



DUROOS



Rishta Nata
United States of America

Day 1

“There is an anecdote of a very beautiful girl, with long, flowing hair, who was fair and in pristine health. A boy became deeply infatuated with her and proposed marriage. The father of the girl was fiercely against this union and told the boy, “You do not truly love my daughter; rather you only love her outward beauty and features.”

The boy insisted, “No, no, this is not the case; I do truly love her.” And so the father decided to give his daughter a treatment that resulted in her falling very ill. Her stomach became upset and she became very frail, scrawny, and sickly. The father then cut locks from the girl’s hair with scissors. In short, the girl’s physical and outer appearance fell into a terrible condition. Then the father said to the boy: “Now look here, this is my daughter. Do you still love her? If you do love her, then by all means go ahead, and marry her.” Upon this, the boy started to offer excuses to not proceed. Thus, the father placed all the girl’s hair he had cut off into a bowl. He then said to the boy, “Now that all her hair has been cut and her apparent beauty has been removed, you say that you do not love her. So here, take this bowl with her hair and have all of these things, because these are the features that you really ‘love’. So, go now, and take all of this with you.”

This was merely superficial love. What happens here in society is that the morals and character of a person are aspects that are demoted and ignored instead of being the focus of affection. Whereas, as a poet has once written, the material and outward features of the world are only temporary and fleeting and will fade away and love for them is short-lived. This is not real love. Therefore, one needs to develop such love which is true love.”

Day 2

It is observed that once the son of Hazrat Ali(ra) asked him, ‘Do you love me?’ Hazrat Ali(ra) replied, ‘Yes’. His son then asked, ‘Do you love God?’ Hazrat Ali(ra) responded, ‘Yes.’ His son asked, ‘How can these two loves co-exist?’ Hazrat Ali(ra) explained, ‘It is my love for Allah that created within me my love for other human beings.’



In this case, love for another person becomes secondary and the love of God takes precedence and becomes dominant. Indeed this is *spiritual* love.

Further, we find, for example, in the Holy Qur'an, Allah the Almighty has given permission for men to marry four wives, under certain circumstances and conditions. However, Allah has also taught us to be just with all our wives. Allah the Almighty is aware that it is not possible for one to love everyone exactly equally, as often, it is natural to love one more than the other. However, it is the outward expression of affection that should be equal towards all of them. You should equally give one day each to spend with every wife. You should equally treat all the children from every wife in the same way.

In short, one should be mindful of the way they express their feelings and sentiments. Love emanates from the heart; however, one should not express more love for one wife over the other, as obviously, this would simply break their heart. Allah the Almighty is All-Aware of this aspect.

Day 3

On the topic of true love, Hazrat Mirza Masroor Ahmad (aba) said,

The rest [of] what we see described as love in the world today is mere fantasy. It is fantasy – the manner in which love marriages or relationships based on this type of ‘love’ take place. It is often alleged that ‘arranged’ marriages should not take place. Yet 65% of marriage breakups are from among the love marriages, whereas arranged marriages have a lower rate of breakups.

In the UK, we see Prince Charles married Lady Diana. Yet he left her and pursued another relationship. Prince Andrew married Sarah Ferguson, but that too finished after a few years.

So what is this type of ‘love’ and what is the outcome of it?... In the USA, on average, nearly 20 people per minute are physically abused by an intimate partner. During one year, this is equal to 10 million women and men, according to a report by the National Coalition Against Domestic Violence.)

This only reflects those cases that are reported or have been registered, but so many others may not even report their cases. Even if we say, for argument's sake, that the percentages in domestic abuse are the same between Muslim and non-Muslim relationships, how can we lay the blame on religion when the same things are happening here in these countries?

The Holy Prophet(sa) guided us to adopt *taqwah* (righteousness). This advice was not just for young men, but also for young girls. Secondly, the Holy Prophet(sa), when advising Muslims, said that people usually marry looking at outward beauty, for the status of the other family or for the girl's wealth. However, a true believer looks at whether the girl is righteous and pious.

Day 4

Regarding whether couples can see one another, Hazrat Mirza Masroor Ahmad (aba) has said

“One may find out more details about the family and their conduct at home. Permission has also been granted to see each other's appearance. Once in the time of the Holy Prophet(sa) a boy came for a proposal and asked if he could see the girl. Her father was outraged and said ‘who is he to ask to see my daughter’ and said he would beat him. Yet, when the daughter learnt that the Holy Prophet(sa) had given permission for a meeting, she immediately stepped forward. The boy in response lowered his head down. In response to this, the girl said she unconditionally accepted his proposal of marriage.”

Day 5

Regarding Islam's solution to the age one should marry, Hazrat Mirza Masroor Ahmad(aba) has said,

It is a natural law of nature – which we find even among animals – that when people reach an age of maturity they think of forming physical relationships. Allah the Almighty has ordained an age of maturity or puberty. Islam teaches that instead of one indulging in indecency and immorality, marry at such an age. We observe that in these societies, perhaps 70% of younger women or girls have already developed relationships with boys – many issues arise as a result of



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this that lead to problems later. This is why Islam says to carry out the *nikah* (formal marriage in Islam) at an earlier age

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Day 6

Islam has paid significant attention to the family unit because it is the primary building block of society. It has laid the foundations for choosing who to marry, and given each spouse rights and duties, and clarified their roles.

The Holy Qur'an and the Holy Prophet (sa) mention that the basis of marital life must be affection, love, togetherness and mercy.

Moreover, Islam clarifies that if one of the spouses falls short in a matter, the other party must overlook it and turn a blind eye to it. Spouses must look at the positive attributes of each other instead of focusing on the negatives only; the Holy Prophet (sa) said:

‘A believing man should not hate a believing woman (i.e. his wife); if he dislikes one of her characteristics, he will be pleased with another’. (Muslim).

Of course, this also applies to a wife towards her husband, but most of the ahadith focus on the need for the husband to treat his wife kindly. This is because Islam came at a time when women were mostly without rights; indeed, Islam brought about a revolution that established countless rights for women. This revolution was in fact the basis for women obtaining their rights in the whole world throughout the ages.

Day 7

Islam has commanded spouses that each one of them should rightly choose his or her partner, and base this choice on righteousness and piety. The Holy Prophet (sa) stated:

“When someone with whose religion and character you are satisfied asks your daughter in marriage, accede to his request. If you do not do so there will be temptation in the earth and extensive corruption.” (Tirmidhi).

There is no doubt that choosing spouses on the basis of piety would benefit society as a whole, as such marriages would produce good children who would grow up in a righteous and loving family living under Islamic moral principles and values.

Such a marriage where spouses keep the fear of Allah in mind in every word they say and every action they take, will create love and affection in their hearts towards each other and lead to the tranquillity and the psychological comfort which is one of the goals of marriage in Islam, as Allah the Almighty states:

“And *one* of His Signs is 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”. (30:22)

Day 8

On marrying a pious partner, Hazrat Mirza Masroor Ahmad (aba) narrated a story of a companion of the Prophet (saw)

Islamic history is in fact full of stories of pious souls who chose their partners based on their righteousness, whether they were poor, unsightly, uneducated or from a lower class. One of these stories is that of Julaybib (ra).

Julaybib, a companion of the Holy Prophet (sa) was not a handsome man. He was deformed, and extremely short. Moreover, he was an orphan and poor with unknown lineage. Therefore, he was a lonely soul yearning for the love and compassion that was alien to him.

But he became a devoted servant of Allah and a beloved Companion of the Holy Prophet (sa). Julaybib earned the love of the Holy Prophet which was the greatest honour he could have dreamt of.

The Holy Prophet Muhammad (sa) cared for him and was sensitive to his needs, which is why he once told him: ‘I am going to arrange a marriage for you’. Julaybib replied ‘But I am an outcast!’. The Holy Prophet said: ‘In the eyes of Allah you are not an outcast’. (History of Baghdad).

In a narration reported by Imam Ahmad, Prophet Muhammad (sa) went to a man of the Ansar and said, “Give me your daughter for marriage.” The man answered excitedly, “Yes, O Messenger of Allah, it would be an honour and a blessing.” Thereupon, the Holy Prophet (sa) said, “I do not want her for myself.” The Ansari man asked, “Then for whom, O Messenger of Allah?” The Holy Prophet (sa) answered, “For Julaybib.” Having heard this, the man was shocked and then said, “O Messenger of Allah, let me consult her mother.”

He went to his wife and told her, “The Messenger of Allah is proposing marriage for your daughter.” In response, she joyfully said, “Yes, it would be a pleasure.” The Ansari explained to his wife that the Holy Prophet was not proposing to marry their daughter himself, but on behalf of Julaybib. His wife was quite shaken and immediately responded, “What! Julaybib? No, by Allah, we will not marry her to him.”

When the Ansari was about to leave to meet the Messenger of Allah to inform him about his wife’s disapproval, his daughter, a pious Muslim girl, asked her father, “Who is asking for my hand?” Her mother told her that the Prophet was asking her hand on behalf of Julaybib. Their daughter instantly asked them, “Are you refusing to follow the command of the Messenger of Allah? Follow his command, for I will not come to any harm.”

When the Holy Prophet^{sa} came to know about her response, he prayed for her:

‘Oh Allah, bestow good on her in abundance and make not her life one of trouble and distress’ (Ibn Habban).

The attitude of this Muslim young girl was that of a true believer, it shows the confidence of a Muslim woman who could not be influenced by the whims of her society.

Moreover, the fact that her parents did not interfere in her decision demonstrates how Islam does not pressure a woman nor does it disregard her right to choose her husband.

Day 9

On extravagant wedding practices, Huzoor quoted the Promised Messiah (as) who

admonishes us not to follow the un-Islamic customs that people have added to their faith because of the influence of the society in which they live. These customs have been adopted from other religions. For example, there are some frivolous customs during celebrations of marriage—like showing off the dowry given to the bride by her groom’s family, or the gifts brought by them, or publicly displaying the dowry given to the bride by her own family. This is quite a show. Islam only enjoins Haq Mahr [bride’s due right] to be publicly announced as a part of the religious marriage ceremony. All other customs are frivolous.” (Conditions of Bai’at)

Thus, exaggeration and excessiveness in demanding large Mahr is prohibited.

The Holy Prophet (sa) said: “The best of marriage is that which is made easiest.” (Ibn Hibbaan)

He also stated: “The best of mahr is the simplest (or most affordable).” (al-Bayhaqi).

Even an iron ring can be Mahr as the Holy Prophet (sa) said to a man who wanted to get married: “Look for something to give as a Mahr, even if it is a ring of iron.” (Abu Dawood).

Day 10

It was narrated from Anas (ra) that the Prophet (sa) said:

“Shall I not tell you about your men in Paradise?” We said: Yes, O Messenger of Allah. He said: “The Prophet will be in Paradise, the Siddiq will be in Paradise, the man who visits his brother who lives far away and visits him only for the sake of Allah will be in Paradise. Shall I not tell you about your women in Paradise?” We said: Yes, O Messenger of Allah. He said: “The loving and fertile one who, if she gets angry or is mistreated or her husband gets angry says, ‘Here is

my hand in your hand, I shall not sleep until you are pleased.’’ (al-Mu’jam al-Awsat by Tabarani).