

Al-Haqq الْحَقُّ

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

Volume 21. No.9 • REGISTERED AT GPO AS A NEWSPAPER • Ramadhaan 1440 / May 2019

Why Ulama Disagree? -Agree to Disagree-

Through understanding of the Quran and the Sunnah, Islam is the religion of Truth. This proposition entails that the Prophet (Sallallahu Alayhi Wasallam) left a complete explanation of Islam.

True guidance removes any falsehood. When disagreements occurred at the time of the Prophet (Sallallahu Alayhi Wasallam) people would submit their affairs to Him (Sallallahu Alayhi Wasallam) to settle disputes.

After the death of the Prophet (Sallallahu Alayhi Wasallam) some differences surfaced on the rules of the Fiqh. These differences in Fiqh were not in the fundamentals or the sources of Islam.

Today's differences has caused Muslim unity to suffer, particularly at times when knowledge of Islam has not taken its natural course in directing the affairs of the Ummah. The fact that such

differences are not expected to disappear, it becomes necessary to learn how to deal with them.

Knowing why Ulama have disagreed on certain matters of Fiqh is essential to developing an appreciation of the nature of Islam and the complex job of Ulama.

Such a step will lead to developing a strong trust between us and our Ulama, something without which the Ummah cannot achieve success.

Ulama may make mistakes in arriving at rulings. Mistakes may occur in some matters. One may forget and may not know the ruling.

One may make an excusable mistake in delivering his ruling. But there is no excuse for those who know the evidence and don't adopt it.

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequences of] what [evil] it has earned. (2:286)

Zakaah Nisaab
(May 2019)
MK232,000

CONTENTS

- Question and Answers
- Madhhab Question
- IIB Highlights
- Why Ulama Disagree

MOTIVATIONAL MOMENTS

Many times, it is not what we say but how we say it that hurts people. Always choose the best words.

Don't wait for a wake-up call, like a health problem or death of someone dear to you to get close to Allah. Do it now and let us not delay till a life-changing event happens.

It's easy to be seduced by whispers of Shaytaan but it's very difficult to get out. So learn to seek the Almighty Allah and let Him fill our hearts.

Publisher

Al-Haqq Publications

Read all Al-Haqq editions online
<http://alhaqq-malawi.org>



Events of life sometimes makes it hard to make fair decisions. What is the Muslim's solution in making decisions of life's events?



Istikhaarah (Prayer of decision-making), is a tool for a Muslim. Life is made of decisions. For some only notice the decisions when they have long-term consequences. Decisions of all kinds are there every moment. In making decision, big or small, we can only estimate its probable result. Based on our limited knowledge, we cannot predict the future. The Prophet (Sallallahu Alayhi Wasallam) used to teach the Companions (Radhiyallahu Anhum) to make Istikhaarah in every matter.



How and when should we do Sadaqah Jarriyah (ongoing charity) Should it be done after our death or while we are living?



Capable Muslims are advised to give in charity while they are alive. Sadaqah Jarriyah (ongoing charity) is highly recommended as it's reward continues after one's death. Deceased relatives may make an ongoing charity on his/her behalf. Ongoing charities include charitable works that continue to benefit people such as building Masjids, schools, hospitals, boreholes etc. The best time for giving ongoing charity is during one's life time.



Treasure in asking Allah's forgiveness. Have we ever thought of the benefits that come as a result of asking Allah's forgiveness?



We should make it a habit to beseech Allah's forgiveness. There are numerous benefits for doing so. Allah Ta'ala says: **Ask forgiveness from your Lord; for He is Oft-Forgiving. (71:10)** Life is good to those who are righteous and Allah's fearing. It is also good to those who return to Allah in repentance, asking forgiveness, and compensating for our sins by engaging in good deeds. This is because when we seek forgiveness, it protect us from persisting in sin.



Is hugging permitted in Islam? To be specific hugging females be them your relatives or not? What is your advice?



Shaking hands with a non-Mahram woman is not permitted, then it is obvious that hugging or embracing her is also not permitted and is more forbidden. The ruling on a relative who is not a Mahram is the same as the ruling on non-Mahram. With regard to relatives who are Mahrams, such as paternal aunts and maternal aunts, it is permissible for a man to shake hands with them, but as for hugging and embracing and kissing, this is not allowed because that may provoke desire, and avoiding it closes the door to evil.



How can a Muslim remain optimistic in time of trials and afflictions? How can we learn not to despair?



Trials and tribulations are part of human life. Allah Ta'ala reminds us: **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.**

(2:155) There are four possible reasons for trials or afflictions: (1) They are to test the faith (Imaan) of a person. (2) They happen to train or educate a true believer in patience and dependance on Allah Ta'ala and to face the difficult realities of life in this world. (3) They could befall to elevate the status of a true believer. (4) And they could be a result of one's own sins and mistakes and compensation for one's wrong doings.



After washing and clothing the dead body, some impurities emerged from the body. What will be the state of the washing?



The state of washing remains valid. It should not be repeated. It will suffice to cleanse only the part affected by the impurity.



We want to be guided on the tendency of using the terms practicing and non-practicing Muslims. In other words is the use of the terms correct?



To begin with, a Muslim is the one who believes in the five pillars of faith. Everyone who believes is a Muslim with the same rights and duties as all other Muslims, unless he/she destroys his/her Islam by saying or believing anything that implies Kufr and denounces the pillars of faith. We learn in the Sunnah that faith has many branches and varying degrees, which means that the believers will vary in the degrees according to the extent one follows these branches

and levels. However, it is not permissible and not desirable to use the terms as a means of causing division among Muslim, creating dispute among them and stirring up disunity. Nor should one undermine any Muslim.



I do regularly save a small amount of the housekeeping money my husband gives me without him knowing. I do this with the intention of using it in the future. Am I deceiving my husband by doing this?



If the man gives his wife a certain amount of money to spend on the housekeeping, and she is able to manage it well and save some of this money to use in the future, then there is nothing wrong with this, but that is subject to certain conditions: (1) That this does not involve deceiving or lying to the husband. (2) That no constraint should be caused to the husband and children as a result of that saving. (3) That this saving should be in the interest of the family as a whole.



A visiting Muslim to Malawi trusted me to keep his money on the basis that he would come back. He has not come till today. I can't get through on the number he left with me. What is your advice?



You have to do your utmost to find the owner of this trust. If you cannot find him then donate it to some charitable cause, with the intention of giving charity on behalf of the owner. If the owner or his heir comes along after that, then tell him what you have done. If he approves of that, all well and good, but if he does not approve, give him the equivalent amount, and you will have the reward for what you gave in charity, Insha Allah.

The Prophet (Sallallahu Alayhi wa Sallam) said: When a man dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, and righteous son who will pray for him. (Muslim)

All Madhabs Have Something to Offer

They each have something to offer that the others do not. Historically, the Madhahib developed in different geographical areas, at the hand of various groups and social classes, and they filled in diverse voids.

The Madhahib must not remain separated and function as no more than sources of identity for select groups of Muslims. If they are to do so, they will interact destructively rather than constructively.

Various Madhahib were born not because they all started with varying goals or methodologies or principles of jurisprudence, but because they happened to start in separate places by various individuals with varying felt needs.

In other words, their differences were not systematic or intentional, but accidental. For instance:

- The Hanafis mastered the art of analogy in a society. Analogy was questioned at first but later accepted by all Madhahib. Mutual cooperation rather than data collection and memorization was primary.
- The Malikis preserved the tradition of the

Prophet's (Sallallahu Alayhi wa Sallam) own city.

- The Shafi'is synthesized the two and developed principles of jurisprudence (Usul al-Fiqh) while making use of the Hadith.

It would be fair to say in general that while the narrow-minded, parochial strand in every Madhhab often stuck to its guns, fortunately the all-embracing, broadminded Scholars in each Madhhab stood beyond their own boundaries and freely accepted from others.

It is inclusive tradition that is the most valuable and admirable. What is needed is to build on this tradition through a more profound, more aggressive and more constructive form of cooperation. That is necessary if we are to survive and overcome our challenges.

Today we live in an age where we can once again follow Islam with knowledge, be better connected with Muslims of other schools of thought. We must together overcome divisions and harmful attitudes. Differences are natural but these differences must not divide and label us.

Islamic Information Bureau Highlights

Limbe Islamic Bureau: Will run the following programs in the month of May/Ramadhan:

- Every Weekend there will be a function at Iqra in Blantyre.
- Youth Get Together
- Hospital visits

Balaka Islamic Information Bureau: Will run the following programs:

- Tarbiyyah Programs in 3 secondary


schools


- Hospital visits
- Winding up football tournament.


Lilongwe


Lilongwe Islamic Information Bureau will run the following programs:


- Workshop for Shaikhs
- Hospital visits


 **What is your advise in a situation of upholding ties of kinship with relatives who left Islam. Some Muslims families are facing such awkward situations mainly women?**


 If it is proven for certain that a person is an apostate, and he is a relative, then he/she is to be treated in the following manner: (1) It is obligatory to disown whatever he believes in of his apostasy. (2) It is Haraam to regard him as a friend and love him. (3) It is obligatory to advise him and call him to come back to Islam. (4) It is permissible to visit him, talk to him and sit with him with the aim of calling him to Islam. (5) It is permissible to uphold ties with him, encourage him to repent and follow true guidance. (6) He/she should be shunned and cut off if he/she persists in this misguidance.


 **My mother is not obeying my father. However my father has neglected his responsibility. She has taken up his duties. I want them to have the best. What should I do?**

 One of the rights of the husband over the wife is that she is obliged to obey him. One of the rights of the wife over her husband is that he should spend on her. The wisdom behind the obligation upon him of spending on her is that the woman is tied to the husband by virtue of the marriage contract, and she is not allowed to go out of the marital home to earn a living except with his permission. The husband has failed to give his wife her rights of maintenance, and the wife has failed to be obedient. Advise both of them wisely and gently.

 **What does trust (Amaanah) mean in Islam or rather in the Shariah?**

 Trust (Amaanah) in Islam has two meanings, a general meaning and a specific meaning. The general meaning has to do with all commands and prohibitions of Islam. With regard to the specific meaning of Amaanah there are three well-known scenarios with regard to it: (1) Financial rights that are established by contracts and covenants, such as items left with a person for safekeeping, loans, hiring and rentals, and so on; and those concerning which there is no contract, such as found items and what people pick up of the lost property of others. (2) Keeping people's secrets. Positions of responsibility whether social, public or private. One should carry out such positions of trust and responsibility on a basis of truth and justice.

 **I have shares in a certain company and there are rumours that the company is planning to take a Riba-based loan. What is your advised?**

 When buying shares in any company, we should make sure that its activities, sources and products are permissible. In other words it is not permissible to buy shares in a company whose activities are not permissible by Shariah such as interest, gambling, prostitution and the like. It is also not permissible to buy shares in a company whose activities are permissible but it lends or borrows money on the basis of Riba, because shares are part of the company's wealth, and the shareholder is a partner in all the transactions that go on. Every Muslim who is keen to avoid Riba and its consequences should make his/her position clear to the company, and state that he will leave if the company takes a Riba-based loan.

The Prophet (Sallallahu Alayhi wa Sallam) said: Ask Allah for His favour because Allah likes to be asked and the best worship is prolonged hope for relief. (Tirmizi)

MAFUNSO NDI MAYANKHO

F Kodi chifukwa chani kumathero akusala m'mwezi wa Ramadhaan timapereka Zakaatul-Fitr?

Y Timapereka Zakaatul-Fitr pa zifukwa izi: (1) Pofuna kuthokoza ndi kuyamika kwa Mulungu potipatsa danga ndi mphamvu kuti tithe kusala m'mwezi wa Ramadhaan. (2) Zakaatul-Fitr imaperekedwa ndi cholinga choyeretsa kusala kwathu chifukwa kuti mkati mwakusala timakhala tikulakwitsa zina ndi zina komanso ndi cholinga chomalizitsa kulandira madalitso opezeka m'mwezi wa Ramadhaan. (3) Timapereka Zakaatul-Fitr ngati njira imodzi yakusangala ndi kunyadira kuti tamaliza kusala m'mwezi wa Ramadhaan. (4) Timapereka Zakaatul-Fitr pofuna kuonetsa kupambana kwa tsiku la Eid. (5) Zakaatul-Fitr imaperekedwa pofuna kuwathandiza osauka ndi operewedwa kuti nawo adzasangalale nawo pa tsiku la Eid.

F Kodi malamulo a Zakaatul-Fitr ndi ati?

Y Malamulo a Zakaatul-Fitr ndi awa: (1) Zakaatul-Fitr iyenera kuperekedwa tisanapemphere Eid. (2) Sikoyenera kuchedwetsa kupereka Zakaatul-Fitr. (3) Zakaatul-Fitr siingasandulitsidwe kukhala chopereka china posakhala kuthandiza osaukakuti adzasangalale pa tsiku la Eid. (4) Bambo ayenera kuwaperekerana ana ake, mkazi wake ndi anthu ena omwe akuwasungamonga antchito.

F Kodi Masunnah oyenera kuchita ndi kuwatsata pa tsiku la Eid ndi ati?

Y Masunnah oyenera kuwatsata Msilamu pa tsiku la Eid ndi awa: (1) Kusamba thupi lonse tisanapite kumapemphero a Eid. (2) Kudya

chakudya kapenanso kumwa tisanapite ku Eid. (3) Kuwerenga kapena kuchita Matakabeer pafupipafupi ndi mochulukitsa. (4) Kuvala zovala zabwino ngati tili nazo. (5) Kudutsa njira zosiyana popita ndi pakubwerera ku nyumba kuchokera ku Eid. (6) Kufunirana mafuno abwino. (7) Kuyenda wa pansu ngati mtunda wake wokafika pa malo amapemphero a Eid ndi woyendeka wosatalikitsitsa. (8) Kugwiritsa nthcitoltr (mafuta onunkhira, perfume) (9) Kupempherera Eid pa bwalo ngati nyengo ili yabwino kwa ife.

F Ndi ndani yemwe ali woyenera kupereka Zakaatul-Fitr?

Y Zakaatul-Fitr iyenera kuperekedwa ndi Msilamu wina aliyense yemwe ali ndi chakudya chokwanira makilogalamu 2.176 chomwe iye sachifuna usana ndi usiku umodzi, poziperekerana iye yekha, ana ake, mkazi, antchito ngati alipo ndi ena onse omwe tikuwasunga.

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

Y Njira yolondola kwa munthu yemwe wafika pa malo opempherera Eid, iye ayenera kukhala pansu ndipo asapemphere Tahiyatul-Masjid. Koma ngati mapemphero a Eid akuchitikira mu Mzikiti Tahiyatul-Masjid itha kuchitika potsatira Hadith ya Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa lye) yomwe ikunena kuti: Ngati wina wa inu alowa mu Mzikiti asakhale pansu mpaka atapemphera ma Rakaah awiri.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe angasale Ramadhaan kenako ndi kusala masiku asanu ndi limodzi a mwezi wa Shawwal, zidzakhala ngati wasale kwa chaka chimodzi. (Muslim)

F Kodi ndizololedwa kuyamba kusala masiku asanu ndi limodzi a mwezi wa Shawwal, usanabweze masiku omwe sunasale m'mwezi wa Ramadhaan?

Y Poyamba tinena kuti ndikoyenera kusala masiku asanu ndi limodzi a mwezi wa Shawwal chifukwa choti kusala masiku amenewa kuli ndi madalitso ochuluka kwa munthu yemwe wasala. Malipiro komanso phindu la kusala masiku asanu ndi limodzi a mwezi wa Shawwal silingapezeke mpaka munthu utamaliza kusala masiku a mwezi wa Ramadhaan omwe unalephera kusala muzifukwa zovomerezeka monga kudwala, kukhala pa ulendo. Choncho ndikoyenera kubweza kaye masiku a mwezi wa Ramadhaan usanayambe kusala masiku asanu ndi limodzi aShawwal. Chofunika kudziwa apa ndi chakuti masiku asanu ndi limodzi a Shawwal ndi Sunnah pamene kusala masiku a mwezi wa Ramadhaan ndi Farz (chikakamizo kwa Msilamu aliyense).

F Kodi Laylatul-Qadr imapezeka nthawi yanji m'mwezi wa Ramadhaan?

Y Laylatul-Qadr imapezeka mkati mwa usiku wa masiku khumi omaliza a mwezi wa Ramadhaan. Choncho kuti tikumane ndi kupeza madalitso a usikuwu ndi bwino kukhala pa Ibaadah mkati mwa masiku onse khumi omaliza a mwezi wa Ramadhaan.

F Kodi ndi chikakamizo chanji chofunika kuchita Msilamu kumathero akusala m'mwezi wa Ramadhaan?

Y Msilamu aliyense ayenera kupereka Zakaatul-Fitr kumathero akusala m'mwezi wa Ramadhaan, ndipo iyenera kuperekedwa kwa osauka pofuna kuyeretsa kusala kwake komanso kupereka chisangalalo kwa osauka pa tsiku la Eid.

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 yapadera yoyenera kuchita?

Y Ndikoyenera kuchulukitsa kuchita Ibaadhah yosiyanasiyana pamene tikusakasaka usiku wa Qadr. Aisha (Radhiyallahu Anha) anamufunsa Mtumiki wa Mulunmgu kuti O) Inu Mtumiki wa Mulunmgu, kodi nditadziwa kuti lero ndi usiku wa Laylatul-Qadr zoyenera kunena ndi ziti? Iye Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anamulamula kuti azinena kuti: Allahumma innaka affuwun, Tuhibbul-Afwa fa fu Annee. O Ambuye Mulungu ndinu wokhululuka ndipo mumakonda kukhululuka choncho ndikhululukireni. (Ahmad)

F Kodi Matakbeer a Eid-ul-Fitr amayenera kuyambika ndi kutha nthawi yanji?

Y Amayambika pamene dzuwa lalowa ndipo zadziwika kuti mwezi wa waoneka kapena zitadziwika kuti mwezi wa Shawwal waoneka ndipo amathera pamene pemphero la Eid layamba ndi kutha.

Mtumiki (Sallallahu Alayhi wa Sallam) mwa Laylatul-Qadr akuchita Ibaadah malipiro, machimo ake onse omwe anachita

anati: Munthu yemwe akhale mkati ndi chikhulupiliro chopeza adzakhululukidwa. (Bukhari)

MAFUNSO NDI MAYANKHO

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 o m a l i z a muli usiku wolemekezeka k o m a n s o wa madalitso. usikuwu umatchedwa kuti Laylatul-Qadr (Usiku wamphamvu, wopambana, wa madalitso). Choncho masiku khumi omaliza a mwezi wa Ramadhaan ndi mwayi womaliza kwa Msilamu aliyense kuti apeze madalitso kupyolera mukulimbikira kuchita Ibaadah yosiyanasiyana, kuchita ma Zikr kuwerenga Qur'an ndi zina zotere.

F Kodi Tingasalale bwanji pa tsiku la Eid?

Y Pambuyo poti tamaliza kupemphera pemphero la Eid, ndikoyenera kusangalala moyenera ndipo osadumpha malire omwe chipembedzo cha Chisilamu chinaika. Chisangalalo cha Eid sichisangalalo wamba, koma kuti ichi ndi chisangalalo chomwe mkati wake muli uzimu. Eid ndi chisangalalo chakupembedza Mulungu pakusangala kuti tamaliza kuchita mapemphero ndi ma Ibaadah osiyanasiyana m'mwezi wa Ramadhaan.

F Chimodzi mwa zinthu zoyenera kuchita pamene tili mkati mwa khumi lomaliza la kusala m'mwezi wa Ramadhaan ndiko kusakasaka usiku wa Laylatul-Qadr. Kodi usiku umene umakhala liti?

Y Usiku wa Laylatul-Qadr ndi usiku womwe uli ndi madalitso ochuluka pa chaka chonse. Mulungu akunena

ku Qur'an yolemekezeka kunena kuti: Ndithu taivumbulutsa(Qur'an)MuusikuwaLaylatul-Qadr (Usiku wolemekezeka) Ndichiyani chingakudziwitse za Usikuwolemekezekawu? Usiku olemekazekawu uli wabwino kuposa miyezi 1000 (yomwe mulibe Laylatul-Qadr) Amatsika Angelo ndi Jiburil m'menemo potsatira lamulo la Mbuye wawo Mulungu kudzalongosola chinthu chihonse. Mtendere!... usiku umenewo, (palibemavuto ndizoipa) mpaka M'banda kucha. (97:1-5) Choncho Msilamu aliyense ayetsetse kusakasaka usiku umenewu ndipo asalole kuluza zabwino za usiku umenewu. Ponena za usiku umenewu tinene kuti ndi usiku obisika ndipo Msilamu aliyense ausakesake mu khumi lomaliza la m'mwezi wa Ramadhaan kweni masiku awa: pa 21, 23, 25, 27,29.

F Kodi kusala masiku a Shawwal kumayenera kuchitika mondondozana kapena kuti mosadukizadukiza?

Y Ndikoyenera tikamaliza kusala m'mwezi wa Ramadhaan kusalanso masiku asanu ndi limodzi m'mwezi wa Shawwal chifukwa kutero kuli ndi madalitso ochuluka. Kusala masiku asanu ndi limodzi a mwezi wa Shawwalkutha kuchitika modukizadukiza. Chofunika ndiko kukwanitsa masiku asanu ndi limodzi. Choncho titha kusala m'mene tingafunire koma kuti tichite izi mwezi wa Shawwal usanathe.

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

F Tikamanena kuti As-Salaamu Alaikum wa Rahmatullahi pomalizamapemphero (Swalah) kodi Salamuyi timaperekakwandani?

Y Tasleem kapena kuti Salaamu pa mapeto kapena pomaliza Swalah ndi msichi kapena kuti ngodya yofunika mu zigawo za Swalah, ndipo palibe munthu yemwe angamalize pemphero (Swalah) posachita kapena posalankhula As-Salaamu Alaikum wa Rahmatullahi. Pamene munthu yemwe ali pa Swalah akunena kuti As-Salaamu Alaikum iye amakhala akupereka Salaamuyo ku zigawo zitatu; (1) Gawo loyamba kumakhala kuti kumalizitsa kapena kutuluka mu mapemphero (mu Swalah) (2) Gawo la chiwiri kumakhala kupereka Salaamu kwa angelo akalembera wa zabwino. (3) Gawo la chitatu ndiko kupereka Salaamu kwa opemphera amnzake. Koma ngati wina akupemphera pa yekha ndiye kuti Salaamuyi imakhala yotulukira kapena kumalizitsa mapemphero (Swalah) komanso kupereka Salaamu kwa angelo akalembera wa zabwino.

F Kodi ndizololedwa kuti mamuna wanga azikumana ndiku cheza ndi mkazi yemwe anasiyana naye popanda ine kudziwa, ndikumamuthandizazofunika pamoyowake?

Y Sizololedwa kuti mamuna wanu azikumana ndiku chezerana ndi makazi yemwe anasiyana naye banja. Mkazi yemwe anasiyana naye banja ali ngati mkazi wina aliyense yemwe ali wa chilendo ndipo wachilendo (yemwe sali mkazi wako) siwololedwa kucheza naye. Malinga ndi malamulo a Chisilamu mamuna ndiwololedwa kumuthandiza mkazi yemwe wasiyana naye banja pa nthawi ya Iddah yokha (nthawi yodikira yomwe ili miyezi itatu) kuyambira pa tsiku lomwe mawu omusiya mkaziyo ananenedwa. Koma ndiololedwa kuwathandiza ana ake mu nthawi zonse.

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, monga 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 zimakanira 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 chisimikizocho (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: Mupempheni Mulungu chisomo chake, chifukwa Mulungu amasangalatsidwa ndi kupemphedwa ndipo kupembedza kwabwino ndi kukhala ndi chiyembekezo chabwino. (Tirmizi)

Q For reasons best understood by themselves a family decided to break the fast during this month of Ramadhaan without a valid excuse. What is the expiation for doing that?

A Breaking the fast in Ramadhaan with no legitimate excuse is a major sin. If it is done because of an excuse such as travelling, sickness, there is nothing wrong. But if one is not travelling or is sick, breaking the fast will be an act of sinning. If a person starts observing fasting in Ramadhaan, it is not allowed for him/her to break it without a legitimate Shar'i reason. If he/she breaks it he/she has exposed themselves to the wrath of Allah. He/she must repent sincerely and make up the days he/she did not fast.

Q Someone is demanding an indefinite period of contract on my property. Is it allowed to have contracts for an indefinite period. What is the maximum length that is allowed in a rental contract?

A One of the conditions of a rental being valid is that it should be for a definite period, such as one or two years. If it is indefinite, such as saying: I will rent out my house or my shop to you for as long as you live and so on, then the rental contract is not valid. There is no maximum limit for a rental contract for renting out of specific property. The rental contract is valid for however long the stated period lasts, but that is subject to the condition that it is thought most likely that the place rented will continue to exist.

Q What are the times and places when it is Mustahabb to say Laa ilaaha illa-Allah?

A Laa ilaaha illa-Allah is the greatest word in existence. For it all of creation was created, the Messengers

(Alayhimus-Salaam) were sent. It is the word of piety, the foundation of the faith and the pillar of belief, and it is the trustworthy handhold which, whoever grasps it will be saved, and whoever dies believing in it will be blessed with a blessing after which he will never be wretched. The virtues of this word are far greater than can be described. We ought to frequently recite these words.

Q In Malawi bribery which is a form of corruption is the order of the day despite presence of Anti Corruption Bureau. We know that bribery is forbidden in Islam. What can we do in a situation when we cannot gain our rights except through bribery?

A Taking a bribe is a form of devouring people's wealth wrongfully. A bribe refers to any kind of property offered in order to obtain a decision or some benefits in favour of oneself or against a rival. Islam has prohibited the Muslim to approach the public officials or their subordinated for the purpose offering them a bribe. If we find ourselves in a situation in which all avenues of redressing a wrong is blocked, it is preferable to wait patiently. Look for alternative that will keep us away from the swamp of bribery.

Q If a woman is married, but it's not a very happy marriage, and after a few years, there is another person that enters this person's life who seems to be a better match, can Istikhaarah be made regarding this other person?

A To have any casual contact with a non-Mahram is Haraam. It is totally wrong for a woman to entertain thoughts of any non-Mahram while she is married. To make Istikhaarah in such a situation is totally misplaced. She should work towards improving her marriage.

The Prophet (Sallallahu Alayhi wa Sallam) said: Renew your faith. It was said: O Messenger of Allah, how can we renew our faith? He said: Say a great deal Laa ilaaha illa-Allah.' (Musnad Ahmad)



What becomes obligatory for a Muslim before end of fasting in the month of Ramadhaan?



It is obligatory upon every (capable) Muslim whether male or female to pay Zakaatul-Fitr before the end of fasting in the month of Ramadhaan. The head of the household must pay this Zakaah on behalf of his/her own self and on behalf of their spouses, children and even servants. This Zakaah is given or collected and given to the poorest of the poor so that they may also enjoy the festivities of Eid-ul-Fitr.



The blessed month of Ramadhaan ends with Eid-ul-Fitr. On this day (of Eid) what Sunnah acts should be followed?



The following Sunnah acts should be followed on the Day of Eid-ul-Fitr (1) Engage in Takbeer (saying Allahu Akbar) from Fajr until the Imaam comes out of Salaah. (2) To pay Zakaatul-Fitr before the Eid Prayer. (3) To appear in the best clean clothes that you can afford that is reasonable and modest. (4) It is recommended to go early to the prayer place. (5) To visit one another. (6) To wish everyone the joy of Eid. (7) To make lots of Istighfaar (asking for forgiveness) (8) Changing route on returning from prayer place (from Eid prayer).



One of the most important Ibaadah (worship) in the last ten days of Ramadhaan is the search of the Night of Power (Laylatul-Qadr) and which night of Ramadhaan is it?



Laylatul-Qadr is the most virtuous night in the year. Allah Ta'ala says in the Noble Qur'an: **We have indeed revealed this (Message) in the Night of Power: And what will explain to thee what the Night of Power is?**

The Night of Power is better than a thousand months. (97:1-3) Thus every Muslim should strive hard not to miss the opportunity in getting multiple rewards in these blessed days. With regard to specifying which night of Ramadhaan is Laylatul-Qadr, the odd numbered nights during the last ten days are more likely than others.



As we strive hard in the last ten days of Ramadhaan to capture the Night of Power is there any special Dua (supplication) in observing Laylatul-Qadr?



It is advisable and recommended to make extensive supplications (Dua) in the course of observing Laylatul-Qadr. Aisha (Radhiyallahu Anha) reported that she asked the Prophet (Sallallahu Alayhi Wasallam) if I knew which night is Laylatul-Qadr what should I say during it? And he (Sallallahu Alayhi Wasallam) instructed her to say: Allahumma innaka Affuwwun, Tuhibbul-Afwa fa fu Anee (O Allah, You are Oft Forgiving, and You love forgiveness, so forgive me). (Ahmad)



When should the Takbeer for Eid-ul-Fitr begin and when should it end?



The Takbeer begins when the sun sets on the night of Eid (i.e., the night before) if it is known that the new month has begun, such as when people have completed thirty days of Ramadhaan, or when it is proven that the new moon of Shawwal has been sighted. And it ends when the prayer begins.



How can we keep on doing good deeds after Ramadhaan?



Seek Allah's support beseeching Him to guide us to the right path and help us remain steadfasts.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever fasts the month of Ramadhaan and then follows it up by (fasting) six days of Shawwal, it is as though he has fasted the whole year. (Muslim)

Historic Day of Uhud

Our Actions

Even though our actions do not always live up to the Prophet's teachings, true believing Muslims even today love the Prophet (Sallallahu Alayhi wa Sallam) as dearly as our predecessors.

The Prophet (Sallallahu Alayhi wa Sallam) said:

Among those who love me most are those who will come after me; they would give away even their family and their wealth just in exchange for seeing me. (Muslim)

Words Can Never Describe

The kind of love his Companions (Radhiyallahu Anhum) had for him cannot be superseded by any other love of all the people who came after them, something words can never describe.

Historic Day of Uhud

Let us remember that incident when the Messenger (Sallallahu Alayhi wa Sallam) became vulnerable and fell in a hole on the historic day of Uhud. Abu Dujanah (Radhiyallah Anhu) completely covered the Prophet (Sallallahu Alayhi wa Sallam) with his own body. **It was said that his back appeared like a porcupine with the many arrows which fell on it.**

Two Levels of Love

At the first level, love for the Prophet (Sallallahu Alayhi wa Sallam) emanates essentially from one's faith in Allah and acceptance of the Prophet (Sallallahu Alayhi wa Sallam) as His Apostle. Anyone who believes in Allah must receive His Messenger and his teachings with love, respect and submission, and must reject everything that

contradicts his authoritative teachings.

Higher Level

A higher level of faith and love is achieved when one acquires an intimate knowledge of the teachings of the Prophet (Sallallahu Alayhi wa Sallam) both in spirit and in word, outwardly and inwardly, and when his or her love for the Prophet (Sallallahu Alayhi wa Sallam) becomes a powerful drive to exemplify the Prophet's (Sallallahu Alayhi wa Sallam) virtues.

Qur'anic Bases for Loving Him

No one can claim the love of the Messenger (Sallallahu Alayhi wa Sallam) without showing complete surrender to his orders and judgments.

- **Say (O Prophet):if you (Muslims) love Allah, obey me, Allah will love you, and forgive your errors. (3:31)**
- **Take what the Messenger gives you and desist from whatever he prohibits. (59:7)**

Best Role Model

Not only did Allah send Prophet Muhammad (Sallallahu Alayhi wa Sallam) with the final most complete and perfect message, He also sent a Prophet who has lived this message to the fullest and became the most beautiful pattern for all humanity.

- **Indeed, in the Messenger of Allah there is for you a good example, for anyone who hopes for Allah and the Last Day. And whosoever turns away, Allah is above all needs, Praiseworthy. (33:6)**



Pitani mukalandire bukhu la “Ndemanga Za Mahadith 40”

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

Tengani Nyuziyi pokalandira. Musadule Gawoli:

