

Al-Haqq الْحَقِّ

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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Leave Behind Legacy of Empowered Muslims

As Muslims, we should always be grateful for the diverse abilities that Allah Ta'ala has bestowed upon us. Allah says in the Qur'an: And whatever of blessings and good things you have, it is from Allah (16:53).

Despite our pride in these gifts, there remains a vast reservoir of untapped potential among Muslims in Malawi and beyond, which continues to grow.

It is our duty to harness our abilities and foster the development of our fellow Muslims. Islam encourages us to uphold cooperation, solidarity, and unity. Allah commands in the Qur'an: And cooperate in righteousness and piety, but do not cooperate in sin and aggression (5:2).

These principles extend beyond spiritual and emotional support to encompass all aspects of life, including our material and professional endeavours.

We must remember that our earthly achievements hold no lasting value unless we leave a legacy of empowered and capable Muslims behind. The Prophet Muhammad (Sallallahu Alayhi Wasallam) reminded us: When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (continuous charity), knowledge which is beneficial, or a virtuous descendant who prays for him (Muslim).

Therefore, we must embrace the mission of nurturing and rebuilding Muslim potential. This initiative aims to ensure that Islam and Muslims benefit from our life's work.

Let us lead by example, identifying and addressing areas within our nearest Muslim communities and beyond where our collective capabilities can make a significant difference.

But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers. (34:39)

Zakaah Nisaab
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MOTIVATIONAL MOMENTS

If the world was free of problems, Paradise would lose its value.

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What does Islam teach about choosing a life partner? Does Islam affirm that our life partners are predetermined by Allah, or does it leave the decision to us?



Islam reconciles the concept of Allah's decree with human free will. Allah has granted us the freedom to make choices. Allah Ta'ala says: For whoever wills among you wills to take a right course: (81:28). However, our will operates within the framework of Allah's divine plan: But you cannot will, unless Allah wills... (76:30). Therefore, there is no contradiction between Allah's decree and human choice. In the context of choosing a life partner, individuals have the freedom to exercise their will and marry whomever they choose. However, it's crucial to recognize that Allah's decree ultimately governs the outcome of our choices. While a person's choice serves as the means to achieve their desires, they may encounter obstacles that alter their plans. In such instances, it's important to trust that Allah's decree is ultimately for the best, even if we cannot comprehend the wisdom behind it.



Does the act of cleaning a child's urine and washing their diaper invalidate Wuzu (ablution) according to Islamic teachings? Provide details on how different Islamic schools of thought view this situation?




Cleaning a child's urine or washing their diaper does not invalidate Wuzu (ablution). However, if impurity is encountered, it is essential to cleanse oneself before performing prayers. Similarly, touching medical equipment or walking barefoot on the floor of a washroom does not nullify Wuzu. If impurity is present on the floor and one steps on it while wet, washing the feet becomes necessary. Likewise, touching a child's urine-soaked clothes does not invalidate Wuzu, but washing hands is required if they were touched when wet. The same principle applies if the hand was wet while touching dry clothing.





My boss asks for my opinion on the attitude, manners, and qualifications of potential or current employees. Is it permissible for me to provide this information?




It is permissible for you to cooperate with your boss on this matter, provided you are certain of the information you provide and avoid lying or cheating. If done truthfully and sincerely, this cooperation is considered an act of righteousness and piety, and as offering sincere advice. As the Quran states: 'Help one another in acts of righteousness and piety, but do not help one another in sin and transgression' (5:2).


 **If someone violates minor traffic regulations like slightly exceeding the speed limit, neglecting signals, improper lane changes, or insufficient spacing between cars, does it constitute sinning?**


 In Islamic teachings, safeguarding oneself and the community from harm is paramount. Allah says in the Noble Qur'an: And do not throw [yourselves] with your [own] hands into destruction (2:195). This principle underscores the importance of complying with traffic rules, as they contribute to the well-being and safety of individuals and society. The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: There should be neither harming nor reciprocating harm (Ibn Majah). Hence, adherence to traffic regulations aligns with the Islamic principle of preventing harm.


 **Is it considered Haraam (prohibited) to sell images and sculptures depicting animals? Additionally, what are the religious rulings concerning such transactions, and are there any exceptions or considerations to be aware of within Islamic jurisprudence?**


 It is deemed Haraam to produce statues and sculptures, with a strong warning and command to destroy them. Consequently, if their manufacture and possession are prohibited, it logically follows that buying and selling them is also forbidden. This ruling is reinforced by a narration from Jaabir ibn 'Abd-Allaah (Radhiyallahu Anhu), where the Prophet Muhammad (Sallallahu Alayhi Wasallam) forbade the sale of alcohol, dead meat, pork, and idols. The prohibition extends to the sale of items derived from forbidden sources, as exemplified by the fat from dead animals. This implies that if something is prohibited for consumption or use, its sale and the consumption

of its price are likewise prohibited.

 **I've faced accusations of seeking a boyfriend while wearing a Hijab. I believe wearing a Hijab shouldn't hinder my search for a suitable partner. I introduced him to my parents for their opinion. Some argue against wearing Hijab if I choose to do this?**

 Muslim women are obliged to wear the Hijab and observe proper Islamic modesty consistently. Wanton display (Tabarruj) is a major sin, diminishing a woman's value and incurring Allah's wrath. It's vital for Muslim women to adhere to Islamic Hijab, pleasing Allah and facilitating guidance. Marriage may be obligatory if one fears immoral behavior, following the Sunnah. There's a distinction between seeking a spouse modestly and inappropriate mingling. Modesty is a virtue, emphasized by the Prophet (Sallallahu Alayhi Wasallam). Advising to abandon Hijab contradicts religious commitment and invites Allah's displeasure.

 **Every time I do more acts of worship and my faith improves I end up committing sin. Then I strive to improve but it is not long I commit the same thing again. What is your advice?**

 One of our pious predecessors said: How often is it the case that one of us will be better after committing sin than he was before. In many instances a person errs and falls into sin, then he feels ashamed in his heart before Allah and he turns to Him and repents to Him, so that he thinks of that sin all the time and continually regrets it and seeks forgiveness. You have to repent continually, before Allah, humble yourself before Him, and ask Him to forgive you. If you resolve firmly each time not to go back to that habit then your heart threatens to overwhelm you then resist it.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever calls himself by other than his father's name (or attributes himself to someone other than his father), will be cursed by Allah, the angels and all the people. (Ibn Maajah)



It is the practice of my fellow Muslim women friends to wash their feminine pads used during menses before they would throw them away. Is it true that it is obligatory to do so even though we are using disposable feminine pads which we are not going to use again?



None of the trustworthy scholars have stated that a woman must wash her menstrual rags or pads before discarding them. It appears that the female Companions (Radhiyallahu Anhum) did not wash these pads, and the Prophet (Sallallahu Alayhi Wasallam) was aware of this practice without reprimanding them. At-Tirmidhi and other authors of Sunan narrated that Abu Sa'id Al-Khudri (Radhiyallahu Anhu) said: It was asked, 'O Messenger of Allah, should I perform Wudu from the well of Buda'ah?' – a well into which menstrual rags, dog flesh, and other impure things were thrown. The Messenger of Allah (Sallallahu Alayhi Wasallam) replied: 'Water is pure and nothing makes it impure.' This "Menstrual rags" in this context refers to rags used for menstrual blood. It indicates that these rags were discarded without washing. Therefore, there is no sound basis for the practice of washing menstrual rags before disposal.



I experience frequent discharge, primarily semen, which occurs multiple times a day. This discharge sometimes happens without any feelings of desire. As a result, I perform Ghusl each time. How should I handle this situation according to Islamic teachings?



Please note that if the discharge of semen is accompanied by feelings of desire, Ghusl is required according to scholarly consensus. With regard to semen being discharged without

desire, the scholars differed concerning that. The most correct view is that if it is emitted without desire, Ghusl is not required but you have to do Wuzu. The evidence for that is the words of the Prophet (Sallallahu Alayhi Wasallam) to `Ali ibn Abu Talib (Radhiyallahu Anhu): If water gushes forth then Ghusl is required. (Abu Dawood) Gushes forth means that it comes out forcefully, with feelings of desire. One has to distinguish between the kinds of discharge that come out; not every discharge that comes out of the private part is semen for which Ghusl is required. There is Wadiy (a fluid emitted after urination), semen (fluid emitted at the point of climax) and various discharges experienced by women. Madhiy and Wadiy do not necessitate Ghusl, rather what is required is to wash the private parts and Wuzu is necessary




What do the four Schools of Thought say about the validity of holding a supplementary congregational prayer in the Masjid? Considering their distinct interpretations and rulings, how do they view this practice within the context of Islamic jurisprudence?





In a Masjid where there is no regular Imam, there's no problem with performing the second prayer in congregation, as affirmed by Scholars. However, in a Masjid with a consistent Imam, avoiding praying with them due to discord or factionalism is deemed impermissible, a stance supported by the consensus of Scholars. Yet, if such a situation arises unexpectedly, like when some worshippers miss the congregational prayer, Hanafis, Malikis, and Shafa'is view it as Makruh (disliked).


The Prophet (Sallallahu Alayhi Wasallam) said: For a man to pray with another man is better than his praying alone, and for him to pray with two other men is better than his praying with one other man. The more men there are, the dearer it is to Allah.

(Abu Dawood)


 **What is the religious stance on having a dog for protection within an apartment? If the dog is confined to a specific room, does that action inhibit angels from entering the rest of the apartment?**


 According to Islamic teachings, keeping dogs is generally not allowed, except for specific purposes like hunting or guarding livestock or crops. This ruling is based on a narration by Abu Hurayrah (Radhiyallahu anhu) in Sahih al-Bukhari. The Prophet Muhammad (Sallallahu Alayhi Wasallam) stated that for those who keep dogs, a portion of their good deeds is deducted daily, except in cases where dogs are kept for guarding crops or livestock. If there is a necessity to keep a dog indoors for protection, it should be confined to its own designated space within the house to prevent the contamination of impurity. However, this confinement will not hinder the entry of angels into the rest of the house, as clarified by another hadith that states angels do not enter rooms containing images. This assurance is based on narrations found in both Sahih al-Bukhari and Sahih Muslim.


 **Is the belief that 666 is the devil's number merely a superstition?**


 The notion that 666 holds any significance, particularly as the number of the devil or the Dajjal (the "antichrist"), is a widespread myth originating from non-Muslim communities, particularly those associated with beliefs contrary to Islam. Consequently, it's impermissible for Muslims to attribute any special significance to this number. In Islamic perspective, it's simply one among many numerical representations of quantity. Ascribing any unique power or impact to it amounts to imitating non-believers and subscribing to their myths and superstitions, actions deemed

impermissible (Haraam) in Islam.

 **Is it obligatory to perform the ablution (washing before prayer) or ritual bathing (Ghusl) before repentance (Tawbah) for sins, particularly when one is unclean?**

 Allah has not mandated performing ablution (Wuzu) or ritual bathing (Ghusl) as prerequisites for repentance, regardless of whether the impurity is minor or major, unless one is repenting from disbelief or apostasy. After sincere repentance from sin, Ghusl is not required as it is not generally prescribed, except for those entering Islam, as exemplified by the Prophet Muhammad (Sallallahu Alayhi Wasallam) advising Qays ibn `Asim (Radhiyallahu Anhu) to perform it upon embracing Islam. The conditions for repentance, according to scholars, include sincerity, abandoning the sin, feeling remorse, resolving not to repeat the sin, and more.

 **What is the ruling on the difference in teaching quality between lessons in school and private lessons, with regard to explaining things properly to the students?**

 What the teachers must do, is to do the work that is required of him, and not fall short in explaining things properly, whether he is teaching in the school or elsewhere. Whatsome teachers do, whereby they fail to explain things properly in school but they explain very well elsewhere, is a kind of betrayal of trust and deceiving the students and the school. But if he does his work properly in both places, but he does a better job in one due to external factors such as having more time and fewer students, or because the students are of a similar level, and the like, then there is nothing wrong with that.

The Prophet (Sallallahu Alayhi Wasallam) said: The angels do not enter a house in which there is a dog or an image. (Ibn Maajah)

F Ndine ophunzira yemwe ndimalimbikira ndicholinga choti ndizipeza malikisi apamwamba pa phunziro lililonse. Koma ndikudziwa kuti timayenera kuwakonda anzathu monga tizikondera tokha. Tsono ndiwafunira bwanji amzanga omwe ndikupikitsana nawo chifukwa ndikawafunira zabwino mwachisanzo kuti apeze malikikisi apamwamba zikhala ngati ine sindikufuna nambala yotsogola. Zikafika pamene ndiye kumati nazo bwanji?

Y Mtumiki (Sallallahu Alayhi Wasallam) anati: Palibe m'modzi wainu yemwe angakhale okhulupilira mpaka atamukonda mzake monga m'mene azikondera iye mwini. (Bukhari) Ndizachiziwikire kuti munthu atha kuzikonda iye mwini pofuna kukhala otsogola ndipo ndikupikitsana ndi anthu ena zakufuna kutsogola. Choncho Maulama anathandauzira zakumukonda mzathu (munthu wina) pa zina zilizonse komanso kumukonda kuti zoipa zisamupeze. Izo zili choncho palibe choletsa kuzikonda kapena kuzifunira zabwino, kuwapitilira anthu pa kuchita zabwino komanso kupambana. Munthu payekha pamene azikonda ndikuzifunira zabwino awafunilenso ena zabwino. Choncho Mwachidule palibe kulakwika kulikonse kufuna kuti ukhale munthu yemwe wapeze malikisi otsogola mbali inayi ukuwafunira kupambana anthu omwe ukupikitsana nawo.

F Ndinatenga ngongole kwa munthu wina yemwe anamwalira ngongoleyo ndisanapereke. Vuto lilipo ndilakuti sindikudziwa m'bale wina aliyense wa malemuyo ndipo palibe wina aliyense akudziwa za ngongoleyo kupatulako ineyo ndi malemuyo. Padutsa nthawi yaitali chimwalilile. Kodi pamene ndipange bwanji?

Y Poyamba tinene kuti Shariah ikutiphunzitsa zokhunza ngongole. Pamene tikutenga kapena kupereka ngongole kwa anthu ena tiyenera kulemba komanso payenera kukhala mboni kuopa mawa. Taonani munatenga ngongole kwa munthu popanda kuziwana ndi abale ake ndipo lero zikuta kuti ngongoleyi mubwezera kwayani. Koma ngati munthu watenga ngongole, kusunga katundu wa anthu ndipo ena katundu ndi ndalama amwalira ndipo palibe abale omwe tikuwadziwa tiyenera kupereka zinthuzo ngati chopereka chaulele kwa anthu osauka popanda kuika cholinga choti tipeze nawo madalitso mukupereka zinthuzo ndikutinso mwina wake apeze malipiro kupyolera mu zinthu zomwe zaperekedwa kuchokera ku zinthu zomwe anawakongoza anthu iye ali moyo.

F Kawirikawiri ndikamachita zinthu zabwino ndipo chikhulupiliro changa ndikulimbikitsidwa kapena kusinthika kukhala chabwino ndimathera mukuchuita machimo. Zikatero ndimayetsesa kuti chikhulupiliro changa chikhonzekenso Komabe sipadutsa nthawi yaitali ndimabwelera ku machimo omwe aja. Kodi pamene zafikapa ndiotani kuti zindikhalire bwino?

Y M'modzi mwa anthu okhulupilira omwe anatitsogolera anati: Kodi ndikangati kapena kuti ndikuwilikiza kungati komwe m'modzi waife adzakhale bwino pambuyo poti wachita machimo ndikuoneka bwino kusiyana ndi m'mene analili anasachite machimo. Dziwani kuti nthawi zambiri munthu amalakwitsa ndipo amagwa m'machimo. Chifukwa cha machimo amene wachita amachita manyazi mumtima mwake ndipo amalapa kapena kubwelera kwa Mulungu uku akuganiza za machimo omwe anachita ndipo chifukwa chaichi namapempha chikhululukko kwa Mulungu. Musalole kugonjetsedwa ndi chiopsezo chomwe mtima wanu ukubwewretsa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Palibe kapolo wa Mulungu yemwe wapatsidwa udindo woyang'anira (wosamalira) anthu, ndipo iye iye ndikumwalira asakusamalira za anthu akewo koma kuti Mulungu adzamumana Jannah (Bukhari)

F Ndimagwira ntchito ku bungwe lomwe limapereka ngongole zosiyanasiyana yomwe anthu atha kutenga pofuna kugula galimoto, nyumba ndi zina. Ngongoleyi amadula kumalipiro mwezi ndi mwezi mpaka ngongoleyo izathe popanda ndalama ina yoonjezera (intelesiti). Koma kuti Mgwirizano wa ngongoleyi uli ndi gawo lina lotchedwa “Za moyo wa mawa” kapena kuti “mtetezi wathu wa mawa” ngakhale kuti izi sizingwiritsidwa ntchito. Malangizo ano ndi otani kutenga ngongole ngati imeneyi?

Y Palibe choletsa kutenga ngongole pofuna kugula zomwe tikufuna monga nyumba ngati ngongoleyo ndiyobweza popanda kuonjezera ndalama ina pamwamba (intelesiti) Koma sizololedwa kutenga ngongole yomwe ili ndi gawo lonena za moyo wa mawa kapena kuti ntetezi wathu wa mawa (life insurance). Koma Tikumva mufunsoli kuti gawo lokhuza za moyo wa mawali silikugwiritsidwa ntchito apo ndiye kuti palibe choletsa kutenga ngongoleyi chifukwa chomwe chikuletsedwa ndiye kutengako.

F Kodi kuchotsa ndikutaya tsitsi komanso zikhadabo pamene ili mkati mwa masiku ako apa mwezi (matenda azimayi) ndi zolakwika? Kapena ndikofunika kuchaka zinthuzo tisanataye ngati tili mu nyengo yotero?

Y Izi ndi zomwe akazi ena amazunguzika nazo kwenikweni lamulo la kumeta tsitsi, kuchotsa zikhadabo ndi ma Sunnah ena okhuza chilengedwe pa nthawi yomwe munthu wa mkazi ali mkati mwa ma tsiku ake apa mwezi. Izi zikuchokera pa zikhulupiliro zaboza zonena kuti kena kulikonse komwe kanachoka pa thupi pa munthu kadzabwelera pa tsiku la chimaliziro, ndipo amakhulupilira kuti ngati

achotsa ali odetsedwa (alibe Twahara) ndiye kuti magawo omwe anachotsedwawo adzabwelera ali odetsedwa (opanda twahara) pa tsiku lotsiriza. Ichi ndichikhulupiliro cha boza ndipo sicholondola. Mkazi yemwe ali mkati mwa masiku ake apa mwezi ndiololedwa kuchotsa tsitsi, chikhadabo ndi zina.

F Ndili pa ubwenzi ndi tsikana wina yemwe Ndikufuna kuti ndidzamukwatile mtsogolo muno. Funso langa ndi lokhuza tsiku la khumi ndi chisanu (15) la mwezi wolemekezeka wa Ramadhaan timalitcha tsikuli tsiku la ‘chimwemwe ndi chikondi’ Kodi ndingagwiritse tsikuli kuchita za chikondi komanso kulitenga tsikuli kukhala lodalitsika?

Y Tili odadwa kuti mukufunsa zokhuza kukhala pa chisangalalo ndi kukodwera tsikuli ndipo simukufuna kufunsa za ubwenzi omwe mwautchula mufunso lanu. Kulakwika koyamba ndikhala pa ubwenzi ndi mkazi yemwe mukuti mukufuna mudzamukwatire mtsogolo muno. Dziwani kuti kukhala pa ubweziko ndikoletsedwa ndipo zonse zomwe zingamachitike mkati mwa ubwenzi wanuyo ndizololakwika. Kodi ndichisangalalo ndi madalitso anji omwe angapezeke pamene inu ndi mkaziyo muli mkati mosamumvera Mulungu. Komanso tionjezere kuti ngakhale kuti inu ndi mkaziyo munali pa umodzi wovomerezeka kunena kuti anali mkazi wanu omwe munachita ndondomeko yoyenera kusangalala ndi kusangalalira pa tsikuli ndi mchitidwe opeka mu chipembedzo cha Chisilamu. Ku Chisilamu kulibe tsikuli. Chisilamu chili ndi zisangalalo zoziwika ndipo chilibe chisangalalo kupatulako chisangalalo cha Eid Fitr ndi Eid-Adha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Miyendo iwiri ya akaoplo a Mulungu (anthu) sidzasuntha pa tsiku la Kiyamah mpaka itafunsidwa za moyo wake - Kodi unagwira ntchito yanji? (Tirmizi)

Kutukuka kwa dziko kwapita pa patsogolo ndipo gawo lina la kutukukaku ndi monga njira yakulumikizana kupyolera pa makina a intaneti. Lero mikumano ikutha kuchitikira pa makinawa pamene anthu ankumanawo amaonana wina ndi mzake ngakhale wina aliyense ali kutali ndi komwe kukuchitikira nkumanowo. Kodi mikumano ngati imeneyi ndi chimodzimodzi ndi mikumano ina yomwe pomaliza pake pamafunikira kupanga Dua yopempha chikhululuko ku zolakwika zomwe zagwa pa kukambirana?

YInde mikumano yomwe ukumachitika kupyolera pa makina a intaneti ndi chimodzimodzi ndi mikumano ina iliyonse ndipo nkofunika kumalizira ndi Dua.

Fndinawerengapo kuti ena mwa Maswahabah (Radhiyallahu Anhum) ankachita machimo ena ngakhale chikhulupiliro chawo chinali cholimba komanso changwiro. Kodi izi zikuthandauza kuti ndi chachiziwikile kuti ife anthu wamba povuta kuta kuti tisachite machimo chifukwa chakuti chikhulupiliro chathu ndichooka?

YKulankhula kotero kukuchokera mukunong'onozedwa ndi Shaytaan yemwe amafunitsitsa nthawi zonse kuti munthu aziona machimo ngati chinthu chisaopsa ndi cholinga chakuti iye munthu apitilize kuchita machimo ndipo asakhale ndi maganizo obwerera kwa Mulungu (kulapa). Maganizo awa ndi aboza mumagawo angapo. (1) Tiyenera kudziwa kuti ife Asilamu chitsanzo chathu chabwino ndi Mtumiki Muhammad (Sallallahu Alayhi Wasallam) (2) Tikulamulidwa ife Asilamu kowatsatira Maswahabah (Radhiyallahu Anhum) pa ntchito yawo yabwino osati mbali ina. (3) Ngakhale

ena mwa Mashahabah (Radhiyallahu Anhum) anachita machimo ena izi sizinali chotika kwa iwo kawirikawiri. Gawo lalikulu la moyo wawo linali lotsatira malamulo a Mulungu ndikulimbikira usiku ndi usana kuti akhale opambana ndi otsogola pomusangalatsa Mulungu. Kumvera, kutsatira, kuchita Ibaadah ndi kupititsa chipembedzo patsogolo ndiye gawo lalikulu la moyo wa Maswahabah (Radhiyallahu Anhum). Nanga bwanji munthu akufuna kulengezetsa zomwe sizinali kuchita kwa iyo nthawi yambiri ndipo ndi onse ndikusiya kulengezetsa magawo a moyo wawo (wa Maswahabah) wa tsiku ndi tsiku omwe unali wakuchita Ibaadah, kumvera, kukweza chipembedzo cha Chisilamu.

FPamene munthu wataya kathu kapena kuluzo munjira ina iliyonse ndikulankhula kuti Innahu 'ala raj'ihl la Qadir (Ndithudi Mulungu ndiwakutha kubweza) (83:6) Kulankhula kokwana ka 200 kodi zomwe wataya kapena kuluzazo zingangabwwere kapena zingapezeke kapena ayi?

YIzi sitinawerengapo kapena kuzipeza mu Qur'an kapenanso mu Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam). Iyi sinjira yoziwika pofuna kupeza zinthu zomwe zataika kapena kusowa. Moti kutero ndiko kugwiritsa ntchito Qur'an motsutsana ndi njira yomwe imayenera kuti Qur'an igwiritsidwe ntchito. Takuona apa kugwiritsa ntchito nambala (200) zomwe zitha kuziwika kupyolera mu Qur'an ndipo sizingaziwika kupyolera kuganizira chabe. Choncho kugwiritsa ntchito njira imeneyi ndi kubweretsa zinthu zachilendo (Bid'ah) Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: Munthu yemwe abweretse zachilendo mu chipembedzo sali waife ndipo ntchito zakezo sizizalandidwa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chopereka (chaulele) chomwe chaperekedwa kwa osauka ndi chopereka basi koma chomwe chaperekedwa kwa abale chili ndi zinthu ziwiri, kupereka komanso kumanga ubale. (Tirmizi)

F Bambo anga ndiolankhulitsa ndipo chifukwa cha khalidwe la miseche limawabweretsera mavuto komanso mavuto kwa ife anthu ena apa banja lathu. Abale ndi anthu oyandikana nawo amatida chifukwa cha khalidwe la miseche la bambowo. Kodi mavuto amenewa tingawathetse bwanji?

Y Tikuganiza kuti muyenera kuwalangiza bambo anuwo modekha ndi mwa nzeru. Muwalongosolere iwo zovuta zomwe zikubwera chifukwa cha khalidwe lawo lolankhulitsa komanso miseche. Ayenera kudziwa kuipa kolephera kusamala lilime. Tili ndi chikhulupiliro kuti kupyolera mukulangizidwa atha kusinthika khalidwe lawo loipalo.

F Ndine dokotala wa chipatala ndipo pena odwala amabwera kuti ndiwapatse chikalata choikira umboni woti iye wadwala ndipo akufunika kukapuma (osapita ku ntchito). Komabe pena sindikhala okhutira zomwe odwala amanena chifukwa pali matenda ena omwe dokotala sanganene ndipo amangokhala oganizira chabe. Ngati nditamupatsa chikalata choti akapume pamene iye akunena zaboza ndine olakwa (ndachita tchimo)?

Y Ngati matenda ake ndioziwika palibe vuto kumupatsa chikalata choikira umboni kuti wadwala ndipo akufunika kukapuma. Koma ngati matenda ake sioziwika ndipo dokotala akudalira za zomwe zakuchita nthupi mwake zomwe odwala akunena, dokotala ayenera kuzitenga kuti ndizoona ndipo amupatse chikalata choikira umboni za kudwala kwake. Choncho ngati mwamupatsa odwala chikalata choikira umboni kuti wadwala ndipo akuyenera kukapuma ku nyumba (osagwira ntchito) koma iye akunama zakudwala kwake inu ngati dokotala palibe tchimo

chifukwa chakuikira umboni.

F Kodi munthu yemwe wayamba kulimbikira pa Deeni, kumvera ndi kutsatira zomwe Mulungu akufuna ndimalangizo anji omwe angapatsidwe ndicholinga choti asabwelere m'mbuyo ndikuyamba kuchita ulesi ndi kuchita zoipa?

Y Dziwani kuti Mulungu amasangalatsidwa ndi akapolo ake omwe amabwera kwa lye (amalapa) ngakhale kuti Mulungu ndi amene amamupangitsa kapoloyo kuti alape. Malangizo kwa ife akapolo a Mulungu ali motere: (1) Nthawi zonse tizimuyamika Mulungu moyera mtima chifukwa chakutiongolera ku njira yoongoka. Tiyenera kudziwa kuti popanda lye kutiongolera ku njirayo sitikanaongoka komanso sitikanakhala anthu omupembeza. (2) Kumvera pochita zomwe talamulidwa ndikukhala ndi chidwa chofuna kumuyandikira Mulungu pochita Masunnah pambuyo poti tachita Ibaadah ina yokakamizidwa. (3) Kufunafuna chisangalalo cha Mulungu ndikukhala ndi chiyembekezo chokakumana naye posatangwanika ndi zinthu za moyo uno. (4) kukhala ndi khumbo lofuna kukhala pa ubwenzi ndi anthu ochita zabwino ndikuwataya ochita zoipa. (5) Kutalikirana ndi machimo ang'ono ndi akulu chifukwa tchimo limodzi limatsegula njira kuti tchimo lina lifike kapena lichitike.

F Kodi ndizololedwa mkazi kuvala zibangiri zopangidwa kuchokera ku zitsuro poonjera zibangiri zopangidwa ndi golide kapena silivala?

Y Ndizololedwa mkazi kuvala zibangiri zopangidwa ndi golide kapena silivala komanso diamonds kapenanso kuchokera kumiyala ina ya mtengo wapatali. Koma izi zisachitike moononga chuma.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kuyandikana komwe Msilamu alinako ndi Mulungu wake ndi pamene iye ali pakuwerama (pa nthawi ya Swala) choncho pangani Dua (pa nthawiyi) (Abu Dawood)

Q **What is the Islamic ruling regarding a situation where a family lives in a deteriorating house owned by the husband's company, facing the risk of eviction, while the father refuses to invest in a new home? In this case, the mother secretly saves money from her husband's wealth to purchase a house for the family's benefit. What is the Islamic perspective on this action?**

A In Islamic teachings, providing adequate housing for one's family is highly encouraged, and it contributes to a person's happiness. However, if the father has already ensured suitable accommodation for his wife and children, whether by renting or through other means, he fulfills his Islamic obligation. While owning a house is recommended if affordable, it's not an urgent necessity as long as suitable housing is available. Regarding the mother's actions, taking money from her husband's wealth without his knowledge to purchase land does not fall under permissible circumstances, as this is only allowed when the husband fails to provide basic necessities for the family.

Q **The time begins when the Azaan is given, but when does the time end? Is there a difference between delaying prayer and missing the time for prayer?**

A If delaying the prayer means that one will miss out on praying in congregation and will pray it alone at the end of its time, then it is prohibited because it means not praying in congregation so long as one does not have an excuse for not praying in congregation. With regard to delaying prayer and missing the time for prayer we answer as follows: Missing the time for prayer means delaying the prayer until the time is over and one has not prayed. This is a major sin, unless that is for a legitimate excuse such

as sleeping or forgetting. With regard to delaying prayer, this may refer to two things: 1. Delaying the prayer until the time for that prayer is over. We have explained the ruling on this above. 2. Delaying the prayer until the end of the time for that prayer.

Q **When is the ideal time to take a bath after engaging in sexual activity? We've heard suggestions that activities like walking or cooking, particularly for women, are considered improper before bathing?**

A No timeframe within which a woman in a state of major ritual impurity must perform Ghusl. However, it's connected to the performance of prayers and other worship activities that require purity. It's encouraged in Islam for individuals to promptly perform Ghusl to maintain a constant state of purity, aligning with the Sunnah. Additionally, it's mentioned that angels do not approach someone in a state of major ritual impurity. This underscores the importance of hastening to perform Ghusl. As the Prophet Muhammad (Sallallahu Alayhi Wasallam) said: there are three situations where angels do not approach: the corpse of a disbeliever, a man who excessively uses saffron, and someone in a state of major ritual impurity.

Q **After our father's passing, our mother needs care. One sister argues sons, not daughters, should primarily provide caregiving. Is she correct?**

A Caring for aging parents is a shared duty among all children, irrespective of gender. However, if a daughter's husband impedes her ability to fulfill this obligation, his authority takes precedence. In such cases, the daughter can fulfill her duty by arranging for external assistance, either through hiring.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever does not pray 'Asr, his good deeds are cancelled out. (Bukhari)



Should missed prayers be made up in their order suppose I miss out Zuhr and Asr?



It is obligatory to make up missed prayers in the proper order, according to the majority of Scholars. Whoever misses Zuhr and Asr, for example, should pray Zuhr first, then Asr. However, if a person owes two prayers, Zuhr and Asr for example, and starts with Asr by mistake or because he is unaware that the missed prayers should be offered in order, his prayer is valid. Malik and Abu Hanifah said that they do not have to be offered in order if there are more than a day and a night of prayers, because doing that with regard to more than that period would be too difficult. So the obligation is waived, just like making up missed Ramadan fasts in sequence. From this it may be understood that offering missed prayers should be done in sequence according to the majority of Hanafis, Malikis and Hanbalis, except that the Hanafis and Malikis do not say it is obligatory if the prayers of more than one day and one night have been missed.



Could you kindly share insights into the life, virtues, and significance of Fatimah (Radhiyallahu Anha), the beloved daughter of the Prophet Muhammad (Sallallahu Alayhi Wasallam) and her esteemed position in Islam?



Fatimah bint Muhammad (Radhiyallahu Anha) epitomized numerous virtues: her patience, unwavering devotion to Islam, remarkable generosity, chastity, devoutness, and profound gratitude to Allah. Her manner of speech closely mirrored that of the Messenger (Sallallahu Alayhi Wasallam). Prophet Muhammad (Sallallahu Alayhi Wasallam) held her in high esteem and showered her with love and honor. He famously

declared, “Fatimah is a part of me, and whoever angers her, angers me.” She, the daughter of the leader of humanity, the Messenger of Allah (Sallallahu Alayhi Wasallam) and the mother of Al-Hasan and Al-Husayn, may Allah be pleased with them, was born just before the inception of the Prophet’s (Sallallahu Alayhi Wasallam) mission. After the Battle of Badr, she married `Ali ibn Abu Talib, may Allah be pleased with him. Her love for the Prophet (Sallallahu Alayhi Wasallam) was profound. Upon his demise, she mourned deeply, expressing, “O my father, to Jibril we tell the news of his death, O my father, he answered the call of his Lord, O my father, in Paradise is his eternal abode.



Is it permissible to celebrate the naming of the newborn?



According to the Sunnah, it is recommended to perform the ‘Aqeeqah for a child on the seventh day after birth. For a boy, two sheep are to be slaughtered, while for a girl, one sheep suffices. This practice is based on the narration of Samurah ibn Jundub, where the Prophet Muhammad (Sallallahu Alayhi Wasallam) said: Every child is in pledge for his ‘Aqeeqah, which should be sacrificed for him on the seventh day, and his head should be shaved and he should be given a name. The ‘Aqeeqah serves as an act of worship to draw closer to Allah and an expression of gratitude for the blessing of a child. Subsequent actions, such as cooking the meat and sharing it with relatives, or distributing it raw, are all permissible and entail no wrongdoing.

The Prophet (Sallallahu Alayhi wa Sallam) said: The most beloved of names to Allah are ‘Abd-Allah and ‘Abd al-Rahman. (Muslim)

Asilamu Ochuluka

Akudikira Thandizo Lanu

Ife ngati Asilamu tikuyenera kukhala othokoza ndi kuyamika nthawi zonse pa zomwe Mulungu watidalitsa nazo. Ena adalitsika pa chuma, kukhala ndi mabanja onyaditsa ndi omuopa Mulungu, komanso ndi luso losiyanasiyana. Mulungu akunena mu Qur'an yolemekezeka kunena kuti: Pa madalitso ndi zina zonse zomwe mulinazo ndizochokera kwa Mulungu (16:53)

Ngakhale kuti ena aife tidalitsika ndi madalitso osiyanasiyana omwe sitingawamalize kuwatchula pa tsamba laling'ono ngati limeneli dziwani kuti pamene ena ndiodala pali ena ochuluka omwe akusoweka thandizo lathu kuti tiwaolotse kuzipsinjo zosiyanasiyana komanso kuwatukula pa luso lawo lomwe likukanika kuti litukuke.

Ndiudindo wathu kugwiritsa ntchito kuthekera kwathu komwe tilinako powakankha, kuwatukula, ndikuwaolotsa Asilamu Anzathu. Tisaiwale kuti Chisilamu chimatikakamiza ndikutiphunzitsa kukhala ogwirizana ndi odalilirana. Mulungu akunena mu Qur'an yolemekezeka kunena kuti: Gwirizanani pa zabwino ndikukhala oziyeretsa ndipo musagwirizane muzinthu zoipa (5:2)

Izitu (zakugwirizana pakuchita zabwino)

zikupyola moyo wauzimu koma kuti zikufalikira pakugawana munzeru, luso and magawo aupangiri osiyanasiyana omwe Msilamu alinawo. Choncho upangiri omwe tilinawo ukufunika kuti tiwafikire nawo Asilamu anzathu omwe sangafikire pomwe ife tili.

Dziwani kuti kupambana ndi kutsogola kwathu pa zinthu zosiyanasiyana pa moyo uno wa dziko la pansu umakhala ulibe thandauzo pokhapo ngati titasiya tikamwalira kuzindikira kwathu, luso lathu ndi zina zotero kwa Asilamu anzathu.

Mtumiki (Sallallahu Alayhi Wasallam) anaphunzitsa kuti pamene munthu akamwalira ntchito zake zonse zimatha (zimaima kugwira ntchito) kupatulako zinthu zitatu: Sadaqatul Jariyah (chopereka chopitilira) maphunziro omwe ali abwino (opindilitsa) komanso mwana womuopa Mulungu amene amakupempherera kwa Mulungu (Muslim)

Chifukwa chaichi tiyene tipite chitsogolo powatukula, kuwaolotsa Asilamu anzathu magawo osiyanasiyana. Tikatero ndiye kuti Asilamu azapindula nafe pa zinthu zomwe Mulungu watidaitsa nazo.



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