

# 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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## FILTER IT BEFORE YOU COMMUNICATE

In today's era of social media, communication has become more complex, with people often sharing messages in various formats such as text, video, and voice notes.

However, it seems that many people do not consider the importance or harm of the communication they are making.

In the Golden Abbasid period, one of the scholars in Baghdad, known for his wisdom and intellect, taught a lesson that is still relevant today - the Triple Filter Test.

The Triple Filter Test reflects the teachings of Islam on the importance of mindful communication. The first filter, Truth, is a crucial aspect of Islamic ethics.

However, in the age of social

media, people often share unverified information, without considering whether it is true or not.

The Quran states, "O you who have believed, fear Allah and be with those who are truthful" (9:119).

Therefore, Muslims are encouraged to always speak the truth and verify the information they share.

The second filter is the filter of Goodness, which emphasizes the importance of speaking kindly and with compassion. Sadly, social media platforms are often filled with harmful and negative speech.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Whoever believes in Allah and the Last Day, let him speak good or

remain silent (Bukhari). Therefore, Muslims are encouraged to avoid harmful speech and instead speak kindly and with compassion.

The third filter is the filter of Usefulness, which emphasizes the importance of being productive and helpful. We shouldn't be sharing messages that do not contribute anything positive.

The Quran says: And cooperate in righteousness and piety, but do not cooperate in sin and aggression (5:2). Therefore, Muslims are encouraged to be helpful and to avoid causing harm.

In today's era of social media, it is crucial to follow these teachings and strive to create a society built on the foundation of respect, compassion, and positivity.

O you who believe, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when he is dead? You would detest it. [49:12]

Zakaah Nisaab  
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## Motivational Moments

No matter what challenges or difficulties we face in life, we should have faith that Allah is always with us and will provide us with the guidance and strength.

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**We keep a number of domestic animals in a shelter near our house which we clean every week to minimize the smell. Despite efforts to minimize smell unpleasant odour remain. Our neighbors get annoyed. Can this be considered as causing annoyance to them?**



If the animals cause annoyance to your neighbors due to their odour, you must take steps to eliminate the annoyance by either getting rid of the animals or relocating them away from residential areas. In Bukhari's narration from Abu Shurayh (Radhiyallahu Anhu), the Prophet (Sallallahu Alayhi Wasallam) emphasized the importance of ensuring that one's neighbors are safe from harm or annoyance.



**What does it mean to step over people's necks on Friday, and what is the Islamic ruling regarding it?**




The act of stepping over people's necks during the Jumu'ah Khutbah is forbidden by the Prophet (Sallallahu Alayhi Wasallam) as it causes annoyance to those who are sitting. In a narration by 'Abdullah Ibn Busr (Radhiyallahu Anhu), a man stepped over people's necks to pass through the rows on Friday while the Prophet (Sallallahu Alayhi Wasallam) was giving the Khutbah. The Prophet (Sallallahu Alayhi Wasallam) told him to sit down, as he was causing annoyance, as reported by Abu Dawud. Ibn Majah added that the man was also tardy, meaning that he arrived later than the proper time. The phrase "stepping over people's necks" refers to lifting one's foot above the shoulders of those who are sitting to pass them. However, passing through gaps and spaces between those who are sitting without stepping over their necks is not prohibited.





**I am a Muslim woman. Is it permissible for me to refuse marriage to a Muslim man who had a bad past?**





Islam is all about moderation. Adherence to the teachings of Islam, doing the obligatory duties and avoiding the things that are forbidden are not optional for the Muslim. Your keenness to find a righteous husband is in accordance with the teachings of Islam on choosing and marrying a spouse, but you should not reject a person who is known for his good character and religious commitment because of his past. If a person repents, his past should not be a source of shame and he should not be rejected if he comes seeking marriage.


 **During Ramadan, I engaged in an immoral deed and is apprehensive that if I observe two months of fasting, my wrongdoing will be disclosed and face public disgrace. What course of action should I take?**


 The essential requirement is for you to seek forgiveness from Allah for the evil committed, without paying heed to those who may criticize you. As a general rule, expiation should be made immediately. However, if you fear shame and exposure, as you mentioned, then it may be acceptable to delay expiation until circumstances change. If you do not foresee any such opportunity, and you wish to free yourself from responsibility you can make a vow to complete the expiatory fasts or to fast continuously for two months to atone for your actions. If your family notices your fasting and questions you, you can inform them that you have made a vow to fast for two consecutive months.


 **Inform us about the angels who are designated to document an individual's actions throughout their life. Do these two angels cease to exist after the person's demise, or do they go somewhere else?**

 The status and circumstances of angels are part of the unseen realm and cannot be comprehended except through religious sources such as the Qur'an and Sunnah. There is no indication in these sources that the angels who are assigned to document a person's good and bad deeds perish after the individual's death, nor is it suggested that they continue to exist or where they might reside. Such matters are solely in the hands of Allah. It is not an essential belief for us to hold, and there are no spiritual benefits associated with knowing this.

 **What are the words that should be said to seek forgiveness and make supplication for the deceased after they have been buried?**

 As far as it is known, there is no Hadith that provides a specific wording for the prayer for forgiveness and supplication for the deceased after burial. However, it is generally advised to seek forgiveness for the deceased and make supplication for them to remain steadfast in the afterlife. Therefore, any words that ask for forgiveness and offer supplication for the deceased can be sufficient. For instance, one can say "O Allah, forgive them and grant them steadfastness in following the truth." May Allah bless our Prophet Muhammad, his family, and companions.

 **At times, we may encounter difficulties in mastering certain skills or fields and may have to turn to non-Muslims for assistance. Is there a distinction to be made between seeking their aid and befriending them?**

 Befriending non-Muslims by offering them support and assistance that goes against the interests of Islam and Muslims is not permissible. However, when it comes to seeking their aid, the permissibility depends on the intended purpose. If seeking their help serves the Muslim's interests and there is no risk of betrayal or harm from them, then it is allowed. But if seeking their help serves no purpose or benefit, then it is not permissible as there is no good to be found in them. It is important to remain cautious of their potential malice and deceit.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever believes in Allah and the Last Day, let him not annoy his neighbour. (Bukhari)



**A woman, driven by a strong desire for freedom and potentially lacking sufficient knowledge of Islam, entered into a marriage contract without a guardian. Is this marriage contract considered valid?**



The majority of scholars agree that a woman does not have the authority to conduct her own marriage contract, regardless of whether her guardian has given her permission or not. It is the responsibility of the guardian to perform the contract or appoint someone to do it on his behalf. There can be no marriage without a guardian. A woman cannot act as a guardian in the context of marriage, whether for herself or for others. The marriage contract must be repeated with the guardian or his authorized representative. This stand is according to Shaf'i school of thought.



**What is the prayer that the Prophet (blessings and peace of Allah be upon him) was taught by Allah, may He be exalted?**



There is no particular supplication can confirm its authenticity. However, if you are referring to any supplication that fits this criterion, then all the supplications taught by the Prophet (Sallallahu Alayhi Wasallam) are considered Divine Revelation from Allah.



**I provided a deposit to a real estate firm for the purchase of an apartment that was still being built. The firm compensates the client with interest on the deposit while the construction is ongoing. Is it acceptable to receive this interest?**



Agreeing to purchase a residential unit that is yet to be constructed is permissible as long as the terms are clear. Such an agreement is known as a contract for a custom-

made item. In this case, the down payment belongs to the company and any return on it also belongs to them, even if it is earned through a Riba-based bank. If the company offers to share the interest with you, it is not permissible to accept it. However, if the contract is not yet finalized, it is not allowed to allow the company to invest the down payment in a Riba-based bank.



**Emotional interaction is inevitable. We experience constantly in our daily lives in relation to events and people. But to what extent should we allow ourselves to affect and get affected?**



Islam teaches moderation in everything, aiming to create equilibrium so that one is always at peace with one's self, the universe, and Allah. It is advised to avoid extreme in negative or positive emotions, as any extreme are destructive if left uncontrolled. For example extreme happiness leads to indulgence in excesses to give a false sense of celebration. While extreme sadness leads to being destructive to one's self and others (as in committing suicide or causing pain to others)





**I only perform obligatory acts of worship without Sunnah. What is your advice?**





Supererogatory (Sunnah) acts of worship are a blessing of Allah Ta'ala for Muslims, as they are considered a means of complement for the obligatory ones. Moreover, it is a great risk of a Muslim to be content only with performing the obligatory acts of worship as no one would perform them perfectly. So a good practicing Muslim is highly recommended to save no efforts to offer as many supererogatory acts of worship as he can to make up for any shortage in or imperfectness of the obligatory ones.

The Prophet (Sallallahu Alayhi Wasallam) Said: If a woman asks her husband for a divorce, for no reason, then the smell of Paradise is forbidden for her (Tirmizi)


 **Does the washing of a deceased person fulfill its purpose if performed by someone who has not yet reached puberty?**


 The washing of the deceased is an obligation on the community (Fard Kifayah), which means that if some members of the community perform it, the obligation is lifted from the others. Additionally, the validity of washing the deceased is not dependent on the washer having reached puberty. It is permissible for someone below the age of puberty to perform the washing as long as they are qualified. The Hanafis and Hanbalis have explicitly stated that a boy of sound mind may wash the deceased, as their purification is valid if they purify themselves or someone else. The Maliki and Shaf'i scholars have similar opinions. However, it is necessary for the washer to be a Muslim, have reached the age of discernment, and be of sound mind.

 **In what ways can merchants and entrepreneurs cultivate reliance on Allah?**


 Putting trust in Allah (Tawakkul) is a sign of faith, especially in earning a livelihood. Abu Hatim ibn Hibban (Radhiyallahu Anhu) stated that a wise person must always trust in Allah, as it is the foundation of faith and the outcome of affirming Tawhid. It leads to the eradication of poverty and ensures peace of mind. Allah promises that if one trusts Him with full sincerity to the extent that Allah is more reliable than what one has in their own hand, He will never let them need the help of others. To develop trust in Allah in business, the person must: (1) believe that Allah has already allocated provision to people and decreed it from eternity; (2) Cut off any relationship with anyone other than Allah when it comes to attaining their provision; and (3)

attach their heart to Allah while taking appropriate measures and striving to earn a living.

 **What is the Islamic ruling regarding exchanging gifts among female colleagues at work, whether it's for occasions like a wedding or to strengthen their relationships?**

 The act of giving gifts is permissible. However, bribery is strictly forbidden as it involves taking advantage of someone else's power or position for personal gain and can lead to unfair treatment and injustice. Gifts are given out of love and affection, while bribes are given with the intent of gaining something to which one is not entitled or to avoid fulfilling a duty owed to someone else. If a gift is given to an employee because of their position of authority, it is considered to be a bribe and is not allowed. On the other hand, gifts exchanged between colleagues at work are permissible as long as the recipient does not have any power or authority that could potentially be used to favour the giver of the gift.

 **Is it necessary to perform Wuzu for the deceased before Ghusl, just as a living person performs Wuzu before Ghusl?**

 According to the Sunnah, it is preferable to perform Wuzu as for prayer before Ghusl for the deceased, based on the Hadith of Umm 'Atiyyah (Radhiyallahu Anhu) in which the Prophet (Sallallahu Alayhi Wasallam) instructed them to start with the right side and with the places of Wuzu during Ghusl for his daughter who had passed away. Imam An-Nawawi explained that this indicates the recommendation of performing Wuzu for the deceased. While Imam Malik supported this view, Imam Abu Hanifah believed it is not recommended.

The Prophet (Sallallahu Alayhi Wasallam) said: Exchange gifts you will love one another. (Bukhari and Muslim)



**F** Mukumva kwanga ndimaona kuti Chisilamu chinakhazikitsa ndondomeko zokhwima za kumanga banja ndi cholinga chopewa malingaliro oipa pamene anthu awiri amanga banja. Komabe, ndichifukwa chiyani zimaoneka kuti ndizophweka kuthetsa banja ndi mawu amodzi okha ndipo popanda mboni kapena kuwadziwitsa anthu ena?

**Y** Dziwani kuti Chisilamu chinalipanga banja kukhala chinthu cha mtengo wapatali chifukwa chakuchuluka kwa zinthu zabwino zomwe zimabwera mkati mwabanja. Poonjera apo Chisilamu chinaika ndondomejko zokhwima pamene munthu akufuna kuthetsa banja. Dziwani kuti kuthetsa banja Mchisilamu sichinthu chopheka monga m'mene ofunsawa akuganizira. Chisilamu chainakhazikitsa ndondomeko zovuta kwa mamuna yemwe akufuna kumusiya mkazi kapena kuthetsa banja ndipo sanamupatse mphamvu kapena ufulu wakuthetsa m'mene angafunire. Zikanakhala kuti ndondomeko zomwe Chisilamu chinakhazikitsa zikutsatidwa kutha kwa mabanja kukanachepa. Koma chifukwa chakuti ambiri satsatira ndondomekozi kapena kuti salemkeza ndondomekozi ndichifukwa chake chiwerengero cha mabanja omwe amatha kapena kuthwetsedwa chikuchuluka.

**F** Kodi kusambitsa munthu wakufa kumakwaniritsa ngati osambitsawo ndiosatha msinkhu?

**Y** Dziwani kuti kusambitsa munthu wakufa ndi Udindo wagulu yomwe imatchedwa kuti Farz Kifayah. Kunena kuti kusambitsa munthu wakufa ndi udindo omwe anthu omwe akudera limodzi amautenga ndipo ngati ena mwa anthuwo akwaniritsa ndondomeko yosambitsa munthu wakufa ena onse amakhala kuti apeputsidwa ndipo madalitso amapita kwa onse. Choncho ngati

ndondomekoyi siichitika ndiye kutinso anthu onse aderalo amapeza tchimo. Kubwerera kufunsoli tinena kuti kusambitsa munthu wakufa sikulira kuti anthu osambitsawo akhale akuluakulu ayi. Anthu achichepere ndiovomerezeka kusambitsa munthu wakufa. Ophunzira a Hanafi komanso Hanbali akulongosola kuti mnyamata wa nzeru zake zagwiro atha kusambitsa mu nthu wakufa chifukwa kuti kuziyeretsa kwawo ndikovorezeka pamene aziyeretsa kulitsiro choncho ndiye kuti kumuyeretsa wina monga munthu wakufa kukhalanso kovomerezeka. Ophinzira a Maliki komanso Shafi akugwirizana nazo zomwe ophinzira a Hanbal ndi Hanafi akunena. Koma chofunika ndi chakuti munthu osambitsa munthu wakufawo ayenera kuti akhale Msilamu.

**F** Tiuzeni za angero omwe amalemba zochita za munthu aliyense pa nthawi ya moyo wake onse kuti munthuyo akamwalira angerowo amakhala kuti, amapita kuti, zochita zawo zimapitilira bwani. Mwachidule amanka kuti angerowo?

**Y** Dziwani kuti ulemelero ndi Udindo wa angero zili mugawo la zinthu zobisika zomwe ndi Allah yekha yemwe akudziwa ndipo sizingaziwika kupatulapo kuchokera mu Qur'an kapena Musunnah. Zikuoneka kuti palibe kulankhula kapena kulongosola kulikonse mu Qur'an komanso Musunnah zokhuza angero kuti munthu yemwe amakhala naye moyo wake onse ndikumalemba zonse zomwe iye amachita pa nthawi ya moyo wake akamwalira iwowo angero amapita kuti kapena kuti amakathara kuti. Mwachidule izi zonse akudziwa ndi Allah yekha chifukwa ndigawo la zinthu zobisika. Dziwani kuti Sizofunika Kwenikweni kuti tidziwe zimenezo ndipo palibe phindu lililonse pa moyo wathu wauzimu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mukumbukireni Mulungu pa nthawi yomwe muli pa mtendere ndipo Iye (Mulungu) adzakukumbukirani pa nthawi yomwe muli m'mavuto. (Tirmizi)

**F**M'mwezi wa Ramadhāan wangothawu ndinalakwitsa ndipo kulakwitsa kwake kukufunika kukwaniritsa dipo lakusala mwezi iwiri yondondoza. Vuto ndilakuti ndikayamba kusala kwa miyezi iwiri yondondoza anthu adzadabwa nane ndipo azazindikira zomwe ndinalakwitsazo ndipo ndikuchita manyazi. Ndagwira njakata ndipo ndithandizeni kuti nditenge njira yanji?

**Y**Chinthu chofunika kwambiri kwa inu ndiko kulapa kapena kuti kubwerera kwa Allah Ta'ala posayang'ana zomwe anthu ena angaganizire. Malinga ndi Shariah dipolo likuyenera kukwaniritsidwa msangansanga ndipo musachedwe. Koma ngati mukuopa zolanhukula za anthu ndipo mukugwidwa manyazi mutha kuchedwetsapo kukwaniritsa dipo lakusala miyezi iwiri yondondoza mpaka pamene mukuona kuti anthu sangadziwe zomwe mukuchita. Koma ngati mukuona kuti mwai oti anthu atha osaganizira za Ibaadah yomwe mukukwaniritsa ndipo inu mukufunitsitsa kuthana ndi zosamwisazi kuti mupeze mtendere mumtima mutha kuyamba kusala ngati mwapanga lonjezo ndi Allah kuti musala kwa miyezi iwiri zondondoza. Pamene anthu akudabwa zakusala kwanu mudzawauza kuti mudapanga pangano (lonjezo) ndi Allah kuti mudzasala kwa miyezi iwiri.

**F**Kodi zikuthandauzanji kuthyola makosi a anthu pa tsiku la chisanu (la Jumu'ah) ndipo kodi Shariah ikutinji pa mchitidwewu?

**Y**Mchitidwe wothyola makosi a anthu pamene Khutubah ikuchitika kapena kuti ili mkati ndioletsedwa ndi Mtumiki (Sallallahu Alayhi Wasallam) chifukwa mchitidwewu umasowetsa mtendere anthu omwe ali chikhalire kumvera Khutubah pa tsikuli. Mukulongosola kwa Abdullah

mwana wa Busr (Radhiyallallahu Anhu) munthu wina akadutsa m'mapewa mwa anthu kupita mizire yakutsogolo pamene Mtumiki (Sallallahu Alayhi Wasallam) anali kupanga Khutubah ndipo Mtumiki (Sallallahu Alayhi Wasallam) anamuuzza kuti akhale pansu. (Abu Dawood) Munkhani yomweyi Ibn Majah anaonjezera kunena kuti munthuyo anali 'mchedwi' kuthandauza kuti anali anabwera mochedwa m'malao mobwera mofulumira. Mawu oti kuthyola makosi awanthu kukuthandauza kunyamula phazi kuphyola mapewa a anthu omwe akhale pansu.

**F**Kodi kulapa kapena kubwerera kwa Allah kuzolakwika zomwe timapanga kumakhala kovomerezeka ngati kulapako kapena kubwererako kusoweka kuzidandaulira mumtima za zolakwa zomwe unachita? Kodi ndikufunika kwanji kuti pamene tikulapa tikuyeneranso kuzidandaulira mumtima?

**Y**Pofuna kulapa mwachoonadi munthu ukuyenera kukwaniritsa zinthu zingapo ndipo kulonjeza kuti wasiya ndipo siuzabwereranso ku zolakwazo, kuzidandaulira mumtima pa zomwe unachita ndi zina mwa zinthu zofunika kukwaniritsa pamene tikulapa. Koma ngati kulapa komwe kuli kubwerera kwa Allah kukukhuza kumulakwira munthu wina nkoyenera kuti upemphe chikhululuko kwa munthuyo kapena anthuwo. Mwachidule kulapa koono koyera mumtima kumafuna kukhazikitsa mumtima kuti siudzabwereranso kuzolakwazo komanso ndikuzidandaulira mumtima chifukwa kuzidandaulira ndigawo lofunika pamene tikulapa ndipo kumabweretsa zinthu zina zabwino monga kudana ndi tchimo lomwe unachita, kukhazikitsa mumtima kuti upewa komanso kumabwezeretsa ubwino kwa anthu omwe anawalakwira.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira, mu umodzi wa chikondi chawo, Chifundo ndi kukondana kwawo, ali ngati thupi limodzi; pamene mbali imodzi la thupi igwidwa ndi ululu, zigawo zina zonse za thupi zimaverera ululuwo. (Bukhari)

**F** Kodi ndondomeko zoyenera kutsatira komanso zofunika kupewa pamene tikupanga bizinezi ndi ziti? Kwenikweni ngati munthu wa bizinezi ndili ndi anthu a bizinezi ena omwe ndimapikitsana pa bizinezi ndipo ena mwaiwo amakhala akundilondalonda kuona zomwe ndikuchita pa bizinezi yanga. Dziwani kuti ena mwaopikitsana nawowo amafuna kugwetsa pansu bizinezi yanga ndipo amati pa bizinezi palibe chisoni. Ndiuzeni ndondomeko zomwe ndingatsatire poziteteza kwa opikisana nawowo?

**Y** Munthu wochita bizinezi kuti alandira madalitso kuchokera kwa Allah Ta'ala pa bizinezi yake ndi zopeza zake akuyenera kukhala otsatira njira zovomerezeka pamene akuchitabizinezi. Kuchitabizinezikusamusokoneze iye ndikuiwala kumukumbukira Allah Ta'ala. Allah Ta'ala akunena ku Qur'an kunena kuti: Palibe anthu ena omwe sasokonezedwa pomukumbukira Allah, poimitsa mapemphero, kupereka chopereka (Zakaah) kuchokera mubizinezi yawo (4:29). Msilamu akuyenera kumuopa Allah, kukhala wachilungamo, kuyetsetsa kukhala onene zoono, kugulitsa katunda wabwino ndi zina.

**F** Ndimagulitsa katunda wina (pofuna phindu la laine ndekha) pambali pa katunda yemwe ali mushopu yomwe ndikuyendetsa koma siyaine ndekha koma ndiya anthu angapo omwe ndi abale anga ndipo shopuyo ndi gawo la chuma chathu chosiilidwa ndi malemu makolo athu. Kodi zomwe ndikupangazi Ndizololedwa?

**Y** Kupanga phindu kapena kupindula popanda abale anuwo kudziwa zaizi ndikosaloledwa mpaka abalewo atakulolani kutero. Poonjezera apo munthu yemwe akuyanmg'anira mwana wa masiye sakuloledwa

kugula kuchokera muchuma cha mwana masiyeyo ndikhumbo lofuna kuti upindule.

**F** Ndili ndi ziweto zomwe ndimazisunga pafupi ndi nyumba yanga ndipo ndimayetsetsa kusamala mukhola lomwe ziwetozi zimakhala. Ngakhale kusamalira malo omwe ziweto zimakhala kumachitika pafupipafupi fungo loipa silikutha ndipo anthu oyandikana nawo nyumba (maneba) amanyatsidwa ndi fungolo. Poti cholinga changa sikufuna kuvutitsa manebawo ndiye kuti pamanepa zitha kuweluzidwa kapena kuonedwa ngati munthu wovutitsa maneba?

**Y** Popeza mukudziwa nokha kuti fungo lochokera mukhola la ziweto zanu limasowetsa mtendere maneba anu mukuyenera kutenga ndondomeko yoyenera kuti muthane nazo zimenezo Kwenikweni kuti maneba anu apeze mtendere chifukwa sibwino kuti tsiku ndi tsiku azimva fungo loipa lochokera mukhola la ziweto zanu ndipo mathero ake sakudziwika. Pezani njira yokamanga khola la ziweto zanu kutali ndi nyumba za anthu mukatero muzapewa kudandaulidwa. Bukhuri akulongosola kuchokera kwa Abu Shurayh (Radhiyallahu Anhu) kuti Mtumiki (Sallallahu Alayhi Wasallam) anakambitsa za kufunika kuonetsetsa kuti anthu omwe tayandikana nawo asasowe mtendere chifukwa chaiwe.

**F** Pena anthu ena amatha kubwereka zinthu za amzawo ndikusabweza. Kodi tingapange nawo chani anthu oterewo?

**Y** Munthu yemwe wabwereka kanthu ndikoyenera kwa iye kuonetsetsa kuti wabweza zomwe iye anabwereka.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chuma chanu ndi icho chomwe mukusogozza (kuperekeru kapena kupereka mu njira ya Mulungu). Pomwe icho mukuchisunga ndikuphangira ndicha amulowa malo anu inu mukadzamwalira. (Bukhari)



**F** Kodi ndi mawu ati omwe tikuyenera kunena pofuna kupempha chikhululuko kwa Allah kuti amukhululukire munthu yemwe wamwalira pambuyo poti waikidwa m'manda?

**Y** Malinga ndi m'mene tikudziwira palibe Hadith yomwe ikutiiza za mawu osankhika omwe ali mawu opempha chikhululuko kwa munthu yemwe wamwalira pambuyo poti waikidwa m'manda. Zomwe tikudziwa ndiko kupempha chikhululuko. Choncho mawu alionse omwe ali opempha chikhululuko adzakhala ovomerezeka. Mwachitsanzo mawu onene kuti: O Allah akhululukireni iwo, apatseni chilimbikitso. Allah adalitse Mtumiki wathu Muhammad, akubanja kwake ndi Mashahaabah ake.

**F** M'mayi wina mwina chifukwa chakusowa kuzindikira malamulo a Chisilamu komanso mwina kugwiritsa ntchito ufulu molakwika anazikwatitsa yekha kwa mamuna popanda makolo kapena omuyang'anira monga zimayenera kukhalira. Kodi mgwirizano wa banja omwe unachitikawo ndiovomerezeka?

**Y** Maulama ambiri akugwirizana pa mfundo yakuti mkazi sangazipereke mwayekha kwa mamuna ngakhale makolo kapena omuyang'anira atamulola kutero kapena ayi. Ndiudindo wa makolo kapena omuyang'anira mkazi kumupereka kwa mamuna kapena kusankha anthu ena kuti ayendetse mwambo omupereka kwa mamuna m'malo mwawo. Mu Hadith ina zikunenedwa kuti 'sipangakhale kukwatiwa/ukwati popanda makolo kapena omuyang'anira mkazi. Izi sikusonyeza kuti mkazi sangakhale mpereki pozipereka kwa mamuna ngakhalenso kumupereka mkazi nzake. Choncho ngati izi zinachitikadi mwambowo

ukuyenera kubwerezedwa pamene makolo kapena omuyang'anira adzakhale apereki. yomupembedza Mulungu.


**F** Ndimapanga zakudya zosiyanasiyana ndipo pali munthu wina yemwe amachita bizinezi yogulitsa mowa pa bala yake yewwe akufuna kuti ndizikasiya zakudyazo ku bala kwake kuti anthu okumwa moyo azikathandizika pogula zakudyazo. Kodi ndili oloedwa kupanga mgwirizano umenewu ndi munthu wabizinesi yogulitsa mowayu?


**Y** Ndizoletsedwa kugulitsa zakudzazi kwa anthu omwe akumwa mowa ku bala. Simukuloledwa kupanga mgwirizano ngati uwu chifukwa kutero kuli ngati kuthandizira pa zinthu zoletsedwa. Pezani kwina komwe mungamagulitse zakudyazo ndipo Allah akufwetsereni pamene mukusakasaka komwe mungamagulitse malonda anu.


**F** Kodi ndi pempho liti lomwe Mtumiki (Sallallahu Alayhi Wasallam) anaphunzitsidwa ndi Allah Ta'ala?


**Y** Funsoli ngati likufufuza za pempho losankhika kapena lodziwika lomwe Mtumiki (Sallallahu Alayhi Wasallam) anaphunzitsidwa ndi Allah titha kunena kuti tilibe kuzindikira kulikonse komwe kungakhale koono pa nkhanayi. Koma ngati mukuthandauza za pempho lina lililonse ndiye titha kunena kuti mapempho onse omwe Mtumiki (Sallallahu Alayhi Wasallam) anaphunzitsa ndiochokera kwa Allah. Mwachidule mapempho onse omwe Mtumiki anaphunzitsa akukwaniritsa pakulongosola zomwe mungafuna kumva pakufufuza kwanu.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Idzafika nthawi kwa anthu, yomwe munthu amene adzakhale akupilira potsatira malamulo a chipembedzo, zidzakhala zowawa (kwa iye) ngati munthu yemwe wanyamula khala la moto. (Tirmizi)


 **What is the interpretation of the verse in the Quranic scripture that states: But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. (28:77)?**

 Some of the scholarly perspective on the meaning of this verse include the viewpoint that instructs believers not to overlook the permissible pleasures of the world, such as food, drink, clothing, housing, and marriage, as Allah has granted them to be enjoyed. However, it is important to remember that Allah, oneself, and one's spouse have certain rights that must be fulfilled. This interpretation is supported by the preceding phrase, "But seek, through that which Allah has given you, the home of the Hereafter." In other words, Muslims should utilize the blessings and wealth Allah has bestowed upon them to obey and get closer to Him through good deeds and worship, which will earn them rewards in the afterlife, while also not neglecting the lawful enjoyments of this world. Islam advocates for a balanced approach towards striving for both the worldly life and the hereafter since both contribute to worshipping Allah and fulfilling the purpose for which human beings were created under specific conditions.


 **A relative of mine has requested his siblings to contribute some money towards the maintenance of their mother's grave, which has accumulated a lot of dust and has small bushes growing around it. The grave is surrounded by an iron railing, painted white, and has their mother's name, date of birth, and other details written on it. Is it allowed for them to donate money to take care of the grave?**


 Islamic teachings emphasize the importance of respecting graves, and it is strictly forbidden to mistreat or tamper with them. The Prophet (Sallallahu Alayhi Wasallam) went as far as prohibiting sitting on graves. Abu Hurayrah (Radhiyallahu Anhu) narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) said that sitting on an ember that burns one's clothing and skin is better than sitting on a grave. Muslims should take care of graves to preserve the dignity of the deceased and prevent any disrespect or tampering. This is achieved by placing a marker at the head of the grave, as the Prophet (Sallallahu Alayhi Wasallam) did for 'Uthman ibn Maz'un, limiting the height of the grave to one hand span.


 **Explain to us the categories of martyrs as I heard also that someone who dies by burning or being crushed by a falling wall as one of the martyrs?**


 Abu Hurayrah narrated in Sahih Bukhari and Muslim that the Messenger of Allah (Sallallahu Alayhi Wasallam) identified five types of martyrs: the one who dies due to a plague, the one who dies due to a stomach disease, the one who drowns, the one who is crushed by a falling wall, and the one who is killed in the cause of Allah. In another narration from Ahmad, Abu Dawud, and an-Nasa'i, Jabir ibn 'Atik (Radhiyallahu Anhu) asked the Messenger of Allah (Sallallahu Alayhi Wasallam) about martyrdom, and the Prophet (Sallallahu Alayhi Wasallam) mentioned seven forms of martyrdom, including being killed in the cause of Allah and other causes such as dying from a plague, drowning, pleurisy, stomach disease, burning, or being buried alive under a collapsed building, and women who die due to pregnancy or childbirth.


The Prophet (Sallallahu Alayhi Wasallam) said: If I were to walk on hot coals or on a sword, or if I were to mend my shoes using my feet, that would be better for me than if I were to walk on the grave of a Muslim. (Ibn Majah)


 **Does repentance hold any value without feeling regret for one's past sins? What is the significance of the requirement that repentance should be accompanied by remorse?**


 To repent sincerely, one must fulfill certain conditions, including giving up the sin, feeling remorse for past wrongdoings, and making a firm resolve not to return to the sinful behavior. If the repentance involves harm done to others, then seeking forgiveness from the affected party is also necessary. Sincere repentance entails never returning to the sin, and regret is an essential component of repentance as it leads to other necessary steps, such as renouncing the sin, making a firm commitment to avoid it in the future, and restoring any harm done to others.


 **What are the fundamental guidelines and restrictions when it comes to conducting business? Specifically, I have competitors who engage in constant surveillance and some who eliminate their competition on the premise that business has no room for compassion. What actions am I permitted to take in response to my competitors?**

 For a businessperson to receive Allah Ta'ala's blessings in their business and provision, they must cultivate various positive traits, manners, and attitudes. Trade should not hinder their remembrance of Allah. As stated in the Noble Qur'an, there are individuals who are not diverted from the remembrance of Allah, performing prayers, and giving Zakaah by either commerce or sale. (4:29) A Muslim trader should exhibit a fear of Allah, demonstrate sincerity towards others, make an effort to be truthful and endeavor to develop virtuous characteristics.

 **Does Islamic Shariah provide detailed solutions for all matters, including political, social, and economic ones? In cases where a matter arises without a reference in the Islamic legal system, where should one seek answers?**

 The Islamic legal system (Shariah) revealed by Allah Ta'ala provides comprehensive coverage of all aspects of human life, including beliefs, acts of worship, and interactions among people. As the final religion and legal system, it was sent by the last Prophet (Sallallahu Alayhi Wasallam) to all people, and there is no Prophet or law after him. Even 'Isa (Alayhis-Salaam), when he returns at the end of time, will judge in accordance with it. This becomes evident to one who contemplates the Qur'an, Sunnah, and jurisprudential texts. Rulings are either explicitly stated in the Qur'an and Sunnah or are inferred through other Shar'i evidence by a jurist.

 **There are individuals who choose to name their child Laysa, which means "it is not", based on the belief that any word in the Qur'an can be used as a name for a child as long as it has a good meaning. What is your perspective on this matter?**

 Children should be named by selecting names that are both good sound and good meaning. It is not appropriate to use names that have a rough sound, even if the meaning is positive, or to use names that sound pleasant but have negative meanings. The Prophet (Sallallahu Alayhi Wasallam) stated: Allah does not judge based on outward appearances or wealth, but rather on the sincerity of one's heart and their actions. (Muslim) He (Sallallahu Alayhi Wasallam) did not encourage the selection of names solely based on their presence in the Qur'an.

The Prophet (Sallallahu Alayhi Wasallam) said: Telling lies about me is not like telling lies about anyone else. Whoever tells a lie about me deliberately, let him take his place in Hell. (Bukhari)

# ARE YOU CONFUSED ABOUT THE MEANINGS OF THE TERMS HADITH AND SUNNAH?

The difference in terminology among scholars is one of the issues that is usually a difference in wording. That is because terminology results from a scholar choosing a particular word to refer to something.

Hence when differences occur, the difference is in wording but not in meaning. In this Issue we thought to bring the two wording Hadith and Sunnah.

With regard to the issue of differentiating between the words Sunnah and Hadith, we may say that these two words may mean the same thing in some contexts, and may mean different things in other contexts.

Firstly: Places where they mean the same thing:  
(1) Whatever is narrated from or about Prophet (Sallallahu Alayhi Wasallam) of words, actions or approval may be called Hadith or it may be called Sunnah.

(2) The books that deal with the transmission of

reports from Prophet (Sallallahu Alayhi Wasallam), and the Sahaabah (Radhiyallahu Anhum), and the words of the righteous early generations, are called Kutub-al-Hadith, they are also called Kutub-as-Sunnah.

Secondly: Places where they mean different things: (1) The general teaching and practice of the Prophet (Sallallahu Alayhi Wasallam) that have been narrated in reports that are proven to be sound, which describe all of his affairs, are called the Sunnah, meaning his path, his methodology and his way. In this context, the scholars do not usually use the term Hadith.

(2) The scholars use the word Sunnah to describe adhering to Islam in the manner prescribed, without adding to it, they do not call that Hadith.

(3) The Fuqaha use the word Sunnah when explaining the ruling on doing a specific action as being Mustahab (liked or encouraged) they do not use the word Hadith in this context.



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