

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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Eid-ul-Fitr

A Celebration of Worship and Gratitude

Eid-ul-Fitr, the Festival of Breaking the Fast, is one of the most joyous and spiritually uplifting occasions in Islam. Marking the end of Ramadhan, it is a day of gratitude, worship, and unity among Muslims worldwide. As the Prophet Muhammad (Sallallahu Alayhi Wasallam) guided, Eid is not just about festivity but also about upholding Sunnah practices and acts of devotion including giving Zakaat as well as being compassionate and spreading love to one another.

One of the first Sunnahs of Eid is the recitation of Takbir from Maghrib on the last day of Ramadhan until the Eid prayer: **Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa Lillahil-hamd**. Men are encouraged to say it softly in marketplaces, homes, and masjids, while women should recite it quietly in the recommended places. It is very important to recite the Takbirs on the Eid day when going for Eid prayers.

On the morning of Eid, it is Sunnah to eat an odd number of dates before heading to the prayer, following the practice of the Prophet (Sallallahu Alayhi Wasallam). Performing Ghusl (ritual purification), wearing one's best modest clothing,

and paying Zakaat-ul-Fitr before the prayer are also among the established Sunnahs of the noble Prophet (Sallallahu Alayhi Wasallam).

Eid-ul-Fitr is a time of renewal, gratitude, and connection with others. It is an opportunity for Muslims to strengthen bonds with family, neighbors, and the broader community. The day is marked by acts of kindness, visiting loved ones, and ensuring that everyone—especially the less fortunate—feels included in the celebrations.

Beyond the acts of worship, Eid-ul-Fitr is a day of compassion and generosity. The distribution of Zakaat-ul-Fitr before the prayer ensures that the less fortunate can also partake in the celebrations. This act of charity reflects Islam's core principle of social justice. This emphasizes that no one should be left behind in times of joy. Many people visit hospitals, orphanages, and the homes of the needy to share meals and gifts, thus reinforcing the bonds of community and kindness.

As families and friends gather to celebrate, they exchange greetings such as "**Eid Mubarak, taqabbalullah minnaa waminkum aamaalu sswaalih**", and embrace one another.

The Prophet Muhammad (Sallallahu Alayhi Wasallam) said, "Actions are judged by intentions, and every person will get the reward according to what he has intended"

Bukhari and Muslim

Zakaat Nisaab
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MOTIVATIONAL MOMENTS

No matter how angry, never use harsh words on others; for those could be the last words you'll ever say to them. Choose to be kind always.

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What is the difference between Zakaat-ul-Fitr and Zakaat on wealth?



Zakaat-ul-Mal (Zakaat on wealth) is an annual payment based on accumulated wealth while Zakaat-ul-Fitr is given during Ramadhan to help those in need to celebrate Eid. Both types of Zakaat serve as an essential pillar of Islam, ensuring that wealth is shared among the less fortunate members of society.



What are the types of food that may be given as Zakaat-ul-Fitr?



Zakaat-ul-Fitr may be given in the form of any staple food, such as maize, rice, beans, meat and so on. The Messenger (Sallallahu Alayhi Wasallam) enjoined giving one Saa of food, and the Sahaabah (Radhiyallahu Anhum) used to give it in the form of the local staple food.



I bought some land a few years ago to resale it. Do I have to give Zakaat on such plots of land I own?



If the land was purchased with the prime intention of resale, then it is considered stock-in-trade. Hence, Zakaat would be due every year upon that land at the time of his Nisab due date according to the market value of the land. One will pay 2.5% of the current market value of the land, not on the appreciation alone. Therefore, if the market value fluctuates every year, you will have to discharge the Zakaat based on the new market value of the land.

The literal meaning of Zakaat-ul-Fitr is "purifying charity of breaking the fast." To define Zakaat-ul-Fitr, also known as Sadaqat-ul-Fitr, is a charitable contribution that Muslims give at the end of Ramadhan before Ed-ul-Ftr. That's why it is also called Eid-ul-Fitr Zakaat. It is an obligatory act of worship for all Muslims who have the financial means to do so. A Hadith describes the concept of Zakaat-ul-Ftr;

"The Messenger of Allah (Sallallahu Alayhi Wasallam) made Zakaat-ul-Fitr compulsory so that those who fasted may be purified of their idle deeds and shameful talk (committed during Ramadhan) and so that the poor may be fed. Whoever gives it before the Eid prayer will have it accepted as Zakaat, while he who gives it after the prayer has given regular charity." (Abu Dawud)

Q Is it allowed to pray while resisting the urge to urinate or defecate?

A It was narrated that the Messenger (Sallallahu Alayhi Wasallam) said: “There is no prayer when food is ready, or when one is resisting the urge to relieve oneself.” (Muslim). The urge to relieve oneself means the urge to urinate or defecate.

Q Are seasonal workers whose earnings do not cover their needs entitled to Zakaat?

A If the earnings of any worker or businessman is not enough and they do not attain more income to cover their needs, they are deserving recipients of Zakaat. They should be given as much as necessary to help them pay for their lawful living expenses, as individuals under such circumstances are considered needy people.

Q Is it permissible to give Zakaat to a person who incurred debts to buy a piece of land, clothes for his children, or a car to help him fulfill his necessities?

A A person who was obliged to make a debt to have his own house, buy adequate clothes for himself or for those who are under his care such as his parents, children, or wife, or to buy a car to use for earning his as well as his family’s livelihood and who is not able to pay back his debt is entitled to receive from Zakaat money. Conversely, if such person

made the concerned debt to buy a luxurious land or car just to entertain themselves; they are not to receive from Zakaat.

Q How is Salaat al-Eid prayed?

A Salaat-ul-Eid is a special congregational prayer performed on Eid-ul-Fitr and Eid-ul-Adha, consisting of two Rakaahs with additional Takbirs. It begins with the Takbirat-ul-Ihram (Allahu Akbar), followed by six or seven extra Takbirs in the first Rakaah before reciting Surat-ul-Fatihah and another Surah, commonly Surat-ul-Aala (87). The Imaam then leads the congregation through Rukuu and Sujood as in regular prayers. In the second Rakaah, the Imaam recites five additional Takbirs before Surat-ul-Fatihah and another Surah, often Surat-ul-Ghashiyah (88). The prayer concludes with the Tashahhud and Tasleem. Eventually, following the prayer, the Imaam delivers the Eid Khutbah, which is recommended. [Shafi].

Q Which places are recommended for offering Eid prayers?

A The two Eid Prayers should be offered in open areas, but it should not be far from the city or the village. Additionally, if there is no specific place for Muslims to offer the two Eid Prayers and there is a place where it can be held, which is owned by a non-Muslim government that permits the Muslim residents to offer Salah there, it is permissible to perform the Salah there.

When Ramadhan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained. ”

Bukhari and Muslim



What are the benefits of fasting six days of Shawwal?



The Prophet (Sallallahu Alayhi Wasallam) said: “Whoever fasts Ramadhan and follows it with six days of Shawwal, it is as if he has fasted for a lifetime.” (Muslim). Fasting these six days is a Sunnah that multiplies one’s rewards, as good deeds are multiplied tenfold in Islam.



Can the six days of Shawwal be fasted separately or must they be consecutive?



The days do not have to always be consecutive. It is permissible to fast them separately or consecutively, but doing them immediately after Eid is better. One should not delay them excessively, as Shawwal is a limited period.



Can someone who has missed Ramadhan fasts also fast the six days of Shawwal?



If a person has missed Ramadhan fasts, they should make up their missed fasts first before fasting Shawwal. The hadith states ‘Whoever fasts Ramadhan and follows it with six of Shawwal.’ This means completing Ramadhan first. However, some scholars permit combining both intentions (making up missed fasts and fasting Shawwal) in one fast, though the safer opinion is to complete Ramadhan first. [Shafi].



Is it permissible to fast on the day of Eid?



No, fasting on Eid is forbidden. Abu Sa’id al-Khudri (Radhiyallahu Anhu) reported: “The Prophet (Sallallahu Alayhi Wasallam) prohibited fasting on the day of Eid-ul-Fitr and the day of Eid al-Adha.” (Bukhari and Muslim)



What should a Muslim do to maintain their faith after Ramadhan?



The sign of an accepted Ramadhan is that a person continues in obedience after Ramadhan. One should: firstly, continue voluntary fasting (e.g., Mondays and Thursdays). Then stay consistent in Tahajjud and Quran recitation. Increase in charity and good deeds beyond Ramadhan. The Quran warns: “Do not be like the woman who undoes the thread she has spun after it has become strong.” (Quran 16:92). Maintaining faith after Ramadhan is a true test of sincerity.




Can a woman combine making up Ramadhan fasts with Shawwal fasting?





It is allowed to combine both intentions though it is discouraged by some Pious Scholars. The best way is to complete Ramadhan fasts first then making up fasts as the other is an obligatory act. [Shafi].


Take Suhoor, for there is blessings in it. ”

Bukhari and Muslim


 I have a question regarding what happened last month in South Africa about a Gay Imaam who was shot by unknown individuals. I am curious to know if it is possible for a person to be gay and Muslim at the same time.


 In Islam, the question of whether a person can be both gay and Muslim depends on the distinction between **desires, actions, and beliefs**. If a person experiences same-sex attraction but does not act on it, they are not sinful and may even be rewarded for exercising self-restraint. However, if a Muslim engages in homosexual acts while believing them to be forbidden, they are considered a sinner (Faasiq) but still remain within the fold of Islam, as repentance (Taubah) is always open. The most serious case is when a person **declares such acts to be permissible**, as this contradicts Shariah and can lead to disbelief (Kufr). In Islam, considering Haraam acts to be Halaal is seen as rejecting Allah's commandments, which removes one from the faith.


 What is the difference between a bribe and a gift? I always find it hard differentiating the two.


 A bribe is what a person pays to take something that he has no right to, or to avoid paying what is due from him. A gift is giving something to someone who will make use of it by way of transferring ownership to him, without expecting anything in return. The motive for giving a gift may be love for the recipient, or wanting to honour him or strengthen his bond with him, or to give

him charity, or to repay him for his kindness. So, in this case, exchanging gifts is Sunnah, while giving and accepting bribe is Haraam.

 What is the ruling on visiting graves?

 Visiting graves is Sunnah that the Prophet (Sallallahu Alayhi Wasallam) enjoined and did himself. It was narrated that the Messenger of Allah (Sallallahu Alayhi Wasallam) said: "I used to forbid you to visit graves, but now visit them." (Muslim). It is very important to visit graves because it will remind a person of his ultimate fate, as he will end up as the occupant of the grave. The other reason is that he should show kindness to the deceased by offering Duaa for them.

 Some brothers and I went to visit a sick person, and one of those present offered supplication for the sick person out loud, so that we could say Amin to it. Is that permissible?

 Offering supplication for the sick person is part of the recommended etiquette when visiting him, because he is in the greatest need of supplication by righteous people so that Allah will alleviate his suffering; it lifts his spirits and makes him feel better after having felt low because of sickness and trial. **This supplication can either be done individually or as a group.**

The people will remain upon goodness as long as they hasten to break their fast.

Bukhari and Muslim

”

F Kodi kusiyana kwa pakati pa Zakaat-ul-Fitr ndi Zakaat al-Mal ndi kotani?

Y Zakaat al-Mal (Zakaat ya chuma ndi mulingo okwana 2.5% umene munthu amapereka pa chaka kamodzi kuchokera ku chuma chomwe uli nacho. Chumachi chimayenera chikhale chomwe chazungulira chaka kuti munthu athe kupereka Zakaat yotereyi. Pomwe Zakaat-ul-Fitr ndi imene imaperekedwa ku mapeto kwa kusala mu mwezi wa Ramadhan pofuna kusangalala Eid-ul-Fitr.

F Kodi ndi zakudya ziti zoyenera kuperekedwa ngati Zakaat?

Y Zakudya zomwe zimadyedwa ndi anthu ochuluka ku dera – monga chimanga ndi mpunga, ndi zimene zili zoyenera kuperekedwa ngati Zakaat-ul-Fitr. Mtumiki (Sallallahu Alayhi Wasallam) analimbikitsa kupereka mulingo wa Saa (3 kg) ya chakudyachi kwa anthu ochepekedwa mu dera kuti nawo asangalale Eid.

F Kodi ndi anthu ati oyenera kulandira Zakaat malingana ndi Shariah?

Y Zakaat iyenera kuperekedwa kwa Anthu okwanira asanu ndi atatu (8) amene anatchulidwa mu Quran. Allah ananena kuti; ‘Ndithu Zakaat (iyenera kuperekedwa) kwa Mafukara, Masikini, ogwira ntchito yosonkhetsa Zakaatiyo, owalimbitsa mitima yawo (pa Chisilamu amene alowa kumene), kuombolera

akapolo kuti akhale afulu, kuthandizira amene ali mungongole; kuipereka pa njira ya Mulungu; ndi kuwapatsa apaulendo (omwe alibe choyendera). Ili ndi lamulo lochokera kwa Mulungu, ndipo Mulungu ngodziwa kwabasi. Ngwanzeru zakuya.’ (Quran 9:60).

F Kodi ndi zoyenera kupereka gawo la Zakaat kwa anthu otolera Zakaat? Ndipo ngati zili choncho, akuyenera kulandira gawo lochuluka bwanji?

Y Anthu amene alembedwa ntchito yotolera Zakaat akuyenera kulandira gawo lawo malingana ndi kagawidwe ka adindo amene akuyang’anira ntchitoyo. Izi zikuyenera kuchitika ngakhale anthuwo atakhala opeza bwino.

F Kodi anthu ogwira ntchito amene malipiro awo apa mwezi sakwanira zofuna zawo zatsiku ndi tsiku, ndi oyenera kulandira Zakaat?

Y Ngati malipiro a mwezi sakukwanira kupeza zowathandiza kukwaniritsa zosowa zawo, ndiye kuti ali oyenera kulandira Zakaat. Ayenera kupatsidwa ndalama zokwanira kuti athe kulipira zosowa zawo zofunika, chifukwa wantchito amene malipiro ake ndi osakwanira amatengedwa ngati osowa (Masikini) yemwe ndi oyenera kulandira thandizo la Zakaat.

F Kodi ndizoyenera kupereka gawo la Zakaat kwa munthu amene anatenga ngongole kuti athandizire zosowa zake komanso kusamalira banja lake?

Idyani Dakwi, poti m’menemo muli madalitso ochuluka.

”

Bukhari ndi Muslim

YMunthu amene akukanika kubweza ngongole yomwe anatenga kuti athandizike iye komanso kuti athandize banja lake ndi oyenera kulandira Zakaat kuti imuthandize kupungula zina zomupinga. Koma kwamunthu amene anatenga ngongole kuti agule zinthu zongofuna kudzisangalatsa monga galimoto yodula sayenera kulandira nawo gawo la Zakaat kuti abweze ngongole yonga imeneyo.

FTilangizeni za maswalidwe oyenera a Salaat al-Eid.

YChoyamba tinene kuti Salaat ul-Eid ndi Swala yomwe imaswalidwa pagulu pa ma Eid awiri – Eid-ul-Fitr ndi Eid-ul-Adha, ndipo imakhala ndi ma Rakaah awiri kuphatikizapo ma Takbir ochulukirapo. Swalayi imayamba ndi Takbir yoyamba (Takbirat ul-Ihram – Allah Akbar) kuphatikizapo ma Takbir ena asanu ndi imodzi (6) kapena asanu ndi awiri (7) isanasomedwe Surat ul-Fatihah ndikutsatiranso Surah ina – Nthawi zambiri Surat ul-Aala. Kenako Swala-yi imadzapitilira chimodzimodzi ngati ma Swala ena popanga Rukuu komanso Sujood kenako amadzaimanso pa Rakaah yachiwiri. Pa Rakaah yachiwiriyi Imam amadzaonjezera ma Takbir ena asanu (5) pambuyo pa Takbir yoyamba kenako amadzasoma Surat ul-Fatihah ndikudzatsatiranso Surah ina – nthawi zambiri Surat ul-Ghashiyah. Pa mapeto pake, Swala-yi imadzatha ndi Tasleem. Kenako Imam amadzukanso ndikukwera pa Mim'bar kupanga Khutbah ndipo zikatere

mapemphero a Eid amakhala atha.

FKodi ndi malo ati ovomerezeka kuchitirapo mapemphero a Eid?

YMapemphero a Eid akuyenera kuswalidwa malo aliwonse omwe alibe zinthu zoipa monga Najis (uve) komanso asakhale malo amene pamachitika zinthu za Haraam monga njuga kapena malo omwera mowa. Ndizofunikiranso kwambiri kuti malo amapempherowa akhale pa bwalo lalikulu. Palibenso vuto kuswalira malo amene eniake si Asilamu ngati apereka chilolezo.

FKodi pali ubwino wanji posala masiku asanu ndi limodzi (6) a Shawwal potsatira kumaliza kusala mu mwezi wa Ramadhan?

YMtumiki (Sallallahu Alayhi Wasallam) ananena kuti: “Munthu amene angasale masiku asanu ndi limodzi (6) pambuyo poti wamaliza kusala mu mwezi wa Ramadhan adzalandira malipiro ngati wasala chaka chonse”. (Muslim). Kusala mu masiku amenewa ndi kofunikira kwambiri kamba kakuti pali ndi malipiro ochuluka.

FKodi kusala mumasiku a mwezi wa Shawwal ndikotheka kumadumphitsa masiku posala kapena tikuyenera kusala mondondoza?

YPalibe cholakwika kusala motsatizana kapena modumphitsa masiku, koma ndizofunikira kwambiri kusala masikuwo mwezi wa Shawwal usanathe.

Anthu sadzakhala abwino pokhapokha adzayambe kumasula mwachangu kusala kwawo. ”

Bukhari ndi Muslim

F Kodi Munthu amene anadumphitsa masiku ena a mwezi wa Ramadhan osasala ndi oloedwa kusala mwezi wa Shawwal?

Y Munthu amene sanasale masiku ena amwezi wa Ramadhan akuyenera kubweza masiku amenewa asanayambe kusala mumwezi wa Shawwal. Mtumiki (Sallallahu Alayhi Wasallam) ananena kuti; “Munthu amene angasale mwezi wa Ramadhan nkudzasalanso masiku asanu ndi limodzi (6) mu mwezi wa Shawwal...”. Mu Hadith imeneyi “kusala mu mwezi wa Ramadhan” kukutanthauza kuti kumaliza kaye kusala mu mweziwo asanayambe kusala mu mwezi wa Shawwal. Ngakhale ma Ulama ena analoleza kuphatikiza ma Niyah osala – kusala pamodzi masiku a mwezi wa Ramadhan ndi Shawwal, zofunikira kwambiri ndizakuti kuyamba kubweza ngongole ya mu Ramadhan ndikumapitiriza ma Sunnah a Shawwal.

F Kodi ndi lamulo lanji kusala tsiku la Eid?

Y Kusala tsiku la Eid ndikolotsedwa chifukwa tsiku limeneli ndi lachisangalalo ndipo aliyense akuyenera kumasula kuti athe kusangalala nawo ndi anthu ena. Abu Sa’id al-Khudri (Radhiyallahu Anhu) anati: “Mtumiki (Sallallahu Alayhi Wasallam) anatiletsa kusala mumasiku a Eid ull-Fitr ndi Eid-ul-Adha. (Muslim).”

F Ndi chiyani chimene Msilamu akuyenera kuchita kuti ateteze Imaan yake pambuyo pa Ramadhan?

Y Chizindikiro chakuti kusala kwalandiridwa ndicho kupitiliza kuchita zabwino ngati momwe munthu amachitira mu nthawi ya Ramadhan. Munthu akuyeneranso kupitiliza kusala masiku ena monga lolemba ndi lachinayi; kupitiliza kuswali Tahajjud komanso kuwerenga Quran pafupipafupi; kuchilimika kuthandiza anthu ovutika ndi amasiye. Kukonza Imaan pambuyo pa Ramadhan ndi chinthu chofunikira kwa Msilamu aliyense.

F Kodi munthu ukuyenera kutani pamene nthawi ya Swala yakwana ndipo uli ndi chilakolako chofuna kudzithandiza?

Y Mtumiki (Sallallahu Alayhi Wasallam) analetsa kuswali pamene munthu ali ndi chilakolako chodzithandiza kamba kakuti zimenezo zimasokoneza Swala komanso kuchotsa chidwi chomwe chimafunikira mu nthawi imene munthu akuswali. Ndiye ndizofunikira kuti mu nthawi imene munthu akufuna kuswali achotse zinthu zonse zomupinga zimene zingasokoneze Swala yake.

Musasale masiku awiri kapena tsiku limodzi moyandikana ndi mwezi wa Ramadhan, kupatula okhawa amene ali ndi chizolowezi chosala masiku amenewo. ”

Bukhari ndi Muslim

F Kodi pali kusiyana kotani pakati pa ziphuphu ndi mphatso?

Y Ziphuphu ndi zinthu zimene munthu amapereka kwawina kuti atenge chinthu chomwe chisali choyenera kukhala chake. Pomwe mphatso ndi chinthu chimene munthu amapereka mosangalatsidwa pofuna kusinthana umwini popanda kuyembekeza chinachilichonse chochokera kwa opatsidwayo. Cholinga chopatsana mphatso ndi kulimbikitsa ubale komanso chikondi pakati pa anthu ngati momwe Mtumiki (Sallallahu Alayhi Wasallam) ananenera.

F Kodi ndi lamulo lanji kupita kumanda cholinga chokapemphepera anthu omwalira?

Y Kupita kumanda ndi chinthu chofunikira kwambiri kwa Msilamu aliyense wamamuna kamba kakuti Mtumiki (Sallallahu Alayhi Wasallam) analimbikitsa kutero komanso iye mwini amachita zimenezo. Mtumiki (Sallallahu Alayhi Wasallam) anati; “Ndinkakuletsani kupita kukayendera kumanda mbuyomu, panopa ndakulolezani ndipo mukhoza kumapitako.” (Muslim). Ndizofunikira kumayendera kumanda ndicholinga chakuti zikukumbutse za imfa yako komanso kuti ukamuchitire Duaa munthu omwalirayo.

F Tinapita kukamuwona mnzathu odwala ndi anthu ena. Munthu wina anayamba kuchita Duaa molimbika ndicholinga chakuti tizinena Ameen.

Kodi kumuchitira Duaa munthu odwala molimbika ena nkumayankha kuti Ameen ndi zoyenera pachipembedzo?


Y Kumuchitira Duaa munthu odwala ndi chinthu chapamwamba kwambiri kamba kakuti zimathandiza kuti Allah amuchepetsere mavuto ake ndikumuchiritsa komanso zimathandiza kumuchepetsera nkhawa pamene akudwala kamba kakuti abale ndi anzake amakhala ali naye pafupi. Ndipo palibe cholakwika anthu amene afika kudzawona odwala kuchita Duaa yo payekha -payekha kapena pagulu.


F Kodi ndi chifukwa chiyani manda amuna amakhala akuya kwambiri kusiyana ndi akazi?

Y Palibe kusiyana kwakutalika kwa manda pakati pa manda amuna ndi akazi; ana ndi akuluakulu chifukwa zimenezi ndi zomwe zili mu Sunnah ndipo Mtumiki (Sallallahu Alayhi Wasallam) anakalimbikitsa kukumba manda a mtundu uliwonse mwakuya. Manda akuyenera kukumbidwa mwakuya ndi cholinga chakuti mvula isathe kufukula mandawo komanso kuti fungo la anthu omwalirayo lisamveke patali.


Ramadhan akayamba, makomo aku Jannah amatsekulidwa, ndipo makomo akumoto amatsekedwa. Ndipo Satana amamangidwa. ”


Bukhari ndi Muslim


 Can you give me a clear text from the Sunnah which states that if Madhiy (prostatic fluid) gets onto clothes, it makes them impure (Najis) and it invalidates the prayer if a person prays wearing those clothes?


 Madhiy is impure and invalidates Wuzu. The evidence for that is what was narrated from Ali (Radhiyallahu Anhu), who said: I was a man who emitted a lot of Madhiy, and I started to do Ghushl until (the skin of) my back cracked. I mentioned that to the Prophet (Sallallahu Alayhi Wasallam) – or that was mentioned to him – and the Messenger of Allah (Sallallahu Alayhi Wasallam) said: “Do not do that. If you see Madhiy, then wash your genital parts and do Wuzu as you do for prayer.” (Abu Dawud).


 What is the ruling on a person who does not like shaving pubic hair.

 Shaving the pubic hair is one of the Sunnahs of the Fitrah (natural sound human inclinations) that are encouraged in Islam. The Messenger of Allah (Sallallahu Alayhi Wasallam) said: “Part of the Fitrah is shaving the pubic hair, cutting the nails and trimming the moustache.” (Bukhari and Muslim). The Sunnah indicates that it is not permissible to leave that for more than forty days, as Muslim (258) narrated that Anas Ibn Malik (Radhiyallahu Anhu) said: A time limit was set for us for trimming the moustache, cutting the nails, plucking the armpit hairs and shaving the pubes: that was not to be left for more than forty days.

 Is it permissible to pray to the left of the Imam in one row when there is no space on his right hand side, when the prayer is being offered in one row due to lack of space?

 If the Masjid is big enough to have more than one row, then the Sunnah is for the Imam to stand in front and for the followers to pray behind him. If that is not possible, because the place is small, then the best is for the follower to stand to the right of the Imam. If that is not possible, then there is nothing wrong with the follower who comes late standing to the left of the Imam.

 Some people, when they carry the bier (Janazah), hasten with it in such a way that some of the people cannot keep up with them. Is doing this prescribed or not?

 The Sunnah is to hasten with the bier, because of the report from the Prophet (Sallallahu Alayhi Wasallam), who said: “Hasten with the bier, for if (the deceased) was righteous, it is something good to which you are taking him, and if he was other than that, it is something bad of which you are ridding yourselves.” (Bukhari & Muslim). The scholars are agreed that it is recommended to hasten with the bier, unless there is the fear that hastening will cause the body to burst and the like, in which case those who are carrying it should walk at a measured pace.

It is not righteousness to fast while traveling. ”

Bukhari and Muslim



What is the reason for the difference in grave depth between males and females?



It is recommended to make the grave deep, whether it is for a male or a female, an adult or a child, because of the report narrated by Ahmad (22368) from an Ansari man who said: We went out with the Messenger of Allah (Sallallahu Alayhi Wasallam) for the funeral of an Ansari man, and I was a young boy with my father. The Messenger of Allah (Sallallahu Alayhi Wasallam) sat at the edge of the grave and started instructing the digger: "Make it wider at the place of the head and make it wider at the place of the feet." There is no difference in that regard between the grave of a man or the grave of a woman, or the grave of a child or the grave of an adult, because the sanctity of all is the same, and the purpose of burial is the same in all these cases.



Is Wuzu or Ghushl valid if I put my hands or my feet in a vessel of water so that the water touches my hands or my feet?



It is valid to do Wuzu or Ghushl by putting the limb into a vessel of water, as that is regarded as washing.



A student made a vow that if he passed his exams, he would fast for ten days. Does he have to fast them consecutively?



If someone vowed to fast for ten days if he passed his exams, he must fulfill his vow if he attained his goal, because this comes under the heading of a vow to do an act of worship (Nadhr), and a vow to do an act of worship must be fulfilled. Regarding whether the person should fast consecutively or not depends on the person's specification of the fasting. If he vowed to fast consecutively, then he should do so when the goal is attained. However, if they did not specify then he should ensure to fast the intended days in any suitable order.



What is your advice to a person who is well-versed in Islamic principles and does not want to learn from local or international lecturers?



Seeking knowledge is one of the noblest of deeds and most beautiful characteristics. It is sufficient indication of the virtue of knowledge that the angels lower their wings to the seeker of knowledge in approval of what he is doing, and there are other virtues. A person investing in Islamic knowledge is one of the vital figures in our society who should be respected and given high regard, however, it is advised to listen to contemporary scholars and refer to them when necessary to reduce error in his pursuit of Deen. Trusting his knowledge alone may not prove efficient in some cases hence the need to understand the views from authentic scholars in executing Fatwas and other Islamic issues.

Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among the other days for fasting except if it coincides with a day on which you habitually fast.

”

Muslim and Nasai

Eid-ul-Fitr

Chisangalalo cha Halaal

Chisangalalo cha Eid-ul-Fitr chomwe ndi chizindikiro chakumaliza kusala mu mwezi wa Ramadhan, ndi nyengo yaikulu yachisangalalo komanso chitsitsimutso kwa Asilamu onse. Tsiku la Eid ndi tsiku lomwe anthu amakhala akupembedza komanso kugawana kangachepe (Sadaqah) kamene ali nako ndi anthu osiyanasiyana makamaka ochekepededwa kuti nawo amasule kusala kumene anali kuchita mwezi wa Ramadhan.

Mtumiki (Sallallahu Alayhi Wasallam) analangiza kuti Eid sinthawi yongosangala chabe ayi komanso ndi nthawi yakuti anthu atsatire ma Sunnah popereka Zakaah komanso kuwonetsana chikondi ndi chifundo pakati pathu.

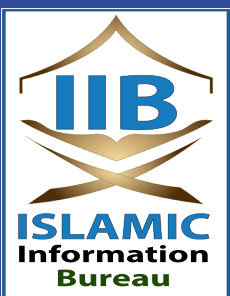
Pamene tikuyandikira Eid, ndizoyenera kwambiri kwa Msilamu aliyense kukhala okonzeka kupitiliza zabwino zimene amachita mu mwezi wa Ramadhan monga kuswali Tahajjud komanso kuwerenga Quran.

Imodzi mwa maSunnah ofunikira tsiku la Eid ndikuchita Takbir iyi – **Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa Lillahil-hamd**, pambuyo pa Swala ya Maghrib tsiku lomaliza kusala mwezi Ramadhan. Ndizofunikira kuti amuna azichita ma Takbir wa molimbika mmalo osiyanasiyana monga ku Mzikiti, kumsika ndi m'misewu. Pomwe akazi akuyenera kuchita chimodzi koma mosakweza mawu.

Ku mmawa kwa tsiku la Eid Swala isanayambike, ndi Sunnah kudya tende kapena kudya chakudya china chilichonse – sizoyenera kuswali Eid-ul-Fitr usanadye kanthu. Ndizofunikiranso kuvala chovala chabwino kwambiri pa tsikulo, kusamba ndikudzola mafuta onunkhira komanso kugwiritsa ntchito njira zosiyana popita ndi pobwelera ku mapemphero.

Mapemphero a Eid ndi nyengo yabwino kwa Msilamu aliyense. Ichi ndichifukwachake Mtumiki (Sallallahu Alayhi Wasallam) analimbikitsa Msilamu aliyense kuphatikizapo amayi amene asakuswali (kamba ka nsambo) kuti apezeke nawo pamalopa kuti athe kukhala nawo limodzi Asilamu ena ndi cholinga cholimbikitsa umodzi ndi chikondi.

Pamene anthu akusangalala tsiku la Eid, ndizofunikira kumachitirana Duaa yokuti **“Taqabbalullahu minnaa waminkum aamaalu sswaalih”** cholinga chakuti Allah alandire zintchito zake zabwino zimene amachita mu mwezi wa Ramadhan.



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