

Al-Haqq الْحَقُّ

And say, the truth has come and falsehood has departed.
Indeed is falsehood (by nature) everbound to depart (Quran 17:81)

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Pay Zakaat for the Needy Muslims Need It

Zakaat holds a central place in Muslim life. It is not just generosity, but a duty for those who are financially able. The word comes from an Arabic root meaning “to purify” or “to grow,” reflecting the belief that giving away part of one’s wealth cleanses the heart and allows communities to flourish.

Zakaat at 2.5% becomes obligatory upon a person whose personal wealth exceeds his basic needs and is equal to or greater than the amount of Nisab (Quantum). If such wealth remains in his possession for one full lunar year, he must pay 2.5% of that wealth as Zakaat. The Nisab is 20 Mithqals (87.479 g) for gold and 200 Dirhams (612.35 g) for silver. Any form of currency equivalent to either of these Nisab (Quantums) will also make Zakaat obligatory.

Zakaat does not diminish wealth. On the contrary, it brings blessings. Withholding it out of fear of poverty overlooks the truth that sustenance comes from Allah, not from hoarded savings.

In Malawi, the impact of Zakaat can be

seen most clearly in education. Countless students—from basic to higher levels—have been able to complete their studies because of it. For some, this meant paying school fees; for others, it meant staying in college when dropping out felt inevitable. These opportunities have allowed young people to pursue their dreams and support their families in the long run.

More broadly, Zakaat often steps in where government programs fall short. It provides food for struggling households, medical help for the sick, and direct support for widows and orphans. Sometimes it is distributed through organizations, other times directly to families, building bonds of compassion between giver and receiver.

In a country where inequality and poverty are still pressing challenges, the call to pay Zakaat rings louder than ever. It is both an act of faith and a reminder of our shared responsibility—to ease burdens, restore dignity, and strengthen the ties that hold communities together.

“Charity does not decrease wealth. No one forgives another except that Allah increases his honor. And no one humbles himself for the sake of Allah except that Allah raises him in status.”

Muslim

Zakaat Nisaab
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MOTIVATIONAL MOMENTS

Take advantage of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your preoccupation, and your life before your death.

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Will anyone who receives his book of deeds in his right hand enter Hell?



The texts of the Quran and Sunnah indicate that on the Day of Resurrection, people will be divided into two groups: one group who will receive their records of deeds in their right hands, who are the believers, and another group who will receive their records of deeds in their left hands, who are the disbelievers. The sinful monotheists, who will enter Hell for their sins, then be brought forth from it, will receive their records of deeds in their right hands, and no one will receive their records of deeds in their left hands except the disbelievers who will abide forever in Hell.



What is the wisdom behind the prohibition on acting that is not accompanied by free mixing or music?



Acting is a kind of lying, and the lying is twofold in this case: firstly because the actor takes on a personality or character that is not his, so he is lying, and he also attributes to that character words and deeds that never happened, so this is another lie.



If one of my friends or neighbours visits me, is he regarded as a guest and is he entitled to what is due to a guest?



The host must honour his guest and give him his dues. The Prophet (Sallallahu Alayhi Wasallam) said: "Whoever believes in Allah and the Last Day, let him honour his guest and give him the best treatment." Someone said: For how long should I offer him the best treatment, O Messenger of Allah? He said: "For one day and one night, and hospitality is for three days, then anything beyond that is charity given to him." (Bukhari and Muslim). This means that you should do your best to honour him as much as you can on the first day, being generous towards him and offering him fine food, then on the second and third days you may offer him whatever is available to him and not offer him more than you usually have for yourself and your family. And anything beyond three days is charity and a favour; if you wish you may do it, and if you wish you may refrain from doing it.



When doing Wudhu, is it stipulated that one should rub between the toes each time?



What is required is to make the water reach between the fingers and toes once, by running the fingers between them or otherwise. If the individual runs his fingers between the fingers and toes each of the three times he washes them, there is nothing wrong with that, but it is not a condition of Wudhu being valid. Rather what is required and Sunnah as indicated by Pious Scholars is to make sure that the water reaches between the fingers and toes at least once.



Is it permissible to give antidote extracted from the venom or secretions of animals, or from the animal itself, such as its body?



It is permissible to use it for medical treatment if it is proven to be of benefit, but it should be prescribed by a skilled doctor. In the past, they used to use it for kings to protect them, so that poison would have no effect on them if someone wanted to kill them with it. It has also proven to be effective for those who live in the wilderness or in lands where snakes and scorpions are common.



Is keeping dogs Haraam in Islam?



Islam forbids Muslims to keep dogs, and the punishment for that is that the one who does that loses one or two Qirats (parts) from his

Hasanat (good deeds) each day. An exception has been made in the case of keeping dogs for hunting, guarding livestock and guarding crops. Abu Hurayrah (Radhiyallahu Anhu) narrated that the Prophet (Sallallahu Alayhi Wasallam) said: "Whoever keeps a dog, except a dog for herding, hunting or farming, one Qirat will be deducted from his reward each day." Narrated by Muslim.



Is it true that the Prophet (Sallallahu Alayhi Wasallam) was leaning against Ali's chest when he died?



What is proven with an authentic chain of narration is that the Prophet (Sallallahu Alayhi Wasallam) died leaning against the chest of the Mother of the Believers Aishah (Radhiyallahu Anha). It was narrated from Urwah, from A'ishah, who said: During his [final] illness, the Messenger of Allah (Sallallahu Alayhi Wasallam) used to check and ask: "Where will I be today? Where will I be tomorrow?" hoping that the turn of Aishah was close. When it was my day, Allah took his soul when he was leaning against my chest, and he was buried in my apartment. (Bukhari and Muslim). What the Shiah say about the Prophet (Sallallahu Alayhi Wasallam) dying when he was leaning against Ali's chest is all false, and no attention is to be paid to it. These reports are not strong enough to contradict the Hadith of Aishah (Radhiyallahu Anha), concerning which the scholars are unanimously agreed that it is authentic.

Whoever keeps a dog, except a dog for herding, hunting or farming, one Qirat will be deducted from his reward each day.

”

Muslim



Is doing more when doing Wudhu, such as washing a limb four times, disliked, or does it invalidate Wudhu altogether?



The Sunnah when doing Wudhu is to wash each part three times, and doing more than three times is overstepping the limits and is transgression. Even though washing the limbs more than three times is not allowed according to scholarly consensus, it does not invalidate Wudhu, because Wudhu has been done correctly by washing the limbs three times, and anything more than that is rejected, but it does not render it invalid.



Should I stay friends with someone whose people are hostile towards Islam and are persecuting Muslims?



It is not permissible for a Muslim man or woman to take a non-Muslim as a close friend or ally, because Allah says: (Oh you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people) [Al-Maidah 5:51]. In this verse, Allah forbade the believers to take a close friend from among the disbelievers, Jews and those who follow their whims and desires, in the sense of consulting them, discussing issues with them and trusting them with some of their affairs.



Is there a difference between the degree (Darajah) and station (Manzilah) in Paradise, and what is the highest level therein?



In Paradise, both “degree” (Darajah) and “station” (Manzilah) refer to levels of reward, and they are used interchangeably in authentic texts. The Quran mentions varying degrees of distinction in the Hereafter, indicating a hierarchy based on deeds. The Prophet Muhammad (Sallallahu Alayhi Wasallam) stated that there are one hundred degrees in Paradise, each separated by a vast distance, and recommended seeking al-Firdaws, the highest and central part, situated beneath the Throne of Allah. The highest station is known as al-Wasilah, a unique position closest to Allah, which only one individual will attain. The Prophet (Sallallahu Alayhi Wasallam) encouraged asking Allah to grant him this station, highlighting its unparalleled proximity to the Divine. This station is considered the most esteemed and luminous, reflecting the Prophet’s unparalleled servitude and closeness to Allah. The distinction between Darajah and Manzilah is not supported by religious texts; they are synonymous terms describing the varying levels in Paradise.

Allah has pardoned my Ummah for what they do out of mistake, forgetfulness, and under compulsion. ”

Ibn Majah



Who are the Bohras and the Rafidis? Are the followers of these two groups regarded as disbelievers?



The Rafidi Shiah and the Bohra Shiah are regarded as being among the groups that have gone astray and deviated from the religion of Allah – if we assume that they were originally Muslims. The scholars who study different sects regard the Bohras as esoteric (Batini) Ismailis, who are one of the sects of the Shiah. They went to great extremes regarding their Imams, to the extent that even the Rafidis regarded them as disbelievers. As for the Rafidis' claim that the Quran has been altered, the Rafidis are not Muslims; rather they are sects, the first of which appeared twenty-five years after the death of the Prophet (Sallallahu Alayhi Wasallam). It started with some people whom Allah caused to go astray and respond to the call of one who was scheming against Islam, and this group is similar to the Jews and Christians in terms of lies and disbelief.



The West accuses Islam of oppressing women. What is the status of women in Islam?



Women in Islam have attained a high status which no previous nation granted to them, and no subsequent nation attained, because Islam's honouring of the human being is shared by both women and men equally. The divine teachings in this world apply equally to both, and they are also equal in terms of reward and punishment in the hereafter. Allah, may He be Exalted, says: (And We have certainly honored the children

of Adam) [Al-Isra 17:70]. (Men have a share in what parents and relatives leave behind, and women have a share in what parents and relatives leave behind) [An-Nisa 4:7]. This honourable status that women acquired in Islam is unmatched in any other religion, nation or law. Roman civilization affirmed that women were slaves belonging to men, and they had no rights at all. A large council met in Rome and discussed women's affairs; they concluded that a woman is a living being with no soul, so she will have no part in the afterlife and she is impure. Compare this – and they are not equal – to what Allah says in various Aayahs in the Holy Quran. As Allah has honoured women in this way, He has made it clear to all humanity that He has created women to be wives, daughters and sisters, and He has prescribed for that purpose laws that apply specifically to women and not to men.



Is it Sunnah to pray two Rakaats before consummating the marriage? hadith to be shared



Some scholars regarded it as Mustahabb to pray two Rakaats before consummating the marriage with the wife, based on what has been narrated that some of the Sahaabah (Radhiyallahu Anhum) did that, seeking Allah's blessings and protection in their new union. Therefore, if the couple prays two Rakaats and makes Dua, it is a good act. If they do not, there is no blame upon them.

The believers, in their mutual love, mercy, and compassion, are like a single body. If one limb suffers, the whole body responds with sleeplessness and fever.

”

Bukhari and Muslim

FAgogo anga anamwalira ali Msilamu ndipo adasiya mkazi, ana awiri a amuna ndi ana awiri akazi. Pakadali pano ndalama ya penshoni yomwe adagwira ntchito m'boma yatuluka. Kodi ndalama imeneyi ndiyofunika kuigawa pakati pa mkaziyo ndi ana?

YNdalama imeneyi ndi gawo limodzi mwachuma chamasiye chomwe anthu omwe ali oyenera kupeza gawo muchuma chamasiyecho ayenera kulandira. Choncho ndikoyenera kugawa kwa mkazi ndi anawo motsatira malamulo a Chisilamu pachuma chamasiye. Malinga ndi malamulo mkazi adzapatsidwa 1/8 ndipo chuma chotsalacho chidzagawidwa m'magawo asanu ndi limodzi. Ana amuna adzalandira magawo awiri awiri aliyense ndipo mwana wamkazi adzalandira gawo limodzi.

FIne ndi mtsikana wa zaka zosapyola makumi awiri, ndipo ndili ndi vuto m'mabere anga. Dokotala amandiumiliza kuti awone maberewo kuti adziwe thandizo lomwe lingafunike. Kodi lamulo likutinji ngati dokotala atakhala wa mwamuna? Komanso nthawi zonse ndikamakhuzidwa ndi dokotala wachimuna ndimagwidwa ndi chilakolako. Kodi pamenepa nditani?

YPokhudza kulandira thandizo la mankhwala ndi gawo lomwe dokotala angaone, ndikoyenera kuti muyambe

kaye mwayesa kupeza dokotala wachizimayi. Ngati dokotala wachizimayi palibe ndiye kuti muli oloedwa kulandira thandizo ndi dokotala wa mwamuna. Izi ziri choncho malinga ndikufunika komwe kungakhalepo kuti mulandire thandizo. Tsono pokhudza nkhani yogwidwa chilakolako, mwina ndibwino kuti mukhale ndi m'bale wanu panthawi yowonana ndi dokotala wanuyo. Kutero ungachepetse mphamvu za chilakolako pa nthawi yomwe dokotala akugwira ntchito. Koma chachikulu ndikukhala omukumbukira Allah ndikupempha chitetezo kwa iye kuti Shaytaan asakuyandikireni.

FNthawi zina ndimamuchitira kaduka mchemwali wanga chifukwa choti iye amandipitilira pochita zinthu zaumulungu ndipo ndimalephera kumupitilira. Kodi nditani kuti nsanjeyi ithe?

YHadith ya Mtumiki ikunena kuti: Nsanje Imavomerezedwa pa zinthu ziwiri: Poyamba kwa munthu yemwe waphunziro Quran ndikumaigwiritsa ntchito usana ndi usiku. Komanso munthu yemwe wapasidewa chuma ndikumachigwiritsira ntchito chumacho muzinthu zabwino. Anthu awiri awa ndioti titha kuwachitira nsanje. Pomaliza tinene kuti ndinu odala popikisana kuchita zinthu zabwino. Choncho nthawi zonse pamene nsanje yakufikirani inu muziganiza zochita chinthu china chabwino.

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

FKodi ndizololedwa munthu kulowa Chisilamu ndicholinga chofuna kupeza banja?

YSizoloredwa kwa munthu kuika zolinga zina zosakhala kumuopa Allah pofuna kulowa Chisilamu, monga kunena kuti akulowa Chisilamu chifukwa choti akufuna akwatiwe kapena kukwatira, izi sizoloredwa koma ngati munthu atapanga Shahaadah tiyenera kuvomereza ndikumuunikira za ubwino wa Chisilamu, chifukwa choti timayenera kulandira ndikuvomereza pa zomwe munthu angaonetse ndikusiya zina zonse m'manja mwa Allah. Choncho tisafunse ndikufufuza zachikhulupiliro cha munthu pa Allah, koma kuti kwaife ndikutenga zomwe akunena ndikuonetsa pa maso pathu, zina zonse ndiza Allah mwina kudziwa zamumtima.

FTingatani pamene munthu yemwe sali okhulupilira akunyoza Chisilamu, komanzo Mtumiki, kodi tittha kumumunya ponyatsidwa nazo?

YAyi, sikoyenera kumumenya chifukwa iye akudikira chiongoko kudzera mu malangizo anu. Izi ziri choncho chifukwa choti mwina akuchita izi chifukwa cha kusazindikira. Pamenepo ntchito yathu yaikulu ndiulaliki kwa iye adziwe choonadi komanso kumupempha Allah kuti ampatse chiwongoko. Umo ndi m'mne ankachitira Mtumiki wathu (Sallallahu Alayhi Wasallam).

FAnthu ena akunena kuti magulu a nkondo a m'maiko a Chisilamu monga Hamas ndi omwe amabweretsa kuwonongeka kwa dziko lawo pamene amakhala akulimbana ndi asilikali monga a dziko la Israel: Mawu anu ndi otani pa zimenezi?

YPoyamba tinene kuti ife ngati Ummah wa Chisilamu sitivomereza kuchita zachisokonezo. Ife sitiloredwa kuchita chiwembu kuwachitira magulu ena. Koma ngakhale izi ziri choncho, sitiloredwa kungowonolera anthu ena akutichita ziwembu zosiyanasiyana. Zomwe zikuchitika ku Palestine sadaziyanambe ndi anthu aku Palestine chifukwa choti iwo sadakalande dziko la anthu ena ayi. Choncho ndikoyenera kwa Asilamu amene alandidwa dziko lawo kuchita zonse zotheka kutenga dzikolo kwa anthu olandawo. Choncho mwachidule sizoonza kuti maguluwa ndi amene amapangitsa kuti maikowo akhale pamavuto koma dziko lomwe linalanda malo a nzawo mowakakamiza ndi amene ali osokoneza.

FKodi ndizoloredwa kusinthana mphete pomwe anthu awiri akukwatirana?

YKusinthana mphete pa Nikah ndi khalidwe lachikunja ndipo zilibe gawo lililonse mu Chisilamu. Munthu amene angachite zimenezi akukhulupilira kuti ndi Sunnah ndiye kuti wapeka chinthu chimene Mtumiki (Sallallahu Alayhi Wasallam) ngakhale ma Swahaba ake sanachite.

Chinthu chilichonse chofunikira chimene sichiyamba ndi Bismillah ndi chopanda madalitso aliwonse kwa Allah.

”

F Pakadali pano anthu ambiri omwe sali Asilamu akumafunitsitsa atamawerenga Bukhu lopatulika la Quran. Kodi ndibwino kuwaletsa anthu omwe sali Asilamuwa kugwira Quran?

Y Mukuyenera kudziwa kuti Quran inatumizidwa kukhala mphatso ya dziko lonse. Ndiudindo wathu ife Asilamu kufikitsa uthenga womwe uli mu Quran kwa aliyense. Kukhala ndi Wudhu ndikwa Asilamu akamafuna kuwerenga Quran ngati gawo limodzi la Ibaadah koma osati kwa ena omwe angafune kuwerenga kuti amve zomwe zalamulidwa ndi Allah. Choncho palibe choletsa iwo kuigwira Quraniyo koma chofunika ndiko kupereka malangizo kwaiwo kuti alisamalire bwino Bukhu lopatulikali panthawi yomwe adziwerenga pofuna kudziwa ndikumva zomwe Allah walamula. Zabwino kwambiri ndikuwapatsa Quran yongomasulira m'Chichewa kapena Chingelezi yopanda Charabu.

F Posachedwapa mzanga wina yemwe ndiwa Chikhristu adamwalira ku Britain. Munthu ameneyu pamodzi ndi banja lake anatithandiza kukhazikitsa bisinesi yathu yomwe pano ikuchita bwino. Kodi ndikoloredwa kuti nditumize nkhatu yaulemu kubanja loferedwali.

Y Njira yabwino ndiko kulemba kalata yabwino yopepesa potchula zina zabwino zomwe iwo adakuchitirani.

Kuwalimbikitsa kuti asakhale odandaula kwambiri chifukwa imfa ndi mayesero ochokera kwa Allah. Apa sitiyenera kuchita Dua yomupemphera zabwino munthu wakufayo kwa Allah. Nkhata ndichikhalidwe cha anthu omwe sali Asilamu choncho ife sitiloredwa kuwatsatira zomwe iwo amachita chifukwa ngati tingawatsatire ndiye kuti tikuwalimbikitsa pazolakwika zomwe akuchita.zs

F Ine ndinabadwira ku banja ndi makolo a Chikhristu, koma pano ndinalowa Chisilamu. Kodi Mulungu adzandilanga ngati makolo anga sasangalatsidwa ndi kulowa kwanga ku Chisilamu?

Y Tikuyamikireni pochita chisankho chabwino chobwelera ku chipembedzo chimene chili chisankho cha pamwamba kwambiri. Chisilamu chimalamulira kulemekeza makolo ngakhale atakhala kuti makolowo sali Asilamu. Ndipo chimaletsa kumvera munthu aliyense ngati zomwe akulamulazo zili zotsutsatsana ndi chifuniro cha Allah. Choncho ngati makolo anu sakusangalatsidwa ndikulowa Chisilamu Mulungu sadzakulangani. Chofunika ndiko kuwayankhulira zabwino makolo ndikulumikizana nawo komanso kumawawuza zabwino za ubwino wa Chisilamu. Muyenera kupempha kwa Allah kuti awayandikitse makolo anu pafupi ndi Chisilamu.

Munthu amene wamwalira akuteteza chuma chake wamwalira mu njira ya Allah. Ndipo amene wamwalira akuteteza banja lake wamwalira mu njira ya Allah. Komanso munthu amene wamwalira akuteteza chipembedzo chake wamwalira mu njira ya Allah.

Abu Dawood

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FKodi ndikoloredwa kugulitsa chinthu chomwe chitha kugwiritsidwa ntchito yovomerezeka ndiyosavomerezeka.

Monga kugulitsa ma sipikala, omwe munthu atha kumamvera kuwerenga kwa Quran komanso kumvera nyimbo zachikunja?

YInde ndizoloredwa, pokhapokha ngati ulibe chikaiko choti munthu yemwe akugulayo sakagwiritsa ntchito yosavomerezeka. Mwachitsanzo kugulitsa mipeni ndikovomerezeka koma kuti munthu atha kupewa kugulitsa mpeni kwa munthu yemwe akudziwa kuti cholinga chake ndichoti akufuna kuvulaza munthu wina kapena kuchita upandu wina uliwonse. Choncho ngati munthu ogulayo ndi odziwika ndizinthu za Haraam, pewani kugulitsa katundu kwa munthu oteroyo.

FKodi munthu yemwe akufuna kubwelera ku Chisilamu pambuyo poti anatuluka akuyenera kutani?

YAyenera kupanga Shahaadah motsimikiza ndimoyera mtima. Munthu wotero ayenera kulangizidwa kuti azikhala pafupipafupi ndi anthu ochita zabwino monga ma Sheikh, kuti azimulimbikitsa, pochitira kuti mwina anatayika chifukwa chokhala motalikirana ndi anthu ochita

zabwino. Chisilamu chikutiphunzitsa kukhala pamodzi ndi anzathu ndikusakhala pawekha.

FKodi ndi lamulo lanji kusuta chamba?

YChisilamu chikuletsa munthu kugwiritsa ntchito mankhwala aliwonse

ozunguza bongo. Choncho mankhwala monga Cocaine, Chamba, Opium ndi zina zotero ndizoletsedwa Msilamu kugwiritsa ntchito. Izi zonse zatchulidwazi ziri mugulu limodzi la mowa womwe ndiwoletsedwa kwa munthu Msilamu. Choncho chamba ndicholetsedwa M'Chisilamu.

FKodi kuwachitira zabwino makolo ndiko kuti makamaka kwa munthu wamamun? Kodi zikutanthauza kuwapatsa ndalama kapena kumakhala nawo limodzi?

YKuchitira zabwino makolo ndiko kuonetsa mtima wachikondi kuwayendera komwe akukhala, kuwasamalira, kuwalankhulira mwaulemu komanso kuwapatsa mphatso. Pomwe kuwathandiza ndi ndalama izi zimatengera malinga ndi kupeza kwa munthu. Akazi omwe ali pabanja ayeneranso kukhala achikondi ndi makolo awo, powayendera pamodzi ndi amuna awo.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



Is not visiting parents' graves regarded as disrespect towards parents?



The purpose of visiting the dead is indeed to offer supplication and remember the reality of the Hereafter. Supplication for the deceased reaches them wherever it is made, as the Prophet (Sallallahu Alayhi Wasallam) said: "When a person dies, his deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous child who prays for him." However, visiting the graves was also encouraged by the Prophet himself. He said: "I had forbidden you from visiting graves, but now visit them, for they remind you of the Hereafter." Visiting one's father's grave, therefore, is not only permissible but commendable as it allows one to make heartfelt Dua at his resting place, reflect on life and death, and maintain a spiritual connection rooted in remembrance and humility. While travelling solely for that purpose is discouraged, visiting when possible, especially when nearby, carries emotional and spiritual benefit.



I am a dentist and I would like to know the Islamic view point of orthodontic which is known as the treatment of misaligned teeth either by moving the teeth back to their presumed natural position or using more drastic

techniques such as surgery?



If the dental treatment that you are referring to involves straightening out a deformity or restoring the teeth to their full potential, it is considered not only permissible but recommended. Such treatment would be considered Haraam only if it does not serve any of the above purposes but merely an interference with the creation of Allah with no tangible benefit related to the health and well being of the individual subject to that treatment.



What is the obligation of a Muslim with regard to helping the oppressed and is this Fardh Kifayah (collective obligation) or Fardh Ayn (individual obligation)?



There are two levels of Fardh, those who are living in the oppressed area there obligation is Fardh Ayn. As for those who are not living there, they must also support with the lawful means available. Being the voice of the voiceless and first and foremost to make sincere Dua for Allah to protect them and have mercy on them.



What is the ruling when Haidh (menses) begins during the course of the fast?



The fast becomes invalid. The woman may eat thereafter, but not in public. She has to keep Qazaa of this fast.

Whoever is killed while protecting his wealth is a martyr. Whoever is killed while defending his family is a martyr. Whoever is killed while defending his religion is a martyr.

”

Abu Dawood



I have friends who drink and like partying. Is it allowed to visit pubs, night clubs and restaurant just to have fun bearing in mind that I will not be involved in their activities?



You can certainly go to restaurants to eat Halaal food. If there are Halaal restaurants available in your area, you should certainly choose them over any other restaurants. As for pubs and clubs, it is Haraam to visit them, sit there and consume food in those places even if it is Halaal food. Do not sit in the place where Haraam things are going on. Allah has described the believers in the Noble Quran in Surah Furqan verse 72 as: "Those who do not attend falsehood and when they pass near senseless things they pass by with dignity."



I am trying to get a good opinion about my current situation. I am a divorcee with 2 children. I have had a marriage proposal from a married man. His wife does not know about this proposal. Please advise about the correct etiquette in this regard?



My dear sister, may Allah make things easy for you and grant you clarity. First, it is important to remember that marriage is a serious covenant. Entering it requires fairness, honesty, and the intention to please Allah. A man is allowed, in principle, to marry more than one wife, but only under the condition that he deals justly with them and that the marriage is conducted openly, not in secrecy. For him to propose to you without informing his current wife raises concern.

Marriage in Islam is not meant to be hidden. Concealing such matters leads to mistrust, pain, and broken families. If he truly wishes to marry you, he should do so with transparency, informing his wife and handling his household responsibilities with fairness. As for you, protect your dignity and your children's future. Do not accept a proposal that begins with secrecy or injustice. A marriage built on concealment rarely brings peace. Choose what is upright and brings blessing, even if it is difficult.



As a revert to Islam I am failing to understand where the actions relating to Salaah are derived from. Allah says to pray five times a day, but where does the practice of Rakaats and Wudhu come from?



My dear brother, may Allah bless you in your journey and strengthen your faith. The matter you raise is very important. Allah, in the Quran, has commanded us to establish the prayer, but He did not explain every detail within the Quran itself. Instead, He sent the Prophet (Sallallahu Alayhi Wasallam) not only with the words of revelation, but also to show us how to live by it. The Prophet (Sallallahu Alayhi Wasallam) said: "Pray as you have seen me praying." (Bukhari). From his practice, which was observed and transmitted by the companions, we learn the number of Rakaat, the actions of bowing and prostration, and the supplications within prayer. Likewise, Wudhu is mentioned in the Quran (5:6), but the Prophet (Sallallahu Alayhi Wasallam) demonstrated the exact manner of washing, and his companions preserved it.

When the Prophet (Sallallahu Alayhi Wasallam) would hear of the suffering of Muslims, he would raise his hands and supplicate against the oppressors and for the believers.

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Bukhari and Muslim

Yeretsani Chuma Chanu Popereka Zakaat

Zakaat ndiyofunikira kwambiri mu moyo wa Msilamu wina aliyense osauka kapena olemera. Uku sikukhala kuwolowa manja kokha ayi, koma ndi udindo umene anthu ochita bwino ali nawo pa anthu osauka. Mawu oti Zakaat akuchokera ku Charabu ndipo amatanthauza kuti “kuyeretsa” kapena “kukuza” zomwe zimasonyeza chikhulupiliro choti kupereka Zakaat kumatsuka mtima komanso kumachititsa madera kuti akule ndi moyo wabwino opanda ziphinjo.

Mulingo wa Zakaat ya chuma ndiwokhazikika ndipo ndi 2.5 pelesenti ya chuma chimene chakhala osagwiritsidwa ntchito kwa chaka chonse. Izi zikutanthauza kuti, ngati munthu ali ndi chuma chimene chili chokwanira mulingo operekera Zakaat (Nisaab), ndipo chakhala chaka chamthunthu osachigwiritsa ntchito, munthu ameneyu ali oyenera kupereka Zakaat. Zakaat imasiyanako ndi Sadaqah (chopereka chaulere), kamba koti ili ndi malamulo okhazikika akaperekedwe kake pomwa Sadaqah malamulo ake ndi ochepa.

Anthu osauka, azimayi amasiye, ana amene ali pa maphunziro komanso anthu ena amene ali osowekeka ndi amene ali oyenera kulandira Zakaat. Anthu ogwira ntchito yotolera komanso kugawa Zakaat komanso ana oyendayenda mmisewu ndi oyeneranso kulandira Zakaat. Cholinga cha Zakaat ndichoti chuma chisangokhala mmanja mwa anthu ochepa, koma chiyenera chizungulire mwa anthu ochulukirapo kuti chisinthe miyoyo yawo.

Tangoganizani kuti ndi ana angati amene akanavutika kupeza maphunziro ngati Zakaat panalibe? Nanga ndi makomo angati akanavutika ndi usiwa komanso njala ngati Zakaat kunalibe?

Ubwino wopereka Zakaat ndi oti siyisaukitsa munthu ndipo mmalo mwake imatsuka chumacho nkuika madalitso ochuluka kuti chuma chizinka nakulira kulira. Inu mukhonzeka kuona kuti mulingo wake wa 2.5 pelesenti ndi ochepa kwambiri kwa munthu oti ali ndi kuthekera, choncho munthu okhulupilira mwa Allah sayenera kuopa kusauka popereka Zakaat.

Ku Malawi kuno zotsatira zakulowa manja kwa anthu operekera Zakaat zikuwonekeka kwambiri ndi mmene yathandizira ana ochokera mmakomo ochepedwa pa maphunziro awo. Ana ochuluka kuyambira ku pulayimale, ku secondale ngakhaleenso ku sukulu za ukachenjede kumene akhala akukwanitsa kuphunzira nkumakwaniritsa maloto awo kamba ka Zakaat.

Zakaat yakhala ikuthandiza mmadera ena omwe boma silinathe kufikira monga m'zipatala komanso yathandiza mabanja ovutika mu nthawi ya chilala. Yakhala ikuthandiza kugula zipangizo za kuchipatala, kuthandiza ana amasiye ndi mabanja osauka cholinga choti miyoyo ya anthu ikhale yosapsinjika.

Choncho Asilamu tonse amene tili ndi kuthekera tiyeni tipereke Zakaat cholinga choti Allah apitirize kutidalitsa komanso kuti adzatipatse Jannah ya pamwamba.



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