

Al-Haqq الْحَقُّ



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

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Al-Haqq Research Desk On Shia Infiltration

In an ever-connected global world, beliefs and teachings rapidly cross borders. This article presents findings of Al-Haqq Research Desk on the complex Shia infiltration.

Malawi has long held a reputation as a 100% Sunni Muslim country, both within and beyond its borders. This path has been diligently nurtured by Ulama committed to upholding the path of the Rightly Guided Khalifas.

However, the relentless march of globalization poses a potential threat, as other beliefs, such as Shia, seek to infiltrate Malawi

Crucially, we must ascertain who the Shia aims to influence within

Malawi. It is plausible to assume that their long-term strategy may be directed towards the country's youth, children, and those new to Islam, such as converts.

This prospect is concerning, as it suggests that the battle for Islam's doctrinal authenticity in Malawi will intensify in the years ahead. Scholars must remain vigilant and closely monitor the situation

While discussions on deviation from the righteous path are essential, there is an urgent need to adapt Madrassah syllabi to address these concerns.

Children should not only learn about the true Aqeedah but also

gain insights into deviant sects.

The Rightly Guided Khalifas - Abu Bakr, Umar, Uthman, and Ali (Radhiyallahu Anhum) - deserve respect. Rejecting these Khalifas represents a significant deviation from the authentic path of Islam.

Deviation remains a central project of Shaytaan, and Ulama must remain vigilant to protect future generations from its influence

In conclusion, it is upon Ulama to uphold the authentic teachings of Islam. As declared in the Noble Qur'an, Islam is perfected; it is our collective duty to safeguard its pristine path for the present and future generation.

It was narrated from Mu'aawiyah ibn Abi Sufyaan (Radhiyallahu Anhu) that he said: The Messenger of Allah (Sallallahu Alayhi Wasallam) stood among us and said: Those who came before you of the people of the Book split into seventy-two sects, and this Ummah will split into seventy-three: seventy-two in Hell and one in Paradise, and that is the Jamaa'ah (main body of Muslims).

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Sometimes people express condolences on social media using the acronym R.I.P. (Rest in Peace). Is it permissible for a Muslim to use R.I.P. when offering condolences for a deceased individual, whether they are Muslim or non-Muslim?




Muslims are advised not to supplicate for those who pass away in a state of disbelief (Kufr). Therefore, it is not permissible to use the phrase R.I.P. (Rest in peace) for non-Muslims. It's worth noting that R.I.P. is commonly used among non-Muslims, and as a result, it is advisable to avoid using it even when offering condolences for Muslims. As Muslims, we have a well-established tradition rooted in Shariah regarding what to say when confronted with hardships, including the loss of a loved one. Therefore, when a Muslim receives news of a death, it is appropriate to say, "Inna Lillahi wa Inna Ilayhi Raji'oon" which translates to "Verily, we belong to Allah, and verily to Him we shall return." This expression reflects our acceptance of Allah's decree and serves as a source of comfort during times of loss.





Life events can often pose challenges in making fair decisions. What approach does Islam recommend for Muslims when it comes to making decisions in the face of life's challenges?




Istikharah (Prayer of Decision-Making) stands as an invaluable tool for every Muslim to navigate the intricate tapestry of life. Life is inherently woven with decisions—some towering with far-reaching consequences, others seemingly trivial, yet each choice leaves its mark on our journey. While we often notice the monumental decisions, every moment is brimming with choices that subtly mold our lives. In the realm of decision-making, whether the stakes are grand or minuscule, our knowledge is inherently limited. We can only estimate the potential outcomes based on our finite understanding. The future remains elusive, and the repercussions of our choices remain uncertain. In light of this profound uncertainty, the guidance of the Prophet Muhammad (peace be upon him) resonates deeply. He imparted to the Companions (may Allah be pleased with them) the wisdom of seeking divine guidance through the Prayer of Decision-Making (Istikharah) in every matter. This practice underscores the fundamental recognition that, in the labyrinth of life's decisions, divine guidance offers clarity and assurance. As Allah reminds us in the Qur'an, in Surah Ash-Shura (42:30): And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much. This verse underscores our limited perception of the consequences of our choices. Therefore, Istikharah serves as a spiritual compass, helping Muslims make informed decisions while placing their trust in the divine wisdom of Allah.


 **I am often pressed for time and, as a result, I only fulfill my obligatory acts of worship without incorporating the Sunnah prayers and actions. What advice do you have for me in this regard?**


 Supererogatory Sunnah acts of worship are a divine blessing for Muslims, designed to complement the obligatory ones. It is crucial to recognize that no one can perform the obligatory acts of worship flawlessly, as human imperfection is inherent. Therefore, relying solely on fulfilling the obligatory acts poses a risk for a Muslim. A dedicated and devout Muslim is strongly encouraged to spare no effort in offering as many supererogatory acts of worship as possible. These additional acts serve as a means to compensate for any deficiencies or imperfections in the obligatory ones. It's important to remember that the journey of worship and spiritual growth continues until one's last breath. As the Qur'an reminds us in Surah Al-Baqarah (2:197): And take provisions, but indeed, the best provision is Taqwa (piety, righteousness). So, fear Me, O you of understanding. Reconsider your time allocation and strive to follow your obligatory prayers with the Sunnah prayers, as they enhance your spiritual journey and bring you closer to Allah's pleasure. Remember that your dedication to these additional acts of worship is a manifestation of your commitment to seeking Allah's favor and growing in piety. Leaving out the Sunnah Muakkadah without valid excuse is sinful.

 **Is there anything in the modern world that can help convey the concept that only Allah Ta'ala knows what is truly good or bad for us?**

 There's a profound lesson in a story from the past: Once, there was an old trader who relied on a donkey to transport his goods to a neighboring village for sale. One day, the donkey

escaped into the hills. When the trader's neighbors expressed sympathy for his apparent misfortune, he responded with a thought-provoking question, "Bad luck? Good luck? Who knows?" A week later, the escaped donkey returned, accompanied by a herd of wild donkeys from the hills. This time, the neighbors congratulated the trader on his seemingly good luck. Yet, once again, the trader's response was, "Good luck? Bad luck? Who knows?" Soon after, the trader's son attempted to tame one of the wild donkeys but fell off its back and broke his leg. Everyone around thought this was terribly bad luck. However, the trader's reaction remained consistent: "Bad luck? Good luck? Who knows?" Some weeks later, the army marched into the village, conscripting every able-bodied youth they could find. Miraculously, the trader's son was spared because of his broken leg. Was this good luck? Bad luck? Who knows? This story beautifully illustrates the profound wisdom that Allah alone knows what is truly good or bad for us. Therefore, we are encouraged to place our trust in Allah Ta'ala in all circumstances of our lives. What may appear as misfortune can, in reality, be a hidden blessing, and vice versa.

 **I was wondering what a Muslim should say to a non-Muslim family member who says "I love you" to him or her. Should we say I love you too in return?**

 It is not affirmed that there cannot be, between a Muslim and a disbeliever, a natural kind of love for some reason, such as ties of kinship whilst still renouncing his religion and being opposed to him on that score. Family member love is instinctive kind of love. Religious opposition can coexist with a natural love.

The Prophet (Sallallahu Alayhi wa Sallam) sent Mu'aadh ibn Jabal and Abu Moosa al-Ash'ari (Radhiyallahu Anhum) as governors of Yemen, each of them in charge of some part of the land, and he said to them; make things easy and do not make them difficult; gladden and do not scare; cooperate with one another and do not dispute. (Bukhari & Muslim)



I am a devoutly religious Malawian woman, and I am currently grappling with a significant dilemma. My fiancé is strongly against me wearing the Hijab. I am uncertain about whether I should go ahead with the marriage in light of this issue or if it would be more appropriate to reject his proposal. How should I navigate this situation?



Our sincere advice to you is to heed the command that Allah Ta'ala has bestowed upon all people, regardless of their time or place in history. It is advice that encompasses the best interests of both this world and the Hereafter. As Allah Ta'ala guides us in the Noble Qur'an: "And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims), that you (all) fear Allah and keep your duty to Him" (Quran 4:131). In contemplating what is considered "good" in this world, we must remember that it should never entail incurring the displeasure and wrath of our Lord, Allah. The guidance of the Prophet Muhammad (peace be upon him) reinforces the significance of religious commitment in choosing a life partner. He advised men to seek out wives who are devoutly religious, and similarly, he advised women and their guardians to select husbands who share this religious commitment. A man who attempts to prevent his wife from wearing the Hijab is not demonstrating good character or religious commitment deserving of marriage.



In the contemporary world, a significant number of individuals rely on loans, often accompanied by interest charges from lending institutions. This practice is widely accepted by global standards and doesn't appear inherently immoral. However, Islam strictly prohibits usury (Riba). Why does Islam forbid usury despite its acceptance in

the modern world?



Usury, or Riba, corrupts the human soul and diverts it from its true purpose, turning individuals into slaves of money. It blinds them to the more profound aspects of life, making them solely focused on wealth. This obsession with money hinders productivity, encourages idleness, and undermines the principle of benefiting others and fulfilling one's aspirations. In today's world, grappling with economic challenges, the dangers of usury and its role in global economic crises are increasingly evident. As Muslims, it is essential to avoid loans that involve interest payments. Engaging in such transactions is akin to waging a war against Allah Ta'ala, and ultimately, it will not lead to success. The Quran reinforces the prohibition of usury in Surah Al-Baqarah (2:275): "Those who devour usury will not stand except as stand one whom the devil has driven to madness by (his) touch. That is because they say: 'Trade is just like usury,' whereas Allah permits trading and forbids usury." In adhering to Islamic principles, we prioritize ethical and fair financial transactions, recognizing that usury leads to moral and economic decay.



I was for a long time interested in someone for marriage, but it broke off. I am getting worried and stressed over this failure. What should I do?



Life is a temporary journey that is full of trials and tribulations. You cannot let any trial paralyze your future. Our advice to you is to move on and close this page in your life. Don't be self-deluded. Seek help from other people to find a suitable match. Last but not the least, you should believe in Allah's fate and destiny and that you will get what has been predestined for you.

Jaabir (Radhiyallahu Anhu) said that the Prophet (Sallallahu Alayhi Wasallam) cursed the one who consumes Riba and the one who pays it, the one who writes it down and the two who witness it, and he said: they are all the same. (Muslim)

What is the religious ruling concerning the instructions my grandmother gave me when she was ill, wherein she expressed her desire for me not to be present during her illness, washing, burial, or condolences gathering, and disavowed me until the Day of Judgement?

These directives, which forbid someone from participating in the deceased's funeral rites or offering prayers on their behalf, do not align with the teachings of Islam. In fact, they contravene both the Quran and Hadith. As stated in Surah Al-Baqarah (2:83), "And [recall] when We made a covenant with the Children of Israel, [enjoining upon them], 'Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah.' But then you turned away, except a few of you, and you were refusing." This verse underscores the importance of maintaining family ties and behaving kindly toward relatives. Additionally, the Prophet Muhammad (peace be upon him) emphasized the significance of attending funerals and praying for the deceased. In a Hadith, he said, "Whoever follows a funeral and offers the funeral prayer, he will get a reward equal to one Qirat, and whoever attends until the burial, his reward will be two Qirats." (Sahih al-Bukhari) Hence, these instructions should not be heeded, as they not only disregard Islamic principles of kindness to family but also deny the deceased the blessings of supplication and forgiveness prayers, which are highly encouraged in Islam.

Did Adam (Alayhim-Salaam) and Hawwa have descendants after Habil's death through his marriage to his sister? Additionally, what was the time gap between Adam and Nuh, the subsequent Prophet?

In Islamic tradition, it is believed that Adam and Hawwa' had numerous offspring, not limited to Qabil and Habil, as inferred from the Qur'an (An-Nisa 4:1). Some scholars provide specific numbers, such as Ibn Jarir at-Tabari, who suggests that Hawwa' bore Adam 120 sets of twins, while Ibn Ishaq mentions 40 children from 20 twin pregnancies. Furthermore, Islamic scholars assert that the lineage of all humanity traces back to Shith (Seth) ibn Adam, except for his other sons, whose descendants are thought to have disappeared over time. This lineage concept establishes Shith as the common ancestor of all contemporary humans. Concerning the timeframe between Adam and Nuh (Noah), a Sahih (authentic) hadith indicates that there were ten generations separating them. This Hadith is well-regarded by Scholars like Ibn Hibban and al-Hakim.

Is it allowed to perform Ruqyah (spiritual healing) on behalf of a family member or the entire family, whether they are inside or outside the house, without physical proximity? The reason for this inquiry is the presence of Sihr (witchcraft) causing discord within the family. Can Ruqyah have a remote effect on them?

The established practice of the Sunnah and the early generations of Muslims was to perform Ruqyah directly over the afflicted individual. There is no indication in the Sunnah that remote Ruqyah is permissible. Therefore, Ruqyah should be conducted in person, and it should not be administered through loudspeakers or over the phone. This aligns with the traditions of the Messenger of Allah (peace and blessings be upon him), his companions (may Allah be pleased with them), and those who faithfully followed their example in matters of Ruqyah.

Aishah (Radhiyallahu Anha) said: When the Messenger (Sallallahu Alayhi Wasallam) was ill, he would recite al-Mu'awwidhat over himself and spit drily. When his pain grew intense, I recited over him and wiped him with his own hand, seeking its Barakah (blessing). (Bukhari and Muslim)

F Mayi athu akutipepha ife ana kuti tivomereze kuti iwo akwatiwense kwa mamuna yemwe sitikudziwa khalidwe lake komanso ndiwachilendo kwaife. Dziwani kuti bambo athu anamwalira ndipo mayi athuwo ndi munthu wamkulu wa zaka makumi asanu ndi khumi lina. Tikufuna malangizo anu?

Y Ananu pasavute ndipo sizikuyenera kuti zikhale zovuta. Pamene mamuna amayi anu anamwalira ndipo mayiyo akufuna kukwatinso pangani chokhonzero choti mayi anuwo akwatiwense. Sizololedwa wina wainu kuwaletsa kukwatiwa chifukwa ndi ufulu wawo kutero. Palibe kusiyana pakati pa mkazi wa mkulu kapena wachisikana, ali ndi ana kapena alibe. Zomwe mungachite kumbali yanu ndiko kuwafunsa mayi anuwo ngati mamuna yemwe akufuna kukwatiwanaye ndi Msilamu komanso wakhalidwe labwino ndicholinga chowafunira zabwino pa moyo uno komanso moyo pambuyo pa imfa.

F Chifukwa chakufooka kwa chikhulupiliro (Imaani) mabanja Asilamu ena amatha kuluza m'bale wawo pokutuluka Chisilamu. Kodi zotere zitachitika omwe sali Asilamu angakhaleenso amodzi mwa alowa m'malo a chuma cha masiye cha munthu Msilamu?

Y Kusiyana zipembedzo ndi chifukwa chokwanira choletsa munthu wa chipembedzo china kukhala mlowa m'malo wa chuma cha masiye cha Msilamu. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Msilamu asakhale mlowa malo wa chuma cha munthu yemwe sali Msilamu chomwechonso munthu yemwe sali Msilamu asakhale mlowa malo wa chuma cha Msilamu. (Ibn Majah komanso Ahmad ndi Abu Dawood)

Dziwani kuti chuma cha munthu wokhulupilira ndi chodalitsika ndipo sichiyenera kutengedwa ndi munthu kapena anthu omwe sali Asilamu. Chuma cha Msilamu chiyenera kutengedwa ndi Msilamu popitiliza kuchisamalira ndi kumaperekera Zakaah.

F Kodi ndondomeko zoyenera kutsata pochita Dua ndi ziti komanso ndi nthawi yanji yomwe ili yabwino kupanga Dua?

Y Poyamba tiyenera kudziwa kuti munthu wokhulupilira safooka ndi kuluza chiyembekezo pomupempha Mulungu kuti amudalitse komanso kuti amutsogolere ku njira yabwino. Mulungu akutilangiza ife kuti nthawi zonse tiyenera kumupempha Iye komanso kupempha chikhululukko kwa Iye. Ndongomeko zoyenera kutsata pochita Dua ndi izi: (1) kumuyamikira ndi kumutamandira Mulungu komanso kumufunira zabwino Mtumiki wathu Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye). (2) Kuvomereza kulakwa kwako (machimo) ndikuwonetsa mtima wakulapa kwa Mulungu. (3) Pochita Dua munthu uyenera kuyamba kupempha za iwe mwini. (4) Kubwereza katatukatatu pochita Dua. (5) Kumupempha Mulungu motsimikiza ndi mokhazikika mumtima kuti ukupemphadi. (6) Kugwiritsa ntchito mawu afupiafupi okhala ndi mathandauzo okuya. (7) Kukhala odekha pochita Dua. (8) Kumaliza Dua ponena mawu oti 'Ameen' kuthandauza kuti: O Ambuye Mulungu! Landirani kupempha kwanga.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Munthu yemwe amasunga ubale ndi chifukwa chongofuna kusunga ubale chabe sali pakusunga ubale kwenikweni. Koma munthu yemwe amasunga ubale kwenikweni ndi munthu yemwe amasunga ubalewo ngakhale ubale wawo utasokonezeka. (Bukhari)

F Kukanitsitsa kwa amayi ena kuwalola amuna awo kukwatira mitala mwina ndi gawo lina la chilengedwe chawo, koma kufunitsitsa kwa amuna ambiri kukwatira mitala ndikokhazikika. Kodi nanga zikafika povuta, ndikololedwa mkazi kumuuzama mamuna wake kuthetsa banja kuti mamuna wakeyo apeze mpata wokwatira mkazi wina?

Y Mwina funso silikumvekabwino, chifukwa nkhani siili pakupeza mpata wokwatira mkazi wina koma kukhala pa mitala komwe kuli kukhala ndi akazi awiri kapena kuposa apo. Choncho ngati mkazi woyamba atachoka ndiye kuti cholinga cha mitala sichikwaniritsidwa. Dziwani kuti mkazi malinga ndi Shariah alibe mphamvu zothetsa banja ndipo mphamvuyi ili m'manja mwa mamuna. Mkazi kuthetsa banja ndikulakwira malamulo a chipembedzo cha Chisilamu ndipo ayenera kupempha chikhululuko kwa Mulungu. Langizo lathu kwa akazi omwe amuna awo angakwatira mkazi wina (mitala) kuti ayenera kudekha ndikupilira komanso amupemphe Mulungu madalitso chifukwa ndi amene wachititsa izi kuti zichitike. Dziwani kuti palibe amene amadziwa zabwino zomwe zingabwera kutsogolo kwake. Inu amayi a Chisilamu mitala chisakhale chinthu chokudwalitsani, koma chilandireni chifukwa ndi chilamulo cha Mulungu wanu. Gawo lina lofunika kukumbutsana ndi lakuti lamulo la Mulungu ndi lamulo losafunika kulikana mwamwano, mwachipongwe monga m'mene amayi ena amachitira akamva nkhanu ya mitala.

F Ine ndili ndi mkwiyo ndi bambo anga omwe anawasiya mayi anga ndi ife ana ndikukakwatira mkazi wina. Pakadali pano nyumba yomwe inali yaife anaigulitsa ndikutenga ndalama zake kuwapatsa ana omwe abelekera kwa mkazi winayo, ndipo ife sitinaganizilidwe ngakhale kangachepe. Kodi

Chisilamu chikutinji pa nkhanu ngati iyi?

Y Poyamba tinene kuti mosaganizira za zomwe bambo anuwo anachita, gawo lakupereka ulemu ndi kukwanilitsa zabwino kwa kholo, silingachotsedwe. Kuthandauza kuti inu ngati mwana mukuyenerabe kuwalemekeza ndi kuwapatsa ulemu bambo anu. Kuwasiya mayi anu ndi nkhanu ina ndipo kukwatira mkazi wina ndi nkhanu inanso. Pamene bambo akulangizidwa za chilango cha Mulungu chifukwa chakunyozero udindo wawo womwe ndikusalamalira ana, dziwani kuti ana osamvera ndi kunyoza makolo nawonso akulangizidwa za kupyola malire. Dziwani kuti sizololedwa kubwenza nkhanu pa nkhanu zomwe iwe munthu wachitilidwa. Poti inu mwadutsa muzowawa chifukwa cha chisankho cha bambo anu ndi kokwanira kupempha kwa Mulungu kuti akupatseni zabwino. Koma chofunika kwenikweni ndiko kuwakhululukira bambo anu pa zomwe anachita. Iwalani zomwe zidachitikazo ndipo mukatero Mulungu adzakudalitsani ndi kukupatsani zabwino. Pomaliza dziwani kuti munthu suupeza zomwe Mulungu sadakulembere ndipo kuti kukhala nazo sindiye kuti ulinazo, chimodzimodzinso kusakhala nazo sindiye kuti ulibe ayi. Zomwe zili zanu zidzakhala zanu pansi.

F Chisilamu chikutinji pakuziteteza ku diso lakufunira zoipali?

Y Tiyenera kudziwa kuti ndi zoonu kuti kuli diso lakufunira zoipa. Koma chosangalatsa ndi chakuti diso lakufunira zoipa silingathe kumpezetsa mavuto munthu ngati mwini Mulungu sakufuna. Tisakhale ndi mantha. Mphamvu zonse ndi za Mulungu mwini kulenga ndipo ndi yekhayo woyenera kumuopa nthawi zonse.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Idzabwera (idzafika) nthawi yomwe zokambirana za anthu m'mizikiti zidzakhala zokhuza dziko lino la pansi (zopanda phindu). Choncho atalikireni anthu amenewo, poti Mulungu alibe nawo ntchito. (Al-Baihaqi)

MAFUNSO NDI MAYANKHO

FMoyo wa dziko lino timakumana ndi mavuto osiyanasiyana komanso kukhala m'madandaulo ndi zippsinjo zosiyanasiyana. Kodi malangizo anu ndi otani kwa Asilamufe pamene tikukumana ndi kudutsa m'mavutowa komanso zippsinjo zosiyanasiyana? Mwachidule zoyenera kuchita ndi ziti pamene tikudutsa munyengo zimenezi?

YTiyambe ndikunena kuti munthu wokhulupilira (Msilamu) satopa kupempha kwa Mulungu chikhululuko komanso kupempha chiongoko pa zomwe iye akuchita ndi kufuna kuchita pa moyo wake wa tsiku ndi tsiku. Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu a pite kwa Iye) anationgolera za kufunika kochita Maduwa, ndipo Iye anati: Duwah ndi chida cha munthu wokhulupilira, muni wa dziko lino la pansi ndi kumwamba. Pa nthawi yomwe Msilamu akumana ndi mavuto monga kuponderizedwa iye ayenera kuyazamira kwa Mulungu ndipo akhale ndi chikhulupiliro kuti Mulungu adzamuyankha zopempha zake. Mtumiki (Mtendere ndi Madalitso a Mulungu a pite kwa Iye) pa nthawi ya zowawa anali kubwerera kwa Mulungu ponena kuti: La ilaha illallahu al-'azim, al-halim, la ilaha illallahu Rabbu-s-samawati wal-ard wa Rabb-i arshi il- azim. Kunena kuti: (Palibe wina koma Mulungu wa mkulu, mlezi, palibe wina koma Mulungu wapambwambamwamba, palibe wina wina koma Mulungu waku mwamba ndi pansi pano). Komanso ndi maduwa ena. Mwachidule kuchita Duwa chikhale chinthu choyambilira kwa munthu Msilamu. Tiyeni tisogoze kuchita Maduwa popempha kwa Mulungu chikhululuko ndi chifundo, pakubwerera msangasanga kwa Iye pamene takumana ndi mavuto osiyanasiyana komanso pamene talakwitsa. Dziwani kuti ife Asilamu tilibe chida china choposa kuchita Maduwa (kupempha

ndi kubwerera) kwa Mulungu.

FMkazi wina akudandaula kuti sakutenga pathupi ndipo iye ndiwokhumudwa. Kodi malangizo ndi otani komanso malamulo akutinji?

YKukhala ndi ana monganso m'mene anthu amakhala nazo zinthu zina pa moyo wawo ndi mphatso yochokera kwa Allah. Allah yekha ndi amene amaperekamphatso zosiyanasiyana ndi kuzindikira kwake kopanda malire kwa zolengedwa zake zomwe wazifuna ndikusapereka kwa zolengedwa zina. Msilamu ndi chikhulupiliro chake ayenera kukhala munthu wopilira ndikukhala ndi chiyembekezo kwa Mulungu wake nthawi zonse. Koma kuti pamene Msilamu akhala ndi chiyembekezo kwa Mulungu ayeneranso kugwiritsa ntchito upangili womwe ali nawo pofuna zinthu pa moyo wathu watsiku ndi tsiku. Malinga ndi m'mene tanenela kuti mphatso, mwayi wokhala ndi pathupi ndi kubereka mwana wa mkazi kapena wa mamuna zonse ndi za Mulungu, palibenso chifukwa chodandaulira ngati munthu siukutenga pa thupi. Chitsanzo chabwino ndi nkhani ya Yayha mwana wa Zakariyah komanso Isa (Yesu) mwana wa Maria (Mtendere ukhale kwa onsewo). Zakariyah anali wokalamba ndipo mkazi wake anali chumba koma anapilira ndikupitilira kupempha kwa Mulungu ndipo anawapatsa Yahya. Maria naye sanagundidwe ndi mamuna wina aliyense koma mozizwa anakhala ndi pa thupoi ndi kubereka Isa (Mtendere pa iye). Dziwani kuti palibe choletsa kuwafunsa anthu ozindikira za kutenga pa thupi ndi kubereka omwe ndi a chipatala kuti akuthandizeni. Mwina pali komwe kakuchititsa kuti mkazi asatenge pa thupi ndipo madotola atha kukhala ndi upangili wake. Komanso mamuna atha kupezanso thandizo ku chipatala, chifukwa kuti mwina vuto ndi kukhala la iye.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Chuma chanu ndi icho chomwe mukusogoza (kuperekerera mu njira ya Mulungu). Pomwe icho (chuma) chomwe mukuchisunga ndikuphangira ndicha amulowa m'malo anu inu mukadzamwalira. (Bukhari)

Fine ndinazitulukira kuti mamuna wanga ali pa ubwenzi ndi mkazi wina wa chipembedzo china ndipo mkaziyo ali ndi pathupi. Mamunayo akuti akufuna kuti adzamutenge mwana akabadwa ndi cholinga chofuna kuti adzakule ndi chiphunzitso cha Chisilamu, koma mkaziyo akukanitsitsa. Kodi ine ndingathandizepo bwanji pa nkhaninyi?

YPoti ndi khumbo lanu lofuna kuthandizapo, malinga ndi m'mene funso lanu likumvekera. Koma kuti poyamba mamuna wanu adziwe kuti mchitidwe omwe waonetsa ndi mchitidwe woletsedwa kwa Msilamu. Choncho mutha kumulangiza mamuna wanuyo pomukumbutsa kuti ayenera kumuopa Mulungu yemwe amaona zonse zomwe munthu amachita. Onanitu kuti zotsatira za chiwerewere ndi zoipa pa dziko lino komanso kumoyo wina pambuyo pa imfa. Ndichachidziwikire kuti palibe tchimo kwa inu chifukwa cha kulakwitsa kwa amuna anu. Mulibe udindo wina uliwonse pa mwana yemwe mamuna wanuyo akufuna kuti adzamutenge ngakhale kuti mkaziyo akukanitsitsa. Inu musavutike nkufunafuna m'mene mungathandizire pa nkhaninyi chifukwa mwina titha kuganiziratu kuti kodi mchitidwe womwe amuna anu akuchita umakusangalatsani? Tili ndi chikhulupiliro kuti simungatsangalatsidwe nazo. Azibambo enafe tiyenera kudziwa kuti mchitidwe woberekera ana kunjira kwa banja ndi woipa, chifukwa anawo adzakula wachikunja ndipo mwina ndikudzakhala m'dani wa Chisilamu.

FNthawi zina zochitika pa moyo zimakhala zowawa monga zili mu funso likubwerali pamene mkazi pambuyo pakutha banja lake analengeza kuti ana awiri omwe ali nawo siabambo omwe amasiyana nawo banja chikhalirenicho anawo anabadwa mkati mwa banja lomwelo. Kodi Chisilamu


chikutinji pa nkhani ngati iyi?


YChiphunzitso cha Chisilamu chimalimbikitsa kulongosola za mtundu wa munthu poonetsetsa kuti makolo a munthu akudziwika ndipo ngati akudziwika izi ziyenera kuvomerezeka. Tiyeni timve zomwe Hadith ikunena: Mwana ndiwa mwini malo ogona (pa bedi, pa mphatsa ndi zina) (ndipo mwiniyo ndi mamuna wapa banja) ndipo wachigololoyo alibe gawo. (Bukhari & Muslim). Malinga ndi Hadithyi, ana omwe mkazi wanu anabereka pamene anali pa banja ndi inu ndi anu ndipo ayenera kutenga njira yanu, dzina lanu ndi zina zotero ndipo palibe chifukwa choti izi zikanidwe chifukwa mwina cha nkhwiyi kapena maganizo osochera kwa mayi awo ayi. Palibe chifukwa chofutira dzina lanu kwa ana omwe abadwa muli ndi mkaziyo. Mayi ochita izi ndi woipa kwambiri.


FMkazi wanga wabwelera ku chipembedzo chake cha kale, pambuyo pakusiyana banja. Tili ndi mwana wa zaka chisanu ndipo mkaziyo akuletsa kuti ine ndimutenga mwanayo?


YChifukwa chomwe Mulungu sasangalatsidwa kuti mamuna ndi mkazi asiyane banja ndi chakuti mbali yaikulu zimavutitsa ana. Choncho ndibwino kukambirana ndikugonjerana ndi cholinga choti ana asapeze mavuto chifukwa cha kusagwirizana kwa makolo. Poti izi zachitika kale, malangizo athu ndioti inu muyenera kuchita chotheke kuti mumulele mwanayo ndi kuti akule ali Msilamu. Ndichachiziwikile kuti ngati mayi ake abwelera ku chipembedzo chawo chakale mwanayonso adzamutengera kumweko. Ili ndi vuto lalikulu kwambiri. Mwanayo ndi wanu inu amene muli Msilamu ndipo iye ndi Msilamu, choncho asaleledwe ndi mayi ake omwe sali a Chisilamu.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Kodi ndikuuzeni kuti ukazitape ndi chiani? Ukazitape ndi Nameemah (Kumvetsera nkhaninyi za anthu ndikuzifalitsa). (Muslim)


 I'm grappling with a diminishing sense of faith in Islam because of an enduring period of hardship. Over the past few years, I've encountered significant challenges in securing both a life partner and employment. Just picture a life devoid of job prospects, financial stability, and companionship, leaving me feeling utterly adrift and purposeless. I implore you to offer guidance. What steps should I take?

 In order to offer you sincere counsel, it is imperative to establish a fundamental truth from the very beginning – that, regardless of the hardships you may face in life, attributing blame to Islam is a misguided path. Islam is your anchor in this world, a steadfast faith that stands separate from the trials and tribulations you encounter. Consider this wisdom from the Quran, in Surah Al-Baqarah (2:286): Allah does not burden a soul beyond that it can bear. This verse underscores the principle that your faith should not be burdened with the responsibility for your worldly challenges. You must acknowledge that your circumstances are not exclusively shaped by your religious affiliation. There exist individuals of various faiths who endure even more dire circumstances than you. Likewise, some revel in luxury and happiness, irrespective of their religious identity. The correlation between religion and your predicament is, therefore, tenuous at best. It is essential to realize that you are not alone in your struggles; countless souls worldwide face similar trials and tribulations. These challenges are a part of the divine tests ordained by Allah for His servants. They serve as trials of faith and resilience. Will you emerge triumphant, or will you succumb to confusion and uncertainty in the face of adversity? The answer lies in your steadfastness, determination, and reliance on your faith to navigate the trials of life.

 Could you please elaborate on the etiquette that Muslims should observe when engaging in online conversations?

 It is important to be considerate of people's schedules when engaging in online conversations. Recognize that many individuals may be occupied with work or other responsibilities, making it inappropriate to initiate casual chats without prior consent. This consideration is in line with the teachings of Islam regarding good manners. The Qur'an reminds us in Surah Al-Isra (17:53): And say to My servants that they should say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Shaytaaan is ever, to mankind, a clear enemy. Therefore, our interactions should always be guided by what is best and considerate of others. To uphold this courtesy, it is advisable to inquire if the other party is available for a chat before initiating a conversation. However, do not expect an immediate response to this inquiry. If the person is willing to engage, they will enter into the conversation at their convenience. Time is a precious resource, and people's priorities vary. It is incumbent upon us to respect their time and not engage in activities that may be perceived as time-wasting.

 Is it permissible to eat in a place that serves alcohol and pork even if you do not drink or eat the pork and you eat only vegetarian food?

 It is not permissible for Muslims to eat at such places regardless of selecting the vegetarian menu. A Muslim must always stay far from such places.

The Prophet (Sallallahu Alayhi Wasallam) said: Whoever among you wakes up feeling safe and healthy, and has sufficient provision for the day, it is as if he has gained the whole world. (Bukhari and Muslim)



Is it allowed for us to wear shirts with text on the back while praying in congregation with the Imam?



Firstly, if the shirts bear images or text related to forbidden things, such as depictions of women, crosses, symbols of nations hostile to Muslims, images of animate beings, or representations of Haraam substances like alcohol and cigarettes, it is impermissible to wear them in regular circumstances. Consequently, praying in such garments is even more strongly discouraged. Secondly, if the clothing lacks images but contains words or phrases that encourage sinful behavior, such as messages like “Kiss me” or “Follow me,” particularly those used to promote immorality or corrupt beliefs, it is also prohibited to wear them outside of prayer. Thus, praying while dressed in such attire is even more discouraged due to the indecent words and the potential for promoting wrongdoing or disbelief. Thirdly, if the clothing being worn during prayer is free of Haraam images or words but features decorations, shapes, or other text, the ruling depends on several factors: (1) If these decorations or words are conspicuous and likely to distract worshippers, leading them to think excessively about them, it is considered Makrooh (disliked) to pray in such garments. (2) However, if these decorations, shapes, or words, provided they are not Haram, are inconspicuous and unlikely to divert the attention of worshippers, then it is not deemed Makrooh to pray while wearing them. In summary, the permissibility of praying in clothing with various designs or words is contingent on the presence of Haraam elements, the potential for distraction, and the nature of the text or imagery in question.



In times of adversity, individuals may seek assistance from various sources, including religious leaders, especially when grappling with issues like illness. In my case, I’ve been advised to visit a Church and seek the pastor’s prayers as I continue to face significant challenges. It’s important to mention that I’ve already consulted multiple Shaikhs without finding a resolution. What is the overarching Islamic advice regarding such circumstances?



Ruqyah, a form of remedy prescribed in Islam, is subject to specific conditions for its effectiveness and acceptability. Scholars unanimously agree that Ruqyah is permissible when three conditions are met: it must be rooted in the words of Allah Ta’ala, His Names, or His attributes; it should be in Arabic or in wording that conveys its meaning; and it should be understood that Ruqyah in itself has no inherent power but operates by the will and decree of Allah. One should not seek Ruqyah, from non-Muslims given their well-known insincerity towards Muslims. It is widely acknowledged that they may resort to seeking the aid of Jinn and Shaytaan in their practices, thus categorizing their Ruqyah as a form of witchcraft. Moreover, there is immense benefit in a person reciting Ruqyah for themselves, as self-recitation fosters a deeper connection with Allah and reinforces one’s faith. As the Qur’an states in Surah Ash-Sharh (94:5-6): For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. This verse reminds us that, in moments of adversity, relief and solace can be found through our own connection with Allah and through Ruqyah that is sincerely and authentically rooted in Islamic principles.

The Prophet (Sallallahu Alayhi Wasallam) said: He has succeeded who becomes Muslim and is given sufficient provision, and Allah makes him content with what He has given him. (Muslim)

The Roles of First and Second Wives In Achieving Peace

In Islam, polygamy is permitted under specific conditions and guidelines. This article delves into the roles of the first wife in facilitating her husband's decision to marry a second wife, while also highlighting roles of the second wife.

The primary responsibility of the first wife in a polygamous marriage is to approach the situation with patience and understanding. Allah Ta'ala says in Qur'an: 30:21 states, And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (30:21)

This verse underscores the importance of cultivating tranquility and affection within the marital relationship. The first wife should understand that her husband's decision to take another wife may be motivated by various reasons not for us to debate here.

In a polygamous marriage, the first wife has the opportunity to provide support and empowerment to her husband's decision, even if it initially causes discomfort. This support is instrumental in creating

harmony within the family and fostering unity among all members.

Open and honest communication is paramount in maintaining a healthy relationship between the first wife and her husband. Discussing feelings, concerns, and expectations openly can help prevent misunderstandings and build trust.

The second wife must demonstrate utmost respect for the position of the first wife in her husband's life. This respect entails refraining from undermining the first wife's role, or causing unnecessary conflicts within the family.

Approaching her new family with empathy and compassion is essential for the second wife. Understanding the feelings and concerns of the first wife, as well as any children involved, can contribute significantly to establishing harmony.

Polygamous families can thrive when all members work together as a team. The second wife should cooperate with the first wife. This spirit of cooperation can nurture a sense of unity and harmony within the family.



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