

Weekly Question & Answer Session

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

Wednesday 24th Dhūl-Qa’dah 1438 | 16th August, 2017

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

1. I have been engaged for about 5 months. The brother has two wives and is 18 years older than myself. I am a young woman widow and I prayed *Istikhārah* upon receiving proposals. I don't know much about the brother and he rushed to give me dowry. I feel strange to be a third wife and I'm not sure I feel secure marrying him because he messages me without care to contact the *wakīl*. What is your advice? Also he gave me the dowry before the *nikāh* and I spent it. Is this legislated? [00:01:18]
2. *Assalāmu ‘Alaykum Wa Raḥmatullāhi Wa Barakātahu, Aḥsan Allāhu Ilaykum* I have a question regarding my marriage. I have been married for 4 years. And have 2 children *Wal-Ḥamdulilāh*. I have requested a *khul* from my husband because he is a person of innovation. And I fear becoming misguided from being in his company. He is also physically and verbally abusive. He has divorced me once and took me back. My husband is not *Salafī* and he is against the *Salafī da'wah*. Although he prays he is a person of bad character, he lies constantly and smokes cigarettes and I honestly do not trust him. He stays up late at night and usually misses the *Fajr* prayer. I am a revert and do not have a *Muslim* family to help me against my husband. And I am currently in a non *Muslim* country (Botswana) with no *Salafī masjid*, that will really understand my





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complaints He refuses to divorce me and refused to let me contact anyone regarding our marriage saying he doesn't want anyone interfering in his personal affairs. I have requested help from the local *masjid* (against his will) to annul my marriage. They are reluctant to annul the marriage because my husband says he does not want a divorce. My husband has our children at the moment and he says if I get a *khul* he will never return the children to me. I honestly feel relieved now that he is gone. And I am able to practice the *Dīn* better. Should I keep trying to get a *khul* or should I remain patient for the sake of getting the children back. *JazākumAllāhu khayr wa BārakAllāhu fikum* [00:14:50]

3. I hope this message reaches you in the best of health and *īmān* in this blessed month of *Ramaḍān*. My question is, what are your thoughts on starting a read the *Qur'ān* challenge via social media? [00:31:49]
4. With regards to '*Eid*' (and other than '*Eid*') how does the lay person understand and apply "differ from the disbelievers" in our affairs? Eg. Some of us know that funfairs (where there are rides, some rides have images on them) are from the disbelievers, however some of us may say but the rides are not impermissible and as long as we can implement a 'certain' level of segregation it's OK..How far is this thinking incorrect? The same thinking can be applied to face-painting, eg as long as we don't draw animal faces? Or decorating homes for '*Eid*? Please help us to understand this so that we can understand what it is we are looking for loopholes to follow our desires and thus shut them down. May **Allāh** bless you with more beneficial knowledge with which you continue to benefit yourself and us *Āmīn*. [00:39:41]





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