

Al-Haqq الْحَقُّ

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

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Virtues of Fasting Six Days of Shawwal

Abu Ayyub (Radhiyallah Anhu) reported that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Whoever fasts Ramadhan and follows it with six days of Shawwal, it will be as if he fasted for a lifetime." (Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasai and Ibn Majah).

The Prophet (Sallallahu Alayhi Wasallam) explained this when he said: "Whoever fasts for six days after (Eid) al-Fitr has completed the year: (whoever does a good deed (Hasanah) will have ten Hasanah like it)." According to another report: "Allah has made for each Hasanah ten like it, so a month is like fasting ten months, and fasting six days completes the year." (Al-Nasai and Ibn Majah)

It was also narrated by Ibn Khuzaymah with the wording: "Fasting for the month of Ramadhan brings the reward of ten like it, and fasting for six days brings the reward of two months, and that is the fasting of the whole year."

The Hanbali and Shafi Fuqaha explained that fasting six days of Shawwal after fasting Ramadhan makes it as if one has fasted for an entire year of obligatory fasts, because the multiplication of the reward applies even to Nafil fasts, because each Hasanah brings the

reward of ten like it.

Another of the important benefits of fasting six days of Shawwal is that it makes up for any shortfall in a person's obligatory Ramadhan fasts, because no one is free of shortcomings or sins that have a negative effect on his fasting.

On the Day of Resurrection, some of his Nafil deeds will be taken to make up the shortcomings in his obligatory deeds, as the Prophet (Sallallahu Alayhi Wasallam) said: "The first thing for which people will be brought to account on the Day of Resurrection will be their Salah (prayer). (Ibn Majah).

Our Lord will say to His Angels – although He knows best – 'Look at the Salah of My slave, whether it is complete or incomplete.' If it is perfect, it will be recorded as perfect, and if something is lacking, He will say, 'Look and see whether My slave did any voluntary (Nafil) prayers.' If he did some voluntary prayers, [Allah] will say, complete the obligatory actions of My slave from his voluntary actions.' Then all his actions will be dealt with in a similar manner." (Abu Dawud).

"Whoever fasts Ramadhan and follows it with six days of Shawwal, it will be as if he fasted for a lifetime."

– Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasai and Ibn Majah

Zakaat Nisaab
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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.

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When can I start fasting six days of Shawwal, since we have finished Ramadhan now?



You can start fasting six days of Shawwal from the second day of Shawwal because it is Haram to fast on the day of Eid. You can fast the six days at any time during Shawwal, although the best of good deeds are those which are done soonest.



Is it valid to fast the six days of Shawwal on Mondays and Thursdays so that it may attain the reward of fasting on Mondays and Thursdays?



Yes, there is nothing wrong fasting the six days of Shawwal on Mondays and Thursdays, and there will be recorded for you the reward of fasting the six days (of Shawwal) and of fasting on Mondays and Thursdays.



Is it permissible for one who is Junub to recite Quran without touching the Mus-haf?



Most of the jurists of the four Madh-habs and others are of the view that it is prohibited to recite Quran when one is Junub, even if that is without touching the Mus-haf. At-Tirmidhi (Rahimahullah) said: This is the view of most of the Scholars among the Companions of the Prophet (Sallallahu Alayhi Wasallam) and the Tabi-in, and those who came after them, such as Sufyan ath-Thawri, Ibn al-Mubarak, Ash-Shafa'i, Ahmad and Is-haq.



With regard to the six days of Shawwal after Ramadhan, is it a condition that they should be fasted consecutively, or can I separate them? I want to fast them in three sessions, on the two days of the weekend.



It is not a necessary condition that the six days of Shawwal should be fasted consecutively. If you fast them separately or consecutively, it is OK. The sooner you do them, the better, because Allah says: "...so compete in good deeds." [Quran 5:48]. "And march forth in the way (which leads to) forgiveness from your Lord." [Quran 3:133]

I signed up for the program offered by a store that sells sweets, because they give those who sign up free sweets on their birthdays. Recently I received a voucher from them for free sweets on my birthday. Is it permissible for me to accept them?

A There is no harm in you accepting these sweets. This is a common marketing gift used by businesses to show appreciation to their customers. Since you are not participating in a religious ceremony or validating a belief, but simply receiving a gift offered by a merchant, it remains permissible. Our Prophet (Sallallahu Alayhi Wasallam) said, "Exchange gifts, as that will lead to mutual love" (Bukhari). Enjoy your treat, provided the ingredients are Halaal and wholesome.

Is it permissible to fast the six days of Shawwal before making up days that I did not fast in Ramadhan, if there is not enough time left in the month to do both?

A Fasting six days of Shawwal is dependent upon having completed the Ramadhan fast, according to the correct view. This is indicated by the words of the Prophet (Sallallahu Alayhi Wasallam): "Whoever fasts Ramadhan then follows it

with six days of Shawwal, it will be as if he fasted a lifetime." (Muslim). The conjunction Thumma (then) indicates that this must be done in this order. This indicates that the fast of Ramadhan must be completed first (by observing the Ramadhan fast and making up any missed fasts), then after that, one may fast the six days of Shawwal, so as to attain the reward mentioned in the Hadith. The one who still owes missed Ramadhan fasts is said to have fasted part of Ramadhan; we cannot say that he has fasted Ramadhan.

Is it permissible for me to fast the six days of Shawwal with the same intention as making up the days I did not fast in Ramadhan because of menstruation?

A That is not valid, because fasting the six days of Shawwal can only be done after fasting Ramadhan in full.

Is a Stepfather a Mahram?

A The stepdaughter is the daughter of a wife from someone other than her current husband; she is permanently forbidden in marriage to the man if he has consummated his marriage with her mother. This means that she has become one of his Mahrams.

Umrah in Ramadhan is equivalent to Hajj. ”

Bukhari and Muslim



What is the evidence that it is permissible for a woman to take off her Hijab in front of her Mahrams?



The Mahram for a woman is one who is permanently forbidden to marry her because of blood ties (such as her father and grandfather, no matter how far the line of ascent extends, and her son and grandson, no matter how far the line of descent extends, paternal uncles, maternal uncles, her brother, her brother's son and her sister's son), or ties through breastfeeding (such as a woman's brothers through breastfeeding and the husband of the woman who breastfed her), or ties through marriage (such as the mother's husband, the husband's father and grandfather, no matter how far the line of ascent extends, and the husband's son and grandson, no matter how far the line of descent extends). This is indicated by the texts of the Quran and Sunnah. In the Quran, Allah says: {and not show their adornments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their [fellow Muslim] women} [Quran 24:31]. In the Sunnah, the Prophet (Sallallahu Alayhi Wasallam) said: "What becomes Mahram (forbidden for marriage) through breastfeeding is the same as that which becomes Mahram through ties of

kinship." (Bukhari and Muslim). According to another version narrated by both of them: "What becomes Mahram (forbidden for marriage) through breastfeeding is the same as that which becomes Mahram through childbirth.



What is the ruling on giving Zakaah to non-Muslims?



The majority of Scholars are of the view that it is not permissible to give the obligatory Zakaah to non-Muslims, and that the one who gives his Zakaah to a non-Muslim has not discharged his duty, and it is still an obligation that he owes to Muslims of the categories who are entitled to receive Zakaah.



I am a non-Muslim, but I would like to know what Islam says about why man was created.



The purpose of human existence is defined by the Creator, not by human speculation. Allah states in the Quran: "And I did not create the Jinn and mankind except to worship Me" (Quran 51:56). The specific reason for our creation is to know Allah and manifest His attributes through obedience. This life serves as a trial to determine who is best in conduct, leading to an ultimate return for accountability. To live without this purpose is to exist in a state of loss.

What becomes Mahram (forbidden for marriage) through breastfeeding is the same as that which becomes Mahram through ties of kinship. ”

Bukhari and Muslim

Q Did the Rightly Guided Caliphs really mutilate the (enemy) dead? Is every action that the Rightly Guided caliphs did a precedent that is to be followed, even if it was unprecedented?

A In principle, the Rightly Guided Caliphs did not mutilate the dead, as Islam strictly forbids it except in rare cases of Qisas (reciprocal punishment) to ensure justice. While certain reports mention harsh punishments—such as Abu Bakr and Ali using fire against rebels or heretics—scholars note these were exceptional measures based on specific juristic interpretations (Ijtihad) rather than general practice. Regarding their precedents, the Prophet (Sallallahu Alayhi Wasallam) enjoined following their way. Their actions are considered binding evidence as their guidance represents a sound application of Islamic principles to new challenges.

Q Do the angels have free will and the ability to choose? Is it possible for one of them to commit a sin and disobey their Creator?

A The angels are created by Allah, and are among His slaves. The inclination to worship Allah is naturally instilled in them. There is a great deal of evidence to that effect in the Quran and Sunnah, such as the verses in which Allah says: {they do not disobey Allah in what He commands them but

do what they are commanded} [Quran 66:6] and {They fear their Lord above them, and they do what they are commanded} [Quran 16:50]. The fact that the angels are protected from committing sin does not mean that they have no freedom of choice, or that they are compelled to obey Allah without any power or choice on their part. In that case, they would be like puppets or robots. But the honourable angels of Allah are far above being like that. Rather, Allah only mentioned their being protected from sin in the context of commending and praising them, and it is known that one who has no strength to obey and has no freedom of choice cannot be praised in such a way. Rather, praise is for one who is able to do either.

Q Is sin multiplied during Rajab and the other sacred months? And are good deeds multiplied too?

A The sacred months are four: Rajab, Dhul-Qadah, Dhul-Hijjah and Muharram. What appears to be the case is that reward and punishment are multiplied during the sacred months in quality, but not in quantity, because a good deed done during the sacred months is greater than a good deed done at other times that are not sacred, and a bad deed done during the sacred months is more grievous than a bad deed done at other times that are not sacred.

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

F Kodi ndingayambe liti kusala masiku asanu ndi anayi (6) a Shawwal?

Y Mukhoza kuyamba kusala masikuwa kuyambira tsiku lachiwiri la Shawwal kamba

koti ndizoletsedwa kusala tsiku la Eid (tsiku loyamba la Shawwal). Muli ndi ufulu kusankha kusala masiku ena aliwonse mu Shawwal koma zikhoza kukhala zabwino kwambiri mutasaliratu kumayambiro a mwezi.

F Kodi pali cholakwika chilichonse utasankha kusala masiku a mu Shawwal wa lolemba ndi lachinayi

lililonse mu mweziwu kuti upezenso malipiro amene umapeza ukasala masikuwa?

Y Ayi, palibe cholakwika chilichonse kusala masiku asanu ndi limodzi (6) a Shawwal lolemba ndi lachinayi

lililonse ndipo Allah adzakupatsani malipiro osala masiku a Shawwal kuphatikizaponso malipiro osala lolemba ndi lachinayi.

F Kodi ndizoona kuti machimo amachulukitsidwa m'mwezi wa Rajab komanso miyezi inanso yopatulika?

Nanga ntchito zabwino nazonso zimachulukitsidwa?

F Miyezi yopatulika ilipo inayi: Rajab, Dhul-Qadah, Dhul-Hijjah ndi Muharram. Mphotho komanso chilango

zimachulukitsidwa m'miyezi yopatulikayi pa mlingo wa kulemera kwake (quality), osati pa chiwerengero (quantity). Izi zili choncho chifukwa ntchito yabwino yomwe yachitika m'miyezi yopatulika ndi yaikulu kuposa ntchito yabwino yomwe yachitika nthawi ina yomwe si yopatulika. Momwemonso, tchimo lomwe lachitika m'miyezi yopatulika ndi lolemera kwambiri kuposa tchimo lomwe lachitika nthawi ina yomwe si yopatulika.

F Kodi masiku asanu ndi limodzi (6) a Shawwal wa, tili okakamizika kusala mondondoza kapena tikhoza kusala mmene tingakwaniritsire.

Ndikuganiza zosala masikuwa mu magawo atatu: masiku awiri akumapeto kwa sabata iliyonse mu Shawwal.

Y Masiku a Shawwal wa muli ndi ufulu kusala mondondoza kapena modumpha masiku. Zili ndi inu.

Chachikulu ndi choti mumalize masiku onse mu mwezi wu. Koma tikhoza kukulimbikitsani kuti zabwino kwambiri ndikusala kumayambiro a mweziwu. Ndipo Allah akuti: "...Ndipo pikisanani pochita ntchito zanu zabwino...(Quran 5:48).

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

FKodi ngati munthu wasala masiku asanu ndi limodzi (6) a Shawwal mu Dhul-Qadah, akhoza kupeza malipiro ofanana ndikusala mu Shawwal?

YNgati munthuyo anali ndi mavuto ena amene anamuletsa kusala Ramadhan mu nthawi yake, monga kudwala, nsambo komanso kubereka ndipo anatanganidwa kubweza masikuwa mpaka mwezi wa Shawwal watha, kapena anali ndi mavuto ena amene anakanikitsa kusala mu nthawi yake, adzalandira malipiro onse okwanira atasala mwezi wina. Koma ngati analibe chifukwa chokwanira, chabe kuti anangosankha kusasala mu nthawi yoyenera, sadzalandira malipiro oyenerereka ndipo mmalo mwake adzakhala ngati wasala ma Sunnah ena. Sunnah yosala mu Shawwal ili ndi nyengo yokhazikika, ndipo malipiro ake amabwera chifukwa cha nyengo imene ntchitoyo ikuchitika.

FKodi ndili oloedwa kusala masiku a Shawwal ndisanabweze ngongole ya mu Ramadhan?

YMukuyenera kumaliza kaye ngongole yanu ya mu Ramadhan musanayambe kusala masiku asanu ndi anayi (6) a Shawwal. Izi ndi malingana ndi mawu a Mtumiki (Sallallahu Alayhi Wasallam)

onena kuti: “Yemwe angasale Ramadhan pambuyo pake nasala masiku asanu ndi limodzi (6) a Shawwal, adzalandira malipiro onga ngati wasala chaka chonse.” (Muslim). Mtumiki (Sallallahu Alayhi Wasallam) mu Hadith imeneyi anagwiritsa ntchito mawu oti Thumma, kutanthauza kuti ntchito imeneyi iyenera kuchitika pambuyo poti munthu wamaliza kusala mu Ramadhan. Munthu yemwe ali ndi masiku ena amene sanasale mu Ramadhan, amatengedwa kuti wasala mbali imodzi ya Ramadhan ndipo Ramadhan yonse imakwanira ngati wamaliza masiku onse. Koma ngati munthu wina anali ngongole yochulukira ya Ramadhan, ndipo mu Shawwal anakangalika kubweza ngongoleyi mpaka mwezi watha, ali ndi mwayi wosala masiku a Shawwal wa mu Dhul-Qadah.

FKodi ndili oloedwa kusala masiku a Shawwal pogwiritsa ntchito Niyah yomweyo yobwezera masiku a Ramadhan?

YKuphatikiza kusala kwa Ramadhan ndi Sunnah ina iliyonse sikololedwa kamba koti Ramadhan ndiyokakamizika pomwe kusala kwinako ndi kwa Sunnah. Choncho malizani kaye ngongole yanu ya Ramadhan kenako salani Sunnah yo.

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

”

F Kodi pali umboni okwanira ololeza mzimayi kuvula Hijab pamaso pa Mahram?

Y Mahram ndi munthu amene alioletsedwa kukwatirana naye kamba kaubale odzera m'magazi, monga bambo ake, agogo ake, mwana wake ndi zizikulu zake, azakhali ndi malume ake, mchimwene wake, mwana wamchimwene wake ndi mwana wamchemwali wake, kapena munthu yemwe wasanduka kukhala m'bale wake kamba kakuyamwa bere limodzi, monga mayiyo ndi ana amene anayamwitsa, komanso mamuna wa mzimayi amene anamuyamwitsa. Ubale umakhalaponso kudzera mukukwatirana, monga mamuna kapena mkazi wa kholo la munthu amene wakwatirana naye, agogo ake amunthu amene wakwatirana naye komanso ana amunthu amene wakwatirana naye. Maumboni okwanira ochokera mu Quran ndi ma Hadith a Mtumiki (Sallallahu Alayhi Wasallam) akutsimikizira zimenezi. Allah anati: "...Ndipo asaonetse poyera zozikongoletsera zawo koma kwa amuna awo, kapena atate awo, kapena apongozi awo, kapena ana awo, kapena ana a amuna awo, kapena abale awo, kapena ana a abale awo, kapena ana a alongo awo, kapena akazi anzawo (Achisilamu)." (Quran 24:31). Mtumiki (Sallallahu Alayhi Wasallam) anati: "Chimene chimaletsa kukwatirana kamba ka kuyamwa bere limodzi ndichomwechonso chimaletsa kukwatirana pachibale." (Bukhari

and Muslim).

F Kodi ndikololedwa kuwapatsa Zakaah anthu oti si Asilamu?

Y Zakaah ndi chuma chimene Asilamu amaika pamodzi ndicholinga choti chipindulire Asilamu. Ma Ulama ambiri anagwirizana kuti sizolelodwa kupereka Zakaah kwa anthu oti si Asilamu, ndipo munthu amene angapereke Zakaah kwa anthu onga amenewa amatengedwa kuti sanachite chinthu choyenera malingana ndi malamulo a Zakaah ndipo amakakamizikabe kuti apereke Zakaah kwa anthu oyenera.

F Kodi nyimbo ndi chiyani? Nanga Chisilamu chimati bwanji pankhani yokhudza nyimbo?

Y Nyimbo ndi luso lopanga matchuni ndi mayendedwe a mawu pogwiritsa ntchito zida zoimbira (Ma'azif). Malamulo a chipembedzo amasiyanitsa pakati pogwiritsa ntchito zida zoimbira ndi kuyimba kwa pakamwa (Ghina'). Ma Hadith komanso ma Ulama anayi a Chisilamu (Madh-hab) amaletsa kugwiritsa ntchito zida zoimbira, poona kuti ndi zida zosangulutsa zomwe zingatsogolere munthu ku chinyengo komanso makhalidwe oipa. Koma kuyimba kwa pakamwa n'kololedwa ngati kuli kopanda zida zoimbira komanso ngati mawu ake ali abwino, monga nyimbo za m'njira za anthu oyenda pa ulendo kapena nyimbo za ana.

Munthu amene wamwalira akuteteza chuma chake wamwalira mu njira ya Allah. Ndipo amene wamwalira akuteteza banja lake wamwalira mu njira ya Allah. Komanso munthu amene wamwalira akuteteza chipembedzo chake wamwalira mu njira ya Allah.

Abu Dawood



FKodi ma Khalifa Otsogoleredwa Bwino (Al-Khulafa al-Rashidun) ankachitadi nkhanza mitembo ya adani awo? Kodi chilichonse chomwe iwo ankachita chiyenera kutsatidwa ngati lamulo, ngakhale chitakhala kuti chinali chachilendo?

YMfundo yaikulu ndi yoti ma Khalifa Otsogoleredwa Bwino sankachitira nkhanza mitembo, chifukwa Chisilamu chimaletsa mwathunthu khalidweli kupatula pa Qisas (kubwezera mwa chilungamo) pofuna kuonetsetsa kuti chilungamo chachitika. Ngakhale kuti pali malipoti ena omwe amanena za zilango zokhwima—monga pamene Abu Bakr ndi Ali anagwiritsa ntchito moto polimbana ndi adani a Chisilamu—ma Ulama amanena kuti zimenezi zinali zochitika zapadera potengera kumasulira kwa malamulo (Ijtihad) osati chizolowezi chawo. Pa nkhanzi ya iwo kukhala zitsanzo zathu, Mtumiki (Sallallahu Alayhi Wasallam) anatilimbikitsa kutsata njira yawo. Zochita zawo ziyenera kutengedwa ngati umboni wokwanira ngati zili zogwirizana ndi Sunnah kapena ngati palibe Masahaba ena omwe anatsutsana nazo.

FKodi Angelo ali ndi ufulu wosankha zochita? Kodi n'zotheka kuti iwo akhoza kuchita tchimo kapena kusamvera Mlengi wawo?

YAngelo ndi cholengedwa cha Allah, ndipo ali m'gulu la akapolo Ake. Chifuniro chopembedza Allah chinayikidwa mwa iwo mwachibadwa. Pali

umboni wochulukira pa nkhanziyi m'Quran ndi Sunnah, monga m'ma Aayah amene Allah akunena kuti: (iwo sanyozera Allah pa zomwe lye amawalamula, koma amachita zimene iwo alamulidwa) [Quran 66:6] komanso (Iwo amaopa Mbuye wawo amene ali pamwamba pawo, ndipo amachita zomwe alamulidwa) [Quran 16:50]. Mfundo yoti Angelo amatetezedwa kuti asachite tchimo sikutanthauza kuti alibe ufulu wosankha, kapena kuti amakakamizidwa kumvera Allah popanda mphamvu kapena kusankha kwawo. Zikanakhala choncho, ndekuti iwo akanafanana ndi zidole kapena maroboti. Koma Angelo olemekkezeka a Allah ali kutali kwambiri ndi kukhala chomwecho. M'malo mwake, Allah anatchula kutetezedwa kwawo ku machimo pofuna kuwayamikira ndi kuwatamanda, ndipo zimadziwika kuti munthu amene alibe mphamvu zomvera ndipo alibe ufulu wosankha sangayamikiridwe motere. Koma kutamanda kumapita kwa uyo amene ali ndi kuthekera kochita chilichonse pakati pa chabwino ndi choipa (koma n'kusankha chabwino).

FKodi ndi zololedwa munthu amene ali ndi Janaba kuwerenga Quran?

YAyi, ndi zoletsedwa kuwerenga Quran pamene uli ndi Janaba ngakhale utamawerenga pa mtima posagwiritsa ntchito Mas-haf. Munthu amene wamaliza kukhalira limodzi ndi wokondedwa wake, ayenera kusamba moyenera asanayambe kuchita ma Ibadah osiyanasiyana.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

Bukhari

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Who are the foremost in faith (As-sabiqun) and those brought near to Allah (Al-muqarrabun)? How can we attain this status?



The foremost in faith are those who will be brought near to Allah on the Day of Resurrection. They draw close to Him by doing supererogatory deeds in addition to obligatory deeds. So they do what is obligatory and what is recommended, and they refrain from what is prohibited and what is disliked (Makruh). As they draw close to Him by sacrificing all that they are able to of what they are inclined towards and is dear to them, Allah loves them greatly, as He says [in the Hadith Qudsi quoted above]: “and My slave continues to draw closer to Me by doing Nafil (supererogatory) deeds until I love him”, meaning absolute love. So for these who are brought close to Allah, permissible things become acts of worship by means of which they draw close to Allah. Thus, all their deeds become acts of worship for Allah, and as they sow, so shall they reap. On the other hand, those who follow a middle course, who did some of their deeds motivated by their own interests, will not be punished, but they will not be rewarded for that either, thus not everything they did was motivated by the

desire to draw close to Allah.



Islam is a great religion with its rituals and values, but it was the last religion to appear. I wonder: why did it not appear in the beginning, from the time of Sayyiduna Adam (Alayhi-ssalam)?



Perhaps this confusion arises in one who thinks that the religion of Islam is separate from the previous divinely-revealed messages. This is an idea that the Jews and Christians have tried to spread and propagate. But the clear facts of the Quran confirm that Islam is a religion that perfects the religions that came before it, and that what the Prophet (Sallallahu Alayhi Wasallam) and what the previous Prophets were sent with all comes from the same source, namely divine revelation which brought the light of guidance and happiness to humanity. The believers who followed the earlier Prophets were all Muslims in a general sense, and they will enter Paradise by virtue of their Islam. If any of them lived until the mission of the Prophet (Sallallahu Alayhi Wasallam) began, nothing would have been accepted from him except following the Prophet (Sallallahu Alayhi Wasallam).

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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 **If someone does Wudhu and cannot find a Siwak, can toothpaste take its place? Will the one who does that be rewarded for that?**

 We must recognize that while cleanliness is the objective, the Miswak is the perfected method of that Sunnah. The Prophet (Sallallahu Alayhi Wasallam) said: “The Siwak is a means of purifying the mouth and is pleasing to the Lord” (Ahmad). Therefore, a person using toothpaste is rewarded for their intention of purity, but the one who uses the actual Miswak is rewarded for both purity and for reviving a specific physical tradition exactly as it was practiced. One achieves the reward of the goal, while the other achieves the reward of both the goal and the specific Prophetic means.

 **What is the concept of engagement in Islam? Usually an engagement party is one in which the fiance/fiancee exchange rings. Is this the prescribed method in the Shariah?**

 Engagement in Islam means that a man asks to marry a woman and is accepted. The view of the Scholars is that engagement is prescribed for one who wants to get married. The Messenger of Allah (Sallallahu Alayhi Wasallam) encouraged the one who wants to get engaged to look at the woman to whom he wishes to propose. But in Islamic Shariah, there are no specific practices that must be followed with regard to engagement. What some Muslims do, announcing the engagement, having a party to celebrate and exchanging gifts, all comes under the heading

of customs which are permissible in principle, and none of them are prohibited except those which Shariah indicates are prohibited – which includes the exchange of rings between the engaged couple, a custom which is known in Arabic as “Diblah.” This custom goes against Shariah.

 **Some people say that Christianity and Judaism are heavenly religions. Are they really all heavenly?**

 If what is meant by the phrase “heavenly religions” is the origin of these religions and of these systems of law that were sent down to Musa and Eisa (Alayhima-salaam), and what the Torah and Gospel that were sent down contained of guidance and light, then undoubtedly in that regard they are heavenly religions, and Islam came to complete and supersede these religions and abrogate them. But if what is meant by the phrase “heavenly religions” is what the Jews and Christians follow today of deviant beliefs, altered books and distorted and abrogated systems of law, then this phrase is false and cannot be right, because the distortions to which these two religions have been subjected caused a disconnect between their current state and heaven, and they are no longer heavenly at all. Rather they – in their current state – are earthly religions that were invented by their Rabbis and Monks, in which they ascribe imperfection and flaws to Allah ascribe partners to Him or describe Him in terms of Trinity, make accusations against the Prophets and are heedless about the Last Day and the reckoning.

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.”

Bukhari and Muslim

Ubwino Osala mu Mwezi wa SHAWWAL

Mtumiki (Sallallahu Alayhi Wasallam) ananena kuti: “Munthu yemwe angasale mu mwezi wa Ramadhan, (pambuyo pakumaliza kusala masiku onse a Ramadhan) nasala masiku ena asanu ndi limodzi (6) a Shawwal, (adzalandira malipiro) chimodzimidzi kuti wasala umoyo wake onse.” (Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasai ndi Ibn Majah).

Mtumiki (Sallallahu Alayhi Wasallam) anafotokozanso kuti: “Munthu amene angasale masiku asanu ndi limodzi (6) pambuyo pa Eid al-Fitr ali ngati amene wasala chaka chonse: Ndipo mukunena kwina zikusonyeza kuti: Allah wayika pa chabwino (Hasanah) chilichonse zinthu khumi (10) zofanana zake (mu malipiro), ndipo kusala mwezi umodzi malipiro ake ndi chimodzimidzi wasala miyezi khumi (10), ndipo kusala masiku asanu ndi limodzi (6) (amu Shawwal) amakwaniritsa malipiro osala chaka chonse”. (Al-Nasai ndi Ibn Majah).

Ndipo Ibn Khuzaymah ananena mu mawu ena kuti: “Kusala mwezi wa Ramadhan kumabweretsa malipiro okwana khumi (10) ofanana nawo ndipo masiku asanu ndi limodzi (6) a Shawwal amakwaniritsa chaka chonse.

Umenewo ndi wina mwa ubwino osala masiku asanu ndi limodzi (6) a Shawwal pambuyo pomaliza kusala mwezi wa Ramadhan.

Kufunikira kwina kosala mu mwezi wa Shawwal ndikoti kumathandiza kusokelera zigamba zimene zinalipo mu nthawi imene munthu umasala mu Ramadhan. Ndife anthu, sipamalephera zofowoka zina zimene zingabwere pa nthawi imene tikuchita ma

Ibadah osiyanasiyana. Choncho ukatsatiza Ramadhan yako ndi masiku asanu ndi limodzi (6) a Shawwal, Allah amakhululuka zofowoka zimene zija ndikukupatsa malipiro onse okwanira.

Tsiku la chiweruzo, ma Sunnah amene munthu ankachita azidzatengedwa ndi cholinga chofuna kufafaniza zolakwika zina zimene zinalipo pa nthawi imene iye amachita ma Ibadah a Fardh (okakamizika). Mtumiki (Sallallahu Alayhi Wasallam) anati: “Chinthu choyambilira chimene munthu adzafunsidwe tsiku la chiweruzo ndi Salah.” (Ibn Majah).

Mbuye wathu adzawuza Angelo ake – ngakhale lye ali odziwa bwino – “Iyang’aneni Salah ya kapolo wanga kuti ngati ili yokwanira kapena siyinakwanire.’ Ngati yakwanira, idzalembedwa mu bukhu ngati pemphero lokwanira, ndipo ngati pali chomwe chikusowekera, lye adzati, ‘Onani ngati kapolo wanga wapemphera mapemphero ena owonjezera (Nafil).’ Ngati wapemphera mapemphero owonjezera, [Allah] adzati, ‘Kwaniritsani ma Fardh a kapolo wanga potenga zinthu kuchokera ku zochita za ma Sunnah.’ Ndiye zochita zake zonse zidzaweruzidwa m’njira yomweyo.” (Abu Dawud).

Choncho tiyenera kuti pambuyo pamene tamaliza kusala masiku onse amu Ramadhan (kuphatikizapo kubweza masiku amene tinakanika kusala kamba ka zifukwa zina) toyambe kusala masiku amu Shawwal wa kuti Allah adzatipatse malipiro ochuluka zimene zidzatilowetse ku Jannah ya pamwamba kwambiri.



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