

Al-Haqq النَّحْقُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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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The Prophet Who Spoke from the Cradle: Lessons from the Story of Eisa (Alayhi-ssalaam)

Every December, much of the world gathers around the story of Eisa (Jesus, Alayhi-ssalaam), son of Maryam. Streets glow with lights, songs fill the air, and gifts change hands in the spirit of celebration. This season is not one of festivity but of reflection. It is a time to revisit the life of a Prophet whose birth was itself a miracle and whose message remains a light of guidance, though often misunderstood or forgotten in the noise of celebration.

The Quran recounts an astonishing moment when the infant Eisa (Alayhi-ssalaam) spoke from the cradle, declaring, "I am indeed the servant of Allah. He has given me the Scripture and made me a Prophet." (Quran 19:30) These words defined his identity from the very beginning, not divine, but devoted; not to be worshipped, but to lead others to worship the One who created him. His miracles, compassion, and teachings all pointed to Allah alone.

Maryam, his mother, stands among the most honoured women in history. Her courage and trust in her Lord, even when isolated and accused, remain lessons in patience and faith. Both mother and child were chosen for their purity not as symbols for winter festivals, but as reminders of the power of faith in the unseen and the beauty of unwavering obedience.

"Every one of you is a shepherd, and every one of you will be asked about his flock..."

-Bukhari and Muslim

With time, however, the remembrance of Eisa's birth became surrounded by traditions and customs far removed from his message. The simplicity of his life, a man who owned little and preached selflessness, has been replaced by displays of extravagance and commercial excess. For Muslims, joining in such celebrations blurs the line between respect and imitation. While kindness and goodwill toward neighbours are always encouraged, adopting rituals originated in other faiths compromises the clarity of one's own.

True love for Eisa (Alayhi-ssalaam) lies not in marking his birth with songs and decoration, but in following the values he lived by: sincerity, humility, and submission to Allah's will. The Quran reminds believers that all Prophets called to the same truth to worship Allah alone and live righteously among people.

As the world celebrates Christmas, Muslims can honour Eisa (Alayhi-ssalaam) more meaningfully by reflecting on his message, strengthening their connection with the Quran, and showing compassion to those around them. The season's lights will fade, but faith built on truth endures and it is that light which every believer is called to carry.

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MOTIVATIONAL MOMENTS

We feel bad because we expect a lot from people. Don't. People change. Don't expect them to be the same. Trust Allah's plans.

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How should we Muslims view Eisa (Alayhi-ssalaam)? Should we view him as a son of God or the Holy Spirit as others do?



Muslims should honour Eisa (Alayhi-ssalaam) as one of the great Prophets sent by Allah and not His son or the Holy Spirit. He is deeply respected for his teachings and his role in guiding people, and his message is seen as part of the continuous line of prophetic guidance. The focus is on understanding his life and teachings.



What is the ruling on greeting Christians on the occasion of their festivals by saying "many happy returns", wishing them well and hoping that they will be good?



What is forbidden with regard to congratulating the Christians on the occasion of their festivals is expressing joy to them, being overly polite and showing approval of their actions, even if that is only expressed outwardly without feeling it inwardly. The prohibition concerns those who show any kind of participation or approval, such as giving gifts, verbal greetings, taking time off work, making food, going to places of leisure, and other customs of celebration. Having any intention other than what is said (when congratulating them) does not make it permissible. The outward appearance of these actions is sufficient to say that it is prohibited.



What is the ruling on eating food prepared for a Christian festival? What is the ruling on accepting their invitation to their celebrations of the birth of the Messiah (Alayhi-ssalaam)?



It is not permissible to eat food prepared from innovated festivals such as the Christmas, or Nowruz (Persian New Year) or Mahrajan (Persian festival). It is also not permissible to accept their invitations to join them in their celebrations.

 **Why did Allah chose to send Eisa (Alayhi-ssalaam) back to earth and not Prophet Muhammad (Sallallahu Alayhi Wasallam) when it was him who spread the word of Islam to the people?**

 Firstly, the appearance of Eisa (Alayhi-ssalaam) will be a sign by which it will be known that the onset of the Hour is at hand. In other words, it is one of the portents of the Hour; his descent to earth will be an indication that this world is ending and the hereafter is approaching. Secondly, the reason why Eisa (Alayhi-ssalaam) – and not any other prophet – will come down is to refute the Jews in their claim that they killed him. Thus Allah will expose their lies, and he is the one who will fight them. Or it may be because his appointed time (of death) is close, so that he can be buried in the earth, because no being who was created from dust can die and be buried except in the earth. And it was said that when he saw the description of Muhammad (Sallallahu Alayhi Wasallam) and his Ummah, he asked Allah to make him one of them, and Allah answered his supplication and will cause him to live until he comes down at the end of time, as a renewer (Mujaddid) of the message of Islam, and so that he will be on earth at the time when the Dajjal will emerge, so that he can kill him.

No father has given a child anything better than good manners. , ,

Tirmidhi



Does a father have the right to hit his children in any way he wishes, even if he breaks a limb or puts out an eye?



Harming and injuring a person is a grievous evil and clear injustice. Islam does not permit that or approve of it, and it does not come under the heading of permissible discipline; rather it is a crime for which he should be punished severely.



Why are the Prophets the best of humanity even though they were infallible and protected against committing major sins?



Allah chose and selected the Prophets, and He knows best who deserved to be chosen. They attained the highest level of servitude to Allah, and the most sublime level of attitude and manners, and effort and sacrifice. No one can attain their level, and the Prophets did not attain such high levels because they were prevented from committing sins and were compelled not to sin. Rather Allah favoured them by granting them His protection and His care and grace, because they are the best of humanity, the most pious of humanity, those who have the greatest knowledge of Allah, those who feared and venerated Him the most, and adhered the most to His commands. May the blessings and peace of Allah be upon them all.

 I am wondering how I can keep myself mindful of Paradise? Will I have reward for imagining Paradise as I do every day before going to sleep?

 Reflecting on Paradise and its delights is something that is prescribed and is a good thing, because it comes under the heading of being mindful of the hereafter. Allah has explained to us in detail what paradise is like, what its delights and pleasures are and how those who enter it will be, so that we can imagine it, for being mindful of it will motivate people to strive to attain it and hasten to do righteous deeds. So if someone reflects on Paradise in order to energize himself to compete in doing righteous deeds, avoid what is prohibited and distract himself from attachment to this worldly life and its pleasures, that will be a righteous deed and there is the hope that he will be rewarded for it. But the Muslim should not focus his mind on thinking of Paradise only; rather he should also reflect on Hell and its punishments, so that he will combine fear and hope. This is the best mindset, and it is the way of the Holy Quran, which often mentions Paradise and Hell together, just as it also mentions Allah's forgiveness and His severe punishment together.

 Why should the divorced woman who does not menstruate observe Iddah?

In the body there is a piece of flesh; if it is sound, the whole body is sound. If it is corrupt, the whole body is corrupt. Indeed, it is the heart. , ,

Bukhari and Muslim



The woman who has not yet menstruated because she is young, the Lawgiver has instructed her, if she is divorced, to observe Iddah for three months. The wisdom behind the Iddah for a woman who menstruates and a woman who does not menstruate is to give time for reconciliation and to avoid breaking up families that have been formed. Often the cause of the divorce is a fleeting dispute; if the spouses show patience for some time, their anger will subside and they will become reconciled. It is for this reason that the Iddah was made lengthy, and one menstrual cycle is not sufficient for that. Moreover, the wife is instructed to remain in the marital home and not to move out during the Iddah, such as going to her father's house, because this closeness between the spouses plays a role in facilitating reconciliation.



Is it permissible to joke and play around with brothers and friends by trading teasing insults and hitting one another?



Joking by trading insults and hitting one another harshly is a kind of joking that is not permissible and is disallowed. Because this is contrary to Allah's command to speak kind words by avoiding calling people by offensive nicknames and treating one another kindly. Calling people by unpleasant phrases is the way in which the Shaytan stirs up enmity and resentment among the Muslims.



What is the ruling on forsaking your Muslim brother because of differences in opinion?

A It is not permissible to forsake a Muslim, because the Prophet (Sallallahu Alayhi Wasallam) said: "It is not permissible for a man to forsake his Muslim brother for more than three days, each of them turning away from the other when they meet. The better of them is the one who gives the greeting of Salam first." (Bukhari and Muslim). If the believer is a relative, such as a brother, nephew, uncle or cousin, then forsaking is an even worse sin. This applies unless the person is committing a sin and there is an interest to be served by forsaking him, i.e., it will make him give up the sin. In that case, there is nothing wrong with it because this comes under the heading of removing evil.



Is a person sinning if he goes against the least important traffic rules, such as going slightly over the speed limit, not using his signals (indicators), not exiting the lane in the correct manner, or not leaving enough space between his car and the car in front?



Everything that could cause harm to a Muslim or Muslims is forbidden according to Islamic teachings. If the traffic rules help to protect against harm, then

The feet of the son of Adam will not move on the Day of Judgment until he is asked about five things: his life and how he spent it, his youth and how he used it, his wealth and how he earned and spent it, and what he did with what he knew.

Tirmidhi

they must be followed.



What is the Islamic ruling on referring cases to a female judge regarding family matters?



It is not permissible for a woman to be appointed as a judge, because that is one of the positions of public authority that are restricted to men only. But if there is no male judge, and the person has no choice but to refer the case to the court, and there is no one available to refer cases to except a woman, and if not referring the case to her would lead to loss of one's rights or cause harm, then in that case there is nothing wrong with referring the case to her as a matter of necessity.



Is it permissible for a Muslim who is living in a non-Muslim country to take part in their elections?



If participating in elections serves the greater good, helps protect Muslim rights, or supports justice and moral governance, it is permissible for Muslims living in non-Muslim countries to vote. Their participation should aim at promoting fairness, peace, and the welfare of society, not personal or partisan interests. However, if involvement directly supports injustice or contradicts Islamic principles, then abstaining becomes a duty. Intention and discernment are essential.

‘ ’

Kodi n'chifukwa chiyani Asilamu amasangalala za kubadwa kwa Mtumiki (Ziyarah) koma safuna kusangalala kubadwa kwa Mneneri Eisa (Yesu)?

YKugwiritsa ntchito kusangalala kubadwa kwa Mtumiki (Sallallahu Alayhi Wasallam) kumene anthu ena amachita ngati umboni ofuna kuloleza kusangalala zakubadwa kwa Mneneri Eisa (Alayhi-ssalaam) ndi zinthu zolakwika, kamba koti ndi zoletsedwa kusangalala kubadwa kwa Mtumiki (Sallallahu Alayhi Wasallam). Choncho chinthu chochita pogwiritsa ntchito umboni wabodza ndi chosochera chimene Msilamu aliyense ayenera kuchipewa.

Kodi ndi lamulo lanji kuwafunira zabwino anthu amene akuchita zisangalalo zakumathero a chaka monga khirisimisi? Kodi ndizolakwika kuwafunira zabwino monga kunena mawu oti “Ambuye akhale nanu”?

YZosayenera kuchita pamene anthu ena akusangalala kubadwa kwa Mneneri Eisa (Alayhi-ssalaam) ndikusangalala nawo limodzi, kuwayamikira mopsola muyeso komanso kuwonetsa kugwirizana ndi zimene akuchitazo ngakhale munthu atachita zimenezi mongoyelekeza chabe. Chiletsochi chikukhudza kwambiri anthu amene

amaonetsa kukhala nawo pa zikondwelerazi popereka mphatso zosiyanasiyana, kusiya ntchito patsikulo ndicholinga chokhala nawo anthuwo, kukonza zakudya, kupita ku malo azisangalalo ndi zinthu zina zokhudzana zikondwelerero.

FKodi ndizololedwa kulantira chakudya chimene chimaperekedwa ndi cholinga chosangalala pa Khirisimisi?

YNdizosaloledwa kwa Msilamu aliyense kudya nawo chakudya chimene chakonzedwa posangalalira zinthu zosaloledwa ndi Chisilamu monga Khirisimisi ndi chisangalalo cha kubadwa kwa Mtumiki (Sallallahu Alayhi Wasallam). Ndipo ndikosaloledwa kuvomera akakuitanira zikondwelerazi.

FKodi bambo ali ndi ufulu omumenya mwana wake mmene angafunire, mpaka kuthyola chiwalo kamena kumukomola?

YKumenya kapena kuvulaza munthu aliyense ndi zolakwika komanso ndi tchimo pamaso pa Allah. Njira imeneyi siyoyenera kugwiritsidwa ntchito pomulanga mwana ndipo munthu ameneyu wapalamula mulandu umene akuyenera kuzengedwa motsata malamulo.

Kwatirani mkazi wobereka komanso wachikondi... , ,

Abu Dawood

Kodi n'chifukwa Allah anasankha Eisa (Alayhi-ssalaam) kuti adzabwere kumapeto adziko lino mmalo mwa Mtumiki (Sallallahu Alayhi Wasallam) kumachita kuti Mtumikiyu ndiamene anafalitsa uthenga wa Allah ku dziko lonse lapansi?

A Choyambilira tinene kuti kubweranso kwa Eisa (Alayhi-ssalaam) padziko pano chidzakhala chizindikiro cha kutha kwa dziko ndipo kuti Qiyamah yayandikira. Chinanso ndichoti Eisa (Alayhi-ssalaam) adzabweranso ndicholinga chodzawatsutsa Ayuda amene ankati anapha Yesu, kuwaonetseratu kuti linalo bodza limene ankafalitsa kamba koti Mneneri-yu anapita kumwamba muchikonzero cha Allah ndipo sanapachikidwe pa mtanda. Ndipo iye adzalionetsera bodza lawo ndipo adzalimbana nawo ndikuwagonjetsa. Chifukwa china ndichoti nthawi imeneyi idzakhala mapeto a dziko lino ndipo nthawi yake yomwalira Eisa-yu (Alayhi-ssalaam) idzakhala yayandikira, choncho Allah adzafuna kuti amwalilire padziko pano ndikukwiriridwa ndikuwuka limodzi ndi anthu onse. Ndipo zimakambidwa kuti, pa nthawi imene Eisa (alayhi-ssalaam) ankamva zokhudza Mtumiki (Sallallahu

Alayhi Wasallam) anamupempha Allah kuti adzakhale nawo mu Ummah wa Mtumikiyu (Sallallahu Alayhi Wasallam) ndipo Allah anayankha pempho lake n'chifukwa chake adzafike ngati Mujaddid (Oyiwukitsa Deen) ndikudzutsa uthenga wa Mtumiki (Sallallahu Alayhi Wasallam). Chifukwa china ndichoti nthawi imeneyi kudzabwera Dajjal amene adzaononge dziko, ndipo iye ndamene adzamugonjetse.

F Kodi n'chifukwa chiyani Atumiki ali abwino kwambiri kwa anthu onse ngakhale anali otetezedwa kumachimo?

A Allah anasankha Atumiki ndi Aneneri ndipo iye mwini ndiamene akudziwa bwino oyenera kusankhidwa. Atumikiwa anali odzipereka, opilira, komanso amakhalidwe abwino pa maso pa Allah. Palibe munthu ndi mmodzi amene angafike pa ulemelero ndi kudalitsika kwawo. Ndipo Atumikiwa sanapeze ulemelero umenewu kamba koti anali otetezedwa ku machimo Kapena kuti analetsedwa kuchimwa ayi, koma Allah anawakondetsetsa ndikuwapatsa chitetezo ndi chisomo chifukwa anali anthu abwino kuposa aliyense mu Ummah wake amene ankadziwa bwino za uthenga wa Allah.

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

‘ ’

Ibn Majah

Nndikufuna nthawi zonse ndizikhala ndikulingalira za ku Jannah kuti ndizikweza Imaan yanga. Kodi pali malipro aliwonse pongolingalira za ku Jannah?

AKulingalira za ku Jannah ndi maubwino ake ndi chinthu chapamwamba kwambiri chimene Msilamu aliyense ayenera Kumakhala nacho chidwi kamba koti zimenezi zimatengedwa mu gulu la kulingalira zazinthuzatsiiku lomaliza. Allah watifotoko zeroza mwatchutchutchu mawonekedwe a Jannah ndi kakongoledwe kake ndi zomwe omwe adzalowe kumeneko azidzachita, cholina choti tizitha kumazilingalira. Ndipo ngati munthu angakangalike kulingalira za ku Jannah, ndi cholina chozilimbikitsa pa dini komanso kukweza Imaan, pochilimika kuchita zinthu zabwino ndikusiya zoyipa, pali chiyembekezo choti adzalandira malipro kwa Allah. Koma chofunikira kwambiri kwa Msilamu aliyense ndikuligalira mbali zonse, Jannah ndi Jahannam yomwe, ndicholina choti padzikhala mantha ndi chiyembekezo. Awa ndi malingaliro abwino amene Quran imalimbikitsa.

FKodi n'chifukwa chiyani mayi amene wasiyidwa banja ndipo sachita nsambo ayenera kudikilira Iddah?

AMayi amene sanayambe kuchita nsambo chifukwa choti sanathem sinkhu ndipo wasiyidwa banja

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

‘ ’

ayenera kuchita Iddah (kudikilira kumasulidwa pambuyo posiyana banja) miyezi itatu. Chifukwa chimene Iddah inayikidwa ngati yokakamiza kwa anthu amene asiyana banja, posatengera kuti kaya amachita nsambo Kapena sachita, ndicho kuwapatsa anthuwa mpata oti athe kukonza mavuto amene ali nawo ndicholina chochepeta kuphwasuka kwa ma banja. Anthuwa akakhala nyumba imodzi pamene akuchita Iddah, zitha kupangitsa kuchepeta mkwiyo umene anthuwa anali nawo kwa nzake ndikubwelerana. Ichi ndi chifukwa chake Iddah anaipanga kukhala yitali kamba koti mwezi umodzi ndiovuta kuti zimenezi zichitike. Mayi amayenera kukhalabe panyumbapo pamene akudikilira Iddah ndipo sayenera kusamukako monga kupita kwa makolo ake.

FKodi ndizololedwa kumasewera ndi azibale ako pomatu kwanizana ndi kumamenyana?

YKuselewulana motukwanizana komanso kumenyana ndi masewero amene sali ololedwa, kamba koti zimenezi zimasemphana ndi zimene Allah amalimbikitsa zoyankhulana zabwino komanso kumuyang'anira nzako mwachifundo. Kutchulana mayina osayenera komanso kusewera ndi nzako momenyana ndi zinthu zimene zimakolezera udani pakati pa Asilamu, choncho tiyenera tidzipewe.

FKodi ndi lamulo lanji kusamulabadira m'bale wako pamene mwasemphana maganizo?

YNgati kusamulabadira mukutanthauza kuti kumukwiyirandiye ndi zosaloledwa kuchita zimenezi kwa Msilamu nzako. Mtumiki (Sallallahu Alayhi Wasallam) anati: Ndkosaloledwa kwa Msilamu kumukwiyira nzake kwa masiku opitilira atatu, nthawi zonse kumamuzemba mukakumana. Wabwino mwa iwo ndiamene amamuyankhula nzake moyambilira (pompatsa Salaam). (Bukhari and Muslim). Ndipo zimakhala zoyipa kwambiri ngati munthu okwiyladwayu ali wachibale, monga mlongo kapena a malume amene ali a Chisilamu. Koma ngati mwamukwiyira munthu otereyi kamba koti akuchita zinthu zolakwira malamulo a Allah ndipo kusamulabadiraku kukhoza kuthandiza kuletsa zoyipazo, pamene po palibe vuto lililonse.

FKodi ndi Haraam kusatsatira malamulo ena a pa nsewu: monga kuthamangitsa galimoto kwambiri mopitilira muyeso wake, komanso kusagwiritsa ntchito zizindikiro za pa nsewu?

YChilichonse chimene chingathe kubweretsa chionongeko kwa Msilamu kapena anthu ena osalakwa ndi choletsedwa pamaso pa Allah. Ndipo ngati malamulowo anayikidwa kuti athandize kuteteza miyoyo ya anthu, ayenera

kutsatiridwa nthawi zonse.

FKodi ndi lamulo lanji kupereka milandu yokhudza m'banja kwa ozenga milandu achizimayi?

YChoyambilira tifotokozere kuti ndi zosaloledwa mzimayi kusankhidwa kukhala ozenga milandu chifukwa ma udindo amenewa ndi oyenera abambo okha malingana ndi malamulo a Chisilamu. Koma ngati ku bwalo la milanduko kulibe oweruza aliyense wammuna, ndipo alipo ndi mzimayi yekha, ndipo kupanda kuweruza milanduyo mu nyengo imeneyi zichititsa munthu wina kuphwanyiridwa ufulu wake, ndiye pa nthawi imeneyi mzimayi akhoza kuzenga milanduyo.

FKodi ndi lamulo lanji Msilamu amene akukhala mu dziko loti sila Chisilamu kutenga gawo pa zisankho zosankha atsogoleri a dziko?

YNgati kutenga nawo gawo posankha atsogoleri a dziko kuthandiza kuteteza ma ufulu a Asilamu ndi anthu ena, komanso kuthandiza kukhwimitsa chilungamo ndi chitukuko ndiye kuti palibe vuto Asilamu kuchita nawo zisankho. Zisankho zawo zizikhala ndi cholinga chofuna kuthandizira kubweretsa mtendere mu dziko komanso kuchititsa miyoyo ya anthu kuti ikhale yabwino, osati kungochitira kuti bola athandizike okha. Koma ngati kutenga gawoku kukuthandizira kubweretsa chisokonezo komanso kuphinja Asilamu ndiye ndi udindo wa Msilamu aliyense kuzitalikira zoterezi.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora. , ,

Bukhari

 **If Zakaah can only be spent on the eight categories mentioned in the verse, then how can the Muslim State raise what it needs of funds to pay its employees, and to build roads, hospitals, schools, universities and other things that the state is required to do?**

 Zakaah funds are restricted to the eight categories clearly outlined in the Quran (9:60): the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, freeing captives, those in debt, for the cause of Allah, and the stranded traveller. Because of this, Zakaah cannot be diverted for general public expenses such as building schools, hospitals, or paying state employees. Its purpose is specifically to purify wealth and address social imbalances by supporting individuals and causes that fall within those defined categories. However, the Bayt al-Maal (the public treasury) draws from many other legitimate sources to fund broader state and social needs. Historically, these included Khums (one-fifth of war booty and buried treasure), Fay' (wealth gained without battle), Jizyah (a tax from non-Muslims under Muslim protection), and Kharaaj (a land tax on conquered or leased lands). The state also collected Ushr (tithes on trade goods), received wealth without heirs, and managed income from natural resources such as minerals, oil, and public lands. Additionally, the Bayt al-Maal could benefit from revenues generated through public services, state-run industries, or utilities. In times of necessity,

if these funds were insufficient, temporary taxes could be imposed fairly to meet essential needs.

 **We have heard a great deal about terrorism. What is terrorism according to the Muslim view?**

What is terrorism according to the Western view? How can we debate with them if we differ with them concerning the definition?

 In the Islamic view, terrorism (Irhaab) means frightening or threatening others, and by itself, it is neither good nor bad, its morality depends on purpose and outcome. The Quran uses the term positively when referring to preparing strength to deter aggressors, not to harm innocents. Islam forbids unjust violence, killing, or frightening others, even in jest, and punishes those who spread fear or corruption. The Western view often labels Muslims or Islamic resistance as "terrorism" while ignoring state-led violence by powerful nations against weaker peoples. True terrorism, from an Islamic perspective, includes any unlawful aggression that harms life, property, or security, whether done by individuals, groups, or states. Islam distinguishes between legitimate self-defence and wrongful terror, condemning all oppression regardless of who commits it. Productive dialogue requires returning to objective definitions and exposing double standards that politicize the term. Understanding must be built on justice, not selective labeling or media bias.

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

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 **I heard that the word democracy is derived from Islam. Is that true? What is the ruling on promoting democracy?**

 Firstly, democracy is not an Arabic word. Rather it is derived from the Greek, and it is a composite of two words: demos, meaning the masses or the people, and kratia, meaning rule. So what is meant is the rule of the masses or the rule of the people. Secondly, democracy is a system that is contrary to Islam, because it gives the power of legislation to the people or to those who represent them (such as members of Parliament). Based on that, in democracy legislative authority is given to someone other than Allah, rather it is given to the people and their deputies, and what matters is not their consensus but the majority. Thus what the majority agree upon becomes laws that are binding on the nation, even if it is contrary to common sense, religious teaching or reason. In these systems legislation has been promulgated allowing abortion, same-sex marriage and usurious interest (Ribaa); the rulings of Shariah have been abolished; and fornication/adultery and the drinking of alcohol are permitted. In fact this system is at war with Islam and its followers.

 **If Allah is not unjust, why do people vary so much in the provision of blessings that they have?**

 Allah is far above any injustice. He is free of need and almighty, and has no need of His creation. You need to know that Allah is mighty, free of need, sovereign,

bestower of blessings, most kind, bestower of bounty, most generous, most giving. Whatever good comes to a person, it is Allah Who bestowed it, beginning with the blessing of being brought into existence, and ending with admittance to Paradise and enjoying its delights. You should also understand what injustice (Zulm) is. Injustice is taking from you what you own, or punishing you for no sin, or causing your good deeds to be in vain, or taking them from you and giving them to someone else, or requiting you for your good deeds with Hell. Allah is far above all of that. No human can attribute any such thing to Allah. You should understand that the fact that Allah gives to certain people is not because of the high status, virtue or righteousness of the one to whom He gives. And the fact that He withholds from some people is not because they are insignificant before Him, or because they are evil or corrupt people. Rather it is based on great wisdom which is known to the Most Kind, the All-Aware, and people cannot grasp its essence and secrets.



Is it permissible for ordinary people, if they hear someone reviling Allah or Islam or the Messenger to label him a Kaafir?



The scholars have unanimously and definitively agreed that if a Muslim reviles Islam, or criticises it, or he reviles the Messenger (Sallallahu Alayhi Wasallam), or criticises or mocks him, then he is an apostate and a Kaafir and it is permissible to sentence him to death and seize his wealth.

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

Maphunziro amene Tingapeze ku Nkhani ya Mneneri amene Anayankhula ali M'chikuta

Chaka chilichonse mu mwezi wa Disembala dziko lonse limakhala pakalikiliki kukamba nkhani za Mneneri amene anayankhula ali m'chikuta, Mneneri Eisa (Alayhi-ssalaam) mwana wa Maryam. Misewu ndi ma tawoni zimanyezimila ndi chisangalalo, anthu amayimba nyimbo zochuluka zosangalala kubadwa kwa iye namagawana mphatso zosiyanasiyana. Kodi mu nyengo imeneyi Asilamu ayenera Kutani?

Kwa ife Asilamu nyengo imeneyi siyokhala nawo mmakuka limodzi ndi anthu ena namasangalala ayi, koma kuzilingalira moyo wathu posinkhasinkha za Mneneri amene anabadwa mozizwitsa, Mneneri yemwe moyo wake onse ndi maphunziro okwanira kwa ife Asilamu. Zimenezi sizikutanthauza kuti ukuvomerezana nazo za kubadwa kwa Mneneriyu mu nyengoyi ayi, koma chabe kufuna kudzitalikitsa ku phokoso lomwe limakhalapo ndi anthu azikhulupiliro zina mu nyengo yotereyi.

Quran ikufotokoza momveka bwino za nthawi imene khanda Eisa (Alayhi-ssalaam) anayankhula ali mchikuta kunena kuti: "Ine ndikapolo wa Allah. Iye wandipatsa Malemba ndipo wandipanga ine kukhala Mtumiki." (Quran 19:30) Mawu amenewa akusonyezera kuvomera kwake za umunthu ndi utumiki wake. Kuti iye si oyenera kupembedzedwa ndipo oyenera kupembedzedwa mwa choonadi ndi amene

analenga iye. Ndipo mmalo mwake iye atsogolera anthu kupembedza Mulungu mmodzi yekhayo. Zozizwitsa zake zonse komanso maphunziro ake anapereka kwa otsatira wake amalunjika kwa Mulungu mmodiz yekha.

Mayi ake a Eisa (Alyhi-ssalaam) Maryam ndi mmodzi mwa azimayi olemekezeka mu mbiri ya dziko lapansi. Kulimba mtima komanso kuyezamira kwake mwa Allah ndi chisonyezo cha kukhwima kwa Imaan yake pa Allah. Maryam ndi mwana wake anasankhidwa ndi Allah ngati chizonyezo cha kuyera kwa mitima yawo osati kuti adzakhale chosangalalila mu nyengo ya zikondwelero.

Pakupita kwa nthawi, anthu anakutenga kubadwa kwa Mneneri-yu ngati chinthu choyikamo zikhaliidwe ndi zikhulupiliro zina zosiyana ndi uthenga umene iye anabweretsa. Iye anali Mtumiki osakonda moyo wozitama ndikuzikundikira chuma ndi zinthu zochuluka, zimene zimasemphana kwambiri ndi zomwe iwo amazitcha osangalala kubadwa kwa Mneneri-yu amachitira nyengo zino.

Choncho ndi zoletsedwa kuchita nawo zikondwelero zoterezi Msilamu kamba koti ndizotsutsana ndi chiphunzitso cha Mneneri mwini wake Eisa (Alayhi-ssalaam) komanso Mtumiki wathu Muhammad (Sallallahu Alayhi Wasallam).



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