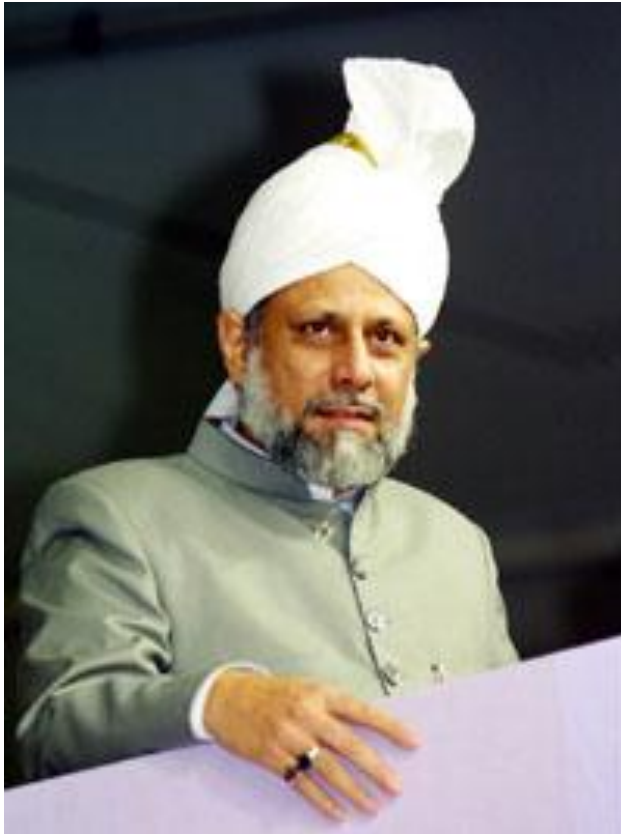


# AHMADIYYA MUSLIM COMMUNITY OF SEATTLE NEWSLETTER

Volume 1, Issue 7

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Ahmad (AT)  
Supreme Head of the  
Ahmadiyya Muslim  
Community**

**T**True believers are regular in their Salat and worldly matters are not a hindrance in their observance of Salat, these are the people who have high morals and this indeed is a sign of the true worshippers of God. These are the high standards of Salat that we do not simply have to attain and be regular at, rather every fiber of our being and our very soul should turn to Allah and prostrate to Him and our hearts should make entreaties that take us close to Allah, that bring about a revolutionary change that reflects the pleasure of the One God.

-Hazaar (Friday Sermon Feb 22, 08)

## Events Calendar MARCH 2008

3/02/2008	12:30 PM	Tabligh Event	3/16/2008	11:00 AM	Children Class
3/02/2008	02:00 PM	General Meeting	3/16/2008	12:00 PM	Auxiliary Meetings
3/02/2008	02:30 PM	Food Distribution	3/21/2008	07:30 PM	Sports
3/07/2008	07:30 PM	Sports	3/23/2008	10:00 AM	Amila Meeting
3/09/2008	10:00 AM	Taxes Workshop	3/28/2008	07:30 PM	Khuddam Aamila Meeting
3/14/2008	07:30 PM	Sports	3/29/2008	01:00 PM	Women's Symposium on Money

# Social Peace

## Bushra Bajwa

The book club is on to its fourth book, Islam's Response to Contemporary Issues, by Hadhrat Mirza Tahir Ahmad RA. In this article I am going to summarize some of the points discussed in chapter 2 of this book. This chapter, titled Social Peace, explains how Islam aims to achieve this objective, and clarifies some of the grave misconceptions about Islam.

Central to the Islamic way of life, is the belief in the hereafter. Knowing that we will be rewarded and punished for our actions, Muslims aim to achieve the highest moral values and to acquire Godly attributes. However, many people in today's society fail to acknowledge the hereafter, where they will be made accountable for their previous actions. They do not strive to abstain from immoral behavior, believing if it goes by undetected, it will not be questioned. Today, decadent conduct is justified in the name of pleasure-seeking. Satisfying human needs and desires is becoming more and more difficult. It is for this reason, Islam tells us to control our emotions and derive pleasure and satisfaction from activities such as praying.

Light entertainment is neither bad nor prohibited in Islam. However, if the entertainment begins to have a negative impact on society as a whole, it is considered vain and forbidden by the Holy Quran.

Islam requires sophistication at all levels of social activity. One of the main ways of achieving this is through the segregation of sexes. This concept is widely misunderstood in the West because of the misapplication of the true teachings of Islam in many parts of the Muslim world and also because of the

negative role of Western media. Reasons for segregation include: to preserve the sanctity of the family unit; to divert social energies to constructive purposes; and to prevent misery from insincerity and exploitation. Contrary to popular belief, "The role which women play in the Islamic social system is certainly not of concubines in harems nor of a society imprisoned in the four walls of their homes, barred from progress and deprived of the four walls of knowledge" (92). There is no difference between the fundamental human rights of men and women in Islam. Women have equal rights to men.

Another widespread misconception about Islamic teachings is that of polygamy. Islam permits a man to marry up to four wives. This is not a generality, nor is it for the sake of pleasure seeking, but it is situation-specific and puts the burdensome responsibility on men to treat all wives equally. Islam emphasizes marriage for every man and woman. By allowing men to marry more than once, Islam provides security for widows, orphans and handicapped women and avoids the great risk of breach to society through violation of marital sanctity.

This chapter teaches us that peace and harmony in our households and in the world we live in is only possible by disciplining and curtailing our desires and keeping them in check. In the West, the teachings of Islam are often viewed as harsh and unjust. However, Islam teaches us to be socially responsible. Muslims are not deprived of pleasure, but they experience pleasure in the way of God and thus worldly pleasures become superficial. This is a very comprehensive book which helps us to better understand the true purpose of Islamic teachings especially in relation to the society we live in and is a must read for anyone who wishes to engage in interfaith dialog. ♣

# Eid-ul-Adhiya

Halla Ahmad



Why do Muslims celebrate Eid-ul-Adhiya? Well, Eid-ul-Adhiya is celebrated to honor the compliance of Hadrat Ibrahim<sup>as</sup> and his son Hadrat Isma'eel to the commandment of Allah. Hadrat Ibraheem had multiple dreams in which he saw himself sacrificing his oldest son, Isma'eel<sup>as</sup>. He presumed that it was Allah's will that he should sacrifice his son. His son, obedient to Allah's command, readily agreed. Just as Hazrat Ibrahim<sup>as</sup> was about to sacrifice his son, Allah commanded him to stop and gave him the news that he had indeed fulfilled His command. Allah was very pleased with Hazrat Ibrahim's obedience and told him to sacrifice an animal instead. In remembrance, Muslims celebrate Eid-ul-Adhiya, the Eid of sacrifices, and are required to sacrifice an animal after Eid prayer.

In our beautiful jamaat of Seattle, all of us Ahmadis and guests get together at our center on this blessed day. First we all gather together for the Eid prayer, which consists of two raka'aats. In the first Raka'ah, the Imam repeats Takbeerat seven times, raising his hands to his

earlobes each time. In the second raka'ah, takbeerat are said five times. After prayer, the Imam gives a sermon on any fitting topic. After the sermon, the Imam leads us in silent prayer. Then comes the hugging, my favorite part! It's important to get your vitamins the day before, because these ladies can hug! The hugging sure builds up an appetite and by this time the food is ready to eat. The food is usually prepared by the women individually or sometimes all the men get together the night before and cook together. Everyone eats and has a jolly good time together as they engage in uplifting conversations.

After we leave the center, my family gets together with our extended family at one of our houses. The adults watch the Eid programs on PTV or Geo, while the kids play Xbox or Game Cube. We all eat dinner together and have a jovial time! After dinner, all the kids go out for ice cream, another one of my favorite events on Eid. Along with all these social aspects of this holiday, we should never forget the religious aspect, and we should always remember the sacrifices made on this divine day. ♣



# Learn Urdu

Practice reading the passage below from the writings of the Promised Messiah. The meanings of difficult words are given at the end:

واضح رہے کہ صرف زبان سے بیعت کا اقرار کرنا کچھ چیز نہیں ہے جب تک دل کی عزیمت سے اُس پر پورا پورا عمل نہ ہو۔ پس جو شخص میری تعلیم پر پورا پورا عمل کرتا ہے وہ میرے اُس گھر میں داخل ہو جاتا ہے جس کی نسبت خدا تعالیٰ کے کلام میں یہ وعدہ ہے کہ اِنِّیْ اَحٰفِظُ کُلَّ مَنْ فِی الدَّارِ یعنی ہر ایک جو تیرے گھر کی چار دیواری کے اندر ہے میں اس کو بچاؤں گا۔ اس جگہ یہ نہیں سمجھنا چاہیے کہ وہی لوگ میرے گھر کے اندر ہیں جو میرے اس خاک و خشت کے گھر میں بُو د و باش رکھتے ہیں بلکہ وہ لوگ بھی جو میری پوری پوری پیروی کرتے ہیں میرے رُو حانی گھر میں داخل ہیں۔

واضح

Wa-ziah (It should be clear)

اقرار

Iq-Rar (Accept)

عزیمت

Azee-mat (Steadfastness)

نسبت

Nis-bat (with regards to)

چار دیواری

Chaar-Divari (Four walls)

خاک و خشت

Khaak-o-Khisht (Mud and bricks)

بُو د و باش

Bood-o-Baash (to reside)

رُو حانی

Roohani (Spiritual)

پیروی

Pair-vi (to follow)

تعلیم

Taa-leem (teachings)

کلام

Ka-laam (Words)

اعمال

Amal (action)