

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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Spring Season for Goodness Fast Approaching

The blessed month of Ramadhaan is a great opportunity for goodness, Barakah (blessing), worship and obedience towards Allah Ta'ala.

Ramadhaan is a great month, a noble season, a month in which rewards for good deeds are multiplied and in which committing bad deeds is more serious than at other times.

In Ramadhaan the gates of Paradise are opened and the gates of Hell are shut, and the sinners repentance to Allah is accepted. It is a month whose beginning is mercy, its middle is forgiveness and its end is redemption from the Fire.

So give thanks to Allah for the season of goodness and blessing that He has bestowed upon you, and for the means of bounty and various kinds of great blessings.

Make the most of this blessed time by filling it with acts of worship and forsaking Haraam things, so that you may attain a good life in this world and happiness after death.

We should hasten to do good deeds in this month, a month of great gains and profits. The smart trader is the one who makes the most of special occasions to increase his profits. So make the most of this month in acts of worship.

Ramadhaan is the most important month of the year. It is the month that the believers await with eagerness. During Ramadhaan the believers get busy seeking Allah's mercy, forgiveness, and protection from Hell-Fire.

This is the month of renewing our commitment and re-establishing our relationship with our Creator. It is the spring season for goodness and virtues when righteousness blossoms throughout the Muslim communities.

If we combine all the blessings of the other eleven months, they would not add up to the blessings of Ramadhaan said one of our pious predecessors.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not fast till you see the new moon (the month of Ramadhaan), and do not break your fast till you see it (the month of Shawwal), but if the weather is cloudy, calculate when it should appear. (Agreed Upon)

**Zakaah Nisaab
April 2020
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MOTIVATIONAL MOMENTS

Everything that happens in this life is a test. Just live your life passing the test. Should you fail that's not the end. Get up and move on.

Learn to view your hardships differently. See every adversity, every disappointment in a new light. They're not meant to defeat you but to draw you closer to Allah Ta'ala.

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As the month of Ramadhaan approaches 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, that means a person is not healthy. (2) Travelling. In order for travelling to result in a concession excusing one from fasting, the following conditions must be met: (a) The journey must be long enough that prayers may be shortened, (b) The traveller must not intend to settle in the place to which he travels. (c) His journey must not be for any sinful purpose, rather it should be for a sound purpose. This concession of travelling is cancelled by two things: When the traveller returns home. When the traveller decides to stay indefinitely, or for a lengthy period in one place and the place is fit for settling in. (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. The above is according to Imaam Shafi.



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 not fasting, believing that it was still Sha'baan then proof was established that the new moon had been seen, he 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. According to Imaam Shafi 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 wa Sallam) said: **Actions are but by intention, and each person will have but that which he intended.**




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)**

Is it permissible for married couples to have sex during Ramadhaan for some might find it very difficult to abstain?


 Intercourse during the day in Ramadhaan is prohibited for men and women. 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.

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


 The month of Ramadhaan is a blessed month and an opportunity for every Muslim to draw near to Allah Ta'ala, increase his morality and spirituality and to gain abundant reward. Let us keep the following things in our mind when we observe this month: (1) Intention - Remind yourself again and again 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) Zakah, 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. (9) Tafakkur (Reflection) - Think, reflect and plan to improve the moral and spiritual condition of your own self

and your family. (11) Be Cheeful and Happy - Ramadhaan is not a time of mourning or sadness. It is a time of thankfulness to Allah.

Who is the person of good character whose statement about sighting the moon may be accepted?

 In Arabic, the word Adl (translated here as person of good character) means upright or straight; its opposite is crooked. In Shariah terminology it means the one who fulfils the obligatory duties and does not commit major sins, or persist in committing minor sins. What is meant by fulfilling obligatory duties in things like the five daily prayers. As well as being of good character, he must also have strong eyesight, so that his claims may be believed. The evidence for that is the fact that Allah Ta'ala has made strength and trustworthiness among the reasons for offering employment to a person. In a story of Musa and Shu'ayb, (Alayhimus-Salaam) one of Shu'ayb's two daughters said: **O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy. (28:26)**

What are the Sunnahs of fasting in Ramadhaan?


 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. (2) It is Sunnah for the fasting person to eat Suhoor (pre-dawn meal) (3) It is Sunnah to hasten to break the fast. (4) It is Sunnah to delay Suhoor (5) It is Sunnah when breaking the fast to say what is narrated in the Hadith, which is to say Bismillaah. Allaahumma laka sumtu wa 'ala rizqika aftartu, Allaahumma taqabbal minni, innaka antaal-samee'al al-aleem etc.


The Prophet (Sallallahu Alayhi wa Sallam) said: Eat Suhoor (pre-dawn meal) for in Suhoor there is blessing. (Bukhari & Muslim)




After the Kafn is complete


- With the completion of the Ghusl (washing the dead body) and the Kafn, the Mayyit (deceased person) is ready for Dafn (burial). The Janazah Salaah should be arranged without delay.
- The Prophet (Sallallahu Alayhi wa Sallam) has said: If a person passes away, hasten him to his grave and do not keep him away. The Janazah Salaah must be arranged as soon as possible and the Mayyit should be buried in the nearest Muslim cemetery.
- It is also Makruh to delay the Janazah Salah and wait for latecomers for the sake of increasing the congregation.
- The face of the Mayyit (deceased person), male or female, should not be left exposed for too long after the Kafn is put on.
- The deceased should be put onto a carrier and carried on the shoulders by four men. It is Makruh to transport the corpse in a hearse or a cart over short distances.


 **I am the head of a family, and now Ramadhan is coming. How should I take care of my family and teach them during this blessed month?**


 It is one of the blessings of Allah to the Muslim that he enables him to fast in Ramadhan and to spend its nights in prayer. During these blessed days, the father and mother have a role to play in making the most of this time, and we offer the following advice to the parents: (1) Checking of the children's fasting and encouraging them. (2) Reminding them about the real nature of fasting. (3) Reminding them about the situation of the poor. (4) Helping the mother to prepare the food. (5) Reminding them to pray Taraweeh. (6) They should be encouraged to spend and check on their neighbours and the needy etc.


 **A family decided to break the fast during Ramadhan without a valid excuse. What is the expiation for doing that?**


 There is no doubt that breaking the fast in Ramadhan with no legitimate excuse is a major sin and grave evil. If it is done because of an excuse such as travelling, sickness, there is nothing wrong with breaking the fast. But if one is at home and that he or she is not travelling or is sick, breaking the fast will be an act of sinning. If a person starts observing fasting in Ramadhan, it is Haraam for him or her to break it without a legitimate Shar'i reason. If he or she breaks it he has to make up this day. According to Hanafi, if you break, Kaffara is also binding.


 **How should a person form his intention to fast during Ramadhan? When should he or she make the intention?**

 It is essential to make the intention the night before, night by night in Ramadhan. Some Scholars are of the view that in the case of a repeated act of worship, it is sufficient to form the intention once unless the sequence of repetition is interrupted in which case a new intention must be formed. On this basis, if a person has the intention of fasting on the first day of Ramadhan that is enough to cover the whole month so long as he or she does not have an excuse to break. In that case the intention will be renewed.

 **My wife is pregnant. Does she need to fast and if not what is she supposed to do instead?**

 If a pregnant woman fears that fasting may harm her or her baby then she should follow the ruling of one who is sick. Thus, a sick person is exempted from fasting. So she may break her fast and she has to make up the days that she did not fast. But if she does not fear that she or her baby may be harmed by fasting, then she has to fast.

 **Is it permissible to start fasting on the 4th day of Ramadhan even though one is aware of the beginning of fasting?**

 The fast of Ramadhan is obligatory for every adult, sane Muslims who is able to fast. Whoever meets this description, it is Haraam for him or her not to fast without a valid excuse. Fasting becomes obligatory once it is proven that the month of Ramadhan has begun, by sighting of the new moon or when the month of Sha'baan is completed with thirty days.

The Prophet (Sallallahu Alayhi wa Sallam) said: Allah has relieved the traveller of the obligation of fasting and half of the prayer, and He has relieved the pregnant woman and nursing mother of obligation of fasting. (Tirmizi & Ibn Majah)

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

Y Msinkhu womwe makolo angayambe kuwalimbikitsa ndi kuwaphunzitsa ana awo 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 azolowele pali zinthu zingapo ndipo zina ndi izi: (1) Kuwauza za ubwino wa kusala m'mwezi wa Ramadhaan kuti malipiro akulu ndi kulowetsedwa ku Jannah komwe kuli khomo lapaderadera lotchedwa a Rayyaan lomwe anthu omwe ankasala m'mwezi wa Ramadhaan adzalowetsedwe. (2) Kuwalimbikitsa kuohunzira kusala masiku a miyezi ina monga lolembe kapena lachinayi mwezi wa Ramadhaan usanafike. (3) Pakusala m'mwezi wa Ramadhaan 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 akuioneka kuti watopa zedi tisamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya ibaadah ya Mulungu komanso kupewa kuti iye asanamizile kudwala.

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

Y Izi zimachitika ndithu chaka ndi chaka koma masiku ano mwezi ukaoneka pena 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 Ramadhaan kumayenera kukhala ndi kusimikiza za kusala kuyambira kum'banda kucha. Choncho chisimikizo cha kusala sichingayambile masana.

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

Y Zifukwa zomwe zili zovomerezeka kusiya kusala m'mwezi wa Ramadhaan 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 wabwelera 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: Mapemphero asanu a tsiku ndi tsiku, komanso kuchoka pa pemphero limodzi la Jumu'ah kudzafika pemphero lina la Jumu'ah ndi nthawi ya kukhululukidwa machimo omwe achitika pakati pa masikuwa ngati munthu sachita machimo akuluakulu. (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 Kodi ndi madalitso anji omwe amapezeka m'mwezi wa Ramadhan ndipo kuti munthu angatani kuti apezemadalitsowo?

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) Kuweringa Qur'an. Dziwani kuti kusala m'mwezi wa Ramadhan ndi Qur'an ndi zinthu ziwiri zolumikizana. Pajatu Qur'an inatsitsidwa

m'mwezi wa Ramadhan. (5) Kuchulukitsa mapemphero, ma Zikr popemphera munthawi yake ndipo osanyozera mapemphero a Taraweeh. (6) Kupereka kwa anthu osauka. Uwu ndi mwezi wochitirana chisoni ndi chifundo. (7) Kukhala mwamtendere ndi mabanja athu. (8) Kukhala munthu womasuka, wosangalala. Ramadhan simwezi wokhazikitsa m'mitima yathu madandaulo ndi kulira. Iyi ndi nyengo yomuyamika Mulungu. (9) Kukhala ndi makhalidwe abwino onyaditsa. Kusala m'mwezi wa Ramadhan kuyenera kuti kukusintheni inu chikhalidwe chanu kukhala munthu wabwino.

F Kodi Masunnah akusala m'mwezi wa Ramadhan ndi ati?

Y 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.

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

MAFUNSO NDI MAYANKHO

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

Y Palibe choletsa pamene ukusala m'mwezi wa Ramadhaan kunena kwa mamuna wako kapena mkazi wako kuti ndimakukondani ngati kutero sikungabweretse chiopyesezo 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 chiopyesezo 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 Ramadhaan. Mwezi wa Ramadhaan ndiofunika kuusamalira bwino. Tikudziwa kuti masiku ake amatha msanga. Chomwecho tiyenera kugwirita ntchito nthawi yathu mosamala.

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

Y 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 Ramadhaan. Sitinenapo zambiri koma kuti tikuona kuti mwezi wa Ramadhaan ndi mwezi wabwino womwe munthu angasiye zinthu zoipa monga kusuta fodya.

F 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?

Y 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. Chomwechonso Maswahabah ena anati: O Ambuye Mulungu, chifukwa cha inu ndinasala ndipo ndi chakudya chanu ndamasula.

F Kodi ndizololedwa kuyamba kusala mochedwelapo monga 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.

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

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

Y Poyamba tilongosole kuti kwa mai yemwe ndi wa pathupi komanso yemwe akuyamwitsa akuopa za moyo wake komanso wa mwana wake ndiwololedwa kumasula kusala m'mwezi wa Ramadhan 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 Ramadhan. Sizololedwa kuchedwetsa kubwenza masiku mpaka kutulukira kwa mwezi wina wa Ramadhan. 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 woyenera kusala m'mwezi wa Ramadhan ndi ndani?**

Y Kusala m'mwezi wa Ramadhan 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 Ramadhan ndi

chikakamizo kwa Msilamu wa mamuna ndi wa mkazi wotha msinkhu komanso wanzeru zake.

F **Kodi tingaukhonzekere bwanji mwezi wa Ramadhan?**

Y Mwa zinthu zina zomwe zili zabwino pokhonzekera kubwera kwa Ramadhan (mwezi wa madalitso) ndi izi: Kulapa machimo athu mwachoonadi. Kulapa ndi koyenera nthawi zonse koma chifukwa chakubwera kwa mwezi wa madalitsowu zili zofunika kwambiri kulapa.


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


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


F **Kodi lamulo likutinji kwa munthu yemwe angadye kapena kumwa moiwala m'mwezi wa Ramadhan iye akusala?**


Y Munthu yemwe angadye kapena kumwa chifukwa cha kuiwala adzayenera kusiya kudyako kapena kumwako nthawi yomwe wazindikirayo ndipo adzapitiliza kusala mpaka dzuwa kulowa. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Munthu yemwe angaiwale kuti akusala ndi kudyako kapena kumwa, msiyeni apitilize kusala kwake chifukwa yemwe amudyetsa ndi Mulungu.


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


 **Can the Qur'an be incorporated in daily life? Can it change man's behaviour and attitude?**

 Yes, indeed, it can enlighten the heart, mind and soul. There are many ways in which a Muslim can be connected to the Qur'an, including the following: Reciting the Qur'an with correct rules of recitation, reading translation and exegesis, memorizing, attentive listening and acting upon it. All in all the Qur'an provides complete guidance to Muslims to lead a peaceful and fulfilling life.


 **What is the ruling on supplying raw materials to a manufacturer who produces low quality products and claiming it as high quality?**


 There is nothing wrong in selling raw materials as long as it is used to make something permissible and not used to make something that is forbidden. As far as the manufacturer's deception is concerned, he should be advised and stopped from his evil deed. You will not earn any sin for what he does in manufacturing. However, if you stop dealing with him and find business with honest and trustful manufacturers that is better and safer.


 **I was asked by a Christian who is interested to enter Islam on whether there is a starting-point for one who wants to enter Islam?**


 There is a very important starting-point, which is to pronounce the Shahaadatayn (Declaration of Faith). Therefore, if anyone has a real desire to be a Muslim and has the full conviction and strong belief that Islam is the true religion ordained by Allah Ta'ala for all human beings he or she should pronounce the Shahaadah

(Testimony of Faith) without further delay.


 **I work for a certain company in which there are male and female employees and I was the cause of a love relationship between two people, because I told a woman that a certain man liked her. They are now in an unlawful love relationship. Is there any sin on me?**


 The meeting together, and intermingling of men and women in one place, the crowding of them together, and the revealing and exposure of women to men are prohibited by the law of Islam (Shariah). These acts are prohibited because they are among the causes of Fitnah (temptations) the arousing of desires, and the committing of indecency and wrong doing. You were mistaken in your actions when you listened to this man when he said that he liked the woman, and you made a mistake by telling her, because the effects and consequences of this kind of love in a mixed atmosphere are well known. Repent to Allah Ta'ala and advise the woman and the man to end their Haraam relationship or get married.


 **My parents are in the process of getting divorced, and each of them wants me to be on their side of defending each others accusation. What position should I take?**


 Honouring one's parents is a duty and disobeying them is something that is definitely forbidden. You should explain clearly to them that you will continue to honour them and will try hard to be kind to them, and try to reconcile between them, but avoid inclining to either party at the expense of the other. You should also remember that the mother's right to good companionship is three times that of the father, without detracting from the father's right.


The Prophet (Sallallahu Alayhi wa Sallam) said: Islam is built on five [pillars]: the testimony that there is no god but Allah and that Muhammad is His slave and Messenger, establishing prayer (Salaah), paying Zakaah (alms-giving), performing pilgrimage to the House, and fasting Ramadhaan. (Bukhari)


 **Some people without valid excuse stay away from going to Jumu'ah. What is the punishment of not going to Salaatul-Jumu'ah?**

 If a person for whom Jumu'ah is obligatory does not attend and does not have a valid excuse, this is a major sin. Whoever does not attend three Jumu'ah (in a row) out of negligence has a seal placed over his heart and is regarded as one of the Ghaafileen (negligent, heedless). Let each Muslim fear Allah Ta'ala and not miss performing one of the obligatory duties enjoined by Him, lest he exposes himself to the punishment of Allah Ta'ala.


 **My father died 7 years ago and my old mother aged 63 wants to get married to a certain man. I found it absurd for her to get married at that age, and I have refused to approve of that. What is your advise?**


 If the husband has died and the woman wants to marry someone who is religiously committed and of a good character, the guardian is obliged to arrange that Marriage, whether her guardian is her father or her son, if the father is not there. It is not permissible for anyone to prevent her, because this is one of her rights. It makes no difference whether the woman is old or young, or whether she has children or not. The fact that the woman is old is not a barrier to her getting married because there are many benefits of marriage, such as the woman's need for someone to look after her etc.

 **I want to serve my religion of Islam. What should I do?**

 (1) You can serve Islam by having a correct resolve and sincere intention, for Allah Ta'ala blesses an action

that is done sincerely for His sake alone, even if it is little. (2) You can serve Islam by knowing the right way and following it. (3) You can serve Islam by giving precedence to that which is in the interest of Islam over your WHIMS and DESIRES. (4) You can serve Islam by following in the footsteps of the Scholars, Daaiyah and reformers, having patience as your companion and putting up with tiredness and exhaustion. (5) You can serve Islam by shunning laziness, weakness and apathy, for this religion is the religion of resolve, ambition and courage and its call is only harmed by laziness or reckless ignorance etc.

 **I have earned money through gambling. I will be using this money to pay off debts and loans. However, I want to know if it's permissible to open a Halaal business with this money?**

 Money obtained by means which are Haraam should be returned to the person or persons from whom it is taken. This includes interest money, gambling and theft and the like, except if returning it helps increase the Haraam such as interest obtained from a conventional bank or gambling money from a casino. If the person from whom it is taken is not known, the Haraam money should then be given to Muslim charity or to the poor and needy persons with the intention of purifying one's own Halaal money. Haraam money cannot be used for paying debts or taxes etc. If the money you are keeping is not yours and it is Haraam, you should give it away to the true owner or charity the soonest. Using it for business is definitely Haraam.

The Prophet (Sallallahu Alayhi wa Sallam) said: People should definitely stop neglecting Jumu'ah or else Allah will most certainly seal their hearts and they will most certainly be the negligent. (Muslim)

Covid-19 Public Advice

Hadrat Abu Hurairah (Radhiyallahu Anhu) narrates: When Prophet (sallallahu Alayhi Wasallam) would sneeze then he would lower his voice and cover his face.

We learn the etiquettes of sneezing from the above narrations. As far as possible keep the voice lowered. Cover the face with a cloth. In the absence of a cloth place both hands on the face or use the elbow.

Protect Yourself and Others

The World Health Organization's (WHO) standard recommendations for the general public to reduce exposure to and transmission of a range of illness including Covid-19 are as follows:

- Frequently clean hands by using soap and water.
- Avoid close contact with anyone who has a fever and cough.
- Consumption of raw or under cooked animal products should be avoided. Raw meat, milk or animal organs should be handled with care, to avoid cross-contamination with uncooked foods.
- Avoid unprotected contact with wild animals or farm animals.

Major Precautionary

Clean hands with soap and water. Cover your nose and mouth when coughing and sneezing with tissue or flexed elbow.



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

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

Contact: 0996977577