

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 | Dhul-Hijjah1446 / June 2025

Muharram

The Sacred Month of New Beginnings

As Dhul-Hijjah draws to a close, Muslims around the world prepare to welcome the blessed month of Muharram, marking the beginning of the new Islamic year, 1447 Hijri. Muharram is one of the four sacred months declared by Allah in the Quran. It is a month distinguished by its significance and virtue, a period when acts of worship are greatly rewarded and sins carry graver consequences.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) emphasized its importance by saying: "The best of fasting after the month of Ramadhan is in the month of Allah — Muharram." (Muslim). Notice how the Prophet referred to it as the month of Allah, a title given to no other month, signifying its special status.

In pre-Islamic times, Arabs regarded Muharram as a sacred month, refraining from warfare and conflicts. Islam not only retained this sanctity but enriched its meaning with acts of devotion and remembrance of significant historical events. One such event is the deliverance of Prophet Musa (Alayhi-ssalaam) and the Israelites from Pharaoh's tyranny, which is commemorated on the Day of Ashura (10th Muharram).

Ashura: A Day of Salvation and Reward

Among the most important days in Muharram is the 10th day, known as Ashura. This day carries immense historical and spiritual significance for Muslims. It was on this day that Allah saved Prophet Musa (Alayhi-ssalaam) and the Children of Israel from the oppression of Pharaoh. In gratitude to Allah for this divine deliverance, Prophet Musa (Alayhi-ssalaam) fasted on this day.

When Prophet Muhammad (Sallallahu Alayhi Wasallam) arrived in Madinah, he found the Jews observing a fast on Ashura. Upon inquiring, they told him, "This is a righteous day; it is the day when Allah saved the Children of Israel from their enemies, so Musa fasted on this day." The Prophet (Sallallahu Alayhi Wasallam) then said, "We have more right to Musa than them," and he fasted on that day and instructed the Muslims to fast as well. (Bukhari & Muslim)

Fasting on Ashura holds great reward. The Prophet (Sallallahu Alayhi Wasallam) said: "Fasting on the day of Ashura, I hope from Allah, will expiate for the sins of the preceding year." (Muslim). This highlights its immense merit as a means of spiritual cleansing and seeking forgiveness.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "Fasting on the day of Ashura, I hope from Allah, will expiate for the sins of the preceding year."

Muslim

Zakaat Nisaab
June 2025
MK 1,124,045.29

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MOTIVATIONAL MOMENTS

Take advantage of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your preoccupation, and your life before your death.

Publisher

Al-Haqq Publications

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I have heard a lot about fasting on Ashura. Can you explain to me why it is considered so important, and is it a must for Muslims to fast

on this day?



Fasting on the 10th of Muharram, known as Ashura, is highly recommended because the Prophet Muhammad (Sallallahu Alayhi Wasallam) observed

this fast and encouraged his followers to do the same. It commemorates the day Allah saved Prophet Musa (Alayhi-ssalaam) and the Children of Israel from Pharaoh's oppression. When the Prophet (Sallallahu Alayhi Wasallam) learned of this, he remarked, "We have more right to Musa than they do," and instructed the Muslims to fast on that day. (Bukhari and Muslim). It is not obligatory (Fard) but a Sunnah Muakkadah, meaning it is strongly encouraged. Whoever fasts will gain a great reward, as the Prophet (Sallallahu Alayhi Wasallam) said: "Fasting on the day of Ashura, I hope, will expiate for the sins of the past year." (Muslim).



Is it enough to fast just on the 10th of Muharram, or should I fast on other days too?



While fasting on the 10th alone is permissible and rewarded, it's better to fast on either the 9th and 10th or the 10th and 11th. The

Prophet (Sallallahu Alayhi Wasallam) said: "If I live till next year, I will fast on the 9th as well." (Muslim). This was to differ from the Jewish practice of fasting only on the 10th. If a person can manage, fasting both days is superior; otherwise, fasting only on Ashura is still greatly rewarded.



Is it true that the Day of Judgement will fall on 10th Muharram?



Everyone who gives a specific time or date for the onset of the Day of Judgement is a fabricator and a liar. The onset of the Day of Resurrection is the “Hour” of which Allah alone knows. But when the Day of Resurrection comes, at the time which is known to Allah, which will be a Friday, then the system of this universe, with its night and day, sun and moon and stars, will be changed. Allah says: “They ask you about the Hour (Day of Resurrection): ‘When will be its appointed time?’ Say: ‘The knowledge thereof is with my Lord (Alone). None can reveal its time but He’” (Quran 7:187)



Can someone make up missed Ramadhan fasts on the day of Ashura and still receive its special reward?



If a person owes missed fasts from Ramadhan, it is recommended to prioritize making them up. However, if they fast on Ashura with the intention of Qadha (making up a missed fast), they can also hope for the reward of Ashura fasting. Some Scholars permit combining intentions in this case. However, if possible, fasting a voluntary Ashura fast separately after completing Qadha fasts is better.



Are there any special acts of charity or good deeds recommended on Ashura besides fasting?



Absolutely. While fasting is the most emphasized act on Ashura, it is also recommended to engage in other good deeds. The Prophet (Sallallahu Alayhi Wasallam) encouraged increased prayer, charity, and care for one’s family on this day. There are Hadiths that mention of increasing provisions for one’s family on Ashura brings blessings for the year. Many Scholars agreed that extra charity and kindness on this day is praiseworthy.





Some people hold gatherings, distribute food, or perform special rituals on Ashura. Are these practices allowed?





The authentic Sunnah related to Ashura involves fasting, extra prayers, charity, and personal reflection. Organizing specific gatherings, feasts, or rituals on Ashura that were not practiced by the Prophet (Sallallahu Alayhi Wasallam) and his companions should be avoided. The Prophet’s (Sallallahu Alayhi Wasallam) example is best, and adding unverified acts risks falling into Bid’ah (religious innovation), which the Prophet (Sallallahu Alayhi Wasallam) warned against.


O Allah, bring this year upon us with security, faith, safety, Islam, Your pleasure, and protection from Shaytaan. ”

 **Is it true that some people mourn on Ashura due to historical events? Should Muslims participate in these practices?**


 It's true that some communities observe mourning on Ashura, particularly in remembrance of the martyrdom of Imam Husayn (Radhiyallahu Anhu). While we deeply respect the tragedy of Karbala and love the Prophet's family, the Prophet (Sallallahu Alayhi Wasallam) forbade excessive mourning, chest-beating, and self-harm. Islam teaches patience in adversity and making Dua for the deceased. Authentic practice on Ashura remains fasting, charity, prayer, and reflection — not mourning rituals.


 **What is Muharram, and why is it considered sacred in Islam?**


 Muharram is the first month of the Islamic calendar and one of the four sacred months mentioned in the Quran. Allah says: "Indeed, the number of months with Allah is twelve... of them, four are sacred." (Quran, 9:36). The Prophet Muhammad (Sallallahu Alayhi Wasallam) said: "The best of fasting after Ramadhan is fasting Allah's month of Muharram." (Muslim). It is called "the month of Allah," which shows its special status. It's a time for heightened worship, fasting, and reflection.

 **I heard that fasting on Ashura erases all the sins of the previous year. Is this true, and does it mean**

even major sins are forgiven?

 The Prophet Muhammad (Sallallahu Alayhi Wasallam) indeed said: "Fasting the day of Ashura, I hope, will expiate for the sins of the previous year." (Muslim). However, it's important to clarify what this means. According to the explanation of various Pious Scholars this expiation covers minor sins only. As for major sins, like abandoning prayers, dealing in interest, or dishonouring parents, these require sincere repentance (Tawbah). The Prophet (Sallallahu Alayhi Wasallam) said about daily prayers and fasting in Ramadhan: "The five daily prayers, one Jumuah to the next, and one Ramadhan to the next, expiate the sins committed in between them so long as major sins are avoided." (Muslim). This indicates that expiation applies to minor sins, while major ones need a person to actively repent. So fasting Ashura is a blessed deed — but we must never neglect sincere Tawbah for major wrongs.

 **Can women fast on Ashura while on their menses or postpartum bleeding?**

 According to the unanimous opinion of Scholars, a woman experiencing menstruation (Haidh) or postpartum bleeding (Nifaas) is not permitted to fast, whether it's Ramadhan, Ashura, or any voluntary fast. After purity, she can fast voluntary days like Ashura if she wishes.

The best of fasting after Ramadhan is fasting Allah's month of Muharram. ”

Muslim



One brother was asking about starting the Hijri New Year by writing down personal goals for worship, family, and charity. Is this encouraged in Islam?



Islam encourages accountability, self-reflection, and planning good deeds at any time. Umar ibn-ul-Khattab (Radhiyallahu Anhu) said: “Take account of yourselves before you are taken to account.” The Prophet (Sallallahu Alayhi Wasallam) also said: “The clever person is the one who subdues his soul and works for what comes after death.” (Tirmidhi).



Some people in our community say we should avoid weddings or happy events in Muharram because it's a sad month. Is this an Islamic teaching?



There's no authentic Islamic evidence prohibiting weddings or joyful occasions in Muharram. Some cultural customs treat Muharram as a month of mourning because of Imam Husayn's (Radhiyallahu Anhu) martyrdom, but the Prophet (Sallallahu Alayhi Wasallam) never instructed avoiding weddings or events in this month. As long as gatherings are within Shariah guidelines, they're permissible year-round. The Prophet (Sallallahu Alayhi Wasallam) said: “There is no superstition or bad omen in Islam.” (Muslim).



With the ongoing Israel war on Gaza, many Muslims are asking what we can do to help while being so far away. What does Islam teach about

this?



May Allah reward you for this concern — it's a duty upon every Muslim to feel pain for the Ummah's suffering. The Prophet (Sallallahu Alayhi Wasallam) said: “The believers, in their mutual love, mercy, and compassion, are like a single body. If one limb suffers, the whole body responds with sleeplessness and fever.” (Bukhari and Muslim). We can: Make sincere Dua for Gaza — never underestimate its power, donate to credible, trustworthy relief organizations, raise awareness with wisdom, avoiding misinformation, boycott products proven to support oppression, educate ourselves and our children about Palestine's history.



Some people are saying the Gaza war is a punishment on Palestinians for their sins. Is this correct in Islam?



Astaghfirullah! such statements are not only heartless but deeply ignorant. The Prophet (Sallallahu Alayhi Wasallam) taught that trials can be a test, a means of purification, or a sign of Allah's love — not necessarily a punishment. He (Sallallahu Alayhi Wasallam) said: “When Allah loves a people, He tests them. Whoever is patient will have the reward, and whoever is impatient will have nothing but blame.” (Tirmidhi). The suffering in Gaza is largely a result of tyranny and injustice, and it elevates the ranks of the patient believers.

The believers, in their mutual love, mercy, and compassion, are like a single body. If one limb suffers, the whole body responds with sleeplessness and fever.

”

Bukhari and Muslim

F Kodi ndi lamulo lanji kusala tsiku la Ashura?

Y Tsiku la Ashura ndi lofunikira kwambiri kwa Msilamu wina aliyense kamba ka mbiri yake komanso zabwino zochuluka zomwe zimabwera mu tsikuli. Mtumiki (Sallallahu Alayhi Wasallam) anasala tsikuli ndipo analimbikitsa ma Swahaba ake kuchita chimodzimidzi. Mu tsikuli, timakumbukira tsiku limene Allah anapulumsa Mtumiki Mussa (Alayhi-ssalam) ndi anthu ake kuchokera kumazunzo a Farao. Kusala tsikuli sikokamizika (Fard) koma ndi Sunnah yofunikira kwambiri. Mtumiki (Sallallahu Alayhi Wasallam) anati: Kusala pa tsiku la Ashura, Allah amakhululuka machimo amu chaka cham'mbuyo. (Muslim).

F Kodi ndizokwanira kusala tsiku limodzi lokha la Ashura kapena ndikuyenera kuphatikiza masiku enanso?

Y Ngakhale kusala tsiku limodzi lokha la khumi (10) kuli ndi malipiro ochuluka, kuphatikiza tsiku limodzi pambuyo kapena patsogolo pa tsikuli ndi zinthu zabwino koposa. Izi zimathandizira kuzisiyanitsa ife Asilamu ndi anthu ena achikunja amene amasala tsiku limodzi lokha la Ashura. Mtumiki (Sallallahu Alayhi Wasallam) ngakhale anasala tsiku limodzi lokha la khumi (10), analimbikitsa ma Swahaba ake kuti chaka chotsatiracho adzasala pophatikiza ndi tsiku limodzi lowonjezera – kutanthauza kuti kusala pa 9 ndi pa 10 kapena pa 10 ndi

pa 11.

F Kodi tikuyenera kunena Dua yanji pa nthawi imene talowa mu chaka chatsopano cha Hijri?

F Palibe Hadith yovomerezeka imene imafotokoza mwatsatanetsatane kuti tikalowa m'chaka china tizipanga ma Dua ena ake okhazikika. Ma Ulama analimbikitsa kuchita Dua iyi mu nthawiyi: Allahumma adkhihu alayna bil-amni wal-imān, was-salāmati wal-islām, wa riḍwānin min Allāh, wa 'iṣṣmatin minash-shayṭān. Kuchitirana Dua mu nyengoyi ndi zabwino kwambiri, koma pasapezeke miyambo ina yomwe iyambitsidwe mu nthawiyi imene ili yosagwirizana ndi Sunnah.

F Kodi munthu angabweze Swaumi ya Ramadhan pa tsiku la Ashura ndikupeza malipiro okwanira bwinobwino?

Y Munthu ngati anali ndi ngongole ya Ramadhan ndizoyenera kuti abweze kaye ngongoleyo kenako azisala ma Sunnah ena otsatira. Izi zili chomwechi kamba kotani Ramadhan ndi yokakamizika (Fard) pomwe Ashura ndi Sunnah. Ma Ulama amaloleza kuti munthu ngati waphatikiza ma Niyyah (kusala Sunnah komanso kubweza Ramadhan mu tsiku limodzi) pa tsiku la Ashura akhoza kuyembekeza malipiro onse mukusalaku. Komabe, kusala mosiyanitsa masiku amenewa ndizimene zili zabwino kwambiri.

Kusala pa tsiku la Ashura, Allah amakhululuka machimo amu chaka cham'mbuyo. ”

Muslim

FKodi palinso zinthu zina zabwino zoyenera kuchita pa tsiku la Ashura zoposera kusala?

YIndee! Ngakhale kusala kuli kofunikira kwambiri pa tsikuli, kuchitanso zinthu zina zabwino ndi zoyenera. Mtumiki (Sallallahu Alayhi Wasallam) analimbikitsa kuchulutsa kupemphera, kuthandiza anthu ovutika komanso kusamalira abale ndi alongo mwazina.

FAnthu ena amasonkhana, kugawa zakudya komanso kuchita miyambo yosiyanasiyana pa tsiku la Ashura. Kodi zimenezi ndizoyenera kuti Msilamu azichita?

YZinthu zovomerezeka kuchita pa tsiku la Ashura ndikusala, kupemphera komanso kuzilingalira wekha zaumoyo wako. Zinthu zina zimene anthu ena amachita monga kusunkhana ndikumapanga miyambo yosiyanasiyana ndikumazilumikizansitsa zimenezo ndi tsikuli, ndi zinthu zimene zili zosagwilizana ndi Sunnah.

FPamene ndikukonzekera kulowa mu chaka chatsopano ndaganiza kuti ndilembe zomwe ndichite mu chakachi monga zinthu zomwe ndikufuna kuzikwaniritsa komanso zoti ndizipewe cholinga choti chakachi chikhale chabwino kwaine. Kodi zimenezi ndi zololedwa?

YIndee! Zimenezo ndiye zofunikirazo. Msilamu aliyense ayenera kukhala munthu oziyang'anira komanso ozikonzekeretsa kuchita zinthu zabwino

pamene akulowa mu chaka cha tsopano. Umar (Radhiyallahu Anhu) anati: Zifufuze wekha ena asanakufufuze. Ndipo Mtumiki (Sallallahu Alayhi Wasallam) anati: Munthu wochenjera ndiamene amawugonjetsa mtima wake ndipo amagwira ntchito mokonzekera tsiku lake lomwalira. (Tirmidhi).

FAnthu ena akumati tipewe kuchita zikondwelero mu mwezi wa Muharram kamba koti ndi mwezi wa chisoni. Kodi chimenechi ndi chiphunzitso cha Chisilamu?

YPalibe ma Hadith olondora amene amaletsa kuchita zikondwelero mu mwezi wa Muharram. Izi ndi zopeka zimene anthu ena amachita kutsatira kumwalira kwa Imam Husayn (Radhiyallahu Anhu). Koma Mtumiki (Sallallahu Alayhi Wasallam) sanaletse chisangalalo china chilichonse mu mweziwu ndipo Msilamu sakuyenera kukhulupilira zoterezi.

FKodi malingana ndi nkondo imene ikupha Asilamu ochuluka ku Gaza, ifeyo monga Asilamu amene tili kutali tingatani pofuna kuthandiza anzathu akuchitidwa nkhanzawa?

YAllah akulipireni zabwino pokhudzika ndi mazunzo amene Asilamu anzathu akukumana nawo ku Gaza. Ndizofunika kumawachitira ma Dua anzathuwa kuti Allah awapatse chipambano komanso malipiro ochuluka. Ndipo ngati tili ndi kuthekera tiyeni tizisonkha kangachepe kamene tili nako mu njira zomwe zakhazikitsidwa ndipo malipiro athu ndi ochuluka kwa Allah.

Munthu wochenjera ndiamene amawugonjetsa mtima wake ndipo amagwira ntchito mokonzekera tsiku lake lomwalira. ”

Thirmidhi

FKodi ndi lamulo lanji kuchita Dua pagulu pambuyo pa Swala ya Jumuah kumupempha Allah kuti awachepetsere mazunzo azilamu anzathu ku Gaza?

FKuchitira Dua anthu oponderezedwa ndi Sunnah koma machitidwe ake ndiamene munthu ukuyenera kuwasamalitsa. Chofunika ndichoti aliyense achite Dua-yi payekha payekha ndikupempha Allah kuti awachepetsere mavuto abale athu ku Gaza ndikuwapatsa chipambano. Imam amene akuchita Khutbah akhoza kuika ma Dua oterewa mu Khutbah yake.

FKodi munthu akamwalira ku Gaza akuteteza banja lake komanso nthaka yake amatengedwa kuti wamwalira mu njira ya Allah?

YTim'pemphe Allah kuti awapatse chipambano anthu aku Gaza. Ndizoonadi, munthu amene wamwalira akuteteza banja lake, dziko lake, chikhulupiliro chake komanso katundu wake amatengedwa kuti wamwalira mu njira ya Allah (Shahid). Mtumiki (Sallallahu Alayhi Wasallam) anati: 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). Anthu amenewa malipiro awo ali mmanja mwa Allah.

FKodi ndizoona zoti Mtumiki (Sallallahu Alayhi Wasallam) analosera kale zinthu zikuchitika masiku ano monga nkondo yaku Gaza?

YInde! Mtumiki (Sallallahu Alayhi Wasallam) analosera kale zinthu zochuluka zimene pano zikuchitika. Ndipo analonjeza kale kuti Chisilamu sichidzagonjetsedwa ndipo Asilamu adzapambana.

FKodi ndizololedwa kwa Asilamu amene tili ku Malawi kusunzika ndalama zothandizira anthu aku Gaza mu mwezi uno wa Muharram, kapena tingozisiya mmanja mwa Allah?

YNdizofunikira kwambiri kuthandiza anzathu amene akuzunzika ku Gaza mu njira zosiyanasiyana zimene tingathe kukwanitsa. Kuwachitira ma Dua komanso kusunzika kangachepe kuti kawathandizire mu nyengo yovutayi ndizofunikira kwambiri. Chofunika ndikupeza njira zabwino zodalirika zovomerezeka ndi Shariah kuti zomwe tingathe kusunzika zithe kuwapeza komanso kuwathandiza. Njira imeneyi ingathandizire kulimbikitsa mgwirizano pakati pa Asilamu padziko lonse komanso kulimbikitsa kukwanitsa FardhKifayah (Fard yochitilana).

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

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FKodi ndizololedwa kuwachitira Qunoot anthu aku Gaza ndi Asilamu ena oponderezedwa?

YInde! Qunoot mu nthawi ya mavuto ndi Sunnah yokhazikika M'chisilamu. Mtumiki (Sallallahu Alayhi Wasallam) anawachitirapo Qunoot Asilamu ofooka aku Makkah ndi anthu ena amene amakumana ndi mazunzo osiyansiyana. Abu Hurayrah (Radhoiyallahu Anhu) anati: Mtumiki (Sallallahu Alayhi Wasallam) akamva zakuzunzika kwa Asilamu mmadera ena, amayimika manja mmwamba ndikuwapemphelera anthu akuzunzikawo. (Bukhari ndi Muslim).

FKodi munthu akamapemphera Swala ya ma Rakah anayi (4), ndiye mu Rakah yomaliza mmalo mokhala pansi chifukwa choiwala waimilira kuti ayambe Rakah yachisanu (5), akuyenera kutani?

YMunthu otereyu akuyenera akhale pansi nthawi yomwe wakumbukirayo ndikupanga Tashahhud kenako kupanga Sujood as-sahw (Sujood yoiwala) ndikumaliza Swala yake ndi Salaam. Komano ngati wakumbukira pambuyo poti Rakah yachisanuyo wamaliza kale akuyenera achite Sujood as-sahw ndikumaliza Swala-yo ndi Salaam.

FKodi azimayi ndiololedwa kupemphelera nawo maliro, kapena ndi azibambo okha amene ali oyenera?

YMtumiki (Sallallahu Alayhi Wasallam) sanaletse azimayi kupemphelera maliro koma chabe anawaletsa kupita ku manda. Umm Atiyyah (Radhiyallahu Anha) anati: tinaletsedwa kuperekeza maliro... (Bukhari ndi Muslim). Ma Ulama ambiri amaloleza azimayi kupemphelera maliro ndipo analetsa kulira mokutha mawu.

FKodi mwana wamkazi amene sanathe msinkhu ndi okakamizika kumavala Hijab komanso kupemphera kasanu patsiku?

YMwana amene sanathe msinkhu, sali okakamizika kumavala Hijab kapena kupemphera kasanu patsiku. Ngakhale sizili zokakamizidwa, makolo ayenera kumawalimbikitsa anawa kuti azivala Hijab komanso kupemphera ndicholinga chowaphunzitsa. Mtumiki (Sallallahu Alayhi Wasallam) anati: alangizeni ana anu kupemphera akakwanitsa zaka zisanu ndi ziwiri (7), ndipo akakamizeni akafika zaka khumi (10). (Abu Dawood). Choncho ana a akazi alimbikitseni mwaubwino kuvala Hijab ndikupemphera asanathe msinkhu kuti akakulamo zisakhale zachilendo.

FKodi mayi amene ali ku nsambo ndi ololedwa kuwerenga Quran?

YMayi amene ali ku nsambo ndiololedwa kuwerenga Quran pa mtima kapena pogwiritsa ntchito njira za makono monga lamy ndi kompyuta. Ndipo sali ololedwa kugwira Mas-haf (Quran).

Alangizeni ana anu kupemphera akakwanitsa zaka zisanu ndi ziwiri (7), ndipo akakamizeni akafika zaka khumi (10). ”

Abu Dawood



I am curious to know the importance of Al-Quds for us Muslims.



Allah has described Bayt Al-Maqdis in the Quran as being blessed and holy. In Al-Quds, there is Al-Masjid Al-Aqsa, in which one prayer is equivalent to 250 prayers elsewhere. The Dajjal will not enter Bayt Al-Maqdis and will be killed close to Al-Quds. Prophet Muhammad (Sallallahu Alayhi Wasallam) was taken to Bayt Al-Maqdis on his Night Journey (Al-Isra) from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa. Al-Quds was the first Qiblah of the Muslims. It is the place where Revelation came down, and it is the homeland of the Prophets. It is one of the mosques to which people may set out on a journey. Prophet Muhammad (Sallallahu Alayhi Wasallam) led the Prophets in one prayer in Al-Aqsa. The Jews have no right to the land, whether according to religious law or in terms of who lived there first and possessed the land. They are seizing the land by force.



A youth asked, “If I die in Gaza while defending my home and people, is that considered martyrdom in Islam?”



May Allah honour the people of Gaza — and yes, those who die defending their land, family, and faith from unjust aggression are considered martyrs (Shuhadaa) in Islam. The Prophet (Sallallahu Alayhi Wasallam) said: “Whoever is killed while protecting his wealth is a martyr.

Whoever is killed while defending his family is a martyr. Whoever is killed while defending his religion is a martyr.” (Abu Dawood). Those defending their homes and dignity against occupation and tyranny fall within this noble category. Their reward is with Allah.



Is it true that the Prophet (Sallallahu Alayhi Wasallam) predicted tribulations like today’s wars and the oppression in Palestine?



Yes — the Prophet (Sallallahu Alayhi Wasallam) foretold many trials the Ummah would face. He (Sallallahu Alayhi Wasallam) said: “A time will come when the nations will call each other against you just as diners invite others to share their dish.” They asked: “Will we be few in number?” He said: “No, you will be many, but you will be like the foam on the sea... and Allah will remove fear of you from the hearts of your enemies and cast weakness into your hearts.” (Abu Dawood). But he also promised that Islam would never be extinguished, and ultimate victory is for the believers.



Is it allowed for Muslims in Malawi or elsewhere to raise funds for Gaza during Muharram and beyond?



Absolutely — in fact, helping oppressed Muslims financially is a collective obligation (Fard Kifayah) if no one else fulfils it. Raising funds through reliable, vetted, Shariah-compliant channels is praiseworthy. It’s also part of sustaining the unity and compassion of the Ummah.

Whoever is killed while protecting his wealth is a martyr. Whoever is killed while defending his family is a martyr. Whoever is killed while defending his religion is a martyr.

”

Abu Dawood



What situations make physical Jihad obligatory to Muslims?



Physical Jihad against the Non-muslims becomes obligatory in four cases, which are: when the Muslim is present in a Jihad situation; when the enemy has come and attacked a Muslim land; when the ruler mobilizes the people, they must respond and when a person is needed and no one else can do the task except him. Jihad is obligatory and becomes Fard Ayn (collective obligation) if a person is present where fighting is going on. This is the first of the situations in which Jihad becomes an individual obligation, because Allaah says: “O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allaah. And his abode is Hell, and worst indeed is that destination!” (Quran 8:16).



Since both Jews and Arabs descend from Abraham, and since the Bible does not recognize Israel as a country but rather Palestine, why can't Jews and Arabs live together peacefully in a single nation called Palestine?



While Jews and Arabs share ancestry through Abraham, their beliefs and actions have historically differed. The Jews deviated from Abraham's (Alayhi-salaam) monotheism by associating others with God and by breaking covenants. Religious

and moral conflicts — including oppression, persecution, and betrayal by Zionist forces in Palestine — make peaceful coexistence under equal terms impossible. The Jews have unlawfully occupied Palestinian land and oppressed its people. Therefore, real peace can only come under justice and adherence to divine law, where oppression ends and rightful ownership is restored.



A person tried to invite a colleague to Islam, but the colleague expressed that his main obstacle to faith was the problem of innocent children experiencing pain and suffering. He could not reconcile this with the idea of a merciful, powerful Creator. What's your take on that?



He should be informed that Allah is All-Wise, and everything He decrees has wisdom, whether it is clear to us or not. Some wisdom is shown to people, while much remains hidden, as a test for hearts and minds. Suffering in children, though painful to witness, is part of this broader wisdom. It reveals illnesses, benefits the child physically through crying, and can awaken families to moral reflection and repentance. Life itself is a place of trials, for both young and old, while the Hereafter is where true justice and reward are completed. The coexistence of pain and comfort in this world points to a greater, eternal reality where suffering will cease for the righteous. Questioning why humans are subject to trials misunderstands the nature of life's purpose — a temporary test before an everlasting destination.

When the Prophet (Sallallahu Alayhi Wasallam) would hear of the suffering of Muslims, he would raise his hands and supplicate against the oppressors and for the believers.

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Bukhari and Muslim

The Situation of the Muslims in Palestine

Undoubtedly what is happening to the Muslims in the Holy Land of hardship, torture, expulsion, killing and harm is a matter which causes sorrow to every Muslim, and indeed to every non-Muslim who is reasonable, fair-minded and compassionate, when they see the blatant persecution inflicted upon innocent people, with the intention of driving them out of their homes so that the enemy can take their place, which is an enemy that possesses the most advanced weapons, with which they attack unarmed people who are deprived of the means of defending themselves.

This Muslim people have endured for more than fifty years, facing unending Zionist arrogance and aggression, which pays no heed to human dignity or any covenant or treaty, or any law, except that to which their own whims and desires make them inclined and in which their evil Rabbis and Warlords encourage them.

The outcome of that is well known to Muslims as well as Jews, which is that the consequences will be in favour of the pious and the party of God will be the victors. The wrongdoer will never enjoy security, stability

and prosperity, rather he will be faced with fear, anxiety, grief and shame, until the day comes when the Muslims come back to their religion and are governed by the Shariah of their Lord, then they will meet the Jews in battle, where the two sides will face one another, and victory will go to the people of faith.

Al-Bukhaari and Muslim narrated from Abu Hurayrah (Radhiyallahu Anhu) that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: "The Hour will not begin until the Muslims fight the Jews and kill them, until a Jew will be hiding behind a rock or a tree, and the rock or tree will say, 'O Muslim, O slave of Allah, here is a Jew behind me, come and kill him!' except for the box-thorn (Al-gharqad), for it is one of the trees of the Jews."

We ask Allah to hasten the Muslims' return to their religion and to grant them the means of victory. May He grant us the joy of seeing His religion prevail and His enemies humiliated, and may He raise the status of those who are persecuted, tortured or killed for His sake.



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