



Ashra Salat Duroos April 2025

Day 1

“That is why one should always keep in mind that there should never be such a stark difference between a husband and wife as far as their habits are concerned or their education or social standing. Such differences always become a bone of contention between partners. The tribal differences also have taken root due to the same problems. There is no harm in giving one’s daughter to a person who belongs to a respectable tribe and is engaged in a respectable business. Just reflect about which family the Promised Messiahas married his daughter into! He did not give her away to someone from among the Mughals. Nor are any of our brothers married into Mughal families. Even I, who have married a second time, have not married a Mughal. The point I wish to make is that one should take into account a person’s righteousness and good manners.”

Blessings of Khilafat 101

Day 2

“...two things cannot coexist unless there is a binding similarity between them. Hadrat Muhyud Din Ibni Arabi (rh) says that once he saw a crow and dove sitting together. It surprised him since he failed to find any similarity between them that could bring them together. He decided to sit and wait. After a while, when the other birds had left, he came to know that both of them were unable to walk evenly. Hadrat Muhyud-Din Ibni Arabi said that it was this similarity which made them sit together. Therefore, it is important for every man and woman to share some common values and possess some common attributes. Birds of a feather are said to flock together. A relationship can succeed only when both the man and woman share some commonalities. A noble person will surely suffer a great deal if he is married to an immoral person. How serious would the suffering be of a poor Ahmadi girl if she is married to a person who is simply unaware of his religion, does not even offer prayers, and is ignorant of the other religious obligations? Will she be able to lead a happy life?”

Blessings of Khilafat 105

Day 3

“In view of keeping the peaceful living between the boy and the girl, parity too will have to be given due consideration. But as I have already said there is a limit to everything. By saying that God has set out the principle that true nobility lies in true righteousness, one should not call people of a particular caste to be absolutely base or of low-birth. You may avoid being in relationships with them, but you must not call anyone base or mean; for the one who is noble today, can become base tomorrow due to changing circumstances. All are equal in the sight of Allah. Only he is superior who shows an upright and virtuous character. If the moral character and habits of a man as are different from the values of the family of the girl, they should not be forced to marry. But to impose the condition that the person should belong only to the clan of Mughals—not only that, but that he should also descend from the Barlas tribe of the Mughals—should certainly not happen. In marriages, you should first consider a person’s piety and good character. The issue of parity comes later and that too should be taken into account to the extent of certain family values relating to the person’s cultural and moral backgrounds.”

Blessings of Khilafat page 112-113

Day 4

Addressing newly wed couples, Hadrat Mirza Masroor Ahmad (aba) said,

“all those embarking to establish a new relationship, as well as those who are already related, should always bear this in mind.

[In the Quranic verses recited at the *Nikah*], the reason why Allah the Almighty has commanded us five times to act with *taqwa* (righteousness) is so that we are always inclined toward Him, and so that these relationships remain strong and never become rifted. Those marrying today and establishing a new relationship should remember that only if they act with *taqwa* (righteousness) will they be able to go from strength to strength in their marriage, God willing. In doing so, future generations will also be pious servants of their faith.

Furthermore, in respect to new marriages taking place, Allah the Almighty also states that you must be mindful of advancing toward the future, and by forming this new relationship, embark toward seeking a better future. The future is of two kinds. One future is that of this world; after today, there is tomorrow, and after this year there is another year to come. Life passes on. If you are mindful of the rights of one another, only then will the future turn out to be positive. In doing so, you will also be considerate of each other's feelings and emotions, and your worldly relationships will strengthen thereby. Your present-day self and your current relationships should move forward in a manner that they become stronger in the future, and when your tomorrow becomes your today, then think about the future that is to come even after that."

[Life Lessons for a Happy Marriage – The Rights of One Another & Family | The Review of Religions](#)

Day 5

Addressing newly weds, the Fifth Khalifa (aba), guided them saying,

"In the verses that are recited [at the occasion of *Nikah*] and in the guidance imparted by Allah the Almighty, one such teaching is of speaking accurately; to speak truthfully in a way where there is no deviance from the truth. This is not just about speaking the truth, but about speaking in straightforward and clear words, such that are clear and cannot be misunderstood to mean something else. Through this, mutual trust is developed in these new marriages. This, in essence, is the mutual trust established between a boy and girl that becomes a means for them in their future life together to honour and uphold their relationship in the best possible manner. Not only this, but the two families joining together should also trust one another. The marriages that are taking place today are joining families that are already close or related with one another, and also other families who are completely unacquainted. In such marriages [where there is no prior acquaintance], both parties do not know much about one another. For this reason, if we keep *taqwa* [righteousness] in view, adhere to the truth, fear God and endeavor to attain His love, then these temporal relationships will also become a means of attaining the pleasure of Allah the Almighty. Every boy and girl and both families joining together in matrimony should go forward with this in mind."

Day 6

Hadrat Mirza Masroor Ahmad (aba) said,

“In matters of *Nikah* and marriage, it should always be remembered that newly formed relationships cannot progress until and unless the two parties express their feelings of mutual trust. For this reason, both the boy and girl should always confide in one another in every matter, and following their marriage, the relationship between husband and wife should be the most reliable and trustworthy. If this is kept in view, it would prevent marriages from becoming rifted; marriages would not break. These distressing circumstances are becoming prevalent in the Jama’at as well; marriages take place and become rifted due to petty matters, which results in separation. One should be mindful of the fact that patience is required and mutual trust must be established. If patience is developed, then the minor misunderstandings that one faces would vanish on their own and a sense of trust would be established.”

Day 7

While announcing the Nikah of newlyweds, Hadrat Mirza Masroor Ahmad (aba) gave advice saying,

“Creating bonds is the work of Allah the Almighty. It is, in fact, Allah the Almighty Who forms relationships. By the grace of Allah, those marriages that are born out of prayers are blessed. The Holy Prophet (sa) would join people in matrimony as a directive of Allah the Almighty, and these relationships would be successful. Thus, one should not only consider whether the other is rich or poor, or from a family of high status or not. There are many aspects for compatibility that should be considered. At times, both the boy and the girl are pleased with the proposal and the marriage takes place, while other times, when they express their desire to marry, the parents come in between and cause a hindrance, resulting in inconveniences. That is why parents should also be mindful that, after praying and seeking guidance from Allah the Almighty, they should agree to most marriages taking place between Ahmadi households. Except in the case that Allah the Almighty prevents it Himself. Relationships born out of prayer are blessed. Thus, parents

should be mindful not to hinder, without reason, such matrimonial matches that their children are pleased with. And the boy and girl joining in matrimony should also be mindful that their relationship is not just a means of fulfilling their temporary and worldly desires. Such things are secondary and naturally acquired. Rather, the pleasure of Allah the Almighty should be the objective. Whenever you marry, be mindful of the fact that you will duly uphold your relationship and care for each other while demonstrating *taqwa*. That is why *taqwa* is mentioned over and over in the *Nikah* sermon. If marriages take place while demonstrating *taqwa*, then by the grace of Allah, the boy and girl along with their families will care for their relationships and honour them; there will be a sense of mutual trust and these marriages will endure. The effects of these successful marriages will not only be witnessed by the parties involved, but by future generations as well. Pious progeny is born and, in turn, their marriages are also successful. The atmosphere in the home is what determines the success of a marriage. This should always be kept in view when forming new relationships. One should also keep in mind the fact that their marriage is not just for the fulfillment of their worldly desires, but also for seeking the pleasure of Allah the Almighty.”

[Life Lessons for a Happy Marriage | The Review of Religions](#)

Day 8

On 8 April 2012, His Holiness, Hazrat Mirza Masroor Ahmad (aba) announced two *Nikah* ceremonies in the Fazl Mosque, London. After reciting *Tashahhud*, *Ta'awwuz*, and the Qur'anic verses of *Nikah*, Hazrat Mirza Masroor Ahmad (aba) read out the names of the parties whose *Nikah* would be announced. Following this, His Holiness (aba) stated:

“The *Nikah* is a special occasion and a time of tremendous joy, especially for the two families who are joining together in matrimony and forming a new relationship. [They are not joyful] simply because they are forming a worldly relationship, building a foundation for the next generation and fulfilling the desires of both parties. These are not the only objectives [of marriage], rather, there is a much greater objective for a believer, and especially for an Ahmadi, who has taken the Bai'at in this age and pledged to give precedence to their faith over the world. They should always be mindful of the objective they are reminded of by Allah the Almighty

when joining in matrimony, not just the bride and groom, but both their families as well, to build their relationship upon righteousness. Only then will their relationship climb to success, and only then will it reach the standard as is expected from the life of a believer. Observe righteousness in every matter, whether big or small and in respect to honoring family ties. Both the bride and groom should respect the relationships and ties of the kinship of one another. It is upon the bride to care for her in-laws and respect and honour them, and it is upon the groom to respect and honour the family and close relatives of his wife. A relationship should not be established to realise worldly ambitions, but to attain the pleasure of Allah the Almighty. Worldly desires are naturally fulfilled through the bond of marriage; however, a true marriage is that which is solemnised while giving precedence to faith, one that gives primacy to the pleasure of Allah. Then, Allah the Almighty states that these marriages will only persevere if in every matter, along with honouring ties of kinship, the standards of honesty and righteousness are raised. You should exemplify honesty at every moment. Mutual trust can only be established when there is a certainty that both parties are truthful to one another.”

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Day 9

Addressing the matter of disputes between couples, Hadrat Mirza Masroor Ahmad (aba) in a Friday Sermon guided Ahmadis, saying,

“If people on both sides (husbands and wives) control their emotions and become righteous at heart, such problems would never arise. The Holy Prophet (saw) admonished such people that while both of you see flaws in one another, there must also be some qualities that you like in each other as well. It is not possible that there are only flaws in the other person. If you focus on the good qualities and adopt the habit of sacrifice, then an atmosphere of love, affection and reconciliation can develop between you. The wives of the Holy Prophet (saw) have testified that he was the best of all in kind treatment towards his wives. Thus, when the Holy Prophet (saw) admonishes us, it is not just a piece of advice; the Holy Prophet (saw) has also proven it by his personal example.”

Friday Sermon, August 22, 2008

Day 10

“At times, some young married couples say that there is no mutual compatibility between them. On further investigation, it comes to light that neither of them had tried to understand their relationship seriously. They did not try to achieve the real purpose of marriage for which Allah has commanded His servants to get married. At times, it appears that they get married simply as a pastime. There is a tremendous lack of tolerance, and mountains are made out of mole-hills over petty matters. This leads to a critical situation between them. If they practice the teachings of Allah Almighty, and are not insistent in their personal egos and self-esteem, then such conflicts will never arise. If husbands and wives pledge that they will continue to be a source of comfort for each other in order to seek Allah’s pleasure, then no problems will ever arise in their relationship. The Promised Messiah (as) said that all these conflicts result from anger and impatience from both sides. They should try to suppress their anger, as suppressing of anger is liked by Allah and indeed, He has commanded it.”

Friday Sermon, April 3, 2009