Muslims who believe in the Messiah, 
Hadhrat Mirza Ghulam Ahmad Qadianīra
Why Are We Discussing This?

In 2016, Majlis-e-Shura deliberated on the following: “Despite previous efforts, marital disputes continue to surface. Majlis-e-Shura should highlight reasons and develop a comprehensive program to promote the culture of Islamic marital harmony.”

One of the recommendations approved by Huzoor (aba) was the following:

The National Tarbiyat Department should develop an interactive presentation for a workshop (to be conducted in the presence of a Jama`at President or Missionary) that allows both genders to simultaneously learn the art of marital harmony from the Sunnah of the Holy Prophet (sa). Personal case studies should be discussed by successful couples to teach and inspire the youth.
Help this couple

Ayesha, 27-year-old, is married to Ahmad who is 30-year old and works in IT. After marriage, she moved into Ahmad’s joint family, 200 miles away. Everybody was happy for the first three months...

Ahmad lived with his parents and two sisters, 23 and 26-years-old. His parents were retired but able to drive and manage their day to day activities in a 2500 sq.ft home. Being the older son, Ahmad helped with paying some of the bills.

After 2-years of marriage, Ayesha’s parents noted that she would not visit them at Eids or even during the summer. On the phone, she sounded depressed and appeared to be hiding something.
What should be done next?

- Ayesha’s parents should ask her about what’s going on
- Ayesha’s parents should stay out of it. Let the couple figure it out

- Ahmad’s parents should ask her about what’s going on
- Ahmad’s parents should stay out of it. Let the couple figure it out

- Ayesha should honestly disclose everything to her parents
- Other options?
The issues...

- One day Ayesha’s mother calls her and says, “I may be wrong. But lately you sound depressed to me. Is everything ok? It’s ok if you don’t want to share anything more. I was just worried…”

- Upon hearing this, Ayesha breaks into tears. She says that for the past year, her mother-in-law has become increasingly strict. She scolds her on little things and gets angry if Ayesha tries to respond to them. She blames this behavior on Ayesha visiting her parents. “They tell you to disobey me. I don’t think you should go to your parents as often.”

- Ahmad’s father remains disengaged. His sisters become increasingly cold to Ayesha. Things deteriorate…
What to do?

- Ayesha’s parents gently broach the subject with Ahmad’s parents who dismiss their concerns. The discussion ends.

- Ayesha’s parents talk to Ahmad directly. He says that he believes both sides (Ayesha and his parents) have contributed to this situation with their words and actions. But he also believes that if they move out to a one bedroom apartment within 15 miles, much of the issues will be resolved and that he can continue to help his parents financially.

- Upon hearing this proposal, Ahmad’s mom becomes angry. His father stops talking to him. They blame Ayesha and her parents as the force behind this proposal “otherwise our son was never like that.”
Focus the conversation

• Even though it’s a complicated scenario with many variables to discuss. The goal of this conversation is not to “assign blame” on any party but to develop a better understanding of a single issue:

*Should married children live with their parents? Is it Un-Islamic for them to live in a separate house?*
Focus: What’s the right answer?

A. Ahmad and Ayesha should move out. Even though its not Islamic, but it may save their marriage

B. Ahmad and Ayesha should move out because it is Islamic and may turn out to be good for both families in the long run

C. Ahmad and Ayesha should stay with their parents until Ahmad’s sisters are married

D. Ahmad and Ayesha should be ashamed of the fact that they even thought of abandoning their parents. They should do istighfar and never think of moving out
Ahmad and Ayesha should move out because it is Islamic (Right answer)

“One malady, because of which homes are being destroyed and there is a constant state of fighting and restlessness in homes, is that boys are staying with their parents and siblings in the same house even after marriage, despite having means and without any legitimate reason. If the parents are elderly, there is no one to serve them, they cannot move about doing activities, and there is no helper, then it is necessary and obligatory for that child to keep them with him and serve them. However, if there are siblings who are living with them, then there is nothing wrong with having a separate home. Nowadays many harms are created because of this. If by living together you fall into more sins, then this service is no goodness.”

"(Verse 24:62 of the Holy Qur'an) gives guidance that homes should be separate. The mother's home should be separate and the married children's home separate, only then will you go to one another’s homes and eat there."

(Khutbate Masroor vol. 4 pg. 570-571)
What Holy Quran says

There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers or the houses of your brothers, or the houses of your sisters, or the houses of your fathers’ brothers or the houses of your fathers’ sisters, or the houses of your mothers’ brothers, or the houses of your mothers’ sisters, or from that of which the keys are in your possession, or from the house of a friend of yours. There is no harm for you whether you eat together or separately. But when you enter houses, salute your people — a greeting from your Lord, full of blessing and purity. Thus does Allah make plain to you the commandments, that you may understand. [24:62]
Emotional blackmailing?

Ahmad and Ayesha should be ashamed of the fact that they even thought of committing the sin of abandoning their parents. They should do Istighfar and never think of moving out.

“This perception of people, that if they live separately from their parents then that would be a great sin, is wrong. Some parents instill fear in their children and blackmail them, as if they will be hell bound as soon as they start living separately. This is an extremely wrong attitude.”

(Khutbat e Masroor vol. 4 pg. 570-571)
“But my son can never think like that…”

Many times I have asked girls; in-front of their mother-in-law and father-in-law they say that they are living by their own choice, in fact even their husbands say this. However, when I ask them separately, the response from both of them is that they are living together because they have to. The result is that sometimes the daughter-in-law is transgressing against the mother-in-law and sometimes the mother-in-law is transgressing against the daughter-in-law.”

(Khutbat e Masroor vol. 4 pg. 570-571)
Let’s change. Do not persist knowingly

And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins — and who can forgive sins except Allah? — and do not persist knowingly in what they have done. (3:136)
Five years later...

- Ahmad and Ayesha moved out. In the beginning it was difficult for all sides. But over the next 3-years, Ahmad had a promotion at work, Allah blessed them with a baby boy and one of his sister got married.
- Both families visited each other often. Things improved.
- Three months ago, Ahmad’s mother had back surgery. Throughout her hospitalization, Ayesha stayed with her in the hospital and then made daily visits for the following month to take care of her. The mother-in-law would proudly tell all the guests who came to see her, “Ayesha has done more for me than my own children. I am so lucky to have her in my life.”
- Ahmad and his dad listened and smiled.