

There is no deity but Allah



Muhammad is Allah's Messenger

The
AYESHA



ADAAB - E - HAYAAT

- ETIQUETTES OF LIFE

Salat from the
Quran and Hadith

Purdah
and Modesty

Marriage
in Islam

Tarbiyyat
of Children

Vol. 58

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Issue 2

EDITOR'S NOTE

A few items to note: The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol sa, which is an abbreviation for the prayer Sallallahu 'Alaihi Wasallam (may peace and blessings of God be upon him). The names of other Prophets and messengers are followed by the symbol as, an abbreviation for 'Alaihissalam' (on whom be peace). The symbol ra is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for Radi Allahu 'anhu/'anha/'anhum (may God be pleased with him/her/them). The symbol rh stands for Rahimahullahu Ta'ala (may God's blessing be on him). The symbol aba stands for Ayyadahullahu Ta'ala bin Asreehul Aziz (may God the Almighty strengthen his hands).

Opinions expressed in this publication are not necessarily those of the Ahmadiyya Muslim Community.

THE AYESHA

'The AYESHA' is the official publication of Lajna Ima'illah-USA, named in honor of Hazrat Ayesha^{ra}, wife of the Holy Prophet^{sa} of Islam. Hazrat Ayesha^{ra} was renowned for her piety, character and knowledge and remains a model and guide for Muslim women for all time. It is reported that the Holy Prophet^{sa} said of Ayesha^{ra}, "Half of your religion (Islam) can be learned from her."

The Lajna Ima'illah (Assembly of the maidservants of God) is an International Muslim Women's Organization established by Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, the second Khalifa (successor) to Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and founder of the Ahmadiyya Muslim Community.

Some of the Lajna objectives are to serve the spiritual and intellectual development of Muslim women, to enable them to raise their children in the practice of Islam and to serve humanity through beneficial programs. The aim of this publication is to educate, enlighten and inform readers on religious, social, and political issues with particular emphasis on Islam and the role of women in Islam.

TABLE OF CONTENTS

EDITORIAL

Dhiya Bakr
National President
Lajna Ima'illah-USA

Shazia Sohail
National Publications Secretary
Lajna Ima'illah-USA

Saadia Ahmed
Editor

Raazia Riffat
Layout Design

Tahira Zafar
Cover Design

SALAT

6 | How We Pray Matters: Salat Etiquette from the Quran and Hadith
Zuna Ahmad

7 | Etiquette of Salat

PURDAH

9 | Modesty and Purdah – An Essential Jihad
Saliha Malik

10 | Guidelines for Purdah and Modesty

MARRIAGE & RISHTA NA'ATA

13 | Islamic Basis of the Guidelines for Marriage and Rishta Nata
Dr Aziza Rahman

15 | Etiquette of Rishta Na'ata in Islam – Parents' Guide

17 | Guidelines For Marriage in Islam

19 | Etiquette of Ahmadi Muslim Wedding Celebrations
Anisa Bushra Salam-Bajwa

21 | Etiquette of Wedding Celebration

RAISING CHILDREN

24 | The Spiritual Responsibility of Raising Children
Ruqaiya Asad

25 | Guidelines for Tarbiyyat of Children

27 | Guidelines for Training Toddlers



THE GLORIOUS QURAN

And Allah increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort (19:77).

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى
وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ذُ
وَابًا وَخَيْرٌ مَرَدًّا ﴿19:77﴾

So go on reminding; surely, reminding is profitable (87:10).

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ﴿87:10﴾

SO SAID THE HOLY PROPHET^{SA}

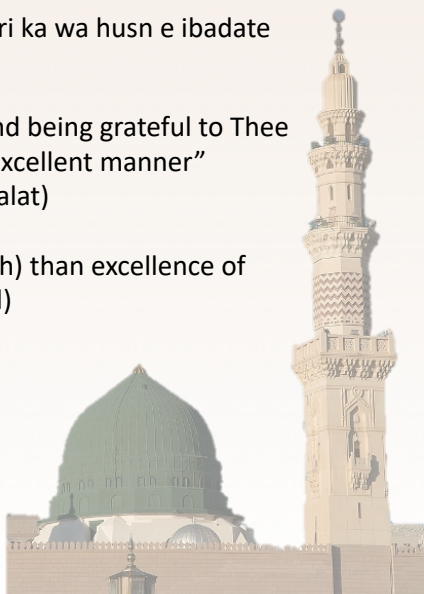
Prayer of the Holy Prophet (sa)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allah humma a'anni ala dhikrika wa shukri ka wa husn e ibadate ka.

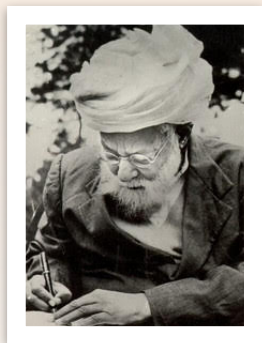
O Allah, assist me in remembering Thee and being grateful to Thee and performing Thy worship in an excellent manner”
(Abu Daud, Kitab-us-Salat)

Nothing is heavier in the scales (of Allah) than excellence of conduct (Abu Daud)



THE PROMISED MESSIAH^{AS}

“When we look at the kind of people they [the Sahaba] were and how they behaved before they accepted Islam, and how they were transformed by the company of the Holy Prophet (sa) and by submission to the Holy Quran, and how, in respect of their morals, their beliefs, their behavior, their demeanor, their conduct and all their practices, they rid themselves of their evil condition and entered into a pure and immaculate state; and when we look at the wonderful influence which brought a strange light and radiance to their rusty beings, we have to concede that this change was indeed miraculous and it was brought about specially by the Hand of God.” (Three Questions By A Christian and Their Answers, p.35, 2007 edition)



HAZRAT MUSLEH MAUDRA

“The truth is that other religious teachings regard the Shariah as arbitrary. To them it is nothing more than commands which must be obeyed to please the law-giver’s fancy. The slightest breach brings down a penalty. There is no forgiveness, no exception, no leniency. The Shariah, according to them, is nothing more than a manual of penalties. The Islamic view of Shariah is quite different. The Shariah rituals are not ends in and of themselves. They are exercises to help promote the really good life, the life of the heart. Therefore, if you fail to perform a prescribed ritual, you do not at once attract punishment, unless the omission or error violates the purpose of the exercise itself.

This does not mean, however, that the occasional wrong-doing is permitted in Islam. No. That is not so. Deliberate wrong-doing is a kind of holiday from moral life. It is rebellion; and certainly rebellion is not permitted. If in a school examination a student refuses to answer one question and says he will not answer, because he has so willed, his act will be treated as a sort of indiscipline. He is just asking for punishment. It amounts to insulting the institution. But if he is unable to answer one or two questions, that is quite another matter. That would not entail any punishment. But deliberate refusal would be quite a different story.” (Way Of The Seekers, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra); p.26-27)

Letter from the **EDITOR**



Dear Readers,

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu,

With immense gratitude to Allah, we bring you a special edition of *The Ayesha* focused on the timeless and transformative teachings of Islam on etiquette of living—*Adaab-e-Hayaat*. This edition is inspired by the comprehensive guidance compiled by Lajna Ima'illah USA, meant to serve as a guide and reminder of the standards of conduct we are blessed to uphold as Ahmadi Muslim women.

In a world that often encourages self-expression at the expense of self-restraint, Islam teaches us to grow spiritually and rise in dignity through humility and to build strong families and communities through modesty, respect, and spiritual discipline. From the way we perform Salat, to how we dress, how we raise our children, and how we carry ourselves at weddings and social events—every detail carries spiritual weight and an opportunity to earn Allah's pleasure. These etiquettes are not cultural relics or constraints—they are pathways to peace, dignity, and nearness to Allah.

What makes *Adaab-e-Hayaat* truly powerful is that it calls us to be intentional in our actions, mindful in our speech, and thoughtful in our interactions. Whether we are mothers, students, professionals, wives, or daughters, these teachings help us embody the beauty of Islam in every role we take on.

Let us use this issue of *The Ayesha* as an opportunity to self-reflect and realign. Ask ourselves: What kind of example am I setting for those around me? What areas of my life could benefit from more discipline, more prayer, more modesty, and more gratitude?

As we explore the Islamic etiquettes of life in this edition, may we find the strength to live with sincerity, the humility to keep improving, and the grace to uplift one another in the spirit of true sisterhood.

With prayers for our continued progress and nearness to Allah.

Saadia Ahmed

Editor, *The Ayesha*



HOW WE PRAY MATTERS: SALAT ETIQUETTE FROM THE QUR'AN AND HADITH

By: Zuna Ahmad

Islam goes beyond offering a religious philosophy to articulating a complete code of life. Islamic guidelines, based on the Holy Quran and the example of the Holy Prophet Muhammad (sa), link external behaviors with our internal state. The foremost example of this is Salat; since its external observances reflect the reverence and mindfulness with which a Muslim submits to Allah. These guidelines aim to cultivate both outer discipline and inner humility in our worship.

The first requirement of Salat, performing wudhu (ablution), constitutes an act of physical and spiritual purification. The Holy Qur'an reminds us that,

“Allah loves those who turn to Him and those who keep themselves clean” (Surah Al-Baqarah 2:223).

The Holy Prophet (sa) explained that through wudhu, sins are washed away with each drop of water, preparing the body, the mind, and the soul to stand before Allah.

Proper attire also reflects the sanctity of Salat. The Qur'an instructs, “O children of Adam! Take your

adornment at every time and place of worship” (Surah Al-A'raf 7:32).

Covering our heads, arms, and legs is a way to present ourselves with dignity before our Creator. These outer practices are not to be taken lightly—they reflect our inner state of respectful modesty.

In congregational Salat discipline in rows and movements reflects unity, equality, and the submission of body and soul. The Holy Prophet (sa) taught that straightening rows and standing shoulder to shoulder removes differences and prevents disunity. Gaps in rows or misplaced items, like bags or chairs, disrupt the harmony that Salat is meant to embody. The worshipper strictly follows the actions of the Imam as an act of willing obedience.

Consideration for others is another aspect of Islamic etiquette exemplified in Salat. The Prophet (sa) would shorten prayers upon hearing a child cry, showing concern for both the mother and the congregation. Praying for others in our Salat develops compassion and kindness which attracts Allah's love and mercy. Consideration for the worshipper

prohibits passing in front of one who is offering Salat. Similarly, if children are present, they must be closely supervised so that the prayer of others is not disturbed. Talking after Salat should be done outside the prayer area, maintaining the sanctity of the space.

The Promised Messiah (as) beautifully explained that true prayer is one in which the body's humility is

matched by the heart's submission. Salat is meant to be a spiritual ascension, and the etiquettes surrounding it guide us to that elevated experience. By honoring the practices taught to us by Islam we strengthen not only our individual relationship with Allah, but also contribute towards building a community of peace, respect, and spiritual connection.

ETIQUETTE OF SALAT

Before Salat

- Perform wudhu (ablution) carefully in accordance with the instructions of the Holy Quran (5:7) and the Sunnah of the Holy Prophet (saw). It is important not only for cleanliness, but also helps to clear the mind and make us more aware that we are about to present ourselves to Allah.
- As soon as you hear the Adhan, stop what you are doing and go into the prayer area and form lines for Salat in silence.
- Do not wait until Iqamat is said to join in the prayer.
- In the time between Adhan and Iqamat, remain sitting in the prayer lines to be occupied in Zikre-Illahi and Istighfar. The Holy Prophet (saw) said that a supplication made between Adhan and Iqamat is not rejected.
- Worshippers do not stand until the Imam stands and requests the Iqamat be recited.

Proper Attire for Salat

- Make sure that you are dressed properly for Salat.
- Head and hair must be fully covered with a scarf or dupatta, which should not be see-through. Long hair should be tucked inside, not visible hanging below the head covering.
- Cover your arms to the elbow; if you are wearing short sleeves then keep your coat on during Salat. Legs must be covered to the ankles.

- Shirts worn over pants must be long enough so that when you perform sajdah, the back of the shirt comes down far enough to cover your whole posterior. T-shirts or hip-length shirts are not long enough and should not be worn.

SALAT ROWS

- Start Salat row from the middle, (behind the Imam) and begin a new row when the previous row is filled.
- Stand close together so that you are “shoulder to shoulder”. Do not put purses and bags in-between sisters, as that creates gaps.
- Keep your rows straight. Many prayer halls have carpeting with marked Salat lines, so in order to keep “shoulder to shoulder” stand with your heels on the line. Do not stand alone in a line in Congregational Salat. At least two people are needed to make a new line.

CHAIR ETIQUETTE

- Sisters on chairs must remain seated during the entire Farz (obligatory) Salat to maintain unity and the integrity of the row. You may stand for qiyam in Sunnah or nawafil.
- Place chairs in rows in a separate section from the worshippers on the floor, either at the side or in the back. Single chairs should not be placed among worshippers on the floor as this disrupts the unity of the row.
- There should be no gaps among those seated on the chairs; sisters should sit “shoulder to shoulder” on the chairs.
- If you wish to sit on a chair during the sermon, but pray on the floor, sit at the end so a gap is not left when you get up.

Mothers with Young Children

- If you have young children, please stand in the last rows and make sure your children are with you throughout the Salat.
- Children must not be allowed to run in the rows, or in any part of the prayer area.
- If your child is noisy during Salat, whether he/she is laughing or crying, please take your child out of the prayer area immediately. You may complete your prayer later but do not allow the prayers of others to be disturbed.

After Salat

- When you have completed your Salat, please remain occupied in Zikre-Ilahi until everyone has finished.
- If you wish to talk, leave the prayer area so as not to disturb those who are still praying.

MODESTY AND PURDAH - AN ESSENTIAL JIHAD

Saliha Malik



“O Prophet! tell thy wives and thy daughters, and the women of the believers, that they should draw close to them portions of their loose outer coverings. That is more likely that they may thus be distinguished and not molested (Holy Quran Ch. 33: V. 60).”

Allah’s Commandment of Modesty and Purdah for Muslim men and women is an essential one and a great Jihad. This is the guidance which creates a safe society; it not only greatly benefits the individuals who observe it but also such a society is liberated from indecency and wrongful conduct. For those that embark on this journey, Allah promises His protection (33:60) and His special blessing of Falah – success (24:32).

Living in the Western Societies the

practice of Purdah becomes a great Jihad on account of the huge difference between the state of immodesty and lasciviousness of our surroundings compared to the simplicity of the Islamic dress code required of women. However, we can make it an advantage as to achieve success, there must be a sacrifice of self. Such a jihad brings us closer to Allah, teaches us the way of dignity, modesty, humility and chastity. As with every struggle, we seek help from Allah through prayer.

“And turn ye to Allah all together, O believers, that you may succeed (Ch. 24: V.32).”

Our Beloved Huzoor^{aba} explained the word Falah (success), which concludes this verse on Purdah, saying: “Allah has said that He has commanded women to observe Purdah because it is a means of attaining falāh. This one

word has so many meanings and so many positive connotations, to name a few *falāh* means prosperity, success, and the attainment of that which a person's heart desires or seeks. It means happiness and tranquility, and it means safety and security. *Falāh* also means a permanent state of blessings and true comfort and satisfaction of life. From these meanings of the word *falāh* it becomes clear just how benevolent and loving Allah is, whereby the reward for following just one of His commands is so vast and manifold. Indeed, Allah has said the reward for observing just this one command will be permanent safety and security and a lifetime of blessings, both in this life and the hereafter. What can be greater means of happiness for a lady than for her to know that by simply following this one

command she can obtain so much in return.” (Address at the concluding Session of the Lajna Ijtema UK 10/26/2014)

“Therefore, without any fear or complex,” Huzoor^{aba} says, “you should openly proclaim the fact that you take pride in your modest dress, in your hijab... You should openly declare that these are the essential safeguards that Allah Almighty has chosen in order to protect women, and so rather than being a restriction, hijab is actually a supreme right and protection afforded to Muslim women.” (Khalifat-ul-Masih V^{aba}, The High status of Women in Islam, National Waqifat-e-Nau Ijtema 2018, Bait-ul-Futuh, 2/24/2018).

Therefore, let us enter this Jihad with all our hearts!

GUIDELINES FOR PURDAH AND MODESTY

Purdah Is:

- For both men and women.
- To keep one's gaze lowered.
- To avoid watching inappropriate programs on TV or live on the stage.
- To avoid listening to foul language, inappropriate music, and refrain from idle conversation.
- To not attract the opposite gender by looks, conversation, and tone.
- To protect and respect women and not to oppress them.

Purdah outside/ at work/ at school

- Lajna members should avoid double standards: observe the same levels of purdah in public whether going to the Mosque or somewhere else.
- Minimum Purdah means:
 - A secure scarf should always be worn when going outside; the scarf alone is not enough. This is the recommended minimum purdah and no one should make his/her own definition of purdah.
 - The coat, or outer garment, should be loose fitting, knee-length or longer with full-sleeves.
 - The head covering should cover forehead, chin and hair, front and back. No make-up should be worn. If make-up is worn, then the lower face should be covered.
 - The coat and head coverings should not be decorative, embroidered or transparent.
- Immodest fashions should be avoided: e.g. tight or form-fitting clothes, skinny jeans with short tops, capris, tight pants, or leggings worn under dresses with high side slits; dresses with see-through sleeves or deep necklines. T-shirts, blouses or short tops with pants should not be worn even in the home.
- Showy fashions should not be for routine trips out of the home; it might be permissible at family gatherings or at women-only functions.
- Hats as part of a uniform are only permitted if worn over the scarf/hijab, otherwise Ahmadi Muslim women should not work at places where hats only are permitted.
- Students in school should keep a little separate from the opposite gender, not be involved in personal discussions or exchange contact information with each other to stay in touch.
- If girls are not allowed to wear a scarf in the classroom, they should cover their heads as soon as they come out of the classroom.
- Video chatting, sharing pictures on social networks, and chatting with an unknown person is very harmful and must be avoided.
- Boys and girls should not shake hands with each other.



Jama'at Gatherings

- Lajna members can give presentations in Lajna meetings.
- There should be separate seating arrangements for men and women in Jama'at tabligh events, including AMSA, AMWSA etc. If for some reason they have to be in the same hall, separate areas for refreshments must be provided.

General Recommendations

- Husbands should not ask their wives to relax their purdah or wear immodest clothes. If they do ask, respectfully take a stand for your religious right because this demand is against the teachings of the Holy Quran.
- Men and women should not sit together when visiting each other's houses even if women are wearing a coat and hijab. Office-holders must be more careful about this.
- Ahmadi Muslim women should join women-only gyms or health clubs. Wear modest, loose fitting clothing with full-sleeves and a scarf. Dancing in the name of exercise should be avoided.
- Mothers should teach their daughters to wear modest clothes in front of their father and brothers. Also teach your sons about modest dress and respect for their sister's modesty.
- Mothers should dress children from 3-4 years old modestly, so that the whole body is covered so that they can become used to modest clothing.
- Only real brothers are your brothers; there is no concept of "considering someone like a brother" in Islam, so purdah should be observed from all non-family men.
- Ahmadi Muslim women should also avoid keeping company with immodest women.
- Women who are office-holders must observe purdah in line with the teachings of the Holy Quran. The office-holder's forehead and hair from the back should be completely covered as is the commandment of the Holy Quran. Her body should not be on display. If she is acting on this then fine; if not, then no matter how efficient she is, if her purdah is not up to standard, she cannot be appointed an office-holder.

[Guidelines taken from the Sermons of Hazrat Khalifatul Masih V (aba)]



THE ISLAMIC BASIS OF THE GUIDELINES FOR MARRIAGE AND RISHTA NATA

By Dr. Aziza Rahman

All the guidelines provided for finding a mate and for establishing a happy marriage are based on the teachings of the Holy Quran, the Holy Prophet^{sa}, the Promised Messiah^{as} and his Khulafa.

Marriage in Islam is a deeply spiritual and social institution, rooted in the teachings of the Quran and the Holy Prophet^{sa}. It is not merely a contract between two individuals but a sacred covenant that brings about harmony, love, and mutual understanding and support between them. It also lays the foundation for a peaceful and ethical society in which children can be raised in a stable moral environment and future generations are safeguarded.

Marriage is also a means for spiritual growth and moral discipline, which affords mutual rights to both partners but assigns them different roles and responsibilities. The Holy Quran (4:35) indicates that husbands must provide financial support, emotional care and respect, while wives should maintain the home, raise the children and support their husbands.

The Holy Quran describes the purpose of marriage thus:

“And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are

Signs for a people who reflect (30:22).”

The Holy Prophet^{sa} further emphasized the importance of marriage when he said:

“When a man has married, he has completed one half of his religion: so let him fear Allah regarding the remaining half.”
(Mishkat al-Masabih)

The foremost guidance given by the Holy Quran for success in marriage is contained in the verses of the Holy Quran which were selected by the Holy Prophet^{sa} for the Nikah sermon (4:2; 33:71; 33:72; 59:19). These verses emphasize that the quality of taqwa (righteousness) plays an essential role in marriage, which requires that both partners remain mindful of Allah’s commands in their every word and action, that they pray constantly for Allah’s help and guidance, that they respect and fulfill each other’s rights rather than each demanding their own and that they overlook each other’s faults and

weaknesses with tolerance and patience. The sermon also promotes taqwa in dealing with each other’s relatives, honesty in both words and actions, and most importantly, to remember that the real purpose of life is to prepare for the Hereafter.

Taqwa is essential not only for a successful married life, but also plays a critical role in finding a match. The Holy Prophet^{sa} said:

“A woman may be married for four reasons: for her property, her status, her beauty and her piety, but you should give preference to a pious woman.” (Sahih Al Bukhari)

Following this guidance of the Holy Prophet^{sa}, the Promised Messiah^{as} established the department of Rishta Nata in order to assist righteous people to find suitable partners. In his Friday Sermon of December 24th, 2004, Hazrat Khalifatul Masih V^{aba} has given advice on all aspects of matchmaking.





ETIQUETTE FOR RISHTA NAATA (SPOUSE SELECTION PROCESS) IN ISLAM - A GUIDE FOR PARENTS

- Begin with absolute trust in Allah, sincere prayer & an open heart; start praying for the blessings of a good match from the time children are born.
- As Hadhrat Mir Nasir Nawwab (ra) [father of Hadhrat Amman Jan (ra)] said: ...“since this daughter of mine was born, I have never missed a namaz (prayer) in which I have not prayed: O Allah Almighty, whichever man is most agreeable and suitable in Your eyes, tie my daughter’s marriage knot with him.”
- Gently introduce the concept of the Islamic marriage system to children as they approach adolescence, encouraging them to pray for themselves. Keep discussions open so that when the time comes, they are clear on what to expect, i.e. consent of both parties, no option of courtship prior to marriage, strong communication & trust between parents & children, marriage is a lifetime commitment....
- Remind children often of these Ahadith: “Marriage is my precept and my practice. Those who do not follow my practice are not of me.” (Ibn Majah) “When a man has married, he has completed one half of his religion.” (Mishkat)
- Go into the process with a clear & correct intention- fully immersed in Taqwa. Remember “deeds are judged by motives”; marriage is no exception.
- Have “tawaqul-Allah” (trust in Allah Ta’ala). Maintain Islamic boundaries of modesty, respect & confidentiality throughout the process (& beyond)
- Do not assume you know every single like or dislike of your child; ask, listen carefully, guide patiently.
- Present your child in an accurate, positive light – this goes for everything from appearance to speech. Be real & sincere, never misleading, about family, education, finances, health etc.
- Remember, your child is marrying a person, not a set of data, so learn about others in a way that is personable, not mechanical. This is easier sometimes in a group setting, with trusted & sensitive family members present who can advise as needed.

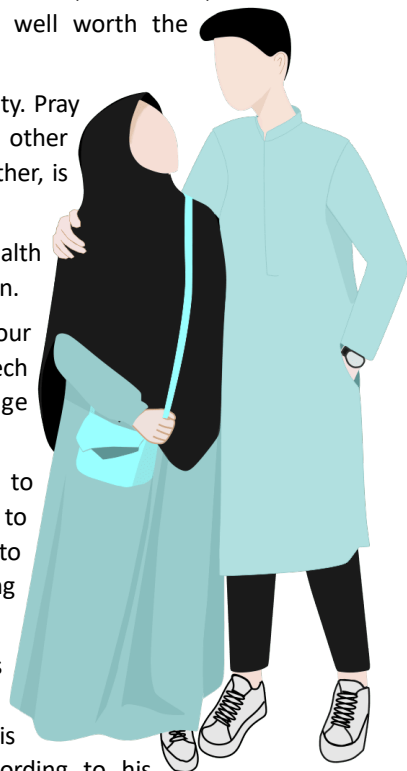
- Don't rely on one preconceived ideal for a spouse. Be open to different people & don't refuse to meet or talk with someone simply because they don't fit your image of the "perfect partner" for your child.
- Perhaps a candidate isn't as tall/thin/fair/smart/rich as you envisioned. No human being is perfect. Look at piety, modesty & the habits of his/her family; his/her employment and place of abode are less important factors.
- Remind your child that physical appearance, including theirs, changes over time. If a person's Taqwa & good character are predominant over physical attributes, have faith that an attraction can develop without one even realizing it; thus appearance becomes much less important.
- Be kind, not over-judgmental; the blessings of time & maturity can, and do, bring about self-improvement. After all, your child is probably not perfect either!
- Deciding whom to marry is not a decision to be rushed. It doesn't always have to take a long time (though procrastination is unfair to the other party) but due diligence is needed to investigate thoroughly, to engage your brain fully in the decision & to pray sincerely for guidance.
- The Holy Prophet (saw) taught his companions to seek counsel with Allah when making a decision. Salatul Istikhara is invaluable. Premarital counseling is also required for the prospective couple (available through Jama'at Rishta Nata Department).
- Post-marriage- it's easy to criticize & judge; put yourself in your new daughter's/ son's place & refrain from constantly voicing your opinion. Remind yourself you were once that newlywed, nervous person.
- In essence, treat your new daughter/ son the same way you want others to treat your child.
- Islam advocates simplicity in all gatherings; weddings are no exception.
- Visit www.rishtanata.us for more information about this department that was initiated by the Promised Messiah(as)



GUIDELINES FOR MARRIAGE IN ISLAM

All marriages require vast stores of patience, kindness, humility, sacrifice, empathy, love, understanding, forgiveness, hard work, and endless prayers! Give it your best—it's well worth the investment!

- Pray together at every possible opportunity. Pray sincerely for one another; remind each other often that the goal, individually and together, is to win Allah's pleasure.
- Be ever mindful of the comfort, the health and the feelings of your spouse; smile often.
- Safeguard the respect and honor of your spouse at all times; careless lapses in speech or action could affect your marriage adversely in the long run.
- Maintain behavior that is conducive to household peace and tranquility; learn to compromise, show tolerance and how to express yourself- don't expect mind reading skills from your spouse.
- Act as guardians of one another's property; be content and grateful for all Allah's bounties – as long as your spouse is providing for all reasonable needs according to his means, do not make excessive demands on him.
- Whether both spouses are working outside the home or not, each should be fully aware of the household finances.
- Make your spouse your main confidante, rather than your friends. Mutual trust is crucial in building a secure relationship. Be a good listener; give the most honest advice.
- Consult one another in all important family matters and handle the outcome graciously, even if you have to agree to disagree. Whatever is best for your marriage and for the family unit is what is most important, not the need to



be right.

- No one likes to feel taken for granted or dismissed. Take time to show appreciation for what your spouse does for the family. Make time for each other, even with hectic schedules.
- Try not to allow the luxury of familiarity over time make you lazy about your physical appearance in front of your spouse; the effort will not go unnoticed.
- Always be inclined to overlook the minor shortcomings of your spouse and be generous in forgiving and forgetting; re-examine your own weaknesses first. Aim to resolve conflicts quickly; do not let negativity fester. Once resolved, do not regurgitate past problems.
- Treat relatives of both sides equally, no matter how different their ways may be to yours; your efforts will strengthen mutual respect and affection.
- Getting married should mean something, primarily that you are willing to do whatever it takes to ensure spending the rest of your lives together. Don't start packing bags at the first sign of discord; view marriage as a lifelong, sacred relationship & you'll feel more committed to making it work. Don't let trifles lead to situations where tempers are lost and threats of divorce are pronounced. Put issues into perspective realistically, and pray; if major conflict still exists, seek confidential professional / spiritual guidance from reliable sources.
- In essence, dispense with selfishness, and always treat your spouse the way you would like to be treated. Follow this rule & your marriage will have a greater chance for success. Ignore this rule & turmoil or even, God Forbid, permanent failure, could be around the corner.



References / Sources for Marriage and Rishta Na'ata

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ETIQUETTE OF AḤMADĪ MUSLIM WEDDING CELEBRATIONS

A.Bushra Salām-Bajwa

In Islām, wedding celebrations serve to honor the sacred bond of marriage, which is framed within the love and fear of Allāh and approached with sincerity and humility. From the Aḥmadī Muslim perspective, the etiquette of these celebrations is deeply rooted in the Holy Quran and the teachings of Prophet Muḥammad (peace and blessings be upon him) through key principles emphasizing simplicity, modesty, as well as to adherence to Islamic teachings as guided by His Holiness, Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī, and his successors.

Marriage is viewed as obligatory and a part of Sunnah, as highlighted by the Prophet's emphasis on marriage alongside worship to his companions. The fundamental and only ceremonies mentioned in the Holy Quran are the Nikāḥ (marriage contract) and Walimah (reception given by the groom's family). Many South Asian Aḥmadī Muslims have adopted Hindu rituals through acculturation when Muslims and Hindus lived together in the united India, or through cultural diffusion after partition. These rituals do not originate in any way from Islāmic teachings and often promote extravagance. Consequently, Ahmadi Muslims are encouraged to celebrate weddings simply and modestly, avoiding unnecessary financial burdens and distractions from the occasion's spiritual essence, as the Holy Quran advises: "Surely Allāh loves not those who exceed the bounds (6:142)."

His Holiness Mirzā Ghulām Aḥmad^{as}, the founder of the Aḥmadīyya Muslim Community, advocated for unpretentiousness and advised against extravagance, particularly in wedding celebrations, stating that such practices not only deviate from Islamic teachings but also impose burdens. His fifth successor and current head of the Community, his Holiness Mirza Masroor Aḥmad^{aba} reiterates this perspective, highlighting the trend of lavish spending on weddings which often mimics societal pressures rather than reflecting

genuine piety. He has criticized the rising custom of lavish dinners for events like the mehndi (henna party) and unequivocally labelled the ronaq (pre-wedding reception from groom's family) as an unwarranted innovation, noting that excessive expenditure in these areas could instead support worthy charitable causes. His Holiness has consistently encouraged community members to embrace modesty and avoid wastefulness.

His Holiness Mirzā Masroor Aḥmad^{aba} has also criticized extravagant and demeaning customs related to jahaiz (dowry) during wedding preparations, highlighting that Islām only mandates the public announcement of Haq Mehr (bride's due right) as part of the religious marriage ceremony. He cautions against going into debt for the sake of social status and emphasizes the need to abandon frivolous practices in favor of adhering to Allah's commandments. In a letter dated January 22, 2010, he addressed the cessation of certain customs like hiding the groom's shoes and giving him milk to drink, stressing that future violations would result in punitive measures. Similarly, the fourth successor of the Promised Messiah, Hazrat Mirza Tahir Aḥmad^{rh} underscored the importance of simplicity in weddings, advocating for a focus on the spiritual significance of the union. Simply put, Islām Ahmadiyyat emphasizes that a successful marriage is grounded in mutual respect and faith. Aḥmadī Muslims are encouraged to reflect on their privilege in accepting the Promised Messiah^{as} and to practice marriage in accordance with Islamic teachings, ensuring that wedding celebrations align with those teachings and with financial means.

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ETIQUETTE OF WEDDING CELEBRATIONS

Mehndi

- A Mehndi function can be held if desired but is not obligatory. It should be held in the bride's home and be limited to the bride's female relatives and close friends. If the home is very small, permission may be requested to rent a space.
- The Mehndi function should be kept simple and money should not be wasted on:
 - Celebrations held on several days well before the wedding day.
 - Different decoration of stage and bride's seating for each day.
 - A large variety of foods.
 - Printed invitation cards just for Mehndi party.
 - Expensive and excessive clothing for the bride, groom, and other family members.
 - Only female members of the groom's family may be invited.
 - The selection of songs to be sung by the bride's friends should be decent and avoid coarse language. The songs should not promote the concept of "shirk" (association of someone with Allah) or concepts of other religions or have immodest lyrics..
 - Similar functions in the name of 'ronaq' from the groom's side are innovations and not be held.
 - The bride's family provides the mehndi. The bringing of mehndi by the groom's family is a Hindu custom and should be avoided.
 - Absolutely no dancing is allowed in any function.



Rukhsati

(Wedding reception)

- Purdah must be strictly observed with separate seating areas for men and women.
- Money should NOT be wasted on:
 - Expensive and fancy bridal dresses for the purpose of showing off or to impress others.
 - Expensive wedding invitations, excessive decoration of the house, stage, and bride's seating.
 - Large variety of foods.
- Playing songs or music is not permitted.
- Any ring given to the groom should not be made of gold.
- Giving milk to drink to the groom and hiding his shoes to demand money from him should be avoided; these are Hindu customs.
- Only a female photographer/videographer is permitted on the women's side. Men should not come to the women's side if non-family women are present.
- Non-family men are not allowed to videotape at family events.
- The groom and his male friends/relatives should not be called to the women's side when purdah observing women are present. An announcement should be made so they can put on their purdah.
- Women servers only should be used on women's side. This arrangement can be done beforehand when the caterer is being selected.
- At the time of Rukhsati (the bride departs with the groom) prayers should be offered instead of songs.
- The bride should observe purdah when she arrives and when she leaves with her husband. A large chador can be used for coverage.
- The Holy Quran should never be held over the bride's head to have her walk under it at the time of Rukhsati.
- Money should not be wasted on rental of expensive cars or limousines.
- Showing off the Jahaiz (things given to the bride by her parents) should not be practiced.
- Gifts, money, or any form of Jahaiz from the bride's family should not be

expected or demanded by the groom's family.

- Giving gifts to the groom's family or relatives from the bride's family just to follow a custom should not be practiced.



Walimah

The same guidelines as for wedding reception should be followed

- Mixed gatherings are never allowed.
- It is a Sunnah (practice) of the Holy Prophet (saw) to serve food at the Walimah, but it is not necessary that it should be a lavish feast or on a large scale.
- The scale of the Walimah should be according to one's own means.
- The bride's family should not be asked to contribute to the Walimah as it is the responsibility of the groom's family.

General Recommendations for Weddings

- Weddings are a time of happiness thus appropriate celebration is recommended but no ostentation.
- Prayers should be offered more than anything for the new couple.
- Taqwa and simplicity should be the top priority. Wastage of money on any occasion for the purpose of showing off or to impress others should be avoided in every event.
- Bid'at (innovations) from non-Islamic cultures must be avoided. These include:
 - Gift registry
 - Bridal showers and requesting "no boxed" gifts i.e. requesting monetary gifts only.
 - Father walking bride into women's side or bridegroom receiving bride in women's side when nonfamily women are present.
 - Bride and groom cutting cake together when non-family women are present.
 - Mixed gatherings are never permitted in any function. Purdah should always be observed.
 - Dancing in any event is not allowed.

[Guidelines taken from the Sermons of Hadhrat Khalifatul Masih V (aba)]

وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهُ. إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٧﴾

And when you are greeted with a prayer, greet ye with a better prayer or at least return it. Surely, Allah takes account of all things (4:87).

THE SPIRITUAL RESPONSIBILITY OF RAISING CHILDREN

By Ruqaiya Asad

The rearing of children is one of the most significant and honorable roles Allah has granted to men and women. In fact, the attentive and devoted training of children is seen as an act of worship and a means of gaining nearness to Allah. In Surah Al Anfal, verse 28 of the Holy Quran, Allah says: "And know that your wealth and your children are but a trial and that Allah has with Him a great reward." In this verse, the word fitnah or trial is used to describe the responsibility of rearing children. This spiritual challenge tests our own spirituality, dedication, and love of Allah and faith and our desire to inculcate the same in the next generation. In addition, parents are also tested on a physical, emotional and psychological level in guiding and bonding with their children. This is why the Lajna pledge asks us to always be ready to sacrifice our children for the cause of faith and nation. It means that we will sacrifice other aspects of our lives such as materialism and worldly activities in order to make time for the Tarbiyyat of children. Children who develop into adults with moral integrity and firm faith in Allah will, insha'Allah, not only insure the future of Ahmadiyyat Islam, but also help to bring about justice and mercy in the secular world. The Holy Quran advises, "O Ye who believe! Fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is well aware of what you do (59:19)."

The role of parents in taking the time and effort to instill character, values and beliefs in their children is essential for the future of humanity and is one of the greatest efforts we can make for our own souls as well.

The Islamic approach to rearing children, like all teachings in Islam, is a holistic one. In this regard, the guidelines presented here address the spiritual, physical, emotional and intellectual aspects of a child's being from establishing a relationship with Allah to habits of hygiene to emotional validation. Above all, the successful application of these guidelines is rooted in parents' respect and love for their child as an individual person and as an immense blessing from Allah. With this foundation and the teachings of the Holy Quran, the Prophet Muhammad^{sa}, the Promised Messiah^{as} and Khulafa, parents may endeavor to rear children who are loving, just, generous, confident in their identity, strong in faith, knowledgeable in their beliefs and firm in Islamic habits, insha'Allah.

GUIDELINES FOR TARBIYYAT OF CHILDREN

- Remember that a child is a gift from Allah Ta'ala who is in your care. Show your gratitude to Him by doing your utmost to raise the child with love for Allah. If you give your child a deep and abiding faith in Allah, it will be his strength and his light when all else fails.
- Be regular in your Salat and offer tahajjud to pray for your child. Pray for your child in every Salat, asking Allah constantly for His help in guiding and protecting your child.
- Teach your child to love Allah Ta'ala, the Holy Prophet (saw), and the Promised Messiah (as), Khalifatul Masih and also to love his fellow beings.
- Teach your child to be regular in Salat. Strive to offer each Salat in congregation; if not then offer at least two Salat every day in congregation.
- Always remember that children learn by example. Telling a child something is not teaching him. Keep in mind that children are great imitators, so give them something great to imitate.
- Do not admonish a child all the time. The Promised Messiah (as) would advise his children about righteous ways and would keep a watchful eye on them, but would abstain from petty criticism and constant snubbing. Hadhrat Amman Jan (ra) also followed this approach. She expressed this attitude in the wise words; "Do not say to a child 'listen' all the time, but then when you do say it, then enforce what you say so the child develops the habit of obedience. However, do not bother him all the time."
- Discipline your child with gentleness and reason. Don't let anger throw you off balance. If he knows you are fair, you will not lose his respect or his love. And make sure the punishment fits the crime. Even the youngest child has a keen sense of justice.
- Address your child politely and courteously, for a child is a great mimic. If you address it rudely, it will return the compliment in kind.
- Show your child that you have trust in him. The Promised Messiah (as) had great confidence in his children and never expressed any doubts about them. Consequently, the Promised Messiah's children always felt too ashamed to ever do anything contrary to his will. More importantly, they never concealed anything from their parents.
- Teach your child to abhor lying. Hadhrat Amman Jan (ra) did not stress anything more in her children than "developing a repulsion for deceit". She insisted that her children must never lie despite fearing the worst consequences. She taught that falsehood is indeed a form of "shirk" (idolatry), because the perpetrator does it out of fear

of an individual or punishments, which they perceive as greater than Allah Ta'ala.

- Remember that a child needs two parents. Present a united front for successful implementation of training your child.
- Tell the child that it is nice and good. The Holy Prophet (saw) said: "Do not curse a child for when you curse, angels add: 'Let it be like that; and like that he becomes.'" Incidentally, this also means that angels are responsible for the consequences of actions. When you tell a child it is bad, it draws an imaginary picture in which it figures itself out as bad and does in fact become bad. Therefore, do not abuse a child. Praise her, and teach her to be good. A child should not be allowed to become obstinate. If she persists in being stubborn, her attention should be diverted to something else.
- Teach your child to admit his mistakes, as a matter of habit. Do not try to hide your own mistakes before your child; be sympathetic when he commits a mistake; let him feel that the mistake is a kind of loss he has suffered.
- If you need to reprimand your child, do not do it in front of others; speak to him in private.
- A child should not be over-indulged. Too much petting or caressing leads to many vices. Do not smother your child with superficial manifestations

of "love." The purest and healthiest love expresses itself in daily training, which breeds self-confidence and independence.

- Do not hand your child everything he wants. Teach him the importance of earning a reward; encourage achievement and accomplishment.
- Teach your child the value of hard work. Let him know a useful life is a blessed one and a life of ease and pleasure-seeking is empty and meaningless.
- Constantly guide your child in matters of etiquette.
- Respect your children. The Promised Messiah (as) would listen to his children attentively, as if they were respected elders of the Community.
- Pray continuously. Hadhrat Amman Jan (ra) emphasized the importance of prayer. She prayed continuously, day and night. Almost every utterance and action became a prayer on Hadhrat Amman Jan's lips. For example, whilst eating with any of her grandchildren she would put a morsel of food in their mouth uttering; "Oh Allah Almighty, make his/her fortune good". Also, if one of the children was leaving the house, Hadhrat Amman Jan (ra) would bid farewell with a prayer; "Go, and may Allah Almighty be your Protector and Helper". She also instructed them to offer the greeting of "Salam" as they entered and left the house

GUIDELINES FOR TRAINING TODDLERS

- Training a toddler to sit still and behave in public begins at home.
- Remember that you are in charge of your child, you make the rules; not the other way around!
- Practice the following at home when your child is a year old: sit with your child in your lap. When he starts to wriggle and wants to get down, restrain him gently and keep holding him while talking to him gently. After a few minutes, allow him to get down. Do this regularly, increasing the time before you allow him to get down. Praise him for listening to you, and the baby will soon understand the concept that he can get down only when you want, not when he wants.
- It is harder to control children when other children are not behaving, but do not give up. Advise other mothers to join you in efforts to maintain discipline.
- If your child begins to scream or cry, take him outside. Calm him down and return to the meeting. If you allow him to remain outside and play, he will repeat the behavior again.
- Hold infants and toddlers in your arms during Salat. If necessary, leave the prayer area with the child and offer your Salat afterwards.
- When a child is two to three years old, teach them what a mosque is and why quiet behavior is important. Make sure you are setting a good example yourself. Keep your children next to you at all times. It is your duty to watch them.
- When on the way to the mosque or meeting, remind your child of how you expect him to behave and what the consequences for good or bad behavior will be. Follow through and always reward good behavior when you get home from a meeting.
- A 'quiet' bag can be helpful. Have a bag with a coloring book, crayons or small books to keep a preschooler busy, but no musical or noisy toys.
- Pray for your child and for all the children of the Jama'at.



Small Acts. Big Rewards.

“Whoso does a good deed shall have ten times as much.” (6:161)

In this Mosque, we lovingly remind each other about these small acts to earn big rewards.

Be the first to say Salaam

“O Messenger of Allah! When two persons meet, who should greet the other first? The Messenger of Allah (ﷺ) said, The person nearest to Allah.” (Tirmidhi)

Turn your cell phones off

“I have single-mindedly devoted the whole of my attention to Him Who created the heavens and the earth.” (Quran 6:80)

Stand shoulder to shoulder

“Establish the rows for prayer, stand shoulder to shoulder...Whoever connects a row, Allah will connect with him. Whoever breaks a row, Allah will break from him.” (Abī Dāwūd)

Perform ablution properly

“He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah will pardon his sins.” (Muslim)

Offer Tasbih after Salat

“There are some words, the reciters of which will never be disappointed. These are saying Subhan-Allah 33 times, Al-hamdu lillah 33 times and Allahu Akbar 34 times; and these should be recited after the conclusion of every prescribed prayer.” (Muslim)

Stay quiet during Adhan

“Whenever you hear the Adhan, say what the Mu’adhin is saying.” (Bukhari)

Don’t waste food

“The Messenger of Allah (ﷺ) commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies.” (Muslim)



SELF-EVALUATION

	I model this for others	I forget some times	I lapse (willfully ignore)	I am working on this	This is challengin g for me	I haven't thought much about this	This is a future goal for me
Zikr-i-Ilahi	☐	☐	☐	☐	☐	☐	☐
Fear of God	☐	☐	☐	☐	☐	☐	☐
Acquiring knowledge	☐	☐	☐	☐	☐	☐	☐
Humility	☐	☐	☐	☐	☐	☐	☐
Thankfulness	☐	☐	☐	☐	☐	☐	☐
To think well of others	☐	☐	☐	☐	☐	☐	☐
Modesty	☐	☐	☐	☐	☐	☐	☐
Steadfastness	☐	☐	☐	☐	☐	☐	☐
Capacity to excel	☐	☐	☐	☐	☐	☐	☐
Plain living	☐	☐	☐	☐	☐	☐	☐
External cleanliness	☐	☐	☐	☐	☐	☐	☐
Generosity	☐	☐	☐	☐	☐	☐	☐
Friendship	☐	☐	☐	☐	☐	☐	☐
Honesty	☐	☐	☐	☐	☐	☐	☐
Forgiveness	☐	☐	☐	☐	☐	☐	☐
Keeping of promises	☐	☐	☐	☐	☐	☐	☐
Reconciliation	☐	☐	☐	☐	☐	☐	☐
Keeping secrets	☐	☐	☐	☐	☐	☐	☐
Cheerfulness	☐	☐	☐	☐	☐	☐	☐
Hospitality	☐	☐	☐	☐	☐	☐	☐

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THE SYMBOLS ON THE FLAG OF LAJNA IMA'ILLAH

CRESCENT MOON: The new era in the spiritual darkness of the modern age

STAR: Six-pointed, denotes the six articles of faith; belief in One God, His Angels, His Books, His Prophets, the Day of Resurrection, and Divine Decree

THREE DATE TREES: Three excellent women and mothers in the history of humanity; Hazrat Hajira^{ra}, Hazrat Maryam^{ra}, and Hazrat Amina^{ra}

OASIS: Motherhood that thrives on spiritual water

THE WHITE MINARET: The prophecy about the Promised Messiah^{as} has come true

SUN RISING IN THE WEST: Success of Islam and Ahmadiyyat in the West, as per the prophecy of the Holy Prophet^{sa}