



150

Questions and Answers
on UMDATUTL AHKAM
of AbdulGhani' ibn
AbdulWaahid al-Maqdisi

By

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مقدمة

الحمد لله رب العالمين، غافر الذنب وقابل التوب، شديد العقاب، ذي الطول، لا إله إلا هو، إليه المصير. أما بعد: إن كتاب "عمدة الأحكام" لمؤلفه عبد الغني بن عبد الواحد المقدسي، رحمه الله وأسكنه فسيح جنانه، كتاب مشتمل على جملة من أحاديث الأحكام في الطهارة والصلاة والزكاة والصيام والحج والمعاملات والأخلاق والحدود. وقد تم، بعون الله وتوفيقه، دراسة الكتاب من أوله إلى آخره مع جمع من طلبة العلم الإغاليين عبر شبكة التواصل الواتسابية قراءةً وتخریجاً وشرحاً واستنباطاً. فتعميماً للنفع والفوائد، قام بعض الإخوة الغيورين في المركز الوسطى الإسلامي بوضع أسئلة وأجوبة شاملة للكتاب، تقريباً للمعاني وتيسيراً لبعض عقد الكتاب وتقييماً للطلاب الدارسين. فالله نسأل أن يجزي الجميع خير ما جزى به المربين عن المتربين.

د. شيخ محمد النظيف بن يونس

INTRODUCTION

Praise be to Allah, the Lord of the Worlds, the Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower of blessings, there is no god but He, and to Him is the final return.

To proceed, The book *Umdat al-Ahkam (The Foundation of Ruminations)* by Abd al-Ghani ibn Abd al-Wahid al-Maqdisi (may Allah have mercy on him and grant him a spacious abode in Paradise) is a compilation of hadiths related to rulings on purification, prayer, zakah, fasting, Hajj, transactions, ethics, and punishments.

This book, With the permission and help of Allah, has been Taught from its beginning to the end to a group of eager Igala students via WhatsApp, with readings, annotations, explanations, and derivations. To spread the benefits, some dedicated brothers from AL-WUSTAA ISLAMIC CENTER have prepared comprehensive questions and answers on the book, aiming to clarify meanings, simplify complexities, and evaluate students. We ask Allah to reward all involved with the best reward given to educators.

Dr. Sheikh Muhammad Nazif bin Yunus

150 QUESTIONS & ANSWERS FROM 'UMDAT AL-AHKAM

Lessons from the Class of Shaykh Muhammad Nazeef Yunus

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين.

1. Question: Explain the wisdom behind the Prophet (ﷺ) prohibiting the leaving of a fire burning in one's house upon going to sleep, as mentioned in the chapter of *Isti'zan* (Seeking Permission).

Answer:

- **The Ruling:** The wisdom behind this prohibition is to take necessary precautions (Sadd adh-Dhara'i') to protect life, property, and one's family from potential harm, such as a fire spreading while the inhabitants are asleep and unaware. It is a Prophetic instruction that emphasizes proactive safety measures.

- **The Evidence:**

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ رَضِيَ اللَّهُ (رضي الله عنه)» فَأَطُفُوا هَا عَنْكُمْ.

- **The Translation:** On the authority of Abu Musa Al-Ash'ari (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said, "**Indeed, this fire is an enemy to you. So when you go to sleep, extinguish it.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Manners (Al-Adab), Hadith Number 17.

2. Question: Based on the chapter of Tayammum, if a person has a wound on his hand and cannot use water, what is the procedure for performing Tayammum?

Answer:

- **The Ruling:** He should perform Tayammum by striking the pure earth with his hands and then wipe his face and the opposite hand. For the wounded limb, he should wipe over the wound and its dressing. If wiping over the dressing is not possible, he performs Tayammum for that specific part.

- **The Evidence:**

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ...» (الصَّلَاةُ فَلْيُصَلِّ).

- **The Translation:** On the authority of Jabir ibn 'Abdullah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said, "**I have been given five**

(things) which were not given to anyone before me: ...and the earth has been made for me a place of prostration and a means of purification (Tayammum). So, whichever man from my Ummah reaches the prayer, let him pray..."

- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Taharah), Hadith Number 25.

3. Question: In the Book of Hajj, what is the ruling for someone who says the Talbiyah from a place that is not a Miqat? Is his Hajj valid?

Answer:

- **The Ruling:** His Hajj is valid, but he has committed an error by passing the Miqat without assuming Ihram. He is required to offer a Fidyah (sacrificial animal) as expiation for this omission.
- **The Evidence:**
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحَلِيفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ، فَقَالَ: «هُنَّ لِهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ هُنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ مِنْهَا».
- **The Translation:** On the authority of Ibn 'Abbas (رضي الله عنهما) that the Messenger of Allah (ﷺ) appointed Dhul-Hulaifah as the Miqat for the people of Medina, Al-Juhfah for the people of Sham, Qarn al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. He said, "These Mawaqit are for the people at those very places, and for those who come through them from other than their (resident) places, who intend Hajj and Umrah. And whoever is (residing) before them (i.e., inside the Miqat), then his Miqat is from his home, and so on until the people of Makkah, they assume Ihram from it (i.e., Makkah)."
- **The Reference:** *'Umdat al-Ahkam*, The Book of Hajj, Hadith Number 2.

4. Question: Describe the difference between the Qunut in the Witr prayer and the Qunut recited during times of calamity (Nawazil).

Answer:

- **The Ruling:** The Qunut in Witr is a Sunnah Mu'akkadah (a stressed Sunnah) that can be recited occasionally or consistently, depending on the Madhhab one follows. The Qunut for Nawazil is only recited during specific times of tribulation affecting the Muslims and is done in the five obligatory prayers until the calamity is lifted. The supplication for Nawazil is specific to the calamity, while the Witr Qunut has

known, prescribed supplications.

- **The Evidence (for Witr):**

عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي «...الْوُتْرِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

- **The Translation:** On the authority of Al-Hasan ibn 'Ali (رضي الله عنهما) who said: The Messenger of Allah (ﷺ) taught me words to say in the Witr prayer: "**O Allah, guide me among those You have guided...**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadith Number 64.

5. Question: What nullifies a fast according to the explicit texts in the Book of Fasting?

Answer:

- **The Ruling:** The explicit nullifiers mentioned in the authentic texts are: eating, drinking, intentional vomiting, sexual intercourse, and the onset of menstruation or post-natal bleeding.
- **The Evidence (for sexual intercourse):**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصٍ وَلَا مَرَضٍ لَمْ يَقْضِهِ صِيَامُ الدَّهْرِ، وَإِنْ صَامَهُ» وَفِي رِوَايَةٍ: «مَنْ أَصْبَحَ جُنُبًا فِي رَمَضَانَ فَقَدْ أَفْطَرَ

- **The Translation:** On the authority of Abu Hurairah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said, "**Whoever breaks a day of Ramadan without a concession nor illness, then even if he were to fast for a lifetime, he could not make it up.**" In another narration: "**Whoever awakes in a state of Janabah (major impurity) in Ramadan, then he has broken his fast.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyam), Hadith Number 20.

6. Question: In the chapter of Salah, the hadith states, "Then face the Qiblah and say Takbir." What is the wisdom behind facing the Qiblah specifically at this point?

Answer:

- **The Ruling:** Facing the Qiblah is the fundamental direction of the Muslim's worship. The Takbiratul-Ihram signifies the formal entrance into the state of prayer, and it is most appropriate to begin this sacred state while facing the House of Allah, demonstrating unity, submission, and the singular focus of the act of worship.
- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ ...لَمْ تُصَلِّ». فَذَكَرَ الْحَدِيثَ، وَفِيهِ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ أَقْرَأْ مَا تيسَّرَ مِنْ الْقُرْآنِ».

- **The Translation:** On the authority of Abu Hurairah (رضي الله عنه): The Messenger of Allah (ﷺ) entered the mosque, and a man entered, prayed, then came and greeted the Prophet (ﷺ). The Prophet (ﷺ) returned the greeting and said, **"Go back and pray, for you have not prayed."** ...In the hadith: **"When you stand for the prayer, say Takbir, then recite what is easy for you from the Qur'an..."**
- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadith Number 11.

7. Question: From the chapter of Wudu', if a person has doubt about whether he broke his Wudu' or not, what is the ruling on his current state?

Answer:

- **The Ruling:** The principle is that certainty is not overruled by doubt. Therefore, he remains in a state of purity until he is certain that an nullifying act has occurred. He should not act upon the doubt.
- **The Evidence:**
عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكََا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ الَّذِي يُحِيلُ إِلَيْهِ أَنَّهُ يَجِدُ «الشَّيْءَ فِي الصَّلَاةِ»، فَقَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».
- **The Translation:** On the authority of 'Abbad ibn Tamim, from his uncle, that a man complained to the Messenger of Allah (ﷺ) about the one who imagines that he feels something (i.e., passing wind) during the prayer. He (ﷺ) said, **"He should not leave (the prayer) until he hears a sound or smells an odor."**
- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Taharah), Hadith Number 14.

8. Question: During Tawaf, what is the ruling on men and women being in close proximity (Ikhtilat) within the crowds?

Answer:

- **The Ruling:** It is prohibited (Haram) for non-Mahram men and women to intentionally mix or touch one another, even during Tawaf. However, the unavoidable, slight brushing that occurs in large crowds without desire is excused due to necessity, but one must strive to avoid it as much as possible.
- **The Evidence (The general principle of avoiding touching non-Mahram):**

The primary evidence for this ruling is the Quranic verse: "Tell the believing men to lower their gaze and guard their private parts..." (An-Nur: 30) and the hadith: "For one of you to be stabbed in the head with an iron needle is better for him than to touch a woman who is not permissible for him." (At-Tabarani). While this specific hadith is not in *'Umdat al-Ahkam*, the chapter on Hajj emphasizes following the Prophet's example in Tawaf without specifying gender mixing, implying the application of general Islamic rulings.

9. Question: Explain the meaning of the Prophet's statement: "The key to prayer is purification..."

Answer:

- **The Ruling:** It means that purification (Wudu' or Ghusl) is the essential precondition without which the prayer is not accepted. It is the "key" that unlocks the validity of the Salah, just as a key is needed to open a lock. It establishes the fundamental connection between physical cleanliness and spiritual readiness for communion with Allah.
- **The Evidence:**
عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».
- **The Translation:** On the authority of 'Ali ibn Abi Talib (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said, "The key to prayer is purification, its Tahrim (act that makes it forbidden to do other things) is the Takbir, and its Tahli'l (act that makes other things permissible again) is the Taslim (saying As-Salamu 'Alaykum)."
- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Taharah), Hadith Number 3.

10. Question: A traveler breaks his fast during Ramadan. Later, he decides to settle back in his city before the day ends. What is required of him?

Answer:

- **The Ruling:** He must abstain from eating and drinking for the remainder of that day, as he is now resident, and he is obligated to make up that day later. The ruling of the day is based on the condition at the end of the day; since he became a resident before sunset, he must respect the sanctity of the day.
- **The Evidence (The principle of the traveler's concession):**
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نَسَافِرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّ يَعْجَبُ الصَّائِمُ عَلَى الْمُفْطَرِ، وَلَا الْمُفْطَرُ عَلَى الصَّائِمِ.
- **The Translation:** On the authority of Anas ibn Malik (رضي الله عنه) who

said: "We used to travel with the Prophet (ﷺ), and the fasting person would not criticize the one who broke his fast, nor would the one who broke his fast criticize the fasting person."

- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyam), Hadith Number 16.

11. Question: What is the evidence for performing Masah (wiping) over leather socks (Khuffayn), and what are its conditions?

Answer:

- **The Ruling:** The evidence is the authentic practice of the Prophet (ﷺ). The conditions are: 1) They are put on while in a state of purity, 2) They cover the entire foot up to the ankle, 3) The Masah is only for a specified period (one day and night for a resident, three days and nights for a traveler).
- **The Evidence:**
عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزَعِ خُفِّيهِ، فَقَالَ: «دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ». فَمَسَحَ عَلَيْهِمَا.
- **The Translation:** On the authority of Al-Mughirah ibn Shu'bah (رضي الله عنه) who said: I was with the Prophet (ﷺ) on a journey, and I bent down to take off his Khuff. He said, "**Leave them, for I put them on while in a state of purity.**" So he wiped over them.
- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Taharah), Hadith Number 21.

12. Question: In the description of the Prophet's Salah, how did he (ﷺ) place his hands when standing in prayer?

Answer:

- **The Ruling:** He (ﷺ) would place his right hand over the back of his left hand, wrist, and forearm, and place them on his chest.
- **The Evidence:**
عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ قَائِمًا فِي الصَّلَاةِ قَبِضَ بِيَمِينِهِ عَلَى شِمَالِهِ.
- **The Translation:** On the authority of Wa'il ibn Hujr (رضي الله عنه) who said: "**I saw the Prophet (ﷺ) when he was standing in prayer, he would grasp with his right hand over his left hand.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadith Number 12.

13. Question: What is the difference between the Sa'i of Hajj and the Sa'i of

Umrah?

Answer:

- **The Ruling:** There is no difference in the physical action itself; both involve walking seven times between Safa and Marwah. The difference is in the context and intention (Niyyah). The Sa'i for Umrah is part of the Umrah rites, while the Sa'i for Hajj (whether Tamattu', Qiran, or Ifrad) is part of the Hajj rites. The timing may also differ based on the type of Hajj.

- **The Evidence (The command to perform Sa'i):**

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فِي حَدِيثِ حَجَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّوِيلِ، قَالَ: حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَّمْتُ الرُّكْنَ، فَرَمَلْتُ ثَلَاثًا وَمَشَيْتُ أَرْبَعًا، ثُمَّ تَقَدَّمْتُ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأْتُ: {وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى} فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ أَبِي يَقُولُ: وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ بِـ {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ {قُلْ يَا أَيُّهَا الْكَافِرُونَ}، ثُمَّ رَجَعَ إِلَى الرُّكْنَ... فَاسْتَلَّمَهُ، ثُمَّ خَرَجَ إِلَى الصَّفَا

- **The Translation:** On the authority of Jabir ibn 'Abdullah (رضي الله عنهما) in the long hadith of the Prophet's Hajj: "...When we came to the House with him, he touched the Corner (Black Stone), then he performed Ramal (brisk walking) for three circuits and walked (normally) for four. Then he went to the Maqam of Ibrahim and recited: 'And take you (people) the Maqam of Ibrahim as a place of prayer.' [2:125] He placed the Maqam between himself and the House... Then he returned to the Corner and touched it, then he went out to As-Safa'..." (The hadith then describes the Sa'i).
- **The Reference:** 'Umdat al-Ahkam, The Book of Hajj, Hadith Number 12.

14. Question: If a person enters the Masjid while the Imam is in Ruku', what should he do?

Answer:

- **The Ruling:** He should say the opening Takbir (Takbiratul-Ihram) while standing, then go into Ruku'. If he is able to achieve a state of calm (Tuma'ninah) in Ruku' with the Imam, he has caught that Rak'ah.

- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَتَيْتُمُ الصَّلَاةَ وَنَحْنُ سَجُودٌ {فَاسْجُدُوا، وَلَا تَعْدُوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرُّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ}»

- **The Translation:** On the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "If you come to the prayer while we are in Sujud, then prostrate, and do not count it as anything (i.e., a

Rak'ah). And whoever catches the Ruku', he has caught the Rak'ah."

- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadith Number 49.

15. Question: A man dies during Ramadan and has outstanding missed fasts. What is the ruling regarding making them up?

Answer:

- **The Ruling:** If he had missed fasts from Ramadan due to a valid excuse (like illness or travel) and died before he could make them up, there is no sin upon him, and nothing is required. If he had missed fasts without a valid excuse and died, he is sinful, but the majority of scholars hold that his heirs should fast on his behalf, as per the general command.
- **The Evidence:**
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَوَلِيُّهُ».
- **The Translation:** On the authority of 'Aishah (رضي الله عنها) that the Messenger of Allah (ﷺ) said, "**Whoever dies while he still has fasts to make up, his heir should fast on his behalf.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyam), Hadith Number 23.

16. Question: The hadith mentions not turning away in prayer until it is finished. What are the types of "turning away" that are prohibited?

Answer:

- **The Ruling:** There are two main types: 1) Turning away of the heart by being preoccupied with worldly affairs, and 2) Turning away of the eyes by looking around unnecessarily. Both diminish the reward and perfection of the prayer, as they contradict the state of Khushū' (devotion).
- **The Evidence:**
عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ».
- **The Translation:** On the authority of Abī Dharr (رضي الله عنه), from the Prophet (ﷺ) who said: "**Allah, the Mighty and Majestic, continues to turn to a servant during his prayer so long as he does not turn**

away. But if he turns his face (away), Allah turns away from him."

- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadīth Number 52.

17. Question: What invalidates Tayammum?

Answer:

- **The Ruling:** Anything that invalidates Wuḍū' invalidates Tayammum. Additionally, Tayammum is invalidated if water becomes available to the person who performed it due to the absence of water. The discovery of water before starting the prayer necessitates performing Wuḍū' instead.
- **The Evidence:**
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيُمْسَسْهُ بِشَرَّتِهِ، فَإِنَّ ذَلِكَ خَيْرٌ».
- **The Translation:** On the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Indeed, the pure earth is a means of purification for the Muslim, even if he does not find water for ten years. But when he finds water, let him touch it to his skin, for that is better.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Tahārah), Hadīth Number 28.

18. Question: What is the ruling on saying the Talbiyah loudly during Hajj, and is there a difference between men and women?

Answer:

- **The Ruling:** It is a Sunnah for men to raise their voices when reciting the Talbiyah, as it is a proclamation of the worship of Tawhīd. For women, they should recite it in a voice that is audible to themselves and those close to them, but they should not raise their voices loudly, to avoid fitnah.
- **The Evidence:**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «...وَأَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، «مُرْ أَصْحَابَكَ فَلْيَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ، فَإِنَّهَا مِنْ شُعَارِ الْحَجِّ».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه): The Messenger of Allah (ﷺ) said: "**...And Jibrīl came to me and said: 'O Muhammad, command your companions to raise their voices with the Talbiyah, for indeed it is among the symbols of Hajj.'**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Hajj, Hadīth Number 7.

19. Question: Describe the proper way of performing Sujūd as-Sahw (Prostration of Forgetfulness).

Answer:

- **The Ruling:** It is performed by making two prostrations like the prostrations of prayer, with Takbīr when going down and coming up. Its timing is generally before the Salām if the forgetfulness was due to an omission, or after the Salām if it was due to an addition, based on the detailed scenarios in the Sunnah.
- **The Evidence:**
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى، ثَلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ...».
- **The Translation:** On the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "If anyone of you has doubt in his prayer, and he does not know how much he has prayed, three or four (Rak'ahs), then let him discard the doubt and base his prayer on what he is certain of. Then let him perform two prostrations before giving the Salām..."
- **The Reference:** 'Umdat al-Ahkam, The Book of Prayer (As-Salah), Hadīth Number 60.

20. Question: Who is excused from fasting Ramadan and what are their respective obligations?

Answer:

- **The Ruling:** The excused are: the sick and the traveler (they must make up the days later), the elderly and the terminally ill who cannot fast (they must feed a poor person for each day), pregnant and nursing women if they fear harm (they must make up the days later, and some scholars say they should also feed the poor if the fear is for the child), and women in menstruation or post-natal bleeding (they must make up the days later).
- **The Evidence:**
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ يُصِيبُنَا ذَلِكَ - تَغْنِي الْحَيْضَ - فَنُؤْمِرُ بِقَضَاءِ الصَّوْمِ، وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ.
- **The Translation:** On the authority of 'Aishah (رضي الله عنها) who said: "That used to happen to us - meaning menstruation - and we were commanded to make up the fast, but we were not commanded to make up the prayer."

- **The Reference:** 'Umdat al-Ahkam, The Book of Fasting (As-Siyām), Hadīth Number 25.

21. Question: What is the ruling on speaking about worldly matters in the Masjid?

Answer:

- **The Ruling:** It is permissible to speak about permissible (Halāl) worldly matters in the Masjid. However, the primary purpose of the Masjid is for prayer, remembrance of Allah, and seeking knowledge, so excessive worldly talk is discouraged (Makrūh), and it is forbidden to engage in sinful speech.
- **The Evidence:**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْبُرْأَقُ فِي الْمَسْجِدِ خَطِيئَةٌ،
«وَرَكَّةٌ» أَرَنُهَا دَفَنُهَا

This hadīth, while about spitting, establishes the principle of honoring the Masjid and not bringing in what is improper. General speech is regulated by the Quranic verse: "There is no good in most of their secret talks except (in) him who orders charity, good deeds, or conciliation between people." (An-Nisā': 114)

- **The Translation:** On the authority of Anas ibn Mālik (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Spitting in the mosque is a sin, and its expiation is to bury it.**"
- **The Reference:** 'Umdat al-Ahkam, The Book of Prayer (As-Salah), Hadīth Number 42.

22. Question: If water is not available for Wuḍū', but a person has enough money to buy it at an exorbitant price, is he obliged to buy it?

Answer:

- **The Ruling:** No, he is not obliged to buy water at an exorbitant price that causes him hardship. The concession of Tayammum remains for one who "does not find water" or finds its use difficult. An exorbitant price constitutes a hardship, so he may perform Tayammum.
- **The Evidence:**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِزِلَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

- **The Translation:** "O you who have believed, when you rise to

[perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of Janābah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Surah Al-Mā'idah: 6)

- **The Reference:** This is the foundational verse for Tayammum in the Quran. The principle of "no hardship" is derived from it.

23. Question: What is the meaning of the statement that Hajj Mabrūr has no reward except Paradise?

Answer:

- **The Ruling:** It means that an accepted Hajj—one that is free from sin, performed with sincerity (Iklās) for Allah alone, in accordance with the Sunnah of the Prophet (ﷺ), and from which one returns as a better person—is such a magnificent and pure act of worship that its ultimate and fitting reward is nothing less than Paradise.
- **The Evidence:**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "One 'Umrah to the next is an expiation for what is between them. And the Hajj Mabrūr has no reward except Paradise."
- **The Reference:** *'Umdat al-Ahkam*, The Book of Hajj, Hadīth Number 4.

24. Question: In the congregational prayer, if the Imām makes a mistake in recitation, what should the followers do

Answer:

- **The Ruling:** The men should correct him by saying "Subhānallāh," as this is the Dhikr prescribed for alerting the Imām. The women should indicate the mistake by clapping, which is done by striking the back of one hand with the fingers of the other.
- **The Evidence:**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «...وَالْتَسْبِيحُ لِلرِّجَالِ،

«وَالْتَصْنِيقُ لِلنِّسَاءِ».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "...And saying 'Subhānallāh' is for the men, and clapping is for the women." (This is part of a longer hadīth about alerting the Imām).
- **The Reference:** 'Umdat al-Ahkam, The Book of Prayer (As-Salah), Hadīth Number 50.

25. Question: A person intentionally breaks his fast during Ramadan without a valid excuse. What is the expiation (Kaffārah) for this?

Answer:

- **The Ruling:** If the act was sexual intercourse, the expiation is severe: to free a believing slave, or if unable, to fast two consecutive months, or if unable, to feed sixty poor people. For intentionally eating or drinking, the majority of scholars hold that there is no same Kaffārah, but the sin is major, and he must sincerely repent and make up that day.
- **The Evidence (for intercourse):**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ... فَذَكَرَ الْحَدِيثَ وَفِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ بِالْكَفَّارَةِ.

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: While we were sitting with the Prophet (ﷺ), a man came to him and said, "O Messenger of Allah, I am ruined!" He said, "**What has ruined you?**" The man said, "I had sexual intercourse with my wife in Ramadan..." ...The hadīth mentions that the Prophet (ﷺ) ordered him to perform the Kaffārah (freeing a slave, fasting, or feeding).
- **The Reference:** 'Umdat al-Ahkam, The Book of Fasting (As-Siyām), Hadīth Number 21.

26. Question: What is the ruling on praying in a garment that has a picture of an animate being on it?

Answer:

- **The Ruling:** It is prohibited (Harām) to pray in such a garment, as angels do not enter a house where there are images (of animate beings), and it distracts from the humility and focus required in prayer. The prayer is valid but disliked to the point of prohibition.
- **The Evidence (Principle from Hadīth on Images):**
عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

- **The Translation:** On the authority of Abī Talhah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: **"The angels do not enter a house in which there is a dog or pictures."**
- **The Reference:** *'Umdat al-Ahkam*, The Book of Manners (Al-Ādāb), Hadīth Number 21.

27. Question: Explain the types of water that can be used for purification.

Answer:

- **The Ruling:** The primary type is pure, purifying water (Tāhur), which is water that has retained its natural characteristics, such as rain, well, sea, and river water. Used water (after Wuḍū') is also pure and purifying. Water mixed with a pure substance (like soap) remains purifying as long as it is still called "water." If it is mixed with an impure substance and its taste, color, or smell changes, it becomes impure (Najis) and cannot be used.
- **The Evidence:**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَحْرِ: «هُوَ الطَّهُورُ مَاؤُهُ، «الْحِلُّ مَيْتَتُهُ».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said about the sea: **"Its water is pure, and its dead (animals) are permissible (to eat)."**
- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Tahārah), Hadīth Number 6.

28. Question: What are the places where it is recommended to raise one's voice when reciting the Talbiyah?

Answer:

- **The Ruling:** It is recommended to raise the voice when ascending heights, descending valleys, at the time of the two prayers (Dhuhr and 'Asr), when meeting another group of riders, and whenever one's energy is renewed.
- **The Evidence:**

This is derived from the practice of the Prophet (ﷺ) and the general command to raise the voice. The hadīth in *'Umdat al-Ahkam* (No. 7) is a general command. The specific times are mentioned in other books of Sunnah, like Sunan Abī Dāwūd, showing the application of the general command: "مُرْ أَصْحَابَكَ فَلْيَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ" (Command your companions to raise their voices with the Talbiyah).

29. Question: How does the Imām's standing position differ from the

followers' in the prayer?

Answer:

- **The Ruling:** The Imām stands alone at the front, directly in line with the Sutra (barrier) and the center of the row. The followers stand behind him, aligned in straight, compact rows, with the best rows being the first ones for men and the last ones for women. The Imām's position is one of leadership and being followed.
- **The Evidence:**
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، وَقُمْنَا مَعَهُ، فَجَاءَتْ جَارِيَةٌ... فَذَهَبَتْ بَيْنَ يَدَيْهِ، وَهُوَ فِي الصَّلَاةِ... وَأَخْرَجْنَا الْفَهْقَرَى وَرَأَاهُ جَارِيَةً...
• **The Translation:** On the authority of Anas ibn Mālik (رضي الله عنه) who said: The Messenger of Allah (ﷺ) stood to pray, and we stood with him. Then a young girl came... she passed in front of him while he was praying... so we moved backwards behind him.
- **The Reference:** 'Umdat al-Ahkam, The Book of Prayer (As-Salah), Hadīth Number 48.

30. Question: What is the ruling on using a Miswāk during the fast, and does its taste break the fast?

Answer:

- **The Ruling:** It is a Sunnah to use the Miswāk at all times, including while fasting, whether at the beginning or the end of the day. Its taste does not break the fast, but one should be cautious not to swallow any particles from it. A dry or fresh Miswāk is permissible.
- **The Evidence (General virtue of Miswāk):**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».
• **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه), from the Prophet (ﷺ) who said: "Were it not that I would be overburdening my Ummah, I would have ordered them to use the Siwāk for every prayer."
- **The Reference:** 'Umdat al-Ahkam, The Book of Purification (At-Tahārah), Hadīth Number 18.

31. Question: From the chapter of Janābah, what is the minimum amount of water required for Ghusl?

Answer:

- **The Ruling:** There is no specific minimum amount mentioned in the authentic Sunnah. The obligation is to wash the entire body with water,

and the amount varies from person to person based on their size and the method of washing (pouring, immersing, etc.).

- **The Evidence:**

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ وَهُوَ الْفَرْقُ، مِنَ الْجَنَابَةِ.

- **The Translation:** On the authority of 'Āishah (رضي الله عنها) that the Prophet (ﷺ) used to perform Ghusl from a vessel which was the *Faraq* (a specific measure), from sexual impurity.
- **The Reference:** 'Umdat al-Ahkam, The Book of Purification (At-Tahārah), Hadīth Number 38.
- **Note:** This hadīth describes the Prophet's practice with a certain vessel, but it does not stipulate it as a minimum requirement, establishing that the obligation is to wash the entire body regardless of the exact quantity.

32. Question: What is the ruling on a woman performing Tawāf while experiencing Istihādah (non-menstrual vaginal bleeding)?

Answer:

- **The Ruling:** She can perform Tawāf. Her condition is like that of someone with a continuous wound. She must make Wuḍū' for the time of each prayer, and this Wuḍū' is sufficient for her Tawāf if performed within that prayer's time.
- **The Evidence (Principle from the story of Fātimah bint Abī Hubaysh):**

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَخَاضُ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا هُوَ عِرْقٌ».

- **The Translation:** On the authority of 'Āishah (رضي الله عنها) that Fātimah bint Abī Hubaysh used to have Istihādah, so the Messenger of Allah (ﷺ) said to her: "Indeed, menstrual blood is black and recognizable. So when it is that (menstrual blood), then refrain from prayer. But when it is the other (blood), then perform Wuḍū' and pray, for it is (only from) a blood vessel."
- **The Reference:** 'Umdat al-Ahkam, The Book of Purification (At-Tahārah), Hadīth Number 44.
- **Note:** The permissibility of Tawāf is derived by analogy (Qiyās) from the permissibility of prayer for the Mustahādah, as both are acts of worship requiring purity.

33. Question: In the Friday prayer, what is the ruling if the Khutbah is

delivered in a language other than Arabic?

Answer:

- **The Ruling:** The majority of scholars hold that the two Khutbahs must be in Arabic. If they are delivered entirely in another language without any Arabic, the Khutbah is invalid, and thus the Jumu'ah prayer is not valid, because the Khutbah is a pillar (Rukn) of the Jumu'ah prayer.
- **The Evidence (The practice of the Prophet and the Khulafā')**:

The evidence is based on the continuous practice (Tawātur) of the Prophet (ﷺ), his Companions, and the righteous Salaf in delivering the Friday Khutbah in Arabic. This establishes it as a Sunnah and a necessary condition for its validity, as it is an act of worship that is Tawqīfī (based on revelation). While there is no single hadīth in *'Umdat al-Ahkam* explicitly stating this, the entire chapter on Jumu'ah presupposes the Arabic language as the medium for the Khutbah.

34. Question: A person wakes up for Suhūr in a state of Janābah. Can he fast that day?

Answer:

- **The Ruling:** Yes, his fast is valid. He must perform Ghusl before the Fajr prayer. However, even if he does not perform Ghusl until after Fajr (as long as he had the intention to fast before Fajr), his fast is still valid, though he is sinful for delaying the obligatory Ghusl for prayer.
- **The Evidence:**

عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

- **The Translation:** On the authority of 'Āishah and Umm Salamah (رضي الله عنهم) that the Messenger of Allah (ﷺ) would be overtaken by Fajr while he was in a state of Janābah from (being with) his wife, then he would perform Ghusl and fast.
- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyām), Hadīth Number 19.

35. Question: What is the meaning of the Prophet's instruction to "make your rows straight"?

Answer:

- **The Ruling:** It means that worshippers should stand shoulder-to-shoulder and ankle-to-ankle, with no gaps between them, to achieve unity, humility, and perfection in the congregation. It also involves aligning the rows directly behind the Imām and ensuring they are

straight.

- **The Evidence:**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ».

- **The Translation:** On the authority of Anas ibn Mālik (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Straighten your rows, for indeed straightening the rows is from the establishment of the prayer.**"

- **The Reference:** 'Umdat al-Ahkam, The Book of Prayer (As-Salah), Hadīth Number 46.

36. Question: If a person finds moisture on his garment but does not know whether it is water or urine, what should he do?

Answer:

- **The Ruling:** The principle is that things are presumed to be pure until proven otherwise. He does not need to wash it unless he is certain or has a strong presumption that it is an impure substance. Doubt does not override certainty of original purity.

- **The Evidence (Principle from Hadīth 14):**

عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكَاَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ «الشَّيْءَ فِي الصَّلَاةِ، فَقَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

- **The Translation:** "He should not leave (the prayer) until he hears a sound or smells an odor." This establishes that mere doubt without certainty does not nullify the state of purity.
- **The Reference:** 'Umdat al-Ahkam, The Book of Purification (At-Tahārah), Hadīth Number 14.

37. Question: What is the ruling on shaving or cutting the hair for a person in Ihrām?

Answer:

- **The Ruling:** It is strictly prohibited (Harām) for a person in Ihrām to shave or cut any hair from his head or body. Doing so incurs a Fidyah (ransom), which is to fast three days, or feed six poor people, or sacrifice a sheep.

- **The Evidence:**

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حُمِلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقَمَلُ يَتَنَازَرُ عَلَى وَجْهِهِ، فَقَالَ: «مَا كُنْتُ أَرَى الْجَهْدَ بَلَغَ بِكَ مَا أَرَى، تَجِدُ شَاةً؟» قُلْتُ: لَا. قَالَ: «فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ».

- **The Translation:** On the authority of Ka'b ibn 'Ujrah (رضي الله عنه)

who said: I was carried to the Messenger of Allah (ﷺ) with lice falling on my face. He said, **"I did not think that hardship had reached you to the extent I see. Can you find a sheep (to sacrifice)?"** I said, "No." He said, **"Then fast three days, or feed six poor people..."**

- **The Reference:** *'Umdat al-Ahkam*, The Book of Hajj, Hadīth Number 27.

38. Question: Describe the Tashahhud as narrated by Ibn Mas'ūd (رضي الله عنه).

Answer:

- **The Ruling:** The Tashahhud to be recited is: "At-tahiyyātu lillāhi, was-salawātu wat-tayyibātu. As-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuhu. As-salāmu 'alaynā wa 'alā 'ibādillāhis-sālihīn. Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muhammadan 'abduhu wa rasūluh."
- **The Evidence:**
عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ، وَكَفَيْ بَيْنَ كَفَيْهِ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: «التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».
- **The Translation:** On the authority of 'Abdullāh ibn Mas'ūd (رضي الله عنه) who said: The Messenger of Allah (ﷺ) taught me the Tashahhud, with my hand between his hands, just as he would teach me a Surah from the Qur'an: "At-tahiyyātu lillāhi, was-salawātu wat-tayyibātu. As-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuhu. As-salāmu 'alaynā wa 'alā 'ibādillāhis-sālihīn. Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muhammadan 'abduhu wa rasūluh."
- **The Reference:** *'Umdat al-Ahkam*, The Book of Prayer (As-Salah), Hadīth Number 33.

39. Question: What is the difference between the intention for obligatory fasts and voluntary fasts?

Answer:

- **The Ruling:** For obligatory fasts (like Ramadan), the intention (Niyyah) must be made from the night before (before Fajr). For voluntary fasts, the intention can be made during the day, as long as no food, drink, or anything that breaks the fast has been consumed since the beginning of Fajr.
- **The Evidence (Principle for Obligatory Fasts):**
عَنْ خُصَّةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ

«الْفَجْرِ، فَلَا صِيَامَ لَهُ».

- **The Translation:** On the authority of Hafsa, the Mother of the Believers (رضي الله عنها), that the Prophet (ﷺ) said: **"Whoever does not intend the fast from the night before Fajr, there is no fast for him."**
- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyām), Hadīth Number 11.
- **Note:** Scholars have specified that this hadīth applies to obligatory fasts, while the permissibility of forming the intention for a voluntary fast after dawn is established in other narrations.

40. Question: What is the ruling on praying in a stolen garment?

Answer:

- **The Ruling:** The prayer is valid from a purely formal perspective, as the condition of covering the 'Awrah is met. However, the person is sinful for wearing stolen property and for the act of usurpation (Ghasb). He must repent to Allah and return the garment to its owner.
- **The Evidence (Principle of the validity of prayer with usurped property):**

The chapter on the conditions of prayer in *'Umdat al-Ahkam* does not list lawful ownership of the garment as a condition for the validity of the prayer itself. The focus is on covering the 'Awrah. The sin is a separate matter related to transactions and rights of others.

41. Question: How does one wash off the trace of urine according to the Sunnah?

Answer:

- **The Ruling:** For male infants, it is sufficient to sprinkle water over the affected area. For female infants, the urine must be washed off thoroughly. This distinction is based on the specific instruction of the Prophet (ﷺ).
- **The Evidence:**

عَنْ أُمِّ قَيْسٍ بِنْتِ مَخْصَنٍ، أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَجْلَسَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِهِ، فَقَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ. وَفِي رَوَايَةٍ عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَبُولُ الْغُلَامُ يَنْضَحُ، وَيَبُولُ الْجَارِيَةُ يُغْسَلُ».

- **The Translation:** On the authority of Umm Qays bint Mihsan that she came to the Messenger of Allah (ﷺ) with a young son of hers who had not yet eaten food. The Messenger of Allah (ﷺ) sat him in his lap, and the child urinated on his garment. So he called for water and sprinkled it

(over the spot) and did not wash it.

In a narration from 'Alī (رضي الله عنه), he said: The Messenger of Allah (ﷺ) said: **"The urine of a baby boy should be sprinkled (with water), and the urine of a baby girl should be washed."**

- **The Reference:** *'Umdat al-Ahkam*, The Book of Purification (At-Tahārah), Hadīth Number 9.

42. Question: What are the actions that are prohibited while in the state of Ihram for a man?

Answer:

- **The Ruling:** The main prohibitions are: wearing sewn garments (like shirts, trousers), covering the head (with something that touches it, like a cap), wearing perfume, cutting hair or nails, hunting land game, and engaging in sexual relations or anything that leads to it (like kissing with desire).

- **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَلْبِسُ الْمُحْرِمُ ... الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا الْبُرْنُسَ، وَلَا السَّرَاوِيلَ، وَلَا تَوْبًا مَسَّهُ وَرْسٌ أَوْ رَعْفَرَانٌ».

- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما) who said: The Messenger of Allah (ﷺ) said: **"The Muhrim must not wear a shirt, nor a turban, nor a burnous (hooded cloak), nor trousers, nor a garment touched by Wars or Saffron (i.e., perfume)..."**

- **The Reference:** *'Umdat al-Ahkam*, The Book of Hajj, Hadīth Number 23.

43. Question: What is the ruling on reciting Qur'an aloud in a prayer where the Imām is reciting silently?

Answer:

- **The Ruling:** The follower should listen to the Imām's recitation and remain silent. He should not recite aloud himself, whether it is Al-Fātihah or another Surah, based on the command to listen attentively when the Qur'an is recited.

- **The Evidence (Qur'anic Principle):**

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

- **The Translation:** **"And when the Qur'an is recited, then listen to it and pay attention that you may receive mercy."** (Surah Al-A'rāf: 204)
- **The Reference:** This verse is the primary evidence used by scholars for

this ruling. The chapters on prayer in *'Umdat al-Ahkam* describe the Imām reciting aloud or silently, implying the followers' role is to listen.

44. Question: A person eats out of forgetfulness during his fast. What is the ruling on his fast?

Answer:

- **The Ruling:** His fast remains valid and he should complete it. There is no sin upon him, and no requirement to make up the day. The Prophet (ﷺ) stated that Allah fed him and gave him drink.

- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ، فَلْيِمِّمْ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Whoever forgets that he is fasting and eats or drinks, then let him complete his fast, for it is Allah who has fed him and given him drink.**"
- **The Reference:** *'Umdat al-Ahkam*, The Book of Fasting (As-Siyām), Hadīth Number 18.

45. Question: What is the meaning of the hadīth: "When you stand for prayer, perform your prayer as if it is your last"?

Answer:

- **The Ruling:** It means one should pray with utmost concentration, humility, devotion, and perfection of its pillars and conditions, as if he will not have another chance to pray again and is standing before Allah, fearing that he may not be able to perform another prayer. This cultivates Khushū' and sincerity.
- **The Evidence:**

This is a well-known hadīth with the meaning: «صَلِّ صَلَاةَ مُودَعٍ» ("Pray the prayer of one who is bidding farewell"). While its chain is discussed by scholars, its meaning is sound and is supported by the overall Quranic and Prophetic emphasis on Khushū' in prayer. It is often cited in books of exhortation and is in line with the spirit of the prayers described in *'Umdat al-Ahkam*.

46. Question: What is the meaning of the hadīth: "The key to prayer is purification..."?

Answer:

- **The Ruling:** It means that purification (Wuḍū' or Ghusl) is the essential precondition without which the prayer is not accepted. It is the "key"

that unlocks the validity of the Ṣalāh, just as a key is needed to open a lock. It establishes the fundamental connection between physical cleanliness and spiritual readiness for communion with Allah.

• **The Evidence:**

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

- **The Translation:** On the authority of 'Alī ibn Abī Ṭālib (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "The key to prayer is purification, its Taḥrīm (act that makes it forbidden to do other things) is the Takbīr, and its Taḥlīl (act that makes other things permissible again) is the Taslīm (saying As-Salāmu 'Alaykum)."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Purification (Aṭ-Ṭahārah), Hadīth Number 3.

47. Question: If a person cannot find water or dust for Tayammum, what should he do?

Answer:

- **The Ruling:** He should pray in his current state without Wuḍū' or Tayammum, and he does not have to make up the prayer later. This is because the obligation is lifted due to the absence of its means, and Allah does not burden a soul beyond its scope.

• **The Evidence (Derived from the verse on Tayammum):**

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ...

- **The Translation:** "...Allah does not intend to place you in difficulty..." (Surah Al-Mā'idah: 6)
- **The Reference:** This is a principle derived from the primary texts. The absence of both water and dust represents the ultimate inability to achieve the required purification, thus the obligation to pray remains, but the condition is waived.

48. Question: What is the ruling on a woman wearing niqāb (face veil) during Ihrām?

Answer:

- **The Ruling:** It is prohibited for a woman in Ihrām to wear a niqāb or burqa' (a face covering that is tied or designed for that purpose). She should cover her face with something other than a veil, like a part of her headscarf (Khimār), if non-Maḥram men are present.

• **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَنْتَقِبِ الْمَرْأَةُ الْمُحْرِمَةُ، وَلَا

«تَلْبَسُ الْفُقَارَيْنِ».

- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنه), from the Prophet (ﷺ) who said: "**The woman in Ihram must not wear a niqāb, nor may she wear gloves.**"
- **The Reference:** 'Umdat al-Aḥkām, The Book of Hajj, Hadīth Number 24.

49. Question: What is the ruling on delaying a prayer beyond its prescribed time without a valid excuse?

Answer:

- **The Ruling:** It is a major sin. If a person delays a prayer intentionally until its time has passed, he has committed a grave wrong against himself. He must repent sincerely to Allah and make up the prayer immediately.
- **The Evidence (The defined prayer times are a strict obligation):**
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا
- **The Translation:** "Indeed, prayer has been decreed upon the believers a decree of specified times." (Surah An-Nisā': 103)
- **The Reference:** The entire chapter on prayer times in 'Umdat al-Aḥkām (Hadīths 1-10) establishes the strict observance of these times. Deliberate delay is a violation of this divine decree.

50. Question: What is the ruling on fasting the six days of Shawwāl for someone who has missed days from Ramadan?

Answer:

- **The Ruling:** He should first complete the missed days of Ramadan, then fast the six days of Shawwāl. He will still get the reward of fasting the entire year, as the virtue is connected to fasting Ramadan *and then* following it with six days of Shawwāl.
- **The Evidence (Principle of order for the virtue):**
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».
- **The Translation:** On the authority of Abī Ayyūb al-Anṣārī (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "**Whoever fasts Ramadan and then follows it with six days from Shawwāl, it is as if he has fasted the entire year.**"
- **The Reference:** 'Umdat al-Aḥkām, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 28.
- **Note:** The conjunction "then" (ثُمَّ) implies sequence. The virtue is

attained by fasting Ramadan *first*, which for one with missed days means completing them first.

51. Question: What is the ruling on praying in a graveyard?

Answer:

- **The Ruling:** It is strictly prohibited (Ḥarām) to pray voluntary or obligatory prayers in a graveyard, as it is a place of fitnah and could lead to shirk. The exception is the Funeral (Janāzah) prayer, which is performed in the graveyard.
- **The Evidence:** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ، وَلَا تُصَلُّوا إِلَيْهَا».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Do not sit on the graves, and do not pray towards them.**"
- **The Reference:** 'Umdat al-Aḥkām, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 44.

52. Question: If a woman sees a brownish discharge after her period has ended, how should she consider it?

Answer:

- **The Ruling:** If this brownish or yellowish discharge appears during the days of her known period or connected to them, it is considered part of the menstruation. If it appears after she has become pure (i.e., she saw the white discharge signaling the end of her period), then it is not part of the period, and she should pray and fast.
- **The Evidence:** عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنَّا لَا نَعْدُ الصُّفْرَةَ وَالْكَدْرَةَ بَعْدَ الطَّهْرِ شَيْئًا.
- **The Translation:** On the authority of Umm 'Aṭiyyah (رضي الله عنها) who said: "**We did not consider the yellowish or brownish discharge (after purity) to be anything (i.e., not part of menstruation).**"
- **The Reference:** 'Umdat al-Aḥkām, The Book of Purification (Aṭ-Ṭahārah), Hadīth Number 43.

53. Question: What is the ruling on shortening the prayer (Qaṣr) for a traveler, and what is the minimum distance?

Answer:

- **The Ruling:** It is a confirmed Sunnah (Sunnah Mu'akkadah) for a traveler to shorten the four-rak'ah prayers (Zuḥr, 'Aṣr, 'Ishā') to two

rak'ahs. The minimum distance is approximately 48 miles (80 km), which is the distance of a two-day journey by camel, known as the distance of "Qaşr."

• **The Evidence:**

عَنْ يَعْلى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ... فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَأَقْبَلُوا صَدَقَتَهُ».

- **The Translation:** On the authority of Ya'lā ibn Umayyah who said: I said to 'Umar ibn al-Khaṭṭāb... 'Umar said: "I was also surprised by what surprised you, so I asked the Messenger of Allah (ﷺ) about that, and he said: 'It is a charity that Allah has given to you, so accept His charity.'" (This was regarding shortening the prayer).
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 56.
- **Note:** The specific distance is derived from the practice of the Companions and is mentioned in other books of Sunnah, defining the application of the travel concession.

54. Question: How should a person who is sick pray if he cannot stand?

Answer:

- **The Ruling:** He should pray sitting. If he cannot sit, he should pray lying on his side, gesturing with his head for Rukū' and Sujūd, making the gesture for Sujūd lower than that for Rukū'. If he cannot do that, he should pray with his eyes, and his heart, and the obligation is lifted if he is completely unable.
- **The Evidence (Principle from the Quran):**

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

- **The Translation:** "So fear Allah as much as you are able." (Surah At-Taghābun: 16)
- **The Reference:** This is a general principle applied to prayer. The detailed descriptions are found in other books of Fiqh, based on the Prophet's (ﷺ) instruction to pray standing, or sitting, or lying down if unable.

55. Question: What is the ruling on fasting the day of 'Arafah for someone performing Hajj?

Answer:

- **The Ruling:** It is not Sunnah for the pilgrim on 'Arafah to fast. It is better for him not to fast so that he can conserve his strength for supplication (Du'ā') and remembrance (Dhikr) on that great day,

following the example of the Prophet (ﷺ).

• **The Evidence:**

عَنْ أُمِّ الْفَضْلِ بِنْتِ الْخَارِثِ، أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ، فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ، فَشَرِبَهُ.

- **The Translation:** On the authority of Umm al-Faḍl bint al-Ḥārith that some people argued in her presence on the day of 'Arafah about whether the Prophet (ﷺ) was fasting. Some said he was fasting, others said he was not. So she sent him a cup of milk while he was standing on his camel, and he drank it.
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 26.

56. Question: What is the meaning of the Prophet's statement: "Pray as you have seen me praying"?

Answer:

- **The Ruling:** It is a command to follow the Prophet's example in every detail of the prayer: its pillars (Arkān), obligatory acts (Wājibāt), recommended acts (Sunnan), mannerisms, and inner state of Khushū'. It is the foundational principle for the Sunnah in Ṣalāh and emphasizes that the prayer is a taught act of worship (Tawqīfī).
- **The Evidence:**

This is a well-known hadīth from the chapter on the description of the prayer. While the exact wording is found in other books like Ṣaḥīḥ al-Bukhārī, the entirety of the "Book of Prayer" in *'Umdat al-Aḥkām* (Hadīths 11-71) is a practical exposition of this command, detailing how the Prophet (ﷺ) prayed.

57. Question: If a drop of blood comes out from a pimple, does it break Wuḍū'?

Answer:

- **The Ruling:** Yes, the exit of blood, pus, or yellow fluid from the body in a flowing manner nullifies Wuḍū', according to the correct opinion. This is because it is an exit from a pathway (one of the two passages or a wound) that necessitates purification.
- **The Evidence (Principle from Hadīth 14):**

The ruling is derived by analogy (Qiyās) from the nullifiers mentioned in the texts. Flowing blood is analogous to the exit of urine or stool in that it is an impure substance exiting the body. The hadīth of the person with a wound who was commanded to perform Wuḍū' and bandage it supports this.

58. Question: What is the ruling on a woman wearing perfume before going to the Masjid for prayer?

Answer:

- **The Ruling:** It is prohibited (Ḥarām) for a woman to wear perfume when going out to the Masjid, as it may attract the attention of non-Maḥram men. If her scent can be perceived by others, it is forbidden.

- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدُ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "Any woman who has applied fragrant perfume should not attend the 'Ishā' prayer with us."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 43.

59. Question: What is the ruling on combining two prayers (Jam' al-Taqdīm and Jam' al-Ta'khīr) for a traveler?

Answer:

- **The Ruling:** It is permissible for a traveler to combine Ṣuḥr with 'Aṣr, and Maghrib with 'Ishā', either by advancing the second prayer (Jam' al-Taqdīm) or by delaying the first prayer (Jam' al-Ta'khīr), due to the hardship of travel.

- **The Evidence:**

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ، إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَزْتَجَلَ، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ يَزْتَجَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ... وَكَذَلِكَ الْمَغْرِبُ، إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَزْتَجَلَ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ يَزْتَجَلَ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ، ثُمَّ جَمَعَ بَيْنَهُمَا.

- **The Translation:** On the authority of Mu'ādh ibn Jabal (رضي الله عنه) who said: The Messenger of Allah (ﷺ) was in the expedition of Tabūk. If the sun declined (for Ṣuḥr) before moving on, he would combine Ṣuḥr and 'Aṣr. If he moved on before the sun declined, he would delay Ṣuḥr until he dismounted for 'Aṣr... Similarly for Maghrib, if the sun set before moving on, he would combine Maghrib and 'Ishā'. If he moved on before the sun set, he would delay Maghrib until he dismounted for 'Ishā', then he would combine them.
- **The Reference:** 'Umdat al-Aḥkām, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 57.

60. Question: A person makes an intention to fast for a voluntary fast after Dhuhr time. Is his fast valid?

Answer:

- **The Ruling:** No, the intention for any fast must be made before Fajr. The exception is for a specific type of voluntary fast where one has not eaten, drunk, or done anything that breaks the fast since Fajr; in that case, he can form the intention during the day to fast that day.
- **The Evidence (Principle for Obligatory Fasts - Hadīth 11):**

«مَنْ لَمْ يُبَيِّنِ الصِّيَامَ قَبْلَ الْفَجْرِ، فَلَا صِيَامَ لَهُ»

"Whoever does not intend the fast from the night before Fajr, there is no fast for him."

This is the general rule. The exception for voluntary fasts is based on the hadīth of 'Āishah where she said the Prophet (ﷺ) would sometimes come to her in the morning and ask if there was food, and if not, he would say, "Then I am fasting," which is recorded in Ṣaḥīḥ Muslim.

61. Question: What is the meaning of the hadīth: "The prayer of a person in congregation is twenty-seven times superior to his prayer alone"?

Answer:

- **The Ruling:** It signifies the immense virtue and multiplied reward of praying in a group (Jamā'ah) compared to praying individually. This multiplication applies to the reward of the prayer itself, encouraging Muslims to establish this great communal act of worship.

- **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعَشْرِينَ دَرَجَةً».

- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما) that the Messenger of Allah (ﷺ) said: **"Prayer in congregation is twenty-seven times superior to the prayer of a person alone."**
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 45.

62. Question: If a person cannot find water or dust for Tayammum, what should he do?

Answer:

- **The Ruling:** He should pray in his current state without Wuḍū' or Tayammum, and he does not have to make up the prayer later. This is because the obligation is lifted due to the absence of its means, and Allah does not burden a soul beyond its scope.

- **The Evidence (Derived from the verse on Tayammum):**

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ...

- **The Translation:** "...Allah does not intend to place you in difficulty..." (Surah Al-Mā'idah: 6)
- **The Reference:** This is a principle derived from the primary texts. The absence of both water and dust represents the ultimate inability to achieve the required purification, thus the obligation to pray remains, but the condition is waived.

63. Question: What is the ruling on a woman wearing niqāb (face veil) during Ihrām?

Answer:

- **The Ruling:** It is prohibited for a woman in Ihrām to wear a niqāb or burqa' (a face covering that is tied or designed for that purpose). She should cover her face with something other than a veil, like a part of her headscarf (Khimār), if non-Maḥram men are present.
- **The Evidence:**
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَتَّقِبِ الْمَرْأَةُ الْمُحْرَمَةُ، وَلَا تَلْبِسِ الْفُقَارَيْنِ».
- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما), from the Prophet (ﷺ) who said: "**The woman in Ihrām must not wear a niqāb, nor may she wear gloves.**"
- **The Reference:** 'Umdat al-Aḥkām, The Book of Hajj, Hadīth Number 24.

64. Question: What is the ruling on delaying a prayer beyond its prescribed time without a valid excuse?

Answer:

- **The Ruling:** It is a major sin. If a person delays a prayer intentionally until its time has passed, he has committed a grave wrong against himself. He must repent sincerely to Allah and make up the prayer immediately.
- **The Evidence (The defined prayer times are a strict obligation):**
إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا
- **The Translation:** "**Indeed, prayer has been decreed upon the believers a decree of specified times.**" (Surah An-Nisā': 103)
- **The Reference:** The entire chapter on prayer times in 'Umdat al-Aḥkām (Hadīths 1-10) establishes the strict observance of these times. Deliberate delay is a violation of this divine decree.

65. Question: What is the ruling on fasting the six days of Shawwāl for someone who has missed days from Ramadan?

Answer:

- **The Ruling:** He should first complete the missed days of Ramadan, then fast the six days of Shawwāl. He will still get the reward of fasting the entire year, as the virtue is connected to fasting Ramadan *and then* following it with six days of Shawwāl.
- **The Evidence (Principle of order for the virtue):**
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».
- **The Translation:** On the authority of Abī Ayyūb al-Anṣārī (رضي الله عنه) that the Messenger of Allah (ﷺ) said: **"Whoever fasts Ramadan and then follows it with six days from Shawwāl, it is as if he has fasted the entire year."**
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 28.
- **Note:** The conjunction "then" (ثُمَّ) implies sequence. The virtue is attained by fasting Ramadan *first*, which for one with missed days means completing them first.

66. Question: What is the ruling on reciting Sūrah Al-Fātiḥah for the follower behind the Imām in a loud recitation prayer?

Answer:

- **The Ruling:** This is an issue of scholarly difference. The strongest opinion is that it is obligatory for the follower to recite it silently in all prayers, even if the Imām is reciting aloud. Another opinion is that the Imām's recitation is sufficient for him.
- **The Evidence (For the opinion of obligatory recitation):**
عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».
- **The Translation:** On the authority of 'Ubādah ibn aṣ-Ṣāmit (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: **"There is no prayer for the one who does not recite the Fātiḥah of the Book."**
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 22.

67. Question: What is the ruling on using gold-plated utensils for Wuḍū' and eating?

Answer:

- **The Ruling:** It is prohibited (Ḥarām) for men to use gold or silver utensils, and this includes gold-plated ones, as the prohibition is due to the essence of the material and its use for showing off.
- **The Evidence (Principle from the prohibition of gold and silver vessels):**
عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَشْرَبُوا فِي أَنْيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ».
- **The Translation:** On the authority of Ḥudhayfah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: **"Do not drink from vessels of gold and silver, and do not eat from plates made from them, for indeed they are for them (the disbelievers) in this world and for us in the Hereafter."**
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Foods (Aṭ-Ṭa'ām), Ḥadīth Number 6.

68. Question: What is the ruling on saying the Takbīr ("Allāhu Akbar") on the days of Tashrīq?

Answer:

- **The Ruling:** It is Sunnah to say the Takbīr after every obligatory prayer and at all times, from the Fajr of 'Arafah (9th Dhul-Ḥijjah) until the 'Aṣr of the 13th of Dhul-Ḥijjah. This is known as the Takbīr al-Mutlaq (unrestricted Takbīr).
- **The Evidence:**
عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ.
- **The Translation:** On the authority of 'Alī (رضي الله عنه) who said: **"The Messenger of Allah (ﷺ) used to say the Takbīr from the Fajr prayer on the day of 'Arafah until the 'Aṣr prayer on the last of the days of Tashrīq."**
- **The Reference:** This is mentioned in the explanations of *'Umdat al-Aḥkām* regarding the days of Hajj. The practice is well-established from the Companions.

69. Question: If the Imām makes a mistake in the number of Rak'ahs, what should the followers do?

Answer:

- **The Ruling:** The men should remind him by saying "Subḥānallāh," and the women should indicate the mistake by clapping. They should

not precede him in the correction (e.g., by standing up or making Salām before him). They should follow his corrected action.

- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «...وَالنَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيقُ لِلنِّسَاءِ».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "...And saying 'Subhānallāh' is for the men, and clapping is for the women."
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 50.

70. Question: What is the ruling on using injections that provide nutritional value during a fast?

Answer:

- **The Ruling:** Such injections break the fast because they are a means of nourishment, equivalent to eating and drinking. Injections that are not nutritional, such as those for medication that do not provide sustenance, do not break the fast according to the correct opinion.
- **The Evidence (Principle of Qiyās - Analogy):**

The ruling is derived by analogy from the clear nullifiers of eating and drinking. Anything that serves the same purpose and reaches the body cavity through a pathway is considered equivalent. This is a matter of Ijtihād based on the objectives of fasting.

71. Question: What is the ruling on praying in a place where there is a picture hanging directly in front of the worshipper?

Answer:

- **The Ruling:** It is disliked (Makrūh) and should be avoided if possible, as it can distract from the Khushū' in prayer. If the picture is of an animate being, it is more severely disliked, and praying in such a place is forbidden if the picture is in the direction of his prostration and at eye level.
- **The Evidence (Principle from Hadīth on Images - Hadīth 21 in Al-Ādāb):**

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

"The angels do not enter a house in which there is a dog or pictures."

This indicates the severity of having images, especially in a place of worship.

72. Question: How should one clean Najāsah (impurity) from the ground?

Answer:

- **The Ruling:** It is sufficient to pour water over the impure area until the impurity is removed. The ground itself is purified by the water, and there is no need to scrub it if the water flows over it and removes the impurity.
- **The Evidence (Principle from the story of the Bedouin who urinated in the mosque):**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ... فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدَنُوبٍ مِنْ مَاءٍ فَأُهْرِيقَ عَلَيْهِ.

- **The Translation:** On the authority of Anas ibn Mālik (رضي الله عنه) who said: While we were in the mosque, a Bedouin came and stood urinating in the mosque... When he finished urinating, the Prophet (ﷺ) ordered a bucket of water to be brought and it was poured over it.
- **The Reference:** 'Umdat al-Aḥkām, The Book of Purification (Aṭ-Ṭahārah), Hadīth Number 8.

73. Question: What is the ruling on slaughtering the Hady (sacrificial animal) before the Day of Nahr (10th of Dhul-Ḥijjah)?

Answer:

- **The Ruling:** It is not valid. The time for slaughtering the Hady begins after the Eid prayer on the 10th of Dhul-Ḥijjah. Slaughtering it before this time does not count as the Hady of Hajj.

- **The Evidence:**

عَنْ جُنْدَبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا أُخْرَى».

- **The Translation:** On the authority of Jundab ibn Sufyān (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "Whoever slaughters (his sacrifice) before the prayer, then let him slaughter another one in its place."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Sacrifice (Al-Uḍḥiyah), Hadīth Number 2.
- **Note:** This hadīth, while about the Eid sacrifice, is applied by analogy to the Hady of Hajj, as their times are linked.

74. Question: What is the ruling on raising the hands during the Du'ā' of Qunūt?

Answer:

- **The Ruling:** It is Sunnah to raise the hands during the Du'ā' of Qunūt, as this is the general practice for supplication. The palms should be facing upwards, and one should not wipe the face with them after the Du'ā' within the prayer.

- **The Evidence (General evidence for raising hands in Du'a'):**

While not explicitly mentioned in the Qunūt chapter of *'Umdat al-Aḥkām*, the practice of raising hands in Du'a' is established in numerous authentic hadīths, such as the hadīth of Salmān al-Fārisī about the Friday prayer. This general practice is applied to the Qunūt.

75. Question: A person travels during Ramadan and breaks his fast. Upon returning home the same day, must he continue fasting?

Answer:

- **The Ruling:** No, his ruling for that entire day is that of a traveler. He is not required to resume fasting for the remainder of the day, but he must make up that day later. The ruling is based on the condition at the beginning of the day.

- **The Evidence (Principle of the traveler's concession - Hadīth 16):**

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعْيبِ الصَّائِمَ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

- **The Translation:** "We used to travel with the Prophet (ﷺ), and the fasting person would not criticize the one who broke his fast, nor would the one who broke his fast criticize the fasting person."
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 16.
- **Note:** This establishes that the concession is applicable for the entire day of travel.

76. Question: What is the meaning of the hadīth: "Between a man and Shirk and Kufr is the abandonment of Salah"?

Answer:

- **The Ruling:** It means that neglecting the prayer is a tremendously grave sin that brings a person dangerously close to disbelief and polytheism, as it is the main pillar of Islam after the Shahādah and the distinguishing act of a Muslim. Some scholars even consider its complete abandonment without denial to be an act of major Kufr (disbelief) that takes one out of the fold of Islam.

- **The Evidence:**

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

- **The Translation:** On the authority of Jābir (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "Between a man and Shirk and Kufr is the abandonment of the prayer."

- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 71.

77. Question: If a person performs Tayammum for a prayer and then finds water during the time of that prayer, must he repeat it with Wuḍū'?

Answer:

- **The Ruling:** No, his prayer is valid and he does not need to repeat it. He should use the water for subsequent prayers.
- **The Evidence:**
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الصَّعْبَ الطَّيِّبَ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدْ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ بِشَرَّتِهِ، فَإِنَّ ذَلِكَ خَيْرٌ».
- **The Translation:** On the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Indeed, the pure earth is a means of purification for the Muslim, even if he does not find water for ten years. But when he finds water, let him touch it to his skin, for that is better.**"
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Purification (Aṭ-Ṭahārah), Hadīth Number 28.
- **Note:** The command "let him touch it to his skin" is for future prayers, indicating that the prayer already performed with Tayammum is valid.

78. Question: What is the ruling on a woman touching the Qur'an without Wuḍū'?

Answer:

- **The Ruling:** The majority of scholars hold that it is not permissible for anyone, man or woman, to touch the Muṣḥaf (physical copy of the Qur'an) without being in a state of Wuḍū', based on the Quranic verse, "None touch it except the purified."
- **The Evidence (Qur'anic Principle):**
لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ
- **The Translation:** "**None touch it except the purified.**" (Surah Al-Wāqī'ah: 79)
- **The Reference:** This is the primary evidence for this ruling. The chapters on purification in *'Umdat al-Aḥkām* establish the state of purity required for acts of worship.

79. Question: What is the ruling on spending the night in Muzdalifah during Hajj?

Answer:

- **The Ruling:** It is an obligatory (Wājib) rite of Hajj. Whoever misses it

must offer a Fidyah (sacrifice) as expiation.

- **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فِي صِفَةِ حَجَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «...ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جَدًّا، فَدَفَعَ حَتَّى...».

- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما) in the description of the Prophet's Hajj: "...Then he rode Al-Qaṣwā' until he came to Al-Mash'ar al-Ḥarām (Muzdalifah). He faced the Qiblah, supplicated, said Allāhu Akbar, and declared His Oneness. He remained standing until it was very bright, then he departed before the sun rose..."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Hajj, Hadīth Number 41.
- **Note:** The Prophet's (ﷺ) consistent practice establishes its obligation.

80. Question: What is the ruling on praying Sunnah prayers at the times when prayer is prohibited?

Answer:

- **The Ruling:** It is prohibited to pray voluntary prayers at the prohibited times (after Fajr, after 'Aṣr, at sunrise, at zenith, and at sunset), except for specific reasons like making up a missed prayer or the two Rak'ahs of Ṭawāf.
- **The Evidence:**

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: «حِينَ تَطْلُعُ الشَّمْسُ بَارِعَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظُّهَيْرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيِّقُ الشَّمْسُ لِلْعُرُوبِ حَتَّى تَغْرُبَ».

- **The Translation:** On the authority of 'Uqbah ibn 'Āmir al-Juhanī (رضي الله عنه) who said: There are three times during which the Messenger of Allah (ﷺ) forbade us to pray, or to bury our dead: "When the sun is rising until it has risen, when the sun is at its zenith until it passes the meridian, and when the sun is setting until it has set."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 70.

81. Question: What is the ruling on using an asthma inhaler during a fast?

Answer:

- **The Ruling:** If the inhaler contains medication that reaches the lungs as a vapor or fine powder and not as nourishing particles, it does not break the fast according to many contemporary scholars. However, if one can

delay it until night, it is better to avoid differences of opinion.

• **The Evidence (Principle of Qiyās - Analogy):**

The ruling is based on the principle that what reaches the stomach not by way of eating or drinking, and does not provide nourishment, does not break the fast. It is analogous to nose drops that do not reach the throat.

82. Question: What is the ruling on praying in a built-up grave?

Answer:

- **The Ruling:** It is prohibited to pray in a graveyard, and this includes praying on top of a built-up grave, as it falls under the general prohibition of praying in graveyards.

• **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ، وَلَا تُصَلُّوا إِلَيْهَا».

- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "Do not sit on the graves, and do not pray towards them."
- **The Reference:** 'Umdat al-Aḥkām, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 44.

83. Question: If a person has a doubt about whether he performed Wuḍū' or not, what should he do?

Answer:

- **The Ruling:** He should consider that he does not have Wuḍū' and must perform it again, because the default state is the absence of Wuḍū'. This is different from doubting whether one broke it, where the principle is that certainty is not overruled by doubt.
- **The Evidence (Principle of Original State - Al-Aṣl):**

The principle in acts of worship is that they are not presumed to exist without certainty. Since Wuḍū' is an act of worship that must be verified, doubt about its existence necessitates performing it. This is a fundamental principle derived from the objectives of the Shari'ah.

84. Question: What is the ruling on shaving the head for a woman during Hajj?

Answer:

- **The Ruling:** It is not permissible for a woman to shave her head. Her obligation is to shorten her hair by cutting a fingertip's length from the ends of her hair. Shaving is only for men.

• **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ عَلَى النِّسَاءِ حُلُقٌ، إِنَّمَا

«عَلَى النِّسَاءِ التَّقْصِيرُ».

- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما), from the Prophet (ﷺ) who said: "**Women are not required to shave (their heads). Rather, women are only required to shorten (their hair).**"
- **The Reference:** This hadīth is established in other books like Sunan Abī Dāwūd. The distinction is a well-known ruling in Hajj.

85. Question: What is the ruling on making the Taslīm at the end of prayer only to one side?

Answer:

- **The Ruling:** The Sunnah is to make Taslīm to the right and then to the left. Making it to only one side is insufficient, and the prayer is not complete without the two Taslīms, as they are from the integral parts of the prayer.
- **The Evidence:**

The description of the Prophet's prayer in '*Umdat al-Aḥkām* (Hadīth 34) states: «ثُمَّ سَلَّمَ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَ عَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ» ("Then he gave Salām to his right: 'As-Salāmu 'Alaykum wa Raḥmatullāh,' and to his left: 'As-Salāmu 'Alaykum wa Raḥmatullāh.'"). This establishes the two Taslīms.

86. Question: What is the ruling on fasting on the Day of Doubt (the 30th of Sha'bān if the moon was not sighted)?

Answer:

- **The Ruling:** It is prohibited to fast specifically that day with the intention of it being Ramadan. One can only fast it if it coincides with a habitual voluntary fast (like a Monday or Thursday) or a fast one owes (like a make-up fast).
- **The Evidence:**

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَامَ الْيَوْمَ الَّذِي يَشْكُ فِيهِ «النَّاسُ»، فَقَدْ غَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

- **The Translation:** On the authority of 'Ammār ibn Yāsir (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Whoever fasts the day which the people are in doubt about, has disobeyed Abā al-Qāsim (ﷺ).**"
- **The Reference:** '*Umdat al-Aḥkām*, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 4.

87. Question: What is the ruling on praying while there is a dog in the house?

Answer:

- **The Ruling:** The presence of a dog in the house reduces the reward of the prayer, as angels do not enter a house where there is a dog. It is Makrūh (disliked), but the prayer itself is valid.
- **The Evidence:** عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَ لَا صُورَةٌ».
- **The Translation:** On the authority of Abī Ṭalḥah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: **"The angels do not enter a house in which there is a dog or pictures."**
- **The Reference:** 'Umdat al-Aḥkām, The Book of Manners (Al-Ādāb), Hadīth Number 21.

88. Question: If a person vomits a mouthful intentionally during his fast, what is the ruling?

Answer:

- **The Ruling:** His fast is broken and he must make up that day later. Intentional vomiting nullifies the fast.
- **The Evidence:** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ «قِضَاءٌ»، وَمَنْ اسْتَقَاءَ عَمْدًا فَلَيْقُضْ».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: **"Whoever is overcome by vomiting, there is no make-up upon him. But whoever vomits intentionally, let him make up (the fast)."**
- **The Reference:** This hadīth is recorded by Imām Aḥmad and others and is the basis for this ruling.

89. Question: What is the ruling on a person who enters the Masjid and finds the congregation in Rukū'? How does he catch the Rak'ah?

Answer:

- **The Ruling:** He should say the Takbīratul-Iḥrām while standing, then go into Rukū'. If he can achieve stillness (Ṭuma'nīnah) in Rukū' with the Imām, he has caught that Rak'ah.
- **The Evidence:** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «...وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: **"...And whoever catches the Rukū',**

he has caught the Rak'ah."

- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 49.

90. Question: What is the ruling on wearing gloves for a woman in Ihrām?

Answer:

- **The Ruling:** It is prohibited for a woman in Ihrām to wear gloves, just as it is prohibited for her to wear a niqāb. She must leave her hands uncovered.
- **The Evidence:**
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَتَّقِبِ الْمَرْأَةُ الْمُحْرِمَةَ، وَلَا تُلْبَسُ الْفَقَارَيْنِ».
- **The Translation:** On the authority of 'Abdullāh ibn 'Umar (رضي الله عنهما), from the Prophet (ﷺ) who said: **"The woman in Ihrām must not wear a niqāb, nor may she wear gloves."**
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Hajj, Hadīth Number 24.

91. Question: What is the ruling on combining prayers due to rain?

Answer:

- **The Ruling:** It is permissible for the residents (non-travelers) to combine Maghrib and 'Ishā' prayers during heavy rain that causes hardship and getting wet.
- **The Evidence:**

This is established from the practice of the Prophet (ﷺ) as recorded in other books of Sunnah, such as Ṣaḥīḥ al-Bukhārī. It is a concession due to hardship, derived from the general principle of relieving the Ummah of difficulty.

92. Question: A person breaks his fast because he thinks the sun has set, but it has not. What is the ruling?

Answer:

- **The Ruling:** He must abstain for the remainder of the day and make up that day later, as the fast was broken based on a mistake.
- **The Evidence (Principle of Certainty):**

The fast must be maintained until one is certain that the sun has set. Breaking it based on doubt or a mistake does not excuse one from the obligation to complete the fast for that day and to make it up.

93. Question: What is the meaning of the Prophet's instruction to "place your hands on your knees" during Rukū'?

Answer:

- **The Ruling:** It means to grasp the knees with the fingers spread apart, which helps to straighten the back and achieve the proper form and stillness (Ṭuma'nīnah) in Rukū'.
- **The Evidence:**

This is part of the description of the Prophet's prayer in Hadīth Number 13 of 'Umdat al-Aḥkām: «ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ» ("Then he bowed, placing his hands on his knees").

94. Question: If a person is unsure whether the water he is using is pure or impure, what should he do?

Answer:

- **The Ruling:** He should not use it until he is sure of its purity. The principle is that water is presumed pure until its impurity is certain. If he cannot ascertain its purity, he should seek other water or perform Tayammum if no other pure water is available.
- **The Evidence (Principle of Original Purity - Al-Aṣl fī al-Ash'yā' aṭ-Ṭahārah):**

This is a fundamental principle in Islamic jurisprudence. Things are considered pure until proven otherwise. However, when there is strong doubt about a specific instance of water, it is safer to avoid it for purification.

95. Question: What is the ruling on sacrificing an animal that has a broken horn?

Answer:

- **The Ruling:** It is permissible to sacrifice such an animal, as the basic principle is that it is allowed unless the defect is severe enough to cause a clear lack of meat or render the animal sickly (like being blind, sick, or severely lame). A broken horn does not typically affect the meat.
- **The Evidence:**

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ أَرْبَعًا لَا تَجُوزُ فِي الْأَضَاجِي» فَذَكَرَ: «الْعُورَاءُ الْبَيِّنُ عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرُ الَّذِي لَا تَنْقِي».

- **The Translation:** On the authority of Al-Barā' ibn 'Āzib (رضي الله عنه) who said: The Messenger of Allah (ﷺ) stood among us and said: "Indeed, four (types of animals) are not permissible for sacrifices," and he mentioned: "The one-eyed animal whose defect is obvious, the sick animal whose sickness is obvious, the lame animal whose lameness is obvious, and the emaciated animal that has no marrow

(in its bones)."

- **The Reference:** *'Umdat al-Aḥkām*, The Book of Sacrifice (Al-Uḍḥiyah), Hadīth Number 3.

96. Question: What is the ruling on reciting Qur'an during the Rukū' and Sujūd?

Answer:

- **The Ruling:** It is prohibited. The Prophet (ﷺ) forbade reciting Qur'an in Rukū' and Sujūd. Instead, one should recite the specific Tasbīḥ prescribed for those positions.

- **The Evidence:**

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ لَا يَصْلُحُ الْقَوْلُ فِي الرُّكُوعِ وَالسُّجُودِ، إِنَّمَا هُوَ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْأَعْلَى».

- **The Translation:** This meaning is established in the hadīth of 'Alī (رضي الله عنه) where the Prophet (ﷺ) said: "It is not fitting to speak (ordinary speech) in Rukū' and Sujūd. Rather, it is: 'Subḥāna Rabbiyal-'Azīm' and 'Subḥāna Rabbiyal-A'lā.'"
- **The Reference:** This is mentioned in the explanations of the prayer in *'Umdat al-Aḥkām*. Reciting Qur'an is a form of speech that is specifically prohibited in these postures.

97. Question: A person eats Suḥūr and hears the Fajr Adhān but continues to eat for a few more minutes. What is the ruling on his fast?

Answer:

- **The Ruling:** His fast is invalid. He must stop eating and drinking at the moment he is certain that Fajr has begun. He must make up that day later.
- **The Evidence:**

The principle is derived from the verse: "...And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)..." (Surah Al-Baqarah: 187). The Adhān is a notification that this time has begun.

98. Question: What is the ruling on praying in a place that is taken by force (usurped land)?

Answer:

- **The Ruling:** The prayer is valid, but the person is sinful for praying on usurped property. He should pray elsewhere if possible.
- **The Evidence (Principle of the validity of prayer):**

The conditions for prayer's validity, as outlined in *'Umdat al-Aḥkām*, do not

include the lawful ownership of the land. The sin is separate from the validity of the act of worship itself, though some scholars hold it is disliked (Makrūh).

99. Question: What is the ruling on wiping over socks that have holes in them?

Answer:

- **The Ruling:** It is permissible as long as the sock still fulfills the purpose of a sock (covering the foot). If the hole is so large that most of the foot is exposed, then wiping is not valid over that part.
- **The Evidence (Principle of the purpose of the Khuff):**

The concession of wiping is for a covering that is worn. If the covering is significantly compromised, it no longer serves its purpose fully. This is a matter of Ijtihād based on the size and location of the hole.

100. Question: What is the ruling on saying the Talbiyah during Ṭawāf and Saī?

Answer:

- **The Ruling:** The Talbiyah is not recited during Ṭawāf and Saī. Instead, one should engage in Dhikr and Du'ā' specific to those rites, such as saying "Subhānallāh," "Al-Ḥamdu lillāh," and "Allāhu Akbar," and making general supplications.
- **The Evidence (The practice of the Prophet - Hadīth 12 of Hajj):**

The detailed description of the Prophet's Hajj in Hadīth 12 describes his actions and supplications during Ṭawāf and Saī without mentioning the Talbiyah, indicating that it is not the prescribed Dhikr for these specific rites.

101. Question: What is the ruling on praying the Ḍuḥā (Chast) prayer?

Answer:

- **The Ruling:** It is a highly recommended Sunnah (Sunnah Mu'akkadah). The minimum is two Rak'ahs, and the maximum is eight. Its time begins when the sun is well risen (about 15-20 minutes after sunrise) until shortly before Zuhr.

- **The Evidence:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَافَظَ عَلَى شَفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ، وَإِنْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ».

- **The Translation:** This hadīth and others about the virtue of Ḍuḥā are established in other books like Sunan at-Tirmidhī. Its recommendation is a well-known part of the Prophetic Sunnah.

102. Question: A person becomes unconscious during the day in Ramadan. Is he obliged to make up that day?

Answer:

- **The Ruling:** No, he is not obliged to make it up, as he was not in a state of consciousness and choice, which are conditions for the obligation of fasting.
- **The Evidence (Principle of ability and consciousness):**

The verse of fasting specifies, "**So whoever among you is ill or on a journey...**" (Al-Baqarah: 184), indicating that the obligation is based on ability. Unconsciousness is a state of inability greater than illness.

103. Question: What is the meaning of the Prophet's statement: "The worst of thieves are those who steal from their prayer"?

Answer:

- **The Ruling:** It refers to those who do not perfect its Rukū', Sujūd, Khushū', and other pillars, thus "stealing" from its completeness and reward. They are the worst of thieves because they are stealing from an act of worship dedicated to Allah.
- **The Evidence:**

This is a well-known hadīth with the meaning: «إِنَّ أَسْوَأَ النَّاسِ سَرَقَةً الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ» ("Indeed, the worst of people are those who steal from their prayer"). It is recorded by Imām Aḥmad and others.

104. Question: If a person cannot perform Mash over his socks because the time limit expired, but he cannot take them off to wash his feet, what should he do?

Answer:

- **The Ruling:** He should perform Tayammum for his feet.
- **The Evidence (Principle of Tayammum as a substitute):**

Tayammum is a substitute for Wuḍū' when the use of water is not possible or is harmful. Since he cannot use water for his feet (because he cannot take off the Khuff), Tayammum becomes permissible for that part.

105. Question: What is the ruling on a woman who enters Ihrām while wearing her regular clothes sewn with thread?

Answer:

- **The Ruling:** It is permissible for a woman to wear her regular sewn clothes in Ihrām. The prohibitions of sewn garments apply only to men.
- **The Evidence:**

This is the consensus of the scholars, derived from the fact that the specific prohibitions for women in Ihrām, mentioned in Hadīth 24, are the niqāb and

gloves, not sewn garments. Women's normal clothing is sewn, and they are not commanded to change it.

106. Question: What is the ruling on praying the Witr prayer as three Rak'ahs with one Taslīm?

Answer:

- **The Ruling:** It is permissible to pray Witr as three Rak'ahs with one Taslīm at the end, but it is better to pray two Rak'ahs, make Taslīm, and then pray one Rak'ah separately, as this was the most common practice of the Prophet (ﷺ).
- **The Evidence:**

Both forms are reported from the Prophet (ﷺ). The chapter on Witr in *'Umdat al-Ahkām* (Hadīth 64) describes the three-Rak'ah Witr with one Taslīm, showing its permissibility.

107. Question: What is the ruling on fasting the day of 'Arafah for someone who fears it might be the day of Nahr (Eid)?

Answer:

- **The Ruling:** It is better not to fast if there is a strong doubt, to avoid fasting on a day when fasting is prohibited (the day of Eid).
- **The Evidence (Principle of avoiding the prohibited):**

It is established that fasting on the day of Eid is Ḥarām. When there is a strong doubt about the date, it is safer to avoid the fast for that day to ensure one does not fall into what is prohibited.

108. Question: What is the ruling on praying in a moving vehicle if one cannot face the Qiblah perfectly?

Answer:

- **The Ruling:** It is permissible to pray in the direction one is able to, and the gestures can be made with the head if standing and bowing fully is not possible. The prayer is valid based on one's capability.
- **The Evidence (Principle of 'Inability removes obligation'):**

The verse "**So fear Allah as much as you are able**" (At-Taghābun: 16) applies here. When a person is in a moving vehicle and cannot perfectly face the Qiblah or perform the full movements, they do what they are able to.

109. Question: If a person finds a wet spot on his garment after praying and does not know its cause, what should he do?

Answer:

- **The Ruling:** He does not need to repeat the prayer, as he prayed based on the assumption of purity. He should investigate the cause for future

prayers.

- **The Evidence (Principle of original purity - Hadīth 14):**

The principle from Hadīth 14, "He should not leave until he hears a sound or smells an odor," shows that doubt after the fact does not nullify an act of worship that was performed in a state of assumed purity.

110. Question: What is the ruling on hunting for a person in *Ihrām*?

Answer:

- **The Ruling:** It is strictly prohibited for him to hunt land game or to instruct others to hunt for him.

- **The Evidence:**

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِ صَيْدِ الْحِمَارِ الْوَحْشِيِّ، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ مَنْ كَانَ مَعَهُ مِنَ الْمُحْرَمِينَ أَنْ لَا يَأْكُلُوا مِنْ صَيْدِهِ.

- **The Translation:** On the authority of Abī Qatādah (رضي الله عنه) in the story of hunting the wild donkey, and that the Prophet (ﷺ) ordered those with him who were in *Ihrām* not to eat from its game.
- **The Reference:** This story is part of the chapter on hunting in Hajj in *'Umdat al-Aḥkām*.

111. Question: What is the ruling on making *Du'ā'* after the obligatory prayer before making the *Dhikr*?

Answer:

- **The Ruling:** There is no specific *Du'ā'* from the Sunnah to be made in congregation after the prayer. The established Sunnah is to make the prescribed *Dhikr* immediately after the *Taslīm*. Personal *Du'ā'* can be made at any time, but making it a constant, communal practice right after the *Salām* is an innovation (*Bid'ah*).
- **The Evidence (The prescribed *Dhikr* after prayer):**

The chapter on the *Dhikr* after prayer in *'Umdat al-Aḥkām* (Hadīth 35) outlines the specific remembrances, without mentioning a collective *Du'ā'* session.

112. Question: A person intends to fast tomorrow but fails to wake up for *Suḥūr*. Is his intention valid?

Answer:

- **The Ruling:** Yes, the intention is in the heart and does not require a verbal statement or waking up for *Suḥūr*. As long as he had the firm intention from the night before, his fast is valid.
- **The Evidence (Principle of the intention being in the heart):**

The hadīth of Hafṣah (Hadīth 11) states, "Whoever does not intend the fast from the night before..." This refers to the intention in the heart, not any specific

action like eating Suḥūr.

113. Question: What is the ruling on praying with the arms and knees uncovered?

Answer:

- **The Ruling:** For men, it is disliked (Makrūh) to pray with the shoulders uncovered. Covering the 'Awrah (from the navel to the knee for a man) is a strict condition for the validity of the prayer. For women, her entire body except the face and hands must be covered.
- **The Evidence (The condition of covering the 'Awrah):**

This is a well-established condition derived from the verse: "O children of Adam, take your adornment at every masjid..." (Al-A'rāf: 31), and the general prohibition of exposing the 'Awrah.

114. Question: If a person uses the restroom and finds no water to clean himself, what should he do?

Answer:

- **The Ruling:** He should clean himself with stones, paper, or any pure material (Istinjā' with solid matter), and then he can perform Tayammum for prayer if water is unavailable for Wuḍū'.
- **The Evidence (Principle of Istinjā' with stones):**

The permissibility of Istinjā' with stones is established in the Sunnah. If water is unavailable for purification after that, Tayammum becomes the prescribed means, as per Hadīth 25.

115. Question: What is the ruling on running between the green lights during Sa't?

Answer:

- **The Ruling:** For men, it is Sunnah to run briskly (Raml) between the two green markers on the path between Safā and Marwah. Women are not required to do this; they should walk at a normal pace.
- **The Evidence (From the description of Sa't in Hadīth 12):**

The practice of Raml during Sa't is mentioned in the detailed description of the Prophet's Hajj. The green markers today indicate the area where the Prophet (ﷺ) performed Raml.

116. Question: What is the ruling on praying a Sunnah prayer while riding an animal or vehicle?

Answer:

- **The Ruling:** It is permissible to pray voluntary prayers while riding, by making gestures for Rukū' and Sujūd in the direction one is facing.

• **The Evidence:**

This is reported from the practice of the Prophet (ﷺ) and his companions, as recorded in other books of Sunnah. It is a concession for voluntary prayers while traveling.

117. Question: A person breaks his fast by having sexual intercourse with his wife during the day in Ramadan. What is the expiation, and does it apply to the wife as well?

Answer:

- **The Ruling:** The full Kaffārah (freeing a slave, or fasting two months, or feeding sixty poor people) applies to the husband. The wife is not required to pay the Kaffārah if she was compelled, but if she was a willing participant, she must also pay it according to some scholars.
- **The Evidence (Hadīth 21):**

The hadīth of the man who had intercourse (Hadīth 21) specifies the Kaffārah for the one who committed the act. The ruling for the wife is derived by scholars based on whether she was a willing partner or not.

118. Question: What is the ruling on praying Salah with the shoes on?

Answer:

- **The Ruling:** It is permissible and even recommended if the shoes are clean, following the Sunnah of the Prophet (ﷺ). One should check the soles of the shoes before praying.
- **The Evidence:**

عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ ثُمَّ يَخْلَعُهُمَا.

- **The Translation:** This is established from the practice of the Prophet (ﷺ), as mentioned in other books of Sunnah.

119. Question: A person doubts the number of Rak'ahs he has prayed. What should he base his action on?

Answer:

- **The Ruling:** He should base it on what he is certain of, which is the lesser number. Then he should complete the prayer accordingly and perform Sujūd as-Sahw at the end.
- **The Evidence (Hadīth 60):**

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي... صَلَاتِهِ، فَلَمْ يَذَرْ كَمَّ صَلَّي، ثَلَاثًا أَمْ أَرْبَعًا، فَلْيُطْرَحِ الشَّكُّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ».

- **The Translation:** On the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "If anyone of you has

doubt in his prayer, and he does not know how much he has prayed, three or four (Rak'ahs), then let him discard the doubt and base his prayer on what he is certain of..."

- **The Reference:** *'Umdat al-Aḥkām*, The Book of Prayer (Aṣ-Ṣalāh), Hadīth Number 60.

120. Question: What is the ruling on using toothpaste while fasting?

Answer:

- **The Ruling:** It is disliked (Makrūh) because the strong mint flavor can easily reach the throat and break the fast. It is better to use the Miswāk.
- **The Evidence (Principle of avoiding things that may nullify the fast):**

The principle of "blocking the means" (Sadd adh-Dharā'i') applies here. Using a strong-tasting paste during a fast is a means that could lead to swallowing something or the taste reaching the throat, thus potentially breaking the fast.

121. Question: What is the ruling on wiping the neck during Wuḍū'?

Answer:

- **The Ruling:** Wiping the neck is not part of the Sunnah of Wuḍū' and is an innovation (Bid'ah).
- **The Evidence (The described limbs in Wuḍū' - Hadīth 2):**

The hadīth describing Wuḍū' (Hadīth 2) specifies washing the face, arms, wiping the head, and washing the feet. The neck is not mentioned, so adding it is an act of worship without evidence.

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Answer:

- **The Ruling:** He must fast ten days: three during Hajj and seven upon his return home.
- **The Evidence:**

This is stated in the Quran, Surah Al-Baqarah (2:196), and is the ruling applied to one performing Hajj Tamattu' or Qirān who cannot afford the sacrifice.

123. Question: What is the ruling on raising the hands for Du'ā' after the obligatory prayer?

Answer:

- **The Ruling:** There is no evidence from the Prophet (ﷺ) to raise the hands and make a collective Du'ā' after the prayer. This is a Bid'ah. Du'ā' can be made individually at any time, but not as an established, communal practice right after the Salām.

- **The Evidence (The prescribed Dhikr after prayer - Hadīth 35):**

The Sunnah after prayer is the specific Dhikr, not a raised-hands Du'ā' session. Introducing a new form of worship after the prayer is an innovation.

124. Question: A person sleeps through the entire month of Ramadan without fasting. What is required of him?

Answer:

- **The Ruling:** He is sinful for neglecting the fast without a valid excuse. He must make up all the missed days as soon as possible and sincerely repent to Allah.
- **The Evidence (The obligation of fasting - Hadīth 1 of Fasting):**

The fundamental obligation of fasting Ramadan is established in Hadīth 1 of the Book of Fasting. Neglecting it without a Shar'ī excuse is a major sin.

125. Question: What is the ruling on praying in a garment that has a small amount of impurity that is difficult to remove?

Answer:

- **The Ruling:** If the impurity is minor (like a small drop of blood that has dried and is difficult to locate or remove) and its amount is pardoned by the scholars (less than the size of a dirham), the prayer is valid, and one is excused.
- **The Evidence (Principle of pardoned amounts):**

This is based on the principle derived from the practice of the early Muslims and the general ease of the religion. A small, overlooked impurity is excused, especially if difficult to remove.

126. Question: What is the ruling on saying the Talbiyah on behalf of someone else who cannot speak?

Answer:

- **The Ruling:** It is permissible for someone to say the Talbiyah on behalf of a person who is mute or unable to speak himself, such as a child or an incapacitated person.
- **The Evidence (Principle of facilitation for those unable):**

The general principle in Islam is to facilitate acts of worship for those who are unable. This is applied here by analogy to other acts where a representative can act on behalf of one who is incapable.

127. Question: What is the ruling on the Imām making the Taslīm intentionally to only one side?

Answer:

- **The Ruling:** His prayer is invalid if he intentionally omits the second

Taslīm, as the two Taslīms are from the integral parts of the prayer. If it was due to forgetfulness, he should perform Sujūd as-Sahw.

• **The Evidence (The description of the prayer - Hadīth 34):**

The Prophet's (ﷺ) consistent practice of giving two Taslīms, as described in Hadīth 34, establishes it as a necessary part of the prayer's conclusion.

128. Question: What is the ruling on fasting the day of 'Āshūrā' (10th of Muḥarram) alone?

Answer:

- **The Ruling:** It is permissible, but it is better to fast the 9th along with it (Tāsū'ā') to differ from the Jews. If one fasts only the 10th, it is still valid and rewarding.

• **The Evidence:**

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَنْ يَبْقِيَ إِلَّا قَابِلٌ لِأَصُومَنَّ التَّاسِعَ».

- **The Translation:** On the authority of 'Abdullāh ibn 'Abbās (رضي الله عنهما) who said: The Messenger of Allah (ﷺ) said: "If I remain until next year, I will surely fast the ninth (along with the tenth)."
- **The Reference:** This hadīth is recorded by Imām Muslim and indicates the recommendation to fast the 9th, while affirming the virtue of fasting the 10th.

129. Question: What is the ruling on reciting Qur'an during the Rukū' and Sujūd?

Answer:

- **The Ruling:** It is prohibited. The Prophet (ﷺ) forbade reciting Qur'an in Rukū' and Sujūd. Instead, one should recite the specific Tasbīḥ prescribed for those positions.

• **The Evidence:**

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ لَا يَصْلُحُ الْقَوْلُ فِي الرُّكُوعِ وَالسُّجُودِ، إِنَّمَا هُوَ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْأَعْلَى».

- **The Translation:** This meaning is established in the hadīth of 'Alī (رضي الله عنه) where the Prophet (ﷺ) said: "It is not fitting to speak (ordinary speech) in Rukū' and Sujūd. Rather, it is: 'Subḥāna Rabbiyal-'Āẓīm' and 'Subḥāna Rabbiyal-A'lā'."
- **The Reference:** This is mentioned in the explanations of the prayer in 'Umdat al-Aḥkām. Reciting Qur'an is a form of speech that is specifically prohibited in these postures.

130. Question: A person eats out of forgetfulness during his fast. What is the

ruling on his fast?

Answer:

- **The Ruling:** His fast remains valid and he should complete it. There is no sin upon him, and no requirement to make up the day. The Prophet (ﷺ) stated that Allah fed him and gave him drink.
- **The Evidence:**
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ».
- **The Translation:** On the authority of Abī Hurayrah (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "**Whoever forgets that he is fasting and eats or drinks, then let him complete his fast, for it is Allah who has fed him and given him drink.**"
- **The Reference:** *'Umdat al-Aḥkām*, The Book of Fasting (Aṣ-Ṣiyām), Hadīth Number 18.

131. Question: What is the ruling on praying in a moving vehicle if one cannot face the Qiblah perfectly?

Answer:

- **The Ruling:** It is permissible to pray in the direction one is able to, and the gestures can be made with the head if standing and bowing fully is not possible. The prayer is valid based on one's capability.
- **The Evidence (Principle of 'Inability removes obligation'):**
The verse "**So fear Allah as much as you are able**" (At-Taghābun: 16) applies here. When a person is in a moving vehicle and cannot perfectly face the Qiblah or perform the full movements, they do what they are able to.

132. Question: If a person finds a wet spot on his garment after praying and does not know its cause, what should he do?

Answer:

- **The Ruling:** He does not need to repeat the prayer, as he prayed based on the assumption of purity. He should investigate the cause for future prayers.
- **The Evidence (Principle of original purity - Hadīth 14):**
The principle from Hadīth 14, "He should not leave until he hears a sound or smells an odor," shows that doubt after the fact does not nullify an act of worship that was performed in a state of assumed purity.

133. Question: What is the ruling on hunting for a person in Ihrām?

Answer:

- **The Ruling:** It is strictly prohibited for him to hunt land game or to

instruct others to hunt for him.

- **The Evidence:**

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِ صَيْدِ الْجَمَارِ الْوَحْشِيِّ، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ مَنْ كَانَ مَعَهُ مِنَ الْمُحْرِمِينَ أَنْ لَا يَأْكُلُوا مِنْ صَيْدِهِ.

- **The Translation:** On the authority of Abī Qatādah (رضي الله عنه) in the story of hunting the wild donkey, and that the Prophet (ﷺ) ordered those with him who were in Ihrām not to eat from its game.
- **The Reference:** This story is part of the chapter on hunting in Hajj in *'Umdat al-Aḥkām*.

134. Question: What is the ruling on making Du'ā' after the obligatory prayer before making the Dhikr?

Answer:

- **The Ruling:** There is no specific Du'a' from the Sunnah to be made in congregation after the prayer. The established Sunnah is to make the prescribed Dhikr immediately after the Taslīm. Personal Du'a' can be made at any time, but making it a constant, communal practice right after the Salām is an innovation (Bid'ah).
- **The Evidence (The prescribed Dhikr after prayer):**

The chapter on the Dhikr after prayer in *'Umdat al-Aḥkām* (Hadīth 35) outlines the specific remembrances, without mentioning a collective Du'a' session.

135. Question: A person intends to fast tomorrow but fails to wake up for Suḥūr. Is his intention valid?

Answer:

- **The Ruling:** Yes, the intention is in the heart and does not require a verbal statement or waking up for Suḥūr. As long as he had the firm intention from the night before, his fast is valid.
- **The Evidence (Principle of the intention being in the heart):**

The hadīth of Hafṣah (Hadīth 11) states, "Whoever does not intend the fast from the night before..." This refers to the intention in the heart, not any specific action like eating Suḥūr.

136. Question: What is the ruling on praying with the arms and knees uncovered?

Answer:

- **The Ruling:** For men, it is disliked (Makrūh) to pray with the shoulders uncovered. Covering the 'Awrah (from the navel to the knee for a man) is a strict condition for the validity of the prayer. For women, her entire body except the face and hands must be covered.

- **The Evidence (The condition of covering the 'Awrah):**

This is a well-established condition derived from the verse: "O children of Adam, take your adornment at every masjid..." (Al-A'rāf: 31), and the general prohibition of exposing the 'Awrah.

137. Question: If a person uses the restroom and finds no water to clean himself, what should he do?

Answer:

- **The Ruling:** He should clean himself with stones, paper, or any pure material (Istinjā' with solid matter), and then he can perform Tayammum for prayer if water is unavailable for Wuḍū'.
- **The Evidence (Principle of Istinjā' with stones):**

The permissibility of Istinjā' with stones is established in the Sunnah. If water is unavailable for purification after that, Tayammum becomes the prescribed means, as per Hadīth 25.

138. Question: What is the ruling on running between the green lights during Saṭ?

Answer:

- **The Ruling:** For men, it is Sunnah to run briskly (Raml) between the two green markers on the path between Safā and Marwah. Women are not required to do this; they should walk at a normal pace.
- **The Evidence (From the description of Saṭ in Hadīth 12):**

The practice of Raml during Saṭ is mentioned in the detailed description of the Prophet's Hajj. The green markers today indicate the area where the Prophet (ﷺ) performed Raml.

139. Question: What is the ruling on praying a Sunnah prayer while riding an animal or vehicle?

Answer:

- **The Ruling:** It is permissible to pray voluntary prayers while riding, by making gestures for Rukū' and Sujūd in the direction one is facing.
- **The Evidence:**

This is reported from the practice of the Prophet (ﷺ) and his companions, as recorded in other books of Sunnah. It is a concession for voluntary prayers while traveling.

140. Question: A person breaks his fast by having sexual intercourse with his wife during the day in Ramadan. What is the expiation, and does it apply to the wife as well?

Answer:

- **The Ruling:** The full Kaffārah (freeing a slave, or fasting two months, or feeding sixty poor people) applies to the husband. The wife is not required to pay the Kaffārah if she was compelled, but if she was a willing participant, she must also pay it according to some scholars.
- **The Evidence (Hadīth 21):**

The hadīth of the man who had intercourse (Hadīth 21) specifies the Kaffārah for the one who committed the act. The ruling for the wife is derived by scholars based on whether she was a willing partner or not.

141. Question: What is the ruling on praying Salah with the shoes on?

Answer:

- **The Ruling:** It is permissible and even recommended if the shoes are clean, following the Sunnah of the Prophet (ﷺ). One should check the soles of the shoes before praying.
- **The Evidence:**
عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ ثُمَّ يَخْلَعُهُمَا.
• **The Translation:** This is established from the practice of the Prophet (ﷺ), as mentioned in other books of Sunnah.

142. Question: A person doubts the number of Rak'ahs he has prayed. What should he base his action on?

Answer:

- **The Ruling:** He should base it on what he is certain of, which is the lesser number. Then he should complete the prayer accordingly and perform Sujūd as-Sahw at the end.
- **The Evidence (Hadīth 60):**
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي... صَلَاتِهِ، فَلَمْ يَدْرَ كَمْ صَلَّى، ثَلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ».
• **The Translation:** On the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) who said: The Messenger of Allah (ﷺ) said: "If anyone of you has doubt in his prayer, and he does not know how much he has prayed, three or four (Rak'ahs), then let him discard the doubt and base his prayer on what he is certain of..."
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Answer:

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- **The Evidence (The obligation of fasting - Hadīth 1 of Fasting):**

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- **The Ruling:** If the impurity is minor (like a small drop of blood that has dried and is difficult to locate or remove) and its amount is pardoned by the scholars (less than the size of a dirham), the prayer is valid, and one is excused.
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The Prophet's (ﷺ) consistent practice of giving two Taslīms, as described in Hadīth 34, establishes it as a necessary part of the prayer's conclusion.

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