

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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Qadar A Measured Destiny

Among the fundamental beliefs of Islam is the concept of Qadar, a divine destiny or preordained measure. It is the conviction that everything in creation unfolds according to the precise knowledge, will, and decree of Allah. Nothing occurs in the heavens or on earth, whether large or small, except by His permission and measured plan.

The Quran frequently reminds us of this truth. Allah states: "Indeed, all things We created with Qadar" (Quran 54:49). This simple, definitive verse confirms that every event, whether joyous or sorrowful, visible or unseen, follows a set portion decreed by the Creator. Nothing happens by accident or by mere coincidence.

Qadar involves four essential elements. First is the belief that Allah has perfect, eternal knowledge of everything that has happened, is happening, and will happen. Second, that He has recorded all things in Al-Lawh-ul-Mahfudh (the Preserved Tablet). Third, that nothing comes into existence without His will. And fourth, that Allah alone creates all things, both good and what we perceive as hardship.

However, this belief does not render human choice meaningless. Islam acknowledges

the reality of human will and effort within the framework of divine decree. While a person cannot alter what has already been destined, they are still accountable for their choices, for it is within Allah's wisdom to decree human agency alongside His overarching control. The Prophet (Sallallahu Alayhi Wasallam) once advised, "Strive for that which benefits you, seek help from Allah, and do not lose heart. If something befalls you, do not say, 'If only I had done such and such,' but say, 'Qaddarallahu wa maa shaa'a fa'al' (Allah decreed, and what He willed, He did)." (Muslim).

This teaching instils a balanced outlook. It motivates effort without arrogance, encourages patience without despair, and nurtures contentment in adversity. The believer is taught to work diligently, while knowing that outcomes rest ultimately with Allah. This belief guards the heart from bitterness and hopelessness when plans falter or tragedies strike.

Understanding Qadar deepens faith, cultivates humility, and fosters resilience. It is a reminder that life's tests and triumphs carry meaning beyond what is immediately visible.

"Strive for that which benefits you, seek help from Allah, and do not lose heart. If something befalls you, do not say, 'If only I had done such and such,' but say, 'Qaddarallahu wa maa shaa'a fa'al'"

Muslim

**Zakaat Nisaab
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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.

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Was the Temple of Sulayman (Alayhi-ssalaam) real or a myth?



As a Muslim, one must rely upon what is established in the Quran and authentic Sunnah. There is no sound evidence in Islam confirming the existence of what is termed Solomon's Temple. The Quran mentions that Prophet Sulayman (Alayhi-ssalaam) was granted great authority and built places of worship, but it does not speak of a temple as claimed in other traditions. Masjid-ul-Aqsa existed before him as a sacred site. Claims of a grand temple are speculative, rooted in the narratives of Ahl-ul-Kitab, and a Muslim is not required to affirm what revelation has not confirmed.



Between Masjid-ul-Haraam and Masjid-ul-Aqsa which one was built first?



The first Masjid to be built on the face of the earth for the worship of Allah alone, is Masjid-ul-Haram, as Allah says: Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. (Quran 3:96). Ali (Radhiyallahu Anhu) said: "There were houses before it, but it was the first house that was built for the worship of Allah." Then forty years after that, Ibrahim or his grandson Yaaqub (Alayhimu-ssalaam) built Masjid-ul-Aqsa.



What was the role of the Prophet Ibrahim (Alayhi-ssalaam) in establishing Masjid-ul-Aqsa?



What appears to be the case is that when Ibrahim (Alayhi-ssalaam) passed through the land of Ash-Sham (Greater Syria, including Palestine) and Allah promised him that his progeny would inherit this land, Allah showed him the place where the biggest Masjid that his progeny would build would be. So he built a small Masjid there and he built it on the rock that was allocated for the purpose of offering sacrifices. This is the rock on which Sulayman (Alayhi-ssalaam) built the Masjid. But as the people of that time were polytheists, that structure was neglected and disappeared, until Allah guided Sulayman to build Masjid-ul-Aqsa on it. This is knowledge that the Jewish books ignore and do not mention.



What is the special significance of Masjid-ul-Aqsa to us Muslims?



It is very clear that this Masjid was not built as a place of worship exclusively for the Jews; rather it was built as a Masjid for the believers who affirm the oneness of Allah to worship Allah in it. The believers are the followers of the Prophets in all eras, and it is they who are most deserving of this Masjid, until the divine message ended with our Prophet Muhammad (Sallallahu Alayhi Wasallam), the last of the Prophets and Messengers. So he is the most deserving of this Masjid, because no person's faith is valid or has any value, after he (Sallallahu Alayhi Wasallam) was sent, unless he believes in Muhammad (Sallallahu Alayhi Wasallam) as a Prophet and Messenger, and follows him.



A Non-muslim friend tells me that there was no any Masjid before Prophet (Sallallahu Alayhi Wasallam) came. How true is that?



The view that there was no Masjid before Islam is undoubtedly false, because Islam (in the sense of affirming Allah's oneness and obeying Him) is the religion of all the Prophets, and the structure that is built for the purpose of prostrating to Allah in it and worshipping Him in it is a Masjid. This word was known before the sending of our Prophet Muhammad (Sallallahu Alayhi Wasallam). This blessed Masjid [Masjid-ul-Aqsa] was not intended, when it was first built, to be only for the

followers of the Jewish religion, and in all the texts of the Quran and Sunnah, it was not referred to by the word which refers to Jewish houses of worship.



Someone tells me that everyone during the reign of Sulayman was Jewish? Is that statement true?



As for saying that everyone who existed at the time of Sulayman (Alayhi-ssalaam) was Jewish, this statement is not true. The Jewish system of law and religion is not for all people; rather it is a system of law that is only for one group of humans, namely the descendants of Jacob (Yaaqub – Alayhi-ssalaam). Since the time of Yaaqub (Alayhi-ssalaam) there have always been other groups of humans, Arabs and others, and the matter continued like that at all times, at the time of Yusuf, then Musa, then Dawud, then Sulayman... then Isa. But at all those times, there were monotheists other than the Jews. All of these matters are obvious and basic principles of the Jewish religion and system of laws, which confirm that this religion is exclusive and is not universal. This means that many of the nations and peoples around the Jews were monotheists who followed the way of Ibrahim (Alayhi-ssalaam), and Musa (Alayhi-ssalaam) was not sent to them with the Jewish religion. But arrogance makes people deny obvious facts and be unfair in ruling, so as to provide a cover for occupation, murder and confiscation of land, and to promote Zionist terrorist ideology in the name of religion or history.

Whoever approaches a soothsayer and believes what he says has disbelieved on what has been revealed to Muhammad. ”

Abu Dawood, Tirmidhi, and Ahmad



Please advise me on how the Kingdoms of Judah and Israel were formed?



After the death of Sulayman (Alayhi-ssalaam), his children disputed and his kingdom was divided into two kingdoms, each of which was ruled by one of the sons of Sulayman. The first kingdom was in the north, and it was called the Kingdom of Israel or the Kingdom of Samaria; its capital was Shechem (Nablus) and its king was Jeroboam. The Israelite tribes swore allegiance to him, except for Judah and Benjamin. The second kingdom was in the south, and it was called the Kingdom of Judah; its capital was Jerusalem (Al-Quds) and its king was Rehoboam. Two of the Israelite tribes swore allegiance to him, namely Judah and Benjamin. The Northern Kingdom of Israel was destroyed in 721 BCE. In 586 BCE, the Babylonian leader Nebuchadnezzar entered Al-Quds and destroyed it, and he burned the temple, and took thousands of Jews with him as captives to Babylon, in what is historically known as the first Babylonian captivity. Then he went back to the city and destroyed it again, in what is known as the second Babylonian captivity, which put an end to the Kingdom of Judah. The Jews look forward to bringing the Jewish people together in Palestine, restoring the Jewish state, rebuilding the Temple and establishing the throne of David in Jerusalem once more, to be ruled by a descendant of David.



I understand that the Jews went astray and caused the distortion of Torah. How true is that?



Indeed the Jews went astray and distorted the Torah despite the coming of many Prophets to warn and advise them. They turned away from monotheism to polytheism several times after the death of Musa (Alayhi-ssalaam). Allah repeatedly sent Prophets to them to revive the law of the Torah and guide them back to monotheism, but – in most cases – they rejected and fought these Prophets and killed some of them. Allah says: Is it that whenever there came to you a Messenger with something that was not in accordance with your desires, you became arrogant; some you disbelieved, and others you killed?. (Quran 2:87). And they distorted their Book, adding to it and taking away from it.



In what area of Makkah did the birds (Ababil) throw stones on the army of Abrahah?



Abrahah made preparations to enter Makkah; he mobilised his army and prepared his elephant. Then when he was in Wadi Muhassir, between Muzdalifah and Mina, the elephant knelt down and would not get up to advance towards the Kaabah. Whilst they were like that, Allah sent against them birds in flocks from the sea. Each bird was carrying three stones, one in its beak and one in each of its feet. That is the place where army was destroyed.

Allah has pardoned my Ummah for what they do out of mistake, forgetfulness, and under compulsion. ”

Ibn Majah



I heard that Adam and Hawwa had two sons, Qabil and Habil, and Qabil killed Habil. My question is: How did humans procreate after the death of Habil?



There is nothing in the Quran or Sunnah to indicate that the progeny of Adam (Alayhi-ssalaam) were limited to Qabil and Habil. Rather the scholars narrated that Adam (Alayhi-ssalaam) had many children, from whom humanity are descended. It was said that Hawwa bore Adam one hundred and twenty sets of twins. The first of them were Qabil and his twin sister Qalima, and the last of them was Abd-ul-Mughith and his twin sister Amat-ul-Mughith.



Who are the Tabi'in? And who are those who came after the Tabi'in?



The Tabi'in are those who came after the time of the Prophet (Sallallahu Alayhi Wasallam) and did not meet the Messenger of Allah (Sallallahu Alayhi Wasallam); rather they met the Companions of the Prophet (Sallallahu Alayhi Wasallam) and learned from them. Those who came after the Tabi'in are those who did not meet the Companions of the Messenger of Allah (Sallallahu Alayhi Wasallam); rather they met the Tabi'in and learned from them.



Was al-Hajjaaj ibn Yoosuf ath-Thaqafi a Muslim? In what ways did he benefit and harm the believers?



Al-Hajjaaj ibn Yoosuf ath-Thaqafi was the governor of Iraq for the Caliph Abd al-Malik ibn Marwaan. He was known for oppression and bloodshed, showing disrespect to the early generations [the Sahaabah and Taabi'een] and transgressing all the sacred limits of Allah for the slightest reason. The historians and biographers are unanimously agreed that he was one of the worst oppressors and the quickest to kill people unlawfully. He did not show respect to the Messenger of Allah (Sallallahu Alayhi Wasallam) in the way he treated his companions, and he showed no respect to the Prophet's instructions to show kindness and respect to the scholars and people of virtue and righteousness among the followers of his companions. He was a vile Naasibi who hated Ali ibn Abi Taalib (Radhiyallahu Anhu) and his family.



How was life in Arabia before Islam?



Before Islam, Arabia was a land steeped in ignorance (Jaahiliyyah). Idol-worship was widespread, with hundreds of idols housed in the Kaabah. Moral corruption was rampant: tribal warfare, oppression of the weak, and burying infant girls alive were common practices. Social justice was absent, women were degraded, and bloodshed over trivial matters prevailed. Although remnants of monotheism from Prophet Ibrahim's teachings survived among a few, the majority were misguided. Islam came as a mercy, abolishing injustice, upholding human dignity, establishing the worship of one God.

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

FKodi mzikiti oyambilira kumangidwa ndi uti pakati pa Masjid-ul-Haraam ndi Masjid-ul-Aqsa?

YMzikiti oyambilira kumangidwa pa dziko pano ndi Masjid-ul-Haraam. Allah akunena mu Quran kuti: Ndithu nyumba (yopemphelelamo) yoyambilira kumangidwa kwa munthu ndi yomwe ili ku Makkah - yodalitsika komanso chiwongoko kwa anthu. (Quran 3:96). Ali (Radhiyallahu Anhu) anayikira ndemanga pa nkhanayi. Iye anati: “panali kale nyumba zina za anthu pamalopo koma iyi inali nyumba yoyambilira kumangidwa kuti anthu adzipemphelelamo.” Kenako patadutsa zaka makumi anayi (40), Ibrahim kapena Yaqub (Alayhimu-ssalaam) anamanga Masjid-ul-Aqsa.

FKodi Mtumiki Ibrahim (Alayhi-ssalaam) anagwira ntchito yanji pokhazikitsa Masjid-ul-Aqsa?

YPamene Mtumiki Ibrahim (Alayhi-ssalaam) ankadutsa malo otchedwa Ash-Sham (Syria ndi Palestine) Allah anamulonjeza kuti malowo adzakhala a mbumba yake komanso mbumba imeneyi idzamangapo mzikiti waukulu kwambiri. Kenako Ibrahim (Alayhi-ssalaam) anamangapo mzikiti waung’ono pa thanthwe kuti adzipemphelelamo komanso kuti adziperekepo nsembe. Awa ndi maziko amene Sulayman (Alayhi-ssalaam) anamangapo mzikiti. Koma kamba koti anthu ochuluka panthawi imeneyi anali opembedza mafano, mzikiti umenewu anaunyalanyaza mpaka unasowa. Pa nthawi imeneyi Allah

adamulamula Sulayman (Alayhi-ssalaam) kuti amange Masjid-ul-Aqsa. Izi ndi nkhani zimene Ayuda safuna azizikamba mmakuka mwawo.

FKodi Masjid-ul-Aqsa ndiyofunikira bwanji kwa ife Asilamu?

YNdizachidziwikire kuti Mzikiti umenewu sikuti unamangidwa kuti azipemphelelamo Ayuda okha ayi, koma unamangidwa kuti aliyense okhulupilira mwa Mulungu mmodzi yekha adzichitiramo mapembedzero osiyanasiyana. Anthu okhulupilirawa ndi anthu onse otsatira Atumiki onse a Allah ndipo ndiamene ali oyenereka kumagwiritsa ntchito malo opatulikawa. Pakalipano aliyense amene ali otsatira Mtumiki Muhammad (Sallallahu Alayhi Wasallam) ndi amene ali oyenereka malowa ndipo wina aliyense amene ali osatsatira Mtumikiyu sali oyenereka.

FNdili ndi mnzanga osakhala Msilamu ndipo akuti panalibe mzikiti uliwonse padziko pano asanabwere Mtumiki (Sallallahu Alayhi Wasallam). Ndi zoona zimenezi?

YKukamba zoterozo ndi bodza kamba koti Atumiki onse amene anabwera Mtumiki (Sallallahu Alayhi Wasallam) asanabwere anali Asilamu, ndipo malo amene iwo amapemphelelamo amatchedwa Masjid (mzikiti). Masjid-ul-Aqsa siyinamangidwe kukhala malo opemphelelamo Ayuda okha, ichi m’chifukwa chake Quran ndi ma Hadith imatchula malo onse opembedzera Atumiki akale kuti Masjid (mzikiti).

Ndithu nyumba (yopemphelelamo) yoyambilira kumangidwa kwa munthu ndi yomwe ili ku Makkah - yodalitsika komanso chiwongoko kwa anthu. ”

Quran 3:96

F **Eti ndizoona zoti aliyense mu nthawi ya Sulayman (Alayhi-ssalaam) anali mu Yuda?**

Y Kukamba zoti munthu wina aliyense mu nthawi ya Mneneri Sulayman (Alayhi-ssalaam) anali mu Yuda ndi zinthu zabodza kamba koti Uyuda unachita kuyamba ndi mbumba za Yakub (Alayhi-ssalaam). Ndipo chipembedzo chachi Yuda-chi chinali cha okhawo ana a Yakub (Alayhi-ssalaam). Munthawi imeneyi kunali mitundu ina ya anthu monga ma Arab ndi anthu ena ndipo zimenezi zimapitilira mpaka nthawi ya Musa, Dawood, Sulayman mpaka Isa (alayhimu-ssalaam). Ndipo nthawi imeneyi kunali anthu ena opembedza Mulungu mmodzi yekha osakhala Ayuda.

F **Mungandiuzeko za momwe ma ufumu a Judah ndi Israel anakhazikitsidwira?**

Y Atamwalira Sulayman (Alayhi-ssalaam) ana ake analimbirana ufumu ndipo anagawana ufumu wu m'magawo awiri. Ufumu wina unali ku mpoto ndipo umatchedwa ufumu wa Israel kapena kuti ufumu wa Samaria, likulu lake limatchedwa Shechem (Nablus) ndipo mfumu yake imatchedwa Jeroboam. Mitundu yambiri ya Israel inali pansu pa ufumu umenewu kupatulapo Judah ndi Benjamin. Ufumu wina unali ku mmwera ndipo umatchedwa Ufumu wa Judah, likulu lake linali Yelusalemu (Al-Quds) ndipo mfumu yake inali Rehoboam. Mitundu iwiri ya Israel yotchedwa Judah ndi Benjamin inali pansu pa ulamuliro umenewu.

Ufumu wa Israel unathetsedwa mu chaka cha 721 BCE. Mu chaka cha 586 BCE, mfumu ya Babeloni yotchedwa Nebukadineza inalowa mu Al-Quds ndikuphwasula ufumu wa Judah. Ndipo anaononga kachisi opempheleramo ndikuwagwira ukapolo Ayuda ochuluka. Ndipo Babeloni atalowa kachiwiri mu Al-Quds anathetseratu ufumu wa Judah. Ichi ndi chifukwa chimene Ayuda amadikira tsiku limene atadzalande malo a Palestine, ndikulipanga kukhala dziko lachi Yuda komanso kukhala olamulira wake wochokera ku mbumba ya Dawood.

F **Kodi ndizowona kuti Ayuda anayisintha Torah ndipo kenako anasiya kuchita chifuniro cha Allah?**

Y Ndizowonadi, Ayuda anayisintha Torah ndipo anasemphana ndi malamulo a Mulungu ngakhale kunabwera Atumiki ochuluka kudzawachenjeza. Anasintha kukhala opembedza mafano pambuyo poti anali opembedza Mulungu mmodzi yekha atangomwalira Mussa (Alayhi-ssalaam). Allah anawatumizira Atumiki ochuluka kudzawachotsa mumdimandikuwabwezeretsa kukuwala koma amawatsutsa ndikulimbana nawo ndipo anawapha Atumiki ena. Allah adanena kuti: Nthawi iliyonse akakudzerani mtumiki ndi chomwe mitima yanu siikonda, mumadzikweza. Ena mudawatsutsa ndipo ena mudawapha (Quran 2:87). Ndipo analisintha Buku lawo pochotsa zina ndikuyikamo zokhumba zawo.

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

”

Thirmidhi

F Kodi ndi malo anji ku Makkah amene mbalame (Ababil) zinagenda miyala ya moto asilikali a Abrahah?

Y Abrahah anakonzekeretsa asilikali ake ndi njobvu yake kenako anayamba ulendo kulunjika ku Makkah kuti akaphwasule Kaabah. Atafika ku Wadi Muhassir, pakati pa Muzdalifah ndi Mina, njobvu yake inawerama ndipo siinapitilire kulunjika ku Kaabah. Ndiye ali pa malo omwewa, Allah anatumiza mbalame zochulukira zimene zinanyamula miyala itatu mbalame iliyonse. Awa ndi malo amene mdipiti wa Abrahah unaonongedwa ndi Allah poteteza Kaabah.

F Ndinamva kuti Adam ndi Hawa anali ndi ana awiri: Qabil ndi Habil, ndipo Qabil anapha Habil. Funso langa ndilakuti; zinatheka bwanji kuchulukana anthu pa dziko pano ngati Qabil anatsala yekha?

Y Nkhani yokuti ana a Adam ndi Hawa anali awiri okha Qabil ndi Habil ndi yabodza. Ma Ulama anafotokoza kuti Adam anali ndi ana ochuluka kwambiri. Iye ndi mkazi wake anabeleka mazanamazana amapasa ndipo mapasa oyambilira anali Qabil ndi mchemwali wake Qalima ndipo mapasa omalizira kubadwa anali Abd-ul-Mughith ndi mchemwali wake Amat-ul-Mughith.

F Kodi ma Tabi'in ndi ndani? Nanga ndi ndani anabwera pambuyo pa iwowo?

Y Ma Tabi'in ndi amene anabwera pambuyo pa Mtumiki (Sallallahu Alayhi Wasallam) ndipo sanakumane ndi Mtumikiyo (Sallallahu Alayhi Wasallam). Ndipo mmalo mwake anakumana ndi ma Swahaba ake. Amene anabwera pambuyo pa ma Tabi'in ndi amene sanakumane ndi ma Swahaba ndipo mmalo mwake anakumana ndi ma Tabi'in ndikuphunzira kwa iwo.

F Kodi Al-Hajjaaj ibn Yoosuf ath-Thaqafi anali Msilamu weniweni? Nanga ndizoona zoti iye adaononga Chisilamu?

Y Al-Hajjaaj ibn Yoosuf ath-Thaqafi anali bwanankubwa wa Iraq mu nthawi ya Khalifa Abd al-Malik ibn Marwaan. Anali odziwika bwino ndikupondereza komanso kukhetsa mwazi kwa anthu osalakwa, komanso anali osalemekeza ma Swahaba ndi ma Tabi'in. Anthu odziwa bwino za mbiri ya Chisilamu anavomerezana kuti iyeyu anali chigawenga chakupha komanso mtsogoleri opondereza kwambiri. Sanaonetse ulemu kwa Mtumiki (Sallallahu Alayhi Wasallam) potengera ndi kusalemekeza ma Swahaba ake komanso posatsatira malamulo ake okhudza kuchitira chifundo anthu. Anali munthu oipa kwambiri amene ankadana ndi Ali ibn Abi Taalib (Radhiyallahu Anhu) ndi aku banja kwake.

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 moyo unali otani ku Arabia Chisilamu chisanabwere?

YChisilamu chisanabwere, ku Arabia kunali ku dera kwa umbuli (Jaahiliyyah). Kupembedza mafano kunali kofalikira kwambiri moti mpaka mu Kaabah munali madzanamadzana amafano. Katangale, kumenyana nkondo pakati pamitundu, kupondereza anthu ofowoka, komanso kupha ana a akazi zinali zinthu zosakhala zachilendo m'moyo mwawo. Panalibe kuchitirana chilungamo, moti aliyense amachita umo afunira bola zake ziyende. Azimayi amaponderezedwa komanso kunali kuphana pa zinthu zachabechabe. Ngakhale panali anthu ena ochepa chabe amene anali otsatira malamulo a Allah makamaka amene anali pa chiphunzitso cha Ibrahim (Alayhi-ssalaam), ambiri mwa iwo anali osochera. Ndiye Allah mwachisomo chake, anatumiza Mtumiki (Sallallahu Alayhi Wasallam) kuti abweretse kuwala ku mdima ndicholinga choti anthu azipembedza Allah yekha ndikusiya kugwadira mafano.

FKodi ndi zoona zoti Mtumiki (Sallallahu Alayhi Wasallam) atabadwa kumene mutu wake anasamila pa manja ake ndikuyang'ana ku mwamba?

YNgakhale nkhani iyi imakambidwa kwambiri mmagulu a anthu osiyanasiyana, koma ndi nkhani yoti ndi yofooka ndipo ma umboni ake ndi okayikitsa. Ma Ulama ozama pa ma Hadith anatsutsana nazo ndipo chidule chake ndi nkhani ya bodza.

FKodi ndi zoona zoti Yazid ibn Muawiyah ndi amene analamula kuti al-Husayn ibn Ali aphedwe?

YNkhani ya kuphedwa kwa Al-Husayn pa Karbala ndi nkhani yayikulu kwambiri mu mbiri ya Chisilamu. Ngakhale olemba mbiri ya Chisilamu amatsutsana pa nkhanayi, koma zoona zenizeni ndi zoti amene anapha Al-Husayn ndi bwanankubwa wa Kufa otchedwa Ubaydullah ibn Ziyad ndi asilikali ake. Palibe ma umboni olondola amene amakamba momveka bwino ngati Yazid analamuladi kuti Al-Husayn aphedwe. Chabe kuti anthu amamazuzula pa za imfayi kamba koti inachitika mu ulamuliro wake komanso sanatenge njira iliyonse yofuna kuonetsetsa kuti amene anaphawo alandire chilango choyenera.

FKodi pochita Iqaamah, munthu ochitayo akuyenera kuyima kumbuyo kwenikweni kwa Imaam, kapena atha kuima paliponse?

YMunthu akhoza kuchita Iqaamah atayima pa malo ena aliwonse amene ali, ndipo palibe vuto lililonse kutero. Koma malo abwino kwambiri kuyima ndi kumbuyo kwa Imaam.

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

Abu Dawood

Q Is it permissible to doubt the sincerity or integrity of the Prophet's companions (Sahabah), and how should a Muslim respond to those who cast such doubts?

A Islam teaches that doubting the sincerity or character of the Prophet's companions (Sahabah) undermines one's faith. They were chosen by Allah and affirmed by both Quranic revelations and authentic Sunnah. Assertions that their virtues are fabricated or that they conspired—such as claims of altering the Quran—are baseless and deeply flawed. Since their integrity is firmly grounded in divine text, reputable scholars warn that such doubts can lead one to doubt Islam itself. The faithful are urged to honour, respect, and defend the Sahabah as models of true guidance.

Q Is it proven that when the Prophet (Sallallahu Alayhi Wasallam) was born, he rested on his arms, raising his head to heaven?

A A report claims that when the Prophet Muhammad (Sallallahu Alayhi Wasallam) was born, he rested on his arms and raised his head toward the sky. While this narration exists in some early historical works, scholars have pointed out weaknesses in its chain of transmission, including unreliable and unknown narrators.

Though a few early historians mentioned it as a well-known report, Hadith scholars have generally classified it as weak. As a result, it cannot be reliably used as evidence. The account remains part of historical storytelling rather than an established, authenticated event in the Prophet's life.

Q Did Yazid ibn Muawiyah directly order the killing of al-Husayn ibn Ali?

A The killing of Al-Husayn at Karbala is a tragic and well-documented event. However, historical accounts differ on whether Yazid ibn Muawiyah personally ordered his death. What's agreed upon is that the crime was committed by the governor of Kufa, Ubaydullah ibn Ziyad, and his forces. There's no clear, authentic evidence proving that Yazid explicitly instructed Al-Husayn's killing. Some reports suggest Yazid disapproved after hearing the news, while others claim he bore moral and political responsibility as the ruler. Scholars differ on his culpability — some condemn him harshly, while others stop short of declaring him directly responsible, acknowledging the absence of reliable, conclusive proof linking him to the orders. Nonetheless, the event remains one of the darkest moments in early Islamic history, with Yazid widely criticized for his leadership during this period.

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

”



My husband says he is responsible for fulfilling my basic needs like food, shelter and other routine expenses and after that he can spend money on his brothers and relatives without my consent and consultation. Am I not supposed to be consulted before he spends?



We really appreciate your frankness. We think your husband is fulfilling his duties towards you as it appears from your words and he is kind enough to his family as he cares about them. Sometimes men cannot mention how much they give their families in order to keep their family and cultural dignity. You need to have a warm and frank dialogue with your husband and discuss your financial situation and allow him to have some privacy with his family. We advise you to support your husband to continue doing good to his family for the sake of Allah for which you will be compensated later on.



Why does Islam teach women to cover themselves and suffer in the heat rather than teach men to be more decent and not look? Women find men physically attractive so why do they not have to cover?



First of all, Islam is the religion of Allah and it is not man-made religion as it is presented by some people sometimes. Men and women have different

dress codes. Islam considers the Hijaab as an issue of prestige for women and not a form of humiliation. We advise you not to be influenced by the secular arguments. As for suffering from heat, it depends on which type of Hijab you are wearing. You may chose a material that is more comfortable but modest to you.



When reciting the Iqaamah, should the one reciting stand immediately behind the Imaam in the first line?



The Iqaamah may be recited from any position in any line. No specific place has been allocated for the Iqaamah. But the best position for standing is immediately behind the Imam in the very first line.



One Muslim sister loves a non-Muslim man and wants him to adopt Islam. How can she help him come to the straight path?



Firstly, she should observe all Islamic rules in gender relations. She should not be alone with him and should not get involved in any intimate talks with him. She should not make commitment of marriage with him unless he accepts Islam willingly and not just for the purpose of marrying her. Secondly, she should introduce him to some Muslim brothers who can help him understand Islam. She can give him some Introductory Islamic material.

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.

”

Bukhari and Muslim

The Weight of Debt

Debt is a financial reality that touches every society. From small personal loans to large business obligations, borrowing is often a part of life. But in the ethical framework of Islamic tradition, debts are treated with serious moral and social weight.

Across various classical sources, debt isn't viewed as inherently wrong. In fact, it's sometimes necessary and even encouraged in situations of genuine need. What matters is how it's handled, both by the borrower and the lender. The borrower is urged to take loans only when truly needed and with the sincere intention to repay. The lender, on the other hand, is encouraged to be patient, kind, and, where possible, offer more flexible terms to those struggling with repayment.

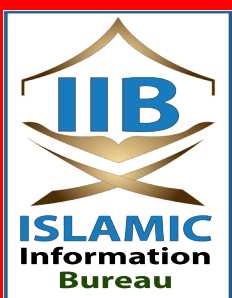
One of the clearest messages surrounding debt in Islamic tradition is the emphasis on timely repayment. It isn't just a financial obligation but a moral one. Several early sayings attributed to the Prophet Muhammad (Sallallahu Alayhi Wasallam) suggest that dying while in debt, without a plan or effort to settle it, was a matter of serious concern. In some narrations, prayers for a deceased person were reportedly delayed if they left

behind unpaid debts, underscoring the idea that financial obligations extend beyond the grave.

Equally important is the role of fairness. Usury or interest, known as Riba, is prohibited in Islamic financial principles, meaning lenders cannot exploit borrowers through excessive or unjust charges. The relationship between lender and borrower is meant to be one of mutual respect and assistance, not one party taking advantage of another's hardship.

Another notable aspect is the encouragement of forgiving debts. While repayment is stressed, those who voluntarily waive the debts of struggling borrowers are praised in several traditions. It's framed not just as charity but as a noble act of compassion and community solidarity.

In modern terms, these principles offer practical lessons about responsible borrowing, fair lending practices, and social responsibility. While circumstances have changed and financial systems have grown more complex, the core values remain relevant: take only what you need, repay what you owe, deal fairly, and show kindness wherever possible.



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