MONTHLY AHKAM | July 2022 - 6 /Jul/ 2022

To Change and Convert Usage of an Endowed Property

Question1: The basement of a masjid, which is ruled as a part of masjid in terms of waqf, has been turned into a storeroom, and the masjid authorities have decided to turn some of it into a gym as well as a place for cultural classes. Is this a problem according to The Islam's law?

Answer: In general, turning a masjid into a gym is not allowed; But there is nothing wrong with doing cultural activities that do not conflict with the masjid.

Qaḍā' or Mustaḥabb Fast without the Ghusl of janābah

Question2: A person who has enough time to make ghusl janābah but does not make ghusl. Can he intend to perform qaḍā' or mustaḥabb fast before noon?

Answer: In the given case, the qaḍā' fast is not valid, but if he does not owe any qaḍā' fast, he can intend the recommended fast.

To Sell Eggs with the Egg Box

Question3: While selling them by weight, is it permissible to sell eggs with the egg box/carton? Is it not an example of defrauding or giving short measure, and short weight if we sell the carton at the same price as the egg?

Answer: If they usually do like that in the market and the buyer knows that they weigh both of them and the weight of the box is not unusual, there is no problem.

Abandonment of Hajj

Question4: Given the sudden increase in hajj expenses and the demand for additional amount by the Saudi government, is it obligatory for a person who had hajj expenses and registered for this year to pay the new fee or can he cancel it?

Answer: If hajj has been established for him to be obligatory during previous year/s, he must provide and pay the new amount at any rate. If he has become able to pay for hajj this year and can afford to pay the above-mentioned additional amount (in addition to the necessities of life and what he needs to pay for his livelihood as per his station), he is considered mustaṭī', must pay it and go for hajj. Otherwise, he is not mustaṭī', hajj is not obligatory for him and he can cancel his going for hajj. If he can borrow and then pay off his debt easily, it is not obligatory for him to make himself mustaṭī' by borrowing. Yet, if he borrows, hajj becomes obligatory for him.

To Help the Poor instead of Going to Hajj

Question5: I registered for Hajj years ago, is it permissible for me to cancel my visit and spend the entire cost of Hajj to buy the dowry for the poor?

Answer: If you are mustaṭī', it is obligatory for you to perform Hajj, although it is excellent to contribute in buying dowry for the poor as much as you can.