MONTHLY AHKAM | SEPTEMBER 2020 - 3 /Sep/ 2020

Actions That Are Canonically Objectionable in the State of Janābah

Did you know…

If one is in state of janābah, there are eight actions that are canonically objectionable and thus it is better to avoid them:
1 & 2. eating and drinking (unless one performs the ablution of wuḍū, which does not substitute for the ablution of ghusl but which is effective in removing the objectionability of eating and drinking while one is in the state of janābah);
3. reading more than seven verses of the Qur'an;∗
4. making physical contact (whether it be by one's finger or any part of one's body) with the cover of the Qur'an, the marginal areas of its pages, or the blank spaces in between its lines;
5. carrying a Qur'an on one's person;
6. going to sleep (unless one performs the ablution of wuḍū or, in the absence of water, the ablution of tayammum);
7. dyeing one's hair (whether it be with natural dyes, such as henna, or with other forms of dye);
8. rubbing oil on one's body;
9. engaging in coitus if the previously contracted state of janābah is the result of sleep orgasm (iḥtilām).

∗ This, of course, is if the verses in question are not prostration-requiring. Reciting the prostration-requiring verses of the Qur'an while in the state of janābah is impermissible.

Muḍārabah contract

Question2: There is a company that, according to the muḍārabah contract that it concludes, pays a certain amount of money on a monthly basis for the money invested, and both parties share in the profit and loss, is this type of investment valid?

Answer: In the muḍārabah contract, the share of the parties in the profit from the sale and purchase must be determined in percentage terms — e.g. 50-50, 30-70 — so determining a certain amount of profit on a monthly basis for the investor is not correct. But there are two ways to pay a certain amount each month:
First: After determining the percentage of each party's share of the profit, a monthly amount is paid to the investor on account, and at the end of the contract, the share of each agent and owner is calculated based on the percentage specified in the contract text or is compromised.
Second: In the muḍārabah contract, it is stipulated that the agent pays a certain amount of money to the investor on a monthly basis — as a condition and not as muḍārabah profit — while this condition does not affect the distribution of profit which is to be calculated according to an already agreed upon percentage unless they reach a reconciliation.

A Traveler's Saying a Four- rak'ah Prayer by Mistake

question3: If a traveler, whose prayer should be said in a two-rak'ah prayer, says it four rak'ahs forgetfully. What is his duty after he comes to know it?

answer: Answer: When a traveler forgets that his prayer is broken and completes it:
if he realizes it during the time for prayer, he should say it again as a two-rak'ah prayer.
if he remembers after the time, it is not obligatory to say it again as qaḍā'.

To Sell some Parts of a Sacrifice

question4: By raising donations, we bought some sheep and slaughtered them as sacrifices on 'Īd of Aḍḥā. Are we allowed to sell/exchange some of their parts for meat to distribute it among poor people?

answer: Having acquired the permission of donators, it is no problem.

Conditions for Realization of Watan

question5: I am from city (a), I have been living and working in city (b) for some time, is city (b) considered as my watan and is my prayer complete in this city?

answer: If you want to live in city (b) for about ten years or more, this city is considered as your watan. However, if it is not known how long you will live there or you know you will live there less than ten years, it is not considered as your watan.
Anyway, if you plan to live in this city for at least about one year, you are not considered a traveler, and without the intention of staying for ten days, your prayers are complete and the fast is valid.

Performing Wuḍū' for Prayer before Its Time

question6:Is it possible to perform wuḍū' for prayer before the time enters, i.e. before adhān?

answer: If wuḍū’ is performed with the intention of purification, i.e. being in a state of wuḍū’, there is no problem and wuḍū’ is correct.

Wuḍū’ despite Tattooing

Question7: Is wuḍū’ or ghusl correct despite tattoos?

Answer: If the tattoo is only color or is under the skin and there is nothing on the appearance of the skin that prevents water from reaching it, wuḍū’ is valid.

Khums on a Severance Package

question8: Must khums be paid on a severance package? If yes, must one pay it immediately after receiving it or only at the end of khums year in case it remains unspent on ma'ūnah?

answer: A severance package, that is given to a worker/an employee by the employer in return for working according to the contract or labor law, is considered income and it is subject to khums at the end of khums year in case it remains unspent on ma'ūnah.

To Say ‘Īd of Ghadīr Khum in Congregation

question9: Can we say prayer of ‘Īd of Ghadīr Khum in congregation?

answer: To say mustaḥabb prayer of ‘Īd of Ghadīr Khum in congregation is not justified by shar'.

To Leave a Gap between Obligatory and Caution Prayers

question10: If one is obligated to perform caution prayer but he does not start caution prayer immediately after obligatory prayer, must he renew his prayer?

answer: If a person who must say caution prayer delay it until the form of prayer is lost, he must – by obligatory caution - say the caution prayer and then renew his prayer.

Khums on Maintenance and Gift

question11: Must a wife/child pay khums on what they receive as a gift/maintenance?

answer: A gift/maintenance is not subject to khums. However, It is mustaḥabb caution to pay khums on them if they remain unspent on yearly expenses.