

Weekly Question & Answer Session

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

Wednesday 23rd Ṣafar, 1438 | 23rd November, 2016

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

1. My husband and I are planning to move to Qaṭar in *shaa’ Allāh* , for a few months so that my husband can do an English teaching course there. My mother wants me to do the course too because she says if ever my husband is not able to work due to his health issues I can work and help him until he can work. And also in case the companies in the Gulf do not sponsor the family, I can work and sponsor myself and still be together with my husband. In addition I can attend the course alongside my husband. But the class environment will probably be mixed with men and women and I will have to teach them a few times. What is your advice? As I worry about the *fitnah* in the class and there is no online option for this CELTA course [00:00:41]
2. If we go to Qaṭar for the CELTA course my parents agreed to let us stay with them during that time. That is the only way we can afford to do the course. My father and my family are of *Ikhwāni* thinking. We worry about them putting doubts in our minds about the correct *Manhaj*. Especially my father because he likes to speak about matters of the *Deen* and politics but he does so without knowledge and according to his logic and his deviant *Shaykh’s* opinions. What shall we do with such a situation? [00:10:17]



3. Is it permissible to sit and eat 'Thanksgiving' dinner with non-Muslim relatives because this is not a religious holiday rather it is a holiday based on the culture of America? [00:17:15]
4. I am a business man and the day after 'Thanksgiving' is the busiest sales day of the year. It is known as 'Black Friday'. Is it permissible to have special deals and prices for my goods on that day or is this considered imitating the *Kuffār*? [00:22:07]
5. We use to find it difficult to work out when the true *fajr* is as there is lighting from buildings around us which makes it difficult to see. So in Ramadhan, we followed the timetable to determine when to start the fast. Then we asked the people in our area when the true *fajr* was and we were sent pictures of the true *fajr* as well as information regarding the time difference between dawn and sunrise and we went by all of these things. But then released *fajr* came in a lot earlier. We had fasted quite a few fasts. Do we have to make up these fasts and pay the *fidyah*? What about someone who starts to fast in doubt that *fajr* has come in and just guesses and goes by his desires and starts it when he wants? [00:32:59]
6. I am a *Muslim* sister at university. I have a history professor who continues to suggest stereotypical views against Saudi Arabia and other *Muslim* society. He is very old and I am shy of correcting him. However, later in the term we are supposed to cover the Islamic era and I am afraid that the professor will express accurate and hateful views to the class about *Muslims* and the



Prophet *ṣallāllahu ‘alayhi wa sallam*. I do not know how to approach the matter and do not want to accrue any bad deeds for being silent in this regard. [00:40:55:]

7. One of the centres have invited Salmān al-‘Awdah to give a lecture in one of the Moroccan cities. What is your advice to your sons in Morocco regarding this matter? [00:52:32]

