

## Weekly Question & Answer Session

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

Wednesday 30<sup>th</sup> Rajab 1438 | 26<sup>th</sup> April, 2017

Audio ID: HABA\_QA\_20170426\_ar\_eng.mp3

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

1. Some *Muslims* in the West, may **Allāh** guide them, call their *masjid* with names other than the name ‘*Masjid*’. They has abandoned and changed a noble legislated name of *masjid* to an innovated name ‘*Islāmic Centre*’. To be fair the uses of this innovated name can be divided into three categories; those who leave the word *masjid* altogether, for example *Ibrāhīm Islāmic Centre*, those who use the word *masjid* as a description for the *Islāmic Centre* itself, for example *Masjid Ibrāhīm Islāmic Centre*, those who use both names independent from each other, for example *Masjid Ibrāhīm* and *Islāmic Centre*. Please clarify it for us, the use of this innovated term, may **Allāh** bless you and increase your knowledge. [00:04:40]
2. Is it permissible to play video games in which your character is wearing armors, so that only the eyes can be seen? Similarly, is it permissible to play video games which contain faces, if the faces do not impact the game play and if you could remove them, you would? There are many games that do not have music, women, *shirk*, gambling or other *ḥarām* actions in them. But some of the creatures in the game have faces. If these faces were removed, so that it would be just the head with no facial features, then the game would be permitted (as a question)? [00:09:17]



3. A sister has been asked to fill in for another *salafi* sister and teach at a non-*salafi masjid* in a city with no *salafi masājid*. They have only two *salafi* teachers' that teach in that non- *salafi masjid*. The sister told her that a person on *salafiyyah* have asked her there is a *masjid* that is upon *salafiyyah* is in need of a teacher to teach some children and some young sisters basic *Islām*. She could not do it because she already had a class with other children. So she asked this sister and told her that it is allowed to teach in a non- *salafi masjid*, as long as you do your class and leave the *masjid* after learning. This of course is a great opportunity to teach those children the right 'Aqīdah. After attending the *masjid* and teaching those children everything was going well. But one day someone visited the *masjid* and it was *nasheed* playing all over the *masjid* while my students had to listen to it because the principal at the *masjid* told so. The children are eager to learn what is right and what is wrong, and next week they are going to have a *Qur'ān* competition where they did not want anybody to photograph them and they wanted to read only to the girls. So they told the Principal that and he agreed on the picture part, meaning he did not agree on the fact that they can only recite to the women like them or girls like them. So I am wondering should I still teach in this *masjid* or leave it. I am also getting paid but I told the Principal that I do not need the money, but he kind of refused. Would it be allowed for me to use the money paid from a *Ṣūfī Masjid*? I thought that I could buy fundamental 'Aqīdah books for the sisters in class and use the money on them to teach them the right 'Aqīdah. *BārakAllāhufik* [00:19:42]
4. *Assalamu'alaykum warahmatullahi wabarakatuh*. I have read a lot about *Markaz al-Ibānah* in Egypt and want to apply for the *Markaz*. But I am wondering when the





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application would be open. Are there anyone from the *Markaz* to get in touch with? [00:29:58]

5. Is it allowed for *salafī* sisters to hold a short reminder in a non-*salafī masjid* every week, since there are no *salafī masājid* in the town we live in and the people are in need of the *salafī da'wah*? [00:32:09]

