

Al-Haqq الْحَقُّ



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

Volume 26. No9 • REGISTERED AT GPO AS A NEWSPAPER • Ramadhaan 1444 / April 2023

End of Ramadhaan Could Not be End of Our Spiritual Journey

Allah intends for you ease, and does not intend for you hardship, and [wants] for you to complete the period, and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (Qur'an 2:185)

As the month of Ramadhaan comes to a close, Muslims around the world prepare to celebrate Eid al-Fitr, marking the end of the holy month of fasting.

It is a time of joy and celebration, as well as reflection and gratitude for the lessons gained during the month of Ramadhaan.

The month of Ramadhaan provides

an opportunity for Muslims to purify their hearts and minds, to develop stronger relationships with Allah and with their fellow human beings.

It is a time to reflect on the blessings of life, and to be grateful for the many gifts that Allah has bestowed upon us.

As we complete the month of Ramadhaan, we should strive to continue to showcase the lessons gained and learned brought by fasting.

We should aim to maintain the habits and practices that we have developed during the month, and

to carry them forward into our daily lives.

The end of Ramadan is not the end of our spiritual journey; rather, it is just the beginning.

It is a time to reflect on our achievements and shortcomings during the month, and to set goals for self-improvement in the coming year.

The completion of the month of Ramadhaan is a time for reflection, gratitude, and celebration.

May Allah accept our fasts and our prayers, and bless us with His Mercy and Grace. Eid Mubarak!

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

**Zakaah Nisaab
April 2023
MK490,256.00**

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If you want to repent, do it now. If you want to change, start now. Don't wait for the perfect moment. Don't waste the time Allah has given us.

Publisher

Al-Haqq Publications

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What is courage according to Islam?



In Tahdhib al-Lughah and Lisan al-Arab courage is defined as steadfastness in the heart at the time of danger. Abu Bakr as-Siddiq (Radhiyallahu Anhu) was the most courageous of this Ummah after the Messenger of Allah (Sallallahu Alayhi Wasallam), although Umar and others (Radhiyallahu Anhum) were physically stronger than him. The Messenger of Allah (Sallallahu Alayhi Wasallam) was the best of people and the most courageous of people. One night the people of Madinah were in a state of alarm, and some people went out towards the sound [that had caused the alarm]. They were met by the Messenger of Allah (Sallallahu Alayhi Wasallam) who was coming back, as he had already gone to investigate the matter. He was riding the horse of Abu Talhah (radhiyallahu Anhu) bareback, with his sword around his neck, and he said: "Do not be afraid, do not be afraid."



If someone is injured in an accident and his arm or leg is cut off, but the person did not die, then what is to be done with this limb. Should we wash it, offer the funeral prayer over it and bury it, or what should we do?




If a limb is cut off from a living person for any reason, whether it is an accident or any other reason, it is not to be washed and no funeral prayer is to be offered over it. Rather it should be wrapped in a piece of cloth and buried in the graveyard, or in clean land far from any place where it may be treated with disrespect or tampered with, if there is no graveyard nearby.





It is the nature of human beings of drawing inspiration from fellow human beings. Is it permissible to say that a particular person is a Wali or close friend of Allah because of his righteousness and piety, whether he is living or dead?




Allah Ta'ala has mentioned the signs by which His close friends or Awliya may be known. They are: Faith (Imaan) and piety (Taqwa). Allah says in the Noble Qur'an: No doubt! Verily, the Awliya of Allah, no fear shall come upon them nor shall they grieve. (10:62) But it is not possible to be certain that a particular individual is one of the Awliya of Allah Ta'ala, because achieving true faith and piety are matters of the heart that are hidden. Hence it is possible to think that someone is likely to be a Wali, but it is impossible to be certain. Whoever is a believer and is pious is a close friend of Allah, and whoever is not like that is not a close friend of Allah. Nevertheless, we cannot be certain about a specific person.


 **It is established fact that everything will end with the approach of the Day of Resurrection. We would like to know the lesser and greater signs of such an ending moment?**


 The Signs and portents of the Day of Resurrection have been divided into lesser and greater signs. The lesser signs, for the most part, will occur a long time before the Resurrection begins. Some of them have happened and ended - though they may be repeated - and some of them have appeared and are ongoing, and some have not yet happened, but they will happen. The major signs are serious matters, the appearance of which will indicate that the Day of Resurrection is at hand and that there is only a short time until that great Day comes. The lesser signs include: Widespread wealth and lack of need for charity, the emergence of claimants to Prophethood, loss of trust, the spread of adultery, the spread of Riba, widespread killing, widespread earthquakes, believer's dreams coming true, etc. Some of the major portents are the coming of Issah Ibn Maryam, the emergence of Ya'jooj and Ma'jooj, and the Dajjal.


 **While Islam is ever-growing there are instances where some Muslim innovate a thing, take it as the correct according to Shariah way of doing such acts in Islam. Is it prescribed to boycott innovators in this day and age?**


 The believer should analyze the situation in the light of faith and Shariah and ignore his whims and desires. If shunning and keeping away from the innovator will not result in a greater evil, then it is prescribed, and at the very least it is Sunnah. But if not shunning them will be more effective because one thinks that calling these innovators, guiding them to the Sunnah and

teaching them what Allah has enjoined upon them will be more effective in guiding them, then he should not hasten to shun them, but he should just hate them for the sake of Allah just as he hates the non-believers and sinners. The best way is to look at the Shar'i interest involved. Look at what is the best interest of Islam.

 **Today there are many self-acclaimed and self-made scholars, such that you wonder who to consult in matters of religion. When I have a question about some religious matters whom should be consulted?**

 If you have a question about any matter of religion, you must ask the people of sound knowledge, as Allah Ta'ala says in the Noble Qur'an: So, ask the people of knowledge if you do not know. (21:7) If you are given a Fatwa by someone whose knowledge and Fatwa you trust, then you have to adhere to that Fatwa. It is not permissible for a person to ask a number of scholars so that he can choose the easiest Fatwa or whatever suits his desires or opinion.

 **If water is available, is it acceptable to clean oneself (after relieving oneself) with stones (Istijmaar) or tissue paper?**

 Istijmaar is valid whether one uses stones or tissue paper, even if water is available. The evidence that Istijmaar is acceptable is the Hadith which says: Whoever does Wuzu let him rinse his nose, and whoever does Istijmaar let him use an odd number. (Bukhari & Muslim) When doing Istijmaar using stones, it is stipulated that one should wipe three times or more in order to clean the place properly. In principle, a person can suffice on using tissue paper during Istinja as long as the impurity is not 2,75 cm. If the impurity goes beyond the private parts then it is Farz (Compulsory) to use water.

The Prophet (Sallallahu Alayhi wa Sallam) said: The likeness of a house in which Allah is remembered and the house in which Allah is not remembered is that of the living and the dead, respectively. (Bukhari)



What is your advice for young men involved in worldly pleasures and who forget to prepare and strive for the Hereafter?



The advice to negligent Muslim youth is to repent before it is too late and before they come to regret not doing their duty towards Allah. For death comes suddenly. Allah Ta'ala says in the Noble Qur'an: And fear the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly. (2:281) Sin has an effect on the body and soul, and its consequences might be experienced in this world, before the Hereafter. The negligent Muslim youth should remember the Hadith of the 7 whom Allah Ta'ala will shade from the heat of the Day of Resurrection in the shade of the Throne: ... and a young man who grew up worshipping Allah ... (Bukhari & Muslim)



I find disciplining my children difficult and often become angry and beat them. What is your advice?



Raising and educating children is one of the duties required of parents. The Muslim – any Muslim – is a Daa'iyah (propagator) who calls people to Allah. So, the first people whom he calls should be his children and family. As a parent you should be merciful, forbearing not foul-mouthed, arguing in a manner far from insulting and beating. So, raising children should be a balance between encouragement and warning. The most important element of all is making the environment in which the children live a good one.



Nikah celebrations in Malawi has been hijacked by a number of undesirables. How should an Islamic wedding celebration be conducted?



Islamic wedding should be conducted in a manner the Shariah permit and keep away from the things which are forbidden such as: Mixing of men with women, music, dancing as evidenced in our recent times, the bridegroom going to where women are in order to take his bride. Women wearing revealing, tight or short clothes. We should avoid spending extravagantly, the husband and wife exchanging rings and thus imitating the non-Muslims, who believe that this increase the husband's love for his wife and vice versa. Finally, both partners (The husband and the wife) should know that the more the Shariah is followed, the more blessed their marriage will be Insha-Allah.



There is hidden treasure in asking Allah's forgiveness? As such have we ever thought of the several benefits that come as a result of asking Allah's forgiveness?



We should make it a habit to beseech Allah's forgiveness as much as we can. We will receive numerous benefits for doing so. Allah Ta'ala says in the Noble Qur'an: Ask forgiveness from your Lord; for He is Oft-Forgiving. (71:10) It is a reason for the rains to fall, increase in wealth, increased strength, a good life. Life is good to those who are righteous and Allah's fearing. It is also good to those who return to Allah in repentance, asking forgiveness, and compensating for our sins by engaging in good deeds. This is because when we seek forgiveness, it protects us from persisting in sin. We are realizing and acknowledging our mistakes, not rationalizing them. It placates our fears. In a Hadith it says: Whoever ask Allah's forgiveness often, Allah will give them relief from every worry... (Abu Dawood)

The Prophet (Sallallahu Alayhi Wasallam) said: The upholder of kinship is not the one who is kind to them if they are kind to him, rather the upholder of kinship ties is the one who, if his relatives cut him off, he upholds the ties of kinship with them. (Bukhari)



Are we alone when in the bathroom? Can there be Jinn in with us? If so, what steps do we need to take to protect our modesty?



The Jinn can see people, but people cannot see the Jinn. Allah Ta'ala says: Verily, he [Shaytaan] and Qabeeluhu (his soldiers from the Jinn or his tribe) see you from where you cannot see them (7:27) Just because the Shayaateen (devils) are evil, they like to frequent dirty places. The Prophet (Sallallahu Alayhi Wasallam) has told us what we should do so that Allah will protect us from the evil of the Shayaateen when we enter the toilet. Before entering the place, the Muslim should say: Bismillahi, Allaahumma inni a'oodhu bika mina al-khubthi wa'l-khabaa'ith (In the Name of Allah, O Allah, I seek refuge with You from evil and from the male and female devils).



I sometimes I feel too lazy to pray. I am looking for a solution and a way to make me not be so lazy. Please note that this is what I want but the tricks of the Shaytaan are too strong?



If a person truly believes in Allah, His Messengers and His Books, and believes that prayer is obligatory and is the greatest pillar of Islam after the Shahaadatayn, we cannot imagine that he would neglect to pray or be careless in performing the prayers. Rather he would never feel at ease unless he performs this important ritual regularly. Hence the way to make you pray more regularly may be summed up as follows: 1 – You should believe firmly that prayer is obligatory. 2 – You should understand that delaying prayer beyond the time when it is due is a major sin. 3 – You should strive to offer the prayers in congregation in the Masjid. 4 – You should choose good friends who are keen to pray

and pay attention to that and keep away from those who are the opposite. 6 – You should read about the virtue of prayer, and the sin of those who are careless or too lazy to pray.



I always get worried for trivial matters. I need your help on how I can deal with such a situation?



Remembrance of Allah (Zikr) is the remedy for anxiety. Allah says concerning Zikr: Those who believed (in the Oneness of Allah), and whose hearts find rest in the remembrance of Allah verily, in the remembrance of Allah do hearts find rest. (13:28) When something distressed the Prophet (Sallallahu Alayhi Wasallam) he would turn to prayer. (Ahmad). Prayer brings comfort to the heart and is a delight and is a remedy for worry and grief. Whenever you feel anxious and worried, hasten to do Wuzu and pray, and read Qur'an, and keep yourself busy with beneficial actions.



My father is still alive while my mother died months ago. My mother had some wealth of her own. Does my father become the natural owner of everything my mother owned? Or is there an Islamic injunction that my mother's assets should be distributed?



After the death of a person, it is important that his/her property is distributed according to the Islamic Law of Inheritance. Whatever your mother left should be distributed as soon as possible. The laws of inheritance are well explained in the Qur'an and the Sunnah. It is clear that one's property should be distributed among the rightful heirs according to the laws of inheritance stipulated in the Shariah. All in all you have to refer to Ulama to give you guidance.

The Prophet (Sallallahu Alayhi Wasallam) said: No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated. (Muslim)

F Dziko la Malawi mu zaka zimenezi yalandira chitukuko cha kuyambika kwa sukulu za ukachenjede zoima pa zokha ndipo zina mwa sukuluzi zili m’manja mwa mipingo ya Chikhristu. Ine ndi m’modzi mwa Msilamu amene ndikuphunzira imodzi mwa sukuluzi koma kuti Asilamu amzanga akuti sibwino kuphunzira msukuluzi. Dziwani kuti satiumiliza kuphunzira za Chikhristu. Malangizo anu ndi otani?

Y Mosakaika sukuluzi ndizopereka chiopsyezo kwa Msilamu yemwe alibe kuzindikira kokwanira kwa chipembedzo cha Chisialmu. Koma ngati wophunzira wa Chisilamu yemwe akufuna kupita ku sukuluzi ndi wozindikira bwino za Chisilamu, monga mtsichi za Chisilamu, zoletsedwa ndi zovomerezeka mu Chisilamu, palibe vuto kwa iye kulowa sukuluzi kuti apeze maphunziro apamwamba ndi luso losiyanasiyana.

F Ndale za makono lino zimalimbikitsa za ufulu wa anthu. Kodi ndi ufulu wanji womwe Chisilamu chimalimbikitsa ndi kulemekeza?

Y Chisilamu chili ndi maufulu osiyanasiyana ndipo ena mwa maufulu ofunika kwambiri ndi monga: Ulemu wopereka kwa Mulungu pakukhulupilira za Umodzi wake, kulemekezeka kwa maina ake, kumuthokoza Mulungu pozindikira kuti iye ndiye wopereka. Ufulu wopita kwa makolo. Makolo ndi chiyambi chakupezeka mabanja, choncho kulemekeza makolo ndi chinthu chotamandika kwambiri. Ufulu wa Msilamu kwa Msilamu mzake. Dziwani kuti anthu okhulupilira ndi olumikizana wina ndi mzake ndipo amapanga dziko limodzi. Ufulu wina ndi wa anthu oyandikana. Chisilamu chimalamulira kuwachitira zabwino anthu oyandikana nawo popanda kuona kuti ena

mwa oyandikana nawo sali Asilamu.

F Ndikufuna ndidziwe za diso lakufunira zoipa munthu. Kodi ndizoona kuti pali diso la kufunira zoipa munthundipo litha kupereka mavuto kwa munthu. Ndipo ngati ndi zoon Chisilamu chikutinji pakuziteteza ku diso lakufunira zoipali?

Y Tiyenera kudziwa za diso lakufunira zoipa munthu. Chosangalatsa nchakuti diso lakufunira zoipa silingathe kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Choncho tisakhale anthu ovutika mumtima pokhala ndi mantha chifukwa kuti mphamvu zonse ndi za Mulungu mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse.

F Kodi kufunika konena kuti Insha-Allah (ngati Mulungu akufuna) ndi kotani?

Y Ndikoyenera kunena kuti Insha-Allah pamene tikufuna kuchita kanthu kena kalikonse kutsogolo kwathu. Mawu oti Insha-Allah (ngati Mulungu akufuna) ndi mawu ofunika kwambiri Msilamu kuwagwiritsa ntchito. Tiyeni tisogoze mawu oti Insha-Allah pamene tikuganiza kapena kukhonzekera kuchita kanthu. Kutero ndi kuvomereza kuti Mulungu yekha ndiyemwe ali ndi mphamvu ndi kuzindikira momwe zinthu zingachitikire. Choncho kunena kuti Insha-Allah (ngati Mulungu akufuna) ndiye kuti tikukhulupilira kuti Iye Mulungu ndi Mchiti komanso Mchitisi.

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 Kodi unगतani pamene ukunyozedwa pa zinthu zopanda umboni?

Y Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa Iye) anati: Nzodabwitsa kwambiri za umoyo wa munthu wokhulupilira (Msilamu) chifukwa choti umoyo wake wonse wadzadza ndi zabwino. Akapeza zabwino amayamika ndipo zimakhala zabwino kwa iye. Akapeza zowawa amayamika ndipo zimakhala zabwino kwa iye. Izi zikusonyeza kuti zinthu zonse zomwe zimamupeza Msilamu zimakhala zabwino kwa iye chifukwa choti amakhala akusinthanitsa umoyo wake pakati pa kuyamika ndi kupilira ndipo ziwirizi zili ndi madalitso ofanana. Choncho muyenera kupilira pamene munyozedwa.

F Timamva kuti Mtumiki (Mtendere ndi Madalitso a Allah akhale pa Iye) kuti adaletsa kutengera chikhalidwe cha anthu omwe sali Asilamu. Kodi kwenikweni izi zikuthandauzani?

Y Kutengera zinthu zomwe anthu omwe sali Asilamu akuchita kwenikweni zikukhuza zinthu za chikhulupiliro chawo mongaa kutenga maluwa ku manda, kuimba pa maliro, mavalidwe omwe ali ochokera ku chikhulupiliro chawo, makhalidwe awo omwe ali otsutsana ndi chiphunzitso cha Chisilamu. Choncho tiyenera kusamala pa zochita za moyo wathu wa tsiku ndi tsiku kuti zisakhale zotsutsana ndi Chisilamu.

F Kodi mamuna ndi mkazi pambuyo poti atembelerana (kufunirana zoipa) ndiololedwa kukhalira limodzi pambuyo pake?

Y Awiriwo sali oletsedwa kwa wina ndi mzake chifukwa choti afunirana zoipa. Koma dziwani kuti kutembelerana ndi

tchimo lalikulu. apa awiriwo ayenera kulapa kwa Allah Ta'ala ndikupempha chikhululuko chifukwa cha tchimoli. Choncho adzapitilira kukhala limodzi ngati banja ndikuonetsetsa kuti pa mbuyo polapa sakubwerezanzo tchimoli. Mkazi ndi mamuna ayenera kukhala mwachikondi chifukwa iwo ndi thupi limodzi. Nthawi zonse ayenera kufunirana zabwino pakati pawo.

F Kodi lamulo likutinji kwa munthu yemwe akulephera kuimitsa mapemphero asanu (Salaah) a tsiku ndi tsiku chifukwa cha ntchito yotopetsa yomwe iye amagwira?

Y Kusiya kupemphera kumaitana mkwiyo wa Allah Ta'ala kuti udze kwaiwe. Kusiya kupemphera ndikukanira (Kufr) Choncho munthu wokhulupilira salephera kaoena kusiya kuimitsa mapemphero (Salaah). Ngati ntchito ikumulepheretsa munthu kupemphera kulibwino kusiya ndikufuna njira ina yopezera Rizk. Izi nchifukwa choti munthu sadzatenga ntchito kwa Allah koma Salaah yomwe iye walamulidwa kuimitsa kasanu tsiku lililonse pa nthawi ya moyo wake.

F Kodi ndizololedwa mamuna ndi mkazi kukhalira limodzi pamene makolo ambali zonse akudziwa kuti anawo akufuna kupanga Nikah?

Y Tiyenera kudziwa kuti kukhalira limodzi pakati pa mkazi ndi mamuna kumachitika ndikukhala kololedwa pambuyo poti mwambo wa Nikah yachitika. Choncho ngakhale makolo kapena abale ambali zonse akudziwa za mamuna ndi mkazi omwe akufuna kukwatirana sali oloedwakukhalira limodzi mpaka Nikah itachitika. Tinenenso kuti ndi udindo wa makolo kufulumizitsa za kukwatiwa ndi kukwatira kwa ana awo, popewa zoipa zomwe zingachitike.

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

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

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

F **Kodi malamulo a Zakaatul-Fitr ndi ati?**

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

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

Y Masunnah oyenera kuwatsata Msilamu pa tsiku la Eid ndi awa: (1) Kusamba thupi lonse tisanapite kumapemphero a Eid. (2) Kudya chakudya kapenanso kumwa tisanapite ku Eid. (3) Kuwerenga kapena kuchita Matakabeer

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

F **Kodi woyenera kupereka Zakaatul-Fitr ndi ndani?**

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

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

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

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

Y Matakabeer amayambika pamene dzuwa lalowa ndipo zadziwika kuti mwezi waoneka kapena pamene anthu amaliza kusala masiku makumi atatu a mwezi wa Ramadhaan, kapena zikadziwika kuti mwezi wa Shawwal waoneka, ndipo amathera pamene pemphero la Eid layamba ndi kutha.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Ngati wina wa inu apereka Fitr Swala ya Eid isanaswalidwe, Zakaah (Fitr) yake idzalandiridwa, ndipo ngati wina apereka pambuyo pa Swala (Zakaah yake) idzakhala ngati chopereka wamba. (Abu Dawood)

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

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

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

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

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

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


F Kodi ndi gawo liti la mwezi wa kusala wa Ramadhaan lomwe lili lofunika kulimbikira mapemphero ndi ma Zikr?


Y Mwezi wonse wa Ramadhaan ndi wolemekezeka, koma kuti masiku khumi omaliza amu mweziwu ndi otsogola pa kupambana pa madalitso ake. Mkati mwa masiku khumi omaliza muli usiku wolemekezeka komanso wa madalitso. usikuwu umatchedwa kuti Laylatul-Qadr (Usiku wamphamvu, wopambana, wa madalitso). Choncho masiku khumi omaliza a mwezi wa Ramadhaan ndi mwayi womaliza kwa Msilamu aliyense kuti apeze madalitso kupyolera mukulimbikira kuchita Ibaadah yosiyanasiyana, kuchita ma Zikr kuwerenga Qur'an ndi zina zotere


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


Y Kupita ku mzikiti molawilira tsiku la Jumu'ah (lachisano) ndikotamandika kwambiri ndipo Sunnah ikutiphunzitsakutero. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa lye) anati: Anthu azidzakhala tsiku lachimalizo (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: Munthu yemwe angasale m'mwezi wa Ramadhaan kenako ndi kusala masiku asanu ndi limodzi a mwezi wa Shawwal, zidzakhala ngati wasala kwa chaka chonse. (Muslim)


 **There is a man who has just come to our locality and claims to be a Muslim. He rarely attends the Masjid to pray, and when I say to him, I do not see you observing the prayers, he says that he prays at home. What is our duties towards him?**


 Those who claim to be Muslim should publicly practice the rituals of Islam and adhere to its laws as much as they can. If a Muslim claim that he is doing acts of worship such as prayers and giving Zakaah, he should be believed and what he says should be accepted. All we know is what people show outwardly, and our Lord has not commanded us to look into people's hearts, because no one can do that. The basic principle is that everyone who utters the Shahaadatayn should be regarded as a Muslim, so long as he does not do anything that nullifies his Islam. Undoubtedly prayer is the best of a person's deeds, so if you have seen him praying - even if that is only rarely - then he has shown you that he is Muslim, so he should be trusted and believed. You should honour this man and help him to apply the teachings of Islam and teach him the rulings of Shariah including the importance of offering prayers in congregation in the Masjid.

 **Should we say that it is magic and tricks, or should we say that it is acting, or should we say that this healing come from Allah, when we see Christians treating the sick in the name of Christ, then healing takes place?**


 If you hear or see such stories, reports and cases, then remember two important things, that should be constantly borne in mind: (1) Remember the Dajjal, who will emerge at the end of time and cause a number of apparently extraordinary feats to occur at his hands, as a test to people. Most of what appears of extraordinary

feats performed by people other than the righteous slaves of Allah is only tricks, deceit and acting. (2) If any such thing happens for real, then it is more akin to the actions of magicians and soothsayers or happens with the help of the Jinn and the Shaytaan.


 **There is a term socially used within our circles Known as "Breaking the News". When you break it to people you feel good? What is the basic principle concerning whether breaking news or mere telling of stories and speeches for a Muslim?**


 A Muslim should strive to speak the truth and be honest, and his words should be useful, whether they are about worldly matters or matters of the Hereafter. He should not speak too much about that which is of no benefit and serves no purpose, and he should avoid speaking on the basis of speculation or speaking of that of which he has no knowledge, because this is what it means to be truthful and honest. Allah Ta'ala says in the Noble Qur'an: O you who believe! Fear Allah and be with those who are true (in words and deeds) (9:119).

 **What are the conditions (rules) of trade or business in Islam?**


 Islam has forbidden all non-transparent business dealing. Deals done without accurate knowledge about the goods may cause discontent or difficulties. So, Islam does not approve such dealing short of knowledge and non-transparent. The trader has the responsibility to ensure that quality and value of the commodity he sells. Islam teaches that all kinds of unfair trade are forbidden. Let us stand for fair trade, knowing what we sale with maximum transparency.

The Prophet (Sallallahu Alayhi Wasallam) said: People who belong to two different religions do not inherit from one another. (2)The Muslim does not inherit from a Kaafir and the Kaafir does not inherit from a Muslim. (Bukhari)


 **Most of the time I lose concentration while standing on prayer. I want to be helped on how I can develop desired concentration while performing Salaah?**


 There are a variety of factors which destroys our concentration in Salaah. Our lifestyle and environment, our business involvements, our dealing with Ghair Mahrams, reading all type of muck magazines, our food, our gazes, our tongue, doubtful food, indulgences in futility, etc., all have an impact on our hearts and minds. Develop Taqwa (fear of Allah Ta'ala) by denying the hearts its evil desires and introduce the Deen in all fields of your life. Insha-Allah the mind and heart will become purer, and along with this will the incidence of Shaytaan Wasaawis (whispering) decreases.


 **How can the Muslim rid himself of a bad attitude and acquire a good attitude?**


 A good attitude is something that will weigh most heavily in the balance of deeds on the Day of Resurrection. The Prophet (Sallallahu Alayhi Wasallam) said: Among the dearest of you to me and those who will be seated closest to me on the Day of Resurrection are those of you who are best in attitude. (Tirmizi) This should encourage us to have good attitude. Good attitude highlights the virtue of such a person, for this is the character of the Prophets of Allah (Alayhimus-Salaam). A pious predecessor said: Good attitude is doing acts of kindness, refraining from causing harm, and having a cheerful countenance. Refine your attitude by: (1) Knowing the virtues of having a good attitude (2) Knowing the consequences of having a bad attitude. (3) Studying biographies of the earlier generations and the lives of the righteous. (4) Avoiding getting angry, striving to

attain patience. (5) Training oneself to develop a good attitude. Finally: Calling upon Allah Ta'ala to make our attitude good.

 **As a football fan I put on my favourite team jersey with beer logo bearing on it. What Islam is saying to such a matter?**

 Beer company's primary focus is the production, sale and marketing of liquor. The ruling on wearing tops, T-shirts, stickers etc. is quite obvious, in that it is not permitted for a Muslim to wear anything that advertises and promotes beer, or any other unlawful item. By wearing it, one will be indirectly supporting their beer industry and assisting in sin. Unfortunately, some Muslims do not realize this; hence they continue to use products and items that in the essence promote alcohol.

 **We debated on WhatsApp forum about inheritance where others were of the view that inheritance makes some people lazy waiting only to inherit. Others wanted to know under what considerations is inheritance based?**

 The Laws of Inheritance in Islam is based upon five main considerations: (1) To break up the concentration of wealth from the hands of few individuals and to spread it out in society. (2) To respect right of individual ownership and property earned through honest means. (3) Drives into people's consciousness the fact that they are not the absolute masters of the wealth they produce but they are only trustees and do not therefore authorized to pass this wealth on to others as they like. (4) To consolidate the family system, which is the social unit of an Islamic society. (5) To give incentive to work and encourage economic activity as sanctioned by Islam.

The Prophet (Sallallahu Alayhi Wasallam) said: Do not be jealous of each other, do not boycott each other, do not hate each other, do not contrive against each other. Be all of you brothers to each other, O servants of Allah. (Muslim)

Rationalization and Supplication: Rasulullah's (Sallallahu Alayhi Wasallam) Guidance to Protect from Vice

In today's era, where vice and immorality are widespread, seeking spiritual guidance from the Qur'an and Hadith is essential.

There is a remarkable incident from the life of Rasulullah (Sallallahu Alayhi Wasallam) in which He successfully deterred a young man from committing Zina.

Sayyiduna Abu Umamah (Radiyahallahu Anhu) reported that a young man once approached Rasulullah (Sallallahu Alayhi Wasallam) and asked Him (Sallallahu Alayhi Wasallam) for permission to commit Zina.

The people around him rebuked him, but Rasulullah (Sallallahu Alayhi Wasallam) asked the young man to come closer and sit down.

Rasulullah (Sallallahu Alayhi Wasallam) then asked the young man: Would you like this for your own mother? The young man replied, No, by Allah, may I be sacrificed for you.

Rasulullah (Sallallahu Alayhi Wasallam) continued, Nor do people like it for their mothers. Would you like it for your own daughter? The young man replied, No, by Allah, may I be sacrificed for you. Rasulullah (Sallallahu Alayhi Wasallam) said, "Nor do people like it for their daughters.

Through this rationalization, Rasulullah (Sallallahu Alayhi Wasallam) highlighted the severity of the sin and its consequences.

He (Sallallahu Alayhi Wasallam) then made the following Dua (supplication) for the young man: Allahummaghfir dhambahu wa tahhir qalbahu wa hassin farjahu (O Allah! Forgive his sin, purify his heart, and protect his chastity). (Musnad Ahmad)

This incident teaches us the importance of seeking guidance from the Qur'an and Hadith to protect ourselves from vice.

Through rationalization and supplication, Rasulullah (Sallallahu Alayhi Wasallam) demonstrated the most effective way to deter people from committing sins.



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