

TAQWA AND MARRIAGE

Address to Lajna Imaillah at Jalsa Salana UK 2011 by
Hadhrat Khalifatul Masih V^{atba}

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I am sure that if I started saying “do you take this man to be your lawful wedded husband, to have and to hold, to love and obey etc, etc; you would immediately know that I am talking about the Christian marriage vows.

But how many of us could give the references of verses of the Holy Qur'an which the Holy Prophet (saw) selected to read when announcing a nikah or could recite them, or at least know what they mean?

Verses of Holy Qur'an recited at announcement of Nikah by Holy Prophet^{saw}

- Sura Al Nisa: verse 2
- Sura Al Hashr: verse 19
- Sura Al Ahzab: verses 71-72

The Holy Prophet^{saw} selected verses from 3 different chapters: Sura al Nisa 4:2, Sura al Hashr 59:19 and Sura Al Ahzab 33:71-72 to be recited at the announcement of a nikah.

At the beginning of his address to Lajna at the UK Jalsa, Hadhrat Khalifatul Masih Khamis (atba) said that he had given the recitation of these verses partly because women are not so familiar with these verses as men, as they don't attend nikahs as often; and because he wants both men and women to understand the meaning and importance of these verses.

But part of Hudhur's concern in choosing this topic for his address is the fact that marital problems are on the rise in our Jamaat.

Every parent of a child of marriageable age and every young person of marriageable age knows that a good Rishta, that is, a good match is getting harder and harder to come by. But even more worrying, is the fact that even when an "apparently" good match is made, there is no guarantee that it will last. Marriages in our Jamaat are breaking up at an alarming rate.

Reason for increase in divorces

Huzur^{atba} said:

The main reason for increase in divorces is that the level of piety is low. There is a lack of righteousness, of taqwa.

Hudhur^{aba} said that he had had a survey conducted of the marriages that had taken place over the last three years. He said he was shocked to find that out of one hundred marriages in the UK, twenty had ended. That is one in five - twenty percent! And Hudhur^{aba} said that this is happening in Jamaats everywhere. While it is less than the rates for most Western nations, it is shockingly high for our community.

Hudhur cited several reasons for the increase in divorces. They include lack of compatibility, especially in piety, lack of patience, lack of truthfulness, indulging in bad habits, interference by family members, verbal abuse by both men and women, and physical abuse, which cannot be tolerated under any circumstances.

Why this increase? Hudhur said it is partly because Ahmadi men and women are being affected by the society they live in; societies that are selfish and materialistic and where the divorce rates are high.

But the real reason for the increase in divorces, Hudhur said:

is that the level of piety is low. There is a lack of righteousness, of taqwa

The bottom line – marriages are breaking up where Taqwa is low.

This khutba is a must listen for every young person who plans to get married and for every married couple who wants to or needs to improve their marriage and, what is more, save their children from the perils around us.

In this khutba, Hudhur^{aba} comprehensively explained the concept of Taqwa and emphasized its importance in our lives and the role it plays in marital harmony. He stressed again and again that the quality of righteousness is the main element in creating peaceful homes, protecting our future generations and maintaining a peaceful and secure society.

The Holy Qur'an:

- *O ye people! **Fear your Lord**, Who created you from a single soul and created wherefrom 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 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]*
- *O ye who believe! **Fear Allah** and say the right word. [33:71]*
- *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 [33:72]*

The Holy Prophet^{saw} selected these verses of the Holy Qur'an to recite before the announcement of a nikah:

[4:2] O ye people! Fear your Lord, Who created you from a single soul and created wherefrom 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.

[59:19] 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.

33:71] O ye who believe! Fear Allah and say the right word.

[33:72] 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 [59:19]

The command of Taqwa, that is to 'fear Allah', is given five times in these four verses.

What is Taqwa?

- Piety
- Righteousness
- Fear of Allah
- Mindfulness of Allah
- Living one's life following Allah's guidance
- As one walking through thorny bushes, taking care that one's clothes are not caught in and torn by their branches

And what is Taqwa? The word Taqwa can be translated as piety, righteousness, fear of Allah, mindfulness of Allah and living one's life following Allah's guidance.

Hadhrat Ubbay bin Kab, a companion of the Holy Prophet (saw) explained Taqwa by likening a righteous person as one who walks through thorny bushes, but takes great care that his clothes are not caught or torn by their branches.

The Promised Messiah^{as} on Taqwa

The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs, both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty.

Hudhur^{aba} used this extract from the writings of the Promised Messiah^{as} to explain taqwa:

The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs, both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty.

Taqwa defined by Promised Messiah^{as} contd.

God Almighty has in the Holy Qur'an designated righteousness as raiment. Libas ut Taqwa is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of the smallest details of divine trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfill, to the best of one's ability, all the requirements in their minutest details.

Brahine Ahmadiyya part 5, Roohani Khazain vol 21 pp 209-210

contd

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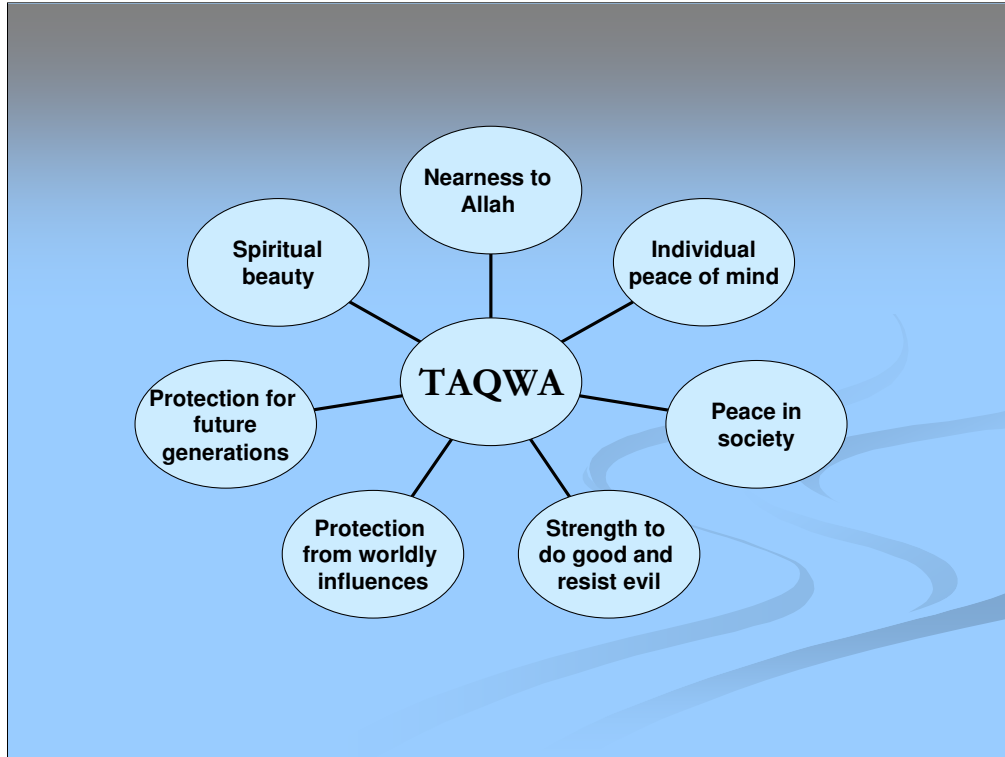
Brahine Ahmadiyya part 5, roohani khazain vol 21 pp 209-210

Meaning of Taqwa

- Fulfilling all the trusts you have made with Allah to the minutest detail– Haququl Allah
- Fulfilling all the trusts you have made with your fellow humans to the minutest detail – Haququl Abaad

Basically, taqwa can be defined as:

- Fulfilling all the trusts you have made with Allah to the minutest detail– Haququl Allah
- Fulfilling all the trusts you have made with your fellow humans to the minutest detail – Haququl Abaad



All the benefits of taqwa:

- Taqwa is the path to attain nearness to Allah.
- Taqwa provides personal peace and peace in society
- Taqwa gives the strength to carry out good deeds and to resist temptation
- Taqwa provides protection from worldly influences
- Taqwa guarantees the protection of future generations
- Taqwa beautifies a person by beautifying their spirit

Huzur^{atba} said:

The sign of true believers is that they are always trying to attain nearness to Allah, and the only way to achieve it is by walking on the path of Taqwa. If believers establish this concept in their lives, then they will achieve success not only in their faith, they will prosper in their worldly life also; in fact they will achieve everything.

Hudhur^{aba} stated that taqwa is also the sign of a true believer.

“The sign of true believers is that they are always trying to attain nearness to Allah, and the only way to achieve it is by walking on the path of Taqwa. If believers establish this concept in their lives, then they will achieve success not only in their faith, they will prosper in their worldly life also; in fact they will achieve everything.”

So when believers live every day of their lives mindful of Allah’s commands, life becomes easier for them. Their work, their personal lives move smoothly, and their inner peace and satisfaction spills over into the society around them. Therefore when two people who possess taqwa marry and become one entity, they are bound to perpetuate a peaceful and secure society because their children will follow their example.

Hudhur^{aba} explained that Taqwa is emphasized in the Holy Qur'an more than any other command because it gives us the courage to avoid vices and the strength to do good deeds. Its secret is that Taqwa provides protection in every aspect of life, so righteous people are able to save themselves from falling into bad habits, which others are unable to avoid.

The Promised Messiah^{as}

Taqwa provides the capacity to resist wrongdoing; and when a person acquires this capacity, he come into the possession of a charm or a talisman which guarantees peace; he enters a fortress around which Allah has placed a guard and no satanic thoughts or desires can infiltrate.

Quoting from the writing of the Promised Messiah^{as}, Hudhur^{aba} said:

Taqwa provides the capacity to resist wrongdoing; and when a person acquires this capacity, he come into the possession of a charm or a talisman which guarantees peace; he enters a fortress around which Allah has placed a guard and no satanic thoughts or desires can infiltrate.

In fact, having taqwa is like carrying a charm in your pocket for protection.

The Promised Messiah^{as}

You should surely realize that if you acquire Taqwa, it is as if you have sold yourself completely to Allah, Allah becomes yours; you will be sleeping and Allah will be awake and watchful over you like a guard; and the one for whom Allah is awake for and protects from every danger is under such a protection that no force of the earth can destroy.

The Promised Messiah^{as} further stated:

You should surely realize that if you acquire Taqwa, it is as if you have sold yourself completely to Allah, Allah becomes yours; you will be sleeping and Allah will be awake and watchful over you like a guard; and the one for whom Allah is awake for and protects from every danger is under such a protection that no force of the earth can destroy.

This is an incredible offer that Allah has made to us, and I don't think it is one that anyone can afford to miss. We make a few small sacrifices, we guard our tongues and watch what we do and Allah rewards us by taking complete charge of all our affairs and placing an invincible shield around us and our children.

Hudhur^{aba} also pointed out another quality of Taqwa, one that women might appreciate especially. Taqwa enhances the beauty of believers, men or women; not mere physical beauty, but spiritual beauty. Hudhur^{aba} noted that most women are very conscious of their own physical beauty, but many are completely unaware of where real beauty lies.

Huzur^{atba} said:

What we need today is to save ourselves from vain and useless things and produce peace in our lives and society. But unfortunately, by ignoring these teachings, humans enmesh themselves into all sorts of problems and deprive themselves of the true beauty that should be a distinctive feature of believing men and women.

He said that we need today to save ourselves from vain and useless things and produce peace in our lives and society. However, most people are ignoring the warning.

Beauty is granted by Allah Ta'ala

It is **not** found in:

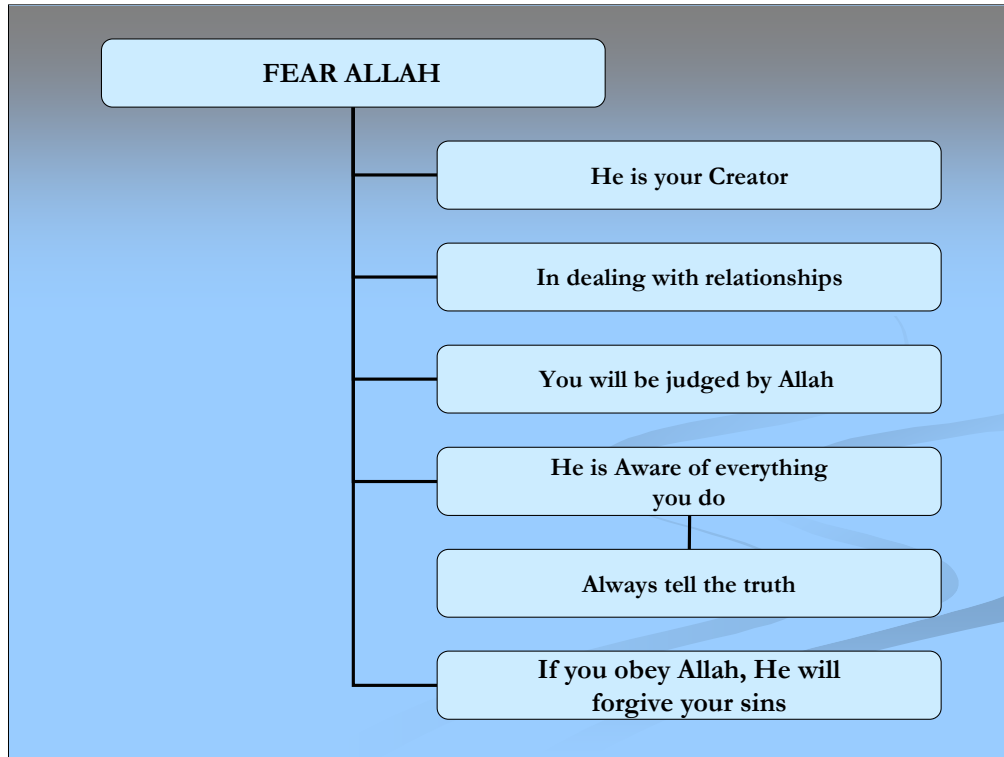
- Make up, clothes and jewelry
- In having 'freedom'
- Following fashion trends
- Uncovering your heads
- Fulfilling worldly desires
- Men will not find it in a 'fashionable' woman

Hudhur^{aba} firmly stressed that

Ahmadi women must realize that beauty is not gained by make up, clothes and jewelry, but that beauty is granted by Allah. It is not attained in having freedom, or following fashion trends, or in uncovering their heads, in being able to ask their husbands to fulfill their worldly desires, and men will not bring beauty into their lives simply by marrying a fashionable woman. Unfortunately some ladies of the Jamaat, being influenced by western society, believe that is the standard of beauty.

Hudhur^{aba} said that real beauty lies in wearing Libas-e Taqwa, garments of righteousness, and that is only granted by Allah to those who try to fulfill their religious obligations.

Haven't we all seen ladies in our Jamaat, especially some older bazurgh ladies, who I am sure have never used cosmetics or anti-aging creams, but they have an otherworldly brilliance about them, and you just want to stay in their company. That is the beauty that we should aim to achieve. An example that comes to mind was our beloved Bibi Amtul Qayyum Sahiba (may Allah be pleased with her). Her natural beauty was so enhanced by her inner beauty that she always looked radiant.



Turning back to the Nikah verses, their meanings can be summed up as:

- Fear Allah who is your Creator
- Fear Allah in dealing with relationships
- Fear Allah and remember that your deeds will be judged
- Fear Allah because He is aware of what you think, plan and do
- Fear Allah and always tell the truth
- Those who obey Allah will be forgiven and will be successful

Huzur^{atba} said:

Thus when Allah Ta'ala has used the word Taqwa five times, He has drawn attention to the point that every statement made and every action taken should not be only for one's own self. But having the fear of Allah Almighty, a person has to fulfill the dues toward Allah Almighty and the dues towards other people.

Hudhur^{aba} made it clear that

when Allah Ta'ala has used the word Taqwa five times, He has drawn attention to the point that every statement made and every action taken should not be only for one's own self. But having the fear of Allah Almighty, a person has to fulfill the dues toward Allah Almighty and the dues towards other people.

Huzur^{atba}'s message to Lajna- the link between taqwa and marriage

Our ladies, our girls should always remember that - my first responsibility is to follow the path of righteousness and to have the fear of Allah in my heart. Undertaking marriage for this very purpose is a way to seek the pleasure of Allah Almighty and to have a pious progeny.

Then Hudhur^{aba} described the important link between taqwa and marriage:

Our ladies, our girls should always remember that - my first responsibility is to follow the path of righteousness and to have the fear of Allah in my heart. Undertaking marriage for this very purpose is a way to seek the pleasure of Allah Almighty and to have pious progeny.

In other words, marriage is just another way to please God. It's not about love and romance, it's not about having a beautiful home, it's not about having financial security; it's actually all about pleasing Allah. Just as we offer Salat, fast in Ramadhan, make financial sacrifice, all to win Allah's favor; we have to beautify our marital relationship also to please Him.

So, if we all really comprehend this point; that the core, the foundation, the real purpose of marriage is to please God; not our ourselves, not just our spouses, not just our families, there would be less disputes, less bad marriages and less divorces.

Taqwa is essential for:

- Selection of a spouse
- Creating a harmonious relationship
- Maintaining ties of kinship
- Safeguarding future generations and society

Hudhur^{aba} repeated this point over and over again throughout his address and explained how taqwa is essential in:

- Selection of a spouse
- Creating a harmonious relationship
- Maintaining ties of kinship
- Safeguarding future generations and society

Important factors in selection of a spouse

- Piety - Holy Prophet^{saw} advised that selection of spouse should be based on piety.
- Compatibility in piety is essential.
- Qawle sadeed – honesty and truthfulness in exchange of information, including weaknesses.
- No compulsion – do not force into a marriage if preference is elsewhere.

Taqwa should be a part of the mix even before a marriage takes place. Hudhur^{aba} said special attention needs to be paid to this point, because when two people are getting married and laying the foundation of a family, they are actually laying the foundation for the whole society.

•The Holy Prophet^{saw} advised that selection of a spouse should be based on piety. Huzur^{aba} said often people ignore this advice, and look for other factors such as education, wealth or looks; and then when they have problems, they use incompatibility as an excuse for ending a marriage. But if a match is based on piety, and both are pious, there will always be compatibility. The right decisions are always made and there is intellectual and spiritual satisfaction. But there cannot be compatibility if a righteous person is matched to a non-righteous person. Sometimes mothers of boys who are immersed in bad habits look for a pious girl so she can reform him. This is not right and does not work.

•Qawle sadeed – telling the truth, being straightforward, which is mentioned in the third of the nikah verses, is a vital component in arranging a marriage. Hudhur^{aba} said that this means that when a marriage is being arranged, information about the girl and the boy, such as education, health, height and even any weaknesses should be truthfully and clearly conveyed to the other side. Then, but only after praying to Allah for guidance and with the intention of proceeding with the match, the boy should see the girl. Qawle sadeed is making everything clear before marriage, so there is less chance of conflict afterwards.

•Hudhur^{aba} mentioned that that sometimes proposals from other countries, e.g. Pakistan and India, are not made honestly. So when the boy or girl arrives in this country and the truth becomes evident, the marriage breaks up.

•Hudhur^{aba} also commented on another factor that contributes to marriage breakup. Sometimes boys or girls have a preference for someone else, but under pressure from parents they agree to a Rishta that the parents want for them. Such marriages are hardly ever successful. Hudhur^{aba} said that it is the responsibility of the parents to be honest about forcing their son or daughter into this marriage, so that the other party can take this into account when making a decision.

Relationship between husband and wife

If a person wants to make his relationship with Allah, and wants to attain nearness to Him, he must fulfill his Haququl Allah, duty to Allah.

And fulfilling his duty to Allah cannot be done without fulfilling his Haququl Abaad, duty to fellow human beings.

And the most important Haququl Abaad is the responsibility of the husband towards his wife, and the responsibility of the wife to her husband.

They are very important for society and your future generations. Without Taqwa you cannot reach a high standard in discharging your responsibility to Allah.

Talking about the relationship between husband and wife, Hudhur^{aba} again emphasized the actual purpose of marriage:

If a person wants to make his relationship with Allah, and wants to attain nearness to Him, he must fulfill his Haququl Allah, duty to Allah. And fulfilling his duty to Allah cannot be done without fulfilling his Haququl Abaad, duty to fellow human beings. And the most important Haququl Abaad is the responsibility of the husband towards his wife, and the responsibility of the wife to her husband. They are very important for society and your future generations. Without Taqwa you cannot reach a high standard in discharging your responsibility to Allah.

This is how marital harmony is achieved. Just as you get harmony when two people sing different parts of a duet that go together perfectly, marital harmony is achieved when two people fulfill their different roles and responsibilities and create a single entity perfectly.

Simply put, marriage is a means for spiritual progress. Being kind, considerate, caring and respectful in all our dealings with our spouses will develop and increase our love for Allah and His love for us. This is in fact true Taqwa.

The role of eyes, ears and tongue in Taqwa

Huzur^{atba} advised:

- Close your eyes to other's weaknesses
- Open your eyes to other's good qualities
- Close your ears and you will have peace
- Use your tongue in a polite and kind way
- Keep your heart pure and full of fear of Allah

Referring back to the extract of the Promised Messiah^{as} on taqwa, Hudhur^{aba} also explained that all parts of the body are responsible in discharging one's trust to Allah.

•He said that he has often advised couples who come to him for help that their eyes, ears and tongue should be used in the best way for each other; then there will be no conflicts between them. If the tongue is used in a nice and kind manner, there is no reason for any problems. Unfortunately, he said, by the time disputes are brought to him, the tongues of both men and women have prolonged and amplified the dispute so much that they come to the decision that they cannot live together.

•Similarly, the ears can play a role in avoiding a conflict. When one person or their relatives says something hurtful or mean, and the other party replies in kind, the conflict escalates; if one person would just close their ears to it and does not listen, at least at that time, conflict can be avoided. So, Hudhur said, close your ears and you will have peace.

•Hudhur^{aba} illustrated this with a true incident: A husband and wife were fighting with one another when they noticed that a young girl was looking at them in great surprise. Realizing what they were doing was wrong, in order to cover up their embarrassment they asked her, "don't your parents ever fight with one another or get mad with each other?" She said, yes they do, but if my father is angry my mother keeps quiet or if my mother is angry, my father keeps quiet, so the fight does not get prolonged. This behavior has a good affect on children also.

•Then, Hudhur^{aba} says that eyes should be kept closed to other people's weaknesses and be open to their good qualities. There are good and bad qualities in everyone, men or women. However, men usually take the lead in looking for women's faults; but when women do the same in return, they tend to go too far, almost to the point of no return. This behavior of looking for faults affects the standard of Taqwa and betrays trust, so one should keep one's sight pure.

•Next Hudhur^{aba} reminded that care should be taken of one's heart. It should not become the seat of forbidden desires, but should be kept full of the fear of Allah. Then there will be no problems, and your home will be safe from Satan, who can sneak in, in many different guises; maybe a bad friend

• Hudhur said that Quale sadeed, straightforwardness, is essential for a successful relationship between husband and wife. There has to be honesty and truthfulness in every aspect of the relationship, otherwise there will be no trust.

•Hudhur mentioned the hadith of a man asking the Holy Prophets^{aw} that if I can only give up one vice, which one should it be. The Holy Prophet^{aw} told him to stop lying and then all the other vices will go away.

•Hudhur said that this principle should be adopted by everyone because obedience to Allah and His Prophet is the sustenance of life for everyone, men or women. This is actually the secret of success in life and will incur Allah's blessing in this life and in the next.

Effect of taqwa on future generations

- Provides protection
- Children raised in homes with taqwa grow up with taqwa in their hearts
- Children raised with taqwa pray for their parents:

*My Lord, have mercy on them even as they
nourished me in my childhood. (17:25)*

So the marriage that is based on Taqwa not only earns the grace of Allah, it provides protection for future generations. Hudhur^{aba} said that the children who are raised in homes filled with Taqwa grow up with taqwa in their hearts;

•He said: ***in order to protect your future generations, it is very essential that you should not make your own person as the center of all your attention. Rather your sentiments, your views and thoughts, you have to get into the practice of sacrificing them. Only then you can create a beautiful society. The thought of prayer can only come in to the mind of a child who really knows what taqwa is.***

•These righteous children will be the ones who pray for their parents:

rabbay harhuma Kama raba yani saghreera.

‘My Lord, have mercy on them even as they nourished me in my childhood.’”

Ties of kinship

Huzur^{atba} said:

There would be a marked decrease in conflicts if husband and wife enter the marriage with the thought that we are not the only two people in the relationship.

- After marriage, husband and wife both acquire a new set of relatives.
- Allah Ta'ala warns believers about the ties of kinship and that the new relatives must be treated as one's own.
- Hudhur^{aba} pointed out that there would be a marked decrease in conflicts if husband and wife enter the marriage with the thought that we are not the only two people in the relationship. Rather, we have to maintain and protect the wider spectrum of this relationship.
- In the same vein, brothers, sisters and parents of both husband and wife should not interfere with them and should let them live in peace.

Huzur^{atba} said:

Every man and every woman have to live their lives in such a way that they should always be fulfilling their covenant and their pledges. Only then they will be able to get the promised blessings.

The nikah verses also remind us that Allah Ta'ala says there is an accounting for every action we take, every word we speak and every intention that we have. This life is not all there is, we have to remember we are preparing for the next.

In conclusion, Hudhur said: ***Every man and woman has to put their lives in such a way that they should always be fulfilling their covenant and their pledges. Only then they will be able to get the promised blessings.***

He warned that we must keep an eye on whether we have done any good deeds. How much taqwa have we acquired? Have we taken care of our prayers, our duties toward husband or wife, to our children? Have we protected our promises and taken care of our ties of kinship?

So this was the essence of Hudhur's address on taqwa and marriage. It was a powerful address and although the message is not new, Hudhur's manner and tone reflected his deep concern about the trend in marital relations in the Jamaat. He has spoken on this topic so many times, but still these teachings are not being properly incorporated into daily life.

How can we bring about a change? One thing we cannot do - is to just listen and say- yes yes there is a lack of taqwa; people should do this and people should do that ; and when we were young it wasn't like this etc etc. we didn't do this, we couldn't do that.

That all may be true enough, but now we have to face the real challenge – how are we going to use this knowledge to stem the tide of dysfunctional marriages and all the problems that are causing them?

I don't think there is an easy answer to this and just as the decline in taqwa happened gradually, the raising of our level of taqwa is not an overnight task. There are two ways in which we can begin to make changes.

1. As a united body
2. As individuals

•First, we all have to pull together to make a lasting change which means that everyone of us should go back with the thought that these are not problems which just affect a few individuals; these are problems which will, if left unchecked, destroy the peace and security of the whole Jamaat; and that these are our sons and daughters, our brothers and sisters, our nieces and nephews that need help. As a Lajna body, it is our responsibility to improve our taqwa by fulfilling our Lajna pledge and participating in all the programs.

As Huzur has made very clear, marital problems stem mainly from lack of taqwa. Taqwa can develop only when there is knowledge of Allah and His commands, and the desire to follow them.

•Second, we have to improve the level of taqwa in our homes and focus more on the tarbiyat of our children, especially in the area of marriage. All of us who are married know that maintaining a good marriage requires constant work, but we may not be getting this message across to our younger generations in the same way that our mothers did to us. This is partly due to the influence of the society and the times we live, but we have to be honest and admit that it that perhaps it is partly due to our not making enough time to counteract those influences.

Tarbiyat of our young people needs to be begun at an early age; we cannot wait to start talking to them about marriage until they are ready to be married. They need to be told as young teenagers, that marriage is practically a career in itself. It requires knowledge, training and practice and lots and lots of patience, just like any profession, and I am talking about both boys and girls. We complain about the lack of pious boys, but aren't we the same mothers who are raising sons and raising daughters? If we want righteous boys for our daughters, then we have to raise righteous sons for other's daughters.

But before we can pass any message on to them, we need to look at ourselves. Do we bring taqwa into every aspect of our relationship with our spouse? Are we fulfilling our obligations to each other in all things, big and small? For example, when he comes home late without letting you know, or when he invites 10 people over and lets you know a couple of hours before; do you create a big fuss and get really mad, or do you get on with it and do the best you can with the intention of pleasing Allah?

If we don't want to see our children go through the suffering of a broken marriage, we have to improve ourselves and make our homes set the best example. We are so blessed to have before us a most wonderful example in the person of Hadhrat Amman Jan^{ra}. Recently I was reading her biography and came across this dream which the Promised Messiah (as) had and I would like to share it here.

A dream of the Promised Messiah^{as}

In the dream,

Hadhrat Amman Jan^{ra} remarked to the Promised Messiah^{as}:

“For the sake of Allah Almighty’s Will, I have forsaken my will.”

In response to this the Promised Messiah^{as} replied in the dream,

“Because of this, you have been embellished with beauty.”

In this dream, Hadhrat Amman Jan^{ra} remarked to the Promised Messiah (as):

“For the sake of Allah Almighty’s will, I have forsaken my will.”

In response to this the Promised Messiah^{as} replied in the dream,

“Because of this, you have been embellished with beauty.”

This lucid dream captures the essence of Hadhrat Amman Jan^{ra}’s life; she resigned her will to winning Allah’s pleasure and devotion to the Promised Messiah^{as} and his cause.

Prayers for righteousness

O Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us Your mercy; You alone are the Bestower. (3:9)

Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous. (25:75)

In the end, let me remind you that Allah has made this task easier for us by providing the most potent tool to bring taqwa into our lives, which, of course, is prayer. There are two prayers that I would like to leave you with.

For ourselves:

O Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us Your mercy; You alone are the Bestower.

And secondly, there is no better prayer for taqwa in marriage and our future generations than the one that Allah has revealed in the Holy Qur'an. If you have not already done so, please make this prayer a daily part of your life and tell your children do it also.

ربنا هب لنا من أزواجنا وذرياتنا قرة أعين واجعلنا للمتقين إماما

Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous. Ameen.