

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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“Malawi Population is at 17 Million Plus” Is it encouraged to have Many Children?

Prophet (Sallallahu Alayhi Wasallam) said: **Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations.** (Abu Dawood)

This Hadith indicates that it is encouraged to marry women who are fertile, so that the numbers of the Ummah will increase, and so the Prophet (Sallallahu Alayhi Wasallam) will feel proud of his Ummah before all other nations. This shows that it is encouraged to have many children.

One of our pious predecessors said: When a man gets married, intending thereby to have children, that this is an act of worship for which he will be rewarded because of his good intention. He explained that in several ways:

- 1 – This is in accordance with what Allah Ta'ala wants, which is to perpetuate the human race.
- 2 – Seeking the love of the Messenger (Sallallahu Alayhi Wasallam) in having many children, so that He (Sallallahu

Alayhi Wasallam) will feel proud of them before the other Prophets and nations on the Day of Resurrection.

3 – Seeking blessing and a great deal of reward, and forgiveness of sins through the Dua of a righteous child after one dies.

Children have been the hope of the Prophets and Messengers (Alayhimus-Salaam) and all righteous slaves of Allah, and that will continue.

The benefits of increasing the Ummah's offspring are obvious to everyone who thinks about the matter. Hence the Ummah should understand this matter by having great numbers.

Allah praises His righteous slaves in many ways, such as when He said: **And those who say: Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqoon.** [25:74]

Take care of the means that lead to infertility by means of drugs, contaminated food stuffs that reduce fertility.
We ask Allah to protect and guide us.

**Zakaah Nisaab
(April 2019)
MK232,000**

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MOTIVATIONAL MOMENTS

Treat each day as a new lease of life. Don't waste it. Not everyone gets it. Ask Him to forgive your shortcomings and be a better person.

Some 70,000 thoughts fill our heads daily. Both good and bad. You need to choose. Anger, hatred, jealousy or positive and peaceful. Be careful.

Feed your mind with positive thoughts daily. Things will get better. Bear patience. Yes, it's bitter but you'll forget it all when you get there.

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My aunt who we were so close and had a good relationship has suddenly allege that my mother said something about her mother. She has stopped talking to my mother and ignores me. My question is, if I see her, do I still call her? Do I still try to make that effort?



Your upholding ties with your aunt, even though she is cutting you off, is truly upholding the ties of kinship as urged by Islamic teachings. The Prophet (Sallallahu Alayhi Wasallam) said: **The one who upholds ties is not the one who reciprocates in kind; rather the one who upholds ties is the one who, if his relatives cut him off, he upholds ties with them** (Bukhari) Yes make that effort.



My set time for paying Zakaah is the twenty-fifth of Sha'baan, but because of travel and new figures this year I did not pay Zakaah on time this year. Is there any sin on me for delaying Zakaah?



You should understand that Zakaah is an act of worship and you should not have delayed it from the time when it was due, except in the case of a pressing excuse or a legitimate (Shar'i) reason that forces you to delay paying it. Zakaah must be paid as soon as it becomes due, and it is not permissible to delay paying it when one is able to pay it, so long as there is no fear of harm.



What is the correct procedure for lending money to a person according Shariah?



The correct way is mentioned by Allah in Surah 2:282-283. (1) To specify the period of the the loan that must be repaid. (2) Writing down the loan. (3) If the one who writes down the loan is a person other than the debtor, then the debtor is the one who should dictate to him the details of the loan. (4) If the debtor is unable to dictate because of sickness or some other reason, then the one who should dictate on his behalf is his guardian. (5) The loan should be witnessed by two men, or one man and two women. (6) The lender has the right to ask the borrower to guarantee the loan with a pledge which the lender will keep.



Is it allowed for one group of Muslim to differ with others such as fasting as they fast until they see the moon with naked eyes and break their fast one or two days after Eid-al-Fitr?



They should fast with the people and break their fast with the people, and offer the Eid prayer with the Muslims in their geographical location.



I am in the process of becoming a truly practicing Muslim and wonder what is said regarding your life previous to the full integration of Islam?



When a person follows the true religion, it is expected to have a far-reaching effect on his personality and behaviour, so that it reforms him and gives him a fresh start and a new direction in life, completely different from the way he was before it. This radical change will produce morals and values that were not there before which will purify his heart and fill him with a sense of chastity. Allah Ta'ala says in the Noble Qur'an: **And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge thereof? Thus it has been made pleasing to the disbelievers that which they were doing.** (6:122)



Islam prohibits taking interest which could make life easier according to some people. While it prohibits interest what alternative does Islam provide in dealing with financing?



Interest does not make life easier. In fact it destroys the economic future of people as we see all the financial crises the world is witnessing. This does not mean that financing is prohibited. Financing is useful and has its appropriate venues in Islam. Financing can be provided through a deferred payment sale, leasing or venture capital. Financing through interest-based lending is the only thing that is prohibited because it is not always done to buy useful and appropriate goods and services and also because the loan does not create value. Payment of interest perpetrates injustice.



My father died five years ago, but his money is still not divided among myself, my brother, and our mother. They don't want to share it. What should I do?



Islamic Shariah guide us that after one's death his/her property should be divided among the legitimate heirs. There should be no bad intention regarding the division of inheritance as the laws of inheritance are described in the Qur'an as Allah's boundaries, thus these laws should never be encroached upon. It is always better to divide the estate the soonest after death because all properties become owned by the heirs by the incidence of death itself. However, remember you are dealing with your mother and brother. Check if there is a good reason for the delay.



A Muslim has married a widow with two children from her first marriage. What are the Islamic rights of this man towards the children? Does he have the right to tell or force the children to observe daily five prayers?



Yes, he should order them to pray as the Prophet (Sallallahu Alayhi Wasallam) said: **Instruct the child to pray when he reaches the age of seven.** (Abu Dawood) Some people may not feel comfortable about disciplining orphans, but the right approach is for their guardian to teach them and direct them in whatever way is beneficial, even if this involves being harsh with the child for his own sake. There is nothing wrong with that, as the poet said: He was harsh so that they would understand. Let the one who is determined and resolved be harsh sometimes towards those for whom he cares. The Scholars said: (A guardian) has the right to (lightly) smack an orphan under his care just as he would (lightly) smack his own child.

The Prophet (Sallallahu Alayhi wa Sallam) would eat watermelon with ripe dates saying: The heat of this (dates) neutralises the coolness of that (watermelon) (Abu Dawood)

What are the Sunnahs of fasting?

There are many Sunnahs of fasting, including the following:

1 – It is Sunnah if someone insults you to respond in a better manner and say: I am fasting, because of the report narrated by Bukhari and Muslim from Abu Hurayrah (Radhiyallahu Anhu) that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: **Fasting is a shield or protection so there should be no obscene or offensive talk or behaviour. If a person fights him or insults him, let him say, 'I am fasting,' twice.**

2 – It is Sunnah for the fasting person to eat Suhoor, because it was proven in al-Saheehayn that Anas ibn Malik (Radhiyallahu Anhu) said: The Messenger of Allah (Sallallahu Alayhi Wasallam) said: **Eat Suhoor for in Suhoor there is blessing. (Bukhari).**

3 – It is Sunnah to delay Suhoor because of the report narrated by Bukhari from Anas from Zayd ibn Thaabit (Radhiyallahu Anhu) who said: We ate Suhoor with the Messenger of Allah (Sallallahu Alayhi Wasallam), then he got up to pray. I said: **How much time was there between the Azaan and Suhoor? He said: The time it takes to recite fifty verses.** (Bukhari).

4 – It is Sunnah to hasten to break the fast because the Prophet (Sallallahu Alayhi Wasallam)

said: **The people will continue to be fine so long as they hasten to break the fast.** (Bukhari)

5 – It is Sunnah to break the fast with fresh dates; if none are available then with dry dates; if none are available then with water – because of the Hadith of Anas (Radhiyallahu Anhu) who said: **The Messenger of Allah (Sallallahu Alayhi Wasallam) used to break his fast with fresh dates before praying; if there were no (fresh dates) then with dry dates, and if there were no (dried dates) then he would take a few sips of water.**

6 – It is Sunnah when breaking the fast to say what is narrated in the Hadith, which is to say Bismillah. This is obligatory because the Prophet (Sallallahu Alayhi Wasallam) enjoined that. The words: `Allaahumma laka sumtu wa 'ala rizqika aftartu, Allaahumma taqabbal minni, innaka antaal-samee' al-'aleem (O Allah, for You I have fasted and with Your provision I have broken my fast, O Allah accept (this fast) from me for You are the All-Hearing, All-Knowing) There is also another report: **Dhahaba al-'zama' wa abtallat al-'urooq wa thabata al-ajr in sha Allah (the thirst is gone, the veins have been moistened and the reward is assured, if Allah wills).** (Abu Dawood)

Islamic Information Bureau Highlights

- Balaka Islamic Information Bureau in the month April will be holding meetings with young Muslim women and Masaajid Committees.
- In readiness of the blessed month of Ramadhaan, Limbe Islamic Information Bureau will this month of April conduct workshops with various Shaikhs from different Masaajid in Blantyre.

- Youth Desk operating under Islamic

Information Bureau in Limbe will join Muslim Students in Blantyre in an education visit to Illovo and Majete Game Reserve. The Desk will also hold Inter-College Conference at College of Medicine.

- All Bureaus, thus Limbe, Balaka and Lilongwe will once again this year from 13 April to 4th May organize Rainbow Football Tournament.



What does Islam say about dreams? Does Allah Ta'ala communicate through dreams?



There are various types of dreams a Muslim may experience, among which are good and truthful dreams. Such dreams are called Mubashshiraat which are sound dreams that are indicative of glad tidings. So a Muslim may see a vision in which he receives glad tidings of Allah Ta'ala in order to keep on doing goodness. Also, a Muslim may see a vision in which he gets warnings against wrongdoing. A Muslim needs to be close to Allah by doing good deeds and avoiding evil so as to be guided by Allah to the straight path. There are also bad dreams from Shaytaan and it will not harm the Muslim.



I am very hesitant to accept many of the marriage proposals because I am worried that if I agree to marry someone, he will turn out to be not of good character. What is your advice?



Our advice to you is to accept the one who is religiously committed and of good character, after praying for guidance (Istikhaarah) and consulting others. Those which are religiously committed and of good character are not unknown; they have their characteristics and signs, such as adherence to the Sunnah, regularly offering prayers in congregation, etc. Beware of hesitating and refusing too much, because if one goes away today, you may not see another like him tomorrow, as the poet says: If I had made the most of the opportunities I had, I would have attained great things. .



I would like to know Islam's ruling on writing a Will; and what is the importance of writing a Will?



According to the majority of Muslim Scholars, including the four Imaams, writing a Will is recommended (Mustahab). However, writing a Will becomes obligatory if it will fulfil a right for Allah Ta'ala such as Zakaah or Hajj or a right for a human such as debts or deposits. In a Will, a person may: (a) Ask his relatives to fulfill Allah's and people's rights. (b) Ask his relatives to follow the Sunnah in the funeral process, and (c) Allocate a part (within one-third) of his estate for relatives other than the heirs.



Some people have the tendency of delaying in following the Imaam. What is the ruling on anticipating the Imaam or delaying following him?



When a person prays behind an Imaam, four scenarios may apply: (1) Anticipating (doing a movement before the Imaam) (2) Delay (3) Doing an action simultaneously with the Imaam (4) Following. Anticipating refers to the person doing one of the essential parts of prayer before the Imaam and this is not allowed. There are two kinds of Delay in following the Imaam. Delay for a reason and Delay without any excuse. The first kind is where there is a reason or excuse. A person has to make up what he delayed, then he should follow the Imaam. Doing an action simultaneously. This refers either to word or actions, and falls into two categories. The first category is say words simultaneously. This does not matter except in the case of the Takbeerrat-Ihraam. The second category is to do the actions of prayer simultaneously with the Imaam and this is Makrooh (detestable). Lastly following is the Sunnah, and what it means is that a person starts to do the actions of prayer immediately after the Imaam starts them, but without doing them at the same time.

The Prophet (Sallallahu Alayhi wa Sallam) said: The first deed for which a person will be brought to account on the Day of Resurrection will be his prayer (Salaah). (Tirmizi)

F Kodi ndi njira iti yomwe ndingatsatile kuti mwana wanga wa zaka zisanu ndi ziwiri azolowe kusala m'mwezi wa Ramadhan pamene chaka chatha anakwanitsa kusala masiku khumi ndi asanu?

Y Msinkhu womwe makolo angayambe kuwalimbikitsa ndi kuwaphunzitsa anawo kusala ndi pamene anawo afika pa nsinkhu woti angakwanitsa kusala ndipo zimasiyana mwana wina ndi wina malinga ndi chibadwidwe chawo. Maulama anamasulira nsinkhu umenewu kukhala zaka khumi. Kulankhulapo zowathandiza anawo kuti azoloweke pali zinthu zingapo ndipo zina ndi izi: (1) Kuwauza za ubwino wa kusala m'mwezi wa Ramadhan kuti malipiro akulu ndi kulowetsedwa ku Jannah komwe kuli khomo lapaderadera lotchedwa a Rayyaan lomwe anthu omwe ankasala m'mwezi wa Ramadhan adzalowetsedwe. (2) Kuwalimbikitsa kuohunzira kusala masiku a miyezi ina monga lolemba kapena lachinayi mwezi wa Ramadhan usanafike. (3) Pakusala m'mwezi wa Ramadhan gawo la tsiku ndi kumaonjezera nthawi pang'ono pang'ono. (4) Kuchedwetsa kudya chakudya cha ku m'banda kucha (dakwi kapena kuti Suhoor). (5) Kumulimbikitsa wina yemwe akuoneka kuti watopa. Koma ngati mwana yemwe mukuphunzitsa akuoneka kuti watopa zedi tisamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya ibaadah ya Mulungu komanso kupewa kuti iye asanamizile kudwala.

F Kodi zitachitika kuti anthu ena azindikira mochedwa kuti mwezi unaoneka ndipo anthu ayamba kusala angatani pa tsiku limenelo?

Y Izi zimachitika ndithu chaka ndi chaka koma masiku ano mwezi ukaoneka opena timamva ma Radio akulengeza

mwachitsanzo Radio Islam. Komabe sionse omwe angakhale tchilu kuvetsera za kuoneka kwa mweziwu, ndipo ngati zitatero iwo ayenera kusiya kudya ndi zonse zomwe zili zoletsedwa kwa munthu yemwe akusala ndipo pambuyo pomaliz akusala mweziwo adzayenera kubwenza tsiku limenelo. Kusala kwachikakamizo monnga kusala m'mwezi wa Ramadhan kumayenera kukhala ndi kusimikiza za kusala kuyambira kum'banda kucha. Choncho chisimikizo cha kusala sichingayambile masana.

F Pamene mwezi wakusala wa Ramadhan ukuyandikira anthu ena amazipatsa zifukwa zosiyanasiyana cholinga choti asasale nawo. Kodi zifukwa zoyenera zomwe munthu akuloledwa kuti asiye kusala ndi ziti?

Y Zifukwa zomwe zili zovomerezeka kusiya kusala m'mwezi wa Ramadhan mwa zina izi: (1) Kudwala - kuthandauza kuti munthu sakupeza bwino (2) Kukhala pa ulendo womupangitsa iye kukhala kovuta kusala ali kuulendoko. Ulendo wake uyenera kukhala - womwe uli wautali ndipo ndikokwanira munthu kuchepetsa kapena kuphatikiza mapemphero apatsiku. Ulendo wake usakhale wokachita zinthu zoletsedwa monga kukakambilana za katapila uyenera kukhala ulendo wabwino. Zonse zimatha (zakusiya kusala) pamene munthu wa paulendoyo wabwela pa khomo. Komanso ngati munthu wa paulendoyo waganiza zokhala malo amodzi nthawi yaitali ndipo ndi malo oti iye atha kusala. (3) Kwa mayi oyembekezera kapena kuyamwitsa ngati akuona kuti ndi kovuta kusala kwa iye. (4) Munthu wodwala misala ndi munthu okalamba.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kusala sikusiya kudya ndi kumwa kokha ayi, koma kuti kusala ndi kusiya (zinthu zonse zolakwika) Ngati wina akulakwirani (musamubwenzere chipongwe chake) Ndipo inu nenani kuti: Ine ndili pa Swaumu. (Muslim)

F Ine ndangokwatira kumene kodi ndikololedwa kukhalira limodzi ndi mkazi wako m'mwezi wa Ramadhan pamene ndikuona kuti zingakhale zovuta kwaineyo?

Y Kukhalira limodzi ndi mkazi wako masana m'mwezi wa Ramadhan ndi koletsedwa ndithu. Kugonana ndi mkazi wako masana m'mwezi wa Ramadhan ndi tchimo ndi kutero munthu ayenera kupereka dipo (Kafaarah). Dipo lake ndiko kuombola kapolo, ngati zimenezo zizotheka munthuyo amayenera kusala miyezi iwiri mondondoza, ndipo ngati sangakwanitse ayenera kuwadyetsa (kuwapatsa chokudya) anthu osauka makhumi asanu ndi limodzi (60) pa tsiku lililonse. Koma ndikololedwa kugonana ndi mkazi wako usiku m'mwezi wa Ramadhan.

F Mkati mwakusala munthu atha kuiwala ndi kudya kapena kumwa koma moiwala kuti akusala. Kodi malamulo akuti bwanji ngati izi zitachitika?

Y Izi zimachitikadi kwa anthu ena makamaka oyamba kumene kapena kuphunzira kusala m'mwezi wa Ramadhan. Choncho ngati izi zitachitika posakhala kuti chinali cholinga choti adye koma kuti ndikuiwaladi kusala kwake munthuyo kudzapitilira kunena kuti kudzakhala kovomerezeka.

F Kodi kuyezedwa magazi m'mwezi wa Ramadhan kungamasulitse kusala?

Y Ayi kuyezetsa magazi sikumasulitsa kusala chifukwa kuti ndikuchotsa chabe magazi pang'ono. Koma sizingakhale bwino ngati kuchotsa magaziko kungapangitse munthu kufooka ndipo ndikulephera kupitiliza kusala.

F Kodi kuipa mankhwala m'maso komanso kulandira jakisoni kungaanonge kusala m'mwezi wa Ramadhan?

Y Kusala kumaonongeka pokhapo ngati chinthu chitalowa kupyolera m'mibowo yoziwika ya chilengwedwe monga mkamwa, mphuno ndi ena. Choncho kuthira mankhwala m'maso kulandira jakisoni sikungaanonge kusala.

F Kodi ndi madalitso anji omwe amapezeka m'mwezi wa Ramadhan ndipo kuti munthu angatani kuti apeze madalitsowo?

Y Ndikofunika kudziwa kuti m'mwezi wa Ramadhan ndi mwezi wa wodalitsika mwezi wa madalitso ochuluka ndipo ndi nthawi yomwe Msilamu ayenera kuziyandikitsa kwa Mulungu. Iyi ndi nthawi yochulukitsa kumupempheza Mulungu ndi cholinga chofuna kupeza madalitso ndi malipiro ochuluka. Tiyenera kutsatira izi pamene tikusala m'mwezi wa Ramadhan: (1) Kusimikiza (Niyah) - munthu uyenera kuzikumbutsa pafupipafupi kuti ukusala chifukwa chotsatira malamulo a Mulungu. (2) Kutsatira ma Sunnah osiyanasiyana pamene tikusala m'mwezi wa Ramadhan. (3) Wara' - tiyenera kuziyeretsa mitima yathu ndi thupi lathu. Kusala sikusiya kudya ndi kumwa kokha ayi. (4) Kuwerenga Qur'an. Dziwani kuti kusala m'mwezi wa Ramadhan ndi Qur'an ndi zinthu ziwiri zolumikizana. (5) Kuchulukitsa mapemphero.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe ali pa Itikaaf, (m'bindikiro mu khumi lomaliza la Ramadhan) amakhala wotalikitsidwa ku machimo, ndipo amalandira malipiro omwe anthu ochita zabwino amapeza (ngakhale iye sadachite nawo zabwinozo) Izi chifukwa chakukhala mu Itikaaf. (Ibn Majah)



Kodi Masunnah akusala m'mwezi wa Ramadhan ndi ati?



Masunnah akusala m'mwezi wa Ramadhan alipo ambiri ndi ena ndi awa: (1) Dziwani kuti ndi Sunnah pamene tikusala ndipo wina watilakwira kapena kutipalamula dala tiyenera kumuyankha mosabwezera zomwe iye watichitira ndipo timuyankhe kuti: Ine ndikusala. (2) Muli madalitso ochuluka mukudya chakudya cha kum'banda kucha (dakwi - Suhoor) kwa munthu yemwe akusala ndipo iyi ndi Sunnah yotamandika. (3) Pamene dzuwa lalowa ndiye kuti nthawi yakusala yatha. Choncho ndi Sunnah kufulumizitsa kumasula. (4) Pamene tikumasula kusala kwathu ndi Sunnah kulankhula mawu awa: Allaahumma laka sumtu wa'ala riziqika aftartu. O Ambuye Mulungu chifukwa cha Inu nokha tinasala ndipo tamasula ndi chakudya chanu. Komanso pali masunnah ena.



Kodi ndizololedwa pamene ukusala m'mwezi wa Ramadhan kunena kuti ndimakukondani amuna anga?



Palibe choletsa pamene ukusala m'mwezi wa Ramadhan kunena kwa mamuna wako kapena mkazi wako kuti ndimakukondani ngati kutero sikungabweretse chiopysezo pa awirinu maganizo achikondiwo atafika patali, monga kwa anthu ena omwe chilakolako chawo ndi chapafupi ndipo akuopa kuti kucheza ndi mkazi wake kutha kuononga kusala m'mwezi wa madalitsowu. Choncho ngati kulankhula kwanu konena kuti mamuna wanga ine ndimakukondani kapena ndimakunyadirani kungapereke chiopysezo ndiye kuti kwa inu nokha sikovomerezeka. Mwachidule munthu aliyense amadziwa kufooka kwake ndipo ndibwino kupewa zinthu zomwe zingaononge kusala m'mwezi wa madalitso, m'mwezi wa Ramadhan. Mwezi

wa Ramadhan ndiofunika kuusamalira bwino. Tikudziwa kuti masiku ake amatha msanga. Chomwecho tiyenera kugwirita ntchito nthawi yathu mosamala.



Anthu ena amanena kuti kusuta fodya sikuononga kapena kumasula kusala m'mwezi wa Ramadhan chifukwa choti fodya sichakudya. Inu mukuti bwanji?



Kusuta fodya kumaononga kusala. Tili ndi chikhulupiliro kuti usi wa fodya umakafika m'mimba ndi magawo ena am'thupi, ndipo china chili chonse chomwe chimakafika mthupi chimaononga kusala kwa munthu m'mwezi wa Ramadhan. Sitinenapo zambiri koma kuti tikuona kuti mwezi wa Ramadhan ndi mwezi wabwino womwe munthu angasiye zinthu zoipa monga kusuta fodya



Timamva kuti munthu yemwe akusala zopempha zake zimalandiridwa pamene iye akumasula kusala kwake. Tsono kwenikweni ndi nthawi iti yomwe kupempha kwa Mulungu kuli koyenera atamasula kapena pambuyo pakumasula?



Maduwa ayenera kuchitika tisanamasule nthawi ya Maghrib chifukwa chakuti kutero kuli ndi mphindu loti tikadali ofooka komabe odekha ndipo kuti tikadali kusalabe. Pambuyo poti tamasula munthu omakhala onyozera, wodzadza ndi chisangalalo cha kumasula ndipo ndikovutirako kutsata Sunnah ya Maduwa. Koma kuti pali Hadith yomwe ikusonyeza kuti Maduwa atha kuchitika titamasula ndipo ikuti: Ludzu latha, misempha yafewetsedwa, ndipo malipiro akwaniritsidwa ngati Mulungu akufuna. (Abu Dawood) Izi zikuthandauza kuti pambuyo pakumasula kusala kwathu.

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 (Sallallahu Alayhi wa Sallam) anamulamula kuti azinena kuti: Allahumma Innaka affuwwun, Tuhibbul-Afwa fa fu Annee. O Ambuye Mulungu ndinuwo khululuka ndipo mumakonda kukhululuka choncho ndikhululukireni ine. (Ahmad)

F Mkazi wina sanasale masiku ena a Ramadhaan zaka ziwiri zapitazo pamene iye anali woyembekezera ndipo sanabwenzebe masikuwo. Kodi iye atani?

Y Poyamba tilongosole kuti kwa mkazi yemwe ndi wa pathupi komanso mkazi yemwe akuyamwitsa akuopa za moyo wake komanso wa mwana wake ndiwololedwa kumasula kusala m'mwezi wa Ramadhaan ndipo adzabwenza masiku amenewo chifukwa iye walowa mugulu la anthu odwala omwe amaloledwa kusiya kusala ndikudzabwenza masikuwo pambuyo pake mofanana ndi masiku omwe iye anamasula kusala m'mwezi wa Ramadhaan. Sizololedwa kuchedwetsa kubwenza masiku mpaka kutulukira kwa mwezi wina wa Ramadhaan. Koma ngati kusatha kubwenza kwake kwafika chifukwa cha pathupi pena kapena kuyamwitsa palibe tchimo kusiya kusala koma adzabwenza masikuwo pamene iye angakwanitse kubwenza masikuwo. Dziwani pamene muchedwetsa kubwenza masiku anu ndipo ndikukumanira ndi kusala kwina komwe inu simuthatso kusala ndiye kuti mukuzichulukitsira ntchito. Iyi ndi ngongole yomwe siingachoke mpaka titabwenza masikuwo.

F Kodi ndizololedwa kuyamba kusala mochedwelapo munga ena atasala masiku anayi m'mwezi wa Ramadhaan?

Y Poyamba dziwani kuti kusala m'mwezi wa Ramadhaan ndi lamulo kwa Msilamu aliyense yemwe ndi wa mkulu, wangwiro osati wamisala. Kwa munthu wakwanitsa zomwe tatchulazi kudzakhala koletsedwa kwa iye kusiya kusala popanda choletsa chovomerezeka. Kusala m'mwezi wa Ramadhaan kumakhala chikakamizo ngati zitaziwika kuti mwezi waoneka kapena mwezi wa Shabaan wokwanitsa makumi atatu. Choncho kuchedwetsa kuyamba kusala mpaka patapita masiku anayi sikololedwa.

F Kodi woyenera kusala m'mwezi wa Ramadhaan ndi ndani?

Y Kusala m'mwezi wa Ramadhaan ndi lamulo ndipo ndi chikakamizo kwa Msilamu aliyense yemwe ndi wamkulu, wotha msinkhu, yemwe ali wangwiro (wanzeru) osati wodwala misala, wokhazikika yemwe sali pa ulendo wautali yemwe angakwanitsa kusala ndipo palibe zinthu zomwe zingamulepheletse iye kusala, munga kukhala mu nyengo ya masiku apa mwezi kwa munthu wamkazi (Haiz) ndi zina zotero. Mwachidule ndi mobwereza, kusala m'mwezi wa Ramadhaan ndi chikakamizo kwa Msilamu wa mamuna ndi wa mkazi wotha msinkhu komanso wanzeru zake.


F Kodi tingapange bwanji chisimikizo (Niyyah) cha kusala m'mwezi wa Ramadhaan?


Y Ndikoyenera kukhala ndi chisimikizo (Niyyah) cha kusala usiku uli wonse m'mweziwu. Ena mwa ophunzira a Chisilamu (Maulama) adagamula kuti pamene munthu apanga Ibaadah yomwe ili yopitilira zimakwanira kuchita kapena kupanga chisimikizo kamodzi mpaka pamene adzathere Ibaadah yake. Koma ngati atadukiza Ibaadayo adzayenera kuchitanso chisimikizo chake pofuna kupitiliza Ibaadayo. Mwachidule muta pokhuza kusala m'mwezi wa Ramadhaan, mutha kuchita chisimikizo chanu kamodzi kapena kuchita chisimikizochi (Niyyah) cha kusala kwanu usiku uli wonse m'mweziwu.


F Kodi ndi zinthu ziti zomwe zingamumasulitse munthu yemwe akusala m'mwezi wa Ramadhaan?


Y Kusala kumamasulika kapena kuonongeka pamene munthu adya kanthu kapena kumwa komanso ngati atakhalira limodzi ndi mkazi wake masana. M'mwezi wa Ramadhaan, kukhalira limodzi munthu ndi mkazi wake ndikololedwa usiku wokha pamene tamasula kusala kwathu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe angaiwale kuti akusala ndi kudya kapena kumwa, msiyeni apitilize kusala kwake chifukwa yemwe amudyetsa ndi Mulungu.


 **A certain person died and as far as I know this person believed and accepted Islam, but died before he could convert to Islam. What does Islam say about such a person?**

 If a person does not pronounce the Shahaadatayn and enter Islam, we cannot say that he/she is a Muslim, even if he/she admired Islam and recognized that it is the best religion, a great religion, and so on. Abu Taalib, the uncle of the Prophet Muhammad (Sallallahu Alayhi Wasallam) died a Kaafir, and Allah Ta'ala forbade His Prophet (Sallallahu Alayhi Wasallam) to pray for forgiveness for him, even though he used to defend the Prophet (Sallallahu Alayhi Wasallam) and said: I do know that the religion of Muhammad (Sallallahu Alayhi Wasallam) is better than all other religions of mankind, were it not for fear of blame or slander, you would find me accepting it completely.


 **After conducting Nikah how should the Walimah be held? We need guidance on how we can conduct Walimah**


 Walimah is Sunnah. This is the duty of the husband. Walimah is a simple meal of just a couple of persons, including some poor Muslims to participate in a simple meal. Even if five or ten people are invited, it fulfils the Walimah Sunnah. The Walimah may be held at any time after the Nikah, and on any day within the home environment.


 **How to deal with jealousy especially in the family and community?**


 Islam calls upon people to have good relations with one another and to avoid doing harm. Every committed Muslim and Muslimah should avoid

jealousy which is a disease. The road is paved before everyone to excell in goodness as long as no harm is done to others. Dealing with jealousy starts by eliminating its causes, which are as follows: (1) Enmity (2) Ambition (it hurts a person to see someone else ahead or above him/her) (3) Pride and Arrogance. (4) Astonishment. (5) Fear (6) Desire for power and prestige. etc. Normally jealousy occurs among people who know each other. It happens among siblings, among family members, people of the same profession and age. A Muslim must always keep in mind that jealousy is forbidden.

 **I am a nail biter, a chronic one too. No matter how hard I try, I haven't been able to give up this habit. What Islamic guidance can I get pertaining to this habit?**

 The doctors say that the phenomenon of nail biting among children is connected to psychological problems. If you have had this problem since you were small, then we advise you to consult a psychologist whom you trust. From the point view of Shariah: Islam brought the best of attitudes and habits, and forbids bad attitudes and habits. This habit - nail biting - is disliked by most people and they regard it as a bad habit. Hence you should make yourself stop this habit.

 **What is the best solution for apathy after a person used to fear Allah, then he became apathetic?**

 There are several ways including the following: (1) Strengthening his relationship with his Lord. (2) Regularly offering Naafil prayers and persisting in doing so. (3) Striving to keep company with righteous and active people. (4) Make Duas.

The Prophet (Sallallahu Alayhi wa Sallam) said to the one who wanted to give oath of allegiance, and his hair was completely white. He (Sallallahu Alayhi wa Sallam) said: Change this, but avoid black. (Muslim)



There could be circumstances when a fasting person eats or drink out of forgetfulness during Ramadhaan. What is the ruling for such situation?



If honestly that happens, meaning not done intentionally and Allah Ta'ala knows our inner thoughts, then the fast will still be valid. Allah Ta'ala says in the Noble Qur'an: **Our Lord, do not impose blame upon us if we have forgotten or erred.. (2:286)**



Some people habitually creates excuses in order not to fast. What are the reasons for which one may be excused from fasting in Ramadhaan?



The legitimate reasons for which one may be excused from fasting are as follows: (1) Sickness. (2) Travelling. (3) Pregnancy and breastfeeding. (4) Senility and old age. (5) Compulsion, which means one person forcing another to do something or not to do something against his will, by means of threats.



If the people did not find out that the month had begun until partway through the day, should they stop eating and drinking? If they do stop eating and drinking, do they have to make up that day?



If a person started the day believing that it was still Sha'baan then proof was established that the new moon had been seen, he/she must refrain from eating and drinking for the rest of the day and make up that day's fast, according to the majority of Fuqaha. One of the condition of an obligatory fast being valid is that the intention should apply to the whole day, so it must come before dawn, but the intention in this case came during the day, so they did not fast a complete day. The Prophet (Sallallahu Alayhi

Wasallam) said: **Actions are but by intention, and each person will have but that which he intended.**



Would you please shed some light on the virtues and blessings of month of Ramadhaan and what should a Muslim do to reap its fruits and get closer to Allah?



Let us keep the following things in our mind when we observe this month: (1) Intention - Remind yourself that you are fasting in obedience to Allah. (2) Sunnah - Observe the Sunnah in fasting (3) Wara' - Keep your body and mind very clean. Fasting is not just avoiding food and drink. (4) Qur'an - Fasting and revelation are inter-connected. (5) Salaah, Dua and Zikr - Pray on time and observe all the prayers. Do not ignore the Taraweeh. (6) Zakaah, Sadaqah and Generosity - Ramadhaan generates the spirit of giving and sacrifice. (7) Family - Goodness must begin at home. Be very good to your family. (8) Good Conduct - Fasting should transform you and should make a different person an many more.



It is permissible to have sex during Ramadhaan as I will find it very difficult to abstain?



Intercourse during the day in Ramadhaan is prohibited. Doing that is a sin for which expiation (Kafaarah) must be offered. The Kafaarah is to free a slave; if that is not possible then the person must fast for two consecutive months; whoever is not able to do that must feed sixty poor persons. With regard to intercourse during the night in Ramadhaan, this is permitted and is not forbidden, and the time when it is permitted lasts until the onset of dawn. When dawn comes, intercourse becomes forbidden.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whosoever fasts in Ramadhaan with faith and seeking Allah's reward, all his past sins are forgiven. (Bukhari)

RIGHTEOUS FRIEND

The Righteous Friend

The righteous friend is the righteous person who is obedient to his Lord, adheres to the teachings of his religion, is keen to please Allah, hastens on the basis of faith to do all good deeds, turns away out of fear of Allah from all evil deeds, loves the Sunnah and those who follow it.

Not Boastful

Righteous friend takes people as friends for the sake of Allah, opposes (the enemies of Allah) for the sake of Allah, resents sin and its people, fears Allah, is pure hearted and righteous, is not boastful, and has no rancour or envy in his heart.

The Righteous Friend Reminds

The righteous friend reminds you of your Lord whenever you become heedless of His remembrance. He helps you and joins you when you are remembering your Lord. The Prophet (Sallallahu Alayhi wa Sallam) said: **The believers (in their mutual support) are like a structure, parts of which support other parts – and he interlaced his fingers.** (Agreed upon)

Great Rights

One of our pious predecessors said: This above clearly refers to the great rights that the Muslims have over one another, and urges them to show compassion to one another, be kind to one another and support one another in anything that is not sinful or disliked.

Overlook The Errors

The righteous friend is the one who does not look for or seek out the faults of his brothers; rather he seeks excuses for them. The believer tries to find excuses for his brothers, whereas the hypocrite

seeks out their faults. Chivalry is to overlook the errors of your brothers.

The Muslims Are Safe

The righteous friend is the one from whose words and actions the Muslims are safe, as the Prophet (Sallallahu Alayhi wa Sallam) said describing the Muslim. Ahmad and Abu Dawood narrated that Anas ibn Malik (Radhiyallahu Anhu) said: The Muhajiroon said: **O Messenger of Allah, we have never seen anything like the people to whose land we have come; they are most generous when they have plenty and most supportive when they have little. They have spared us from work and have shared with us what was enough to maintain us. We are afraid that they will take all the reward.**

Offers Sincere Advice

The characteristics of the righteous friend include his cheerful manner, gentle speech, big-heartedness, generosity, suppression of anger, and avoiding arrogant behaviour. He shows respect and expresses joy for what he is blessed with of the friendship and brotherhood of others. His heart is free of rancour, and he offers sincere advice to his brothers and accepts it from them.

Enjoins What is Right

To sum up: The righteous friend is the one who helps you to do all that is good, who has a good character, enjoins what is right, forbids what is wrong, and observes the rights of friendship in your absence and in your presence.



Pitani mukalandire bukhu la “Ndemanga Za Mahadith 40”

bukuli likuphezeka ku Islamic Information Bureau
ku Limbe, Balaka ndi Lilongwe

Tengani Nyuziye pokalandira. Musadule Gawoli:

