MONTHLY AHKAM | August 2019 - 1 /Aug/ 2019

Rubbing the Face with the Palms of the Hands upon Completion of Qunūt

Q 1.| Is it objectionable to rub our face with our hands after the completion of the qunūt of our canonic prayers?

A.| Rubbing the face with the hands after the completion of the qunūt in canonic prayers (as some believers are in the habit of doing) is an objectionable (makrūh) practice.

Receiving Vaccination during Fasting

Q 2.| Does receiving vaccination—which is injected under the skin or in a muscle tissue—invalidate fasting?

A.| Receiving such vaccination does not invalidate fasting.

Inserting Nonedible Items into the Mouth while Fasting

Q 3.| Does the insertion of such nonedible items as dentistry equipment or medical examination tools into the mouth invalidate fasting?

A.| The insertion of such nonedible items into the mouth does not invalidate fasting, unless there is some accompanying moisture that is not dissolvable in the mouth's saliva,[1] in which case swallowing this moisture would invalidate fasting.

The Effect of Bleeding Caused by Dentistry Procedures on Fasting

Q 4.| The day after I had my tooth filled I saw some bleeding in my mouth coming from the filled tooth. Can I swallow the saliva in my mouth that has blood in it? How does this effect my fasting?

A.| Swallowing the blood that originates from the gums invalidates fasting only if it is done deliberately. However, if such blood dissolves and dissipates in the mouth's saliva such that it is no longer discernible, it is not deemed to be an impurity, and as such swallowing the saliva containing it does not invalidate fasting.

Taking Water into the Mouth while Fasting so as to Assuage One's Thirst

Q 5.| Is it permissible to take water into our mouth when we are fasting in order to help relieve our thirst if we do not allow even a single drop to go down our throat?

A.| It is permissible.

Termination of Menstruation prior to Daybreak during the Month of Ramadan

Q 6.| What is the religious duty of a woman whose menstruation stops prior to the commencement of the time of the Morning Prayer during the month of Ramadan?

A.| If there is enough time for her to make the ablution of ghusl prior to daybreak (fajr), she should do so. If, however, there is not sufficient time to perform ghusl, she must instead perform the substitutive ablution of tayammum prior to daybreak. In either case, her fasting that day is valid. But if she deliberately refrains from performing ghusl/tayammum prior to daybreak, she has intentionally invalidated her fasting and is thus liable to a day of compensational fasting and to the penalty (kaffārah) prescribed for the deliberate invalidation of one's fasting.

Undergoing Wet Cupping while Fasting

Q 7.| Is it permissible to receive wet cupping (ḥajāmah) treatment when fasting?

A.| In itself, undergoing wet cupping is permissible while fasting. Yet, it is objectionable (makrūh) during fasting if it causes one to feel weak.

The Requirements that Qualify a Needy Person to Receive Zakāt al-Fiṭrah

Q 8.| What conditions should a needy person meet to be eligible to receive zakāt al-fiṭrah?

A.| Zakāt al-fiṭrah can only be given to needy persons that adhere to the Twelver Shia faith (al-shīʿah al-ithnāʿasharīyyah). The only exception to this rule is if giving zakāt al-fiṭrah to a non-Shia person in need whose hearts are to be reconciled and their attention to be attracted.

Hiring Someone to Perform Compensational Fasting in One's Stead

Q 9.| Can a person suffering from an incurable illness that prevents him from fasting hire someone to perform compensational

fasting on his behalf for the days of obligatory fasting that he missed prior to his illness?

A.| One cannot hire a person to perform compensational canonic prayers or compensational fasting on one's behalf so long as one is alive. However, if one who is affected with an incurable illness is liable for compensational fasting or compensational canonic prayers, one is obligated to specify this fact in one's will so that those who are responsible, in accordance with Islamic law, for fulfilling one's will would hire someone to perform compensational fasting or prayers on one's behalf after one's death.

Offering Needed Items to a Recipient of Zakāt al-Fiṭrah rather than Money or Food Items

Q 10.| In paying our zakāt al-fiṭrah, is it permissible to offer things to a needy person that he needs rather than money?

A.| The zakāt al-fiṭrah of one individual consists of 3 kilos of such food items as wheat, flour, and rice or their monetary equivalent, which is payable to needy Shias. Offering other items does not count toward the payment of zakāt al-fiṭrah. It is, however, permissible for one to act as the agent (wakīl) for the recipient of zakāt al-fiṭrah, after acquiring his power of attorney, and use the money that is payable to him as zakāt al-fiṭrah for buying those items for which he has greater need.

Misquoting the Opinion of an Authority in Deference

Did you know…

11. If one relates the juridical opinion (fatwā) of an authority in deference (marja‘ taqlīd) incorrectly, one is obligated, where possible, to rectify one's mistake by informing those affected by his erroneous report.

Disagreement in the Opinions of the Jurisprudent-Ruler and One's Authority in Deference

Did you know…

12. In issues in which the juridical opinion of one's authority in deference (marja‘ taqlīd) diverges from that of the jurisprudent-ruler (walī al-faqīh), one is duty-bound to submit to the opinion of the jurisprudent-ruler if the point of disagreement concerns the governance of the Islamic country or the affairs of the Islamic community at large (such as defending Muslims against the enemies of Islam) and to the opinion of one's authority in deference if it is related to personal and private matters.

The Purificatory Property of the Ground

Did you know…

13. The surface of the ground is one of the purifying elements. If the sole of one's foot or shoe comes into contact with a canonic impurity and thus contracts impurity, one can restore its canonic purity by taking ten steps or more on the ground, provided that these three conditions are met: (1) the ground on which one walks is canonically pure, (2) the ground is dry, and (3) the canonically impure substance (e.g., blood, urine) or impurified matter (e.g., canonically impurified mud) on the sole of one's foot or shoe is removed in the process of walking.

[1] If the accompanying moisture is so little that when the object enters the mouth the accompanying moisture is indistinguishable from the mouth's saliva, it is said to be dissolvable in the mouth's saliva, and as such swallowing it does not jeopardize fasting.