

Al-Haqq الْحَقُّ

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

REGISTERED AT GPO AS A NEWSPAPER | Shaban 1447 / February 2026

How can We Prepare Ourselves for RAMADHAN?

“The month of Ramadhan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you observes (the crescent on the first night of) the month (of Ramadhan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days...” (Quran 2:185).

This blessed month is a great opportunity for goodness, Barakah (blessing), worship and obedience towards Allah.

We can prepare for Ramadhan by taking stock of ourselves and recognizing our shortcomings in living up to the Shahaadatayn, or our shortcoming in fulfilling our duties, or our shortcomings in not keeping away from the desires and doubts that we may have fallen into.

We should set ourselves straight so that in Ramadhan we will have a higher degree of faith. For faith increases and decreases. It increases through obedience to Allah and it decreases through disobedience and sin.

The first act of obedience that a person should achieve is that of being a true slave of Allah and believing that there is none that

is rightfully worshipped except Allah, so he directs all kinds of worship to Allah and does not associate anyone else in worship with Him.

Each of us should realize that whatever has befallen him could not have missed him, and whatever missed him could not have befallen him, and that everything happens by the will and decree of Allah.

We should avoid everything that could undermine our commitment to the Shahaadatayn. This means keeping away from Bid'ah (innovations) and things that have been introduced into the religion.

We should uphold the principle of loving for the sake of Allah and hating only that which displeases Him. This involves maintaining a deep bond of loyalty and brotherhood with our fellow believers, supporting them in goodness and piety.

We should follow the example of the Prophet (Sallallahu Alayhi Wasallam) and his companions and adhere to the Sunnah of the Prophet (Sallallahu Alayhi Wasallam) and the way of the Rightly-Guided Khulafa' who came after him.

We should love the Sunnah and love those who adhere to it and defend it, in whatever country they are and whatever colour or nationality they are.

“Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, its good and its bad.”

— Sahih Muslim

Zakaat Nisaab
February 2026
MWK 4,073,826.08



CONTENTS

- How can we prepare ourselves for RAMADHAN?..... 1
- Zakaat Nisaab..... 1
- Motivational Moments..... 2
- Questions and Answers 2-11
- Tizikonzekeretse tokha mu nyengo ya RAMADHAN.....12

MOTIVATIONAL MOMENTS

We feel bad because we expect a lot from people. Don't. People change. Don't expect them to be the same. Trust Allah's plans.

Publisher

Al-Haqq Publications

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What is the reason why fasting is prescribed?.



Firstly, we must note that one of the names of Allah is Al-Hakeem (the Most Wise). Allah alone is the One Who issues rulings, and His rulings are the most wise and perfect. Secondly: Allah does not prescribe any ruling but there is great wisdom behind it, which we may understand, or our minds may not be guided to understand it. We may know some of it but a great deal is hidden from us. Fasting is a means of attaining Taqwa (piety, being conscious of Allah), and Taqwa means doing that which Allah has enjoined and avoiding that which He has forbidden.



I do not fast. Will I be punished on the Day of Resurrection?



Whoever does not fast has abandoned one of the pillars of Islam, and is committing a grave major sin. Indeed some of the Salaf were of the view that “he is a disbeliever and apostate especially when he denies its obligation. Whoever does not fast in Ramadhan without being sick or having any other excuse that allows him not to fast is more evil than the adulterer or drunkard, indeed they doubted his Islam and thought that this was heresy.” The punishment for those who deliberately break their fast before time is that they will be hung by their hamstrings, with the sides of their mouths torn and blood pouring from their mouths (Ibn Hibban). So what about those who do not fast at all? We ask Allah to keep us safe and sound in this world and in the Hereafter.



What is special about fasting so that Allah singled it out when He said, ‘Fasting is for Me and I shall reward for it.’?



Allah singled out fasting for Himself from all other good deeds, because of its status before Him, He loves it and it is a demonstration of sincerity towards Him, as it is a secret between a person and his Lord, which no one can see except Allah. The fasting person may be in a place with no other people around, and he could eat or drink that which Allah has forbidden to the fasting person, but he does not do that, because he knows that he has a Lord Who can see him even though he is alone.



Who is the person of good character whose statement about sighting the new moon may be accepted?



This person should be the one who fulfils the obligatory duties and does not commit major sins, or persist in committing minor sins. What is meant by fulfilling obligatory duties is things like the five daily prayers. And he does not commit major sins such as spreading malicious gossip and backbiting. As well as being of good character, he must also have strong eyesight, so that his claims may be believed. If he has weak eyesight then his testimony cannot be accepted even if he is of good character, because if he gives testimony even though his eyesight is weak, then he is deluded.



I am the head of a household, and now Ramadhan is coming. How should I take care of my family and teach them during this blessed month?



It is one of the blessings of Allah to a Muslim that He enables him to fast in Ramadhan and to spend its nights in prayer. It is a month in which good deeds are multiplied and people are raised in status, when Allah frees some people from the Fire. So a Muslim should strive to make the most of this month and the goodness it

brings; he should hasten to spend his life in worship. How many people have been deprived of this month because of sickness, death or misguidance? A Muslim must make the most of his time during this month; he has an unavoidable duty towards his children, to raise them well and bring them up properly, to urge them to do all kinds of goodness and make them get used to that – because the child will grow up in the manner to which his father makes him get accustomed.



Is it true that bad deeds are multiplied in Ramadhan? Is the same true of good deeds?



Yes, both good deeds and bad deeds are multiplied at special times and in special places, but there is a difference between the multiplication of good deeds and the multiplication of bad deeds. The multiplication of good deeds is in both quantity and quality. What is meant by quantity is number, so a good deed is multiplied by ten times the like thereof; and what is meant by quality is that the reward is great and vast. With regard to bad deeds, it is multiplied in terms of quality only, i.e., the sin is greater and the punishment is more severe. With regard to quantity a bad deed receives one Sayi'ah, and it cannot be more than one.

Umrah in Ramadhan is equivalent to Hajj.

”

Bukhari and Muslim

What is the Gate of Ar-Rayyan?



Prophet Muhammad
(Sallallahu Alayhi Wasallam)

said: "In Paradise, there is a gate called Ar-Rayyan, through which those who used to fast will enter on the Day of Resurrection, and no one but they will enter it." (Bukhari).

What is meant by the devils being chained up in Ramadhan?



The Messenger of Allah
(Sallallahu Alayhi Wasallam)

said: "When Ramadhan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up." (Bukhari and Muslim). This means that the devils are not able to tempt the Muslims as they are at other times because they are busy with the fast which controls their desires, and with reading Quran and Dhikr (remembrance of Allah).

I am a Non-Muslim and I am curious to join my Muslim friends who are eager to fast. Am I allowed to join them?



In order for your fast to be correct and accepted, you must first enter Islam by testifying to Allah's Oneness and believing in the Prophet (Sallallahu Alayhi Wasallam) and following the laws of Islam. We would be happy to see you living a happy life with strong faith, and good years to come, spending them inspired by Islam. We ask Allah to protect you and guide you

along.



Why are the Muslims not united in their fasting even though there is only one new moon for Ramadhan? In the past there was the excuse of there being no media or means of communication.



The most likely reason for the differences in the start of the fast from one country to another is the difference in sighting the new moon. Such differences are well known and it makes sense that there are such differences. Based on this, it is not possible to expect all the Muslims to start fasting at the same time, because this would mean that some of them were starting to fast before the new moon had been sighted and even before it had appeared. The strongest evidence for this is the report of Kuraib in Sahih Muslim. When he informed Ibn Abbas that the people of Syria had seen the moon on a Friday, Ibn Abbas replied that the people of Madinah had seen it on Saturday. Even though the sighting in Syria was confirmed, Ibn Abbas insisted on following the local sighting, stating: 'This is what the Messenger of Allah commanded us.' This confirms that different regions are not religiously bound by a single global sighting if the moon has not yet appeared in their own horizons. The Prophet (Sallallahu Alayhi Wasallam) said: "Fast when you see it and stop fasting when you see it." (Bukhari and Muslim).

When Ramadhan comes, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.

Bukhari and Muslim



Is Umrah Mustahabb only during the last ten days of Ramadhan?



The Prophet (Sallallahu Alayhi Wasallam) encouraged us to perform Umrah in the month of Ramadhan. Al-Bukhari (1782) and Muslim (1256) narrated that Ibn Abbaas (Radhiyallahu Anhu) said: The Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Umrah in Ramadhan is equivalent to Hajj." This includes all of Ramadhan, not just the last ten days. This is a special virtue for Ramadhan. However, it is also recommended and rewarded in other periods other than Ramadhan.



If a person completes the full month of Ramadhan and performs the Eid al-Fitr prayer in one country, but then travels to a country where Ramadhan is still ongoing, is he required to resume fasting with the local community, or does his initial completion of the month exempt him?



They do not have to refrain from eating and drinking, because they broke their fast in a legitimate manner. So in that case it is a day when they are permitted to eat and drink, and they do not have to refrain from that. If they could not see the sun in one country then they traveled to another country where they could see the sun before it sets, then they do not have to fast that day.



In our city there is a group of committed brothers, but they differ from us with regard to some matters,

such as fasting in Ramadhan. They do not fast until they see the moon with the naked eye. Sometimes we fast two or three days before them in Ramadhan, and they break their fast one or two days after Eid al-Fitr. Is what they are doing correct?



They should fast with the people and break their fast with the people, and they should offer the Eid prayer with the Muslims in their city because the Prophet (Sallallahu Alayhi Wasallam) said: "Fast when you see it (the new moon) and break your fast when you see it, and if it is cloudy then complete the number (of days – i.e., assume the month is thirty days)." (Bukhari and Muslim). What is meant by this command to fast and to break the fast is if the thing is proven by the naked eye or by means that help the eye to see, because the Prophet (Sallallahu Alayhi Wasallam) said: "Fasting is the day when you (i.e., the Muslim community) fast, iftaar is the day when you (all) break your fast and adh-ha is the day when you (all) offer your sacrifice. (Abu Dawood and Tirmidhi).



Some of our Muslim brothers did not know that Ramadhan had begun until after the sun had risen, but they completed their fast. Is that correct?



They have done the right thing by refraining from eating for the rest of the day, but they have to fast another day if they did not make any intention to fast.

Ku Jannah kuli malo otchedwa Ar-Rayyan, ndipo okalowa kumeneku ndi okhawo amene ankasala. ”

Bukhari

FKodi ndi njira iti yomwe ndingatsatire kuti mwana wanga wa zaka zisanu ndi ziwiri azolowele kusala m'mwezi wa Ramadhan pamene chaka chatha anakwanitsa kusala masiku khumi ndi asanu okha?

YMsinkhu womwe makolo angayambe kuwalimbikitsa ndi kuwaphunzitsa ana awo kusala ndi pamene anawo afika pa nsinkhu woti angakwanitse kusala ndipo zimatha kusiyana malingana ndi chibadwidwe chawo. Maulama ambiri anafotokozera za nsinkhu umenewu kukhala zaka zisanu ndi zinayi (9). Kulankhulapo pa zinthu zowathandizira anawo kuti azolowele kusala, pali zinthu zingapo zomwe mungachite. (1) Kuwauza za ubwino wa kusala m'mwezi wa Ramadhan kuti malipiro aakulu ndiko kukalowa ku Jannah komwe kuli khomo lapaderadera lotchedwa Al-Rayyaan, limene anthu okhawo omwe ankasala m'mwezi wa Ramadhan ndiomwe adzalowe. (2) Kuwalimbikitsa kusala ma Sunnah monga lolemba ndi/kapena lachinayi mu miyezi ina. (3) Kusala gawo la tsiku m'mwezi wa Ramadhan (monga kusala kuyambira ku m'bandakucha ndikumasula masana) ndi kumaonjezera nthawi pang'ono pang'ono. (4) Kuchedwetsa kudya chakudya

chaku m'bandakucha (dakwi kapena kuti Suhoor). (5) Kumulimbikitsa mwana yemwe akuoneka kuti watopa. Koma ngati mwana yemwe mukumuphunzitsa kusala akuoneka kuti watopa zedi musamukakamize kumaliza kusala tsiku ndi cholinga choti asaide ntchito ya Ibaadah ya Mulungu komanso kupewa kuti iye asanamizile kudwala.

FKodi zitachitika kuti anthu ena azindikira masana kuti mwezi wa Ramadhan unaoneka dzulo lake ndipo anthu ayamba kusala, akuyenera kutani?

YIzi zimachitika ndithu chaka ndi chaka koma masiku ano mwezi ukaoneka pena timamva ma Radio komanso masamba a mchezo akulengeza. Komabe sionse omwe angakhale tcheru kumvetsera za kuoneka kwa mweziwu, ndipo ngati zitatero, iwo ayenera kusiya kudya ndi kumwa ndipo pambuyo pomaliza kusala adzayenera kubwenza tsiku limenelo. Kusala kwachikakamizo monga kusala m'mwezi wa Ramadhan kumayenera kukhala ndi kutsimikiza za kusala kuyambira kum'banda kucha. Choncho chitsimikizo cha kusala sichingayambire masana.

Ramadhan akabwera, makomo aku Jannah amatsekulidwa, ndipo makomo akumoto amatsekedwa, ndipo Shytan amamangidwa.

”

Bukhari and Muslim

FPamene mwezi wa Ramadhan ukuyandikira anthu ena amazipatsa zifukwa zosiyanasiyana cholinga choti asasale nawo. Kodi zifukwa zoyenera zomwe munthu akuloledwa kuti asiye kusala ndi ziti?

YZifukwa zomwe zili zovomerezeka kusiya kusala m'mwezi wa Ramadhan mwa zina ndi izi: (1) Kudwala. (2) Kukhala pa ulendo. Ulendo wake uyenera kukhala womwe uli wautali ndipo ndikokwanira munthu kuchepetsa kapena kuphatikiza mapemphero apatsiku. Ulendo wake usakhale wokachita zinthu zoletsedwa koma ukhale ulendo wabwino. Zonse zimatha (zakusiya kusala) pamene munthu wa paulendoyo wabwelera pa khomo lake. 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.

FIne ndangokwatira kumene, kodi ndikololedwa kukhalira limodzi ndi mkazi wanga pamene ndikusala

m'mwezi wa Ramadhan?

YKukhalira 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 (Kaffaarah). Dipo lake ndiko kuombola kapolo. Ngati zitakanika, ayenera kusala miyezi iwiri mondondoza, ndipo ngati sangakwanitse ayenera kuwadyetsa (kuwapatsa chokudya) anthu osauka makumi asanu ndi limodzi (60). Koma ndikololedwa kugonana ndi mkazi wako usiku m'mwezi wa Ramadhan.

FKodi munthu osala ngati wadya masana moyiwala ayenera kutani?

YIzi zimachitikadi kwa anthu ena makamaka oyamba kumene kapena kuphunzira kusala m'mwezi wa Ramadhan. Choncho ngati izi zitachitika posakhala kuti chinali cholinga choti adye koma kuti ndikuiwaladi kusala kwake munthuyo kudzapitilira ndipo Allah adzamupatsa malipiro ake okwanira.

Chinthu chilichonse chofunikira chimene sichiyamba ndi Bismillah ndi chopanda madalitso aliwonse kwa Allah. ”

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

Y Ayi. Kuyezetsa magari sikumasulitsa kusala chifukwa magari amene amatengedwa ndi ochepa amene nthawi zambiri safowoketsa munthu osalayo. Koma ngati magari atengedwa ndi ochulukirapo ndipo izi zamuyambitsira zovuta zina mthupi mwake, ayenera kumasula ndikudzabweza tsikulo.

F Kodi kuthira mankhwala m'maso komanso kulandira jakisoni kungaononge kusala m'mwezi wa Ramadhan?

Y Kusala kumaonongeka pokhapokha ngati chinthu chitalowa kupyolera m'mibowo yoziwika ya chilengwedwe monga mkamwa, mphuno ndi ena. Choncho kuthira mankhwala m'maso ndi kulandira jakisoni sikungaononge kusala.

F Kodi ndi madalitso anji omwe amapezeka m'mwezi wa Ramadhan. Nanga munthu angatani kuti apeze madalitsowo?

Y Ndikofunika kudziwa kuti mwezi wa Ramadhan ndi mwezi wodalitsika, wa madalitso ochuluka ndipo ndi nthawi yomwe Msilamu ayenera kuziyandikitsa kwambiri kwa Allah. Iyi ndi nthawi

yochulukitsa kumupempheza Mulungu ndi cholinga chofuna kupeza madalitso ndi malipiro ochuluka. Tiyenera kutsatira izi pamene tikusala m'mwezi wa Ramadhan: (1) Kusimikiza (Niyah) - munthu uyenera kuzikumbutsa pafupipafupi kuti ukusala chifukwa chotsatira malamulo a Mulungu. (2) Kutsatira ma Sunnah osiyanasiyana pamene tikusala m'mwezi wa Ramadhan. (3) Wara' - tiyenera kudziyeretsa mitima yathu ndi thupi lathu. Kusala sikusiya kudyana ndi kumwa kokha ayi. (4) Kuwerenga Quran. Dziwani kuti kusala m'mwezi wa Ramadhan ndi Quran ndi zinthu ziwiri zolumikizana. Pajatu Quran inatsitsidwa m'mwezi wa Ramadhan. (5) Kuchulukitsa mapemphero, ma Zikr popemphera munthawi yake ndipo osanyozera mapemphero a Taraweeh. (6) Kupereka chaulere kwa anthu osauka. Uwu ndi mwezi wochitirana chisoni ndi chifundo. (7) Kukhala mwa mtendere ndi mabanja athu. (8) Kukhala munthu womasuka, wosangalala. Ramadhan simwezi wokhazikitsa m'mitima yathu madandaulo ndi kulira. Iyi ndi nyengo yomuyamika Mulungu. (9) Kukhala ndi makhalidwe abwino onyaditsa. Kusala m'mwezi wa Ramadhan kuyenera kuti kukusintheni inu chikhalidwe chanu nkukhala munthu wabwino.

Umrah mu Ramadhan (malipiro ake) ndi chimodzimidzi Hajj.”

Bukhari ndi Muslim

FMalangizo anu ndi otani kwa munthu yemwe amachita Ibaadah usiku onse kenako ndi kupemphera

pemphero la Fajr ndikukagona mpaka

Zuhr, akapemphera Zuhr ndikugonanso

mpaka Asr ndipo akapemphera Asr

ndikugonanso mpaka nthawi ya kumasula.

Kodi kusala wake ndikovomerezeka?

YMalinga ndi m'mene zililimu kusala kwa munthu ameneyu kudzakhala kovomerezeka ndithu, koma kwa

munthu wosala kugona tsiku lonse ndikutailira

poganizira kuti mwezi wa Ramadhan

ndi mwezi wapaderadera ndipo Msilamu

aliyense ayenera kulimbikira pochita Ibaadah

yosiyanasiyana monga kuwerenga Quran,

ndikuchulukitsa ma Ibaadah. Mwachidule

kwa munthu wosala m'mwezi wa Ramadhan

poyamba amuoze Mulungu mu nyengo zonse

ndipo apitilize kugwira ntchito ya Mulungu

mu nthawi yake mopanda kubisala ku chinthu

china chake monga kugona mowonjeza.

FKodi ndizololedwa pamene ukusala m'mwezi wa Ramadhan kunena mawu achikondi kwa okondedwa

wako?

YPalibe choletsa pamene munthu ukusala m'mwezi wa Ramadhan kunena mawu aliwonse achikondi

pokhapokha ngati kutero sikungabweretse

chilakolako pa awirinu zimene zingakhale

ndikuthekera kosokoneza kusala kwanu.

Choncho ngati kulankhula kwanu konena kuti

mamuna wanga ine ndimakukondani kapena

ndimakunyadirani kungapereke chiopysezo

ndiye kuti kwa inu nokha sikovomerezeka.

Mwachidule munthu aliyense amadziwa

kufooka kwake ndipo ndibwino kupewa zinthu

zomwe zingaononge kusala m'mwezi wa

madalitso, m'mwezi wa Ramadhan. Mwezi

wa Ramadhan ndiofunika kuusamalira bwino.

Tikudziwa kuti masiku ake amatha msanga.

Chomwecho tiyenera kugwiritsa ntchito

nthawi yathu mosamala.

Aishah (Radhiyallahu Anha) anati: Mtumiki (Sallallahu Alayhi Wasallam) ankandiphyophyona komanso kumandiuza mawu achikondi akusala, ndipo anali munthu odziwa kwambiri kuwugwira mtima wake.

Bukhari ndi Muslim

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Is it better to give in charity in the last ten days of Ramadhan, or to spend the nights of those days in prayer and Dhikr which is the only special thing about those nights?



What was narrated from the Prophet (Sallallahu Alayhi Wasallam) concerning staying up at night during the last ten nights of Ramadhan is that those nights should be spent in prayer and Dhikr. Charity during Ramadhan is better than charity at other times, but we do not know of anything in the Sunnah to indicate that giving charity in the last ten days is better. But the Scholars stated that righteous deeds are better when done at times of virtue, and undoubtedly the last ten nights of Ramadhan are better than any other nights, because Laylat Al-Qadr is among them, which is better than a thousand months. Whatever the case, what is prescribed for the Muslim is to give a great deal of charity throughout Ramadhan. The Prophet (Sallallahu Alayhi Wasallam) was the most generous of people and he was at his most generous during Ramadhan. (Bukhari and Muslim).



In the pharmacies there is a kind of perfume that is just for the mouth, which comes in the form of an aerosol. Is it permissible to use it during the day in Ramadhan to remove bad breath?



Instead of using an aerosol when fasting, it is enough to use the Siwaak which the Prophet (Sallallahu Alayhi Wasallam) encouraged us to use. If he uses an aerosol and nothing from it reaches his throat, then that is okay. But it should be noted that the smell that comes from the fasting person's mouth as a result of the fast is not something to be disliked, because it is the effect of obedience to Allah. In the Hadith it says that "the smell from the fasting person's mouth is better in the sight of Allah than the fragrance of musk." (Bukhari).



Is saying "Ramadhan Mubarak" or "Ramadhan Karim" considered Bid'ah?



There is nothing wrong with congratulating one another at the beginning of the month of Ramadhan. The Prophet (Sallallahu Alayhi Wasallam) used to tell his Companions the good news of the onset of Ramadhan, and urge them to make the most of it. Abu Hurayrah (Radhiyallahu Anhu) said: "The Messenger of Allah (Sallallahu Alayhi Wasallam) said, 'There has come to you Ramadhan, a blessed month. Allah has made it obligatory on you to fast (this month). During it, the gates of Paradise are opened and the gates of Hell are locked, and the devils are chained up. In it, there is a night that is better than a thousand months, and whoever is deprived of its goodness is deprived indeed.'" (Nasai)

The Prophet (Sallallahu Alayhi Wasallam) was the most generous of people and he was at his most generous during Ramadhan.

Bukhari and Muslim

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What is the ruling on a fasting person using a patch to remove the feeling of hunger and thirst?



The patch for removing the sensation of hunger and thirst is a medical patch known as (diet patches) that is placed on the skin. The majority of Jurists have opined that what enters the body through absorption by the skin pores does not break the fast of the person fasting, and they cited the Hadith of Aishah and Umm Salamah (Radhiyallahu Anhuma): “The Messenger of Allah (Sallallahu Alayhi Wasallam) would be overtaken by dawn in a state of Janabah from his family, then he would perform Ghusl and fast,” (Bukhari and Muslim). The point of evidence is that water penetrates the pores, and if it broke the fast, the Prophet (Sallallahu Alayhi Wasallam) would not have done it while fasting, and would have done it before dawn.



I work in a company that produces coffee. We often have to taste the coffee to compare the flavour and smell. Am I permitted to taste food while fasting?



If a fasting person needs to taste food whilst fasting, there is nothing wrong with that, and it does not affect the fast so long as none of the food enters the throat of the fasting person. This applies equally to coffee and other things. If he tastes it without any need to do so, this is Makruh, but it does not invalidate the fast. Ibn ‘Abbas said: “There

is nothing wrong with tasting what is being cooked or whatever.” (Bukhari).



Is it permissible for a man to sleep beside his wife in Ramadhan?



Yes, it is permissible for a man to sleep beside his wife in Ramadhan. In fact, it is permissible for a man to be intimate with his wife when he is fasting, so long as no intercourse or ejaculation takes place. Al-Bukhari (1927) and Muslim (1106) narrated that Aishah (Radhiyallahu Anha) said: “The Prophet (Sallallahu Alayhi Wasallam) used to kiss (without exchanging saliva) and be intimate when fasting, and he was the most able of you to control his desire.”



What are the rulings related to Salah (Prayer) and Sawm (Fast) during travel? Which is better: offering Salah in full and observing fast, or making use of the Rukhsah (concession)?



It is permissible for a traveler during Ramadhan to break Sawm and shorten the four-Rakah Salahs (which is the better course of action than Sawm and offering complete number of Rakahs). It is authentically reported that the Prophet (Sallallahu Alayhi Wasallam) said: Allah loves that His concessions be availed of, just as He loves that His commands be abided by. (Ahmad). The Prophet (Sallallahu Alayhi Wasallam) also said: It is not righteousness to fast while traveling. (Bukhari and Muslim).

Aishah (Radhiyallahu Anha) said: “The Prophet (Sallallahu Alayhi Wasallam) used to kiss and be intimate when fasting, and he was the most able of you to control his desire.”

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Bukhari and Muslim

Tizikonzekeretse Bwino mu Nyengo ya **RAMADHAN**

“(Mwezi uwu mwalamulidwa Kusala ndi) mwezi wa Ramadhani Womwe mkati mwake Quran Idavumbulutsidwa kuti ikhale chiongoko Kwa anthu ndi zizindikiro zoonekera poyera zachiongoko. Ndikutinso ikhale cholekanitsa (pakati pachoonadi ndi bodza) Ndipo mwa inu amene akhalepo (pamudzi) M’mweziwu, amange. Koma amene ali wodwala, kapena ali paulendo, akwaniritse chiwerengero m’masiku ena (cha masiku amene sadasale). Mulungu akukufunirani Zofewa, ndipo sakukufunirani zovuta. Ndipo kwaniritsani chiwerengerocho ndi kumlemekeza Mulungu chifukwa chakuti wakutsogolerani ndikutinso mukhale othokoza. (Quran 2:185)

Mwezi ukudzawu ndi mwezi wa madalitso ndi ma ubwino ochuluka kwa anthu omvera malamulo a Allah.

Tikhonza kuzikonzekeretsa tokha mu mweziwu poziwelengetsera tokha za ntchito zomwe takhala tikuchita m’mbuyomu molingana ndi kuchita zomwe Allah analamula, komanso popewa zimene lye analetsa. Ndiponso kuyang’ana za zovuta zomwe takhala tikukumana nazo pofuna kukwaniritsa ma Shahaada awiri omwe ndi nsichi zofunikira pa Chisilamu.

Tikuyenera tikonzekere mwakuya kuti tikhale ndi Iman ya mphamvu mu Ramadhani chifukwa Iman imakwera ndikutsika. Imakwera pochita zomusangalatsa Allah ndipo imatsika pochita zosemphana ndi zomwe lye analamula. Tigwiritse ntchito

mwayi umene umakhala mu nthawiya kamba koti Shaytan amamangidwa ndipo makomo akumoto amatsekedwa.

Choyambilira chenicheni kuchita mu nyengoyi pofuna kutsata malamulo a Allah ndikukhala kapolo weniweni wa Allah ndikukhulupilira kuti palibe opembedzedwa wina mwa chowonadi kuposa Allah ndipo ntchito zonse zimene kapoloyi azigwira zizikhala zogwirizana ndi momwe Mbuye wake analamulira ndikusamphatikiza iye ndi zinthu zina.

Aliyense akuyenera kudziwa kuti chilichonse chimachitika mu chifuniro cha Allah, ndipo chimene chamufikira sichinali choti chimudutse ndipo chimene chamudutsa sichinali choti chimupeze. Izi ndi zizindikiro zosonyeza kuya kwa chikhulipiliro cha munthu pa Mbuye wake.

Tikuyeneranso kupewa zinthu zimene zingatyiye chifupi ndi kulakwira malamulo a Mbuye wathu popewa kuyambitsa zinthu zatsopano mu Deen (Bid’ah) ndi machimo ena akulu akulu.

Tikuyenera kutsatira chitsanzo cha Mtumiki wathu okondeka (Sallallahu Alayhi Wasallam) ndi ma Swahaba ake ndikutsatira ma Sunnah a Mtumiki (Sallallahu Alayhi Wasallam) ndi moyo wa ma Khulafa anayi amene anabwera pambuyo pake.

Tikuyenera tiyikonde Sunnah komanso kuwakonda anthu amene amatsata Sunnah posatengera dziko ndi khungu la munthuyo.



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