



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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Reflections on Ramadhan

Sustaining Taqwa Beyond Shawwal

As Shawwal draws to a close, it is a moment of reflection for every Muslim who sailed through the spiritual journey of Ramadhan. Close to a month has passed since the blessed days of fasting, prayer, and devotion. The question remains: Have we carried forward the lessons of Ramadhan, or have we returned to our old habits? The essence of Ramadhan should not fade with the passing of time but should serve as a foundation for lifelong spiritual growth.

Maintaining Taqwa After Ramadhan

The purpose of fasting, as Allah mentions in the Quran (2:183), is to instill Taqwa (God-consciousness). Many believers find it easier to avoid sin and engage in worship during Ramadhan, but the true test is maintaining these values afterward. Now, as we stand at the end of Shawwal, it is important to evaluate our prayers, charity, and character. Have we continued our commitment to righteousness, or has the discipline of Ramadhan faded?

The Six Fasts of Shawwal: A Missed Opportunity?

The Prophet (Sallallahu Alayhi Wasallam) said:

“Whoever fasts Ramadhan and follows it with six days of Shawwal, it is as if he has fasted for a lifetime.” (Muslim). Many took advantage of this opportunity, while others may have let the days slip by. These six fasts help believers extend the blessings of Ramadhan and serve as a bridge to consistent voluntary fasting. Even if one has missed fasting them, it is never too late to renew one’s intention to increase acts of worship beyond Ramadhan. To those that have few days left to complete six days of Shawwal fasting, utilize the few days remaining to get the reward of fasting the whole year.

Beyond the Eid: Carrying Forward Spirit of Generosity

Eid-ul-Fitr was undoubtedly a moment of joy, unity, and gratitude, but its values should extend throughout the year. The generosity shown during Ramadhan—through Zakaat-ul-Fitr, charity, and kindness—should not end after Eid. True believers continue to care for the poor, uphold family ties, and practice humility beyond the festive season.

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

Zakaat Nisaab
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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 praying behind an Imaam who moves a great deal during prayers?



It was advised by the Prophet (Sallallahu Alayhi Wasallam) to be calm when praying.

Any movement that is not part of the prayer and is unnecessary is described as something that goes against this command to be calm, and it is contrary to the humble focus that is enjoined in the prayer. But if the movements are small and are not consecutive, they do not spoil the prayer. However, if the movements are many, consecutive and unnecessary, then they spoil the prayer.



Is it permissible for a Muslim to buy dollars or other currencies at a cheap price and then, after the price goes up, sell them?



There is no harm in that if he buys the dollars or any other currency and keeps it with him then he sells them when the price goes up. However, he must buy them hand to hand (by paying up front) and not on credit, to be paid later.



Is it permissible for a non-Muslim to enter Masjid and pray together with the congregation without Wuzu?



First of all there is nothing wrong with a non-Muslim entering the Masjid, so long as he does not contaminate it with his shoes and the like, if he is entering for a legitimate purpose or because there is a need for that. And there is nothing wrong with him being present whilst the Muslims are praying, and watching them and reflecting on their prayer. Perhaps that may be a cause of him becoming Muslim. Additionally, It is not permissible to allow a non-Muslim to pray in the Masjid because this is something sinful that should be denounced, as he does not have Imaan (faith in Allah) — the essential pillar of Salaah. Non-Muslims are also required to adhere to some pertinent issues of Shariah, so it is prohibited for them to pray in the Masjid together with the Muslim congregants up until he accepts Islam.

I have a daughter who has developed a bad behaviour because of her friend. Is there any Ruqyah that could be performed to divert her from this?

A We ask Allah to guide your daughter to the best of words, deeds and attitudes. Undoubtedly you are facing a difficult test, because it is not easy for parents to see their daughter's behaviour deviate before their eyes, without being able to put a stop to it or change it for the better. Unfortunately, there is no Ruqyah in Islamic teaching that could make your daughter hate that friend of hers. This is something that practitioners of witchcraft do with spells to separate people and create enmity between them. Your daughter is not physically sick, such that Ruqyah could be used to treat her; rather her sickness is in her faith and her behaviour. So the best you can do is to make Duaa so that Allah should guide her towards the right path while you are trying to gently persuade her on the dangers of having such a bad friend.

I sold some item to a customer some days ago and he returned it claiming the item was not in perfect working condition. What is the Islamic ruling regarding this?

A You are pardoned if you did not know that it was no good at the time of the agreement. Then, after he returned it and you learned that it was no good from the time before your sale, you should take it back and return its price to him. You may also make

an agreement with him to exchange it with another that works or you may decrease some of the price as a compensation for the defect.

I completed business agreement with a customer on a car that I am selling. He paid half the amount and he now comes back after half a month cancelling the deal by demanding the amount he paid earlier. Am I erring in Shariah if I refuse?

A If you respond positively to his request and return his money to him, that is better, and you will have a great reward from Allah. The Prophet (Sallallahu Alayhi Wasallam) said: "If anyone rescinds a sale with a Muslim, Allah will cancel his slip, on the Day of Resurrection." (Abu Dawud). Hence, you are not compelled to remit it if the considered conditions of the sale had been met legally.

A person bought a car from me and paid the full amount in advance hoping to get the car on an agreed date. The person is yet to come to collect his merchandise though several months have elapsed from the agreed date. I don't know him or his address. What should I do?

A In this situation it is better for you to sell the merchandise and give the money in charity to the poor or use it in constructing Masjids with the intention being for the car's owner. With this, you free yourself of its responsibility and the owner of the car is benefitting from that. If he however returns to collect, he will have to be given the car or money.

If anyone rescinds a sale with a Muslim, Allah will cancel his slip, on the Day of Resurrection. ”

Abu Daud



Is it permissible for me to earn more than half in profit from a merchandise I am selling?



The custom is that the products are sold according to what is equal to it in the markets and with the merchants. It makes no difference whether the profit is a lot or a little or there is a loss. However, if there is no customary price, it is better that the salesman be moderate in taking profit according to the amount of rent he pays, the salaries of his employees and the amount of profit he gets after all of that. It should not be an extremely large increase that would harm the buyer who is unaware of what its equivalent value is. ^z



Is it permissible to buy a car whose value on the market is 30m Kwacha and the price is paid over monthly installments, but the total cost is 50m Kwacha? This means that there is a difference of 20m Kwacha between the original cost and the cost after dividing the payments into installments. Is there anything wrong with this?



There is no harm in the mentioned transaction if the car was owned by the seller and was in his possession. It is noteworthy that it is permissible to sell a product at a different price based on whether the product is purchased on cash or on credit, on condition the deferred price is agreed upon at the time of contracting the sale. It has been confirmed in the Two Sahihs from Aishah (Radhiyallahu Anha) that Barirah bought her freedom from her master for 9

Awaq of silver to be paid over a period of 9 years. A payment of 1 Uqiyah was to be made each year. Yet, the Prophet (Sallallahu Alayhi Wasallam) did not disapprove of that and he did not ask about her price if the sale was in cash paid up front.



Is it permissible for a person to begin Itikaf (seclusion for worship in a Masjid) at any time other than the last ten days of Ramadhan?



Yes, it is permissible to begin Itikaf at any time, but the best time is the last ten days of Ramadhan in keeping with the tradition of Allah's Messenger (Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum). It is authentically reported that the Prophet (Sallallahu Alayhi Wasallam) began Itikaf during the month of Shawwal in some years.



Can Laylat-ul-Qadr (the Night of Decree) be seen in a dream?



Yes, it is possible for Laylat-ul-Qadr to be shown to a Muslim in a dream. It is narrated in the Sahih that Abdullah ibn Umar (Radhiyallahu Anhum) said that some of the Sahabah (Radhiyallahu Anhum) were shown in their dreams that Laylat-ul-Qadr was in the last seven nights of Ramadhan. Allah's Messenger (Sallallahu Alayhi Wasallam) stated: It seems that all your dreams agree that (Laylat-ul-Qadr) is in the last seven nights. Whoever wants to seek it (Laylat-ul-Qadr) should do so in the last seven (nights of Ramadhan).

It is permissible to begin Itikaf at any time, but the best time is the last ten days of Ramadhan in keeping with the tradition of Allah's Messenger (Sallallahu Alayhi Wasallam) and his Companions (Radhiyallahu Anhum) ”

Q What is the ruling on working with people in shops who deal in forbidden transactions that are not legislated, whether it is Riba transactions or forbidden forms of trickery or deceit or other than that from the transactions that are not legislated?

A Working with these people who deal with Riba or deceit or other than that of the forbidden things, is forbidden. Almighty Allah strongly forbade this in the Noble Quran. Therefore, the worker who works with them and he does not change the situation with his hand, nor with his tongue, nor with his heart, then he is disobeying the Almighty and His Messenger (Sallallahu Alayhi Wasallam).

Q Is it permissible for me to buy a merchandise and sell it elsewhere at a higher price considering the transport costs?

A There is no harm in that, if you bought for yourself and you paid the price, then you carried them to another land and sold them for some profit in return for your work, transporting them and tying up your money in them and so forth. This is just as the rest of the people get profit from the products that they purchase. However, if you bought the products for your friend who appointed you as an agent and paid you his money so that you could buy the products for him, and you did that, you may not take any extra from him. The only exception is regarding what you yourself paid of the price, and the cost of carrying and transporting the

goods and so forth.

Q A man wanted to marry but lacked sufficient money for the dowry. He approached a businessman to borrow 5m Kwacha. Instead of lending the money directly, the businessman offered to sell him a car for 7m Kwacha (even though its normal price is 5m Kwacha), allowing him to pay over the course of one year. The man was also permitted to sell the car to anyone he wished. Is that Riba?

A If the matter is like what has been mentioned then that is not Riba. Rather, it is a correct sales agreement that is permissible. However, if he bought the car, for example, from a person to be paid for later in order to sell it back to him for cash up front at a lower rate than what he bought it for, then that is selling cash for cash with an increase, which is the Riba that is forbidden.

Q Is it permissible for the loved ones, neighbors and friends to gather for the naming of the newborn child or is that celebration an innovation and disbelief?

A Having a party for naming the newborn child is not from the Sunnah of the Prophet (Sallallahu Alayhi Wasallam) and it did not occur among his Companions during their time. So, whoever does that thinking that it is an Islamic Sunnah, then he has invented into the religion that which is not a part of it. Thus, that is an innovation from him that is rejected.

Whoever introduces into our matter (religion) that which is not a part of it, will have it (his innovation) rejected. ”

Muslim

FKodi ukuyenera kutani ukamapemphera pambuyo pa Imaam amene akumangozigwiragwira nthawi yomwe akupempheretsayo?

YZinalangizidwa ndi Mtumiki (Sallallahu Alayhi Wasallam) kuti munthu akuyenera akhale wodekha akamapemphera. Kuyenda kulikonse komwe sikuli mbali ya Swalah komanso sikuli kofunika kumatengedwa ngati kosagwirizana ndi lamulo la kukhala wodekha pa Swalah, ndipo kumatsutsana ndikukhala ndi mtima wofatsa komanso woganizira pamene munthu akupemphera. Komabe, ngati mayendedwe ake siwochuluka komanso sali wotsatana, zimenezi sizisokoneza Swalah ya munthuyo. Koma ngati mayendedwe ake ndi wochuluka, akutsatana komanso osafunikira, ndiye kuti Swalah yake imatha kusokonekera ndipo mapeto ake munthu amayenera kuti ayibwereze Swalah imeneyo.

FKodi malamulo a Chisilamu akuti chiyani pa kuchotsa nyansi zimene zili zouma?

YNgati chovala chauma chitayanikidwa pa dzuwa ndikukhala kwa nthawi yaitali, moti madzi atathiridwa pachovalapo chizindikiro chanyansi chilichonse sichingaoneke, ndiye kuti chovalacho chimakhala choyera. Koma ngati chovala chauma koma nyansi idakawonekabe madzi akathiridwa pamalopo, ndiye kuti chovalacho chikadali chodetsedwa ndipo ndi chiyenera chitsukidwenso bwino kuti chikhale

choyera.

FKodi ndi zololedwa kwa munthu oti si Msilamu kulowa mumzikiti ndi kupemphera limodzi ndi gulu popanda Wuzu?

YChoyamba tinene kuti palibe vuto lililonse kwa munthu osakhala Msilamu kulowa mumzikiti, bola ngati sayipitsa malo amenewo ndi nsapato kapena zinthu zina zimene zingayipitse malo opemphelera. Palibenso vuto lililonse ngati munthu oti si Msilamu akhala malo amene Asilamu akupemphera — mwina izi zingakhale chimodzi mwazifukwa zoti atsati Chisilamu. Komabe, sizololedwa kulola munthu aliynse kupemphera mumzikiti ngati akupemphera popanda Wuzu, chifukwa ili ndi tchimo lomwe liyenera kudzudzulidwa; lomwe ndikupemphera Swalah munthu alibe Wuzu. Izi zili choncho kaya munthu amene wachita izi ndi Msilamu kapena wosakhala Msilamu. Anthu oti si Asilamu nawonso ayenera kutsatira malamulo ena ang’onoang’ono a Shariah, choncho ndi koletsedwa kwa iwo kupemphera popanda Wuzu, monga momwe zimakhallira kwa Asilamu onse.

Amene angayambitse chinthu chachilendo chomwe chisali mbali ya chipembedzo chidzakanidwa (tsiku lachiweruzo) ”

Muslim

FNdili ndi mwana wamkazi yemwe wayamba khalidwe loyipa chifukwa cha mnzake. Kodi pali Ruqyah yomwe ingachitike kuti asiyane ndi mnzakeyo, kamba koti zimenezi zamusinthisa khalidwe lake labwino ndipo akumatuluka m'malamulo a Allah?

YTikupemphera kuti Allah atsogolere mwana wanu kuti akhale ndi zochita ndi makhalidwe abwino. Ndithudi, mukukumana ndi mayesero ovuta, chifukwa ndi zachisoni kwa makolo kuwona mwana wawo akusokonekera, kumachita kuti ali pa khomo lako ndipo ukuyesetsa kuchita chilichonse chotheka kuti asinthe koma sizikutheka. Poyankha funso lanu, palibe Ruqyah iliyonse yomwe imaphunzitsidwa mu Chisilamu yomwe ingachititse mwana wanu kudana ndi mnzakeyo. Zinthu zoterezi zimachitika ndi anthu a ufiti omwe amagwiritsa ntchito matsenga kuti alekanitse anthu ndi kuyambitsa chidani pakati pawo. Mwana wanu sakudwala mwakuthupi, kotero Ruqyah singagwiritsidwe ntchito pochiritsa vutoli; koma vutoli lili m'thupi mwake ndi khalidwe lake. Chabwino chomwe mungachite ndi kupempha (Duaa) kuti Allah amutsogolere ku njira yoyenera, pamene mukuyesetsa kumulangiza mwanzeru za kuipa kwa mnzakeyo.

ANdinagulitsa chinthu kwa munthu wina masiku apitawo, koma wabwera kudzabweza n'kunena kuti sichikugwira ntchito bwino. Kodi malamulo a Chisilamu akuti chiyani pa

nkhani ngati imeneyi?

YNgati simunadziwe kuti chinthucho chili ndi vuto pa nthawi yogulitsa, ndiye kuti mulibe tchimo. Koma ngati mwazindikira pambuyo poti kasitomala wabweza ndipo mwatsimikizadi kuti chinthucho sichikugwira ntchito bwino monga mwachiyembekezo, muyenera kuchilandira n'kumubwezera ndalama zake munthuyo. Kapena mungokambirana naye kuti musinthanitse ndi chinthu china chomwe chili chabwino.

FNdinapeza kasitomala oti agule galimoto yanga. Ndiye analipira theka la mtengo kuti theka linalo adzamalizitse mwezi ukudzawo. Pano wabwera atasintha maganizo ndipo mmalo mwake akuti ndimubwezere ndalama zake. Kodi ndikulakwa mu Shariah ngati ndingakane?

YNgati mungavomereze zofuna zake n'kumubwezera ndalama zake, ndiye kuti ndi zabwino kwambiri, ndipo mudzapeza mphotho yayikulu kuchokera kwa Allah. Mtumiki (Sallallahu Alayhi Wasallam) anati: “Ngati munthu alola kubweza malonda kuchokera kwa Msilamu, Allah adzamukhululukira tsiku la chiweruzo.” (Abu Dawud). Komabe, malinga ndi zomwe munagwirizana pa malonda, simukakamizidwa kubweza ndalama ngati mgwirizano wanu unali wovomerezeka.

Kuyandikana komwe Msilamu alinako ndi Mulungu wake ndi pamene iye ali pakuwerama (pa nthawi ya Swala) choncho pangani Dua (pa nthawi).

”

Abu Dawud

FKodi n'kololedwa kupanga phindu lokwana theka kapena kuposa pa zinthu zomwe ndikugulitsa, potengera kuti ndimapereka renti malo a bizinesi komanso ndimawalipira antchito?

YChoyamba tinene kuti katundu amayenera kumugulitsa pamtengo wofanana ndi momwe akugulitsira m'misika ina. Palibe kusiyana kaya phindu likhala lochuluka, lochepa, kapena ngati palibe phindu lililonse. Komabe, ngati palibe mtengo wokhazikika, ndikofunika kuti wogulitsa asamangoika mtengo wochuluka cholinga choti apeze phindu lochuluka, koma aziika mtengo polingalira ndalama zomwe amalipira renti, malipiro a antchito ake, komanso phindu lomwe amapeza pambuyo pa zonsezi, ndipo zimenezi zichitike mwachilungamo mopanda kuwapsinja ogula.

FKodi n'kololedwa kugula galimoto yomwe pamsika ili ndi mtengo wa 30m Kwacha koma ngati ndilipira pang'onopang'ono m'miyezi ingapo, mtengo wake udzakwera kufika pa 50m Kwacha? Izi zikutanthauza kuti pali kusiyana kwa 20m Kwacha pakati pa mtengo wake weniweni ndi mtengo wake wolipira pang'onopang'ono. Kodi pali cholakwika chilichonse mu izi?

YPalibe vuto pa malonda amenewa ngati galimotoyo ili ya wogulitsa ndipo inali m'manja mwake—pasapezeke mnkhala-pakati wa malondawo. Ndipo palibe malire okhazikika a phindu; izi zili chonchi

potengera kuti munthu ogulayo alipira ndalama pa kamodzi kapena adzipereka pang'onopang'ono. Zatsimikizika m'mabuku awiri odalirika (Sahih al-Bukhari ndi Sahih Muslim), kuti Aishah (Radhiyallahu Anha) adanena kuti Barirah adagula ufulu wake kwa mbuye wake ndi ma siliva asanu ndi anayi (9) Awaq zomwe analipira mkati mwa zaka zisanu ndi zinayi (9), ndipo ankaliipira Uqiyah imodzi pachaka. Mtumiki (Sallallahu Alayhi Wasallam) atamva izi sananene chilichonse chotsutsa izi, kusonyeza kuti mchitidwe wa malonda otere ndi ovomerezeka.

FKodi munthu angayambe Itikaf (kubindikira mu Mzikiti cholinga chopanga Ibadah) nthawi ina iliyonse yosakhala mumasiku khumi omaliza a Ramadhan?

YInde, ndi kololedwa kuyamba Itikaf nthawi iliyonse, koma nthawi yabwino kwambiri ndi masiku khumi omaliza a Ramadhan, kutsatira mwambo wa Mtumiki wa Allah (Sallallahu Alayhi Wasallam) ndi ma Swahaba ake (Radhiyallahu Anhum). Ma Hadith odalirika akusonyeza kuti Mtumiki (Sallallahu Alayhi Wasallam) anachitanso Itikaf mu mwezi wa Shawwal zimene zikusonyeza kuti Itikaf ikhoza kuchitika nthawi iliyonse yoposera ya Ramadhan.

*Allah amachitira nsanje munthu amene
amamuchimwira iyeyo ”*

Bukhari ndi Muslim

FKodi malamulo a Chisilamu akuti chiyani pa za kugwira ntchito m'masitolo omwe amachita malonda osaloledwa, kaya ndi malonda a Riba (Katapila) kapena njira zilizonse zomwe zili zosavorezeka?

YKugwira ntchito ndi anthu omwe amachita Riba (Katapila), zachinyengo, kapena zina zomwe zimaletsedwa ndi malamulo a Chisilamu, ndi koletsedwa. Allah komanso Mtumiki wake (Sallallahu Alayhi Wasallam) analetsa izi mwamphamvu. Choncho, munthu amene amagwira nawo ntchito ndi anthu otero ndipo sangasinthe khalidwe lawo ndi dzanja lake, lilime lake, kapena mtima wake, ndiye kuti akuphwanya malamulo a Allah ndi Mtumiki Wake (Sallallahu Alayhi Wasallam).

FKodi n'kololedwa kugula katundu n'kukagulitsanso kwina ndi mtengo wokwera powerengera mtengo wa mayendedwe?

YPalibe vuto lililonse pa izi ngati munagula katunduyo nokha, nalipira mtengo wake, n'kukamutengera kwina n'kukamugulitsa dera lina pa phindu lochulukirapo chifukwa cha ntchito yomwe mwagwira, ndalama zomwe mwalowetsa pa katunduyo, komanso mtengo wa mayendedwe. Izi ndizofanana ndi momwe amalonda ena amachitira phindu ndi malonda awo.

FMunthu wina amafuna kukwatira koma analibe ndalama zokwanira kulipira Mahr. Ndiye anapita kwa munthu wina wa malonda kuti amubwereke ndalama zokwana 7m Kwacha. M'malo mopereka ndalama, mwini bizinesiyo anampatsa mwayi woti amugulitse galimoto pangongole ya 7 miliyoni Kwacha (ngakhale kuti mtengo wake weniweni wagalimotoyo ndi 5m Kwacha), ndipo analoledwa kulipira pang'onopang'ono mkati mwa chaka chimodzi. Munthuyo analoledwanso kugulitsa galimotoyo kwa wina aliyense, cholinga choti atenge ndalama zimene atagulitsire galimotozo alipire Mahr. Kodi izi ndi Riba?

YNgati zomwe zinachitika zili monga mmene mwafotokozera, ndiye kuti iyi si Riba, koma ndi malonda ovomerezeka ndi malamulo a Chisilamu. Komabe, ngati munthuyo adagula galimotoyo kuchokera kwa munthu wina kuti alipire pambuyo pake n'kukagulitsanso mwachangu kwa yemweyo pamtengo wotsika kuposa umene anagulira, ndiye kuti amenewo ndi malonda a ndalama kwa ndalama ndi kuwonjezera phindu, zomwe ndi Riba ndipo ndizosaloledwa mu Chisilamu.

Abwino mwainu ndi amene amapereka ngongole mwaubwino.

” ”

Q Some owners of properties make up excuses to evict the tenants from their property by subjecting them to harsh conditions and other ill-treatment so that the occupants can vacate the premises on their own. Does the Islamic law allow him to commit these harms?

A It is obligatory upon the owner to fulfill the rights of the renter according to what they agreed to, such as turning the place over to him and maintaining the necessities of the legislated conditions that they agreed upon or that the custom dictates. That should be during the time period that is written in the contract. So, when the period of the contract ends, if the two parties agree to renew the period it is obligatory on each of them to fulfil what is in it for the other just like what preceded. If the owner refuses to renew the period, it is obligatory upon the renter to turn the place over to him and not harm him by staying in it. For verily, the property of the Muslim is not permissible to take except if he himself is willing to give it.

Q What is the meaning of the Aqeeqah of the newborn child, and when is it supposed to be performed?

A The Aqeeqah of the newborn child is the sacrificial animal that is slaughtered in seeking nearness to Allah and thanking him for the blessing of the newborn child. The ceremony should be performed on the 7th day of the newborn

child, or the 14th or the 21st. If the parents or guardian cannot afford to do so in those prescribed periods, then they can perform the Aqeeqah anytime it is suitable for them.

Q My wife gave birth ten years ago to twins after being pregnant for 6 months. Then, the twins died on delivery. Is it permissible to perform an Aqeeqah for them considering that they were given names?

A It is preferable to perform an Aqeeqah for them. Two sheep that are suitable for sacrifice should be slaughtered for each one of them due to this Hadith: "The Prophet (Sallallahu Alayhi Wasallam) commanded that two sheep be slaughtered as the Aqeeqah for a boy and one sheep for a girl." (Ahmad). You are given the choice between giving them (i.e., the meat) in charity or some of it in charity, or cooking it and inviting whoever you wish from your relatives, your neighbors, your brothers in Allah's religion and some of the poor to eat from this meat.

Q What is the ruling on renting places and storage facilities to someone who will sell forbidden things, like musical items, or places for singing?

A Renting places and storage facilities to someone who will sell or store in them forbidden things is forbidden, because this is cooperating in sin and transgression that Allah has prohibited.

The Prophet (Sallallahu Alayhi Wasallam) commanded that two sheep be slaughtered as the Aqeeqah for a boy and one sheep for a girl.

Bukhari and Muslim

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What is the ruling on removing impurities that have dried up?



If the garment dries in the sun and is left out for a long time, such that if water is poured on it no trace of the impurity appears—neither color, smell, nor taste—then the garment is considered pure. However, if traces of impurity still appear when water is poured, then the garment remains impure and must be washed. In such a case, the impurity should be washed off at least three times to ensure proper purification.



Is it permissible to imprison someone who is unable to pay their debts due to financial difficulties?



It is not permissible for someone who is confirmed as being poor and is unable to pay his debt to be imprisoned. However, there are some people who claim to be poor in order to play with the rights of the people or to devour the wealth of the people in falsehood. That kind of individuals can be imprisoned so that they should be kept from infringing on other's right to wealth.



A person died while owing a debt and he did not inform anyone of that. So, what is the ruling?



If the deceased owes a debt and he did not inform anyone of it before he died, it is obligatory upon his heirs to repay it from whatever he left if the debt is confirmed by a legal proof that is given

precedence over the will and the inheritance. If the heirs and those who claim to be owed the debt dispute, then the matter is referred to a competent court.



A man borrowed money to be paid back after six months. He took longer than agreed time to pay back the loan and started doing business using the same money. Can I demand an extra pay from that?



You only get the capital sum of your money. It is not permissible for you to request an increase, because that is a form of Riba. However, if he gave you as a form of generosity from him and not at your request and under no compulsion, some extra along with what was due to you then that is preferred for him and better for you. This is acting according to the authentic Hadith, which is the Prophet's statement: "The best amongst the people is he who repays his debts in the most handsome manner." (Bukhari). Hence, this is also because it will work as a form of compensation for you due to your kindness.

The best amongst the people is he who repays his debts in the most handsome manner. ”

Bukhari

Kodi Tapindula Chiyani mu Ramadhan?

Pamene mwezi wa Shawwal ukupita kumapeto, iyi ndi nthawi yoti aliyense wa ife akuyenera alingalire mmene tinalili pa ulendo wathu wauzimu wa Ramadhan. Pafupifupi mwezi umodzi wapita kuchokera pamene tinkakhala mumasiku odala a kusala, pemphero, komanso kudzipereka kwa Allah mu mwezi wa Ramadhan. Koma funso ndi lakuti: Kodi tidakasungabe maphunziro amene tinapeza mu Ramadhan, kapena tabwelera mu makhalidwe athu akale? Cholinga cha Ramadhan — yomwe ili Taqwa, sichiyenera kuchoka mwaife pamene Ramadhan yatha, koma chiyenera kukhala maziko a kukula kwathu mu uzimu kwa moyo wathu wonse.

Kusamala Taqwa Pambuyo pa Ramadhan

Cholinga cha kusala, monga momwe Mulungu wanenera m'Quran (2:183), ndi kukhazikitsa Taqwa (kuopa Mulungu) m'mitima mwathu. Zimakhala zophweka kupewa tchimo komanso kuchita ma Ibadah munthawi ya Ramadhan, koma khalidwe lenileni lokhazikika limaoneka mmene tingasungire makhalidwe amenewa pambuyo pake pa Ramadhan. Tsopano, pamene tili kumapeto kwa Shawwal, ndikofunikira kuyesetsa kudzikumbutsira Imaan yathu ya mu mwezi wa Ramadhan pochilimilimikanso kupemphera, kuthandiza anthu ovutika, ndi kukhala ndi makhalidwe abwino.

Masiku Asanu ndi Limodzi a Shawwal: Kodi

Tinataya Mwayi?

Mtumiki (Sallallahu Alayhi Wasallam) anati: “Aliyense amene asala Ramadhan kenako natsatira kusala masiku asanu ndi limodzi (6) a Shawwal, akhala ngati wasala chaka chonse.” (Muslim). Ambiri adagwiritsa ntchito mwayi uwu, pomwe ena mwina anauphonya. Masiku asanu ndi limodzi (6) amenewa amathandiza okhulupirira kupitiliza kupeza madalitso a Ramadhan ndikukhazikika pa chizolowezi cha kusala ma Sunnah. Kwa iwo omwe atsala ndi masiku ochepa okha kuti akwaniritse masiku asanu ndi limodzi (6) a Shawwal-wa, mwayi udakalipo kuti mukhoza kugwiritsa ntchito masiku otsalawo kuti mulandire mphoto ya kusala chaka chonse.

Kupitiriza Chikhulupiliro Chabwino Pambuyo pa Eid

Eid inali nthawi yosangalala, yamgwirizano, ndi kuthokoza, koma makhalidwe abwino amenewa sayenera kutha ndi chikondwerero chokha. Chifundo chomwe chimaonetsedwa panthawi ya Ramadhan—kupyolera mu Zakaat-ul-Fitr, zopereka, ndi ubwino—chiyenera kupitilira pambuyo pa Eid. Okhulupirira enieni amateteza osauka powathandiza pazosowa zawo, amasunga ubale, komanso amakhala odzichepetsa mu nthawi zonse.

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