

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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She Doesn't Know How To Wash Properly

In life, we have a tendency to pass judgment on others and frequently look down on them without delving deeper and discovering why they act the way they do.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: "It is enough evil for a person to despise his Muslim brother." To another Muslim, everything a Muslim has is sacred: his blood, his money, and his honor. (Muslim)

A young couple relocates to a new area -. The young woman notices her neighbor hanging the laundry outside while they are enjoying breakfast the next morning. She explained that the laundry isn't very clean because she doesn't know how to wash properly.

Maybe she just needs to switch to a different laundry detergent. Her husband stood there and watched, but said nothing. The young woman made the same remarks every time her next-door neighbor hung her laundry to dry.

The woman was surprised to find clean clothing hanging on the line one day and told her husband, "Look, she's learned how to wash properly." "This morning, I woke up early and cleaned our window," the husband explained.

The moral of the story is that if our windows are filthy, we will perceive others to be filthy as well. What we see in others is a mirror of our own inner self! It's simple for us to judge and criticize others.

The Prophet (Sallallahu Alayhi Wasallam) said: Worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you. (Bukhari)

Zakaah Nisaab
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Be in company of those who build you up and have good intent for you; not the ones who pretend they care but will gossip and backstab you.

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 **I did not learn the basics of Islam to the extent that I don't even know how to bath from Janaabah (impurity following sexual activity with one's wife). Is the bath of Janaabah a simple ritual?**

 Yes, it is a simple ritual but obligatory for a Muslim to do it. There are two kinds of Ghusl (bath) from Janaabah and these are 'Sufficient and Complete'. Sufficient Ghusl means that you rinse your mouth and nose, then you wash your entire body with water, even if plunging yourself into deep water in one go. Complete Ghusl means washing your private parts and anywhere else that is contaminated with traces of impurity, then you do full Wuzu (ablution) then you pour water over your head three times, making sure that it reaches the roots of the hair. Then you wash the right side of the body then the left side.

 **A woman covers her head with a white see-through scarf. Is the requirement for Hijaab fulfilled by covering her hair with such scarf?**

 Allah Ta'ala says: And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcover over their chest and not expose their adornment... (24:31) The word adornment refers to places of adornment i.e hair, ears, neck, etc. In view of that, it is imperative that the hair must not be seen at all. Wearing a thin scarf wherein the hair, being an area of adornment, is exposed is contrary to the above mentioned order of Allah Ta'ala.

 **I have lost one child during birth and another due to a miscarriage. Is there Janaazah Salaah in these situations?**

 According to the Shariah, when a child passes away in the womb of the mother or dies before the head and the chest comes out in a normal birth, or before the abdomen (navel) comes out in a breach birth, it is regarded as still born. The still born child should be washed, given a name, placed in a cloth and be buried in the graveyard. The same rule applies in a miscarriage and some limbs of the child are visible.

 **Can you tell us something about Aqeeqah?**

 Aqeeqah is a Sunnah Mustahabbah for those who are capable of doing it and can afford it. Among its benefits are breaking the influence of the Shaytaan on the new-born. It is also permissible for a Muslim to make an Aqeeqah for himself if his parents did not perform it for him. Similarly, he can do it for his children even if it is after many years if he didn't do it for them.

 **Is it permissible for a Muslim owned company to produce and sell pig feed made of soya, maize and similar items, and will the income be permissible or Halaal?**

 Yes, it is permissible for a Muslim owned company to produce and sell pig feed by use of Halaal ingredients like Soya, Maize etc. The income earned will be Halaal (Lawful).

 **Sometimes people differ in views. Is it permissible to forsake a Muslim because of differences in points of view?**

 It is not permissible to forsake a Muslim, because the Prophet Muhammad said: It is not permissible for a man to forsake his Muslim brother for more than three days, each of them turning away from the other when they meet. The better of them is the one who gives the greeting of Salaam first. (Bukhari) The basic principle is that it is Haraam (not permissible) for a Muslim to forsake his fellow- Muslim, unless there is a reason to allow it, say if a person is committing a sin and there is interest to be served for forsaking him, for example that it will make him give up the sin. In that case there is nothing wrong with it, because this comes under the heading of removing evil.

 **We play pool billiards sometimes for fun, and play 'loser pays', meaning whomever loses has to pay the fee for the table rental. Is this permissible?**

 One of our pious predecessors passed by people who were playing and said: I wish that time could be bought with money, then I would buy these people's time! We do not want the youth to regard as forbidden the kinds of leisure and play that Allah Ta'ala has permitted them, but we wish that this would not be the thing which

they are preoccupied night and day. Playing pool billiards in clubs is not permissible, not because the game itself is Haraam, rather because these clubs involve Haraam things such as gambling. As for playing this game in places where there is no evil things are present, there is nothing wrong with that but that is subject to conditions for example: 1- There should be no betting. 2- There should be no swearing, name-calling, mockery or hatred. 3- It should not lead to missing obligatory duties such as prayers (Salaah), seeking knowledge, and looking after one's family.

 **Does the husband have the rights to interfere in his wife's relationships with her (female) friends?**

 Naturally, a married woman will have friends from before her marriage, unless her husband does not give her permission for that. Rather things remain as they are, so she may keep her friends from before. This is how things were among the noble female Sahaabah (Radhiyallahu Anhuma), foremost among whom are the Mothers of the Believers, the wives of the Prophet (Sallallahu Alayhi Wasallam) It was narrated that Umm Salamah said: The Prophet Muhammad (Sallallahu Alayhi Wasallam) entered her house and found her female friends with her. Then she (Radhiyallahu Anha) says that He (Sallallahu Alayhi Wasallam) prayed two Rakaats to make up the Sunnah prayer of Zuhr. However, the wife has the duty to obey her husband if he tells her to end her relationship with one of her friends, because the husband is in charge of the wives in the home. The wife does not have the right to admit anyone into her husband's house if the husband does not want that person to enter his house. And a wife does not have the right to go out of the marital house except with her husband's permission.

The Prophet (Sallallahu Alayhi Wasallam) said: Any woman who asks her husband for a divorce, when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her. (Abu Dawood)



My husband who was a convert to Islam, has renounced Islam. He is no longer a Muslim. I am no longer living with him.

What is the state of my Nikah?



Since your husband has renounced Islam, he has become a Murtad. (apostate)The marriage has terminated. You are no longer his wife. You have to be in Iddah. (waiting period) which is a period of three menses. Thereafter you will be free to marry anyone else.



My parents say that if I commit sin it would have an effect on the entire family. Lately they have been going through some hard times such as paying penalties etc. Can it be because of the sins that I have committed?



No person will be punished for the sins of another. Each person will be brought to account for his own sins. Allah Ta'ala says: And no bearer of burden shall bear another's burden. (35:18) But if the father or a mother commits a sin, this may be a cause of making the family members follow their example. Nevertheless, the consequences of the sins committed by the sinner may go beyond him to affect his family, as a punishment for him and a test for his family. Allah Ta'ala tests man with disasters in order to expiate for his sins and Allah Ta'ala may test people with blessings. Allah Ta'ala says: We shall make a trial of you with evil and with good. (21:35) Whatever the case a Muslim must avoid sin so that he will not be subject to the wrath and anger of Allah Ta'ala.



Is it permissible for the washing of the deceased to be attended by one who does not need to be there?



There is no particular limit to the number of people who may be present; rather it is limited to what is needed. If there is an urgent need for more than one person, there is nothing wrong with that. Umm Atiyya (Radhiyallahu Anha) said: The Messenger (Sallallahu Alayhi Wasallam) entered upon us when his daughter died and said: Wash her three times or five times or more than that if you see fit, with water and lotus leaves, and put camphor or a little camphor in the last time. Then when you have finished call me. Then when we had finished we called him. (Bukhari) But some of the scholars made an exception for the next of kin of the deceased and said that he may be present even if there is no need for him to be there, out of compassion towards the deceased.



I was married to a certain woman and then divorced her for Shar'i reasons. After she left, I found a DVD about cooking that belongs to her. What should I do with it?



So long as this CD is the property of your divorced wife, then you must return it to her unless you are afraid that this will cause problems, in which case you may give it in charity on her behalf. The Scholars states that in the case of items of low value even if they are seized by force or stolen.... if it is too hard to return them to their owner, they may be given in charity on behalf of the owner.



What does Islam say in upholding the ties of kinship?



Islam calls for the upholding of the ties of kinship because of the effect that this has on achieving social cohesion and perpetuating cooperation and love among the Muslims. Upholding the ties of kinship is a duty for each and every believing Muslim.

The Prophet (Sallallahu Alayhi Wasallam) said: Among the most evil of people before Allah on the Day of resurrection will be a man who comes to his wife and has intercourse with her, then he spreads her secrets. (Muslim)

 **Many people are eager to know about Islam. Can I as a student tell a non-Muslim all the details about Islam?**

 Yes, it is right to tell someone who wants to know about Islam, but it is not wise to tell him all the details of Islam in one go. Hence the Daaiyah (caller) has to exercise wisdom and start with the most important things and understand the priorities of Dawah. Therefore, a Muslim is obliged to call others to Islam, on condition that he knows what he is calling them to so that he will not make mistakes in his calling.

 **A person entered the Masjid at the time of Azaan for Asr, then he prayed without waiting for congregation and left. Is that permissible?**

 The Muslim should pray in congregation in the Masjid if he is able to do so. If he has a valid excuse, then there is nothing wrong with him praying before the congregational prayer on his own, then leaving. One excuse is if he remembers that he has some property that he fears may be stolen, or he has a family member who is sick and he has to stay with him or he has an appointment and will be adversely affected by not attending it, and other excuses that make it permissible to waive the duty to attend prayer in congregation.

 **I would like to know whether the wife's property is considered solely hers, and in case of death, would the wife's property be distributed according to her will or that of her husband?**

 After marriage the property of a man or woman does not become automatically the property of his/her spouse, unless they both want and decide to have joint ownership. Just as

a man is allowed to handle his property according to his judgment, so also a woman is allowed to handle her property according to her judgment. However, after marriage it is appropriate that the husband and wife handle all their affairs with mutual consultation and agreement. After death, the property of any Muslim should be distributed according to the Islamic laws of inheritance. However, every person male or female, is allowed to make a specific will within one third of his/her assets and their wills is honoured.

 **What is the clear ruling about music in Islam?**

 It is forbidden and not permissible to play musical instruments or listen to songs and tunes. The majority of scholars say that it is Haraam, including the four Imaams of Fiqh: Abu Hanifah, Maalik, Shaafi and Ahmad. (May Allah have mercy on them all). The Prophet (Sallallahu Alayhi Wasallam) said: Among my Ummah there will be people who will regard as permissible adultery, silk, alcohol and musical instrument. (Bukhari)

 **Some people without valid excuse stay away from going to Jumu'ah. What is the punishment of not going to Salaatul-Jumu'ah?**

 If a person for whom Jumu'ah is obligatory does not attend and does not have a valid excuse, this is a major sin. Whoever does not attend three Jumu'ah (in a row) out of negligence has a seal placed over his heart and is regarded as one of the Ghaafileen (negligent, heedless). Let each Muslim fear Allah Ta'ala and not miss performing one of the obligatory duties enjoined by Him, lest he expose himself to the punishment of Allah Ta'ala.

The Prophet (Sallallahu Alayhi Wasallam) said: The key to prayer is purification, its start is the Takbeer (saying Allahu Akbar) and its exit is the Tasleem (saying Salaam). (Abu Dawood)

F Ndimafuna nditadziwa kuti kodi Aqeeqah ndiyofunika bwanji?

Y Aqeeqah ndi Sunnah Mustahabbah kwa munthu yemwe angathe kuchita mwambo wa Aqeeqayo. Kufunika kwa Aqeeqah koyamba ndiko kuti imathandiza kuti Shaytaani asakhale ndi gawo lina lililonse kwa mwana wongobadwayo. Ndizololedwa munthu kuzichitira Aqeeqah ngati makolo ako sanakuchitire. Komanso ndi zololedwa kumuchitira mwana kapena ana ako ngakkale patadutsa nthawi yaitali kuchokera nthawi yomwe iwo anabadwa. Choncho Aqeeqah ndiyofunika kwambiri. Tiyeni m'malo mokumbukira tsiku lomwe mwana wathu anabadwa zomwe zili zoletsedwa, tipange Aqeeqah womwe ndi mwabo wovomerezeka mu malamulo a Chisilamu.

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

Y Sizololedwa 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..

F Mamuna wanga yemwe anali wolowa Chisilamu akuti wasiya Chisilamu. Kodi malamulo akutinji pa nkhani ngati imeneyi?

Y Munthu wosiya Chisilamu amatchedwa Murtad (wogalukira) ndipo wogalukira ndi wosochera ndi wotaika. Zinthu zikafika pamenepo malinga ndi malamulo a Chisilamu ndiye kuti banja latha. Iye mamuna sakhala inu mkazi wake, ndipo inu sakhala mamunayo mamuna wanu. Choncho muyenera kukhala pa Iddah (pa chidikiro) powerengetsa miyezi yanu ya kumwamba itatu. Kwa inu Asilamu achimuna pali akazi ambirimbiri a Chisilamu omwe inu mutha kuwakwatira ndipo inu Asilamu achikazi pali amuna ambirimbiri omwe mutha kukwatiwa nawo. Inu ngati mkazi khalani nthawi zonse wosamala za mayendedwe anu ndi zochita zanu, dziwani kuti mineti iliyonse yomwe ikudutsa ena mwa amuna omwe angakukwatireni a Chisilamu amakhala akukutsatani za chikhalidwe chanu. Pemene inu muli mtsikana ndipo simunakwatiwe pewani kuyenda ndi anyamata.

F Kodi msichi za Chisilamu ndi ziti?

Y Msichi za Chisilamu zilipo zisanu: Kukhulupilira kuti palibe wina woyenera kumupembedza koma Allah (Mulungu) ndipo kuti Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) ndi Mtumiki wa Mulungu. Kupemphera kasanu pa tsiku lililonse, kusala m'mwezi wa Ramadhaan, kupereka chopereka, ndi kupita ku Hajj kwa munthu yemwe angakwanitse (pokhala ndi chuma komanso mphamvu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Moyo wa dziko lino la pansi sikanthu koma chisangalalo chachifupi, ndipo chisangalalo chachifupi chomwe ndi chabwino ndi kukhala ndi mkazi womuopa Mulungu.
(Abu Dawood)

F Kodi malamulo akutinji kwa munthu yemwe ndi wakaduka, wabodza pamene iye amalimbikira kupereka chopereka komanso kupemphera kasanu pa tsiku lililonse?

Y Dziwani kuti zabwino zomwe munthu amachita zimakhala zabwino ndipo zoipa zimakhala zoipa. Kupyolera kumupereka chopereka, kupemphera ndi zina iye azilandira malipiro abwino kwa Mulungu, komanso kulandira mkwiyo wa Mulungu kupyolera mu zochita zake zoipa monga kuchita kaduka, mabodza ndi zina. Choncho kukhala munthu wa kaduka ndi wa bodza sikumuletsa munthu kupanga zinthu zabwino monga kupereka chopereka kwa anthu osowa ndi osauka. Dziwani kuti zabwino zomwe iye amachita tsiku lina zizathandizira kuti iye asiye zoipa zomwe amachita. Chodziwika ndi chakuti zinthu zabwino zomwe munthu amachita sizingalandiridwe ndi Mulungu ngati zitaphatikizana ndi kusakhulupilira (kukanira ku Kufulu) ndipo kukanira (ku kufulu) ndi kokhako komwe kungafute zabwino zomwe munthu wachita.

F Ndikufuna ndidziwe kuti kodi mkazi yemwe amakwatiwa ali chuma kale chuma chake chimakhalebe muulamuliro wake kapena ayi?

Y Chuma cha mamuna komanso chuma cha mkazi pambuyo poti awiriwo amanga banja, chuma chawo sichifikira kukhala cha onse pokhapo ngati atagwirizana kuti ayendetsera limodzi chuma chawocho. Mamuna komanso mkazi akuloledwa kuyendetsa chuma chake malinga ndi m'mene iye akufunira. Koma chomwe tinganene ndi chakuti pambuyo poti anthu awiri amanga banja ndi bwino kuyendetsa za chuma chawo mogwirizana kapena kufunsana zochita ngati amodzi. Poyankha funsoli, inde

mkazi akakwatiwa chuma chake chomwe anali nacho chimakhalabe chake, muulamuliro wake. Ngati patabwera imfa, dziwani kuti chuma cha Msilamu aliyense chimayenera kugawidwa potsatira ndondomeko yomwe Chisilamu chidakhazikitsa. Funso ndilakuti kodi Asilamu mukutsatira ndondomeko ya Chisilamu pogawa chuma chamasiye?

F Kodi Chisilamu chikutinji pa nkahni za kusungu ubale?

Y Ndi udindo wa Msilamu aliyense kusungu ubale, chifukwa chakuti Chisilamu chikuitanira kutero. Dziwani kuti kupyolera mukusungu ubale kumathandiza kukhala anthu ogwirizana mozochitika za tsiku ndi tsiku za moyo wathu monga kuthandizana mu zinthu zosiyanasiyana. Mukusungu ubale muli madalitso ochuluka. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Kwa yemwe akufuna kuti zopezake za moyo wake zichulukitsidwe ndipo kuti moyo wake ukhale wautali, asunge ubale. (Bukhari) Apa tikutha kuona kufunika kwa kusungu ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasungu ubale, ndipo funso ili Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasungu ubale mu chifukwa chongofuna kusungu ubale chabe sali wakusungu ubale kwenikweni. Munthu yemwe amasungu ubale ndi yemwe amasungu ubalewo ngakhale ubalewo utasokonezeka pakati pawo. (kunena kuti kupitilira kusungu ubale pa mbuyo poti mwadana pa chibale chanu).

Mulungu akulankhula mu Hadith Qudsi: Ine (Mulungu) ndimakhala pafupi ndi malingaliro (maganizo, zolinga) a kapolo wanga pamene iye aganiza za Ine. Ngati iye (kapolo) andikumbikira mumtima, Inenso ndimamukumbukira mu Mtima mwanga. (Muslim)

MAFUNSO NDI MAYANKHO

F Ndimagwira ntchito pa Kampani ina yake yomwe akazi ndi amuna amagwirira limodzi ntchito, ndipo ine ndinapangitsa kuti kazi wina akhale pa utchimo wakhala pa ubwenzi ndi mamuna wina pomuuzza kaziyo kuti mamuna wina akusangalatsidwa naye. Kodi ndikupeza machimo chifukwa cha ichi ndipo nditani poti anthuwo ubwenzi wawo ukadalipo mpaka lero?

Y Poyamba dziwani kuti kusakanikirana pakati pa amuna ndi akazi ndikoletsedwa mu malamulo a Chisilamu. Kusakanikiranaku ndikoletsedwa chifukwa chakuti ndi gawo limodzi lomwe limabweretsa mayesero pakati pa akazi ndi amuna kuti agwe m'machimo, posilira ndi kukhumbirana pakati pa mamuna ndi mkazi. Inu munalakwitsa potenga uthenga wonena kuti mamuna wina akusangalatsidwa ndi mkazi yemwe amamufuna. Apa munalakwitsa ndithu ndipo zoyenera kuchita ndiko kulapa kwa Mulungu pozolakwika zomwe munachita, onani lero anthu ali pa machimo akulu. Muyeneranso kuwalangiza anthu awiriwo kuti athetse ubwenzi wawo womwe uli woletsedwa mu Chisilamu.

F Makolo anga akufuna kusiyana banja ndipo wina wa iwo akufuna kuti ine ndikhale mbali yawo pothandizira kudzudzula wina. Kodi nditani?

Y Poyamba dziwani kuti kulemekeza makolo ndi udindo wa mwana kuchitira kholo, ndipo kusawamvera ndikoletsedwa. Pamene iwo akusiyana banja asimikizileni kuti mudzawalemekeza ndikuwapatsa chikondi iwo awiri. Yetsani kuwayanjanitsa makolo anuwo ndipo pewani kuyadzamira mbali imodzi ponyoza wina ndi kulemekeza m'modzi wa iwo. Koma kuti kumbukirani kuti udindo wokhala ndi chikondi kwa mayi ndi otsogola ndi masitepe atatu pofanizira

ndi chikondi kwa bambo koma kuti izi sidzichotsa udindo wolemekeza bambo wathu. Choncho mwachidule khalani pakatikati polemekeza ndi kuyetsa kuwanjanitsa makolo anu.

F Anthu ena popandachifukwachenicheni amasiya kupita kukapemphera pemphero la Jumu'ah. Kodi chilango chotani chomwe anthu otere adzalandire?

Y Kusiya ndi kusalabadira pemphero la Jumu'ah ndi tchimo lalikulu kwa munthu yemwe ndi oyenera kuimitsa pempheroli pokhapo ngati pali chifukwa chokwanira. Malinga ndi malamulo munthu yemwe angasiye pemphero la Jumu'ah katatu mondondoza chifukwa chakusalabadira pa mtima pake padzadindidwa chidindo choikira umboni kuti iye ndiwosalabadira ndi onyoza. Tiyenni timuope Mulungu tshotsatira malamulo ake.

F Kodi mungandiuze chiyani ngati mamuna atalonjeza pamene amamanga banja kuti sadzakwatira kapena kutenga mkazi wina wachiwiri, koma patadutsa zaka ndikunena kuti akufuna kutenga mkazi wina. Kodi izi ndizololedwa?

Y Sitinganene kuti banja la chiwirilo ndilosavomerezeka. Koma ngati angatenga mkazi wina pa mbuyo poti analonjeza kuti sadzatero uko kudzakhala kuphwanya lonjezo chabe. Choncho kulakwa kwa mamuna amuneyo kudzakhala pa kuphwanya lonjezo koma izi sizikukhuzana ndi kuvomerezeka kwa banja linalo, kunene kuti kutenga mkazi wa chiwiriyo ndikovomerezeka, koma kuti adzakhala olakwa pophwanya lonjezo. Choncho osamaika malonjezo mwachisawawa kapena mosaganizira bwino.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)

F Mamuna wina wagwa mchikondi ndi mkazi yemwe sali Msilamu. Iye akufuna kumusiya mkazi wake woyamba, ndi kuti amuitanile mkazi yemwe wagwa naye mchikondiyo ku chipembedzo cha Chisilamu ndipo kenako amukwatire. Kodi malangizo anu ndi otani?

Y Poyamba dziwani kuti, pamene Chisilamu chidaloleza kukwatira akazi angapo mpaka anayi, chidaikanso ndondomeko zoyenera pochita chilungamo pakati pa akaziwo. Mopanda chikaiko sichilungamo kumusiya kapena kumutaya mkazi woyamba pa chifukwa chakuti ukufuna kukwatira mkazi wina, ngakkhale tithakhala ndi malingaliro abwino monga omulowetsa mkazi winayo ku chipembedzo cha Chisilamu. Dziwani kuti, mkazi winayo akhale Msilamu sizikufunikira kuti mkazi woyambayo achitilidwe nkhaza kapena kumusiya kumene. Pali njira zambiri zomuitanira mkazi yemwe sali Msilamu ku Chisilamu. Choncho malangizo athu ndi akuti mamunayo asakwatire mkaziyo mu ndondomeko yonga ngati iyi. Ngati angamukwatire aonetsetse kuti mkazi woyambayo sanachitilidwe ndipo sakuchitilidwa nkhaza kapena kutaidwa posamupatsa thandizo komanso kukhala naye.

F Tikamanena kuti As-Salaamu Alaikumu wa Rahmatullahi pomaliza mapemphero (Swalah) kodi Salaamuyi timapereka kwa ndani?

Y Tasleem kapena kuti Salaamu pamapeto kapena pomaliza Swalah ndi msichi kapena ngodya yofunika mu zigawo za Swalah, ndipo palibe munthu yemwe angamalize pemphero (Swalah) posachita kapena posalankhula As-Salaamu Alaikumu wa Rahmatullahi. Pamene munthu yemwe ali pa Swalah akunena kuti As-Salaamu Alikumu iye amakhala akupereka

Salaamuyo ku zigawo zitanu: (1) Gawo loyamba kumakhala kuti kumalizitsa kapena kutuluka mu mapemphero (mu Swalah) (2) Gawo la chiwiri kumakhala kupereka Salaamu kwa angelo akalembera wa zabwino. (3) Gawo la chitatu ndiko kupereka Salaamu kwa opemphera amnzake. Koma ngati wina akupemphera pa yekha ndiye kuti Salaamuyi imakhala yotulikira kapena kumalizitsa mapemphero (Swalah) komanso kupereka Salaamu kwa angelo akalembera wa zabwino.

F Ndine wolowa Chisilamu, ndipo nthawi zonse ndimakhala ndi mantha kuti kodi kutsogolo zidzandichitikira zotani?

Y Mantha omwe mukukhala nawo poganizira za mtsogolo ndi zinthu zomwe zimawachitikira anthu ambiri akakhala kuti ndi koyamba iwo kutsatira njira ya chiongoko ya Chisilamu. Mwina ndi chifukwa chakuti Shaytaani amakhala asakusangalatsidwa kuti munthu wayamba kutsatira njira ya choonadi ya Chisilamu. Choncho pofuna kuthana ndi izi muyenera kumawerenga buku lopatulika la Qur'an nthawi zonse ndi kuchita ma Zikr osiyanasiyana. Dziwani kuti tsogolo lili m'manja mwa Mulungu, ndipo inu khalani otangwanika pochita zinthu zabwino posakhala kukhala ndi mantha ndi zozachitika mtsogolo.

F Ine ndikukhala munthu wokhumudwa nthawi zambiri. Kodi ndingatani kuti izi zithe?

Y Khazikikani mtima wanu pansu ndikukhala munthu wosakhumudwa kudzera mukuchita ma Zikr. Imitsani mapemphero asanu atsiku ndi tsiku mosadukitsa, komanso kukhala munthu wowerenga buku lopatulika la Qur'an nthawi zonse.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Zopempha za munthu (Ma Dua) zidzayankhidwa ngati wopemphayo sakupempha zinthu za machimo (zoletsedwa) kapena kupemoha zodula ubale. (Muslim).

 **What is the etiquette of talking to women in general and the following situations: buying and selling, teaching and learning, meeting to discuss work etc?**

 Speaking to non-Mahram women may occur because of a need or it may occur needlessly. If it is done needlessly and only for fun and enjoyment, then there is no doubt that it is Haraam and comes under the heading of the Zina of the tongue and ears of which the Prophet Muhammad (Sallallahu Alayhi Wasallam) spoke when he said: The son of Adam's share of Zina has been decreed for him, which he will inevitably get. The Zina of the eyes is looking, the Zina of the ears is listening, the Zina of the tongue is speaking, the Zina of hands is touching, and the Zina of foot is walking. The heart longs and wishes, and the private part confirms that or denies it. (Muslim) Therefore if there is need to speak to a woman the basic principle is that it is permissible but it is essential to pay attention to the following: (1) The conversation should be limited to only what is necessary and has to do with the matter at hand. (2) Avoid joking and laughing. (3) Avoid staring and always try to lower the gaze. (4) Not softening the voice by either party. (5) Avoiding the use of any words that may have suggestive meanings etc.

 **My parents are in the process of getting divorced, and each of them wants me to be on their side of defending each others accusation. What position should I take?**

 Honouring one's parents is a duty that is enjoined on children, and disobeying them is something that is definitely forbidden. You should explain clearly to them that you will continue to honour them and will try hard to be kind to them, and try to reconcile between them,

but avoid inclining to either party at the expense of the other. You should also remember that the mother's right to good companionship is three times that of the father, without detracting from the father's right.

 **Does smoking invalidate Wuzu (ablution)?**

 Let us seize the opportunity to advise and even warn every Muslim smoker against smoking. As for the question, smoking does not invalidate the ablution (Wuzu) but you have to avoid going to the Masjid with the bad odour of smoking in order not to harm your Muslim brothers and sisters and even the angels. This is in analogy to what was narrated that the Prophet (Sallallahu Alayhi Wasallam) ordered those who had eaten onions or garlic not to come to the Masjid in order not to harm people with the bad odour. So, though smoking does not invalidate ablution a Muslim smoker is highly recommended to remove the smoking odour from his mouth before going to the Masjid.

 **My father died 7 years ago and my old mother aged 63 wants to get married. I found it absurd for her to get married at that age. What is your advise?**

 If the husband has died and the woman wants to marry someone who is religiously committed and of a good character, the guardian is obliged to arrange that Marriage, whether her guardian is her father or her son, if the father is not there. It is not permissible for anyone to prevent her. It makes no difference whether the woman is old or young, or whether she has children or not. The fact that the woman is old is not a barrier to her getting married because there are many benefits of marriage, such as the woman's need for someone to look after her etc.

The Prophet (Sallallahu Alayhi wa Sallam) said: Let not any one of you say, O Allah forgive me if You will, O Allah have mercy on me if You will. Let him be resolute in the matter whilst knowing that no one can compel Allah to do anything. (Bukhari)

 **I am a married woman with kids. My husband treats me very well but I continuously feel attracted to a certain young man whom I make contacts. My passion for him grows evenly. Please bail me out?**

 Getting married is a blessing, so what you should do is to be grateful to Allah for this great blessing and strive to preserve it. What you are doing is not permissible. This is a transgression against the husband's rights and honour. Making contacts with this young man is Haraam.

 **A man is in love with a Christian woman. He wants to leave his first wife and call this Christian woman to Islam, then later marry her. What is your advise?**

 When Islam permits plural marriage (up to four), it stipulates the condition of fair and just treatment for all the wives. Undoubtedly it is not just or fair to forsake the first wife in order to marry the second, even if we assume that the intention in this case is good, which is to make the Christian woman embrace Islam, for the Islam of the second wife does not require that the first wife be mistreated or abandoned. The end does not justify the means. Moreover, there are many ways and means of calling the Christian woman to Islam. We do not advise this man to marry this Christian woman in such circumstances.

 **On daily basis I send out short enlightening phrases/verses from the Qur'an and Hadith to my friends via text messaging as well as on the internet. Could you please send me a list of some quotes which I can be sending to my friends?**

 You can take the following and use them in sending to your friends: (1) And whenever you give your word, say the truth. (6:152) (2) And seek help in patience and prayer. (2:45) (3) And speak good to people. (2:83) (4) And fulfil the Covenant of Allah when you have covenanted. (6:91) (5) Verily! Allah commands that you should render back the trusts to [those to whom they are due] (4:58) (6) He who obeys the Messenger has indeed obeyed Allah. (4:80) (7) Uphold ties with the one who cuts you off. (8) Forgive the one who does you wrong. (9) The most helpless of people are those who cannot make Dua (supplication). (10) The best Sadaqah (charity) is that given by one who has little. (11) The best of earning is a good sale. (12) The one who points the way to good deeds is like the one who does them.

 **When we say “As-Salaamu Alaikum wa Rahmatullah” at the end of the prayer, to whom are we saying that?**

 The Tasleem or Salaam at the end of the prayer is a pillar and essential part of prayer, and one cannot end the prayer or exit from the prayer without saying it. When saying the Salaam at the end of the prayer, the worshipper intends three things: (1) To exit the prayer. (2) To send Salaam upon the recording angels. (3) To send Salaam upon his fellow worshipper. If one is praying alone, then he intends when saying Salaam to exit the prayer and send Salaam upon the recording angels.

The Prophet (Sallallahu Alayhi wa Sallam) said: It is enough of evil for a person to hold his brother Muslim in contempt. All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour. (Muslim)

Tiyeni Tione Zolakwa Zathu Tisanawadzudzule Anthu Ena

Nthawi zina anthufe timakonda kuwadzudzula amzathu ndi kuwanyodzetsa komanso kuwaona ngati otsalira ndi oipa, chikhalicho sitinafufuze kuti tipeze chifukwa chomwe anthuwo ali mu umoyo ndi maonekedwe otero.

Tsiku lina mkazi ndi mamuna wake ankadutsa pa nyumba zina. Akudutsa mkazi uja anaponya maso ake pa zovala zomwe zinayanikidwa pa chingwe ndipo anati kwa mamuna wake taonani zovala zosachapidwa bwino.

Mamuna uja sanalankhulepo kanthu ndipo nthawi zonse mkazi uja akamadutsa amapeza kuti zovala zosachapidwa bwino zayanikidwa.

Tsiku lina akudutsa malo omwe aja mkazi uja anaona kusintha. zovala zomwe zinayanikidwa tsiku limenelo zinali zochapidae bwino. Iye anati kwa mamuna wake uja taonani lero alaula kuchapa bwino, khaya amuphunzitsa ndani mkazi ameneyu.

Mamuna wake anayankha mkazi wanga inetu lero ndalawira kukilina mawindo athu. Zomwe tiomaona pa anthu ena zitha kukhala kwa ifenso.

Ndikosavuta kuwadzudzula ndi kukamba za moyo wa amnzathu (zoipa zawo, kulephera kwawo ndi zina) ngakhale kuti zonse zomwe tingamawakambe si zinthu zotikhuza ife. Tiyeni tizione tokha kuti ndife ndani, tikuchita chani, tikulephera pati ndi zina.



BWERANI MUZATENGE BUKHU LAIKIDWALI

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