MONTHLY AHKAM - JANUARY 2023 - 18 /Jan/ 2023

Purity of Blood Remaining in the Slaughtered Animal

Question 1: Is the blood that remains after slaughtering a sheep and comes out gradually najis?

Answer: If after slaughtering the animal, the blood comes out naturally and completely, then the blood is removed by washing the place of slaughter, the blood remaining in the animal's body which comes out afterwards is pure.

To Pray behind an Imam Who Is Saying Qaḍā' Prayer

Question 2: Is it possible to say one's prayer behind someone who is saying qaḍā' prayer? If not, what is the duty regarding past prayers that we did not know about this ruling?

Answer: If the imam of congregation says prayer that is definitely qaḍā', you may pray behind him. But if he is saying qaḍā' prayer as caution (that is, he is not certain that he owes this prayer), then you cannot say your prayer behind him. Of course, the previous prayers are correct in furādā provided that no fundamental part (rukn) is increased or decreased.

Doubt about Prostration

Question 3: If a praying person, before getting up for the second and fourth rak'ah, while getting up (before standing completely), or before starting tashahhud in the second rak'ah or the last rak'ah, doubts whether he has performed one prostration or two prostrations, what is the duty?

Answer: One more prostration should be performed.

Doubts in the Actions or Rak'ahs of Recommended Prayers

Question 4: What is the duty of a duty-bound person in case of doubt about the actions or rak'ahs of nafilah prayer?

Answer: If he doubts about the actions of a mustaḥabb prayer and its place has not passed, he should perform it. But if its place has passed, he should not pay attention to his doubt.
However, if he doubts the number of rak'ahs of the recommended prayer, he may choose less or more option unless it invalidates the prayer. For example, if he doubts that he has said two rak'ahs or three rak'ahs, he consider it as two, and if one doubts between one and two, he may consider either one or two and the prayer is valid.

Naming a Child

Question 5: What is the best name for my son who is going to be born?

Answer: The best names are those that convey worshiping God Almighty, such as Abdullah, Abdul Rahman, Abdul Rahim and the like, as well as the names of the Prophets and Imams (peace be upon them), the best of which is the name "Muhammad"; rather, for someone who has four children, neglecting the name "Mohammad" is makrūh.

Religious Education for Children

Question 6: Are religious education and teaching Islamic rules and morals to children a shar'ī obligation?

Answer: It is the duty of the guardian of a child to take care of the child's educational affairs and protect him/her from ideological and moral corruption and from actions which pushes them towards corrupt or causes significant harm to him or others. The mother has the same duty if she takes custody of the child. If parents fail to fulfill their shar'ī duties regarding the education of their child, they are guilty.

Obligation of Seeking Forgiveness for Backbiting and Slandering

Question 7: If someone has backbitten or slandered another, how can he repent of his sin? Should he seek the consent of the backbitten person?

Answer: He should repent of this great sin he has committed, ask Allah for forgiveness, refute the slander, seek forgiveness from the backbitten/slandered person, and if it is not possible or culminates in a vile consequence, ask Allah to forgive the wronged person

Cautionary Jabīrah Wuḍū' or Ghusl

Question 8: I work with paint and glue and it is not possible to work with gloves. I always remove the obstacle before wuḍū' and ghusl as much as I can. But sometimes after prayer, wuḍū' or ghusl, I see an obstacle that I did not see before. If there was an obstacle and I couldn't get sight of it, is wuḍū' or ghusl considered a jabīrah one?

Answer: If it is one of the cases in which the wuḍū' of jabīrah is allowed, you can pass your wet hand on the wuḍū' member — on which you think there can be an obstacle — with the intention of wuḍū', in addition to washing it.

Wuḍū' and Ghusl with Injured Wuḍū' Members

Question 9: If there is a wound or fracture in the organs of wuḍū' without any dressing/bandage, how should one perform wuḍū'?

Answer: If the wound is najis, it should be washed with water before performing wuḍū'. If the water does not harm it, wash it normally during wuḍū'. But if it is harmful to wash it, then during wuḍū', you should wash the area around it and by caution, pass wet hand on it if it is not harmful. If it is najis, one should put a clean cloth on it and pass wet hand on it. Of course, if there is a wound on the place of masḥ and he cannot pass wet hand on it, he should perform tayammum instead of wuḍū'. But if he is able to put a cloth on the wound and pass hand on it, it is a caution that he performs wuḍū' with such a masḥ in addition to tayammum.

The Ruling on Consuming Grape Jam

Question 10: What is the ruling on using grape jam (not its juice)?

Answer: If grapes are boiled while making jam, it becomes ḥarām and its consumption is not permissible unless two-thirds of its water volume is reduced by continuing to boil, in which case there is no problem in consuming it.