

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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Salah: A Spiritual Cleanser

Everyone makes mistakes. No matter how careful we try to be, we all fall short at times. What truly matters is not whether we make mistakes, but how we respond to them.

A beautiful life of Prophet Muhammad (Sallallahu Alayhi Wasallam) illustrates this. A man came to him after behaving inappropriately with a woman, though without committing adultery. Overcome with regret, he sought guidance. Rather than rebuking him publicly, the Prophet (Sallallahu Alayhi Wasallam) recited the words of Allah:

"Establish prayer at the two ends of the day and in the early hours of the night. Indeed, good deeds do away with bad deeds." (Quran 11:114)

When asked whether this promise applied only to that man, the Prophet (Sallallahu Alayhi Wasallam) replied that it was for everyone.

This incident highlights an important principle that people are not defined by their mistakes. What matters is sincere remorse, turning back to Allah and striving to do better. Islam encourages repentance, not despair.

One of the greatest means of spiritual renewal is the five daily prayers. Rather than being a burden, they provide regular opportunities to pause, reflect and reconnect with our Creator. Each prayer is a reminder that no matter

what has happened, the door to forgiveness remains open.

The Prophet (Sallallahu Alayhi Wasallam) compared the five daily prayers to someone who bathes in a river five times a day. Just as repeated washing removes dirt from the body, regular prayer cleanses the soul from the stains of minor sins (Bukhari and Muslim). He also taught that the five daily prayers, one Friday prayer to the next and one Ramadhan to the next serve as an expiation for sins, provided major sins are avoided (Muslim).

These teachings offer hope to anyone carrying the weight of regret. Instead of allowing mistakes to push us further away from Allah, they can become the very reason we draw closer to Him. The important thing is never to give up or believe that we are beyond forgiveness.

Salah is therefore much more than a ritual performed at set times each day. It is a spiritual cleanser that renews the heart, strengthens faith and reminds us that every day brings another opportunity to seek forgiveness and begin again.

No one is perfect. But through sincere repentance and consistent prayer, every person has the opportunity to become better than they were yesterday.

Establish prayer at the two ends of the day and in the early hours of the night. Indeed, good deeds do away with bad deeds.

-Quran 11:114

**Zakaat Nisaab
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MOTIVATIONAL MOMENTS

Don't just sit thinking about your sins and plan to repent tomorrow. Tomorrow is never promised to anyone. Don't delay. Just do it. Sincerely.

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Is my husband not allowed to be with me when I give birth? What is the Islamic understanding on this?



There is no restriction on the husband joining his wife during delivery according to Shariah. However, in certain cultures some husbands do not feel comfortable doing that. So what matters is the mutual understanding between the couples.



Why is a man allowed to divorce his wife and yet a woman does not have a right to divorce her husband?



Islam is a religion of justice and fairness. When Allah granted men the right to initiate divorce, He also granted women the right to seek Khul' or applying for Faskh (annulment) to a reputable Islamic body, allowing them to end a marriage under the conditions prescribed in Islamic law. It is important to understand these rulings as they are taught in Islam, rather than through the lens of modern ideological movements. As for why the right to pronounce divorce is generally placed in the husband's hand, Islamic scholars have explained that this responsibility is tied to the obligations placed upon him within the marriage. They also note that men are, in general, expected to exercise restraint and consider the consequences before making such a decision, whereas decisions made in moments of intense emotion can have lasting effects on the family. These rulings are based on divine wisdom and should be understood within the broader framework of Islamic family law.



If a man shares business with another man and the other person dies, before getting a profit from his shares of the business, what will the remaining person do with the money?



The person remaining should let the heirs of the deceased person know about the business and to see if they can continue with the partnership, otherwise, the second person should dissolve the business and give the share of his partner to the legible heirs or who can inherit the share.



Someone said that taking a loan in a non-Muslim country is permissible. Is that right?



Interest-based transactions are prohibited in the Shariah, regardless of where they take place or the religion of the other party involved. If Muslims living under non-Islamic legal systems find themselves involved in interest-based transactions, they should make every reasonable effort to free themselves from such arrangements as soon as possible.



How should Muslims demonstrate Istiqamah in their affairs?



Istiqamah (steadfastness) is one of the most important concepts in Islam. At every time and in every place, a Muslim will face challenges and hardships that require steadfastness and firm adherence to noble principles. Such steadfastness stems from strong faith and unwavering trust in Allah, and it bears its fruits in every aspect of life. Istiqamah carries several related meanings. It refers to remaining upright, following the straight path, standing firm upon one's principles, and not giving in to difficulties or challenges. A Muslim should demonstrate

Istiqamah in faith, in conveying the message of Islam (Dawah), within the family, and in the wider community.



I was working in a radio station, but my husband stopped me from doing that. I have left the media job now. Does Islam prohibit working in media?



Generally speaking, the media is simply a tool. It can be used to achieve noble goals and beneficial objectives, or it can be used to spread corruption and harmful ideas. Therefore, the ruling on working in the media depends on the nature of the work and the role a person plays within it. Anyone considering a career in the media should ask themselves: What kind of work am I doing, and what role am I playing? Am I being used as a means of promoting corruption and immoral behaviour, or am I contributing to the spread of truth, beneficial knowledge, and the public good? If your work serves the latter purpose, then there is no reason to leave it, provided it does not interfere with your religious obligations or other important responsibilities, such as fulfilling your duties towards your spouse and family.

Istiqamah refers to remaining upright, following the straight path, standing firm upon one's principles, and not giving in to difficulties or challenges. ”



Is circumcision a must for conversion to Islam?



Circumcision is compulsory for all male Muslims. However, it is not a condition for conversion to Islam. A non Muslim can embrace Islam without going through circumcision first. After the conversion, he should build up his Imaan (faith) first with prayers and other religious duties. He should also strengthen his knowledge in Islam. Nowadays circumcision is a fast and almost painless affair. Hence the Shahaadah can be proclaimed first and the circumcision issue can be sorted out later.



On entering the Masjid should one make Salaam to the Musallis?



The Musallis (worshippers) in a Masjid are engaged in different acts of Ibaadat. It is not permissible to make Salaam to them nor is it incumbent on them to respond.



A father and his sons jointly operated the business which the father had started. They all lived from the business. The sons did all the work and managed the business. The father has died. What is the state of assets acquired from the profits of this business?



When children work in their father's business, the father remain the sole owner. All the assets constitute his

estate which all his heirs will inherit, whether they worked in the business or not, unless the father and sons have agreed otherwise.



An ailing non-Muslim asked me to pray to Allah for him. Is this permissible?



Make Dua for his health and for the guidance of Imaan. Perhaps Allah will bestow the treasure of Imaan to him.



I sometimes lead the Jamaat (congregational prayer) at home, where some of my family members are present. Is it permissible for the female members of my family to pray behind me? Also, is it permissible for men and women to pray in the same place at home, or is a physical barrier required?



With regard to your first question, it is permissible for the female members of the family to join the Jamaat prayer at home. However, women should stand behind the men. When men, women, and children are praying together, the arrangement should be: men in the first rows behind the Imam, followed by children, and then women at the back. As for your second question, it is permissible for men and women to pray in the same place without a physical barrier between them.

...but do not help one another in sin and transgression... ”

Quran 5:2



We often interact with non-Muslims in society. If I meet a non-Muslim friend together with his family, is it permissible for me to speak to his wife and introduce my wife to them as well?



Islam encourages Muslims to treat all people with kindness and good character, regardless of their race or religious beliefs. The Quran and the Sunnah affirm that Muslims should deal honourably and generously with non-Muslims who interact with them in a respectful manner. In light of this, there is nothing wrong with Muslim families interacting with non-Muslim families, including exchanging greetings and introductions, provided that Islamic guidelines governing interactions between men and women are observed. Such interactions should be conducted with proper etiquette, modesty, and mutual respect, while also respecting one another's religious beliefs and values.



Sometimes I feel envious of my sister because she is more religious than I am, and I struggle to keep up with her in acts of worship. I often find myself falling behind. I ask Allah to remove these feelings from my heart. What should I do?



The Prophet (Sallallahu Alayhi Wasallam) taught that envy is only praiseworthy in two situations: regarding a person whom Allah has blessed with knowledge of the Quran and who recites and acts upon it day and night, and a person

whom Allah has blessed with wealth and who spends it in righteous causes. In your case, your feelings stem from a desire to improve in your faith, which is a positive sign. The fact that you are uncomfortable with these feelings and seek Allah's help to overcome them is also commendable. Rather than allowing these feelings to become harmful jealousy, use them as motivation to compete in good deeds and draw closer to Allah. In doing so, you may find yourself becoming even closer to your sister while growing spiritually yourself.



Some people blame resistance fighters for the deteriorating situation in Palestine, arguing that their actions only bring destruction and suffering upon their people. What is your comment?



Muslims are required to condemn all forms of aggression and oppression. While Islam does not permit unjust attacks against others, it also does not require people to submit passively to occupation or oppression. The situation in Palestine did not begin with Palestinian resistance. Rather, it arose from a prolonged conflict involving occupation, displacement, and denial of rights. International law, as well as basic principles of justice, recognises the right of people under occupation to defend themselves and their land. At the same time, Islam requires that resistance be conducted within ethical limits and that innocent lives be protected.

None of you [truly] believes until he loves for his brother that which he loves for himself. ”

Bukhari and Muslim

FKodi mamuna wanga ali oloedwa kukhala ndi ine pa nthawi yomwe ndikukabereka? Kodi Chisilamu chikutinji pa zimenezi?

YChisilamu sichimaletsa mamuna kukhala ndi mkazi wake nthawi yomwe akubereka potengera malamulo a Shariah, koma chifukwa cha zikhalidwe zina amuna ena samva bwino kutero. Kotero chimene chimafunikira ndi kugwirizana kwa mamuna ndi mkazi pauwiri wawo.

FN'chifukwa chiyani mamuna amaloledwa kuthetsa banja ndi mkazi wake pomwe mkazi alibe ufulu othetsa banja ndi mamuna wake?

YChisilamu ndi chipembedzo cha chilungamo komanso chosakondera. Pamene Allah anamuloleza mamuna kuthetsa banja kwa mkazi wake, Allah anamulolezanso mkazi kukhala ndi ufulu opempha Khul', powaloleza akazi kuthetsa banja kwa amuna awo potsatira ndondomeko yomwe ili m'malamulo a Chisilamu, pozindikira kuti Allah ndi wachifundo kwambiri kuposa munthu payekha. Kotero ndi kofunikira kwambiri kumvetsetsa malamulo oterewa omwe akuphuzitsidwa m'Chisilamu, kusiyana ndikutengera ziphuzitso zina za chikunja. Ngakhale kuti ufulu othetsa banja uli m'manja mwa mamuna, ma Ulama ambiri

a Chisilamu anafotokoza kuti udindowu uli ndi ndondomeko zake zomwe zili mwa mamuna mu nthawi yomwe ali pa banja. Zinafotokozedwaso kuti mamuna akuyenera kukhala okhazikika maganizo ake ndi kulingalira bwino asanapange chiganizo choterechi, potengera kuti ziganizo zina zomwe zimabwera pa mbuyo pa kupsa mtima zimadzetsa zotsatira zosakhala bwino m'banja. Malamulo oterewa anakhazikitsidwa ndi nzeru zakuya komanso amayenera kukhala omvesetseka kwa aliyense ndi ma banja otsatira malamulo a Chisilamu.

FKodi pamene munthu akuchita malonda oti mpamba wake anasonkherana ndi mnzake, kenaka mnzakeyo ndi kumwalira asanapatsidwe phindu lake la malonda amene amachita, kodi munthu otsalayo atani nazo ndalama za munthu omwalirayo?

YMunthu otsalayo akuyenera kuwadziwitsa abale ake a munthu omwalirayo za mgwirizano wo ndi kuonangatiakhoza kupitilira ndi mgwirizanowo kapena ayi, apo ayi munthu otsalayo ayenera kusokhanitsa chuma chonse ndikupereka gawo la munthu omwalirayo kwa abale ake omwe akuyenera kupatsidwa chumacho.

Kwatirani mkazi wobereka komanso wachikondi... ”

Abu Dawood

FAnthu ena amati kutenga ngongole mdziko lomwe lisali la Chisilamu ndi zololedwa, kodi zimenezi ndi zowona?

YKusithana kulikonse kwa ndalama komwe mkati mwake muli chiongola dzanja ndi koletsedwa malingana ndi Shariah, posatengera kuti zikuchitikira kuti kapena chipembezo chimene dzikolo lili. Ngati Asilamu akukhala pansi pa ulamuliro omwe usali wa Chisilamu nde apezeka kuti ali mgulu lopanga nawo za chiongola dzanja, ayenera apeze njira zina mwa nsanga zodzitulutsira mu zimenezi, mpakana atakwanitsa kutero, ayenera kutsatira malamulo amgwirizano umene iwo alowawo.

FNdinkagwira ntchito ku wailesi ina yowulutsira mawu ngati muulutsi, koma mamuna wanga anandiletsa kutero, pano ndinasiya kugwira ntchito ku wailesiyi kamba ka langizo la amuna anga, kodi Chisilamu chimaletsa kugwira ntchito ku nyumba zoulutsira mawu?

YKuyankhula mwachilungamo, wailesi ndi chipangizo chabe, chitha kugwiritsidwa ntchito pazinthu zaphindu kapena pa zinthu zolakwika. Choncho lamulo la izi zimangotengera malo amene ukugwira ntchito ndi mtundu wa ntchito imene ukugwira. Kwa yemwe akugwira ntchitoyi ayenera adzifunse mafunso monga, kodi ndi ntchito yanji yomwe ine ndikugwira?

Kodi ndi kugwira pofalitsa ntchito zabwino kapena zoipa? Kodi ndikugwiritsidwa ntchito ngati mmodzi opititsa patsogolo katangale kapena khalidwe losakhala bwino, kapena ndikuthandizira pofalitsa chilungamo ndi uzindikiri oyenera ku mtundu wa anthu mwaubwino? Ngati kugwira kwanu kwa ntchito kukwaniritsa zolinga zabwino, ndiye kuti palibe vuto kupitiriza kugwira ntchitoyo, poonetsetsa kuti sizikutsutsana ndi chiphunzitso cha Chisilamu kapena zithu zina zofunikira pa moyo wanu, monga kukwaniritsa udindo wanu kwa okondedwa wanu ndi banja lanu.

FKodi mdulidwe ndi wokakamizika kwa munthu yemwe akulowa Chisilamu?

YMdulidwe ndi wokakamiza kwa amuna onse a Chisilamu. Ngakhale zili chomwechi mdulidwewu si nsichi yolowera mu chipembedzo ayi. Munthu yemwe sali Msilamu akhoza kulowa Chisilamu asanachite mdulidwe, Kenako pambuyo pa kulowa Chisilamu akhoza kuphunzira ndi kulimbitsa chikhulupiliro chake ndi mapemphero komanso ntchito zina zabwino. Akuyeneraso kuchilimika pakusakasaka maphunziro a Chisilamu. Masiku ano mdulidwe ndi njira ya changu komanso yosapweteka kwambiri ngati kale. Choncho munthu olowa Chisilamu yu akhoza kuchita Shahaadah kaye kenako nkumachita mdulidwe pambuyo pake.

Mtumiki (Sallallahu Alayhi Wasallam) anatembelera amuna otsanzira akazi ndi akazi otsanzira amuna. ”

Bukhari

FKodi munthu akuyenera kupanga Salaam kwa omwe akupemphera polowa mu mzikiti?

YAnthu omwe akupempherawa amakhala kuti ali mkati mochita ma Ibaadah osiyasiyana. Sizoyenera kuwapatsa Salaam komanso iwowo sali okakamizika kuyankha Salaam.

FBambo ndi mwana wake wam'muna ankapangira limodzi bizinesi yomwe bambowo anayambitsa. Onse ankachilimika potukula bizinesi yo. Mwanayu amakwanitsa kugwira ntchito zonse zokhudza bizinesi yi. Kenaka bambo aja anamwalira. Kodi ndondomeko yagawo lawo la phindu la bizinesiyo ikhale motani?

YBizinesiyo ndi ya bambo ake a mwanayo ngakhale mwana wake anali akuthandizira kapena kuchitira limodzi bizinesiyo. Phindu lonse lomwe lidzichokera mu bizinesiyo lidzagawidwa kwa onse oyenera kulandira posatengera kuti amathandizira pa bizinesiyo kapena ayi.

FMzanga yemwe si Msilamu wadwala ndipo wandipempha kuti ndizimupemphelera machilitso kwa Allah. Kodi izi ndizololedwa?

YMuzimupangira Dua kuti akhale ndi moyo wa thanzi komanso kuti achire ku matenda amene wakumana nawo.

Nkutheka Allah akhoza kupereka chiwongoko kudzera mwa inu iye ndi kulowa Chisilamu.

FNthawi zina ndimatha kutsogolera Swala kunyumba pamodzi ndi banja langa. Kodi ndizololedwa azimayi aku nyumba kupemphera nawo kumbuyo kwathu? Komanso, kodi ndizololedwa amayi ndi abambo kupemphelera malo amodzi popanda chotchinga?

YPotengera ndi funso lanu loyamba, ndizololedwa ndithu amayi a m'banjamo kupemphera pamodzi nanu kunyumba. Komano amayi akuyenera kuima kumbuyo kwa abambo. Pamene abambo, amayi ndi ana akupemphela malo amodzi, ndondomeko ya kaimidwe pa Swala iyenera kukhala motere: abambo ayenera ayime mzere oyambilira kumbuyo kwa opempheretsayo, kenako ana, amayi ayenera kubwera kumbuyo. Kumbali ya funso lanu lachiwiri, ndi zololedwa ndithu amayi ndi abambo kupephelera malo amodzi popanda chotchinga chilichose pakati pawo pokhapokha ngati pali mpata odziwika pakati pawo.

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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FNthawi zina ndimamchitira nsanje mchemwali wanga chifukwa ndi wa Iman kwambiri kuposa ine, komanso ndimayesetsa kuti ndifike pa iye ku nkhani yomupembedza Allah, koma ndimatsalirabe. Ndakhala ndikumamuphepa Allah kuti andichotsere zimenezi. Kodi nditani?

YMtumiki (Sallallahu Alayhi Wasallam) anatiphunzitsa kuti nsanje ndi yololedwa mu nyengo ziwiri zokha: munthu amene Allah wamudalitsa ndi kuloweza Quran ndi yemwe amawerenga Quran yo mmawa ndi madzulo nkumaitatira zomwe yalamula, ndi munthu yemwe Allah wamudalitsa ndi chuma, komano chumacho amachigwiritsa ntchito momukondweretsa Allah. Ndizosangalatsa kuti mukumampempha Allah kuti akuchotsereni nsanjezo kwina mukuchilimika pa Ibadah. Choncho pitilizani kutero kwinaku mukuyesetsa kukhala chifupi ndi mchemwali wanu cholinga muzilimbikitsika pa Ibadah nkudzakhala ngati iye kapena mwinanso nkudzamposa.

FNdine mayi okwatiwa, mu nthawi yomwe ndimakhala malo amodzi ndi mamuna wanga, iye amafulumira kumaliza, pena nthawi yosachepera mphindi imodzi, wakhala akuyesera njira zambiri kuti azitalikitsa nthawi yake yomaliza, koma palibe chomwe chikuthandiza. Kodi pali njira ina iliyonse yothana ndi vutoli kuti tizitha kukwaniritsa

zilakolako zathu mokwanira?

YVuto limeneri ndi loti limathetsedwa ndithu ndi anthu odziwa bwino za mankhwala, pali njira za chipatala zomwe zimachiza vutoli. Pali chiyembekezo ndithu kuti vuto lotereri odziwa za chipatala akhoza kuthana nalo. Mukakumana ndi achipatala muyenera kuwamasukira bwino ndikuwauza mwachimvemvemve za vutoli kuti athandize. Dziwani kuti kulandira nthandizo kwa vutoli kumatenga nthawi ndi zopinga zina kuti munthu uchire choncho muyenera kupilira.

FNdili kutali ndi kunyumba kwanga. Ndipo mkazi wanga akukhala limodzi ndi makolo ake. Iye akumagona chipinda chimodzi ndi mchimwene wake wa mng'ono wa pafupifupi zaka 20. Kodi chiphunzitso cha chisilamu chikutinji pazimenezi?

YZoona zake ndi zakuti mchimwene ndi Mahram (munthu oletsedwa kukwatirana), kwa mchemwali wake. Ndipo Chisilamu chimatiphunzitsa kuti ana akuyenera kugona malo osiyana pa nthawi imene atha msinkhu. Choncho inuyo ngati muli ndi kuthekera mukuyenera kupeza chipinda china cha mkazi wanuyo mwina pafupi ndi chipinda cha makolo ake. Mulimonsemo, mukuyenera kupeza njira yomwe ingaonetsetse kuti pali chitetezo pakati pa anthuwa mogwirizana ndi Shariah.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora. ”

Bukhari

Q I am married, and during intimacy with my husband, he reaches climax very quickly, sometimes in less than a minute. He has tried various methods to prolong the duration, but none seem to help. Is there any hope for him to overcome this problem and have a more satisfying intimate relationship?

A This case is called rapid ejaculation. It is remediable. There is medical maneuvers to treat this. There is hope through professional help with good specialist in the field. When you approach the specialist you should be very frank and open. Know that treatment will take time and trial.

Q I am out of my home. My wife is staying with her parents. She sleeps in the same room with her younger brother about 20 years old. What is the Islamic authority on this?

A It is well established that a brother is a Mahram (a permanently non-marriageable relative) to his sister. However, Islam also teaches that children should be separated in their sleeping arrangements once they reach an age of maturity or discernment. In light of this, if it is within your means, it would be preferable to arrange a separate room for her, ideally close to her parents' room. If that is not immediately

possible, you should strive to find a practical and appropriate solution that ensures privacy and upholds Islamic guidelines.

Q Is it permissible for a man or a woman to exchange photos of themselves for marriage purpose? They live in different countries and have not seen each other.

A It is Haraam to have photographs made for this purpose. The man has no option other than to travel to the country where the woman is, if he is genuinely interested in marriage. After all, one of them will have to travel to the country of the other if the marriage does take place.

Q At an auction, a prospective buyer offers money to other bidders on the condition that they do not place bids, enabling him to purchase the goods at a substantially lower price. Is it permissible for those bidders to accept such a payment?

A No. It is not permissible for the other bidders to accept such a payment, nor is it permissible for the prospective buyer to offer it. This practice amounts to bribery and involves deception and unfair manipulation of the auction process, which are prohibited in Islamic law.

The deen (religion) is Naseehah (advice, sincerity).” We said, “To whom?” He (Sallallahu Alayhi Wasallam) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.

Muslim

”



A Nikah was performed without the usual Khutbah (marriage sermon) being recited. Is the Nikah valid?



Yes. The Nikah is valid. Although it is recommended (Sunnah) to recite the Khutbatun Nikah before the marriage

contract, its omission does not affect the validity of the Nikah.



Is it permissible for a Muslim to be a member of an organization such as Amnesty International, bearing in

mind that it supports the UN Declaration of Human Rights?



There is nothing inherently wrong with Muslims cooperating with or joining organizations such as Amnesty

International. Muslims are part of the wider human family and are encouraged to cooperate with others in promoting truth, justice, and other beneficial causes. However, if a particular organization promotes or engages in activities that are clearly prohibited in Islam, then a Muslim should avoid participating in or supporting those specific activities. A Muslim's involvement should always remain within the boundaries of the Shariah.



We are 10 Muslims studying at a College. One mandatory part of our course is to go on a field trip. Are we

allowed to share tables knowing they will be eating non- Halaal foods?



Islam encourages Muslims to interact with others and to demonstrate good character while remaining committed to

Islamic values and principles. During the field trip, you should strive to uphold your religious obligations and avoid consuming anything that is not Halaal. As for sharing a table with those eating non-Halaal food, you should avoid doing so if it is reasonably possible. If this cannot be avoided, merely sharing a table does not, in itself, make it impermissible. However, you should make every effort to bring your own Halaal food and avoid participating in or approving of anything that is contrary to Islamic teachings.



Is it permissible for a Muslim farmer to sell grapes to a winery?



It is Haraam. The Quran forbids aiding any sinful act.

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah). ”

Swala: Njira Yoyeretsera Mtima

Munthu aliyense amalakwitsa. Ngakhale titayesetsa bwanji kukhala anthu abwino, nthawi zina timalephera kutero penanso timatha kuchita zinthu zimene timadzanong'oneza nazo bondo.

Funso lofunikira kwambiri ndiloti; kodi tikalakwitsamo timatani?

Pali nkhani yochititsa chidwi ya m'nthawi ya Mtumiki Muhammad (Sallallahu Alayhi Wasallam) yomwe ikufotokoza izi. Munthu wina anabwera kwa Mtumiki Muhammad (Sallallahu Alayhi Wasallam) atachita kusaweluzika ndi mkazi, ngakhale kuti sanachite chigololo. Atadzimvera chisoni chifukwa cha zimene anachitazo, anapempha malangizo.

M'malo momuchititsa manyazi pamaso pa anthu, Mtumikiyo (Sallallahu Alayhi Wasallam) anam'werengera mawu a Allah akuti:

"Ndipo khazikitsani Swala pa mbali ziwiri za masana ndi m'maola oyandikira usiku. Ndithudi, zabwino zimachotsa zoipa." (Quran 11:114)

Munthu uja atafunsa ngati lonjezo limeneli linali lake yekha, Mtumiki (Sallallahu Alayhi Wasallam) anamuza kuti likukhudza anthu onse.

Nkhaniyi ikutiphunzitsa mfundo yofunika kwambiri yakuti munthu sayenera kuweruzidwa ndi cholakwa chimodzi chimene anachita. Chofunika ndi kuzindikira cholakwacho, kudizizuzula, kubwelera kwa Allah ndi kuyesetsa kusintha khalidwe.

Chimodzi mwa zinthu zofunika kwambiri zimene zimathandiza munthu kuyambanso moyo wa uzimu ndi Swala zisanu za tsiku ndi tsiku. Swala si katundu wolemetsa, koma ndi mwayi wobwerezabwereza woti munthu ayime kaye, aganizire za moyo wake komanso kulumikizana ndi Mlengi wake.

Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anayerekezera Swala zisanu ndi munthu amene amasamba mumtsinje kasanu patsiku. Monga mmene kusamba kumachotsera dothi m'thupi, Swala yokhazikika imathandiza kuchotsa madontho a machimo ang'onoang'ono mumtima (Bukhari ndi Muslim). Anaphunzitsanso kuti Swala zisanu, Swala ya Jumua imodzi kufika ina, komanso Ramadhan imodzi kufika ina, zimakhala njira yochotsera machimo ngati munthu atapewa machimo akuluakulu (Muslim).

Maphunziro amenewa amapereka chiyembekezo kwa munthu aliyense amene amadzizuzula akachita cholakwa. M'malo molola zolakwa kutilekanitsa ndi Allah, zingakhale chifukwa chotithandiza kuyandikira kwa lye.

Swala si mwambo wongochita chifukwa cha chizolowezi chabe. Ndi njira yoyeretsera mtima, kulimbitsa chikhulupiliro komanso kukumbutsa munthu kuti tsiku lililonse ndi mwayi watsopano wopempha chikhululukiro ndi kuyambanso.

Palibe munthu wangwiro. Koma kudzera mu kulapa koon mtima ndi kusunga Swala, munthu aliyense ali ndi mwayi wokhala wabwino kuposa mmene analili dzulo.



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