

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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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, 1448 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 (Sallallahu Alayhi Wasallam) 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 Mussa (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 Mussa (Alayhi-ssalaam) and the Children of Israel from the oppression of Pharaoh. In gratitude to Allah for this divine deliverance, Prophet Mussa (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 Mussa fasted on this day." The Prophet (Sallallahu Alayhi Wasallam) then said, "We have more right to Mussa 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 2026
MK 2,598,057.90



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MOTIVATIONAL MOMENTS

Do not be among those who rejoice at the end of Ramadhan as if they are relieved of a burden. The righteous continue in worship throughout their lives, knowing that their true rest is in the grave.

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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 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 Mussa (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 Mussa 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.



What is the ruling on offering congratulations on the occasion of the Hijri new year or praying for blessing, or sending a card with best wishes for blessings in the new year?



If someone offers you congratulations, then respond to him, but do not initiate such greetings. This is the correct view concerning this matter. So if a person says to you, for example, "Happy New Year", then you can say, "May Allah make it

a good and blessed year for you." But you should not initiate such a greeting, because we did not find any report that the Salaf [early generations of Islam] congratulated one another on the occasion of the new year, rather the Salaf did not regard the first of al-Muharram as the first day of the new year until the Caliphate of Umar ibn al-Khattab (may Allah be pleased with him).



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.

Part of the perfection of one's Islam is his leaving that which does not concern him. ”

Ibn Majah



There is a girl whose parents forced her to get married, and she did not agree to this marriage.

Now, the girl wants a divorce. What should she do?



Many Scholars are of the view that a forced marriage is not permissible, and the wife has the right to choose whether she wants to affirm it and accept it, or annul it in the court. The Prophet (Sallallahu Alayhi Wasallam) said: "A virgin should not be married until her permission has been sought, and a previously-married woman should not be married until she has been consulted." (Bukhari and Muslim). If she wants to end the marital relationship now, she has two options: The first option is that she can ask him to divorce her (Talaq), and if he agrees and divorces her, she must observe the Iddah in his house for three menstrual cycles. If she is pregnant, her Iddah lasts until she gives birth. The second option is that she can separate from him by means of Khul', either by mutual consent, meaning that he agrees to accept compensation (which is the dowry that he gave her, or whatever amount of wealth they agree to) and leaves her, whether by uttering the word of divorce (Talaq) or Khul', or whatever words take their place, with the

intention of separation. It should be noted that Talaq or Khul' will only be done if there are valid Shar'ee excuse to do so.



I forgot that I was Junub, and I prayed Fajr then left the house, and I cannot do Ghusl until I go home. Can I do Wudhu and offer the prayers that I have to do until I can go home? Or should I do Ghusl when I get home, and make up the prayers I missed?



If someone remembers that he is Junub after he has prayed, he must do Ghusl and repeat the prayer that he prayed when he was Junub, as soon as he remembers that. Allah has explained that purification from Janabah is to be done by means of Ghusl. The one who has no access to water, or cannot use it because of sickness and the like, must do Tayammum, because Wudhu does not remove Janabah. What you should have done when you remembered that you had prayed when Junub, was to go and do Ghusl in your house or anywhere else, if you were in a city where water is available, or you could have gone back home to do Ghusl, or gone and done Ghusl in any public bath house. And you have to repeat that prayer. If you were in a place where you had no access to water, then Tayammum was the better choice.

...but do not help one another in sin and transgression... ”

Quran 5:2



I give Zakah in advance on a monthly basis; can I regard any extra that I gave as part of my wife's Zakah? Will I be rewarded for that?



It is permissible for the one who owns the minimum threshold of wealth (Nisab) to hasten to pay Zakah before one year has passed. It was soundly narrated that the Prophet (Sallallahu Alayhi Wasallam) granted a concession to Abbas (Radhiyallahu Anhu) allowing him to pay his Zakah before one year had passed (Abu Dawud). When giving Zakah, it is stipulated that the giver should intend that it is the Zakah of his wealth when giving it, because the Prophet (Sallallahu Alayhi Wasallam) said: "Actions are but by intentions, and each man will have but that which he intended." (Bukhari and Muslim). Based on that, no one has the right to give Zakah on behalf of anyone else except with his knowledge, and the owner of the wealth should have delegated that person to give Zakah on his behalf. So long as your wife is aware that you are giving Zakah on her behalf, there is nothing wrong with that. And you will have a reward for that and that is also an act of kindness to your wife.



What to do if a poor person returns the charity you gave him?



Once charity is given for the sake of Allah, it cannot be taken back or requested in return. A Muslim should not reclaim voluntary charity after giving it to the poor. The only exception is obligatory Zakah mistakenly

given to someone ineligible. In that case, it may be taken back only to be passed on to a rightful recipient, not for personal use.



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 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).

None of you [truly] believes until he loves for his brother that which he loves for himself. ”

Bukhari and Muslim

FKodi ndi zololedwa mnyamata okutha msinkhu kugona pogona pamodzi ndi mayi ake kapena mchemwali wake?

YSizololedwa mnyamata wazaka zopitilila khumi (10) kugona pogona pamodzi ndi mayi kapena mchemwali wake. Izi zili chonchi kamba kofuna kuziteteza kuchokera ku mayesero osiyanasiyana amene angabwere kamba ka mchitidwewu komanso kusungirana ulemu pakati pawo. Mtumiki (Sallallahu Alayhi Wasallam) anati: **Alamulireni ana anu za kuswali pamene ali ndi zaka zinayi ndi ziwiri (7) ndipo awumilizeni powamenya akafika zaka khumi (10) ndipo muwasianitse malo ogona (atsikana ndi anyamata).** (Abu Dawud ndi Ahmad). Ndipo ana amene sanathe msinkhu akuyenera azipempha chilolelezo akafuna kulowa ku chipinda cha makolo awo nthawi zitatu izi; kum'bandakucha ikamayandikira Swalah ya Fajr, nthawi ya masana (pamene anthu akupuma) komanso kutha kwa Swalah ya Ishaa. Mnyamata amene watha msinkhu akuyenera azipempha chilolezochi nthawi zonse akafuna kulowa mu zipinda za makolo ake.

FNdimakhala ndi chidwi ndikamamva zokuti Yesu azafikanso kumapeto kwa dziko. Kodi ndizololedwa kuti ndimupemphe Allah kuti adzandifikitse wamoyo nthawi imeneyo kuti ndidzaone ndekha zomwe zidzachitike?

YNdizabwino kwambiri kumupempha Allah kuti akupatse moyo wautali ndi cholinga chochulutsa kumupembedza iye ndipo ndi zoonza kuti anthu ena a m'bado uno adzafika nthawi imene Yesu adzadze pa dziko pano kumapeto kwa dziko. Koma poganizila kuti nthawi imeneyi idzakhala nthawi yovuta kwa aliyense makamaka

asilamu, monga mayesero ochuluka kuphatikizapo Dajjal, ndi zofunika kwambiri kumupempha Allah kuti atipatse Imaan (chikhulupiliro) yochuluka kuti tizimuopa iye komanso kuti atitalikitse ku mayesero osiyanasiyana kuphatikizapo a Dajjal.

FKodi ndi lamulo lanji kuyang'anitsa msana ku Qiblah mu Mzikiti pamene ukudikila Swalah?

YNdi Makrooh (Zosayenera) kuyang'anitsa msana wako ku Qiblah pamene ukudikila Swalah mu mzikiti popanda chifukwa chomveka bwino kamba kotimenezi sizili mu mchitidwe wa anthu abwino akale ngakhale apompano. Mtumiki (Sallallahu Alayhi Wasallam) anati: **chilichonse chili ndi kachitidwe kake ndipo ndizoyenera munthu kuyang'ana ku Qiblah akakhala.** (At-Tabarani).

FKodi ndi zoipa bwanji munthu kumapanga ma Ibaadah onse koma osamapanga ma Dhikr pomukumbukira Allah?

YKukumbukira Allah kuli ndi mapindu ochuluka kwambiri kamba kotikumabweletsa kudekha komanso kufewa mtima kwa munthu okhulupilira. Msilamu amapeza malipiro ochuluka kwa Allah ngati akuchulutsa ma Dhikr ngakhale pomangodweza milomo kwikanu akumutichula iyeyo. Dhikr ndiyofunika kwa Msilamu wina aliyense mu nyengo zonse ndi nthawi zonse. Ndi zofunika kwa Msilamu aliyense kumamukumbukira Allah kuti azalandire mtendere wake. Kuchepetsa ma Dhikr sitchimo lalikulu ayi, chabe munthu osapanga ma Dhikr pafupipafupi akuphonya malipiro ochuluka ochokera kwa Allah.

Kwatirani mkazi wobereka komanso wachikondi...

”

Abu Dawood

FKodi Muharram ndi chiyani, ndipo n'chifukwa chiyani imatengedwa ngati mwezi wopatulika?

YMuharram ndi mwezi woyamba pa kalendala ya Chisilamu, ndipo ndi umodzi mwa miyezi inayi yopatulika yomwe yatchulidwa mu Quran. Allah akunena kuti: “Ndithudi chiwerengero cha miyezi kwa Allah ndi khumi ndi iwiri... mwa imeneyo, inayi ndi yopatulika” (Quran 9:36). Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: “Kusala kwabwino pambuyo pa Ramadhan ndi kusala kwa mwezi wa Allah, Muharram” (Muslim). Umachedwa “mwezi wa Allah,” kusonyeza kufunika kwake. Ndi nthawi yolimbikira pa kupembedza, kusala, ndi kuganiza mozama pa moyo.

FNdimamva zambiri zokhudza kusala pa tsiku la Ashura. N'chifukwa chiyani tsikuli ndi lofunika, ndipo kodi ndi lamulo lanji kusala?

YKusala pa tsiku la 10 la Muharram, lotchedwa Ashura, n'kofunika kwambiri chifukwa Mtumiki Muhammad (Sallallahu Alayhi Wasallam) ankasala tsikuli ndipo analimbikitsa ena kuchita chimodzimodzi. Tsikuli timakumbukira pamene Allah anapulumutsa Mneneri Musa (Alayhi-ssalaam) ndi ana a Israel ku nkhanza za Farao. Pamene Mtumiki anamva

zimenezi, anati: “Ife tili ndi ufulu waukulu kwa Musa kuposa iwo,” ndipo analamula Asilamu kusala tsikuli (Bukhari ndi Muslim). Kusala tsikuli sikokokakamizika (Fard), koma ndi Sunnah Muakkadah, kutanthauza kuti kulimbikitsidwa kwambiri. Wosala amalandira mphoto yayikulu, monga Mtumiki ananenera: “Ndikuyembekeza kuti kusala pa tsiku la Ashura kudzachotsa machimo a chaka chapitacho” (Muslim).

FKodi tanthauzo la Aayah imene Allah akuti: {Ndithu, chipembedzo pamaso pa Allah ndi Chisilamu..} [Quran 3:19] imatanthauza chiyani kwenikweni?

YMu Aayah imeneyi, Allah akutiiza kuti palibe chipembedzo chimene chili chovomerezeka kwa Iye kupatulapo Chisilamu, chimene chimatanthauza kugonjera, kudzipereka, ndi kudzichepetsa pamaso pa Allah, kumupembedza Iye yekha, ndi kukhulupirira Iye ndi Atumiki Ake, ndi zimene iwo adabweretsa kuchokera kwa Allah. Kwa Mtumiki aliyense Allah adaika dongosolo la malamulo ndi njira, kufikira pamene adatumiza womaliza wa iwo, Muhammad (Salallahu Alayhi Wasallam). Adamtumiza kwa anthu onse, kotero pambuyo pake, Allah sadzavomereza chipembedzo chilichonse kwa aliyense kupatula Chisilamu, chomwe ndi chipembedzo chimene iye (Salallahu Alayhi Wasallam) adabweretsa.

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

”

Ibn Majah

FKodi ndi zokwanira kusala tsiku la 10 la Muharram lokha, kapena ndiyenera kuphatikizira masiku ena?

YKusalatsikula 10 lokha n'kovomerezeka ndipo kuli ndi mphotho, koma ndibwino kusala tsiku la 9 ndi 10, kapena 10 ndi 11. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) anati: “Ngati ndidzakhala ndi moyo mpaka chaka chamawa, ndidzalasanso tsiku la 9” (Muslim). Cholinga chake chinali kusiyana ndi chikhalidwe cha Ayuda omwe amasala tsiku la 10 lokha. Ngati munthu angathe, kusala masiku awiri ndibwino kwambiri; ngati sangathe, kusala pa Ashura kokha kumakhalabe ndi mphotho yayikulu.

FKodi Shariah imati bwanji pa kufunirana zabwino pamene chaka chatsopano cha Hijri chafika?

YNgati munthu akukupatsani moni pokufunirani zabwino pamene chaka chatsopano chafika, mukhoza kumuyankha, koma osayambitsa inu nokha kupereka moniwo. Ichi ndi chimene ma Ulama ambiri amanena kuti ndi cholondola pa nkhaniyi. Mwachitsanzo, ngati munthu akuti, “Tikufunirani chaka chatsopano chopambana,” mukhoza kuyankha kuti, “Allah

akupatseni chaka chabwino chokhala ndi madalitso ochuluka.” Koma musayambitse moniwo, chifukwa palibe umboni wosonyeza kuti mibadwo yoyambirira ya Asilamu (Salaf) anali kupatsana moni pa chiyambi cha chaka chatsopano. Ndiponso, iwo sanali kuwerenga tsiku loyamba la Muharram ngati chiyambi cha chaka chatsopano mpaka pa nthawi ya ulamuliro wa Umar ibn al-Khattab (Rahiyallahu Anhu).

FKodi munthu angasale pa tsiku la Ashura ndi cholinga chobwezera masiku a Ramadhan omwe anakanika kusala, ndipo kodi adzalandiranso limodzi ndi mphotho ya Ashura?

YNgati munthu ali ndi masiku ena a Ramadhan omwe ayenera kubweza, ndibwino kuyamba ndi kubweza masiku amenewo. Komabe, ngati asala pa Ashura ndi cholinga cha Qadha (kubweza masiku osala), akhoza kuyembekezera kulandiranso mphotho ya kusala kwa Ashura. Ma Ulama ena amalola kuphatikiza zolinga pa nkhaniyi. Komabe, ngati zingatheke, ndibwino kusala Ashura ngati kusala kodzipereka pambuyo poti munthu wamaliza kubweza masiku a Ramadhan.

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 pali zachifundo kapena ntchito zina zabwino zomwe zikulimbikitsidwa pa tsiku la Ashura kupatula kusala?

YInde. Ngakhale kusala ndi ntchito yofunika kwambiri pa Ashura, zikulimbikitsidwanso kuchita ntchito zina zabwino. Mtumiki Muhammad (Sallallahu Alayhi Wasallam) analimbikitsa kuonjezera mapemphero, zopereka zachifundo, komanso kusamalira bwino banja pa tsikuli. Pali ma Hadith omwe amanena kuti kuonjezera zomwe mumapatsa aku banja lanu pa Ashura kumabweretsa madalitso m'chaka chonse. Ma Ulama ambiri anavomereza kuti kuonjezera zachifundo ndi kuchita zabwino pa tsikuli n'koyenera kwambiri.

FAnthu ena amachita misonkhano, kugawa chakudya, kapena miyambo yapadera pa Ashura. Kodi zimenezi n'zololedwa?

YSunnah yeniyeni yokhudzana ndi Ashura imaphatikizapo kusala, kuonjezera ma lbadah, kupereka zachifundo, ndi kuzilingalira pa pa moyo wako. Kukonza misonkhano yapadera, madyerero, kapena miyambo yomwe sinachitidwe ndi Mtumiki (Sallallahu Alayhi Wasallam) ndi ma Swahaba ake kuyenera kupewedwa. Chitsanzo cha Mtumiki ndicho chabwino kwambiri, ndipo kuwonjezera

zinthu zosatsimikizika kungapangitse munthu kulowa mu Bid'ah (zinthu zopeka pa chipembedzo), zomwe Mtumiki (Sallallahu Alayhi Wasallam) anachenjeza.

FNdinayiwala kuti ndinali ndi Janaba, ndipo ndinapemphera Fajr kenako ndinachoka kunyumba, ndipo sindingathe kuchita Ghosl pokhapokha ndibwelere kunyumba. Kodi ndingachite Wudhu n'kupemphera Swala ina ndisanafike kunyumbako, kapena ndiyenera kudikirira ndikachite Ghosl kenako ndidzabweze Swalayo?

YNgati munthu wakumbukira kuti anali ndi Janaba atapemphera kale, ayenera kuchita Ghosl kenako abwereze Swala yomwe anapemphera ali Junub, akangokumbukira. Allah wafotokoza kuti kudziyeretsa ku Janabah kumachitika kudzera mu Ghosl. Ngati munthu alibe madzi kapena sangathe kuwagwiritsa ntchito chifukwa cha matenda kapena zina zotero, ayenera kuchita Tayammum, chifukwa Wudhu wokha siumachotsa Janabah. Chomwe muyenera kuchita mukakumbukira kuti munapemphera muli Junub ndi kupita kukachita Ghosl kunyumba kapena kulikonse komwe muli madzi. Ngati muli pamalo opanda madzi, ndiye Tayammum ndi njira yoyenera. Ndipo muyenera kubwereza pemphero limene munapemphera muli Junub.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



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 oppressions by Non-Muslims?



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.

The deen (religion) is Naseehah (advice, sincerity).” We said, “To whom?” He (Sallallahu Alayhi Wasallam) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.

”

Muslim



Some people are saying the US and Israel war on Iran is a punishment on Iranians 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 for the believers. He (Sallallahu Alayhi Wasallam) said; Whoever is patient will have the reward, and whoever is impatient will have nothing but blame.” (Tirmidhi). The suffering in Iran is largely a result of tyranny and injustice, and it elevates the ranks of the patient believers.



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 Allah 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 Allah. 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-ssalaam) 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.

He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah). ”

Bukhari and Muslim

Muharram

Mwezi wa Chipulumutso ndi Madalitso

Pamene mwezi wa Dhul Hijjah ukupita kumapeto, Asilamu pa dziko lonse lapansi akukonzekera kulandira mwezi wodala wa Muharram, womwe ndi chiyambi cha chaka chatsopano cha Chisilamu cha 1448 Hijri.

Muharram ndi umodzi mwa miyezi inayi yopatulika imene Allah adaitchula m'Quran. Ndi mwezi wapadera chifukwa cha ukulu komanso zabwino zake, nthawi imene ntchito zachipembedzo zimakhala ndi mphotho zazikulu ndipo machimo amakhala ndi chilango cholemera kwambiri.

Mtumiki Muhammad (Sallallahu Alayhi Wasallam) adatsindika zakufunika kwa mweziwu pomwe adati: “Kusala kudya komwe kuli kwabwino kwambiri pambuyo pa mwezi wa Ramadhan ndi m'mwezi wa Allah womwe ndi Muharram” (Muslim).

Onani momwe Mtumiki (Sallallahu Alayhi Wasallam) adautchulira kuti mwezi wa Allah, dzina limene palibe mwezi wina uliwonse womwe unapatsidwa, kusonyeza mlingo wake wapamwamba.

Nthawi yakale Chisilamu chisanafike, ma Arabu ankaona kuti Muharram ndi mwezi wopatulika, ndipo ankapewa nkondo komanso mikangano.

Chisilamu sichinangosunga kupatulika kumeneku koma chinawonjezera tanthauzo lake kudzera m'mapembedzo komanso kukumbukira zochitika zazikulu m'mbiri.

Chimodzi mwa zochitika zimenezi ndi kupulumutsidwa kwa Mtumiki Mussa (Alayhi-ssalaam) komanso ana a Israeli ku nkhanza za Farao, zomwe zimakumbukiridwa pa tsiku la Ashura (pa 10 Muharram).

Ashura: Tsiku la Chipulumutso ndi Mphotho

Lina mwa masiku ofunika kwambiri m'mwezi wa Muharram ndi tsiku lakhumi lomwe limadziwika kuti Ashura. Tsikuli lili ndi tanthauzo lalikulu m'mbiri komanso mu uzimu kwa Asilamu.

Linali tsiku limeneli pamene Allah adapulumutsa Mtumiki Mussa (Alayhi-ssalaam) ndi ana a Israeli kukuponderezedwa ndi Farao. Pothokoza Allah chifukwa cha chipulumutso chimenechi, Mtumiki Mussa (Alayhi-ssalaam) adasala kudya pa tsiku limeneli.

Pamene Mtumiki Muhammad (Sallallahu Alayhi Wasallam) adafika ku Madinah, adapeza Ayuda akusala kudya pa tsiku la Ashura. Atafunsidwa, adamuza kuti, “Ili ndi tsiku la chilungamo; ndi tsiku limene Allah adapulumutsa ana a Israeli kwa adani awo, kotero Mussa adasala kudya pa tsiku limeneli.” Mtumiki (Sallallahu Alayhi Wasallam) adati, “Ife tili ndi ufulu waukulu pa Mussa kuposa inu,” ndipo adasala kudya pa tsikulo komanso adalamula Asilamu kuti nawo asale kudya. (Bukhari ndi Muslim).

Kusala kudya pa tsiku la Ashura kuli ndi mphotho yaikulu. Mtumiki (Sallallahu Alayhi Wasallam) adati: “Kusala kudya pa tsiku la Ashura, ndikuyembekezera kwa Allah, kuti kukhala chofafanizira machimo a chaka chapitacho” (Muslim).

Izi zikuonetsa ubwino wake waukulu monga njira yoyeretsera uzimu komanso kufunafuna chikhululukiro.



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