

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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CONGRATULATIONS ON THE OCCASION OF THE COMING OF RAMADHAAN

Greetings and salutations to all Muslims worldwide, especially those in Malawi, as we eagerly embrace the holy month of Ramadhaan.

This blessed period is an occasion of great joy and happiness, as it invites us to delve deeper into our spiritual selves and develop a greater sense of self-awareness.

In a world that is often plagued by various forms of adversity, the approach of Ramadhaan is a welcome respite.

It offers us the opportunity to exercise our resilience and fortitude, and to hone our skills in

managing adversity in all its shapes and forms.

This is particularly important because, as Muslims, we are not only responsible for ourselves but also for representing the values and teachings of Islam to the world.

Ramadhaan plays a crucial role in shaping and purifying our characters, so that we may become true servants of Allah Ta'ala.

This is why this month is often referred to as the month of training. It is a time to work on our weaknesses, whether it be a smoking habit, a TV addiction,

or any other personal struggle. By committing to abstain from these negative behaviors during Ramadhaan, we can train ourselves to overcome them and become better, more virtuous individuals.

It is important to remember that the ultimate goal of Ramadhaan is not simply to abstain from food and drink during the daylight hours, but to also use this time for reflection, self-improvement, and spiritual growth.

This is why it is customary to engage in additional acts of worship, such as increased prayer and Quran recitation, during this time.

The Prophet (Sallallahu Alayhi wasallam) said: Fast when you see it and break the fast when you see it, and if it is cloudy then reckon the month as thirty. (Bukhari)

Zakaah Nisaab
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CONTENTS

- Question and Answers
- Desired Guest Arriving

Motivational Moments

If you enjoy Allah's blessings, you must accept His trials. That's how it is. When you envy the blessings of others, remember their trials.

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For reasons best understood by themselves a family decided to break the fast during Ramadhan without a Shar'i 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 the Hanafi Madhab, a Kaffarah will also be binding.



I heard that it is not permissible to anticipate Ramadhan by fasting a day or two days before it. Is this true?



There is a saying of the Prophet (Sallallahu Alayhi Wasallam) forbids fasting in the second half of Sha'baan, except in two cases: (1) Those who have a habitual pattern of fasting, such as a man who usually fasts on Mondays and Thursdays - he may continue to do so even in the second half of Sha'baan. (2) If he started to fast in the first half and continues to fast until Ramadhan begins, this is permissible. The words do not anticipate Ramadhan by fasting one or two days before it begins, clearly indicate that it is not allowed to anticipate Ramadhan by fasting a day or two before it begins for those who do not have a habitual pattern of fasting.



Is it permissible for a person to take injection while fasting considering that injection is medication that gets into the body?




It is permissible for one to take injection while fasting. The medicine that is introduced into the body by an injection is generally introduced through the veins and the effect does not directly reach the stomach and the brain. However, if the injection is injected directly into the brain or stomach the fast will be void.





What acts nullifies individual's fasting in Ramadhan?




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


 **The blessed month of Ramadhan is fast approaching. How can we get prepared for this blessed month and what are the best deeds to be done during it?**


 Among the best ways of preparing for the arrival of Ramadhan are: (1) Sincere repentance. This is obligatory at all times, but because of the approach of a great and blessed month, it is even more important to hasten to repent from sins between you and your Lord, and between you and other people by giving them their rights, so that when the blessed month begins you may busy yourself with acts of worship with a clean heart and peace of mind. (2) Dua (supplication) The Muslim should ask his Lord to let him live until Ramadhan with a strong religious commitment and good physical health. (3) The arrival of Ramadhan is one of the great blessings that Allah bestows upon his slave. Therefore rejoice at its approach. (4) Discharging the duty of any outstanding obligatory fast. (5) Seeking knowledge in order to be able to follow the rulings on fasting and to understand the virtues of Ramadhan. (6) Encourage family members to fast. (7) Hastening to complete any tasks that may distract the Muslim from doing acts of worship etc.


 **How can we help children get used to fasting, and at what age can children start fasting?**


 The age at which parents should start teaching their children to fast is the age when they are able to fast, which varies according to the physical constitution of each child, but some scholars have defined it as the age of ten years. Helping children to get used to fasting may involve a number of things, such as: (1) Telling them the virtues of fasting. (2) Fasting part of the day and increasing the time gradually. (3) Delaying Suhoor until the last part of the night.

(4) Praising them in front of the family at the time of Iftaar and Suhoor to raise their morale. (5) Distracting the one who gets hungry by letting him sleep or play permissible games 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.

 **Some people say Ramadhan is a month of victory. What kind of victory is been referred to?**

 Yes, the month of Ramadhan is a month of victory. Many great victories took place during this month, such as the victory over the battle of Badr, battle of Al-Buwayb, Battle of Az-Zallaqah etc. Through these victories Muslims must learn some lessons in order to revive the spirit of hope. It is noteworthy that Ramadhan is the month of both physical and spiritual victories. In Ramadhan, a person can achieve victory over the devil and evil temptations. By means of fasting, a man trains himself on how to control his desires and how to discipline his behaviour.

The Prophet (Sallallahu Alayhi wa Sallam) said: Whoever makes a stop on a journey and says: A'oodhu bi kalimaat Allah il-tammaati min shari ma khalaq. (I seek refuge in the perfect words of Allah from the evil of which He has created.) - Nothing will harm him. (Muslim)



In the Hadith it says in Ramadhaan 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 Ramadhaan, 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 Ramadhaan is a perfect environment for religious commitment and spiritual purity, but this very special environment may be exposed to sinful pollution because of recklessness.



As the blessed month of Ramadhaan is approaching, how should its beginning and end be determined?



What counts with regard to confirming the beginning of the blessed month of Ramadhaan is sighting of the new moon or the completion of 30 days of Sha'baan if the moon is not sighted. The Prophet (Sallallahu Alayhi Wasallam) said: Fast when you see it (the new moon) and break the fast (end the fast) when you see it, and if it is cloudy, then reckon the month as thirty. (Bukhari) The basic principle is that it should be seen with naked eyes. Whatever the case, the ruling depends on sighting of the new moon, so long as it has been seen by trustworthy Muslims, then it is obligatory to act upon it.



Are there any special things that are prescribed for the Muslim to welcome the blessed month of Ramadhaan?



The month of Ramadhaan is the best month of the year. Allah Ta'ala has chosen to make fasting obligatory in this month and He has prescribed for the Muslims to spend its nights in prayer. There is no specific way of welcoming Ramadhaan, but the Muslim should welcome it with joy and happiness and thank Allah Ta'ala for enabling them to reach Ramadhaan. Reaching Ramadhaan is a great blessing from Allah. It is prescribed for the Muslim to welcome this blessed month with sincere repentance.



Can Muslims on insulin fast the month of Ramadhaan if it causes them medical distress - falling insulin levels etc?



In this question, one would need more facts about the expected outcome of fasting and the extent of its impact on the fasting person's health, and, of course, much of that would depend on the severity of the individual's condition. Such a person should see a trustworthy Muslim physician to determine if fasting in his or her particular case is detrimental. If no Muslim physician are accessible, then we recommend seeking opinions from two non-Muslim physician whom one trusts. If they agree that it is harmful for one to fast, then one is entitled to a Shariah concession where one may not fast or cease fasting Ramadhaan as needed. If such is the case, then one is required only to expiate for one's not fasting in Ramadhaan by giving Fidyah. If one is able to do Qadha during winter days, then it should be done.



Is it permissible to do some sports in Ramadhaan?



The basic principle is that it is permissible. However, if it leads to tiredness and one fails to conduct prayers and other Ibaadaat, it is then Makrooh.

The Prophet (Sallallahu Alayhi Wasallam) The time between the five prayers, two consecutive Friday Prayers, and two consecutive Ramadhaan are expiations for all that has happened during that period, provided that one has avoided the grave (major) sins. (Muslim) .



I would like to know about Taraweeh. What are its benefits?

A This is a congregational prayer that Muslims perform in Ramadhaan. It is Sunnah Mu'akkadah emphatically recommended for men and women. The Prophet (Sallallahu Alayhi Wasallam) said: The best Salaah (prayer) after the obligatory Salaah is that of the night. (Muslim) We ought to take this as the strongest reminder and incentive to take advantage of a blessed month and be consistent and persistent in our Salaatul- Taraweeh, that we may emerge from this month sound of heart and our sins forgiven as well as our souls purified.



A person's work schedule prevents him from breaking his fast after Maghrib in Ramadhaan. Is it permissible for him not to fast?

A Fasting Ramadhaan is one of the five pillars of Islam, and every Muslim should be keen to do it as Allah Ta'ala has commanded him/her, and not be negligent concerning it or give worldly work precedence over it. If there is a conflict with his/her worldly work and he/she is able to reconcile between them, then he/she should do so, thus achieving what is in his/her best interest both in this world and the hereafter. If he/she is not able to reconcile between them, then he/she should not be heedless with regard to one of the pillars of Islam and one of its greatest foundations, because of some worldly concern. Rather he/she should give precedence to fasting, and should examine the worldly matter that conflicts with it. If he/she can reduce that thing, then he/she should reduce it, and if he/she can change it, then he/she should change it, even if it will bring a lower income, because the hereafter is better and greater in reward.



Is it mandatory for a pregnant woman to fast in Ramadhaan?

A With regard to the pregnant woman, it is permissible for her not to fast if only she fears some harm which she thinks will most likely affect her and/or her baby. Breaking the fast becomes obligatory if she fears that she may die or be severely harmed if she fasts. In this case she has to make up the fast later on. Everyone who owes fasts from Ramadhaan has to make them up before the next Ramadhaan. He/she may delay that until Sha'baan. But if the next Ramadhaan comes and he/she has not made them up and had no valid excuse for that, then he/she is guilty of sin.



Who is obligated to fast?

A Fasting is obligatory for a person if he fulfills five conditions: (1) He is a Muslim (2) He is accountable (Mukallaf) (3) He is able to fast. (4) He is settled (not travelling) (5) There are no impediments to fasting. If these five conditions are met, then it is obligatory for a person to fast. The one who is accountable (Mukallaf) is the one who has reached the age of puberty and is of sound mind, because a minor or one who is insane is not accountable. Being unable to fast falls into two categories: temporary inability and permanent inability. There should be no impediments, this applies specifically to women. Women who are menstruating or bleeding following childbirth should not fast. The Qadha will have to be made later. The one who is of sound mind is the opposite of one who is insane, which is one who has lost his/her mind.

The Prophet (Sallallahu Alayhi Wasallam) said: When Ramadhaan begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils are chained up. (Bukhari & Muslim)

F Pamene mwezi wakusala wa **Ramadhaan ukuyandikira, tingapange bwanji pofuna kokhonzekera nyengoyi?**

Y Titha kukhonzekera nyengo ya kusala ya Ramadhaan poona zintchito zathu zabwino ndi zoipa. Ndikoyenera kuika zinthu m'malo mwake ndi cholinga choti nyengo ya kusala ikabwera idzatipeze tili ndi chikhulupiliro chapamwamba ndi chokhazikika, chifukwa chakuti chikhulupiliro chimakwera ndi kutsika malinga ndi zochita zathu. Ngati tichulukitsa zabwino chikhulupiliro chathu chimakwera, ndipo ngati tichepetsa ndi kutailira, chikhulupiliro chathu chimatsika. Choncho pamene nyengo ya kusala m'mwezi wa Ramadhaan ikuyandikira tiyeni tilimbikire kuchita zabwino, kukwaniritsa mapemphero asanu patsiku ndi zintchito zina zabwino monga kupereka chopereka, kuchitirana chisoni, komanso osaiwala kuchulukitsa ma Zikr (kumukumbukira mu Mulungu).

F Tatsala pang'ono kulowa m'mwezi wa **madalitso wa Ramadhaan. Kodi mweziwu umayambika bwanji, poti mukuzindikira kwathu ndikoti timayenera kuona mweziwo ndi maso athu. Kodi uthenga wanu ndiotani?**

Y Zoziwika pakutsimikiza kuyambika kwa mwezi wa Ramadhaan ndiko kuuona mweziwo kapena kumaliza masiku makumi atatu a mwezi wa Sha'baan ngati mwezi wa Ramadhaaniwo siunaoneke. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Salani (yambani kumanga) mukauona mwezi ndipo tsilizani kusalako mwezi wina ukaoneka ndipo ngati kuli mitambo (ndipo simukutha kuona bwino) werengerani kuti mweziwo ndi wa masiku makumi atatu. (Bukhari) Timayenera kuuona mwezi ndi maso athu koma ngati utaonedwa pogwiritsa ntchito zida za makono titha kutsatira

kuoneka kwa mweziwo. Mwina ena atha kunena kuti kodi zitheka bwanji kuuona mwezi ndi maso athu pamene zida za makono zalephera. Izi zitha kutheka chifukwa chakusiyana kwa madera omwe timakhala. Mwachidule chofunika ndiko kuuona mweziwo ndipo ngati Msilamu m'modzi kapena awiri okhulupilika atauona tiyenera kukhulupilira za umboni wawo.

F Kodi ndingatani ngati mwezi wa **Ramadhaan utaoneka maiko ena, koma dziko lomwe ndikukhala mwezi wa Sha'baan ndi Ramadhaan amamaliza ndi masiku makumi atatu. Komanso kodi kusiyanaku kumachitika chifukwa chani?**

Y Muyenera kuyenda ndi anthu ena onse a m'dziko lomwe mukukhala, pamene iwo akusala muyenera kusala limodzi ndipopamene akumasula muyenera kumasula nawo limodzi. Iye ngati Asilamu tiyenera kudziwa kuti kugalukira kapena kuzipatula ndi chinthu choipa kwambiri. Choncho Msilamu ayenera kuchitira limodzi zinthu ndi Asilamu amzake. Tiyenera kusala limodzi ndi kumasula limodzi.

F Kodi ndikokakamizidwa kwa mayi **woyembekezera kusala m'mwezi wa Ramadhaan?**

Y Mayi oyembekezera atha kusiya kusala ngati iye akuona kuti kusala kutha kubweretsa mavuto kwa iye komanso mwana yemwe akuyembekezera ndipo adzabweza masiku omwe iye sanamange pambuyo pa kutha kusala m'mwezi wa Ramadhaan komanso pambuyo poti iye wachila ndipo akuona kuti atha kuyamba kubwenza masikuwo.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Mwezi wa Ramadhaan wakufikirani. Mulungu waupanga mwezi umenewu kukhala chikakamizo kusala. Mwezi womwe mayambiro ake ndi odzadza ndi chifundo cha Mulungu, pakatikati pa mweziwu ndipolandira chikhululukwa kwa Mulungu ndipo mathero ake ndikuombedwa kung'anjo ya moto. (Muslim)

F Kodi angatani ngati zitachitika kuti anthu ena sanadziwe zakuoneka mwezi wa Ramadhaan mpaka cha kumasana a tsikulo?

Y Ngati zitachitika kuti anthu ena sanadziwe za kuoneka mwezi wa Ramadhaan ndipo akhala mpaka gawo lalikulu la tsiku ndipo kenaka adzindikira za kuyambika kwa kusala m'mwezi wa Ramadhaan iwo ayenera kusiya zonse zomwe zomamasulitsa kusala m'mwenzi wa Ramadhaan mpaka kulowa kwa dzuwa ndipo kenaka adzindikira za kuyambika kwa kusala m'mwezi wa Ramadhaan iwo ayenera kusiya zonse zomwe zomamasulitsa kusala m'mwenzi wa Ramadhaan mpaka kulowa kwa dzuwa. Koma malinga ndikupita patsogolo pa nkhani za kafalitsidwe ka nkhani masiku ano zoterezi sikwenikweni kuchitika. Kusiya kudya, kumwa ndi zina zonse zomasulitsa kusala ndi kofunika kwa munthu yemwe wamva kuti mwezi wa kusala wayambika. Choncho pomaliza kusala m'mwezi wa Ramadhaan anthuwo adzayenera kubwenza tsikuli. Izi ndi chifukwa choti, kuti kusala kukhale kovomerezeka, munthu amayenera kupanga chisimikizo (Niyyah) cha tsiku lonse ndipo kusimikizaku kuyenera kuchitika kusanache.

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

Y Masunnah akusala m'mwezi wa Ramadhaan 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.

F Kodi ndi zifukwa ziti zomwe munthu akuloledwa kusiya kusala m'mwezi wa Ramadhaan?

Y Kusala ndi kwa a kapolo ake a Mulungu okhawa omwe angakwanitse, ndipo wawalola ena mwa a kapolo akewo omwe sangathe kapena kukwanitsa kusala mu zifukwa zovomerezeka ndi malamulo a Chisilamu. Zifukwa zake ndi izi: (1) Kudwala ndipo Mulungu akunena mu buku lopatulika la Qur'an kunena kuti: Koma ngati wina wa inu akudwala kapena ali pa ulendo adzabwenzamasikuofananandi omwe anasiya kusala. (2:184) (2) Ulendo ndipo kuti ulendo ukhale wovomerezeka kwa munthu kusiya kusala m'mwezi wa Ramadhaan payenera kukhala izi: (a) Ukhale ulendo wautali womwe lamulo la kufupikitsa mapemphero litha kugwiritsidwa ntchito (ulendo wautali ndithu) (b) Ulendo wake ukhale kuti munthu yemwe ali pa ulendoyo asakhale ndi maganizo kapena chikhonzero chokakhala komwe akupita. (c) Ulendo wake usakhale wokachita zosemphana ndi malamulo a Chisilamu. (3) Kukhala ndi pa thupi kapena kuyamwitsa: Ophunzira a Chisilamu ma Ulama anagwirizana kuti mayi woyemebekezera atha kusiya kusala m'mwezi wa Ramadhaan ngati ataona kuti kusala kutha kumubweretsera mavuto ena ku moyo wake komanso moyo wa mwana yemwe akuyembekezera. (4) Kukalamba: (5) Njala ndi ludzi yofa nayo.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Bukhu la Qur'an ndi kusala (m'mwezi wa Ramadhaan) kudzamuikira umboni kapolo wa Mulungu pa tsiku la Chimalidziro. Kusala kudzanene kuti: O Ambuye Mulungu! Ndinamuletsa munthu ameneyu kudya ndi zilakolako zina, choncho mvereni chisoni; ndipo Qur'an idzanena kuti: ndidamusokonezera munthu ameneyu kugona nthawi yabwino, choncho mchitireni chifundo, ndipo mapemphowa adzavommerezedwa. (Ahmad)

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. 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. Kodi iye atani?

Y Poyamba tilongosole kuti kwa mai yemwe ndi wa pathupi komanso yemwe akuyamwitsa akuopa za moyo wakekomanso 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 yemwendi 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 ndichikakamizo kwa Msilamu wa mamuna ndi wa mkazi wotha msinkhu komanso wanzeru zake.

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 kudyakapena kumwa, msiyeni apitilize kusala kwake chifukwa yemwe amudyetsa ndi Mulungu.

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

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

Y Masunnah akusala m'mwezi wa Ramadhaan alipo ambiri ndipo ena ndi awa: Dziwani kut 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.

F Chaka chatha mkati mwakusala m'mwezi wa Ramadhaan 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 Azaan kuti amasule kusala kwawo. Muyenera kulemekeza kuchita zinthu mu nthawi yake monga kumasula kusala m'mwezi wa Ramadhaan 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. Vv nthawi yake monga kumasula kusala m'mwezi wa Ramadhaan 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 Kodi tingapange bwanji chisimikizo (Niyyah) cha kusala m'mwezi wa Ramadhaan?


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


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu wa mamuna asakhale pa awiriwiri ndi mkazi (yemwe simkazi wake) chifukwa Shaytaan amakhala wa chitatu wawo. (Tirmizi)


 **My Christian friend who is now not interested with his religion wants to fast during the month of Ramadhan. What advice should I give him?**

 If he fast without entering Islam, he will not gain anything from it except hunger and thirst, because Allah Ta'ala does not accept any acts of worship unless they are based on correct belief and sound religious commitment. The most overall important for him is to start with the right step, which is entering Islam. The fact that he is interested to practice one of the commandments in Islam is a good sign, but he has to take the last and most important step, which bring him happiness in this world and in the Hereafter. He must hasten to do that which will lead him to salvation and that is embracing Islam.


 **On the night of the thirtieth of Sha'baan we went out to sight the crescent, but the weather was cloudy so we could not see it. Should we fast the thirtieth day of Sha'baan?**

 This is what is called the day of doubt because there is doubt concerning it. Fasting on this day is not allowed because the Prophet (Sallallahu Alayhi Wasallam) said: Fast when you see the new moon and break your fast when you see the new moon, and if you are not sure, then complete the number of Sha'baan as thirty. (Bukhari)

 **When should we start to pray Taraweeh, on the night of the first day of Ramadhan (when the moon is sighted or the previous month is completed) or after Isha prayer on the first day of Ramadhan?**

 It is prescribed for the Muslim to perform Taraweeh prayer after Isha on the first night of Ramadhan, which is the night on which the new moon is sighted or the Muslims complete thirty days of Sha'baan. Similarly at the end of Ramadhan, Taraweeh prayer should not be offered if it is proven that the month has ended, either by sighting of the new moon of Eid or if the month of thirty days is completed. It is clear that Taraweeh prayer is not connected to the fast during the day in Ramadhan, rather it is connected to the onset of the month at night in the beginning, and the last day of Ramadhan at the end.

 **What is the reason why fasting in the month of Ramadhan is prescribed?**

 Firstly: We must note that one of the Names of Allah is al-Hakeem (the Most Wise). The word Hakeem is derived from the same root as Hukm (ruling) and Hikmah (wisdom) Allah Alone is the One Who issues rulings, and His ruling are the most wise and perfect. Secondly: Allah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us. Thirdly: Allah has mentioned the reason and wisdom behind His enjoining of fasting upon us, as He says: O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious). (2:183) Fasting is a means of attaining Taqwa (piety, being conscious of Allah), and Taqwa means doing that which Allah has enjoined and avoid that which He has forbidden. Fasting is one of the greatest means of helping a person to fulfil the commands of Islam etc.

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



What are the reward for giving Iftaar to one who is fasting?



It was narrated that Zahd Ibn Khaalid al-Juhani (Radhiyallahu Anhu) said: The Prophet (Sallallahu Alayhi Wasallam) 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) The righteous were keen to provide food for others and they thought that this was one of the best of righteous deeds. From the Ibaadah of providing food for people stem many other acts of worship such as creating love and friendship towards those who are given the food, which is a means of entering Paradise, as the Prophet (Sallallahu Alayhi Wasallam) said: You will not enter Paradise until you truly believe, and you will not truly believe until you love one another. (Muslim) It also fosters the practice of sitting with righteous people and seeking reward by helping them to do acts of worship for which they gain strength by eating your food.



I work for the military and the month of Ramadhaan is coming. Is it permissible for me not to fast, knowing that my circumstances do not make it easy to fast?



It is not permissible for you not to fast in Ramadhaan, and you are obliged to fast unless you are travelling or are sick with an illness that makes you unable to fast.



My sister is sick and does not understand anything and she is not aware of her surroundings. Does she have to feed the poor (in lieu of fasting)?



In order for fasting to be obligatory, it is stipulated that a person be of sound mind. As she has reached this stage of being

unaware and unable to distinguish anything, she is not obliged to fast, and she does not have to make up missed fasts or feed the poor instead. Anyone who is not of sound mind is not accountable, and he does not have to do any of the duties enjoined by Islam, such as praying, fasting, feeding the poor etc, i.e., he/she does not have to do anything at all.



What are the Sunnahs of fasting in the month of 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 and it is Sunnah to delay it (3) It is Sunnah to hasten to break the fast etc.



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



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.

The Prophet (Sallallahu Alayhi Wasallam) said: The pen has been lifted from three: from the insane person until he comes back to his senses, from the sleeper until he wakes up and from the minor until he reaches puberty. (Abu Dawood)

MOST DESIRED GUEST ARRIVING SOON

Ramadhaan, our guest is arriving soon. This is not just any other guest, but the Blessed Month of Ramadhaan.

Why like no other? It is because Ramadhaan brings to us valuable treasures. It brings blessing (Barakah). It is the month of the Revelation of the Noble Qur'an.

Observation made by this publication, only shows tempers growing high for most Muslims in Malawi, anticipating the coming of Ramadhaan.

It is important to get ready for this event, with a reward of Jannah. What a reward! For such an important moral and spiritual event, we need to prepare fully.

We should therefore get prepared that come Ramadhaan, it should be the beginning of a change for the better. It should be an experience of faith, joy, new hope, and greater happiness to our life.

Make it our habit in Ramadhaan to spend in charity. Make it a habit in Ramadhaan to be with our family. Make the atmosphere at home one of love and

kindness. Make Ramadhaan an opportunity to cement ties with relatives, neighbours and friends.

The smart trader is the one who makes the most of special occasions to increase his profits. So make use of our most desired guest Ramadhaan in acts of worship.

Ramadhaan offers an opportunity to strengthen our Imaan (faith), purify our heart and soul, and to remove the evil effects of the sins committed by us.

In the Hadith the Prophet (Sallallahu Alayhi Wasallam) said: Whoever fasts during Ramadhaan with purity of belief and with expectation of a reward (from Allah) will have his previous sins forgiven. (Bukhari)

Normally, a guest does not stay long with his host. After dropping by for a while and completing his purpose or courtesy call, he shall finally say goodbye and depart.

Stay with visitor cautiously remembering the visitor may announce his early departure.



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