



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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DO YOU MISS TRIAL OF THE GRAVE WHEN EATEN BY ANIMALS?

Every accountable person who undergoes this questioning will undergo it after his death, no matter what his situation, whether he is buried in a grave or not.

Whether all of his body or part of it is buried, whether he died on his bed, or drowned in the waters, or was burned to death, or cut into pieces, or eaten by wild animals, no matter where and how he died.

The questioning of the two angels and the torment of the grave cannot be ruled out because of the body of the deceased being scattered, as we usually see, or by his being eaten by wild animals or fish in the sea, and the like.

Just as Allah will bring him back to life He, may He be glorified and exalted, is able to do that, in like manner He is able to bring part of him back to life, or several parts, even if he has been eaten by animals.

If a person dies by drowning or by burning, or by being devoured by animals, the soul experiences its share of torment or bliss, and the one whose body is in the waters or was burned or is in the bellies of animals will also have its share of that, in a manner that is known to Allah Ta'ala.

The trial is not only for the one who is buried in a grave; rather it

includes everyone who dies. The words of the Prophet (Sallallahu Alayhi wasallam): "When the deceased is buried..." are based on what is usually the case.

Based on that, if a person is knocked to the ground [and remains unburied] or thrown into the waters and dies there, then the two angels will come to him and question him.

So whether the deceased is buried in the proper manner or not, the two angels will come to him and will question him in his grave, and they will ask him in a manner that is known to Allah Ta'ala.

The Prophet (Sallallahu Alayhi Wasallam) stood over the well of Badr [Where the bodies of the polytheists were thrown] and said: Have you found the promise of your Lord to be true? Then he said: They can hear what I am saying now. (Bukhari)

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Don't be sad. Sadness weakens the heart and prevents you from going forward. Think good about Allah Almighty; have trust. You will find happiness.

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Which specific region in Makkah did the Ababil birds target with stones when confronting with Abrahah's army?



As Abrahah's army approached Makkah, they found themselves in Wadi Muhassir, positioned between Muzdalifah and Mina. Despite their preparations and the presence of the elephant, which refused to advance towards the Ka'bah, they encountered a halt. Nufayl ibn Habib al-Khath'ami intervened, speaking to the elephant and urging it to acknowledge the sanctity of Allah's sacred land. Upon Nufayl's command, the elephant knelt down, refusing to move further. At this pivotal moment, swarms of birds descended from the sea, each carrying three stones. Strikingly, these stones, resembling chickpeas or lentils in size, were delivered by the birds to the army below. While not every member of the army was targeted, those struck by the stones met a fatal fate, while others fled in panic, retracing their steps back along the road they had come.



How should the proxy representing the woman's guardian express the terms during the marriage contract?



If the father has designated a proxy to solemnize his daughter's marriage, the proxy should explicitly state their representation of the guardian during the ceremony. They might express this by saying, "I hereby given in marriage So-and-so, the daughter of So-and-so, on behalf of her guardian who has entrusted me with this duty." Conversely, if the guardian has assigned a proxy, it is crucial for the proxy not to utter phrases that imply personal ownership, such as, I give you my daughter in marriage.



What is the Islamic perspective on the use of cosmetic products by men, such as applying skin creams for beautification purposes, including skin whitening? Is such practice permissible according to Islamic teachings?



In Islamic jurisprudence men using cosmetics like creams and similar products, depend on the specific circumstances. To elaborate further: Products intended solely for beautification or adornment, traditionally associated with women, are generally deemed unsuitable for men. Rather, masculine virtues such as ruggedness and resilience are esteemed, discouraging pursuits that may convey femininity or effeminacy. The Prophet Muhammad (Sallallahu Alayhi Wasallam) emphasized maintaining one's natural disposition and cautioned against undue alteration of Allah's creation. Temporary alterations, like changes in skin tone, pose no theological quandary. However, permanent modifications are discouraged, reflecting a respect for Allah's divine design.



As a Muslim, am I allowed to read the Gospel out of curiosity, without any other intention? Regarding belief in divinely-revealed books, does it entail believing they are from Allah or accepting the content within them?



Every Muslim is required to acknowledge the Torah, Gospel, and Zabur as divine scriptures originating from Allah. They contain commands, prohibitions, exhortations, historical accounts, and discussions on matters like Paradise and Hell. However, Muslims are advised not to adhere to these scriptures due to their distortion and alterations over time. Keeping or reading them can pose risks of misunderstanding or disbelief in true aspects or acceptance of falsehoods. These books have undergone changes by various communities, such as Jews and Christians. With the Qur'an, a comprehensive and unaltered revelation, Muslims have all they need. The Prophet Muhammad (Sallallahu Alayhi Wasallam) once expressed displeasure when seeing a portion of the Torah in `Umar's (Radhiyallahu Anhu) hand.



I'm enthusiastic about incorporating the recitation of Allah's beautiful names into my daily routine. What blessings can I anticipate from this practice, and when are the most auspicious times to engage in this worship?



In adherence to the Sunnah, memorizing the names of Allah Ta'ala brings the promise of Paradise. As narrated by Al-Bukhari and Muslim from Abu Hurayrah (Radhiyallahu Anhu) the Prophet Muhammad (Sallallahu Alayhi Wasallam) stated: Allah has ninety-nine names. Whoever memorizes them will enter Paradise. However, in this Hadith, memorization extends beyond rote learning—it encompasses understanding the

meanings of these names and embodying their virtues in our actions. For instance, recognizing Allah's Oneness prompts us to shun associating partners with Him, acknowledging His role as the Provider directs us to seek sustenance solely from Him, and understanding His Mercy motivates us to engage in acts that attract His mercy. Moreover, Allah encourages us to invoke Him using these beautiful names, as He says in the Qur'an: And (all) the Most Beautiful Names belong to Allah, so call on Him by them (7:180). Thus, supplicating to Allah by addressing Him with His names—such as "O Most Gracious, have mercy on me; O Oft-Forgiving, forgive me; O Acceptor of repentance, accept my repentance"—is encouraged. Therefore, it becomes apparent that merely reciting these names without understanding their meanings, embodying them in our conduct, and invoking Allah by them falls short of the intended practice.



Is there a specific waiting period or etiquette to follow before announcing my wife's pregnancy to everyone, now that she is expecting for the second time?



It is permissible to share the news of the pregnancy once you are aware of it; there is no specific waiting period before announcing it. However, it is advisable to limit the announcement to close family and friends initially. This ensures that the news is shared with those who genuinely rejoice in your happiness and wish you well, thus safeguarding against the potential harm of envy. The Prophet Muhammad Sallallahu Alayhi Wasallam advised us to be discreet in our blessings, as he said: Be discreet to achieve what you want, for everyone who is blessed is envied. (Narrated by Tabarani in Sahih Al-Jami)

The Prophet (Sallallahu Alayhi Wasallam) The strong man is not the one who can wrestle (fight); the strong man is the one who controls himself at the time of anger. (Bukhari)



What is the religious ruling on someone who, upon receiving advice regarding an action conflicting with Shariah, dismisses it as fanaticism or extremism, advocating for moderation instead? Could you elaborate on the concept of moderation in this context?



Dismissing advice on actions deemed Haraam by Shariah as extremism is improper, as stated in the Hadith: “The believer is not a defamer, nor is he obscene or coarse” (Tirmizi). Instead, one should appreciate counsel, reflecting on its validity, and acting accordingly. In the Qur’an, Allah says: O you who have believed, obey Allah and obey the Messenger and those in authority among you (4:59). Moderation in Islam aligns with Shariah principles, as exemplified by the guidance of the Prophet Muhammad (Sallallahu Alayhi Wasallam) and the teachings of the Qur’an.



I’m concerned about my 8-year-old son’s behaviour. He speaks and acts femininely, especially noticeable at his tuition center where he’s mostly around girls. Despite reminders, he persists, and I worry about potential bullying. I want him to embrace more typical boyish behaviour?



The behavior described as “feminine bodily expression” doesn’t necessarily indicate one’s sexual orientation. It’s often a facet of one’s character, shaped by various factors such as limited interaction with males. Passing judgment on it as deviant or a disorder necessitates careful reflection. In the Qur’an, Allah says, “O you who have believed, fear Allah and be with those who are true” (Qur’an 9:119). Addressing such behavior should be approached without undue fear, as overreaction may lead to misguided treatment, particularly when these expressions are sporadic.

Rather than employing corrective measures like alerting the individual, fostering a masculine environment is recommended. This aligns with the teachings of the Prophet Muhammad (Sallallahu Alayhi Wasallam) who emphasized the importance of righteous company, as he said, “A person is likely to follow the faith of his friend, so look whom you befriend” (Abu Dawood). Encouraging participation in men’s activities and gatherings, especially in virtuous settings, can help in nurturing masculine traits and behaviours.



What steps can I take to develop my social and emotional intelligence, especially when I often find people avoiding me? How can I enhance my ability to attract and connect with others, drawing them to me naturally?



Enhancing social intelligence involves both intellectual and practical efforts. Intellectually, it requires acquiring knowledge about noble traits and ideal methods of handling various behaviours, including transgression, hypocrisy, and negativity. Practically, it involves persistently applying these noble characteristics in interactions, exercising self-restraint when faced with challenging behaviours, and responding with kindness and patience to negativity. Following the teachings of the Prophet (Sallallahu Alayhi Wasallam) on interpersonal relations across diverse backgrounds is advocated as the noblest path. A recommended resource is the book “Kayfa ‘Aamaluhum” by Shaykh Muhammad Saalih al-Munajjid, which offers clear guidance based on the Prophet’s teachings on interacting with people of all kinds.

The Prophet (Sallallahu Alayhi Wasallam) said: The feet of a slave will not move on the Day of Resurrection (Day of Qiyamah) until he is asked about his lifetime - how did he spend it? (Tirmizi)

Could he legally inherit property that was purchased through a loan entailing Riba (interest)? And what implications might this have on his inheritance rights?

When someone acquires property through an interest-based loan and later passes away, it becomes part of their estate, subject to inheritance. However, their involvement in Riba constitutes a sin. What is acquired through impermissible means, like Riba, remains forbidden. Nonetheless, upon the individual's demise, their wealth becomes permissible for their heirs. Conversely, items inherently forbidden, like alcohol, retain their prohibition. Similarly, if one unlawfully takes possession of property and then dies, it's not permissible for their heir to retain it. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, 'Whoever wrongfully takes a handspan of land will be given a collar of seven earths around his neck on the Day of Resurrection' (Bukhari). Hence, the property must be returned to the rightful owner or donated to charity.

If a man kept his marriage to his second wife secret, and had children with her, then he died without having disclosed this secret to his parents and siblings, or to his first wife and her children, then how can the second wife and her children seek their rightful share of the estate?

Officially registering marriages is essential to protect individuals' rights and prevent disputes. However, sometimes a man might avoid registering a marriage for personal reasons. If a man marries a second wife according to Islamic teachings, the second wife and her children can usually prove the marriage. This proof includes witnesses present during the marriage ceremony—typically the bride's guardian and at least two men—or any announcement made to friends or

relatives. Additionally, the husband might have left handwritten evidence of the marriage or registered the children from his second wife in his name. The second wife should gather these witnesses and any circumstantial evidence to support her claim. Presenting this proof to the relevant authorities can help establish her and her children's rights to the husband's estate. The first wife and her children must acknowledge these rights and avoid severing kinship ties or withholding what rightfully belongs to their step-siblings. According to Islamic law, all wives and children have equal rights to the inheritance, without any discrimination. This equitable distribution is even more critical if any heirs are minors (orphans).

In the Hadith of Jabir (Radhiyallahu Anhu), during a Friday sermon, a caravan from Sham arrived, causing people to disperse towards it, leaving only twelve men behind. Then, Surat Al-Jumu'ah was revealed. Did the Prophet (Sallallahu Alayhi Wasallam) continue the sermon and Salah with the remaining twelve people?

Imam Muslim reported a significant incident in his Sahih Hadith narrated by Jabir ibn Abdullah. While delivering the Friday sermon, the Prophet (Sallallahu Alayhi Wasallam) was interrupted by the arrival of a caravan from Sham, causing most people to disperse toward it. Only twelve men, including Abu Bakr and Umar (Radhiyallahu Anhum) remained. This event prompted the revelation of a verse from Surat Al-Jumu'ah: "And when they see some commerce or amusement, they break away to it and leave you standing" (Al-Jumu'ah: 11). In another narration by Muslim, it is stated that despite the interruption, the Prophet (Sallallahu Alayhi Wasallam) continued the sermon and led the remaining twelve in the Friday Salah.

The Prophet (Sallallahu Alayhi wa Sallam) said: There is no slave to whom Allah has entrusted the care of people, and he dies neglecting his flock, but Allah will forbid Paradise to him. (Bukhari)

F Mkazi sangazipereke yekha kwa mamuna ndipo makolo ake ndi amene ali ndiudindo womupereka kwa mamuna. Koma ngati patapezeka kuti bambo kulibe munthu wina wapadera atha kusankhidwa ndikukhala muimiliri wa bambo ake amkazi. Munthu yemwe akutenga m'malo akholoyu akuyenera kulankhula mawu otani pomupereka mkaziyo?

Y Pamene kholo la mwana wa mkazi lisankha munthu wina kuti akamuimilire bamboyo pokamupereka mwana kwake wa mkazi kwa mamuna yemwe akukwatiwa naye (patsiku lakumanga kapena kukwatitsa banja – Nikah) muimiliriyo akuyenera kulankhula mawu oyenera kulankhula. Mawuwa atha kulankhulidwa motere: Ndikumupereka kubanja wakuti wakuti (dzina la mkazi yemwe akukwatiwa) mwana wa mkazi wa akuti akuti (bambo ake a mwana wa mkazi) m'malo mwa makolo ake omwe andisankha ine kuti ndigwire ntchito imeneyi. Choncho munthu yemwe wasankhidwa kukhala muimiliri wa kholo la mkazi sakufunika kulankhula ngati iyeyo ndi kholo lenilenilo ayi. Mwachitsanzo asalankhule kuti: Ndikukupatsani mwana wanga kuti akhale mkazi wanu.

F Kodi lamulo likutinji pamene Imamu aimilira kuonjedzera Rakah (kupyoletsa) pamene Marakah oyenera akwanira ndipo sanapereke Salaam (kumalizitsa Swala) ngakhale kuti omutsatira m'mbuyo mwake akukumutsa kuti akuyenera kumalizitsa Swala ponena kuti Subhan Allah? Zikatero kodi otsatira apange chani pamene Imamu wachikhazikitsa kuti akuyenera kupitilira ndi Rakah ina?

Y Kutapezeka kusokonezeka kwa kukaikira pa mapemphero agulu (Jammah) Ndiudindo wa anthu otsatira m'mbuyo kumukumbutsa Imamu wawo. Monga m'mene Mtumiki (Sallallahu Alayhi Wasallam) analamulira kuti: Ngati otsatira m'mbuyo mwa Imamu ataona kusokonezeka ayenera kumuziwitsa Imamu ndipo amuna anene kuti "Subhan Allah" pamene akazi aombe m'manja. Chomwechonso udindo wa Imamu pamene wakumbutsidwa ndi anthu omwe akuwapempheretsa ndikumvera zomwe wakumbutsidwa kupatulako ngati ali ndi chikhulupiliro chakuti zomwe iye akuchita ndizolondola. Choncho ngati kukhulupilira kwake wakukhazikitsa akuyenera kupitilira m'mene akuchitira mpaka pamene mapemphero akuyenera kutha potsatira zomwe akukhulupilira kuti ndizolondola. Zikafika potere ndiye nawo anthu omutsatira omwe amukumbutsa Imamuwo akukhulupilira kuti iwowo akulondola sakuyenera kutsatira maganizo a Imamuyo ndipo iwo akuyenera kungokhala osaimilira uku adzakhala akupanga At-Tahiyyat ndikudikira kuti Imamu amalazitse mapemphero popereka Salaamu.

F Ndimaphunzitsa anthu olowa kumene Chisilamu ndipo mai wina adafunsa kuti angatani poti iye adalowa Chisilamu ndipo mamuna wake akadalibe kunja kwa Chisilamu?

Y Mkazi akalowa Chisilamu ndipo mamuna wake ndikukhalabe wa chipembedzo china lamulo lake ndilakuti banja lake lidzaimitsidwa pogwiritsa ntchito njira yakudikira (Iddah) yomwe nyengo yake ndi kudwala kwa chizimai kokwanira katatu. Mu nthawi yodikirayi ngati mamuna atalowa Chisilamu ndiye kuti banja lawo lidzakhala lovomerezeka ndipo sikudzafunika kukwatitsa kwatsopano.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mapemphero asanu a tsiku ndi tsiku, komanso kuchoka pa pemphero limodzi la Jumu'ah kudzafika pemphero lina la Jumu'ah ndi nthawi ya kukhululukidwa machimo omwe achitika pakati pa masikuwa ngati munthu sachita machimo akuluakulu. (Muslim)

F Kodi ndi dera liti lenileni ku Makkah ku komwe mbalame zotchedwa Ababil zinakaponya mabomba kwa Asilikali a Abraha omwe amafuna kukagumula Ka'bah?

Y Pamene asikali a Abraha anafika ku Makkah anapezeka ali kudera lotchedwa Wadi Muhassir lomwe lili pakati pa Muzdalifah ndi Mina. Kukhonzekera kwawo kunakumana ndi zovuta pamene njobvu yomwe amaidalira mwa njobvu zonse zomwe zinali mkati mwa asikaliwo inakana kupitilira. Njobvu siinafune kuti ilunjike ku Ka'bah ndipo inangokhala pansi. Malinga ndi mbiri munthu wina wotchedwa Nufayl ibn Habib al-Khath'ani anailankhula njobvuyo ndikuiiza zakuyera kwa Ka'bah. Kutsatira zomwe Nafayl analankhula njobvu ija inagwada pansi kukana kuyenda (osapitilira). Zitachita izi ndipo mosakhalitsa nkokomo kayanso m'bichiti wa mbalame zotchedwa Ababil zinatulukira ndipo mbalame iliyonse itanyamula miyala itatu. Miyala yake inali ing'onoing'ono inaponyedwa kwa asilikali a Abraha.

F Amai ena akudandaula kuti malipiro ambiri amaperekedwa kwa amuna okha. Mwachitsanzo munthu opanga Azaan amapeza malipiro pamene anthu omwe amva kuitana kwake abwera kudzapemphera. Munthu wa mamuna yemwe watuluka kupita kukapemphera pemphero lokakamiza (mapemphero asanu) pa gulu amapeza malipiro ngati a munthu wakwaniritsa mapemphero a Hajj ndi zina zotero. Malipiro otere kodi amaiwa akuti angawapeze bwanji?

Y Mosakaika kusinkhasinkha zakufuna kupeza malipiro monga m'mene zikumvekera mufunsoli ndikotamandika ndithu ngakhale kuti kukwaniritsa kwake kukufunika kumvetsetsa ndondomeko ndi njira zoyenera

ndi kuvomerezeka ndicholinga choti zolingazo zipambane. Pamene munthu wamkazi amvetsetsa za ntchito za uzimu zotsatira zake nzakuti iye azamvetsa ndikuzindikira kuti kupambana pa zauzimu sikupikitsana ndi amuna pa nkhani za kupembedza Mulungu chikhalirecho pali magawo ena omwe ali okhuza amuna okha basi. Njira iyi sinali yomwe mai a okhulupilira ndinso omutsatira Mtumiki achikazi (Mulungu asangalare nawo onse) omwe amakangalika kugwira zintchito zabwino ankatsatira. Choncho munthu wa mkazi yemwe waimvetsetsa dini akudziwa kuti kuli njira zambiri zopezera malipiro ochuluka kwa Mulungu zomwe munthu wamkazi atha kutsatira ndikutangwanika nazo monga kuwerenga Qur'an, kupanga ma Zikr ndikuzindikira maibada ena ongozipereka monga akusala masiku ena, kupemphera komanso kupereka chaulere kwa osauka ndi operewedwa.

F Timamva za 666 kodi nambala imeneyi ili zabwino zANJI kapena nambalayi ndiya anthu okhulupilira chabe za masenga?

Y Kuganizira penanso kukhulupilira kumene kuti nambala ya 666 ili ndi kuthekera ngati nambala ya Shaytaan ndi zina ndikofala komanso zikuchokera kwa anthu osakhulupilira mwa Mulungu M'modzi yekha kunena kuti anthu omwe sali Asilamu. Choncho sizoledwa Msilamu kukhulupilira za nambala imeneyi. Malinga ndi Chisilamu nambalayi ndi imodzi mwama nambala achiwerengero cha kuchuluka kapena kuchepa kwa manambala ngati manambala ena. Kukhulupilira zakuti nambalayi ili ndi mphamvu zina zake Ndikutsutsana ndi chikhulupiliro cha Chisilamu komanso kutero ndikutsatira za anthu opanda chikhulupiliro mwa Mulungu M'modzi yekha. Mwachidule ndizoletsedwa kukhulupilira za nambalayi kuti ili ndi mphamvu ina iliyonse.

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

F Ndikulingalira kukhala ndi chizolowezi chowerenga kapena kutchula Maina a Mulungu tsiku ndi tsiku. Kodi ntchito imeneyi ili madalitso anji (malipiro) ndipo ndinthawi yanji yomwe ili yabwino kugwira ntchito ya Ibaadah imeneyi?

Y Tikatsatira Sunnah tiona kuti kuloweza maina a Allah pali chiyembekezo chakulowetsedwa Jannah. Mu Hadith yomwe adailandira Bukhari komanso Muslim kuchokra kwa Abu Huraylah (Radhiyallahu Anhu) Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: Allah ali ndi maina 99. Yemwe awaloweze mainawa adzalowetsedwa ku Jannah. Komabe mathandauzo a Hadith akupitilira kuwaloweza kokha ndipo zikuthanduzonso kuwamvetsetsa mathandauzo a mainawo powagwiritsa ntchito mozochita zathu tsiku ndi tsiku. Mwachitsanzo, kuzindikira za umodzi wa Allah. Pozindikira kuti Allah ndiye mwini kupereka ndipo tikazindikira za dzina limeneli zitipangitse kusafuna thandizo kwa wina aliyense koma Allah yekha. Tikazindikira kuti Allah ndiwa chifundo tikuyenerereka kukhala ndi chidwi pochita zinthu zomwe zingabweretse chifundo chake. Komanso chodziwika nchakuti Allah akulimbikitsa kuti tizitchula maina ake onse abwinowa monga m'mene akunenera mu Qur'an kunena kuti: Ndipo maina onse abwino ndi a Allah choncho ziyandikitseni kwa iye potchula mainawo (7:180). Choncho, kuziyandikitsa ku Allah potchula maina ake monga O Inu Wachifundo nchitireni chifundo, O Inu okhululuka khululukireni ine ndi ena. Tikafika apa tinene kuti kuloweza chabe mainawa posamvetse zomwe akuthandauza komanso kuloweza chabe ndikusamagwiritsa ntchito mozochita zathu ndiye kuti kuloweza kwathu sikudzakhala kwa phindu.

F litakhala kuti mamuna wina anabisa za kukwatira kwake mkazi wachiwiri ndi ana ake omwe abadwa kwa mkazi wachiwiriyo ndipo iye ndikumwalira asanatchulepo izi kwa makolo ake komanso kwa abale ake komanso kwa mkazi wake oyamba pamenepa kodi mkazi wachiwiriyo ndi ana ake adzapeza bwanji gawo lawo la chuma chomwe mamunayo wasiya chomwe chili choyenera iwo kulandira?

Y Pofuna kupewa mavuto ngati awa kulembetsa banja ndikofunika kwambiri ndicholinga choteteza zoyenera za munthu komanso kupewa milandu kapena kukangana. Pena mamuna akhonza kusalembetsa kapena kubitsa za banja lake lina pa zifukwa zomwe iye akudziwa ndipo akufuna kuteteza. Tinene kuti ngati mamuna akwatira wachiwiri potsatira ndondomeko ya Shariah pazakhala posavuta kuti mkazi wachiwiriyo atulutse umboni okwanira pa maso pa anthu kuti malemuyo analidi mamuna wake ndipo iye anamukwatira kukhala mkazi wachiwiri. Maumboni eni ndi monga anthu omwe anaikira umboni patsiku lomwe awiriwo anakwatirana kawirikawiri awa ndi monga makolo ake a mkazi, amuna awiri omwe anali mboni pa tsikuli komanso atha kugwiritsa umboni wakulengeza za kukwatiwa kwake kwa azinzake ndi abale. Choncho mkazi wachiwiriyo akuyenera kusonkhanitsa maumboni onsewo ndi maumboni ena osakaikitsa. Kubweretsa maumboni otere kwa oyendetsa ndondomeko yogawa chuma cha mamunayo wasiya kutha kupangitsa kuti zinthu zisafike povuta. Ofunkira pa zonsezi ndi mkazi oyamba wa mamunayo komanso ana ake akwa mkazi oyambayo kumvetsetsa ndikulandira maumboni omwe aperekedwa kukhala zoonza pofuna kuti ubale pakati pa iye ndi mkazi mzakeyo komanso ana amabanja awiriwo asanonongeke.

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

F Kodi tili okakamizidwa kupanga Wuzu kapenanso kusamba pamene tikuyembekezera kupanga Ibaadah ya kulapa (Tawbah – kubwerera kwa Allah) pa machimo omwe tapanga kwenikweni kwa munthu alibe Twahara?

Y Allah sanatilamulire kupanga Wuzu kapena kusamba kukhala ndondomeko yofunikira pofuna kupanga Tawbah (kulapa) kaya utakhala ndi litsiro laling'ono kapena lalikulu kupatulapo kwa yemwe akulapa chifukwa chikaiko chomwe analinacho pa chikhulupiliro kapena kuti anatuluka Chisilamu. Pambuyo poti talapa moziyeretsa kwenikweni kwa Mulungu sikofunika kusamba kupatulako kwa omwe omwe akulowa Chisilamu. Mtumiki (Sallallahu Alayhi Wasallam) anamulangiza Qays ibn Asim (Radhiyallahu Anhu) kuti asambe pambuyo poti walowa Chisilamu. Zoyenera kutsatira pakulapa ndi monga osabwerera kuzoipa zomwe talakwitsa, kuzidandaulira mumtima, kukhazikitsa mumtima kuti siuzabwereranso kuzoipazo.

F Mzanga wina wa chipembedzo china akuganizira zolowa chipembedzo cha Chisilamu. Koma iye akuti akufunaadziwephindulomweangapezemu Chisilamu?


Y Phindu lomwe anthu omwe akuganizira za kulowa chipembedzo cha Chisilamu angapeze ndi losawerengaka ndipo mwachidule iwo adzapeza phindu mongaili: (1) Adzathakumudziwa Mulungu weniweni yemwe iwo anawalenga ndipo Iye dzina lake ndi Allah. Adzamuziwa udindo wake, adzatha kulumikizana naye. (2) Chifukwa cha phindu loyambilirali iye munthu adzapereka ulemu onse, kumvera, kukhulupilika kwa Mulungu m'modzi yekha. (3) Chifukwa cha phindu lachiwirili iye munthu


adzakhala ndi mtendere mu mtima, ufulu, chisangalalo kwa iye ngati munthu, banja lake, anthu apa dziko, chilengedwe ndi zina zotero. (4) Chifukwa cha phindu la chitatu iye munthu adzatha kumupembedza Mulungu kasanu pa tsiku. (5) Chifukwa cha phindu la chinayi iye adzakhala ndi umunthu wonyaditsa. (6) Chifukwa choti mudzakhala mukusala m'mwezi wa Ramadan, mudzaphuzira kuziletsa komanso kuziphunzitsa kumvera Mulungu. (7) Chifukwa cha phindu la chisanu ndi chimodzi mudzakhala munthu wopereka. (8) Phindu lina ndi loti chifukwa choti ndinu Msilamu pa nthawi yomwalira mudzamwalira ndi mtendere mu mtima..


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


Y Tasleem kapena kuti Salaamu pa mapeto kapena pomaliza Swalah ndi msichi kapena kuti 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 Alaikumu 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 yotulukira kapena kumalizitsa mapemphero (Swalah) komanso kupereka Salaamu kwa angelo akalembera wa zabwino.

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)


 **What were the final words uttered by the Prophet Muhammad (Sallallahu Alayhi Wasallam) as he prepared to depart from this world, leaving behind a legacy of guidance and wisdom for humanity?**


 The Prophet Muhammad's (Sallallahu Alayhi Wasallam) parting words before his departure from this world were deeply profound: "O Allah, (with) the higher companions." This significant event is documented in a chapter titled "The Last Words of the Prophet" in Al-Bukhari's Sahih, where he quoted the Hadith of Aishah (Radhiyallahu Anha). She narrated that when the Prophet (Sallallahu Alayhi Wasallam) was in good health, he would express, "No soul of a Prophet is taken until he has been shown his place in Paradise and then he is given the choice." However, as death drew near, with his head resting on her thigh, he momentarily lost consciousness and then regained it. His gaze shifted towards the ceiling, and he supplicated, "O Allah! (with) the highest companions." Aishah (Radhiyallahu Anha) discerned the profound implications of his words, realizing that he was not choosing to remain with them. Thus, the Prophet's (Sallallahu Alayhi Wasallam) last utterance encapsulated his longing for the exalted company of Allah's closest Companions (Radhiyallahu Anhum) in the Hereafter.

 **Does kissing on the cheeks between engaged couples necessitate performing the ritual of greater purification (Ghusl)? And what is the ruling if such kissing occurs on the mouth? Furthermore, does kissing on the mouth invalidate Wudu for a married couple?**

 In Islam, until the completion of the marriage contract, a man and his fiancée are considered non-Mahram to each other, meaning they are still strangers. Consequently,

it is impermissible for them to be alone together, travel together, touch each other, or engage in kissing. This prohibition is underscored by the profound words of the Prophet Muhammad (Sallallahu Alayhi Wasallam) who stated: "If one of you were to be stabbed in the head with a needle of iron, that would be better for him than touching a woman who is not permissible for him." (Tabarani, from the Hadith of Ma`qil ibn Yasar) Regarding the question of whether greater purification (Ghusl) is required due to kissing, it is important to clarify that this is not the case. Greater purification is mandated only if there is emission of semen or if sexual intercourse occurs.

 **What are the essential requirements that define a building or room as a Masjid? In simpler terms, what conditions must be met for a space to qualify as a Masjid? Additionally, if a location lacks one of these criteria but still hosts the five congregational prayers regularly, does praying there equate to praying in a congregation at home?**

 A Masjid is identified by specific criteria: 1- It must be designated as a Waqf, meaning it is no longer owned by its founder. 2- It must allow general permission for prayers. 3- It must consistently and permanently host the five daily prayers. According to most scholars (except for the Shafa`is), a place achieves Masjid status when general prayer permission is granted, whether explicitly designated as a Waqf or not. Once a place is a Masjid, it ceases to be owned by its founder due to its Waqf status, prohibiting its sale. Prayer rooms found in offices and schools, however, do not meet Masjid criteria as they are not established as Waqfs and typically lack regular prayer schedules.

The Prophet (Sallallahu Alayhi wa Sallam) said: The nearest a Muslim is to his Lord is while he is in prostration. So, make Dua in it. (Muslim & Abu Dawood)



A woman is worrying that many rewards are only prescribed for men. For example - A muezzin will have to reward all those who pray after listening to his call for prayer. A man who goes out to pray the obligatory prayer in the congregation will have the reward of complete Hajj and so on. How a woman achieves these rewards?



Undoubtedly, aiming for lofty spiritual aspirations is commendable, and its fulfillment hinges on understanding the correct path to attain the desired objectives. The journey towards elevated ranks in Paradise commences with acquiring sound knowledge and translating it into action. When a woman grasps the essence of the divine teachings, she recognizes that achieving excellence in Paradise doesn't necessitate competing directly with men in matters specifically designated for them. This wasn't the approach of the Mothers of the Believers and the female Companions (Radhiyallahu Anhum), who ardently pursued goodness and vied in righteous deeds. A woman who delves into her faith comprehends that the avenues of Islam and the abundant rewards of faith are diverse and plentiful, many of which she can engage in without venturing beyond her home and private quarters. These include reciting the Quran, engaging in various remembrances (Adhkaar), and undertaking voluntary acts of worship such as fasting, prayer, and charity.



What is the ruling if the Imam rises for an additional Rakah after completing the prayer but before offering the Salaam, despite being reminded by the congregation with "Subhan Allah"? What should the followers do after the Imam proceeds with the extra Rakah?



In the event of an anomaly during congregational prayer, it is incumbent upon the congregation to notify the Imam. As the Prophet (Sallallahu Alayhi Wasallam) instructed: If anyone perceives an irregularity during prayer, men should proclaim "Subhan Allah," while women should gently clap. Conversely, the responsibility of the Imam, upon being alerted, is to retract unless he is confident in his correctness. Should he maintain his conviction, he ought to persist in his course of action until the prayer's conclusion, following his judgment. If those who alerted him remain convinced of his error, they should refrain from standing with him, instead remaining seated, engaged in the recitation of At-Tahiyat, supplicating and awaiting the Imam's completion of the prayer. Both parties are excused due to their respective convictions—the congregation believing in the Imam's error, and the Imam in his correctness, each acting upon their interpretation and certainty. Upon the Imam's utterance of the concluding Salam, they should echo the Salam in unison. This view is according to Shaf'i.



Does the water in a swimming pool remain pure even if people's clothes become wet, considering that small children swim in the pool and may potentially contaminate it?



The fundamental principle regarding all water types is their purity (Tahir), unless tainted by an impurity altering its colour, taste, or smell. Allah Ta'ala says: and We send down from the sky pure water" (25:48). The Prophet (Sallallahu Alayhi Wasallam) said: Water is pure and nothing makes it impure (Sahih al-Jami). If the water in a swimming pool retains its original purity, it remains pure unless confirmed otherwise by evidence of contamination.

The Prophet (Sallallahu Alayhi Wasallam) said: Charity given to a poor person is charity, but that which is given to a relative is two things, charity and upholding ties of kinship. (Tirmizi)

KODI MAFUNSO A M'MANDA AMAKUDUTSA NGATI UTADIBWA NDI ZILOMBO

Munthu aliyense akadzamwalira adzafunsidwe mafunso a m'manda mosatengera njira yomwe iya wa mwalirira kaya anaikidwa m'manda monga m'mene zikhalira nthawi zonse komanso ngakhale sanaikidwe m'manda. Nzoziwika kuti anthu amafa munjira zosiyanasiyana ndipo ena saikidwa m'manda. Onsewo adzafunsidwe mafunso omwe aliyense amafunsidwa m'manda.

Apa tikuthanthauza kuti, kaya wakufayo thupi lake lonse kapena gawo limodzi lokha la thupi lake laikidwa m'manda, kaya anafera nyumba pa malo ake ogona, kumira m'madzi kapena kupsya ndi moto, kaya thupi lake kudukaduka tizigawo ting'onoting'ono mafunso adzafunsidwabe kwaiyeyo.

Chodziwika nchakuti kufunsidwa ndi Angero awiri sizimuponya munthu wina aliyense chifukwa chakuti thupi lake silinaikidwe m'manda, kapena kuti thupi lake liri tiziduswa tomwe tili madera osiyanasiyana mwinanso kudibwa ndi zirombo.

Kufunsidwa kulipo ndithu ndipo palibe amene

angazembe zakufunsidwaku chifukwa chomwe chimatsegula mafunso apa mandawa ndiye kufako.

Momwemo m'mene Mulungu Wapamwambamwamba adzaperekere moyo wina tsiku la kuuka m'manda chomwechonso mafunso kwa munthu yemwe wa mwalira koma sanaikidwe m'manda mafunso opita kwa munthu wakufa adzamufikilira.

Tikubwerezanso kunena kuti pamene munthu amwalira mwachisanzo chifukwa chakumira m'madzi, kupsya ndi kupsyerera ndi moto, kudibwa ndi ziromo za kuchire mzimu wake udzakumana ndi zofunsidwa za Angero awiri.

Mulungu yekha ndi amene akudziwa ndondomeko za m'mene munthuyo adzafunsidwe pa mbuyo poti wa mwalira ndipo wasiyana ndi moyo wa dziko lino.

M'menemo ndi m'mene tingayankhire funso lakuti 'kodi mafunso a m'manda amakudutsa ngati utadibwa ndi zirombo'? Ayi - Mudzafunsidwa ndithu.



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