

## Condition in marriage

Q- Some guardians impose as a condition on their daughters' husbands at the time of the marriage contract that they must allow their wives to continue education and work after graduation. Is this condition permissible? And what is the ruling if it is not implemented after marriage?

A – Any condition imposed upon the husband to which he agreed – as long as it is not forbidden in the Islamic Law – is an obligation upon him. That is, he is obliged to implement it, according to the words of the Prophet (peace be upon him): **Verily the condition having most right to be fulfilled is one by which you make the private parts (of the spouse) permissible. (Al-Bukhari and Muslim)**

But the wife and her family should not impose conditions such as the one mentioned in the question. Instead, they should leave the matter to be agreed upon by the husband and wife after the contract. It is well-known that a man marries a woman in order to be a wife who brings up children and to improve his living conditions, not to be a worker whom he only sees sometimes. Therefore, refraining from imposing such conditions is more fitting and preferable.

– Sheikh Muhammad Bin Saleh Al-Uthaymeen; Fatawa Islamiyah, vol. 5, pg. 262

## Imam's recitation

Q- What is your opinion regarding an Imam who is not good in Qur'anic recitation? Is prayer behind him permissible, bearing in mind that there is no better than he in the village, except during holidays and vacations, when some learned people come to the village? Since this Imam is permanent for the mosque, I have requested him to learn recitation at a school for Qur'an memorization nearby, but he has not done so.

A – If there is nothing ungrammatical in his recitation which would alter the meaning, then there is no objection to prayer behind him. For example, if he recited Alhamda lillahi Rabbil-Alamin, or he said: Ar-Rahmanar-Rahim, or: Ar-Rahmanur-Rahim, it would not harm. However, if his recitation changes the meaning, then this must be pointed out to him and he must be taught and directed, until his recitation is correct. If he makes a mistake when he is reciting, he must be corrected. He should also be encouraged to enter the school for Qur'anic recitation so hopefully his recitation will improve.

– Sheikh Abdul Aziz Bin Baz; Fatawa Islamiyah, vol. 2, pg. 417

### **Don't accept extra money**

Q- I work for a maintenance company and I receive a specific monthly salary for that work. Sometimes, though, I go to people's houses to fix something, and the owners insist on giving me a tip for my service. I refuse them despite their continued entreaties. What should I do?

A – Prudence dictates that you should not accept it from them because the Messenger of Allah sent a man named Abdullah Bin Al-Lutaybah to collect charity. When he returned with the charity, he said, This is for you, and this was a gift for me.

The Prophet delivered a sermon and rebuked this act by saying, "He should have sat in the home of his father or the home of his mother to see if he would have got the gift." (Al-Bukhari, no. 2597; Muslim, no. 1832)

This expression suggests a warning for workers against taking gifts because if you had remained in your home then these people would not have given you any gift. What is safer and

more careful then, is not to accept anything other than your salary.

– Sheikh Bin Al-Uthaymeen; Fatawa Islamiyah, vol. 8, pg. 105