


Workplace Relevant Rulings

ALI 692
4 October 2024



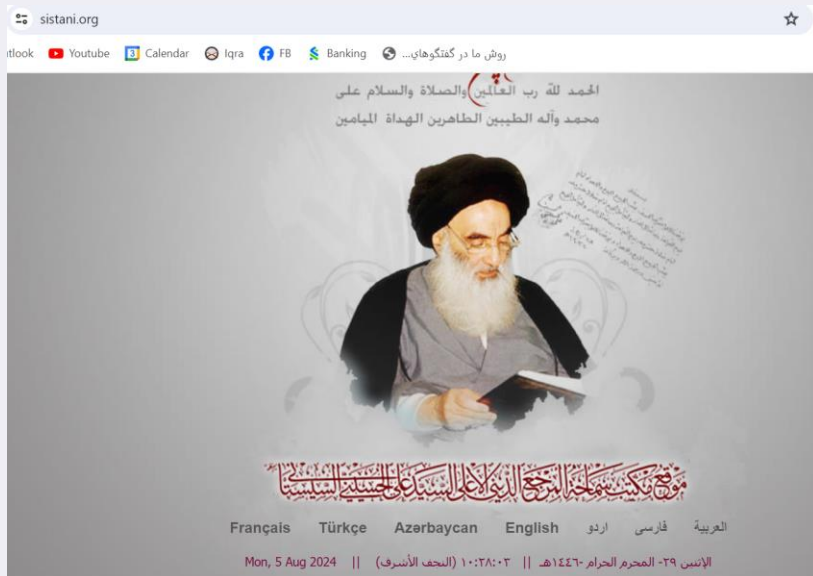
Why be so pedantic about fiqh?



What you need to know

Ruling 9:

“It is necessary for a mukallaf to learn those rulings that he considers he probably needs to learn in order to avoid sinning. ‘Sinning’ means not performing obligatory acts or performing unlawful acts.”



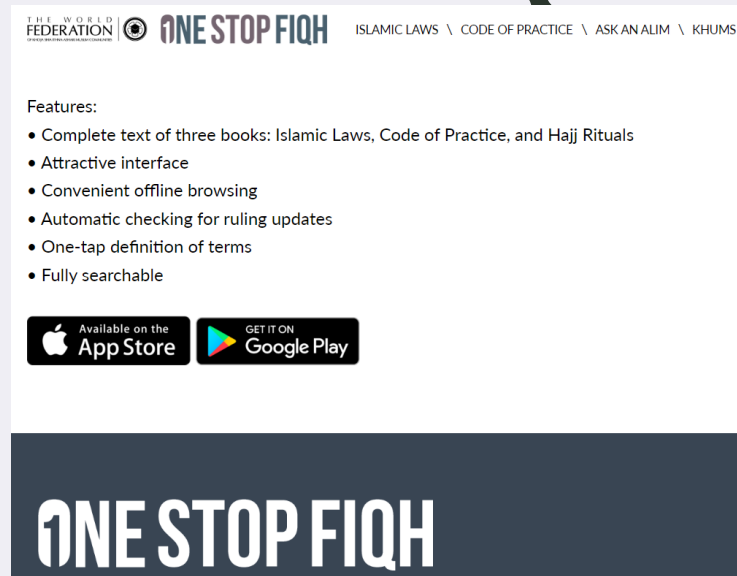
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Najasat and Taharat

Ritual Impurities and Purification

Some rules related to using the bathroom

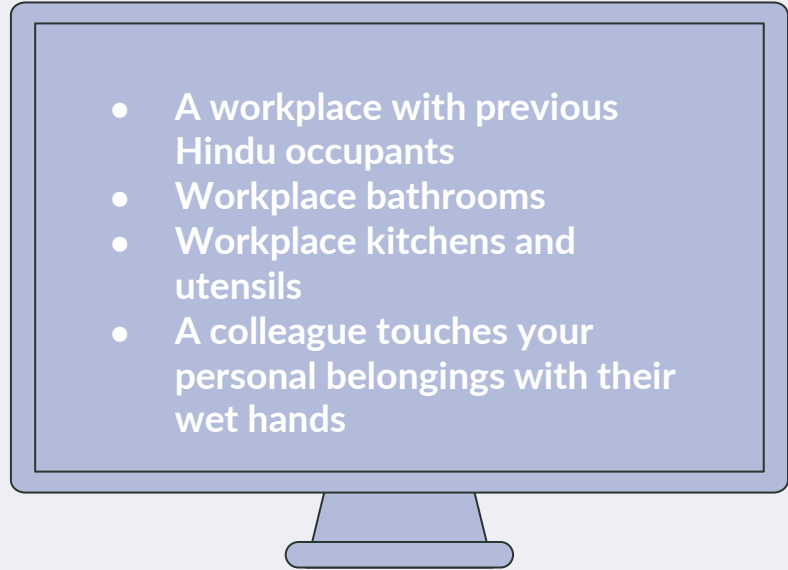
01 It is impermissible to face Qiblah or have your back facing Qiblah

02 Necessity of covering of the private parts

03 How does one purify themselves?

The principal of Purity

- A workplace with previous Hindu occupants
- Workplace bathrooms
- Workplace kitchens and utensils
- A colleague touches your personal belongings with their wet hands



How do I know something is Najis?



Through personal certainty or assurance



Through the word of someone who is in possession of that object



The testimony of two men



How do I purify a Najis item?

Utensils: Wash 3 times with Kurr or Qalil water

- Alcohol
- Dogs

Non-utensils:

- Urine on Body or Clothes – 2 times with Kurr or Qalil (squeeze clothes if using Qalil)
- Other Najasat or Urine on other than body or clothes
 - 1 time with Kurr or Qalil (squeeze if using Qalil)



Prayers

Things on which you can perform Sajdah

Can you perform sajdah on tissue or paper?

RULING 1070

If a person does not have anything on which it is permitted to perform *sajdah*, or if he does have something but cannot perform *sajdah* on it on account of severe heat or cold and suchlike, then performing *sajdah* on tar and asphalt takes precedence over performing *sajdah* on other things. However, if it is not possible to perform *sajdah* on them, one must perform *sajdah* on his clothes or any other thing on which performing *sajdah* is not permitted in normal circumstances. However, the recommended precaution is that as long as it is possible for one to perform *sajdah* on his clothes, he should not perform *sajdah* on anything else.

When can I pray with Impure body or clothes?

RULING 834

In three cases – the details of which will follow afterwards – if the body or clothing of someone performing prayers is impure, his prayers are valid:

1. If due to a wound, sore, or boil on his body the clothing or his body has become impure with blood;
2. If the amount of blood that has made his body or clothing impure is less than the area covered by a dirham. Based on obligatory precaution, a dirham is equal to the size of the upper joint of the thumb;
3. If he is compelled to perform prayers with an impure body or clothing.

In one case, [despite not falling under any of the three cases above,] if the clothing of someone performing prayers is impure, his prayers are valid, and that is when his small items of clothing – such as his socks and cap – are impure.



Food

Taharat

- Hindu Chef?
- Alcohol in food items?

To Eat or Not to Eat

155. A Muslim is allowed to eat the food prepared by a non-Muslim who is not from Ahlul Kitāb [for example, a Hindu or a Buddhist], provided that he does not know or is not sure that the non-Muslim touched the food with wetness; and provided that he does not know or is not sure that the food consists of what is forbidden to him like intoxicating drinks. As for meat, fat and their extracts, there are specific rules that will come later on.

156. A Muslim is allowed to eat any food made by a person whose faith and religion is not known to him, no matter whether that person touched it with wetness or did not touch it, provided that he does not know or is not sure that the food consists of what is forbidden to him. As for meat, fat, and their extracts, there are specific rules that will come later on. It is not necessary for the Muslim to question the person who prepared the food about his beliefs or disbeliefs, or whether or not he had touched the food, even if that inquiry is very convenient and natural for one who wants to ask. In short, all kinds of food with the exception of meat, fat, and their extracts are permissible for a Muslim, even if he doubts that it might contain something which is forbidden for him to eat or doubts that its cook —whosoever he may be— had touched it with wetness. (See the question-answer section below.)

To Eat or Not to

Is the meat halal?



Bought from a
Muslim



Originates
from a Muslim
country



Bought from a
Muslim
marketplace



To Eat or Not to Eat

Gelatine

178. Question: Gelatin is used in a number of drinks and food items in the West. We do not know that gelatin has been extracted from a vegetable or an animal source; and that if it is from an animal, is it from its bones or from the tissues around the bones; neither do we know if the animal was one that is halāl for us or harām. Are we allowed to eat such gelatin?

Answer: It is permissible to eat if the doubt is whether it has been extracted from an animal or vegetable. But, if it is known that it was derived from an animal, then it is not permissible to eat without ascertaining that the animal was slaughtered according to shari'a. This prohibition applies, as a matter of obligatory precaution, even if it was extracted from animal bones. Of course, if a chemical change occurs in the original ingredients during the process of manufacturing the gelatin, there is no problem at all in eating it. Similarly, even if one has doubt whether the animal was slaughtered Islamically or not, still there is no problem in adding the gelatin [made from that animal] to the food in such a minute amount that it is completely absorbed in it.

Eat

Fish

Find out if it has visible scales

What about if it's been fried in the same oil as Crabs and Lobsters?

Alcohol

- a. Alcohol being consumed at your table – not permitted
- b. Alcohol served in the restaurant

Question: What is your opinion on Muslims eating in non-Muslim or even Muslim owned and operated restaurants which serve Halal food however also serve alcoholic drinks? If the alcohol is not being consumed at our table, does this change the ruling?

Answer: If alcohol is not consumed at your table, there would be no objection and you can eat in that restaurant. Yes, if going to such a restaurant is considered bad for the reputation of a Muslim, it is not permissible to eat in there.