

Weekly Question & Answer Session

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

Wednesday 26th Jumādā al-Awwal 1437 | 22nd February, 2017

Audio ID: HABA_QA_20170222_ar_eng

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

1. I am a sixteen old Turkish girl and I would like to get married. My nearest *maḥram* is my father; he does not pray the five daily prayers but he sees himself as a *Muslim* and he says the *shahādah*. I also have other *maḥārim* that pray the five prayers but maybe some of them do *shirk amulets*. I do not have contact with them because I do not speak the language good enough. How do I have to proceed, if I know that my Father is aggressive and he would not allow another person to be my *walī*. He does not want me to get married as he thinks I am too young. Also I am afraid to talk to him about these kind of subjects out of shame and because we do not have a normal relationship with each one another. Even if I could get into contact with my *other maḥārim* they wouldn't allow me to get married and they wouldn't allow someone else to be my *walī* other than my father. All this would cause big problems with my family members; besides all of this my father and my *maḥārim* wouldn't want me to get married with a *Salafī*. My question is, could someone else be my *walī*; like the *īmām* of the *masjid*? [00:00:38]





مكتبة الموحدين

MUWAHHIDEEN PUBLICATIONS

EVENTS · PUBLICATIONS · MEDIA · ONLINE

2. The *īmām* of our *Salafī Masjid here in Columbus Ohio Masjid Ṣaḥābah*, has started a library for the children from the ages of 7 up to teenage age. However, the library he has started the books are from publishing houses that are not upon *Salafiyyah* and their books are not always authentic and so on, or some are authentic and some are not and amongst other problems. I took it upon myself to check with my family whom are born and raised in this country and they have said it is correct. But most *salafi* publishing houses we know of or all of them do not have *salafi* books for children. What is your advice *Yā Shaykh* regarding publishing books for children especially in English as we live in an English country and what should we do about it? [00:15:27]
3. I am separated from my children's father and I am raising them on my own in the UK. The government requires a single mother to work when her youngest child turns five years old. I have been experiencing difficulties remarrying as I presume the brothers cannot afford it. And some say they do not want someone with children as I have been told. I may have to go out to work, so what age does the children return to their father? I have a daughter that is 5 according to the Georgian calendar. What if their father alleges that he has to go to work and provide for them. What do I do under this circumstance.? [00:29:57]
4. In the west, some *salafis* do not like to give out their names and prefer to be known with their *kunyah*. I know having a *kunyah* is allowed but some say call me with my *kunyah* even when asked for their name. They readily tell you their *kunyah* as it is one of the same. Is this correct? And some address



themselves as *zawjat Umm Īsá* is one not attributed to their father or lineage?
[00:38:59]

5. A brother is in need of an answer; his wife whom they have one child together has abandoned the prayer and continues with disobedience to her husband. He would like to know, should he divorce his wife and take the child or leave the child with her or should he remain patient for the safety and upbringing of the child? [00:49:03]
6. In the past I have dealt with *sihr* and *jinn* possession, in that time I had *ruqyah* done, I did it for myself and someone else had done it for me. Most of my symptoms had disappeared however I still have some symptoms like tingling legs, nightmares and bad thoughts. I recently read the *ḥadīth* in which the conditions which was mentioned with those that don't receive reckoning or punishment. One of the conditions is that they don't seek *ruqyah* and I want to be from them. So my question is, would I belong to those whom don't receive reckoning or punishment if I have *ṣabr* and I don't do *ruqyah* or should I do *ruqyah* with this? *JazākumAllāhukhayr* [00:56:20]

