

Weekly Question & Answer Session

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

Wednesday 3rd Dhūl Qa'dah 1438 | 26th July, 2017

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

1. Our *Shaykh*, we have in our town those who have studied in Egypt for a short while and returning to refute those who are upon *Salafiyyah* from the scholars that are known to you like the brothers in *Salafī* Publications, our brother *Abū Muḥammad al Maghribī* our brother *Abil Ḥasan Mālik* and *Ḥasan as Ṣomālī* and other than them from those calling to *Salafiyyah* in the west. But rather they went as far as defending those that *Shaykh Rabī* has refuted and standing up for them. So what is your advice for the *Salafīs* in our locals? Should they listen to them and, what is your advice to them themselves? [00:01:05]
2. What is your advice O'*Shaykh* to the *Salafīs* regarding those that have been doing what they are doing? Do we listen to them? And what is your advice to them themselves those who are falling into such mistakes? [00:12:55]
3. Our *Shaykh*, what is the ruling regarding taking part in the different *dawrāt* along with *Ikhwān al-Muslimīn* or *Ṣūfiyah*? Because some say this is from the way of the *da'wah* and rather they go as far as refuting those who do not do so. [00:16:52]





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4. My question is about nail polish that has been brought to the market and they claim it is *ḥalāl* and that it lets water through to the nails during ablution. Sisters are selling this product and other sisters are buying it, thinking it is *ḥalāl* and that their ablution and prayer is valid. Not to mention wearing it without covering the hands outside of the house. Can you please advise me on this product, to help and advice my sisters, *Inshā' Allāh*. I really need a *dalīl* why it would be permissible and why it would not be, because the sisters will ask me for the reason why this would be permissible or impermissible if that should be the case.[00:25:57]
5. My situation: I work for *Muslims* helping to produce *ḥalāl* meat in America. The owner of the company is not *Salafī* but most (if not all) of management claim to be upon *Salafīyyah*. Currently I get one Friday a month off to attend *jumu'ah* if my manager can make it to my location. If not I am stuck at my job with no way to *jumu'ah*. Before this, I had a manager who refused to come because he lived far away from the location where I work. Also there is an issue with me getting off for the day of *'Eid*. Last year I was told I had to request off for *'Eid* 6 months in advance to get off. As a result of that I request a day off for *'Eid* 1 year in advance. Now that *Ramaḍān* is approaching, I request time off but my manager told me he is not coming and it will be difficult to find someone to fill-in but he will try. As far as I know management take (getting to pray and enjoy time with their family) off but want worker like myself to work. My question: Is this a scenario where I should quit my job? I feel like management is not being just. Please advise me on this matter. *Jazākum Allāhu khayr* [00:31:52]

