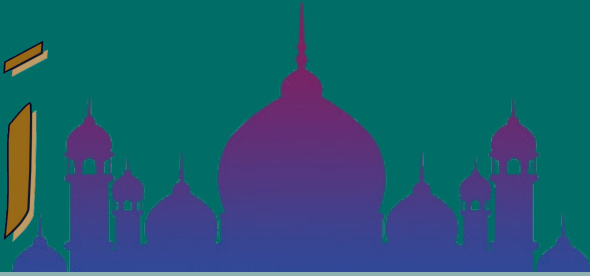


Al-Haqq الْحَق



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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20 Minutes After The Last Cigarette

Never too late to stop smoking. In fact, the body starts to repair itself as soon as you stop. There are many health benefits that start as soon as 20 minutes after the last cigarette

The is regardless of your age, how much you smoke, or even how much you smoked, or even how much damage smoking has already done to your body.

As early as 20 minutes after stopping, your blood pressure and pulse will return to normal. The body temperature of your hands and feet will also return to normal.

After 8 to 10 hours the nicotine and carbon monoxide levels in your blood are reduced by half and oxygen levels return to normal, causing you to feel more energetic.

After 48 hours from your last cigarette, your

senses of taste and smell will greatly improve, and repair to damaged nerve endings will begin. Your body will have cleared nicotine out of the bloodstream and this will relieve you of the various side effects, such as raising the blood pressure as well as stomach upsets, vomiting, hypothermia, and seizures.

After 72 hours, breathing becomes more efficient as the airways relax, allowing more oxygen into your circulation and giving you an increased energy level. After 2 to 12 weeks, sleep patterns return to normal, lung function increases up to 30%

The next 3 to 9 months, respiratory function continues to improve. Coughing, wheezing, shortness of breath, sinus congestion and fatigue decreases. After 10 years, the risk of lung cancer as well as cancer of the mouth, throat, osophagus, bladder, pancreas and kidney decreases.

The Prophet (Sallallahu Alayhi Wasallam) said: Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allah.
(Bukhari)

Zakaah Nisaab
November 2021
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MOTIVATIONAL MOMENTS

Keep going. The race of life is not given to the strongest person. It's for the one who says I won't quit because Paradise is worth it.

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A Muslim who owns and runs a Halaal food store and other Halaal products also trades in Haraam products. What is the Islamic standpoint on Muslims selling Haraam products?



Islam does not prohibit any trade except those that involves injustice, cheating, making exorbitant profits, or the promotion of something that is Haraam. Islam is a consistent religion. When it says that something is bad and forbidden, then it wants Muslims to avoid it for themselves and for others. If a Muslim sells Haraam things, he is not only inconsistent in his behaviour; he is also ridiculing the law of Allah Ta'ala. He does not care what is right and what is wrong. Based on the above, we can conclude that it is Haraam for that person to do business in Haraam goods.



I am told to adopt Istikharah as a solution to my confused state of mind. What is the position of Istikharah in Islam?



Istikharah is a two Rakah non-obligatory prayer by which one seeks Allah's guidance when he/she is confused or can't choose between permissible alternatives. It is when you have two permissible options and you do not know which is better for you, that you should resort to Allah Ta'ala's guidance.



What are the ways in which a Muslim may worship Allah? Please list various ways.



In a Hadith Qudsi Allah Ta'ala says: My servant can never draw nearer to Me by anything more dearer to Me than by doing the duties I have prescribed on him; My servant shall continue to draw nearer to Me by performing the Supererogatory acts of virtue until I love him... (Bukhari). It is clear from the above Hadith Qudsi that nothing can replace the prescribed duties enjoined by Allah Ta'ala. The five pillars (Kalima, Salaah, Sawm, Zakaah and Hajj) are therefore indispensable for salvation. After one has performed them, the door of virtue is wide open to include each and every act that is considered beneficial for humanity.



Some individuals who have accumulated their wealth by suspicious means sometimes offer to build a Masjid. Should we accept their donations?



Yes, it is permissible to accept donations from individuals, even if we have an over-riding suspicion in the means by which they accumulated their money, unless they donated an item which is explicitly unlawful (Haraam). The majority of Scholars believe that this is similar to accepting a gift. However, as soon as these funds become in our possession, they must be used according to the Islamic Shariah rules.



Something has been bothering me recently. What can make a Muslim go astray? People have told me about some Muslims who suddenly left Islam. I fear this would happen to me! How can I protect myself from this?



Every Muslim should maintain his/her faith and protect himself/herself against deviations and Shaytaan's traps. Getting oneself well-acquainted with Islamic teachings and concepts, keeping on making Dua and Zikr, reading the Qur'an. Every Muslim and Muslimah should be aware of it. Remember Shaytaan made a pledge with Allah that he would waylay the believers and come upon them from their back, from their front, from their right and left and continue to play different cards with them in order to lead them astray. It is therefore incumbent on the believers to be vigilant and guard against Shaytaan's tricks. This can be done by always seeking refuge in Allah and asking Him for guidance.



My son is 6 years old and sometimes he asks questions like where does Allah live, and does Allah look like us. His questions are really pure of 6 year old boy. He sees according to his vision/environment. What is the best careful answer?



The burden of raising a good Muslim child is indeed a challenging one, that's why its reward is Paradise, and the higher the degree in Paradise you want the more the effort you should make. To build a true knowledge of Allah, we have to start very early and give the right amount of information according to age, and the best way of building the Muslim faith is to do it sensibly. But how to do it sensibly? The moment the child is born we should say the Azan (call to prayer). During his childhood let the Qur'an be on

as much as you can, read the Qur'an beside him. Let him around during prayers. The aim behind all of this is to entrench Allah's existence in their talk and in their minds. Start as early as three or four (before he start asking) to say words as Allah is so beautiful, but he doesn't look like us, yet He sees us and hear our Dua. He knows our needs etc. Rather than answer the question directly, which in reality cannot be answered in such a manner due to the nature of the question and the reality of Allah, it is better to focus on Allah's work, acts and attributes. In other words, focus on the painting rather than the painter.



What are the restrictions on a husband's jealousy? Does his extreme jealousy justify accusing his wife of anything evil?



Protective jealousy is required between spouses. However, it should be moderate in order not to destroy the marital relation. Hence, a husband has to show confidence in his wife as long as he has not noticed any peculiar or doubtful practices. The same holds true for the wife. It is well known that man is responsible for preserving his family and protecting her reputation against any damage. So, he is to pay great attention to the conduct of his wife whom he has chosen as a life partner. Extreme jealousy may drive man to think wrongly of his wife and this is completely condemned by the Qur'an and the Sunnah. In conclusion, we may say that it is natural for man to be jealous, but he must be moderate in his jealousy. In all cases, there should be some kind of mutual trust between a man and his wife for marital life is based on trust.

The Prophet (Sallallahu Alayhi Wasallam) said: Allah, Exalted and Glorified be He, detests man's extreme jealousy on his wife, when there is no reason that impels him to doubt her (Abu Dawood)



My friend proclaimed the Shahaadah (accepting Islam). He did this secretly as he fears his parents and the society around him who are Christians. He wants to know whether he is right to keep it a secret? Finally he is asking what he can do?



If your friend is able to practice all his Islamic duties without informing his parents about his personal decision in his life, then he may wait for the right moment. Eventually, they will have to know, whether directly or indirectly. It is something that he may not be able to hide for a very long time. However it will make it easier if they see a positive change, such as showing kindness to his parents, friends and relatives. Being helpful is an important character of a Muslim, coupled with good manners. So he should use whatever time he may have until they discover that he has become a Muslim. Meanwhile, he should try to learn more and more about Islam. This will help him when his family and Christians friends start asking him about Islam. So he has to be ready. We never know, Allah might guide one of them through him.



Against all odds, we will have to die and that death has taken some of our loved ones. What is the Islamic stance on mourning our dead?



Islam demands its adherents to show patience and acceptance of Allah's will. Islam forbade us from all acts and sayings that show discontent and dissatisfaction with Allah's verdict. Although Islam considers the human relations and difficulty of missing close persons, it permits certain types of showing sorrow that do not go against its teachings. The eye of the Prophet (Sallallahu Alayhi Wasallam) shed tears for the death of his son Ibrahim, and said: O Ibrahim, our eyes shed tears and our hearts are

filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you. Moreover, out of its appreciation of the sacredness of marital life and the special relation between the spouses, Islam demands a woman to mourn her deceased husband by abandoning ornaments, make-up, perfumes, etc. for a period dictated by Shariah. Different societies have different customs and traditions associated with death to convey grief. It is forbidden in Islam to wear black to convey grief.



Muslims do have leaders, office bearers of varying degrees to lead Islam and Muslim Ummah. How can Muslims help their leaders?



Muslims should help their leaders, whom they choose, to establish justice, equality etc. Thus, giving a Bay'ah (pledge of allegiance). One of our pious predecessors defined Bay'ah as a pledge of obedience. It is as if the person who gives the pledge of obedience to his leader, promises that he will accept his rules concerning matters and the matters of all Muslims as well. He will never dispute with him and will follow his orders willingly or unwillingly. The people used to put their hands in the hand of the ruler when they gave the pledge of allegiance to confirm the pledge just as a seller and a buyer do to confirm their contract.



My husband promises me one thing but doesn't stay firm by it and says today the situation is different. Is it allowed?



To break one's promise is not justified if one is able to fulfill it and the promise is permissible in itself. Breaking one's promise without justification is a sinful act. Regarding your case, you need to speak with your husband. Fix your family issues through mutual understanding.

The Prophet (Sallallahu Alayhi Wasallam) said: Ask Allah for His favour because Allah likes to be asked and the best worship is prolonged hope for relief. (Tirmizi)



Does one catch up with Congregational Prayer, in five daily prayers, by joining one Rak'ah or just by joining the congregation before Tasleem? Does the same apply for Friday (Jumu'ah)?



As for Salat-ul-Jama'ah (Congregational Prayer), it is reached by joining the last Rukuh (bowing). If one joins the Jama'ah in the last Rukuh that means one has caught up with the Rakah and the Jama'ah. As for Salat-ul-Jumu'ah (Friday Prayer), it is reached by joining one Rakah, even by joining the Prayer while the Imaam is still performing the second Rukuh (i.e. in the second Rakah), then one has caught the Friday prayer. In this case one is supposed to pray one Rakah and then finish his Prayer. However, if one joins the Salaah while the Imaam has already risen from the second Rukuh; then one has missed the Jumu'ah. In this case, he is supposed to assume the intention of praying Zuhr and then join the Salaah, then get up to pray four Rakahs after the Imaam makes the Tasleem and finishes the Salaah. This is according to Imaam Shaf'i.



Is it permissible for a Muslim to indulge in this worldly life competing with one another for wealth and status, enjoying the good things of this life, beautifying oneself and one's home and working hard to achieve worldly success? This is all done, of course, without neglecting religious duties?



First of all, we would like to say that in principle, indulging in the life of this world without neglecting religious duties is definitely permissible. However, a Muslim must be aware that the more he/she indulges in this life, the more liable he/she is and the more his/her responsibilities will increase. This should not make us turn away from succeeding in life and achieving goals, but rather it should make us more attentive

to the tricks of Shaytaan. Competition should never be done for its own sake. However, if it is done for the sake of making Muslims strong and contributing to the achievements of the Muslim Ummah, then it is permissible. Allah Ta'ala says in the Noble Qur'an: They are given to drink of a pure wine, sealed, whose seal is musk - for this let (all) those strive who strive for bliss. (83:26)



Can you tell us some subtle and intelligent techniques to do Dawah to misguided family members?



Practicing Dawah is a basic duty of every Muslim who is required to set a good example for others and to live according to the morals and ethics of Islam. Setting a good example for others - especially close relatives - and being helpful to them are among the best means to reach their hearts and achieve success in Dawah. The best and the most successful principle to be consistently followed in Dawah work is to set a good example: Show them through your treatment and behaviour that you care for them, that you are selfless, and that you seek to have an exemplary character. This was the secret of the miraculous success of the Prophet (Sallallahu Alayhi Wasallam) It was primarily through his examples, selflessness and beautiful character that he turned the most stubborn enemies into ardent supporters.



Where I live, there are several Masjids. The Azaan is proclaimed in all the Masjids at almost the same time. Should I reply to all the Azaan?



Responding to just one Azaan will suffice. The obligation of response will be discharged. However, if you wish to reply to more than one Azaan, it is permissible

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever catches one Rakah of the Friday Prayer (Jumu'ah) has indeed caught the whole prayer.
(Abu Dawood)

Fine ndili pa ubwenzi ndi mkazi wokwatiwa. Timakondana kwambiri ndipo mkaziyo amadalira ine chifukwa choti mamuna wake sapereka thandizo lokwanira kwa iye. Pakadali pano chikondi chathu chafika patali ngakhale tonse tikudziwa kuti ndizoletsedwa. Kodi malangizo anu ndi otani?

YNdizodabwitsa kwambiri komanso zomvetsa chisoni kuti muchite kuzichemelela pochita zinthu zoletsedwa. Nchifukwa chiyani mukuchita zinthu zoletsedwa pomwe inu mukudziwa kuti ndi zoletsedwa malinga ndi kulongosola kwanu. Dziwani kuti kukhala pa ubwenzi ndi mkazi wokwatiwa komanso mkazi wosakwatiwa ndikoletsedwa malinga ndi malamulo a Chisilamu. Taonani kuti inu mukulimbikitsa mkaziyo kuchita chinyengo kwa mamuna wake, yemwe anatsatira naye ndondomeko ya Shariah ndi kumanga banja. Musiyeni mkaziyo akhale moyo wa pabanja ndi mamuna wake, ndipo ngati ali ndi mavuto omwe akukumana nawo awathesa yekha ngati monga akuchitira akazi ena. Malinga ndi Shariah mkaziyo akuchita zinthu zoipa, ndi zonjenjemetsa. Mwachidule musiyeni yekha alongosole za banja lake, pamene inu mukhale mukupempha chikhululukko kwa Mulungu malinga ndi zoipa zomwe mwakhala mukuchita ndi mkazi wa mwini wake. Tili ndi chikhulupiliro kuti nanu muli ndi mkazi ndipo simungasangalatsidwe mamuna wina akuchita zoipa ngati izi kwa mkazi wanu.

FPa banja lathu tazindikira kuti anthu ena akutichitira za masilamusi. Kodi tingatani poziteteza ku za masenga zomwe tikuchitilidwa?

YChitetezo chanu chomwe chili chachikulu komanso chodalilika ndiko kukhala ndi chikhulupiliro chagwirowo, potsatira malamulo

ndi chiphunzitso cha Chisilamu, komanso kuwerenga buku la Qur'an ndi kuchita ma Zikr osiyanasiyana. Okhulupilira! dziwani kuti Mulungu wawalonjeza okhulupilira ake kuti Shaytaani alibe mphamvu za muyaya kwa akapolo a Mulungu omwe akhulupilira mwa Mulungu m'modzi yekha. Tikupatsani ma Ayah amu Qur'ani ndi maduwa ena omwe muyenera kuwawerenga nthawi zonse. (1) Al-Fatihah (2) Masurah atatu omalizira mu Qur'ani (Surah 12,113,114) (3) Ayat-al-Kursi (Baqarah:255). Pomaliza dziwani kuti maduwa, ma Zikr amagwira ntchito akamachokera m'mitima ya anthu okhulupilira.

FNdinamukaniza mamuna wanga kuwerenga uthenga womwe ndinalandira pa lamya yanga ya m'manja ndipo sanasangalatsidwe nazo. Panopa palibe mtendere pakati pathu. Kodi ndizololedwa mamuna kuwerenga uthenga wapa lamya wa mkazi wake? Ngati ndizololedwa angawerenge uthenga uti komanso nthawi yanji yomwe ali ndi ufulu umenewu

YMamuna alibe ufulu wa kufufuza za chinsinsi za mkazi wake kapena zokambirana pa lamya ndi akazi amzake, ngati palibe chokaikitsa chinachilichonse. Zomwe mungachite panopa ndi kukhala ndi chikondi komanso kuika ndondomeko yomuthondoza mamuna wanuyo pa kukwiya kwake pogwiritsa ntchito mawu abwino ndi kupereka chisamaliro chabwino. Ngati mukudziwa kuti mamuna wanuyo akawerenga uthengawo mtima wake ukhala mpasi palibe chifukwa kuti musatero. Ngati palibe vuto ndi uthengawo kwa inu, malangizo athu ndi oti mupatseni awerenge, ngakhale kuti kutero ndi kutsutsana ndi Shariah. Dziwani kuti kukhazikitsa bata ndi kugwirizana ndi mamuna wanu ndikotsogola kuposa kuteteza chinsinsi chanu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanedwa kwa iye kuti: Lowani ku Janah pogwritsa ntchito khomo lomwe angafune. (Ahmad)

FTimamva kuti pali machimo ang'onoang'ono komanso machimo akuluakulu ngakhale kuti onse ndi machimo. Ndikufuna kudziwa kuti machimo akuluakulu ndi ati?

YMsilamu ayenera kuwatalikira machimo onse ang'ono ndi machimo akuluakulu. Msilamu wabwino ndi wokhulupilika amayetsetsa kuganizira bwino zolakhula zake, komanso zochita zake iye asanalankhula kapena kuchita, ndi cholinga chofuna kupewa khwiyo ndi chilango cha Mulungu. Machimo akuluakulu ndi omwe Mulungu waletsa mu Qur'an komanso zomwe Mtumiki Muhammad waletsa mu Sunnah yake komanso zomwe anazipewa ndi kuzizindikilitsa gulu la Asilamu okhulupilira omwe anali oyambilira, Ma Swahah (Mulungu asangalale nawo). Machimo akuluakulu ndi gulu la zoletsedwa ngati izi: Kumuphatikiza Mulungu ndi zinthu zina, kupha, kukhulupilira masenga ndi ufiti, kusiya kupemphera kasanu pa tsiku, kusapereka chopereka kwa anthu omwe ali ndi chuma (Zakaah), kusiya kusala m'mwezi wa Ramadhaan, kusapita ku Hajj pamene chuma uli nacho, kusalemekeza makolo, kudula ubale, kuchita chiwerewere, kugonana amuna okhaokha, kuchita katapila, kuziyelekeza ngati ndiwe munthu wa mkazi kapena wa mumuna, kulanda chuma cha ana amasiye, kuchita misiche, kumuchita chipongwe munthu woyandikana naye, kunama ndi kukhonza upandu ndi zina zotero. Chofunika kwa inu ndi kupewa ndi kutalikirana nazo zonse zatchulidwazi.

FKodi ndizololedwa kuti mamuna wanga azikumana ndikucheza ndi mkazi yemwe anasiyana naye popanda ine kudziwa, ndikumamuthandiza zofunika pa moyo wake?

YSizololedwa kuti mamuna wanu azikumana ndikuchezerana ndi makazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wa chilendo ndipo wachilendo (yemwe sali mkazi wako) siwololedwa kucheza naye. Malinga ndi malamulo a Chisilamu mamuna ndi wololedwa kumuthandiza mkazi yemwe wasiyana naye banja pa nthawi ya Iddah yokha (nthawi yodikira yomwe ili miyezi itatu) kuyambira pa tsiku lomwe mawu omusiya mkaziyo ananenedwa. Koma ndi lololedwa kuwathandiza ana ake mu nthawi zonse.

FMasiku ano kumudzi komanso mtauni zokambirana kumanga banja (Nikaah) zimatenga nthawi yaitali pakati pa aku banja la mkwati ndi mkwatibwi kuti zitheke kukambirana za Nikaah komanso mphwando lake lomwe limatchedwa kuti Walimah. Kawirikawiri pamakhala kusagwirizana ndipo izi zimachedwatsa Nikaah kuti ichitike. Kodi mawu anu ndi otani pa mchitidwewu?

YMphwando la Nikaah (Walimah) ndi zoonjezera pa mwambo wa Nikaah ndipo litha kuchitika mu njira ina iliyonse yomwe mabanja awiri angagwirizane. Atha kuimika (kusiya) gawo la mphwando kapena kuti madyelero a chikwati ngati alibe chuma chokwanira kuyendetsa mphwandolo. Choncho Nikaah isachedwetsedwe chifukwa chofuna kudzakhala ndi chimphwando chamnanu ayi. Mphwando litha kudzachitika mtsogolo Nikaah itachitika, kapena ayi kukhala ndi mphwando lomwe tingakwanitse pa nthawiyo. vvvv apite kwa iye). Choncho Istikharaah ndi Sunnah yabwino yofunika nthawi zonse tiziigwiritsa ntchito ife Asilamu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

Kawirikawiri munthu amafuna kupeza zinthu zabwino pa moyo wake, kuphatikizapo kufuna kuyankhidwa pa zinthu zomwe wamupempha Mulungu ndipo pena amafika podabwa kuti chifukwa chiyani Mulungu sakuyankha zinthu zomwe wapempha. Kodi malangizo anu ndi otani kwa munthu wotere?

Ylli ndi funso labwino ndithu moti gulu lina la okhulupilira oyamba nawonso ankafunitsitsa atadziwa kuti ndi chifukwa chiyani pena zinthu zomwe anthu apempha kwa Mulungu sizimayankhidwa. Abu Hurairah (Mulungu asangalale naye) yemwe anali m'modzi mwa ma Swahabah a Mtumiki anati: Ndinamva Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) akunena kuti: zopempha za munthu (Ma Dua) zidzayankhidwa ngati wopemphayo sakupempha zinthu za machimo (zoletsedwa) kapena kupempha zodula ubale. (Anailandila Hadithyi ndi Muslim). Kuchokera mu Hadith iyi, tikumva kuti ngati zopempha za munthu kwa Mulungu sizili zoyenera, Mulungu sangayankhe zopempha zakezo. Komanso ngati munthu yemwe akupempha kwa Mulungu, azilumukiza kwa Mulungu mwa chipongwe kapena kukweza mawu ake mokwiya, Mulungu sangayankhe zopempha zakezo. Chifukwa china chomwe Mulungu sangayankhire zopempha za munthu ndi pamene iye akupempha kumachita kuti iye wagwirizira ndi kuzungulilidwa ndi chuma chosavomerezeka kapena kuti chuma choletsedwa (cha Haraam) ndi zina zoipa. Onetsetsani kuti pamene mukufuna kupempha kwa Mulungu mwaziyeretsa ku zoipa, muzitalikitse ku zinthu zolanda, zoletsedwa ndi zina zoipa. Dziwani kuti Mulungu ndi oyere (wabwino) ndipo amafuna zinthu zabwino.

Kodi zofunika kuchita powaitanira (kuchita Dawah) abale omwe sali olungama ndi ziti?

YKuchita Dawah komwe kuli kuwaitanira anthu kuchita zabwino ndi udindo wa Msilamu wina aliyense yemwe akufunika kukhala ndi khalidwe labwino pofuna kupereka chitsanzo chabwino kwa anthu ena. Kukhala ndi makhalidwe abwino makamaka kwa abale monga popereka thandizo kwa iwo pamene thandizolo lili lofunika kwa iwo ndi mbali imodzi yopereka chitsanzo chabwino. Gawo lofunika kwambiri kwa munthu wofuna kuwaitanira anthu ena kudzabwino ndiko kuonetsa khalidwe labwino. Tiyenera kuwaonetsera kuti ndife anthu abwino, achikondi kupyolera m'makhalidwe athu. Khalidwe labwino ndilo chinali chida cha Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) chomwe chinamupambanitsa pakuwaitanira anthu ku chipembedzo cha Chisilamu. Kwenikweni anali makhalidwe ake achikondi, osazikonda omwe anachititsa miyandamiyanda ya anthu omwe anali adani kulowa Chisilamu.

Msilamu wina yemwe amachita malonda ogulitsa zinthu zovomerezeka (za Halaal) pena amagulitsanzo zinthu zoletsedwa (za Haraam). Kodi Chisilamu chikutinji pa mchitidwewu?

YChisilamu sichiletsa malonda, kupatulako malonda osonseka chilungamo, malonda okuba, kupanga phindu la lopitira muyeso powagulitsa anthu moonjeza mitengo kuposa mitengo yoyenera, malonda opititsa zinthu zoletsedwa patsogolo Dziwani kuti Chisilamu ndi chipembedzo cha ngwiro ndipo pamene chikumuletsa Msilamu kanthu ndiye kuti chikuletsa iye komanso anthu ena. Kuchitira malonda oletsedwa ndi kutsutsana ndi Chisilamu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochuluka komanso kuti moyo wake ukhale wautali ayenera kusunga ubale. (Bukhari ndi Muslim)

F Mpongozi wanga wa mamuna amachita malonda oletsedwa m'chipembedzo cha Chisilamu ndipo mkazi wanga amawayendera bambo akewo. Kodi poti mpongoziyo malonda ake ndi oletsedwa ndikoyenera kuti mkazi wanga azikafika kumalo ochitira malondawo?

Y Inu ndi mkazi wanuyo muli ndi gawo lalikulu lofunika kutenga ndipo modekha pofuna kumuteteza mpongozi wanuyo komanso bambo ake a mkazi wanu, posakhala kuwanyanyala malinga ndi zomwe akuchita. Muyenera kupereka malangizo pang'onopang'no modekha ndi kukhala pa ubale nawo nthawi zonse kweni kweni akakhala pa mavuto. Koma kutero sizikutanthauza kuti mukulola khalidwe lawo la kuchita malonda oletsedwa m'chipembedzo cha Chisilamu. Muyenera kutenga gawo moyenera powabwenza iwo pambuyo. Muyenera kudziwa kuti anthu awirinu muli ndi gawo komanso udindo waukulu wofunikira kuti mkulu ameneyu asinthe khalidwe lake lochita malonda oletsedwa. Mupange ubale wabwino ndi iye ndicholinga chakuti malangizo anu akhale omveka ndi kulandilidwa. Mkazi wanu aziwayendera bambo akewo ndi udindo wake kuyang'anira makolo ake makamaka pa nthawi ya mavuto osiyanasiyana. Mkazi wanuyo apitilize kusolola mu mtima mwake malonda oletsedwa omwe bambo ake akuchita. Nthawi zomwe muzipempha kwa Mulungu kuti awaongole ndi kukhala munthu wotsatira malamulo a Mulungu nthawi zonse.

F Kodi ndi zololedwa mkazi wa Chisilamu kuika chithuzi cha nkhope yake pa bwalo la kuchezerana ndi kudziwana lotchedwa Facebook?

Y Sizololedwa mkazi wa Chisilamu kuika chithuzi cha nkhope yake pa bwalo la kuchezerana ndi kudziwana lotchedwa Facebook. Kuletsedwaku kukubwera mu zifukwa zingapo: Kuika chithuzi cha nkhope pa mabwalo ngati amenewo kukutsutsana ndi lamulo la kubisa maliseche ndi kutalikirana ndi mayesero lomwe buku la Qur'an komanso Sunnah ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) akunena. Mulungu anawalamulira akazi a mtumiki komanso ndi amayi a Chisilamu onse kubisa maliseche awo komwe kuli kutsatira ndondomeko ya Hijaab ndicholinga chofuna kuyeretsa mitima ya amayi okhulupilira komanso kuwateteza ku zinthu zomwe zingawabweretsere mayesero ndi kukaikilidwa komanso kusunga ulemelero wawo. palibe chikaiko kuti mchitidwewu umatsegula zitseko za mayesero ndi zoipa zina kwa iwo azimayi komanso ndi kwa anthu onse omwe adziwaona. Takhala tikumva za zoipa zomwe akazi ena zinawachitikira chifukwa cha mabwalo ngati amenewa. Akazi ambiri omuopa Mulungu agwaigwa mayesero a anthu osamuopa Mulungu. Tiyeni amayi ndi asikana a Chisilamu tipewe kulowa zinthu zomwe zingaike m'mavuto.

F Ndinawapatsa ngongole anthu osiyanasiyana. Kodi nkoyenera kupereka Zakaah pa ndalamayi?

Y Ngongole yomwe timawapatsa kapena kubwereketsa kwa anthu ena ndi gawo la chuma chathu ngati tinawapatsa anthu omwe angathe kubweza ndipo palibe mulandu wokhunza ndalamazo. Choncho ndinu olemera pamene anthu ena akusunga chuma chanu ndipo chuma chimenechi ndi choyenera kuperekera Zakaah pamene chaka chakwanira chumacho chilipo.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Katundu wanu ndi uyo amene mwamutumiza (mwamusogozza) (kudzera muzopereka za ulere) koma (katundu) yemwe mukuumilira ndi kuziunjikira, siwanu koma wa am'mulowa malo a chuma chanu mukadzafa. (Bukhari)



Is it permissible in Islam to marry a woman in order to get or obtain a nationality (citizenship), taking into consideration that this marriage will be nominal?



You have to keep in mind the fact that marriage contract, in Islam, is so solemn that Islamic Shariah lays down rules and regulations that guarantees its stability and continuity. By the same token, Islam renounces all forms of temporary marriage. Therefore, nominal or paper marriage that is meant to obtain nationality from another country is all null and void.



I frequently hear the term Ahl-Kitab. Does this term apply to the Jews and Christians of today?



The Christians and the Jews are the People of the Book in our times and are indeed those referred to in the texts of Shariah, in both the Qur'an and Sunnah, as Ahl-Kitab. Ahl-Kitab or People of the Book consist of both believers and disbelievers, as indicated in the Qur'an: O people of the Book! Why do you disbelieve in the verses [about Prophet Muhammad] of Allah, while you (yourselves) bear witness (to their truth) (3:70). They are to be reckoned as unbelievers just as they were in the lifetime of the Prophet (Sallallahu Alayhi Wasallam). They are the people of the corrupted Torah and Injeel, as evidenced by the fact that Allah Ta'ala called them 'People of the Book' despite their being unbelievers and their books being corrupted.



I would like to know much of the two phases of the Noble Qur'an Revelation. Are there any differences?



The growth and development of the Muslim Ummah is marked by two great phases: -The period in Makkah, before the Hijrah (622 CE). The period in Madinah, after the Hijrah. Naturally the revelation from Allah to guide the Muslims also responded, to some extent, to these particular situations. The Makkan phase of the revelation lasted about 13 years, from the first revelation up to the Hijrah. This phase is determined by the prime task of the Prophet Muhammad (Sallallahu Alayhi Wasallam) to call people to Islam. The main themes of this call, based on the Qur'anic revelation are (1) Allah and His unity (Tawheed) (2) The coming Resurrection and Judgement. (3) Righteous conduct. The role of the Prophet in this phase is in particular that of an announcer and warner. The Madinan phase lasted about 10 years, from the Hijrah to the death of the Prophet (Sallallahu Alayhi Wasallam). While the basic themes of the Makkan phase remain, the factor of the Muslim's growing together into a community and the formation of the Ummah, now makes its presence clearly felt. In Madinah, there are four groups of people to be met: (1) The Muhajirun (immigrants), who migrated from Makkah to Madinah. (2) The Ansar (helpers), who originated from Madinah and helped the Muhajirun. (3) The Munafiqun (hypocrites), who are from Madinah and pretended to support the Muslims. (4) The Ahl Al-Kitab (People of the Book), that is Jews and Christians, with their respective scriptures. In addition to these the Qur'an also continued to address An-nas (mankind), that is all people, and referred to the disbelievers and ignorant ones. The knowledge of Makkan and Madinan revelations is one of the important branches of Ulum Al-Qur'an (Sciences of the Qur'an). It is not merely of historical interest, but particularly important for the understanding and interpretation of the respective verses.

The Prophet (Sallallahu Alayhi wa Sallam) said: If people knew what I know about being alone, no rider would travel at night by himself.

(Bukhari)



Warnings such as “Chenjerani ndi Agaruru” are common in many places where people live. Is it permissible for a Muslim to own a dog?



A dog can be owned for purposes such as the following: (1) A trained dog for hunting. Remember in Islam we are only allowed to hunt for food; there is no such thing as hunting for fun, for we are not allowed to kill or torture animals or drive them out of their habitats for the fun of it. (2) A trained dog as a guide. This would be the case if a person is blind and he/she has no choice but to keep a dog for essential services. (3) A dog trained for police duties. (4) A guard dog to guard houses or property. (5) A dog used by farmers to shepherd cattle, goats and sheep. We are, however, not allowed to keep a dog as a pet, since it is not a very clean animal. In conclusion: Don't contemplate taking a dog home as a pet. If, however, you do need to keep a dog for any of the reasons given above, then you may do so. But take every precaution not to have contact with its saliva. And also arrange for a separate living space.



Emotional interaction is inevitable. We experience constantly in our daily lives in relation to events and people. 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 am suffering from the problem of too much spare time, for which I have begun to feel very strange. My worship has become noticeably less. What is your advise?



The blessing of time is one of the greatest blessings that Allah Ta'ala can bestowed upon His slaves. Allah Ta'ala swears by time, as He says: By Al-Asr (the time) (103:1) because of the importance and blessing of time. But we are unaware of the importance of this blessing and we are neglectful of our duties towards it, namely to fill it with acts of gratitude and obedience towards Allah Ta'ala. In a Hadith it says: There are two blessings which many people do not make the most of and thus lose out: good health and free time. (Bukhari) Good health and free time are our capital, and we should deal with Allah with faith, striving against the evil inclinations of our Nafs and the enemy of religion i.e., the Shaytaan, so that we may attain the best in this world and in the Hereafter. If time is so important, then the Muslim should not have any free time, for he should be going from one act of worship and obedience to another.



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



No one knows exactly when he will die. There are no specific signs. This is by the mercy of Allah Ta'ala towards His slaves. But if a person feels that his death is approaching because of severe illness, then what he/she must do is hasten to set things straight by repenting to Allah, making up for any wrongs done to people and asking them for forgiveness.

The Prophet (Sallallahu Alayhi wa Sallam) said: Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty.

(Saheeh al-Jaami)

Kupempha Kwa Mulungu Ndi Gawo Lalikulu La Moyo Wathu

Kupempha kwa Mulungu ndi gawo lalikulu la moyo wathu wa tsiku ndi tsiku. Owerenga athu tsambali lakutengerani ena mwa malangizo a anthu okhulupirira omwe anatsogola ndipo malangizowa akukamba za kupempha kwa Mulungu.

Dziwani kuti ife ngati okhulupilira tiyenera kuyezamira kwa Mulungu ndikumamupempha nthawi zonse. Mulungu sasangalatsidwa ndi kapolo yemwe samapempha kwa Iye Mulungu.

Pemphani kwa Mulungu chikhululuko cha machimo athu omwe tapanga, komanso kuti Mulungu atiteteze kumachimo omwe angabwere kutsogolo kwathu.

Khalani okhonzeka polandira zomwe Mulungu watikhonzera, zabwino ndi zowawa. Khalani opilira pazowawa zomwe zakupezani

ndikukhalanso oyamika pa zabwino zomwe Mulungu wakupatsani. Ndipo pomaliza mwalirani muli ochita zabwino.

Umar Ibn Khattab (Radhiyallahu Anhu) analankhula kuti: Ndilibe mangawa ena ali onse za m'mene tsiku lakhalira. Khaya ndizosakomera ine kapenaso zokomera ine (zonse ndizilandira poti Mulungu ndiyemwe wafuna kuti zikhale choncho).

Osakhala ndi mangawa chifukwa chiyani? Chifukwa choti sindikudziwa kuti mwa ziwirizi (zabwino ndi zowawa) zabwino ndi ziti kwa ine. Ankalankhula chotere chifukwa anali okhutitsidwa ndi momwe Mulungu amaperekera ndi kusankha kwake.



BWERANI MUZATENGE BUKHU LAIKIDWALI

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