

Al-Hilal



A Magazine for Children

2005-1

US \$2

Letter from Al-Hilal Staff

Assalāmu ‘alaikum, and welcome to the Spring 2005 Issue of Al-Hilāl. It is hard to believe what has taken place in the last few months. In November 2004 President Bush took office again for his second term as President of the United States. In December 2004, the world saw one of the worst natural disasters of our time—an earthquake and tsunami (giant tidal wave) hit hard countries like Indonesia, India and Sri Lanka. Sadly many people lost their lives and their homes. Please remember these devastated people in your prayers and while reading this Al-Hilāl, dedicated to friendship, think about how you can increase your friendship with people from across the globe.

Maybe ask your teacher if you can hold a food or clothing drive. Or see if your class can write letters to children in a faraway country. Be a part of the solution!

Wassalām,

Rabia Chaudhry

Al-Hilāl Magazine Editorial Staff

Quarterly Al-Hilāl. A magazine for children, by children, that provides them with a creative opportunity to learn about the world around them, and how to apply the teachings of Islam and Ahmadiyyat to their daily lives.

Al-Hilāl (The New Moon) is published by the Ahmadiyya Movement in Islam, under the auspices of the Children’s Magazine Committee, and directed by Dr Ahsanullah Zafar, National Amir, Jama‘at Ahmadiyya, USA. The publication of this magazine was launched by the late *Hadrat Sahibzadah* M. M. Ahmad (1913-2002). The members of the committee are *Maulana* Zafrullah Hanjra, Ahmadi Muslim Muballigh (Missionary) at Houston, TX; *Maulana* Azhar Haneef, Ahmadi Muslim Muballigh (Missionary) in Philadelphia; Shanaz Butt, Sadr of Lajna Imaillah, USA; Naseem Waseem, Sadr Majlis Khuddam-ul-Ahmadiyya, USA; Tazeen Ahmad of Maryland; Musa Asad of Maryland; and Syed Sajid Ahmad of North Dakota acting as the secretary of the committee.

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Front Cover Design Courtesy of Sumera Choudhary

Picture Courtesy of Rashid Arshad

FRIENDS

By: Anila Bhatti Age 14
York/Harrisburg Jama'at



friends friends friends

together till the end
the family you choose

there when you win
there when you lose

friends friends friends

they aren't something you simply use
like socks or some old shoes

They are there to have, to keep
To cherish with love so deep



On The Front Cover

The photograph on the cover was taken in April 1982 during a summer camp for Atfal and Nasirat. Highlight of the picture is pioneer American Ahmadi Muslim, Br. Muhammad Sadiq, seated in the center. The location is basement of the residence of Dr. Ahsanullah Zafar, our present Amir. The little boy on the microphone is Mubashar Ahmad, now in his 30s, masha'allah. Dr. Shahid Ahmad of SI is seen on the floor in foreground on left. Dr. Mannan Malik of Willingboro is seated next to Br. Muhammad Sadiq. (Rashid Arshed)

friendship between the Holy Prophet and Hadhrat Abu Bakr

Najm-ul-Huda Kahloon

Baltimore



What is friendship? What is your definition of it? Can it be measured? Friendship is a bond of trust and mutual love and respect. As we go through history, we witness innumerable friendships, but none paralleled to that of *Hadhrat* Muhammad (sallallāhu ‘alaihi wa sallam) and *Hadhrat* Abu Bakr (radiyallāhu ‘anhu). *Hadhrat* Abu Bakr (radiyallāhu ‘anhu) was a childhood companion of our beloved Prophet *Hadhrat* Muhammad (sallallāhu ‘alaihi wa sallam).

Hadhrat Abu Bakr (radiyallāhu ‘anhu) was the first man who accepted the Holy Prophet (sallallāhu ‘alaihi wa sallam)’s claim and accompanied him in his mission of converting a world caught in turmoil. To strengthen his relationship with the Holy Prophet (sallallāhu ‘alaihi wa sallam), *Hadhrat* Abu Bakr (radiyallāhu ‘anhu) gave his daughter, A’isha (radiyallāhu ‘anha), in marriage to him. Holy Prophet

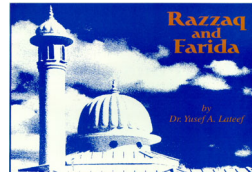


(sallallāhu ‘alaihi wa sallam) loved *Hadhrat* Abu Bakr (radiyallāhu ‘anhu) from the depths of his heart and kept *Hadhrat* Abu Bakr (radiyallāhu ‘anhu) by his side whether it be peace or war. Before the Holy Prophet (sallallāhu ‘alaihi wa sallam) undertook a task, he often solicited *Hadhrat* Abu Bakr (radiyallāhu ‘anhu)’s advice.

When the Holy Prophet (sallallāhu ‘alaihi wa sallam) was nearing his end of life, he instructed *Hadhrat* Abu Bakr (radiyallāhu ‘anhu) to lead the daily Prayers. *Hadhrat* Abu Bakr (radiyallāhu ‘anhu)’s devotion to the Holy Prophet was so great that he once presented all he had in his house to the Holy Prophet in times of financial crisis. This relationship of mutual trust between the Holy Prophet and *Hadhrat* Abu Bakr is an exemplary bond for all of mankind.

Razzaq and Farida: A story for children

written by Dr. Yusef A. Lateef. Published by Majlis Ansarullah, U.S.A. Children and new Muslims, all can read and enjoy this story. It makes a great gift for the children of Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. Every page of the story is accompanied by a colorful drawing. Send \$1.50 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address.



Friendship

By: Munazza Bhatti
York/Harrisburg Jamaat

Friends are fun to have

Random people can be friends too

SIndependence is none

Everybody is equal

Nobody is left behind

Do your best to have one

Sometimes they're even silly

Helpful

Incredible people

Pardon their mistakes

The Sign of a True Friend

*Hadhrat Mirza Bashiruddin Mahmud Ahmad,
Khalifatul-Masih II, radiyallahu ‘anhu*

The sign of a true friend is that one is ready to sacrifice everything for a friend and beloved. Imagine a beloved and a friend who is not only a beloved and a friend but also is the Creator, the Master, and the Lord.

A famous story states that a young man was in the habit of constantly wasting his father’s wealth with his friends. He was always surrounded by a large gathering of friends who would flatter and compliment him as well as waste money day and night.

His father always told him, “They are flattering and selfish young men. They do not have real love for you. Do not destroy your wealth on them.” But the young man never accepted his father’s advice and responded, “They are my true friends.”

The father said, “How come you have gathered so many friends around while I have been able to find only one close friend? How come there is such a large gathering of friends around you all of the time?”

A long time passed, and the young man did not accept his father’s advice. One day the father said, “If you do not trust me then conduct a trial and test your friends, then you will know how many true friends you have.”

The son asked, “How may I test my friends?” His father replied, “Go to every friend’s home, and tell them that your father has evicted you from his house and has taken away your access to the property. Ask them to provide you with some money so you can arrange some source of livelihood.”

When he went to his friends’ homes, and they came to know

that his father had evicted him, one sent a message out through a servant that he was sick and regretted that he could not meet him at that time. Some made excuses saying that they had the money but had given it to someone else just that day.

Eventually, the young man returned home empty handed, and said to his father that what he had been saying was proven true; no one helped him.

The Father said, “Let me show you my friend now.”

The father took his son to the wilderness, and outside the town he reached a house, and called out. There was a query from inside, “Who is it?”

The father told his name.

The voice from the house said, “Okay.”

Then there was silence, without a response for half an hour.

The son said, “Your friend has proven to be like my friends.”

The father said, “Do not be impatient; you will know soon why he has taken so long to appear.”

A few minutes later, the father’s friend came out holding the hand of his wife. He had his scabbard (sword casing) fastened to his waist and had a sword in the other hand.

On emerging, he said, “Forgive me my friend, you came at midnight and I have been delayed since you knocked at the door. I assumed that your coming at midnight has some purpose in it. I thought, maybe you are in trouble and you have come to me for help. On this thought, I picked up my sword because that is what I would use to help you. Then I thought that although you are quite wealthy, even the wealthy can have financial problems and need any penny they can get. I had collected four to five hundred dollars,

penny by penny throughout my life and had buried them. Therefore, I dug and removed that bag. I was further delayed thinking that maybe your wife is not well and there may be some need to tend to her so I awoke my wife and brought her with me. All these three things are at your disposal. How can we be of help?”

He said to his son, “These are the ones who are friends.”

This example bears a lesson in it: If a man’s friend can be such, then how should a friend of God be?

Translated from *Sochnai ki Bātaiñ*

ATTRIBUTES OF ALLAH

Lubna Chaudhry

The Holy Prophet Muhammad, sallallahu ‘alaihi wa sallam, has mentioned 99 attributes of Allah. Some of the attributes are given in Arabic in the left column below. Their English equivalents are given in the right column but not in the right order. To judge your knowledge of the attributes of Allah, match the correct English equivalents in the right column to the attributes in the left column. The correct matches are given on page 13, correcting a mismatch in the previous issue. Correct pronunciation is given in parenthesis.

Al-Rabb (Arrabb)

Al-Rahmān (Arrahman)

Al-‘Azeez

Al-Kareem

Al-Majeed

Al-Ākhir

Al-Ghaniyy

Al-Hakeem

Al-Wāhid

Al-Noor (Annoor)

Al-Wāsi

Al-‘Adl

The Mighty

The Noble

The Last

The Self-Sufficient

The One

The Lord

The Gracious

The Glorious

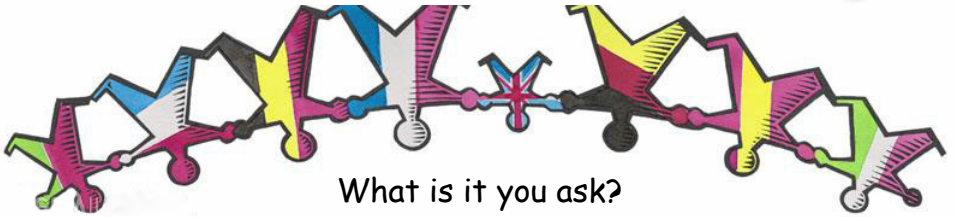
The Light

The Bountiful

The Just

The Wise

Friendship



What is it you ask?

A bond of brotherhood waiting to bask

It is the difference of love and hate

Without it, one will dissipate

Its message is loud and clear

Many of the lonely are waiting to hear

Friendship will bring you the peace of mind

that is what makes it one of a kind

Many brothers and sisters will finally bond

Friendship is like a fairy with its magic wand

It will try to teach many, but few will learn

It is with the righteous that you earn

Good deeds, good peers, you become sincere

When the darkness of stress and anger disappear

A new light of love and care instead appear

It is waiting to embrace your gentle heart

Do not hide; that is the enemy's part

Allah has given you a companion for life

The chance is here to fight the strife



Asif Jamil
Age 15
Baltimore

“Keep company with the righteous”

Adeel Khan, Age 13 Baltimore Jama'at

Friends can be an important influence in many people's lives. I think we all know that people who have righteous friends are usually more successful in life than people who have friends who do not follow the Holy Prophet's example. The Holy Prophet, peace be upon him, has said: "A person is likely to follow the faith of his friend, so look whom you befriend." Sometimes we would really like to befriend someone based on what we see on the outside of him. However, the Holy Qur'an says, "Keep company with the righteous" (chapter 119, verse 9). We should always look for righteousness and taqwa in someone we would like to befriend.

Allah ta'ala also says in the Holy Qur'an, "O you who believe! Take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided" (chapter 106, verse 5). This verse tells us that we should learn more about our religion and become firm in our beliefs. In this way, even if we happen to come across non-righteous individuals sometime in our life, they will not be able to deter our faith.

The Holy Prophet, peace be upon him, has also mentioned what kind of friends we should have. "The example of a good companion and a bad companion is like that of the seller of musk (a perfume), and the one who

blows the blacksmith's bellows. So as for the seller of musk then, either he will grant you some, or you buy some from him, or at least you enjoy a pleasant smell from him. As for the one who blows the blacksmith's bellows then either he will burn your clothes or you will get an offensive smell from him."

In the light of the Qur'anic verses and the Hadith mentioned above, keeping in the company of the righteous is as important as being well-educated and confident about one's own beliefs.

ATTRIBUTES OF ALLAH

The Arabic attributes (page 10) have been matched to the correct English equivalents below. Correct pronunciation is given in parenthesis.



friendship

Saira Bhatti

Age 12, Northern Virginia Jamaat

I K A D W S T M Q I E E S T M K Y Y M G
T D K I F Z Z P U V I H Y Y J B I N G N
P E C Z G Y T M I F A U L Y T K L N S L
O P H T Z X A T A R T P N G M P E A D E
I T N P Q L R C I I O Y W E G S Q G T V
U N R A O O C N E E L M M N W S T T G I
P A B U P R G F H N H U I X X P J S I C
Y B C P T P P G A D U V T B T G J X K V
F V U O W H W Y Q S O A C Z L O S N Z D
P S I E Z G F G L L D N E U P F P H N H
U Z T E Q C L U N O X C P X Z Z I B O J
C I M A L S I V L I H O S H W J H D I Q
P Z G V T Z M E A H P P E V S Y D K R A
Y Y O C P M S N C W B L R K W O N G Y G
Y U S B E H V Z W H V G E S B X E V K T
V Q Y T I X Y J O D O T F H C D I E Z R
I H O N E S T H X D H O X F C G R R H Y
D E F E N D I N G V A O M J P J F X B Y
R K A B U B A T A R D A H F U L E S A Z
A X H L W C B L I M S M M J H H U Q G F

DEFENDING
FRIENDSHIPS
FRIENDS
HADRATABUBAKR
HELPING
HOLYPROPHET
HONEST

ISLAMIC
KIND
LOVING
RESPECT
SHARING
SUPPORTIVE
TRUTHFUL

ABOUT FRIENDSHIP

**Sarah Sabahat, Age 9
North Virginia Jamaat**

Friendship means a companionship and closeness to each other. It is a relationship of love and kindness between two or more people.

The Holy Prophet Muhammad, peace be upon him, says:

“It is the characteristic of the believers that they should share each others tribulations, the same as an aching head makes the whole body ache.”

This means that friendship is a relationship in which a person cares about every sorrow and joy of his or her friend. The Holy Prophet, peace be upon him, once said that the person who has no friend is very unlucky.

So we should always pray for good friends and sincere friendship by saying the following (translation):

O Lord! Please Grant Me Pious Friends.

Programs for Atfal: Look for information in Tiflpost (<http://www.ahmadiyya.us/html/atifal.html>), or contact:

Muhtamim Atfal, Tahir Ahmad

951 Ellsworth Drive Grayslake, IL 60030

847 362 2157 R-847-548-4175, tahirahmed@comcast.net,

Ishaat Sec. of Atfal, Ehitishamul Haq Mahmood Kauser,

718-874-6520. Use ehmk2k@yahoo.com for submissions.

FRIENDSHIP WORD SEARCH

Natasha Mirza, Virginia Jamaat

T T H R Y J Y I T V D Z V E S
S H A R E S E C R E T S C Z O
I H A C E T H K Q L W R P J B
S F A Z F H S A Z N Q P U F E
T A T R R O T G R H G S B S S
E T N O I A R O E E F C G A T
R H T J E N T E M P J A P T M
H E K E N P G A V C U O G G A
O R I A D N M L B E O T Y I T
O B L K S X U L R U R U N S E
D G Z N H Z V A O V B L V Y S
C O A C I X K H T V M A N R R
P J K I P U C M H R E M K R N
A Y F A D E H H E A N H O F U
W Q Z U L G X B R C O L C A Y

Words to Find

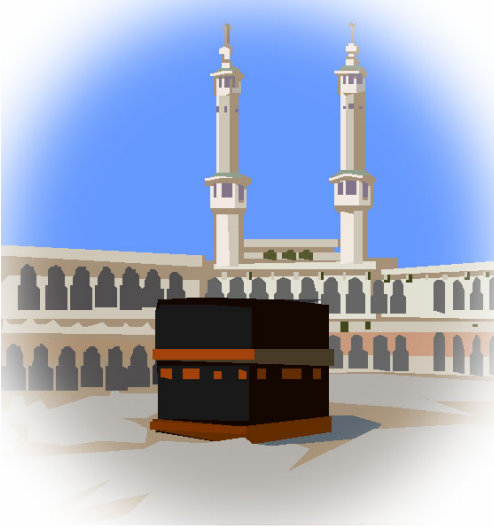
ALLAH
BESTMATES
BROTHER
FATHER
FOREVER

FRIENDSHIP
HAZRATABUBAKR
LOVE
MOTHER
SHAREJOYS

SHARESECRETS
SHARING
SISTER
SISTERHOOD
TRUST

The Hajj

By: *Sabrina Asad*



Our Holy Prophet Muhammad (sallallahu ‘alaihi wa sallam) calls Hajj, the journey to God, the “Supreme Act of Worship.” It combines all of the different types of worship, helping us to remember Allah and make sacrifices for His sake.

We perform Hajj in remembrance of Prophet Abraham ‘alaihissalam’s life and the sunnah of our Holy Prophet Muhammad (sallallahu ‘alaihi wa sallam). Both set an example by leading good, meaningful lives. The stages Abraham (‘alaihissalam) and his family went through are observed by the pilgrims during Hajj. In the verse 28 of Al-Hajj (chapter 22), the Holy Qur’an states,

“And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant deep track.”

This tells us that Abraham (‘alaihissalam) was told by Allah to call people to Hajj. So, Allah made it obligatory to go for Hajj, at least once in your lifetime if you are able. Hajj is one of the five pillars of Islam. Since then, believers from all over the world go to Mecca to perform Hajj from the 8th to the 13th of the Islamic month of Dhul-Hijjah. Just as Abraham (‘alaihissalam) left his native land, the pilgrims leave their homes and travel

to the Holy Land. Nearing Mecca, the Muslims change from their normal clothes into two white sheets called *ihram*. When Muslims reach Mecca, they perform *tawāf*, walking seven times around the House of God just as Prophet Abraham ('alaihissalam) had done.

The Promised Messiah, *Hadhrat* Mirza Ghulam Ahmad ('alaihissalam) has spoken about the *tawāf* in a speech at the 1906 Annual Conference stating,

“The circuit of the Ka’ba is a visible sign of the lovers of Allah. They go round the Ka’ba as if they have no will of their own left and they are devoted wholly to Him.”

Then the pilgrims perform *sa’y*, walking seven times between the hills Safa and Marwa in memory of Abraham ('alaihissalam)'s wife Hagar (Hajira) ('alaihassalam), searching for water for her son Isma'il ('alaihissalam). Pilgrims then leave for Mina in the morning reciting the *Talbiya*, as our Holy Prophet Muhammad (sallallahu 'alaihi wa sallam) recited as he performed the pilgrimage.

“Labbaik, Allahumma labbaik. Labbaik, Allahumma labbaik, Labbaik. La shareeka lak. Labbaik.

Innal-hamda wannimata laka wal-mulk la shareeka lak...”

“Here I come, Allah, Here I come to serve You, Here I come. No partner do You have. All praise to You. The universe is Yours. Here I come Allah, here I come ...”

The pilgrims stay



overnight in Mina and then head towards Arafat, the site of Prophet Muhammad's (sallallahu 'alaihi wa sallam) Farewell Sermon. In the evening the pilgrims move towards *Muzdalifah*, where they stay the night, praying and collecting pebbles for



the stoning at Mina. This is similar to the journey that Abraham made to sacrifice his son, where Satan tried three times to stop God's Will. So too do the pilgrims travel to Mina, throwing pebbles at the three pillars known as the *Jamarāt*.

Then, the pilgrims offer a sacrifice just as Abraham ('alaihissalam) had done with a ram that was sacrificed in place of his son.

After this, the pilgrims go again to Mecca and perform their last *tawāf*, and drink from the *Zam Zam* water that gushed forth by Allah's Will for Hagar ('alaihassalam) and her son Isma'il ('alaihissalam) when they were left alone in the desert. This then ends the Hajj. However, Hajj is not the end. It is just the beginning. Hajj shows how close we can get to Allah in this world. While other acts of worship are about remembering Allah, Hajj is about reaching Him. May we all be able to experience Hajj at least once in our life here on earth—Insha,allah!

True pilgrims return from Hajj with peace in their hearts and remembering that all kinds of people came together as equal in the sight of Allah. They have only one prayer and hope in their hearts, that Allah has accepted their Hajj and is well pleased with them. This is the greatest act of worship possible.

The Spirit of Sacrifice

By Anam Malik
Virginia Jama'at

I would like to present a few aspects of the character of a companion of the Promised Messiah (peace be upon him). The name of this great companion is *Hadhrat* Mian Jamal-ud-Din Saikhwani, radiyallahu ta'ala. He was my great-great-grand-father and grandfather of my *dādī jān* (grandmother) Amtul Rashid Shaukat *Sahiba*.

Hadhrat Mian Jamal-ud-Din performed bai'at at the hand of the Promised Messiah (peace be upon him) during the 1890s. His two brothers *Hadhrat* Mian Imam-ud-Din and *Hadhrat* Mian Khair-ud-Din also performed bai'at along with him. They were all originally from Kashmir but migrated to a small town near Qadian called Saikhwani.

Right from the beginning, *Hadhrat* Mian Jamal-ud-Din along with his two brothers, were very sincere and offered every kind of sacrifice the Promised Messiah (peace be upon him) expected from his companions.

At one time, the Promised Messiah (peace be upon him) sent a research team to a place called Nasibain near Syria, to gather information about the travel route Jesus Christ (peace be upon him) adopted to reach India after the crucifixion. This was a very important assignment in support of the claim of the Promised Messiah (peace be upon him) and he made a public appeal to his companions to offer financial sacrifice to cover the traveling expenses of this team.



Hadhrat Mian Jamal-ud-Din and his two brothers responded immediately to this divine appeal and offered everything they had. The Promised Messiah (peace be upon him) wrote about their sacrifice in *Ishtehar-ul-Ansar*. He writes:

“By the Grace of Allah, the arrangement of all traveling expenses of this team is nearly complete now ... and Mian Jamal-ud-Din Kashmiri, a resident of Saikhwan of district Gurdaspur, along with his two brothers, Mian Imam-ud-Din and Mian Khair-ud-Din, donated 50 Rupees. The nature of the financial sacrifices of these four devoted people is so unique and extremely admirable and despite having very limited worldly resources, they had followed the example of *Hadhrat* Abu Bakr (May God be pleased with him) by bringing whatever they had in their possession at home for the sake of their faith and thus fulfilling their pledge which they made at the time of their bai‘at (initiation) that they would give preference to their religion and faith over all their worldly needs and desires. May God accept their sacrifice and bless them all.” (*Majmoo‘a-e-Ishteharat*, Volume 3)

At another occasion, the Promised Messiah (peace be upon him) said:

“They are very sincere devotees. They always try to sacrifice in the way of Allah by going beyond their capacities and means. All three brothers possess the same excellent qualities and I don’t really know that, who among them is better!” (*Malfoozat*, Vol. 9)

May Almighty Allah accept their sacrifices and bless them and enable us to follow their footsteps to serve Islam and Ahmadiyyat. Ameen.

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Al Hilal staff have attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Al Hilal staff.

How to Dress Modestly for School

Salma Azam, Research Triangle NC

1. Always wear a long shirt that



covers your bottom.

2. Always wear long loose pants.

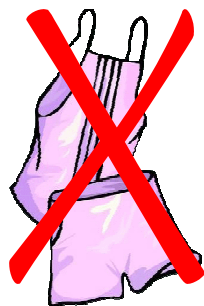


3. Do not wear a shirt with a big neckline.

4. Do not wear tight clothes.

5. Do not wear shorts.

6. Do not wear non-sleeve shirts.



Remember—

The best garment is righteousness.

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Islam: the code of life

Summer Mirza, Age 15
Columbus, Ohio

People nowadays say that a religion is just something which one practices on Sundays only. But, I say that your religion reflects you, and everything you do, see, and think. Think about it, one knows how to behave and dress because all religions have different teachings. All people are unique, but, in my opinion, what makes them most unique is their set of beliefs.

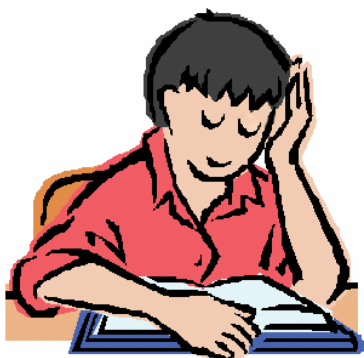
The teachings of Islam are so complete and they cover all aspects of life. As said in the Holy Qur'an:

“This is a perfect book, there is no doubt in it, it is a guidance for the righteous.”



In other words, Islam really is the Complete Code of Life. To demonstrate how Islam is a complete code of life let us take a look at how Islam influences our school lives

In school, everyone should know who you are. Islam advises on Pardah, truthfulness, humbleness, and more. All Muslims are advised to observe Pardah. Women should guard themselves, and cover their body, and their heads. Men are to keep their eyes lowered.



In school, everyone should tell the truth, and that is also a teaching of Islam. Most people look up to students who are humble, and caring for everyone. In



school, we are to respect our teachers, and keep good behavior, and the teachings of Islam tell you the exact same thing. The Islamic teachings tell you to respect everyone, and always keep good behavior, even in the moments when one is the most angry.

When we go to school we are like a representative of Ahmadiyyat and Islam. We always want people to know the true Islam so we should show them the true Islam, through our own good personal examples. School gives us an opportunity to do Tabligh. We are taught to speak up in school, so it is not hard for us to be leader in our own schools. A leader is someone whom fellow students can look up to for guidance, and help, so we should all be leaders for the good of the community.

Think about some things that teachers have been trying to teach you since Kindergarten. For example: Truthfulness. All teachers want their students to tell the truth. What else? What about Dress Code? Schools all over are trying to keep students wearing appropriate clothing, but that's not a problem for us, because we are taught to keep Pardah in our minds, and in the way we dress. Islam even goes into the school curriculum, because we are advised to become very knowledgeable in religious and worldly matters. As always, school is just another thing that Islam covers.

As stated in the Quran: "This day have I perfected your religion for you and completed my favor upon you and have chosen for you **Islam** as religion."

Remember, Islam isn't just your religion, it's your complete way of life!

LAW 101

Hamra Ahmed, Esquire
White Plains, NY

What is a lawyer?

An attorney or lawyer is a professional person authorized to practice law. A lawyer conducts lawsuits or gives legal advice and work as advocates for their clients.



There are many different types of lawyers. There are lawyers who work for the government and lawyers who represent individuals or companies. There are even lawyers who represent the interests of those who do not have a voice, like animals or the environment. Two vital skills of a lawyer are the ability to speak and write in a clear, articulate manner. Not all lawyers argue in court, like on T.V. Many never set foot in a courtroom, but rather do paperwork—filing the necessary forms and documents with a legal authority to obtain a desired result for their clients.

What do lawyers do?

The main task of a lawyer is to solve a client's problem. People come to a lawyer for help in solving their problems. A lawyer must develop objective, analytical skills to identify the potential legal issues that must be addressed and then to formulate a plan to reach a result that is consistent with the desires of the client, as well as the requirements of the law.

What it is like working as an immigration lawyer for a battered women's organization:

I am an immigration attorney. I work at a non-profit organization, which is a group organized for purposes other than generating profit. Basically, we help people who cannot afford lawyers. The name of my organization is My Sisters' Place, an organization dedicated to ending violence and abuse in the family. I help immigrant women who have been the victims of abuse to get legal status in the United States for themselves or their family members. I file papers on behalf of my clients to the Bureau of Citizenship and Immigration Services of the federal government.

My Sisters' Place has several programs designed to help women recover from abusive relationships. We have a battered women's shelter where women and their children can stay to escape from their abusive environment. We have counselors who provide counseling. We also have a legal center to help women access the legal system. There are four lawyers in our legal center. We provide legal services in the area of family law, immigration law, and government benefits. We help women get legal custody of their children and child support from the abuser. If they are suffering abuse from their partner, we assist women in obtaining a restraining order or order of protection from the courts to keep the batterer away from them and their children. My job in the legal center is to provide advice and representation to battered women who do not have legal permanent residency or citizenship to obtain legal status for themselves and their children.



My typical day at work involves a lot of time on the telephone and computer, as well as meeting with clients face to face. The majority of my work is done over the phone or through written correspondence. Sometimes I go to the Immigration

office in New York City with my client if she has an interview. I rarely go to court, although I work with other attorneys who go to court several times a week. I also give presentations to community groups to inform them of their rights under immigration law. One day of the week, I take calls from women seeking help from our legal center. I assess what their legal problem is and give them information or advice on what to do and then determine whether we can take their case for representation. If she becomes my client for immigration, I meet with her and determine what is the best plan of action for her case, then prepare the appropriate paperwork—drafting affidavits (or sworn legal statements), completing legal forms, communicating with other people relevant to her case, such as law enforcement or the District Attorney’s office, among other things. Since we are a non-profit organization, we do not charge the client for the work we do.

How can I become a lawyer?

Typically, in order to become a lawyer, you need to attend a college or university for four years and then go to law school for three years. Then you receive a Juris Doctorate degree, or JD. In order to practice law, you must be licensed in the state in which you want to practice. In order to get your license, you need to pass an exam called the “Bar” exam. There are many different professions within the practice of law to choose from.

If you are thinking about becoming a lawyer, it may be a good idea to talk with practicing lawyers, attending criminal and civil trials, attending law school classes or even working as a messenger at a law firm to get a sense of what lawyers do.

I enjoy my work tremendously because I feel I am making a difference in people’s lives.

Redefining Community: The Franklin McKinley

Muhammed Ahmad Chaudhry,
Executive Director, San Jose, CA

Education Foundation

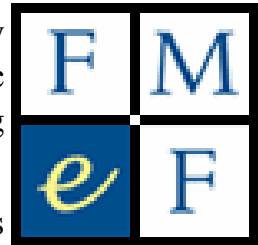
Many youth today probably would not rank working at a not-for-profit public benefit organization as one of their top career choices. I would like to convince all that this is a career option well worth pursuing. It is true that you will not make millions of dollars doing this, but then again, not many people end up making millions of dollars in any career they choose. What you will get in this career is a tremendous sense of job satisfaction, which is something no one can guarantee in most other careers.

Working in not-for-profit is rewarding because you realize all the great needs there are in the world. Now you will be able to roll up your sleeves and tackle the problems that others, including corporations and governments, have not been able to solve. This is much more difficult than selling the millions of products sold all over the world.

How does one go about choosing a career in not-for-profit groups? Well first you have to research causes that you care about like education, health care or disease prevention. Then, take time to really understand the issues in that area. You can do this by doing extensive research or volunteering for an organization that addresses the area you care most about. It will not take long before you become passionate about that particular cause. You will want to make it one of your life's missions to be the one who can solve just one of the challenging problems that not-for-profit organizations wrestle with on a daily basis.

I chose inner-city education because I believe that supporting children and providing them with the right resources will have a tremendous impact on their lives. This can prevent a lot of negative behavior that can be the result of being poor or not having the right tools necessary to succeed. The Franklin McKinley Education Foundation (FMEF) is an operating foundation serving inner city communities of San Jose. FMEF's strategic areas of support are education and youth development. Our foundation relies on public and private funding to direct necessary resources to communities including schools and neighborhoods of the Franklin McKinley School District (FMSD).

Our mission is to redefine community by improving our youth's chances at academic success and enhancing the overall well-being of students ages 0-14 and their families.



Major support services and programs through FMEF include: care management in an Early Learning Initiative and the Stepping Stones school readiness project in partnership with the Knight Foundation for schools and communities and the Fair Exchange school-community based programs in mental health, counseling, teen outreach, sports and recreation, and safety in the Fair-Santee neighborhoods. As an incubator organization, operating within our "hub & spoke" model of service delivery we seeks to engage and support all related parties involved in this endeavor including (City and County agencies, school district, community based organizations, and community residents) in the development of positive assets in our youth, schools, and communities.

So if you think this sounds exciting, take a look at our website at www.fmefoundation.org and send me an email at muhammed@fmefoundation.org to learn more about it.

We want to hear from you!

Children are encouraged to send their writings for publication in this magazine. Please mention your full name, age, city and state. If you want to send a picture or artwork, please send the original. If you want the original back, please write your address on the back of the artwork with the note: "Please send this back to" followed by your address. The Children's Magazine Committee, under the supervision of the Amir, Jama'at Ahmadiyya, U.S.A., will review and approve all submissions before publication.

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What does your name mean?

A sahabi is a companion of the Holy Prophet, Muhammad, sallallahu ‘alaihi wa sallam. The Companions loved the prophet and Islam. They were unmatched examples of the love of the prophet and dedication to his cause. Many parents give the names of the sahabah (companions, plural of sahabi) to their children. Some of their names have already been mentioned in earlier issues. Here are the meanings of some more of the common names of the sahabah.

‘Umar (عمر) and ‘Amr (عمرو) are related with life, lifetime, life span and age.

‘Alī (علي): High, elevated, noble.

Khālid, Khāled (خالد): Eternal.

‘Abbās (عباس), Hamzah, Hamza (حمزه), Usāmah, Usāma (اسامه): Lion (metaphorical).

Hasan (حسن), Hassān (حسان), Husain, Husayn (حسين): beautiful, handsome, good.

Salmān (سلمان): Healthy, safe, wholesome.

Bilāl (بلال): satisfies thirst

Jābir (جابر): Consoler, comforter

Zaid (زيد): Increase growth abundance

Zubair (زبير): Strong powerful smart

Anas (انس): Very sociable

Sa’d (سعد): good luck

Ja‘far (جعفر): Rivulet, little creek

Suhaib (صهيب) of reddish hair or complexion

Glossary

Aḥmadiyyat احمديت : Muslim sect believing Ḥaḍrat Mirzā Ghulām Aḥmad to be the Promised Messiah and Mahdī, peace be on him
Aḥmadi احمدى : A follower of Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah (peace be on him).
'alaihissalām: peace be on him
Āmīn, Āmeen: amen, so be it.
Amīr, Ameer: امير Commander, Head
Assalamu 'alaikum: peace be on you
ayyadahullāhu ta'ālā binasrihil-'azīz, ايدده الله تعالى بنصره العزيز, : May Allah support him with His Mighty Help
Bai'at, بيعت : pledge of initiation, covenant of association.
Hadith حديث : Saying of the Holy Prophet Mohammad, sallallahu alaihi wasallam.
Ḥaḍrat, Hazrat, Hadhrat: حضرت : His Holiness
inshā'allah: God willing
Khalifatul-Masih خليفة المسيح : Successor to the Promised Messiah, 'alaihissalam.
Majlis مجلس : Society, organization.
parda: Hijāb, modesty
Pardah: see parda
raḍiyallāhu 'anhu: رضى الله عنه : May Allah be pleased with him.
Ṣadr صدر : President.
Ṣāhibzadah: صاحبزاده Son of a respected person, respected gentleman.
ṣallallāhu 'alaihi wasallam صلى الله عليه وسلم : peace and blessings of Allah be upon him.
Sunnah سنه : practice of the Holy Prophet Muhammad, sallallahu 'alaihi wasallam.
Ta'ālā تعالى : The Most High, The Exalted
tablīgh تبليغ : preaching, propagation
taqwā تقوى : righteousness

Al-Hilal
(Published by The Ahmadiyya Movement in Islam, U.S.A.)
15000 Good Hope Rd, Siver Spring MD 20905
Postmaster: Send address changes to
P.O. Box 226, Chauncey, OH 45719

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