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# AN-NUSRAT

LAJNA IMAILLAH UK MAGAZINE



*Marriage Matters*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## AN-NUSRAT

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad (sa) is His servant and His Messenger. I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insh'Allah.

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# اَلْوَدُوْدُ

## The Loving (Al-Wadud)

**One of the Attributes of the Divine is that He is Al-Wadud, The Loving. And as such the love that dwells in our hearts is only really a response to the loving nature of our Creator. As God Himself describes in the Holy Quran, He is the Source and Origin of all true love.**

<https://voiceofbritishmuslimwomen.co.uk/2018/06/12/divine-attributes-al-wadud-the-loving/>



# Guidance from the Holy Quran

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ  
بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٤١﴾ يُصْلِحْ لَكُمْ  
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۗ وَاتَّقُوا  
اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allah watches over you. (4:2)

O ye who believe! fear Allah, and say the right word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success. (33:71-72)

O ye who believe! fear Allah; and let *every* soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do. (59:19)

# Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَنْكَحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَإِحْسَابِهَا وَجَمَالِهَا وَإِدِينِهَا، فَاطْفَرُ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ

Narrated by Hadrat Abu Hurairah (ra): The Prophet of Allah (sa) said: “In marrying a woman, a man’s choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but you should make your life happy, prosperous, and successful [by choosing a spouse] on account of her religious piety; otherwise your hands will ever remain in the dust.”

Sahih Bukhaari (4802) and Sahih Muslim (1466)

Source: <https://www.alislam.org/book/forty-gems-beauty/> pg. 71

# Hazrat Mirza Ghulam Ahmad (as)



# Malfuzat - Sayings and Discourses of the Promised Messiah (as)

## “ The True Purpose of Marriage ”

The Promised Messiah (as) said:

**“One of the purposes of marriage is that righteous servants of God may be born who may remember Him. The second purpose is that the husband and wife may safeguard themselves against improper looks and misconduct through each other. The third purpose is that mutual love develops between them, safeguarding them against the distress of loneliness. All this is set out in the Holy Quran.”**

(Chashma-i-Ma'rifat, Ruhani Khaza'in, Vol. 23, pp. 292-293, 1908.

[https://www.rishtanata.us/upload/articles/Marital\\_Harmony\\_Guide.pdf](https://www.rishtanata.us/upload/articles/Marital_Harmony_Guide.pdf))



# The Editorial

*Dearest readers,*

Assalamo Alaikum Warahmatullah-i-Wabarakatuhu,

In a world where individualism and independence are often celebrated, the idea of marriage might seem old-fashioned to some. Yet, despite the shifts in societal norms, marriage remains one of the most enduring institutions, offering profound benefits for individuals and society alike. In this day and age, marriage is seen as a burden rather than a blessing and many choose the lonely path of celibacy to avoid dwelling in a lifetime of commitments and responsibilities, forgetting along the way that in Islam, marriage is actually an act of faith.

More than a social contract, it is a sacred union that forms the foundation of a healthy family, a stable society, and the moral fabric of the Muslim community.

Allah says in the Holy Quran, Chapter 30, verse 22:

“And *one* of His Signs *is this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect..”

This beautiful verse underscores that the ultimate purpose of marriage is to bring tranquility, love, and mercy to the lives of the couple. It is not merely about fulfilling physical desires; rather it is about building an everlasting partnership rooted in emotional, spiritual, and psychological support.

Through this issue, we have aimed at exploring the notion of marriage through all its manifestations so that Lajna feel empowered by the rights Islam has granted to women.

The magazine explores first and foremost why marriage is so important in our religion and why we must preserve its sanctity at all costs. It also explores all the disproportionate expectations, cultural misconceptions that have negatively impacted the concept of marriage while also exploring the challenging topics of in-laws and divorce. We are immensely blessed to have a constant source of guidance for all these issues in the form of Khilafat. Thus, in this magazine, we have honoured each and every Khalifa’s insight on this important topic.

This issue could not have been completed without the tremendous support of the Rishta Nata Department UK. We are very grateful for all the insight and guidance they have provided for this issue. A special thanks to Wajeeha Ahmad Sahiba and to all the contributors of this magazine.

We hope you enjoy this issue. Please feel free to send any feedback, comments or queries at: [secishaat@lajnauk.org](mailto:secishaat@lajnauk.org)

With a request of prayers for all our dedicated team members,

Wasalaam,



Editor An-Nusrat English



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(May Allah strengthen his hand)

# *Hazrat Khalifatul Masih V's*

Address to Lajna Imaillah on the  
occasion of Jalsa Salana Germany 2024

# Foster Taqwa to enter the invincible fortress of Allah's protection

## Huzoor's address to Ahmadi women at Jalsa Salana Germany 2024

On 24 August 2024, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) arrived at Masroor Hall shortly after 10:30 GMT to address Lajna Imaillah on the occasion of Jalsa Salana Germany from Islamabad, Tilford, UK.

To commence the formal session, Hazrat Amirul Momineen (aba) called Samina Tahir Sahiba to recite a portion of the Holy Quran: Surah al-Mu'minun, Ch.23: V.1-11, followed by its Urdu translation. An Urdu poem written by Hazrat Musleh-e-Maud (ra) was then presented by Nida Mansoor Ali Sahiba.

Huzoor (aba) then called Secretary Umur-e-Talibaat to announce the names of those female students who had achieved academic excellence over the year.

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), began his address by expressing his appreciation for the strong attendance, despite some challenges posed by traffic. He prayed for the safety and spiritual enrichment of all participants.

In his address, Huzoor (aba) emphasised the paramount importance of taqwa (righteousness), highlighting its frequent mention in the Holy Quran.

Addressing newlywed couples, Huzoor (aba) stressed that *taqwa* should be the guiding principle in their lives. He explained that righteousness and the fear of Allah are essential for maintaining a harmonious and blessed marital relationship. This, he said, is the foundation upon which a strong, pious family is built, and it is integral to the mission of the Promised Messiah (as) who aimed to instil these virtues in his followers.

Huzoor (aba) reminded the Jamaat of their obligation to fulfil the pledge of allegiance (*bai'at*) they have made to the Promised Messiah (as). He urged members of the Jamaat to continuously strive to elevate their standards of *taqwa*, resisting the temptations of materialism and worldly desires. He stressed that the Promised Messiah (as) envisioned a high standard of *taqwa* within his Jamaat, one that would lead to both spiritual and worldly success.

Huzoor (aba) said:

“In the Holy Quran, the importance of *taqwa* is emphasised in numerous places because, without it, a Muslim man or woman cannot truly follow the teachings of Islam or establish a genuine connection with Allah.



“The significance of *taqwa* in our personal and social lives is highlighted by the fact that at the time of *nikah*, when a man and woman enter into a new phase of life and two families establish relations, the verses of the Quran that the Holy Prophet (sa) instructed to be recited at that moment mention *taqwa* five times. This underscores the importance of *taqwa* in family life and the well-being of future generations, both in this world and the hereafter.

“Thus, righteousness is the key to improving our lives at every level. We, who claim to follow the teachings of the Promised Messiah (as) must remember that he came to instill righteousness in us and to guide us to adhere to the true teachings of Islam. It is our duty to strive continually to elevate our standards of righteousness to fulfil the true essence of our commitment.”

The Promised Messiah (as) said:

“In the Holy Quran, the emphasis on *taqwa* and righteousness is paramount because it empowers one to avoid all evils and motivates one to pursue all virtues. The reason behind this emphasis is that righteousness serves as a safeguard for a person in every aspect of life and acts as a fortress protecting one from all kinds of tribulations.”

Huzoor (aba) emphasised the importance of fulfilling the rights owed to both Allah and His creation, highlighting the integral role of both external and internal faculties in achieving spiritual excellence. He urged that every part of the human body – eyes, ears, hands, feet, as well as the heart and

other internal faculties – must be used appropriately and in accordance with divine guidance. Misuse of these faculties not only leads to spiritual harm but also violates the principles of *taqwa*.

Huzoor (aba) further explained that *taqwa*, often referred to as the “garment of righteousness” [*libas at-taqwa*] in the Holy Quran, encompasses the fulfilment of all rights due to Allah and His creation. This spiritual garment protects the believer from Satan’s attacks and fosters spiritual beauty and excellence. He stressed that *taqwa* is the foundation upon which all spiritual and social responsibilities are built, and it requires the believer to meticulously observe even the most subtle aspects of righteousness.

Huzoor (aba) also noted that the foundation of society lies in the unity and harmony between man and woman within the marital relationship. When this relationship is grounded in *taqwa*, it not only strengthens the bond between the couple but also ensures that their children are raised with the same values. Without *taqwa* in the parents, it is impossible to instil *taqwa* in the next generation, thereby affecting the moral fabric of society.

Huzoor (aba) highlighted the issue of incorrect statements about gender that are prevalent in society today, emphasising the harm they cause to future generations. He urged every Ahmadi to guard themselves against these misconceptions.

Citing the Promised Messiah (as) Huzoor

(aba) reiterated that *taqwa* is the key to peace and security. He explained that every woman naturally desires to live in safety, free from anxieties and difficulties. This innate desire for security, he noted, can only be fulfilled through adopting *taqwa*.

Huzoor (aba) explained that the Promised Messiah (as) taught that the path to true peace and security lies in adopting *taqwa*. He assured that those who become God's true servants will find that God, in turn, becomes theirs. Such individuals, even while they sleep, are protected by Allah.

This divine protection is an impenetrable refuge that no worldly force can breach. However, the condition for attaining this peace and security, as laid out by the Quran and further explained by the Promised Messiah (as) is the adoption of *taqwa*.

Huzoor (aba) emphasised that achieving peace requires the fear of Allah, the avoidance of immoral acts, and the consistent practice of virtuous deeds. He urged every Ahmadi man and woman to make it their goal to find God and secure His protection by walking steadfastly on the path of *taqwa*. This involves saving oneself from all forms of evil and embracing all that is good.

Quoting the Promised Messiah (as) Huzoor (aba) stressed that *taqwa* is the strength that enables one to avoid bad and immoral deeds. Once a person attains this strength, they possess the vital ingredient needed to enter the impenetrable fortress guarded by Allah. In this state, Satan cannot penetrate,

and the person is safeguarded from all forms of immorality.

Huzoor (aba) said, in his book, Noah's Ark, the Promised Messiah (as) said:

“If you become devoted to God, then rest assured that God is truly yours. While you sleep, He will remain awake for your sake.”

Huzoor (aba) said:

“This should be the mindset of every Ahmadi man and woman—that they must strive earnestly to tread the path of righteousness in order to attain Allah's pleasure and enter the fortress of His protection. They must avoid every evil and embrace every virtue, keeping in mind the words of the Promised Messiah (as) that *taqwa* provides the strength to avoid all forms of wrongdoing. When this strength is acquired, a person gains a priceless 'amulet', a guarantee of safety. It is as if they enter a fortified stronghold guarded by God Himself, into which no evil can penetrate. Within this protection, a person can be safeguarded from many trials.

“This is why yesterday I advised the recitation of durood sharif

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and istighfar

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

and it is something everyone should make a habit of reciting.”

Huzoor (aba) explained that people, especially women, appreciate beauty and strive for it through makeup and beautiful attire. However, he pointed out that many

women, particularly in Western society, remain unaware of their true inner beauty.

Huzoor (aba) emphasised that an Ahmadi woman must recognise and embody this true beauty, not just for herself but also to demonstrate it to society at large.

Huzoor (aba) explained that true beauty cannot be attained through external means such as makeup or inappropriate clothing, as often promoted by Western norms. He asserted that this superficial 'beauty' does not truly represent a person's excellence or worth. True beauty, he stated, comes from within and is aligned with spiritual and moral values.

Huzoor (aba) emphasised that it is the duty of an Ahmadi woman to reform herself and to initiate a broader reformation within society. Central to this reformation is adhering to the teachings of Allah, which include observing *hijab* and maintaining modesty in dress. Huzoor (aba) stressed that a woman's beauty is not diminished by wearing the *hijab*; in fact, true beauty is expressed through the modesty and chastity that the *hijab* represents.

Huzoor (aba) acknowledged the pressures from Western society that often encourage women to forsake modesty in favour of so-called 'freedom' and 'beauty'. He cautioned that true beauty emerges not from exposing oneself, but rather, comes from following the divine commandments. Ahmadi women must strive to excel in virtues, performing good deeds, and avoiding immorality, despite societal pressures.

Huzoor (aba) said:

"Therefore, an Ahmadi woman today should not only embrace her true adornment but also help others in the society understand what a woman's true beauty and adornment really are. Once this is understood, a woman's beauty and dignity will be greatly enhanced [...]."

"An Ahmadi woman has the responsibility to not only reform herself but also to actively work towards the betterment of others. It is essential for Ahmadi women to always remember that their true adornment comes from following the commandments of God. When Allah has commanded that women observe *purdah*, maintain modesty, and dress with decency, these practices must be adhered to because they are divine commands.

"True adornment is not achieved by abandoning *purdah* and modesty, as influenced by Western culture, which is increasingly affecting some of our women today. Real beauty is found in wearing the garment of righteousness, not in exposing oneself. This garment of *taqwa* is granted only to those who strive to fulfil their religious commitments and responsibilities with all their abilities and strengths."

Huzoor (aba) likened the immoralities of society to thorny plants that can tear at a person's spiritual clothing and harm their true beauty. He urged continuous engagement in *istighfar*, prayer, and supplication to protect oneself from these societal temptations. By doing so, Huzoor (aba) advised, one can remain within the





impenetrable fortress of Allah’s protection, safe from the dangers that lie in wait on the path of life.

Huzoor (aba) emphasised the importance of always wearing the garb of taqwa, or the covering of righteousness, as a distinctive quality of Ahmadi women and girls. He urged that this be attained by all, highlighting that the Promised Messiah (as) has instructed the proper use of all body parts—such as the ears, eyes, and tongue—in accordance with the pleasure of Allah.

Huzoor (aba) expressed concern over the increasing domestic disputes within society, often arising from the improper use of these faculties. He pointed out that men have been commanded to lower their gazes and avoid looking at unrelated [non-mahram] women, a command that is often neglected.

Similarly, women have been advised to maintain modest and chaste clothing, which is sometimes overlooked.

Huzoor (aba) stressed that if both men and women adhere to these guidelines and utilise their eyes, tongues, and ears in a modest and appropriate manner, many of the immoral sins that lead to distrust and discord in the home would not even arise. By doing so, the atmosphere of trust within the home can be preserved, and societal harmony can be maintained.

The Promised Messiah (as) said:

“Ensure that all parts of your body, i.e., the apparent organs, fulfil the responsibilities entrusted to them. It is the duty of every man and woman to align the use of their ears, eyes, tongue, and every other organ with the pleasure of Allah the Almighty and

to use them according to His guidance.”

Huzoor (aba) explained that if couples use these faculties with care and consideration for one another, it would prevent quarrels and arguments from arising, thereby fostering an atmosphere of trust. This trust is foundational, as it leads to an environment of love and compassion, which is essential for strengthening marital bonds and beautifying society as a whole.

Huzoor (aba) further highlighted the importance of caring for each other's relations, particularly in-laws. He stated that Allah has commanded, with reference to *taqwa*, that husbands and wives should care for each other's relationships and avoid speaking ill of one another's families. Doing so only increases grudges and leads to conflicts. Improving relations with in-laws is critical not only for the peace of the household but also for the overall beautification of society.

Huzoor (aba) reiterated that trust is the bedrock of a marital relationship. If trust is compromised, the relationship—originally built on love—can quickly disintegrate. He advised that couples should not allow their hearts to harbour wrongful thoughts but should instead fill them with thoughts of God. This approach would prevent problems from arising and keep Satan from sowing discord in the home.

Huzoor (aba) stressed that a true believer must strive to fulfil both their bond with God and their bond with one another. He reminded us that the Promised Messiah

(as) taught that one cannot fulfil the rights of God without first fulfilling the rights of humanity. Until one fulfils the rights due to God's creation, they cannot truly fulfil the rights of God, nor will their supplications be accepted.

In the context of fulfilling the rights due to God's creation, Huzoor (aba) emphasised that the marital relationship holds the utmost importance. The mutual rights of husband and wife form the foundational unit for the next generation. Trust and fulfilling each other's rights are critical responsibilities that every true believer must discharge. Allah the Almighty has given special emphasis to these rights in the context of marital relationships, as highlighted in the verses recited during the nikah ceremony, which repeatedly draw attention to the path of *taqwa*.

Huzoor (aba) said that fulfilling these marital rights, as taught by the Promised Messiah (as) is essential for fulfilling the rights due to God and society. Every believing man and woman must remember that their pledges will only be truly fulfilled when they strengthen their marital relationships, becoming as if one united spirit, and maintain complete confidence and trust in one another. A pure marital bond is meant to bring purity, peace, and tranquillity, and it is the responsibility of every believer to ensure that these rights are fulfilled.

Huzoor (aba) emphasised that the proper upbringing of children requires the parents to first reform themselves. A pious attitude

and commitment to *taqwa* are essential for parents to raise their children in the right manner. The mere act of having children does not elevate one to the status of being the best of creation; rather, it is the conscious effort to train and guide children in righteousness that does. One must tread on the path of *taqwa*, fulfil mutual rights, and recognise the purpose of creation, which is to become a true servant of God. This not only means worshipping God but also fully obeying His commands and fulfilling the rights due to both God and humanity.

Huzoor (aba) explained that by adopting *taqwa*, believers can achieve peace and security in their lives and the lives of their children. When a household is built on these principles, it becomes an impenetrable fortress where God's refuge and protection are assured. Children raised in such an environment will not only be born but will also grow into pious individuals who pray for their parents and bring honour to their families. On the other hand, neglecting these principles can lead to children becoming lost in the world, potentially ruining society and bringing humiliation to their parents and the Jamaat.

Huzoor (aba) urged every Ahmadi man and woman to strive for self-reformation, to become exemplary role models, and to foster a strong connection with God. This, in turn, will help them raise their children in a manner that fulfils the rights of God and increases spirituality. Huzoor (aba) said that even one righteous person can

bring about the salvation of an entire city. Therefore, Huzoor (aba) advised against being influenced by the world and instead urged everyone to emulate *taqwa*, which will result in their children becoming a source of goodness and honour.

Huzoor (aba) again addressed common domestic and marital issues, particularly the complaints that arise when husbands and wives do not respect each other's parents. He emphasised that disrespecting in-laws can spread disorder in society, and therefore, it is an Islamic injunction to care for one's partner's relations. The Holy Prophet Muhammad (sa) understood human nature best and thus admonished husbands and wives to take special care of their mutual relations. By developing love between families, societal peace is achieved.

Huzoor (aba) advised that from the first day of marriage, both husband and wife must develop the mentality that their relationship is not just between two individuals but also between their respective families. Mutual respect and reverence for each other's relations are crucial. If this approach is embedded in society, arguments and disputes would not arise, and the instances of divorce within the Jamaat would decrease.

Huzoor (aba) stressed that to establish trust in relationships, one must never lie. He highlighted the importance of honesty, especially in the context of marriage. The verses recited during the nikah ceremony emphasise speaking the straightforward and right word [*qawl-e-sadid*], which is



the essence of *taqwa*. By sharing everything openly between husband and wife, and by removing misunderstandings and doubts, trust is maintained, and the marital bond is strengthened.

Huzoor (aba) advised that even before a marriage proposal, any weaknesses in the prospective husband or wife should be clearly and transparently communicated. This ensures that no problems arise after marriage. Upholding honesty and truthfulness is essential for maintaining peace in society and for building strong marital relationships.

Huzoor (aba) reminded Ahmadis that fulfilling pledges and promises is a basic and foundational requirement in all relationships, particularly in marital matters. Ahmadi men and women should lead their lives in a way that they are always following the path of *taqwa*, fulfilling their pledges and promises. This foundation is also crucial for fulfilling the pledge of *bai'at* with the Promised Messiah (as) which requires taking care of one another, upholding the truth, and fostering love, harmony, and brotherhood.

Huzoor (aba) emphasised that the primary objective of every Ahmadi should be to follow *taqwa* and to please Allah. By doing so, they will always uphold the truth, take care of their in-laws, and fulfil their pledges. This focus on faith over materialism is essential for creating a beautiful society, which was the purpose of the advent of the Promised Messiah (as) and the pledge of allegiance made at his hand.

Huzoor (aba) urged that by striving to perform good and virtuous deeds, boys and girls will prioritise faith and religion over materialistic pursuits. Relationships formed on the basis of faith are permanent and are built on the fear of God, rather than on external beauty and wealth. These relationships are made for the sake of pleasing God and will contribute to the creation of a beautiful society.

Huzoor (aba) cautioned against emulating the world, which has fallen into the trap of materialism. Instead, he called for special attention towards self-reformation, as the weaknesses observed in society and relationships are increasing. To counter this trend, every effort must be made to follow the path of *taqwa* and to prioritise faith over worldly interests.

Huzoor (aba) concluded his address with a prayer. He prayed that Allah the Almighty may grant the strength and guidance necessary to prevent Ahmadis from falling into immorality and to consistently walk on the path of *taqwa*. He prayed that Allah enables them to attain Allah's pleasure and to focus on continuous self-reformation, seeking protection from all kinds of sins.

Huzoor (aba) emphasised that achieving these goals would lead to the establishment of a beautiful and pure society, the very society for which the Promised Messiah (as) came into the world. He reminded the attendees that their commitment to the *bai'at* to the Promised Messiah (as) was made willingly, and with it comes the responsibility to act upon the teachings of the Holy Quran, the Holy Prophet

Muhammad (sa), and the expectations of the Promised Messiah (as).

By adhering to these teachings, Huzoor (aba) assured that Ahmadis will contribute to a global revolution, bringing the world closer to God and under the banner of the Holy Prophet Muhammad (sa). He prayed that Allah may enable Ahmadis to prioritise faith over worldly desires, to resist the allure of materialism, fulfilling the true purpose of the Promised Messiah's (as) mission.

Huzoor (aba) prayed:

“May Allah enable us to stay away from all evils, to take firm steps on the path of righteousness, and to continuously strive for His pleasure by focusing on self-improvement. Let us make every effort to protect ourselves from sins, both great and small.

“If we do this, we will be able to establish that pure and beautiful society for which the Promised Messiah (as) came and for which we have willingly pledged our allegiance to him. We were not compelled to join his fold; we did so by our own choice. Now that we have taken this pledge, it is imperative that we act upon the teachings that Allah has commanded us, those that the Promised Messiah (as) expected from us, those that the Holy Prophet, peace and blessings of Allah be upon him, repeatedly advised, and those that Allah has emphasised countless times in the Holy Quran, as I mentioned at the beginning.”

In the end, Huzoor (aba) led everyone in silent prayer, after which nasirat presented some choral poems. Huzoor (aba) then took leave and the session came to an end.

<https://www.alhakam.org/lajna-address-jalsa-salana-germany-2024/>





# The Prophet Who

## Spoke the Five Languages of Love





# The Prophet Who Spoke the Five Languages of Love

Love, the cornerstone of all relationships. An expression that transcends all barriers and a language, which is universal, yet, some of us may struggle to communicate this language to our loved ones, leading to failed and unhappy relationships. Dr. Gary Chapman, in his widely celebrated book, *The 5 Love Languages*, claims that every person understands and receives love in a specific language – one of five to be precise. According to Dr. Chapman, understanding a person's love language is essential in strengthening your bond. Leafing through this book, I was curious to know if the Holy Prophet (sa) ever spoke these languages? What was his approach in achieving a healthy balance in all his relationships? After all, it was the Holy Prophet (sa) who said, 'The best of you is the one who is best to his wife, and I am the best of you to my wives.' [1] But what are these love languages? And did the Holy Prophet Muhammad (sa) ever apply these in his own life?


## (1) Words of Affirmation

'I can live for two months on a good compliment' [2]– Mark Twain

People who adhere to this love language need to hear words of kindness, encouragement and appreciation. Hearing 'I love you' or even 'thank you' can fill the emotional tank of your partner and fuel the flames of love. The Holy Prophet (sa) understood the positive impact of such words of affirmation. When asked whom he loved most amongst the people, he did not hesitate to say, 'Aisha!', the third wife of the Prophet (sa) and daughter of his closest companion, Hazrat Abu Bakr (ra). [3] Imagine how elated Hazrat Aisha (ra) must have been after hearing such high praise from her noble husband.

It is easier to remark a person's admirable qualities when they are present, but praising them long after they have departed is testament to true love. This honour was held by Hazrat Khadija (ra), the first wife of the Holy Prophet (sa), whom he greatly revered and frequently complimented calling her 'the best amongst the women of her nation'. [4]

Infidelity or even rumors of unfaithfulness can be devastating to a relationship. Naturally, this would raise a wave of emotions and distrust. Suspicion could creep in, ultimately severing the once existing bond. Yet, the Holy Prophet (sa) found a way to compliment Hazrat Aisha (ra) even when her innocence was being questioned. His powerful statement, 'I have never known anything bad about her', acted as a citadel against those who falsely slandered her, and it also provided her much-needed solace. [5] From this, it becomes glaringly evident how powerful a tool verbal compliments can be in fostering a successful relationship. It may take some effort and time to make this



an everyday habit. But instead of taking it as a waste of time, think of it as an investment of your time, which happens to be the second love language.

## **(2) Quality Time**

It can be a matter of great annoyance when trying to communicate with a loved one, who is glued to their cell phone. We all crave undivided attention, because it is a powerful, emotional communicator of love. An activity done together acts as a vehicle to togetherness. Dr. Chapman explains that the activity itself is incidental, but the focused time shared together is of true value. The Holy Prophet (sa) recognized the emotions that are created in spending time together. He would engage in different activities to bolster his connection with his partners. Once on the occasion of Eid, there were people displaying their skills of archery, spear fighting and sword fighting. Knowing that Hazrat Aisha (ra) would find this show amusing, he took her along with him to see the performance. Together, they enjoyed the entertainment and more importantly, the Holy Prophet (sa) ensured Hazrat Aisha (ra) was fully satisfied and did not rush the moment. She continued to watch, leaving on her own accord. [6] Whether it be a leisurely stroll or travelling, the Holy Prophet (sa) meticulously invested quality time with all his wives, maintaining a delicate balance. [7] [8] He made it a point to drop by to see each wife every day in order to tend to their needs. [9] He gifted his loved ones with the intangible gift of self and presence, which brings us to the third language of love.

## **(3) Receiving Gifts**

Give gifts and you will love one another.’ [10] – The Holy Prophet (sa)

Dr. Chapman reveals that of all cultures he studied, gift giving was a central theme in the love marriage process. A fundamental expression of love that transcends cultural barriers. At first glance, this particular love language may seem selfish on the part of the receiver. However, it must be remembered, the gift itself is of less importance. What truly matters, is the feeling when holding a gift. It gives rise to a sense of importance and remembrance. It is not the gift which is necessarily cherished, rather, the effort in actually securing the gift and giving it as an expression of love. A child who picks out a flower from the garden and hands it to his mother, or the husband who picks out wildflowers alongside the road for his wife, are both powerful expressions of love. Although the cost of picking out flowers is zero, it is an invaluable, visual symbol of love. The Holy Prophet (sa) was cognizant of the fact that the expression is greater than the actual gift. This can be demonstrated through the following narration:

The Holy Prophet (sa) said, ‘I shall accept the invitation even if I were invited to a meal of a sheep’s trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep.’

[11]

The blessed personage of the Holy Prophet (sa) was not one of ostentation or extravagance. He was an embodiment of simplicity and so too were his wives. They never expected or demanded materialistic things from him. In fact, in that age, food and drink were considered a valuable commodity. Hazrat Aisha (ra) narrates that once beef was brought to her and she asked, 'What is this?' The people replied, 'Allah's messenger has slaughtered some cows as sacrifices on behalf of his wives.' [12]

Gifts come in all shapes and sizes. The cost of the gift matters little, even a small handmade gift can strike a chord in the heart of a loved one. It is the effort and action, which takes a special place in the heart. This leads us to the fourth language of love.

#### **(4) Acts of Service**

Any act, which results in unloading a burden from your partner, can be deemed as an act of service. This can range from doing household chores to going the extra mile to show your partner you really care. This requires thought, effort, planning and energy. Executed in a positive spirit, they can be a great expression of love. The attitude of the Holy Prophet (sa) perfectly encapsulates this language. With regards to chores, the Holy Prophet (sa) played an instrumental role and took part in household chores. He mended his sandals and garments and milked his goat. He would occupy himself in serving his family. [13] These actions of the Holy Prophet (sa) obliterate the common stereotype held in some parts of the world where women are treated as doormats, who are to be stepped on and treated as a servant and not a partner.

The Holy Prophet (sa) broke away from the commonly held stereotypes and always met the emotional needs of his spouses. Hazrat Aisha (ra) lost her necklace on more than one occasion. Instead of scolding her and reprimanding her, the Prophet (sa) immediately set his sights on recovering the missing necklace. He would stop the entire caravan to look for the necklace, thus displaying his deep affection for her. [14]

Acts of service require us to transmit our energy into certain endeavours we may not want to do. It demands that we utilize our physical faculties to our level best, to bring comfort to our kith and kin. This brings us to our last love language.

#### **(5) Physical Touch**

Research shows that children who are deprived of physical touch, exhibit impaired growth and cognitive development. [15] Babies who are held, hugged, and kissed, develop a healthier emotional life. However, the importance of touch is not a modern idea. Upon being asked if he had ever kissed his children, the Holy Prophet (sa) replied in the affirmative. But when the questioners said that they do not kiss their own children, the Holy Prophet (sa) replied, 'Then what can I do if Allah has deprived you of mercy?' [16] According to Dr. Chapman, physical touch is also a powerful vehicle for communicating



marital love. Without it, some may feel unloved. With it, they feel secure in the love of their spouse. On one occasion, Hazrat Aisha (ra) complimented the Holy Prophet (sa). Overjoyed with emotions, he kissed her forehead and said, 'Your delight could not have been as much as the delight you have given me!' [17]

Physical touch communicates love or hate. For some, it sends a louder message than words. When we are upset with someone, we refuse to shake their hands or greet them cordially. Holding or caressing may seem trivial to some, however, the Holy Prophet (sa) recognized the emotional impact touch has. Hazrat Aisha (ra) relates that the Holy Prophet (sa) would rest his head on her lap. [18]

The manner in which the Holy Prophet (sa) treated women, children, and people in general was revolutionary for its time. He lived in a society void of love. As a matter of fact, the people had forgotten how to love. Hazrat Umar Farooq (ra) reflected, 'In Makkah, we despised women as lowly creatures. In Madinah, the people accorded slight status to them, but when Islam arrived, we were made aware of the honour and status of women.' [19]

It was ultimately the power of love that shook the divine throne, drawing the angels to a nation that became enamoured with an orphan, who did not even get to fully experience the love of parents. The world has only recently begun to understand the psychology behind healthy relationships. Advice given today by marriage counselors was put into practice over 1400 years ago by the Holy Prophet (sa). Emulating his pristine example, we all can become embodiments of true love, for he spoke all the languages of love.

*NB: This article was originally published in the Review of Religions.*

## **ENDNOTES**

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- [3] Bukhari, Kitabul-Maghazi, Bab Ghazwa Dhat-us-Salasil
- [4] Bukhari, Kitab Manaqib-ul-Ansaar, Bab Tazweej-un-Nabi Khadija wa Fazliha
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*What are the  
common Tarbiyyat  
issues when searching  
for a Rishta?*

**WE ASKED A  
RISHTA NATA  
FACILITATOR!**



*Asifa Chaudhry, Rishta Nata Department*

### **What is the Rishta Nata Department?**

The Rishta Nata department is a very valuable tool. It started off from the concern that the Promised Messiah (as) had for his beloved community. He ardently desired that all members marry within the Jamaat and not out of it. He also felt bound to help parents who were looking for matches for their children. This department was born out of love, care and compassion for its members.

The Rishta Nata process has gone through many changes in its history. From being a paper system where all information was taken manually and kept safe in secured folders, to a more modernised mobile app service, with little to no paperwork remaining.

This department is run by a group of volunteers who dedicate their time and effort into the process. The Lajna team is hand-picked through references and undergoes stringent checks by local Sadrs, the national Sadr Sahiba, and Amoor-e-A'ma. The reason behind this is because we want the work to be completed professionally, with compassion, and maintain strict confidentiality.

*Alhamdulillah*, there is no shortage of candidates registered on the system. We now have as many male as we have female profiles. In fact, there is a diverse range of profiles, with a good mix of ages, educational backgrounds and marital statuses, including some divorcees.

As Rishta Nata staff, we believe that many profiles seem to make good matches and many are selected on a daily basis. However, matches on paper often do not progress to continued talks, as there are many *Tarbiyyat* issues that need addressing.

### **Main Tarbiyyat issues while looking for a potential match**

**Rejections on the most minor details occur daily.** Most families are focused on looks. They mostly opt to exchange photos before meeting, often ending talks prematurely. Pictures are often not a true likeness of a person, or do not show a girl's natural beauty. Often the person looks better in real life. Had they made the step to see each other in person, they may have liked each other on more valid principles. The moral of the story is - do not judge a book by its cover, and look beyond appearances, as looks fade but a kind and loving nature remains.

**Another persistent issue is related to body size and skin colour,** which is difficult to tackle. There is so much stress on women being fair skinned. But we are born with the colour we are. The Holy Prophet (sa) advised in his final sermon that, 'a white man is in no way superior to a black nor for that matter is a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honoured among you in the sight of God is the most righteous among you (...)'<sup>[1]</sup>. We had hoped to see the end of colour prejudice, but it may take another

generation to stamp it out unless people actively change their mindset.

**Once the profiles have been approved by the families, parents speaking over the phone need to remember that first impressions count.** One's phone manner and tone are quickly identified and dissected by the other party. We often receive feedback from mothers that they found the other parent polite and kind or conversely, cold and critical. This leads to a poor start and often causes talks to fizzle out. It is a shame as the young couple may have been a perfect match, but unknowingly, a parent left a negative impact.

**Another issue is candidates being too specific in their own profile's requirements.** This often leads to their profile being ignored and rarely selected, as the criteria was too narrow. For example, some have written a very strict height requirement even though all the other requirements were met. However, because the height requirement was not met, the profile was not selected. It is best to be as broad as possible in our own requirements so that we have the possibility of being selected by a larger array of profiles.

**Age difference is also a common issue.** Men often reject women who are of the same age as them. Again, we should look to the example of the Holy Prophet (sa) who married Hazrat Khadija (ra) when he was 25 and she was 40.

**Education is another important**

**factor when looking at a profile.**

Sometimes people insist on a partner with a certain profession, or those who are educated to their level, if not above. But they are missing out on looking at the broader picture of who a person is. This approach narrows down potential matches who could make them truly happy. Often, those without a degree are quickly rejected, even if they are successful in their own jobs or careers. They are looked down upon and comments are occasionally passed that are quite hurtful.

**One of the latest barriers in finding a match, we see, is location.**

Some mothers request matches only within the M25 or insist that their daughters won't move out of London. Some female candidates have asked if the male candidate would relocate to where they are based. This immediately causes negative reactions, where talks have ended. A lot of families are very focused on where the person lives. They might not want to marry someone in other parts of UK. By setting such strict criteria, these people are often missing out on people who would be very well suited to them.

Many have written on their profile that a potential should not be from the EU and only UK born and there is a significant bias upon hearing that someone is from Pakistan, on asylum or on a student visa.

**Another recurring issue is rejecting boys who do not yet own a home.**

In today's climate, often it can take time to get on the property ladder. People should be

clear and honest about their expectations and plans.

Occasionally, boys request to meet with the girl individually before the families meet, which often offends the girls' family. Islamic guidelines should always be adhered and respected.

It is vital that people write their profiles honestly. Candidates should be honest about their marital status if they are divorced, and if they have children. We also see some candidates (mostly male) who seem to be registered by their mothers or fathers. These young men have none or very little input in themselves finding a match, as they leave it to the parents.

The best-case scenarios are where both parents and candidates are on the same page and all are involved in the match making process.

It may be that parents and candidates think that there is an endless supply of profiles on the Rishta Nata app. But there isn't. For your child's age criteria and requirements, there may only be a handful of suitable profiles. Once you have gone through them, one after the other, and found them unsuitable, you may realise that you rejected a potentially good match. In some cases, some parents even ask us to go back to a profile that they previously rejected.

Thus, when you have decided on your criteria, it is important to be flexible. With du'a and an open mind, you can find a suitable rishta sooner.

### **The process of finding a Rishta could be pleasant if...**

If we stamp out the negative Tarbiyyat issues from our mindsets, finding a life partner for our children would become a pleasant task.

We choose our friends for life based on shared personalities and habits, not their looks or social status. What we want in a loyal friend is what we should want in our life partners too. But above all else, if we go back to the basics of our faith and choose a righteous partner over all else, the rewards will be endless. A righteous partner is likely to remain righteous, while wealth and beauty may change over time.

It has been an absolute pleasure and privilege to facilitate for families that clearly came with Taqwa as their priority and had no long list of requirements. Within a week of being on the app, they found their soulmate, their life partner, their Libaas.

They are now married, and our prayers will always be with them.

May Allah bestow His special blessings and reward families for their Taqwa. Ameen.

## *Reference*

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# Hazrat Hakeem Noor-ud-Deen (ra)



# Khalifatul Masih I (ra)

*Hazrat Khalifatul Masih I (ra) stated that the first step Islam has mentioned in regards to a Nikah [Islamic marriage] is that the purpose of the Nikah should be to strengthen ones faith instead of searching for beauty, wealth and status.<sup>[1]</sup>*

*“The word marriage may sound an ordinary thing, but it is really a consecration of that great Divine Plan, and as such, it is of so great an importance that I would put it next only to our relation with God, and it is our bounden duty to see that it is duly respected and faithfully adhered to. The [shariah], Islamic Law has only distinguished between the two sets of rules, the one pertaining to God himself and the other to our fellow beings. Marriage, therefore, falls into the second category and may be considered to be its chiefest prop.”<sup>[2]</sup>*

*“Allah the Almighty draws our attention to keep on advising and admonishing our family, and to keep them focused on good deeds so that they may be saved from the torment and gain the pleasure of God Almighty.”<sup>[3]</sup>*

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# Preserving the Sanctity of Marriage:

## The Many Benefits of Marriage

DISCUSSING WHY ISLAM ENCOURAGES US TO MARRY, ADDRESSING THE AIM FROM BIOLOGICAL, SPIRITUAL, AND PSYCHOLOGICAL PERSPECTIVES:

*Dr. Amtul Salam, Newham*

In Islam, marriage is considered a means of completing one's faith. It serves as a pathway to living a life of piety and moral uprightness, safeguarding a man and woman from sinful behaviour such as adultery or fornication. By getting married, a man and woman fulfil their natural desires within the bounds of what is lawful and pleasing to Allah.

The Holy Prophet Muhammad (sa) said:

***“When a man has married, he has completed one half of his religion.”***<sup>[1]</sup>

In Islamic teaching, marriage is seen as a sacred bond between a husband and wife, and both parties are granted specific rights and responsibilities to ensure harmony, mutual respect, and justice within the marriage. The rights of spouses are balanced, with both partners having duties toward one another, creating a complementary relationship. A successful marriage is a blend of several factors, and its foundation is built on love, respect,

mutual understanding, and a shared commitment to growth. While every marriage is unique, the principles that contribute to its success are universal, rooted in trust, communication, and a willingness to adapt to the changes and challenges that arise over time.

I would like to mention here the key marital rights for both husband and wife and their mutual rights in Islam. These rights are drawn from the Quran, Hadith, and the teachings of Islamic scholars.

### **Marital Rights of Women**

The very first section of the marriage contract is that the wife has the right to receive *Mahr* (dowry) from her husband. This is a mandatory gift that the husband gives to his wife at the time of marriage. It can be money, property, or anything of value and is a symbol of respect and responsibility. The Holy Quran says (Surah An-Nisa, 4:5)



**“And give the women their dowries willingly...”**

At the same time, a wife has the right to financial maintenance by her husband, which includes her food, clothing, shelter, and general needs. Even if she is wealthy, it is the husband's duty to provide for her according to his means.

The Holy Quran (Surah Al-Baqarah, 2:234) states:

**“...And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage...”**

This right remains even if the wife has her own wealth, as it is the husband's responsibility to support her financially.

A wife is entitled to kind and respectful treatment. The Holy Prophet Muhammad (sa) emphasised the importance of treating one's wife with love, honour, and respect.

The physical relationship and bonding are an important cause of marriage. A wife has the right to conjugal relations with her husband. Islam encourages fulfilling each other's needs within the boundaries of marriage. Both partners should approach this matter with respect and mutual consent.

According to Islamic teaching, a wife's privacy and honour must be respected by her husband. He should not reveal her private matters or disrespect her honour in any way.

A wife has the right to practise her religion freely, including praying, fasting, and observing other religious obligations

without interference. She has the right to seek knowledge, both religious and worldly. The husband should facilitate and support her in acquiring education.

### **Marital Rights of the Husband**

A husband has the right to be obeyed by his wife in matters that are not sinful or harmful. The wife is expected to respect his authority within the household as long as it aligns with Islamic principles.

The Holy Quran (Surah An-Nisa, 4:35) says:

**“Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth...”**

This right is not meant to be abused but reflects the husband's role as a protector and leader of the family.

As the foundation of marriage, the husband has the right to marital relations with his wife. Islam encourages the fulfilment of each other's physical and emotional needs in a respectful manner. A husband has the right to expect his wife to protect his honour and wealth. She should not engage in behaviour that would compromise the family's dignity or misuse her husband's property without his permission.

In a hadith, it is stated:

**“...the lady is a guardian and is responsible for her husband's house...”<sup>[2]</sup>**

Just as a wife has the right to kind treatment, so does the husband. Mutual respect and kindness are essential in a

healthy marriage.

The husband has the right to expect his wife to manage the household. This includes taking care of the home and children, though both parties should support each other in these roles. Husband and wife also have the right to inherit from each other. Islam ensures fair distribution of inheritance between spouses, depending on circumstances.

### **Marriage provides companionship**

Humans are naturally inclined towards companionship, and marriage provides a stable, loving, and supportive relationship that can greatly enhance emotional well-being. Through marriage, a man and a woman gain a lifelong companion with whom they can share the joys and challenges of life.

The Holy Quran emphasises this emotional bond, describing it as a source of tranquillity, love, and mercy, in chapter 30, verse 22:

**“And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.”**

The emotional support and companionship provided by marriage helps men and women navigate life's stresses and responsibilities. Having a trusted partner by their side ensures that they do not face life's challenges alone. This companionship fosters mental and emotional stability,

reducing stress and promoting overall happiness. The physical aspect of marriage is not only about pleasure but also about emotional bonding and maintaining chastity.

The Holy Prophet Muhammad (sa) said:

**“O young people! Whoever among you can marry should marry, because it helps him lower his gaze and guard his modesty.”** [3]

The lawful intimacy in marriage strengthens the emotional connection between spouses and contributes to a healthy and balanced life.

Marriage encourages emotional and psychological growth, as it requires men and women to cultivate important qualities such as patience, responsibility, empathy, and sacrifice.

In marriage, both parties learn to compromise, negotiate, and consider each other's feelings and needs, which contributes to overall personal development.

Islam encourages men to treat their wives with kindness and respect, which promotes a nurturing and supportive relationship. The Holy Prophet Muhammad (sa) said:

**“The best of you are those who behave best towards their wives”**

By fulfilling his role as a loving and responsible husband, a man develops qualities that enhance his character and make him more compassionate, understanding, and empathetic. Through marriage, a man assumes leadership and responsibility for his household, which encourages him to work diligently, provide

for his family, and make decisions that benefit his loved ones. This sense of duty brings fulfilment and a structured life, enhancing his sense of purpose and contributing to personal growth.

### **Parenthood and sharing finances...**

Marriage allows men and women to experience the joys and responsibilities of parenthood. Islam places great importance on raising righteous children who will grow up to be God-conscious individuals. Through marriage, parents have the opportunity to fulfil their role as parents, guiding and nurturing their children within an Islamic framework.

**“When a man dies all his good deeds come to an end except three: ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him.”** [4]

Raising children is considered a form of worship in Islam, and a righteous family can be a source of ongoing reward for parents even after their death. Parenthood also helps men develop patience, responsibility, and a deeper understanding of the importance of family.

Marriage provides financial stability and balance for a man and woman. While Islam places the responsibility of financial provision on the husband, marriage often leads to greater financial planning, stability, and the sharing of resources. A harmonious marriage encourages both spouses to work together toward common financial goals, such as saving for the future, managing household expenses, and making wise investments.

The Holy Quran (2:234) states:

**“...And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage...”**

Through marriage, a couple learns to manage their finances more responsibly, ensuring the well-being of their family. This financial stability often leads to a more organised and fulfilling life.

### **Marriage protects men and women from depression**

As social beings, humans thrive in relationships, and marriage provides a lifelong companion who offers emotional support, understanding, and love. Marriage protects men and women from the loneliness and isolation that can sometimes result from living without companionship. By having a life partner, men and women are shielded from the negative emotional effects of prolonged solitude, which can lead to anxiety, depression, and other psychological issues.

Marriage is a partnership in which both spouses support each other in achieving their personal, financial, spiritual, and emotional goals.

The Holy Prophet Muhammad (sa) praised the supportive role of his wife Hazrat Khadijah (ra) who stood by him during the early years of his prophethood, providing emotional and financial support. Even after her death, the Holy Prophet (sa) would remember her dearly and always shower compliments on her. So much so,



that it is reported in a Hadith, that Hazrat Aisha (ra) admitted that she would envy the esteem the Holy Prophet (sa) had for Hazrat Khadija (ra):

**“I never felt so jealous of any wife of Allah's Messenger (sa) as I did of Khadija because Allah's Messenger (sa) used to remember and praise her too often and because it was revealed to Allah's Messenger (sa) that he should give her (Khadija) the glad tidings of her having a palace of Qasab in Paradise”** (Sahih al-Bukhari 5229)

### **Success in marriage is not the absence of problems...**

At the heart of any successful marriage is strong communication. It is essential for couples to openly share their thoughts, feelings, expectations, and concerns. Misunderstandings can easily arise in any relationship, but regular and clear communication helps to minimise conflicts and resolve issues in a healthy manner. Active listening is just as crucial as speaking, ensuring that each person feels heard, understood, and valued. Both spouses should consult each other on important family matters, whether financial, emotional, or regarding children. Decisions in an Islamic household should be made with mutual consultation and understanding.

A successful marriage is an evolving partnership that requires effort, dedication, and love. By nurturing trust, respect, good communication and shared values, couples can build a marriage that stands the test of

time.

Success in marriage isn't the absence of problems but the ability to grow together through them, constantly learning, adapting, and strengthening the bond.

When both partners are committed to their individual and collective growth, and when they maintain a balance of emotional, physical, and spiritual connection, then marriage becomes a source of joy, peace, and fulfilment.

### **References:**

- [1] Pathway to Paradise. A Guide to Islam, Lajna Imaillah USA, First Edition, 1996. Chapter 3
- [2] Sahih Bukhari – hadith number 5200
- [3] Sahih Bukhari – hadith number 5066
- [4] Sunan an-Nasa'I – hadith number 3651

# Excessive Spendings on Marriage Functions

*The Beauty of Simplicity Over Extravagance*

*Rabail Choudry, Sutton*

We often hear the saying “**less is more**” but do we ever stop to wonder what that actually means? Living in an era where our social standing is determined by online followers, does that saying still apply?

Over the years, a lot of Hindu rituals and traditions seem to have crept into the Islamic culture. Multiple events are held celebrating the same thing; in fact a big ‘fuss’ is made for anything and everything i.e. *Mehndi, Mayoona, Civil Ceremony, Baby Showers*, the list goes on.

## But what does Islam say about this and what did our predecessors practice?

Hazrat Sayyedah Nusrat Jahan Begum (ra) (“Hazrat Amman Jan”), wife of the Promised Messiah and Mahdi (as), cannot be a better example as far as leading a humble and simple life is concerned. On March 14th 1909, she took her daughter’s hand, Hazrat Nawwab Mubarak Begum (ra) and put it in the hands of her then future son-in-law, Hazrat Nawwab Muhammad Ali Khan Sahib (ra). With that, she said “***I am giving you my orphaned daughter to take care of***”<sup>[1]</sup>

Hazrat Amman Jan (ra) made no demands from her son-in-law, there were no clamouring crowds, singing nor horse processions as you would expect from a family of Delhi at the time where grand ceremonies were standard. Furthermore, her son-in-law also did not expect a dinner for the “*Baraat*” a tradition that bears no Islamic foundation. The simplicity of the weddings of Hazrat Amma Jan’s (ra) children were truly a reflection of her unpretentious and down to earth lifestyle as well as character.

A bride of young age who was completely content with her parents’ decision, a groom who refrained from burdening his bride’s family with needless expenses: a match made in heaven in every sense of the term.

Fast forward 115 years, can you honestly say a young couple in this day and age would be as mature and virtuous to comprehend the real essence of marriage?

[1] Hazrat Amman Jan – An Inspiration for Us All: <https://www.alislam.org/book/hazrat-amman-jan/>

# Hazrat Musleh Maud (ra)





# Khalifatul Masih II (ra)

*“The purpose of marriage is Taqwa (the fear of Allah), safety of self and progeny, and for there to be success and ease in one’s religious and worldly affairs. Islam understands this and teaches it as well.”<sup>[1]</sup>*

*“It is essential for every nation, if they wish to survive and prosper in the world, to maintain the institution of marriage. This is also the decree of God regarding this institution. The Holy Prophet (sa) has stated that all believers should marry, and that one who dies unmarried, dies a death of ignorance”<sup>[2]</sup>*

- 1.(Speech on 25th June 1920) [https://www.rishtanata.us/upload/articles/Marital\\_Harmony\\_Guide.pdf](https://www.rishtanata.us/upload/articles/Marital_Harmony_Guide.pdf) pg. 4)
- 2.(Blessings of Khilafat, page 94 <https://files.alislam.cloud/pdf/Blessings-of-Khilafat.pdf> )-Initially said in a speech during Jalsa Salana 1914



## Looking Past Your Spouse's Mistakes and Shortcomings

### Husbands and Wives as Garments for Each Other

*Sadia Adeel, Crawley*

Marriage is a sacred union that forms the cornerstone of society. It is not just a legal contract but a spiritual partnership where two souls come together to create a life of mutual love, respect, and support. In Islam, marriage is viewed as an essential aspect of a fulfilling life, both in worldly terms and in terms of spiritual growth. As described in the Holy Quran, husbands and wives are '**garments for one another**' (Surah Al-Baqarah, 2:188), a profound metaphor that reflects the importance of compassion, protection, and complementarity in marriage. The concept of garments denotes not only physical covering but also emotional and spiritual sheltering, creating a relationship built on mutual support and understanding.

However, no marriage is perfect. Like all human beings, spouses have their faults, shortcomings, and make mistakes. One of the most crucial elements in sustaining a healthy marriage is the ability to look past these imperfections and, instead, focus on the positives that your spouse brings into your life. This concept aligns closely with the teachings of Islam, where patience, forgiveness, and the aspiration for continuous self-improvement are emphasized.

#### **Husbands and Wives as Garments: A Divine Metaphor**

The Quranic verse "...**They are a garment for you, and you are a garment for them...**"<sup>[1]</sup> (Surah Al-Baqarah, 2:188) is a powerful statement that encapsulates the depth of the marital relationship. A garment provides warmth, protection, modesty, and comfort. It shields one from external harm and enhances the person's dignity. Similarly, a husband and wife should shield each other from life's hardships, guard each other's vulnerabilities, and bring out the best in each other.

This metaphor goes beyond physical closeness. It points toward emotional and spiritual intimacy, where both partners act as a protective shield, preserving each other's dignity, safeguarding each other's flaws, and encouraging growth. The idea is not to overlook mistakes completely or to pretend they don't exist, but to help each other grow, always striving to become a better version of our own self within the marital relationship. In this context, spouses are expected to be sources of mutual growth, just as a well-fitting garment enhances the appearance and well-being of the person wearing it.

### **The Teachings of the Promised Messiah (as) on Forgiveness in Marriage**

The Promised Messiah (as) laid great emphasis on forgiveness and compassion within relationships, especially in marriage. He taught that mutual respect, understanding, and forgiveness are vital components in a harmonious marital life. He once advised:

**“A true relationship is one where love and forgiveness prevail. Mistakes and faults are inherent in human beings, but the bond of marriage is to overlook these faults for the sake of the larger good. Anger, resentment, and fault-finding only serve to destroy the peace and harmony of the household”** (Malfuzat, Vol. 5, p. 27).<sup>[2]</sup>

This advice encourages couples to be forgiving and understanding, recognizing that both husband and wife will inevitably make mistakes. The Promised Messiah (as) further explained that the key to a successful marriage is to focus on each other's good qualities rather than dwelling on their shortcomings.

### **The Role of Forgiveness and Patience in Marriage**

Islam teaches that patience and forgiveness are not only highly virtuous but necessary qualities for a successful marriage. The Quran says:

**“...and those who suppress anger and pardon men; and Allah loves those who do good”** (Surah Aal-E-Imran, 3:135).<sup>[3]</sup>

This verse highlights the importance of suppressing anger and pardoning others in general, but it also holds a particular significance in the context of marriage, where emotions often run high. Anger and resentment are natural reactions to mistakes, but Allah instructs believers to rise above these emotions by embracing patience and forgiveness. When applied to marriage, this teaching implies that rather than holding grudges or pointing out faults, a husband and wife should strive to pardon each other's mistakes for the sake of Allah and the well-being of their relationship.

Hazrat Khalifatul Masih V (aba) emphasizes this principle in his speeches and guidance. He has stated: **“A marriage is not a relationship built on perfection; rather, it is a bond that grows through forgiveness, love, and understanding. When mistakes happen, and they inevitably will, it is the duty of both the husband and wife to show patience and to forgive for the sake of Allah”** (Friday Sermon, November 18, 2011).<sup>[4]</sup>



Forgiveness in marriage is not a sign of weakness but of strength. It takes great courage to overlook an offense or mistake for the greater good of the relationship. By doing so, one is not only following the teachings of Islam but also fostering an atmosphere of peace, love, and growth.

### **Mutual Respect and the Equality of the Partners**

In Islam, men and women are considered spiritual equals before God. While they may have different roles and responsibilities within the family, their worth and dignity in the eyes of Allah are equal.

Mutual respect forms the bedrock of a successful marriage. This respect must be based on the recognition that both partners have strengths and weaknesses and that neither is superior to the other. In the Quran, Allah says:

**“And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect”** (Surah Ar-Rum, 30:22).<sup>[5]</sup>

This verse indicates that marriage is not just a legal contract but a relationship filled with love, mercy, and respect. Husbands and wives are meant to complement each other and provide emotional, physical, and spiritual comfort.

The Promised Messiah (as) emphasized this equality and mutual respect. He instructed both men and women to respect each other's dignity and rights. He said:

**“The success of a marriage lies in mutual respect. Both partners must honour each other's feelings, work together to overcome difficulties, and remember that they are equal partners in the eyes of Allah”** (Malfuzat, Vol. 5, p. 118).<sup>[6]</sup>

This teaching encourages spouses to view their relationship as one of equality and partnership, rather than a hierarchical one. By treating each other with respect and dignity, they can more easily overlook mistakes and work together towards a harmonious union.

### **Encouraging Growth and Understanding in Marriage**

An important aspect of overlooking your spouse's mistakes is encouraging personal growth. Rather than criticizing or reprimanding, it is more beneficial to support your spouse in becoming a better version of themselves. This aligns with the broader Islamic



teaching of constant self-improvement. The Holy Quran frequently calls on believers to strive for excellence in character and behaviour, and marriage is one of the key arenas in which this can be achieved.

Hazrat Khalifatul Masih (aba) explains:

**“A successful marriage is one where both partners help each other grow spiritually. Instead of focusing on each other’s flaws, they should encourage one another to excel in their personal and spiritual development. This is what it means to be garments for one another”** (Friday Sermon, July 6, 2018).<sup>[7]</sup>

In practical terms, this means that when a mistake or shortcoming is noticed, the response should not be one of blame or criticism, but of gentle guidance and encouragement. For example, if one partner is quick to anger, the other can serve as a calming influence, gently reminding them of the virtues of patience and forbearance, while also demonstrating these qualities in their own behaviour. In this way, both partners grow together, supporting each other's spiritual and emotional development.

### **Recognizing the Human Element: Imperfection is Part of Life**

One of the greatest challenges in marriage is the expectation of perfection. Many couples enter marriage with high hopes and idealized visions of what their spouse should be like. However, human beings are inherently imperfect, and no matter how well-suited a couple may be, they will inevitably face challenges and disappointments.

Islam teaches that expecting perfection in your spouse is unrealistic and unfair. Instead, the focus should be on learning to love and appreciate each other despite the flaws and imperfections. In a Hadith, the Holy Prophet Muhammad (sa) advised:

**“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”**<sup>[8]</sup>

This Hadith highlights a profound truth about human relationships: no one is perfect, but every individual has qualities that can be appreciated. In marriage, this means that rather than focusing on the aspects of your spouse that may irritate or disappoint you, it is essential to focus on their good qualities and express gratitude for the blessings they bring to your life.

### **Practical Steps for Overcoming Shortcomings in Marriage**

While the principles of patience, forgiveness, and mutual respect are essential for a successful marriage, it is also important to implement these values in daily life. Here are some practical steps for looking past your spouse's mistakes and building a stronger relationship:

#### **1. Pray for Your Spouse**

Prayer is a powerful tool for bringing peace and blessings into a marriage. Pray for your spouse's well-being and spiritual growth and ask Allah to help both of you overcome your shortcomings.

## **2. Seek Guidance from Islamic Teachings**

Turn to the Holy Quran and the teachings of the Holy Prophet (sa) for guidance on how to handle challenges in your marriage. Reflect on the qualities of patience, forgiveness, and compassion that are emphasized in Islamic teachings, and strive to embody these qualities in your relationship.

## **3. Communication**

Open and honest communication is key to understanding and resolving issues in marriage. If a particular mistake or shortcoming is causing tension, it is important to address it in a calm and respectful manner. Rather than criticizing or blaming, frame the conversation in terms of mutual growth and understanding.

## **4. Focus on the Positive**

Make a conscious effort to focus on your spouse's good qualities, rather than dwelling on their faults. Express gratitude for the positive contributions they make to your life and let them know that you appreciate their efforts.

## **5. Practice Self-Reflection**

Before pointing out your spouse's faults, take a moment to reflect on your own behaviour. Are you holding your spouse to an unrealistic standard? Are there areas where you can improve? By focusing on your own growth, you create a more harmonious environment for your spouse to grow as well.

## **Striving for a Harmonious Union**

Marriage is a journey of spiritual and personal growth. As garments for one another, husbands and wives are called to protect, support, and love each other, despite their imperfections. By looking past mistakes and shortcomings, focusing on each other's positive qualities, and encouraging mutual growth, a couple can build a strong and harmonious union based on the principles of love, respect, and forgiveness.

While no marriage is perfect, the teachings of Islam provides a framework for overcoming challenges and building a relationship that is pleasing to Allah. By embodying the values of patience, forgiveness, and self-improvement, couples can not only strengthen their marital bond but also grow closer to Allah and achieve lasting peace and happiness in this life and the hereafter.

## **References**

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2. Hazrat Mirza Ghulam Ahmad (as), Malfuzat (English Translation), Vol. 5, p. 27
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4. Hazrat Mirza Masroor Ahmad (aba), Friday Sermon, November 18, 2011
5. Holy Quran, Surah Ar-Rum, 30:22
6. Hazrat Mirza Ghulam Ahmad (as), Malfuzat (English Translation), Vol. 5, p. 118
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8. Sahih Muslim – Hadith number 1468b



# Hazrat Mirza Nasir Ahmad (rh)



# Khalifatul Masih III (rh)

*“To educate the children we need to educate their elders first, so that they are able to educate this generation. Thus, the people addressed second are all men and all women of the Jamaat who are over 25 at this point in time. I alone or only a few companions of mine cannot educate hundreds of thousands of youths who are below 25, or below 15. We will have to purify every home, so that everyone brought up in these homes may become a warrior of God and win His pleasure. We will have to arrange for the purification for every colony, every town and every city so that the generation, who lay their lives and consume their time, honour and wealth for the honour and prestige of the Holy Prophet Muhammad (saw) are born and brought up in this very atmosphere.”* <sup>[1]</sup>

1. ('Twenty-three Great Objectives of Building The House of Allah', 2016 pgs. 188-189) - Initially said in a Friday Sermon in 1967

# Respecting our children's married life:

PRIVACY, RESPECT  
AND BOUNDARIES.



*Rameeza Bashir, Baitul Ehsan*

Privacy is defined as the right to be left alone or freedom from interference or intrusion. Privacy is a fundamental human right that Islam holds in high regard. Islam emphasises and underscores the sacredness of private life and the importance of respecting the privacy of others. Included in privacy is the right to freedom from unauthorised disclosure of personal information, the right to maintain personal space, and the right to engage in confidential conversations.

We find instructions on this subject in the Holy Quran:

**“And spy not, nor back-bite one another”** (Holy Quran, Al-Hujurat 49:13)<sup>[1]</sup>

**“O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.”** (Holy Quran Al-Nur 24:28)<sup>[2]</sup>

Respect means having due regards for the feelings, wishes, and rights of others. It also includes the way we express our feelings, communicate with others and listen to their perspectives. It involves using polite language, not shouting or being aggressive when communicating directly or indirectly. Respect also includes how we express our feelings to others, communicate with them, and also how we listen to their perspectives.



Allah enjoins in the Holy Quran:

**“.....and speak to men kindly....” (Holy Quran, Al Baqarah: 2:84) [3]**

Boundaries are defined as the rules and limitations individuals set regarding what is acceptable. It clarifies what an individual is comfortable with and how they would like to be treated by others. Thus, understanding the concepts of respect, boundaries, and privacy are crucial for a healthy relationship. Without setting boundaries in a relationship there is danger that one party may become controlling. If boundaries are established early on in a relationship, whether it is between a couple or with in-laws, then there is a less chance of issues arising later in life.

As we progress through life, it becomes essential to acquire new roles and responsibilities. From childhood to adulthood, we pass through new phases, such as becoming a husband or wife, then parents. Embracing these roles successfully requires a deep understanding and commitment.

The Holy Prophet (sa) stressed the importance of marriage in following words.

**“Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me. ...”** (Sunan Ibn Majah, Vol. 3, Book 9, Hadith 1846) (Ousman Mbowe – Jalsa Salana USA West Coast 2019 – December 20, 2019)<sup>[4]</sup>

Marriage is a sacred institution, very much encouraged in Islam. It is beneficial for individuals in many ways. It is considered the foundation stone of family life. However, it is a healthy, happy marriage that produces the desired beneficial effect. Therefore, a newlywed couple should be given both the space and opportunity to develop a close relationship and build trust between them. Once that is established, they will be in a better position to appease or fulfil expectations of both sets of in-laws.

In the context of this discussion, the three points mentioned above are fundamental. As parents, when our children get married, we must grant them privacy, respect, and acknowledge their boundaries. It is essential to prioritise their feelings and wishes above our own desires, allowing the new couple the time and space to get to know each other. For their future well-being, they should not be disturbed unnecessarily, such as by constantly inviting them to family gatherings or expecting them to join late night family chats.

As for the couple, they must take each other’s feelings into consideration by ensuring that intimate details shared between them are not disclosed to anyone outside the relationship.

A healthy relationship is built on mutual respect for privacy. Allah says:

**“...They are a garment for you, and you are a garment for them...”** (Holy Qur’an, 2:188) [5]

Allah in this verse describes beautifully through a metaphor how a couple should treat each other; because one of the purposes of garments is to hide one's defects. This will only be possible for a man and woman if they are given privacy at the start of their married life, allowing them to get to know each other and build a bond of mutual trust.

With regards to living in an extended family or the couple having their own private accommodation after marriage, we have an example from the life of Holy Prophet (sa) when he instructed Hazrat Ali (ra) to find a separate house for the couple before marrying his beloved daughter to him. Hazrat Ali (ra) followed this guidance, found a place of his own, and settled there with Hazrat Fatima (ra) after their marriage. (Friday Sermon - February 15, 2019)[6]

Although we read the example of Hazrat Ali (ra) being instructed to find separate accommodation after his marriage, this is not always possible or practical for all newly married couples. In such cases, the bride is often expected to move into the groom's family home after marriage. As a daughter-in-law, she is expected to rapidly learn the ways of her in-laws' household to fit in. In these circumstances, it is the husband's duty to assure her of his support and appreciation. However, in many cases, when a husband supports his wife, he is criticised by his own family, even though all he is doing is helping her adjust to a new environment. This puts the husband in a challenging position.

One way to achieve peace in the household is by setting boundaries once children are married. For example, we teach our children good manners: they should knock before entering their parents' bedroom, be kind and respectful to others, avoid hurting others' feelings, and strive for independence. So why, then, when that child gets married, do parents—especially the husband's mother—want to control her son's every move? Why does she resist allowing him to be independent and make his own decisions?

The bride joining her husband's family will be unfamiliar to the family's ways and thinking. She should be given the opportunity and time to settle in properly before having great expectations made of her or degrading her for her failures.

Let's explore this scenario: Soon after the wedding celebrations are over, the newly married couple is invited to various friends' and relatives' homes for celebratory meals with his family. They are so busy and are rarely given privacy or time to spend together as a couple. By the time these social obligations end, and normal life resumes, they are



exhausted.

However, the in-laws expect the daughter-in-law to have fully adjusted to their way of life by this point and to fit in, complying with their wishes. They often don't give her the chance to express her feelings, needs, or concerns. The husband is told to expect that his wife should have already adapted to his family's ways by now. He is of course used to listening to his family, especially his mother, and in most cases may feel she is right. He will feel guilty about questioning his family, for fear of being disloyal. This is when misunderstandings and negative feelings start to begin. These petty frictions can make it difficult for a wife to respect her in-laws' perspectives, when she may not agree with them and to fully integrate in her new family life. She naturally wishes to be granted some privacy, respect and to establish some boundaries.

Let's be fair and not place all the blame on the husband and his mother. There are also

situations where the wife's mother becomes involved, offering advice about her daughter's marital affairs or her relationship with her in-laws, which can be counterproductive. The son-in-law and his family perceive this as an interference in their family affairs which makes matters worse for all involved.

The advice for newly married couples should be to keep the matters of their married life private. Neither the daughter-in-law nor the son-in-law should disclose personal issues or seek advice from their respective parents. By handling their affairs independently, they will be able to strengthen their mutual bond and hopefully also earn the respect of their in-laws.

Hazrat Khalifat-ul-Masih (aba) often advises the Jamaat on such matters. In his Friday sermon of 24 June 2005 delivered at International Centre, Toronto, Canada Huzoor (aba) said: **“I say it with great sadness that in Canada acrimony between husband and wife after marriage is growing quite rapidly. I believe the blame mostly lies with both sets of parents. They have no tolerance or sometimes the man's parents try that he does not develop an understanding with his wife and the couple do not nurture any mutual trust so that the parents do not lose their son. ... Then there are some mothers who spoil their daughters and make demands on the young man through their daughters. These people should have some fear of God.”** (Al Fazl International 8 July 2005)<sup>[7]</sup>

Unfortunately, this is not just an issue only in Canada's Jamaat. These issues are experienced in our Jamaat across the world. They can have a profound impact on families, affecting the emotional well-being, stability, and even the development of children. Both set of parents seem to unnecessarily create issues in their children's married lives.

On another occasion Huzoor (aba) stated: **“In today's society people disclose the private matters between husband and wife to their parents and this at times leads to unpleasantness and conflicts arise. Sometimes parents have the habit of prying into the matters of their offspring and this becomes the cause of disagreements. This is why the Holy Prophet (sa) said: Neither husband and wife have the right to disclose their personal matters, no matter what kind they are, to others, nor others should ask about them or listen to them. In my view if this advice is adhered to, many disagreements would stop of their own accord.”** (Friday sermon 15 July 2005 Al Fazl International 5 August 2005 and Domestic issues and their solution, Page 45)<sup>[8]</sup>

Families are our eternal support and there is no doubt that they will stay by our side in challenging situations. However, families cannot expect their married children to



maintain the same standard of relationship with parents and siblings as they had while they were single. Constant unsolicited advice and the expectation that a daughter-in-law should instantly adopt the husband's family ways may frustrate and oppress her. This will also have a negative effect on the marriage. In such circumstances, there is a possibility that over time, couples experience emotional distancing, where they no longer feel connected or understood by their partner.

Often the issues can be resolved by asking the couple to live in their own accommodation. It's fair to say that while this isn't the only solution, it can certainly help. Marital issues and conflict with in-laws are complex and it often requires a combination of approaches to fully address them. First and foremost is having the fear of Allah, then to pray and have the willingness to work together. Each family is unique, and what works for one couple may not be effective for another, but making attempts to improve the situation in light of the teachings of Islam is a step in the right direction.

In his address to Lajna Imaillah on Jalsa Salana 2021 on the subject of domestic issues Hazrat Khalifat-ul-Masih V (aba) stated: **“At times there can be issues between the wife and her in-laws. Therefore, women have the right to want a separate home, and this should be honoured by men where the circumstances allow.”** (<https://www.alislam.org/articles/rights-responsibilities-of-men-women>)<sup>[9]</sup>

However, it is often seen that the husband's parents totally oppose the idea of their son living separately with his wife, especially the husband's mother may feel competitive, fearing her son will transfer his loyalty to his wife. This is a very traditionalist thought. Such mothers should realise that they are not losing a son but gaining a daughter-in-law who will keep their son happy and grounded. They should try to keep their relationship with their son and daughters-in-law within healthy boundaries. If they have provided good Islamic upbringing to their sons, they will honour their parents and give them the status they deserve, irrespective of where they live or their close relationship with their wife. Parents should not consider their son leaving home after they get married as an insult. On the contrary they should be pleased to have nurtured children to grow into independent, capable and responsible adults. A good son will not forget the words of the Promised Messiah (as) in this context.

**“Whosoever does not honour his parents and does not obey them in all matters that are not contrary to the Quran, and is careless in serving them diligently, is not of my community. Whosoever does not treat his wife and her relatives with gentleness and benevolence is not of my community.”** (Noah's Ark page 31- Also <https://files.alislam.cloud/pdf/Noahs-Ark-Kashti-Nuh.pdf>)<sup>[10]</sup>

Similarly, if the wife has had a good Islamic moral upbringing and gets healthy advice from her parents regarding her duties toward her in-laws, she will not neglect their rights.

Let's conclude with the words of Hazrat Khalifatul-Masih IV (rh) from his book Islam's Response to Contemporary Issues, Page 109:

**“Turning exclusively to the younger generation and their rights and obligations, the Holy Quran admonishes:**

**‘O ye who believe! Fear Allah and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well Aware of what you do.’**

***The Holy Quran warns the parents that if they fail to discharge the responsibility due to their offspring and leave behind a generation, which is not beyond censure in its conduct, then the parents will be held answerable before God.”***

(<https://files.alislam.cloud/pdf/IslamsResponseToContemporaryIssues.pdf>)<sup>[11]</sup>

## References

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2. Holy Quran 24:28
3. Holy Quran: 2:84
4. Sunan Ibn Majah, Vol. 3, Book 9, Hadith 184-(Also Ousman Mbowe – Jalsa Salana USA West Coast 2019 – December 20, 2019)
5. The Holy Quran, 2:188 (Also Pathway to Paradise, chapter 3)
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# Cultural Misinterpretations

## The Strain on Islamic Marriage Ideals

*Yusra Syed, Aldershot South*

Marriage is a sacred bond providing spiritual, emotional and physical companionship while being a means of completing one's faith. It is a bond based on peace, mutual understanding, respect, compromise and love.

The Holy Prophet (sa) emphasised that marriage provides an avenue for spiritual growth through mutual love, respect and support.

**“When a man has married, he has fulfilled half of his religion”<sup>[1]</sup>**

However, culture has tarnished the beauty and simplicity of marriage whereby it has become more focused on adhering to

cultural norms and practices rather than honouring the values set out in Islam. Tradition and culture have slowly started to overshadow the pure and simple relationship between husband and wife; creating unnecessary stress on couples and families rather than reminding them of the critical need to adhere to Islamic teachings to maintain the purity and sanctity of a marital bond.

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) has continually emphasised the need to follow Islamic teachings of marriage and how it should be focused on companionship, love and mutual respect rather than cultural or materialistic norms and traditions.



In his book *'Garments for Each Other'* he states that marriage in Islam is not just a contract, it is a sacred bond where love, peace and companionship are fostered. Both partners are required to treat each other with love and kindness, as they are garments for each other, providing comfort and protection.[2]

In Islam, marriage is a commitment which entails rights and responsibilities for both partners. It is considered a bond where they are seen as garments for one another; they are both required to honour and respect each other's opinions, desires and feelings whilst supporting each other's physical and emotional needs – creating a peaceful and harmonious environment within their homes.

Culture and tradition are beautiful concepts within themselves, particularly in terms of family values and community bonds. However, they can often cause disputes between couples and families, as many cultural norms and practices have distorted the purity of marriage. Islamic teachings offer a balanced approach to the marital bond, and oftentimes, tradition and culture overshadow such principles.

### Haq Mehr (Dowry) in Islam vs Culture

Islam places importance on simplicity and the concept of Mahr (dowry), which is the right of the bride, but Islam does not prescribe exorbitant amounts, nor does it encourage making this matter of pride or competition. Cultural practices have turned Mahr into a financial burden, whereas Islam teaches moderation and fairness.

Unfortunately, culture has damaged this

concept and dowry has now become a large financial burden placed on families – a practice entirely contradictory to the values set out by Islam, where demands of money, furniture, property and much more are forbidden.

The Holy Prophet's (sa) marriages were always conducted with simplicity and humility. Islam does not require one to spend beyond their means or engage in ostentation. These cultural customs of excessive dowries and extravagant ceremonies are innovations that have no place in Islam.

Islam sets out basic principles of Mahr as it is signified as a gift given to the bride out of love, respect and sincerity; therefore, cultural practices of extravagance should be discouraged. The concept of modesty and simplicity within marriage ceremonies is encouraged as a reflection of the husband and wife's commitment to one another and their faith, not their wealth or social status. By avoiding excessive spending and lavish multi-day events, families can focus on the spiritual and emotional meaning of a marital bond between two people and their families.

Oftentimes, culture and traditional practices can lead to rigid expectations of marriage ceremonies. The grandeur of a wedding is often seen as a reflection of the family's honour and the obsession with materialism not only deviates from Islamic teachings but also distracts people from the real purpose of marriage.

### Gender Roles in Islam VS Culture

Another cultural norm adopted by many people is the responsibilities of gender roles



within a marital bond. Culture and traditional practices have an impact on patriarchy within a relationship between husband and wife.

The Holy Quran says in Chapter 4, verse 35:

**“Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah’s protection.”**

Islamically, men are the providers and are responsible for the financial, physical and emotional wellbeing of their wives and children and women are responsible as homemakers as a means of emotional and physical support for their families. However, culture can sometimes take an extreme turn on this whereby women are discouraged from pursuing education or careers post-marriage. Such traditions and ideologies diminish and limit women’s opportunities, reducing their confidence and independence, binding them to mere domesticity. Therefore, when disproportionate power is given in the hands of men, it can lead to inequality and, in some rare cases, abuse.

Culture marginalises the role of women in marriage, while Islam continually teaches us that the wife is not inferior to the husband but rather a companion in marriage and their honour, dignity and rights should be fulfilled.

Islam has elevated the status of women by granting them rights and privileges that were unheard of in pre-Islamic societies. A

wife has the right to be treated with kindness, respect and justice. Cultural practices that treat women as inferior to men are un-Islamic and must be eradicated.

His Holiness, Hazrat Mirza Masroor Ahmad (aba) has emphasised women’s rights to education, respect and honour. In a speech delivered at Lajna Imaillah Ijtema Germany 2019 he stated:

**“Unfortunately, some Muslim societies do not give women the rights and respect they deserve, which is in complete contradiction to Islam. These injustices are based on cultural traditions and ignorance, and they have no place in true Islamic teachings. We must work to ensure that all women receive the respect and honour Islam has prescribed.”**

Men are given the title of the leader and breadwinner of the household in comparison to women who are given the responsibility of the homemaker, but this doesn’t limit the role and influence of men within a marriage and their responsibilities as husbands and fathers. A man is the guardian of his family and is responsible for their protection and very often, cultural and traditional norms misinterpret such teachings whereby authority, power and responsibility are taken advantage of as a means of control over women and children within the home.

Hazrat Mirza Masroor Ahmad (aba) says **“The fact that Islam has allocated different duties to men and women does not mean that women do not have the ability to do the work of**

**men or are inferior in any way”**

**And also, “in the case where women are required to fulfil certain responsibilities, her ability to bear stress and tolerance is far greater than a man’s and in certain situations a woman’s patience and tolerance is far superior to his. A general example of this is in the upbringing of children where women bear the child crying at night and will wake up several times to breastfeed the infant. No man can compete with a woman in this respect.”**<sup>[4]</sup>

Culture oftentimes influences inequality in gender roles within a marital bond however Islam promotes the idea of equality between men and women’s opportunities in regards to pursuing personal, educational and career goals whilst supporting one another, maintaining a harmonious atmosphere within the home and as long as it is according to Islamic values and principles.

Hazrat Mirza Masroor Ahmad (aba) has said,

**“Nowhere does Islam say that women should be confined to the home as is sometimes alleged. For example, there are some girls and ladies who excel in studies and achieve extraordinary results and Islam does not instruct that they should waste their talents or skills and only stay at home. Islam does not restrict them from fulfilling their potential, rather they can pursue those professions through which they can benefit humanity and serve mankind”**<sup>[4]</sup>

### **The wives of the Holy Prophet (sa) and the beauty of Islamic teachings**

Hazrat Ayesha (ra) is considered one of the most knowledgeable female role models for Muslim women. Her vast knowledge shows that women can excel in religious and academic pursuits. She was a teacher and scholar to men and women who addressed complex issues related to Islam and societal issues. She is the perfect example of how women play an active role in shaping society and future generations. Hazrat Ayesha (ra) was an advocate for women’s rights in a time where they were often marginalised, she spoke up for women’s dignity and the importance of treating them with respect and fairness, supporting their rights to education and knowledge.

The Holy Prophet (sa) once said:

**“Half the religion of Islam could be learned from Hazrat Ayesha (ra)”**<sup>[5]</sup>

Likewise, Hazrat Khadija (ra) was one of the most prominent and successful businesswomen of her time. She managed her own wealth and finances and was highly known for her fairness and generosity.

The Holy Prophet’s (sa) marriage with Hazrat Khadija (ra) was based on mutual love, respect and companionship. She provided emotional and spiritual support to him during the most challenging periods of his time. Her unwavering support for the Holy Prophet (sa), her financial independence and her faith make her an exemplary role model, demonstrating that Muslim women can be strong, independent and leaders within their families and communities.

Marriage is a sacred connection cultivating

love, respect, peace and companionship between two individuals. It is a means of spiritual growth where both husband and wife are encouraged to follow Islamic teachings and principles whilst providing a strengthening bond based on mutual understanding, compromise and emotional support.

**Cultural and traditional norms have significantly impacted the purity of marriage**

Islam provides a balanced approach to every aspect of a marriage, whether it be financial, spiritual, moral and emotional, but culture has influenced such aspects and has exaggerated these teachings, often resulting in disputes, misunderstandings and inequalities. Islam teaches us the importance of creating a peaceful and harmonious environment within the home where both husband and wife are able to understand and respect one another, ensuring their physical and emotional needs are met.

It is necessary to follow Islamic teachings in marriage, as they offer a clear framework for a marital bond grounded on simplicity and mutual respect, rather than focusing on cultural practices that distort the beauty of this sacred bond. These practices often prioritise materialism and unachievable societal expectations.

Returning to the pure essence of Islamic teachings in regards to marriage and relationships allows us to maintain a harmonious and peaceful atmosphere within our homes and families, allowing spiritual, emotional, physical and moral growth in our faith and relationships.



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ON THE

# *lighter side...*

Huzoor (aba) narrated a joke about a man who was met by a youngster who asked him:

**“Babaji, I heard that you have been married for 30 years and never had a single dispute, nor was there any rift between you and your wife. How is this possible?”**

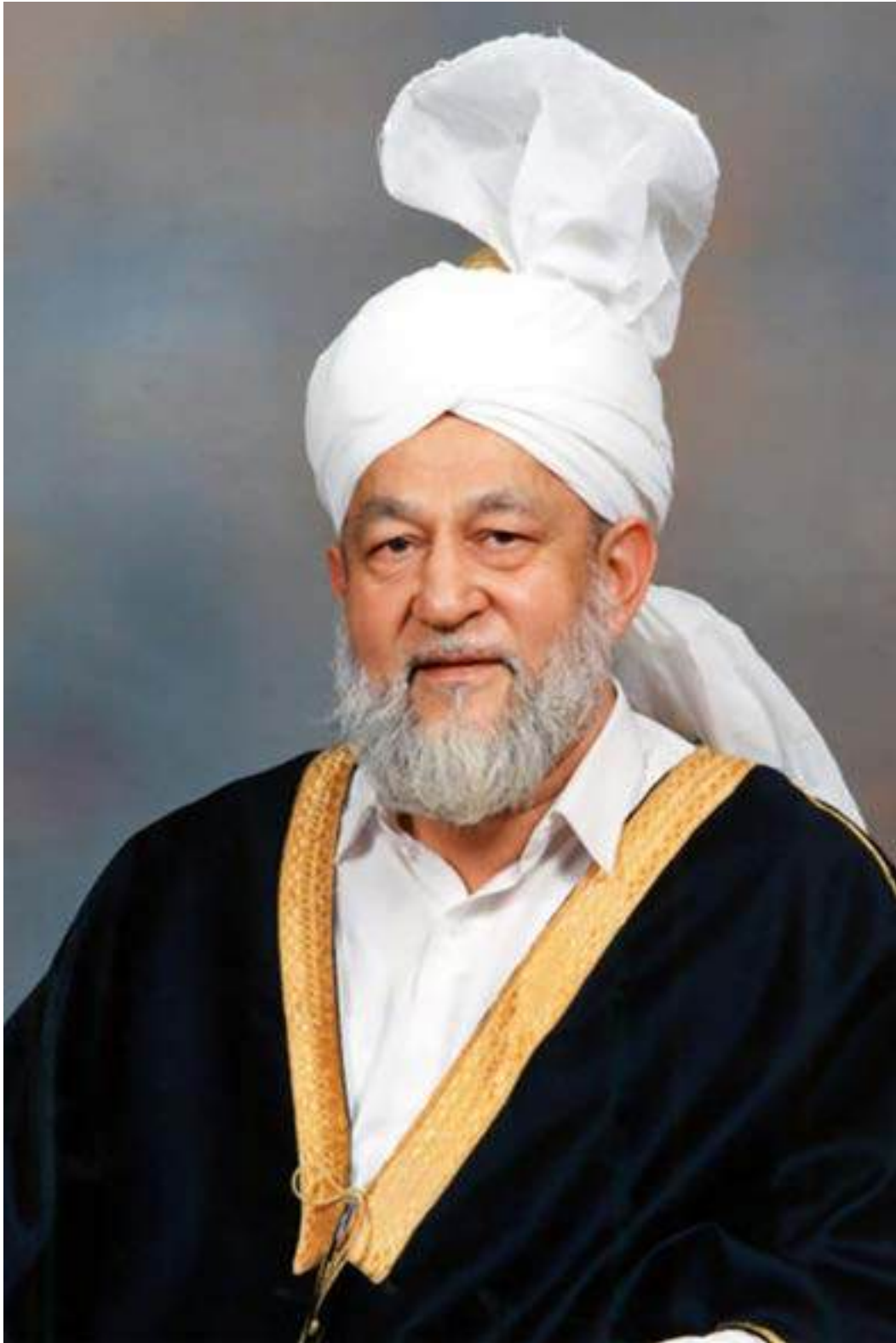
He replied: **“The day we got married, I told my wife that if I ever get angry, she should not respond and simply go to the kitchen. And I told her, when you get angry, I will not respond to you, I will simply go up to the terrace of our home.”**

He then said: **“I have been sitting on the terrace for the past 30 years”**

Source: MTA News - <https://www.youtube.com/shorts/0mp4v03uDN0>



# Hazrat Mirza Tahir Ahmad (rh)



# Khalifatul Masih IV (rh)

*“Among all the religions of the world, Islam stands out in its emphasis on marriage for every man and woman. The Holy Quran describes the relationship between a husband and wife as based on love by nature and providing a source of peace for each other: ‘And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriages, not committing fornication, nor taking secret paramours’” [1]*

*“A woman must be kept free, as far as possible, from the responsibility of earning bread for the family. In principle, this responsibility must fall on the shoulders of men. Yet, there is no reason why women should be debarred from playing their part in turning the wheel of economy provided that they find themselves free to do so, i.e., without neglecting their prime responsibility of human reproduction, family care and concomitant involvements. This is exactly what Islam proposes. Again, women in general have a weaker and comparatively frail constitution. Yet, surprisingly, God has provided them with tougher potentials in their physique.” [2]*

1.(The Holy Quran, ch.5:6), (Islam’s Response to Contemporary Issues Pg. 97 (‘Twenty-three Great Objectives of Building The House of Allah’, 2016 pgs. 188-189) -Initially said in a Friday Sermon in 1967) (Initial date: 1992, latest print date 2007)

2.(Islam’s Response to Contemporary Issues, pgs. 100-101)



## *From Connection to Disconnection* **SOCIAL MEDIA'S TOLL ON MARRIAGES**

*Khalida Maryam - Lead Facilitator for the North of England*

What a world we live in today, full of amazement, entertainment, fashion, attraction all at the tip of our finger. The continual dopamine we receive from endlessly scrolling through social media have made us accustomed to perfect, idealised images.

But what is it doing to our relationships, in particular to our expectations of marriage?

As I scroll on Instagram and see beautiful people in beautiful locations eating beautiful food, I wonder the impact this maybe having on the youth of today. As a mother of teenage children, it has been even more difficult to give my children a sense of realism when they are surrounded by images of perfection.

In Islam, a married couple is described as a

'garment' for each other. Where the metaphor of 'garment' often means covering each other's faults, protecting each other and beautifying the partner.

Maintaining privacy is crucial in marriages but social media often blurs this line where couples may share too much online. This over exposure can lead to external interference and put a strain on relationships.

Firstly, social media has revolutionised communication and interaction. It has brought people closer but also has drawbacks where marriages have been pulled apart.

The sanctity of marriage is paramount, and maintaining privacy between spouses is crucial. Social media often blurs the lines

between public and private life. Couples may naively share too much about their personal lives online, exposing intimate details that should remain within the confines of the marriage. This overexposure can lead to external interference and judgment.

For example, constant posts about private marital disagreements or seeking validation can invite unwanted comments and advice. Rather than solving the problem, these things can exasperate the situation causing marital disharmony and being unable to work through your problems as a couple. By oversharing on social media, couples risk their marriage, potentially eroding the trust and respect within the marriage.

Furthermore, the topic of infidelity and temptation is a key aspect of social media which is impacting our marriages and can often lead to jealousy and divorce.

Social media platforms can also facilitate infidelity, both emotional and physical. The ease of connecting with old friends, co-workers, or even strangers can lead to inappropriate conversations which in turn can lead to inappropriate relationships. These platforms provide a sense of anonymity and distance that can allow individuals to engage in behaviours they might otherwise avoid.

Islamic teachings strongly condemn infidelity, emphasising the sacredness of the marital bond. The Holy Prophet Muhammad (sa) said, ***“Whoever has faith in Allah and the Last Day, let him not be secluded with an***

***unrelated woman without her guardian lest Satan be the third of them.***” (Musnad Aḥmad 14651)

Social media can serve as a virtual space for such "alone" interactions, creating opportunities for temptation and sin. Emotional affairs, where individuals share intimate thoughts and feelings with someone outside their marriage, are sinful.

These relationships can be just as damaging as physical infidelity, leading to deep emotional rifts between spouses.

It is important to remember that effective communication is the cornerstone of a healthy marriage. However, social media can disrupt this vital aspect of marital relationships. Couples may find themselves more engaged with their online personas than with each other. The constant distraction of notifications, the compulsion to check updates, and the allure of endless scrolling can detract from meaningful, face-to-face interactions.

This digital distraction can lead to feelings of neglect and isolation. When one or both partners prioritize their online interactions over their spouse, it can create a sense of disconnect and resentment. Marriage is about loving and caring for each other and communicating with each other, not ignoring each other to check a feed, add a like, send a tweet or post online for others to see.

Most importantly, social media showcases an idealised version of reality. People tend to share highlights and positive moments,



creating a skewed perception of their lives.

For married couples, constantly comparing their relationship to these unrealistic portrayals can lead to dissatisfaction and disillusionment. Seeing others' seemingly perfect relationships can foster envy and unrealistic expectations, causing individuals to feel inadequate or unhappy with their perfectly functional marriages. Islam teaches contentment and gratitude. Constant exposure to idealised depictions of other marriages can undermine this principle, fostering discontent and marital discord. We should remember that no two marriages are the same - each couple has their own journey.

Finally, while social media offers numerous benefits, its negative impact on marriages within Islamic communities cannot be overlooked. The challenges of maintaining privacy, avoiding infidelity, fostering genuine communication, and resisting unrealistic comparisons are significant. Islamic teachings provide a strong foundation for addressing these issues, emphasizing the importance of privacy, fidelity, effective communication, and gratitude in marriage. By adhering to these principles and being mindful of social media use, couples can protect their marital bonds and cultivate a harmonious and fulfilling relationship.

Everyone seems to be good looking, dressed well, enjoying life and travelling the world, but this is not real!

Marriages require hard-work from both sides and no-one has a perfect life as depicted on these social media platforms. They are mere actors putting on a performance for your likes and for your money.

To progress we must remove ailments that today's marriages can be entrenched in: arrogance, greed, jealousy, wealth, fame, infidelity and swap these with compassion, mercy, kindness, justice, wisdom, truthfulness and love.



# Hazrat Mirza Masroor Ahmad (aba)



# Khalifatul Masih V (aba)

*“Boys who are well-trained by [their] mothers will grow up to become husbands and fathers who act righteously. They will possess high morals and they will help their wives make their home like paradise. Thus, if mothers cannot control one generation because they have no influence over the fathers, they can still control the next generation by training their boys to become good future fathers and husbands. And by training their daughters well, they will be raising future mothers who will carry paradise under their feet.” [1]*

*“Hazrat Khalifatul Masih I (ra) stated that people, especially living in the Subcontinent, complain about the dispute between the daughter-in-law and mother-in-law in the home. However, if people properly adhered to the Quranic teachings then such problems will never arise because the Holy Quran clearly states that each should be living in their own house... the girls' side of the family often ask before the marriage whether the boys has a house of his own and if not then they do not pursue with the proposal. This is also wrong because eventually one is able acquire a house of their own but marriages should be settled by giving precedence to Taqwa [righteousness] and not by worldly standards.” [2]*

*“Fathers, too, have a responsibility in supporting mothers in the moral training of their children. They should cooperate with them and neither criticise their wives in front of their children nor undermine them. In Asian societies, many times a barrier develops between fathers and sons after the age of 15 or 16. This is wrong and should be prevented. Fathers should cultivate friendly relationships with their teenage sons and guide them through the challenges of navigating this society at this vulnerable age.” [3]*

1.(Address to Ladies at Jalsa Salana UK (Annual Convention) 2017.)

2.(Friday Sermon by Hazrat Khalifatul Masih V (aba) on Friday Sermon, March 3rd 2017

3.(The Review of Religions, 5th October 2019, taken from Al Hakam

# UNFORTUNATE SITUATIONS AND UNBEARABLE MARRIAGES RESULTING IN DIVORCE

*Rabail Zahid, Crawley*

The beauty of Islam is that one can find complete guidance in it for every aspect of life. From birth to the Day of Judgment, one can discover commandments and instructions to guide us in all matters. Let us begin with marriage in Islam and explore what instructions our master the Holy Prophet Muhammad (sa) said about marriage and the rights of both the husband and the wife:

**“When a man has married, he has completed one half of his religion.”** <sup>[1]</sup>

**“Marriage is my precept and my practice. Those who do not follow my practice are not of me”.** <sup>[2]</sup>

The above Ahadith clearly define the significance of marriage in Islam. A couple entering into marriage is fulfilling an important obligation of their faith. When viewed through the lens of Islam, marriage is an absolute blessing for a true believer, owing to the fact that it provides for both their emotional and physical needs, and unites the couple as one to steer the wheel in the journey of life.





The Holy Quran says:

**“He it is Who created you from a single soul, and made therefrom its mate, that he might find comfort in her...” (7:190)**

In all religions, chastity, piety, and morality are fundamental values that can be fulfilled through marriage. Marriage also forms the basic unit of human society and lays the foundation for producing a family. It teaches individuals to care for their partners and to forgive their shortcomings.

Hazrat Abu Huraira (ra) narrates that Holy Prophet (sa) said:

**“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”**<sup>[3]</sup>

In parallel to the above, advising women, the Holy Prophet Muhammad (sa) said:

**“...the lady is a guardian and is responsible for her husband's house and his offspring...”**<sup>[4]</sup>

With regards to the standard of the relationship that a husband and wife should have, the Promised Messiah (as) states:

**“The relationship between a husband and wife should be like two true and sincere friends. After all, it is a man’s wife who is the primary witness of his high moral qualities and his relationship with God Almighty. If his relationship with his wife is not good, how can he be at peace with God?” If a husband’s relationship at home is not good, then it will be difficult for him to be at peace with God and fulfill His commandments.”** (Friday Sermon 3 March 2017)

### **Why Islam prescribed divorce as a resort**

In the vast majority of cases, marriage is entered into with good intentions. The couple wishes to find support and companionship in each other, hoping to have children and spend the rest of their lives with each other.

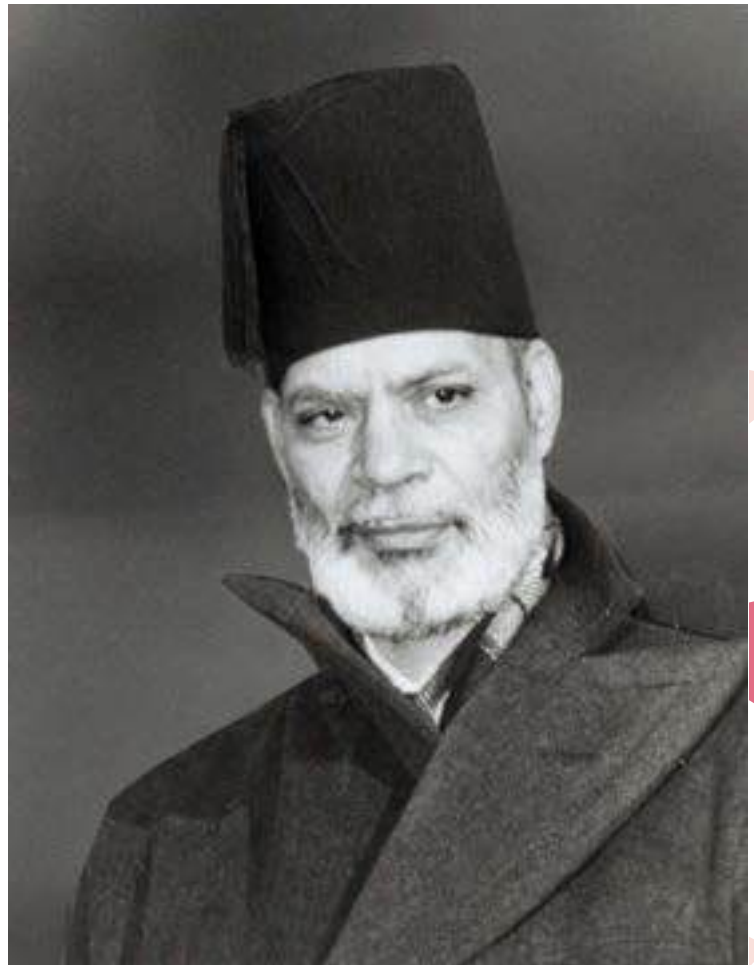
However, misfortune can sometimes arise in marriages, which sadly can lead to the couple deciding to initiate divorce. Couples can find themselves distancing from each other through lack of commitment and lack of communication. There can be multiple reasons for this.

Financial difficulties, controlling partners, and domestic violence are significant points contributing to divorce. Additionally, a common issue in South Asian society is the interference of in-laws in the lives of their children, which can also lead to marital friction and ultimately divorce.

In the past, couples were more accepting of each other and tolerated unhappy marriages. The negative factor was that many women continued with the façade of a normal marriage

while they were trapped in an abusive marriage. The reason behind this, was because divorce was taboo and it was heavily discouraged that women exert their right to divorce – even rightly so - as it was believed to bring dishonour to the woman and her family.

The expectations of marriage have now evolved for both, the couples and families. Sadly, marriage no longer feels like a lifelong commitment and in some cases rather than choosing to work out on issues, couples rush to divorce. Divorce can be a very painful experience not only for the couple but for the wider family and especially when children are involved. It does not only cause grief and loss, but can also lead to physical and psychological issues.



Before making the difficult decision of divorce, we should reflect on whether we are truly prepared to handle the consequences, both good and bad. We should be aware of the challenges that come with this new phase of life, as well as the potential benefits. While we may get rid of an abusive husband or household and regain independence, we must also consider the added responsibilities, such as raising children alone as a single mother.

Although Judaism and Christianity – the other Abrahamic religions – both allow divorce, according to the Jewish law only the husband can divorce his wife. The Gospels only allow divorce for adultery. It fails to recognise countless other conflicts that could arise between the husband and wife rendering a fatal blow to a relationship. Islam gives the right of divorce to both the husband and wife, but recommends it only in extreme situations. If the husband seeks the divorce, it is called talaq, and he may not ask the return of any gifts he made to the wife. If the wife takes divorce, it is called khula. Both divorced men and women are permitted to remarry.

Sir Chaudhry Muhammad Zafrullah Khan Sahib (ra), a companion of the Promised Messiah (as) and a distinguished member of our Jamaat who also held prestigious international positions, including serving as a judge at the International Court of Justice, explains this as follows:

**“Should all efforts at reconciliation prove unavailing, dissolution of the marriage may alone furnish a way of relief. It should, however, be noted that Islam does not look upon divorce with favour. The Holy Prophet (sa) has**

said: “Of that which is permitted, the most obnoxious, in the estimation of Allah, is divorce.” Divorce may be initiated by the husband or by the wife; in the latter case the matter must proceed judicially, so that the rights of the wife may be fully safeguarded. If differences arise and, failing reconciliation, the husband vows abstinence from his wife, the situation must be resolved within four months. “... Allah is Most Forgiving, Ever Merciful; and if they decide upon divorce, Allah is All-Hearing, All-Knowing.” (2:228).

There is a whole set of regulations concerning divorce. These are designed to ensure, inter alia, that divorce should not be resorted to light-heartedly, or in a fit of passion or resentment. It should be a deliberate act resolved upon after a careful consideration of the consequences both for the parties and the children, if there are any, of the marriage. With this end in view the procedure is somewhat drawn out, so that the parties may have opportunities for cool reflection and for reconciliation, before the divorce becomes irrevocable.”<sup>[5]</sup>

He further writes:

“The process of divorce is spread over a period, during which every effort must be made at smoothing out differences and at reconciliation. If differences become acute, the counsel and help of mediators, one from the wife’s people and one from the husband’s, should be sought (4:36). If divorce is finally decided upon, the husband cannot take away from the wife anything he has given her (4:21-22).”<sup>[6]</sup>

Some acceptable reasons for divorce in Islam are: adultery (n.b four eyewitnesses are required if the accused mate denies it), the husbands’ refusal to economically maintain the family, the husbands’ refusal to have conjugal relations for more than three months, physical or sexual abuse of a spouse or children, or incompatibility of spouses to such a degree that differences cannot be reconciled.<sup>[7]</sup>

Islam is also exceedingly opposed to capriciousness and inhumane divorce. As for the rights of women the Islamic, injunctions for divorce as stated in the Holy Quran are as follows:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۚ لَا تَخْرَجُوهُنَّ مِنْ  
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ  
نَفْسَهُ ۗ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

(At-Talaq 65:2)

**Translation (65:2):** “O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allah. Turn them not out of their houses, nor should they *themselves* leave unless they commit an act which is manifestly foul. And these are the limits *set* by Allah; and whoso transgresses the limits of Allah, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allah will bring something new to pass.”

We read how from the subject of divorce the Surah passes on to the subject of rejection of the Divine message. It appears that there is a subtle connection between the two. Those who reject the Divine message also cut themselves from the Divine mercy. There is also a reassurance for individuals who have Taqwa in their heart (fear Allah) and who do not rush towards divorce that Allah will surely make matters easy for them.

While explaining issues arising around divorce, Hazrat Khalifatul Masih V (aba) said:

“Indeed, the welfare of a wife is completely the obligation of a husband. He said he receives complaints from wives that husbands do not pay attention to their needs and are predisposed to the other. In instances where there is only one wife, husbands maintain that they will neither leave the wife nor look after her. Then matters are unnecessarily lengthened in Qadha; some do not give divorce so that in desperation the wife seeks ‘**khula**’ and the man thus escapes paying the Haq Mehr (dower). All these matters distant one from taqwa (righteousness). If one seeks God’s mercy then one has to demonstrate mercy, if one wishes to partake a measure of God’s mercy one has to expand one’s mercy. Huzur said the verse following the aforementioned verse states, **‘And if they separate, Allah will make both independent out of His abundance; and Allah is Bountiful, Wise.’** (4:131). Here God commands that if there is no way to reconcile then do not leave them suspended, rather separate in the best manner. Ahadith cite divorce as a most unpleasant act, however, if a relationship cannot be maintained on taqwa, then God knows what is in hearts and if separation is sought while inclined to Him, the All-Embracing God makes bountiful arrangements for all concerned. Huzur said this verse also establishes the principle that matrimonial relations should not be decided on emotions; rather they should be decided after careful consideration and seeking the help of God who is All-Embracing. Such matches are blessed by God and He graces them with great scope.

Huzur (aba) said as he mentioned earlier, at times men make matters of divorce drag on. There are clear and distinct commandments regarding the rights of the wife after marriage that has lasted a period of time and also where there are children. However, God commands man to fulfil the rights of a wife in the instance of a divorce even where the ‘going-away’ ceremony has not taken place and the marriage has not been consummated.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَ مَتَّعُوهُنَّ ۖ عَلَى  
 الْمُؤَسَّرِ قَدْرَهُ وَعَلَى الْمُقْتَرِ قَدْرَهُ ۖ مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٤﴾

It is stated in Surah Al Baqarah: **‘It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them — the rich man according to his means and the poor man according to his means — a provision in a becoming manner, an obligation upon the virtuous.’** (2:237).

Huzur explained that the Holy Prophet (sa) was most specific about this matter. Once the matter of an Ansari man was brought before the Prophet. The man said that he had divorced his wife before settling on Haq Mehr and without consummating the marriage.



The Prophet asked him if he had paid anything to the wife out of kindness. The man replied he did not have anything to give. The Prophet told him if he had nothing else to give then he should give her the cap that he wore. This illustrates the significance of the rights of women in marriage. This of course is an instance where Haq Mehr was not settled on. In the instance where it is settled but the marriage has not been consummated then the command is to pay half of it.”

We can conclude from the teachings of Islam that although divorce should be considered the last choice, but when it becomes the best course of action in an unbearable marriage, then it should be dealt with great care keeping ‘taqwa’ in mind at every step. The Qur’an provides a step-by-step guide on how to address the situation, considering any children involved.

There is a whole set of regulations concerning divorce. These are designed to ensure that divorce should not be resorted to light-heartedly, or in a fit of passion or resentment. It should be a deliberate act resolved upon after a careful consideration of the consequences both for the parties and the children, if there are any, of the marriage. With this end in view the procedure is somewhat drawn out, so that the parties may have opportunities for cool reflection and for reconciliation.

During a divorce, it is important for both the husband and wife to continue respecting each other's feelings. They should avoid spreading false rumours or speaking negatively about one another. As time passes, one or both will be seeking new partners; they should refrain from spreading lies about each other to stop them getting remarried. If they have children, then they should not try to turn them against the other parent; be especially mindful of their emotional well-being, and realise that their young hearts are already affected by the separation of their parents. Most of all they keep in mind that the All-Knowing Allah is well aware of their actions.

Allah has advised that after the couple makes the ultimate decision of divorce, they should keep in mind that Allah hears and sees all their actions.

وَأِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

**“And if they decide upon divorce, then surely, Allah is All-Hearing, All-Knowing.” (2:228)**

Explaining this verse the Promised Messiah (as) said: And when they make a firm decision to give divorce, they should be mindful that God is All-Hearing, All-Knowing. That the woman who has been divorced is innocent in God's knowledge and prays against the man God will listen to her prayer. (Tafseer Surah Al-Baqarah-verse 228 – The Promised Messiah (as))

If we desire to make our lives happier and peaceful and want to receive the bounties and blessings of Allah the Almighty in all circumstances, we should follow the principles of Islam illustrated by our guide and master, the Holy Prophet (sa) in all situations and explained further by the Promised Messiah(as). We should always remember that Allah is watching over us and is fully aware of our intentions. May Allah guide and protect our

families, enable us to care for and serve one another, protect us from calamities that lead to separations, and enable us to always walk the path of righteousness. Ameen

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A close-up photograph of a wedding bouquet featuring several large, multi-petaled white and light pink roses. The bouquet is accented with clusters of small white flowers, greenery, and a small pink egg-shaped object. The background is a soft-focus white fabric.

# BREAKING STEREOTYPES

*Mother-in-Law /  
Daughter-in-Law*

HOW TO CREATE A HARMONIOUS BOND



# I love MY Mother in Law

*Mariam Sohail, Scunthorpe*

I come from a small and simple family of four, as I am the eldest of us two sisters. You can perhaps imagine my excitement when, just over sixteen years ago, I realised my husband to be is from a large family of eleven (nine siblings and parents), MashAllah. I was anxious to make a good start with each of them and their further families.

I need not have been worried. The kind and warm welcome I received from each of them was always beyond what I imagined. In particular, the love and exceptional kindness I have received from my mother-in-law is the reason I write this piece in the hope that it inspires others in such situations. These are such personal experiences which I have not shared before but now that I have three sons of my own growing very fast, I reflect on the high standard I have in the example of my own mother in law that I can aspire to.

I shall never forget during my journey from our wedding venue to the family home, my mother-in-law consoled me as she sensed how sad I was to leave my parents and said:

“please do not be sad, just like your own mum is your Ammi, I am also your Ammi”. This set the initial foundations of what was to be a very rewarding and pleasant relationship between me and her. I always sensed that she means this from her heart. She often said that “Our actual daughters are the ones we bring home (i.e daughters in law) as they become part of our family, whereas the daughters born to us have to eventually join their own new families (in marriage).” This might seem like a very traditional point of view, but it is a widely known part of Pakistani culture. She also taught her own daughters, (my sisters in law) to always strive to treat their relations in marriage with great sensitivity.

Another thing my mother-in-law once told me that I shall never forget is that her first priority in all relations is to always avoid any hurtful behaviour or hurtful words. I have seen that in all sixteen years of my marriage, my mother-in-law has never said or done anything that hurt my feelings in the slightest. This is a huge credit to her. She herself lost her mother at an early age, and yet Allah gave her qualities of being a very maternal and kind person herself.



It is a regular and common habit of hers to appreciate small actions by saying “May Allah bless you so much”. She verbalizes her prayers and good wishes very open heartedly. Even on Jalsa, especially to the Lajna on toilet cleaning duties, she would shower them with so many prayers that I often start to wish I may get to do this duty in future InshAllah.

Another quality that I appreciate in her is her strong commitment to salat on time on regular basis, and encouraging all around her for the same.

My parents in law visit and stay with us for a few weeks every year around Jalsa time.

These weeks seem to be some of the most blessed and beautiful ones as their presence means regular congregational prayers in our house, helping our children practice and live in a truly Islamic environment.

She maintains a very loving relationship with each of her seven daughters in law, and I feel most fortunate to be one of them. I feel she is truly a manifestation of her name, Amtul Wadood, servant of the most loving one (and being a very loving person herself).

May Allah enable me to develop these qualities too and inspire all readers to take good inspiration from her example. Ameen



# A Daughter in Law Is a Treasure

Rubina Ahmedi, Bordon

***“You hold the future of your children in your hands. It is your duty to not only protect your own prayers but also to serve as examples to your children, encouraging them to establish their own connection with Allah.”***

(Khalifatul Masih V (aba), Ladies Address Jalsa Salana UK 2024)<sup>[1]</sup>

Some people think their job is done as a parent when their children are married. But in some ways, your child needs you now more than ever. They are navigating a relationship they have often never experienced before. They need your wisdom, your life experience and to hear how you dealt with similar issues and problems. Even if they don't tell you, or even ask, there is a point for every child in their married life, where they need parental support. With marriage come in-laws, or as some joke, out-laws! For many, getting the balance right is life-long. Deciding where to spend Eid or family celebrations is a constant juggle. As a result, sometimes you can feel like you are favouring and spending time with one side more than the other.

A son is a son until he gets himself a wife. A daughter is a daughter all her life. Many of you have probably heard this saying and in Islam, nothing could be more untrue. Your sons will always be your sons, as will your daughters. I am blessed to be the mother of three wonderful sons, two of whom are now married. I have two adorable grandchildren. Alhamdulillah. When I was bringing up my boys, I would send them off to the men's side at the mosque with their Dad. I always craved having a daughter and felt it deeply when I saw other mothers sitting with their daughters.

I couldn't wait to have my daughter-in-law, who I could call bayti (daughter in Urdu). In Indian and Pakistani culture, your own daughters often move away from you when they marry and daughter-in-laws often stay close to you.

A daughter-in-law is a treasure. She is the one who looks after your son, your grandchildren, protects the wealth that comes into the household and creates peace in the

home. How blessed are we to have such daughters. May Allah create ease for their hardships and enable us to have a close bond, Insh'Allah.

**As a mother-in-law, your job is to love and cherish your daughter-in-law.**

Nobody is perfect, not you, not me, not anyone. When your daughter-in-law joins your family, praise her for all things, big achievements and small. As is human nature, she will look to you for approval. Be sure to practise what you preach, as any hypocrisy between what you say and advise and what you do yourself is being observed with new eyes. Give your daughter-in-law respect and honour as if she was your own daughter. Overlook any flaws and shortcomings, especially for those living in a joint family system, remember your own time when you were a newly-wed and when you became a member of a new family.

Hazrat Khalifatul Masih V (aba) said in the 15 May 2022, Lajna members of Waqf-e-Nau UK class,

***‘As for the relationship between a mother-in-law and daughter-in-law, there should also be a level of respect. “It is the teaching of Islam to consider each other’s feelings and emotions.” The Holy Quran stated that even if enemies were treated with respect, they eventually would become friends.’***<sup>[2]</sup>

Protecting your home and reminding your children of Islamic injunctions is your duty. Beloved Huzoor (aba) addressed the Ladies at Jalsa UK 2024:

***“In today’s environment, pay special attention to the fact that these frivolities have entered our homes through the internet and TV. Now, everyone has an iPhone, iPad, or tablet, through which they can watch indecent films and see inappropriate pictures. These are the deceitful tactics of the Dajjal that lead people away from God and religion. Ahmadi girls should avoid these things to maintain their chastity, honour, family dignity, and the sanctity of the Jamaat, striving to gain Allah’s pleasure. Similarly, every Ahmadi man and boy should avoid these pitfalls.”***<sup>[3]</sup>

We cannot hold double standards for our sons, sons-in-law, daughters or daughters-in-law. Every family member has different needs, but be equitable and do not hold your children or children-in-law to different standards as this can create resentment. Love your children, even when they make mistakes, and guide them even if they act in a way which is upsetting to you. Instead turn your worries and struggles to prayer to repair any broken or strained bonds:

**“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’”** [Holy Quran 2:187]

**Spend quality time with your daughter-in-law.**

You will never be her mother, but instead you become her friend. Whether you live under the same roof or not, try to spend time together and do the things you both enjoy, whether it's baking or getting your eyebrows done together. Show her you care through your actions. Your relationship with each other should not be solely overtaken by duty, tasks and household obligations, but a genuine feeling of love. This will nurture smiles and laughter.

**Do not judge your daughter-in-law**, as she has grown up in another mother's home. Her upbringing was possibly different to your own. You will have different ways of doing things, and with time, you will learn each other's habits, likes and dislikes. Be sensitive to her nature, and in turn she will be sensitive to yours. Maybe she has a tough exterior, takes everything in her stride but finds it hard to voice her emotions and feelings. Maybe she wears her heart on her sleeve, and is emotional and vocal about her needs and feelings. Maybe she is trying her best and is finding it hard to adjust to married life and balancing her new relationships. Maybe she feels under pressure and she doesn't know how to tell you. Whilst teaching her new skills, be aware this can be overwhelming. Do not seek to throw her in the deep end, instead slowly encourage her to take some ownership for tasks in the home.

**Your daughter-in-law has not come as a servant or Cinderella to your home to fix any existing problems or tensions between your own family members.** It is not her job to fix issues in your relationship with your husband (her father-in-law). Neither should you feel you have to "fix" her as who are we to say we should





“fix” someone? She still has to maintain family relationships with her parents and siblings that she has moved away from. She is a new member of the family, and just how you welcome a newborn baby with love and tenderness, she too, is a new member to your family and she should be made to feel loved and accepted wholeheartedly.

Your son has chosen her as his wife, and as a motherly figure, you tow the line of showing respect and understanding, being there when they need you, and not offering unsolicited advice at every stage and hurdle. Be supportive of her stresses and struggles. Listen to her worries. Pray for your children’s relationship as they may be going through difficulties you have no idea about. Sometimes children don’t want to worry their parents with things they know they cannot control or change.

**Be vocal and be proud of her achievements.** Always praise her and never criticise her or embarrass her. This will destroy her confidence and break down her trust with you. If there are issues which are un-Islamic, you have a responsibility to advise but this must be done with sensitivity and love. Daughters-in-law too have a responsibility to not take everything personally, and hear their mother-in-law’s advice, as if their own mother was advising them. Most of the time advice comes from a place of care. And if it doesn’t come from a good place and someone is deliberately trying to cause rifts, issues and tensions, it is important that husband and wife are able to communicate with truthfulness and honesty to find a solution to this.


**Make it clear there are no favourites in your home.** You may be more similar in nature to some family members, and maybe you have a shared understanding and similar way of doing things. But do not see differences as a barrier, instead see them as an opportunity to learn from one another. Maybe you can learn new things from your daughters-in-law, new habits, new ways of doing things.

Haris bin Nauman said, ‘I heard Hadrat Anas bin Malik (ra) narrate that the Prophet of Allah (sa) said:

***“Respect your children and cultivate in them the best of manners.”***<sup>[4]</sup>

**Don't compare your daughter-in-law to others and don't compete with her.** You are both women in your own right. Deep down she is looking to you for help and guidance on how to do things. Never forget she is looking up to you as a mother figure, and so when you personally make mistakes, be humble enough to apologise and find ways to move forward positively through any conflict. Do not hide your mistakes instead discuss them, then she will trust you and come to you for help when she does the same.

We all make mistakes, as the Holy Quran says we are imperfect and can often fall into error, **“Allah desires to lighten your burden, for man has been created weak”**



[Holy Quran 4:29]. You won't agree on everything and will go through difficult times.

**When any issues arise, try not to let them linger on.** Instead of pointing blame on any party, try to look at any issues as a problem you are trying to solve together. Say, “Let’s see how we can resolve this together.” If emotions are high, wait until a calm appropriate time to talk about any issues.

Just as it is important to have quality time together to develop a relationship, give her independence and space. She may not choose to confide in you for every problem, and that’s okay too. She will come to you when she needs you. She is juggling many new familial relationships, and often moving away from her own family, which can be painful. If you don’t live near her, make an effort to maintain contact, and think of kind gestures to show her you love and appreciate her. Encourage her to pursue her interests and hobbies and to create new friends. Most importantly give her time. It takes many years for a girl to become accustomed to married life and her responsibilities.

Support her when she needs your help, give her space when she wants to make decisions independently. This will nurture understanding. You will not always agree with the decisions your children make, but you cannot control them, they are adults within their own right. If they ask for your advice, be honest but be sensitive. Interference from family members outside of the couple themselves is one of the biggest contributing factor to marriage breakdown. It may be difficult, but do not feel like you always need to give your opinion on everything.

Communication is not everyone's strong point. But

always to, **“Speak a good word or remain silent,”** [Holy Prophet (sa)]. If your daughter-in-law is upset with you, as a parent-in-law you must be patient and forgiving and model the example of the pious sahabiyya (female companions of the Holy Prophet (sa)). Everyone was shown love in different ways in their upbringing, it’s important to get to know how they were raised and what is familiar to them and what they value. Some may appreciate gifts and quality time, some may appreciate a hug and a chat, some may appreciate a kind word and a boost of confidence.

**Do not expect your daughter-in-law to do the things you wouldn't expect your own daughter to do.** Naturally you may be able to be franker with your own daughters, but always show kindness and softness in speech.

A mother-in-law's relationship with her daughter-in-law is always a delicate bond to preserve. Yet, **Hazrat Amman Jan (ra) succeeded in maintaining and strengthening these family ties.** She achieved this because her behaviour was consistently kind and sincere. Also, she treated her daughters-in-law like her own biological daughters. Hazrat Choti Appa (ra) was to say that Hazrat Amman Jan (ra) gave her more love than any mother. This indeed was high praise. Similarly, Hazrat Mehr Appa (ra) also relates that Hazrat Amman Jan (ra) was more of a loving mother than a mother-in-law. Due to her sincere affection none of her daughters-in-law resented her guidance<sup>[5]</sup>.

It is a standard which we as women should aspire to emulate as mothers-in-law. Indeed, it is a challenge and only possible if one’s love for Allah Almighty is so strong that it surpasses everything else including one’s own ego.

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# *Imaan Stories*

Short Stories with Islamic Morals



# Honest Communication and Compromise

Once upon a time, there was a husband and wife.

The wife Shereen was a very outgoing and friendly person, while the husband Sameer was more introverted and quiet. One day, Shereen and Sameer were playing a game of chess.

As the game went on, Shereen started to become increasingly frustrated as she was losing. Sameer, not wanting to hurt his wife's feelings, started to let her win. Shereen eventually noticed this and confronted Sameer about it. At first, Sameer was embarrassed and tried to deny it. But, after some honest and open dialogue, the two were able to come to a solution.

Sameer agreed to be more honest and open with Shereen, especially during games and other activities. Shereen agreed to try to accept criticism and losses with grace, and to not take things so seriously.

The two were able to resolve their conflict and continue enjoying their partnership.

## MORAL OF THE STORY

An open and honest communication is essential to resolving conflicts. A marriage is a life-long commitment and as all relationships, they do pass through the test of time. This aspect is very beautiful described in a passage of the Holy Quran where Allah points out how reconciliation is best.

**“And if a woman fear ill treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allah is aware of what you do.”**  
**(4:129) [1]**

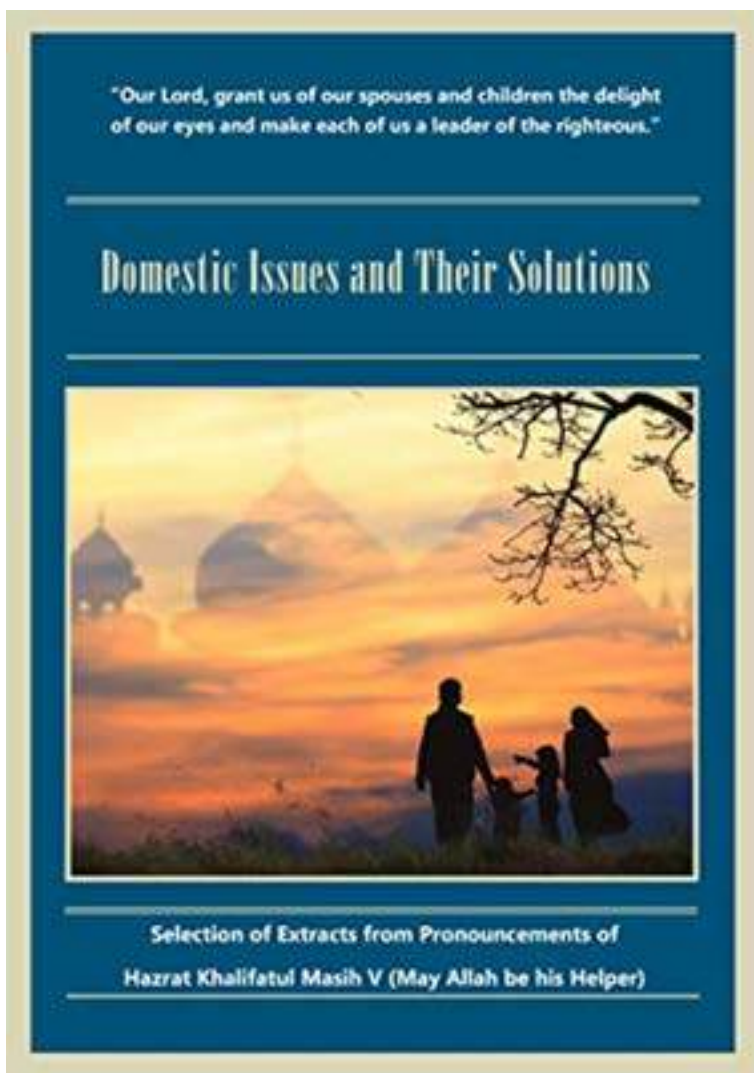
Whenever a misunderstanding arises, it is highly encouraged by Allah that the husband and wife reconcile through all the means available to them. One of the most effective one is communication. When two people have different likes, dislikes, personalities and perspectives, a bit of clash of opinions is absolutely normal. In some aspect, it can even be healthy as it allows both persons involved in the marriage to grow and learn from one another. However, all this is only possible when — as Allah mentions — your intentions are good and you desire wholeheartedly to make it work.

1. <https://www.alislam.org/quran/app/4:129>

## Book Recommendation

# Domestic Issues and Their Solutions

by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba)



This book is a collection of sagacious pronouncements of His Holiness Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) giving solutions based on teachings of Islam to problems faced in domestic life. These discourses of His Holiness shine a beacon of light on how to live a happy married life for husband and wife and also on the best moral training of their next generations.

<https://www.alislam.org/library/books/Paradise-Under-Your-Feet.pdf>





# *Lajina Events*

# Lajna Ima'illah and Nasiratul Ahmadiyya National Ijtema 2024: Department Report

Ayesha Sabahat Ahmad

As is customary in the Ahmadiyya Community and the History of Lajna Ima'illah, where it is possible, our Ahmadi women have always taken it upon themselves to plan, coordinate, and organise the events and proceedings of Lajna Ima'illah and Nasiratul Ahmadiyya; and the 2024 National Ijtema is no exception. Below is an overview of some of the departments featured in this year's gathering.

## ***Bazaar:***

Cheesy Chips, Pakora, Naan Kebab, Chenna Chart, Burgers, Gol Gappe, Dahl Bullay, Galab Jammun; just some of the mouthwatering snacks and dishes that were on offer at the increasingly popular Bazaar! Its success can only be proven through the colossal lines snaking across the area, even with the bitter rain and muddy grounds. Evidently spirits were high amongst the guests but also, and more pertinently, the Bazaar duty holders who worked relentlessly to generate a secure supply of food and a safely organised queueing system for all its visitors. Besides the food and snacks available at the Bazaar, an enticing range of clothes, jewellery and toys were also up for sale across the three days.

## ***Bookstall:***

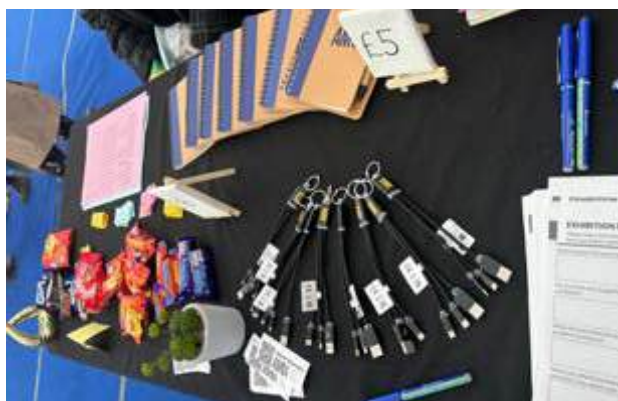
Located in the Main Marquee was the Jama'at Bookstall: a perfect abode consisting of illuminating literature, life changing collections of knowledge, and educational pages of wisdom. A diverse variation of book collections were on display and up for sale at the stall. These included, Prophet Books for Children (Prophets of God, Hazrat Ibrahim (as), Hazrat Sulaiman (as) etc), Books written by Lajna Ima'illah and for Lajna Ima'illah (Segregation in Islam, History of Lajna Ima'illah Volume 1, The Aims and Objectives of Lajna Ima'illah etc), Books by the Promised Messiah (as), and Books by Hazrat Khalifatul Massih V (aba) (Qualities of a True Ahmadi Muslim, Responsibilities of Ahmadi Muslim Women, Domestic Issues and their Solutions) just to mention a few!



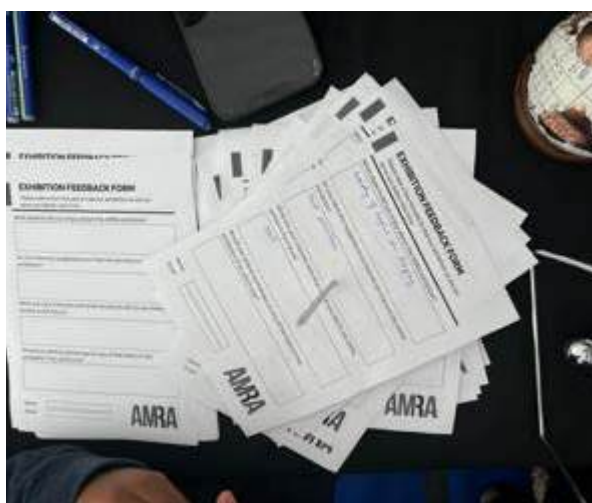


## Exhibition:

The theme for this year's Exhibition was the concept of Tabligh (conveying the message of Islam). The Exhibition Marquee was filled with an abundance of displays ranging from the fulfilled prophecies of the Promised Mesiahas (for instance the lunar and solar eclipse, the plague, and the great triumph over Alexander Dowie). A special dedicatory display was also included for prominent women in Islam; a much needed tribute and debunking of the Western misconception regarding the oppression of women in Islam. Furthermore, a variety of workshops were held for all Lajna and Nasirat, some of these included a Calligraphy Workshop and a Science Show held by external vendors (for Nasirat). Alongside this, in the same Marquee, a schedule of AMRA talks were underway. Many valuable topics were addressed during these such as asthma, menorrhagia, and menstruation. Other talks such as "Sustainability: Growing Your Own Produce", "Holy Qur'an as a Source of Guidance in Tabligh", "Social Media, Anxiety and Mental Health", "Answer to Common Allegations Made on the Promised Messiah (as) and Ahmadiyyat", "PAMAA/ Social Justice", "Importance, Risks and Benefits of Cancer Screening", "Signs of the Promised Messiah (as) Solar and Lunar Eclipse", "The Need for the Imam in the Current Global Scene", "Menstrual Problems", "Financial Sacrifice", and "Al-Wasiyat Workshop" were also beautifully delivered in the Marquee (some of which were held in the Exhibition Marquee, and some in the Lecture Marquee).



The AMRA Team were also selling exclusive merchandise, newly introduced this year, as well as snacks and eco-friendly notebooks! One duty member, an AMRA Outreach spokesperson, revealed that they hoped to "engage people in research and allow everyone to network" and, according to the AMRA President, this was most definitely achieved as there was "a lot of good engagement". However, the team disclosed that they are in constant search for ways to better the engagement and experience for members, and this is precisely why feedback forms were also being collected throughout the three days in order to supplicate improvement.



The Exhibition Marquee was also home to this year's Trade and Industry Competition for which participants were required to use their creative skills to design or build their very own masterpiece!

## Hygiene:

By the Grace of Allah the Almighty, this years Hygiene Team consisted of 96 duty holders which included both Nasirat and Student Lajna! It was reported that, despite the difficult weather, the team managed to successfully maintain the cleanliness of the site and ensure a spotless premises for all who attended. With spirits high and motivation strong, the hardworking members could be spotted picking up litter amidst the wet, muddy grounds and changing and emptying the bins regardless of overpowering winds- alongside various other roles. Hygiene Nazima Sahiba strengthened this messaged when she stated that “it is not a desirable duty, but everyone is cooperating” and whilst “it is a hard duty to do at home, everyone is keen to get the blessings”. The team relayed that their aim was to allow the comfort of listeners and participants and guarantee a high level of cleanliness.



## Nasirat Marquee:

Whilst Lajna Ima'illah were conducting their own Ijtema across the three days, so too were Nasiratul Ahmadiyya. As well as the usual competition, the Nasirat Team also accommodated a vast range of activities, sessions with AMRA, a Science Show, the Funfair, Prize Distribution, and even a campfire chat with National Sadar Sahiba UK (featuring marshmallows)! This Marquee made sure that the Nasirat were greeted with a special and exclusive space which had been designed to complete their experience and entertain them with both worldly matters and spiritual ones. One Nasirat, Fauzia Akram (aged 10, Ewell Jama'at) commented that “it was a good Ijtema experience even though it was muddy”. Sidra Akram (aged 8, Ewell Jama'at) declared that “the Funfair was the best”. Not only did the Nasirat successfully enjoy their time, but they also learnt some precious lessons, for instance “I learnt from the Ijtema that we should always put love for Khilafat first” (Tamseela Ahmad, aged 12, Cheam Jama'at)- Mash'Allah!





## Rishta Nata:

The Rishta Nata Department recorded an estimate of 20 visitors on this occasion, all of whom (and other attendees) were handed out informative leaflets and the exciting news debuting the Departments plan for a new app! The team was operating with the passionate help of 10 volunteers, all of whom were promoting the following message: “Someone once said don’t look for Mr Right but Mr Righteous”.



## SEND:

This year’s SEND team truly leant into the spirit of competition during this years Ijtema by arranging for SEND children to be able to partake in the competitions! This was conducted both in the Main Marquee as well as the SEND Marquee. In addition to this, a handful of SEND participants similarly competed in the competitions being held in the Nasirat Marquee (one of them being the Nazam Competition).

One Nasirat also competed in the Tilawat Competition where she took part using sing language-Masha’Allah! This simply showcases the resilient nature of our Nasirat and the unstoppable power of the Holy Qur’an. In line with this, a Prize Distribution was also held for these participants on the Sunday. Aside from competition related matters, the SEND Department created Access Passes for their members. This meant that pass holders could avoid unnecessary lines and crowds that they may have encountered in the Bazaar, Toilets, or even the Bookstall. Members were also granted a private time slot for the Funfair on the Saturday at 12:00pm. What is more is that the children were gifted goody bags containing colourings books and pencils in an attempt to invite excitement and joy to their Ijtema experience. Thus were the goals of the department, as the SEND Nazima echoed that “the Ijtema should be open to everyone” and that “the aim is to have an inclusive environment for all Jama’at members”. Hence why, the SEND Marquee made sure to provide a safe and secure place for SEND children and their parent/guardian to take a moment of respite and rest.

## Tea Stall:

As is tradition for all Community events, the famous Tea Stall made its routine appearance on this year's Ijtema. A collection of 20-50 duty holders were present on this year's event, and all were working in line with a specially designed rota. Some of the roles mentioned on this rota included washing, tea making and tea serving. Alongside tea, attendees could collect milk, coffee and even hot chocolate from the stall. Bearing in mind the weather on this year's programme, the Tea Stall appeared to be greatly appreciated more than it had ever been before!

## Umoore Talibaat:

The Umoore Talibaat stall (totalling to 4 members of the team) targeted anyone who was an existing student, or aspiring student. The Department set up a Book Exchange table within the Marquee which gave attendees the opportunity to leave their old textbooks and resources for those who may need them in their upcoming educational endeavours. These could then be exchanged for another resource available that might prove more useful to the donation if they wished! The Team offered tea, coffee, squash, bakery, and snacks to all of its visitors and graciously hosted the AMWSA Department.

This year, AMWSA set out to reach all University Level students in an attempt to socialise, offer support, and create a safe space for students across the Jama'at. However the team also made an effort to provide informative sessions and resources for those who were either applying for University or contemplating the decision.



In the Marquee, the AMWSA Team (consisting of the President and 6 members of AMWSA) facilitated a leaflets and information table, a 'Write a Letter to Huzoor (aba) Table', an interactive table requiring visitors to share the ideas regarding how to excel in knowledge, and a merchandise table where AMWSA planners and bookmarks were being sold as well as brand new personalised AMWSA Fleeces (ready for collection from a previous preorder). Sign up sheets and registration forms were also available for newly recruited members.



AMWSA and Umoore Talibat held a Wassiyat Workshop and Fiqaa Workshop (discussing Female Mental Health), this was followed by a student campfire and marshmallow sitting with National Sadar Sahiba in the evening. A range of careers workshops were also held (Human Resources, Teaching, Dentistry, Medicine, Biomedical Science, Law) which were soon to be followed by a Tehrik-e-Jadid and Waqf-e-Jadid Workshop. Every year on the Ijtema, the AMWSA Presidential Elections are also held, and this year it was paired with a University Meet & Greet, accompanied with lunch and cake being served in the Marquee.

### **Ziafat:**

The Ziafat Team, a Department without whom the Ijtema would be incomplete, worked eagerly and uncompromisingly hard to ensure that all attendees had access to a nutritious and heartwarming menu! On day one, the team begun with lunch which entailed Biryani, Raita, and Oranges. This was followed by Aaloo Keema, Rice and Roti for dinner. On day two, the filling sight of Channay, Roti, and Suji Halwa could be spotted ornamenting the dining tables, and by lunch time these were soon replaced with Chicken Pasta, Aalo Gosht, Rice, Roti, and Sawaiyan.

At dinner time, attendees could grab a plate of Langar Daal, Rice and Roti. On the final day of the 2024 Ijtema, the Ziafat Team served a delicious breakfast of Aalo Bhujia and Roti, with lunch involving Chicken Pasta, Chicken Korma, Roti, Rice and Oranges. Finally, for the last meal of the event, dinner comprised of Moong Daal, Rice and Roti. The Department made sure

to also accommodate for the Elderly and Disabled by creating a separate Marquee to enable all to be well fed!



A special mention should also be made to the following Departments:

- 1) Maryam Magazine Stall whose 8-10 duty holders engaged with 80 visitors.
- 2) Humanity First Stall who launched the HF25 Perfume (with the help of three duty holders), collecting money to be donated to the Ivory Coast.
- 3) ITQA Stall who work across various zones (such as Canada, UK, Europe, and the National Division with 2000+ students) and carried the role of handing out leaflets and information.
- 4) Nursing Area which provided a safe and comfortable space for breastfeeding mothers and their children.
- 5) Accommodation Department who looked after guests travelling from long distances.
- 6) Tuck Shop Stall who dealt with the sales of snacks and drinks (juice, water, fizzy drinks, cakes, crisps, chocolate, etc) to keep attendees going throughout the three days!
- 7) Aisha Academy who distributed information about the institution and shared their knowledge in various talks, for instance with AMWSA.

# Topics for the Year 2024-25

Quarter	Topics	Deadline
1st Quarter	Lajna Ima'illah: Ambassadors of Peace and Harmony	18 November 2025
2nd Quarter	Survival Tips For Wartime	31 January 2025
3rd Quarter	How to manage Finances	30 April 2025
4th Quarter	Climate change and Role of Lajna Ima'illah	30 June 2025

## Other Topics of Interest

- Incidents of acceptance of Prayers
- Personal Accounts of New Converts
- Faith-inspiring incidents related to Khilafat
- Religion and Science (or other disciplines)
- Short Stories with an Islamic Moral
- Articles with a Tabligh angle (commentary on verses of the Holy Quran)

## Why was my Article not included in the Issue?

Make sure that your article is published by:

- Sending it through your Sadar / Local Secretary Isha'at
- Clearly mention your name and Majlis
- Write full references (number them in text and write at the end)
- It should be your own creation
- Articles written with the help of AI, for example use of ChatGPT, will not be included.
- Articles copied directly from Al-Islam or other Jamaat websites will not be included.
- Max word limit is 2000 to 3000 words.



**Kindly send your contributions at:**

[english.editor@lajnauk.org](mailto:english.editor@lajnauk.org)

**CONTEST**

# The National Writing Contest

**Do you think you're a gifted writer?  
Send in your best article and get a chance to get a prize  
from Sadr Sahiba on the National Ijtema!  
Don't miss out!**



**For the competition, you may choose any of the following topics:**

1. Lajna Ima'illah: My badge of Honour
2. Reformation of women: The Gateway to the Triumph of Islam.
3. Recognizing the Dajjal: What are the Dajjal forces, how are they impacting our lives and how can we, as Lajna, combat these forces of evil?
4. Article with a comparative approach to religions (example: The concept of Messiah in different religions, etc.)
5. Short Moral Stories (Islamic morals) linked to a verse of the Holy Quran (Max: 1000 words)
6. Any topic of your choice (Science, Astronomy, Geography, Environment, Medicine, History, Society etc) but must have a religious angle.

## **Rules of the Contest**

1. Words limit 1,500 - 2,000 words (except Short Stories)
2. Preferably typed but handwritten can be accepted for Urdu only
3. For English typing 12- point, Font (Times New Roman)
4. All typed articles must be submitted as a "word" document.
5. All quotations must be properly referenced.
6. Appropriate salutations must be used.
7. ChatGPT is NOT a reliable source for verifying references or writing an article. Refrain from using it.
8. Submission: 31st July 2025.
9. Email your entries to [english.editor@lajnauk.org](mailto:english.editor@lajnauk.org) (English)



## **Criteria for Marking**

Content	<i>Understanding of topic</i>	20
References	<i>Aptly chosen to explain and compliment the topic</i>	20
Organization	<i>Well-structured with a beginning, body and conclusion, appropriate flow and transition</i>	20
SPaG	<i>Spelling, Punctuation and Grammar, use of appropriate salutations</i>	20
Writing style	<i>Word choice, effective language, appropriate tone, sentence structure etc</i>	20

**Total Marks** 100