

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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Why are Hijri Months Called by their Well-known Names?

Before Islam, the Arabs used different names for the lunar months that were known at that time, until those names changed and became standardised throughout Arabia, and took their final forms at the end of the fifth century CE, during the era of Kilaab, who was the great-great-grandfather of the Prophet (Sallallahu Alayhi Wasallam).

The naming of these lunar months with the names that are known today is based on certain reasons and meanings from which the names of the months were derived.

Muharram is so called because it is a sacred month. It was so called to affirm its sanctity, because the Arabs used to change it, making it not sacred one year and making it sacred the other. The plural form of Muharram is Muharramaat or Mahaarim or Mahaareem.

Safar is so called because their houses would be empty when they went out to fight or to travel, and it would be said “safira al-makaan (the place has become empty)” when people left. The plural form of Safar is Asfaar.

Rabiul-Awwal is so called because they did not travel during that month. The plural form is Arbi’aa’. The same may be said concerning Rabiul-Aakhir as was said concerning Rabiul-Awwal.

Jumaada is so called because water froze during that month (Jumood means freezing).

In their calculations, it is said that the months did not rotate through the seasons, although there is some doubt concerning that. The plural form of Jumaada is Jumaadiyyaat. The word may be either masculine or feminine, so one may say Jumaadaal Ula or al-Awwal, and Jumaadal Aakhir or Aakhirah.

The name Rajab comes from the word Tarjeeb, which means veneration. The plural form is Arjaab or Rijaab or Rajabaat.

The name Shabaan comes from the word Tashaaub (scattering), as the tribes would scatter and disperse to raid others. The plural form is Sha’aabeen or Sha’baanaat.

The name Ramadhan comes from the word Ramda, which refers to intense heat. The plural form is Ramadhaanaat or Ramaadheen or Armidah.

The name Shawwaal comes from a word referring to camels raising their tails for the purpose of copulation. The plural form is Shawaawil or Shawaaweel or Shawwaalaat.

The month of Dhul-Qaadah – or, Dhul-Qiidah – is derived from the word Qu’ood (rest), as during this month they would rest from fighting and travelling. The plural form is Dhawaat al-Qa’dah.

Dhu’l-Hijjah – or, Dhul-Hajjah – is so called because they performed Hajj during this month. The plural form is Dhawaat al-Hijjah.

“Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in destiny, its good and its bad.”

– Sahih Muslim

Zakaat Nisaab
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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 can we benefit from the books of other religions and invalid sects?



Islamic issues and beliefs can only be proven on the basis of the Quran and Sunnah, because the religion has been perfected and

Allah's favour has been completed. The basic principle is that we should hold fast to the Book of Allah, which it is obligatory to follow, and we should find our guidance by means of it in everything that people need in terms of their faith. Salvation and wellbeing are found in following it, and doom is found in going against it. The previous divinely-revealed books have been subjected to a great deal of distortion, and things have been added and subtracted, as Allah has stated. Therefore, it is not permissible for a Muslim to read them and study them unless he is well versed in Islamic knowledge and wants to highlight the distortions and contradictions in those books and refute them.



There is someone who is Sunni and Salafi, but he thinks that Mut`ah marriage is permissible. Does that put him beyond the bounds of Islam, or is he only sinning?



Mut`ah i.e temporary marriage is a prohibited and invalid kind of marriage. Scholarly consensus settled on prohibiting it, and anyone who regards

it as permissible should be told about the reports from the Messenger of Allah (Sallallahu Alayhi Wasallam) which clearly state that it is prohibited. If he insists on his view on the basis of some specious argument or misinterpretation of the text, then he is misguided and wrong regarding this matter, but he is not to be deemed a disbeliever, and that does not put him beyond the bounds of Islam.



Sooratul-Nisaa states that Allah will not accept the Islam of one who commits Kufr three times, and will never guide him. Does that include not praying three times?



When the jurists differed concerning the acceptance of the repentance of one who apostatises repeatedly and the acceptance of the repentance of the heretic, that only has to do with the ruling on outward appearances, because the repentance of such people cannot be trusted. But if he is sincere in his heart towards Allah in his repentance then he is included in the words of Allah: “Say: “Oh Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” (Quran 39:53). According to the correct scholarly opinion, the repentance of one who has apostatised repeatedly is to be accepted with regard to rulings in this world too, and he comes under the same rulings as any other Muslim.



If a nursing infant laughs when he is looking at an empty space in the room, does that mean that he has seen an angel?



Seeing the angels, in a form other than their true form in which Allah created them, is possible. It is proven that a number of the Companions saw the

angels in human form, as was also proven among nations who came before us. As for suggesting that only children can see that, we do not know of any text which speaks of that. This is a matter of the unseen, and we cannot say anything about it except on the basis of evidence, and there is no evidence to deny or affirm that.



What are the actions which, if a Muslim does them, he will be an apostate from Islam?.



There are 10 things that take one out of the fold of Islam: 1. Associating others in worship with Allah. 2. Setting up intermediaries between himself and Allah and calling upon them. 3. Not regarding the polytheists as disbelievers. 4. Believing that anything other than the teaching of the Prophet (Sallallahu Alayhi Wasallam) is more complete than his teachings. 5. Hating any part of that which the Prophet (Sallallahu Alayhi Wasallam) brought. 6. Making fun of anything in the religion of the Prophet (Sallallahu Alayhi Wasallam). 7. Practicing witchcraft – including spells to turn one person against another or to make someone love another. 8. Supporting the polytheists and helping them against the Muslims. 9. Believing that some people are allowed to operate outside the law of Muhammad (Sallallahu Alayhi Wasallam). 10. Turning away from the religion of Allah, not learning it and not acting in accordance with it. Every Muslim should avoid those practices to gain Allah’s favours.

Leave what makes you doubt for what does not make you doubt.

Tirmidhi

”

If birds, animals and fish go around in circles is that a warning of some event that is about to happen on earth, or it is one of the signs of the Hour?

A There is nothing in the Quran or the proven Sunnah of the Prophet (Sallallahu Alayhi Wasallam) to indicate that animals going around in circles is one of the portents of the Hour. If what is meant is that is an indication that the Hour is imminent, then that is even more clearly false, because the revelation has stated that the Hour will only come after its portents have occurred, and that after these portents appear, humans will live for a while during which faith will be taken away, so the Hour will only come upon the worst of people. As for the view that it is an indication that some event, such as an earthquake or volcanic eruption, is about to occur, this is something for which there is nothing in the religious texts to support it.

If good dreams are one of the parts of Prophethood; what are the other parts?

A The Messenger of Allah (Sallallahu Alayhi Wasallam) said: "Good dreams are one of the forty-six parts of Prophethood." (Bukhari and Muslim). No

one knows what the parts of Prophethood really are except an Angel or Prophet. Rather all that the Prophet (Sallallahu Alayhi Wasallam) wanted to do was highlight that dreams are one of the parts of Prophethood in general, because in the dream one may learn about some matters of the unseen in some respect. As for the details of the other parts, knowledge of that is something that is for the Prophets alone.

What is the true belief? I would also like to know about some false beliefs.

A The Quran and the Sunnah of His Messenger (Sallallahu Alayhi Wasallam) clearly indicate that sound belief may be summed up as: believing in Allah, His angels, His Books, His messengers, the Last Day, and the divine decree, both good and bad. These six matters form the basis of sound belief with which the Book of Allah was sent down and with which Allah sent His Messenger Muhammad (Sallallahu Alayhi Wasallam). As for those who deviate from this Aqidah and follow the opposite, they are of many kinds. Among them are those who worship idols, images, angels, the Awliya' ("saints"; close friends of Allah), the Jinn, trees, rocks and so on.

Islam is to testify that there is no deity but Allah and that Muhammad is His Messenger, to establish prayer, to give Zakaah, to fast Ramadhan, and to perform Hajj if able... Imaan is to believe in Allah, His angels, His books, His messengers, the Last Day, and destiny... Ihsan is to worship Allah as though you see Him.

Muslim

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Does Islamic Shariah offer solutions for all issues – political, social and economic – in detail?

If there arises an issue to which there is no reference in the Islamic system of law, where do we turn to find an answer?



The Islamic system of law (Shariah) that Allah revealed to His slaves covers all that people need with regard to their creed, their acts of worship, and their interactions with one another, because it is the final religion and system of law, with which the final Prophet (Sallallahu Alayhi Wasallam) was sent to all people. So there is no Prophet after him and no law after his law. Even Eisa (Alayhi-ssalaam), when he comes down at the end of time, will judge in accordance with it. The one who reflects on the Quran and studies the Sunnah, and examines the books of jurisprudence and novel issues will realise that with certainty.



I have often read on social media websites about the HAARP Project (High-frequency Active Auroral Research Program), and that humans are now able to create earthquakes and tsunamis through this technology. My question is: is believing in this project regarded as associating others with Allah (Shirk)?



Simply believing that technology could influence natural events does not amount to Shirk. People study natural systems and sometimes discover ways to affect them within the laws that govern the world. What matters is recognising that any

ability or knowledge people gain operates within the limits set by Allah. As long as someone understands that no human power is independent of Him, holding such a view does not take a person outside the fold of faith.



What is the meaning of the verse in which Allah says: {Indeed, the religion in the sight of Allah is Islam..} [Quran 3:19]?



In that verse Allah tells us that there is no religion that is acceptable to Him except Islam, which means submitting, surrendering and humbling oneself before Allah, worshiping Him alone, and believing in Him and in His Messengers, and what they brought from Allah. For each Messenger Allah prescribed a system of law and a method, until He sent the last of them, Muhammad (Sallallahu Alayhi Wasallam) He sent him to all people, so after him, Allah will not accept any religion from anyone except Islam, which is the religion that he (Sallallahu Alayhi Wasallam) brought.



Were the followers of the previous Prophets Muslims?



The believers who followed the previous Prophets were all Muslims in the general sense of the word, and they will enter Paradise by virtue of their Islam. If any of them lived until the coming of our Prophet (Sallallahu Alayhi Wasallam), nothing will be accepted from him except following our Prophet (Sallallahu Alayhi Wasallam).

The most complete of the believers in faith is the one with the best character.

Tirmidhi

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Fine ndinamva zoti mbalame kapena nyama zina zikamathamanga mozungulira zimasonyeza kuti

Qiyamah yayandikira. Kodi zimenezi ndi zoona?

YPalibe chilichonse mu Quran kapena mu Sunnah yotsimikizika ya Mtumiki (Salallahu Alayhi Wasallam) chosonyeza kuti nyama zikamazungulira mosalekeza ndi chizindikiro cha Tsiku la Chiweruzo (Qiyamah). Ngati tanthauzo lake ndi lakuti izi ndi chisonyezero chakuti Tsiku la Chiweruzo likuyandikira (lafika), ndiye kuti ndi bodza lalikulu kwambiri, chifukwa ma Hadithi amanena kuti Tsiku la Chiweruzo lidzabwera pokhapokha zizindikiro zake zitachitika, ndipo kuti pambuyo pa zizindikirozi, anthu adzakhala kwa kanthawi pang'ono pomwe chikhulupiro chidzatengedwe (anthu a Imaan adzachepe), kotero kuti Tsiku la Chiweruzo lidzafikira anthu oyipa kwambiri. Ponena za lingaliro lakuti ichi ndi chisonyezero chakuti chochitika china chake, monga chivomerezi kapena kuphulika kwa phiri la moto, chichitika posachedwa, ichi ndi chinthu chimene palibe umboni uliwonse.

FKodi chikhulupiro cholondola ndi chiti? Nanga chikhulupiro chabodza ndi chiti?

YQuran ndi Sunnah ya Mtumiki (Salallahu Alayhi Wasallam) zimanena momveka bwino kuti chikhulupiro choyenera ndi zinthu izi: Kukhulupirira mwa Allah mmodzi yekha, Angelo Ake, Mabuku Ake, Atumiki Ake, Tsiku Lomaliza (la Chiweruzo), kukhulupiranso kuti chabwino kapena choipa chimachokera kwa Allah. Zinthu zisanu ndi chimodzi (6) izi ndi maziko a chikhulupiro choyenera chimene Buku la Allah linatumizidwa nalo ndiponso chimene Allah adatumizira Mtumiki Wake Muhammad (Salallahu Alayhi Wasallam) kuti adzawaphunzitse anthu ake. Ponena za iwo amene amasiya chikhulupiro (Aqidah) ichi ndi kutsatira zosiyana nazo, ali a mitundu yambiri. Mwa iwo muli omwe amapembedza mafano, zithunzi, Angelo, Awliya' ("oyera mtima"; mabwenzi apamtima a Allah), Ziwanda (Jinn), mitengo, miyala ndi zina zotero. Choncho Msilamu aliyense ayenera kugwiritsitsa nsichi za chikhulupirozi ndi kusiya zonse zosemphana nazo kuti mtendere wa Allah udzamupeze.

Kwatirani mkazi wobereka komanso wachikondi...

Abu Dawood

”

FKodi Shariah ya Chisilamu imapereka mayankho a mavuto onse—andale, a chikhalidwe, ndi azachuma—mwatsatanatsatane? Ndiye ngati patabwera vuto lomwe yankho lake silikuphezeka mumalamulo achisilamu, titembenukire kuti kuti tipeze yankho?

YMalamulo aChisilamu (Shariah) omwe Allah adavumbulutsa kwa akapolo Ake, ali ndi zonse zomwe anthu akufunikira pa zikhulupiriro zawo, mapembedzedwe awo, komanso mmene angakhaliwe wina ndi mnzake, chifukwa ndi chipembedzo chomaliza chomwe malamulo ake ndi okhazikitsidwa mpaka Tsiku la Chiweruzo, omwe Mtumiki womaliza (Salallahu Alayhi Wasallam) adatumizidwa kwa anthu onse. Choncho palibe Mtumiki wina pambuyo pake ndipo palibe lamulo lina lingatsatidwe pambuyo pa lamulo lake. Ngakhale Eisa (Yesu) (Alayhi-ssalaam), akadzabwera kumapeto kwa nthawi, adzaweruzana mogwirizana ndi malamulowa. Aliyense amene akutsatira mwachidwi Quran ndi kuphunzira Sunnah, ndikuwerenga mabuku a malamulo aChisilamu ndi nkhani zatsopano, adzadziwa izi mosakayikira.

FNdawerenga pa intaneti za polojekiti yokhuza mumlengalenga ya HAARP. Kuti anthu tsopano akhoza kupanga zivomerezi ndi mafunde akuluakulu a m’nyanja (tsunami) pogwiritsa ntchito makina amakonowa. Kodi kukhulupirira polojekitiyi ndi Shirk?

YKungokhulupirira kuti makina amakono (tekinoloje) angathe kusintha zochitika zachilengedwe sikumayambitsa Shirk. Anthu amaphunzira zinthu za chilengedwe ndipo nthawi zina amapeza njira yogwiritsira ntchito zinthuzo mogwirizana ndi malamulo apa dziko lapansi. Chofunika kwambiri ndi kuzindikira kuti luso lililonse kapena chidziwitso chilichonse chimene anthu amalandira chimagwira ntchito molingana ndi malire amene Allah anaika. Munthu ngati akukhulupirira kuti lusoli likutheka kudzera mu mphamvu ya Allah, kukhala ndi maganizo oterowo sikumachotsa munthuyo ku chikhulupiriro cha Chisilamu.

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

YMu Aayah imeneyi, Allah akutiya 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.

”

FKodi pali chomwe ife Asilamu tingapindule kuchokera ku mabukhu azipembedzo zina?

YChoyamba muyenera kudziwa kuti chilichonse chokhudza malamulo a Chisilamu chiyenera kutsatiridwa potengera Quran ndi ma Hadith a Mtumiki (Sallallahu Alayhi Wasallam). Izi ndi kamba koti Chipembedzochi ndichokwanira komanso mabuku amenewa ndi oyera oti sanasokonezedwepo. Tiyenera kugwiritsitsa mabuku amenewa ngati momwe Allah anatilamulira, ndipo kusemphana kulikonse ndi zomwe mabuku amenewa amakamba zimakoledzera chionongeko. Mabuku azipembedzo zina akhala akusinthidwa kochuluka, anthu ena akhala akuchotsa mawu ena ndikuyikamo zimene zilakolako zawo zafuna. Choncho Msilamu siyenera kugwiritsa ntchito mabuku amenewa ngati chomuwunikira mu chipembedzo pokhapokha ngati ali ophunzira bwino pa malamulo a Chisilamu ndipo akuwerenga ndicholinga

cholidziwa bwino bukhulo ndikuwalangiza ena za mmene angagwiritsire ntchito.

FMnzanga winawake amene alinso Msilamu amakhulupilira kuti ma banja okhazikitsidwa kwa kanthawi

(Mut’ah) ndiololedwa m’Chipembedzo. Kodi izi sizingamutulutse mu Chipembedzo?

YUkwati wa Mut’ah, umene uli ukwati wa kanthawi, ndi woletsedwa m’chipembedzo. Ma Ulama anavomerezana kale pa kuletsedwa kwa mchitidwewu. Aliyense amene amakhala ndi maganizo oterewa ayenera kufotokozeredwa bwino za zomwe zinanenedwa ndi Mtumiki (Sallallahu Alayhi Wasallam) pa zakuletsedwa kwa mchitidwewu. Ndipo ngati atapitiriza kukhulupilira maganizo akewa pambuyo poti wawuzidwa za mawu a Mtumiki (Sallallahu Alayhi Wasallamw), ndiye kuti akusokonezeka komanso akulakwa pa nkhani imeneyi, koma sayenera kuonedwa ngati wosakhulupirira, ndipo sizikumuchotsa mu malire a chipembedzo.

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

”

F Mu Quran muli Aayah imati munthu amene watuluka Chisilamu katatu, Allah sadzamukhululukiranso. Kodi

zimenezi ndi zoonza ngakhale munthu utachita Tawbah?

Y Ma Ulama anasemphana maganizo pa munthu amene watuluka Chisilamu kopitilira katatu, ena anati Allah sangamukhululukirenso kamba koti Tawbah yake ndiyosadalirika. Koma ngati watsimikiza mu mtima mwake zakulapaku ndipo akulapadi mu zenizeni, iye a ali mu gulu la amene Allah anawayankhula kuti: “Nena (kwaiwo mawu anga akuti): E, inu akapolo anga! Amene mwadzichitira chinyengo, musataye mtima ndi chifundo cha Mulungu. Ndithu, Mulungu amakhululuka machismo onse. Ndithu, Iye Ngokhululuka kwambiri, wachisoni. (Quran 39:53). Malingana ndi maganizo olondola a ma Ulama, Tawbah ya munthu otereyi ngati ili yotsimikizika ndipo ndi yodziyeretsa, Allah adzamukhululukira muja amakhululukira akapolo ake onse.

F Kodi ndi zinthu zANJI zimene zimamutulutsa munthu mu hipembedzo?

Y Pali zinthu khumi (10) zimene zimamutulutsa munthu mu Chisilamu: 1. Kuphatikiza Allah ndi zolengedwa zina (Shirk) 2. Kuika mnkhalapakati pa iye ndi zolengedwa zake 3. Kuwachita anthu opembedza mafano kukhala anthu oyera mmalo mwa anthu ompatula Allah yekha 4. Kukhulupilira kuti pali zinthu zina zimene tingazikhulupilire kwambiri kuposa zomwe Mtumiki (Sallallahu Alayhi Wasallam) anabweretsa 5. Kudana ndi zina zomwe Mtumiki (Sallallahu Alayhi Wasallam) anabweretsa 6. Kuchita nthabwala ndi zinthu zokhudza Chipembedzo 7. Kuchita ufiti 8. Kuwathandiza anthu okanira pamene akulimbana ndi Asilamu 9. Kukhulupilira kuti pali anthu ena akhodza kuchita mmene angakwaniritsire mosemphana ndi malamulo a Allah 10. Kusiyanana ndi Chipembedzo cha Allah, posachiphunzira ndikuchita zosemphana nacho mwadala.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



I have accepted Islam but can not tell my family because I depend on them and fear being expelled. They sometimes force me to join idol-worship rituals, and I feel I have no way to refuse. I want to know whether I should reveal my faith, and if not, how I can protect myself from being pushed into actions I believe are wrong.



We congratulate you, our sister, for Allah having guided you to Islam, and we ask Allah to bless you with His care and support, and to make you steadfast. Your situation is one of real hardship, and the mercy of Allah covers circumstances like yours. You are not required to reveal your faith while you fear being expelled from your home or losing the support you depend on. Protecting your safety and stability takes priority. If you are pressured into practices you believe are wrong and have no safe way to refuse, you are not held accountable for what happens under compulsion; Allah judges you by your intention, and He knows your limits. Try to avoid these rituals in gentle ways whenever possible—being occupied, stepping aside, or finding small excuses without confronting your family. Keep your private worship steady, as it will strengthen your heart until your situation improves. Focus on your studies and on becoming financially independent, because once you can support yourself, you will be able to practice openly

and with peace. Stay patient and trust that your effort is seen and your relief will come.



Who are the Awliya of Allah?



The Awliya of Allah are people of faith and piety who are constantly aware that Allah is watching them in all their affairs, so they adhere to His commands and heed His prohibitions. The degree of Wilayah varies according to a person's faith and fear of Allah. Wilayah is a divinely granted status that begins in the heart with love and veneration of Allah and is reflected in a person's behavior. Wilayah does not mean that a person can do Haraam deeds or omit obligatory duties. The best of the Awliya of Allah are the Messengers and Prophets, then the Companions of Prophet Muhammad (Sallallahu Alayhi Wasallam), then those who came after them, then those who came after them.



I am curious, where is Hell located?



There is no sound proven text of the type that may be taken as evidence regarding such matters of the unseen of the current location of Hell. Hence the scholars differed regarding it. Some of them said that it is in the seventh earth, as is the well-known view, some of them said that it is in the heavens, and some of them were uncertain about the matter, because there is no proven definitive text that leaves no doubt about this matter.

None of you truly believes until I am more beloved to him than his father, his child, and all people. ”

Bukhari and Muslim



The hadith says that whoever knowingly swears falsely that he belongs to another religion will be as he claimed. If someone swears that he will stop a certain action and says that returning to it would make him die a disbeliever, then he later dies, does that oath make him die as a disbeliever?



A Swearing that one will be a disbeliever in order to make oneself do something or refrain from something is reprehensible speech, and it is not permissible. If he swore that he would become a disbeliever, intending it literally and meaning what he said, then he is a disbeliever, because he meant it. But if he swore that he would become a disbeliever if he did something, so as to stop himself from doing it and make that thing off-putting to himself, then he did it, he does not become a disbeliever as a result of doing it, but he must offer expiation for breaking an oath (Kaffarat Yamin).



What is the third eye, and everything that is connected to it? Is it real? What is the ruling concerning it?



A There is no such thing as the third eye, which they say is on the forehead, between the eyes. This is a concept that originally stems from idolatrous religions. There is no mention in the Quran or Sunnah, or in the words of the Sahaabah or the leading

Scholars who came after them, of this so-called invisible eye. But there is insight (Baseerah), intuition (Faraasah) and inspiration (Ilhaam), all of which cannot be acquired by one's efforts; rather they are gifts from Allah to some of His slaves. Be very cautious and avoid becoming attached to notions of auras and energy, because most of that is connected to idolatry.



Can anyone other than Allah know the unseen?



A No one knows the absolute unseen except Allah. A person may learn of that which is relatively unseen either through revelation, or through life experience, or through empirical science, or other means through which he may come to know of that which is hidden from many people, such as finding out about what is in the depths of the oceans, or in the caves of the earth or in the heavens.



What are a wife's rights on her husband according the Quran and Sunnah? Or what are a husband's duties to his wife and vice-versa?



A The wife has financial rights over her husband which are the Mahr, spending and accommodation. And she has non-financial rights such as fair division between co-wives, being treated in a decent and reasonable manner, and not being treated in a harmful way by her husband.

The lawful is clear and the unlawful is clear, and between them are doubtful matters that many people do not know... ”

Bukhari and Muslim

Kodi Maina a Miyezi ya Chisilamu Anachokera Pati?

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 kudzialikitsa 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 olemkezekaka 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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