

## **Weekly Question & Answer Session**

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

Wednesday 18<sup>th</sup> *Muḥarram*, 1438 | 19<sup>th</sup> October, 2016

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

1. A brother married after *zinā*, the sister took the *shahādah* on Thursday and they married the following day (Friday). However, she was two months pregnant, so was the *nikāḥ* valid? The brother was also a revert and during this time he had no knowledge. Some people bring doubts on the marriage without proofs and say it is *ḥarām*. After six years of marriage they have three children and one is due. [00:00:58]
2. I would like to know the ruling on taking care of our step grandmother after the death of my grandfather. 40 years ago, my grandfather married a woman who was the mother of two children, one boy and one girl. Is it my father’s responsibility or my step uncles (i.e her sons) to look after her? She is strict in the religious obligations like in praying and fasting. However, she is bias and always gives more priority to my brother. She has troubled us a lot and keeps on provoking us for quarrels, although we have tried providing her with everything possible. Moreover, she is degrading our reputation, our society and amongst our relatives over some normal family matters. She has even cursed me and said: ‘May your grave be darker’, when I mistakenly switched off the lights when she was praying. She lies about us and backbites





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about us and it feels like she may be one of the possibilities that we may go to hell. We did not have any problem to look after her and we had been tolerating her nature for years for the sake of my grandfather and because we fear **Allāh**. But this time she is defaming us and insulting us amongst relatives and neighbors, and it is very awkward now. Do we have to take care of her, or what should we do? [00:07:26]

3. There is the *ḥadīth* that when a man commits a sin, you would see it in his wealth, his car or family. How is it then for the woman? Is it that when she commits a sin, it reflects upon herself and the situation of her husband, for example: she commits a major sin and because of that **Allāh** takes away the provisions from her husband? [00:37:46]

