

# 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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## Ramadhan An Opportunity So Great

Once upon a dusk, we were out on our rooftop scanning the sky for the new moon of Shawwal (lunar month after Ramadhan), and while we were at it, we found ourselves wistfully wishing for one more night.

Just one more blessed night of Ramadhan so we could stay through it in prostration, so we could undo our wrongs, could catch up with deeds undone and savor every minute of added mercy that descends exclusively in the month that had just passed us by.

We deliberated over the question if Ramadhan has been better than the last one. And we did not like the answer that echoed back. But then for a working Muslim, it's a new Ramadhan every year. Time changes, circumstances change with each passing year.

The next around, we remain tangled still. We try to pray a little harder but history just repeats itself. This scenario is not new for people who have jobs to

attend to, work to take care of or study deadlines to meet. For them Ramadhan usually comes and goes in a frenzy and they miss out on its perks despite their efforts to pull themselves together.

To work around this problem, it is best to prepare early, so when Ramadhan comes, we are spared from another hurried encounter. To start with, you should take a while to reflect on all that went wrong with you last Ramadhan.

List all the unfortunate slip-ups you had had. Did you sleep through Suhoor? Were your daily prayers dry and dispassionate? Were you too tired to perform pre-dawn prayers? Did you yawn through Taraweeh or skipped them? Did you find yourself losing patience with people around you? After everything, did you feel remorseful that you had not done justice to an opportunity so great?

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

Zakaah Nisaab  
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## MOTIVATIONAL MOMENTS

Keep going: The race of life is not given to the strongest person. It's for the one who says, I won't quit because Paradise is worth it.

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**She broke the fast in Ramadhan and she cannot make up those days what is the ruling?**



The one who does not fast some days in Ramadhan has to make up those days before the next Ramadhan comes. Evidence for that is narrated by Bukhari and Muslim from Aisha (Radhiyallahu Anha), who said: I would owe Ramadhan fasts, and I would not be able to make them up until Sha'baan came, because of my duties towards the Messenger of Allah (Sallallahu Alayhi Wasallam). If making up of the fast is delayed until the next Ramadhan begins, this delay must either be due to some excuse or there is no excuse for it. Concerning the one who delays it because of an excuse, there is no sin on him and he does not have to do anything other than making up the missed fasts. As for the one who delayed it with no excuse, he is sinning by delaying it, and he has to make up the missed fasts according to Shafi'i.



**My wife has days to make up from the previous year, but she has forgotten exactly how many days she has to make up. What should she do?**



What is required of the one who did not fast some days in Ramadhan because of an excuse such as traveling, sickness, menstruation, etc. is to make them up, because Allah says: but if any of you is ill or on a journey, the same number (should be made up) from other days [2:184]. If your wife has forgotten the number of days that she owes and is not sure whether it was six or seven, for example, she only has to do six, because in principle she does not owe any days (except those she is certain about). But if she fasts seven to be on the safe side, that is better, so that she can be certain that she has fulfilled the obligation.



**I am a man who has a birthmark, which is different in color from the rest of my body. I want to remove this birthmark so that I can look normal. What is the ruling regard that?**



Allah Ta'ala created man in a beautiful form, in proportion, and in a manner that is suited to this life so that he will be able to carry out his duties to Allah both outwardly and inwardly. Allah Ta'ala says: We have certainly created man in the best of stature [95:4]. Hence Allah Ta'ala forbade man to change his appearance for the sake of beautification because this is like objecting to what Allah Ta'ala has created, and suggests that man thinks that he can do better than what Allah did. But if this change is not for beautification; rather it is to remove a defect that is present, or to ward off some harm that is feared, then in that case making this change is permissible and there is nothing wrong with it. And Allah knows best.

 **My brother is very fat and he eats a lot. Every time my mother advises him to eat less and warns that she will not be pleased with him if he does not listen to her, he says that eating is not Haraam and a mother has no right to stop him from doing something permissible. How should we respond to him?**

 One of the greatest blessings that Allah has bestowed upon His slaves is that He has subjugated to them everything that is on earth, and He sends down blessings upon them, and He has permitted to them all good kinds of food, drink, clothing, and so on. But Allah also condemns everyone who is extravagant in his use of these permissible things, or who abuses these blessings in ways that harm him or distract him from that which will benefit his religious and worldly interests. Allah says: and eat and drink but waste not by extravagance..... [7:31] One of the most dangerous things that may doom the son of Adam to Hell is the desire of his belly, as the belly is the basis of all other desires and the essence of all problems and diseases. The Prophet (Sallallahu Alayhi Wasallam) said: The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels to keep him alive. If he must fill it, then one-third for his food, one-third for his drink, and one-third for air. (Tirmizi)

 **What is the ruling on making use of old gifts that were previously received on unIslamic occasions such as birthdays?**

 It is not permissible to celebrate birthdays or other invented occasions or festivals, whether they are religious or secular, because of what that involves introducing innovations and imitating the disbelievers. The basic principle is that a person should not accept any gifts that are given to him on these

occasions, because accepting them is approving of the celebration and helping to perpetuate it. But if the giver insists, and the person fears that a refusal will lead to negative consequences, then he should accept his gift, and explain to him that he has not accepted it because of the innovated celebration; rather he has accepted it because of ties of kinship, love and so on.

 **Is describing a person as boring regarded as coming under the heading of backbiting? Please note that this person was not present when these words were spoken?**

 The Prophet (Sallallahu Alayhi Wasallam) gave a clear definition of backbiting. He (Sallallahu Alayhi Wasallam) said: Do you know what backbiting is? They said: Allah and His Messenger know best. He said: When you say about your brother something that he dislikes. They said: What if what I say about my brother is true? He said: If it is true then you have backbitten about him and if it is not true then you have told a grave lie about him. (Muslim)

 **What is meant by the nature of the divine attributes that we do not know?**

 The names of Allah Ta'ala include the All-Hearing, the All-Seeing, and His attributes include hearing and sight. We believe in that with certainty, but we do not know "how" His hearing and His sight are, just as we do not know how His Essence is and how His other attributes are. In other words, we do not know how Allah hears all sounds and voices at the same time, even though they vary in languages, and we do not know how Allah sees the upper realm and the lower realm and all created things at the same time.

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

 **I have many days to make up for missed fasts from the past. Unfortunately, this year I am suffering from a medical condition involving my stomach which makes me unable to fast. What should I do about this Ramadhan and the missed days from the past?**

 You have to refer to a trustworthy doctor. If the sickness from which you are suffering is one from which there is the hope of recovery, then after you recover you have to make up the fasts that you missed during this Ramadhan and the previous Ramadhan, because Allah says: and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days [2:185] But if the sickness is permanent and there is no hope of recovery, then you have to give Fidyah for each day that you did not fast in this Ramadhan and the previous one.

 **Some people use tricks concerning Zakaah. They have land or livestock and so on, and to get out of paying Zakaah they sell it or exchange it before one year has passed. Does this action mean that the duty of paying Zakaah is waived or not?**

 Undoubtedly using tricks to get out of Shar'i obligations is a Haraam action and the fact that the person is trying to trick Allah is something reprehensible and blameworthy according to all wise people. How can the Muslim dare try to deceive Allah when he knows that Allah can see him and knows what he is hiding? The scholars unanimously agreed that before one full year has passed, a man may dispose of his wealth by selling it or giving it away, if he does not intend to avoid paying Zakaah, and they are unanimously agreed that if one year has passed and the Zakaah collector has come to collect it, it is not permissible for him to use tricks or reduce

the amount he should pay.

 **My father has made an oath to a relative not to tell his secret, but two days later we were shocked to know that my father broke his oath and told the secret. Does he have to expiate for this broken oath?**

 The expiation for breaking an oath (Kafaarat Yameen) is, as Allah says, freeing a slave or feeding or clothing ten poor persons. If that is not possible then it is fasting for three days. Allah says: Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons on a scale of the average of that with which you feed your own families, or clothe them or free a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah makes clear to you His Ayaat (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful [ 5:89] Thus it is known that it is not valid to offer expiation by fasting, except for one who cannot afford to feed or clothe ten poor persons, or to free a slave. If your father is not able to feed or clothe ten poor persons or to free a slave, but he can fast, then he must fast, and it is not valid for you to fast on his behalf.

 **Upon whom is fast during Ramadhan not obligatory?**

 The traveller, who can choose between fasting or not, the sick person with the sickness that if he fasts, it would cause him harm, those in state of menses or post-childbirth bleeding, the old man and woman, the pregnant and the breast-feeding women. They need to make up for the fasts after.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for the One Who fed him and gave him to drink was Allah. (Agreed Upon)

 **What is the ruling on saying I deserve such-and-such? We often hear people say this. What the ruling on saying that?**

 This could be understood in two ways: The first possibility: The one who says such words says it by way of objecting to the fact that Allah did not decree for that person what he was hoping for of a job, marriage, and the like. Undoubtedly saying such words with this meaning is a grave error. Allah Ta'ala says: Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves [10:44]. The Muslim should watch himself and guard against saying anything that reflects objection to the decree of Allah Ta'ala or thinking that he deserves everything that he wants but Allah decreed that he should not get it, and thus he thinks negatively of Allah Ta'ala. The second possibility: That the Muslim does not say such words objecting to the decree of Allah Ta'ala; rather he says it speaking of reality. Thus he testifies that he or someone else deserves a particular job, based on what he has of qualifications and experience that make him suited for that job. There is nothing wrong with this if it is true and he is not just saying that to be nice to someone because the fact that lying is Haraam is well known. And Allah knows best.

 **If I want to visit my father's grave, what should I do? What is the etiquette of visiting graveyards? Are there any things I should pay attention to?**

 It is prescribed to visit graves to learn a lesson from that and to remember the Hereafter. That is subject to the condition that one does not say anything that will anger the Lord, such as calling upon the one who is buried or seeking his help instead of Allah, or praising him and saying that he is for certain in Paradise, etc. The purpose of visiting the graves is twofold:

(a)The visitor benefits from remembering death and the dead, remembering that their destiny will be either Paradise or Hell. This is the primary purpose of the visit. (b)The deceased also benefits and is treated kindly by the visitor greeting him with Salaams, making dua for him, praying for forgiveness for him. This applies only to Muslims. Among the Duas that may be recited is Assalaamu 'Alaykum Ahl al-diyaar min al-mu'mineen wa'l-Muslimeen, in sha Allaah bikum laahiqoon, as'al Allaaha lana wa lakum al-'aafiyah (peace be upon you O people of the dwellings, believers and Muslims, In sha Allaah we will join you, I ask Allaah to keep us and you safe and sound).

 **In the Hadith it says in Ramadhan devils are chained. How people then, are tempted to do evil in this month?**

 Yes, there is that Hadith which says that the devils are chained during the month of Ramadhan, but reality tells us that there are some people who sin and violate the sanctity of the blessed month. However, there is no contradictions between the Hadith and this reality as according to many commentators of Hadith, what is meant is that Shaytaan (Satan) has no control over those people who are righteous and obedient to Allah's ordinances. Thus Ramadhan is a perfect environment for religious commitment and spiritual purity, but this very special environment may be exposed to sinful pollution because of recklessness.

 **Is it necessary to refrain from social gatherings in Ramadhan to maximize the spirituality of fasting?**

 No doubt the kind of social gatherings attended by modern people are not helpful for any kind of spiritual upliftment. And so it is better to avoid them during Ramadhan.

The Prophet (Sallallahu Alayhi Wasallam) said: When you see it (the new moon) then fast. (Bukhari & Muslim)

**F** Kodi ndi njira iti yomwe ndingatsatile kuti mwana wanga wa zaka zisanu ndi ziwiri azolowele kusala m'mwezi wa Ramadhan 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 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** Kod 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 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 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 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: Anthu azidzakhala tsiku lachimalizo (ku Kiyamah) malinga ndi m'mene ankapitila ku mapemphero a Jumu'ah. Oyamba kenako achiwiri, achitatatu, kenako achinayi, ndipo achinayi mwa anayiwo sali kutali ndi Mulungu. (Ibn Majah)

**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 mondondozana, 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 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 kumupempeza Mulungu ndi cholinga chofuna

kupeza madalitso ndi malipiro ochuluka. Tiyenera kutsatira izi pamene tikusala m'mwezi wa Ramadhan: (1) Kusimikiza (Niyyah) - 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. 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 chikhaldwe chanu kukhala munthu wabwino.

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

**Y** Masunnah akusala m'mwezi wa Ramadhan alipo ambiri ndipo 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) Kufulumizitsa kumasula ndi masunnah ena.

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

**F** Malangizo anu ndi otani kwa munthu yemwe amachita Ibaadah usiku onse kenako ndi kupemphera pemphero la Fajr ndikukagona mpaka Zuhr akapemphera Zuhr ndikugonanso mpaka Asr ndipo akapemphera Asr ndikugonanso mpaka nthawi ya kumasula. **Kodi kusala wake ndikovomerezeka?**

**Y** Malinga ndi m'mene zilili kusala kwa munthu ameneyu kudzakhala kulipobe kunena kuti kovomerezeka, koma kwa munthu wosala m'mwezi wa Ramadhan kugona tsiku lonse kumeneko ndikutailira kumbali yake poganzira kuti mwezi wa Ramadhan ndi mwezi wapaderadera ndipo Msilamu ayenera kulimbikira pochita Ibaadah yosiyanasiyana monga kuwerenga Qur'an, kupempha kwa Mulungu. Mwachidule kwa munthu wosala m'mwezi wa Ramadhan poyamba amuope Mulungu mu nyengo zonse ndipo apitilize kugwira ntchito ya Mulungu mu nthawi yake mopanda kubisala ku chinthu china chake monga kugona moyenjeza.

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

**Y** 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 zingakononge 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.

**F** **Anthu ena amanena kuti kusuta fodya sikuononga kapena kumasula kusala m'mwezi wa Ramadhan 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 Ramadhan. Sitinenapo zambiri koma kuti tikuona kuti mwezi wa Ramadhan ndi mwezi wabwino womwe munthu angasiye zinthu zoipa monga kusuta fodya.

**F** **Kodi ndizololedwa kuyamba kusala mochedwelapo monga ena atasala masiku anayi m'mwezi wa Ramadhan?**

**Y** Poyamba dziwani kuti kusala m'mwezi wa Ramadhan 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 Ramadhan 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: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbitsa) imzake. (Bukahri)

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

**Y** Poyamba tilongosole kuti kwa mkazi yemwe ndi wa pathupi komanso mkazi yemwe akuyamwitsa akuopa za moyo wake komanso wa mwana wake ndiwoledwa 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** Mkazi wanga ndi woyembekezera. Kodi ndikoyenera iye kusala kapena ayi?

**Y** Mkazi yemwe ali woyembekezera ndipo akuopa kuti kusala kungabweretse mavuto ena kuthupi lake kapena kwa mwana yemwe akuyembekezera, ali wololedwa kutsatira lamulo la munthu yemwe akudwala. Munthu yemwe akudwala akuloledwa kusiya kusala m'mwezi wa Ramadhan ndipo kudwala kwake kukadzatha adzabweza masiku omwe iye sanasale chifukwa cha kudwala. Choncho mkazi woyembekezera akuloledwa kusiya kusala koma ngati palibe chiopsyezo.

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

 **Individuals as well as institutions such as media houses may be tempted to copy materials from others. Is there a copy right law in Islam as some people say that knowledge is a common property as the Hadith mentions that: Wisdom is the lost property of a believer, it is his, wherever he may find it. (Tirmizi)?**

 It is correct that knowledge is a common property. But it does not mean that people cannot own their materials like books. It does not mean that people can go and steal books or take over other people's labs and libraries. It means that all people should be free to learn. No single group should have monopoly on knowledge. Thus the meaning of this Hadith is to seek knowledge from all sources, not to take over other people's possession. Islam encourages Muslims to learn, but is also respects the laws of ownership. Plagiarism, piracy, misquotation, taking other people's property etc. are all nothing but theft, and deception. People have right to their material property.

 **I would like to inquire whether the wife's property is considered solely hers and to be handled as she deems fit, or her property is considered to be under her husband's assets?**

 In Islam men and women both have the right of ownership. Allah says in the Noble Qur'an: To men belong what they earn, and to women what they earn. (4:32) After marriage the property of a man or woman does not become automatically the property of his/her spouse, unless they both want and decide to have joint ownership.

 **Is it permissible for a Muslim to take out insurance to cover funeral expenses?**

 Insurance - which means paying a specific sum of money in return for something unknown is not permitted because it is like buying something unseen and is a form of deceit. But if the Muslims were to help one another, and those of means were to donate to others who do not have the means of paying such things, this would be counted as co-operating in righteousness and piety which is enjoined in Islam.

 **Is it permissible to have sex during Ramadhaan as I will find it very difficult to abstain?**

 Intercourse during the day in Ramadhan 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 Ramadhan, 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

 **Is it allowed to use an Asthma pump during the fast?**

 If one has a genuine medical need for an asthma pump that cannot be otherwise fulfilled, then it would be permitted to use it. However, it would break the fast and require that the fast be made later (Qadha). This is because anything that has a perceptible body breaks the fast if it enters the body through a normal channel.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever prays Qiyaam - i.e, Taraweeh - with the Imaam until he finishes, it will be recorded as if he spent the whole night in prayer. (Tirmizi)



### How does Islam relate to private property?



In brief, private property is an essential part of life in Islam, so much so that one of its pillars, Zakaah, is actually based on it. Life becomes unbearable without private property. Furthermore, Islam believes that in the reality of life people are not equal in their abilities to save and accumulate wealth. This reality is completely accepted in Islamic thought. Equality between mankind is in matters of dignity, in access and opportunities, the standing of the individual before the law, and similar matters. But if one person is able to produce more than the next person then that person has full command on what he/she produces. Additionally, recognizing the differences in real life, Islam also establishes the principle of mercy, so that in spite of these practical difference, no person is to be left alone to fall below the level of human dignity.



**I am a nail biter, a chronic one too. No matter how hard I try, I haven't been able to give up this awful 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. This is in addition to the physical harm that it may do, because of the dirt that collects under the fingernails and the damage that this may do to the nails and teeth. Hence you should stop this habit



### What is the best way to call those who do not pray?



We should consider the person being called to pray or to do other acts of worship, and pay attention to the most effective means of encouraging him or warning him. The general principle in Islam is to combine both approaches (encouraging and warning). The best way to call those who do not pray can be summed up as follows: (1) Reminding them of the obligation of prayer and that is the greatest of the pillars of Islam after twin declaration of faith. (2) Telling them some virtues of prayer. (3) Reminding them of the meeting with Allah, death and grave etc



**Can failing to wake-up for Suhoor to drink, be a valid reason to break one's fast? I just started fasting and I am extremely thirsty?**



Before giving a direct response to the question, we would like first to state that taking Suhoor or the pre-dawn meal during the blessed month of Ramadhan is a recommended act. Thus, try your best to wake up for Suhoor in order for you to be able to fast during the day without facing extreme hunger or thirst. With the above in mind, we can say that millions of Muslims may miss their Suhoor and they may be faced with a situation similar to yours, but they continue fasting. Hence, try your best to continue fasting and allow not the accursed Shaytaan or your Nafs weaken your will or overwhelm you.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever gives Iftaar to one who is fasting will have a reward like his, without that detracting from the reward of the fasting person in the slightest. (Tirmizi & Ibn Majah)

# Ramadhan

## Season for Goodness

Ramadhan is the most important month of the year. 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 Ramadhan said one of our pious predecessors.

Ramadhan offers every Muslim an

opportunity to strengthen his Imaan (faith), purify his/her heart and soul, and to remove the evil effects of the sins committed by him/her.

In the Hadith it says: Whoever fasts during Ramadhan with purity of belief and with expectation of a reward (from Allah) will have his previous sins forgiven. (Bukhari)

Along with the possibility of a great reward, there is the risk of a terrible loss. If we let any other month pass by carelessly, we just lost a month. If we do the same during Ramadhan, we have lost everything.



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