

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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Put an End to Disputes Refer to Qur'an and Sunnah

Adherence to Allah's Book and His Messenger's Sunnah is the best approach to bring Muslims together on the basis of truth and eliminate divisions and conflicts.

Continue to do so, and encourage one another to do so, as well as to collaborate in righteousness and piety, and to refer all contested issues to Allah's Book and the Sunnah.

Allah Ta'ala says in the Noble Qur'an: O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and His Messenger

if you believe in Allah and in the Last Day. That is the best [way] and best in result [4:59]

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge) [42:10].

Referring to Allah refers to the Noble Qur'an, whereas referring to the Messenger (Sallallahu Alayhi Wasallam) refers to him during his lifetime and his Sunnah after his demise.

All Muslims fear Allah through obeying His commands and abiding by His prohibitions, as well as resorting to Allah's Book

and the Sunnah of His Messenger (Sallallahu Alayhi Wasallam) in disputes among themselves.

This is in agreement with the two Aayahs mentioned above, as well as Allah's words below:

But no, by your Lord, they will not [truly] believe until they make you [O Muhammad] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission [4:65]

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: When you see it (the new moon) then fast, and when you see it then break the fast. (Agreed Upon)

Zakaah Nisaab
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The Prophet (Sallallahu Alayhi Wasallam) said: Ability to act in a calm and composed manner is (a blessing) from Allah, whereas acting in haste is following Shaytaan (Tirmizi)

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We sometimes fail to recognize the distinction between Du'aa for asking and Du'aa for worship. Do you have any other information about the two instances?



The word Du'aa (invocation) refer to two things: (1) Du'aa for asking, which means seeking that which will benefit, or asking to ward off that which will cause harm, by asking Allah for that which will benefit in this world and the Hereafter, such as Du'aa for forgiveness, mercy, guidance, help, to attain Jannah, to be saved from Hell and so on. (2) Du'aa for worship, which means that the person is worshipping Allah by any of the type of worship, in the heart or physically or financially, such as fearing Allah, loving Him, hoping for His mercy, putting one's trust in Him, praying, fasting, doing Hajj and so on.



My father provided me money to pay my university fees, but the fees were paid by a charitable organization. I'm splurging on other things with the money my father gave me. So, what's your ruling?



In most situations, what parents give their children to cover tuition costs is not for them to retain, and the parents do not intend for their children to spend it as they see fit. Rather, it falls under the category of spending on relatives and is contingent on the recipient's need. Simultaneously, it is money that is donated for a specific reason, namely, to pay university fees. Inform your parents of the situation, as this is a trust that your parents have placed in you to use for your education. Make haste to put things right. May Allah Ta'ala forgive you and pardon you.



What is the Islamic stand when the man and woman marry each other on condition that they will divorce after a specified period of time?




If there was agreement between the two spouses, or between the husband and the woman's guardian, that the marriage would be temporary and last for a set period of time, and that agreement was at the time of the contract or before it, then the marriage is invalid, because it is a Mut'ah (temporary) marriage, even if all the necessary conditions of marriage were fulfilled.





It is almost uncontrollable in the way people are making use of WhatsApp facility. As soon as one gets information or anything he forwards it to others without verifying its authenticity. What is your general advice?





It is well known fact that verifying news is required according to Shariah. We should be careful on passing everything we receiver hear. Our advice is to verify matters and not to rush to pass on news or information until we are sure that it is true, even if it is good news.


 I work and spend the money I make on clothes and cleaning supplies. My husband spends money on rent, bills, and other expenses. "If you want me to spend everything on you, you should stay at home and not work," my husband says. I'd like to know what my husband is required to spend on me?


 It is the husband's obligation to spend on his wife according to his means, and he has no authority to make her pay for her own costs, even if she is wealthy, unless she agrees. Everything, including her attire, is included in this expenditure on the wife's upkeep. A working wife's pay is hers by right, and her husband has no right to take any of it unless she gives her approval. If your husband does not want you to work, you must comply with his wishes.

 I have a bad habit of staring at well-dressed women. The majority of the time, I am unable to lower my gaze. What is your advice?


 To remove the poison and treat the wound, antidotes and ointments are required. It is necessary for you to recover from this illness. In the instance of your difficulty, you can do so in a variety of methods, including: Getting married is number one. This will decrease the infatuation and reduce desire. 2. Continuing to pray five times a day. With correct presence of mind and focus, the prayer should be offered. You should recite a number of Duas like Yaa muqallib al-quloob thabbit qalbi ala deenik (O Controller of the Hearts, make my heart firmly adhere to Your religion) and Yaa musarrif al-quloob, sarraf qalbi ila ta'atika. (O Director of the hearts, direct my heart to obey You). 3. Stay away from Fitnah-related establishments.

 I am a Muslim woman who has fallen in love with a Christian man. Is it permissible for me to marry a Christian man if my religious commitment is secure and I am convinced that my Islam will not be harmed?

 Because Allah Ta'ala says: And give not (your daughters) in marriage to Al-Mushrikoon till they believe (in Allah Alone), it is not acceptable for a Muslim woman to marry a non-Muslim, whether he be Jewish, Christian, or anything else (2:221) Because Islam is the real faith, it is not allowed for a non-Muslim male to be in a position of leadership over a Muslim woman. You should end your connection with this Christian man. We pray to Allah Ta'ala to straighten you.

 On my property, someone is requesting an indefinite contract. Is it allowed to have contracts that last indefinitely?

What is the greatest length of time a rental agreement can be?

 One of the requirements for a legitimate rental is that it be for a set amount of time, such as one or two years. The rental contract is not valid if it is indefinite, such as saying: I will rent out my house or shop to you for as long as you live, and so on. A rental contract for renting out a specific property has no maximum restriction. The rental contract is valid for whatever long the given time lasts, but only if it is believed that the rented location will most likely continue to exist.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever among you wakes up feeling safe and healthy, and has sufficient provision for the day, it is as if he has gained the whole world. (Muslim)



I sincerely regret this, and may Allah Ta'ala pardon and accept me. Years ago, I abandoned Islam for reasons that no longer apply. What is the best way for someone to return to Islam, since I want to start a new life?



Recite the Shahaadah (Testimonies of Faith) once more and begin practicing Islam sincerely and honestly. It is also recommended that you contact Ulama who can assist you in your endeavor and make things easier for you. Perhaps you regressed because you were not surrounded by folks who inspired and counseled you for the better. Islam encourages us to be a part of the community; else, we shall be like stray sheep waiting to be devoured by wolves.



We had a discussion in a Whatsapp group on inheritance, with some people believing that inheritance makes people lethargic because they are waiting to inherit. Others were curious as to what criteria inheritance is founded on?



Inheritance laws in Islam are based on five basic considerations: (1) To disperse money from the hands of a few individuals and distribute it throughout society. (2) To uphold the right to individual property ownership and property acquired through fair means. (3) Instills in people the understanding that they are not absolute masters of the riches they create, but rather trustees, and hence are not permitted to pass this wealth on to others as they see fit. (4) To strengthen the family structure, which is an Islamic society's social unit. (5) To incentivize work and promote economic activity in accordance with Islamic law.



I'm under duress to the point where my spouse accuses me of causing the family's financial issues through my misfortune. For him, having a large family is a result of his wife's luck. What is Islam's position on this?



Money and all of Allah's gifts (known in Arabic as Rizq) come from Allah Ta'ala and are unaffected by anyone. This does not negate the importance of a person doing his or her best to make a living. As a result, believing that a lack of money is due to the poor luck of one's wife, husband, or any other individual is absolutely incorrect and unIslamic.



When I do most things, I neglect to form an intention. What is your advice?



Intention (Niyyah) is crucial since it is through the spirit of deeds that deeds become authentic. Because the intention transforms lawful deeds into acts of worship, we must pay attention to it and make it for Allah Ta'ala's sake, free of any elements of showmanship. There are two types of intentions: (1) Obligatory intention, such as the intention to do Wuzu (According to Shafi Madhab) pray, give Zakaah (obligatory alms), fast, and perform Hajj, without which an act of worship is invalid. This is something that no one can function without. (2) In order to obtain reward, the second form of intention is Mustahab (preferred). This is something that some people overlook: remembering the goal.

The Prophet (Sallallahu Alayhi Wasallam) said: Allah will not take away knowledge by snatching it away from people, rather He will take away knowledge by taking away the Scholars until, when there is no Scholar left, people will turn to ignorant leaders who will issue Fatwas without knowledge. (Bukhari & Muslim)



Lately, Malawi has a plethora of betting establishments where people, including some misled Muslims, can win money on a regular basis. We'd like to know if betting is permitted in Islam?



In Islam, the best method to make money is to work hard. It is forbidden in Islam for a Muslim to earn money without doing any effort. Bet is a type of forbidden game of chance that is absolutely prohibited.



During our visit to the hospital to see the sick, one of the patients inquired about Islam's position on a sick person's obligation to pray?



Islam made it easier to perform prayers in order to accommodate all of life's conditions. In the case of a sick person, he or she may pray as follows: (1) A sick person must pray as much as possible while standing. (2) If they are unable to stand, they may pray while sitting. (3) If they are unable to give prayer while sitting, they might do so lying down towards the Qiblah (Ka'bah direction). They should lie on their right side if possible. (4) If they can't pray on their sides, they can pray on their backs with their feet facing the Qiblah.



How can a Muslim maintain optimism in the face of adversity? How can we learn to be less depressed?



Human existence is full with trials and difficulties. In the Qur'an, Allah Ta'ala warns us, "And We will surely test you with something of fear and hunger, as well as a loss of riches, lives, and fruits, but We will send good news to the patient." (2:155) Trials or afflictions can be caused by one of four factors: (1) They are used to assess a person's faith (Imaan). (2)

They happen to teach a sincere believer patience and reliance on Allah Ta'ala, as well as how to deal with the harsh realities of life in this world.

(3) They may succeed in elevating the prestige of real believers. (4) They could also be the result of one's own misdeeds and blunders, as well as retribution for wrongdoings. Overall, don't be discouraged; despair is the result of disbelief.



We'd like to be guided on the use of phrases like "practicing Muslim" and "non-practicing Muslim."



To begin, a Muslim is someone who adheres to the five pillars of Islam. Unless he or she ruins his or her Islam by speaking or believing anything that indicates Kufr and denounces the pillars of religion, everyone who believes is a Muslim with the same rights and obligations as all other Muslims. We learn from the Sunnah that faith has numerous branches and degrees, implying that believers would differ in degrees depending on how closely they adhere to these branches and levels. However, it is neither acceptable or desirable to use the terms to cause division among Muslims, to cause conflict among them, or to stir up disagreement among them. No one should belittle a Muslim.

The Prophet (Sallallahu Alayhi Wasallam) said: Give the Faraid (the shares of the inheritance) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relatives of the deceased. (Bukhari)

F Kodi Chisilamu chikutinji kwa munthu yemwe akuyendetsa galimoto mopitiliza muyezo (kuthamangitsa modetsa nkhwawa) ndipo chifukwa chakuyendetsa mopitiliza muyezo iye ndi kumwalira pochita ngozi? Kodi imfa yotere kutha kuganiziridwa ngati kuti munthu wazipha mwadala?

Y Poyamba tinene kuti kuyendetsa galimoto kapena chokwera china chilichonse mopitiliza muyezo wake (kuyendetsa modetsa nkhwawa) sikwabwino chifukwa cha zotsatira zomwe zimachitika monga kuchita ngozi. Kotero Maulama alankhulapo ndipo ambiri aiwo akunena kuti zotsatira zake ndi kafunamwini woyendetsa mopitiliza muyezo, mosaganizira. Choncho imfa zofika mwanjira imeneyi zimatchedwa kufa mwangozi ndipo ayenera kupereka Diyah komanso kupereka dipo. M'modzi mwa ophunzira a Chisilamu anafunsidwa kuti munthu wina anamwali chifukwa chakuyendetsa galimoto mopitiliza muyezo. Kodi zitha kunenedwa kuti munthuyo wazipha? Iye anayankha: Ayi uku sikuzipha, koma kuti wazipha mwangozi. Ngati kuthamangitsa mopitiliza muyezo linali gwero lakuchita ngozi ndiye kuti wazipha mwangozi, chifukwa iye atati afunsidwe kuti umayendetsa mothangitsa ndi cholinmga choti ufe? Iye adzanena kuti ayi. Choncho imfa yotero siyakuzipha koma zitha kunenedwa kuti wazipha yekha mwangozi.

F Bambo anga anandipatsa ndalama kuti ndikalipilile ku university komwe ndimaphunzira, koma mzanga wina anandithandiza potindipezera bungwe loti lindipilile maphunziro angawo. Pakadali pano ndikugwiritsa ndalama yomwe bambo angawo anandipatsa pogulira zinthu zofuna moyo wanga. Malangizo anu ndi otani?

Y Pamene kholo lipereka ndalama kwa mwana kuti alipile sukulu, sapereka kuti iye agwiritse ntchito ina kuposa kulipira kuti iye aloledwe kuphunzira pa sukulupo. Kholo limapereka pokwanilitsa udindo wothandiza ana kapena abale ndipo izi sizichitika wamba koma othandizidwawo ayenera kukhala kuti akusoweka thandizolo. Komanso iyi ndi ndalama yomwe yaperekedwa ndi cholinga choziwika komwe kuli kulipira fizi ya yunivesite. Maulama akunena kuti ngati munthu wapatsidwa thandizo monga ndalama kuti agwiritse ntchito yozizwika monga kulipira sukulu fizi sizoyenera kugwiritsa ntchito ndalamayo ku zinthu zina. Mwachidule zoyenera kuchita ndiko kuwaziwitsa bambo anu za zomwe mwachita chifukwa kutero kukhala kupereka ulemu kwa bambo anu omwe anapereka udindo kwa inu wakulandira ndalama yokalipilila maphunziro anu, mwina ndiye chifukwa chake mukuvutika mmaganizo.

F Mayi athu akutipepha ife ana kuti tivomereze kuti iwo akwatiwenso kwa mamuna yemwe sitikudziwa khalidwe lake komanso ndiwachilendo kwaife. Dziwani kuti bambo athu anamwalira ndipo ndipo mayi athuwo ndi munthu wamkulu wa zaka makumi asanu ndi khumi lina. Tikufuna malangizo anu?

Y Ananu pasavute. Pamene bambo anu anamwalira ndipo mayi anu akufuna kukwatiwanso pangani chikhonzero choti mayi anuwo akwatiwenso. Sizoledwa wina wainu kuwaletsa kukwatiwa chifukwa ndi ufulu wawo kutero. Palibe kusiyana pakati pa mkazi wa mkulu kapena wachisikana. Zomwe mungachite kumbali yanu ndiko kuwafunsa mayi anuwo ngati mamuna yemwe akufuna kukwatiwanaye ndi Msilamu wakhalidwe abwino ndicholinga chowafunira zabwino moyo uno komanso moyo wina.

Mtumiki (Sallallahu Alayhi wa Sallam) anatilamulira kupereka Zakaatul-Fitr kwa Msilamu aliyense mfulu kapena kapolo, amuna komanso akazi, ana komanso akulu ndipo analamula kuti iziperekedwa pemphero la Eid lisanapempheredwe.

F Tikulowa mkati mwa masiku khumi omaliza a Mwezi uno Madalitso wa Ramadhan omwe makti mwake muli usiku wa pamwamba wa Laylatul-Qadr. Kodi zofunika kuchita ndi ziti kuti tipeze Madalitso a usiku umenewu?

Y Dziwani kuti Mtumiki wa Mulungu Muhammad (Sallallahu Alayhi Wasallam) ankambilikira Ibaadah masiku khumi omaliza m'mwezi wa Ramadhan kuposa masiku onse monga kuwerenga Qur'an, ndi kuchulukitsa ma Du'aa. Bukhari komanso Muslim akulongosola kuchokera kwa Aa'ishah (Radhiyallahu Anha) kuti akafika masiku khumi omaliza a mwezi wa Ramadhan, Mtumiki (Sallallahu Alayhi Wasallam) ankakhala nthawi yaitali usiku (kuchita Ibaadah) komanso ankawazutsa ma banja ake ndipo ankazimana (kuchepesa) kuchita banja (m'mausikuwo) (kuti apeze nthawi yokwanira yochita Ibaadah). Mtumiki (Sallallahu Alayhi Wasallam) anatilamulira kuchita Ibaadah (mausiku khumi omaliza) komanso kufunafuna usiku wa Laylatul-Qadr ndikukhala ndi chikhulupiliro kuti tipeza madalitso. Ma Du'aa alipo ochuluka koma Du'aa imodzi yomwe ndi yabwino, yofunika pa usiku wa Laylatul-Qadr ndi yomwe Mtumiki (Sallallahu Alayhi Wasallam) anamuphunzitsa mkazi wake A'aishah (Radhiyallahu Anha) yonena kuti: Allaahumma innaka 'afuwwun tuhibb al-afwa fa'afu'anni (O Ambuye Allah, ndinu wokhululuka ndipo mumakonda kukhululuka, choncho ndikhululukireni ine).

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

Y Mwezi wonse wa Ramadhan 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 m'phamvu, wa madalitso) Choncho masiku khumi omaliza a mwezi wa Ramadhan ndi mwayi womaliza kwa Msilamu aliyense kuti apeze madalitso kupyolera mukulimbikira kuchita Ibaadah yosiyanasiyana, kuchita Ma Zikr ndi zina zotero.

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

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

F Kodi woyenera kupereka Zakaatul-Fitr kumathero a kusala m'mwezi wa Ramadhan ndi ndani?

Y Kupereka Zakaatul-Fitr kumathero akusala m'mwezi wa Ramadhan 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 kuziperekera yekha komanso ndi kuwaperekera azikazi ake, ana ake komanso antchito ake.

Mtumiki (Sallallahu Alayhi wa Sallam) anamuphunzitsa mkazi wake A'aishah (Radhiyallahu Anha) kunena Dua iyi usiku wa Laylatul-Qadr: Allaahumma innaka 'afuwwun tuhibb al-afwa fa'afu'anni (O Ambuye Mulungu (Allah), ndinu wokhululuka ndipo mumakonda kukhululuka, choncho ndikhululukireni ine) (Ahmad)

F **Mwezi wa Madalitso wa Ramadhan**
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 Takbir (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 chikhululuko kwa Mulungu. (7) Kusintha njira pobwerera kupita ku nyumba kuchokera ku Eid.

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 pansi ndipo asapemphere Tahiyatul-Masjid. Koma ngati mapemphero a Eid akuchitikira mu Mzikiti Tahiyatul-Masjid itha kuchitika potsatira Hadith ya Mtumiki yomwe ikunena kuti: Ngati wina wa inu alowa mu Mzikiti asakhale pansi mpaka atapemphera ma Rakaah awiri (a Tahiyatul-Masjid).

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

Y Pambuyo poti tamaliza kusala m'mwezi wa Ramadhan ndi Sunnah kusala masiku asanu ndi limodzi mkati mwa mwezi wa Shawwal. Pali malipiro akulu kwambiri kwa munthu yemwe wamaliza kusala m'mwezi wa

Ramadhan 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 ndizololedwa kuyamba kusala**
masiku asanu ndi limodzi a mwezi wa
Shawwal, usanabweze masiku omwe
sudasale m'mwezi wa Ramadhan?

Y Malipiro komanso phindu la kusala masiku asanu ndi limodzi a mwezi wa Shawwal silingapezeke mpaka munthu utamaliza kusala masiku a mwezi wa Ramadhan omwe unalephera kusala chifukwa mwa zifukwa zovomerezeka. Choncho ndikoyenera kubweza kaye masiku a mwezi wa Ramadhan usanayambe kusala masiku asanu ndi limodzi a Shawwal. Chinthu chofunika kudziwa apa ndi chakuti masiku asanu ndi limodzi a Shawwal ndi Sunnah pamene kusala masiku a mwezi wa Ramadhan ndi Farz (chikakamizo kwa Msilamu aliyense), ukasiya upeza machimo ochuluka ndipo ukachita upeza madalitso osawerengeka.

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

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

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Msilamu wamphamvu ndi wokondedwa ndi Mulungu kuposa Msilamu waulesi ngakhale pali ubwino mbali zonse. (Muslim)

F Kodi kusala kwa masiku asanu ndi limodzi a mwezi wa Shawwal nkofunika kuchitika mondondoza?

Y Poyamba tilangizane kuti kusala masiku asanu ndi limodzi m'mwezi wa Ramadhan ndikofunika kwambiri, chifukwa kuli ndi madalitso akulu. Kusala kwa masiku asanu ndi limodzi a mwezi wa Shawwal kutha kuchitika malinga ndi m'mene munthu wafunira, kunena kuti utha kusala mondondoza kapena ayi. Chofunika kwenikweni ndikukwanitsa masiku asanu ndi limodzi mweziwu usanathe.

F Ndikufuna kudziwa ena mwa Masunnah a tsiku la Eid ndi malamulo ake?

Y Pali malamulo ochuluka okhunza tsiku la Eid ndipo ena mwa iwo ndi awa: (1) Ndizoyenera kupanga ma Takbeer muusiku wa Eid kuyambira pamene dzuwa lalowa pa tsiku lomaliza la mwezi wa Ramadhan (mwezi wa mtendere wa kusala) mpaka pamene wotsogolera mapemphero a Eid (Imaamu) wafika ndidzatsogolera pemphero la Eid. Ndondomeko ya Takbeeryi ili motere: Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allaah, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd (Mulungu ndi Wamkulu, Mulungu ndi Wamkulu, palibe wina woyenera kupembedzedwa koma Mulungu (Allah)ndipokuyamikidwakonsendikwaMulungu (Allah) Kapena mutha kunena kuti: Allahu Akbar katatu choncho munena kuti: Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allaah, Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd. (Mulungu ndi Wamkulu, Mulungu ndi Wamkulu, palibe wina koma Mulungu (Allah) Mulungu ndi Wamkulu, Mulungu ndi Wamkulu, kuyamikidwa konse ndikwa Mulungu). Njira zonsezi ndizovomerezeka. Amuna ayenera kukweza mawu awo pochita Takbeeryi.

F Chaka chino ndikufuna kuchita l'tikaaf yomwe imachitika masiku khumi omaliza a mwezi wa Ramadhan. Ndikufuna kudziwa kuti kodi ndi tsiku liti loyenera kulowa l'tikaaf ndipo ndi liti lofunika kutulukamo?

Y Ndizozizika kuti Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anakonda kuchita l'tikaaf masiku khumi omaliza a mwezi wa Ramadhan. Dziwani kuti nyengo ya l'tikaaf imawerengedwa ndi mausiku osati masiku. Khumi lomaliza limayamba pa 21. Chifukwa chaichi tiyenera kulowa mu l'tikaaf dzuwa lisanalowe mu usiku wa 21. Maulana akunena kuti cholinga chachikulu cha l'tikaaf ndiko kufunafuna usiku wa Laylatul-Qadr ndipo usiku wa 21 ndi usiku umodzi wa masiku osakwana awiriawiri mu masiku khumi omaliza a mwezi wa Ramadhan choncho mwina utha kukhala usiku wa Laylatul-Qadr ndipo wochita l'tikaaf aonetsetse kuti walowa kale mu l'tikaaf. Kunena za kutuluka mu l'tikaaf, ndiye munthu wochita l'tikaaf adzatuluka dzuwa likadzalowa mu tsiku lomaliza mwezi wa Ramadhan.

F Kodi lamulo likutinji kwa munthu yemwe sapereka Zakaatul-Fitr chifukwa chakunyalanyaza?

Y Zakaatul-Fitr ndi lamulo kwa Msilamu aliyense yemwe ali ndi kuthekera ndipo ali ndi chakudya chopiyola chomwe angachifune kwa iye ndi anthu omwe amadalira iye pa tsiku la Eid ndi usiku wake. Munthu yemwe wakhala asakupereka chifukwa chakunyalanyaza ayenera kupereka za zaka zomwe wakhala asakupereka ndipo ayenera kulapa kwa Mulungu ndi kupempha chikhululuko chake chifukwa Zakaatul-Fitr ndi gawo la osowa ndi osauka ndipo gawolo liyenera kukwanilitsidwa powapatsa osowa ndi osaukawo.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Musakhale a jelasi wina ndi mzake, musadane wina ndi mzake... ndipo khalani abale inu akapolo a Mulungu. (Muslim)



We are approaching Ramadhaan's final ten days, which include the Night of Power (Laylatul-Qadr). When and how should we observe Laylatul-Qadr?



The Prophet (Sallallahu Alayhi Wasallam) used to pray, read the Qur'an, and make Duas as hard as he could during the last ten days of Ramadhaan, as he never did at any other time. When the last 10 days of Ramadhaan arrived, Bukhari and Muslim narrated from Aa'ishah (Radhiyallahu Anha) that the Prophet (Sallallahu Alayhi Wasallam) would stay up at night and wake his family up, and he would abstain from marital relations. Out of faith and in the prospect of recompense, the Prophet (Sallallahu Alayhi Wasallam) advised remaining up and praying on Laylatul-Qadr. One of the greatest Duas to say on Laylatul-Qadr is the one taught to Aa'ishah (Radhiyallahu Anha) by the Prophet (Sallallahu Alayhi Wasallam): Allaahumma innaka 'afuwwun tuhibb al-afwa faffu'anni (O Allah, You are forgiving and You love forgiveness, so forgive me). With regard to specifying which night of Ramadhaan is Laylatul-Qadr odd-numbered nights during the last ten days are more likely than others.



I'd like to learn about some of the Eid Sunnahs and their rulings?



There are several rulings concerning Eid, including the following: 1 – It is Mustahabb to recite Takbeer during the night of Eid from sunset on the last day of Ramadhaan until the Imaam comes to lead the prayer. The format of the Takbeer is as follows: Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allaah, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd (Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, and all praise be to Allah). Or you can say Allaahu Akbar three times, so you say:

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, laa ilaaha ill-Allaah, Allaahu Akbar, Allaahu Akbar, Allaahu Akbar, wa Lillaahi'l-hamd (Allah is Most Great, Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah). Both are permissible. Men should raise their voices reciting this Zikr in the marketplaces, Masjids and homes, but women should not raise their voices. 2 – You should eat an odd number of dates or anything sweet before leaving for the Eid prayer. 3 – You should wear your best clothes – this is for men. With regard to women (Shafi MADhab allow women), they should not wear beautiful clothes when they go out to the Eid prayer-place, because the Prophet (Sallallahu Alayhi Wasallam) said: Let them go out looking decent i.e., in regular clothes that are not fancy. It is Haraam for them to go out wearing perfume and makeup.etc.



Where should Eid prayer be performed?



Eid Prayer can be performed in the Masjid but it is preferred to perform in a place outside the Masjid as long as there is no excuse or reason to do otherwise (e.g., rain and so on) as the Prophet (Sallallahu Alayhi Wasallam) would pray the two Eids in the outskirts of Madinah and he never prayed it in the Masjid, except once and because it was raining. Abu Hurairah (Radhiyallahu Anhu) reports that it was raining on the Day of Eid, so the Prophet (Sallallahu Alayhi Wasallam) led them in Eid Prayer. (Abu Dawood)



Can one fast on the day of Eid?



It is Haraam to fast on the days of Eid. The Prophet (Sallallahu Alayhi Wasallam) forbade fasting on the day of Fitr and the day of Sacrifice (Adha). (Muslim)

Ibn Umar (Radhiyallahu Anhu) said: The Messenger of Allah enjoined Zakaatul-Fitr, a Saa' of dates, or a Saa' of barley, upon all the Muslims, slave and free, male and female, young and old, and he commanded that it be paid before the people went to out to pray. (Agreed upon)



We are nearing the end of our fast and will be required to pay Zakaatul-Fitr. What are the rules for paying Zakaatul-Fitr and discharging it?



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. Fitr cannot be utilized for any other charitable purpose other than giving to the poor to aid them celebrate the occasion of Eid



Who should pay Zakaatul-Fitr?



Zakaatul-Fitr is incumbent on every Muslim who possesses one Saa' (2.176 kilograms) of food not needed as a basic food 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 Shafi Madhab)



If one was to fast one-third of Ramadhaan in a certain country and intended to fast the rest of the month and celebrate Eid in another country, then in 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.



If someone does not fast the month of Ramadhaan, without having any excuse, or he broke the fast deliberately during the month, does he have to make up the days when he did not fast?



Fasting Ramadhaan is one of the pillars of Islam, and it is not permissible for the Muslim to fail to fast it, except with an excuse. Whoever fails to fast Ramadhaan, or breaks the fast during it, for a legitimate excuse such as sickness, travel or menses, what he/she is required to do is to make up the days that he didn't fast. As for the one who does not fast the month Ramadhaan deliberately, out of heedlessness, even if that is just one day of the month, in the sense that he does not intend to fast it at all, or he breaks the fast after having started to fast, with no excuse, he has committed a major sin and must repent. Kaffarah (expiation) for one who breaks it intentionally, the majority of the Scholars are of the view that it is obligatory to make up the day that one does not fast.



Is Laylatul-Qadr the same night for all Muslims, or is it different?



It is the same night, even it starts at different times in different countries. When the sun sets in a people's land, it has begun for them, even if that process lasts more than twenty hours. So for one group of people their night is regarded as Laylatul-Qadr, then for the next group of people, their night is regarded as Laylatul-Qadr.

Narrated Abu Sa'eed al-Khudri (Radhiyallahu Anhu) said: We used to pay Zakaatul-Fitr at the time of the Prophet (Sallallahu Alayhi Wasallam) on the day of al-Fitr, a Saa' of food. Abu Sa'eed said: And our (staple) food was barley, raisins, dried yoghurt and dates. (Bukhari)

Rejoice When Others Excel in Life

The dead do not defend their reputations or make arguments in support of their beliefs. Praise people's accomplishments in moderation and pray for Allah's blessings.

Have you ever rejoiced in the success of others, whether it be in business, education, religious activities, or a variety of other accomplishments as a Muslim?

We are not envious when someone talks about an old friend of theirs and brags about their accomplishments and wonderful traits. We recognize that there is room in life for a large number of high achievers, and that the world does indeed require more of them.

When our hearts are trained to rejoice in the achievement of others, we benefit the most. Praise people's accomplishments in moderation and pray for Allah's blessings.

Even if we don't know them personally, we may at least be grateful for the attention they receive. We should never feel as if their accomplishments are a hindrance to our own, but rather as if they complement and encourage it.

Nobody ever gets the sustenance that Allah has planned for someone else. Say, "This is the will of Allah Ta'ala." It is His grace that He bestows on anyone He wills. May Allah Ta'ala accept and bless their good deeds and efforts.

There are as many opportunities on Earth as there are people. It is not an exaggeration to state that there are opportunities for each and every breath we take if we take the initiative.

Nothing makes life more fascinating than competing for good things. This is something that the Noble Qur'an encourages us to do. Allah Ta'ala says, "Let the competitors compete for this" (83:26)

The competition mentioned in the preceding verse refers to the wholesome resolve that takes place in the heart before the actions that are visible to others. It has to do with the strength of our relationship with Allah Ta'ala, the sincerity of our objectives, and our willingness to help others.

The best competition is to outperform others in heart purity. Because it is not visible to the public, people rarely compete in this manner.



BWERANI MUZATENGEBUKHU LAIKIDWALI

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