

In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (sa))

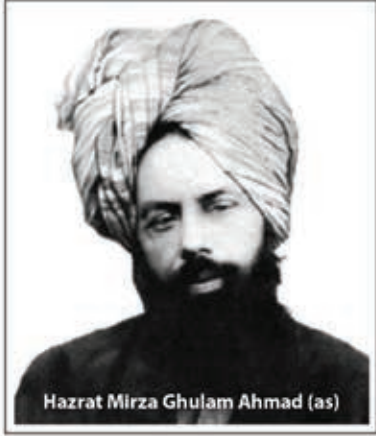


Status of women and women's rights in Islam.

Islam and the Rights of Women In the words of the Promised Messiah(as)	7
Ahmadi Muslim Women – Bringing a Moral and Spiritual Revolution Concluding Address by the Worldwide Head of the Ahmadiyya Muslim Community at the Annual Gathering of the Women's Auxiliary of the Ahmadiyya Muslim Community UK 2022	8

Status of Women before Islam	14
Reflections on 'Underage' Marriage	17
Comparing the Voting Rights of Women in the United States with Voting Rights in Islam	18
Esteemed Status of Women in Islam	21

The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God-in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

www.alislam.org
www.muslimsunrise.com

The Muslim Sunrise

www.muslimsunrise.com



The Muslim Sunrise is published by the Ahmadiyya Muslim Community USA, under the auspices of US Ameer (National President), Dr. Mirza Maghfoor Ahmad

Headquarters: 15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 **Fax:** 301-879-0115

In 1920, the first Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest-running Muslim publication in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

Email us at contact@muslimsunrise.com or go online to www.MuslimSunrise.com



Library of Congress Call Number: BP195.A5 M8

Muslims follow the name of God's prophets with the prayer '*Alaihis-Salam* or '*may peace be upon him*,' and for the Holy Prophet Muhammad, *Sallallahu 'Alaihi Wa Sallam* or '*may peace and blessings of God be upon him*.' Companions of prophets who have passed away are saluted by *Radiyallahu 'Anhu/a* or '*may God be pleased with him/her*.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam
(peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz
(may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

The Muslim Sunrise is a monthly publication of the Ahmadiyya Movement in Islam, Inc.
Editorial and Executive Office: 15000 Good Hope Road, Silver Spring, MD 20905

Single copy: \$4.00. Subscriptions: \$40.00 per year in USA.

PATRON

Dr. Mirza Maghfoor Ahmad
The Ameer (National President)
Ahmadiyya Muslim Community, USA

ADVISER

Azhar Haneef
Missionary In Charge
Ahmadiyya Muslim Community, USA

MANAGEMENT BOARD:

Chairman: Falahud Din Shams
Secretary: Syed Sajid Ahmad
Members: Dr. Waseem Sayed, Amjad Mahmood Khan,
Mahmood Kauser, Abdullah Dibba, Rizwan Khan

EDITOR-IN-CHIEF

Mubasher Ahmad

MANAGING EDITOR

Dr. Wajeih Bajwa

SENIOR EDITOR

A. Bushra Salam-Bajwa

EDITORS

Maryam Ellen Ahmad
Mazher Ahmad
Dr. Muhammad Abdul Khaliq
Dr. Mahmud Ahmad Nagi
Dr. Karim Ahmad Sharif
Shazia Shakur Sohail

CIRCULATION DIRECTOR

Suhail Kausar

DESIGN & LAYOUT

Naveed Ahmad Malik
Latif Ahmed

NEWS, VIEWS & REVIEWS

Dr. Mahmud Ahmad Nagi

QUESTION & ANSWERS

Dr. Wajeih Bajwa

SOCIAL MEDIA

Khalid Khan

WEBSITE

Muneeb Ahmad
Muhammad Khawas Bhatti
Mutwassim Sandhu



In This Issue

Editorial	5
Islam and the Rights of Women <i>In the words of the Promised Messiah(as)</i>	7
Ahmadi Muslim Women – Bringing a Moral and Spiritual Revolution <i>Concluding Address by the Worldwide Head of the Ahmadiyya Muslim Community at the Annual Gathering of the Women’s Auxiliary of the Ahmadiyya Muslim Community UK 2022</i>	8
Status of Women before Islam <i>Fazal Masood Malik</i>	14
Reflections on ‘Underage’ Marriage <i>Rizwan Khan</i>	17
Comparing the Voting Rights of Women in the United States with Voting Rights in Islam <i>Dr. Mahmud Ahmad Nagi</i>	18
What rights does Islam give to women? <i>Q&A</i>	20
<i>Poetry Corner</i> Keep in mind and reflect	20
Esteemed Status of Women in Islam <i>Dr. Amr Singh Mann</i>	21

FROM THE HOLY QUR'AN

Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him — Allah has prepared for all of them forgiveness and a great reward.

The Holy Qur'an (33:36)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ
وَالذَّكِرَاتِ وَالذَّكِرَاتِ اللَّهُ كَثِيرًا
وَالذَّكِرَاتِ ۗ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٣٦﴾

SAYING OF PROPHET MUHAMMAD (sa)

Anas ibn Malik (ra) reported:

The Messenger of Allah, peace and blessings be upon him, said:

**“Seeking knowledge is an obligation
upon every Muslim.”**

(Sunan Ibn Majah, Hadith No: 224)



INTERNATIONAL WOMEN'S DAY

MARCH 2023

History is brimming with significant events that have made the world a better place. Women have played essential roles in events behind the movements for voting rights, civil rights, labor rights, children's rights, and much more. They have accomplished great things in every field because women are warriors who fight without swords and conquer through love. International Women's Day, celebrated annually in March (including Women's History Month in the United States), is an opportunity to appreciate the triumph of these successful, loving women and, equally importantly, to highlight and address the glaring disparities still prevalent for women in numerous places. While International Women's Day celebrates how far women's rights and gender equality have come, it's also important to recognize what still needs to be done. According to the United Nations, women make up 70% of the world's 1.3 billion people in poverty. Of those displaced by climate-related disasters, 80% are women and girls. The pandemic worsened things for women and girls, as well. A study published in The Lancet found that women experienced worse social and economic consequences than men. It will take a concentrated effort to reverse the effects.

Islam is the first religion to uphold women's rights in every aspect of life, while all the other religions were far behind in providing women with a sense of safety and identity. The Holy Qur'an and the practice of the Prophet Muhammad (sa) recognize the different functions and mutually supportive roles of men and women, encouraging just and balanced social and family life. In 7th Century Arabia, the Qur'an extended to women the right of property ownership and financial independence, prohibited the practice of female infanticide and other abuses, and significantly modified marriage and divorce practices. While many consider Islam an "oppressive religion" with regard to women, Muslim women often comment on the liberty and dignity they derive from their faith. To push women backward, as is being done in many places, notably in Afghanistan and Iran, by denying them fundamental rights like safety, education, career prospects, and healthcare is synonymous with going back

to the times before the advent of Islam, where women were not treated with respect.

Even a short glimpse of the lives of the women who lived during Prophet Muhammad's (sa) time is enough to understand how learned they were. Some women had more knowledge than men and they even helped men significantly during wars. (1)

The first wife of the Holy Prophet (sa), Hazrat Khadijah (ra), was a successful, highly educated businesswoman. We also find instances in Islamic history where the male companions of the Holy Prophet (sa) listened to the lectures given by Hazrat Ayesha (ra) – the wife of the Prophet (sa) (2)

The Khulafa of the Ahmadiyya Muslim Community have emphasized the rights of women repeatedly. The establishment, 100 years ago this year, of Lajna Imā'illāh, the women's auxiliary within the Ahmadiyya Muslim Community, continues the tradition of enhancing the status of women in Islām. To serve is part of the very foundation of Islam Ahmadiyyat and is an act of spirituality. Service to humanity is an act of worship, and here we have an entire auxiliary organization of learned, committed, innovative women who serve; they serve in the name of God. As stated by His Holiness Hazrat Mirza Masroor Ahmad (aba) in an address in 2019:

"My philosophy is that if women work outside the shade of men, they flourish."

There are many areas of the Ahmadiyya Muslim Community run by women and that women work in, that women flourish in, be that within outreach, security, press and media, teaching, translations of books, programs producing, hosting, graphic design, etc. The list is endless. Secularly, the women of the Ahmadiyya Muslim Community thrive in their chosen fields - as medical doctors, nurses, scientists, engineers, lawyers, professors, teachers, chemists, homemakers, journalists, IT professionals, clerical workers, entrepreneurs, and are

willing to help and share their expertise and give guidance to other women who aspire to be in those fields.

In his address at the opening of the community's mosque at Marburg, Germany, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) said: "It is important for any person, male or female, to gain an education and to use it to serve their nation. However, it is of even more significance for a girl to be educated because, in later life, she will then be able to educate and raise her children in the best fashion." (3)

To quote the founder of the Ahmadiyya Muslim Women's Association, Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), at the launch of the auxiliary organization in 1922: "Aside from gaining personal and spiritual knowledge, henceforth the successful progress of the Community is also dependent on efforts by women."

This issue of Muslim Sunrise highlights Islamic teachings on the status of women and women's rights, and aims to dispel ongoing misconceptions about them. With gratitude to Allāh, we applaud the contributions of all Muslim women who have paved the way for us to continue to promote the essential participation of women in improving communities, organizations, and nations.

References:

1. www.alislam.org/articles/role-of-women-in-an-islamic-society/
2. www.alislam.org/articles/islam-restoring-womens-rights/
3. www.alislam.org/press-release/ahmadiyya-muslim-community-mosque-in-marburg-germany/



IN THE WORDS OF THE PROMISED MESSIAH(as)

Islam and the Rights of Women

Hazrat Mirza Ghulam Ahmad,
The Promised Messiah and Mahdi (as)

No other religion has safeguarded the rights of women as Islam has done. It lays down the injunction so succinctly: 'Just as men have rights upon women, so do women have rights upon men' (1).

It is said of some people that they treat their wives like shoes and require them to perform the lowliest of services. They abuse them and despise them and enforce the injunction regarding the veil with such harshness, as to virtually bury them alive. The relationship between a husband and wife should be like two true and sincere friends. After all, it is the wife who is the primary witness of a man's high moral qualities and his relationship with God Almighty. If his relationship with his wife is not good, how can he be at peace with God? The Holy Prophet (peace and blessings of Allah be upon him) has said: "The best among you is he who is best towards his wife" (2).

Importance of Inculcating Piety in Ahmadi Muslim Women
It is incumbent upon the members of my Jama'at that they should inculcate piety in their women in order to ensure their own piety, otherwise they will be guilty of a sin. If a wife is in a position to point out the shortcomings of her husband to his face, how can she have fear of God? If the parents are not righteous, their children would not be pure. Piety of children requires a long line of virtues; without it, the children would be bad. Therefore, the men should repent and should set a good example for the women. A woman keeps a watchful eye on her husband, and a man cannot hide his faults from her. Moreover, women are wise without showing it. Do not ever think that they are fools. In a subtle way, they are influenced by everything you do. If the husband is righteous, she will not only be respectful to him but also to God.... The wives of the Prophets and the righteous were pious, because they

were the recipients of their husbands' benign influence. The wives of the wicked and vicious are also like their husbands. How can the wife of a thief ever think of getting up to pray Tahajjud in the latter part of the night, when she knows that her husband has gone to steal. This is why it is said: "Men are guardians over women" (3).

Women are influenced by their husbands. To the extent that a husband excels in piety and righteousness, his wife will also partake of it. Similarly, if the husband is wicked, the wife too will share his vil (4).

If you desire to reform your own selves, it is essential that you also seek to reform your women. Women are the root of idol worship, for they are naturally devoted to decoration and ornaments. This is why idolatry started with women. They are also less courageous. Under the slightest stress of hardship, they begin to cringe before their fellow creatures. Hence those who are completely under the influence of their women gradually acquire their characteristics. It is, therefore, necessary to constantly try to reform them. God Almighty says: 'Men are guardians over women' (5).

This is why men have been bestowed greater faculties than women. One marvels at the modern man who insists on the equality of the sexes and asserts that men and women have equal rights. Let these people raise armies of women and send them into battle and see the result for themselves. How would a pregnant woman discharge her duties in the battlefield? In short, women have fewer and weaker faculties than men. Men should, therefore, keep them under their care (6).

References:

1. The Holy Qur'an (2:229)
2. Mirza Ghulam Ahmad, Malfuzat, Vol. 5, Pp. 417-418
3. The Holy Qur'an (4:35)
4. Mirza Ghulam Ahmad, Malfuzat, Vol. 5, Pp 217-218
5. The Holy Qur'an (4:35)
6. Mirza Ghulam Ahmad, Malfuzat, Vol. 7, Pp. 133-34

GIVE HEED
TO THE VOICE
OF HEAVENS!

THE MESSIAH
HAS COME!

THE MESSIAH
HAS COME!

اسمعوا صوت
السماء

جاء المسيح

جاء المسيح

LAJNA IMAILLAH & NASIRAT UL AHMADIYYA

NATIONAL IJTEMA

Ahmadi Muslim Women – Bringing a Moral and Spiritual Revolution

Concluding Address by the Worldwide Head of the Ahmadiyya Muslim Community at the Annual Gathering of the Women's Auxiliary of the Ahmadiyya Muslim Community UK 2022

On 17th September 2022, the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad (aba) delivered an address to conclude the National Ijtema (Annual Gathering) of the Ahmadiyya Muslim Women's Association UK (Lajna Ima'illah). The 3-day event which was held at Old Park Farm in Kingsley, United Kingdom, was attended by more than 6800 women and girls. The official transcript of the address delivered by His Holiness on this occasion is presented below.

After reciting Tashahhud, Ta'awwuz and Bismillah, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) said:

'With the grace of Allah, after the last few Covid-affected years, Lajna Ima'illah UK has once again had the opportunity to hold its National Ijtema on a larger scale and I hope and pray you will have greatly benefited from the programmes. Lajna Ima'illah members should always ponder over and reflect upon the objectives of their auxiliary organisation and what it means to be part Lajna Ima'illah. When Hazrat Musleh Maud (ra) established Lajna Ima'illah, he named it following great deliberation and thought, as "Lajna Ima'illah" literally means a community of the servants of Allah the Almighty. So when you have entered the community of the servants of Allah the

Almighty, and pledged to be servants of your faith, you must understand your responsibilities.

First and foremost, all members must pay close attention to protecting their faith. They must strive to reach the spiritual level and height required of a true believer. In the Holy Qur'an, addressing the unlettered desert-dwelling Arabs of the time, Allah the Almighty said, 'Say you have not believed yet, but rather say, we have accepted Islam' (1). Here Allah the Almighty commands that whilst those rural people should say they have accepted Islam and become Muslim, they should not claim to have believed or to have gained true faith. This is because the standard of faith required of a sincere believer far exceeds mere acceptance of Islam. Anyone who recites the Kalimah [Islamic creed] can say that I am a Muslim, but not everyone can say they are a believer or have acquired true faith. Proclaiming that Allah the Almighty is the One and Omnipotent God, the Holy Prophet (sa) is His Messenger and Islam is a perfect religion, represents only the most basic level of belief. Absolute faith requires a far higher level of belief and understanding. And one cannot reach that level until and unless they act upon all of the commands of Allah the Almighty.

So, the first thing that every Ahmadi must remember is that they must strive to become complete in their faith and belief. Regarding this, the Promised Messiah (as) said, 'Believers are those whose acts and deeds testify to their faith. Upon their hearts their faith is engraved. Believers are those who give precedence to their Lord and attaining His pleasure above all else.' So, giving precedence to one's faith over everything else is paramount and fundamental to attaining the status of a believer. Remember, giving precedence to one's faith is a pledge that every Ahmadi makes when they take the Bai'at (Pledge of Allegiance). and it is also core tenet of the respective pledges of each of the auxiliary organisations.

The Promised Messiah (as) further states: 'Believers tread steadfastly upon the narrow and difficult path of righteousness for the sake of God and they become immersed in His love.' True believers do not follow the path but rather remain firmly on the path of righteousness, no matter what worldly pressures or challenges they face. They consider Allah the Almighty to be everything and their entire existence and life's purpose is to attain His pleasure. Whatever personal relationships or worldly desires they have fail in comparison to their love for God. People make great efforts to care for their loved ones or to fulfil their own worldly needs. But if those relationships or needs become their priority, then according to the Promised Messiah (as), such people cannot be sincere in their faith. The Promised Messiah (as) further states: 'And true believers are those who stay far away from all those things that, like false idols, are an obstacle in the way of God, be it moral failings, evil deeds, or negligence and laziness' (2).

We live in a society and time where at every turn, there are temptations that lead a person towards sin or to act in a way that incurs the displeasure of Allah. Indeed, often people do not even realise their conduct is wrong. For example, some people do not keep good relationships with their neighbours and fail to fulfil their rights. Further, mocking or taunting someone is entirely wrong. Another social wrong occasionally observed at Ijtemas or gatherings is that ladies ensure there is a good place for them and their children to sit, but if another child comes towards them, they usher them away or express irritation. It has also been observed that a mother offers her child a snack but does not offer anything to the other children sitting nearby. Rather than setting a positive example of sharing to her child, the mother leaves the other children empty-handed. Such behaviour is the height of bad manners and always remember, if you fail to show kindness to others, your children will learn the same. Conversely, if you are kind and considerate your children will naturally observe and learn from you and you will be

doing their Tarbiyyat [moral training] through your manners and etiquettes.

In the Qur'anic verse just mentioned, Allah proclaims: 'Say you have not believed yet, but rather say we have accepted Islam.' This means that true belief does not exist until there is complete obedience to Allah the Almighty. In terms of our Jama'at, complete obedience to Allah the Almighty also requires an Ahmadi Muslim to be respectful of the organisational structure of our Jama'at, referred to as the 'Nizam-e-Jama'at'. Remember, our Jama'at's Nizam [structure] has been established and created by the Khalifa of the time and through the Nizam, the works and schemes of the various national Jama'ats and the auxiliary organisations occur with his permission and approval. If a Jama'at office bearer is not serving properly, or his conduct is a matter of concern, it should be reported to one of his senior officers or supervisors. However, to sit in a gathering, whether public or private, speaking against the office bearer or complaining about the Jama'at, or aggressively confronting the person you have an issue with is wrong and contrary to the spirit of our Jama'at. Such behaviour cannot lead anywhere good. Instead grudges will ferment and eventually the faith of the complainant will weaken.

It has been observed that if, at the local level, Ahmadi fail to listen to their local Jama'at office bearers, or those assigned some level of responsibility, it leads to further descent. Eventually, such people start raising questions or complaints against Khilafat-e-Ahmadiyya [the Ahmadiyya Caliphate] and they fail to heed the guidance and instructions of the Khalifa of the time. Ultimately, some people become distant from their religion and lose faith. Certainly, a genuine grievance or concern should not be ignored or swept under the carpet. However, rather than starting an argument or creating division within the Jama'at, take the matter to a higher level and seek to resolve the issue fairly and appropriately.

Moving on, you should all be aware that the worship of Allah is fundamental to true belief and faith. Nizam is the cornerstone of reforming an individual, whilst at the same time it serves to unify and strengthen the collective bond amongst Muslims. Though it is not obligatory for women to worship in the mosque, whenever they join together for Eid prayers, Ijtemas or any other occasion, they should ensure that as Allah the Almighty has commanded the rows for prayer remain straight. Further, when it comes to Jalsa, Ijtema, or other Lajna programmes, the objectives and dignity of the event can only be maintained if those attending pay full attention and have a sincere intention to act upon all the good things they learn. If we cannot

even keep straight lines during Namaz [daily prayers] or if we walk during the speeches at Jalsa or Ijtema, and ignore the request of those on duty to remain silent or argue with them, it is reflective of something much deeper and of grave concern. Slowly but surely, such behaviour progresses until a person moves away from their faith.

In a worldly sense, people have a heartfelt and burning desire to listen to and please their most beloved people. Indeed that love often inspires them to love the people near and close to their beloved. Yet, those human ties bear no comparison to the love we owe to Allah the Almighty and His Messenger (sa). As I have said repeatedly to love Allah and His Prophet (sa) requires that we strive to act upon their commands.

Today's society has become morally corrupted and spiritually decayed, as the harmful effects of the mainstream media and social media continue to drive people away from religion and belief in God. Even in schools, very young children are being taught inappropriately and immoral things which they are far too young to comprehend. As a result, children from a very young age are being conditioned by their schools and the wider society into a secular way of thinking and away from religious values and teachings. In such conditions, the onus is very much upon parents to ensure the moral training of their children. These days even children's cartoons or computer games include storylines or characters that are wholly inappropriate and take away children's innocence. Children themselves should also be very much careful and vigilant on seeing their cartoons and parents should definitely supervise while children are viewing, seeing and watching cartoons.

The long-term consequences of such exposure are extremely dangerous and can easily take our future generations away from religion and away from moral values. Thus, parents must keep a close eye on what their children are exposed to. And to counter the outside influences, Ahmadi parents must develop a purely Islamic atmosphere within their homes where the commands of Allah are acted upon, and the best morals are displayed. Remember, children are intelligent and highly observant, so there should not be any discrepancy between what you teach them and your conduct and character. Certainly, if Ahmadi parents fail to instil Islamic values and teachings within themselves, their children will grow up to be heavily influenced by the materialism and godlessness of today's society. Accordingly, it is vital that Ahmadi parents very carefully strive to better themselves so that they can properly train and guide their children.

As I have already said, if any of the Jama'at office bearers have caused you offence or acted in a way you did not think was right, strive to resolve the matter calmly by speaking directly to the person or his superior. If you are still unsatisfied with the outcome, write to the Khalifa of the time. However, never discuss such issues in front of your children, otherwise it will have a very harmful effect on them. Ultimately, it will develop a hatred of religions within them, and they will become susceptible to the superficial glamour of worldly things and come under the wrong influence of society. Talk to your children every day and tell them those things that will bring them closer to Allah the Almighty and His Prophet (sa). As I have said many times before, it is essential that Ahmadi parents develop a genuine friendship and mutual trust with their children from the very beginning. Whilst this is the duty of both parents, it is especially incumbent on Ahmadi mothers to forge a loving and close bond with their children and to instil religious values within them. You should encourage your children to talk to you freely and openly. Children are naturally curious, and it is the duty of mothers to answer their questions. If the mother does not know the answer you should search for it, rather than leave it unanswered. In this regard, Ahmadi girls and women must seek to increase their religious knowledge and be aware of contemporary issues. If you increase your knowledge, it will also serve to increase your faith. Strive to develop an interest of religion in your children. Explain to them why religion is important and to be valued above all else. Ensuring your children's moral and spiritual training is a huge task and the foremost challenge for Ahmadi who have children growing up in today's society and mothers have the main role to play in this effort.

Quite often, the examples of righteous people are narrated in our Jama'at programmes; they are not presented just as stories from the past to entertain us. Rather, the pious examples of our predecessors should guide and inspire us and our children to take up the mantle of being devoted servants of our faith. We learn from them what qualities and virtues Muslims should adopt so we can join the ranks of true believers. For example, a believer is she who remains truthful in all circumstances. When it comes to speaking the truth, people often convince themselves there is nothing wrong with the occasional untruth, or a so-called white lie. However, any untruth, no matter how big or small, is a major wrong and a sin.

Many of us are aware of the well-known Hadith [saying of the Holy Prophet (sa)] in which an individual who possessed many weaknesses and vices came to the Holy

Prophet (sa) and asked him which one evil he should abstain from, as he did not think it possible for him to leave all his vices. In reply, the Holy Prophet (sa) instructed he should abandon falsehood. The individual was pleased by the Holy Prophet's (sa) response and thought it would be easy for him to stop lying whilst continuing with his other vices. However, it later inspired that whenever he thought of doing something immoral or sinful, he stopped himself and thought that if he were caught, he would have no choice but to admit his offence because of the pledge he had made to the Holy Prophet (sa). As a result, overtime he became free of all the evils and vices he was previously affected with. He could easily have continued to lie, however, once he had made a pledge to the Holy Prophet (sa), he was determined and committed to fulfilling it and eventually joined the ranks of the righteous and reached the proper standard of a believer.

All of you attending the Lajna Ijtema has also made a pledge to your faith, and you must strive earnestly to fulfil it. Regrettably, personal or domestic issues are often brought to my attention concerning disputes amongst Ahmadis. It is not the case that only Punjabi or Urdu-speaking ladies write to me about such matters; ladies raised and educated in the West also write to complain about the behaviour of their in-laws or their family members. They sometimes also include the Nizam-e-Jamaat in their complaint by writing that an office bearer is closely allied with their relatives and so is not impartial. Often, when these cases are carefully investigated, it is found that there is a degree of exaggeration or falsehood on both sides. If both parties in such matters were to act upon the truth, the dispute would be resolved in a far less fractious way. Similarly, it would make it much easier for Jama'at office bearers or Darul Qadha [Board of Arbitration] to make the correct decision. Difficulties arise where people depart from the truth and embellish the fact to make the case more favourable to them irrespective of what is right or fair. Remember, there can never be blessings in falsehood as Allah the Almighty knows the truth. Hence, I reiterate that falsehood is a sin of the highest order which can quickly destroy the peace and happiness of families and cause grave damage to your community.

Regarding the harmful effects of falsehood in lying, I shall give another example. Sometimes an office bearer may visit the home of an Ahmadi unexpectedly. The first point is that office bearers should try to be mindful of the convenience and personal circumstances of the Jama'at members. We should not cause unnecessary difficulty and so should visit at a convenient time. However, if it will happen, that an office bearer visits at an inconvenient time, the Ahmadi must not resort to falsehood. Sadly,

there have been occasions where a child has informed their mother that the Jama'at guest is at the door and the mother has instructed her child to say she is not at home. Of course, the child's natural instinct is to wonder why their mother is asking them to lie. Though, certain inappropriate things are taught to children in schools, one good thing is that schools here place a lot of emphasis on telling the truth. Thus, if a mother asks her child to lie, he would be confused, and it can only have a very damaging and lasting effect. If someone is genuinely not in a position to greet their guests, they should simply apologise and ask the guest to come at another time and this is quite the Islamic way. Yet, if a parent resorts to falsehood their child will observe hypocrisy in their parent. They will see that their mother tells them to be close to Allah, to tell the truth and to show good morals, yet on the other hand, she is doing the opposite. Upon observing such duplicitous behaviour children will lose trust in what their parents tell them, become resistant to what they teach them and eventually move away from their faith. In such circumstances the cause and blame lies solely with their parents.

Another quality and virtue that Allah the Almighty has instructed believing women to develop is to remain patient regardless of the circumstances. A believer should always maintain their dignity and tolerate any difficulty or pain patiently and keep their trust in Allah. For example, it should not be that an Ahmadi woman hears something she does not like from a third party and without thought picks up the phone and starts quarreling or sending abusive messages to the person she feels slighted by, whether in the family in context or otherwise. Though it is true in the past, some extremely ill-tempered and ill-mannered ladies have engaged in very heated arguments and fights even at Jama'at, such as the Ijtema, we might assume that in the West people are well educated so such things cannot happen here, but regrettably, from time to time they do. It is not only the matter of the past; hence we should constantly analyse our conduct and not think that certain habits or shortcomings are only prevalent in people from particular nation or region. Indeed, due to the effects of social media and the internet, inappropriate traits and ill-moral practices prevalent in one part of the world are crossing borders at an incredible speed.

Moving on, another quality and virtue of a believer is humility. It is very easy to say you are humble but sometimes a person's conduct belies such claims. For example, some people who consider themselves humble do not realise that the way they speak to others cause them pain and reflects their arrogance and pride. At all

times we must be cautious and conscious that we never manifest even the slightest degree of pride or consider ourselves superior to others. Where on the one hand arrogance causes disorder and restlessness in society, it also plays a very negative role in the moral upbringing of one's children. This is something to seriously ponder and to act upon.

Another virtue required of a believer is that they should have a habit of being regular in Sadaqah [alms] and spending in the way of Allah the Almighty. With the grace of Allah, most of our members are those who generously give Sadaqah to help the poor and needy and make great sacrifices to fulfil the needs of the Jama'at through Chanda [financial contributions]. Now, as the economic state of the world worsens and people's financial condition becomes strained, some people may think that they should focus on their own needs and tighten their giving hands. In such circumstances, we should remember those in greater need than us and help and support them as much as possible. Regarding the blessings of financial sacrifice, it is narrated in a Hadith that the Holy Prophet (sa) said that two angels descend each morning; one prays that may Allah bless and increase the wealth of a person who spends generously in the way of Allah and who seeks to support the weak and vulnerable. The other angel prays that may Allah destroy and withdraw the wealth of a person who is niggardly and miserly [3].

Another basic Islamic commandment is of purdah [the veil], which in today's world is often criticised and attacked by the opponents of Islam. Consequently, some Muslim women come to believe they are being oppressed or discriminated against. The Promised Messiah (as) has given a great deal of guidance based on the teachings of the Holy Qur'an and the Holy Prophet (sa) regarding purdah and explained why it is an essential component of a peaceful and harmonious society.

Firstly, it wrong to assume Allah the Almighty only instructs women to safeguard their modesty. In reality, where in the Holy Qur'an Allah the Almighty instructs women to lower their gaze and to observe purdah, men have also been instructed to keep their gaze down. Therefore, to say that men have complete freedom whilst women are oppressed or restricted is wrong and such false concepts have emerged due to satanic and worldly influences seeking to drive Muslim women and girls away from their faith. Some women say it is difficult to observe purdah in the Western world, but such attitude reflects a needless and misjudged inferiority complex.

At this year's Jalsa I presented examples of young professional Ahmadi women, for example, doctors who worked whilst maintaining their purdah. On those occasions when their employers sought to prevent them from observing the hijab, the Ahmadi women took a stand and said they would not compromise their faith. They would not remove their scarves just to satisfy their employers. They would not forsake their modesty for the sake of their career. They made it clear that they would much rather lose their jobs than be forced to dress in a way that was against their beliefs. In the end, seeing their intelligence and no doubt being impressed by the courage of their convictions and their standards of morality and decency, their employers changed their minds and permitted them to work whilst observing purdah. Do not therefore, submit to the pressure of the world. The commands of Allah are timeless and only if we act upon them can we live fulfilling lives and protect ourselves and our future generations.

I also wish to remind you that you must be extremely vigilant when navigating the online world. People make profiles on Facebook, Instagram, TikTok, Snapchat or other social media applications and display or share their personal photos and videos and engage in the frivolous conversations or chats. A person may think it is a harmless way to spend time but such things have a habit of quickly getting out of hand and lead to an array of major vices, social ills, and are damaging to one's mental health. Even if you post something innocently it does not mean the person who sees your display picture or with whom you converse is innocent or to be trusted. For example, there are increasing cases of boys or men receiving photos from women or girls and then later blackmailing them by threatening or circulating them online or to misuse them unless they submit to their demands.

So, before joining any social media platform you should be extremely cautious and if you must utilise them for a particular reason such as education, you must ensure you protect your modesty at all times. The Promised Messiah (as) once stated that some people were suggesting that Muslim women should abandon purdah and follow the western and non-Muslim ways of dress. He said that such efforts, encouraging Muslim women to stop observing purdah were wrong and dangerous. Explaining his view, he said that those opposed to purdah should assess the moral standards of those nations where there is no concept of it.

With reference to this, we can easily judge the moral standards of today's Western society, by the fact that, as mentioned earlier, in western countries there is a growing

trend and movement to teach small children in schools or elsewhere things that are entirely beyond their comprehension and not at all age-appropriate. They are trying to sexualise innocent young children by teaching them things they are not ready to process. Throughout history, children are not exposed to such things at such a young age, so why now is there a need to force very small children into discussions about sex? All it serves to do is to destroy the innocence of youth and is bound to have long-term harmful effects. The Promised Messiah (as) went as far as to challenging the opponents of the purdah by stating that if they could prove that living in a completely free society with no concept of purdah or modesty would lead to better, greater morals and virtue than certainly purdah could be discarded, and he would accept he was wrong. The Promised Messiah (as) states, 'it is clear that when men and women are young and have a license to mix freely the results are bound to be extremely dangerous. They are very likely to be overcome by passion and lust' [4]. Hence, there is tremendous wisdom underlying the Islamic injunction of purdah. Rather than naively assuming that men and women will never be overtaken by their passion, Islam's teachings are based upon the reality of human nature. Thus, our Ahmadi ladies and girls must ensure that their dress remain modest and at the very least is according to the minimum standards of purdah.

At the end, I reiterate the Allah has said that only those who remember Him and give precedence to their faith are successful. So, offer your prayers carefully and ponder our each of the words rather than just going through the motions or paying lip service to the words of prayer. The prayers of a sincere woman have immense value and so always pray for yourselves, your husbands, your children, your society and your Jama'at. Always pray with the thought that you are submitting yourselves before Allah, Who is your Creator and He alone is the One Who can remove your anxieties and troubles. He alone is the One Who can elevate you from the basic standards of

acceptance of Islam to the level of a true believer and of one who is truly firm in faith. He alone, through His grace and mercy, can ensure that your children remain close to their faith and can stay attached to the religion. He is the One Who will save your husbands from wrongdoings and guide them on the right path. If our Ahmadi women can fulfil their duties and objectives then Insha'Allah [God-willing] they can, and will bring about a great moral and spiritual revolution in their homes, in their cities, in their nations and the entire world.

May Allah enable all of you to give rise to such spiritual revolution and may the future generations of the world say that Ahmadi mothers and girls of this era played an outstanding role in saving them and ensuring that they remained on the path of the true spiritual salvation. May Allah enable it to be so. May Allah the Almighty continue to bless Lajna Ima'illah in all respects, Ameen.



References:

1. The Holy Qur'an 49:15
2. [Mirza Ghulam Ahmad] Majmu'ah Ishtiharat, Vol. 2, Announcement no. 272, 'Tablighul-Haqq'
3. Sahih al-Bukhari Kitab al-Zakat Hadith no. 1442
4. [Mirza Ghulam Ahmad] Malfuzat Vol. 7 pp. 134-135, 1985 Edition
[Translated by The Review of Religions]

Status of Women before Islam

Fazal Masood Malik

The issue of women's rights is a complex and nuanced matter that has been influenced by various historical, cultural, and religious factors. Unfortunately, the subject of how women have been treated throughout history has been neglected for too long, despite the pressing need for attention and reform.

Throughout history, from the Classical era through Late Antiquity and the Middle Ages, there has been a consistent desire for reform of women's rights on a global scale. In the Mediterranean world, for instance, a woman's social class and marital status largely determined her status. Wealthy and influential women had better access to education, political power, and economic opportunities, whereas poor women were often subject to poverty, illiteracy, and restricted mobility. However, there were some exceptions, such as Aspasia, a courtesan, and intellectual who lived in Athens during the 5th century BCE (1). She was celebrated for her intelligence and her friendship with the philosopher Socrates. Another notable figure was Cleopatra, the queen of Egypt, who was not technically Greek, but a member of the Ptolemaic dynasty, which had Greek origins. Cleopatra was renowned for her beauty, intelligence, and charisma and was an accomplished politician and diplomat. She was also a patron of the arts and sciences and was said to have engaged in philosophical debates with some of the leading thinkers of her time (2).

Likewise, ancient India saw women subjected to a web of religious, social, and cultural restrictions that limited their freedom and opportunities for self-expression. In ancient India, women's rights were heavily influenced by the Hindu caste system, which relegated women to subordinate positions. Women were largely denied access to property ownership, inheritance, education, employment, and political representation and were confined to traditional roles as wives and mothers. Despite these pervasive restrictions, India also had notable examples of powerful and influential women who left a lasting mark on Indian history, particularly in the realm of religion and spirituality.

One such example is Gargi Vachaknavi, a renowned Vedic philosopher who lived in the 7th century BCE. Despite



living in a time when women were denied access to formal education, Gargi's intellectual prowess and philosophical insights were highly respected, and she was known for her fearless debates with male philosophers (3). Another prominent figure was Queen Draupadi, a central character in the Hindu epic Mahabharata. Draupadi was known for her beauty, intelligence, and strength of character and played a pivotal role in the epic's narrative as the wife of the Pandava brothers (4).

Arabia, before the advent of Islam, was a place of stark contrasts and challenges, where life was shaped by the harsh desert climate and the fractious political landscape. Most Arabs lived in small, tribal communities where survival depended on cooperation and resourcefulness. The nomadic Bedouin people were known for their resilience and adaptability and were able to eke out a living in even the most inhospitable of environments. Sedentary communities, on the other hand, tended to be clustered around oases or along trade routes and relied on agriculture and commerce for their livelihoods.

In this harsh and unforgiving world, women occupied a tenuous and often marginalized position in society.

Patriarchal norms and values governed every aspect of life, from family structure to economic and political systems. Women were considered inferior to men, and their worth was often measured solely by their ability to bear children and maintain domestic duties. They had few legal rights and were often subject to violence, discrimination, and exploitation. Despite these limitations, however, women in pre-Islamic Arabia were not without agency or influence. Some women, particularly those from wealthy and influential families, were able to carve out positions of power and respect within their communities. Others found creative ways to challenge patriarchal norms and assert their autonomy. From the poetess Khansa to the warrior queen Zenobia, women in pre-Islamic Arabia left a lasting legacy of resilience and defiance, even in the face of tremendous adversity.

The social status and treatment of women in pre-Islamic Arabia were highly variable, largely dependent on the tribe and region in which they lived. While some women were able to carve out positions of power and respect within their communities, most were regarded as inferior to men and subjected to oppressive and patriarchal norms.

Female infanticide, for instance, was a widespread practice in some tribes, driven by the belief that male offspring were more valuable than female ones. Women were also barred from inheriting property, and their testimony was often disregarded in legal proceedings. Forced marriages, limited rights in matters of divorce and child custody, and early marriage to much older men were also commonplace.



Tribal warfare, fueled by disputes over resources, land, or honour, was a frequent occurrence in pre-Islamic Arabia. Marriage alliances were used as a means of establishing peace between warring tribes, but they could also be exploited as a tool of aggression, with men abducting women from other tribes to gain power or seek revenge. In such cases, the abducted women were often forced into marriages with members of the winning tribe after their male relatives were killed.

Despite these harsh conditions, some women were able to defy patriarchal norms and assert their agency. Some were even able to gain positions of power and respect within their communities. However, for the majority of women in pre-Islamic Arabia, life was marked by oppression, subjugation, and a lack of agency (5).

In the complex and challenging world of pre-Islamic Arabia, marriage was more than just a personal choice, it was a crucial means of establishing and maintaining the tribal identity and social order. Women, unfortunately, were often caught in the middle of these alliances and conflicts, with their lives and futures decided by men and tribal politics (6).

However, the advent of Islam brought a profound and transformative shift in the history of the Arabian peninsula. With its teachings of social justice and gender equality, Islam presented a new vision of a more just and equitable society, ushering in a rich cultural and intellectual tradition that has had a lasting impact on the world.

For women in particular, the arrival of Islam marked a watershed moment in the history of their rights. The Holy Quran recognized the inherent worth and dignity of both men and women, affirming their equal standing in society: "O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware" (7).

Islam gave women the right to own property, inherit wealth, and receive an education, which was previously unthinkable in pre-Islamic society. Furthermore, the Prophet Muhammad (sa) himself was known for his support of women's rights and his efforts to improve their status in society, including giving them the right to consent to marriage and abolishing the practice of female infanticide (8).

The Holy Quran proclaimed a universal belief in human equality and made no distinction on the basis of gender. Its teachings affirm the inherent worth and dignity of every individual, regardless of gender identity (9). Quranic verses emphasize the importance of treating all people with justice and kindness and condemn discrimination and oppression in any form. As such, the Holy Quran serves as a powerful testament to the universal values of equality, dignity, and respect for all human beings (10).

The Holy Prophet of Islam (sa) is the ultimate role model to emulate in every aspect of life. The Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), emphasized the importance of treating women with the utmost respect and dignity. He wrote, "Never think of women as lowly and unimportant! Our exemplary guide, the Holy Prophet (peace and blessings of Allah be upon him), has taught us that the best among us are those who treat their wives with the highest degree of kindness and compassion" (11).

In summary, the discourse makes it clear that pre-Islamic Arabia had a system that was demeaning and oppressive to women, depriving them of fundamental rights and respect. They were regarded as inferior to men and were

often treated as property or commodities. Female infanticide, forced marriages, and limited rights in matters of divorce and child custody were commonplace. The advent of Islam marked a turning point in the history of women's rights, as it recognized their equal worth and dignity, affirmed their right to own property, inherit wealth, and receive an education. The Prophet Muhammad (sa) was a staunch supporter of women's rights and worked tirelessly to improve their status in society.

As Ahmadi Muslims, it is our responsibility to continue to champion the rights of women and to ensure that they are given the respect and dignity that they deserve. We must strive to eliminate any form of discrimination or injustice towards women and provide them with the same opportunities as men to succeed and prosper. This is not just a religious obligation but a moral imperative, and we must work tirelessly to ensure that the rights of women are protected and upheld in all aspects of life.

References:

1. Helmer, Etienne. "Nickolas Pappas, Mark Zelcer, Politics and Philosophy in Plato's Menexenus: Education and Rhetoric, Myth and History." *Études platoniciennes* 13 (2017).
2. Prescendi, Francesca (Geneva), Badian, Ernst (Cambridge, MA), Ameling, Walter (Jena), Stegmann, Helena (Bonn), Mehl, Andreas (Halle/Saale), Schottky, Martin (Pretzfeld) and Bringmann, Klaus (Frankfurt/Main), "Cleopatra", in: Brill's New Pauly, Antiquity volumes edited by: Hubert Cancik and, Helmuth Schneider, English Edition by: Christine F. Salazar, Classical Tradition volumes edited by: Manfred Landfester, English Edition by: Francis G. Gentry. Consulted online on 24 February 2023
3. Banerjee, Milinda. "'All This is Indeed Brahman'" Rammohun Roy and a 'Global' History of the Rights-Bearing Self." *Asian Review of World Histories* 3.1 (2015): 81-112.
4. This was a polyandrous marriage, common in ancient India. The marriage of Draupadi to the Pandavas is often cited as an example of how the practice of polyandry could be used to solve social problems, as Draupadi was able to marry all five brothers and avoid any conflict or jealousy between them. For details, see Hildebeitel, Alf, "Draupadī and Sītā", in: Brill's Encyclopedia of Hinduism Online, Editor-in-Chief Associate Editors Knut A. Jacobsen, Helene Basu, Angelika Malinar, Vasudha Narayanan. Consulted online on 24 February 2023
5. Shah, Niaz a. "Chapter 1. The Position of Women in Pre- and Post-Islamic Arabia". *Women, the Koran and International Human Rights Law*. Leiden, The Netherlands: Brill | Nijhoff, 2006.
6. Samadi, Mona. "Chapter 1 The Legal Status of Women: An Introduction". *Advancing the Legal Status of Women in Islamic Law*. Leiden, The Netherlands: Brill | Nijhoff, 2021.
7. The Holy Qur'an (49:14)
8. Imaillah, Lajna. *Pathway to Paradise: A Guidebook to Islam*. Ahmadiyya Movement in Islam, Incorporated, 1996.
9. For example, see Sahih Muslim - Book 1, Hadith 161, Sahih al-Bukhari - Vol. 7, Book 62, Hadith 62
10. The Holy Qur'an (4:135)
11. Jami' at-Tirmidhi, Vol. 1, Book 7, Hadith 1162, Quote of the Promised Messiah (as) is taken from Malfuzat (Urdu), vol. 3 of 5, p. 147

Reflections on 'Underage' Marriage

Rizwan Khan

Any attempt to pin down a single universal number as a minimum age for marriage is baseless. Therefore, we see the variance in the age of sexual consent even within countries situated next to each other. Within Europe, the age of consent is fourteen years old in Germany, Italy, Portugal, Austria, Bulgaria, Hungary, and Estonia. This age number is illegal in some of their neighboring countries, based on their concept of morality.

The minimum age of marriage stipulated by Islam is based on nature. According to Islam, after a person reaches puberty and can be sexually active and healthy, without maternal complications associated with adolescent pregnancy, that is when they can get married and get divorced.

This is not new. It is based on universal nature, and Islam is the religion of nature.

The Holy Qur'an says, "And follow the nature made by Allah — the nature in which He has created mankind. There is no altering the creation of Allah. That is the right religion" (1).

This principle is so clearly based on common sense that anyone who defies it defies nature and common sense. Since there is no definitive number in nature as the age of marriage, hence there is no such definitive number in Islam.

This begs some simple questions for those who claim Islam advocates underage marriage: what number do you believe is underage, and why do you believe this? Do your vague feelings on morality not become more visibly baseless when they are used to try and define age differentiation?

For example, in the United States of America, some states consider teenagers to be mature enough to give sexual consent, but only if their partner is two years older than them. If their partner is three years older, it is rape. Other American states consider a four-year age difference acceptable, but at five years older, it is rape. Some places in the United States believe a fourteen-year-old is mature enough to be with someone only if they are up to four years older, whereas a fifteen-year-old is now mature

enough to be with someone nine years older. And some places believe a seventeen-year-old can consent to physical relations with someone twenty-nine years older, but if they are with someone thirty years older, they are being raped (2).

At all these ages, society believes that a woman is mature enough to decide whether to abort her fetus or keep her baby. However, society does not believe that the same woman is mature enough to decide to be with someone in marriage who is older than her. These random moral judgments are all decided on an arbitrary, baseless concept of morality.

This does not mean that Islam allows defiance of the laws of one's country. In fact, the Holy Qur'an repeatedly instructs Muslims to act according to "Ma'ruf," which is any action commonly known as good by reason and by the law (3). For example, if a country deems it illegal to marry at a certain age or a certain age differentiation, the Muslims of that country are obliged to adhere to those laws. If the norms of a certain culture frown on early marriage, Muslims adhere to the norms of that culture.

Can the norms of a particular culture ever be a universal law on morality? The answer is no, they cannot. It is the religion of Islam alone that has provided universal teachings that can be applied consistently in every era and in every society. Islam is consistent because it is based on the laws of nature. In fact, the only morality that has any basis is a teaching based on nature and reality.

What is that reality? Human nature is that people will start to become sexually active whenever they are physically ready, and it is healthy for them to do so.

This is clear even in countries that are not influenced by the teachings of Islam. For example, 18.4% of women in Denmark have their first sexual intercourse at the age of fourteen or younger. 12.9% of women in Norway and 17.8% of women in Sweden have their first sexual intercourse at the age of fourteen or younger (4). In the United States, the number is 20% of women aged fourteen or younger (5). Five percent (5%) of sixth graders are having sexual relations, and some schools are giving them condoms (6).

The ground reality is that people become sexually active in their teenage years, with or without marriage. Islam has taught marriage, but as a direct result of premarital sex, women disproportionately suffer because they are naturally more vulnerable than men to sexually transmitted diseases (STDs) (7).

What is Islam's solution? Islam addresses this reality with an institution of marriage where parents are involved in matchmaking. Islam has restricted men by only allowing sexual contact if they [the men] commit, through the woman's consent, to the emotional and financial support of marriage. Women have every right to choose a mate and cannot be forced by anyone to consent (8). Islam has also protected women by giving them the right to divorce anytime and for any reason (9).

Islam is the universal religion. It has taught a simple principle that applies across cultures and across time. Nature and reality have not changed, and what is moral does not change based on a few people's feelings. It bears reiterating that whenever nature determines that someone can be sexually active and healthy, without maternal complications associated with adolescent pregnancy, that is, for the most part, when they can choose to get married or, if the situation arises, to get divorced.

References:

1. Holy Qur'an (30:31)
2. Statutory Rape Laws By State, <https://www.cga.ct.gov/2003/olrdata/jud/rpt/2003-r-0376.htm>
3. Lane's Lexicon, Root: فَرَعَ, Entry: فَوْرَعٌ، فَوْرَعٌ
4. Acta Obstetricia et Gynecologica Scandinavica, Volume 99, Issue 2, Pages 175-185, February 2020, <https://obgyn.onlinelibrary.wiley.com/doi/full/10.1111/aogs.13732>
5. Guide to DHS Statistics DHS-7, 4:13, https://dhsprogram.com/data/Guide-to-DHS-Statistics/index.htm#t=Age_at_First_Sexual_Intercourse.htm
6. The Facts About Sexual Activity in Middle School, <https://patch.com/california/pleasanthill/facts-sexual-activity-middle-school>
7. Fact Sheet: 10 Ways STDs Impact Women Differently from Men, <https://www.cdc.gov/std/health-disparities/stds-women-042011.pdf>
8. Sahih al-Bukhari, Book 89, Chapter 3
9. Sahih al-Bukhari, Book 68, Chapter 12; Fiqh Ahmadiyya, vol. 2, p. 87

Comparing the Voting Rights of Women in the United States with Voting Rights in Islam

Dr. Mahmud Ahmad Nagi

The United States of America (U.S.) obtained independence from the British in 1776, announced on July 4 by a declaration, making it an independent country for the last two hundred and forty-seven years. Amongst the biggest democratic states in the world, it is the second in size behind India.

India gained independence from the United Kingdom (U.K.) in 1947 and gave women voting rights right away. The U.S. granted voting rights to women in 1920, one hundred and forty-four years after independence. However, only white women got the right to vote in 1920, and other women in the U.S. were awarded this right much later. Chinese women gained voting rights in 1962, and Black women were granted the right to vote in 1965. This shows apathy toward women in general and Black and Chinese women in particular.

Below is the timeline of the voting rights of women in the United States:

1848: The movement for the restoration of voting rights for women started when the first convention for women's rights was attended by three hundred in Seneca Falls, New York. Sixty-four women and thirty-two men signed a "Declaration of Sentiments." Unfortunately, the first meeting did not address the racism and oppression of black women.

1850: A national convention was held in Worcester, Massachusetts, to strategize for strengthening women's rights. More than one thousand people attended this convention. These meetings and conventions continued every year through 1860.

1860: Suffragists acquired 10,000 signatures for sending to Congress, requesting to prohibit sex segregation.

1872: Susan B. Anthony, alongside fourteen other women, voted in the election. Susan was arrested for voting illegally. The court fined her \$100, which she refused to pay.

1896: The National Association of Colored Women was formed.

1909: The “Women Suffrage Party” was founded in New York. This guided women to actively participate in politics for women’s voting rights.

1910: The first women’s suffrage parade took place in New York. In three years, about 10,000 participants paraded for the rights of women.

1913: Black women came into action. Black journalist and anti-lynching advocate Ida B. Wells formed the “Alpha Suffrage Club” and secured the election of Oscar De Priest, the first black member of Congress in the 20th century.

1916: The first woman, Jeannette Rankin of Montana, USA, was elected to the House of Representatives (1).

1919: The Nineteenth Amendment was signed into law, granting women the right to vote.

1920: White women were able to vote.

1924: Then Native American women earn the right to vote.

1962: After many years of struggle, Chinese women were granted the right to vote across all states. New Mexico was the last state to give them the authorization to vote officially.

1965: In the year 1965, finally, Black and Latina women were granted the right to vote (2).

The 19th Amendment granting women the right to vote was passed by the U.S. Congress on June 4, 1919, and ratified on August 18, 1920. This milestone was achieved after a lengthy and challenging struggle, both by women and men. This victory was achieved through decades of agitation and protests. Black women waited about five decades for the right to vote.

Hence, the liberal and democratic society of the United States took about 190 years to grant voting rights to all the women of the USA. Women struggled over the years and snatched their right to vote from the clutches of the male-dominated society of the United States. On the other hand, the Holy Qur’an, revealed some 1,400 years ago, enjoins both men and women to use their right to vote when it says: “Verily, Allah commands you to give over the trusts to those entitled to them, and that when you judge between people, you judge with justice” (3). Therefore, the possibility of denying women the right to vote does not even arise in Islam.

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) gave an example in his address to women on the occasion of the Annual Convention of 2008 in the U.K., citing how men in the U.S. were reluctant to accept a woman as President. He said: “In some cultures and families, women are considered of lowly stature. Even in the West, which claims to be the standard-bearer of women’s rights, only until a few decades ago, women had no status. Despite

raising slogans of liberation for women, even today, the well-educated people of the West oppose women attaining key positions. For example, in the recent American presidential elections, excuses were presented against a potential woman candidate, declaring: how could a woman be the President of the USA? They later did their best to cover up this impression, but a large part of the American population is not ready for a woman president. Apparently, America is a developed country and is said to be broadminded about freedom and civil rights, but even they could not stand the idea that a woman should be their President and leader of the country (4).”

In contrast to the United States, below is the list of Muslim women who are currently serving as heads of state (5):

1. Sheikh Hasina, Prime Minister of Bangladesh, 1996-2001 and 2009 - present.
2. Halimah Yacob, President of Singapore, 2017 - present.
3. Samia Suluhu, President of Tanzania, 2021- present.
4. Vjosa Osmani, President of Kosovo, 2021 - present.
5. Najla Bouden, Prime Minister of Tunisia, 2021 - present.

Additionally, below is the list of Muslim women who have served as heads of state in the past:

1. Benazir Bhutto, Prime Minister of Pakistan, 1988-1990 and 1993-1996.
2. Khaleda Zia, Prime Minister of Bangladesh, 1991-1996 and 2001-2006.
3. Tansu Çiller, Prime Minister of Turkey, 1993-1996.
4. Mame Madior Boye, Prime Minister of Senegal, 2001-2002
5. Megawati Sukarnoputri, President of Indonesia, 2001-2004.
6. Roza Otunbayeva, President of Kyrgyzstan, 2010-2011.
7. Atifete Jahjaga, President of Kosovo (not a Muslim majority country), 2011-2016.
8. Cissé Mariam Kaïdama Sidibé, Prime Minister of Mali, 2011-2012.
9. Sibel Siber, Prime Minister of Northern Cyprus (not a Muslim-majority country), 2013
10. Aminata Touré, Prime Minister of Senegal, 2013-2014
11. Ameenah Gurib-Fakim, President of Mauritius, 2015-2018.

In conclusion, men and women are equally addressed by the Holy Prophet Muhammad (sa), who said: “Loyalty to nation is part of faith” (6). To that end, Islam does not now, nor ever has restricted Muslim women from voting or

pursuing leadership roles that would allow them to serve their fellow citizens meaningfully (7). All of this is in direct contrast to the status of women before the advent of Islam, and to the evolution of women's right to vote in the United States and in other Western countries.

References:

1. Women in the United States House of Representatives, Wikipedia, https://en.wikipedia.org/wiki/Women_in_the_United_States_House_of_Representatives [Accessed February 28, 2023]
2. Emily Bloch, June 17, 2022, "When Did Women Get the Right to Vote? A Look Back at U.S. History." <https://www.teenvogue.com/story/when-women-got-right-to-vote-united-states> [Accessed February 28, 2023] (Adapted by the author).
3. The Holy Qur'an (4:59)
4. Mirza Masroor Ahmad (2008), "Islam and Women's Rights," Address to Ladies (Lajna) of the worldwide Ahmadiyya Muslim Community at the U.K. Annual Convention of Ahmadiyya Muslim Community on July 26, 2008, <https://www.khalifatulmasih.org/articles/islam-and-womens-rights/> [Accessed February 28, 2023]
5. List of elected and appointed female heads of state and government, Wikipedia, https://en.wikipedia.org/wiki/List_of_elected_and_appointed_female_heads_of_state_and_government [Accessed February 28, 2023]
6. Mirza Masroor Ahmad (2021), "Answers to Everyday Issues – Part 35: Hadith: 'Love for one's country is part of faith,' punishment of Sodom and Gomorrah, tattoos" <https://www.alhakam.org/answers-to-everyday-issues-part-35/> [Accessed February 28, 2023]
7. "Does Islam promote leadership roles/duties when it comes to women? Can Muslim women pursue careers?" <https://www.alislam.org/question/leadership-roles-duties-muslim-women-pursue-careers/> [Accessed February 28, 2023]

Q: What rights does Islam give to women?

A: "O women, do not despair. The book that you have been given does not require man-made amendments like the Gospel. It safeguards the rights of women just as it safeguards the rights of men."

Mirza Ghulam Ahmad, Noah's Ark, P. 130, Islam International Publications Ltd., Printed in UK, 2018.



poetry CORNER

وَرَعَدَكَ

Keep in mind and reflect upon the time, sister, when you used to be buried alive
The walls of the house shed tears of grief at your arrival in this world

When a father's false sense of honor would make his blood boil
Your mother would tremble [in panic] as if she had given birth to some [vile] snake

Those who nurtured you with [their] heart and soul would readily shed your blood
Their revulsion towards you would overpower their natural instincts

کلام
حضرت نیرہ نوابجے مبارک کلام

Look at what you were worth, what your value was! Just think how greatly you were respected!
That existence was worse than death, if you happened, by chance, to survive

**Poem by Nawab Mubarak Begum, Dure Adan (Urdu), Page 18, Edition: July 2, 2008.
Translated by A. Bushra Salam Bajwa and Wajeeh Bajwa**

Esteemed Status of Women in Islam

Dr. Amr Singh Mann

The contribution of women cannot be ignored in every facet of life as they have served and continue to serve in various roles, from daughters, sisters, wives, and mothers. The current worldwide Head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba), said: "In the establishment and development of any nation or community, the women play a fundamental and vital role, as the responsibility for the training of the future generations lies in the hands of mothers. They are the nation builders" (1). This article examines the Islamic point of view on the status of women to eradicate deep-seated misconceptions.

From a historical account of barbaric traditions of Arabia when a female child was buried alive, Allah in the Holy Qur'an poses the question, "for what crime was she killed?" (2). This was a question posed to humans around 1,400 years ago to ponder and to amend their ways, and to date, female foeticide is still committed, and humans are yet to learn. It is a gender bias where people consider it a disgrace to have a female child, and in the Holy Qur'an, it is referenced for them as an evil judgment for considering the birth of females shameful (3). The Holy Qur'an has firmly upheld women's rights as it educates about the complete equality of men and women. Many examples in the Holy Qur'an indicate where men and women are treated with equality, such as "O ye people! Fear your Lord, Who created you from a single soul and created there from 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). Everything has been created in pairs and asks for reflection, indicating there is no difference between a man and a woman (5). The word "zauj" has been used in the Holy Qur'an for man and woman as a pair indicating equality and clearly mentions that the human rights for women and men are equal (6). The rights to inheritance, earnings, and to become a property owner are referenced in the Holy Qur'an. The Islamic law of inheritance is an example of how the principle of social equality should be practiced between human beings (7). Islam has a concept of sharing equality from the earnings of men and women as they are reminded to share their works and rewards (8).



Allah has also explicitly mentioned the wife's rights, such as financial and non-financial rights. The provision of giving Mahr, an obligation, in the form of possessions gifted by the groom to the bride at the time of Islamic marriage, signifies the respect and honor given to the wife. This money should be given cheerfully, willingly, and well within the husband's means. The union is still valid if the husband does not propose Mahr at the time of marriage (9). The husband must meet the wife's needs of housing, food, clothing, medication, physical and emotional needs, or anything that can help to grow spiritually, all of which shows Islam's full protection of women's rights (10). This is expected according to the husband's means, as Allah does not burden any soul beyond their capacity (11). The Holy Qur'an reminds us to treat the wife with kindness, and if a husband dislikes his wife, he dislikes the creation of Allah, where He has placed so much good (13).

The Holy Prophet (sa) has said: "the best among you is he who treats his wife best" (12).

Almighty Allah has given mothers a very high status in the Holy Qur'an. The Holy Qur'an has mentioned Hazrat Mary (as), an exceptionally pious woman of noble character,

chosen to give birth to Hazrat Jesus (as) despite being a virgin. (14). Women can change the world by giving their children the right holistic training. A Hadith states: "Paradise lies under the feet of mothers" (15), suggesting that mothers have the utmost influence on the upbringing of their children and, if they strive make them righteous and pious as God-fearing human beings, can achieve the greatest of rewards, namely the ultimate goal of a believer, to please God and enter Paradise. It also signifies the mother's duty, where giving a very high status and responsibility reminds them that their neglect in the upbringing of children can result in the moral degeneration of society.

A woman can become pregnant, give birth to a child, and nurture it till they reach maturity (16). A mother educates her children to attain spiritual, physical, and intellectual maturity, which speaks volumes about the mother's status. Once, the Holy Prophet (sa) was asked who is the most deserving person to get better treatment, and he said it is your mother. The Holy Prophet (sa) was told by another person that his mother was ill-tempered, and he complained about her. The Holy Prophet (sa) reminded him that she was the same mother who used to stay awake throughout the night to feed him. The complainant said:

"I have recompensated all her favors by performing Hajj by carrying her on my shoulders." The Holy Prophet (sa) asked him if he could recompensate the pain and anguish experienced by the mother at the time of delivery of a child. This is a powerful observation given by the Holy Prophet (sa), reminding us to pause and to reflect and give due respect to mothers (17). Hazrat Mirza Masroor Ahmad (aba) advised mothers about being a friend to their children, teaching Salat (Islamic prayer) to them and having religious discussions (18). This illustrates the importance of the role a mother can play, to educate and spiritually nurture their children as Salat can clean the soul and help an individual attain spiritual blessings that last forever. It has another benefit as a form of physical exercise today, which would serve as a panacea.

Moving from exploring the role and status of women as a mother to political leadership, the Holy Qur'an references the Queen of Sheba (Bilquis). This democratic ruler ruled with a high degree of civilization (19). The power and glory of this wise and reflective political leader were at their height in 1100 B.C., and she continued ruling till 950 B.C (20). She was a leader blessed with faith after witnessing the miracle of Hazrat Suleman (as) (21) and showed her intelligence in understanding the miracles of Prophets.

These are some of the reminders Allah gives on how women's status and rights are protected in the Holy Qur'an. It gives us food for thought to reflect upon and to understand to always provide due respect to women.

References:

1. The High Status of Women in Islam. www.alislam.org/articles/high-status-of-women-in-islam/.
2. The Holy Qur'an (81:9-10)
3. The Holy Qur'an (16:59-60)
4. The Holy Qur'an (4:2)
5. The Holy Qur'an (51:50, 53:46 13:4)
6. The Holy Qur'an (75:40, 53:46)
7. The Holy Qur'an (4:8)
8. The Holy Qur'an (4:33)
9. The Holy Qur'an (4:5)
10. The Holy Qur'an (2:234)
11. The Holy Qur'an (2:287)
12. Tirmidhi, Hadith: 1162
13. The Holy Qur'an (4:20)
14. The Holy Qur'an (19:28)
15. Sunan an-Nasa'i 3104
16. The Holy Qur'an (46:16)
17. Treatment of Parents – Islamic Teachings. www.alislam.org/articles/treatment-of-parents-islamic-teachings/. [Accessed Feb. 27, 2023]
18. Al-Hakam, "Ahmadi Mothers Should Befriend Their Children and Discuss Faith with Them: Amila of Lajna Ima'illah Belgium Meet Hazrat Khalifatul Masih V," Nov. 16, 2022, www.alhakam.org/lajna-imaillah-belgium-amila-meet-huzoor/. [Accessed Feb. 27, 2023]
19. The Holy Qur'an (27:24), Short commentary by Ghulam Farid (2016)
20. The Holy Qur'an (27:34), Short commentary by Ghulam Farid (2016)
21. The Holy Qur'an (27:45)

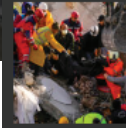


Türkiye and Syria Disaster Relief Appeal

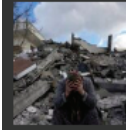
Learn More and Donate Now



52,800+
Lives lost



1.5 Million
People Homeless



14 Million
Affected People









Humanity First
Serving Mankind









Humanity First
Serving Mankind

Türkiye & Syria 2023 - Disaster Relief



 Medical Camps	4
 Doctors Deployed	39
 Volunteers	1,100
 Food Packages Distributed	2,550
 Blankets Donated	6,401
 Units of Clothes Donated	10,513

 Patients Treated	4,452
 Medicines Provided	8,219
 Volunteer Hours	7,462
 Meals Provided	63K
 Tents Distributed	225
 Monetary Value of Aid	339,880

Join us to raise \$1M for relief, recovery, and rebuilding!

<https://bit.ly/DONATEHFUSA>

AHMADIYYA MOSQUES IN THE USA

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

250 W Speedway Blvd, Tucson, AZ 8570.

CA – Bay Point - (Dar-us-Salaam Mosque)

520 Pacifica Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Hawthorne) - (Bait-us-Salaam Mosque)

13221 Prairie Ave, Hawthorne, CA 90250-6107

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)

7419 Passons Ave, Pico Rivera, CA 90250-6107

CA – Silicon Valley - (Bait-ul-Baseer Mosque)

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (American Fazi Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

FL – Orlando - (Bait-ul-Aafiyat Mosque)

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

GA – Atlanta - (Bait-ul-Ata Mosque)

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)

4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Bait-ul-Jaami Mosque)

25510 State Route 53, Glen Ellyn, IL 60137-7176

IL - Zion - (Fath-i-Azeem Mosque),

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

LA – New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Bait-ur-Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, MN (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Cary - (Mosque/Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Mosque Charlotte)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741



Yousuf Mosque - Tucson AZ



Bait-ul-Hameed Mosque - Chino CA



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

NV – Las Vegas - (Bait-ut-Tauheed Mosque)

6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)

941 River Rd, Schenectady, NY 12306-6526

NY – Buffalo - (Mahdi Mosque)

9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamd Mosque)

10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)

1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)

64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)

188-15 Mclaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)

1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)

6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)

297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)

3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)

637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)

9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)

245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)

2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkesburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)

7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)

101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqheet Mosque)

800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)

1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-Qayyum)

2801 Miller Ave, Fort Worth, TX 76105-4134

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)

2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)

5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Oshkosh - (Qamar Mosque)

300 N Eagle St, Oshkosh, WI 54902-4225



Bait-ul-Hamd Mosque – Binghamton NY



Bait-uz-Zafar Mosque – Queens NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-ul-Ahad Mosque – Cleveland OH



Bait-un-Nasir Mosque – Columbus OH

10 Conditions of Bai'at (Initiation)

DECLARATION OF INITIATION
by the ten conditions of Bai'at as follows:
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
I bear witness that there is none worthy of worship
except Allah.
He is one and has no partner.
And I bear witness that Muhammad is His servant
and His messenger.
From this day the Ahmadiyya Jama'at in Islam at
the presence of Masroor.
I bear witness with a firm faith, that Hazrat Muhammad
is the Messenger of Allah & blessings of Allah be upon him!

On December 1st, 1888, Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness.
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



SUBSCRIBENOW



The
Muslim Sunrise



www.muslimsunrise.com