

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)

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The Moment To Recapture Ourselves Arriving

A clean slate; a new beginning appeals to everyone. We gain experience and make mistakes as we move through life, but Allah Ta'ala is Gracious enough to provide us with numerous opportunities.

Ramadhaan is one such occasion, since it allows us to recapture the freshness of a new beginning.

It is a moment when we have the opportunity to be completely honest with ourselves, to dig deep into our souls, and to refocus our life.

To get back on track, it's best to

start planning ahead of time, so that when Ramadhaan arrives, we won't have to deal with another rushed situation.

To begin, think about everything that went wrong with you during Ramadhaan the previous year.

Were your everyday prayers stale and uninterested? Were you unable to conduct Qiyaam ([pre-dawn prayers]) due to exhaustion?

Did you yawn through or skip Taraweeh (night prayer)? Have you ever found yourself losing patience with others?

Were you so exhausted that you couldn't think of anything productive to do?

Did you feel bad after all that you didn't do justice to such a great opportunity?

It takes courage to look back on our lives and be honest about the choices we made.

Remember in a Hadith we read: Whoever fasts in Ramadhaan with faith and seeking Allah's reward, all his past sins will be forgiven. (Bukhari).

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

Zakaah Nisaab
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CONTENTS

- Question and Answers
- Exempted from Fasting

MOTIVATIONAL MOMENTS

AT TIMES, YOU KNOW YOU'RE RIGHT. IN FACT, IT MAY EVEN BE QUITE OBVIOUS THAT YOU ARE BUT FOR THE SAKE OF PEACE, YOU JUST LEARN TO LET IT GO!

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Requesting Allah's forgiveness has a secret treasure. Have we ever considered the numerous advantages of seeking Allah's forgiveness?



We should make it a practice to ask Allah for forgiveness. Allah Ta'ala says: Ask forgiveness from your Lord, for He is Oft-Forgiving. (71:10) Asking forgiveness is the cause of growth in wealth, vigor, and a good life. Righteous and Allah-fearing people have a pleasant life. It is also beneficial to those who return to Allah in repentance, asking forgiveness, and making amends for their faults via good deeds. Seeking forgiveness safeguards us from continuing in sin as we admit our errors.



I'm always concerned about seemingly insignificant issues. I'm looking for advice on how to handle a situation like this?



The best way to deal with anxiousness is to remember Allah (Zikr). Allah Ta'ala says: Those who believe (in Allah's Oneness — Islamic Monotheism), and whose hearts find rest in the recollection of Allah, indeed, hearts find rest in the memory of Allah. (13:28) When the Prophet (Sallallahu Alayhi Wasallam) was distressed, He (Sallallahu Alayhi Wasallam) would turn to prayer. (Abu Dawood & Ahmad) Prayer is a delight and a treatment for stress and grief, and it offers consolation to the heart. Whenever you are concerned or disturbed, do Wuzu and offer prayer.



My sister is unconcerned about my father's position. Despite my father's financial difficulties, she makes a lot of demands. Sometimes saying I don't care if he has to go around asking people to get me what I want. What are your thoughts on this?




When it comes to interacting with parents, girls' impulsivity or rebelliousness is usually due to one of two factors: either a lack of comprehension of Islamic teachings or psychological and behavioral issues. Another reason is that many do not adapt to their circumstances and are not taught to be content with what Allah has given them. Rather, you see people constantly gazing at others who have been given greater resources and demanding what others have.





How to deal with relatives who disseminate false defamation despite your efforts to maintain ties with them?





When confronted many individuals lose patience and cut ties. This is because they believe that sustaining family relationships is only required when relatives reciprocate. If your relatives mistreat you, do the polar opposite of what they've done. You're doing it to earn Allah Ta'ala's pleasure and mercy.


 **Some people or workers resort in praying in the workplace. What is the ruling on their praying in their offices?**

 The primary premise is that prayer should be offered in the Masjid which is why Masjids were built. The Prophet (Sallallahu Alayhi Wasallam) said: Whomever hears the call to prayer but does not react has no prayer (i.e., his prayer is not perfect) unless he has a reason. (Tirmizi) It is compulsory therefore for the one who hears the call to respond and pray in the Masjid in congregation. It is necessary to worship in a congregation, and this congregation should take place at the Masjid. It is acceptable to worship at the workplace if the Masjid is too far away.


 **Is it permissible to use a go-between, and if so, what is the ruling? What if I want to get a job, or enroll in a school, or something, and I hire a go-between? What is the ruling on that?**


 If the services of a person who intercedes result in a person who is more deserving of that position because of his qualification and ability being deprived of it then that intercession is not allowed. It is unfair to the person in charge of that work because it deprives him of the services of one who is more deserving of it. If this intercession does not infringe on anyone's rights, it is acceptable.


 **What is the ruling on the distinction in teaching quality between school and private classes in terms of adequately conveying things to students?**


 Teachers must complete the tasks that are expected of them and not fall short of adequately explaining topics, whether they are teaching in a school or giving individual sessions. What some teachers do is a type of

breach of trust and deception of the students and the school when they fail to explain topics adequately in class but do it very well during part-time sessions. But there is nothing wrong with a teacher doing his job well in both places.

 **I am a 34-year-old lady who has not yet married. Marriage, I believe, is Qadar (predestined). My mother, on the other hand, insists that I attend all social occasions.**

 Marriage is decreed in the Qadar, but we have no idea what has already been written for us. As a result, it is our responsibility to carry out our responsibilities using all available resources within our capacity and, above all, in a manner that is not contrary to Shariah. Before deciding whether this is Qadar or not, all legal means of obtaining a marriage must first be exhausted. There's a proverb that goes, "When there's a will, there's a way." This is true in your situation. But most importantly, make a lot of Duas (supplications).

 **Is it advisable for a Muslim to write a Will while he is still healthy? What are the many kinds of 'Wills' in Islam?**

 There are two types of wills: Obligatory Will, in which a person describes what he owes and what is owed to him in terms of rights, such as a debt, loan, and items entrusted to his care; or rights owing to him by others. In this instance, the will is required to safeguard his wealth and absolve himself of responsibility. A will that is totally voluntary, such as one in which a man bequeaths one-third of his money to a relative who is not an heir, is another form called recommended.

A tradition in Islam states: Whatever the body of Muslims collectively sees as good is also considered good by Allah, and what they see as bad is also considered bad by Allah. Also: If you are 3 on a journey, choose one as your leader. (Ibn Majah / Abu Dawood)



Is it Haraam (not acceptable) for someone to bring goods into the country for business without paying custom duties?



Yes, it is not acceptable to bring goods into the country for business without paying custom duties. This may explain why Muslims scholars have stated that it is better to avoid buying smuggled goods so as not to render any financial assistance to those who help smuggle them. We are not allowed to do that because as Muslims we must abide by the laws of the country. At no time should Muslims take the law into their hands, for that would amount to creating anarchy and lawlessness which contradict Islam's stress on law and order. Through payments of custom duties as other taxes governments are able to function well and provide services to its people.



How and when should we do Sadaqah Jariyah? 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. Ongoing charities include charitable works that continue to benefit people such as building schools, hospitals etc. The best time for giving ongoing charity is during one's lifetime.



The day-to-day cost of living are flying over. What can we do for this cost of living? Is it permissible to earn in an illegal way to meet the demands of the high cost of living?



A Muslim is not allowed to illegally earn his/her living whatever the situation may be. We need to think about creative workable

means for lawful provision and income. Members of the Muslim community should help and cooperate with each other to overcome financial problems some of them may face. We are also advised to seek Allah's help through Duas (supplications) and prayers. Make much Istighfaar (seeking Allah's forgiveness) and Zikr (remembrance); they are among the means of attaining Allah's sustenance and provision.



A person put money in the bank and it is not permanent, i.e. it may increase or decrease during the year - how should he pay Zakaah on it?



If this amount reaches the Nisaab (minimum threshold to pay Zakaah) and one Hijri year has passed (since it was acquired) the Zakaah must be paid on it, whether it is for saving or otherwise. The Nisaab is whatever is equivalent to 85 grams of gold or 595 grams of silver. The amount that must be paid is 2.5% of the money. If the amount of money decreases and drops below the Nisaab during the year, then no Zakaah is due, and you start reckoning the year a new when the money reaches the Nisaab again. This is according to Shafi'i school of thought.



Does Islam regard non-Muslims with mercy and compassion?



The Islamic view of humanity is filled with mercy and compassion. Islam advises to treat neighbours kindly, even if they are not Muslim. Allah Ta'ala says in the Noble Qur'an: And We have sent you (O Muhammad) not but as a mercy for the "Alameen (mankind, jins and all that exists) (4:107) It is not part of Islam to force the non-Muslim to enter Islam.

The Prophet (Sallallahu Alayhi Wasallam) said: Jibreel kept urging me to treat neighbours kindly until I thought that he would make them heirs. (Bukhari)

Is storing goods considered monopoly? During harvest season business people make large stocks of different farm produce, with intention of selling it whenever it would fetch high prices. Is this right or wrong?

A Stocking it when it is abundant to sell it later is not Haraam, rather this is a rational thing to do. But storing it with the intention of increasing its price in the market is a different thing. The difference between monopoly and trade is great; in monopoly you just hoard the goods to make prices go up. In trade you just buy it when it is cheap because it is then abundant and sell it later when it becomes not so abundant in the market. This is in fact a service you make for the customers. Hoarding if it causes harm to the majority is disliked.

How should we understand the destiny Allah has ordained for us and how do we explain the fact that we have free will?

A As Muslims, we know that whatever is written for us will unerringly come to us, whether it is fortune or calamity. But we also know that we must put forth the effort to try to reach our goals. We have to understand that Allah is all aware. It is a grave mistake to try to apply our limitations to Allah, the Limitless. Time a part of creation, does not apply to the Creator. For us, knowing what the future holds motivates us to act, to take advantage of our free will. For many of us, if we already knew what the future held, we would never use our free will to strive for anything. And our striving to do good is what we are rewarded for.

Christians speak about the spirit as does the Qur'an. In Surat Al- Qadr it says angels and the Spirit came down

with the permission of Allah. Are they the same?

A The Christians concept of the Spirit is quite different from Islam. Many of them believe in the Holy Spirit, but they consider the Holy spirit as Divine and a member of the Trinity. Some of them worship the Holy Spirit as God. This is not acceptable in Islam. We respect the Angels and especially the Angel Gabriel (Alayhis-Salaam) but we do not consider them divine or sons or daughters of Lord Almighty. According to Islam, the Angels are Allah's servants

Where I live, there are several Masjids. The Azaan is proclaimed in all the Masjids at almost the same time. Should I reply to all the Azaan?

A Responding to just one Azaan will suffice. The obligation of response will be discharged. However, if you wish to reply to more than one Azaan, it is permissible.

Is it true that black cats are Jinn, and black dogs are Shaytaan?

A While Jinn can assume the form of a cat whether black or any colour, it does not follow that all black cats are Jinn. The idea that black cats are Jinn is erroneous and baseless. The meaning of a black dog being a Shaytaan is that Shaytaan loves black dogs. It does not mean that every black dog is literally a Shaytaan

If one does not know what Dua (Supplication) to read in Janaazah what should they do?

A The Janaazah is itself a Dua. Make Takbirs only. In such a situation Janaazah Salaah will be complete..

The Prophet (Sallallahu Alayhi Wasallam) said: Prayer in congregation is twenty-seven times better than prayer offered alone. (Muslim)

F Pamene mwezi wa Ramadhaan 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 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.

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

Y Izi zimachitika ndithu chaka ndi chaka koma masiku ano mwezi ukaoneka pena timamva ma Radio akulengeza mwachitsanzo Radio Islam. Komabe sionse omwe angakhale tchelu kuvetsera za kuoneka kwa mwezihu, ndipo ngati zitatero iwo ayenera kusiya kudy a ndi zonse zomwe zili zoletsedwa kwa munthu yemwe akusala ndipo pambuyo pomaliza kusala adzayenera kubwenza tsiku limenelo. Kusala kwachikakamizo monnga kusala m'mwezi wa Ramadhaan kumayenera kukhala ndi kutsimikiza

za kusala kuyambira kum'banda kucha. Choncho chisimikizo cha kusala sichingayambile masana.

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

Y Makolo angayambe kuwalimbikitsa ana kusala 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. Choncho auzeni ana anu za ubwino wa kusala m'mwezi wa Ramadhaan. Aphunzitseni kusala masiku a miyezi ina monga lolemba kapena lachinayi mwezi wa Ramadhaan usanafike. Pakusala m'mwezi wa Ramadhaan gawo la tsiku ndi kumaonjezera nthawi pang'ono pang'ono. Kuchedwetsa kudy a chakudya chaku m'banda kucha (dakwi kapena kuti Suhoor). Kumulimbikitsa mwana yemwe akuoneka kuti watopa. Komangati mwana yemwe mukuphunzitsa akuoneka kuti watopa zedi tisamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya Ibaadah ya Allah Ta'ala.

F Kodi pali ubwino kwa anthu omwe amapita ku Jumu'ah molawilira?

Y Kupita ku mzikiti molawilira tsiku la Jumu'ah (lachimano) ndikotamandika kwambiri ndipo Sunnah ikutiphunzitsa kutero. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Anthu azidzakhala tsiku lachimaliza (ku Kiyamah) malinga ndi m'mene ankapitila ku mapemphero a Jumu'ah. Oyamba kenako a chiwiri, a chitatu, kenako a chinayi, ndipo achinayi mwa anayiwo sali kutali ndi Mulungu. (Ibn Majah)

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Ngati mkazi atakwanitsa kupemphera mapemphero asanu atsiku ndi tsiku, kusala m'mwezi wa Ramadan, kuteteza maliseche ake, kumvera mamuna wake, zizanenedwa kwa iye kuti: Lowani ku Janah pogwritsa ntchito khomo lomwe angafune. (Ahmad)

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

Y Kukhalira limodzi ndi mkazi wako masana m'mwezi wa Ramadhaan ndi koletsedwa ndithu. Kugonana ndi mkazi wako masana m'mwezi wa Ramadhaan ndi tchimo ndipo yemwe angachite zimenezo 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 Ramadhaan.

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 Ramadhaan. Choncho ngati izi zitachitika posakhala kuti chinali cholinga choti adye koma kuti ndikuiwaladi kusala kwake munthuyo kudzapitilira kunena kuti kudzakhala kovomerezeka.

F Kodi kuyezetsa magazi m'mwezi wa Ramadhaan kungamasulitse kusala?

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

F Kodi kuthira mankhwala m'maso komansokulandirajakisonikungaanonge kusalam'mwezi wa Ramadhaan?

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

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

Y Masunnah akusala m'mwezi wa Ramadhaan 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) F. Pamene dzuwa lalowa ndiye kuti nthawi yakusala yatha. Choncho ndi Sunnah kufulumizitsa kumasula. (4) Pamene tikumasula kusala kwathundi 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.

F Kodi ndi ziti zomwe zimamasula kusala kwa munthu m'mwezi wa Ramadhaan?

Y Kusala kumaonongeka pamene munthu yemwe akusala wadya chakudya, kumwa komanso kukhalira limodzi ndi mkazi masana.

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 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 (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 mwa mtendere 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 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 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 madalitsowo. 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 Ramadhan. Mwezi wa Ramadhan ndiofunika kuusamalira bwino. Tikudziwa kuti masiku ake amatha msanga. Chomwecho tiyenera kugwiritsa ntchito nthawi yathu mosamala.

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. Tiyeni tipewe kuzipangira malamulo.

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

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 koma 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 Munthu wina yemwe sali Msilamu akufuna kudziwa kuti kodi ife Asilamu timapanga chani m'mwezi wa Ramadhan?

Y Inu dziwani kuti Asilamu m'mwezi wa Ramadhan amakhala akusala chakudya masana onse, amakhala akuchulukitsa mapemphero masana ndi usiku, amalimbikira kuwerenga buku lopatulika la Qur'an, kupereka chopereka komanso kuwathandiza osauka ndi osowa ndi zintchito zina zabwino zoziyandikitsa kwa Mulungu. Iyi ndi nyengo yabwino kwa Msilamu pochita zinthu zomusangalatsa Mulungu ndi kupempha chikhululuko. M'mweziwu usiku uliwonse Mulungu amawakhulukira anthu. Mwachidule mwezi wa Ramadhan ndi mwezi wokondeka kwa Asilamu, mwezi wa madalitso

ochulukitsitsa.

F Chaka chatha mkati mwakusala m'mwezi wa Ramadhan ndinalakwitsa pochita Azaan mocheza nthawi itatsala pang'ono koma isanakwane ya kulowa dzuwa. Anthu ena anamasula. Kodi malangizo anu ndi otani?


Y Munalakwitsa kwambiri pochita Azaan mu nthawi yomwe anthu amadikira kumva Azaan kuti amasule kusale kwawo. Munayenera kulemekeza kochita zinthu mu nthawi yake monga kumasula kusala m'mwezi wa Ramadhan kumayenera kuchita mu nthawi yoyenera. Phunzirani phunziro pa zomwe munachita. Azaan sichinthu choseweretsa ndipo siifunika kuchitika mu nthawi ina iliyonse posakhala mu nthawi yake. Ngati cholinga chanu chinali kuwapomboneza anthu omwe amasala pa nthawiyo kuti amasule nthawi isanakwane ndiye kuti inu muyenera kulapa ndi kupempha chikhululuko kwa Mulungu pa zomwe munachita ndipo muyenera kuzizuzula nokha. Kwa awo omwe anamasula alibe tchimo chifukwa iwo anamasula kusala kwawo poganzira kuti nthawi ya Maghrib yakwana. Osamachita chibwana pa nkhani yomupembedza Mulungu.

F Ine ndimagwira ntchito ya usilikali. Kodi ndizololedwa kuti ndi sasale m'mwezi wa Ramadhan pozindikira kuti ntchito yanga ndiyolemetsa?


Y Ayi sizololedwa, pokhapo ngati muli pa ulendo, kudwala komwe kungapangitse kusala kukhala kovuta kwa inu. Pali ena nawonso ali ndi ntchito yolemetsa kuposa usikalini nawonso ayenera kusala mweziwu ukafika.

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


What does Islam say about nutrition?

 **A** Important factor of health promotion is proper nutrition. Choosing wholesome food and avoiding what is unwholesome are essential to health. Allah Ta'ala says in the Noble Qur'an: Eat of the good things which We have provided for you. (2:173) Eat of what is lawful and wholesome on the earth. (2:168) Do not forbid yourselves the wholesome things Allah has made lawful for you. (5:87) Healthy nutrition means having a balanced diet, in order to maintain the balance that Allah has established in all matters, and to which reference is made in the Qur'an: And He enforced the balance. That you exceed not the bounds; but observe the balance strictly, and fall not short thereof. (55:7- 9) Islam prefers wholesome food.


What should I do to become a more active Muslim?

 **A** Everyone gets what he intends. So cherish sincere intention, and develop them into a new reality for you. (1) Knowledge is the first prerequisite of proper Islamic life. (2) Nurture the habit of making Zikr (remembrance of Allah). Through Zikr you can always enjoy the Divine Grace and become protected against temptations. (3) Take care of your time. Time is the essence of life. (4) Join hands and cooperate with others in doing good works as much as you can, and thus turn yourself into an instrument of goodness leaving behind you a legacy of goodness when you die.


We are living in the world which accepts loans charged with interest. Why is usury prohibited in Islam?

 Usury incalbrates man with corruption and takes him from the main objectives of his existence and makes him a slave of money. It turns him from a human being into a money seeker who is blinded by money and for whom money is the most important thing in life. Usury stops human beings from being productive, allows them to abandon work, lose the value of being beneficial and realize their own ambitions. As a Muslim avoid taking loans which demands you to pay with interest. Know that by taking a loan with interest we are waging war against Allah Ta'ala and we will not succeed.


How should we protect ourselves from the evil eye?


 **A** Evil eye or Hasad is a fact and a Muslim should always seek refuge in Allah against it. Protection against evil eye should be sought through Shariah based means such as: (1) Reading the last two chapters of the Qur'an three times every morning and evening (Surah 113) and (Surah 114). (2) Constantly reading Ayat al- Kursi (2:225). (3) Making Dua to Allah seeking His protection against an evil eye.

If a woman is in a state of Janaabah and her hair is braided and long, and she takes a handful of water and makes it reach all of her head, does she have to wash all of her hair?


 **A** What is required when doing Ghusl (bathing) in case of Janaabah is to make the water reach all of the hair, even if it is long (Imaam Shafi'i) The Prophet (Sallallahu Alayhi Wasallam) said: Whoever leaves impurity the size of a hair and does not wash it, such and such will be done to him in the Fire because of it. (Abu Dawood)

Allah Ta'ala says in Hadith Qudsi: I am near to the thought of My servant as he thinks about Me. If he remembers Me in his heart, I also remember him in My heart. (Muslim)


 **While the month of Ramadhan is approaching, how can we best prepare for it?**


 We can best prepare for Ramadhan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn (Two declarations of faith), or our shortcomings in not keeping away from the desires and doubts that we may have fallen into. We should set ourselves straight so that in Ramadhan we will have a higher degree of faith. For faith increases and decreases through disobedience and sin. After that we should take stock of ourselves and recognize our shortcomings in doing acts of worship such as praying in congregation, remembering Allah (Zikr) and many other.


 **Is it permissible to start my Sawm on the fourth day of Ramadhan?**


 The fast of Ramadhan is obligatory for every adult, sane Muslim who is able to fast. Whoever meets this description, it is Haraam for him not to fast without an excuse. Fasting becomes obligatory once it is proven that the month of Ramadhan has begun, by the sighting of the new moon or when the month of Sha'baan is completed with thirty days. Therefore delaying the fast until the fourth day with no excuse is not permissible.


 **What are the acts that nullify the fast of Ramadhan?**

 Fast is nullified by eating something, drinking something, and having sexual relation with one's wife intentionally during the day. Sexual relation with one's wife is only allowed during the night after we break our fast.


 **Who is the fasting person for whom the Muslim will be rewarded for giving him food to break his fast with?**

 The Prophet (Sallallahu Alayhi Wasallam) said: Whoever gives food to a fasting person with which to break his fast will have a reward like his without detracting from the reward of the fasting person in the slightest. (Muslim) What is meant by the fasting person here is any Muslim who is fasting, especially those who are deserving of charity, such as the poor, needy and wayfarers.

 **When should a person make the intention to fast, and what if he finds out during the day that Ramadhan has begun?**

 It is essential to make the intention to fast the month of Ramadhan at night, before Fajr. It is not sufficient to start fasting that day without the intention. Whoever finds out during the day that today it is Ramadhan and makes the intention of fasting has to refrain from eating until sunset, and he also has to make up that day. This is with regard to obligatory fasts. With regard to Naafil fasts it is permissible to make the intention to fast on the day, if you have not eaten or drunk after Fajr. This is according to Imaam Shafi'i.

 **What are the Sunnahs of fasting in the month of Ramadhan?**

 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 and it is Sunnah to delay it (3) It is Sunnah to hasten to break the fast etc.

The Prophet (Sallallahu Alayhi wa Sallam) said: When Ramadhan comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains. (Agreed Upon)

Are We Exempt From Ramadhaan Fasting?

We are not exempted or excused to observe fasting in the blessed month of Ramadhaan but only for legitimate reasons as follows:

1- Sickness

The sick person who fears that fasting may make his sickness worse or that it will slow down his recovery has the option of not fasting and indeed it is Sunnah for him not to fast

But if any of you is ill or on a journey, the same number (should be made up) from other days [2:185]

2 – Travelling

In order for traveling to result in a concession excusing one from fasting, the following conditions must be met:

- The journey must be long enough that prayers may be shortened.
- The traveler must not intend to settle in the place to which he travels.

- His journey must not be for any sinful purpose, rather it should be for a sound purpose (According to Imaam Shafi'i school of thought)

3 – Pregnancy and breastfeeding

Pregnant and breastfeeding women may break their fast in Ramadaan on the condition that they think there is a risk that they or their children may become ill or more ill.

4 – Senility and old age

Senility and old age refers to one who is old and has lost his strength so that every day he becomes weaker or who is suffering from a terminal or incurable illness and has no hope of recovery.

5 – Compulsion

Compulsion means one person forcing another to do something or not to do something against his will, by means of threats. etc



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