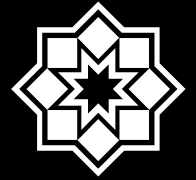


The MESSAGE Magazine



Spreading The Light of Knowledge

Free of charge

We welcome any donations to help with printing costs.

ISSUE **3**
April 2005

Editorial - Children's Education

In the name of Allah, The Most Beneficent, The Most Merciful.

We hear all the time nowadays about how educational standards are dropping and the system is being dumbed down. This is of course a great concern to any parent who wants the best education for their child in order for the child to secure a decent future for themselves. However without belittling the importance of this education we easily forget about Islamic education and rarely do we complain about the standards of Islamic education.

Yes, it's wonderful when a son or daughter becomes a doctor, manager, engineer etc. But without decent Islamic knowledge how will our children secure their ultimate long term future - Paradise - especially if they don't know right from wrong from an Islamic perspective or what actions lead to Paradise. Somehow being a doctor or an engineer won't be enough to help them attain Paradise on the Day of Judgement...

A child may grow up to be a good person but there is a difference between being a good person and a good Muslim as our article on page six highlights.

When our children fail in the education system we always blame the teachers, the school or the system itself. When our children fail to gain a decent level of Islamic knowledge because the parents have failed in their responsibility to educate them or arrange for proper Islamic education, then it is the parents who will get the blame on the Day of Judgement.

If the parents themselves do not know then they should learn so that they can teach their children. In the animal kingdom animals teach their young what they need to know to survive in life by example. Allah has granted us great intelligence relative to animals so why can't we prepare our children to survive this life by educating them Islamically by example as well, so that they can attain Paradise.

Educating children in Islam does not mean they have to become scholars etc. They need to be taught enough so that they can learn to distinguish right from wrong from an Islamic perspective as opposed to a cultural one and learn how to attain Paradise. At it's most basic they should be taught to pray five times a day, fast, etc. This is just the starting point as they still need to learn about various aspects of Islam. If this is done early on then there is still time for the child to go on to study to become a doctor etc.

Looking at the state of the Muslims today brings much sadness but the Prophet (peace and blessings of Allah be upon him) indicated that this is what would happen if Muslims turned away from Islam and the only way to rectify the situation would be for them to return to Islam as a whole and not to a part of it. This means we ALL have to start practicing and not just some of us. This change has to come about at the family level - hence as part of the solution to changing the state of Muslims we have to ensure we educate ourselves and our children and raise them as practicing Muslims, leading by example and practicing Islam ourselves.

All good that comes from this magazine is from Allah and any mistakes are ours so please forgive us for any shortcomings. - The Message Team.



Contents

- 2 The World Of Angels - Part 2**
Continuing our article from part 1 in the last issue we take a look at the various duties of the Angels.
- 4 Why I Chose Islam**
As part of a regular series, one sister describes her journey to Islam.
- 5 Horoscopes**
Surely they're just harmless fun...or are they? What does Islam say on this issue.
- 6 Are You Rasing A Muslim Child?**
The importance of raising children as good Muslims.
- 8 Abandoning The Qur'an**
A brief reminder on sticking to the teachings of the Qur'an
- 8 Easy Good Deeds**
Some very easy to do good deeds with big rewards.
- 8 Hadith Corner**
Some thought provoking hadith.

Email us or write to us with your comments and letters and please let us know what you think. Let us know what articles you would like to see.

The Message

C/O Bristol Muslim Cultural Society, 101A St. Marks Road, Easton, Bristol, BS5 6HY - Tel: 0117 939 2559 - Email: bmcs@bmcs.org.uk

Or email the editor directly on riz160@yahoo.co.uk

Please put "The Message" in the subject heading when emailing us.

This issue is sponsored by the Easton Learning Centre

 
Easton Learning Centre
Tel: 0117 902 2288

280-282 Stapleton Road, Easton, Bristol, BS5 0NW

THE WORLD OF ANGELS

— Part 2 of 2 —

Belief in angels is one of the six pillars of belief or faith without which there is no faith. Whoever does not believe in any of these pillars is not a believer (mu'min). These pillars are belief in: Allaah, His angels, His Books, His Messengers, the Last Day, and that predestination, both good and bad, comes from Allaah.

Continuing our article from issue 2 we take a look at some of the duties of the Angels.

Revelation, Rain & Death ❧

Among the angels is one whose task it was to convey the revelation from Allah to His Messengers; this is al-Rooh al-Ameen, Jibril, upon whom be peace. Allah says:

"Say: whoever is an enemy to Jibreel - for he brings down the (revelation) to your heart by Allah's will. . . " [al-Baqarah 2:97]

"Which the trustworthy spirit has brought down, Upon your heart, that you may be (one) of the warners." [al-Shu'araa' 26:193-194]

Another is responsible for rain, directing it wherever Allah wishes. This is Mikaa'eel, upon whom be peace. He has helpers, who do what he tells them, by the command of his Lord; they direct the winds and clouds, as Allah wills.

Another is responsible for blowing the Trumpet, which will be blown by Israafeel at the onset of the Hour (the Day of Judgement).

Others are responsible for taking people's souls: these are the Angel of Death and his helpers. Allaah says (interpretation of the meaning): "Say: 'the Angel of Death, put in charge of you, will (duly) take your souls, then shall you be brought back to your Lord.'" [al-Sajdah 32:11] There is no proof in any saheeh hadeeth that his name is 'Azraa'eel.

Protecting Humans ❧

Others are responsible for protecting the slave throughout his life, when he stays home and when he travels, when he is asleep and when he is awake. These are the "angels in succession" concerning whom Allaah says (interpretation of the meaning):

"It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.

For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allaah.

Verily! Allaah will not change the good condition of a people so long as they do not change their state of goodness themselves (by committing sin and by being ungrateful and disobedient to Allaah). But when Allaah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector."

[al-Ra'd 13:10-11]

Recording Our Actions ❧

Others are responsible for recording the deeds of man, good and bad. These are the "honourable scribes" (kiraaman kaatibeen) and are referred to in the aayaat (interpretation of the meanings):

". . . and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you . . ." [al-An'aam 6:61]

"Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record."

[al-Zukhruf 43:80]

"(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).

Not a word does he (or she) utter, but there is a watcher by him ready (to record it)."

[Qaaf 50:17-18]

"But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraaman (honourable) kaatibeen - writing down (your deeds)."

[al-Infitaar 82:10-11]

Questioning Man in the Grave ❧

Others are responsible for testing people in the grave. These are Munkar and Nakeer. From Abu Hurayrah who said: "The Messenger of Allah (Peace & Blessings of Allaah be upon Him) said: 'When the deceased is buried (or he said: when one of you is buried), there come to him two blue-black angels, one of whom is called Munkar and the other Nakeer.



They ask him, 'What did you used to say about this man?' . . ."
[The hadeeth is quoted in full above (in part 1 of this article in issue 2)]

Keepers of Paradise & Hell ←

Some of them are the keepers of Paradise. Allaah says (interpretation of the meaning):

"And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, its gates will be opened and its keepers will say: Salaamun 'alaikum (peace be upon you!). You have done well, so enter here, to abide therein."

[al-Zumar 39:73]

Some of them are the keepers of Hell, the "guards of Hell", whose number is nineteen and whose leader is Maalik, upon whom be peace. Allaah says (interpretation of the meaning):

"And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, 'Did not the Messengers come to you from yourselves, - reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?' They will say: 'Yes, but the Word of torment has been justified against the disbelievers!'" [al-Zumar 39:71]

"Then. let him call upon his council (of helpers),
We will call the guards of Hell (to deal with him)!" [al-'Alaq 97:17-18]

"And what will make you know exactly what Hell-fire is?
It spares not (any sinner), nor does it leave (anything unburnt)!

Burning and blackening the skins!

Over it are nineteen (angels as guardians and keepers of Hell).
And We have set none but angels as guardians of the Fire, and
We have fixed their number only as a trial for the disbelievers
- in order that the People of the Scripture may arrive at a
certainty and the believers may increase in Faith . . ." [al-Muddaththir 74:27-31]

"And they will cry: 'O Malik (Keeper of Hell)! Let your Lord
make an end of us.' He will say: 'Verily you shall abide
forever.'" [al-Zukhruf 43:77]

The Womb ←

One of the angels is responsible for the soul in the womb, as is mentioned in the hadeeth of Ibn Mas'ood (may Allah be pleased with him), who said: "The Messenger of Allah (Peace & Blessings of Allaah be upon Him), whose truthfulness is confirmed, said: 'The way that each of you is created is that he is gathered in his mother's womb for forty days as a sperm drop, and then for a similar length of time as a blood-clot, and then for a similar length of time as a lump of flesh. Then an angel is sent and he breathes the spirit into (the foetus), and is

charged with four commands: to write down his provision, his life-span, his actions, and whether he will be wretched or happy. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until he is just a cubit away from entering it, then his fate will overtake him and he will begin to do the deeds of the people of Hell, so he will enter Hell; and one of you may do the deeds of the people of Hell until he is just a cubit away from entering it, then his fate will overtake him and he will begin to do the deeds of the people of Paradise, so he will enter Paradise." (Reported by al-Bukhaari, al-Fath, no. 3208 and by Muslim, no. 2643).

Bearers of the Throne of Allah ←

Some angels carry the Throne of Allaah, as He describes in the Qur'aan (interpretation of the meaning):

"Those (angels) who bear the Throne (of Allaah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allaah) (saying): 'Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!'" [Ghaafir 40:7]

Seeking Out Circles of Allah's Remembrance ←

Some of the angels travel throughout the world, seeking out gatherings of dhikr (remembrance of Allaah). Abu Hurayrah said: "The Messenger of Allaah (Peace & Blessings of Allaah be upon Him) said: 'Allah, be He be blessed and exalted, has angels who travel the highways seeking out the people of dhikr. When they find people remembering Allah, the Mighty and Majestic, they call out to one another, "Come to what you hunger for!" and they enfold them with their wings, stretching up to the lowest heaven. Their Lord asked then, and He knows better than them, "What are My slaves saying?" They say: "They are glorifying, magnifying, praising and extolling You." He asks, "Have they seen Me?" They say, "No, by Allaah, they have not seen You." He asks, "And how would it be if they saw Me?" They say, "They would be even more fervent and devoted in their praise and worship." He asks, "What are they asking me for?" They say, "They ask You for Paradise." He asks, "And have they seen it?" They say, "No, by Allaah, O Lord, they have not seen it." He asks, "And how would it be if they saw it?" They say: "They would be even more eager for it and they would beseech You even more earnestly." He asks, "And what do they seek My protection from?" They say, "From the Fire of Hell." He asks, "Have they seen it?" They say, "No, by Allaah, they have not seen it." He asks, "And how would it be if they saw it?" They say: "They would be even more afraid and anxious to escape it." Allah says: "You are My witnesses that I have forgiven them." One of the angels says: "So-and-so is not really one of them; he came (to the gathering) for some other reason." Allah says, "They were all in the gathering, and one of them will not be excluded (from forgiveness)."' (Reported by al-Bukhaari, al-Fath, no. 6408).



Being in Charge of Mountains ↵

Some of them are responsible for the mountains. 'Aa'ishah (may Allaah be pleased with her) asked the Prophet (Peace & Blessings of Allaah be upon Him): "Have you ever faced any day more difficult than the day of Uhud?" He said: "I suffered at the hands of your people and the worst that I suffered was what I suffered at their hands on the day of 'Aqabah. That was when I went to call Ibn 'Abd Yaalayl ibn 'Abd al-Kalaal to Islam, and he did not respond. I left, feeling depressed and hardly knowing where I was going. I did not recover until I found myself in Qarn al-Tha'aalib. I raised my head and saw that I was being shaded by a cloud. I looked, and saw Jibreel in the cloud. He called me and said: 'Allah has heard what your people said and how they responded to you. He has sent the Angel of the Mountains so that you can tell him to do to them whatever you want.' The Angel of the Mountains called me and greeted me, then said: 'O Muhammad, tell me what you want me to do. If you want, I can crush them between two mountains.'" The Prophet (Peace & Blessings of Allaah be upon Him) said: "All I hope for is that Allah will bring forth from their loins people who will worship Allah alone and not associate any partner with Him." (Reported by al-Buhaari, Fath, no. 3231).

Worshipping Allah ↵

Some of them visit the Much Frequented House (al-bayt al-ma'moor). In the lengthy hadeeth describing the Israa' and Mi'raaj (the Night Journey and the Ascent to Heaven), the Prophet (Peace & Blessings of Allaah be upon Him) said: "Then I was taken up to the Much-Frequent House: every day seventy thousand angels visit it and leave, never returning to it again, another [group] coming after them."

There are also angels standing in rows, who never get tired or sit down, and others who bow or prostrate, and never raise their heads, as was reported by Abu Dharr, may Allah be pleased with him, who said: "The Messenger of Allah (Peace & Blessings of Allaah be upon Him) said: 'I see what you do not see and hear what you do not hear. The heaven makes a noise like groaning, and it has the right to (or it is no surprise), for there is no space in it the width of four fingers, but there is an angel there, placing his forehead in sujood (prostration) to Allaah. By Allaah, if you knew what I know, you would laugh little and weep much, you would not enjoy your relationships with women and you would go out in the street praying to Allaah.'" (Sunan al-Tirmidhi, no. 2312)

This is a summary of Islamic teachings concerning the noble angels of Allaah. We ask Allaah to make us believe in them and love them. May Allah bless our Prophet Muhammad.

From Islam Q&A (www.islam-qa.com)

end

Why I Chose Islam...

Sister Michelle

As-salaamu-alaikum,

I come from a Jewish family in New York. My mother was from S. A. but also Jewish. She never was comfortable with anyone knowing that. When my father died, she remarried a Catholic and became one herself. And that is how she brought us up. From the age of five I was told that Jesus was also God...? I never felt comfortable with it.

We moved to the Philippines - that is where my stepfather was from. And life there was unbearable. My stepfather, to put it mildly, was abusive to me and my 2 brothers. The effect of that hard life: my spelling is poor, one of my brothers is now a drinker, and the other has a low selfworth.

When I grew up and we returned to the USA, I left home. I took care of myself by working hard. I never had time for God, whoever He was. I did not feel that God helped me in any way, so why bother? I did try to get back to my roots but Judaism made no sense, so I let that go. I did come across Muslims from time to time but the effect was, how do they dress that way, and why do they seem different? Over time, the idea of Islam kept coming back to me, so I tried to find out more. I read the history and life of Mohammed (Peace & Blessings of Allaah be upon Him). That is what got to me: such kindness and sabr (patience) in the face of hardships.

It seemed to me that my life had no direction, so I went to learn more. After reading surah Al-Fatihah, I knew I had come home - this is where I wanted to be! I became a Muslim and have never regretted it. I always knew there was only ONE God - ALLAH - and things have not been always easy for me. My mother died of cancer soon after I became a Muslim.

But the faith I have helped me make it. Just being able to go to ALLAH with all my pain was such a relief. It is the only true lifestyle known to man, and it is the truth and the last chance for us. I wish all mankind could come to know the truth (haqq) of Islam, and its peace and beauty!

end

The Islamic Ruling on

HOROSCOPES



Many people read horoscopes on a daily basis and some will unfortunately even live their lives by them. Surely it's all a bit of harmless fun though? Or is it? Or are we doing serious damage to our Iman and Islam everytime we read or listen to horoscopes. Below is an extract from a book called the "Fundamentals of Tawheed" which explains Islam's stance on following or reading horoscopes.

Chapter on Astrology

From "The Fundamentals of Tawheed"

Not only is the practice of astrology Haraam as mentioned earlier, but also visiting an astrologist and listening to his predictions, buying books on astrology or reading one's horoscope are also forbidden! Since astrology is mainly used for predicting the future, those who practice it are considered fortune-tellers. Consequently, one who seeks his horoscope comes under the ruling contained in the Prophet's statement: "The Salaah (daily prayer) of whoever approaches a fortune-teller and asks him about anything will not be accepted for forty days and nights." [Reported by Hafsaah and collected by Muslim (Sahih Muslim (English Trans.), vol. 4, p. 1211, no. 5440).]

As was mentioned in the previous chapter, the punishment in this Hadeeth is simply for approaching and asking the astrologist, even if one is in doubt about the truth of his statements. If one is in doubt about the truth or falsehood of astrological information, he is in doubt about whether or not others know the unseen and the future besides Allaah. This is a form of Shirk because Allaah has clearly stated:

"With Him are the keys to the unseen and none knows it except Him" [Soorah al-An`aa,m 6:59]

"Say: None in the heavens or earth knows the unseen except Allaah." [Soorah an-Naml 27:65]

If, however, one believes in the predictions of their horoscope, whether spoken by an astrologist or written in books of astrology, he falls directly into Kufr (disbelief) as stated by the Prophet (sallallahu `alayhi wa sallam) "Whoever approaches an oracle or fortune-teller and believes in what he says, has disbelieved in what was revealed to Muhammad." [Reported by Abu Hurayrah and collected by Ahmad and Abu Daawood (Sunan Abu Dawud (English Trans.), vol. 3, p. 1095, no. 3895).]

Like the previous Hadeeth, this Hadeeth literally refers to the fortune-teller but it is just as applicable to the astrologist. Both claim knowledge of the future. The astrologist's claim is just as opposed to Tawheed as the ordinary fortune-teller. He

claims that people's personalities are determined by the stars, and their future actions and the events of their lives are written in the stars. The ordinary fortune-teller claims that the formation of tea leaves at the bottom of a cup, or lines in a palm tell him the same thing. In both cases individuals claim the ability to read in the physical formation of created objects knowledge of the unseen.

Belief in astrology and the casting of horoscopes are in clear opposition to the letter and spirit of Islaam. It is really the empty soul, which has not tasted real Eemaan (belief) that seeks out these paths. Essentially these paths, represent a vain attempt to escape Qadar (fate). The ignorant believe that if they know what is in store for them tomorrow, they can prepare from today. In that way they may avoid the bad and ensure the good. Yet, Allaah's messenger was told by Allaah to say:

"If I knew the unseen, I would surely have only sought the good. But, I am only a warner and a bearer of glad tidings for believers." [Soorah al-A`raaf 7:188]

True Muslims are therefore obliged to stay far away from these areas. Thus, rings, chains, etc., which have the signs of the Zodiac on them should not be worn, even if one does not believe in them. They are part and parcel of a fabricated system which propagates Kufr and should be done away with entirely. No believing Muslim should ask another what his sign is, or attempt to guess his sign. Nor should he or she read horoscope columns in newspapers or listen to them read. And, any Muslim who allows astrological predictions to determine his actions, should seek Allaah's forgiveness and renew his Islaam.

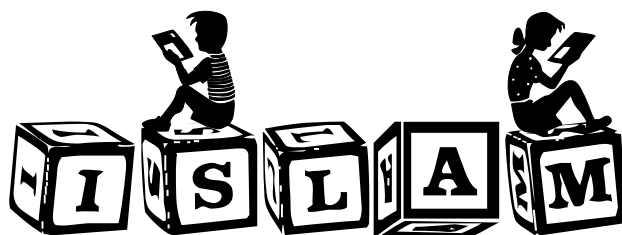
By Dr. Abu Ameenah Bilal Philips
© 1995 All rights reserved by the author
Article courtesy of islaam.com

EDITORS NOTE:

Please note that ASTROLOGY discussed in the article above should not be confused with ASTRONOMY which is the science and legitimate study of stars and other bodies, i.e planets, comets, etc and their movements through the universe.

end

Are You Raising A Muslim Child?



*In this day and age when the immoral is becoming the normal and being good is becoming the abnormal, the importance of raising our children as **practicing** Muslims coupled with a reasonable level of Islamic knowledge cannot be understated. The article below highlights the importance of this. Also included is a short appendix that emphasizes from a saying of the Prophet (Peace and blessings of Allah be upon him) the importance of the parents' obligation towards raising their children as good Muslims.*

Raising a Muslim child is a great responsibility that requires a lot of time, effort, and du'aa. It also requires us to understand the vast differences between raising a good child and raising a good Muslim child who understands and practices Islam.

It is very important to note this difference from the first moment of our child's life, or even before his birth. This knowledge will help us obtain a clear vision about our goals and, subsequently, about the best ways to achieve them.

Some parents raise their children to be polite and respectful, without really connecting these virtues to the teachings of Islam. They teach their children how to respect grown-ups, because "it is the polite thing to do"; to be kind to younger children because "polite kids are not to be mean to little children"; and not to lie because it is "not good to lie"; and so on...

Though there is no doubt that it is virtuous to raise a polite child, is that all that we want? Is that our only goal?

By comparing one family who chooses to raise a good child to another family whose goal is to raise a good Muslim child, we will notice vast differences between the two.

If a parent's goal is to raise a Muslim child, he/she should start thinking about this child even before its birth by choosing a Muslim partner who practices the religion and who knows how to encourage children to be good Muslims.

In this case, the father and the mother should work together, from the very beginning, to achieve their goal. They will then be able to expose their child to its religion by following the Sunnah and the advice of the Prophet (SAW).

They will also connect good manners to Islamic teachings in a simple that implants the love and the fear of Allah into the child's heart. They will tell Islamic stories that help teach the child how to choose his/her examples and models. They will also be aware of setting good examples so that their child can have honorable role models.

Simultaneously, they will teach their children about "halal" and "haram" (permissible and forbidden) and "Janah" and "Nar" (Paradise and Hell). By that time, the child will grow up as a

good Muslim who understands his/her religion. He will be ready to pray because he has seen his family praying and may have even stood with them in prayers at an early stage. They will not need to exert much effort in encouraging him to fast because they would have exposed him to fasting and Ramadan at a young age.

When this child grows up, it will be clear to him that Allah (SWT) has created us to worship Him and that this life is not an eternal home, but a place where we spend a period of time and are tested by Allah (SWT). Therefore, the child might be more prepared to be patient during painful moments and be more thankful in moments of happiness because his parents taught him that "iman" (faith) is divided between patience and gratitude and that life itself is divided between grants and tests.

But, does that mean that the Muslim family who practices Islam does not require a lot of time and effort when trying to raise a good Muslim child? Of course not.

Although it would be much easier for a family if its members practice Islam and present good examples for the child, the family still needs to spend a lot of time and effort in order to achieve these goals.

Unfortunately, children cannot simply drink a cup of some miracle tonic and become good Muslims or learn about Islam. They need someone to teach them, talk with them, punish them, and reward them.

Therefore, it is our role, as parents, to connect our children to Islam from their early years of life. We cannot afford to wait until our children grow up to teach them how to love or fear Allah. We cannot wait and ask the imam in the masjid (mosque) or the teacher in the Islamic school to help our teenage son or daughter learn how to pray, or how to fast.

I remember seeing a father bringing his 15-year-old son to the Islamic school so that the teacher there could teach him about his religion. When asked whether he taught the son about Islam before, the father replied, "Never, but I think it is time for him now to start learning!"

He never taught him how to pray, how to fast, or how to read



Qur'an. In fact, he had never taught him anything about Islam. He never took him to the masjid because he himself never went to there. And now he wanted the teacher to teach his son about his religion? Isn't it too late to start teaching Islam at such a mature age? How can that teacher show this teenager all that he has missed during the last fifteen years of his life?

The problem is that this is not an isolated case. Many schools and masjids complain about this problem. How can a teacher who spends about two hours a week with a child teach him how to be a proper Muslim? Where were the parents earlier?

Allah (SWT) has created human beings and blessed them with the longest childhood among His creations. We have a lot to learn about life, creation, and our Creator and what we learn requires a lot of time to learn, understand, and implement. Teaching and conditioning from childhood is our best bet at retaining all of the vital information provided to us by Allah. So, childhood remains the most critical time by which to set up an Islamic foundation.

However, Allah (SWT) also gave us the potential to change ourselves. He has granted opportunities and second chances to those whose parents did not raise them to be good Muslims; through His mercy and forgiveness, He has given us all the chance to start again. Though it is not easy to accomplish, with sincerity, azeema (back bone), and mothabarah (persistence), all children can become good Muslims.

By Sahar Kassaimah

From Islamonline.net

APPENDIX

It is narrated from 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

“Each of you is a shepherd and each of you is responsible for his flock. The ruler who is in charge of the people is a shepherd and is responsible for his flock. A man is the shepherd of his family and is responsible for his flock. A woman is the shepherd of her husband's household and is responsible for her flock. A servant is the shepherd of his master's wealth and is responsible for his flock. Each of you is a shepherd and is responsible for his flock.”
Narrated by al-Bukhaari, 2554; Muslim, 1829.

This hadeeth indicates that the one who is accountable will be brought to account for any shortcomings in those who are under his authority and under his care.

The hadeeth states that parents are included in the general principle: “A man is the shepherd of his family and is responsible for his flock. A woman is the shepherd of her husband's household and is responsible for her flock.”

So the parents are responsible for their children, because they have been commanded to strive to protect them from the Fire

and to follow the commands of Allaah and to avoid the things that He has forbidden. If the parents do that which has been enjoined upon them, namely giving the children a sound upbringing and not falling short in that, then there is no sin on them if their children go astray. Allaah says (interpretation of the meaning):

“and no bearer of burdens shall bear the burden of another”
[Surah al-An'aam 6: 164]

If a person understands Islam clearly and has an ounce of common sense, he will understand that if he neglects his duty of guiding and teaching his children, then he is responsible for any deviation that they fall into. The responsibility of families who live in the west towards their children is of another kind that is even greater than that, because they are responsible for throwing the apple of their eyes into the sea bound and tied. It is even worse than that, it is the Fire and torment of Allaah. We ask Allaah to keep us safe and sound.

From Islam Q&A (www.islam-qa.com)

Editors comment:

In conclusion we can take away the following points:

- o We have an obligation towards our children to teach them about Islam and at the very minimum ensure they are taught and encouraged to pray, fast, etc. Furthermore Allah commands us in the Qur'an in the verse below to save ourselves and our family from Hellfire. To achieve this we must educate ourselves and our family.

O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.
-Al-Qur'an - Surah 66, Verse 6

- o As parents we are accountable before Allah on the day of Judgment as to whether we tried to teach our children or not. If we haven't we may be taken to task for it.
- o Imagine it is the first day of nursery for your child...would any sane parent just push the child out of the front door and tell them to make their own way to nursery by themselves. The child obviously doesn't stand much of a chance and will more than likely get lost or worse. So what chance have our children of getting to Paradise if the parents don't bother teaching them how to get there and what behavior and actions lead there.
- o It is not enough to raise children who are Muslim in name only. They have to be Muslims in practice i.e praying, fasting, etc. We have to do this by setting a practical example and practicing ourselves. If we look at the animal kingdom there is no animal that looks after it's offspring but it teaches it what it needs to know to survive in life by example i.e in terms of hunting for food etc. Most animals do not leave their offspring to it's own devices as if they did their offspring would die. In the same vein we can't expect our children to be good Muslims who will be saved from Hellfire and attain Paradise with no effort - we have to teach them and lead by example.
- o If our children (and ourselves) become good practicing Muslims then when going out into society they will also become ambassadors for Islam and portray Islam in a positive light which in the current climate has become more important than ever.



Abandoning The Qur'an

Warning from Abandoning the Qur'an.

Allah the Most High says: "And the Messenger will say: 'O My Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and teachings). (Holy Qur'an, 25:30)

So Allah informs us about His Messenger and Prophet Muhammad, that he said: 'O My Lord! Verily, my people deserted this Qur'an' and that is because the idol-worshippers did not pay attention nor listen to the Qur'an, as Allah says: "The ones who disbelieved said do not listen to this Qur'an but make noise so that you may overcome it."

Thus when the Qur'an was being read to them they would make noise and futile speech so that they would not hear the Qur'an.

However, this is from the ways of abandoning the Qur'an. Likewise not having faith and trust in it is also from the ways of abandoning the Qur'an.

Not pondering over it, nor trying to understand it, not acting by it, not obeying its orders and refraining from what it forbids, turning to something other than it - whether poetry, opinions or music, amusement, or other forms of speech and taking a path that is derived from other than the Qur'an are all from the ways of abandoning the Qur'an.

We ask Allah - the Beneficent Provider, the One who has Power to do what He wills - to distance us from that which He dislikes and to use us in that which He is pleased with, and to help us memorize, understand the Qur'an and establish that which it necessitates - throughout the day and night - in a manner that He loves and likes for indeed He is the Most Beneficent.

From Islamweb.net

end

Easy Good Deeds

Reading the Qur'aan.

It was narrated that 'Abd-Allaah ibn Mas'ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever reads a letter of the Book of Allaah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter."

Narrated by al-Tirmidhi, 2910; he said it is hasan saheeh.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever says Subhaan Allaahi wa bi hamdihi (Praise and glory be to Allaah) one hundred times, morning and evening, his sins will be erased even if they are like the foam of the sea."^[1]

Narrated by al-Bukhaari, 6042; Muslim, 2691

^[1] Please note that the type of sins being erased refers to minor sins.

APPEAL

This magazine is produced entirely on a voluntary basis and is printed with donated funds. Hence without further donations or sponsorship the magazine will not be able to continue.

Therefore if anyone is interested in earning reward from Allah for the spreading of Islamic knowledge, we earnestly appeal for donations, sponsorship or advertising to allow this publication to continue.

If you are able to sponsor the magazine or interested in donating then please get in touch with us from the contact details on the front of the magazine.

Please note Bristol Muslim Cultural Society does not finance this publication nor is it able to. As a result as already mentioned, The Message relies on the kind support of our readers and sponsors.

Hadith Corner

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

- From Sahih Muslim

i.e after that person has run out of good deeds to compensate those he or she has wronged then the some of the victims sins will be placed into his or her account.

COMING NEXT ISSUE

THE POWER OF DU'A

A special issue where we dedicate the whole magazine to the topic of Du'a and cover this much neglected practice in detail. At which times does Allah accept our Du'a? What prevents our Du'a being answered? What is the correct way to make Du'a? What helps our Du'a to be answered? These and many other questions about the topic of Du'a will be answered.

If you would like further copies of The Message for yourself or you are interested in distributing it, then extra copies may be obtained from the Bristol Muslim Cultural Society office at 101A St Mark's Rd, Easton, Bristol. Tel: 0117 939 2559