

Weekly Question & Answer Session

with The Noble *Shaykh Ḥasan ibn ‘Abd Al-Wahhāb Marzūq al-Bannā* (حفظه الله)

Sunday 17th Rabi’ ath-Thānī 1438 | 15th January 2017

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The following are the questions presented to the *Shaykh* with the corresponding minute marker from the audio:

1. Some *Muslims* who left our country here in Trinidad and went to join ISIS, are now sending back messages via WhatsApp to other *Muslims*, calling them to join ISIS. They are bringing certain verses from the *Qur’ān* and using as evidence, that ISIS is defending the *Ummah* and the ones who are truly implementing these verses. We request from you *Yā Shaykh* the correct explanation of these verses. And the first verse is from chapter 48 verse 4, in which it states, “For therefore, when you meet the unbelievers and fight, smite at the necks at length. When you have thoroughly subdued them, then bind a bond firmly on them. Thereafter, is a time for either generosity or ransom until the war lays down its burdens .Thus, are you commanded. But, if it had been **Allāh’s** will He could certainly have exacted retribution from them Himself. But, He lets you fight in order to test you, some with others, but those who are slain in the way of **Allāh**, He will never let their deeds be lost.” They say this one here *Shaykh* tells us to slaughter and slay *kuffār* and *muttadūn* wherever we find them, be it a party or other than them. Also, the other *ayāh* which is chapter 9 verse 5, “But when the forbidden months are passed, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem of war. But, if they repent...”





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(to the end of this *ayāh*). They also mention the *ayāh*, they say this one allows us to take revenge, a *Muslim* is killed, so a *kāfir* kid can be killed too, a *Muslim* woman is killed, a *kāfir* woman is killed too, although we are not allowed to kill women and children as the *ḥadīth* says, but this *ḥadīth* work only if our women and children are not killed. The last *ayāh* they use is chapter 5 verse 45 ‘And We ordained therein for them: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. (end of that *ayāh*). [00:01:00]

2. Here, we brothers in Chicago (*Masjid Tawheed*) have established a *Salafi Masjid* since 1997; and for the past 15 years, since about 2001 we have been at the same location, but the movement in that *masjid* has become so weak. This is because so many of the brothers have had to move away to another location in parts of the city or the metro area. Knowing that this *masjid* is owned by the brothers *alḥamdulillāh*, and the area is not safe for the families and the building itself is in really bad condition structurally, and it’s actually recommended to rebuild it. So, what is your advice here O *Shaykh*? [00:30:25]
3. Those whom are actually active in the *da’wah*; the two or three brothers in any community, shouldn’t they be compensated even on a part time basis, financially for their efforts in helping and keeping the *da’wah* going or just leave them alone? [00:40:12]





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4. We hear from a lot of the brothers from different communities say this argument ‘I don’t have any knowledge; enough to help with the efforts of the *da’wah*, so I’m going to wait until I have a proper student of knowledge, no matter how long it takes, then I will pay him to help me with the *da’wah*.
[00:42:45]

