

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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THE ISRA AND MIRAJ

A Journey of Faith and its Significance in the Muslim World

The Isra and Miraj, a miraculous journey undertaken by the Prophet Muhammad (Sallallahu Alayhi Wasallam), holds a unique and profound significance in Islamic history as it symbolizes faith, devotion, and the spiritual connection between Allah and His Messenger (Sallallahu Alayhi Wasallam). It is a cornerstone of Islamic belief that continues to inspire Muslims around the world.

The Isra and Miraj are two distinct while at the same time interconnected parts of the same journey. The first phase, Isra, describes the Prophet's (Sallallahu Alayhi Wasallam) night-time journey from Masjid al-Haram in Makkah to Masjid al-Aqsa in Jerusalem. This journey, which took place in a single night, was facilitated by the heavenly steed **Buraq**, described as swift and radiant.

The second phase, Miraj, refers to the Prophet's (Sallallahu Alayhi Wasallam) ascension from Masjid al-Aqsa to the heavens. During this journey, he traversed the seven heavens, thereby meeting various Prophets such as Adam, Musa, Isa, and Ibrahim (Alayhimu-ssalaam), among others. Ultimately, the Prophet (Sallallahu Alayhi

Wasallam) was brought into the Divine Presence of Allah. It was during this encounter that the gift of Salaah (the five daily prayers) was prescribed for the Muslim Ummah.

The Isra and Miraj offers profound lessons and holds deep significance for Muslims around the globe.

The obligation of the five daily prayers during this journey emphasizes the pivotal role of Salaah in a Muslim's life. It further serves as a constant reminder of the connection between Allah and His servants.

Meeting previous Prophets (Alayhimu-ssalaam) during the Miraj indicates that the message of monotheism (Tawhid) is continuous and universal. It also reaffirms the Prophet Muhammad's (Sallallahu Alyhi Wasallam) status as the Seal of the Prophets.

The Isra and Miraj stand as a testament to the profound spiritual journey of the Prophet Muhammad (Sallallahu Alayhi Wasallam) and the timeless lessons it offers to the Muslim Ummah. It is a night that encapsulates the essence of faith, the importance of prayer, and the divine connection that sustains believers.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (modesty) is a part of faith."

Bukhari

**Zakaah Nisaab
January 2025
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MOTIVATIONAL MOMENTS

The tongue utters what's in the heart. So, rid your heart of envy, hatred, malice and doubts. You will have a gracious speech from your heart.

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Is it permissible to remove Janabah by means of Tayammum?



If there is a reason for doing Tayammum – such as non-availability of water, or being unable to use it because of sickness etc., – then Tayammum takes the place of Wuzu and Ghusl. So the person who is Junub (A person in a state of ritual impurity due to semen discharge) should do Tayammum and pray, then when he finds water or recovers from sickness, he has to do Ghusl.



I married my husband five years ago and I no longer feel attracted to him. What is your advice on divorce?



It is not permissible for a woman to ask for a divorce except when there is a reason which makes it permissible for her to do so, because the Messenger of Allah (Sallallahu Alayhi Wasallam) said: “Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her.” (Abu Dawud). “When it is absolutely necessary” means when there is some hardship and reason for resorting to asking for a divorce.



If I have a hostile husband and want to seek divorce, do I have to give Mahr back after divorce?



A wife may be required to return the Mahr to her husband if she seeks divorce and no fault is attributed to him, this situation is called Khula. However, the specifics of this requirement can be influenced by issues surrounding the case, like family dynamics, and the individual circumstances.



What is the ruling on music? Some say it is disliked (Makrooh) and others say it is forbidden (Haraam).



Music, musical instruments and singing are Haraam in Islam. The Quran and Hadith forbade this and every Muslim should avoid taking part in any musical activity.

Q **A brother has recently joined Islam. He would like to know if the sins committed before joining have been erased.**

A We thank Allah Who has guided your friend to Islam. We ask Allah to make him steadfast and to guide him to that which is good for him in this world and in the Hereafter. By His Grace and Mercy, Allah has made embracing Islam a cause to erase the sins that were committed before it. When a disbeliever becomes a Muslim, Allah forgives all that he did when he was a non-Muslim, and he becomes cleansed of sin.

Q **When entering the bathroom should the Dhikr be said before entering it, or after?**

A The Sunnah for the one who wants to enter the bathroom is to recite the recommended Dhikr before entering it and not after entering. It was narrated that when the Prophet (Sallallahu Alayhi Wasallam) wanted to enter the outhouse, he would say: "Allahumma inni audhu bika minal-khubthi wal-khabaith (O Allah, I seek refuge with You from the male and female devils)." (Bukhari).

Q **Is it true that a woman has to cover their feet for their prayers to be valid?**

A The free woman who has attained the age of maturity is obliged to cover her entire body during prayer apart from her face and hands. Though the prayer becomes valid even when both feet are uncovered,

Scholars encourage women to cover their feet when praying.

Q **I have just visited a Christian-friend recently and I would like to know if is it permissible to offer prayer in his house.**

A It is permissible to pray in the house of a Christian or anyone else who does not follow the religion of Islam because of the Prophet's (Sallallahu Alayhi Wasallam) saying: "... the earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray..." (Bukhari). The Hadith entails that the earth itself in its entirety is a place for prayer, unless there is any impediment in the presence of which prayer is disliked or invalid.

Q **I live in a community where security is an issue of concern. What does Islam say on keeping dogs for security?**

A It is not permissible for a Muslim to keep a dog, unless he needs this dog for hunting, guarding livestock or guarding crops. The Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Whoever keeps a dog, a Qiraat (value) from his good deeds will be deducted every day, except a dog for farming or herding livestock (Bukhari)." This Hadith indicates that it is Haraam to keep a dog, except for security purposes and other purposes which were exempted by the Messenger (Sallallahu Alayhi Wasallam).

Whoever keeps a dog, a Qiraat (value) from his good deeds will be deducted every day, except a dog for farming or herding livestock

Bukhari

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Is it sufficient to use tissue paper only when cleaning oneself after visiting the toilet, or is it essential to use water?



It is permissible to clean oneself with tissues or similar materials if impurities remain confined to 2.7 cm in diameter and the area is properly cleaned. Using an odd number of wipes, at least three, is recommended. However, water is strongly preferred for better hygiene and adherence to Sunnah, and Muslims are encouraged to use it whenever possible.



I would like to understand Kawthar (Cistern) as regards to who will be allowed and prohibited to drink from it?



Everyone who apostatizes from the religion of Allah or who introduces innovations with which Allah is not pleased and did not give permission for is one of those who will be driven away from the Cistern. Those who will be most forcibly driven away will be those who differed from the majority of Muslims and split from them, such as the Kharijis and Rafidis of all stripes, and the Mutazilis and anyone who followed their ways. The same applies to the evildoers and oppressors who tried to extinguish the truth and kill its followers and humiliate them, and those who openly committed major sins and took the matter of sin lightly, and all those who followed deviant whims and desires and innovation. So whoever wishes to drink from it should strive to abide by Allah's

commands and His Prophet's (Sallallahu Alayhi Wasallam).



I have a friend who claims that women are allowed to join funeral prayer. What's your say on that?



Praying the Janazah (funeral) prayer is prescribed for both men and women. The Prophet (Sallallahu Alayhi Wasallam) said: "Whoever attends the Janazah until he offers the prayer will have one Qirat (of reward), and whoever attends until (the deceased) is buried will have two Qirats." It was said, "O Messenger of Allah (Sallallahu Alayhi Wasallam), what are the two Qirats?" He said, "Like two great mountains," meaning, of reward. (Bukhari and Muslim). This Hadith indicates that praying the Janazah (funeral) prayer is permissible for both men and women. This is so whether it is offered in the mosque, in a house or in a prayer-place. Women used to offer the Janazah prayer with the Prophet (Sallallahu Alayhi Wasallam) in his Mosque and after his lifetime. But women should not follow the funeral procession to the graveyard. [Shaffi].



I believe that Jinn exists but I want to understand if Jinn can possess a human being.



Yes, Jinn can possess humans. Allah says in the Quran: "Those who eat Riba will not stand except like one beaten by Shaytan leading to insanity" [Quran 2:275]. That indicates Shaytan, which is in form of a Jinn, can possess a human being.

Those who eat Riba [usury] will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity. ”

Quran 2:275



What are the rulings concerning one who is insane and how to treat him?



An insane person is not required to do physical acts of worship, such as purification, prayer, fasting and Hajj, and they are not valid on his part. He is required to give Zakaat, if he has wealth; his guardian should pay it on his behalf. He is also required to pay penalties and compensation if he damages or destroys something, because this comes under the heading of dealing with the situation, not of accountability. The insane person is deemed to be Muslim if one of his parents is Muslim, and there is the hope that he will enter Paradise. The insane person is to be deemed legally incompetent, so transactions of sale and purchase on his part are not valid, and his word is not to be taken seriously in matters of divorce, gift-giving, and so on. Insanity is regarded as a defect with regard to marriage, and requires annulment of the marriage. No retaliatory punishment (Qisaas) is to be carried out on one who is insane, and he is not to be subjected to the Hadd punishment for Zinaa and the like. The insane person may inherit, and his guardian may dispose of his wealth in accordance with what is in his best interests. If he dies and has wealth, it is to be inherited from him.



Is it a Sunnah to cover the head while cooking and being at home even if there's no Non-mahram men?



There is nothing wrong with a woman wearing whatever kinds of clothes she wants at home, of clothes that women in her country usually wear at home, so long as she is safe from Non-mahram men being able to see her. Hijab has only been prescribed in order to conceal women from Non-mahram men, as Allah says: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful". [Quran 33:59]. He further emphasized the same in Quran 24:31 while exempting on Mahrams. So it is permissible for them to show their adornment in front of their husbands and Mahrams.



What practical steps can Muslims take today to counter false propaganda and secure their future?



Muslims can counter false propaganda and secure their future by demonstrating the sublime teachings of Islam through kind actions, supporting local humanitarian causes like feeding schemes, spreading the message of peace, and making earnest Duaa to Allah for guidance and success. Practical demonstrations, as shown by various Prophet's (Sallallahu Alayhi Wasallam) companions are more effective than words alone.

When the Prophet (Sallallahu Alayhi Wasallam) wanted to enter toilet, he would say: "Allahumma inni audhu bika minal-khubthi wal-khabaith (O Allah, I seek refuge with You from the male and female devils)."

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Bukhari

MAFUNSO NDI MAYANKHO

F Kodi ndi zololedwa kuchotsa Janabah pochita Tayammum mmalo mosamba?

Y Tayammum ndikuziyeretsa pogwiritsa ntchito zinthu zina zosakhala madzi monga miyala ndi mapepala. Ndizololedwa kuchita Tayammum ngati pali chifukwa chomveka bwino monga kudwala kapena ngati madzi asowa. Choncho munthu amene ali ndi Janabah ndipo wadwalika koti sangathe kugwiritsa ntchito madzi kapena sakutha kupeza madzi akuyenera kuchita Tayammum kuti aziyeretse. Ndipo adzayenera kugwiritsa ntchito madzi akapezeka kapena akachira ku matenda amene anadwalawo.

F Mtumiki (Sallallahu Alayhi Wasallam) anati “Allah analenga Adam mu chifanizo chake”. Kodi mawu okuti “mu chifanizo chake” akutanthauza chani?

Y Mawu okuti “mu chifanizo chake” mu Hadith imeneyi akutanthauza kuti Allah ali ndi nkhope, diso, mkono ndi phazi zomwe Adam anali nazo. Koma sizikutanthauza kuti zonsezi ndi zofanana chimodzimodzi ndi Allah chifukwa Allah ananena kale kuti siwofanana ndi china chilichonse (Quran 42:11).

F Kodi munthu akalowa Chisilamu zimakhala bwanji pa machimo amene amachita m’mbuyomu?

Y Choyamba timuthokoze Allah pomupatsa mzanuyo chidwi ndi chiongoko cholowa Chisilamu ndipo tipempha Allah kuti amupatse dangalira kuti akhale olimbikira pa chipembedzochi. Mu chifundo chake chosatha, Allah amafufuta machimo onse amene anachita asanalowe chipembedzo cha Chisilamu ndipo amakhala oyera kufikira pamene angayambirensa.

F Kodi ndi zowona kuti Msilamu wa mkazi akuyenera kubisa mapazi ake pa nthawi yomwe akuswali?

Y Mkazi amene watha msinkhu akuyenera kubisa mapazi ake pamene akuswali ngakhale kuti kusatero sikumaononga Swalah.

F Ndili kwa mnzanga oti si Msilamu ndipo mizikiti ili kutali ndikomwe ndikukhala kuno. Kodi ndizololedwa kuti nditha kumapemphera mnyumba ya munthu oti si Msilamu?

Y Mtumiki (Sallallahu Alayhi Wasallam) analoleza kupemphera penapaliponse poyera (popanda nyansi zilizonse) ndipo kutero ndizololedwa kupemphera mu nyumba yoti si ya Msilamu kupatula ngati muli zinthu zolakwika monga zithunzi ndi zinthu zina zomwe sizololedwa kupezeka malo opemphelera.

...Nthaka yapangidwa kukhala malo opemphelera ndi kudziyeletsera, ndipo paliponse pamene munthu ali ndipo nthawi yopemphera yakwana apemphelerepo... ”

(Bukhari)

F Kodi Chisilamu chikuti chiyani pa nkhani yakusunga agalu pakhomu kuti awonjezere chitetezo?

Y Chisilamu chimaloleza kusunga agalu achitetezo pakhomu. Mu Hadith ina Mtumiki (Sallallahu Alayhi Wasallam) anati: Aliyense amene angasunge galu, gawo la zabwino zake (Qiraat) limachotsedwa tsiku lina lililonse (masiku omwe akusunga agaluwo) kupatula galu osungidwa pothandiza pa ulimi kapena kulondera ziweto. (Bukhari). Izi zikusonyeza kuti kusunga galu kamba kowonjezera chitetezo ndi kololedwa.

F Kodi ndingathe kuvula Hijab pakhomu panga pa nthawi yomwe ndikugwira ntchito za pakhomu ngakhale pali abale anga?

Y Palibe vuto kuchotsa Hijab panthawi yomwe munthu uli pa khomo pako kugwira ntchito zosiyanasiyana ngakhale mukuyenera kuonetsetsa kuti pasapezeke Non-mahram (munthu ololezedwa kukwatirana naye). Hijab inayikidwa kukhala lamulo ndi cholinga choteteza amayi kuchokera ku mayesero osiyanasiyana amene amatha kubwera ndi Shaytan. Choncho ngati pakhomu pali Non-mahram valani Hijab yanu.

F Kodi azikhala motani mkazi wa Chisilamu pagulu?

Y Chisilamu chimalimbikitsa amayi kukhala mozilemekeza komanso kukhala moti

asachititse anthu ena maka ma Non-mahram (anthu ololezedwa kukwatirana nawo) kukhala mmayesero. Ngakhale sizabwino kwenikweni kusakanikilana pakati pa amuna ndi akazi malo amodzi, amayi ayenera kukhala mozisungira ulemu.

F Kodi tingatani pofuna kudziteteza kwa anthu omwe satifunira zabwino?

Y Ndizachikhalire kuti anthu ena sawafunira anzawo zabwino. Chifukwa chaichi Msilamu ayenera kupempha chitetezo kwa Allah kuti atetezedwe ku zoipa zonse zomwe anthu ena akulakalaka zitamupeza. Kudziteteza ku zoipa kuyenera kuchitika potsatira ndondomeko yoyenera ya Shariah. Izi ndi monga kuwerenga ma Surah awiri omalizira amu Quran katatu kum'mawa kulikonse komanso madzulo. Kuwerenga pafupipafupi Ayat ul-Qursi. Choncho sizololedwa kugwiritsa ntchito njira zina zomwe zili zotsutsana ndikukhulupilira Mulungu M'modzi yekha.

F Ndili ndi chikhalidwe chokonda kumvera nyimbo. Kodi Chisilamu chikuti chiyani pa nkhani imeneyi?

Y Nyimbo ndi chilichonse chokhudza nyimbo monga zing'wenyeng'wenye ndi zina zotero ndi zoletsedwa mu Chisilamu. Chisilamu chinaletsa zimenezi ndipo Msilamu aliyense ayenera kumapewa mchitidwewu. Mmalo mwake muzikonda kumvera ndi kuwerenga Quran mmalo mwa nyimbo kuti muziyandikitse kwambiri pamaso pa Allah.

Mtumiki (Sallallahu Alayhi Wasallam) anafunsidwa kuti “Kodi khalidwe labwino la Chisilamu ndi liti?” Iye anati: “Kudyetsa anthu ovutika ndi kupereka Salam kwa anthu owadziwa ndi osawadziwa omwe”.

Bukhari

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MAFUNSO NDI MAYANKHO

FKodi Chisilamu chimatinji pakukhalira malo amodzi ndi mkazi wako?

YMunthu akafuna kukhalira malo amodzi ndi mkazi wake akuyenera kuchita motero pofuna kumusangalatsa Allah. Choyamba pakhale chikondi pakati pa anthuwa poyankhulana mawu abwino ndi kachezedwe kabwino. Ndipo ndi zoyenera kupanga Duaa iyi panthawi yomwe akufuna kukhalira malo amodzi ndi mkazi wake: “Bismillah, Allahumma jannibna al-shaytan wa jannib al-shaytan ma razaqtana.” Ndipo machezedwewa achitike potsatira njira yoyenera yakutsogolo kwa munthu wa mayi osati kumbuyo kwake. Komanso sizoyenera kukhalira malo amodzi pamene mkazi ali ku nsambo. Zochitika mnyumbazi zikhale pakati pa awiriwa ndipo wina asatenge nkhani za mnyumba kukazinena kwa anzake kunja kamba koti zimenezi zimabweretsa Shaytan pafupi nawo.

FKodi ndi anthu anji amene sadzawalola kumwa nawo madzi a m'chitsime cha Kawthar?

YKawthar ndi chitsime chimene Mtumiki (Sallallahu Alayhi Wasallam) adzapatsidwe pa Tsiku la Chiweruzo kuti anthu ake amwe kuti athetse ludzu lodza kamba ka dzuwa lowotcha lomwe lidzakhale patsikuli. Ndipo aliyense omwalira asali Msilamu ndi aliyense oyambitsa zinthu za chilendo mu chipembedzo sadzaloledwa kumwa nawo madzi kuchokera m'chitsimechi.

Anthu ena omwe adzawathamangitse pamalopa ndi anthu amene anapatuka nkuyambitsa magawo ena monga ma Khawariji, ma Rafidhi, ndi ma Mutazili ndi anthu amene amawatsatira. Enanso ndi anthu amene amachita zoipa pa dziko pano ndikumasochoeretsa anthu ena komanso kutsatira zilakolako zawo. Aliyense otsatira malamulo a Allah komanso kuchita zabwino padziko pano ndi amene adzaloledwe kumwa nawo madzi mchitsimemu.

FNdili ndi mnzanga wina amene akuti amayi ndi oloedwa kuswalira Janazah. Kodi mukutipo chiyani pa nkhani imeneyi?

YKuswalira Janazah ndi kololedwa kwa amuna ndi amayi omwe. Mtumiki (Sallallahu Alayhi Wasallam) anati: Munthu amene angapite ku maliro ndikuswalira malirowo adzapeza gawo limodzi (Qiraat) la malipiro... (Bukhari ndi Muslim). Hadith imeneyi ikuloleza amayi kuswali nawo Janazah kulikonse komwe mwambowu ungachitikire. Koma amayi si oloedwa kupita nawo kumanda.

FMalingana ndi kuvuta kwa mvula pakadali pano, kodi asilamu tichite chiyani mu nyengo imeneyi?

YAsilamu akuyenera kutsata Sunnah ya Mtumiki (Sallallahu Alayhi Wasallam) pochita ma Duaa opempha mvula komanso kupitiriza kupemphera mvula ikagwa. Amupemphe Allah chisomo, chikhululuko komanso akhale ndi chikhulupiliro kuti zomwe apemphazo zitheka mu chifuniro chake.

Aliyense amene angatsatire bwino za chipembedzo cha Chisilamu, adzalandira malipiro ka Khumi (10) kufikira mpaka mazana asanu ndi awiri (700) ndipo adzalandira tchimo limodzi pa choipa chomwe wachita.

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Bukhari

F Ndimaona “Asilamu” ena akusangalala nawo Khisimisi ndi zikondwelero zina. Kodi ndi zoopsa bwanji mu Chisilamu?

Y Ndizosaloledwa kusangalala nawo zisangalalo zachikunja kuphatikizapo Khisimisi kamba koti kumeneko ndikudzifanizira ndi anthu ena oti si Asilamu. Msilamu aliyense ayenera kusangalala nawo zisangalalo zokhazo zomwe zili zovomerezeka ndi Shariah monga ma Eid awiri.

F Kodi ngati Allah amadziwa zinthu zobisika komanso amadziwa anthu amene adzalowe kumoto ndi ku Paradizo ndi chifukwa chiyani anatilenga ifeyo?

Y Ngakhale Allah amadziwa zobisika komanso amadziwa anthu amene adzalowe kumoto ndi ku Jannah panali chifukwa chomwe iyeyo anatilengera nkutiyika pa dziko pano. Allah anatilenga kuti adziwike ku zolengedwa zake komanso kuti umodzi wake (Tawhid) utsindikizidwe komanso kuti amveredwe. Allah sadzaika anthu ku Jannah kapena kumoto chifukwa chongofuna iyeyo ayi, koma potengera ndi zinthu zomwe amachita padziko pano. Allah akanafuna kuti angoyika anthu ku moto ndiku Jannah momwe wafunira zikanatheka ndithu, komano anthu bwenzi atayamba kuwona ngati Allah ndi okondera. Ichi ndi chifukwa chake anatumiza Atumiki ake (Alyhimu-Ssalaam), mabuku ake komanso kuwapatsa nzeru kuti

athe kusiyanyitsa pakati pa chabwino ndi choipa.

F Kodi ndi langizo lanji limene Mtumiki (Sallallahu Alayhi Wasallam) anapereka kwa anthu aku Madinah atafika kumene?

Y Atangofika ku Madinah, Mtumiki (Sallallahu Alayhi Wasallam) analangiza anthu kuti afalitse mtendere (Salam), adyetse osauka komanso analimbikitsa kupemphera mapemphero a usiku (Tahajjud). Izi ndi zofunikilanso kwa ife Asilamu a nthawi ino kuti tikhale Asilamu abwino okonda chipembedzo.

F Timamva zoti Dajjal adzabwera ndi mayesero ochuluka. Kodi tingadziteteze bwanji ku mayeserowa?

Y Mayesero a Dajjal tingawapewe motere: 1. Kutsatira malamulo a Allah pochita zimene analamula ndi kusiya zomwe analetsa. 2. Kupemphera kwa Allah kuti akutetezeni ku mayesero a Dajjal makamaka ku mapeto kwa Swalah pambuyo pa Tashahhud. 3. Kuloweza ma Ayah khumi (10) oyambilira a Surat al-Kahf ndikumawerenga pafupipafupi. 4. Kuphunzira zambiri zokhudza Dajjal kuti akadzakumana naye adzathe kumuzindikira ndi kupewa mayesero ake. 5. Kumuthawa ukakumana naye ngati momwe Mtumiki (Sallallahu Alayhi Wasallam) analangizira. Timupemphe Allah kuti atiteteze ku mayesero onse owonekera ndi osaonekera.

Munthu amene angadziyelekeze ndi gulu lina lake la anthu (amatengedwa kuti) ali nawo mugululo. ”

Abu Dawud

QUESTIONS AND ANSWERS

Q What advice did Prophet (Sallallahu Alayhi Wasallam) give to the Muslims upon their arrival in Madinah, and how is it relevant today?

A Upon arriving in Madinah, Prophet (Sallallahu Alayhi Wasallam) advised spreading Salam (peace), feeding the masses, and offering Tahajjud Salaah at night for a graceful entry into Paradise. This advice is relevant today as it promotes peace, generosity, and spiritual devotion, which are essential for harmonious living and combating social issues like xenophobia.

Q In response to the dry spells experienced in the country, what should Malawian Muslims do?

A In response to rain scarcity, Malawian Muslims should follow the Sunnah by making Duaas for rain and praying during rainfall when Duaas are accepted. They should turn to Allah for mercy, seek forgiveness, and trust in His wisdom, recognizing that rain is both a blessing and a test. This spiritual approach can align their faith with addressing the challenge of rain scarcity.

Q Is it permissible for Muslims to congratulate each other and give Duaa on the new year based on the Gregorian calendar without the intention of celebrating it?

A It is not permissible for the Muslims to exchange greetings on the occasion of the Gregorian New Year, and it is not permissible for them to celebrate it. Both of these matters involve imitation of the non-Muslims, and we have been forbidden to do that. Moreover, offering greetings on this day that comes back each year comes under the

heading of celebrating it and taking it as a festival, which is also forbidden.

Q What is the way to save oneself from the tribulation of the Dajjal?

A The way to save oneself from this tribulation is as follows: 1, striving to be steadfast and be mindful of Allah by following His commands and heeding His prohibitions. 2, seeking refuge with Allah from the tribulation of the false Messiah, the Dajjal, especially in every prayer after the Tashahhud. 3, memorizing the first ten verses of Surat al-Kahf and reciting them against the Dajjal if he meets him. 4, learning and understanding the sound texts which describe him and his tribulation, so that the Muslim will be able to recognize it and avoid it if he lives until his time. 5, following the advice of the Prophet (Sallallahu Alayhi Wasallam) to flee from the Dajjal and keep away from him. We ask Allah, the Most Generous, to protect us and you, and all the Muslims from all tribulations, both apparent and hidden.


Q I see many “Muslims” joining in Christmas and other celebrations. Is this allowed in Islam?


A It is not permissible to join in the non-Muslim festivals because this entails imitating or resembling them and taking part in their festivals is a kind of befriending them and showing love for them.


None of you will have faith till he wishes for his (Muslim) brother what he likes for himself. ”


Bukhari


How should Muslim women sit in front of people?

 With regard to women, a woman should sit in a modest and composed manner, and she should not sit in a manner for which she will be criticised, especially in the presence of men, even if it is basically permissible.


 When the Prophet (Sallallahu Alayhi Wasallam) says “Allah created Adam in His own image” what does “his image” refer to and how should we understand it?


 “His image” in the Hadith refers to the initial image of Adam (Alayhi-ssalaam), as his initial existence was not in the form of conception and birth. Some Scholars explain “His image” as the image of Allah. He created Adam and mankind with qualities similar to His, for example, seeing, etc.

 Islam teaches us everything such as to how to eat, dress, etc. Is there also a Sunnah way of sleeping with one’s wife?


 When engaging in marital intimacy, it is important to observe the following guidelines: First, one should have the intention to engage in this act solely for the sake of Allah. Intercourse should be preceded by affection, including kind words, playfulness, and kisses, and it is recommended to recite the Duaa: “Bismillah, Allahumma jannibna al-shaytan wa jannib

al-shaytan ma razaqtana.” Intimacy should take place within the permissible manner of the vagina and avoid the prohibited back passage. While Ghusl (ritual purification) can be delayed until before the time of prayer, intercourse during menstruation should be avoided.

 What is the ruling on offering the funeral prayer for the deceased in absentia?

 It is proven in the Hadith that offering a funeral prayer in absentia is permissible. The Prophet (Sallallahu Alayhi Wasallam) came out to his companions the day the Negus, the king of Abyssinia (Rahimahullah), died; told them the news of his death and he lined them up in rows and offered the funeral prayer. The Prophet (Sallallahu Alayhi Wasallam) offered the funeral prayer in absentia, setting a precedent for all his followers. [Shaffi]

 What is the etiquette of visiting the Prophet’s Mosque?

 If you want to visit the Prophet’s (Sallallahu Alayhi Wasallam) Mosque before or after Hajj, you should have the intention of visiting the mosque. You should enter with your right foot first and say the reported Duaa. Then you should pray as you like. It is better for you to pray in Ar-Rawdah. When you have prayed and want to visit the grave of the Prophet (Sallallahu Alayhi Wasallam), you should stand in front of it in a dignified manner and say the reported Duaa.

A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden. ”

Bukhari

Isra ndi Miraj

Ulendo wa Usiku Umodzi wa Mtumiki (Sallallahu Alayhi Wasallam)

Ulendo wausiku wa Isra ndi Miraj umene Mtumiki (Sallallahu Alayhi Wasallam) anayenda ndi ofunikira kwa Msilamu wina aliyense. Izi zili chonchi kamba koti ndi chizindikiro chachikulu chakufunikira kwa uthenga wabwino wa Allah kudzera mwa Mtumiki wake Muhammad (Sallallahu Alayhi Wasallam).

Ulendowu ndi chimodzi mwa zinthu zimene chikhulupiro cha Msilamu aliyense chimayedzamira komanso kumukulimbikitsa pa chipembedzo chake.

Isra ndi Miraj ndi mbali ziwiri za ulendo wa usiku umodzi umene Mtumiki (Sallallahu Alayhi Wasallam) anayenda.

Gawo loyamba la ulendowu, Isra, ndikuyenda kwa Mtumiki (Sallallahu Alayhi Wasallam) kuchokera ku Masjid al-Haram ku Makkah kupita ku Masjid al-Aqsa ku Yerusalemu pogwiritsa ntchito ngamila yothamanga kwambiri yotchedwa Buraq.

Mbali ina ya ulendowu ndi Miraj, komwe kuli kukwera kumwamba podutsa mitambo isanu ndi umodzi (7). Mtumiki (Sallallahu Alayhi Wasallam) mumitambomu anakumana ndi atumiki osiyanasiyana kuphatikizapo Adam ndi Mussa (Alayhimu-ssalaam) ndipo kumapeto kwa mitambo isanu ndi umodzi imeneyi ndikumene analandira Swalah zokwana zisanu amene pano tikumapemphera tsiku ndi tsiku.

Ulendo wa Isra ndi Miraj ukupereka zitsanzo zabwino zochuluka kwa Msilamu aliyense padziko pano. Kukakamizika kwa Swalah

zisanuko kukusonyeza kufunika kwa Swalah kwa Msilamu aliyense. Izinso zikusonyeza mgwirizano waukulu umene unalipo pakati pa Allah ndi Mtumiki wake (Sallallahu Alayhi Wasallam).

Kukumana ndi atumiki osiyanasiyana pa ulendowu kukuonetsa kuti uthenga wa Tawhid (Umodzi wa Allah) ndi uthenga umodzi wokhazikika komanso opitilira.

Komanso kufika kwa Mtumiki (Sallallahu Alayhi Wasallam) ku Masjid al-Aqsa kukusonyezanso kufunikira kwa mzikitiwu kwa Asilamu komanso kulemekezeka kwake kamba koti ndi Mzikiti ojera wachitatu pambuyo pa mizikiti iwiri, waku Madinah ndi Makkah.

Ulendowu ukusonyezanso chithandizo cha Allah kwa kapolo wake pamene Mtumiki (Sallallahu Alayhi Wasallam) adali mu nyengo yovuta. Mtumikiyu anali pachisoni kutsatira imfa ya mkazi wake wokondeka Khadija (Radhiyallahu Anha) komanso a malume ake Abu Taalib mu chakacho.

Ulendo umenewo ndi maziko a chikhulupiro cha Msilamu aliyense komanso chizonyezo chakuti Allah amathandiza akapolo ake okhulupilira munyengo zosiyanasiyana ndipo sataya wake.



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