

Al-Haqq الْحَقُّ

And say, the truth has come and falsehood has departed.
Indeed is falsehood (by nature) everbound to depart (Quran 17:81)

REGISTERED AT GPO AS A NEWSPAPER | Shawwal 1447 / April 2026

Restoring the Earth to Save Our Harvest

In our beautiful land of Malawi, we are seeing things that would make any person stop and ponder deeply.

For the past three years now, the rain has been shy and the sun has been very hot, leaving our maize gardens dry and brittle.

This maize is our life, but today, seeing a bag of it in the market is like looking for gold because the price is just too high for a common person to reach.

The staple food has become a luxury for Malawians who have a vast arable land and plenty fresh water.

It was very painful when we used to hear that our brothers and sisters in some districts were forced to eat wild beans like *chitedze* just to keep their children alive.

When you talk to the experts, they tell us plainly that we have cut down too many trees and left our soil naked to the wind and the heat.

We must realize that the environment is not just something we live in, but it is a trust given to us by the Almighty Allah.

In the Quran, Allah tells us in Surah Ar-Rum, Ayah 41, that “corruption has appeared

throughout the land and sea by what the hands of people have earned, so He may let them taste part of what they have done that perhaps they will return to the right path.”

This Ayah is like a mirror showing us our own reflection. We have cleared the forests for charcoal and failed to plant back what we took, and now the earth is reacting to how we have treated it.

As Malawians, we are known for our spirit of helping one another, but we must also help the land.

Islam teaches us that even if the Day of Judgment was about to start and one of us had a small plant in our hand, we should still plant it.

This shows that taking care of nature is a form of worship and a way to protect our future. If we want the blessings of rain and a good harvest again, we must change our ways and start respecting the vegetation that Allah placed here to protect us.

Let us take this dry spell as a loud reminder to stop the deforestation and start caring for the Malawi we love, so that no child has to go to bed hungry again.

“Corruption has appeared throughout the land and sea by what the hands of people have earned, so He may let them taste part of what they have done that perhaps they will return to the right path.”

—Quran 30:41

Zakaat Nisaab
April 2026
MK 2,598,057.90

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MOTIVATIONAL MOMENTS

Faith isn't about seeing the path — it's about trusting the One who created it.

Publisher

Al-Haqq Publications

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Please clarify for us what status the Quran has in our religion?



The Quran is Allah's speech, which He revealed to His servant and Messenger, Muhammad (Sallallahu Alayhi Wasallam):

He revealed it so that it could serve as light and guidance for all creatures until the Day of Judgement. Allah Almighty has blessed the Muslims, as well as some from later generations, to memorize it, to apply it in all of life's affairs, and to refer to it in all matters large and small. Even to this day, Allah Almighty has blessed people regarding the Quran, people who give it its full due, physically and spiritually. Unfortunately, a great number of people who call themselves Muslims do not fulfil the rights of the Quran, nor do they obey the Prophet (Sallallahu Alayhi Wasallam).



What is the Islamic view of humanity? Does it encourage us to love and respect others as human beings, regardless of their religion or race?



The Islamic view of humanity is filled with mercy and compassion, and it cannot be otherwise, because the Islamic religion is the last of the religions that were prescribed by Allah and He commanded all of mankind to enter this religion. He revealed this religion and sent it down to the most compassionate of mankind, Muhammad (Sallallahu Alayhi Wasallam). Here is how to treat Non-Muslims: 1. Islam urges Muslims to show kindness to parents even if they are non-Muslims. 2. Islam advises Muslims to treat neighbors kindly even if they are not Muslim. 3. Islam encourages Muslims to ensure justice and show kindness to non-Muslims who are not fighting Muslims. 4. Islam prohibits killing non-Muslims living under Muslim rule. 5. Islam prohibits wronging a Mu'ahid (non-Muslim under a peace treaty or agreement.), detracting from his rights, or burdening him with more work. 6. Islam prohibits committing transgression and commands justice.



Is there any Hadith that mentions the superiority of Surat Al-Kafirun?



A narration from the Prophet (Sallallahu Alayhi Wasallam) is recorded by At-Tirmithi from Ibn Abbas which says that it is equal to one-fourth of the Quran. The Prophet (Sallallahu Alayhi Wasallam) used to recite it along with Surat Al-Ikhlâs in the Sunnah prayer of Fajr, in the two Rakats performed after Tawaf, and on other occasions. The Prophet (Sallallahu Alayhi Wasallam) ordered us to read it before going to sleep and informed us that it absolves one from Shirk (associating partners with Allah Almighty). This is because it mentions the Tawhid that involves one's actions, objective, and intent, that is, Tawhid Al-'Ibadah, but this must be understood and one must be familiar with its proofs.



Why is Ayat Al-Kursi the greatest verse in the Quran?



Ayat Al-Kursi mentions, both explicitly and implicitly, many of Allah's attributes; singling Him out in worship, and those qualities of perfection that befit Allah Almighty, and -negating those qualities of imperfection that do not befit Him Almighty. In no other verse of the Quran are these qualities found to the

same degree, which is why its virtues are extolled in many Hadiths, and which is why it is to be recited after the obligatory prayers, before going to sleep, and why it helps to repel Shaytan, along with the other great benefits mentioned with reciting it.



Is it permissible in the Islamic Law to beat the accused during the interrogation so that he confesses?



It must be clearly understood that individuals are not allowed to take the law into their own hands. Matters of investigation, judgment, and punishment belong only to legitimate authorities and courts. As a general rule, coercion, torture, and unjust harm are not permissible. In cases where suspicion is weak or unclear, any form of beating or abuse is strictly forbidden. Even in situations where suspicion appears strong and supported by clear signs, such matters remain under the authority of a judge within a lawful system, not individuals. Importantly, any confession obtained through torture or duress is not considered valid. It cannot be used as a basis for punishment or for establishing rights. Decisions must rely on clear, lawful evidence, and it is the judge who determines the appropriate course of action in accordance with justice.

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



Working as a lawyer could leave a person open to supporting evil and defending it, because the lawyer desires for example, to have the criminal whom he is defending found innocent. So, are such earnings of a lawyer unlawful?



The Arabic word used for the practice of law (Muhamah) comes from a word that means protection (Himayah). If it is done to protect evil and to defend it, then there is no doubt that it is unlawful, because it involves committing that Allah has mentioned in His Words: "...but do not help one another in sin and transgression..." [Quran 5:2]. If the practice of law is in order to protect goodness and to defend it, then it is a praised form of protection which Allah commanded. Based upon this, whoever was preparing himself for that, before taking a particular case, must first look at the case and study it. If the truth is on the side of the one seeking legal counsel, he may take the case, support the truth and help the one whose case it is. But if the truth is not with the person seeking legal counsel, then he may also take the case, however the protection here will be the opposite of that which the person seeking legal counsel desires. Meaning he is to protect that person so that he does not do what Allah has forbidden, and does not claim what does not belong to

him, or merely to rebuke what he is doing.



A pregnant woman heard a child reciting the Quran on the radio in a fine voice and it impressed her, so she said: "If I have a boy, I will teach him to recite like this child." And indeed, she was blessed with a boy. Is her wish considered to be a vow or not?



This is not a vow, nor is she obliged to teach him to recite the Quran like this child. It is sufficient for him to be taught as any other Muslim would be taught the Book of Allah and other Islamic and beneficial knowledge as the children of the Muslims learn all parts of the world.



Is it permissible to translate the Quran, for example, into English, French, or Hebrew?



To translate the Quran into another language is an impossible task, for the wording of the Quran in Arabic is a miracle, one that cannot be replicated in another language. However, it is permissible to translate the meanings of the Quran, which means to translate the explanation, or Tafsir of the Quran. Therefore, one should choose a trusted Tafsir book in Arabic — one that is in accordance with the way of our Pious Predecessors — and then proceed to translate it into another language, so that people of other languages may know the meanings of the Quran.

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

Quran 5:2



What is the real meaning of Tawhid al-Rububiyyah?



Tawhid al-Rububiyyah means affirming that Allah is One and Unique in His actions, such as creation, sovereignty, controlling affairs, provision, giving life and death, sending down the rain, and so on. A person's Tawhid is not complete unless he affirms that Allah is the Lord, Sovereign, Creator and Provider of all things, that He is the Giver of life and death, the One Who brings benefit and causes harm, the only One Who answers prayers, the One Who is in control of all things, in Whose Hand is all goodness, the One Who is able to do whatever He wills – which also includes believing in the divine will and decree (Al-Qadar), both good and bad.



What is the meaning of the Ayah, “Surely, His is the creation and commandment” [al-A’raaf 7:54]?



Allah has created all things, including the heavens and the earth, and everything that is between them and in them; He has created the heavens one above the other and the earth as a wide expanse; He has created the shining planets and stars, the firm mountains, all kinds of minerals and trees, beneficial water, various kinds of animals, the ever-renewing wind, the mighty angels, mankind, the Jinn, birds,

animals, inanimate objects and plants. “This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created (Quran 31:11).



My mother has decided to refuse intimacy with my father and not show him any respect, speak any kind word to him or have any relationship with him, on the grounds that he does not spend on her. Does she have the right to do that? Please note that she lacks for nothing and her life is better than it was and my father used to spend on her when he was able to and us children have been spending on her for a long time.



It is obligatory for a man to spend on his wife, and your father did spend on her when he was able to as you explained in your question. According to Islamic teachings, your father is still regarded as spending on your mother. The other issue is that the sons' spending on their mother is to be regarded as being like the father spending on her, because the Prophet (Sallallahu Alayhi Wasallam) said: “You and your wealth belong to your father.” (Ahmad). Based on that, so long as the children are spending on her and covering her needs, she has no right after that to ask for more maintenance from your father, and he is entitled to all his rights over her in full.

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

Bukhari and Muslim

FIne ndinamva zoti mbalame kapena nyama zina zikamathamanga mozungulira zimasonyeza kuti

Qiyamah yayandikira. Kodi zimenezi ndi zoonza?

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 chikhulupiliro 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 chikhulupiliro cholondola ndi chiti? Nanga chikhulupiliro chabodza ndi chiti?

YQuran ndi Sunnah ya Mtumiki (Salallahu Alayhi Wasallam) zimanena momveka bwino kuti chikhulupiliro choyenera ndi zinthu izi: Kukhulupirira mwa Allah mmodzi yekha, Angelo Ake, Mabuku Ake, Atumiki Ake, Tsiku Lomaliza (la Chiweruzo), kukhulupiliranso kuti chabwino kapena choipa chimachokera kwa Allah. Zinthu zisanu ndi chimodzi (6) izi ndi maziko a chikhulupiliro 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 chikhulupiliro (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 chikhulupilirozi 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 silikupezeka 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 angakhaliro 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 kochulukira, 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 bukhu 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 sizingamutulitse 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



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

zimenezi ndi zoonza ngakhale munthu utachita Tawbah?

YMa 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 adzamukhulukira muja amakhulukira akapolo ake onse.

FKodi ndi zinthu zANJI zimene zimamutulutsa munthu mu hipembedzo?

YPali 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. Kusiyana ndi Chipembedzo cha Allah, posachiphunzira ndikuchita zosemphana nacho mwadala.

Anthu sadzakhala otsogola ngati adzasankhe amayi kukhala owatsogolora.

”

Bukhari



If there is a woman that cannot have children due any reason, would it be permissible to use an artificial

womb to have children?



An artificial womb or artificial uterus is a device that would allow for extracorporeal pregnancy by growing

a foetus outside the body of an organism that would normally carry the foetus to term. If the wife is not able to get pregnant in the natural manner, there is nothing wrong with using artificial insemination or what is known as “test-tube babies”. This refers to fertilising the egg in a test tube, then implanting it in the wife’s uterus. That is subject to the condition that the sperm and egg come from the husband and wife respectively, and the fertilised egg is not implanted in the womb of another woman (surrogate pregnancy).



Is it true that whoever gets married has completed half of his religion?

What is the evidence for that?



The Sunnah indicates that it is prescribed to get married, and that it is one of the Sunnahs of the

Messengers. By getting married, a person

can, with the help of Allah, overcome many of the traps of evil, for marriage helps him to lower his gaze and guard his chastity. The Prophet (Sallallahu Alayhi Wasallam) said in the Hadith, “O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity...” (Bukhari and Muslim).



What is the Sunnah with regard to proposing marriage? I mean if a young man wants to get married,

should he send someone to the woman’s family to ask for her hand in marriage from her family?



If a man wants to get married, and he has decided to propose to a particular woman, then he may go

to her guardian on his own, or with one of his relatives such as his father or brother, or he may delegate someone else to propose marriage on his behalf. The matter is broad in scope, and prevalent customs should be followed. In some countries it is regarded as improper for the suitor to go on his own, so attention should be paid to that.

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

Q If you cannot weep during prayer, should you make yourself weep?

A Weeping during prayer is one of the outcomes of humble submission (Khushu') in prayer.

The type of weeping that is praiseworthy is that which overcomes a person because of his softheartedness and his humble submission in his prayer, and when he hears the verses of Allah being recited to him. The one who is not able to weep should not miss out on reflecting [on the meaning of the verses recited] or on humble submission in his heart resulting in stillness of his limbs, because there is no connection between the two. The heart may be humbly submissive, without there being tears in the eyes, or there may be tears in the eyes, but no humble submission in the heart, which is the worst of states, Allah forbid. Regarding the Hadith, "This Quran was sent down with sorrow, so when you read it, then weep, and if you do not weep, make yourself weep" (Ibn Majah, 1337), it is a Dhaif (weak) Hadith and is not Sahih (sound).

Q Is it permissible for me to enter into a business partnership with a disbeliever or an evildoer?

A It is permissible for a Muslim to enter into a business partnership or work with a disbeliever or an evildoer. The Messenger of Allah (Sallallahu Alayhi Wasallam) gave Khaybar to the Jews to work the land and cultivate it, in return for which they would have half of its yield.

Q Is it possible to give the Mushrikun (polytheists, those who associate others with Allah) proof of the oneness of Allah?

A Evidence of the Oneness of Allah includes the following: 1- The entire universe, in the way it is created and is controlled, testifies to the oneness of Allah. 2- The creation of the heavens and the earth, the alternation of night and day, the different kinds of inanimate objects; all of that indicates that the Almighty Creator is One with no partner or associate. 3- The variety and greatness of these created things, the perfection of their formation, and the way they are maintained and controlled, all indicate that the Creator is One.

Q What is the ruling on gesturing to someone who is speaking during the Khutbah to tell him to be quiet?

A It is permissible to get the attention of one who is speaking during the Khutbah by means of a gesture. The Sahabah did that and the Prophet (Sallallahu Alayhi Wasallam) approved of what they did.

Q If a worker takes a loan from the boss or the company, is it permissible to agree to cancel the debt and give the employee a lower wage for a while?

A It is permissible for the workplace to deduct something from the employee's salary to pay off a debt that he owes to them, provided that that is done with the consent of both parties and provided that it will not add up to more than what is owed.

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

Kuteteza Chilengedwe ndi Mbali Imodzi ya Ibadah

M'dziko lathu lokongola la Malawi lino, tikuona zinthu zomwe zingachititse munthu aliyense kuyima n'kuganiza mozama. Kwa zaka zitatu tsopano, mvula yakhala ikuchita njomba ndipo dzuwa lakhala laukali kwambiri, zomwe zachititsa kuti minda yathu ya chimanga iwume kuonjezera chiopsezo cha njala m'dziko muno.

Chimangachi ndicho chamanga moyo wathu, koma lero, kuona thumba la chimanga pamsika kuli ngati kufunafuna golide chifukwa mtengo wake ndi wokwera kwambiri kuti munthu wozeza movutikira angakwanitse. Izi zili chonchi ngakhale dziko lathu lili lodala ndi nthaka yachonde komanso madzi ambiri abwino.

Zimawawitsa mtima kwambiri pamene timamva kuti abale ndi alongo athu m'maboma ena amakakamizika kudya zinthu zachilendo monga chitedze kuti asunge miyoyo ya ana awo. Mukalankhula kwa akatswiri azachilengedwe ndi nyengo, amatiuza poyera kuti tadula mitengo yambiri mowonjeza ndipo taichita nthaka yathu kukhala pachiopsezo cha mphepo ndi kutentha.

Tiyenera kuzindikira kuti nthakayi si malo omwe timangokhalamo, koma ndi Amana kapena kuti chinthu chimene Allah Wamphamvu yonse

watipatsa kuti tichiyang'anire. M'Quran, Allah amatiuza mu Surah Ar-Rum, Ayah 41, kuti "kuonongeka kwaonekera pamunda ndi panyanja chifukwa cha zomwe manja a anthu achita, kuti lye awalawitse zina zomwe achita, mwina angabwerere ku njira yoyenera." Ayah imeneyi ili ngati kalilole wotionetsa zomwe tikuchita.

Tatchetcha nkhalango zochuluka powotcha makala ndipo talephera kubwezeletsa mitengo yomwe tadula, ndipo tsopano nthaka ikulankhula chifukwa cha zomwe tachita.

Chisilamu chimatiphunzitsa kuti ngakhale tsiku lachimaliziro litatsala pang'ono kufika ndipo m'modzi mwa inu ali ndi mbeu m'dzanja lake, ayenera kudzala mbeu imeneyo. Izi zikusonyeza kuti kusamala chilengedwe ndi mtundu umodzi wa Ibadah komanso njira yotetezera tsogolo lathu.

Ngati tikufuna madalitso a mvula ndi zokolola zochuluka, tiyenera kusintha makhalidwe athu ndi kuyamba kulemekeza chilengedwe chomwe Allah anaika pano kuti zitithandize.

Tiyeni tiyitenge nyengo yovutayi ngati chikumbutso champhamvu choti tisiye kudula mitengo mwachisawawa ndikuyamba kusamalira Malawi yemwe timamukondayu, kuti pasapezenso mwana woti agone ndi njala.



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