

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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RAMADHAN

Preparing for the Month of the Holy Quran

Ramadhan, which is the 9th month in the Islamic calendar, is the holiest month of fasting, prayer, reflection, and community. For Muslims, Ramadhan represents a significant spiritual journey. Preparing for this sacred period involves spiritual, mental, physical, and social readiness.

The essence of Ramadhan lies in spiritual purification and closeness to Allah. Muslims begin their preparations by renewing their intentions (Niyyah) and aligning their hearts with the purpose of fasting, which is mainly to attain piety and Allah's pleasure. Reconnecting with the Quran becomes a central focus, with many participating in Quranic study circles (Daaras) to deepen their understanding of their beloved religion. Seeking forgiveness through sincere repentance and offering additional prayers, such as Tahajjud (midnight prayer), is another vital aspect of spiritual readiness.

Fasting requires mental resilience and emotional strength. To prepare, Muslims set personal goals for Ramadhan, such as completing the Quran, attending Taraweeh prayers, and engaging in acts of charity. Cultivating patience is also crucial, as fasting demands self-control and restraint.

Given Malawi's warm climate, physical preparation for Ramadhan is essential. Adjusting dietary habits in advance, such as reducing caffeine intake and incorporating fiber-rich foods, helps the body adapt to the fasting routine. Staying hydrated is equally important to prevent dehydration during long fasting hours. Additionally, stocking up on essential food items, including local staples like nsima, rice, and fruits, ensures a smooth transition into the holy month.

Acts of charity (Sadaqah) begin before Ramadhan, with Malawian Muslims donating food or money to those in need. Preparing Masjids for increased attendance by cleaning and organizing is a common community effort.

Understanding the Fiqh (Islamic Jurisprudence) of fasting is essential for a meaningful Ramadhan. Local scholars often hold pre-Ramadhan lectures to educate the community about these rules. Making up for missed fasts from the previous year is another practical step. For those balancing work and worship, creating a daily timetable helps manage responsibilities effectively. In rural Malawi, this may involve adjusting farming or trading activities to align with Ramadhan routines.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "Actions are judged by intentions, and every person will get the reward according to what he has intended"

Bukhari and Muslim

**Zakaah Nisaab
February 2025
MK 1,084,555.94**

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MOTIVATIONAL MOMENTS

No matter how angry, never use harsh words on others; for those could be the last words you'll ever say to them. Choose to be kind always.

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What is the ruling on a person who does not fast according to the first sighting of the new moon of Ramadhan, but waits until he sees it for himself depending on the following Hadith, ‘Start fasting on seeing it (the new moon of Ramadhan), and give up fasting on seeing it (the new moon of Shawwal), Is this understanding correct?



It is obligatory to fast when the sighting of the new moon is confirmed, even if only one trustworthy Muslim sees it. The Prophet (Sallallahu Alayhi Wasallam) issued orders to fast when a Bedouin (Desert-dweller) testified that he had seen the new moon. Interpreting the Hadith mentioned in the question to mean that no individual should fast until they see the new moon for themselves is incorrect, because the Hadith tells everyone to fast when the sighting is confirmed, even if only one trustworthy Muslim sees the new moon.



My wife underwent an operation before the month of Ramadhan. Because of the operation, she was unable to fast (she had one kidney removed and stones removed from the other kidney). Her physician advised her not to fast for the rest of her life. How should she conduct herself regarding the expiation of the missed days of fasting?



If a reliable Muslim physician has advised her that fasting is harmful to her health, then she should not fast. Instead, she should pay the expiation for each day that she does not fast during the month of Ramadhan by feeding one needy person. Each person should be given half a Saa (1 Saa=3 kg. Approx.) of maize, wheat, rice, dates or other such foodstuffs eaten in her country. The expiation should not be paid in cash.



A group of workers collect a sum of money at the end of each month from their salaries and it is given to a specific person among them. Then, the next month it is given to another person and so forth until all of them have taken their share. Some people call this a Jamiyyah (club, organization). So, what is the ruling of the Islamic law concerning that?

A There is no harm in that as it is a loan that does not have any stipulation of increased benefit for anyone.

Q A brother borrowed me K10 Million in November, 2023 to be paid back in January this year. Since the Kwacha has devalued greatly in the past, that means I will have to pay more than I borrowed. Is that not Riba?

A The lender may not take anything other than the amount that he lent you, which was K10 Million, in that regard anything beyond that will be considered Riba (usury).

Q If a Muslim in Malawi begins fasting for Ramadhan based on moon sightings or announcements from another country—like Saudi Arabia or the Gulf states—before the local community starts fasting, is their fast valid?

A You should observe the fast with Muslims in your country, and it is not permissible to have differences among the residents of the same country in this regard, due to the Prophet's (Sallallahu Alayhi Wasallam) saying: 'The beginning of Ramadhan is the day when you begin fasting, the end of Ramadhan is on the day when you end it, and Eid Al-Adha is on the day when you sacrifice' (Dawud and Tirmidhi). It is noteworthy that the legal confirmation of the beginning of the lunar month is legally established by sighting the new moon with the naked eye or by adopting the means which help the eye sight the new moon. If the new moon can not

be sighted, then it is an obligation to complete the month as thirty days.

Q When does the day start according to Islam? Does it start at the time of Fajr (Dawn) Prayer or right after midnight as established by astronomers?

A The Islamic day starts at the daybreak when the Fajr Prayer is offered. Allah said: 'It is made lawful for you to have sexual relations with your wives on the night of the Fast', till His Saying: 'So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Fast till the nightfall' (Quran 2:187). Moreover, the Prophet (Sallallahu Alayhi Wasallam) said: 'Verily, Bilal announces the Adhaan during the night, so continue eating and drinking until the second Adhaan is raised by Ibn Um Maktum' (Muslim).

Q What is the reason why the Prophet (Sallallahu Alayhi Wasallam) led the other Prophets in prayer on the night of the Isra? What does this indicate?

A One of the reasons is that our Prophet (Sallallahu Alayhi Wasallam) is the greatest leader. Scholars suggested another reason for leading Prophets in prayer in Isra which is that this Ummah took over the position of leading mankind and hence the need for the leader to assume his rightful role.

When Ramadhan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained. ”

Bukhari and Muslim



If one observes Fast or breaks on the 30th day of Shaban without sighting the new moon, would their Fast be valid?



It is not permissible for a Muslim to fast on the 30th of Shaban if sighting the new moon has not been confirmed on the eve of that day. An exception to the prohibition of fasting on the 30th of Shaban is made if it coincides with a day that someone habitually fasts, such as Fast on Monday or Thursday. Accordingly, a person who has this habit is permitted to fast this day along with other previous days of Shaban, because the Prophet (Sallallahu Alayhi Wasallam) said: 'Do not observe Fast for a day or two days ahead of Ramadhan, except a person who is in the habit of observing a particular Fast; they may fast on that day.' (Bukhari and Muslim).



What is the Islamic ruling on congratulating someone on the coming of Ramadhan?



There is nothing wrong with exchanging congratulations on the coming of Ramadhan. The Prophet (Sallallahu Alayhi Wasallam) used to announce to his Sahabah the coming of Ramadhan by saying: There has come to you a great and blessed month. He (Sallallahu Alayhi Wasallam) also used to educate them about the merits of Ramadhan and urge them to make the best use of it.



If someone fasts six days of Shawwaal, then one year he gets sick or something prevents him from fasting, or he is too lazy to fast, will there be any sin on him?



Fasting six days of Shawwaal after the day of Eid is Sunnah. It is not Waajib (obligatory) on the person who does this once or more often to continue doing it. He is not guilty of a sin if he does not fast these days. Accordingly, if he has failed to fast due to illness or any other valid reason, Allah will grant him a reward similar to the one he got when he did some good deeds (Bukhari).



My monthly period usually lasts between seven and eight days. Sometimes on the seventh day I do not see any blood, nor any sign that the period is over. What is the ruling on praying, fasting and having intercourse in this case?



Do not hasten until you see the white discharge which women recognize and which is the sign that the period is over. The fact that the bleeding has stopped does not mean that the period is over. When you see the sign that the period is over, and the usual number of days has passed, then the period is over.

Take Suhoor, for there is blessings in it. ”

Bukhari and Muslim

Q When I was younger, thirteen years old, I fasted Ramadhan and did not fast for four days because of my period. I did not tell anyone about that because I felt too shy. Now eight years have gone by. What should I do?

A You made a mistake by not making up those days all this time. This (i.e. menstruation) is something which Allah has decreed for the daughters of Adam (Alayhi-Ssalaam) and there is no shyness in matters of religion. You have to hasten to make up those four days, then in addition to making them up, (according to Shafi) you have to offer expiation, which is to feed one poor person for each day, by giving two Saa for the usual staple of the country to one or more poor persons.

Q I work in civil defense. When it is Ramadhan, is it permissible for a person to break his fast if he feels intensely thirsty while treating the injured?

A It is permissible for civil defense workers to break their fast in extreme heat in order to rescue the injured, but it is preferable not to break the fast, except in cases of necessity, and they should make up that day.

Q If a Muslim is flying, say from Malawi to South Africa, during Ramadhan, is it permissible for them to break their Fast?

A Allah allows His slaves to break their Fast while traveling in order to make things easy for them and to spare them any hardship. Allah loves that His servants take advantage of His concessions, just as He abhors that they commit His Prohibitions. Anyone traveling to South Africa before dawn, for example, during the month of Ramadhan is permitted to break their Fast. However, if they prefer to fast, their fasting will be valid.

Q Some truck drivers travel all year long due to the nature of their work. Is it permissible for them not to observe Fast during the month of Ramadhan? When are they required to make up for these missed days of Fast? Or are they not permitted to break their Fast during Ramadhan?

A If the distance they travel is equal to the distance over which it is permissible to shorten Salaah (80km), then they are permitted to break their fasting during their journeys. They must make up for the days of Fast that they miss before the start of the following month of Ramadhan. This is based on the general rule in the Words of Allah: ‘..and whoever is ill or on a journey, the same number [of days which one did not observe Fasts must be made up] from other days’ (Quran 2:185). They are free to choose any days to make up for the days of Ramadhan in which they did not fast, to combine the two objectives of not causing them hardship and enabling them to make up for the missed days of Fast.

The people will remain upon goodness as long as they hasten to break their fast.

Bukhari and Muslim

”

MAFUNSO NDI MAYANKHO

FPamene anthu ena akusala potengera kuoneka kwa mwezi, kodi pali vuto lanji munthu kudikilira kuti udzasale ukadzauona mweziwo ndi maso ako potengera Hadith yonena kuti: ‘Salani mukauwona ndipo masulani mukauwona mweziwo’.

YNdizokakamizika kwa Msilamu aliyense kusala pamene zatsimikizika ku deralo kuti mwezi wawoneka ngakhale munthu wauwonayo atakhala munthu mmodzi Msilamu okhulupilira komanso wanzero zake. Kutanthauzira kwanu kwa Hadith imeneyi ndikolakwika chifukwa Mtumiki (Sallallahu Alayhi Wasallam) amapereka uthengawu kwa Asilamu onse. Mtumiki (Sallallahu Alayhi Wasallam) analamulapo maSwahaba ake (Radhiyallahu Anhum) kuti ayambe kusala munthu mmodzi okhala mu chipululu atatsimikiza zoti wauwona mwezi. Choncho zikatsimikizika kuti mwezi waoneka tiyeni tonse Asilamu tisale osatengera zoti munthuwe pawekha siunauwone mweziwo ndiye siusala.

FMkazi wanga anapangidwa opaleshoni moti impyo yake inachotsedwa ndipo kutsatira zimenezi sanakwanitse kusala. Kodi zikaterere akuyenera kutani potsatira zakubweza masiku omwe samasalawo?

YNgati dotolo ovomerezeka komanso okhulupirika wamulangiza kutero, akuyenera atsatire ndondomeko imeneyo pofuna kuteteza moyo wake. Koma

adzayenera kuti tsiku lilonse limene asakusala azidyetsa munthu mmodzi osauka (Fidyah) mulingo wa theka la Saa (1.5 kg) ya chakudya chomwe anthu amadya pafupipafupi m’deralo monga nsima ndi mpunga. Mukuyenera kudziwanso kuti munthu otereyu polipira Fidyah sakuyenera kupereka ndalama mmalo mwa chakudya.

FKu ntchito kwathu mwezi ukatha timasonkherana ndalama ndikumpatsa munthu mmodzi. Mwezi winawo munthu wina mpaka aliyense adzalandire. Ndondomeko imeneyi timaitcha Chipeleganyu. Kodi Chisilamu chikuti chiyani pa nkhani imeneyi?

YPalibe vuto ndi mchitidwe oterewu kamba koti imeneyi singongole imene imakhala ndi ndalama yowonjezera pamwamba pake. Choncho mchitidwe umenewu ndi oloedwa mu Chisilamu.

FMnzanga anandibwereka ndalama yokwana 10 Million Kwacha mu 2023. Poti pano Kwacha yagwa kangapo, kodi ndekuti ndikuyenera ndizamubwezere ndalama yoposera imene ndinabwereka?

YMunthu amene anakubwerekaniyu sakuyenera kutenga ndalama yochuluka kuposa imene anakubwerekani pachiyambi. Koma ngati mutafuna kungoonjezera **mwachifuniro chanu** pamwamba pa ndalama yoyambayo palibe vuto kutero.

Idyani Dakwi, poti m’menemo muli madalitso ochuluka.

”

Bukhari ndi Muslim

F Kodi ndizolakwika kusala potengera kuwoneka kwa mwezi mmaiko akunja ngati ku Saudi Arabia, Malaysia ndi maiko ena ngakhale anthu a dziko lomwe uli sanauwone?

Y Mukuyenera kuyamba kusala potengera kuwoneka kwa mwezi m'dziko limene muli chifukwa cha mawu ake aMtumiki (Sallallahu Alayhi Wasallam) oti: 'Chiyambi cha Ramadhan ndi tsiku lomwe mwayamba kusala ndipo mapeto a Ramadhan ndipamene mwamaliza kusala, ndipo Eid Al-Adha ndipamene mukuzinga zinyama' (Daud ndi Tirmidhi). Mukuyeneranso kudziwa kuti chiyambi cha mwezi ndipamene mwezi waoneka ndi maso kapena pogwiritsa ntchito zida zomwe zingakwanitse kuwona mweziwo. Ndipo mwezi ukapanda kuwoneka, muyenera kumaliza masiku makumi atatu (30).

F Kodi tsiku limayamba nthawi yanji malingana ndi Chisilamu? Kodi limayamba pambuyo pa Fajr kapena limayamba pakati pa usiku ngati mmene amanenera odziwa za nyengo.

Y Malingana ndi Chisilamu tsiku limayamba kum'banda kucha pamene tikuyamba kuswali Fajr. Allah akunena kuti: 'Kwaloledwa kwa inu muusiku wosala Kukumana ndi akazi anu...' mpaka kuyankhula kwake kokuti; '....Tsopano khudzanani nawo Ndipo funani chimene Mulungu wakulamulirani, ndipo idyani ndi kumwa mpaka kudziwike bwinobwino kwa inu kuyera kwa

mbandakucha ndi kuda kwa mdima wausiku; (kufikira mudziwe kuti m'mawa walowa, usiku watha). Kenako kwaniritsani kusala mpaka dzuwa litalowa' (Quran 2:187). Mtumiki (Sallallahu Alayhi Wasallam) anati: 'Ndithu Bilal amachita Adhaan pakati pa usiku, ndipo idyani ndikumwa mpaka pamene Ibn Umm Maktum atachite Adhaan yachiwiri' (Muslim). Maumboni awiri amenewa akusonyeza kuti tsiku limayamba ku m'bandakucha nthawi ya Swalah ya Fajr.

F Kodi ndi chifukwa chiyani Mtumiki (Sallallahu Alayhi Wasallam) anatsogolera Swalah pamene amaswali ndi atumiki ena pa ulendo wake wa Isra ndi Miraj?

Y Chifukwa chachikulu ndichakuti Mtumiki Muhammad (Sallallahu Alayhi Wasallam) ndi mtsogolero wolemekezeka kwa atumiki onse. Pa chifukwa chimenechi monga mtsogolero anayenera kutsogolera poti ndi yemwe amatsogolelera anthu munthawi yake.

Anthu sadzakhala abwino pokhapokha adzayambe kumasula mwachangu kusala kwawo. ”

Bukhari ndi Muslim

MAFUNSO NDI MAYANKHO

FKodi munthu ngati wasala kudya pa 30 Shaban poganizira kuti ndi Ramadhan, ndiye zatsimikizika kuti mwezi wa Ramadhan siunawoneke, kodi utapitiliza, kusala kwako kungakhale kolondola?

YSizololedwa kuuchingamila mwezi wa Ramadhan posala kudya pa 30 Shaban pokhapokha ngati zatsimikizika kuti mwezi wa Ramadhan waoneka usiku wapitawo. Mtumiki (Sallallahu Alayhi Wasallam) anati: ‘Musasale masiku awiri kapena limodzi moyandikana ndi mwezi wa Ramadhan, kupatula okhawa amene ali ndi chizolowezi chosala masiku amenewowo, (munthu oti amakonda kusala Sunnah monga lachiwiri ndi lachinayi, ndipo tsikulo lalingana ndi pa 30 Shaban), (Bukhari ndi Muslim).

FKodi ndi lamulo lanji lokhudza kumufunira munthu mafuno abwino a Ramadhan mwezi ukaoneka?

YPalibe vuto kumufunira munthu mafuno abwino a Ramadhan pamene mwezi waoneka. Mtumiki (Sallallahu Alayhi Wasallam) ankawafunira zabwino ma Swahaba ake kuti: ‘Kwabwera kwainu mwezi wa Ramadhan, mwezi wa madalitso komanso olemekeseka’. Ndipo Mtumiki (Sallallahu Alayhi Wasallam) amapitiriza kuwauza za ubwino wa mweziwu ndikuwalimbikitsa kuchita zabwino.

FKodi munthu oti amasala masiku asanu ndi limodzi (6) a mwezi wa Shawwal pambuyo posala mwezi wa

Ramadhan, ndipo chaka china sanasale masiku a mwezi wa Shawwal chifukwa chakudwala kapena kusafuna chabe, pali tchimo lanji?

YKusala masiku a Shawwal pambuyo pa Ramadhan ndi Sunnah, sizokakamizika kwa Msilamu aliyense. Ngakhale zili zabwino kumasala masiku amenewa chaka chilichonse chifukwa cha maubwino ake ochuluka, palibe tchimo lililonse kwa munthu akapanda kusala masiku amenewo chodziwika ndichakuti sapeza malipiro monga amene akanapezera akanasala m’masikuwo.

FNdimachita nsambo kwa masiku asanu ndi awiri (7) pena asanu ndi atatu (8). Nthawi zina patsiku lachisanu ndi awiri (7) sindiwona chizindikiro chilichonse chansambo. Kodi zikaterere ndingathe kuyamba kusala ndi kuswali ngakhale masiku anga onse ansambo sindinamalize?

YOsathamangira kuyamba Ibaadah pomwe sizinatsimikizike kuti mwamaliza nsambo wanu. Dikirani mumalize masiku anu onse amene mumachita nsambo komanso onetsetsani kuti zotuluka zasintha mtundu, zikaterere mukhoza kuyamba kusala ndikupanga Ibaadah iliyonse.

Musasale masiku awiri kapena tsiku limodzi moyandikana ndi mwezi wa Ramadhan, kupatula okhawa amene ali ndi chizolowezi chosala masiku amenewo. ”

Bukhari ndi Muslim

F Kodi ndi mtunda wanji ovomerezeka kumasula pamene munthu osala ali pa ulendo?

Y Ma Ulama ochuluka anagwirizana kuti mtunda ovomerezeka kumasula komanso kufupikitsa Swalah ndi mtunda wa 80km. Ngakhale zili zololedwa kumasula pa ulendo wina ulionse umene munthu akuyenda posatengera kutalika kwa ulendowo, munthu akasala pa ulendo kusala kwake kumalandiridwa. Mtumiki (Sallallahu Alayhi Wasallam) anati; ‘Sizabwino kusala pamene munthu ali pa ulendo’ (Bukhari ndi Muslim). Hadith ikusonyeza kuti ndizabwino kwambiri kumasula pamene uli pa ulendo koma udzayenera kubwezeretsa masiku amene siunasalewo.

F Kodi banja limene liri pa ulendo ndipo silinasale tsikulo, ndizololedwa kugona malo amodzi?

Y Palibe vuto kwa anthu okwatirana amene ali pa ulendo kumasula, kudya komanso kugonera malo amodzi, koma adzayenera kubwezeretsa masiku amene anamasulawo.

F Ndinadwala zilonda za m’mimba (ulcers) kwa zaka zochuluka mpaka zinandipangitsa kuti ndisasale mwezi wa Ramadhan. M’ malo mwake ndinkapereka Fidyah (kudyetsa munthu ovutika mmodzi pa tsiku) m’ masiku amenewa mu zaka zimenezo. Chiwerengero cha masiku amene ndinamasula ndachiyiwala. Patadutsa nthawi ndinachira. Kodi masiku amenewa ndikuyenera kuti ndibwezenso posala?

Y Munthu amene akudwala matenda oti ali ndi chiyembekezo choti atha kuchira mwansanga akuyenera kudzabweza masiku amene anamasulawo ndipo sayenera kulipira Fidyah (kudyetsa munthu ovutika mmodzi pa tsiku). Koma ngati matenda ake ali a mphamvu oti sizikudziwika kuti atha kuchira mwansanga (malingana ndi malangizo a kuchipatala) munthu ameneyo akuyenera kulipira Fidyah masiku amene samasalawo, ndipo sakuyenera kudzabwezanso masiku amenewa akadzachira mtsogolo.

F Kodi mzimayi amapeza malipiro pamene wamuphikira chakudya mwamuna wake mu Ramadhan kapena amapeza malipiro pokhapokha akhale kuti wagula zinthu ndi iyeyo?

Y Munthu amene wagula zakudya za anthu osala komanso amene wakonza zakudyazo (mzimayi) amapeza malipiro kwa Allah popanda kumupungulira wina malipiro ake.

F Munthu wina anatuluka magazi mkamwa masana atasala. Ndipo analavula magaziwo nkupitiliza kusala tsikulo. Kodi kusala kwake kunali kolondola?

Y Munthu akasala ndipo chinthu chalowa mkamwa akuyenera alavule ndipo asameze ayi. Akachimeza mwadala kusala kwake kwasokonekera, ndipo ayenera kulavula ndikumapitiliza kusala kwake.

Ramadhan akayamba, makomo aku Jannah amatsekulidwa, ndipo makomo akumoto amatsekedwa. Ndipo Satana amamangidwa. ”

Bukhari ndi Muslim

QUESTIONS AND ANSWERS

Q What is the distance of travel in kilometers that warrants breaking fast? What if a traveler observes the fast?

A Some Scholars maintain that one is allowed to shorten a four-Rakah Salaah (Prayer consisting of four units) and break fast during the daytime in Ramadhan in any travel in the literal sense, i.e. Whether the distance is long or short. However, the majority of scholars stipulate a distance of about 80 km. As for a person who observes fast while traveling, their fast is valid based on the evidence supporting its validity. There is nothing wrong in this unless fasting is likely to cause hardship, in which case a traveler should break their fast. In this regard, the Prophet (Sallallahu Alayhi Wasallam) said: 'It is not righteousness to fast while traveling' (Bukhari and Muslim).

Q What is the ruling on a traveller who is not fasting to have sleep with their spouse on their journey.

A Travelers are allowed to refrain from fasting during the daytime in Ramadhan, but they should make up for it later. Accordingly, it is permissible for them to eat, drink, and have sexual intercourse as long as they are traveling.

Q Because I was sick with a stomach ulcer, I was unable to fast in Ramadhan for several years; I do not know how many they were, and I paid Fidyah instead. After that I got better, Alhamdulillah. Do I have to make up those fasts?.

A Allah has permitted the sick to break the fast in Ramadhan and make it up later on. This applies if the sickness is one from which it is hoped that the person will recover. If the sickness is one from which there is no hope of recovery – in the doctors' opinion – then he may break the fast and feed one poor person for each day (Fidyah). Accordingly, if a sick person does not fast, and his sickness is one from which there is no hope of recovery, and he feeds one poor person for each day, then Allah heals him, he does not have to make up the fasts, because he did what was required of him, and he discharged his duty thereby [Shafi].

Q Does a wife attain the reward for giving Iftaar to a fasting husband when she prepares food, or must she be the one who buys the ingredients?

A What appears to be the case is that the reward for giving Iftaar to a fasting person is not limited to the one who offers the food and at whose expense people who are fasting break their fast. Rather if the man spends on that from his wealth, and the woman is the one who cooks the food and prepares it for those who are fasting, then the man will have reward for what he spent from his wealth and what he did to give Iftaar to those who are fasting, and it is hoped that the woman will also be rewarded for her work and effort in making the food.

It is not righteousness to fast while traveling. ”

Bukhari and Muslim

Q I expected that my period would begin the next day, so I intended to fast, but I said: I will fast for Ramadhan tomorrow, but if I get my period, I will break the fast. Does making my intention to fast conditional in this way invalidate my fast, or is my fast valid?

A If you were not menstruating and you had an intention to fast the next day and hesitated by saying what you quoted, then there is nothing wrong with that, and it does not come under the heading of a conditional intention; rather your intention to fast is a firm intention.

Q As regards to Hadith that says devils are chained up during Ramadhan, do we have to understand it in literal sense or there is a more discrete meaning to that?

A With regard to the opening of the gates of Paradise in Ramadhan, the closing of the gates of Hell, and the chaining up of the devils, the correct view is that the Hadith has to be interpreted in a true sense, which is the apparent meaning of the Hadith, and that the gates of Paradise are opened in a real sense in Ramadhan, and the gates of Hell are closed, and the devils are put in chains. What confirms the idea that the devils and mischievous Jinn are shackled is the fact that, with the beginning of Ramadhan, the sinners start to do acts of worship and obedience, and stay away from what they were doing of following whims and desires, and this is clear proof supporting the Hadith of the Prophet (Sallallahu Alayhi Wasallam).

Q A friend missed a day of fasting and she plans to make up for it on a Friday. What's the advice regarding that?

A It is established in the Sunnah that it is prohibited to single out Friday for a voluntary fast unless one fasts a day before or after it or if it coincides with a day that someone usually fasts. This is based on the Hadith narrated by Abu Hurayrah (Radhiyallahu Anhu) who said: The Messenger of Allah (Sallallahu Alayhi Wasallam) said: 'Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the other days for fasting except if it coincides with a day on which you habitually fast' (Muslim and Nasai).

Q A fasting man's mouth bled but he did not swallow the blood and did not wash his mouth. Was his fast broken by swallowing his impure saliva?

A If there is blood or any other object in the fasting person's mouth, they have to spit it out because it is forbidden to swallow it. If they swallow it intentionally, they will have their fast broken. However, if they do so unintentionally, their fast will not be broken. Furthermore, it should be noted that the fast will break if the blood is swallowed and the amount of blood is more than the saliva. If the blood is spat out or if the saliva is more than the blood, the fast will not break.

Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the other days for fasting except if it coincides with a day on which you habitually fast.

”

Muslim and Nasai

TIWUKONZEKERE MWEZI WA RAMADHAN

Pamene mwezi wa Ramadhan ukuyandikira, Asilamu padziko lonse amakhala kalikiliki kudzikonzekeretsa mu uzimu ndi muthupi pozindikira kuti mwezi umenewu ndi wa madalitso, chifundo ndi chisomo.

Asilamu amadzikonzekeeretsa m'nyengoyi podziyeretsa mumtima (Ikhlaas) ndikudzitalikitsa ku zinthu zoipa zimene zingathe kusokoneza mapemphero awo m'nthawiyi. Ngakhale kuti Kuwerengedwa kwa Quran ndikofunikira panthawi ina iliyonse, Asilamu m'mweziwu amakhala akulimbikira kuwerenga Bukhuli pozindikira kuti ndi mwezi umene mawu oyerawa anavumbulutsidwa komanso kufuna kudziyandikitsa kwa Allah.

Asilamu amazikonzekeeretsanso posakasaka chikhululuko cha Allah pozindikiranso kuti m'mweziwu Allah amalandira pempho la kapolo wake aliyense kuposa m'mene amachitira m'miyezi yonse.

Mwezi wa Ramadhan umafunikiranso kudzikonzekeretsa mu ubongo. Kuyika ndondomeko ya momwe uchitire Ibadah podzipatsa malingaliro monga: ofuna kumaliza kuwerenga Quran yonse, kuswali nawo Taraweeh usiku uliwonse m'mweziwu komanso kuchulukitsa kupereka cha ulere kwa athu ovutika. Izi zimathandizanso kuti munthu ukhale omuwopa Allah komanso ofuna kukwaniritsa zofuna zake.

M'mwezi umenewu kupilira ndikofunikiranso kwambiri. Kusala kudya tsiku lonse kutiphunzitse kuchepetsa kuyankhula (zopanda pake) cholinga chofuna kuchepetsa kupsa mtima kumene kungadze chifukwa chakusemphana mawu ndi amene tikuyankhulana nawo. Munyengo imeneyi ndizofunikiranso kuti tikonze ubale wathu ndi azibale komanso azinzathu pochitira mapemphero limodzi komanso kuchitira Iftaar (kumasula kudya) limodzi.

Kusala kwa mwezi wathunthu kumafunika kukonzekera kwabwino. Asilamu ena amatha kuyamba kusala ndikudzalekezera panjira chifukwa chakusakonzekera bwino. Kuchepetsa kudya ukamayandikira mwezi wosala ndikofunikira kwambiri kamba koti kumathandiza kuchepetsa njala pa nthawi yosala.

Pamene mwezi wa Ramadhan ukuyandikira, tiyeni Asilamu tikonzekere mweziwu bwino kuti tidzapeze malipiro amene Allah anatilonjeza. Kumbukirani kuti ku Jannah kuli khomo lotchedwa Al-Rayyaan, ndipo khomo limeneli ndi la okhawo amene amasala.



BWERANI MUDZATENGE BUKHU LAIKIDWALI

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