

Weekly Question & Answer Session

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

Wednesday 21 *Sha’bān* 1438 | 17th May, 2017

Audio ID: HABA_QA_20170517_ar_eng.mp3

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

1. How long can a traveler combine and shorten their *ṣalāh*. I heard someone say ‘for as long as you consider yourself a traveler, if you have a fixed place to stay, must you stop shortening and combining?’ [00:00:45]
2. My husband works in Saudi and I live in Egypt. I have to work to support myself and the two little children. Because I have the children, it is easy for me to work from home as an online Arabic teacher. However, to apply for a job, I have to send an introductory video to the company, so they can see who they are hiring. Is it allowed for me to send the video of myself to men who would view it? Is it allowed for men to interview me, as I am a veiled woman? What is your advice to me to get a *ḥalāl* job? I am a qualified Arabic teacher but, the jobs in the schools are low paying jobs that do not suffice. [00:08:22]
3. What is the ruling on taking payment for teaching the *Qur’ān* from the administrative committee of the *masjid*? Bearing in mind, that here in Britain (UK) we do not have a *Bait-ul-Māl* Muslim treasury or an *Islāmic* ministry. And what is the authenticity of the *ḥadīth* ‘*Ubādah ibn as- Ṣāmit* and ‘*Ubayd ibn Ka’ab* regarding the prohibition for taking payment for teaching the *Qur’ān* and what is the meaning. I hope for a detailed answer with evidence, and may **Allāh**





مكتبة الموحدين

MUWAHHIDEEN PUBLICATIONS

EVENTS · PUBLICATIONS · MEDIA · ONLINE

reward you with good. I follow the opinion that taking payment for teaching the *Qur'ān* is permissible, but I would like to avoid the differences of opinions amongst the scholars, to be on the safe side. However, in this situation, taking payment for teaching the *Qur'ān* is the only source of income for me, so what should I do? I do not want my provisions to be *ḥarām*? [00:21:12]

4. I have a daughter who's married with 2 kids. My husband and I wanted to visit her and the kids. We were told that they were not letting anyone come to their home, including the mothers, because they are trying to build a foundation upon *Islām*. Is this permissible to shut the family out of your home, based on building a founding upon *Islām*? [00:25:13]
5. The first few chapters in the *Sunnan* discuss *hijāma*, and my question is related to it, and generally the Medicine of the *Prophet*. Is getting *hijāma* done, whether you are suffering from an ailment or if it's done for prevention regarding as *mustahabb* would the one doing so receive reward for it? Likewise, if anyone was to drink honey or eat blackseed to prevent sickness. Would they be rewarded? Can it be said that calling people to these forms of treatment is reviving the *Sunnah*? [00:45:50]

