

Al-Haqq الْحَق



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

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COUNTDOWN TO AUSPICIOUS MONTH OF RAMADHAAN

As the sacred month of Ramadhaan draws near, Muslims eagerly prepare for a profound journey of self-discovery and spiritual enrichment.

Ramadhaan, distinguished by fasting, prayer, and acts of charity, presents a unique opportunity to strengthen our bond with Allah Ta'ala and deepen our faith.

In the Qur'an (2:183), Allah Ta'ala enjoins fasting during Ramadhaan upon believers, emphasizing its pivotal role in nurturing righteousness and spiritual development.

Through fasting, we cultivate discipline, empathy, and gratitude—essential virtues

on our path towards divine closeness.

In a Hadith of our Nabi (Sallallahu Alayhi Wasallam) it emphasizes the immense significance of Ramadhaan.

It is a time when the gates of Paradise swing open, the gates of Hell are firmly shut, and the influence of wicked forces is curtailed (Bukhari).

Such imagery underscores the spiritual elevation and protection afforded to us during this auspicious month.

Moreover, Ramadhaan fosters a sense of community and unity among believers. Gathering to

breakfast, engages in prayers, and partaking in acts of worship strengthens the bonds of Ummahood.

Approaching Ramadhaan with hearts brimming with gratitude and minds receptive to transformation is paramount.

Let us seize this opportunity to seek forgiveness, and endeavour to become better versions of ourselves.

May Allah Ta'ala grant us the guidance to fully embrace the blessings of Ramadhaan and emerge from it as spiritually enriched individuals.

The month of Ramadhaan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. (2:185)

Zakaah Nisaab
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As a Christian seeking understanding, I'm fascinated by the fluctuation of Hijri dates on the Gregorian calendar. Despite a consistent 24-hour time difference globally, what causes this unique variability in Hijri dates compared to other calendars?



First and foremost, it's essential to clarify that the commencement of the lunar month is not determined by the Gregorian calendar. Instead, it relies on the sighting of the new moon (Crescent). Allah Ta'ala states in the Noble Qur'an: "They ask you (O Muhammad), about the new moons. Say, they are measurements of time for the people and for Hajj." (2:189) Regarding the global standardization of the Islamic Hijri calendar, neither the Qur'an nor the Sunnah explicitly mandates the uniformity of lunar month beginnings and endings worldwide. Instead, Muslims are instructed to rely on the sighting of the moon to determine the commencement and conclusion of each lunar month.



If an Islamic bank is established in the future, would it be permissible for non-Muslims to utilize its services? Additionally, could you explain the concept of Islamic banking and its foundation in Islam?



Islamic banks are open to both Muslims and non-Muslims. Islamic banking, as a system, adheres to Shariah principles and Islamic economics. Central to Islamic law is the prohibition of usury, known as Riba, which encompasses the collection and payment of interest. Moreover, Islamic law prohibits investment in activities deemed unlawful, or Haraam, such as those involving alcohol, pork, or media promoting gossip or pornography, contrary to Islamic values. The foundational principle of Islamic banking is the sharing of profit and loss, coupled with the prohibition of Riba. Key concepts in Islamic banking include profit sharing (Mudharabah), safekeeping (Wadi'ah), joint ventures (Musharakah), cost-plus pricing (Murabahah), and leasing (Ijarah).



In Islam, the practice of Istikharah, (seeking guidance through prayer), holds significance. How do we discern Allah's will when we seek His guidance through this practice?



The term Istikharah in Islam denotes seeking guidance. It specifically refers to a special supplication that Muslims are encouraged to make when faced with a decision or embarking on a new endeavour. This supplication is a heartfelt plea for Allah's guidance and blessings. When a Muslim recites this supplication, it signifies placing absolute trust in Allah. It entails relinquishing one's own desires and wholeheartedly trusting that goodness and what is best will be found in Allah's decree.



How does Islam emphasize the importance of communication in our daily lives? What guidance do the Noble Qur'an, Sunnah, and Fiqh provide regarding the values of effective communication?



Islam opposes isolation and encourages active engagement, highlighting the importance of effective communication for sharing its message. Here are key principles: Kindness in Communication: Allah commands gentle communication, as stated in Surah An-Nahl (16:125): Invite to the way of your Lord with wisdom and good instruction. Humility: Humility is emphasized, echoing Prophet (Sallallahu Alayhi Wasallam) teachings against pride. Wisdom in Calling: Calling to Allah should be done wisely, as emphasized in Surah Al-Ahzab (33:46). Composure in Adversity: Maintaining composure in the face of ignorance or abuse is advised, in line with the Prophet's (Sallallahu Alayhi Wasallam) guidance. Active Listening: Effective communication involves active listening. A proficient preacher must master listening before speaking.



How does Islam address the balance between the individual and society? What specific emphasis does it place on this dynamic?



Islam harmonizes individualism and collectivism, valuing both personal identity and communal responsibility. Surah Al-Isra (17:15) emphasizes personal accountability, stating that every soul will be compensated for its deeds. Prophet Muhammad (Sallallahu Alayhi Wasallam) highlighted the sanctity of individual rights, stating: "Your lives, properties, and honor are sacred." Simultaneously, Islam promotes social responsibility, organizing societies and fostering communal well-being. This balance is evident in congregational prayers, fostering

unity and discipline, as Surah Al-Baqarah (2:43) encourages: "Establish prayer, give zakah, and bow with those who bow in worship and obedience."



I have found myself losing hope in Islam. Struggling with unemployment and the inability to find a life partner has left me feeling purposeless. How can I regain hope and meaning in my life within the framework of Islam?



Islam is your unwavering refuge, guiding light. Allah says in the Qur'an: Whoever relies upon Allah - then He is sufficient for him (65:3). Your circumstances don't define your faith. Globally, people of all beliefs face challenges; some find abundance. The Prophet (Sallallahu Alayhi Wasallam) likened worldly life to dipping a finger in the ocean, highlighting its fleeting nature (Sahih Muslim). Your struggles aren't unique; many share similar trials. These tests are part of Allah's plan: We will surely test you with fear, hunger, loss, but give good tidings to the patient (2:155). The real test is how we respond: with patience and faith or with doubt and despair.



What are the profound virtues and blessings in Islam associated with visiting the sick?



In Islam, goodness is exemplified by the Qur'anic verse: And help one another in righteousness and piety, but do not help one another in sin and transgression" (Qur'an 5:2). Among these deeds is visiting the sick, showing love, mercy, and empathy. It's both virtuous and a prescribed duty. The Prophet (Sallallahu Alayhi Wasallam) said: There is no Muslim who visits a sick Muslim early in the morning but seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, they will send blessings upon him until morning comes.

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



Can love-struck Muslims skip the Imam, Shaikh, or Wali and go straight to “I do,” swearing by Allah, declaring their love, and ditching all other options? Or is this just a plotline from a romantic comedy gone awry?



Marriage in Islam comes with specific conditions that must be met. It's essential for prospective spouses to fulfill these conditions for the marriage contract to be valid. Among the crucial requirements are the testimony of witnesses and making the marriage public. While having a Shaikh isn't necessary for contracting the marriage, having a Wali is typically required, especially if the woman is young, emphasizing the significance of her guardian's consent. At the very least, it's advisable to involve someone in officiating the marriage and to have two witnesses present.



Caught in a dilemma: Should I sacrifice my faith for love? My fiancé denies me the Hijab, leaving me torn between following Islamic tradition and Love. Should I say ‘I do’ or walk away?



Our sincere advice to you echoes the commandments bestowed upon us by Allah Ta'ala, encapsulating wisdom that transcends time and generations. In the Noble Qur'an, Allah emphasizes the importance of fearing Him and fulfilling our duties (4:131). Reflect on what true goodness entails; surely, it cannot be found in actions that incur divine displeasure. Consider the teachings of our beloved Prophet (Sallallahu Alayhi Wasallam), who advised men to seek spouses who are devout, and likewise, for women and their guardians to seek men of equal piety. A man who opposes his wife's desire to wear the Hijab exhibits neither good character nor religious commitment deserving of marriage.



As a Christian, I'm curious about your perspective. You often advocate for Islam as the ultimate religion. Why is it so and why do you believe it should be universally embraced?



Islam stands out as a rational choice for those seeking a faith that comprehensively addresses the human experience across physical, intellectual, and spiritual realms. Here's why: Islam maintains pure sources, free from human alterations, ensuring doctrinal integrity. The Noble Qur'an is devoid of mythical elements, aligning seamlessly with modern understanding. The Qur'an harmonizes with scientific facts, reflecting the signature of the Universe's Author. Islam champions reason, condemning neglect of intellect as intellectual deficiency, unlike doctrines dismissing reason and revelation compatibility. Islamic beliefs and practices resonate with common sense and rationality. Many Islamic teachings find validation in human experience and factual observation, such as the prohibition of alcohol, underscoring Islam's potential to alleviate suffering.



Why is usury forbidden in Islam despite its acceptance in modern society where loans and interest are commonplace?



Usury corrupts individuals, steering them away from their true purpose and reducing them to mere seekers of wealth. It blinds them to the value of productivity and meaningful work, fostering a relentless pursuit of money above all else. As the world grapples with economic challenges, the detrimental effects of usury become increasingly apparent. Muslims are reminded to shun interest-bearing loans, as it goes against Islamic teachings.

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



Is it morally acceptable in Islam to marry a woman for the purpose of obtaining nationality (citizenship), particularly when this marriage would be merely symbolic?



Contemplate the profound sanctity of marriage in Islam, ordained by Allah Himself with principles ensuring its sacredness and endurance. As the Hadith teaches us, 'The most complete of the believers in faith, is the one with the best character. And the best of you are those who are best to their women.' (Tirmidhi) In alignment with these teachings, Islam categorically condemns any notion of temporary unions. Thus, entering into a symbolic or paper marriage solely for the purpose of obtaining foreign nationality is devoid of validity and authenticity, lacking the genuine commitment and sincerity demanded by Islam.



My friend visited a massage center where a female administered the massage. Given the prevalence of massage services in today's society, what is the Islamic perspective on such interactions?



Engaging in a massage administered by a member of the opposite sex is strictly forbidden in Islam. As the Prophet (Sallallahu Alayhi Wasallam) advised: The eyes commit adultery, the hands commit adultery, the feet commit adultery, and the private parts confirm it or deny it. (Muslim). Islam takes a proactive stance against all avenues leading to sexual impropriety, emphasizing prevention over cure. Those involved in such activities should earnestly repent to Allah, forsaking the sin and seeking His forgiveness with genuine remorse.



In a WhatsApp forum discussion, the topic of inheritance ignited debate. Some expressed concerns that

inheritance might foster laziness in individuals who rely solely on their inheritance. Others were curious about the principles guiding the distribution of inheritance?



Inheritance in Islam revolve around five key considerations: Redistributing wealth: In order to prevent the concentration of wealth among a few individuals and promote economic equity within society. Upholding property rights: Ensuring that individuals' rightful ownership and property acquired through lawful means are respected and protected. Reinforcing trusteeship: Reminding individuals that they are merely custodians of the wealth they possess, not absolute owners, and therefore, they must distribute it in accordance with Islamic guidelines. Strengthening family ties: Promoting the cohesion of the family unit, which serves as the foundation of Islamic society. Fostering economic activity: Providing incentives for productive work and economic engagement in alignment with Islamic principles.



Are the trustees who refuse to dissolve a trust established by a deceased individual, out of concern that the heirs may misuse the wealth, violating Shariah principles?



The trust arrangement mentioned lacks legitimacy in Islam. Upon a person's passing, their heirs automatically inherit their rightful shares of the estate. It is forbidden to employ tactics such as trusts to impede or withhold the lawful inheritance due to heirs. Executors are duty-bound to dissolve such trusts and facilitate the rightful distribution of the deceased's estate in accordance with Shariah law. Refusal to dissolve the trust by the executors or trustees, despite its feasibility, constitutes a serious violation of Shariah principles.

Abu Hurayrah (may Allah be pleased with him) said: Eat Suhoor (pre-dawn meal) for in Suhoor there is blessing. (Bukhari & Muslim)

F Ine ndili ndi zaka 19 ndipo ndimalemera thupi langa ndi 41 kilogalamu. Chimakhala chapafupi kwa ine kuluza kulemera kwa thupi langa pamene ndikusala ndipo ndimakhala ofooka. Kodi ndili okakamizidwa kusala?

Y Pali lamulo lomulola munthu yemwe akusala kuti asiye kusala monga kwa munthu yemwe akudwala ndipo sangathe kusala, komanso kwa yemwe akuopa kuti atha kudwala kapena kuti kudwala kwake kutha kupitilizika. Mulungu akunena mu Qur'an yolemekezeka kuti: Koma amene ali wodwala, kapena ali paulendo, akwanilitse chiwerengero m'masiku ena (cha masiku amene sadasale). Mulungu akukufunirani zofewa ndipo sakufunirani zovuta. ndipo kwanilitsani chiwerengerocho ndi kumlemekeza Mulungu chifukwa chakuti wakutsogolerani ndikutinso mukhale othokoza. (2:185) Choncho ngati kusala kungakupangitseni kuti mudwale kapena kubweretsa mavuto ena mthupi mwanu muli oloedwa kusiya kusala pa chifukwachi, koma mudzabwenza masiku omwe munasiya kusala pamene mwapeza bwino. Koma ngati kuli kutopa chabe sizikukwanira kukhala chifukwa chosiyira kusala m'mwezi wa Ramadhan.

F Pamene mwezi wakusala wa Ramadhan ukuyandikira, tingapange bwanji pofuna kukhonzekera nyengoyi?

Y Titha kukhonzekera nyengo ya kusala ya Ramadhan 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 Ramadhan ikuyandikira tiyeni tilimbikire kuchita zabwino, kukwaniritsa mapemphero asanu patsiku ndi zintchito zina zabwino monga kupereka chopereka, kuchitirana chisoni, komanso osaiwala kuchulukitsa ma Zikir (kumukumbukira mu Mulungu).

F Mosaugwira mtima ndinakhalira limodzi ndi mkazi wanga masana uku ndikusala m'mwezi wa Ramadhan. Kodi dipo lake ndi lotani kwa munthu yemwe wachita izi?

Y Dipo lake ndiko kusala miyezi iwiri molondolozana. Mkazi wanuyonso ayenera kusalanso ngati iye anali wosangalatsidwa ndi kukhalira limodzi masana pamene iye anali kusala. Ngati kukhalira limodzi ndi mkazi wanuyo kunachitika masiku osiyanasiyana ndiye kuti tsiku lililonse dipo lake koma ngati munakhalira limodzi kangapo ndipo ndi tsiku limodzi dipo limodzi likukwanira. Dziwani kuti mwa zinthu zina zomwe sitikuloledwa kuchita masana pamene tikusala ndiko kukhalira limodzi ndi mkazi wathu. Tili ndi ufulu wonse F. wokhalira limodzi ndi mkazi wathu pamene tamasula madzulo ndi usiku wonse mpaka pamene kusala kwayambikanso tsiku lina.

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

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

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Anthu okhulupilira (Asilamu) ali ngati khoma lomwe njerwa zake ndizogwirana molimba ina ndi imzake ndipo ina iliyonse imathandizira (poilimbitsa) imzake. (Bukahri)

F 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

F Kodi wosala wake ndi ndani yemwe Msilamu akamupatsa chakudya choti amasulire kusala kwake adzalandira madalitso?

Y Mtumiki (Mtendere ukhale pa lye) anati: Kwa yemwe angamupatse chakudya munthu yemwe akusala kuti amasulire kusala kwake adzalandira madalitso omwe osalayo wapeza mopanda kuchepetsedwa madalitso a munthu wokusalayo ngakhale pang'ono. Zomwe zikuthandauza apa ndiye munthu yemwe akusala, makamaka munthu yemwe ndi osauka, operewedwa ndi ena.

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 ochuluka.

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

Y Poyamba tilongosole kuti kwa mkazi yemwe ndi wa pathupi komanso mkazi yemwe akuyamwitsa akuopa za moyo wake komanso wa mwana wake ndiwololedwa kumasula kusala m'mwezi wa Ramadhan ndipo adzabwenza masiku amenewo chifukwa iye waloma 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 mpakakutulukira 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.

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 ndi Muslim)

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

Y Kusuta fodya kumaononga kusala. Tili ndi chikhulupiro kuti usi wa fodya umakafika F. m'mimba ndi magawo ena am'thupi, ndipo china chili chonse chomwe chimakafika mthupi chimaononga kusala kwa munthu m'mwezi wa Ramadhan. Sitinenapo zambiri koma kuti tikuona kuti mwezi wa Ramadhan ndi mwezi wabwino womwe munthu angasiye zinthu zoipa monga kusuta fodya.

F Timamva kuti munthu yemwe akusala zopempha zake zimalandiridwa pamene iye akumasula kusala kwake. Tsono kwenikweni ndi nthawi iti yomwe kupempha kwa Mulungu kuli koyenera atamasula kapena pambuyo pakumasula?

Y Maduwa ayenera kuchitika tisanamasule nthawi ya Maghrib chifukwa chakuti kutero kuli ndi mphindu loti tikadali ofooka komabe odekha ndipo kuti tikadali kusalabe. Pambuyo poti tamasula munthu omakhala onyozera, wodzadza ndi chisangalalo cha kumasula ndipo ndikovutirako kutsata Sunnah ya Maduwa. Koma kuti pali Hadith yomwe ikusonyeza kuti Maduwa atha kuchitika titamasula ndipo ikuti: Ludzu latha, misempha yafewetsedwa, ndipo malipiro akwaniritsidwa ngati Mulungu akufuna. (Abu Dawood) Izi zikuthandauza kuti pambuyo pakumasula kusala kwathu. Chomwechonso Maswahabah ena anati: O Ambuye Mulungu, chifukwa cha inu ndinasala ndipo ndi chakudya chanu ndamasula.

F Pamene mwezi wa Ramadhan ukuyandikira anthu ena amazipatsa zifukwa zosiyanasiyana cholinga choti

asasale nawo. Kodi zifukwa zoyenera zomwe munthu akuloledwa kuti asiye kusala ndi ziti?

Y Zifukwa zomwe zili zovomerezeka kusiya kusala m'mwezi wa Ramadhan mwa zina izi: (1) Kudwala - kuthandauza kuti munthu sakupeza bwino (2) Kukhala pa ulendo womupangitsa iye kukhala kovuta kusala ali kuulendoko. Ulendo wake uyenera kukhala - womwe uli wautali ndipo ndikokwanira munthu kuchepetsa kapena kuphatikiza mapemphero apatsiku. Ulendo wake usakhale wokachita zinthu zoletsedwa monga kukakambilana za katapila uyenera kukhala ulendo wabwino. Zonse zimatha (zakusiya kusala) pamene munthu wa paulendoyo wabwelera pa khomo. Komanso ngati munthu wa paulendoyo waganiza zokhala malo amodzi nthawi yaitali ndipo ndi malo oti iye atha kusala. (3) Kwa mayi oyembekezera kapena kuyamwitsa ngati akuona kuti ndi kovuta kusala kwa iye. (4) Munthu wodwala misala ndi munthu okalamba.

F Mkati mwakusala munthu atha kuiwala ndi kudya kapena kumwa koma moiwala kuti akusala. Kodi malamulo akuti bwanji ngati izi zitachitika?

Y Izi zimachitikadi kwa anthu ena makamaka oyamba kumene kapena kuphunzira kusala m'mwezi wa Ramadhan. Choncho ngati izi zitachitika posakhala kuti chinali cholinga choti adye kusala kwake munthuyo kudzapitilira kunena kuti kudzakhala kovomerezeka.

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

Y Ayi koma sizingakhale bwino ngati kuchotsa magaziko kungapangitse munthu kufooka ndipo ndikulephera kupitiliza kusala.

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

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

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

Y Kukhalira limodzi ndi mkazi wako masana m'mwezi wa Ramadhan ndi koletsedwa ndithu. Kugonana ndi mkazi wako masana m'mwezi wa Ramadhan ndi tchimo ndipo yemwe angachite zimenezo ayenera kupereka dipo (Kafaarah). Dipo lake ndiko kuombola kapolo, ngati zimenezo zizotheka munthuyo amayenera kusala miyezi iwiri mondongozana, ndipo ngati sangakwanitse ayenera kuwadyetsa (kuwapatsa chokudya) anthu osauka makhumi asanu ndi limodzi (60) pa tsiku lililonse. Koma ndikololedwa kugonana ndi mkazi wako usiku m'mwezi wa Ramadhan.

F Kodi ndi njira iti yomwe ndingatsatire kuti mwana wanga wa zaka zisanu ndi ziwiri azolowe kusala m'mwezi

wa Ramadhan pamene chaka chatha anakwanitsa kusala masiku khumi ndi asanu?

Y Msinkhu womwe makolo angayambe kuwalimbikitsa ndi kuwaphunzitsa ana awo kusala ndi pamene anawo afika pa nsinkhu woti angakwanitsa kusala ndipo zimasiyanamwana wina ndi wina malinga ndi chibadwidwe chawo. Maulama anamasulira nsinkhu umenewu kukhala zaka khumi. Kulankhulapo zowathandiza anawo kuti azoloweke pali zinthu zingapo ndipo zina ndi izi: (1) Kuwauza za ubwino wa kusala m'mwezi wa Ramadhan kuti malipiro akulu ndi kulowetsedwa ku Jannah komwe kuli khomo lapaderadera lotchedwa a Rayyaan lomwe anthu omwe ankasala m'mwezi wa Ramadhan adzalowetsedwe. (2) Kuwalimbikitsa kusalamasikua miyezi ina monga Iolemba kapena Iachinayi mwezi wa Ramadhan usanafike. (3) Pakusala m'mwezi wa Ramadhan gawo la tsiku ndi kumaonjezera nthawi pang'ono pang'ono. (4) Kuchedwetsa kudy chakudya chaku m'banda kucha (dakwi kapena kuti Suhoor). (5) Kumulimbikitsa wina yemwe akuoneka kuti watopa. Koma ngati mwana yemwe mukuphunzitsa akuoneka kuti watopa zedi tisamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya Ibaadah ya Mulungu komanso kupewa kuti iye asanamizile kudwala.

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

Y Masunnah akusala m'mwezi wa Ramadhan ndi ambirimbi, ndipo ena mwa iwo ndi awa: (1) Kuyankha munthu yemwe akukuchita chipongwe mwaulemu pomuuzza kuti ine ndikusala. (2) Kudy dakwi ndipo kudy mochedwerapo. (3) Kufulumizitsa kumasula pamene dzuwa lalowa.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)



How can I enhance my focus during Salaah to prevent distractions and maintain concentration throughout the prayer?



Numerous influences disrupt our focus during Salaah, ranging from our daily routines, interactions with non-Mahrams, consumption of inappropriate media, dietary habits, to idle pursuits, and more. As the Qur'an states, "Verily, in the remembrance of Allah do hearts find rest (13:28). To combat these distractions, nurture Taqwa by resisting sinful inclinations and integrating the teachings of Islam into every aspect of our lives. By purifying our hearts and minds, and reducing the influence of Shaytaan's whispers, we can strive for deeper concentration in our prayers, Insha-Allah



In the context of Islamic beliefs, is it allowed to use phrases like "good luck" or "bad luck"?



The basic meaning: Luck refers to a share of good fortune. The word may also be used to refer to fortune in general, whether it is good or bad. This is how it is used by most people. Based on that, when people say "good luck" and the like, as a kind of supplication for the person to whom it is said, and wishing him well, there is nothing wrong with that, as is obvious; in fact it is praiseworthy because it is a kind of supplication for good and wishing the Muslims well. But one should not wish or pray for bad luck for a Muslim, because this involves transgression and enmity towards one's brother in faith. We learn from a Hadith: A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient. (Muslim) If the one who says "good luck" is saying it by way of telling something that happened, so if something good happens to him

he says that it was good luck, and if something bad happens to him, he says that it was bad luck, in this case too there does not seem to be anything wrong with it. We should always think positively of Allah concerning whatever befalls us in all our affairs. We may think that we have bad luck in something that may be entirely good for us. Avoid the phrase "bad luck".



What are the acts that can be done to benefit a dead person more specially for children for their dead parents?



In line with the teachings of the Prophet (Sallallahu Alayhi Wasallam), it is narrated: When a person passes away, their deeds cease, save for three: ongoing charity, beneficial knowledge they've left behind, or a righteous child who prays for them (Tirmizi). The most impactful action for the deceased is to sincerely pray for their forgiveness, mercy, and eternal salvation, alongside offering other meaningful supplications. Furthermore, acts like giving charity on their behalf, fulfilling any unfulfilled vows, or allocating a portion of a sacrifice can be beneficial.



Is it consistent with Shariah for an affluent widow with children to include a provision in her marriage contract specifying that only her children inherit from her upon her demise, with her new husband willingly renouncing any entitlement to inheritance?



The fundamental concept regarding contracts and conditions is their permissibility and validity, with none being considered Haraam or void unless they contradict Shariah. Including a condition in which the husband forfeits his inheritance upon his wife's demise contradicts Shariah, as it nullifies the husband's right, granted by Allah Ta'ala.

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



What circumstances warrant exemption from fasting during Ramadhan?



Legitimate grounds for exemption from fasting include: **Illness:** When an individual's health prohibits fasting due to the risk of exacerbating their condition. **Travel:** For travel to excuse fasting, certain conditions must be fulfilled: (a) The journey's length allows for shortened prayers. (b) The traveler's intention is not to settle at the destination. (c) The journey serves a legitimate purpose according to Shaf'i, not a sinful one. **Termination of this concession** occurs upon the traveler's return home or upon settling for an extended period in a suitable location. **Pregnancy and Breastfeeding:** Women in these states are excused from fasting if it poses a risk to their health or that of their child. **Senility and Advanced Age:** Elderly individuals experiencing frailty are excused if fasting imposes undue hardship. **Compulsion:** When someone is coerced against their will, with threats, into fasting or abstaining from fasting. These exemptions, rooted in Islamic teachings, prioritize individual well-being while upholding the sanctity of fasting during Ramadhan.



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



It is noteworthy that the month of Ramadhan is a blessed month and an opportunity for every Muslim to draw near to Allah Ta'ala, increase his morality and spirituality and to gain abundant reward. Let us keep the following things in our mind when we observe this month: (1) **Intention** - Remind yourself again and again that you are fasting in obedience to Allah. (2) **Sunnah** - Observe the Sunnah in fasting (3) **Wara'** - Keep

your body and mind very clean. Fasting is not just avoiding food and drink. (4) **Qur'an** - Fasting and revelation are inter-connected. (5) **Salaah, Dua and Zikr** - Pray on time and observe all the prayers. Do not ignore the Taraweeh. (6) **Zakah, Sadaqah and Generosity** - Ramadhan generates the spirit of giving and sacrifice. (7) **Family** - Goodness must begin at home. Be very good to your family. (8) **Good Conduct** - Fasting should transform you and should make a different person. (9) **Tafakkur (Reflection)** - Think, reflect and plan to improve the moral and spiritual condition of your own self and your family. (10) **Be Cheerful and Happy** - Ramadhan is not a time of mourning or sadness. It is a time of thankfulness to Allah.



What are the Sunnahs of fasting in 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 (pre-dawn meal) (3) It is Sunnah to hasten to break the fast. (4) It is Sunnah to delay Suhoor (5) It is Sunnah when breaking the fast to say what is narrated in the Hadith, which is to say Bismillaah. Allaahumma laka sumtu wa 'ala rizqika aftartu.



Is it allowed for one group of Muslim to differ with others such as fasting as they fast until they see the moon with naked eyes and break their fast one or two days after Eid-al-Fitr?



They should fast with the people and break their fast with the people, and offer the Eid prayer with the Muslims in their geographical location.

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

MUSLIM WOMEN: AVOID SOCIAL MEDIA EXPOSURE

The sharing of personal images on social media platforms such as Facebook for Muslim women is a pressing concern.

Contrary to prevalent practice, this is impermissible in Islam for several profound reasons. Firstly, showcasing one's image publicly contradicts the principle of modesty and concealment mandated for women in the Qur'an and Sunnah.

Allah Ta'ala instructs in Surah Al-Ahzab (33:53) for the wives of the Prophet (Sallallahu Alayhi Wasallam) to remain behind a screen when interacting with others, emphasizing the purity of hearts.

This command extends to all Muslim women, aiming to safeguard their dignity, chastity, and protect them from temptation and suspicion.

Secondly, sharing images online exposes women

to Fitnah (temptation) and potential harm. We've witnessed numerous distressing accounts of women falling victim to exploitation and manipulation due to online exposure.

Such actions not only compromise personal integrity but also invite unwanted attention and potential danger.

Throughout Islamic history, women played pivotal roles in society, contributing intellectually, economically, and socially while upholding their dignity and modesty.

As Muslim women, let's uphold the principles of modesty and caution in our online presence. Instead of seeking validation through public display, let our actions and character speak louder than any photograph.



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