



In the Name of Allah, the Gracious, the Merciful

DIRECTIONS FOR NIKAH (MARRIAGE) FORM

FOR THE BRIDE :

1. Guardian of the proposed bride is her real father.
2. If the father cannot attend the NIKAH ceremony, he should appoint someone else to officiate as his representative. But it is the father himself who will sign as the guardian of the proposed bride. A place has been assigned in the form for this purpose.
3. For the deceased father of the proposed bride, following relatives can in descending order, be the guardian of a sane, adult woman:
 - Grandfather,
 - real brother,
 - step-brother,
 - parental uncle
 - or such other close relatives on the father's side.

FOR THE BRIDEGROOM :

4. The proposed bridegroom can also appoint someone to officiate as his representative, if he can not attend the NIKAH ceremony. A place has been assigned in the form for this purpose.
5. Hadhrat Musleh Maood May Allah be pleased with him advised the amount of dower money from six months to one year's income of the proposed bridegroom. This directive should be followed.

GENERAL :

6. In case there has been a TALAQ or divorce (separation by husband) or KHULA (separation by the wife), at the time of second NIKAH:
 - Documents of the separation must be attached with the NIKAH form.
 - These documents should also clearly indicate that the liabilities of either sides have been paid in full.
 - It should also be confirmed by two witnesses as well as by the Ameer/President of the local Jama`at.
7. In case NIKAH is to be conducted in Rabwah, permission must be from the Marriage Office, Islah-o-Irshad, Rabwah and the guardian of the proposed bride and witnesses of her consent should also be present themselves in the office.
8. NIKAH form should be completed quite sometime before the date of the announcement for NIKAH so that, if the form is not complete or if contains any mistake, enough time is available for correction.
9. Four copies of NIKAH form (all originals) should be completed in every respect.
10. NIKAH form should be completed in a clear and legible handwriting. Preferably only one ink should be used.
11. Confirmation, should necessarily be made by Ameer/President of local Jama`at where proposed bride and bridegroom reside.
12. Apart from the signature, the Ameer/President of the local Jama`at should use his seal, if he has one.
13. The NIKAH should be registered within one month of its announcement. NIKAH form should be registered at a place where an arrangement of this kind exists.
14. If any Jama`at does not have the facility, registration should be done at the Center.
15. NIKAH Form should be scrutinized properly before they are brought for registration.

Members of the Ahmadiyya Jama`at are required to avoid and help avoid the following customary and innovative practices:

- 1. The believers shun all that is vain. When they spend they, are not extravagant. (The holy Qur`an)
- 2. He (The Holy Prophet ^{sa}) removes from them their burden and the shackles that were upon them. (The holy Qur`an)
- 3. He will stop being a slave to mere custom, greed and (Extract fro the covenant of `Ba`ait`)
- 4. The purpose of Tahreek-e-Jadid and its requirement was nothing more than that the Jama`at should learn to spend according to its means and thus save itself from disaster with a view to gradually eliminate the disparity that exists between the rich and the poor. (Regulations of Tahreek-e-Jadid P 174)
- 5. It is obligatory on the part of Ahmadi families to eradicate evil customs and throw them out root and branch. (The Promised Messiah)
- 6. Any demand from the bride's relations, for ornaments and apparel is shamelessness.
- 7. 'Mahndi' and other related things as practiced today are, to my mind, 'un-Islamic'.
- 8. The practice of 'Sehra' is 'Bida`at' or deviation from the norm. It amounts to turning a human to a horse.
- 9. To wear garlands of currency or to have a 'Sarbala' or the bridegroom's best man is a vain and pointless act and amounts to 'Bida`at' or innovative devotion.
- 10. Ostentation and display should be avoided. Whatever gifts are given, should be placed in boxes that are shut.... To exhibit 'Jahez' (Dowry) and even 'Bari' (Bridal dresses) is bad.
- 11. Any desire or demand for dowry on the part of the Bride's in-laws is 'un-Islamic'.
- 12. Casting and scattering of coins, the ritual of making the bridegroom wear a gold ring or to demand payment for suckling milk or hide the shoes are bad customs.
- 13. Dowry should not be displayed nor should the bridegroom's people be given gifts of suits etc.
- 14. On the occasion of 'Rukhstana' or marriage ceremony to serve food to local guests is prohibited except for a simple hot or cold drink consistent with the weather conditions. The out-station guests/members of the procession can be offered food. (Hadhrat Khalifatul Masih IV)
- 15. To invite people to 'Walima' is keeping with the Holy Prophet's practice but there should be no wastage or overspending. The bridegroom should invite and feed some friends. (The Promised Messiah)
It is enough limit the number invitees from 10 to 15. (Hadhrat Musleh Maood)
- 16. The 'Walima' party should be given after the consummation of the marriage. (Hadhrat Musleh Maood)
- 17. 'Non-Mehram' ladies should observe 'Pardah' in the presence of bridegroom and should not indulge in badinage.
- 18. Photographs of the couple i.e. the bride and the bridegroom, should not be taken in company with the 'non-mehram' ladies.
- 19. On the occasion of such parties, it should be so arranged that ladies serve ladies to avoid violation of 'Pardah'.
- 20. It is a sin to attend parties uninvited similarly to take uninvited children to parties is also a sin. To the Holy Prophet ^{sa} such guests are thieves and robbers. (A Tradition of the Holy Prophet)
- 21. If the newly married couple is planning to travel as part of their honeymoon, they should also consider including a visit to the Holy places in order to get blessings of Allah for the success of their marriage. (National Majlis-e-Shura Canada - 2005)
- 22. The weddings must reflect Islamic values and ideals. So much money should not be spent on the wedding functions. Hadhrat Khalifatul Masih IV ^{ra} allowed holding a *Raunak* function where women can gather, eat together, and can recite songs and poems. This should be in a ladies only setup. (National Majlis-e-Shura Canada - 2004)

In short, as far as possible let all men and women try to avoid unnecessary expenditure and pointless customs and rites.

May Allah be with you, Amen!



NIKAH (MARRIAGE) FORM

To: Nazir Islah-o-Irshad
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan

SECTION ONE : FOR THE BRIDE

I. TO BE COMPLETED BY THE GUARDIAN OF THE BRIDE:

Marriage of Miss ▶	D/o ▶									
date of birth ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y							Address ▶ ----- -----
D	M	Y								
is proposed with Mr. ▶	S/o ▶									
date of birth ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y							Address ▶ ----- -----
D	M	Y								
with a dower money of ▶										
Agreement of the proposed bride has duly been obtained. She is: (1) <input type="checkbox"/> Never Married. (2) <input type="checkbox"/> Widowed, and the period of waiting has passed. (3) <input type="checkbox"/> Divorced, and the period of waiting has passed.										
I am the legitimate guardian of the proposed bride and am related to her as ▶										
It is requested that the NIKAH ceremony be performed.										
Of the total proposed dower money ▶	have been received in the form of cash/jewellery, details of which are as follows: ▶									
Name of Guardian ▶	S/o ▶									
Complete Address ▶ -----										
Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y						
D	M	Y								

 In case there has been a TALAQ or divorce (separation by husband) or KHULA (separation by wife) documents of separation must be attached with the NIKAH form. 

II. TO BE COMPLETED IF THE GUARDIAN CANNOT PERSONALLY ATTEND THE NIKAH CEREMONY:

Since I can not attend the NIKAH ceremony in person. I hereby appoint the following to execute the instrument of NIKAH on my behalf as my representative:											
Name ▶	S/o ▶										
Address ▶ -----											
Signature of the Guardian ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y							
D	M	Y									
WITNESS I	Name ▶	S/o ▶									
	Address ▶ -----										
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y						
D	M	Y									

WITNESS II	Name ▶	S/o ▶						
	Address ▶							
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						
I hereby agree to act as a representative of Mr. ▶		S/o ▶						
On the occasion of the NIKAH of Miss ▶		D/o ▶						
Signature of the representative ▶		Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						

III. TO BE COMPLETED BY THE BRIDE:

A.	In accordance with the terms agreed upon by my Guardian mentioned above, I hereby agree to my NIKAH with Mr. ▶	S/o ▶						
	with a dower money of ▶							
B.	of the total proposed dower money ▶	have been received in the form of cash / jewellery.						
Signature of the Bride ▶		Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						
WITNESSES: We hereby testify that above form has been dully filled in, in our presence, by the legitimate guardian of the proposed bride and that she has expressed her agreement to this NIKAH in our presence and has also signed the form in our presence.								
WITNESS I	Name ▶	S/o ▶						
	Address ▶							
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						
WITNESS II	Name ▶	S/o ▶						
	Address ▶							
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						

IV. VERIFICATION BY AMIR / PRESIDENT OF THE JAMA`AT:



A.	Miss ▶	D/o ▶						
	(1) <input type="checkbox"/> is a born Ahmadi	(2) <input type="checkbox"/> has been an Ahmadi for ▶ <table><tr><td> </td><td> </td></tr></table> years.						
B.	Mr. ▶	S/o ▶						
..... is the bonafide guardian according to Islamic law.								
C.	The witnesses have testified in my presence that the proposed bride has signed this form of her own free will.							
D.	In case there has been a TALAQ or KHULA documents of separation are attached with the NIKAH form.							
Signature of Local President ▶		Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>	D	M	Y			
D	M	Y						
Signature of National Amir ▶		Official Stamp ▶						
Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td> </td><td> </td><td> </td></tr></table>			D	M	Y			
D	M	Y						

SECTION TWO : FOR THE BRIDEGROOM

V. TO BE COMPLETED BY THE BRIDEGROOM:



I ▶	S/o ▶									
date of birth ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y							Address ▶ ----- -----
D	M	Y								
Solemnly affirm that I agree to my NIKAH with Miss ▶	D/o ▶									
with a dower money of ▶										
of which: (A) <input type="checkbox"/> ▶ <table><tr><td></td></tr></table> have been paid to her in the form of cash / jewellery, details of which are as follows: ▶ <table><tr><td></td></tr></table>										
(B) <input type="checkbox"/> Nothing has been paid yet and I will pay it.										
<input type="checkbox"/> This is my first NIKAH <input type="checkbox"/> This is my second NIKAH <input type="checkbox"/> The first wife is present	<input type="checkbox"/> The former wife is dead <input type="checkbox"/> I have divorced (Pronounced TALAQ to) the former wife <input type="checkbox"/> The former wife has obtained KHULA									
Signature of the Bridegroom ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y						
D	M	Y								

WITNESS I	Name ▶	S/o ▶								
	Address ▶ -----									
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y					
D	M	Y								
WITNESS II	Name ▶	S/o ▶								
	Address ▶ -----									
	Signature ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y					
D	M	Y								

 In case of second marriage the documents pertaining to the permission by the first wife / TALAQ / KHULA must be attached with the NIKAH form. 

VI. VERIFICATION BY AMIR / PRESIDENT OF THE JAMA`AT:

A.	Mr ▶	S/o ▶	
	(1) <input type="checkbox"/> is a born Ahmadi (2) <input type="checkbox"/> has been an Ahmadi for ▶ <table><tr><td></td><td></td></tr></table> years.		
B.	<input type="checkbox"/> This is his first Marriage.		
C.	<input type="checkbox"/> This is his second Marriage. The first wife:		
	(1) <input type="checkbox"/> has granted permission to the second marriage		
	(2) <input type="checkbox"/> is dead		
	(3) <input type="checkbox"/> has been divorced (TALAQ)		
	(4) <input type="checkbox"/> has obtained KHULA		

 In case of second marriage the documents pertaining to the permission by first wife / TALAQ / KHULA are attached with the NIKAH form. 

Signature of Local President ▶	Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y						
D	M	Y								
Signature of National Amir ▶	Official Stamp									
Date ▶ <table><tr><td>D</td><td>M</td><td>Y</td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></table>	D	M	Y							▶
D	M	Y								

VII. TO BE COMPLETED WHEN THE BRIDEGROOM CANNOT ATTEND THE MARRIAGE AGREEMENT IN PERSON:

Since I cannot attend NIKAH ceremony in person I hereby appoint the following to execute the instrument of marriage on my behalf as my representative:

Name
▶

S/o
▶

Address ▶

Signature

▶

Date

D

M

Y

▶

WITNESS I

Name

▶

S/o

▶

Address ▶

Signature

▶

Date

D

M

Y

▶

WITNESS II

Name

▶

S/o

▶

Address ▶

Signature

▶

Date

D

M

Y

▶

I hereby agree to act as a representative of

▶

S/o

▶

on the occasion of his NIKAH.

Signature of the Representative

▶

Date

D

M

Y

▶

SECTION THREE : FOR OTHERS

VIII. CERTIFICATION BY CENTRAL / NATIONAL MARRIAGE DEPARTMENT:

A. The witnesses have testified in my presence that the proposed bride has signed this form of her own free will.													
B. I have thoroughly examined the above form. It is complete and fully in accordance with the regulations.													
Signature: Incharge Marriage Department ▶	Official Stamp												
Date ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y							▶
	D		M		Y								
Signature: Nazir Islah-o-Irshad ▶	Official Stamp												
Date ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y							▶
	D		M		Y								

IX. TO BE COMPLETED AT THE TIME OF THE ANNOUNCEMENT OF NIKAH:

Place of Nikah Ceremony ▶	Date of Nikah Ceremony ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y						
	D		M		Y								
Person performing Nikah : Name ▶	S/o ▶												
Address ▶ -----													
Signature ▶	Date ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y						
	D		M		Y								

X. WITNESSES OF NIKAH CEREMONY:

WITNESS I	Name ▶	S/o ▶											
	Address ▶ -----												
	Signature ▶	Date ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y					
	D		M		Y								
WITNESS II	Name ▶	S/o ▶											
	Address ▶ -----												
	Signature ▶	Date ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y					
	D		M		Y								

XI. REGISTRATION:

No: ▶	Date: ▶ <table><tr><td></td><td>D</td><td></td><td>M</td><td></td><td>Y</td></tr><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table>		D		M		Y						
	D		M		Y								