

Al-Haqq الْحَق

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

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NIGHT OF QADR! BETTER THAN 1000 MONTHS

The last third of the blessed month of Ramadhan is the last chance a Muslim should seize. In these days occurs the Night of Qadr, which is virtuous and greatly blessed to the extent that observing worship in it is better than one thousand months.

A Muslim is highly encouraged to spare no efforts in these days to gain Allah's Mercy, forgiveness and redemption from the Fire.

During the last third of Ramadhan a Muslim has a duty to try his or her best to perfect his fasting, to avoid any shortcomings or sins that can harm his fasting, to offer more prayers, to advance in reading the Qur'an etc.

It was a practice of the Prophet (Sallallahu Alayhi Wasallam) to spend the last ten days and nights of Ramadhan in the Masjid as a vacation for Allah or for Itikaaf.

In Itikaaf one makes a spiritual retreat in the Masjid all the time, performing various forms of Zikr (the remembrance of Allah), like doing extra Salaah and recitation and study of the Qur'an. One does not go outside the Masjid except in case of emergencies.

Allah's Messenger used to exert himself in devotion during the last ten nights to a greater extent than at any other time.

It is therefore advisable during this period to purify one's soul from sins and evaluating one's actions to be always in accordance with the teachings of Islam.

The night of Al-Qadr is a Grand Night. Allah has chosen it for beginning of revelation of the Qur'an. So a Muslim must acknowledge its weight in worth, by guarding it and spending it in worship in order that Allah may forgive all of his previous sins.

Hence a Muslim should supplicate much on the nights in which the night of Al-Qadr is sought.

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be [rightly] guided. (2:186)

**Zakaah Nisaab
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MOTIVATIONAL MOMENTS

If you don't want to be chained to your past, learn to let go of the grudges you're holding. This life is way too short. Just live!

Life won't come to a standstill just because you have an issue with someone. Don't let it affect your heart. Be tolerant. Live and let live.

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Do hand sanitizers that are used come under the same heading as the kinds of perfumes which it is not permissible for a woman to use if there are men around who could smell it?



Using hand sanitizers is permissible even if you get some smell like perfume as a result. The intent is to sterilize and sanitize, not to perfume yourself. Sterilization is an important medical necessity, according to medical safety protocols, so as to prevent the spread of disease and epidemics, and to protect wounds from infections and complications. This applies even if we assume that the prohibition is applicable in the scenario mentioned in the question, so how about when the conditions of prohibition are not applicable in that scenario? That is because the fragrance in hand sanitizers is very mild; it is not strong and does not spread widely, and it disappears within a few moments.



I was reading about colours and I found out that orange is a warm colour that helps people to connect with one another. Does using colours in marketing have anything to do with divination?



There is nothing wrong with using colours in marketing. There are colours that people like and there are colours that people are put off by. There are some studies, the authenticity of which we have not verified, which speak of colours and their psychological effect in the manner that you have described. Whatever the case, if it is proven by experience that people are inclined towards a certain colour, then choosing this colour for marketing purposes has nothing to do with divination, because divination is claiming to have knowledge of the unseen.



As Muslims we are urged to do good deeds. What are the guidelines on refraining from doing good deeds for fear of showing off?



It should be noted that the Shaytaan is keen to make the Muslim fall into one of two things: Either to make him do a good deed in order to show off and for the sake of his reputation, and not sincerely for the sake of Allah Ta'ala, or to make him refrain from doing the good deed altogether. The Muslim who is sincere in his intention will not pay any attention to the whispers that the Shaytaan tries to impart to him concerning his action, or his suggestion that it is not for the sake of Allah Ta'ala. The sincere heart is equally at ease both when doing good deeds in secret and when doing good deeds openly.

 **Is prayer valid if one did not wash Madhiy (pre-seminal fluid) from the testicles? I heard that the Shaf'is, Maalikis, Hanafis and some of the Hanbalis do not think that we need to wash the testicles?**

 There is consensus of opinion among the Muslims that it is obligatory to do Wuzu because of it, and it is obligatory to wash it off because it is impure (Najis). So if it is emitted and any of it gets onto the body, it is obligatory to wash the place it got onto. If someone prays knowing that there is any Madhiy on his body and he deliberately did not wash it, then his prayer is not valid. If someone prays knowing that there is any Madhiy on his body and he deliberately did not wash it, then his prayer is not valid and according to Hanafi Madhab, if what has been soiled exceeds 2.75cm diameter. Secondly: If the Madhiy gets onto the testicles, then they must be washed in order to remove this impurity. But if the Madhiy did not get onto them, and it did not go beyond the place where it was emitted, then in this case there is a difference of opinion among the Scholars: is it sufficient to wash only the area of the penis where it was emitted, or the entire of it along with the testicles, be washed?

 **What is prescribed for the Muslim to do in these days when the coronavirus COVID -19 is creating fears and how can Allah Ta'ala relieve us of this calamity?**

 In the event of a calamity or epidemic, the remedy is to repent to Allah Ta'ala and humble oneself before Him and beseech Him, and to right any wrongs that have been done, and also to seek forgiveness a great deal, glorify Allah a great deal, send blessings upon the Prophet (Sallallahu Alayhi Wasallam), ask Allah for well-being, and take measures to protect oneself and treat sickness, such as quarantine,

and vaccinations and medical treatment if they are available. With regard to repenting and humbling oneself before Allah: Allah Ta'ala says: **And We have already sent [Messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing (6:42-43)** Calamities only come down because of sin, and cannot be removed except by repentance.

 **A Musalli leaves the Saff to renew Wuzu. Should the resultant gap be filled by other Musallis while they are in Salaah?**

 Yes, the gap in the Saff should be filled. The person alongside should move to fill the gap left by the one who went to make Wuzu. If a person standing alongside does not move to fill the gap, then the person standing immediately behind should fill the gap. He should take one or two big steps without breaking his Salaah.

 **I am a person who gets angry quickly, and I cannot control myself when I argue with anyone. Please tell me of the ways and means of avoiding getting angry quickly?**

 If something happens to a Muslim that makes him angry, he should remember that it is forbidden for a Muslim to get angry. There are means of soothing anger include the following: (1) Remembering Allah, which should make him fear Him. This fear will motivate him to obey Him, so he will resume his good manners, at which point his anger will fade. (2) He should get out of the situation he is in, so that his anger will dissipate because of his moving away. etc

The Prophet (Sallallahu Alayhi wa Sallam) said: If you hear of the plague in some land, do not enter it, and if it occurs in a land where you are, do not leave it. (Bukhari & Muslim)



SPIRITUAL ALTERNATIVE TO PREVENT SUICIDE

- The World Health Organization (WHO) estimates that each year approximately one million people die from suicide, which represents a global mortality rate of 16 people per 100,000, or one death every 40 seconds
- However, suicide results from many complex socio-cultural factors and is more likely to occur during a period of distress.
- As a spiritual alternative to prevent suicide, Islam has its ways of addressing the issue. First of all, researchers show that suicide rates interestingly appear to be lower among Muslims as compared to those of other faiths, or to atheists, those claiming to adhere to no faith. Researchers have attributed the lower rate, among other causes, to the Muslims' religion, i.e., to the teachings of Islam.
- Belief in Allah makes one conceptualize that Allah is the disposer of all affairs, saying: I am in accord with His commands and prohibitions when I fulfill my needs.
- Thus whenever a Muslim encounters overwhelming issues in life such as financial loss, or betrayal, or failure, he transfers the responsibility for this trial to Allah.



**What is the meaning of the Hadith of the Prophet (Sallallahu Alayhi Wasallam):
Dua is worship?**



It was narrated from an-Nu'maan ibn Basheer (Radhiyallah Anhu) that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: **Dua is worship.** Then he recited the Ayah: **And your Lord says, 'Call upon Me; I will respond to you.'** **Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (40:60).** Narrated by Ahmad in al-Musnad and al-Bukhaari in al-Adab al-Mufrad. Dua is of two types: (1)Dua of asking, in which the individual asks Allah Ta'ala for that which will benefit him in this world and the hereafter, and to ward off that which would harm him in this world and the hereafter. (2) Dua of worship in which the individual is worshipping Allah Ta'ala by doing any kind of worship, in the heart, in his physical actions or in his financial actions.



What is the ruling on voting for someone in a scientific field when I do not know him, and I do not know anything about his work for which I am voting for him, such as voting for some achievement such as research, or a knowledge challenge in education at the national level, when they say vote for this or that student?



Voting for someone is a kind of testimony and praise, so the vote should be based on truth, which can only be based on knowing the person and the field in which he is competing, and whether he deserves to be given precedence over someone else. As for voting for someone whom you do not know, and you do not know anything about his work, let alone whether he deserves to be promoted, that is not permissible; it is a betrayal of trust, giving false testimony, and deceiving the organization that is asking people to

vote. In most cases the motivation for doing that is a kind of tribal feeling for a country or race. All of that is blameworthy and leads to giving promotion to those who do not deserve it.



I heard that Zakaah is due on pensions, and end of service payment. Is Zakaah really due to the above?



The employee is not required to pay Zakaah on the money saved in the pension fund, because he does not have full possession of it, as he is not entitled to this money until after retirement, and he cannot take it or dispose of it before then. You do not have to pay Zakaah on these entitlements until you actually receive them, after which you must include them with your wealth that is subject to Zakaah, like any other wealth that you may acquire and take full possession of.



The Azaan of Maghrib was given, and I thought it was Isha so I prayed Maghrib with four Rakahs, intending it as Isha. When I sat with my family and the Azan was given for Isha I wondered about that, and they told me that the Azaan for Isha had only just been given. Should I repeat Maghrib prayer or not?



If you did not pray Maghrib, and you prayed Isha before Maghrib, thinking that the Azaan was for Isha and you forgot to pray Maghrib, then you should repeat it; you should pray Maghrib and then repeat Isha because you prayed Isha at the wrong time, at the time of Maghrib. But if you had prayed Maghrib when the sun set, then your Maghrib prayer was valid, but you had to repeat Isha because you prayed it before its time.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever spends Laylatul-Qadr in prayer out of faith and hoping for reward, all his previous sins will be forgiven.

(Bukhari)

F Kodi ndichifukwa chiyani Zakaatul-Fitr imaperekedwa kumathero a kusala m'mwezi wa Ramadhanan?

Y Msilamu amayenera kupereka Zakaatul-Fitr muzifukwa izi: (1) Kumuyamika Mulungu potipatsa mphamvu zakusala m'mwezi wa Ramadhanan. (2) Kuyetsa kusala komwe munthu amasala ndikufuna kulanjira malipiro ochuluka akusala m'mwezi wa Ramadhanan. (3) Kusangalala pakumaliza kwa kusala m'mwezi wa Ramadhanan. (4) Kuonetsa kupambana kwa tsiku la Eid. (5) Kuthandiza osauka ndi osowa kuti adzasangalale nawo tsiku la Eid.

F Kodi malamulo a Zakaatul-Fitr ndi ati?

Y Ena mwa malamulo a Zakaatul-Fitr ndi awa. (1) Zakaatul-Fitr iyenera kuperekedwa pemphero la Eid lisanapempheredwe. (2) Sizololedwa kuchedwetsa Zakaatul-Fitr. (3) Bambo ayenera kuwaperekera ana awo omwe sanafike poziimira paokha. (4) Zakaatul-Fitr siingasinthidwe kukhala chitandizo wamba posakhala kuti ikhale yowathandiza osauka kuti adzasangalale pa tsiku la Eid.

F Kodi ma Sunnah a Eid ndi ati?

Y Masunnah a Eid ndi awa: (1) Kudzuka molawirira kuposa masiku onse. (2) Kusuka mkamwa (3) Kusamba thupi lonse (Ghusl) (4) Kupempherera pemphero la Eid pa bwalo (5) Kumvala chovala chomwe chili chabwino kwa iwe ndipo motsatira malamulo a Chisilamu. (6) Kupita ku malo opempherera Eid molawirira. (7) Ngati kuli kotheka kuyenda mpasi popita ku malo opempherera Eid. (8) Kudutsa njira zosiyana popita ndi pobwerera ku Eid. (9) Kuwerenga ma Takbeer mochulukuka.

F Kodi usiku wa Laylatul-Qadr tingautsatire bwanji?

Y Poyamba tiyenera kudziwa kuti usiku wa Laylatul-Qadr ndiwopambana kwambiri, usiku wa madalitso ochulukuka, usiku umene buku lopatulika la Qur'an linatsitsidwa. Choncho ndikoyenera kuti Msilamu aliyense ayetsetse kuti usiku umenewu asauphonye kuti apeze nawo madalitso ochulukuka omwe ali mkati mwa usikuwu. Tiyenera kudziwa kuti zoziwika zenizeni ndi zakuti usiku wa Laylatul-Qadr umapezeka mu usiku mwamasiku khumi omaliza a mwezi wa Ramadhanan, masiku omwe ali osakwana awiriawiri monga pa 21, 23, 25, 27, 29. Choncho usakeni ndikuutsatira usiku wa Laylatul-Qadr mu masiku amenewa.

F Tingachite chani pofuna kupindula kokwanira mumasiku khumi omaliza a mwezi wa Ramadhanan?

Y Ngakhale kuti zigawo zonse za mwezi wa Ramadhanan zili ndi madalitso koma kuti masiku khumi omaliza a mweziwu ali ndi madalitso apamwamba kwambiri kuposa zigawo zina. Choncho pofuna kupindula titha kupanga izi: (1) Kupemphera mochulukitsa kapena kulimbikira kupemphera mu khumi lomaliza la mwezi wa Ramadhanan. Zikumveka kuti Mtumiki anali kulimbikira mapemphero mu khumi lomaliza ndipo ankawadzutsa azikazi ake ndicholinga choti Qadr (usiku wa madalitso usawadutse). (2) Kupanga Kulowa Itikaaf (m'bindikiro wa Ibaadah) womwe umachitikira mu Zikiti ndipo umayenereka kuyambika kulowa kwa dzuwa pa 20 Ramadhanan.

F Kodi Sunnah ya Itikaaf imayamba nthawi yanji?

Y Sunnah ya Itikaaf imayamba pamene dzuwa lalowa pa 20 Ramadhanan mpaka kuoneka kwa mwezi wa Shawwal. Ndipo Itikaaf imathera pamenepo kutsatira Eid ku m'mawa kwake.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbitsa) imzake. (Bukahri)

F Kodi woyenera kupereka Zakaatul-Fitr ndi ndani?

Y Kupereka Zakaatul-Fitr kumathero akusala m'mwezi wa Ramadhaan ndi lamulo kwa Msilamu aliyense wa mamuna komanso wa mkazi yemwe ali ndi chakudya chomukwanira iye ndi anthu omwe amadalira iye pa tsiku la Eid ndipo pali china chomwe chikusalira. Zakaatul-Fitr tiyenera kuwapatsa anthu osauka ndi osowa kuti osaukawo adzasangalale nawo pa chisangalalo cha Eid. Bambo yemwe ndi mkulu komanso mtsogoleri wa banja ayenera kuziperekerera yekha komanso ndi kuwaperekerera azikazi ake, ana ake komanso antchito ake.

F Kodi ndi chikakamizo chanji chomwe chili kwa Msilamu aliyense kuchita asanamalize kusala m'mwezi wa Ramadhaan?

Y Msilamu aliyense ayenera kupereka Zakaatul-Fitr asanamalize kusala m'mwezi wa madalitso wa Ramadhaan. Zakaatul-Fitr iyenera kuperekedwa kwa osauka ndi osowa, ndi cholinga choti osaukawo nawo adzasangalale pa tsiku la Eid-ul-Fitr.

F Mwezi wa Madalitso wa Ramadhaan umatha ndi chisangalalo cha Eid-ul-Fitr. Kodi ndi Masunnah ati oyenera kuwatsata pa tsikuli?

Y Masunnah oyenera kuwatsata pa tsiku la Eid-ul-Fitr ndi awa: (1) Kuchita Matakbir (kunena kuti Allahu Akbar) kuchokera pakutha pa pemphero la Fajr mpaka pamene pemphero la Eid layandikira kuima. (2) Kupereka Zakaatul-Fitr pemphero la Eid lisanachitike. (3) Kuvala zovala zabwino zomwe munthu angakwanitse koma zosapyola malire a Shariah.

(4) Kupita kumalo opempherera molawilira. (5) Kuwayendera abale ndi alongo. (6) Kuchulukitsa kupempha chikhululukko kwa Mulungu. (7) Kusintha njira pobwerera kupita ku nyumba kuchokera ku Eid.

F Kodi ndi Sunnah yanji yomwe tingachite pambuyo poti tamaliza kusala m'mwezi wa Ramadhaan?

Y Pambuyo poti tamaliza kusala m'mwezi wa Ramadhaan ndi Sunnah kusala masiku asanu ndi limodzi mkati mwa mwezi wa Shawwal. Pali malipiro akulu kwambiri kwa munthu yemwe wamaliza kusala m'mwezi wa Ramadhaan ndikusatidza kusala masiku asanu ndi limodzi mkati mwa mwezi wa Shawwal. Malinga ndi kunena kwa Mtumiki (Mtendere ndi madalitso a Mulungu apite kwa iye) malipiro ake ali ngati kuti munthu wasala kwa chaka chimodzi.

F Kodi ndi gawo liti la mwezi wa kusala wa Ramadhaan lomwe lili lofunika kulimbikira mapemphero ndi ma Zikr?

Y Mwezi wonse wa Ramadhaan ndi wolemekezeka, koma kuti masiku khumi omaliza amu mweziwu ndi otsogola pa kupambana pa madalitso ake. Mkati mwa masiku khumi omaliza muli usiku wolemekezeka ndi wa madalitso. Usikuwu umatchedwa Laylatul-Qadr. (Usiku wa mphamvu, wa madalitso) Choncho masiku khumi omaliza a mwezi wa Ramadhaan ndi mwayi womaliza kwa Msilamu aliyense kuti apeze madalitso kupyolera mukulimbikira kuchita lbaadah yosiyanasiyana, kuchita Ma Zikr ndi zina zotero.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Katundu wanu ndi uyo amene mwamutumiza (mwamusogozza) (kudzera muzopereka za ulere) koma (katundu) yemwe mukuumilira ndi kuziunjikira, siwanu koma wa am'mulowa malo a chuma chanu mukadzafa. (Bukhari)

F Pamene tikulimbikira kuchita Ibaadah yosiyanasiyana mu masiku khumi omaliza a mwezi wa Ramadhaan ndi cholinga choti tikumane ndi usiku wa Qadr, kodi pali Dua ya padera yoyenera kuchita?

Y Ndikoyenera kuchulukitsa kuchita Ibaadah yosiyana siyana pamene tikusakasaka Laylatul-Qadr. Aisha (Radhiyallahu Anha) adamufunsa Mtumiki kuti: O Inu Mtumiki wa Mulungu, kodi nditadziwa kuti lero ndi usiku wa Laylatul-Qadr zoyenera kunena ndi ziti? Iye Mtumiki anamulamula kuti azinena kuti: Allahumma Innaka affuwun, Tuhhibbul-Afwa fa fu Annee. O Ambuye Mulungu ndinu wokhululuka ndipo mumakonda kukhululuka choncho ndikhululukireni ine. (Ahmad)

F Kodi zofunika kuchita munthu yemwe wafika pa malo opempherera Eid ndi ziti?

Y Malinga ndi malamulo, munthu yemwe wafika pa malo opempherera Eid, ayenera kukhala panso ndipo asapemphere Tahiyatul-Masjid. Koma ngati mapemphero a Eid akuchitikira mu Mzikiti Tahiyatul-Masjid itha kuchitika potsatira Hadith ya Mtumiki (Sallallahu Alayhi Wasallam) yomwe ikunena kuti: Ngati wina wa inu alowa mu Mzikiti asakhale panso mpaka atapemphera ma Rakaah awiri (a Tahiyatul-Masjid)

F Talamulidwa kupereka Zakaatul-Fitr kumathero akusala m'mwezi wa Ramadhaan. Kodi nthawi yeniyeni yoyenera kupereka zakaatul-Fitr ndi iti?

Y Poyamba tinene kuti cholinga choperekera Zakaatul-Fitr ndiko kuyetsa kufewetsa mavuto a anthu osauka pa tsiku la Eid. Choncho Zakaatul-Fitr iyenera kuperekedwa kwa iwo (anthu osauka) mogwirizana ndi cholinga

chomwe chake komwe kuli kuwathandiza iwo kuti adzakhale anthu osangalala limodzi ndi anthu omwe ali opeza bwino. Pachifukwa chimenechi Zakaatul-Fitr iyenera kuperekedwa pemphero la Eid lisanapempheredwe. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anawalamula asilamu kupereka Zakaatul-Fitr iwo asanapite kupemphero la Eidul-Fitr. Zakaatul-Fitr itha kuperekedwa Eid isanapempheredwa kwenikweni pakati pa pemphero la Fajr ndi pemphero la Eid. Kapenanso itha kuperekedwa kutatsala masiku pang'ono kumaliza kusala m'mwezi wa Ramadhaan.

F Kodi zabwino ndi ziti pakati pa kupemphera Eid mu Zikiti ndi pa bwalo?

Y Malinga ndi Sunnah ya Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) ankasiya Zikiti ndi kukapempherera Eid kunja kwa Madinah. Izi zikusonyeza kuti tiyenera kupempherera Eid yathu pa bwalo osati mu Zikiti kupatulako ngati pali vuto lokwanira monga ngati kuli mvula ndi zina. Choncho ndi bwino kutsatira Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam).

F Kodi pali Dua yeniyeni yomwe ndi yoyenera kuchita pamene tili mkati mosakasaka usiku wa Laylatul-Qadr?

Y Aisha (Radhiyallahu Anha) adamufunsa Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) nati: O Mtumiki wa Mulungu, ngati ine nditadziwa za usiku womwe uli wa Qadr kodi zoyenera kunena ndi ziti: Mtumiki adamulangiza Aisha (Radhiyallahu Anha) kunena kuti: O Ambuye Mulungu, Inu ndinu wokhululuka ndipo mumakonda kukhululuka, choncho ndikhululukireni ine. (Ahmad)

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe ali ndi khumbo lofuna kuti zopeza zake zikhale zochulukira komanso kuti moyo wake ukhale wautali ayenera kusungu ubale. (Bukhari ndi Muslim)

F Kodi ndi chifukwa chiyani lero Asilamu sakutsatira Sunnah yochita Itikaaf masiku khumi omaliza akusala m'mwezi wa Ramadhaan? Kodi cholinga chochitira Itikaaf ndi chiyani?

Y Itikaaf ndi Sunnah yodziwika kwambiri yomwe Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) ankaichita nthawi zonse. Sunnah imeneyi yasowa pakati pa Asilamu kupatulako okhawo Mulungu awakonda. Pali zifukwa zambiri kuonjerapo izi: (1) Kuchepa kwa Imaan (chikhulupiliro) (2) Kukonda kwambiri dziko la pansi zomwe zikupangitsa kuti munthu alemphere kuperekerera moyo wake ngakhale kanthawi kochepa. Cholinga chomwe Mtumiki amachitira Itikaaf ndiko kuti apeza mwayi wokumana ndi Laylatul-Qadr.

F Ndikufuna kulangizidwa za kuipa kwa jelasi ndipo kuti ndingaitsetsa bwanji?

Y Poyamba dziwani kuti kukhala munthu wa jelasi ndi khalidwe loipa ndipo ndi tchimo. Msilamu ayenera kukhala munthu wopanda jelasi, chifukwa chakuti iye wayenera kudziwa kuti zinthu zomwe munthu amapeza zimachokera kwa Mulungu, ndipo ndi Mulungu yemweyo yemwe amapangitsa kuti zinthu zina usakhale nazo, ndipo kuti simungakhale ndi zonse. Choncho ndi kofunika kuyetsetsa kutalikirana ndi mtchitidwe wa jelasi. Pofuna kuthetsa mchitidwe woipawu, choyamba munthu ayenera kudziwa mwayekha kuti pamene ndikumuchitira munthu wina jelasi ndiye kuti ndikuziongera zabwino zomwe zikanabwera kwa ine ndipo munthu yemwe ndikumuchira jelasiyo sapeza vuto lina lililonse. Dziwani kuti malinga ndi Hadith ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) pamene ndimuchitira wina jelasi ndiye kuti zabwino zomwe

Mulungu akanandipatsa zimafufutidwa. Jelasi ndi yoipa ndipo pewani kuchita ndi kukhala munthu wa jelasi. Afunileni amzanu zabwino ndipo zinthu zomwe anthu ena alinazo wopereka ndi Mulungu ndipo sanalakwitse kuwapatsa iwo. Pamene lero likanakhala tsiku lolandira zabwino kuchokera kwa Mulungu inu munafufutitsa chifukwa cha jelasi yomwe munachita tsiku lina lake kumuchitira munthu wina wake.

F Ndinamva kuti pofuna kupeza chinthu chomwe ungachite pakati pa zinthu ziwiri ndipo siukutha kupeza chenicheni chomwe ungachite tiyenera kupemphera pemphero la Istikharaah. Funso langa ndilakuti kodi pemphero la Istikharaah tingapemphere kangati komanso nthawi yabwino ndi iti?

Y Mutha kupemphera pemphero la Istikharaah m'mene mungafunire mpaka pamene cholinga chomwe mukupangira pempherolo chitakwaniritsidwa. Choncho palibe mulingo kapena muyezo weniweni kapena nthawi yomwe mugaimitse pempheroli. Dziwani kuti ndi bwino kutsatira Sunnah ya Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye). Choncho Istikharaah ndi Sunnah yabwino yofunika nthawi zonse tiziigwiritsa ntchito ife Asilamu.

F Kodi ndizololedwa kubwereka ndalama kwa munthu yemwe tikudziwa kuti ndalama yake amapeza kupyolera njira zoletsedwa?

Y Ayi sizololedwa, ndipo ndi bwino kupewa kubwereka ndalama kwa munthu wotere ngati tikuziwadi kuti amapezera ndalama kupyolera munjira zoipa.

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

 **How can I determine whether what comes to mind when doing an act of worship is uncertainty or Waswasah [persistent intrusive thoughts]?**

 Waswasah is a great deal of uncertainty, or uncertainty without any evidence or reason for it. If someone experiences a great deal of uncertainty, then he is suffering from Waswasah, and he should not act upon his uncertainty, in contrast with the one to whom that does not happen often. If the latter is uncertain as to whether he omitted an essential part of his Wuzu or prayer, for example, he should do it. But if he is affected by Waswasah, he should not pay attention to it, because that will cause him hardship, and hardship is something to be avoided, according to Islamic teachings. Rather he should continue on the basis of what he thinks most likely, so as to make things easy for him and put a stop to the Waswasah. It is clear that Waswasah is of three types: Uncertainty without any reason for doubt. Assuming something that never happened, then deciding that it has happened. This is connected to the first type. When there is a great deal of uncertainty and it becomes second nature. Based on that, if your uncertainty when doing the act of worship is not based on any proof, then it is Waswasah. If you experience a great deal of uncertainty, then it is Waswasah.

 **Who should you get married to and why should you get married to that person? What are the characteristics of a righteous wife?**

 As this world is a stage that leads to the Hereafter, in which man is tested to see what he will do, so that he will be requited for it on the Day of Resurrection, what the wise Muslim must do is seek in this world everything that will help him to attain happiness and bliss

in the Hereafter. The most important help and support is righteous company. The righteous wife is one who is good in many aspects. She is the one who it is thought will guard her chastity and her honour in the husband's presence and absence. She is the one who is of good character and has good manners. More important than all of that, she accepts advice.

 **My problem is that I cannot complete anything I start to do, whether I actually begin to do it or I just intend to do it, and whether this action has to do with my acts of worship or my worldly life. Halfway through, I always stop what I had started doing. What is your advise?**

 The problem cannot be solved through advice and preaching. Rather what you are suffering from is a behavioural problem, which requires a practical solution and remedy. The first thing you should do to overcome this shortcoming is clearly to persist until you complete the deed. Probably the first successful experience will motivate you to keep going until you complete all your deeds and do them perfectly. What will help you to achieve that is two things: 1. Dividing the deed into small steps, so that you will feel more motivated to complete each stage on its own, and keep going until you reach the last stage and complete it. 2. Choosing short and quick tasks and beginning with them, so that you will be able to complete them. The Prophet (Sallallahu Alayhi Wasallam) said: **O people, you should only do deeds that you are able, for Allah does not grow weary but you do. The most beloved of deeds to Allah is that which is done persistently, even if it is little.** (Bukhari and Muslim).

The Prophet (Sallallahu Alayhi wa Sallam) said: Do not keep company with anyone but a believer.

(Abu Dawood)

 **A person fast one-third of Ramadhaan in a certain country and fasts the rest of the month and celebrate Eid in another country. Which of the two countries is he to pay the Zakaatul-Fitr?**

 A Muslim is supposed to pay Zakaatul-Fitr in a country where he or she spends the first night of the month of Shawwal. The reason for this is that Zakaatul-Fitr is not paid because of fasting, rather it is due to breaking the fast; that is why it is called Zakaatul-Fitr. That is why if a person dies before Maghrib on the last day of Ramadhaan, Zakaatul-Fitr would not be obligatory upon him even if he fasted all the other days of the month.

 **Who should pay Zakaatul-Fitr?**

 Zakaatul-Fitr is incumbent on every Muslim who possesses 2.5 kilograms of food not needed as a basic food (maize) for himself or his family for the duration of one day and night. Every Muslim must pay Zakaatul-Fitr for himself, his wife, children, and servant if he has any. The amount of Zakaatul-Fitr was fixed by the Prophet (Sallallahu Alayhi Wasallam). It is about 5 pounds of wheat, flour, barley, dates or raisins. However, nowadays the amount and value of Zakaatul-Fitr differ from one year to the other due to the change in prices and values of things. According to Hanafi Zakaatul-Fitr is Waajib on every Muslim who has the value of Nisaab in excess of necessities of the day of Eid after subtracting debts. A person is also obliged to discharge it on behalf of his minor children who are not wealthy, children who are mentally disturbed and his slave.

 **What are the rules of Zakaatul-Fitr?**

 The following are the rules of Zakaatul-Fitr: (1) Fitr becomes Waajib at dawn with the commencing of Fajr. (2) The father has to pay Fitr on behalf of his underage children. (3) The Fitr should be paid before the Eid Salaah. (4) It is not permissible to delay the payment of Fitr later than the day of Eid. (5) Fitr cannot be utilized for any other charitable purpose other than giving to the poor to aid them celebrate the occasion of Eid.

 **What are the Sunnats of Eid-ul-Fitr?**

 The following are the Sunnats of Eid-ul-Fitr: (1) To awaken earlier than usual. (2) To brush the teeth (Miswaak) (3) To take a bath (Ghusl) (4) To use Itr. (5) To perform Eid Salaah at an open ground. (6) To dress one's good clothes in an Islamic manner. (7) To go to the place of Eid Salaah early. (8) To walk to the place of Eid (if it is within walking distance). (9) To use different routes to and from the place of Eid Salaah. (10) To frequently recite the Takbeers.

 **What are the reasons of giving or discharging Zakaatul-Fitr?**

 The following are the reasons why a Muslim should discharge Zakaatul-Fitr: (1) To thank Allah for bestowing us the strength to fast during Ramadhaan. (2) To purify one's fast and to obtain complete blessings during Ramadhaan. (3) To celebrate the completion of fasting. (4) To demonstrate the greatness of the Day of Eid. (5) To assist the poor in joining the atmosphere of Eid.

The Prophet (Sallallahu Alayhi wa Sallam) said: If any Muslim comes out of Ramadhaan without gaining forgiveness and goodness, he/she is a real loser.

(Muslim)

SOCIAL DISTANCE YOURSELF FROM PEOPLE BUT NOT FROM ALLAH

Whether we are dealing with a pandemic or just ordinary life, both hardships and ease are a part of life.

Either way it is a 'Win-Win' situation for a believer, says Prophet Muhammad (Sallallahu Alayhi Wasallam)

That hardships bring humility, and ease brings gratefulness:

Amazing is the affair of the believer, verily all of his affair is good and this is for no one except the believer.

If something of good or happiness befalls him, he is grateful and that is good for him. If something of harm befalls him, he is patient and that is good for him. (Muslim)

Make Dua (supplication).

Every hardship comes only after being permitted by Allah. We must seek Allah's help in getting out of this crisis through the appropriate supplications. The Prophet (Sallallahu Alayhi Wasallam) said:

Whoever recites this supplication three times —every morning (after Fajr) and evening— will not be harmed.

Bismillâhil-ladhî lâyadhurru ma'as-mihi shay'un fil'ardi wa lâ fis-samâ'i wa Huwas-Samî 'ul-Alîm. (Abu Dawood)

In the name of Allah, with whose name nothing is harmed on earth nor in the heavens, and He is the All-Seeing, the All-Knowing.

Do Istighfâr and Observe

Along with Coronavirus a financial catastrophe follow. However, Rizq is in the hands of Allah. Tawbah and Istighfâr are a source of getting Rizq. Even Prophet Nuh (Alayhi-Salaam) told his people to repent, assuring them:

Allah will forgive your sins and delay [your reckoning] for a specified term. (71:4)



**SOME OF US STRUGGLE WITH FAMILY RELATIONSHIPS.
SOMETIMES IT CAN BE OVERWHELMINGLY LONELY**

Islamic Information Bureau in Limbe in conjunction with its subsidiary department of "Marital Counselling" do conduct marital counselling and guidance to strained marriages. Call the number below for appointment.

Contact: 0996977577