



## Geerida Ayaa Waano Kuugu Filan

### Ma xusuusan tahay Geerida

Waxa qoray  
C/qani Maxamed Cali-Xagaa

Marka U horaysa waxaan dadka u dardar-maynaa cabsida alle, sida allaah uu quraanka kariimka ah noogu sheegay {dadyahaw mu'miniinta ahi haddad Eebe ka cabsataan oo ka dhowrsataan wuxuu iddin yeelayaa faraj (nabad gelyo) wuxuuna asturi dambigiina. (anfaal 29)}.

Sida aynu wada ogsoonahay Eebe nooma abuuran dheel-dheel wax walbana waa naloo kala cadeeyey. Ajasha (mudada) qofka loo qabtay waa wax kooban, qof walibana maalin ayuu dhimanayaa laakiin yididiilada iyo waxyaalahu qofku had iyo goor ku fakeraa waa mid aan dhamaanayn.

Waxaan maalin walba aragnaa qof dhintay ama mayd la sii wado, ma ku fekertay marna xiliga aad adiguna dhimanaysid.

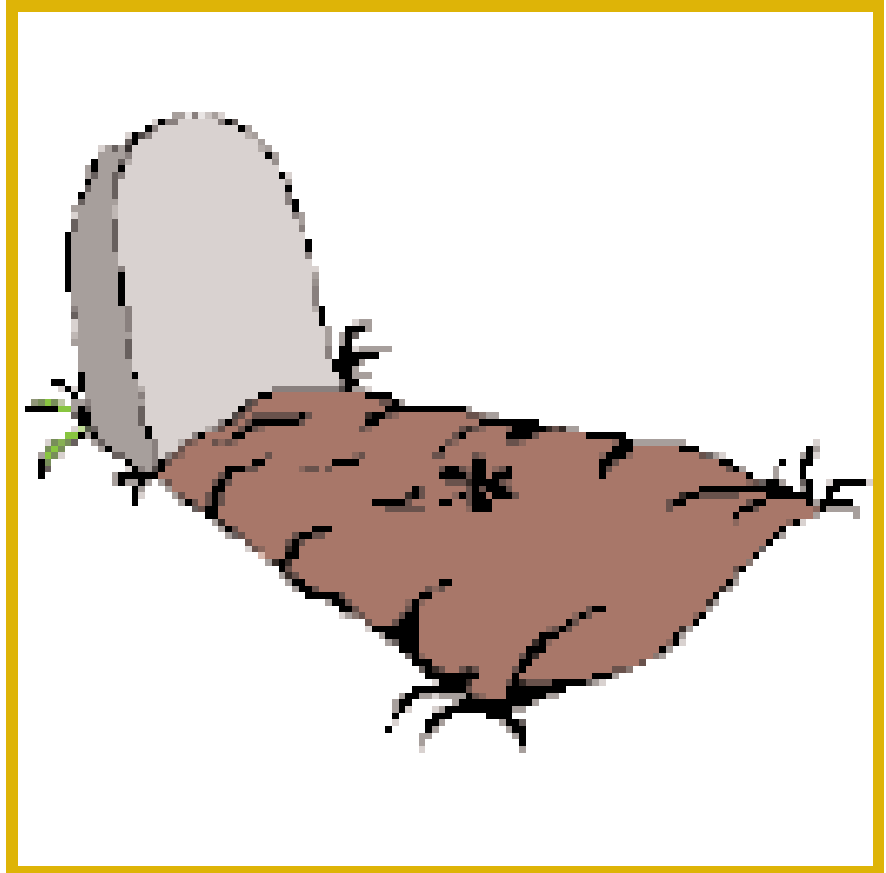
Dadka ahlu cilmiga ah (aqoon yahanada diinta) waxay yiraahdaan markay ka hadlayeen dadka geerida iyo Eebe ilaaway, [ dadka geerida ilaaway wax kasta oo ay urur-shaan ma dhergaan, mana gaaraan waxa ay ku fekerayaan (yididiilada), aduun aan wax tarayn ayay ururiyaan, meel ayan degayna ayay dhisaan, aduunyo aanay gaarayna way ku fekeraan.] siduu Eebe quraankiisa ugu yiri, { iska dhaaf ha cuneen oo ha raaxaysteen waxaa mashquuliyey yididiilada ay ku jiraan goor dambe ayaay ogaan doonaan.(al xijri 3)}. Sidoo kale wuxuu Eebe yiri { ka waran haddan u raaxayno sanado ka bacdina uu u yimaado wixii aan u yaboohnay (geerida iyo cadaabaka), maalkii ay ku raaxaysanayeen waxba u tari maayo maalintaa.(Shucaraa 205-207)}.

Qofkasta oo muslim ah waxaa laga doonayaa in uu had iyo goor xusuusnaado dardarankii Nabigeena nabad gelyo iyo naxariis korkiisa ha ahaatee, wuxuu yiri {waxaad had iyo goor xusuustiisa badisaan kan macaanka iyo raaxada gooyo oo ah geerida}. Waa hadal kooban oo aad ka fahmi karto waxyaalo aad u tiri badan kuna xusuusinaya meesha aad maanta joogto

iyo waxa kaa dambeeyo in aad had iyo goor sahay u qaadato meesha aad barri tagi doonto. Shiikh culumada muslimiinta ka mid ah ayaa wuxuu yiri [ ilaah ayaan ku dhaartaye qof kasta oo nool inaga inaka mid ah wuu dhimayaa ka bacdina wuu baaliyoobayaa (dhamaanayaa jirkiisu) dabadeedna dhulka ayaa cuni jirkeena iyo dhiigeena sidii aan hore dhulka wixii ka soo baxa aan u cuni jir-nay, dabadeedna waxaa imaanaya Eebe hadalkiisii ahaa { Marka suurka (buunka) la afuufo waxaa suuxi doona (dhiman doona) cidkasta oo joogta dhulka iyo samada ilaa ciddi eebe doono maahee , dabadeed markale ayaa la afuufi doonaa Waxaa la arki dadkii iyagoo wada taagan oo qabrigii ka soo baxay ( zumar 68)}.

Maalin maalmaha ka mid ah ayaa Nabiga (nabad gelyo iyo naxariis korkiisa ha ahaatee) wuxuu soo aaday dhinaca qabuuraaha si uu uga qayb galo qof la aasayay, markuu nabigu soo gaaray qabriga afkiisa ayuu nabigu fariistay wuxuu bilaabay inuu ooyay, ilmadii nabiga ka soo baxday ilaa ay qoysay ciidii saarnayd qabriga daantiisa, saxaabadii nabigu waxay bilaabeen inay aamusaa iyago la yaaban oohinta nabiga oo hore loogu dhaafay dambigiisa, wax yar ka bacdi ayaa nabigu isaga oo ooyaaya wuxuu saxaabada ku yiri “walaalahaygiiyow tan oo kale u diyaar garooba waxay soo maraysaa qof kasta oo idinka idinka mid ah”. Nin ayaa nabiga wuxuu waydiiyay qofka dadka u caqli badan, wuxuu nabigu yiri “dadka had iyo goor xusuusta geerida oo had iyo jeerna u diyaar garooba, kuwaasaa ah kuwa dadka u caqli badan, waxayna la tageen sharaftii aduunyada iyo karaamadii aakhiro” (ibnu maajah).

Sidaan ognahay dadka maanta qabuuraaha ku jiraa waxaa laga yaabaa inay ahaayeen dadka aduunka u raaxa badan una waqti (cimri) dheeraa, ama dadka ugu sharaf badan, maantana waxaa guryo u noqday qabuuraaha, waxaa wehel u ah mugdiga, darisna waxaa u ah lafaha dadkii hore u geeriyooday, maalkoodii waa la qaybsaday, waxaa dhab ku noqotay Eebe hadalkiisii aaha { ma waxaad moodeen in aan idiin abuunay dheel-dheel oo marnaba xagaya-



Muuqaalka qabriga

ga aydan u soo noqonayn (mu'minuun 115)} . Marna walal ma ku fekertay maalinta aad dhi-manaysid, maalinta aadan lahayn xeelad aad uga fakato geerida, marka geeriduna kuu timaada qoomamo ku anfacayn, hadda ayaad haysataa waqti waxaad hor istaagi doontaa Eebaha aan wax ka qarsoomi karaa aanan jirin sida Eebe quraankiisa ku yiri {maalinta eebe laydiin soo bandhigi doono, maalintaa wax Eebe ka qarsoomaya aanan jirin ( alxaaqa 18)}. Sidoo kale wuxuu alle noo sheegay qofkasta inuu dhimayo wuxuuna ku yiri quraanka kariimka ah, { Naf waliba waxay dhadhaminaysaa geerida, maalinta qiyaamana qof waliba wixii camal ah uu la yimi ayaanu siinaynaa, qofkii laga dheereeyo naarta janadana la geliyo wuu liibaanay, nolosha aduunyaduna waa nolol wax kadisa. (aala cimraan 185)}.

Inaad had goor xusuusnaato geerida kana fakarto wixii camal ah oo aad samaysay waxay ka mid tahay waxyaalaha Eebe loogu dhowaado, wax kasta ood aduunkaan ku haysatana aduunka ayaad uga tagaysaa waxaa ku raacayaa camalkaaga, haddii uu yahay mid xun waxaad la kulmaysa wax xun hadii uu wanaagsan yaahayna waxaa la kulmaysaa wax wanaagsan, marka Eebe loo tagana wuxuu eebe oran { waxaad maanta noo timaadeen qof waliba isagoo kaligii ah sidii aan markii hore idiin abuurnay wixii aduunka aad ku hayseena gadaal ayaad uga timaadeen. Waxaa walaalayaal waano iyo wiciid noogu filan geerida.

**Waxaad had iyo goor xusuustiisa badisaan kan macaanka iyo raaxada gooyo oo ah geerida.**

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**KA HAAJIRIDDA QURANKA**

*Waxa soo diyaariyay*  
*Imam Maxamed Caaqil*  
*Shafi'i Mosque*

Waayadaan dambe waxaad moodaa dadka muslimiinta ah in ay ka tageen kitaabkii quraanka ahaa. Umadda muslimiintu haday ay u noqon lahaayeen kitaabka quraanka way liibaani lahaayeen, waxayna ka bixi lahaayeen dhibta manta haysata, sida nabiga calayhi salaatu wa salaam uu xadiis dhexdiis ku yiri ilaahay dulli idinka saari maayo ilaa aad u noqotaan diintiina.

In laga tago quraanka macnaheedu waxaa weeye in aadan akhriin, in aadan dhagaysan, inaad ku dhaqmin, in aan layku xukummin, iyo in laga tago tad-aburkiisa ama loo leexdo waxyaalo kale. Aan ku horayno camal fal la'aanta quraanka, wuxuu allaah subxaanahu wa tacaalaa leeyahay {Miyeydan ahayn kuwo lagu akhriyay aayada-hayga ka dibna aad beeniseen}. Walaalayaal qofka quraanka bartay oo aan ku camal falin, maalinta qiyaamaha wuxuu ku noqdaa mud ku markaanti fura. Wuxuu nabiga nabad gelyo iyo naxariis korkisa ha ahaatee yiri "quraanku waa kuu doodaa maalinta qiyaamaha oo alle agtiisa ayuu markaanti kuugu noqdaa inan akhriin jirtay oo ku dhaqmi jirtay. Ama wuu kugu doodaa oo allaah agtiisa ayuu markaanti kuugu noqdaa inaad dayici jirtay quraanka.

**QURANKA OO AAN LA ISKU XUKUMIN**

Quraanka oo aan laysku xukumini waxay ka mid tahay dunuubta waa wayn oo dadka u keena inay diinta uga baxaan. Alaah subxaanahu wa tacaalaa wuxuu yiri {cidii aan wax ku xukummin waxaan soo dejinay kuwaasi waa kuwa gaaloobay}. Quraanka ooaan laysku xukumin wuxuu la mid yahay inaad ka tagtay ama ka hijrootay quraanka. Aayad kale allaah wuxuu ku leeyahay {sidaas ayaan ku soo dejinay xukun carabi ah}

**QURANKA OO AAN LAGU TADABURIN AMA LAGU KHUSHUUCIN**

Qofku haddii uu ka tago fahamka, ku fakarka iyo ku khushuucidda quraanka waxay la mind tahay isagoo ka haajiray. Allaah subxaanahu wa tacaalaa wuxuu yiri {Miyaysan fiirfiirinayn quraanka oo ay ku fakerayn, haddii uu ka imaan lahaa cid aan alla ahayn waxay ka heli lahaayeen in uu quraanku iska horyimaado (an-nisaa 82)}.

Nin la yiraahdo Ibraahim al Khawaas wuxuu yiri "qalbiga waxaa daaweeya shan arimood. Quraanka oo lagu akhriyo tadabur iyo khushuuc.

Caloosha oo la baneeyo.

Habeenkii oo la tukado.

Xilliga suxuurta oo ilaahay dambi dhaaf la waydiisto.

Dadka wanaagsan oo la la saaxiibo ama had iyo goor lala joogo

**KA HAAJIRIDDA XIFDINTA IYO AKHRINTA QURANKA**

Sidoo kale walaal inaad ka tagto akhrinta iyo xifdinta quraanka wuxuu ka mid yahay waxyaalaha uu qofku uga fogaado ku xirnaanta eebe.

Ibnu xajar casqalaani oo ka mid culumada muslimiinta wuxuu leeyahay qofka quraanka barta haddana ka seexda ilaa uu ilaawo waxaan ku tirinaa dunuubta waawayn.

Goodi aad u daran ayaa ku soo arooray qofka quraanka siidaaya. Allaah subxaanahu wa tacaalaa wuxuu leeyahay isagoo nooga waramaya rasuulkiisa {wuxuu rasuulku yiri rabiyoow tolkay quraankii waxay ka dhigteen wax laga hijrooday (alfurqaan 30)}.

Cabdulaahi ibnu mascuud wuxuu yiri "waxaa haboon qofka quraanka xafidsan in la

gu yaqaan arimahan.

inu quraanka ku cibaadayto habeenkii markay dadku hurdaan.

inu akhriyo maalintii marka ay dadku mashquulaan.

inaay xalaal miirtaan markay dadku qastaan inay tawaaducaan (hoos isu dhigaan) markay dadku kibraa.

murugoodaan (alle ka cabsi dartii) markay dadku aduunyada ku faraxsan yihiin.

ooyaan marka ay dadku qoslayaan

Aamusaan marka ay dadku iska hadlayaan (daldalmayaan).

Isxaaq ibnu raahwiya wuxuu yiri. Waxaa aad loo necebayhay inay afartan maalmood ka soo wareegto isagoo qofku quraanka akhriin.

**KA HAAJIRIDDA DHAGEYSIGA QURANKA**

Inaad ka tagto dhagaysiga quraanka sidoo kale waa calaamad ku tusaysa in aad ka tagtay quraanka waxaa la rabaa in qofku had iyo goor dhegasto quraanka kariimka ah.

Alaah subxaanahu wa tacaalaa wuxuu yiri {Gaaladii waxay dhaheen ha dhegaysamina quraanka kuna buuqa marka la akhriyayo waxaa laga yaabaa inaad ka adkaataan (fusilad)} ibnu kathiir "wuxuu ku fasiray waxay isu dardaarmeen ha maqlina quraanka hana u hogaansamina amaradiisa" wuxuu eebe amray adoomihiisa "quraanka marka la akhriinaayo dhageysta oo aamusa waxaa laga yaabaa in la idiin naxariisto (acraaf 204)}.

**ISKU DAAWEYNTIISA OO LAGA TAGO**

Quraanku wuxuu ka mid yahay waxyaalaha laysku daaweeyo kan ugu fiican nabiga nabad gelyo iyo naxariis korkiisa ha ahaatee wuxuu dadka ku dawayn jiray quraanka..

Qofka aan quraanka isku daawayn cudurada qalbiga ku dhaca iyo kuwa nafta iyo jirka. Ilaah wuxuu leeyahay {dadoow waxaa idiin timid waano xagga rabigiin iyo daawo xagga qalbiga, hanuun iyo naxariis ayuu u yahay mu'iniinta (yuunis 57-58)}

Walaal Quraanku waa daawada ugu fiican ee Alle ka soo dejiyay samada, waa nuur iyo iftiin waa xarig adag oo qofka qabsada ku hanuuniya waxa wanaagsan qofka ka tagana uu lumaayo, waa shafeec maalinka qiyaamo xujo noqda.



**Kitaabka Quraanka Kariimka ah**

# Gabaryahay inta aan lagu xisaabin is xisaabi

*Waxaa diyaariyey:  
Caasho Cali xasan  
Columbus, Ohio*

Waxaa laga soo guuriyey qisadaan kitaabka (Azamanu Qaadim):

Waxaan qisadaan u soo gudbinayaa akhris-tayaasha muslimiinta ah gaar ahaan gabar kasta oo muslimad ah inay ahaato mid ku cibro qaadata qisadaan, nafteedana xisaabiso inta aan alaaah xisaabin.

Qisadaan oo ah mid dhab ah waxay ku bilaabatay sidan;

Waxay bilawday walaashay wajigeedu inuu bedelmo jirkeeduna daciifo laakin siday mar walba ahayd, waxay akhrin jirtay qur'aanka. Haddii aad raadisid waxaad ka heli meesha ay ku tukato iyadoo gacmaheedu kor u taagaysa, allaah baryaysa, sidaa ayay ahayd mana dhaafi jirin mana daali jirin.

Aniguse waxaan aad ugu dadaali jiray akhrinta buugaagta sheekooyinka iyo kuwa fanaaniinta.

Waxaan daawan jiray TV in ta badan, mana

gudan jirin waajibka laygu leeyahay si dhamaystirin, salaadana ma ahayn mid u tukata si toos ah. Ka dib markii aan xiray fiidiyowgi aan ka daawanayay filmaanta kala duwan muddo saddex saaca oo isku xigta, ayaa aadaankii salaadda subax laga adamay masaajid noo dhow, waxaan aaday sariirtaydii si aan u seexo, waxaase ii yeeray walaashay iyadoo fadhida meeshii ay ku tukanaysay, waxay tiri iyadoo si qabaw iila hadlaysa “ha seexan adigoo aan salaada subax tukan”, anigoo dhibsanay ayaan iri Ooh waxaa ka hartay sacad aadaankii aad maqashayna waa kii hore. Sidaa ayay walaashay ahayd ilaa uu ku dhacay xanuun aan caadi ahayn ayna noqotay mid dul taal furaashkeeda.

Habeen habeenada ka mid ah ayay ii yeertay “Kaalay Hanaa agtayda ayay itiri”, ma aanan awoodin inaan diido anigoo og wanaageeda iyo runteeda. Cod ay cabsi ku jirto ayay igu dul akhriday aayaadkii quraanka ahaa { Naf walba waxay dhadhaminaysaa geerida waxaan loo oofinayaa maalinta qiyaame camalkii ay la timi}, way aamustay, wax yar ka bacdi ayaay itiri miyaadan rumaysnayn geerida?. Waxaan iri “ haa waan rumaysnahay” waxay itiri “miyaadan ogayn in lagaa xisaabin doono mid kasta oo yar ama wayn oo aad samayso” waxaan iri “ haa, balse allaah waa kan dunuubta dhaafa naxariistana, noloshuna waa mid dheer - waa kalmad qof kasta oo caqli yar ku hadlo waayo allaah waa mid cadaabkiisu daran yahay\_”, waxay iigu jawaabtay “walaashaydiyey miyaadan ka baqayn geerida mideeda kadiska ah fiiri walaashaa Hinda oo ahayd mid kaa yar waxay ku dhimatay shil baabuur, sidoo kale miyaadan ogay heblaayo iyo heblaayo ilaa ay tirisay gabdho badan oo aan aqaan oo hore u dhintay”, iyadoo hadalkii sii wada ayay tiri “mawdku ma yaqaan cimri mana laha qiyaas”. Wax yar ka bacdi iyadoo qol mugdi ah ku dhex jirta ayaan ku iri sanadka miyaadan noo raaceen fasaxa waxaan rabnaa inaan magaalo kale aadno, si kadis ah ayay iigu

jawaabtay waxayna tiri “laga yaabee inaan sanadkaan u safri doono safar fog walaal Hanaa ilaa ayay noloshu gacantiisa ku jirtaa waxayna bilawday inay ooydo. --Waxaa hadda ka hor walaashay lagu sheegay in uu hayo cudur xun oo aan laga badbaadi Karin laakiin iyada waa laga qariyey-markay ooyday ayaan u maleeyey in loo sheegay xanuunka haya, waxaan ku iri maxaa la ooyaysaa ma xanuun baa hadda ku haya waxay iigu jawaabtay “ma waxaad u malaynaysaa inaan cudurka ihaya la ooyayo waxaa laga yabaa inaan ka cimri dheeraado dadka ugu caafimaadka badan, adiguse ilaad goormaad noolaaanaysaa inkasta oo aad noolaato waxaa ka dambeeya geeri” gacanta ayaay isoo qabatay ayay tiri “wax farqi ah inoo ma dhaxeeyo kuligeen waan guuri waxaan ka tagaynaa aduunyadan ama janno ama naar miyaadan maqal hadalkii alaaah uu ku quraankiisa ku yiri { Qofki ka badbaada naara janadana la galiyo ayaa ah mid guulaystay}. Waan ka dhaqaaqay iyadoo ileh ha ilaawi salaadda ilaahay ha ku hanuuniyee.

**Waxaan galnay albaabkii cusbaataalka, wax sii dhex marnay dadkii cusbaataalka jiifay, dhegahayga waxaa ku soo dhacayay iyadoo la leeyahay “kan halka jiifa waa indha beelay, kana shil ayuu galay, kana waa gubtay, halka mid ayaa dhintay oo laga qaaday.**

Xaalkii walaashay Nuuro ayaa sii xumaaday, aabahay ayaa u qaaday cusbaataalka. Muddo dheer ka dib markii aan sugay akhbaartii Nuuro, saacaduna ay gaartay Kowdii duhurnimo ayaa aabahay taleefoon soo diray, wuxuu noo sheegay inaan soo booqan karno. Hooyaday ayaa waxay ii sheegtay in hadalka aabe ahaa mid welwel iyo walbahaar ka muuqdo. Shukadii ayaan qaadatay waxaan u yeernay dareewalki gaariga si degdeg ah ayaan u kornay gaariga. Cusbaataalka oo aad nooga fogaa waxuu ila noqday mid dhow. Hooyaday ayaa dhinacayga fahiday iyadoo leh “waxay ahayd gabar saalixad ah oo i adeecda waligay ma arag iyadoo waqtigeeda dayacda”. Waxaan galnay albaabkii cusbaataalka, wax sii dhex marnay dadkii cusbaataalka jiifay, dhegahayga waxaa ku soo dhacayay iyadoo la leeyahay “kan halka jiifa waa indha beelay, kana shil ayuu galay, kana waa gubtay, halka mid ayaa dhintay oo laga qaaday” dadka meesha jiifayna way il darnaayeyn waxan kala garan waayey in ay yihiin dad aakhiro ama dad aduun. Jaranjar ayaan si degdeg ah ku fuulnay, waxaa naloo sheegay in walaashay la dhigay qaybta dadka khatarta ah la dhigo, waxaa na soo kaxeeyay gabar ka mid ah gabdhaha kalkaalisada, wixii noo sheegtay inaan loo ogolay qof ka badan inuu u galo. Waxaa markii hore u galay hooyaday, laba daqiiqo ka bacdi waxay ka soo baxday iyadoo aan awoodin inay qariso oohinteeda. Aniga ayaa galay, waxayna i siiyeen laba daqiiqo iyagoo ileh haku badin hadalka. Waxaan ku iri sidee tahay walaal Nuuro, waxay itiri waan ladnahay. Waxaan ku fahdiyay sariirteeda waxaan taabtay kubkeeda (lugta), lugtii ayay iha

fogaysay, waxaan ku iri waan ka xumahay hadii aan ku ciriiriyey, waxay itiri maya laakin waxaan ku fakaray hadalkii Eebe yiri oo ah . \*Wal tafatu saaqu bi saaq- ilaa rabi yawmaidini-l-masaaq\*

{Markay isku marmaan labada lugood sakaraadka awgiis, maalintaa ilaa xagiisa la aadi.}.

Waxay itiri “walaal Hanaa ii soo ducee waxaa laga yaabaa inaan qaabilo mar dhow maalmihii ugu horeeyey ee aakhiro, safarkayguna waa mid fog, sahaydayduna waa yar tahay”. Waxaad iga soo daadatay ilmo markaan maqlay, ka dib waan ooyay mana garanayn meel aan joogo. Maalintaa ka bacdi waxaa indhahayga laazimtay ilmo, wuxuu ahaa aabahay mid ii baqa in ka badan Nuuro waayo igama ay baran inaan sidaa u ooyo. Ka dib markii markii qoraxdu dhacday waxaa la soo sheegay in ay Nuuro dhimatay. Makala sooci karin qof yimi iyo wax la yiri yaa allaah xagee anigu joogaa maxaase dhacay, waxaan kari waayay oohintii markaa ka dib aabahay ayaa gacanta I qabtay waxaan baxnay si aan u saagootino. Markii aan eegay iyadoo sariirta saran oo mayd ah waxaan xusuustay aayadii aay akhriday oo macnaheedu ahaa {marka ay luguhu isku marmaan sakaraadka awgii ala xagiisan loo kaxeeyo}. Ka bacdi waxaan xusuustay inay ahay mid iigu ducaysa hanuunka oo jecel in alaaah i hanuuniyo. Waxay ahay mid habeeno badan ooyday iyadoo iiga sheekaynaysa geerida iyo xisaabta aakhiro, ilaahow ii gargaar. Makii aan guriga imina waxaan arkaya sujaayaddii ay had iyo goor ku tukan jirtay iyo kitaabkii ay akhrin jirtay, waxaan kale oo aan xasuustay inay caawa tahay habeenkii ugu horeeyey ay u hoyatay qabriga markaas ayaan ooyay ayaamihii iga dayacmay, waxaan ilaahya ka baryaaya in ilaaah ii naxaristo, iina dambi dhaafo. Si kedis ah ayaan naftayda waxaan u waydiiyay haddii aan ahaan lahaa anigu qofka dhimatay xagee laygayn lahaa, muxuu masiirkaygu noqon lahaa? Waa su'aal looga baahan yahay in ay gabar kasta nafteeda waydiiso. Waxaad kale oo aad naftaada waydiisaa ‘haddii gabadhii habeen iyo maalin tukanaysay oo gudanaysay waajibaadka lagu leeyahay ay tiri markii ay naftu ka baxaysay “safarkaygu waa fog yahay sahaydayduna waa dheertaahy” adigu xagee joogtaa’. Gaar ahaan gabdhaha aan waqtigooda ka faaiidaysan oo aan xisaabin naftooda xagee buu noqonayaa masiirkooda iyo meesha Allaah uu gaynay markay geeriyoodaan ka bacdi. Ilaahay ha na asturo, walaalayaal ilaahay ha na hanuuniyo. Walaalayaalow aan dadaalno oo aan cibro ku qaadano qisadaan iyo aduunku inuu yahay meel aan la joogayn aan rabi u noqono. Waqtiga yar aan aduunka joogno aan ka faaiidaysano oo jirkeena iyo diinteena aan xifidno, walaalayaalow jirkeenu waa cawro ilaahay aan ka baqno, kulaylka aduunka ayaan u adkaysan la'nahay ee sidee ugu adkaysanaa kulaylka aakhiro, rabbi ha inaka badbaadiyo ee aan khi-laafno hawadeena oo diinta aan raacno. Waxay tiri Hanaa “ maalintii ay walaashay dhimatay waxaan bilaabay inaan guto waajibaadka laygu leeyahay, haddii aan maqlo aadaanka salaada subax waan kacaa waxaan dareemay in walaashay ay ku jirtay raaxo iyo deganaansho aniga iga maqnayd markii aan daawashada filmaanta ku daahi jiray. Walaalayaal haddaad waabariisato ha sugin galab, hadaad galabaysatana ha sugin subax.

# Maxay Kiristaanku (Christians) Nabi Adam u eedeeyaan?

*Cabdulwaaxid C/lahi Khaliif*  
*London/UK*

Ilaah baa mahadleh. Naxariis iyo Nabadgelyo Nabi Muxamed korkiisa ha ahaatto.

Run ahaantii waxaad mooddaa inuu wowduucan iga waynyahay oo aanan ku fiicnayn inaan galo. Waxaan isku deyeyaa inaan ka hadlo waxaan ka arkay kiristaanka oo eedeeya Nabi Adam (CS). Marka hore aan iswaydiino su'aalahan:

1. Geedkee buu Adam cunay, Ma mid xaaraan buu ahaa?
2. Jannada uu joogay oo laga soo saaray ma tan la isla yaqaan baa mise waa beer kale?
3. Yaa ugu horeeya cid cisyaaan la timaadda?
4. Maxsuulkii kasoo baxay wixii uu Nabi Adam sameeyey.

Ilaah baa og nooca geedka uu ahaa. Ma maqal Xaddiis sheegay nooca geedka iyo inuu ahaa geed xaaraan ah iyo in kale midna. Kiristaanku waxay sheegaan geed sida inuu tufaax ahaa laakiin lama rumaysankaro lamana beenin karo.

Culumada qaar baa dhaha jannada la sheegayo ma ahan tan aan wada naqaan oo waxay leeyihiin jannadu ma ahan meel la isku imtixaamo ee waa meel lagu raaxaysto. Si kastaba ha ahaatee Allaah wuxuu rabo ayuu yeelaa. Anigu waxaan ku dabo dhegannahay Culumada qabta in jannada loo daayo jannadaas qofkasta maskaxdiisa kusoo dhacaysa haddii aan la helin wax ka sarfinaya oo daliil cad ah.

Haddii amarka Ilaah oo la diido uu Nabi Adam ugu horaynlahaa, eedaynta kiristaanka waa la dhagaysanlahaa laakiin axadkii ugu horeeyey ee Ilaah hortiisa awaamiirtii khilaafay Iblis buu ahaa, isaga laftiisana ayaa Aabaheen

iyo hooyadeen luggooyey.

Kiristaanku waxay tusaale usoo qaataan sidii nin carruurtiisa inta sun u qooshay/qasay siiyey. Laakiin waa hadal baadhil ah oo dib baan ka sheegayaa haddii Ilaah idmo.

Maxsuulka soo baxay waa mid Ilaah ugu talo galay. Waxaa ka mid ah in aan dhulkaan nimaadno oo jannada laga soo baxo. Waxaa ka mid ah Qaddarta. Waxaan ka baranay Towbadda.

Sida Xaddiis saxiix ah ku cad waxaa dooday Nabi Muuse iyo Nabi Adam. Nabi Muuse wuxuu yiri waad na hoojisay oo duriyadaadii ka soo saartay Jannada. Nabi Adam wuxuu tusaaleeyey Muuse hadalkii Ilaah la hadlay iyo kitaabkii uu u qoray. Wuxuu xasuusiyey in arrintaasi qaddar ahayd oo uu Ilaahay qaddaray Adam oo aan la abuurin. Halkaas waxaa xujadii helay Nabi Adam.

Sida Qur'aanka iyo diinta ku cad Nabi Adam wuxuu cisyaaanka la yimid kaddib markuu uu Allaah uu uga digay inuusan geedka cunin, Shaydaankana maqlin ee uu cadow ka dhigto.

Waxaan ognahay in Nabiyaasha iyo Rusushu ay macsuumo yihiin.

Waxaa la arkaa haddii arrin aan horay loogu waxyoon Nabiyada lasoo gudboonaato in uu Nabigu ijtihaado ama uu waxyi sugo. Haddii uu ijtihaadka ku gefo waxaa saxa Ilaah. Kaddib dagaalkii Beder waatii Nabigu uu kala tashaday Abuu Bakar iyo Cumar waxay ay ka yeeli lahaayeen dadka Quraysh laga soo qafaashay. Waatii Nabiga (SCW) iyo Abuu Bakar ay isku moowqif istaageen, Cumarna wowqif kale qaatay waatii uu Ilaah Quraanka ku sheegay in haddii la la'yahay naxariista Ilaah oo u hormartay ay cadaabi taaban lahayd. Yacnii Cumar baa asiibay xukunka markaas.

Sidii qisadii Suurat Saad ee ay labadii dooday usoo galeen Nabi Daa'uud. Waatii Nabi Daa'uud uu ku degdegay jawaabta isagoon kii

kale dhegaysan oo uu xukun gaaray. Kaddibna waatii uu Ilaah ka toobad aqbalay.

Arrinta Adam waa ka duwantahay oo isaga si cad baa Ilaah ugu digay. Ilaah baa xaqiiqada og.

Waxaan ognahay in Nabi Muxamed uu salaad afar ahayd uu labo rakco tukaday sidoo kalana in iyagoo safar ah markay habaynkii seexdeen ay salaadii Subxigu ka caddaatay. Waxaan ognahay in Nabigu ay indhihiisu seexan jireen laakiin uu qalbigiisu soo jeedi jiray. Labadaas arrimoodna waxay la xiriirtay salaadii uu Nabi Muxamed (SCW) ku raaxaysan jiray.

Waxaa dhici karta in Ilaahaygii qalbiga Nabi Muxamed ka dhigay mid aan seexan uu dhacdooyinkaas u iloowsiiyo si halkaas xukun faa'ido noo leh uu uga soo baxo, culumadaa horay u tiri arrintaas.

Qur'aanka Ilaahay ku cadeeyey oo uu na baray inaan ku ducaysano in Ilaahay noo dhafo wixii aan hilmaano ama aan ku gefno. Naxariista Ilaah waxaa ka mid ah haddii qofku wax hilmaamo in aan loo qaban oo qalinka laga qaado.

Haddii uusan Nabi Adam dambaabin sidee ku ogaan lahayn Towbadda? Waxaan waydiinayaa culumada?

Iblays cisyaaankiisii towbad kamaynaan baran oo halkii uu ka toobad keeni lahaa wuxuu gudagalay in uu Binu Adam sii baadiyeeyo.

Nabi Adam ma dhib buu noo geestay? Miyeynaan ka baran Towbadii uu Nabigu ku sheegay xaddiiska ku yaal saxiixaynka ee uu Imaamul Muslim sii faahfihiyey marka Nabigu yiri, Ilaah wuu uga farxad badan yahay toowbada adduunkiisa mid ka badan sida haddii qofkii soconayey dhul bahgooyo ah (lama-degaan) oo uu qofkaasi watay daabad (neef geel ah ama wax kale) oo ay u saaranyihiin cuntadiisii iyo cabbiddiisa oo ay ka luntay oo markii uu ka quustay geed iska hoos seexday si uu halkaa ugu dhinto. Kaddib makruu indhaha kala qaaday yiri Ilaahow waxaad tahay addoonkaygii anna rabbigaa baan ahay. Farxad darteed buu hadalkaa gefka ah yiri.

*Ka fiiri bogga 8aad*

## AHMIYADDA CIBAADADA SALAADDA

Salaadda waxay ka mid tahay guud ahaan marka laga hadlayo cibaadada kuwa ugu muhiimsan, waana marka laga eegayo aragtida islaamka. Waxaa salaadda lagu soo waajib yeelay samada ama cirka, waxayna ahayd habeenkii Nebi Muaxammad (scw) la dheelminayay, iyadoo lambarka koowaad ka gashay cibaadadii kale ee tiirarka islaamka. Sababta loogu beegay waajibinta salaadda cirka ama samada ayaa ka tusinaysa ahmiyad goonni ah oo ay wadato salaadda.

Madaxda xukuumadaha maanta dunida kajira, markay soo korodho xaalad degdeg ah oo aad u muhiim ah, waxay durbadiiba u yeertaan danjirayaashooda/safiiradooda. Tani waa tan uu biniadamku si fudud u fahmikaro, ee aan eegno dheelmidii nebi Muxamad.

Nebi Muxammad (scw) maadaama uu yahay safiirkii ummadda islaamka, ayuu Eebbe (sw) ugu yeeray arrin degdeg ah, aadna muhiim u

ah, kadib markii loo dheelmay xagga samada, si uu si toos ahaaneed ula soo hadlo Rabbigii sarreeyay, ayna uga wada hadlaan arrinta ku saabsan waajibinta salaadda ee ummadda islaamka. Halkan waxaa mudan inaan xusno, in markii hore lagu waajibiyay oo loo soo dhiibay Rasuulka (scw) 50 salaadood, hase ahaatee wuxuu la kulmay Nebi Muse (cs), isagoo kula taliyay inuu u laabto xagga Alle (sw), uuna weydiisto inuu ka khafiifiyo tirada salaadaha, maadaama uu isagu soo arkay qoomkiisii reer Banuu Israa'iil. Sidii ayuu Rasuulka (scw) ugu noqday Eebbe (sw), isagoo sidaas sameeyay dhowr jeer, jeer markii danbe loo soo dhiibay salaado shan, laakiin xagga ajarka ay ka yihiin 50 salaadood oo kale.

**Tixgelinta islaamka ay ku leedahay salaadda**

Rukniga ama tiirka Salaadda waxaa la waajibiyay 3 sanno kahor waqtigii hijrada. Waana cibaado ay la iman jireen ummadihii naga horeeyay iyo Nebiyadoodaba, sidoo kale ay

waajib tahay inay la yimaadaan ummadda Nebi Muxammad (scw). Meel weyn ayuu islaamka gaarsiiyay ahmiyadda cibaadada salaadda, isagoo digniin iyo gooddi daranna uga digay cid-dii ka tagta, ee aan la imaan salaadda. Salaaddu waa saldhiga ugu weyn ee diinta islaamka, waa furaha Jannada, dhinaca kale salaaddu acmaasha la qabto ayeey ugu kheyr badan tahay, waana camalka ugu horreeya ee addoonka la weydiin doono maalinta aakhiro. Dhammaan tiirarka kale ee aan ka ahayn salaadda waxaa lagu waajibiyay isagoo Nebiga (scw) saaran dhulka, halka salaadda keligeed loogu waajibiyay isagoo ku sugan samada ama cirka, waana habeenkii la dheelmiyay suubanaha Nebiga (scw), waxayna taasi ku tusinaysaa miisaanka culus ee ay wadato salaadda.

**Nebiyadii hore iyo Salaadda**

Nebiyadii hore dushooda nabadgelyo iyo naxariis Eebbe (sw)

**Ka fiiri bogga 5aad (Ahmiyadda Cib....)**

## AHMIYADDA CIBAADADA .....

### *Ka yimi bogga.4aad*

Nebiyadii hore dushooda nabadgelyo iyo naxariis Eebbe (sw) ha yeelee si goonni ah ayeey u qaddarin jireen ilaalinta salaadda. Matalan, waxaynu qur'aanka ka heli karnaa tusaalooyin fara badan oo arrintan la xiriirta. Matalan waxaynu arkaynaa Nebi Ibraahim (cs) oo ku duceysanaya "Rabbiyow waxaad iga dhigtaa kuwa salaadda ooga, sidoo kale ubadkayga, Rabbiyoow naga aqbal ducadayda" Suuradda Ibraahim lambarka 40. Sidoo kale, wiilkiisa Ismaaciil (cs) ayuu misna Eebbe (sw) ku ammaanayaa inuu ehelkiisa fari jiray salaadda, wuxuuna yiri "Wuxuu (Ismaaciil) fari jiray reerkiisa salaadda iyo zakada, Rabbi agtiisana wuxuu ahaa mid looga raalli yahay". Suuradda Maryama aayadda 25.

Markii ugu horeysay ee loo waxyoonaayay (Eebbe la hadlayay) Nebi Muse (cs) wuxuu Eebbe (sw) faray inuu oogo salaadda, wuxuuna ku yiri "waan ku doortow (Muusow) ee maqal waxa lagu waxyoonaayo, Annigu waxaan ahay Allaha aan anniga mooyee Ilaah kale jirin ee anniga i caabud, salaaddana oog xuskayga" Suuradda Daha aayadaha 14 iyo 15. Sidaas oo kale ayaan qur'aanka ku arkaynaa dardaarankii addoonkii wanaagsanaa ee Luqmaan, markii uu u dardaarmayay wiilkiisa, waxaana hadalladiisa ka mid ahaa "wiilkaygayow oog salaadda, macruufkana far (dadka) munkarkana ka reeb (dadka), wixii dhibaato ku soo gaartana u sabar, sidaas ayaa ummuuraha kuwooda loo qasdo". Suuradda Luqmaan aayadda 17. Nebi Ciise (cs) markii ugu horeysay ee uu hadlay isagoo ku sugan dhabta hooyadii, hadalladii waxyiga ahaa ee uu qur'aanka noo sheegay waxaa ka mid ahaa "waxaa la ii daardaarmay salaadda iyo zakada intaan noolahay". Suuradda Maryama aayadda 31. Ugu danbeyntii waxaa Suubbanaha Nebigeena Muaxammad (scw) la faray inuu isna la yimaado salaadda, wuxuuna Alle ku yiri "Akhri (Muxammadow) wixii xaggaaga la waxyooday oo kitaabka ah, salaaddana oog, maxaa yeelay salaadda waxay (dadka ka) reebtaa xummaanta iyo waxa la naco..." Suuradda Al-Cankabuut aayadda 45. Dhinaca kale, wuxuu Eebbe (sw) sii adkeynaya ahmiyadda salaadda ugu leedahay xagga sifada ama tilmaanta Alle-ka-cabsiga (taqwa), wuxuuna Eebbe (sw) leeyahay "(qur'aanka) waa hanuun dadka Alle ka cabsada, waa kuwa rumeynaya waxa qaybka (qarsoon aan la arkeyn ee xaqa ah) ah, salaaddana oogaya, lana baxaya-na wixii aan ku arsaaynay xaggiisa" Suuradda Al-Baqara aayadaha 2 iyo 3.

Markale salaadda iyadoo aan aan eegayno, wuxuu qur'aanka ku billaabayaa, misna ku gabagabeenayaa sifooyinka dadka liibaanay, waana billoowga suuradda Al-mu'minuun. Waqti iyo xaalad goonni ah ma laha salaadda Haddaba, qofka muslimka ah markasta iyo xaalad kasta waa laga doonayaa la imaanshaha salaadda, hadduu negaasho yahay, iyo hadduu safar yahay-ba, hadduu ku jiro xaalad cabsi, iyo hadduu ku jiro xaalad nabadeed, hadduu nabadgelyo haysto, iyo hadduu ku jiro xaalad colaadeed, hadduu buko, iyo hadduu caafimaad qabo, intuba waa inuu la yimaadaa salaadda. Wuxuu Eebbe (sw) isagoo na faraya inaan ilaalinno salaadaha yiri "xifdiya salaadaha (shanta ah) iyo salaadda dhexe (ee sharafta badan, waana salaadda Casar), una istaaga Eebbe (sw) dartii idinkoo u khushuucsan". Al-

Baqara aayadda 238 iyo 239. Taasna waxaa loola jeedaa, inaan xaalad

kasta aan jirno ilaalinno salaadaha faralka ee shanta ah. Ma awoodi wayday inaad istaag ku tukatid, ku tuko fadhi, xittaa haddaad awoodi wayso inaad fadhi ku tukatid, waa inaad u tukataa dhinac-dhinac, ama-ba aad ku tukataa si ishaaro ahaan ah, siday culumada islaamka yiraahdeen oo kale.

Gooddiga haysta qofkii ka taga salaadda Maadaama aan sidaas u soo aragnay ahmiyadda ay u leedahay ilaalinta iyo xifdinta salaadda, sidoo kale-na aynu soo aragnay siday ummadihii hore iyo nebiyadoodiiba ay u ilaalin jireen salaadda, ayaa wuxuu haddana qur'aanka gooddi daran u jeedinayaa kuwa iyaga aanan ilaalin salaadda, isla mar ahaantaana aan waqtigeeda ku tukan, ama-ba aan gebi ahaanba u tukan. Wuxuu Eebbe (sw) isagoo uga digaya kuwaas aanan ilaalin waqtiyada salaadda ku yiri "halaag waxaa u sugnaaday kuwa tukanaya (ee munaafiqiinta ah), ee haddana halmaansan salaaddooda" Suuradda Al-Maacuun aayadda 4 iyo 5.

Markii uu Eebbe (sw) soo magacaabay Nebiyaal fara badan, isagoo ku amaanay acmaashoodii wanaagsanayd ee ay soo sameeyeen, ayuu misna wuxuu Nebiyadaas gadaashood Eebbe (sw) ku xusay kuwo kale oo garabmaray wadiiqadii Nebiyadaas ee suubbanaa, wuxuuna yiri "waxaase ka gadaal maray (nebiyadaas) kuwo xun oo dayacay salaadda oo raacayna shahawaadkooda (waxay naftoodu jecleyd), kuwaas waxay la kulmi doonaan (aakhiro) shar". Suuradda Maryama aayadda 59.

Haddaba, haddii aad doonaysid inaad lagula kulmin shar iyo tog weyn oo ku yaala naarta Jahannamo, Ilaahay ha naga badbaadiyee, waxaad ku dadaashaa salaadda, oo ilaali waqtigeeda iyo axkaamteeda.

Haddii aan dib u milicsanno xagga axaadiista, waxaa hubaal ah inaan arkayno iyadoo uu Rasuulka (scw) ka dhigayo salaadda waxa lagu kala sooco qofka muslimka ah, iyo kan aan ahayn. Xaddiis uu werinayo Imaam Axmed iyo Muslim iyo sidoo kale Asxaabu-sunanku, wuxuu Rasuulka (scw) yiri "qofka iyo shirkiga iyo kufriga waxaa u dhaxeeya iyadoo laga tago salaadda". Xaddiis kale oo saxiix ah, ayna werinayaan imaamyada shanta, wuxuu Rasuulka (scw) yiri "ballanta annaga (muslimiinta) iyo iyaga (gaallada) noo dhaxeysa waa salaadda, qofkii ka taga-na waa gaaloobay". Maalin maalmaha ka mid ah isagoo Rasuulka (scw) ka hadlaya mustaqbalka uu ku danbeyn doono qofka xifdiya oo ilaaliya salaadda iyo kan aan ilaalin ayaa wuxuu yiri "qofkii xifdiya (salaadaha shanta) waxay u noqon qofkaas (aakhiro) iftiin, xujjo iyo nabadgelyo maalinta qiyaamaha, qofkiise aan xifdin (salaadaha shanta) uma u noqoto qofkaas (aakhiro) iftiin, xujjo iyo nabadgelyo-ba, wuxuuna noqonayaa maalinta qiyaamaha la jirka Qaaruun, Fircoon iyo Haamaan (wasiirkii Fircoon) iyo Ubayu Binu Khalaf". Culumada islaamka waxay iyagoo xaddiiskan fasiraya yiraahdaan "qofkay hantidiisu salaadda ka mashquuliso wuxuu noqonayaa (qiyaamaha) la-jirka Qaaruun,

qofkay boqortooyadiisu salaadda ka mashquuliso wuxuu noqonayaa la-jirka Fircoon, iyo qofkay madaxtinimo iyo howlo wasaarado ay salaadda ka mashquuliso wuxuu noqonayaa la-jirka Haamaan, iyo ugu danbeyntii qofkay ganacsigiisu salaadda ka mashquuliso wuxuu noqonayaa la-jirka Ubayu Binu Khalaf. Salaadda la iska doonayo Salaadda uu Islaamka doonayo ma ahan salaad da lala imaanayo oo keliya xarakaadka iyo

qiraa'ada qur'aanka, isla mar ahaantaana aan wadan khushuuc iyo isu-dulleyn xagga Alle ah. Balse, salaadda uu islaamka doonayo, uuna aqbalayo waa tan wadata khushuuca iyo iyadoo lala yimaado dhammaan axkaamta salaadda. Cabdullaahi Binu Cabbaas Ilaah ha ka raalli noqdee wuxuu yiri hadal uu macnahiisu ahaa "labo rakcaddood oo si khushuuc leh loo dhammeystiray ayaa waxay ka kheyr badan yihiin dunida iyo waxa saaran".

Rasuulka (scw) salaadda ayaa u ahayd waxa uu ku il-qabowsado, wuxuuna ku oran jiray mu'adinkiisa Bilaal "noogu raaxey Bilaalow". Qofka mu'minka dhabta ah markii uu salaadda galo, wuxuu gebi ahaanba ka baxaa dunida uu joogo. Wuxuu si khushuuc ay ku dheehan tahay ula faqaa/hadlaa Allihii sharafta badnaa ee isaga abuuray, isaga ayuu weydiistaa waxa uu u baahan yahay, dhibaatooyinka iyo murgada haysatana wuxuu weydiistaa inuu ka qaado. Salaadda dhabta ah waxaa laga helaa xasilooni iyo degganaansho xeel dheer. Qofka wuxuu salaadda ku galayaa takbiirta (allahu akbar), wuxuu si dhab ahaan u dareemayaa inuu Eebbe (sw) ka weyn yahay dhammaan waxa ku hareereesan dunida.

Dabadeedna wuxuu billaabayaa inuu aqriyo suuradda faataxada, isagoo ku macaansanayaa aayadaheeda, wuxuu is dareensiinayaa nimcada uu Eebbe (sw) ku galladaystay, markaasuu oranayaa "Al-xamdulillaahi Rabbilcaalamiin, Arraxmaani-Arraxiim". Wuxuu kaloo ku taddabburayaa awoodda, caddaaladda iyo boqortooyada weyn ee uu Eebbe (sw) leeyahay, markaasuu si khushuuc ku dheehan tahay u oranayaa "Maaliki Yowmaddiin". Intaas waxay u sii siyaadinaysaa dareynka

iyo baahida uu ugu qabo kaalmada iyo la kulanka Eebbe (sw), markaasuu leeyahay "Iyaaka Nacbudu Wa Iyaaka Nastaciinu".

Wuxuu haddana u guda galayaa dareynka baahida uu ugu qabo hanuunka Eebbe (sw) ilaa uu ka dhammeystiro suuradda oo dhan. Waa xiriir toos ah oo ay wada qaadanayaan addoonka iyo Rabbigiisa (sw). Allahu akbar, alla maxaa farqi aad u weyn u dhaxeeya salaaddii uu tukan jiray suubbanaha Rasuulka (scw) iyo asxaabtiisii sharafta badnaa iyo salaadaha ay tukanayaan qaar ka mid ah muslimiinta maanta. Ugu danbeyntii, waxaan naftayda iyo tan muslimiinta oo dhan u dardaarmayaa dardaarankii uu noo jeediyay Rasuulka (scw) markii uu saarnaa sariirtii sakaraatka, waxyar kahor intuuusan dhimman, kaasoo ahaa "DADOOW SALAADDA, SALAADDA" oo uu ula jeeday aynu ilaalinno salaadda, oo yeynan ka tagin ama dayicin.

**WUXUUNA NOQONAYAA MAALINTA QIYAAMAH LA JIRKA QAARUUN, FIRCOON IYO HAAMAAN (WASIIRKII FIRCOON) IYO UBAYU BINU**

# Weydii Shiikh C/raxmaan Sh. Cumar

## SU'AALO & JAWAABO DIINI AH

*Sh. C/raxmaan Sh. Cumar*  
*Muftiga Gobolka Minnesota*

### .Suaal

.Dhulkan gaalada ee aan joogno, waxay marmar dantu kugu kallifaysaa inaad istaaga ku kaadiso oo aadan musqulahooda ku fariisan karin. Arrinkaas maxaa islaamku ka qabaa?

### Jawaab

Waxaan ogsoon nahay in kaadida iyo saxaraduba yihiin Nijaaso sidaa darteed waa in qofku iska nadiifiyaa sugana intay ka dhamaanayaan, hadduu qofku sahlado wuxuu noo sheegay Nabigu inay ka mid tahay waxyaabaha cadaabul-Qabriga ah. Waxa soo haray isticmaalka musqulaha aan nadiifta ahayn waxaa wanaagsan inta qofku ka maarmi karo inuu ka maarmo oo markuu ka baxayo gurigiisa uu weyso qaato had iyo jeerna ilaaliyo weysada taasina waxaa ku soo arooray axaadiith badan oo tilmaamaya fadliga uu leeyahay qofka sidaas yeela, haddiise loo baahi geliyo qofka inuu isticmaalo musqulaha gaalada ee aan marna nadiifta ahayn waa inuu iska nadiifiyaa dhaqaa meesha lagu fadhiisto iyo hareeraheeda ka dibna isticmaalaa.

Waxaa haray in istaaga lagu kaadiyo wey banaan tahay haddii uu qofku hubo inaysan soo gaaraynin faniinka kaadida, haddiise ay soo gaareyso faniinka kaadida waa xaaraam inuu qofku ku kaadiyo istaaga waana sida uu Nabiga noo sheegay inay ka mid tahay Cadaabul-Qabriga. Haddaba musqulahan in loo isticmaalo in istaag lagu kaadiyo waa in la iska ilaaliyo.

### Suaal:

Sideebaa ugu wanaagsan oo Allah (SW) uu raalli ka yahay oo aan aabahay oo dhintay ugu duceeyaa?

### Jawaab:

Walaal waad ku mahadsantahay su'aashaada, jawabteedana waa sidatan hoos ku qoran: Xuska ama ducada oo ah in waqti goan oo sanada ka mid ah xoolo la qalo oo markaana dad logu yeero ma aha wax ka soo arooray ama uu sameeyey Rsuulka nabad gelyo iyo naxariita alle korkiisa ha ahatee. Taa macnaheeda waa in habkaanu ahayn hab nabigu baray ummda. Hase yeeshee Rasuulku waxa uu umadda baray habab badan oo uu qofku ugu baarinimofali karo waalidkii markay geeriyodaan ka dib. Arimahan waa arrimo la hubo in waalikaaga geeriyooday uu ka faaiideysanayo isaga oo xabashiisa ku jira.

Waxyaalaha aad abahaa u samayn karto waxaa ka mid ducada ama inaad Alle uga baridid inuu dambigiisa dhaafo. Waqtiyada ugu haboon waxa ka mid ah; salaadaha wajibka ah dabadood, habeenkii gelinka dambe, maalinta jimcada ah, maalmaha aad soomantahay, markaad gudanayso xajka. Waxaa kale oo aad abbahaa u bixin kartaa sadaqada joogtada ah

### Suaal:

..Caymiska baabuurta oo ah daruuri carrigan gaalada, muxuu islaamku ka yiri?

### Jawaab:

Walaal sida aad sheegtay Caymiska ama Insurance waa xaaraam sida ay dhamaan culumada Islaamku sheegeen, marka uu yahay live Insurance ama Caymiska nolosha kuma sii jirto waa xaaraam, laakiin markii culumada la weydiiyey ee la yiri lama wadi karo gaari haddii aadan ku jirin Caymis dhulkan aanu ku noolahay waxay yiraahdeen wixii aad ku wadi kartaan gaariga waa banaan yahay taas oo macnaheedu yahay in aananay banaanayen wixii intaa dhaafsiisan, waxay la mid tahay qof lagu khasbay shay, waxaa lagu khasbay Ilaahay uma haysto wixii dhaafsiisanse waa loo haystaa sida nin lagu yiri waa lagu dilayaa haddii aadan hal dalqad aadan ku furin naagtaada, hadduu yiraahdo waxay iiga furan tahay hal dalqad, naagtiisa kama furna, waayo waa khasab Allaah wuxuu Quraanka inoogu sheegay inuusan inoo haysanin wixii nalagu khasbo, laakiin hadduu yiraahdo waxaan naagtayda ku furay labo dalqadood way ka furan tahay waayo waxaa la yiri hal dalqad isagaa isaga darsaday dalqada kale, mar haddii aad weydiisay waxaan ku oran lahaa qaado shayga yar ee ay culumadu ka hadleen sidaasaa adna kuu wanaagsan kuuna dhowris badan diintaada hadduu Allaah idmo. Allaah ayaa og xaqiiqada.

### Suaal:

.. In tacsida laga sheego raadiyaha iyo joornaalada muxuu Islaamku ka qabaa?

### Jawaab:

Arinkaasoo kale waxaa lagu magacaabaa Nancy (Baafin), Nabiguna (sallallaahu calayhi wasalam) wuu nooga digay Nancyiga, Islaamkuna wuu xarrimay. Marka laga reebo arrimo ay culumada Islaamku ka soo reeben sida dhimashadii boqorkii Muslimaka ahaa ee Xabasha (Najaasha) oo waqtigii Nabiga (sallallaahu calayhi wasalam)geriyooday, waxaa jirta in Nabigu (sallallaahu calayhi wasalam) uu saxaabada ooga waramay dhimashadaas Najaasha maxaa yeelay wax ku tukanayay oo muslimiin ahi majoogin agtiisa. Marka in dadka Muslimiinta ah loo sheego khabarka qof dhintay dhib maleh. Laakiin in joornaalada iyo raadiyayaasha looga baroorto ama la yiraahdo calanka hoos ha loo dhigo, wax yaabahaas oo idil waa fujuur, Nabiguna (sallallaahu calayhi wasalam) wuu diiday, diinta Islaamkana kuma bannaano, waana mamnuuc, wallaahu aclam.

### Suaal:

..Hooyada oo geeriyootay oo aanan ogayn soon, salaad, iyo dayn wax lagu lahaa, maxaan u qaban karaa?

### Jawaab:

Salaama Calaykum Wa Raxmatulaahi Wa Barakaatuhu. Walaal Ilaah ha u naxariisto hooyo u dambi dhaafo, hana u waasiciyo

qabriga, intaa ka dib walaal waxaad u tari kartaa wax walba oo wanaag ah oo qofku u taro waalidkiisa gaar ahaan waa wakhti ay si aad ah kaaga baahan tahay gar-gaar. Sida inaad sadaqo u bixiso, sadaqana waxaa ugu wanaagsan wixii joogto noqonayo ajarkiisa sida inaad Masaajid u dhisto ama aad wax ugu darto ama dugsi quraan ama kutub quraan ah oo loo sadaqeeyo, ceel oo inta la dhiso loo sadaqeeyo ama isbitaal iyo wixii la mid ah ee ma-guurto ah ajarkeeda. Haddii aad og tahay wixii lagu lahaa ee dayn ah ama wixii la mid ah inaad ka bixiso, haddii lagu lahaa sidoo kale soon oo aad ka soonto, culumada qaar waxay leeyihiin soonkaasi waa inuu yahay soon nadar ah. Weydii dadkii la joogay bal inay wax dar-daraan ah ka tagtay ama hadday jirto cid ku sheeganaysa wax dayn ah. Wixii aadan ogeyn ama aysan ka dardarmin Ilaahay kuuma haysto. Asalaama Calaykum Wa Raxmatulaahi Wa Barakaatuhu

### Suaal

..Mala iska qalajin karaa weesada ka dib marka aad weyseeato, haday duruufo sababayaan iyo hadii kaleba.?

### Jawaab:

Weysadu waa Imaanka barkiisa sida uu Nabigu xadiith saxiix ah inuugu sheegay, sidoo kale wuxuu noo sheegay inuusan ilaalin karin weysada mar walbo qof aan ahayn Mu'min, waxaa qofka weysa qaba xag Alle ka ilaalinaya Malaa'ig, sidaa darteed waa in qofka muslimka ahi ilaaliyo weysadiisa mar walba, intaa ka dib markuu qofku weyso qaadanayo waa inuu ilaaliyaa xubnaha uu dhaqayo gaarsiiyaana dhamaantood biyaha si ay u anfado maalinta qiyaamaha wuxuu xadiith kale oo saxiix ah Nabigu inoogu sheegay in qofku u gaarayso dharka uu ku xiranayo jannada meeshuu gaarsiin jiray weysadiisa, wuxuu xadiith kale ku sheegay in xubnaha weysada aysan naartu cunni karin, haddaba dhanka kale qofka weysadiisa lama aqbalayo hadduusan xubnihii laga rabay dhamaan uusan gaarsiinin, Nabiga ayaa wuxuu arkay maalin nin soo weysaystay oo in la eg ciddi ay ka qalalan tahay ciribtiiisa wuxuu ku yiri bax oo soo weysayso, haddaba markuu qofku soo weysaysto ee uu soo dhameeyo isagaa khiyaar u leh inuu sameeyo siduu doono hadduu doono waa iska qalajinayaa hadduu doonana waa iska dhaafayaa, siduu markaasi isagu doonayo. Xadiithka oranaya ha qalajin waa lagu miisamayaa sax ma aha waayo waxaa soo arooray in Nabiga iska qalajiyey xadiith laga warinayo Maymuuna, waxaan Ilaahay ka baryaayaa inuu xaqqa ina fahamsiiyo.

### Suaal

Waxaan magacayga oo Faarax ahaa u bedeshay Saalax si uu islaami u noqdo magacaygu. Arrinkaas gef ama dhib miyaa ku jira?

*Ka fiiri bogga 7aad (Weydii Shiikh.....)*

# Weydii Shiikh C/raxmaan.....

*Ka yimid bogga 6aad*

**Jawaab:**

Rasuulka naxariis iyo nabad gelyo korkiisa ha ahaatee wuxuu na faray inaan wanaajino magacyada caruurteena sababtoo ah waxaa naloogu yeeri doonaa maalinta Qiyaamaha magacyadeena iyo magacyada aabayaasheena, waxaan banaaneyn in magacyada xun-xun lala baxo, Rasuulka waa uu badalay magacyo jiray qaarkood waxay tilmaamayeen wanaag dheeraad ah sida "Barah" iyo magacyo la mid ah wuxuu kaloo badalay magacyo xun-xun, haddaba meeshaas waxaa laga qaadanayaa inay banaan tahay bedelida magaca wakhtiguu qofku ogaado ama loo sheego in magacaasu khaldan yahay. Haddaba waalidka waxaa ku waajib ah marka horeba inuu caruurtiisa wanaajiyo magacooda, tarbiyadooda iwm. Magacaaga sida aad sheegtay wuxuu ahaa Faarax waa magac wanaagsan kuna tusinaya farxad wax dhibaato ah kuma jirto inaad iska badesho, laakiin haddii aad iska badashay iyaduna wax dhibaato ah kuma jabna, waxaynu og nahay in Nabiga naxariis iyo nabad gelyo korkiisa ha ahaatee uu ka badalay magaca ninkii la oran jiray Cabdullaahi Bin Salaam wuxuu magaciisa hore ahaa Xuseen sida la sheego wuxuu u bixiyey Cabdullaahi, haddaba Inshaa'a Allaah wax dhib ma laha haddii aad ku raali noqotay Saalax, oo macnaheedu yahay suubanaan waa isku dhow yihiin. xaqiidadaa Allaah ayaa garanaya, Alle hana waafajiyo xaqqa, Aamiin.

Suaal:  
 ..Lacag dulsaar bangi ku timid carruur ma ku biili karaa, ama Child Support ma ku bixin karaa?  
 Jawaab:

Walaal Salaanta Islaamka ka dib jawaabta su'aashii aad i soo weydiisey waa : waxaana ay culumadu ka dhaheen arrinta aad i soo weydiisay lacagta loogama tagayo gaalada, qofkaasi-na isaga naf ahaantiisa uma cunayo kumana quudinayo ilmihiiisa iyo eheladiisa, laakiin wuxuu ku bixinayaa macaamilaadka guud sida jid, ceel, isbitaal, iwm ee loo dhisayo dadka muslimiinta ah taas oo aan qof kaliya lahayn, waxaa la mid waraaqaha suuliga ama musqusha oo aad ugu soo iibiso masaajidka, ama siday culimada qaarkood igu yiraahdeen waxaad ku bixin kartaa haddii lagaa qaado (tax) canshuur waad ku bixin kartaa. waxaan rajaynayaa inay su'aashaadii jawaabteedii ay cadahay.

Suaal:  
 ..Diinta islaamka maxay ka qabtaa in la qudbo sireysto gabadh aan weligeeda joogin?  
 Jawaab:  
 Shuruuda guurka ee saxiixa ah lagana hayo inuu Nabigu sheegay kuna soo arooreen axaadiith saxiix ah waa seddex ama afar haddii la sii faah-faahiyo, kuwaas oo kala ah. 1. Waliga gabadha la guursanayo, haba ahaato qofka la guursanayo qof guur hore soo martay. 2. Raali ahaanshaha gabadha la guursanayo. 3. Raali ahaanshaha ninka wax guursanayo. 4. Laba nin oo markaatiyaal ah caadiliin ah, ugu yaraan. Shardi ka mid ah afartaas haddii la waayo ma ansaxayo guurkaas. Sida aad sheegtay qudba sireedka aad tilmaantay ee ah inaan waligeeda la ogeysiinin waa xaaraam oo ma banaana, sidaa darteed waxaa kuu dar-daar-

mayaa Alle ka cabsi iyo inaadna xaaraam isku dayin ee xalaal aad quudato, ilmo xalaal ah ayaa ku anfaca, xaaraamna laguma tanaado. Alle xaqqa hana fahamsiiyo.

Suaal:  
 ..Sigaarka meel lagu iibiyo malaga shaqayn karaa?  
 Jawaab:  
 Sida Culumada muxaqiinta ah ay tilmaameen sigaarku waa xaaraam, wixii xaaraam ahna lagama shaqayn karo, sida xadiith saxiix ah Nabiga ku sheegay "Hadduu Ilaah wax xarimo wuxuu xarimaa iibkiisa" sidaa darteed iibkiisu waa xaaraam. Allaah waxaan ka baryeynaa inuu nagu arzuqo xalaal dhamaanteen.

Suaal:  
 Asalaamu calaykum waraxmatul Walaal haddii ay gabadha muslimada ah ay umultahay ama ay dhiiga caadada ay qabto ma u akhrinkartaa caruurteeda quraanka ?  
 Jawaab:  
 Sida aad sheegtay haddii sidaa loogu dhibaato galiyo gabadha Muslimada ah inay Quraanka akhrisato iyada oo ka baqanaysa inuu ka lumo Quraanka ama ay ilmaheeda u akhriso wax dhib ah ma laha hadduu Allaah idmo, sababtoo ay tahay lama hayo xadiith saxiix ah oo tilmaamaya inaysan banaanayn ama ay xaaraam tahay, Allaah hana waafajiyo xaqqa dhamaanteen.

Suaal: Waxaan ahay qof uur leh hadana qabto sokorta uurka ee loo yaqaan (Gastational Diabetes) marka ma soomi karo oo waxaan bixiyey fidyo oo aan u diray soomaaliya waxaana u dhiibay aabahey waxaa uu ii sheegay inuu culumo weydiisey oo ay yiraahdeen waxaa bixisaa Galey ama Bariis sidii buu yeelay ,sax ma tahay mise waxaa loo bahan yahay in la baxsho cunto bisil oo qof sooman la afuriyo ?  
 Jawaab:  
 Ilaah haka abaal mariyo Aabaha si wanaagsan buu yeelay labada dariiqaba way banaan tahay shardigu waa in cuno la bixiyo inay bisishahay iyo inay tahay cuno cayriin ah shardi ma aha waa in waxa la bixinayo ay noqotaa cuno, waana taa tan Alle ku sheegay Quraanka Kariimka ah. Allaah hana waafajiyo xaqqa dhamaanteen.

Suaal:  
 .. Walaal qoyaanka yar-yar ee ka yimaada geedka ragga ee aan aheyn minida iyo kaadida midna ma nijaasbaa?  
 Jawaab:  
 Waxaa loo qaybiyaa afar qaybood oo kala ah. 1.Kaadi oo ay culumadu isku waafaqsan yihiin inay nijaaso tahay sida ku cad xadiithka Nabiga. 2. Mani in laga qabaysanayo oo uu ku waajib noqonayo qabays ,waxayse isku khi-laafeen inay nijaaso tahay iyo in kale sida saxa ah waa inay tahay Daahir oo aysan ahayn nijaaso. 3. Madi oo u dhaxaysa kaadida iyo manida waana tan aad sheegayso waxay Fuqahadu isku waafaqeen inay tahay nijaaso, in kasta oo daliil xoog badan oo tilmaamaya nijaaso nimadeeda aysan haysanin. 4. Wadi oo iyaduna la mid ah lana xukun ah Madida aan kor ku soo sheegnay. Laakiin waxay haddana isku waafaqeen qofkii jiro (xanuun) ama si kaleba oo xad-dhaaf ay noqoto ka imaan shaheeda inta aan soo sheegnay inaysan nijaaso noqonaynin, wuxuuna la xukun noqonayaa haweeneydii istixaadada ahayd,markuu Salaad

walba gaaro wuu u soo weysey sanayaa. Alle waxaan ka baryeynaa inuu na waafajiyo xaqqa.

Suaal:

..Walaal waxaan rabaa in aan ogaado, waxeey diinta Islaamku ka qabto Heesaha ?  
 Jawaab:  
 Allaah ayaa mahad leh nabad gelyo iyo naxariis korkiisa ha ahaato Nabi Muxamed, intaa ka dib. Sida Alle Quraanka kariimka noogu sheegay ama uu Nabigu noogu sheegay Axaadiith saxiix ah ayna isku waafaqeen Culumada Islaamka ee hadalkoodu qabashada leeyahay waa inay xaaraam tahay heesaha oo idil iyadoo waxa la kala soocayo lahayn, waxaa kaliya oo ay nusuusta sharciga ka soo reebtay xafladaha sida arooska haddii haweenku ay kaligood yihiin isla markaasina aysan jirin wax fidno ah oo looga cabsano, wax xumaan ahna aysan ku jirin, waxa ay sheegayaan wax dhibaato ah kuma jirto markaasi in haweenku ay gurbaan kaliya garaacaan, wixii intaasi dhaafsiisan waa xaaraamta aanu soo sheegnay ee Diinta Alle ay cadaysay, arrinta kale ee u baahan in la caddeeyo waxa weeyaan heesaha ma laga dhigi karaa shay looga faa'iidaysto diinta fidinteeda? taasi waa hadal shaydaan, haddii ay suurto gal tahay ama ay banaan tahay in looga faa'iidaysto waxaad ogaataa Nabiga wakhtigiisii wax uga baahi badan ma jirin waayo waxay ahayd wakhti jaahili ah hadday taasi ku jirto faa'iido isagaa uga faa'iidaytan lahaa, haddii aad tiraa-do ma ogayn Nabiga!!! waxaan ku leenahay Alle muxuu u ogaysiin waayey inuu ka faa'iidaysto inuu dadka diinta ku gaarsiyo hees iyo muusiko iwm, mar haddaysan taasi jirin waxaad ogaataa inaysan banaanayn. Waxaan ku soo gaba-gabaynayaa xadiith saxiix Bukhaari ku sugan oo uu Nabigu markuu sheegay in ummaddan in ka mid ah uu Alle u badali doono Daayeero iyo Doofaaro, wuxuu ku sheegay sababta looga dhigayo inay tahay inay xalaashanayaan Zinada (dhilaysiga), Xariirta, iyo Muusiga. Sidaa darteed waa inuu qofku iska ilaaliyaa muusiga noocuu noqdaba, Alle ha naga ilaaliyo xumaan dhamaanteed.

Su'aal:  
 ..Gabadhu haday qaan gaarto ayadoo jirta 9 sano malagu leeyahay wax walba sida tan kale oo ka weyn 20 sano ??  
 Jawaab:  
 Waxay diinta Islaamka inoo sheegtay calaamooyinka lagu qaangaaro inay yihiin afar calaamo oo kala ah  
 1. In qofku u buuxsanto 15 sanno.  
 2. In ay ka soo baxdo tinta hoose ee cawrada ah.  
 3. In mani ka timaado. Seddexdan calaamo rag iyo dumarba waa wada wadaagaan.  
 4. Dhiiga caadada oo ka yimaada gabadhii.  
 Waxay gaar u tahay haweenka.

Haddaba haddii afartan mid ka mid ah la helo qofkaasi waxaa loola dhaqmayaa sidii qof weyn, wixii waajibaad ah ee laga doonayey qofka wayn ayaa isagana laga doonyaa inuu la yimaado wixii qofka wayn ka mamnuuca ahaa isaguna waa ka mamnuuc oo looma ogala, haddii wakhtigaasi wixii ka dambeeya uu dayaco waajibka Ilaahay waxaa loola xisaabtamayaa sidii qof wayn, sidoo kale hadduu dambi la yimaadana waxaa loola xisaabtamayaa sidii qof wayn oo kale. Allaah waxaan ka baryeynaa inuu na waafajiyo xaqiiqada iyo xaqqa.

# NASABKII RASUULKA

Sida la wada ogsoon yahay nasabka Rasuulka SCW ama abtirisiinyihiisu wuxuu galaa nabiyyullaahi Ismaaciil oo uu dhalay nabi Ibraahim. Abtirisiinyada nabiga SCW waxay u qaybsantaa saddex qaybood: Qaybta u hooreysa marka nabiga SCW laga soo bilaabo waxay ku eg tahay ilaa Cadnaa, waana qayb culimada islaamka oo dhan ay isku waafaqsan tahay isla markaasna la hubo sixadeeda; Qaybta labaad oo iyaduna ka bilaabato Cadnaan waxay ku eg tahay ilaa nabi Ismaaciil, hase yeeshee waa qayb ay culimadu isku khi-laafsan tahay sixadeeda in badan oo culimada ka mid ihina way ka gaabsadaan, qaar kalena way ka hadlaan; Qaybta saddexaad oo ka bilaabata nabi Ismaaciil ilaa laga gaaro nabi Aadan aad ayaay u adag tahay xaqiijinteeda iyo sixadeeda waxana wanaagsan in laga dhowrsada oo aan la dhex dabaalan.

Waxaan markaa soo qaadaneynaa qaybta ugu horreysa ee ay culimada islaamku isku waafaqsan yihiin dhabnimadeeda hadday noqon lahaayeen kuwii hore iyo kuwii dambeba, waxaana weeye sidatan: Maxammed binu Cabdullahi binu Cabdimudhalib (Shaybah) binu Haashim (Camar) binu Cabdimanaaf (Muqiira) binu Qusayi (sayd) binu Kilaab binu Murra binu Kacab binu Nadar (Qays) binu Kinaana binu Khuseyma binu Mudrik (binu Ilyaas binu Mudar binu Nisaar binu Macad binu Cadnaa. Rasuulka SCW jilibkiisa waxaa la oran jirey reer binu Haashim, waxaana loogu magac daray awoowgiisii labaad, Haashim binu Cabdimanaaf. Haashim wuxuu ahaa nin ka sheegganaa reer Makka, wuxuu waraabin jirey xujeyda oo uu aabbihiis Cabdimanaaf ka dhaxlay, sidoo kale wuxuu ahaa ninkii ugu horreeyey ee jideeyey labadii safar ee suuratul Quraysh sheegtay oo ay qurayshtu u kala safri jirtay Shaam iyo Yamaan.

Haashim Wuxuu dhalay afar wiil oo kala ahaa: Asad, Abu Seyfi, Nadla' iyo Cabdimudhalib iyo shan gabdhood oo kala ahaa: Sharaf, Khaalida, Daciifa, Ruqiya iyo Junna. Waxaa sagaalkooda

ugu yaraa Cabdimudhalib oo ahaa nibiga SCW awoowgiis.

Cabdimudhalib siduu ku dhashay waxay ahayd aabbihiis Haashim ayaa Safar ugu kacay Shaam, wuxuuna sii maray Madiina oo uu ku guursaday kulana aqalgalay Salma bintu Camar. Haashim wuxuu sii watay safarkiisii Shaam. Markuu Shaam tegey ayuu xanuunsaday, muddo dabadeedna wuxuu ku geeriyooday magaalo la yiraahdo Qusa oo Falastiin ku taala. Salma, oo uur lahayd markuu Haashim tegey, waxay dhashay wiil ay u bixisay Sheyba. Haashim markuu dhintay waxa mas'uuliyaddii waraabinta xujeyda qaaday walaalkiis Mudhalib. Mudhalib markuu hawshaas muddo hayey ayuu Madiina aaday si uu u soo wado wiilkii uu walaalkiis Haashim ka tegey (Sheyba). Markuu Madiina yimid ayuu Salma ka codsaday inay wiilka ku darto hase yeeshee way u diiday, markaasuu ku yiri "waxaan u dhiibayaa hawshii aabbihiis iyo xaramkii Alle", sidaa ayeyna ugu dartay. Mudhalib markuu Makka ku soo noqday isagoo wiilkuu adeerka u ahaa wada, ayaa waxaa arkay dadkii Makka joogey markaasey wiilkii u maleeyeen addoon uu Mudhalib soo iibsaday sidaas darteed ayey wiilkii ku dheheen Cabdimudhalib (addoonkii Mudhalib), markaasuu mudhalib ku yiri "war hooggiinee, waa wiilkii walaalkay Haashim". Sidaas ayaa wiilkii Sheyba ahaa kula baxay naaneystaas Cabdimudhalib.

Cabdimudhalib wuxuu dhalay toban wiil iyo lix gabdhood, waxaana tobanka wiil lakalal oran jiray: Xaarith, Subayr, Abuu Dhaalib, Cadullahi, Safar, Cabbaas, Xamsa, abuu Lahab, Qiyidaaq, Muqawim. Lixda Gabdhoodna waxay kala ahaayeen: Safiya, Arwa, Ummu Xakiim, Bara'Caatika iyo Ummayma. Cabdimudhalib wuxuu noqday nin cajiib ah oo qureysh oo dhan ka tilmaaman, wuxuu noqday odeygii qureysheed sida lo ogsoon yahayna wuxuu leeyahay qisooyin caan ah oo kala duwan, halkanna aynaan ku soo wada koobi karin, waxaana ka mida ahaa Duullaankii Abraha iyo Qodiddii Samsamka, kuwaas oo isaga iyo qureyshba Ilaahay ugu gargaaray.

day baaritaan ayaa ku socda ayuu yiri haddana waxay ku jiraan gacant ciidamad Maraykanka ayuu raaciyay.

Dhinaca kale, waxay xafiiska fariisinka ciidamada Maraykanka ee ay ku leeyihiin qadar soo saareen in afar nin oo ciidamada marayka ah lagu dhaawacay magaalada Baqdaad mid ka mid ahi in dhaawaciisu uu aad iyo aad halis u yahay. Sida la sheegay waxay ciidamadaasi wateen laba dabaabadood markii lagu furay rasaasta, waxayna ka taagnaayeen ishaarada ama layrka gawaarida kala haga. Waxaa askartaa loola cararay cusbu-taal ay ciidamada Maraykanku leeyihiin.

## Maxay Kiristaanku.....

*Ka yimi bogga 4aad*

Xaddiiskii kale oo uu Tirmidi, Axmed, Ibnu Maajah, Xaakim iyo rag kale wariyeen waatuu ahaa kuli Binu Adamku wuu gefaa, kuwo gefana waxaa ugu khey badan kuwa toowbad keena. Imaamu Dahabi wuxuu leeyahay Xaddiiska layin baa ku jira.

Jannada in aan ka soo baxno Ilaah baa doonay, Nabi Adam oo aan la abuurin marka maxaan Nabi Adam ugu eedaynaynaa?

Qaddarta: Waxaan qisada Nabi Adam ka baranay qaddarta. Nabi Adam inkastoo qaddartii uu xusay wuxuu na baray in markiiba la toowbad keeno. Dhabcan Nabi Ilaah buu ahaa oo shuruudaha toowbada waa yaqaanay. Marka waxaa halkaas laga fahmayaa in uu waxa Ilaah noo diray aan kasoo baxno intii tabarteen ah ee aynaan qaddarta oo aynaan wax ka qaban karin indhaha la raacin.

Ma maqal qariino tusinaysa in uu geedkaasi xaaraan ahaa. Ilaahay markuu doono ayuu wax xarrimaa iyo waliba meeshuu doono iyo cid-duu doono oo uu ka xarrimo. Fiiri sidii uu Nabi Israa'iil uu wax iskaga xarrimay kaddibna waa tii uu Nabi Ciise u xalaaleeyey.

Sidoo kale, wax aan isla ognahay xalaashooda ayaa Ilaahay mar mar xarrimaa waqti ama meel darteed sida in qofka Xaajiga ah laga xirrimay/reebay ugaarsiga berriga. Markuu xalaaloobo waa u fasax.

Marka haddii geedkii uu Adam cunay uu ahaa geed xalaal ah, cunidda geedkaas, Adam oo kaliya ayey imtixaan iyo dambi ku noqonaysaa laakiin waxa dhib ah oo naga soo gaaraya ma leh.

Ilaah Nabi Adam wuxuu baray magacyada shay kasta waxaana rajaynayaa inuu yaqaanay magaca geedkaas. Hadduu uu geedkaasi ahaa xalaal ma dhici kartaa in cilmiga uu geedkaas u lahaa Nabi Adam uu ufududaystay amarkii Ilaahay? Ilaah baa ku cilmi leh.

Qofkii ugu horeeyey oo muslim ah oo isagoo xaaji ah dila ugaar ma jirto wax cilaaqo ah oo ay la leedahay xalaalnimad ugaarta iyo cunida hilibka ugaarta ee ay muslimiini mar dambe cunaan. Qofkaasi Ilaahay buu dambi ka galay laakiin ugaartu asal ahaan waa xalaal.

Qisadaas waxaan ka baranay Cadaawada Iblis. Koow cisyaaan isagaa bilaabay. Kaddib Aabaheen iyo hooyadeen buu luggooyey. Marka haddii axad la eedaynayo waa Iblis kan hooggaas oo dhan na baday.

Xikmada Ilaah qisadan nagu baray waxaa ka mid ah in cisyaaanka Eebe ay ka dhalan karto dhibaato weyn sida Jannadii dhamayd oo aan uga soo baxday cinnidii geedkaas. Marka bal aan fahanno dhibta ay leedahay gaalnimu, dil, kufsi, dhac IWM.

Ilaahoow nagu hanuuni dariiqa saxda ah. Nabadgelyo iyo Naxariisi ha ahaato Nabi Muxamed korkiisa.

Wixii aan asiibay Ilaah baa mahadeeda leh wixiise aan ku gefay naftayda iyo Shaydaan bay ka ahaatay.

WABILLAHI TOWFIQ.

## Duqii magaalada Baqdaad oo la xiray iyo askar maraykan ah oo la dhaawacay.

Maalintii axadda 4-27-03 ayaa la dhaawacay ka dib markii loo weeraray si qarsoodi ah ka dib markii la xiray Maxamed Muxsin Az-zubaydi oo sheegtay inuu yahay maamulaha magaalada Baqdaad.

David konoli oo ah Captain ciidamad maraykanka ayaa wuxuu sheegay in Maxamed Muxsin laga qabtay bartamaha magaalada Baqdaad malintii axadda saacadu markay ahay 5:00pm, wuxuu kale oo sheegay in waxyaalaha lagu haysto ay ka mid tahay in uu sheegtay maamul aan loo magacaabin, maxamed waxaa kale oo lala xiray todoba qof oo kale oo markaa la soc-

**Haddii aad hayso wax su'aalo ah, fadlan soo wac**

**612 - 558 2395**

**Sh. C/raxmaan Sh. Cumar**

# Warbixinta Mashruuca Dhismaha Masaajidka Abubakar

*Abdixakim Xasan Xuseen  
Maamulaha Mashruuca*

Asalaamu Calaykum Waraxmatulaahi Wabarakaatuhu.

Walaalayaal halkaan waxaan idinkugu soo gudbinaynaa warbixin yar oo ku saabsan Mashruuceenii Abuubakar As-saddiq Islamic Center (project).

Waqtiga Mashruuca labilaabay Masjidka Abubakar As-saddiq ee ay hada qaban qaabada dhismihiisu socoto waxaa fikrad ahaan labilaabay 1998, waxaase uu si rasmi ah hawl galkiisu uu bilowday dhammaadkii sanadkii 2000.

Walaalayaal Baahida aynu qabno mashruuca waa mid aan ka wada dharagsanahay aadna u ballaaran, tusaale waxaa inoogu filan oon soo qaadan karaa meelaha aan hada ku tukano oo kirada ah baahideenana aan dabooli karin cirirna aan ku qabno.

Waxyaalaha la qabtay Tan iyo markii la bilaabay abaabulka dhismaha Masjidka Abubakar As-siddique waxaa socotay dhaqaale aruurin joogto ah, iyo baaritaan lagu goobayo meelo u qalma masjidka aynu u baahannahay. Waxaan aragnay meelo badan oo markii la eego shuruudaha aan dhulka ku kala dooranayno aad noo qanciyeey, laakiinse waxaan ku heshiin waynay qaabkii aanu lacagta u

bixin lahayn. Caqabadaha ugu daran oo mar kasta na hortaagan waa sida hoos ku qoran:

Nadaamka wax kala gadashada waddankan oo ribo ku dhisan, iyo innaga oo aan haysan lacagta aan dhulka ku doonayno.

Inagoon Haysan lacag Cadaan ah (Cash) oo noo goysa Booskaanu rabno. Meelaha aan ka rabno dhulka oo ah meel u dhow deegaanka ay Somaalidu u badantahay ee South Minneapolis ama West Bank oo ay nagu adkaatay sidaan uga heli lahayn dhulkaanu doonayno.

Haddii la helo meel macquul ah oo dhaw waxaa dhacda in parking-ku yaraado ama daris xumo looga tago iwm..

Meesha hadda wax marayaan dhaqaalaha ilaa iyo hadda gacanta lagu hayaa waa \$910,000 oo dollar. Lacagtaasi waa ay badan tahay marka loo eego muddada ay howshu socotay, laakiin ma gaarin meshaanu rabnay. Qiimaha masjidka aan raadinayno waa ilaa \$1,500,000, si aan u iibsano waa inaannu helaa cash. walaalayaal waxaa socda ilaa hada raadinta dhulkii aanu rabnay, waxaannu rajaynaynaa inaan ku guulaysano goor dhaw, hadana meel fiican bay wax marayaan. Haddaba walaal Ilaahay horti wax ula bax oo dhismaha masjidka ka qayb qaado, si uu adigana Rabbi jannada guri kaaga dhiso. Walaal Waxaanu kaaga baahannahay inaad nagu taageertid Maalkaaga, Maankaaga iyo Muruqaagaagaba. Ugu danbayntii waxaan

## Israeli Supreme Court allows use of flachette shells against Palestinians

*Albawaba.com*

The Israeli Supreme Court ruled Sunday that international law does not bar the Israeli army from using flachette shells. According to the court, an international treaty restricting the use of conventional weapons, which Israel ratified in 1995, does not ban flachette use. The court rejected the petitions filed by the Palestinian Center for Human Rights and Physicians for Human Rights, which requested that the use of flachette shells in the Gaza Strip be banned.

The petitioners claimed that these shells are banned according to international law, because they cause "unnecessary suffering." The petition cited two incidents in which Palestinian civilians were killed as a result of flachette shell use. On one occasion a flachette shell landed near a Bedouin tent, killing three women in the Gaza Strip. On a separate occasion, three youths were killed when a flachette shell was fired by Israeli forces. The Israeli army is using a modified version of the M494 105mm APERS-T round provided by the USA in the 1970s. According to a US Army manual, the round is "designed for close-in assault against massed infantry assaults and for offensive fire against exposed enemy personnel". The use of flechette rounds in war is not proscribed by the Geneva Convention, The Jane's Defense Weekly has reported.

## U.S. Will Remain in Iraq, Afghanistan

*(Islamweb) & News Agencies*

U.S. troops will stay in Iraq and Afghanistan until stable, democratic governments have taken control, Defense Secretary Donald H. Rumsfeld said Saturday. Rumsfeld said he was traveling to the Persian Gulf and South Asia to thank forces "deeply involved in the successes we've achieved in Iraq and Afghanistan." He also plans to talk to allies in the Gulf about how U.S. military "arrangements and partnerships and cooperation" with those countries will change after the war in Iraq.

Rumsfeld has said that significant changes to the Pentagon's "footprint" in the region could be in store now that Saddam Hussein's military threat has been removed. The defense secretary has denied reports that the United States is considering an arrangement to have permanent access to some bases in Iraq.

Long, dangerous and difficult work remains in both Iraq and Afghanistan, Rumsfeld said told reporters aboard his plane, which stopped in Ireland to refuel. The flight was delayed several hours as workers fixed brake pads on the landing gear that broke during the landing. That problem was expected to delay Rumsfeld's trip by eight or more hours and

put the timing of his scheduled stops into question "One ought not to think of this as a victory tour," Rumsfeld said, noting that coalition forces in both Iraq and Afghanistan still are coming under sporadic attacks. "The task before us in Iraq will take a lot of focused attention over a period of time." Rumsfeld said that in Afghanistan he will discuss with Afghan leaders and U.S. military officials a formal declaration that major combat is over. He would not say whether a similar declaration for Iraq is imminent. A major purpose of the trip is to underline the commitment the United States has to ensuring that Afghanistan and Iraq do not descend into chaos or return to authoritarian rule. "Our intent is to stay there and work with the international community to help them transition from where they are to where they're going,"



**US Defense Secretary Donald H. Rumsfeld**

Rumsfeld said. In Afghanistan, the United States hopes to quickly send up to six more provincial reconstruction teams into safer areas of the country, Rumsfeld said. Three of the teams, which include 80 to 100 soldiers and humanitarian aid experts, are working in the Afghan areas of Bamiyan, Kunduz and Gardez. The teams are meant to help solidify support for President Hamid Karzai's government in Kabul by showing Afghans that government can help make their lives better, Rumsfeld said. That, in

turn, will help stabilize the country and reduce the violence, he said. The United States agreed with proposals from the United Nations and others that the international peacekeeping force in Kabul should be expanded throughout the country, Rumsfeld said. But no nations with enough forces to do the job came forward to do that, he said. "The people recommending it were mostly on editorial boards (of newspapers) and in the United Nations, but they didn't have any troops," Rumsfeld said. Rumsfeld acknowledged that the area along Afghanistan's border with Pakistan was still unstable and dangerous. Two U.S. soldiers died from wounds suffered in a battle Friday with rebel fighters. Between 7,000 and 8,000 American troops are in Afghanistan, part of a coalition force of around 11,000 to 12,000. In Iraq, where about 135,000 American troops are, coalition forces are rounding up former government officials nearly every day, Rumsfeld said. Tariq Aziz, the former deputy prime minister who turned himself in to U.S. forces in Baghdad on Thursday, is being questioned, Rumsfeld said. "I've seen one debrief of Tariq Aziz, and it's too early to know" if he will be helpful, Rumsfeld said. U.S. Soldier Killed in Tikrit One soldier was killed and another injured when two Bradley fighting vehicles rolled over at a checkpoint that had come under enemy fire in the northern city of Tikrit, U.S. Central Command said Sunday. At least two Bradleys from the 4th Infantry Division had approached the checkpoint to help out during the firefight when they both rolled over Saturday, the military said in a statement. The incident was under investigation. A Central Command spokeswoman had no further information on the fighting at the checkpoint. The soldier's names were being withheld pending notification of next of kin.

# Wararka Dunida Muslimka

## Former Iraqi information minister negotiates surrender deal

### Masaajid lagu gubay magaalada Maalmo, Sweden.

Waxaa gubay masaajid ka mid ah masaajidada ugu mihiimsan uguna waa-wayn uguna dad badan wadanka Sweden. Masaajidkaa waxaa isugu imaan jiray kumaanaan qof oo isugu jira jinsiyado kala duwan oo muslimiin ah. Waana markii ugu horeysay oo ay dhacdo tan oo kale. Dab aad u badan ayaa ka bilaamay masaajidka wax yar ka bacdina wuxuu ku faafay dhaman



masaajidka oo dhan qiyaastii markii saaxadu ahayd 11:00pm, habeenkii sabtida bishuna ahayd 4/26/03. Muslimii aad u tiro badan ayaa isugu yimi si ay u damiyaan, waxaase ka soo

hormaray ciidamada dab damiska ee wadanka Sweden. Dadaal badan ay sameeyeen ka dib waxaa hadal dheer ka jeediyay sarkaalka ka tirsan ciidamada booliiska Yuuraan Awslon, waxaan hadaladiisii ka mid ahaa in ayan suurto gal ahayn in la hadda laga war bixiyo sababta iyo cidda ka dambaysay waayo anagu hadda ma hayno wax cadayn ah oo arintaa noo sheega. Sida oo kale ninkii masaajidka maamulkiisa hayey wuxuu sheegay in aan wali la ogayn cidda ka dambaysay, wuxuu intaa ku daray in hadda ka hor loo hanjabay, masaajidka darbigiisana waxaa lagu sawiray calaamadda yuhuuda inta aan la gubin ka hor.

Waxaa jirtay in dawladda Sweden ay hore u siin jirtay kaalmooyin dadka masajidda gacanta ku haya, masaajiduna wali dhinaca dawladda kalama kulmin wax dhib ah, laakin xilligii ay dhacday September 11, 2001, waxaa masaajidka wayn ee ku yaal bartamaha magaalada stockholm lala dhacay dhagaxaan ay tuurayaan dad shicib, laakin isla markiiba waxaa soo gaaray booliiska Sweden si ay u ilaaliyaan. Isla markaas ayaa wasiiradda socdaalka iyo ku xigeenkeeda ayaa waxay booqdeen masaajidda ku taal caasimadda Sweden magaalada Stockholm, waxay muslimiinta u sheegeen in ay sii wataan hawlihii ay markii horeba ku qabsan jireen masaajidda. Waxay hadda ciidamad booliiska Maalmo wadaan inay ogaadaan sababtii keentay gubashadaas.

An official at Iraq's leading opposition group, the Iraqi National Congress (INC) has disclosed to Al Bawaba that in the past two days there has been contacts with Mohammad Said al-Sahaf, Saddam Hussein's Information



Mohammad Said al-Sahaf, Saddam Hussein's Information Minister

Minister, regarding his surrender. According to Nabil al Musawi, the deal will be completed soon. Musawi said that although al-Sahaf's name is not included on the list of most wanted Iraqis by US forces, "he is wanted by the Iraqis". Last week, the Portuguese daily Diario de Noticias reported that the minister whose briefings made him a worldwide celebrity during the recent war, tried to hand himself in via a contact with Portuguese journalists. (Albawaba.com).

## Four U.S. Soldiers Wounded, Baghdad Mayor Arrested

AS-SALIYAH, Qatar, April 27 (IslamOnline.net & News Agencies)

- Four U.S. soldiers were injured Sunday, April 27, in an ambush in Baghdad that apparently involved a single assailant, as an Iraqi exile who proclaimed himself Baghdad's mayor and issued directives to city workers was arrested by U.S. forces. "Initial reports indicated they were engaged with small-arms fire from an assailant who approached them while the vehicles were stopped in traffic," the U.S. Central Command said from its war headquarters in Qatar, reported Agence France-Presse (AFP). It said one of the four civil affairs soldiers was seriously wounded. "At the time of the attack, the soldiers were on a public health-related mission," Centcom said. The four injured soldiers were evacuated to a field hospital. Zubeidi Seized Meanwhile, the U.S. forces in Iraq accused Mohammed Mohsen al-Zubeidi, self-proclaimed mayor of Baghdad, of exerting authority he didn't have, reported al-Jazeera Satellite TV, quoting the Associated Press (AP). Zubeidi was arrested at 5 p.m. in downtown Baghdad "for his inability to support the coalition military authority and for exercising authority



Zubeidi Was arrested for exercising authority which was not his

which was not his," U.S. military spokesman Capt. David Connolly was quoted as telling AP in Baghdad. Soldiers arrested seven others found with al-Zubeidi, Connolly said without identifying them. He said he was unsure where the men were taken but indicated they were in U.S. custody. Al-Zubeidi, who has cast himself as a volunteer to help Iraq get

back on its feet, never discouraged widespread rumors that he was appointed by U.S. military authorities. American forces, however, have become increasingly adamant in recent days that they have no relationship with him. "He was misrepresenting himself as mayor, a position which he was not appointed to," Connolly said. Al-Zubeidi has been associated in the past with Ahmad Chalabi, a leader of the Iraqi National Congress, a Pentagon favored group. Hours before the arrest Sunday, U.S. forces interrupted an interview that al-Zubeidi was doing with several television networks,

in which he said: "Our role will end once there is a conference to elect a transitional government." Al-Zubeidi's bodyguards evicted the journalists while al-Zubeidi met with the Americans. When they emerged, supporters lifted him on their shoulders and chanted "Yes, yes, al-Zubeidi." The exile appeared more subdued after the encounter with American forces, however, saying: "We don't have any goal to be political leaders. We just want to fill the gap left by the dictator." Connolly accused al-Zubeidi of writing letters to utility plants ordering them to await his instructions before restarting operations and firing some employees of the government electricity company who were returning to work. Last week, the Americans began to threaten al-Zubeidi with arrest if he tried to assert authority in Baghdad, occupied by American forces who said retired U.S. Lt. Gen. Jay Garner will oversee reconstruction efforts.



# Saacadaha Salaadda

## Bisha May 2003

<u>Date</u>	<u>Fajr</u>	<u>Sunrise</u>	<u>Dhuhr</u>	<u>Asr</u>	<u>Maghrib</u>	<u>Isha</u>
1	4:30	6:04	1:11	5:06	8:17	9:52
2	4:26	6:01	1:11	5:07	8:20	9:55
3	4:24	6:00	1:10	5:08	8:21	9:57
4	4:24	6:00	1:10	5:08	8:21	9:57
5	4:22	5:58	1:10	5:08	8:22	9:59
6	4:18	5:55	1:10	5:09	8:25	10:02
7	4:16	5:54	1:10	5:09	8:26	10:04
8	4:16	5:54	1:10	5:09	8:26	10:04
9	4:13	5:51	1:10	5:10	8:29	10:07
10	4:11	5:50	1:10	5:11	8:30	10:08
11	4:09	5:49	1:10	5:11	8:31	10:11
12	4:09	5:49	1:10	5:11	8:31	10:11
13	4:06	5:46	1:10	5:12	8:33	10:14
14	4:04	5:45	1:10	5:12	8:34	10:16
15	4:04	5:44	1:10	5:12	8:34	10:16
16	4:02	5:44	1:10	5:12	8:36	10:18
17	3:59	5:42	1:10	5:13	8:38	10:21
18	3:57	5:41	1:10	5:14	8:39	10:23
19	3:57	5:41	1:10	5:14	8:39	10:23
20	3:54	5:39	1:10	5:14	8:41	10:26
21	3:52	5:38	1:10	5:15	8:42	10:28
22	3:51	5:37	1:10	5:15	8:43	10:29
23	3:51	5:37	1:10	5:15	8:43	10:29
24	3:48	5:35	1:10	5:16	8:45	10:33
25	3:47	5:34	1:10	5:16	8:46	10:34
26	3:47	5:34	1:10	5:16	8:46	10:34
27	3:45	5:33	1:11	5:17	8:47	10:36
28	3:43	5:32	1:11	5:17	8:49	10:39
29	3:42	5:31	1:11	5:18	8:50	10:40
30	3:42	5:31	1:11	5:18	8:50	10:40
31	3:39	5:30	1:11	5:18	8:52	10:43

Haddii aad u baahato warbixino ku saabsan Salaadda iyo waqtiyada la tukado waxa aad la soo xiriiri kartaa masaajidka Imaam Shaafici.

Tell: 612 455 1147 (24saac / maalintiiba)

# JUBA TRAVEL

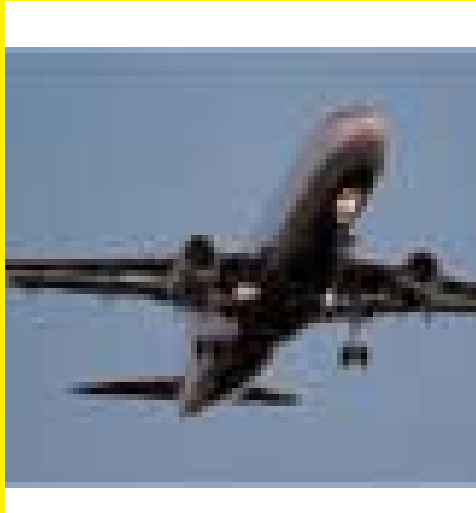
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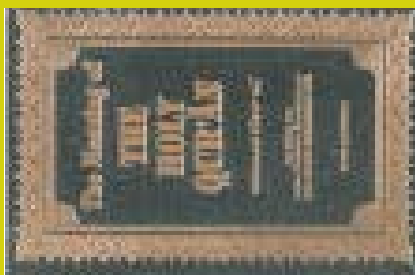
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