

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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Corruption Wreaks Havoc on Social Harmony

People's rights should always be prioritized. Corruption undermines that right. Many people are deceived as a result of corruption. Those with access to bribe-paying channels benefit, preventing equal rights.

The poor are the victims of corruption. They are more reliant on public services and are not capable to pay extra cost associated with bribery.

The Prophet (Sallallahu Alayhi Wasallam) said: May the curse of Allah be upon the one who pays a bribe and the one who takes it. (Ibn Majah)

Corruption is a great obstacle against economic and social development. In this regard, corruption brings injustice, inefficiency, mistrust of the government by the citizens, waste of public resources, and discouragement of enterprises.

Corruption create economic catastrophes to

poor nations like Malawi. Citizens should obligate themselves in sharing responsibility for ending corruption.

Since corruption is a threat to ethical values, we ought to be mindful of the positions we hold for people. Public service is a great responsibility. Public service is the lifeblood of a nation.

We should always take heed of humiliation and regret that comes as a result of corruption. When public services are not provided for due to corrupt practices, it is humiliation. Lets eradicate corruption.

There is always need for character building, so that much of the restraint comes from within through a moral renovation. Corruption is identified with a range of acts such as bribery, extortion, buying influence, nepotism, favouritism, fraud and embezzlement.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever does Ghusl then comes to Friday prayer and prays as much as Allah decrees for him, then listens attentively until the Khutbah is over, then prays with the Imaam, will be forgiven for his sins between that and the next Friday and 3 more days. (Muslim)

Zakaah Nisaab
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THE MESSAGE

THE MUSLIMS HAVE
GOT ISLAM AS A
LEGACY HOWEVER
THEY FAIL TO
RECOGNIZE ITS VALUE

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My mum has been employed for great part of her life. She keeps the money she makes in a joint bank account with my father. How will inheritance be settled if my mother (may Allah forbid) passes away?



When two people own a joint account, they normally own the account's balance in equal shares. However, when one of them dies, the other inherits all of the funds. In most civil and commercial laws around the world, joint accounts are defined in this fashion. However, when one dies, the Shariah does not allow that the surviving joint account holder becomes the sole owner. Unless it can be demonstrated otherwise, your mother is providing half of her income to your father by putting it in a joint account. The balance in this joint account is considered to be owned half/half, and the deceased's part must be dispersed according to inheritance rules.



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



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



What is the verdict on Riba (Interest) as lawful, based on the inability of obtaining interest-free loans in today's modern world?



Riba is prohibited by the Qur'an and Sunnah, as well as Scholarly agreement. The essential idea is that whomever rejects something on which Scholarly consensus is clear is guilty of Kufr (disbelief). One of our pious predecessors said: One of the most essential basic elements of faith is the idea that well-known requirements are obligatory and well-known prohibitions are forbidden, and rejecting this is Kufr (disbelief).

 **My wife has to go to work. She works as a teacher. She works for 8 hours every day. This, of course, has a significant impact on her household management. Is it possible for me to have a portion of her pay to spend on the family?**

 It is not permitted for the husband to claim his wife's pay since, according to Islam, it is the husband's responsibility to care for his family's needs, including food, shelter, and medical expenditures, within his means. It is perfectly legal for a husband to take money from his wife's wages if she does it voluntarily. However, because the wife's work puts a strain on the husband, the wife should be considerate enough to give something to the upkeep of the home and family. After that, we must state that if both the husband and wife agree on a formula at the start of their marriage, they are obligated by its provisions unless it infringes on the wife's fundamental rights.

 **What happens if a client buys something from one source and then finds a similar product at a lower price from another supplier? Is it possible for the client to request a refund or return the goods?**

 The client does not have the right to claim a refund from the supplier if there was no problem in the product. As a show of goodwill, the supplier may issue a refund. If the product he sold to the purchaser had no flaw, he was not required to terminate the transaction and issue a refund

 **I'm just curious if tattooing our bodies is considered permissible or forbidden?**

 Excesses in self-beautifying are forbidden in Islam because they modify one's physical traits,

which Allah Ta'ala created him with. One of these excesses is tattooing. Prophet (Sallallahu Alayhi Wasallam) cursed both the tattooer and the tattooed (Muslim). Tattooing permanently disfigures body parts by applying colored pigment and obnoxious designs on them. Body piercing, tattooing, branding, and other forms of mutilation all fall under the category of unwarranted interference, distortion, and mutilation of Allah's creation. As a result, no Muslim who is aware of his religion should ever consider engaging in such actions.

 **Life is changing at breakneck speed, making it difficult to make decisions in business, education, politics, and a variety of other fields. What is the Muslim's approach to making life-altering decisions?**

 Istikharah (decision-making prayer) is a necessary tool for every Muslim. For many people, decisions are only noticed when they have major, long-term repercussions. However, decisions of all types abound, filling every moment and influencing our lives. We can only estimate the likely outcome of a decision, big or little. We can't forecast the future or know what the consequences of our decisions will be based on our limited information. The Prophet (Sallallahu Alayhi wasallam) used to instruct his Companions (Radhiyallahu Anhum) to make decisions through prayer of decision.

 **Is it possible to have a lucky draw competition to win computers if customers purchase our goods?**

 You are free to participate in the fortunate draw competition. The lucky draw competition is legal as long as there is no separate entrance fee.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever avoids doubtful matters, then he has made himself blameless in his religion and his honour.
(Muslim)



Physical violence in a relationship is well-known and generally denounced, but what about emotional abuse? How do you define emotional abuse, and what does Islam have to say about it?



In Islam, the major purpose of marriage is to achieve peace and compassion between the couples. The marriage should be built on the principles of peace, love, and mercy. The values of Islamic marriage are summed up in these three points. It is the husband and wife's responsibility to ensure that they provide each other with comfort and tranquility. While physical abuse has a clear significance, mental abuse may not, and the abuse itself may be more diabolical. Name-calling, insulting, and using the fear of divorce as a weapon to manipulate the other are examples of emotional abuse. It is not permissible for a Muslim to scare another Muslim, according to the Prophet (Sallallahu Alayhi Wasallam) (Abu Dawood & Ahmad).



Amr's phone was broken by Zubeir because he was listening to and watching Haraam. Was Zubeir correct in smashing the phone?



Even if Amr uses his phone for Haraam, Zubeir has no Shar'i authority to damage it. Zubeir is just allowed to give counsel. Zubeir is obligated to pay Amr the full value of the phone if he breaks it.



What is Islam's perspective on sports and physical activity?



Muslims are expected to take care of their bodies to the best of their abilities. Obesity, frailty, and physical lethargy are all ailments that ought to be blamed. Despite the fact that death could

strike us today or tomorrow, we should physically prepare ourselves to worship Allah in our old age if He grants us long lives. While illness and disease are often beyond our control, we must take the necessary safeguards. A Muslim should set aside time to take care of his or her physical well-being. According to the Prophet (Sallallahu Alayhi Wasallam) the stronger believer is greater and more beloved to Allah than the weak believer, while both are excellent. (Muslim).



I'm completely perplexed. By stealing our land and generating troubles, my Muslim neighbour did an injustice to our family. What is your recommendation?



Islam promotes equality and opposes all forms of oppression. All legal means should be used to defend one's rights. The oppressed should be assisted in regaining his rights by the community. The oppressor must repent and restore the rights of the oppressed; otherwise, Allah's wrath and punishment would overtake him. A person who wrongs others or usurps their property should seek forgiveness from Allah Ta'ala before it is too late. He/she should be sorry for his sins, put an end to his wrongdoings, and vow not to do them again.



On which hand is it Sunnah to wear a watch?



Because the wrist watch did not exist during the time of the Prophet, it is impossible to say whether wearing a watch on the right or left hand is Sunnah. However, the Prophet's (Sallallahu Alayhi Wasallam) habit of wearing a ring can be used as an analogy. The the Prophet (Sallallahu Alayhi Wasallam) wore a ring on both his right and left hands. The similar principle can be applied to wrist watches, which can be worn on either the right or left hand.

The Prophet (Sallallahu Alayhi Wasallam) said: Pay attention to my Sunnah (way) and the way of the Rightly- Guided Khulafa after Me, adhere to it and hold fast to it. (Abu Dawood)

 **My wife disobeys the religious responsibility to dress modestly, and one of my children refuses to pray. To what extent do I bear responsibility?**

 The responsibility of a man to provide for his family is extensive. As a result, the husband bears responsibility for his wife's and children's failure to fulfill their religious obligations to Allah Ta'ala. In every facet of their lives, the Muslim man must insist that his family follow Allah's precepts. In truth, a man's responsibilities begin long before he marries. When it comes to marriage, a Muslim man should be cautious about marrying a woman who is devout and moral. Unfortunately, many men do not consider the religious beliefs of their future wives while making a marriage decision. Instead, we place a premium on the wife's appearance, family status, work, and other factors. Only a small percentage of Muslims are concerned with selecting religious women, which is a great favor from Allah Ta'ala.

 **I'm curious if an unmarried lady diagnosed with infertility could adopt a child without being married?**

 First and first, it must be stated that it is forbidden in Islam to adopt a child and name him after his adoptive parents while rejecting his biological parents. In the Noble Qur'an, Allah declares, "Proclaim their true parentage." That will be more equal in Allah's eyes. And if you don't know their fathers, then they're your faith brethren and clients. (33:4) Adoption can be divided into two categories. The first refers to a person who adopts a child whose parents are well-known yet plans to name the child after himself. Adoption of this nature is strictly prohibited in Islam. The second type of adoption, which is greatly encouraged in Islam, entails raising a boy or a girl and caring for him or her as a genuine father or mother would,

while keeping the child.

 **We have a plot of land in a village. There is no proper road leading to the location. We'd like to sell a piece of our property. By building a road to the land, we can raise its worth. Can we borrow money to build the road as an investment and then split the earnings from the land sale? If that's okay, how much of the profit do we have to split? Will it be due to the higher value of the land as a result of the road's construction?**

 On the basis of a loan, there is no investment. Rather, a partnership or any other lawful (Halaal) means of Islamic investment should be used. In Islamic finance, the term "borrowing" is never used. Nobody will lend you money without expecting something in return, and any return on a loan is illegal because that is precisely what Riba is. You appear to be implying that you would like to obtain funding on a shared basis; in this case, we recommend the following: Form a joint venture between the landowner and the funder. The landowner's principal is the fair market value of the land as it is now, while funds for road construction are available; you set aside a portion of the profit for project management, say 20%, and share the rest proportionally to the principal contribution. The difference between the total principal and the net profit is the net profit.

 **Could you shed light on what it means by Ahl As-Sunnah wal Jama'a?**

 Ahl As-Sunnah wal Jama'ah are those that without compromise follow the way of Rasulullah ((Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum), especially the Khulafa Rashidoon (the Rightly Guided Caliphs).

The Prophet (Sallallahu Alayhi Wasallam) said: Be on your guard against committing oppression for oppression is a darkness on the Day of Resurrection (Muslim)

F Kukhala munthu ndiko kukumana ndi mavuto ndi mikwikwilima yosiyanasiyana. Kodi Chisilamu chikuti chani pa za mavuto, mikwikwilima ndi madandaulo zomwe munthu amakuman nazo pa moyo wake wa tsiku ndi tsiku?

Y Madandaulo amasokoneza ndi kuchotsa mphamvu, chiyembekezo, mtima wofuna kulimbikira, komanso kupangitsa zinthu kukhala zovuta zomwe tikuyembekezera kukhala zabwino. Sitinganamizanepo apa kuti pali njira ya chidule yothana ndi madandaulo. F. Tivomereze kuti sitingathe kupewa madandaulo kupyolera pa kulimba mtima chabe kapena kupilira. Komabe izo zili choncho tingathe kupewa izi pokhala ndi chikhulupiliro mwa Mulungu (Imaan). Mulungu akunena kuti: Tidzakuyetsani mayetsero, pokupatsani mantha, njala, kuwonongeka kwa chuma, moyo ndi zolima zathu. Komabe nkhani yabwino kwa okhulupilira okha. (2:155) Ife ngati anthu okhulupilira, tadalitsika kuti titha kuwasintha madandaulo ena aliwonse, mantha ena aliwonse kapenanso chili chonse chotikhuza kukhala pempho la kwa Mulungu ndi kuziona izi zonsezi ngati njira imodzi yoziyandikitsa kwa Mulungu. Dziwani kuti Chisilamu chimatiphunzitsa ife kukhala ndi chiyembekezero, chikhulupiliro ndipo kuti kukhala munthu wongodandaula kukutsutsana ndi chiphunzitso cha Chisilamu.

F Ine ndili ndi chizolowezi chomapemphera ma Farazi okha ndi kusiya ma Sunnah. Kodi malangizo anu ndi otani?

Y Poyamba tinene kuti ma Sunnah ndi madalitso a Mulungu kwa Asilamu, ndipo amadziwika kuti ndi mlimbikitso wa Mafarazi. Dziwani kuti ndikuziika pachipsyezo kuti munthu ukhale wokhutitsidwa ndi Mafarazi

okha, chifukwa chakuti mwina sitonse amene tingaimitse Mafaraziwo moyenera. Choncho Msilamu wabwino ayenera kumapemphera ma Sunnah osiyanasiyana ndi ochuluka ndi cholinga choti ma Sunnawo athe kukwanilitsa magawo ama Farazi omwe achitika moperewera. Mwachidule malangizo athu ndi oti muyenera kulemekeza ma Sunnah.

F Kawirikawiri kupanga chisankho cha zinthu zomwe ukufuna kuchita ngati zinthuzo zili zingapo kumakhala kovuta. Kodi Chisilamu chikutiphunzitsa chani pa nkhani yakuchita chisankho pa chinthu kapena zinthu zomwe ukufuna kuchita?

Y Chisilamu sichinasiye kanthu komwe sichinatisogolere m'mene tingamachitire chifukwa choti Chisilamu ndi njira ya moyo wathu. Pemphero la kufuna kuti Mulungu akutsogolere pofuna kusankha yotchedwa Istikharah, ndi chida chofunika kwa Msilamu aliyense, ndipo kuti Msilamu ayenera kuyendetsa moyo wake potsatira Sunnah ya Istikharah. Moyo wa munthu, wazunguliridwa ndi zofuna za moyowo. Anthu ambiri timaona zovuta za chinthu kapena zinthu zomwe tasankha patadutsa nthawi kuti zinthuzo titasankha kale, ndipo kumatsala ndi kumva kuwawa ndi kulemetsa kwa chinthu chomwe tinasankha. Tiyenera kudziwa kuti ife anthu timafuna zinthu zosiyanasiyana nthawi zonse, ndipo chifukwa chakuchepa kuzindikira kwathu timaona zochepe chabe za ubwino wa chinthu kapena kuipa kwa chinthu chomwe tikufuna kuti tichite. Ife ngati anthu sitingathe kudziwa za mtsogolo. Choncho Mtumiki (Mtendere ndi Madalitso a Allah apite kwa Iye) ankawaphunzitsa ma Swahabah (Radhiyallahu Anhu) kuti nthawi zonse pamene akufuna kuchita kanthu azimupempha Mulungu kuti awasogolere mupemphero lotchedwa Istikharah.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe amasunga ubale siamene amafuna kulandira zabwino kwa abale ake chifukwa cha zabwino zomwe iye wachitira abalewo. Koma munthu wosunga ubale ndi amene amapitiliza ubale wake ngakhale abale atamutaya (Muslim)

F Kodi Chisilamu chikutinji kwa azimayi omwe amalumikiza tsitsi lawo ndi tsitsi loyerekeza ndi cholinga choti tsitsilo likhale lalitali kapena kukhala ndi maonekedwe ena?

Y Ndizosalowedwa kwa mzimayi wa Chisilamu kulumikiza tsitsi lake nditsitsi loyerekeza ndi cholinga choti tsitsi lake likhale lalitali kapena kukhala ndi maonekedwe atsopano. Mu Hadith ya Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) ikuti: Mulungu amutembelere munthu yemwe amaonjezera tsitsi lake (ndi tsitsi loyerekeza kuti litalike) ndi yemwe amalumikiza munthu tsitsi loyerekeza ndi tsitsi lake....(Muslim) Dziwani kuti Hadithyi ikumasulira kuti ndi zina zonse. zomwe munthu angalumikize tsitsi lake la chilengedwe ndi zina zongoyerekeza. Malangizo athu ndi oti tiyeni amayi a Chisilamu titsatire zomwe Chisilamu chikutiphunzitsa chifukwa choti Chisilamu ndi njira ya moyo wathu. Musalumikize tsitsi lanu lachilengedwe ndi tsitsi loyerekeza.

F Kodi Chisilamu chimati chani pa nkhani ya masewero ndi kulimbitsa thupi?

Y Mulungu amayembekezera kuti Msilamu ayenera kukhala wosamalira thupi lake. Kukhala munthu wofooka, walesi, kunenepa kwa umtemwende ndi zinthu zosayenera kwa Msilamu. Ngakhale kuti imfa itha kutitenga lero, komabe tizikhala okhonzeka kumupembedza Mulungu muukalamba wathu ngati Mulungu atatipatsa moyo wautali. Msilamu ayenera kukhala ndi nthawi yolimbikitsa nthupi lake. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Msilamu wamphamvu ndi wokondedwa ndi Mulungu kuposa Msilamu walesi ngakhale pali ubwino mbali zonse. (Muslim).

F Ine pena ndimakangana ndi mkazi wanga. Mkaziyo amafika poipidwa ndipo amandimenya. Komabe ngakhale izo zili choncho tikukhalabe ngati banja mosavuta. Kodi malangizo anu ndi otani?

Y Ife taphunzirapo kanthu kena kuti ngakhale mumakhale makhalidwe omakangana pena kumenyedwa kumene, koma kumukhalabe ngati banja mosavuta ndi mkazi wanu. Dziwani kuti palibe chikaiko kuti pamene mkazi afika pomamumenya mamuna wake ndiye kuti pali vuto lalikulu pa banja limenelo, ndipo ndi banja lomwe silingakhale labwino pakulera ana kuti akule bwino. Inu ngati mukufuna kuti zinthu zikhale bwino pa banja lanulo choyamba muyenera kufufuza chomwe mkazi wanu amafika poti mpaka kumakumenyani ndipo muthane ndi chimenecho. Akaswiri ozindikira za mabanja amatchulapo zinthu zingapo zomwe mkazi atha kapena amakhalira waukali, ndipo zina ndi monga: (1) Mwina kuipidwa kwake kumabwera chifukwa chankhadza za mamuna wake. (2) Mwina chifukwa cha m'mene iye analedwera. (3) Mwina chifukwa chakufooka kwa munthu wa mamuna pozochita zake. Choncho mukadziwa chifukwa chake apo mutha kudziwanso njira yomwe mungagwiritse kuti muthanenazo, koma zofunika kwa anthu awiri omwe ali pa banja ndi kukambirana modekha ndi moupeza mtima.

F Kodi tingatani pofuna kuziteteza kwa anthu omwe satifunira zabwino?

Y Msilamu ayenera kupempha chitetedzo kwa Allah. 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.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe (akhale ndi chidwi) chakupempha chikhululuko kwa Mulungu, Iye Mulungu adzamufewesera munthuyo muzochitika za umoyo wake adzamupatsa. (Abu Dawood)

MAFUNSO NDI MAYANKHO

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

YPoyambatinenekutimosaganizirazazomwe bambo anuwo anachita, gawolakupereka ulemu ndi kukwanilitsa zabwino kwa kholo, silingachotsedwe. Kuthandauza 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 chakunyozera udindo wawo womwe ndikusalamalira ana, dziwani kuti ana osamvera ndi kunyoza makolo nawonso akulangizidwa za kupyola malire. Dziwani kuti sizoledwa kubwenza nkhasa pa nkhasa 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.

FIne ndapeza ndalama kuchokera mujuga. Kodi ndizoledwa kugwiritsa ntchito ndalama ngati imeneyi poyambitsa bizinesi yomwe ili yovomerezeka?

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

FKodi njira yabwino ingakhale iti yakukambirana kapena kuyanjana ndi abale omwe amafalitsa zoipa zaiwe chikhalilecho iwe umayetsetsa kumanga ubale wanu?

YKuyetsetsa kwanu pa kumanga ubale ndi mtchitidwe wotamandika kwambiri. Pali anthu ena sapilira ndipo akakumana ndimavuto ochepa ngati omwe mukukumana nawo amathamangira kudula ubale. Iwo amaganiza molakwika kuti kusunga ubale kuyenera kukhalapo ngati abalewo akuchitira zabwino monga m'meneiwekuwachitira. Ndikoyenerapameneabale atichitira zoipa, monga kutinyoza, ife tiyenera kubwenze zabwino. Tisabwenzere zoipa pamene iwo atichitira zoipa. Dziwani kuti pamene muwachitira iwo zabwino monga kusadula ubale mukuchita izi pofuna madalitso kuchokera kwa Allah Ta'ala.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Yemwe angateteze kulemekezeka (kapena ulemelero) wa Msilamu mnzake, Allah adzaiteteza nkhope (ya munthu ameneyo) ku moto pa tsiku la chiweruzo. (Tirmizi)

F Kodi nditani poganizira kuti mamuna wanga amakonda kucheza ndi anthu ena pamene ali panthawi yopuma ndikuiwala ine mkazi wake komanso banja lonse?

Y Ndikofunika kukonza ndondomeko yabwino pakati pa inu ndi mamuna wanu komanso ngati banja lonse. Yetsetsani kukonza ndondomeko yomwe ingapangitse kuti muzichitira zinthu limodzi, monga kudyera limodzi, kuyenda limodzi pokawayendera abale ndi azinzanu. Mukatero mudzaona kuti mamuna wanu akukhala ndi khumbo lofuna kukhala nanu inu komanso banja lonse. Izo zili choncho amuna ayenera kuzindikira udindo wawo pa banja. Khalani ndi nthawi yokwanira yakucheza ndi akazi anu komanso ana anu. Kutero kumabweretsa ndikulimbikitsa chikondi pakati panu. Tiyeni tikhala ndi chidwi ndi akazi athu komanso ana athu.

F Nthawi zina zochitika pa moyo zimakhala zowawa monga zili mu funso likubwerali pamene mkazi pambuyo pakutha banja lake analengeza kuti ana awiri omwe ali nawo siabambo omwe amasiyana nawo banja chikhalirenicho anawo anabadwa mkati mwa banja lomwelo. Kodi Chisilamu chikutinji pa nkhani ngati iyi?

Y Chiphunzitso cha Chisilamu chimalimbikitsa kulongosola za mtundu wa munthu poonetsetsa kuti makolo a munthu akudziwika ndipo ngati akudziwika izi ziyenera kuvomerezeka. Tiyeni timve zomwe Hadith ikunena: Mwana ndiwa mwini malo ogona (pa bedi, pa mphatsa ndi zina) (ndipo mwiniyo ndi mamuna wapa banja) ndipo wachigololoyo alibe gawo. (Bukhari & Muslim). Malinga ndi Hadithyi, ana omwe mkazi wanu anabereka pamene anali pa banja ndi inu ndi anu ndipo ayenera kutenga njira yanu, dzina lanu ndi zina zotero ndipo palibe

chifukwa choti izi zikanidwe chifukwa mwina cha nkhwiyu kapena maganizo osochera kwa mayi awo ayi. Palibe chifukwa chofutira dzina lanu kwa ana omwe abadwa muli ndi mkaziyo. Mayi ochita izi ndi woipa kwambiri. Kukwiya kuzikhala ndi malire ake, kupilira ndikwabwino ndi kuona tsogolo kuti libwera ndi zotani.

F Ine ndimagwira ntchito ndipo malipiro anga onse amathera kugwiritsa ntchito zinthu zofunika pa nyumba panga. Kodi malamulo a Zakaah akutinji kwa munthu ngati ine?

Y Poyamba tinene motere, munthu opereka Zakaah ayenera kukhala ndi ndalama yomwe ndi yokwana mulingo woperekera Zakaah yomwe imatchedwa kuti Zakaat Nisaab (Mulingo woperekera Zakaah) ndipo ndalamayo yazungulira chaka chimodzi (miyezi khumi ndi iwiri) kuyambira tsiku lomwe anakwanitsa kukhala ndi ndalamayo. Kuchoka apo ngati munthu ali ndi ndalama yomwe ndi yokwana Nisaab yoperekera Zakaah pakatha chaka adzachotsa 2 ndi Hafu Peresenti mundalamayo ndikupereka kwa osauka ndi osowa ngati Zakaah. Choncho ngati munthu alibe ndalama yomwe amasunga yokwana Nisaab yoti ndikupereka Zakaah sakukakamizidwa kupereka Zakaah. Chisilamu chimamutenga munthu wotero kui naye ndiosauka.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu akamwalira, zintchito zonse zomwe amagwira zimaima, kupatulako zitatatu (chimodzi mwaicho) ndi chopereka chopitilira (Sadakatul - Jarriyah)... (Muslim)

 **A person is expressing his dissatisfaction with his wife’s approach to her male cousin. What is Islam’s position on this?**

 In Islam, there are rules regarding how a man should engage with a woman who is not his Mahram. We hope that your wife will follow Islam’s instructions and control how she interacts with her cousin in a way that pleases our Lord, as well as not provoking her husband’s jealousy, because the wise woman foregoes what is permissible in order to please her husband, so foregoing what is Haraam is even more important.

 **I invested the money that had been entrusted to me. When the money’s owner arrived, I handed him his money but not the profit. Is this appropriate behavior?**

 You do not have the right to utilize something that has been entrusted to you without the approval of the person who has entrusted it to you. You must keep it and look after it. You must ask for his forgiveness if you utilize it without his consent. If he forgives you, that’s great; if not, you’ll have to pay him the profit you made with his money, or come to an agreement with him to split the profit half and half, or something similar. It is allowed for Muslims to reach agreements and reconcile, with the exception of agreements that turn anything Halaal into Haraam or vice versa.

 **What are your thoughts on some of us who use the terms “Shariah opinion” or “Deen opinion” (religion)?**

 People frequently use the terms “Shariah opinion” or “Deen opinion” in their opinion of (religion). These expressions are inaccurate in their connotations, and a Muslim should avoid them. The word Ra’y (opinion) is derived from

contemplation and consideration. Other terms like the opinion of Islam and the opinion of Shariah come to mind. These are common words in the late 14th Hijri century, however they are forbidden by Shariah since opinions differ and can be wrong or right, therefore it is apparent that this word cannot be applied to what Allah has decreed in His Book and the Sunnah of His Messenger (Sallallahu Alayhi Wasallam), which is Islam’s religion. Allah declares: Islam is, without a doubt, Allah’s religion (3:19). And Allah says: It is not for a believer, man or woman, to do something that Allah and His Messenger have commanded.

 **I was thinking about what a Muslim should answer to a non-Muslim family member who tells him or her, “I love you.” Should we reciprocate by saying, “I love you, too?”**

 It is not stated that a natural sort of love cannot exist between a Muslim and a nonbeliever for some reason, such as kinship ties, while yet abandoning his religion and being opposed to him on that score. Love between family members is an instinctive kind of love. Religious hostility and natural love can coexist.

 **My Zakaah payment deadline is the twenty-fifth of Sha’baan, however due to travel and new figures this year, I was unable to meet that deadline. Is it possible that delaying Zakaah may result in my committing a sin?**

 Zakaah is an act of worship. It should not be delayed when is due except in the case of a pressing excuse or a legitimate (Shar’i) reason that forces you to delay paying it. Zakaah must be paid as soon as it becomes due, and it is not permissible to delay paying it when one is able to pay it, so long as there is no fear of harm.

The Prophet (Sallallahu Alayhi wa Sallam) said: The one who borrows is responsible for what he borrows until he returns it.” (Narrated by the Five)



When and where is it obligatory to say Laa ilaaha ill-Allah?



Tawheed (Laa ilaaha ill-Allah) is the most important word in existence. It was for it that all of creation was made, Messengers were dispatched, and the Books were revealed. It is the word of piety, the basis of faith, and the pillar of belief, and it is the dependable handhold that saves whomever grasps it, and blesses whoever dies believing in it with a blessing after which he will never be wretched. The advantages of this word and its role in religion are considerably more than words and definitions can convey. As a result, the successful person in this world is the one who remembers the meanings of these phrases and recites them repeatedly. Nonetheless, some Hadiths advocate the recitation of this Zikr in specific situations or at specified times. The following are some of them: (1) Following Wuzu. There isn't a single one of you who can do Wuzu well and then say, "Ashhadu a laa ilaaha ill-Allah wahdahu laa shareeka lah wa ashhadu anna Muhammadan 'abduhu wa rasooluhu." (2) If you wake up in the middle of the night: (3.) In the early hours of the day. (4) At the conclusion of the prayer, say Salaam. (5) In times of adversity and difficulty. (6) On the Day of Arafah.



Due to a long period of hardship, I have lost faith in Islam. I've been looking for a woman and a career for the past 12-13 years. Consider yourself without a job, a steady income, or a wife. Living a life completely devoid of meaning. So, how do I proceed?



If we are to give you honest advise, we must first state that you must avoid blaming Islam, no matter how difficult your life

may be. In our world, Islam is the absolute last option. You're positive that your religious beliefs have nothing to do with your current status or circumstances. Some impoverished, desperate people are in a far worse circumstance than you, yet they practice a different faith. Some people, whether Muslim or not, live in luxury and are extremely happy. What role does religion play in all of this? This is not an uncommon occurrence. It is also affecting millions of individuals around the world. This is an example of the trials and tests human being go through.



I'm afraid of leading the congregation so I go late to the Masjid. Please keep in mind that we do not have a full-time Imaam. I'm afraid of leading them in the Jahri (loud) prayers. Is there a way to get rid of this phobia?



Joining the congregation as soon as possible is a good act that many individuals overlook. Arriving early for congregational prayers demonstrates respect and zeal for the prayer practice. One of our devout forefathers once remarked, "Coming to the prayer before the Iqaamah shows respect for the prayer." We promise you that the fear you experience when leading the prayer is a transitory fear that will fade as you get more comfortable leading the prayers. You must bear the hardship at first, and then Allah Ta'ala will reward you for your patience and endurance by opening the way to goodness. You can seek assistance in reducing your fear by attempting to do the following: Review the Ayahs (verses) you'd like to say in prayer.

The Prophet (Sallallahu Alayhi wa Sallam) said: Renew your faith. It was said: O Messenger of Allah, how can we renew our faith? He said: Say a great deal Laa ilaaha ill-Allah.' (Musnad Ahmad)

Consultation

Guiding Principle In Matters of Deen

Two lots of knowledge are better than one. Consultation is the first requirement for reaching the right decision. Decisions reached without due reflection or proper consultation usually come to nothing.

Individuals who depend only on themselves, are disconnected from others and unconcerned with their opinions. They could even happen to be geniuses, yet, are at considerable risk of error, as compared to those who offer and receive opinions.

Consultation is the first condition for obtaining good results. Paying attention to opinions of friends and well-wishers is an important means of avoiding mistakes.

Tasks undertaken without due preparation and consideration of possible consequences and ramifications, apart from making little progress,

discredit those who undertook them.

Wise people know whom to consult, and how to get the most benefit from their opinions. It is a pleasure to work with such people.

Some people are so insensitive, thoughtless, and complacent about their own knowledge or competence that they intimidate others into accepting their opinions.

Before initiating a task, consult with other people involved, so that everyone's responsibilities are clear. Then, if something goes wrong in the future, only the person directly responsible will be blamed.

Unless possible consequences of proposed actions are properly discussed in advance with people, regret and remorse will be the outcome. More importantly, always consult in matters of religion.



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