

Al-Haqq الْحَقُّ

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

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Realizing Your Destiny

Destiny, known in Islam as Qadar, is the belief that Allah knows, has measured and has decreed everything that happens in His creation. Qadar is a beacon of faith and it means trusting that Allah's knowledge is complete, even when human beings cannot understand why certain events happen.

Believing in destiny does not mean that human beings have no choices. Islam teaches that people have the ability to make decisions and are responsible for those choices. A person can choose to do good or evil, to work or remain inactive, and to make supplication or not. However, all of this happens within Allah's knowledge and permission. This balance between human responsibility and Allah's decree is an important part of understanding Qadar. The Quran says, "Indeed, We created everything with a measure." (Quran 54:49).

For a believer, destiny also means accepting that nothing happens outside Allah's knowledge and control. The Quran states, "No disaster strikes except by permission of Allah." (Quran

64:11). This does not mean that a person should simply give up when facing difficulties. Rather, it teaches believers to recognise that Allah is aware of what they are going through and that nothing is beyond His knowledge.

At the same time, Islam encourages people to make effort. If someone is looking for a job, they should apply and work hard. If someone is sick, they should seek treatment. If someone wants to achieve a goal, they should take the necessary steps and ask Allah for help. The means a person takes are themselves part of Allah's decree. Therefore, believing in Qadar should not become an excuse for laziness or hopelessness.

One important part of this understanding is Dua, or supplication. A true believer, believe that they should ask Allah for what they want, including protection from difficulties and a better outcome in their affairs. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "Nothing turns back the Decree except supplication." (Tirmidhi).

Nothing turns back the Decree (Qadar) except supplication.

-Tirmidhi

**Zakaat Nisaab
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MOTIVATIONAL MOMENTS

A sincere call to the Almighty can change what you may have thought was impossible to change. Never lose hope.

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What should a person do if he feels that his death is approaching?



There are no specific signs by which a person may know that his death is approaching.

Since no person knows when he will die, so the wise person strives to make up what he has missed out on and hastens to do so by repenting and doing righteous deeds, for he does not know when his life will end, and he remains in this state until Allah takes his soul. But there are some signs which may indicate that the end of a person's life is approaching, such as if he suffers a severe sickness from which people hardly ever recover. The same applies if he reaches extreme old age, or is in a serious accident, and other matters that may happen by the divine decree. However, if a person feels that his death is approaching because of severe illness and the like, then what he must do is to hasten setting things straight by repenting to Allah.



How can a Muslim rid himself of a bad attitude and acquire a good attitude?



A good attitude is something that will weigh most heavily in the balance of deeds on the Day of Resurrection. The Prophet (Sallallahu

Alayhi Wasallam) said: 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 (Tirmidhi). This should encourage us to have good attitude. Good attitude highlights the virtue of such a person, for this is the character of the Prophets of Allah (Alayhimus-Salaam). A pious predecessor said: Good attitude is doing acts of kindness, refraining from causing harm, and having a cheerful countenance. Refine your attitude by: (1) Knowing the virtues of having a good attitude (2) Knowing the consequences of having a bad attitude. (3) Studying biographies of the earlier generations and the lives of the righteous. (4) Avoiding getting angry, striving to attain patience. (5) Training oneself to develop a good attitude. Finally: calling upon Allah to make our attitude good.



How can Muslims get rid of poverty?



Poverty is one of the calamities that Allah has decreed should happen. Poverty has negative

effects on people's beliefs and conduct. Islam suggest the following on eradicating poverty:

- (1) Teaching people to believe that provision comes from Allah and that every calamity that Allah decrees is for a reason. We should be patient in bearing our calamity and strive to relieve ourselves and our families of poverty.
- (2) Seeking refuge with Allah from poverty.
- (3) Encouragement to work and earn a living.
- (4) Payment of Zakaah on the wealth of the rich.
- (5) Encouragement to give charity, set up Waqfs and sponsor orphans and widows.
- (6) Prohibition on Riba (usury), gambling and deceit in selling.
- (7) Encouragement to help the needy. This is a brief look at poverty. Poverty and richness are all subject to the decree of Allah. We should bear with it.



What should I 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 Shafi School of Thought if he is in his second Rakaah, then he should quickly finish it, and if he is in 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 permissible during Ghusl (washing) of the deceased to be attended by one who does not need to be there?



It is disliked (Makrooh) for unnecessary individuals to attend the washing of the deceased, as attendance should be strictly limited to those performing or helping with the bath. This privacy protects the deceased's uncovered Awrah, hides personal physical defects, and prevents potential rumors. However, scholars make an exception for close relatives (Wali), permitting them to attend without assisting. Their presence is allowed out of compassion, to help them accept Allah's decree, and to offer comfort if they witness positive signs during the washing.

If the Iqamah is called for the obligatory prayer, then there is no prayer except the obligatory one.

”

Muslim

I struggle with low self-esteem, guilt, bitterness and envy when I see happy couples. How can I overcome these feelings, stop comparing myself with others and find peace?

A We are happy to find among Muslims such excellent awareness of their psychological and mental problems. You have done well not to blame these feelings on the Jinn, because many people go to extremes in that regard. Feelings of low self-esteem, guilt, bitterness and envy can sometimes come from constantly comparing ourselves with others and focusing on what we lack. When you see happy couples, remember that you only see part of their lives. Allah says: “Do not wish for that by which Allah has made some of you exceed others” (Qur’an 4:32). Learn from past mistakes without allowing guilt to control you. Repent, correct what you can and move forward. The Prophet (Sallallahu Alayhi Wasallam) taught us to love for others what we love for ourselves (Bukhari and Muslim).

I just realized that my wife can not give birth. Is it permissible to marry another wife with the aim of taking an egg from her and implanting it in my current wife and attribute the child to us?

A It is not permissible to attribute the child to anyone but its real mother. This is the kind of adoption that is

prohibited. Attributing it to someone may result in negative consequences, one of which is that it would inherit from that woman on the basis that she is its mother, when in fact she is not, and this would be a transgression of people’s rights. Let alone the first idea, of implanting an egg from one woman into another woman, is not permissible.

My relatives have formed a co-op, in which all the family members are taking part. This is based on co-operation between them. They take a sum of money each month from each person if the participant is working, and the money is used in giving loans to family members. What is the ruling on taking part in this co-op?

A The co-ops in which the members of a tribe or family come together is something that is Islamically acceptable in principle, and it is hoped that there is much goodness in them so long as they are free of things that are forbidden in Islam. Allah says in the Noble Quran: Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression (Quran 5:2). Among the Haraam things which the members of these co-ops may fall into is the Jaahili feelings of tribal attachment to their lineage or language or they may support a wrongdoer merely because he is related to them.

...but do not help one another in sin and transgression... ”

Quran 5:2



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 (Oh Controller of the hearts, make my heart steadfast in Your religion) and: Yaa musarrif al-quloob, sarrif qalbi ila ta'atik (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).



I made use of the money entrusted on me by investing it. When the owner of the money came, I gave him his money but not the profit. Is this the right conduct?



If anyone entrusts something to you, you do not have the right to use it without his permission. You have to keep it and take care of it. If you make use of it without his permission, you have to seek his forgiveness. If he forgives you, then all well and good; otherwise you have to give him the profit made with his money, or try to reach some agreement with him to take half each, or some other agreement. It is permissible to make agreements and reconcile among Muslims, except for agreements that make something that is Halaal Haraam or vice versa.



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 Quran, Allah urges believers: Oh you who believe! be afraid of Allah and be with those who are true (in word and deeds), (Quran 9:119).

None of you [truly] believes until he loves for his brother that which he loves for himself. ”

Bukhari and Muslim

Fine ndili ndi mkwiyo ndi bambo anga omwe anawasiya mayi anga ndi ife ana ndikukakwatira mkazi wina. Pakadali pano nyumba yomwe inali yaife anaigulitsa ndikutenga ndalamazo kuwapatsa ana omwe abelekera kwa mkazi winayo, ndipo ife sitinaganizilidwe ngakhale kangachepe. Kodi Chisilamu chikutinji pa nkhani ngati iyi?

YPoyamba tinene kuti mosaganizira za zomwe bambo anuwo anachita, gawo lakupereka ulemu ndi kukwanilitsa zabwino kwa kholo silingachotsedwe. Kutanthauza kuti inu ngati mwana mukuyenerabe kuwalemekeza ndi kuwapatsa ulemu bambo anu. Kuwasiya mayi anu ndi nkhani ina ndipo kukwatira mkazi wina ndi nkhani inanso. Pamene bambo akulangizidwa za chilango cha Mulungu chifukwa chakunyozero udindo wawo womwe ndikusalamalira ana, dziwani kuti ana osamvera ndi kunyoza makolo nawonso akulangizidwa za kupyola malire. Dziwani kuti sizololedwa kubwenza nkha za pa nkha zomwe iwe munthu wachitilidwa. Poti inu mwadutsa muzowawa chifukwa cha chisankho cha bambo anu ndi kokwanira kupempha kwa Mulungu kuti akupatseni zabwino. Koma chofunika kwenikweni ndiko kuwakhululukira bambo anu pa zomwe anachita. Iwalani zomwe zidachitikazo ndipo mukatero Mulungu adzakudalitsani ndi kukupatsani zabwino. Pomaliza dziwani kuti munthu suupeza zomwe Mulungu sadakulembere ndipo kuti kukhala nazo sindiye kuti ulinazo, chimodzimodzinso kusakhala nazo sindiye

kuti ulibe ayi. Zomwe zili zanu zidzakhala zanu basi.

FKodi ndi ndani amene amachita tchimo pakati pa amayi ndi abambo pamene iwo achitira zinthu mosakanikirana?

YKusakanikirana pakati pa amayi ndi abambo kuli ndi zotsatira zoipa monga: Kuyang'anizana pakati pa amayi ndi abambo amene ali ololezedwa kukwatirana, zomwe zili zoletsedwa. Kusakanikirana kutha kupangitsa kuti mamuna ndi mkazi akhale pa awiriwiri ndi kumacheza ndi munthu yemwe palibe choletsa kukwatirana naye. Asilamu akulangizidwa kusapyola malire omwe Mulungu anakhazikitsa. Choncho Msilamu ayenera kupewa ndi kuzitalikitsa ku mchitidwe wosakanikirana pakati pa amuna ndi akazi.

FKodi munthu ungatani pofuna kukwaniritsa ma Sunnah?

YDziwani kuti Sunnah ndi chombo chopitira ku chiphulumutso komanso ndi gwero la ubwino womwe munthu angapeze. Pamene zoipa zichuluka pakati pa anthu madalitso omwe amapita kwa munthu wotsatira Sunnah amakhala ochuluka kuposa nthawi zonse. Kutsatira Sunnah kumatanthauza zambiri: (1) Kuchita zinthu zomwe munthu walamulidwa ndi kupewa zinthu zomwe waletsedwa kuchita. (2) Kupewa zinthu zopeka. (3) Kuyetsetsa kutsatira Sunnah ndi zinthu zina zomwe zili zokondedwa (4) Kuitanira ku zabwino.

Kwatirani mkazi wobereka komanso wachikondi... ”

Abu Dawood

FKodi ndizololedwa kumata ma Dhikr pakhoma la malo odzithandizira kuti uzikumbukira panthawi yomwe ukulowako?

YPalibe vuto kumata ma Dhikr pakhoma la malo odzithandizira kuti udzikumbukira koma pakuyenera pamalo poyenera. Ndipo simukuloledwa kumata mkati mwa malo odzithandizirawa.

FNthawizinandimakhalandi nsanjendi mchemwali wanga chifukwa ndi wa Iman kwambiri kuposa ine, komanso ndimavutika kuti ndifike pa iye ku nkhani yomupembeza Allah, koma ndimapezekabe ndili mmbuyo, ndimamupepha Allah kuti andichotsere zimenezi, kodi nditani?

YMtumiki (Sallallahu Alayhi Wasallam) anatiphunzitsa kuti nsanje ndi yololedwa nthawi ziwiri zokha: munthu amene Allah wamudalitsa ndi kuloweza Quran ndi yemwe amawerenga Quran mammawa ndi madzulo, ndi munthu yemwe Allah wamudalitsa ndi chuma, komano chuma cho amachigwiritsa ntchito moyenera. Nsanje yanu ili pofuna kukonza chikhulupiliro chanu, zomwe palibe vuto kutero. Kumbali yakuti simukumamva bwino ndi izi, komanso mukumupepha Allah kuti akuchotsereni zimenezi, palibeso vuto kutero. Kusiya ndikuilora nsanje yanuyo kukhala nsanje yosakhala bwino, igwiritseni ntchito

nsanje yanuyo kukhala yabwino popikisana kumupembedza Allah, kuchita zithu zabwino ndi kudziwandikitsa kwa iye. Mukatero mudzapeza kuti muli chifupi ndi mchemwali wanu komanso kukhala ndi chikhulupiliro cha bwino.

FKodi ndi lamulo lanji kujambula maphunziro pamene uli mkalasi kuti udzitha kumadzikumbutsira nthawi ina powelenga?

YSizololedwa kwamunthu yemwe amalabada za kukhulupilirana kujambula chilichonse posatengera kuti ndi chachipembedzo kapena ayi ngati sanatenge chilolezo kwa mwiniwakeyo kapena kumajambula mwini wake asakudziwa, chifukwa zimenezi zili mu kuononga Amaanah (chinthu chomwe munthu wina wakusungutsani). Choncho pemphani kaye chilolezo kwa aphunzitsi anu musanajambule.

FKodi ndizoyenera kumabweleza Dua yopanga kukamapanga ziphaliwali ngati zikugwedeza mobwelezabweleza?

YPalibe cholakwika kubwereza Dua iyi - Subhaanallazi yusabbih ur-ra'du bi hamdihi wa'l-mala'katu min kheefatihi yopanga kukamapanga ziphaliwali ngati zikuchitika mowilikiza.

Mtumiki (Sallallahu Alayhi Wasallam) anatembelera amuna otsanzira akazi ndi akazi otsanzira amuna. ”

Bukhari

FMwana wanga wamkazi watenga mimba ali pa sukulu. Kodi ndizololedwa kuti achotse mimbayo kuti asasokonezeke pa maphunzira ake?

YMa Ulama athu anagwilizana kuti sizololedwa kuchotsa mimba pamene mimbayo yakwana masiku 120 chitengeleni mimbayo kamba koti nthawi imeneyo kanthu kali mmimbako kamakhala kanauzilidwa mpweya ndipo ndi ka moyo. Koma kuchotsa pathupi masiku 120 wo asanakwane potsatira ndondomeko zabwino zachipatala zosaika moyo wa mayi pamavuto ndi zololedwa. Ngati kholo mukulangizidwa kuti muziwayang'anira ana anu bwino nthawi zonse kuti akule moopa Allah ndi khalidwe labwino.

FKodi Chisilamu chikutinji pa m'gwirizano wa kuchita biznesi limodzi pakati pa Msilamu ndi munthu oti si msilamu?

YKusiyana pa chipembedzo sikuletsa kupanga m'gwirizano wa biznesi pakati pa Msilamu ndi munthu oti si Msilamu. Koma kuti akuluakulu ozama pa chipembedzo cha Chisilamu anagamula kuti pam'gwirizano woterewo onse ayenera kukhala ndi mphamvu zofanana ndicholinga choti yemwe sali Msilamuyo asalowetse zinthu zoletsedwa mu biznesimo.

FMamuna wanga amamwalira. Kodi Shariah ikutinji pokhuza kuti ndikwatiwenso ndi mamuna wina?

YPoyamba tiyenera kudziwa kuti mamuna akamwalira, mkazi amayenera kukhala pa chidikiro chomwe chimatchedwa kuti Iddah, asanakwatiwenso. Malinga ndi Shariah, ngati pamene mamuna amamwalira mkazi anali ndi pathupi kapena kuti woyembekezera, adzakhala pa Iddah mpaka atabereka. Koma ngati sanali woyembekezera mkazi adzayenera kuwerenga masiku 130 (yomwe ili miyezi inayi ndi masiku khumi) kuchokera tsiku lomwe mamuna wamwalira. Azimai a Chisilamu tiyenera kutsatira malamulo a Chisilamu omwe Mulungu ndi nzeru zake zopambana koposa adalamula. Tisachite zinthu zachidule.

FIne ndapeza ndalama kuchokera mu mnjuga. Kodi ndizololedwa kugwiritsa ntchito ndalama ngati imeneyi poyambitsa biznesi yomwe ili yovomerezeka?

YNdalama ina iliyonse yomwe munthu angapeze munjira ya Haraam imayenera kuti ibwenzedwe komwe yachokera. Izi ndi ndalama monga zokhala ndi chiwongola dzanja, ndalama yopeza ku njuga, kuba ndi zina. Ngati ndalama yomwe tili nayo sakudziwika mwini wake malamulo ake oti inu musagwiritse ntchito koma muwapatse anthu osauka ndi osowa, anthu omwe ali pa umphawi. Choncho kugwiritsa ntchito poyambitsa biznesi ndi ndalamayi ndi koletsedwanso.

Munthu amene wamwalira akuteteza chuma chake wamwalira mu njira ya Allah. Ndipo amene wamwalira akuteteza banja lake wamwalira mu njira ya Allah. Komanso munthu amene wamwalira akuteteza chipembedzo chake wamwalira mu njira ya Allah.

Abu Dawood

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FMoyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zipsinjo zosiyanasiyana. Kodi malangizo anu ndi otani kwa Asilamufe pamene tikumana ndi kudutsa m'mavutowa komanso zipsinjo zosiyanasiyana? Mwachidule zoyenera kuchita ndi ziti pamene tidutsa munyengo zimenezi?

YTiyambe ndikunena kuti munthu wokhulupilira (Msilamu) satopa kupempha kwa Allah chikhululuko komanso kupempha chiongoko pa zomwe iye akuchita ndi kufuna kuchita pa moyo wake wa tsiku ndi tsiku. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anationgolera za kufunika kochita Maduwa, ndipo Iye anati: Duwah ndi chida cha munthu wokhulupilira, muwuni wa dziko lino la pansi ndi kumwamba. Pa nthawi yomwe Msilamu akumana ndi mavuto monga kuponderezedwa iye ayenera kuyezamira kwa Allah ndipo akhale ndi chikhulupiliro kuti Allah adzamuyankha zopempha zake. Mtumiki (Sallallahu Alayhi Wasallam) pa nthawi ya zowawa anali kubwelera kwa Allah ponena kuti: La ilaha illallahu al-'azim, al-halim, la ilaha illallahu Rabbu-s-samawati wal-ard wa Rabb-i arshi il- azim. Kunena kuti: (Palibe wina koma Mulungu wa mkulu, mlezi, palibe wina koma Mulungu wapambwambamwamba, palibe wina wina koma Mulungu waku mwamba ndi pansi pano). Komanso ndi maduwa ena. Mwachidule kuchita Duaa chikhale chinthu

choyambilira kwa munthu Msilamu. Tiyeni tisogoze kuchita Maduwa popempha kwa Allah chikhululuko ndi chifundo, pakubwelera msangasanga kwa Iye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa.

FMasiku ano ndi povuta kuti munthu upewe ngongole komanso kubwereketsa ndalama kwa anthu. Kodi njira yabwino ndi iti yobwereketsa ndalama?

YNjira yabwino yobwereketsa ndalama ndi yomwe yatchulidwa momveka bwino mu Quran. (2:282-283). Choncho njira yolondola pakubwereketsa ndalama ndi iyi: (1) Kukhazikitsa nthawi (kusalika kwake) yomwe ngongoleyo idzabwezedwe. (2) Kuilemba ngongoleyo (mtundu wake) komanso ndi kusalika kwa nthawi komwe ngongoleyo idzabwenzedwe. (3) Ngati munthu yemwe akulemba za ndondomeko ya ngongoleyo ndi munthu wina wa padera ndikofunika kuti munthu wotenga ngongoleyo azimuuzwa wolembayo tsatanetsatane ya ngongoleyo. (4) Ngati wobwerekayo sangakwanitse kupereka tsatanetsane ya ngongoleyo mu zifukwa zina m'bale wake ayenera kupereka tsatanetsane wa ngongoleyo. (5) Payenera kukhala mboni ziwiri za chimuna kapena mamuna m'modzi ndi akazi awiri. (6) Wobwereketsa (mwini ndalama) ali ndi ufulu womufunsa wobwereka ngati ali ndi kanthu komwe angaloze komwe wobwereketsayo atha kusunga.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora. ”

Bukhari



What are the profound virtues and blessings in Islam associated with visiting the sick?



In Islam, goodness is exemplified by the Quranic verse: And help one another in righteousness and piety, but do not help one another in sin and transgression” (Quran 5:2). Among these deeds is visiting the sick, showing love, mercy, and empathy. It’s both virtuous and a prescribed duty. The Prophet (Sallallahu Alayhi Wasallam) said: There is no Muslim who visits a sick Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, they will send blessings upon him until morning comes (Tirmidhi).



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 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 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 would like to know how can an individual reap maximum benefit from the Quran?



To reap benefit from the Quran, 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 says: Truly there is a reminder in this for anyone who has a heart or who listens attentively with presence of mind (Quran 50:37).



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 are experiencing likely stem from sincere intentions. 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.

There is no Muslim who visits a sick Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, they will send blessings upon him until morning comes. ”

Tirmidhi



I have a friend whose mother likes me and she feels that her son is no longer good, and she asks me about him, and I tell her the truth about what he does. Am I wrong on this matter?



Islam urges the Muslim to look for righteous friends who will help him to carry out his religious duties and remain steadfast in that, because this is one of the means that help a person to follow the path of righteousness and remain steadfast in adhering to the truth. The Prophet (Sallallahu Alayhi Wasallam) said: The believers (in their mutual support) are like a structure, parts of which support other parts” – and he interlaced his fingers (Bukhari). The advice is: when you see your friend making mistake or doing something wrong, then the first step is to advise him, correct him, help him to do good, divert him from what is wrong and evil, warn him against it, and warn him of the bad consequences of his misbehaviour and the danger of having bad friends. If he does not respond to advice, then your important role is to continue to be a friend who tries to help him to do good, and strives to correct his friend’s behaviour and advise him.



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. As the Quran advises: Oh you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient. (Quran 2:153).



He is complaining that his wife is too easy-going in her interaction with her cousin. What is the position of Islam on this?



Islam has set out guidelines for interactions between a man and a woman who is not his Mahram. It enjoins man to lower his gaze, and it forbids being alone with a woman or shaking hands with her. It also enjoins the woman to cover her entire body and forbids her to speak softly. This is what guarantees the purity of society and the soundness of the family, and it closes the door to evil and temptation. There is no doubt that your wife has overstepped these limits and she is committing an action that Allah forbade for being too easy-going.

The believers (in their mutual support) are like a structure, parts of which support other parts” – and he interlaced his fingers.

”

Bukhari

Kodi Qadar ndi Chiyani?

Qadar kapena kuti chikonzero, ndi chikhulupiliro choti Allah amadziwa, anayesa mulingo wachilichonse ndipo anaika chilichonse mu nthawi yake. Qadar ndi tsinde limodzi la chikhulupiliro ndipo imatathauza kuti kukhulupilira uzindikiri ndikuthekera kwa Allah kuti ndi opambana zedi ngakhale utakhala kuti sukumvetsa mmene zinthu zina zimachitikira.

Kukhulupilira mu Qadar sizikutathauza kuti anthu alibe kuthekera kopanga ziganizo zosankha zomwe akufuna. Chisilamu chimaphunzitsa kuti anthu ali ndi kuthekera kopanga ziganizo ndipo ali ndi udindo pa zochita zawo. Munthu akhoza kusankha kupanga zabwino Kapena zoipa, kugwira ntchito Kapena kusankha kumangokhala, kuchita Duaa kwa Allah kapena kusankha kusatero. Kotero zonsezi zimachitika ndi uzindikiri ndi chilorezo cha Allah.

Kukhulupilira muchikonzero cha Allah komanso kuzindikira kuti munthu ali ndi udindo pa zochita zake, ndiye kumvetsetsa kwenikweni kwa Qadar. Quran ikunena kuti “Ndithudi tinalenga chilichose ndi mulingo wake.” (Quran 54:49)

Kwa ife Asilamu, Qadar imatathauza kuvomereza kuti palibe chilichose chomwe chingachitike popanda iye Allah kudziwa ndi kuloleza. Quran ikunena kuti “palibe chilichose chomwe chingachitike kupatula chokhacho chimene Allah wachivomereza.” (Quran 64:11).

Choti timvetsetse ndichoti zimenezi sizikutathauza kuti munthu akuyenera kutaya mtima mu nthawi imene akukumana ndi mavuto ayi, koma izi zikuphunzitsa okhulupilira kuti Allah akudziwa bwino chilichose chomwe iwo akudutsamo komanso palibe chimene lye sadziwa ndipo amuthandiza kuchoka muvutolo.

Mu nyengo ngati zomwezi, Chisilamu chimalimbikitsa anthu kukhala ochilimika. Ngati munthu akusakasaka ntchito akuyenera kuisakasaka mpakana ataipeza, ndipo akhale olimbikira.

Ngati munthu wadwala, akuyenera kusakasaka thandizo. Ngati munthu akufuna kukwaniritsa china chake pa moyo wake, akuyenera kutsata njira zoyenera ndipo amupemphe Allah kuti amuthandizire.

Kotero kukhulupilira mu Qadar sikutanthauza kukhala munthu wa ulesi komanso otaaya chikhulupilro ayi koma olimbikira komanso oyezamira mwa Allah.

Chithu chimodzi chofunika kuchilimbikira ndi kuchulutsa ma Duaa. Munthu okhulupilira zenizeni akuyenera kukhulupilira kuti ayenera kumupempha Allah pa chilichose chomwe akufuna kuphatikizapo chitetezo kuchokera ku mavuto komanso zotsatira zabwino mu zochita zake.

Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: “Palibe chomwe chimabweretsa zotsatira zabwino kupatula Dua” (Tirmidhi).



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