

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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MUSLIM FORUMS SHOULD SEEK GUIDANCE FROM ULAMA

WhatsApp forums have emerged as an essential platform for fostering connectivity. For Muslims these virtual communities should provide an opportunity to connect, learn, and strengthen one's faith.

However, as we discuss matters of Deen, it is crucial for participants to recognize the importance of seeking advice from knowledgeable Ulama to avoid potential misinformation or misunderstandings.

Seeking guidance is deeply rooted in the teachings of Islam, emphasizing the need for seeking

wisdom and enlightenment. The Qur'an reminds us in Surah An-Nahl, Ayah (verse) 43: So ask of those who know the Scripture, if you know not.. This Ayah serves as a powerful reminder of the importance of seeking guidance.

Within the context of Muslim WhatsApp forums, seeking guidance from knowledgeable Ulama and turning to Allah for wisdom becomes even more significant.

It ensures that we are on the right path, guided by the teachings of Islam and protected from potential misinterpretations or

misconceptions.

Moreover, seeking guidance promotes unity within the Muslim community. Engage in respectful discussions and seeking advice from Ulama.

In a time where misinformation is rampant, seeking guidance from Ulama and turning to Allah for wisdom becomes an essential safeguard.

By seeking guidance, we can ensure that our actions align with the principles of our faith, promoting righteousness and harmony.

The Prophet (Sallallahu Alayhi wasallam) said: Whoever seeks knowledge in order to argue with the foolish or to show off before the Ulama or to attract people's attention, will be in Hell. (Ibn Majah)

Zakaah Nisaab
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Stop over thinking. Stop feeding your mind negative thoughts and self doubt. Love yourself enough and remember Allah Ta'ala only wants the best for you.

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A Christian woman is contemplating marriage with a Muslim man and seeks advice on whether it is more advantageous for her to embrace Islam or remain on her own faith?



Islam places significant importance on the matter of conviction. It is highly recommended that this woman engages in extensive reading and learning about Islam. Exploring reliable and respected Islamic literature, visiting reputable Islamic institutions if possible, and gaining a deeper understanding of the faith would be beneficial for someone considering conversion to Islam. However, in terms of the question of marriage, it is not advisable for her to convert solely for the purpose of marrying a Muslim man. Instead, she is encouraged to delve further into the teachings of Islam and gain sufficient knowledge to make an informed decision based on her own conviction. Undoubtedly, conviction holds utmost significance when it comes to embracing, converting, or reverting to Islam.



As someone who has recently embraced Islam, I'm seeking to understand the importance of performing prayers in the Arabic language. Doesn't this practice create difficulties for non-Arabic speakers in their worship of Allah? I would appreciate an explanation regarding this matter?



The recitation of specific portions of our prayers in the Arabic language holds great significance, primarily because these words are directly derived from the Qur'an, the divine revelation of Allah Ta'ala. These words possess an unparalleled meaning and style, as they are the precise words of Allah Ta'ala Himself. Hence, it is necessary for us to utter these words in their original language, as their essence cannot be fully conveyed through translation. However, it is important to note that personal supplications and prayers can be offered in one's own language.





In today's economy, there is much discussion surrounding inflation. Is it considered acceptable for a lender to request an extra amount from the borrower if the original sum has diminished in value due to inflation?




In light of rapid inflation, the value of money diminishes swiftly, making it exceedingly challenging, if not impossible, to keep pace with inflation rates. Nevertheless, despite this reality, Islam does not view time as a determinant of the value of money. The lender is entitled to reclaim only the original loan amount. However, the borrower should make every effort to promptly repay the loan, thereby preventing the lender from experiencing the predicament of having their money's value eroded by time and inflation.


 **In our WhatsApp forum, we encountered difficulty reaching a consensus regarding the prohibition of interest. Does Islam forbid financial transactions involving interest? Some argue that interest-based financing institutions contribute to a more convenient life. Which path should we pursue in this matter?**


 Interest, far from simplifying life, actually undermines both individual lives and the economic future. However, it is important to note that the prohibition does not extend to all forms of financing. In fact, financing holds significance and has appropriate avenues within the principles of Islam. Options such as deferred payment sales, leasing, and venture capital can be utilized for providing financial support. It is specifically interest-based lending that is prohibited, as the payment of interest engenders injustice. The prevalence of interest-based economic transactions has contributed to the severe poverty and economic crises faced by numerous nations and their populations. It is strongly advised that WhatsApp forums seek guidance from knowledgeable scholars (Ulama) when addressing matters pertaining to Islam.


 **How is the act of suicide viewed and treated within society, particularly in cases where individuals are experiencing severe depression?**


 Committing suicide is considered a grave sin, and those who engage in this act are warned about the eternal punishment in the Fire of Hell. Allah will inflict upon them a punishment equivalent to the method they used to take their own lives. As a believer, it is important to remain patient and seek Allah's help. It is crucial to understand that no matter how difficult the hardships we face in this world, the punishment

in the Hereafter is far worse. Muslims should reflect upon the fact that they are not alone in experiencing calamities, problems, and hardships. Consequently, regardless of the severity of the situation, taking one's own life is strictly forbidden.

 **Can you provide guidance on the appropriate usage of the terms "practicing" and "non-practicing" Muslims, and whether these terms accurately represent the concept they refer to?**

 To begin, a Muslim is someone who adheres to the five pillars of faith. All individuals who hold this belief are considered Muslims and have equal rights and responsibilities. However, if a person says or believes anything that implies disbelief (Kufr) or rejects the pillars of faith, they no longer maintain their Islamic status. According to the Sunnah, faith encompasses various branches and degrees, indicating that believers may differ in their level of adherence to these branches. Nonetheless, it is not permissible nor advisable to employ these terms in a manner that fosters division, discord, or disunity among Muslims. It is important to avoid undermining any fellow Muslim.

 **What advice can you provide regarding the neglect or ignorance of offering Tahiyatul-Masjid (Salutation Prayer upon arriving in the Masjid)? Furthermore, could you clarify the circumstances under which it is permissible to omit this prayer?**

 The Salutation prayer (Tahiyatul-Masjid) is a Sunnah consisting of two Rakaats, performed upon entering the Masjid. However, it should be noted that this prayer cannot be offered while the obligatory prayer is being conducted or during the times when prayer is prohibited, such as the precise moments of sunrise and sunset, or when the sun is at its zenith. It is crucial to adhere to this Sunnah.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever seeks knowledge that should be sought for the sake of Allah, but he only seeks it for the sake of some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection. (Abu Dawood)



What are effective ways for Muslims to stay optimistic during times of trials and afflictions? Does the Islamic belief suggest that every hardship experienced by a Muslim serves a greater purpose? Additionally, how can individuals learn to avoid despair and cultivate resilience in the face of adversity?



Trials and challenges are an inevitable part of the human experience. In the Qur'an, Allah Ta'ala reminds us of this by stating, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits but give good tidings to the patient." (2:155) These trials or afflictions can serve four possible purposes: firstly, to test an individual's faith (Imaan); secondly, to cultivate patience and reliance on Allah Ta'ala, enabling believers to confront the difficult realities of life; thirdly, to elevate the status of a true believer; and fourthly, to serve as a consequence of one's own sins and mistakes, acting as a form of compensation. It is crucial to remember not to succumb to despair, as it stems from a lack of faith.



Can you provide an explanation, according to Shariah, of the rights of both guests and hosts?



According to Shariah, the rights of a host towards their guest include expressing gratitude for their hospitality, as Allah Ta'ala values those who appreciate others. Additionally, the host has the right to expect the guest to respect their privacy and keep confidential any knowledge gained during their interaction. It is the host's right that their guest maintains the sanctity of their home and does not betray their trust. Furthermore, the guest should not overstay their welcome, abiding by the prescribed length of three days as dictated by Shariah for a guest's stay, to avoid becoming a burden upon the host.



I currently hold shares in a specific company, and there have been rumours circulating about the company's intention to acquire a loan based on Riba. What advice would you provide in this situation?



Before investing in any company, it is important to ensure that the company's activities, sources, and products align with permissible guidelines. In other words, it is impermissible to purchase shares in a company engaged in activities prohibited by Shariah, such as interest, gambling, prostitution, and similar practices. It is also impermissible to invest in a company that engages in permissible activities but participates in lending or borrowing money based on Riba. Since shares represent a portion of the company's overall wealth, shareholders are considered partners in all company transactions. Muslim individuals who are committed to avoiding Riba and its consequences should clearly communicate their stance to the company and express their intention to divest if the company proceeds with obtaining a Riba-based loan.





What is the best approach to balance the prohibition of keeping dogs in our homes with the necessity of enhancing security?





In accordance with Shariah, keeping a dog is only allowed within specific boundaries, such as for the purpose of herding sheep, farming, or hunting. Dogs are considered highly impure. A Hadith states that angels do not enter a house that houses a dog (Bukhari). However, it is permissible to keep dogs for security purposes, as long as they are kept outside the house to prevent the contamination of vessels.

The Prophet (Sallallahu Alayhi Wasallam) said: When I fall ill, my pain is equivalent to the pain of two men among you. (Bukhari)


 **How does the relationship between a person and their mother-in-law change in Islamic law when the person divorces their wife? Is the mother-in-law still regarded in the same way as one's own mother?**


 In Islamic law, once a person marries a woman, they are prohibited from marrying their wife's mother. This prohibition remains in effect permanently after the marriage contract is established, and there is no possibility of lifting it. However, it is important to note that the way one interacts with their mother-in-law differs from how they would interact with their own mother, particularly regarding the exposure of her body in front of him. A Muslim individual should maintain a relationship with their wife's family that is built on respect, friendliness, and mutual care. Nonetheless, it is crucial to adhere to the Islamic principles of propriety and modesty in this relationship. Therefore, one must exercise caution in their interactions with their wife's mother, sisters, and other relatives. Similarly, women should observe the same principles when relating to their husband's male relatives.


 **What is the meaning of the term "Ittaqo Allah"? It is often translated as "Fear Allah."**


 The Arabic term "Taqwa" is derived from a root word that conveys the idea of being cautious and guarding oneself against unpleasant or negative associations. When this term is used in relation to Allah, it signifies the act of protecting oneself from incurring His wrath. Therefore, it is crucial for us to constantly be mindful of displeasing Allah and engaging in actions that may incur His disapproval. By doing so, we expose ourselves to severe consequences and punishment. As Muslims, it is essential to be vigilant in refraining from what Allah has forbidden,

as those actions are inherently harmful and evil. Allah, in His wisdom, has prohibited only that which is detrimental and wicked.

 **Is Zakaah required on the down payment received from selling a piece of land, considering that the legal procedures for transferring ownership have been delayed for a year and the down payment is still in the seller's possession?**

 Zakaah is not applicable in this case due to the incomplete and uncertain nature of the ownership. Since the transfer of land ownership is still pending, there remains a possibility that the transaction may not be finalized. In such a scenario, if the transfer fails to take place, the seller would be obligated to return the money to the buyer. Therefore, Zakaah does not need to be paid on the down payment as it is contingent upon the successful completion of the land transfer.

 **What is the accurate protocol for providing a loan (granting financial assistance to an individual)?**

 The proper procedure is outlined in Surah 2:282-283 of the Noble Qur'an and can be summarized as follows: (1) Specifying the loan's duration, determining the period within which the loan must be repaid. (2) Documenting the loan and its repayment timeframe in writing. (3) If someone other than the debtor is recording the loan, the debtor should provide the necessary loan details. (4) In case the debtor is unable to provide the details due to illness or other reasons, their guardian should act as their representative. (5) The loan should be witnessed by two men or one man and two women. (6) The lender has the right to request collateral as a guarantee for the loan, which will be held by the lender.

The Prophet (Sallallahu Alayhi Wasallam) said: There are seven whom Allah will shade with His shade on the Day when there will be no shade but His... and a man who remembers Allah when he is alone and his eyes fill with tears.

(Bukhari & Muslim)

MAFUNSO NDI MAYANKHO

FNthawi zina anthu amatha kusiyana maganizo pa kanthu kapena chinthu china chake. Kodi ndikoyenera kuti Msilamu anyanyalitsane ndi Msilamu mnzake?

YSizololedwa Msilamu kunyanyalitsana ndi Msilamu mnzake, chifukwa chakuti Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Sizololedwa Msilamu kunyanyalitsana ndi Msilamu mnzake kwa masiku atatu, aliyense mwa iwo ndikumatembenukira kumbali akakumana. Ndipo wabwino (mwaiwo) ndi amene angayambilire kupereka Salaamu. (Bukhari) Choncho chodziwika apa ndi chakuti sizololedwa kunyanyalitsana pokhapo ngati pali chifukwa chovomerezeka, mwachitsanzo ngati munthu wina akuchita za machimo ndipo pali malingaliro kapena chiyembekezo choti wochita za machimoyo atha kusintha akanyanyalidwa, chifukwa kutero ndi mbali imodzi ya ndondomeko ya kuthetsa mchitidwe wochita zoipa.

FKodi ndi malipiro anji omwe mabanja okhalirana bwino (mkazi ndi mamuna) adzalandire kwa Mulungu pa tsiku la chiweruzo?

YKuchokera mu Hadith yomwe anailongosola Anas Bin Maliki (Radhiyallahu Anhu) Mtumiki anati: Kodi ndikuuzeni za azibambo ku Jannah? Maswahabah anati tiuzeni inu Mtumiki wa Mulungu. Mtumiki wa Mulungu anati: Mtumiki adzalowa ku Jannah, munthu wonena zoonza adzalowa ku Jannah, munthu yemwe amamuyendera mchimwene kapena m'bale wake yemwe amakhala kutali pofuna chisangalalo cha Mulungu chokha adzalowa ku Jannah. Mtumiki anati: Kodi ndikuuzeni za azimai aku Jannah? Maswahabah anati inde tiuzeni inu Mtumiki wa Mulungu. Mtumiki anati: Akazi achikondi, komanso ndi akazi omwe akapsya

mtima kapena kuipidwa, kapena akalakwiridwa ndi amuna awo kapenanso amuna awo kukwiya nawo amanena kuti (akaziwo) gwira nkono wanga uwu (mamuna wanga), ine sindigona tulo mpaka iwe utangalatsidwa mumtima mwako.

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

YPoyamba tiyenera kudziwa kuti mamuna akamwalira, mkazi amayanera 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 (chidikiro) mpaka atabereka. Koma ngati sanali woyembekezera mkazi adzayenera kuwerenga masiku 130 (yomwe ili miyezi inayi ndi masiku khumi) kuchokera tsiku lomwe mamuna wa mwalira. Azimai achisilamu tiyenera kutsatira malamulo a Chisilamu omwe Mulungu ndi nzeru zake zopambana koposa adalamula. Tisachite zinthu zachidule.

FKodi njira yopangira Twaharah ndi iti tisanaimike pemphero?

YMunthu sanaimike Pemphero lililonse lisanaimitsidwe munthu ukuyenera kuonetsetsa kuti waziyeretsa kuumve waung'ono ndi waukulu. Ngati unali ndi umve waukulu monga Janaabah, uyenera kusamba pofuna kuti uziyeretse. Ngati umve omwe uli nawo ndiwaung'ono monga pamene munthu wachita chimbuzi kapena kukonza mikodzo ayenera kutsuka pamalo pomwe patuluka zoipazo, ndipo sikofunika kusamba thupi lonse.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mulungu anandiuza ine kuti tiyenera kukhala anthu ozichepetsa ndi cholinga chakuti wina asamupondereze mnzake. (Riyadh- us-Saleheen)

FNdakhala ndikuchita machimo kwa nthawi yaitali ndipo ndikufuna kulapa. Kodi ndi mawu ati omwe ndingamanene kapena kulankhula ngati njira imodzi ya kulapa kwa Mulungu?

YMaduwa okhuza kulapa ndi ambiri ndipo opambana kwambiri mwa maduwa ndi monga: (1) Rabbi'ghfir war'ham wa anta khayru'l Raahimeen (O Mulungu wanga! khululukani ndipo chitani chifundo, ndinu wotsogola pakuchita chifundo) (23:118) (2) Rabbanaa'ghfar lanaa dhunoobana wa isiraafana fi amrinaa.(O Mulungu wathu tikhululukireni machimo athu pakupyola malire muzochita zathu pokutumikirani inu). Komanso Mtumiki ananena kuti: Pempho labwino pakulapa kwa Mulungu ndiko kunena kuti:Allaahumma anta Rabbi la ilaaha illa anta, khalaaqtani wa ana abduka wa ana 'ala'ahdika wa wa'dika ma astata't A'oodhu bika min sharri ma sana'tu aboo'u laka bi ni'matika alayya wa wa aboo'u laka bi dhanbi faghir li fa innahu laa yaghfru'l-dhunoob illaa anta. (O Allah ndinu Mbuye wanga. Palibe woyenera kupembedzedwa mwachoonadi koma inu Mulungu. Munandilenga ine ndipo ndine kapolo wanu. Ndili okhulupilika kwa inu pa lonjezo langa lokupembezeni inu. Ndikuzichinjiriza kwa inu mu zoipa zonse ndachita. Ndikulengeza pa maso panu kwa zabwino zonse zomwe mwandichitira, ndipo ndikulapa machimo anga pamaso panu, chifukwa chakuti palibe wina angandikhululukire machimo anga posakhala inu. (Bukhari)

FKodi chifukwa chiyani timawerengera zaka za Chisilamu kuyambira pa nthawi yomwe kunachitika msamuko wa Mtumiki (Sallallahu Alayhi Wasallam)?

YPoyamba tinene kuti palibe chikaiko chilichonse kuti nthawi yomwe Mtumiki (Sallallahu Alayhi Wasallam) anali ali ku Makkah, msamuko usanachitike wopita ku Madinah, pamene iye Mtumiki anali kuwaitanira anthu ku njira ya Mulungu m'modzi yekha, komanso ndi kupilira ku mazuzo, nthawiyi ndi gawo limodzi la zaka za Chisilamu. Maswahabah (Radhiyallahu Anhum) ndi omwe anagwirizana onse kuti kuwerengera kwa zaka za Chisilamu kuyambile mu chaka chomwe Mtumiki (Sallallahu Alayhi Wasallam) anasamuka ku Makkah kupita ku Madinah yomwe imatchedwa kuti Hijrah (Msamuko) ndipo ndondomekoyi inakhazikitsidwa mu nthawi ya Umar Ibn Khataab (Radhiyallahu Anhum). Dziwani kuti pamene Mtumiki (Sallallahu Alayhi Wasallam) anasamuka ku Makkah kupita ku Madinah dziko la Chisilamu linayamba kuoneka poyera, ndipo msamuko usanachitike Asilamu analibe dziko komanso analibe ndondomeko ya kayendetsedwe ka ndale ndi zinthu zina ndi kukhala olumikizana pamodzi. Mwachidule ndondomeko ya kuwerengera zaka za Chisilamu kuyambira chaka cha Hijrah (cha Msamuko) kuchoka ku Makkah kupita ku Madinah ndi zimene Maswahabah onse (Radhiyallahu Anhum) anagwirizana.

FKodi zoyenera Msilamu kutsata pamene achita malonda ndi ziti?

YPoyamba tinene kuti kuchita malonda ndikovomerezeka kwa Msilamu ndipo kuchita katapila ndikoletsedwa kwa iye. Msilamu pochita malonda ayenera kupewa bodza komanso osagulitsa katundu woletsedwa monga mowa nkhumba ndi zina zoletsedwa. Pa mwamba pa zonse Msilamu ayenera kupewa chinyengo pamene akuchita malonda.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu omwe ali ndi zinthu zochulukira kuposa zofuna zawo ayenera kuwathandiza anthu omwe ali ochepekedwa. Ndipo anthu omwe ali ndi chakudya choposa mulingo wawo, ayenera kuwagawira anthu omwe alibe. (Fiqh-us-Sunnah)

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 yakuheza ndi akazi anu komanso ana anu. Kutero kumabweretsa ndikulimbikitsa chikondi pakati panu. Tiyeni tikhala ndi chidwi ndi akazi athu komanso ana athu.

F Ine ndimagwira ntchito ndipo bambo wanga akufuna thandizo la ndalama. Koma vuto lilipo ndilakuti mamuna wanga sakundilola kupereka thandizolo kwa bambo angawo ndipo akuti uwu ndi udindo wa azichimwene anga. Kodi Chisilamu chikutinji pa nkhaninyi?

Y Ana amuna komanso akazi omwe angathe kuwathandiza makolo awo omwe akufuna thandizo ayenera kutero. Mulungu akunena mu buku lake lopatulika la Kurani kunena kuti: Ndipo Mulungu wanu walamula kuti musapembedze wina koma lye yekha, ndikuti mukhala owatumikira makolo. (17:23) Gawo lina lakuwatumikira iwo ndiko kuwathandiza pamene akufuna thandizo. Sizoonza kuti chifukwa muli ndi azichimwene anu ndiye kuti inu mulibe gawo lakuwathandiza makolo anu. Kuthandiza makolo ndi udindo wa chibadwidwe. Mwachidule ngati inu muli ndi kuthekera komanso osati kuthekera

kokha koma kuti muyenera mu njira ina iliyonse kuyetsetsa kuwathandiza makolo anu.

F Mkazi wanga ali ndi ankolo awo a zaka makumi awiri ndi zisanu (25) ndipo nthawi zonse amati akakumana amakonda kuhagana ndi kukisana. Ine ngati mamuna ndamuuza mkazi wangayo kuti khalidweli silikundisangalatsa komanso kuti zisiike. Kodi malangizo anu ndi otani?

Y Chisilamu chidakhazikitsa kuti pamene anthu akumana ayenera kupatsana moni wa mtendere yomwe ili Salaam. Pamene kuhagana ndi kukisana tilibe umboni wake mu Hadith komanso mu Kurani. Kwa mkazi wa pa banja sizoyenera iye kuhagana ndi kukisana pokhapokha mwina ngati ali munthu wokalamba yemwe palibe kukaikirana komwe kungakhalapo. Dziwani kuti Shaytaani amayenda mwa munthu ngati magazi, ndipo pali chikaiko chakuti kuhagana ndi kukisana kutha kubweretsa maganizo oipa mwa anthu awiri akuhagana ndi kukisanawo.

F Kodi ndimalangizo anji omwe mungatipatse okhuza kufalitsa nkhani zomwe tamva kapena tamvetsedwa?

Y Plibe chikaiko kuti pamene kanthu kachitika, anthu ena amakhala otengeka pakufalitsa zomwe zachitika. Chisilamu chimatilamulira kudekha potsatira ndi kusimikizira zomwe tamva, zamveka, zachitika tisanakhale ndi maganizo ofalitsa zinthuzo. Tikulangizidwa kusafalitsa nkhani zomwe tangomvetsedwa popanda kufufuza bwino ngakhale zitakhala nkhani zabwino.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Madalitso ochuluka amabwera ndi mayesero ochulukanso. Mulungu akawakonda anthu amawapatsa mayesero. Yemwe avomereze amalandira chisangalalo cha Mulungu, ndipo kwa iye yemwe savomereza amalandira mkwiyo wa Mulungu. (Tirmizi)

F Kodi njira yabwino yokhala pa chiyanjano (kugwirizana) ndi abale omwe amakhala akufalitsa zoipa zaiwe ndi banja lako ngakhale kuti iweyo umayetsetsa nthawi zonse kuyanjana nawo ndi iti?

Y Kuyetsetsa kwanu nthawi zonse kofuna kubweretsa chiyanjano ndi mgwirizano pakati pa inu ndi abale anu ndi chisonyezo choti ndinu munthu wabwino, woganiza moyenera, zomwe Chisilamu chikufuna. Anthu ambiri amati akalakwiridwa ndi abale awo nthawi yomweyo amadula ubale wawo. Izi nchifukwa chakuti anthu otere amaganiza kuti kukhala ulumikizana, kuyanjana ndi abale kumayenera kuchitika pamene abale nawonso achita chimodzimidzi. Dziwani kuti kudula ubale ndi tchimo ndipo kumachepetsa madalitso ako aiwe munthu. Choncho ngati abale anu akulakwilani, kukuchitilani nkha, kukunyozeni mu njira ina ili yonse inu muyenera kusabwenzera. Dziwani kuti kuwachitira abale zabwino, kuyanjana nawo, kuwakonda ndikuwakumbukira izi simuchita pofuna chiyamiko kwa abale anuwo koma kufuna kumusangalatsa Mulungu. Choncho ngati munadula ubale muzifukwa zosiyanasiyana, yetsetsani lero kuti muyanjane, mulumikizane, ndi kuti ubale wanu upitilire. Chibale ndi chinthu chofunika kwambiri ndipo ndi cha mtengo wapatali. Pomaliza dziwani kuti kuyetsetsa kwanu pofuna kukhala pa chiyanjano ndi abale anu ndi chinthu chotamandika chomwe chikuonetsa kupambana kwanu ndi kukhala ndi maganizo abwino.


F Kukhudzidwa pa zinthu zochitika pa moyo wathu ndi chinthu chosapeweka. Izi zimachitikira pa moyo wathu wa tsiku ndi tsiku. Kodi ndi malire ati omwe tingalole kuti kukhudzidwaku kukhala mwaife?


Y Chisilamu chimaphunzitsa moyo wa pakatikati pa zochita zathu za moyo wathu wa tsiku ndi tsiku kuphatikizirapo pa zochitika za chipembedzo. Chiphinzitsonsochi chili chonchi chifukwa chimatifunira mtendere waife anthu, chilengedwe komanso Mulungu wathu. Tikuphunzitsidwa kusapyola malire pa kuipidwa komanso kusapyola malire pamene tikusangalala, chifukwa kupyola malire kulikonse kumabweretsa mavuto. Mwachitsanzo kupyola malire pamene tikusangalala kuli ndi kuipa kwake, komanso kudandaula mopyola malire ndi kuipanso ndipo ena amatha kuzimangilira chifukwa cha kudandaula. Mwachidule kusangalala, kudandaula kuyenera kukhala kwa pakatikati. Sizingatheke kuti tisadandaule pa moyo wathu wa tsiku ndi tsiku, koma kuti kudandaula kwathu kusaononge zabwino zina za moyo wathu. Sizingatheke kuti tingokhala odandaula nthawi zonse pena ngati anthu timasangalala pa zinthu zomwe tapeza pa moyo wathu, koma kusangalala kwathu kusakhale kopyola malire, koononga zinthu zina. Choncho Chisilamu ndi chipembedzo cha pakatikati.


F Kodi ndingapange bwanji pofuna kuthandiza Chisilamu (kupititsa patsogolo)?


Y Mutha kuthandiza Chisilamu pokhala ndi cholinga choppanda chinyengo monga kufuna kupindula mkati mwakuthandizako, chifukwa Mulungu amadalitsa cholinga chomwe chili choyera ngakhale chili chochepa bwanji. Mutha kuthandiza Chisilamu potsatira chiphinzitso chake choongoka ndi zina zotero.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Yemwe satsatira chiphunzitso changa (mu chipembedzo) sali wa ine. (sali mwa otsatira anga). Komanso Mtumiki anati: Ondikonda ine ayenera kutsatira chiphunzitso changa. (Bukhari)


 **How is trust (Amaanah) defined in Islam, particularly within the framework of Shariah?**


 In Islam, trust (Amaanah) encompasses two distinct meanings, a general one and a specific one. The general meaning relates to all the commands and prohibitions within the realm of Islam. As for the specific meaning of Amaanah, there are three well-known scenarios associated with it. Firstly, it includes financial obligations that arise from contracts and agreements, such as the safekeeping of belongings, loans, employment, and rentals. It also encompasses situations where no formal agreement exists, such as finding lost items or picking up belongings left behind by others. Secondly, Amaanah entails maintaining the confidentiality of people's secrets, regardless of whether one holds a social, public, or private position of responsibility. Lastly, it emphasizes fulfilling positions of trust and responsibility with integrity and fairness, ensuring that truth and justice form the basis of one's actions.


 **How should we respond to a young Muslim graduate who argues that avoiding employment in interest-based companies or banks is impossible in today's financial system, citing Lenovo laptops as an example? They claim that Lenovo relies on interest loans from banks, suggesting that purchasing such products should also be discouraged?**


 Firstly, Riba is a major sin that carries a severe warning, and Allah Ta'ala threatens those who engage in this sin with warfare. It is futile to engage in war against Allah and expect to emerge victorious. Generally, it is permissible to purchase from a company involved in Riba, just as it is permissible to work for an individual engaged in Riba, as long as the nature of the work itself is

permissible. The involvement of the company in Riba does not impact the individual. This deceptive argument aims to justify all forms of Riba-based transactions by claiming that it is impossible to avoid them. However, it exemplifies the cunning and confusion instigated by Shaytaan.


 **Am I being deceptive towards my husband by secretly saving a portion of the housekeeping money he gives me, with the intention of using it later?**


 If a man provides his wife with a specific amount of money for household expenses, and she skillfully manages it, saving a portion for future use, there is nothing inherently problematic about this practice. However, certain conditions should be considered: (1) The wife should not engage in deceit or falsehood towards her husband. (2) The saving should not impose any constraints on the husband and children. (3) The act of saving should ultimately benefit the entire family.


 **What is the stance of Islam regarding a scenario where a husband holds his wife accountable for the financial troubles experienced by the family, attributing it to her misfortune, and believes that the prosperity of a family is solely determined by the luck of the wife?**


 Allah Ta'ala is the ultimate source of money and all blessings (known as Rizq in Arabic), and it remains unaffected by any individual's actions. However, this doesn't dismiss the importance of striving and making efforts to earn a livelihood. Therefore, it is entirely erroneous and against Islamic teachings to associate financial difficulties with the misfortune of either the wife, husband, or any other individual.


The Prophet (Sallallahu Alayhi Wasallam) said: If a man says something then turns away, it becomes a trust [which should not be disclosed by the one who heard it].
(Abu Dawood & Tirmizi)


 **How should I approach the situation with my niece, who is not Muslim and expecting a child out of wedlock, considering that I have decided to distance myself from her due to concerns about exposing my own daughters to her lifestyle?**

 We deeply value your concerns regarding this matter, as they reflect a strong sense of piety and your desire to raise your daughters in a state of purity and modesty. Fulfilling this obligation is indeed a responsibility bestowed upon both fathers and mothers by Allah. We kindly request you to contemplate the following two aspects: (1) It is important to recognize that maintaining a positive and supportive relationship with your sister's daughter could potentially serve as a powerful motivation for her to embrace Islam. If she witnesses your kindness and compassion towards her, it may significantly influence her decision to embrace the faith. Such a transformation would undoubtedly bring about numerous benefits for you, her, and your entire family. (2) On the other hand, severing ties and abandoning her might expose her to negative influences and undesirable company. This could lead to a further deterioration of her actions, which could unfortunately affect you and your family members, as you share a family bond. Consequently, safeguarding your collective well-being as a family may necessitate your active efforts to shield her from the influence of wicked and corrupt individuals. By contemplating these points, you can make a well-informed decision that promotes the betterment of your niece, preserves family unity, and potentially leads to her eventual conversion to Islam..

 **As a recipient of a sum of money entrusted to me by a visiting Muslim, who had planned to return within a short period of time but has not done so yet, I am unable to reach him using the provided contact number. In this situation, would it be permissible for me to utilize this money for trade, with the intention of safeguarding it and repaying him upon his eventual return?**

 It is imperative that you exert every effort to locate the rightful owner of this entrusted sum or all his family members. If your attempts to find them prove unsuccessful, it is permissible to donate the funds to a charitable cause, with the intention of performing charity on behalf of the owner. However, if the owner or their heir emerges at a later time, inform them about your actions. If they approve, that is commendable. But if they do not approve, promptly return to them an equivalent amount, and you will still receive the reward for your charitable giving, by the will of Allah.

 **What is the Islamic perspective or ruling on taxation?**

 In certain exceptional situations, there is a provision permitting the implementation of taxes if the State requires it, provided that they are fair and just, and the revenue is utilized for legitimate purposes. Taxes serve the purpose of enabling the State to provide essential social services to its citizens. They should only be imposed when there is an insufficient amount of funds in the treasury and when it is deemed necessary. Let us intend that the taxes levied upon us are utilized for the collective welfare.

The Prophet (Sallallahu Alayhi Wasallam) used to send his Companions to fight the Mushrikeen, and one of the things he advised them was: Do not be treacherous.
(Muslim)

FOLLOW THE SUNNAH DON'T GUESS ON MATTERS OF DEEN

The Qur'aan speaks of the importance of the Sunnah. Allah says in the Noble Qur'an: He who obeys the Messenger has indeed obeyed Allah . . . [4:80] Allah Ta'ala described obedience to the Prophet (Sallallahu Alayhi Wasallam) as being a part of obedience to Him.

Then Allah Ta'ala made a connection between obedience to Him and obedience to the Prophet (Sallallahu Alayhi Wasallam): O you who believe! Obey Allah and obey the Messenger . . . [4:59]

Allah Ta'ala has made obedience to His Prophet (Sallallahu Alayhi Wasallam) a religious duty; resisting or opposing it is a sign of hypocrisy.

Allah Ta'ala says in the Noble Qur'an: But no, by your Lord, they can have no Faith, until they make you [Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. [4:65]

Allah Ta'ala commands His slaves to respond to Him and His Messenger (Sallallahu Alayhi Wasallam: O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life . . .[8:24]

Al-Tirmizi reported from Abu Raafi and others that the Prophet (Sallallahu Alayhi Wasallam) said: I do not want to see any one of you reclining on his couch and, when he hears of my instructions or prohibitions, saying 'I don't accept it; we didn't find any such thing in the Book of Allah.

Abu Dawood also reported from al-'Irbaad ibn Saariyah (Radhiyallahu Anhu) that the Messenger of Allah (Sallallahu Alayhi Wasallam) led us in prayer one day, then he turned to us and exhorted us strongly. He said: Pay attention to my Sunnah (way) and the way of the Rightly-guided Khaleefahs after me, adhere to it and hold fast to it.



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