is being recited. If obedience is mentioned, then you should bear in mind that Allah is addressing you with the command to obey. If disobedience is mentioned, then you should bear in mind that Allah is addressing you with the prohibition on disobedience. If people of faith (believers) are mentioned, you should bear in mind that Allah is addressing you with the command to take them as friends and allies and love them. If the people of disbelief and hypocrisy are mentioned, you should bear in mind that Allah is addressing you with the command to take caution of them and regard them not close friends.

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

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

 **Amidst the prevalent stories of Prophet (Sallallahu Alayhi Wasallam) enduring profound adversity, how did he overcome these trials and reclaim prosperity, especially during times when he felt his voice went unheard?**

 We firmly believe that a thoughtful exploration of the biography of the Prophet (Sallallahu Alayhi Wasallam) would unveil how he transcended diverse circumstances, paving his path to glory and success. Such an endeavor holds immense insight and illumination, especially in navigating our own challenges today. Let's highlight a few key takeaways discernible from the Seerah: (1) The Prophet (Sallallahu Alayhi Wasallam) approached every trial as a means of empowerment; after the setback at Uhud, he gleaned lessons in discipline. (2) He consistently practiced gratitude (Shukr) and patience (Sabr), fostering resilience. (3) With an unwaveringly optimistic mindset, he perceived setbacks as opportunities for growth. This exemplifies his approach to counter hard times.

The Prophet (Sallallahu Alayhi Wasallam) said: Islam began as something strange and will revert to being something strange, so glad tidings to the strangers (Muslim)



**How can I enhance my concentration during Salaah as I often struggle with maintaining focus?**



There exist myriad factors that disrupt our focus during Salaah. Our lifestyle, environment, business engagements, interactions with non-Mahrams, consumption of questionable media, dietary habits, wandering gazes, unbridled tongues, and indulgence in futile activities all leave imprints on our hearts and minds. As Allah Ta'ala reminds us in the Noble Qur'an: And do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (2:208) To counter these distractions, cultivate Taqwa (God-consciousness) by resisting the temptations of the heart and integrating the teachings of Deen (religion) into every aspect of life. Through this, Insha-Allah (God willing), purity will envelop the mind and heart, diminishing the influence of Shaytaan's whispers.



**How does Islam emphasize the significance of truthfulness in both personal and business relationships, especially amidst prevalent corruption and deceit?**



Truthfulness stands as a fundamental pillar of human society, embodying a virtuous behavior that yields significant benefits. Conversely, dishonesty, corruption, and deceit represent detrimental aspects within societal norms, leading to the erosion of social structures and bonds. These behaviors epitomize the essence of wrongdoing and inflict widespread harm. In response, Islam mandates truthfulness while prohibiting falsehood. As stated in the Noble Qur'an, Allah Ta'ala urges believers: O you who believe! be afraid of Allah and be with those who are true (in word and deeds) (9:119)



**What is the Shariah's stance on an individual who proudly boasts to their friends about their sins, even though Allah has concealed these transgressions?**



Engaging in discussions and boasting about one's sins openly, such as recounting how one profited from a lottery, is strictly forbidden and constitutes a major transgression in Islam. Such behavior not only spreads immorality and encourages wrongdoing but also tempts others to follow suit. It demonstrates a lack of regard for the seriousness of sin and its consequences. Islam vehemently discourages such actions, urging individuals to abstain from transgression. It is indeed perplexing how someone, having fallen into sin, would exacerbate the situation by publicly announcing their misdeeds, rather than expressing remorse and seeking forgiveness from Allah Ta'ala.





**How can one who has left Islam, regretting their decision, seek forgiveness and return to the faith? Seeking guidance to embark on a new journey in Islam, what steps can be taken? As Allah Ta'ala is forgiving and merciful, what are the ways to reconcile and begin anew?**





You should reaffirm your faith by reciting the Shahada (Testimony of Faith) and commit to practicing Islam sincerely and earnestly. Seek guidance from knowledgeable scholars (Ulama) who can assist you in your journey and provide support. Perhaps in the past, you strayed due to lack of positive influence and guidance. Islam emphasizes community and companionship; being part of a supportive community can strengthen your faith and resolve. Without such support, one risks straying from the path, vulnerable to negative influences.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever innovates something in this matter of ours (i.e., Islam) that is not a part of it, will have it rejected. (Muslim)


 **In a WhatsApp group discussion, the topic of inheritance sparked debate, with some expressing concerns that inheritance may lead to laziness in individuals. What are the key factors and guidelines governing inheritance in Islamic law?**


 The laws of inheritance in Islam are founded on several key principles: **Wealth Distribution:** Aimed at dispersing wealth throughout society, preventing its concentration in the hands of a few individuals. **Respect for Ownership:** Upholding the right of individuals to own property acquired through honest means. **Recognition of Trusteeship:** Emphasizing that individuals are trustees, not absolute owners of their wealth, and are accountable for its distribution according to Islamic guidelines. **Family Solidarity:** Reinforcing the importance of the family unit, which serves as the foundation of Islamic society. **Economic Motivation:** These laws incentivize work and economic activity, aligning with Islamic principles. Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. (4:11)


 **The deceased, wary of potential mismanagement of his wealth by heirs, established a trust to oversee its distribution. Despite the possibility of dissolving the trust, the trustees are resistant. Does their reluctance to dissolve the trust contravene Shariah law?**


 In Islamic law, the establishment of a trust as described holds no validity. Upon a person's death, their heirs rightfully inherit their respective shares of the estate automatically. It is strictly forbidden (Haraam) to devise schemes such as trusts to deprive or delay heirs from accessing their rightful inheritance shares.

Executors are obligated (Waajib) to dissolve the trust and promptly distribute the deceased's estate according to Shariah guidelines. Failure to do so constitutes a major violation of Shariah principles. Allah say in the Noble Qur'an: And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness. (4:8)

 **Having recently reverted to Islam, should I contemplate the Christian perspective on the revelation of the Bible and their belief in living in the last days?**

 Before exploring the concept of revelations preceding the Qur'an, such as the Bible, it's crucial to understand their nature and conditions as claimed revelations. Muslims believe that the Word of Allah Ta'ala is the actual revelation received by Jesus (Isa Alayhis-Salaam) from Allah, which he preached. Therefore, writings by later followers about Jesus' mission cannot be considered as the word of Allah. The Qur'an is explicitly referred to by Allah as a Criterion, distinguishing truth from falsehood. As for the Last Day, Muslims acknowledge that only Allah knows.

 **I'm curious to learn if I will still earn rewards by reading the English or Chichewa translation of the Qur'an to comprehend its meaning.?**

 Undoubtedly, there are immense rewards in delving into the translation of the Qur'an to grasp its deeper meanings. It's essential to recognize that the rewards for reciting the Arabic text of the Qur'an are distinct from those obtained through reading its English translation. Nevertheless, this doesn't diminish the importance of comprehending the Qur'an's message.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period. (Bukhari)

**F** Mzanga akugulitsa nyumba kwa munthu yemwe ndalama yomwe agwiritse ntchito pogula nyumbayo ndiyopeza potenga ngongole yachiongola dzanja. Kodi mzungayo ndiololedwa kugulitsa kwa munthuyo chikhalilecho iye akudziwa njira yomwe wapezera ndalama yogulira nyumbayo?

**Y** Ndizoleledwa mzanuyo kugulitsa nyumba yakeyo kwa wina aliyense yemwe angafune kugula ngakhale kuti wogulayo agwiritse ndalama yomwe watenga ngongole yokhala ndi chiongola dzanja. Kulakwika kapena kuti kuipa kwa ndondomeko yakapezedwe ka ndalama kuli kwa mwini kugula kapena mwina kutenga ndalama yotenga munjira yolakwikayo. Ngongole yomwe yatengedwa munjira yoletsedwa (yolakwika) mathero ake imakhala ndiumwini ndipo mwini wake ndi munthu yemwe watengayo. Apa zikuthanthauza kuti munthu yemwe wakatenga ngongole yokhala ndi chiongola dzanja ndiye mwini chuma chomwe wabwerekka. Kupyolera mukulongosola kumeneko ndizotheka kwa iye kugwiritse ntchito ndalamayo munjira yomwe angaifune. Koma kuti mzanuyo ayenera kumulangiza munthu yemwe akufuna kugula nyumbayo kuti ndizoletsedwa kutenga ngongole yobwenza ndichiongola dzanja. Kuletsedwaku kuli mbali zonse kaya munthu ukubwerekka kapena kubweleketsa.

**F** Kodi malangizo anu ali motani pamene kupembedza (Ibaadah) ichitika chifukwa chakuzolowera monga pamene wina awerenga gawo lina la mu Qur'an iye amamva kukhuzidwa kwina kwake mumtima ndipo chifukwa chaichi amakhazikika pa mapempheropo?

**Y** Chizolowezi ndi gawo la moyo losakondera kunena kuti chizolowezi chimakhala pa zinthu zosiyanasiyana. Choncho ndi chinthu chabwino ngati munthu azolowera kuchita zinthu kapena chinthu chabwino ndipo chizolowezi sichisanduka kukhala chipsinjo kwaiye. Kuchita zinthu zabwino ndichizolowezi chomwe chitha kukhala mwa munthu mosavuta ndipo kuchita zoipa ndikusochera ndipo atha kuzowera kuchita zoipa chifukwa chakusochera kwake. Koma kukamba za chizolowezi chomwe chingamupangitse munthu kuchita ntchito yomupembeza Mulungu pamene iye akuchita maganizo ake ali pa zinthu zina ndipo amachita izi ngati chizolowezi popanda kukhazikika mtima wake pa zomwe akuchitazo kuzolowera uku ndiokopsa ndipo munthu ayenera kudandaula nazo. Dziwani kuti malipiro akupembedza amalukizana ndi kukhazikika ndiku dekha kwa mtima wa yemwe akupembezo. Ndikofunika kuti mtima nthawi zonse uzikhala okhazikika pamene munthu ukuchita Ibaadah.

**F** Ndikufuna mundilembera Tashahhud kuti ndizigwiritse ntchito pamene ndikupemphera. Kodi Tashahhud ali osiyana ndipo alipo magulu angati?

**Y** Mitundu ya Tashahhud ili m'magulu ngati awa: Poyamba werengani Tashahhud iyi: At-tahiyyaatu Lillaahi wa's-salawaatu wa'ttayyibaat, as-salaamu 'alayka ayyuha'n-Nabiyyu wa rahmat-Allaahi wa barakaatuhu. As-salaamu 'alayna wa 'alaa 'ibaad-Il-laaah issaaliheen. Ash-hadu an laa ilaaha ill-Allaah wa ash-hadu anna Muhammadan 'abduhu warasooluhu. Komanso Tashahhud wina ndi uyu: Allaahumma salli 'ala Muhammadin wa 'ala aali Muhammadin kamaa salayta 'ala aali Ibraaheem, wa baarik 'ala Muhammadin wa 'ala aali Muhammadin kamaa baarakta' alaaali Ibraaheemfi'l-'aalameeninnaka Hameedun Majeed (Muslim)

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

**F** Kodi tingasiyanitse bwanji pakati pa zochita zomwe zingaonetse kuti ndikunyoza kapena kuchiseleula Chisilamu ndi zochita zomwe zingachitike molakwitsa osati mwadala. Nanga munthu wina atamva kapena kuona anthu ena akunyoza ndipo m'malo mowaletsa iye ndikumasekerera? Malangizo anu ndi otan?

**Y** Poyamba tinena kuti kunyoza kapena kuchiseleula Chisilamu ndi tchimo ndipo kutero ndikupyola malire. Kuchiseleula kapenanso kuchinyoza Chisilamu kukuthanthauza mawu onse ndi zochita zomwe zikusonyeza kuchisambula, kuchinyogodola ndi kuchichepetsa chipembedzo cha Mulungu. M'modzi mwa ophunzira a Chisilamu anati: Kutanthauza kwa kunyoza, kunyodogola ndiko kuchipepusa, kuchichepetsa ndikuloza zolakwika ndipo ndikumachiseka chipembedzo. Ngati mawu omwe ali mkati mozochita sakusonyeza kunyoza ndi kupepusa ndiye kuti zochitazo sizili mugula la zinthu zomwe zingamuchotse munthu muchipembedzo. Choncho kupepusa komanso kuchiseleula Chisilamu kuli pansu pa mutu omwe zochita zakezo ndi machimo osati kusakhulupilira kapena kukanira monga kumuseleula Msilamu malinga ndi m'mene iye alili. Koma ngati munthu woseleulayo amuseleula Msilamu chifukwa chakulimbikira chipembedzo, maonekedwe ake omwe ali maonekedwa omwe Sunnah ikunena kutero nthawi zina zitha kumutengera munthu kukhala ngati osakhulupilira kapena okanira ndipo Mulungu atiteteze ku zinthu ngati zimenezo. Zomwe Msilamu akuyenera kuchita pamene iye amva anthu akunyoza, kuchipepusa ndikuchinyogodola Chisilamu ayenera kumusutsa munthu yemwe akuchita izi. Pomaliza Mulungu ndi yemwe akudziwa zonse.

**F** Kodi malamulo akutinji okhuza Dua pa chinthu chomwe chaziwika kale ndipo zotsatira zake ndizoziwika monga ophunzira kupita kukaona zotsatira za mayeso omwe analemba ndipo ali munjira kukaona zotsatirazo iye ndikumapempha kwa Mulungu kunena kuti: O Ambuye Mulungu zipangeni zotsatira za mayeso anga kukhala zabwino ngakhale kuti zotsatirazo zoziwika kale?

**Y** Nkhani ya Maduwah ndi nkhani yakupempeza kapena kuti nkhani yokhuza Ibaadah yomwe ili yotambasuka ndipo ndi imodzi yomwe ili yabwino, yopambana ndiyokonedwa ndi Mulungu ndipo Mtumiki (Sallallahu Alayhi Wasallam) anaitchula Dua kukhala Ibaadah (kupembedza). Kuchokera mu Hadith yomwe analandira Ahmad ndi Tirmizi yomwe ikunena kuti Nu'maan ibn Basheer (Radhiyallahu Anhu) ananena kuti Mtumiki (Sallallahu Alayhi Wasallam) anati: Ndithudi Dua ndiye kupembedzako. Kenako anawerenga Ayah: Ndipo Mulungu wanu akunena kuti, ndipempheni lne ndipo ndidzakuyankhani... (40:60) Tsono pa nkhani yopanga Dua munthawi yomwe yanenedwa mufunsoli pali zigawo ziwiri: Gawo loyamba ndilonenena kuti munthu akupanga Dua pa chinthu chomwe chaziwika kale zotsatira zake ndipo zili poyera monga kuti munthu akudziwa kuti mayeso atuluka zotsatira zaikidwa m'malo mwake ndipo akudziwa kuti walephera koma akupempha kwa Mulungu kuti iye apambane mayesowo uku ndikupyola malire a Dua. Sizikuyenera kutero. Gawo lina ndilakuti iye akudziwa zomwe zachitika (kutika mayeso atuluka) monga m'mene zilili mufunsoli koma sakudziwa zenizeni za zotsatirazo ndiye palibe vuto kupempha poti sakudziwa zomwe Mulungu amupatsa khaya ndizabwino kapena zowawa.

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

## MAFUNSO NDI MAYANKHO

**F** Kodi ndizoledwa pamene munthu akupanga Dua kunena kuti: **O Ambuye Mulungu ndikhululukireni ngati mungafune, O Ambuye Mulungu ndichitireni chifundo ngati mungafune poti tikudziwa kuti palibe amene angamukakamize Mulungu. Choncho ngati zili choncho nanga ndichifukwanji Chisilamu chikutilamulira kupempha kwa Mulungu?**

**Y** Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: Pasapezeke m'modzi wainu akunena kuti: **O Ambuye Mulungu ndikhululukireni ngati mungafune, O Ambuye Mulungu ndipatseni zinthu zofunikira pa moyo wanga ngati mungafune.** (Bukhari) Munthu akuyenera kukhala ndi chikhulupiro (choti ayankhidwa) pa zomwe iye akupempha chifukwa Mulungu amachita zomwe wafuna ndipo palibe amene angamukakamize. Abu Sa'eed al- Khudri (Radhiyallahu Anhu) anati: Pamene mumupempha Mulungu muzikhala ndicholinga chapamwamba chifukwa zomwe zili ndi Mulungu ndizosatha, zochuluka ndipo pamene mukupempha kwa Mulungu muzibwera poyera mokhazikika komanso mokhala ndichikhulupiro poti iye Mulungu sangakakamizidwe. Izi zikumasilira kuti okhulupira (Msilamu) ayenera kulimbikira pomupempha Mulungu ndikukhala ndichiyembekezo kuti Mulungu ayankha pempho lathu. Zizoyenera kukaikira za chifundo cha Mulungu chifukwa timakhala tikupempha kwa Mulungu yemwe ndi wopereka.

**F** Kodi zimatheka bwanji kuti anthu oyambilira aife anali ndichikhulupiro chapamwamba? Zinkathekabwanji kuti asakonde moyo wa dziko lino?

**Y** Mwafunsa chinthu chachikulu ndithu chopweka kwa yemwe Mulungu amufetsera. Kukambako za momwe anthu oyambilira aife pakukhulupilira ndikupambana kwa ntchito zomwe amagwira za chipembedzo titha kuzisonkhanitsa m'magawo awiri ofunikira kwambiri. Gawo loyamba ndicho chidwi chomwe anali nacho pofunitsitsa kumutsatira Mtumiki Muhammad (Sallallahu Alayhi Wasallam) pa zomwe anabweretsa ndikugwiritsitsa pozitsatira. Gawo lachiwiri likukhuza njira yomwe anatsata pofuna kutsatira Mtumiki (Sallallahu Alayhi Wasallam) komwe kunali kumutsatira muchoonandi ndi moyera mtima. Anamutsatira ndi cholinga choyera chosaphatikana ndi zofuna zina ndipo chopanda mkati mwake chikaiko.

**F** Ndikufuna ndidziwe za diso lakufunira zoipa munthu. Kodi ndizoona kuti pali diso la kufunira zoipa munthu ndipo litha kupereka mavuto kwa munthu. Ndipo ngati ndi zoonza Chisilamu chikutinji pakuziteteza ku diso lakufunira zoipali?

**Y** Tiyenera kudziwa kuti ndi zoonza kuti kuli diso lakufunira zoipa. Koma chosangalatsa ndi chakuti diso lakufunira zoipa silingathe kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Mulungu mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse. Tiyenera kupempha chitetezo kwa iye Mulungu kuti atiteteze ku Shaitani komanso ndi zoipa za diso lakufunira zoipa. Pofuna kuziteteza ku diso lakufunira zoipa titha kupanga izi: (1) kupempha chitetezo kwa Mulungu. (2) Kuchita zinthu zabwino. (3) Kukhala munthu wopilira ndi wodekha. (4) Kukhala ndi chikhulupiro mwa Mulungu. (5) Kubwerera kwa Mulungu (kulapa) ndi zina.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Asapezeke munthu wina kufunsira mkazi yemwe munthu wina wafunsiram kale pokhapo ngati munthu wafunsira kaleyo wapereka chilolezo choti atha kufunsira (mkaziyo) (Bukhari and Muslim)



**F** Kodi ndizololeledwa kukhala kadaulo wa Information Technology (IT) pamene gawo ili pena limagwiritsidwa ntchito molakwika monga kuba kaundula kwa anthu ena?

**Y** Palibe choletsa kukhala kadaulo wa Information Technology (IT). Koma chofunika kupewa ndikugwiritsa ntchito ukadaulowu pa zinthu zoletsedwa, zolakwika monga kuthandiza mabungwe ndi makampani kukhazikitsa zinthu zoletsedwa monga mabanki omwe amayendetsa chuma chawo mu ndondomeko yokhala ndi chiongola dzanja, malo ochitira juga ndi uhule ndi zina zotero. Mulungu akunena kuti: Ndipo gwirizanani pochita zinthu zabwino koma musagwirizane pa zinthu za machimo (zoletsedwa) ndi kupyola malire (5:2). Zina zomwe zili zogwirizana pochita zoipa ndi monga kugwiritsa ntchito ukadaulowu powasakasaka, kufufuza chinsinsi cha anthu ena pamene iwo ndi otetezedwa malinga ndi m'mene Chisilamu chifunira.

**F** Kodi Chisilamu chikutinji pa umoyo wa munthu pa yekha ndi kulumikizana ndi anthu ena?

**Y** Chisilamu chinaika umoyo wa Msilamu kukhala wa pakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zoyankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo woyang'anira anthu ena powachitira zabwino, kukhala munthu wobweretsa zabwino pakati pa anthu. Choncho munthu ndi iye payekha komanso ayenera kulumikizana ndi anthu ena.


**F** Anthu ena akugwiritsa ntchito internet molakwika potsegula zigawo zoonetsa anthu amaliseche. Kodi malangizo anu ndi otani kwa anthu otere?


**Y** Poyamba tinene kuti kutsegula zigawo za internet zomwe zimaonetsa anthu amaliseche ndikoletsedwa mu Chisilamu, chifukwa choti Msilamu nthawi zonse akulamulidwa kukhala wobwenza maso ake. Kuletsedwa kwake kukhala tsono kwakukulu pamene iye akhala ndi nkhwilu yofuna kuwona maliseche a anthu ena. Inde anthu ambiri akuononga nthawi yawo pakukhazikika pa internet namatsegula zigawo zoonetsa anthu amaliseche. Msilamu agwiritsa ntchito nthawi yake pa zinthu zabwino.


**F** Tiuzeni maduwa omwe tingamapange pofuna kuti tichile pamene tikudwala ku matenda osiyanasiana?


**Y** Poyamba tinene kuti tiyenera kudziwa kuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anatilangiza ife kufunafuna mankhwala pamene tadwala, chifukwa chakuti Mulungu anaika mankhwala pa matenda ena ali onse. Ichi chikhale chilimbikitso kwa ife pofunafuna mankhwala pamene matenda atipeza mbali ina tikupanga maduwa, kupempha kwa Mulungu kuti atichilitse. Mwamaduwa ena omwe tingamapange ndi monga awa:(1) Allahumma rabba al-nnas adhibi al-ba'sa ishfi anta al-sshafi la shifa'a illa shifa'uka shifa'an la yughadiru saqaman. (2) As'alu Allaha al-azem rabba al-'arshi al-azem an yashfiyane. (3) Audhu bi izzati Allahi wa qudratihi mimma ajidu wa uhadhiru.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kwayemwe akhala ndi khumbo lofuna kugwira ntchito (yomupembedza Allah) msiyeni atero ndipo yemweakhala ndi khumbo lochita zoipa auzidwe kuti asatero. (Bukhari)


 **Is the marriage contract valid if a woman, valuing her freedom and possibly lacking understanding of Islamic principles, willingly marries a man without the presence of a guardian (Wali)?**


 According to Shaf'i a woman does not have the authority to conduct her own marriage contract, regardless of whether her guardian (Wali) grants permission or not. It is the responsibility of the Wali to perform the marriage contract or designate another suitable individual to act on his behalf. In a Hadith it states: "There is no marriage except with a Wali (guardian)," indicating that a woman cannot serve as a Wali in marriage matters, whether for herself or for another person. Therefore, if the marriage contract was conducted as described, it is not considered valid, and it must be repeated with the Wali himself or his representative.


 **I find myself falling short in fulfilling my responsibilities as a Muslim, leaving me feeling uncomfortable with my current lifestyle. As a Muslim, I recognize the need for improvement. What steps can I take to begin this journey of self-improvement?**


 The feelings you're experiencing likely stem from sincere intentions, Insha-Allah, reflecting your desire to rectify your shortcomings and elevate your spirituality. It's crucial not to succumb to despair; rather, let these feelings spur you toward self-improvement. The Prophet (Sallallahu Alayhi Wasallam) sought refuge in Allah from feelings of helplessness and laziness in his supplications. Remember to prioritize fulfilling your obligatory duties and abstaining from impermissible actions. Then, direct your efforts towards engaging in desirable deeds (Mustahabb). Be wary of procrastination, as it can hinder your progress in performing good

deeds. Allah Ta'ala says in the Noble Qur'an: "Indeed, Allah will not change the condition of a people until they change what is in themselves." (13:11) Thus, taking proactive steps toward self-improvement is essential in fulfilling your duties as a Muslim.


 **What are the guidelines and regulations according to Islamic Jurisprudence regarding seeking permission to enter homes and properties?**


 Adhering to Islamic Jurisprudence, specific guidelines regulate seeking permission to enter homes and properties: Avoid looking into the house before receiving permission. Extend greetings (Salaam) before requesting entry. Announce your presence by knocking or ringing the doorbell. When asked, identify yourself by name. It's preferable not to stand facing the door to avoid peering inside. Seek permission to enter three times, unless confident the occupants haven't heard. If prior indication of permission exists, it may be assumed. If denied entry, depart without displaying frustration. Exceptions to seeking permission may apply in certain cases. Allah says in the Noble Qur'an: "O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants..." (24:27)


 **I would like to know how can an individual reap maximum benefit from the Qur'an?**


 To reaping benefit from the Qur'an, your heart must be attentive and alert when reciting it or listening to it. Listening to it carefully with presence of mind, paying attention to it. Allah Ta'ala says: "Truly there is a reminder in this for anyone who has a heart or who listens attentively with presence of mind." (50:37)

The Prophet (Sallallahu Alayhi Wasallam) said: Righteousness is that with which the soul is tranquil and the heart is tranquil. But sin is that which rouses suspicion in the souls and is perplexing in the breast, even if people give you a decision in its favour. (Tirmizi)


 **When faced with life's challenges like illness, people often seek solutions that may lead them astray. I've been advised to visit a church and meet with a pastor for prayers, as seeking help from various Shaikhs hasn't yielded results. What is the Islamic perspective on seeking help outside of one's faith tradition in times of difficulty?**


 It's important to note that in Islam, Ruqyah is a prescribed remedy, but its effectiveness is subject to certain conditions, similar to the prerequisites for physical medicine. Scholars unanimously agree on three conditions for its permissibility: it must be based on the words, names, or attributes of Allah; it should be in Arabic or understandable language; and it's crucial to understand that Ruqyah's efficacy lies solely in Allah's will. Seeking Ruqyah from pastors is not permissible as they do Shirk Their methods often involve seeking help from Jinn and Shaytaan, bordering on witchcraft. Performing Ruqyah for oneself is deemed most beneficial.

 **Are tattoos permissible in Islam? If not, which symbols are prohibited? While intentionally harming the body is forbidden, if a tattoo does not cause harm, is it still prohibited in Islam?**

 Tattooing, involving the piercing of the skin with a needle and injecting colored dye, is prohibited in Islam regardless of whether it causes pain. This is because it constitutes altering the creation of Allah and is condemned by the Prophet Muhammad (Sallallahu Alayhi Wasallam). Abdullah Ibn Mas'ood narrated that the Prophet (Sallallahu Alayhi Wasallam) cursed both the tattooist and the one for whom tattoos are done, along with those who engage in other forms of altering their appearance for the sake

of beauty. This prohibition is further emphasized by various Hadiths, indicating that these actions are major sins. There are differing scholarly opinions regarding the reasons for the prohibition, including that it is a form of deception and that it alters the creation of Allah. The most accepted view encompasses both reasons. Some scholars permit temporary alterations, such as using kohl for adornment, as they are not considered permanent changes to Allah's creation. However, permanent modifications, like tattoos, remain prohibited in Islam.

 **In order to avoid any future lawsuit, I have transferred all my assets to my wife's name and in her will she has stated if she dies before me all those assets will be transferred to me. Is this permissible?**

 First, you should be sure that the objective you want to achieve by this transfer is legitimate, Shariah-wise, and actually the transfer is effective. We have a great doubt on both matters. Avoiding creditors by such action may have serious problems with Shariah as creditors have right on you and your properties until they are paid. Second, such a blanket transfer to you, if she dies, is also subject to doubt. At that time, there must be certain properties that she owns, these have to be distributed to her heirs who may not be only you. Besides, if you die first, a similar problem arises. Your property then must be distributed to your heirs and she is one of them. It will be a violation of Shariah that your properties remain in her ownership.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever wants Allah to answer his prayer during difficult times, should call on Him (often) in times of ease. (Fiqh-us-Sunnah)

# CHITSIMIKIZO NIYYAH FUMBA YA MSILAMU

Makono anthufe tikukhala umoyo wotangwanika ndipo zinthu zoyendetsera moyo wa tsiku ndi tsiku zikuyenda mwa wachedwa watsalira. Chifukwa cha kutangwanika kwathu ndi zinthu zokhuza moyo wathu wa tsiku ndi tsikuwu timaiwala kuika chitsimikizo (Niyyah) pa zomwe tikufuna kuchita.

Dziwani kuti chitsimikizo ndi gawo lofunika pa ntchito zathu zomwe tikuchita. Kukhala ndi chitsimikizo ndikomwe kumationgolera ndikutiunikira kuti ntchito zomwe tikugwira zigwirike bwino, komanso zikhale zovomerezeka. Chifukwa cha chitsimikizo zinthu wamba zimasandulike kukhala Ibaadah.

Monga m'mene buku lopatulika la Qur'an likunenera kunena kuti: Allah sangakulangani pa kulumbira kwanu kopanda pake, koma adzakulangani chifukwa cha malumbiro anu amene mitima yanu yatsimikiza mwa mphamvu.... (2:225)

Choncho chitsimikizo ndi mkankhi wa zinthu zomwe tikufuna kuchita ndipo chitsimikizocho chimapangitsa

kuti zochitazo zikhale zovomerezeka kwa Mulungu. Chitsimikizo ndi chingwe chomwe chimatilumikizitsa kwa Mulungu.

Chitsanzo chabwino chokhuza 'chitsimikizo' tikuchipeza mu mbiri ya Chisilamu momwe tikuona kupambana komanso kulephera. Pamene Asilamu akale anayamba ntchito yofalitsa Chisilamu Chitsimikizo chawo chinali kufuna kufalitsa Chisilamu ndi kukhazikitsa chilungamo.

Ngwiro ya Chitsimikizo chawo chofuna kufalitsa Chisilamu chidawapatsa mangolomera ndipo anapambana. Chimodzimodzinso, kulephera kwawo kunaza chifukwa cha kufooka kwa chitsimikizo chawo.

Mtumiki wathu Muhammad (Sallallahu Alayhi Wasallam) anasinthika kufunika kwa chitsimikizo ndipo akunena mu Hadith yake kunena kuti: Zinthu zimalingana ndi chitsimikizo. Choncho ngakhale ntchito yochepe monga kudywa, kugona zimachoka pakukhala zinthu wamba ndikukhala Ibaadah ngati chitsimikizo chake ndichofuna kusangalatsa Mulungu.



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