

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Marrying outside the Jamaat

FROM THE TEACHINGS OF
THE PROMISED MESSIAH(a.s)
& KHULAFI-E-AHMADIYYAT



Nikah and Marriage: A Fundamental Command

Nikah and marriage have been made by Allah Almighty as a means to increase the human race. In marriage, there is a union of two families, a union of two individuals, and Islam has regarded it as a very commendable act. Some companions said that they would not marry and would lead a life of celibacy. The Holy Prophet (peace and blessings be upon him) then said, "Whoever does not follow my Sunnah is not of me. I marry, have work, and have children." By work, it means that there are also the daily engagements of life and responsibilities.

Nikah, which is a fundamental command, is not just for the continuation of society and progeny, but also to protect oneself from many evils and to establish a virtuous lineage. Married couples should always remember that these marriages, particularly among those who follow any religion and especially Islam, are not just for worldly pleasures. Rather, they are meant to adhere to the commands of Allah Almighty, to act upon them, and to start a pious generation by praying to Allah Almighty for future blessings.

(Khutbah on Nikkah, delivered on May 15, 2011)

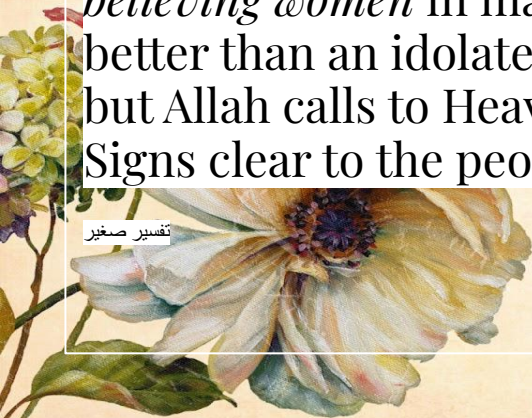
NIKAH: This very meritorious act becomes a trial.

Nikah: this very meritorious act becomes a trial for some Ahmadis. The administrative system of the Community is not blameworthy in this. This happens when a person marries a woman outside the Community and either to avoid displeasing the Community or on the insistence of the woman's family has the Nikah read by someone outside our Community. Huzur said this mistake excludes the person from the bai'at of the Promised Messiah (on whom be peace) because their Nikah has been read by someone who effectively rejects the Promised Messiah (on whom be peace). (Kutba Jumma 4th July 2008)

GUIDANCE OF THE HOLY QURAN UPON MARRYING OUTSIDE

وَلَا تَتَّكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنَ ۖ وَلَا مَلَائِمَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ ۖ وَلَا تَتَّكِحُوا الْمُشْرِكِينَ حَتَّىٰ
يُؤْمِنُوا ۖ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۖ وَلَا أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۗ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِآيَاتِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (Surah Baqrah 222)

And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allah calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.



الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ (surah maidah 6)

This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. 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 marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا بِنِّ حِلٍّ لَّهُمْ وَلَا بِمِ يَحِلُّونَ لَهُنَّ ۗ
وَأَنْتُمْ مِمَّا آتَفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَكَحُّوهُنَّ إِذَا اتَّيْمُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا
تُمْسِكُوا بِعَصَمِ الْكُوفَارِ وَسَلُّوا مَا آتَفَقْتُمْ وَتَسَلُّوا مَا آتَفَقُوا ۗ ذَلِكَمُ حُكْمُ اللَّهِ ۗ
يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (Surah Mumtahinah 11)

O ye who believe! when believing women come to you as Refugees, examine them. Allah knows best their faith. Then, if you find them *true* believers, send them not back to the disbelievers. These *women* are not lawful for them, nor are they lawful for these *women*. But give *their disbelieving husbands* what they have spent *on them*. And it is no sin for you to marry them, when you have given them their dowries. And hold not to *your* matrimonial ties with the disbelieving women; but demand *the return of* that which you have spent; and let *the disbelievers* demand that which they have spent. That is the judgment of Allah. He judges between you. And Allah is All-Knowing, Wise.

- Allah the Exalted commands in verse 222 of Surah al-Baqarah not to give believing women in marriage to idolaters until they believe.
- In verse 6 of Surah al-Ma'idah, where it has been declared lawful for Muslims to eat the food of the People of the Book, Muslim men have been permitted to marry women of the People of the Book, no mention has been made of Muslim women [being allowed to] marry men from among the People of the Book.
- in verse 11 of Surah al-Mumtahinah, the prohibition of giving Muslim women in marriage to disbelievers has been established because Muslims have been commanded not to send female Muslim refugees back to the disbelievers as they have been declared unlawful for the disbelievers and the disbelievers unlawful for them.

(letter dated 21 December 2020,, al fazl intl. 11 March' 2022)

The Command of Allah: Following The Holy Prophet(peace be upon him)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - قُلْ أَطِيعُوا اللَّهَ
وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ (al-imran 32 to 33)

Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.' Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ * وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ط إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (al-hashr 8)
And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. And fear Allah; surely, Allah is Severe in retribution.

TRADITION OF THE PROPHET (peace be upon him)

"Besides the commandments of the Qur'an, it is not proven anywhere from the Sunnah of the Prophet Muhammad (peace be upon him) or his sayings that the Prophet (peace be upon him) ever married any of his relatives to a non-Muslim. Nor is there any evidence that after the revelation of these Qur'anic commandments, the companions of the Prophet (peace be upon him) themselves or on the instruction of the Prophet (peace be upon him) married their daughters to non-Muslims. On the contrary, the Prophet (peace be upon him) gave a general advice to the companions that:"

"When a proposal comes for a Muslim woman under your care from a person whose faith and character you approve of, then marry her to him, even if there is some deficiency in him. The Prophet Muhammad (peace be upon him) repeated the phrase 'faith and character' three times." (Tirmidhi kitab Al Nikah)

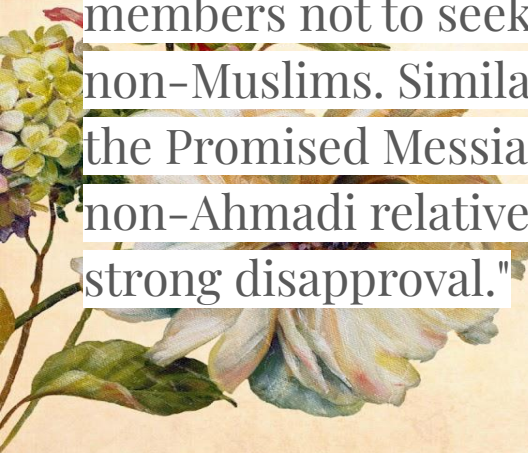
Thus, Quran-e-Kareem and Hadith have proven that:

In light of these basic rules and pondering over a Muslim women marrying a non- muslim man we realise that Holy Quran and Hadith have clearly prohibited a Muslim Women marrying a idolater, infidel and all the people of the book .



"The guidance of the Promised Messiah(r.a) regarding marrying outside."

"In accordance with the commands of the time and the teachings of the Prophet Muhammad (peace be upon him), the Promised Messiah (Hazrat Mirza Ghulam Ahmad) advised his followers to ensure that marriages for their sons and daughters should be within the Ahmadi community. In 1898, the Promised Messiah (peace be upon him) issued an announcement urging the community members not to seek marriages for their Ahmadi children with non-Ahmadis or non-Muslims. Similarly, when one of the companions sought permission from the Promised Messiah (peace be upon him) to marry his daughter to a non-Ahmadi relative, the Promised Messiah (peace be upon him) expressed strong disapproval."



Hazrat Masih Maud(a.s)'s guidance on Marrying outside.

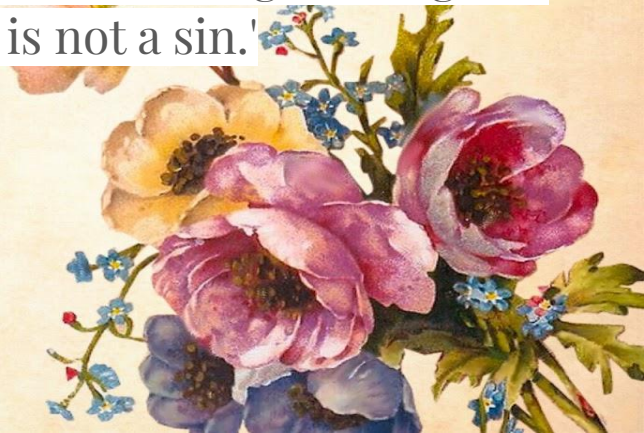
"He said: 'It is completely against our principles and history to give your daughter to a person who is not a part of this community; it is a sin.'"

"He also said: 'This is the time of trial for you; you should prioritize religion over the world. The Companions sacrificed even their fathers and sons for the sake of religion—can you not displease a sister for the sake of religion? Thus, giving a daughter to a non-Ahmadi boy is a sin.' (Letters of the Promised Messiah, peace be upon him, to Fazl-e-Rahman Sahib of Qadian, April 17, 1907)."

"A person submitted a request that his sister's engagement has been with a non-Ahmadi for a long time. Should it be maintained or not? He was advised:

'It is necessary to break an unlawful promise and make corrections. The Prophet Muhammad (peace be upon him) had sworn not to eat honey, but Allah commanded that such an oath should be broken. Furthermore, an engagement is precisely for the purpose of determining all virtues and shortcomings during this period. An engagement is not a marriage, so breaking it is not a sin.'

(Malfuzat, Volume 9, Page 301, 1984 Edition)"



The Promised Messiah(a.s) stated:

"Remember that a person who cannot leave such people is not worthy of entering our community. As long as a brother does not part with another brother for the sake of purity and truth, and a father does not separate from his son, such a person is not one of us."

(Advertisement Collection, Volume 8, Page 50, Published in London)



"Guidelines for New Initiates (Boys and Girls)."

An Ahmadi girl is allowed to marry a non-Ahmadi boy

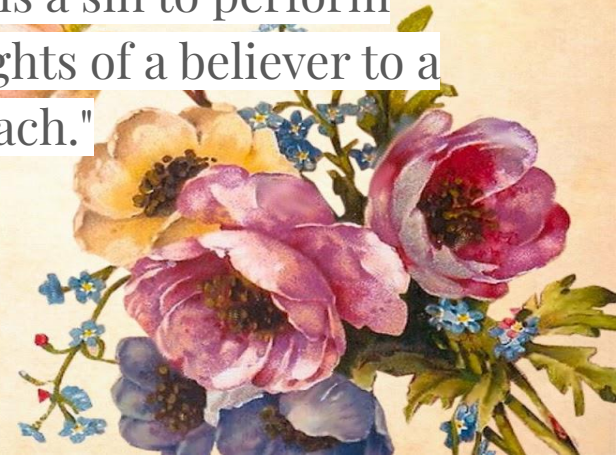
HBz Urdu Nazam - YouTube



Rights of a believer should not be given to a non believer

Said: "It is not about age. Prioritize your religion above everything. The times have changed; previously, age might have been estimated in a theoretical sense, but now it is difficult. A wise person should make sure to prepare for death. I have been separated from my community for so long. What has anyone ruined? No one should make anyone a deity in place of Allah. It is good character to visit and express condolences to a non-believer who is sick, but it is a sin to perform Islamic rituals for them. A believer should not give the rights of a believer to a non-believer, nor should they adopt a hypocritical approach."

(Malfoozat vol. 6 page 45-46. Edition 1984)



"Are the People of the Book and polytheists equal?"

Hazrat Khalifatul Masih II(r.a) said:

"It should also be remembered that in Islamic terminology, a polytheist refers only to those who have no revealed scripture; the People of the Book are not included in this ruling."

(**Tafsir Kabir, Volume 3, Page 333**)

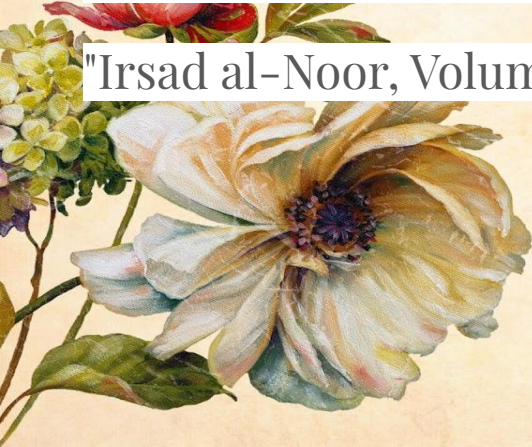


"Is it permissible to marry women from the People of the Book?"

Hazrat Khalifatul Masih I(r.a) said:

"Besides Christians and Jews, those who are included in the People of the Book are the Majus (Zoroastrians) who also believe in a revealed scripture. This is why when Akbar married their women, the scholars did not raise any objections in this matter, even though he was acting in accordance with Islamic law."

"Irsad al-Noor, Volume 2, Page 369."



"Is it permissible to marry Christians?"

"A person asked Hazrat Mirza Ghulam Ahmad (peace be upon him) whether marriage with contemporary Christians is permissible. He replied:

"It is permissible for a Muslim man to marry a Christian woman, but it is not permissible for a Muslim woman to marry a Christian man."

(Al-Badr, Volume 8, Number 3, dated November 26, 1908, Page 2)

"A question was asked whether it is permissible to pray behind a non-Ahmadi who has married an Ahmadi girl. He replied:

"The one who gives his daughter to a non-Ahmadi is not an Ahmadi himself, so how can one pray behind him?"

(Irsad al-Noor, Volume 2, Page 163)

"The wisdom behind the prohibition of marriage with polytheists"

"In this regard, the Promised Messiah (peace be upon him) says in *Tafsir Kabir*, Volume 3, Page 333: "The wisdom behind this prohibition is..."

"We have given this command because these people call towards the fire. When a polytheistic woman enters a Muslim's home or a Muslim woman marries a polytheist, the close relationship between husband and wife can deeply affect each other. Therefore, these relationships are likely to lead them away from their faith. Thus, do not form relationships with polytheistic men or women, otherwise, they will try to turn you away from the one true God and lead you towards hell, while Allah invites you to paradise and forgiveness. Paradise is the place where all forms of animosity will be removed from the hearts. However, a polytheistic man and a believing woman, or a polytheistic woman and a believing man, can never truly be united, because there is a fundamental divide between monotheism and polytheism. When there is no unity in religious beliefs, culture, and civilization, how can their marital life be harmonious?"

"Guidance from the Promised Messiah (peace be upon him) regarding marrying off daughters to non-Ahmadis."

"Hadhrat Mirza Ghulam Ahmad (peace be upon him) and the successive Khalifas have always advised giving priority to religion in matters of marriage. As far as marrying an Ahmadi girl to a non-Ahmadi or non-Muslim man is concerned, the Promised Messiah (peace be upon him) has explicitly forbidden it, stating that such an action is prohibited. Thus, if any Ahmadi girl or her parents were to do this, they would be deserving of disapproval.

In Surah Al-Ma'idah, under the explanation of the Qur'anic verses, it is stated that it is a sin to give your daughter to a non-Ahmadi man. This is because while the Qur'an mentions the permissibility of marriage between Muslim men and women from the People of the Book, it does not mention the permissibility of Muslim women marrying men from the People of the Book."

Can a Muslim Woman marry non Muslims

Can Muslim Woman marry non Muslim? (Urdu)- Ahmadiyya -
YouTube

<https://youtu.be/ELRjzcW-WCY?si=DhqxwqIYjT9tz4p4>

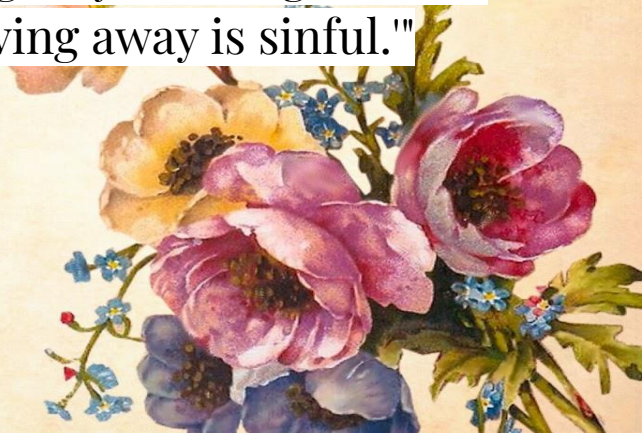
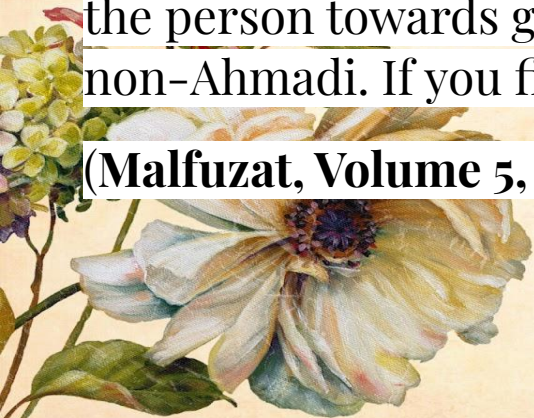


"Guidance regarding marrying off a daughter to non-Ahmadis."

"Regarding the marriage of non-Ahmadis, the Promised Messiah (peace be upon him), following the teachings of the Prophet Muhammad (peace be upon him), advised his followers in accordance with Islamic teachings:

"There is no harm in taking a daughter from non-Ahmadis because marriage with the People of the Book is permissible, and it can even be beneficial as it may lead the person towards guidance. However, you should not give your daughter to a non-Ahmadi. If you find one, you may take them, but giving away is sinful."

(Malfuzat, Volume 5, Page 525, Published 2003)



Can Ahmadi Boys Marry Non-Ahmadi or Non Muslim Girls

[Can Ahmadi boys marry non-Ahmadi or non-Muslim girls? - YouTube](https://youtu.be/W2-01Ivykqc?si=zOj47KoZfyf75uwa)

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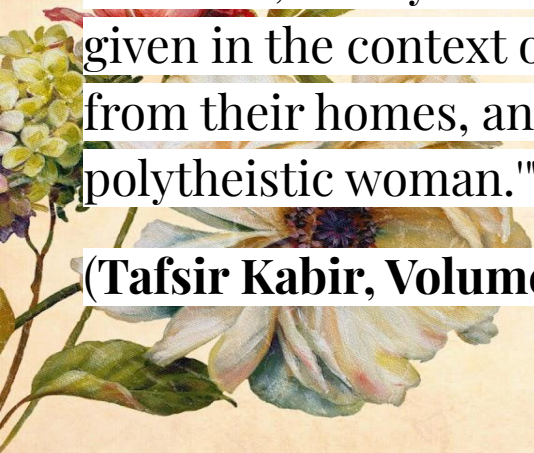


"Marriage to a polytheistic woman is not permissible until she embraces faith."

"In the commentary on Surah Al-Baqarah, Verse 222, Hazrat Khalifatul Masih II (may Allah be pleased with him) states:

'Marriage to polytheistic women is not permitted until they embrace Islam. For example, if polytheistic women come during a battle, you should not marry them. However, if they accept faith, then you can certainly marry them. This ruling is given in the context of the rules of war, as during a war, Muslims are often far from their homes, and it is possible that someone might consider marrying a polytheistic woman.'

(Tafsir Kabir, Volume 3, Page 333)



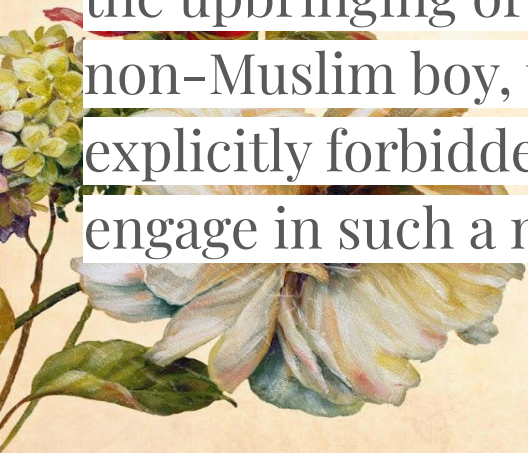
Ahmadi Men should consider their future Progeny's upbringing when choosing a spouse

Ahmadi Men Should Consider their future progeny's upbringing when choosing a spouse - YouTube

https://youtu.be/HGZSjz61OBA?si=t_Rx6FOu_nAJYFIO



"It is true that, due to necessity, with the permission of the Khalifa of the time, it is possible to establish a relationship with a non-Ahmadi girl, and the marriage of an Ahmadi with a non-Ahmadi can be conducted, but such marriages cannot be considered ideal in terms of the upbringing of children. As for marriage with a non-Ahmadi or non-Muslim boy, the Promised Messiah (peace be upon him) has explicitly forbidden it. Therefore, if an Ahmadi girl or her parents engage in such a marriage, they would be deserving of disapproval."



INSTRUCTIONS TO THE NEW CONVERTS

★ If a boy takes oath and joins the Jamaat, then for him there will be at least one
A period of one year has been fixed to try him.

The order Huzoor Anwar is that:- "If a girl becomes an Ahmadi by giving Bayat and she marries an Ahmadi boy,
If there is any case, there is no prescribed period of trial for it. every such case is local

Related Sadar/Ameer Jamaat, Incharge Rishta-Nata and Related Nazir Islah and Irshad/Nazim Irshad Waqf-e-Jadid's report and recommendations will be sent here for guidance. after that like this

In all matters, it will be the discretionary authority of the Caliph of time to grant or deny permission for Nikah."

(wtt-5266/18.09.2017)

"During a meeting with the Marriage Committee in Canada, His Holiness said:

"It is not permissible to marry any Ahmadi girl to a non-Ahmadi or non-Muslim outside of the community."

"Moreover, it was said:

"Those boys who marry outside the community are expelled because they have had their marriage officiated by a non-Ahmadi cleric or qazi. However, if a person marries a non-Ahmadi girl with proper permission and the marriage is officiated by an Ahmadi, then permission may be granted in special circumstances."

(Al-Fazl International, September 28, 2012)

Guidance to Ahmadis on obedience to their Pledge.

Huzur said each Ahmadi should pay particular attention to this and the best example of obedience is to try one's utmost to practice the Ten Conditions of Bai'at. Only then would we be counted as the spiritual progeny of the Promised Messiah (on whom be peace)..... The Promised Messiah (on whom be peace) enjoined to adapt our worship and our devotion to the manner of the Ibrahim of the age.....Huzur said he also wished to say that when it comes to disciplining people who have broken the rules, as a matter of principle he follows it but it pains him a lot.

(FRIDAY SERMON 04/07/2008)

MARRIAGE SHOULD NOT BE DONE MERELY FOR WORLDLY REASONS:

Thus when settling a marriage, the girl and the boy and those involved in the arranging of the marriage should see that it is not done merely for worldly reasons, not simply for one's own satisfaction and fulfilment of desires. Neither should matches be made to receive dowry from the girl's family nor should a girl's physical beauty be prioritised when seeking a match, nor should the girl's side opt for a match based on the boy's large salary and wealth. The Holy Prophet (peace and blessings of Allah be on him) said that the world has different standards to select a matrimonial match and your standard should be that of spirituality. If spirituality is used as a benchmark, both boys and girls will try and enhance their spiritual levels. If the boy is asked to look for spirituality rather than physical beauty or wealth, it would not only give girls the impetus to enhance their spirituality alongside other religious bounties that Allah the Exalted has granted, boys will also focus on enhancing their spirituality. Level of spirituality and religious inclination cannot be one-sided.

(NIKAH SERMON 8TH JULY' 2012 (Published in Al Fazl International, 21 September 2012))

