

The Qualities Of A Masjid Caretaker

QUESTION: *What qualities should a Masjid caretaker possess to fulfill his post of being a Masjid caretaker?*

ANSWER: Just like a Mutawalli of a Masjid, anyone who is a caretaker of a Masjid should be a punctual Namaazi in the Masjid. Minus this quality, he is unfit to be a caretaker of any Masjid.

Apart from the above most important quality, the following points should serve as guidelines when selecting or appointing a Masjid caretaker:

1. He should don the Sunnah Kurtah at all times.
2. He should have a Sunnah beard.
3. He should be prepared to sacrifice some of his time for the upkeep of the Masjid. Later in time, he shouldn't brag and boast about his sacrifices he may have made to maintain Allah's House as his reward is by Allah Ta'ala. He should not think that due to his service to the Masjid he is to remain a caretaker despite showing signs of becoming incompetent.
4. He should physically be present when maintenance is done, or appoint someone responsible to be present if he cannot be there. However, his absence shouldn't be a common thing. Only due to valid reasons he may be absent while at the same time, he leaves the responsibility to someone responsible. He should be mostly present for work related issues carried out by plumbers, builders, electricians etc. in the Masjid, or appoint a responsible

person to oversee such work.

5. He should have regard for the Sunnats in his life. He should act upon the Sunnats himself.
6. His personal dealings should be Ha-lal and pure and not adulterated with any bonds, banks, loans of Riba etc.
7. He should have good Akhlaaq and approach issues with Akhlaaq. He should not opt to vulgarity and abuse of power, etc.
8. When asked for Masjid needs, he should be quick in sorting out the needs, etc. He must be active in the upkeep of the Masjid, thus he should always be getting the needs of the Masjid which need attention sorted out as soon as possible. This especially includes the month-to-month needs of the Masjid such as payment of bills, salaries, electricity, and other utility accounts, etc.
9. If he is in charge of paying salaries to the staff and people doing work at the Masjid, he should ensure swift payments are made before their sweat dries, as is the Islamic Ta'leem. Workers, garden service team, cleaners, Imaams and Muazzins are not expected to beg him for their due salaries.
10. If he cannot uphold this post and position, then he should immediately approach the Trustees and excuse himself from this position he cannot uphold.

On the other hand, if any Trustee sees

or anyone else sees incompetency from the caretaker or the caretaker being irresponsible in his punctuality of Salaah in the Masjid or in any of the above points, then the Trustees are duty bound to address the issue and the general masses are also encouraged to inform the Trustees or seniors of the caretaker's incompetency in his post. The caretaker should not at all show any ill attitude should he be asked to be diligent in his post, or should his duties be altered or should he be dismissed.

After all, it is not anyone's house, it is Allah's House!

Selling Haraam Christmas Trees & Trimmings

QUESTION: *Is it permissible to sell Christmas Trees and other things related to Christmas?*

ANSWER: No, it is totally Haraam to sell any item related to Christmas, be it a Tree, a Deer, or any trimming (lights, bells, etc).

Questions & Answers

Diwali Well-Wishing?

QUESTION: Is it permissible to wish Hindu neighbors well for their Diwali?

ANSWER: Just like it is not permissible to wish Christians well for Christmas, so too is it impermissible to wish Hindus well for Diwali.

The Kuffaar festive and religious festivals are pure KUFR and SHIRK.

Hazrat Umar (Radhiyallahu anhu) used to say that one should stay far away from the Kuffaar during their festivities and religious occasions. This means (in our context), one shouldn't wish them well, by saying things like, "Happy", "Merry", etc.

Wishing Kuffaar well over their Kufr festivities puts our Imaan at great danger.

Rather, during their Kufr festivities, increase in Istighfaar, and excessive recitation of Laailaaha illallaah....

May Allah Ta'ala protect our Imaan at all times, Aameen.

Question: Some Muslims are wearing garments on which the cross is displayed. Is this permissible?

Answer: The cross is a symbol of kufr and shirk. It is the religious symbol of the Christians. It is haraam for Muslims to display the cross or to wear garments on which the cross is portrayed. All forms of association with the cross are haraam. The act of being pleased with kufr is also kufr.

Question Please advice on enrolling a child into an online Madrasah. Or should I only consider an onsite Madrasah? Online Madrasah has much more convenience. An online Madrasah operating from Mpumalanga has gained much fame recently. Please help me make a beneficial choice, Shukran.

Answer: We have heard our senior Ulama saying, "Online Madrasah is no Madrasah".

The Hadith-e-Jabreel, a famous Hadith in the Kutub of Ahaadith clearly debunks the entire online innovation of Ta'leem. In there, Hazrat Jabreel Alaihis salaam came and asked Nabi Sallallahu alayhi Wasallam a few questions. Hence, he (Hazrat Jabreel) became the 'student' and Nabi Sallallahu alayhi Wasallam the Ustaad.

And the student and Ustaad showed the world how knowledge should be imparted! Face-to-face was the method. In fact, the Hadith details the closeness of the student and Ustaad with the description of – in a nutshell, their knees touched each other's knees. Can this be achieved via an online medium?

There are many cons associated with the online method. For this brief answer, we shall suffice with the above.

In short, an online Madrasah for Aalim or Hifz course should be avoided at all costs. A dedicated online Madrasah is not the way to go.

Question: Can a person who is hardly seen for Salaah be a caretaker of the Masjid?

Answer: No, such a caretaker of the Masjid is unfit for this Great Task of looking after Allah's House. Just like how the Trustees are required to be punctual with Salaah in the Masjid, likewise should the caretakers of the Masjid be the same.

While ALL Muslim men of the community are required to be punctual for Salaah in their local Masjid, the importance of attending Salaah punctually intensifies in the case of Trustees, Caretakers, and other individuals playing a certain role in the Masaajid.

Question: An Egyptian Qaari was in SA. Was it permissible to attend his Qiraat programs in the Masjid?

Answer: A quick Google search of the Qari in question (Qari Naina) led to finding various videos of his flooding the net. This is in itself a red-tape to

NOT attend his programs.

Furthermore, if he's beard is shaved, it is another reason not to attend his programs.

In the Shari'ah, such a person is an open sinner. And regarding this, the Hadith Shareef is clear,

"When a Faasiq (open sinner) is honoured, then Allah Ta'ala becomes angry and His Throne shakes."

Thus, stay far, very far away from any of his Qiraat programs. Such a person shouldn't be given honour, and giving him honour in a Masjid is worse!

One needs not to be an Aalim to understand this. The Quran Majeed demands respect. And if the reciter shaves his beard, or happily appears on videos etc, then this is Be-Adabi (disrespect) to the Quran Majeed.

May Allah Ta'ala grant us and all Muslims the true and correct Love for His Kalaam Majeed, Aameen.

Question: If haidh begins while engaged in Salaat, what should be done?

Answer: Discontinue the Salaah. If it is a Fardh Salaah, there is no Qadha for it. If it is Sunnah or Nafl, Qadhaa has to be made.

Question: While fasting, haidh begins. Is there qadha for this fast?

Answer: If haidh began after half the fast was kept, i.e. half the day or more, then Qadha has to be kept otherwise not.

Question: If one is reciting the Qur'an Majeed and reads an Aayat of Sajdah, then at which times can he make the Sajdah Tilaawat and at which times he should not make Sajdah Tilaawat?

Answer: It is forbidden to make Sajdah Tilaawat during the forbidden times of Salaah, i.e. Zawaal, sunrise and sunset. Apart from these times, one can make Sajdah Tilaawat at any other time of the day and night.

Inviting Ladies To A “New Masjid Site” - A Fitnah, Not Just A Bid’ah!

QUESTION: The following are points shared which I received. Kindly advise according to the Shariat of this new bidaah we are witnessing, and correct me if I am wrong in calling it a bidaah. Shukran jazeelun!

- **A new Masjid is to be built in a Musim community/area.**
- **Approval for this Masjid has been received after many years.**
- **Ladies of the community and surroundings are invited on a certain day, at 10:00 to noon for the following:**
- **See where the Masjid will be built.**
- **Touch the blessed soil.**
- **Ask questions and make Dua.**
- **Refreshments will be served.**
- **Sent by the ‘Shurah committee’.**

Answer: Indeed, this is not only a Bid’ah, but a terrible Fitnah! Forget Shuraa’ committees, even scholars nowadays have a modern approach to many Deeni aspects! Just ask yourself the following questions:

The first Masjid built by Nabi (Sallallahu alaihi wasallam) was Masjid-e-Quba. One can’t imagine the joy Nabi (Sallallahu alaihi wasallam) must have experienced when establishing this Masjid. Did Nabi (Sallallahu alaihi wasallam) invite the Sahaabiyaat (Radhiyallahu anhunna) to the ‘new site’, and answer their questions and let them make Du’a? Did he call them to ‘touch the blessed soil’ and serve them refreshments?

Muslim women are NOT allowed to attend the Masjid for Fardh Salaah, then how can they be called to see the site of a Masjid?

If any Sahaabiyah (Radhiyallahu anha), or any of the wives of Nabi (Sallallahu alaihi wasallam) or any of the Sahaabah (Radhiyallahu anhum) the likes of Hazrat Umar, Hazrat Ibn Mas’ood, etc. (Radhiyallahu anhum) were alive today, would they have

approved and allow their womenfolk to attend such a tour to a Masjid site – even if this is a ladies only event, or have strict times for ladies and men to avoid intermingling?

Instead of the community asking the ladies and even the men to make individual Du’as, especially since they are blessed with the approval of a Masjid to be built in their community, how is this venture and call of theirs showing gratitude to this approval which we understand took a few years? Gratitude should be made for this boon, instead of arranging for an event not endorsed in the Shari’ah. This is ingratitude!

LET US FURTHER EXAMINE THIS IN THE FOLLOWING POINTS:

1. The strength of every building depends on the foundation. From your writing, we understand the foundation has not even started and the call is already made for ladies to come gallivant there. What are they going to see? How many are really going to take heed and lesson? How many will be more interested in the refreshments, in parading with their styled and fashionable and latest Abaayas and other anti-Sunnah dressings? Thus, even before the actual digging of the foundation of the Masjid, the ‘foundation’ and ‘site’ are already getting weaker, spiritually and Islamically, by this Fitnah-call! The foundations and site of the Masjid are supposed to be that of Taqwa! Rather, this sight at the site will turn out to be that of immodesty and anti-Qur’anic!

2. Allah Ta’ala Himself praises the Foundation of Masjid-e-Quba which was built on Taqwa! Thus, inviting ladies to parade at the site of a Masjid goes against the grain of a Taqwa-friendly foundation of any Masjid!

3. The opposite to Masjid-e-Quba that was built by the Munaafiqeen is termed as Masjid-e-Dhiraar, in the Qur’an Majeed. We should ask our-

selves as to which Masjid we would like our Masaajid to be referenced as, as per the Qur’anic Aayaat. And arranging anti-Taqwa activities even prior to the laying of the first brick, is already heading towards a Masjid-e-Dhiraar results!

4. The ‘Masjid’ of every Muslim female, is her house. And that too, her room. And that too, the darkest corner of her room! Her making Ibaadat and performing Salaah there is equal to a man’s attending the Masjid. Hence, there is absolutely NO NEED for a woman to leave her home and go tour the site of a Masjid where men are supposed to read Salaah!

5. The site of any building, even a Masjid or a Madrasah, is that of dust, digging, holes, sand, stone, rubble, cement, builders, machines, etc. What job does a Muslim woman have at such a site? And then, in the name of a Masjid? Shaitaan has fooled us by dangling a carrot in the name of a ‘Masjid’ in front of our heads to steer women right into such a site – whether the actual digging/building has started or not. If the digging/building has started, then it is a construction site. If not, then it is still a vacant site. In any case, what job does a woman have at such a site?

6. Is this another opportunity for pop up stalls and turning a Masjid or the Masjid site into some fare type atmosphere? Will other communities not eventually go many steps further to vie with the other, and start introducing pop up stalls, and many other stalls, games, braais, etc. turning the entire Masjid foundation into a Souk atmosphere, thereby stripping it off Taqwa, contrary to the Praises of the Qur’an Majeed lauded to Masjid-e-Quba.

7. Place your hand on your heart and honestly answer this question, “Would Hazrat Aisha (Radhiyallahu anha) have allowed,

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A Fitnah, Not Just A Bid’ah!

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attended or encouraged this so-called ladies only event?”.

8. Even if it states ‘ladies only’, or ‘strict times’ for ladies and men to avoid intermingling, the above still remains. What job does a woman have at a Masjid site? Is this call and invite of theirs in the name of a Masjid backed by any solid Shari’i back-

ing?

The contribution, Du’as and efforts ALL Muslim women of ALL communities can do for their local Masjid is to ensure their menfolk, especially the lazy and sleepy ones, are in the Saffs for Fajr Jamaat. Added to that, ALL Salaahs with Jamaat should be attended by men, backed by the encouragements and support of the

womenfolk. After all, behind every punctual Musalli, is an encouraging pious Muslim woman! And pious women perform Salaah at home, not at the Masjid! This is the Genuine, Islamic and Taqwa-friendly contributions any wife, mother, sister and daughter can contribute for her local Masjid. Added to that, obviously while remaining at home, she is encouraged to make Du’a for her local and ALL Masaajid. But there is no Islamic sense and undoubtedly FITNAH for her to go to a Masjid site, as discussed above.

Musallis Carrying Firearms?

QUESTION: *I have a handgun. It is legally licensed, etc. With the crime rate in my area, in fact the entire country, is it advisable for me to carry my firearm when going Masjid? Is it Islamically encouraged?*

ANSWER: As long as the Laws pertaining to carrying a firearm are met, which includes concealment at all times inside the Masjid, you may carry your gun or any other weapon such as a knife. Remember, concealment should be the criteria at all times. Also, the gun should be legal and licensed correctly.

The person carrying a gun, even if he is legally with-

ing the law, if he has developed recent tempor issues, should be very cautious in this regard. Such as person may “just snap” at any slight inconvenience caused to him, which is bound to happen at a Masjid, parking areas, shoe racks, Wuzu Khanah, toilets, and he may discharge his gun to vent his anger and sort out the ‘opponent’ or the one ‘causing’ some inconvenience.

Remember, a Masjid is a public place where some type of inconvenience is bound to be experienced, just like at any other public place.

A recent Masjid incident in this regard where during a Jalsah, a firearm was discharged, is a perfect example of this point.

Hence, such a person should rather not come near the Masjid with his gun.

Moreover, reciting Aayatul Kursi and the Masnoon Du’a for when leaving one’s home when going to the Masjid, work place, etc., are far more effective forms of Divine Protection and Security.

In terms of Asbaab (means) any weapon which meets the criteria of concealment and which is withing the legal framework may be carried.

And Allah Ta’ala knows best.

Haraam Christmas/New Year & A Muslim Businessman...

QUESTION: *I have read in the writings and heard in the Bayaans of the Ulama-e-Haq that one should not decorate one’s shop windows, walls, etc. with slogans and placards, etc. of ‘Christmas’, ‘New Year’ and anything to do with the festive season. Since December is a time we businessmen take advantage of in sales, I was wondering if it was permitted for me to plan a sale or run a special on certain items in my shop?*

ANSWER: Alhamdulillah, we praise Allah Ta’ala that there are still Muslims who are careful of the Shariat re-

garding their dealings in their business.

Furthermore, we fully agree and subscribe to the same rulings as the Ulama-e-Haq whose literature you read and whose Bayaans you heard that a Muslim is NOT allowed to decorate his shop with anything related to the Kufr festive season.

Regarding your question, note the following:

It is permissible to issue a sale or run a special in your shop.

Keep it and name it as a general sale or special like ‘14 days special’, or ‘December specials’, or in any other general term.

Don’t flavour it with any of the festive activities like inserting bells, trees,

carts, snow, trees or other related symbols and signs of Christmas in any of your special boards, pamphlets / brochures, etc.

May Allah Ta’ala keep you and all Muslim businessmen sincere and safe during this time of the year. May Allah Ta’ala bless you with Barakah in your Rizq. Aameen

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